



# **Building Resilient Communities for Sustainable Development and Peace: An Evaluation**

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## Acronyms

APRP	Afghan Peace and Reintegration Programme
CDC	Community Development Council
CT	Coordination Team (NCA implementing partners)
DDA	District Development Assembly
DLPC	District Level Peace Council
DOWA	Department of Women's Affairs
DWPS	District Level Women's Peace Council
GOA	Government of Afghanistan
HAP	Humanitarian Accountability Partnership
HPC	High Peace Council
IP	Implementing Partner
MAIL	Ministry of Agriculture, Irrigation and Livestock
MOWA	Ministry of Women's Affairs
MRRD	Ministry of Rural Rehabilitation and Development
NAPWA	National Action Plan for Women of Afghanistan
NPP	National Priority Programme
NCA	Norwegian Church Aid
NGO	Nongovernmental organisation
NSP	National Solidarity Program
PDC	Provincial Development Council
PPC	Provincial Peace Councils
TDR	Traditional Dispute Resolution
UN OCHA	United Nations Organization for the Coordination of Humanitarian Affairs
WASH	Water, Sanitation, and Hygiene

## Definitions

Baad	The giving or exchange of women to compensate a crime or killing
Badal	Literally meaning revenge, badal refers to the payment required for an offense, which can include baad.
Huquq	Department of Justice dispute resolution service
Imam	The leader of a mosque or religious community
Jirga	A jirga is an assembly of village elders and/or other influential individuals called together to resolve disputes and make collective decisions about important social issues.
Jerib	Unit of land measurement equivalent to 0.2 hectares (as applied in this report)
Mirab	Water management authority
Shura	Shura refers to a decision-making body mostly composed of local elders and other influential individuals. Slightly different in usage than jirgas, shura is often used when referring to more permanent and established community institutions with more consistent membership.
Ulema	Religious leader

# Executive Summary

Building Resilient Communities for Sustainable Development and Peace, funded by NORAD and implemented by Norwegian Church Aid (NCA) and its implementing partners, focuses on three inter-woven threads: conflict mitigation, meeting development needs, and strengthening civil society. The project aimed at contributing to the resilience of targeted communities by enabling them to respond to the range of deficits and challenges which they face. By addressing basic needs and peace deficits simultaneously, the root causes of conflict and underdevelopment were also addressed. The project during its lifecycle from January 2013 to December 2015 covered 339 communities with 283,295 beneficiaries in 12 districts of Daikundi, Faryab and Uruzgan provinces.

The present evaluation was commissioned to assess the effectiveness, impact, sustainability, coverage, coherence, efficiency, and conflict sensitivity of the programme by paying special attention to the peace-building – development integration aspect of the programme.

## Key Findings

- Ten focus groups (from all the target provinces) mentioned experiencing conflict reduction in their communities and 9 focus groups mentioned a reduction of violence in the community and all were directly attributed to the peace-building activities implemented by the programme. Additionally, various focus groups reported direct confrontation of peace shura members with armed groups, which is a notable achievement. Some challenges remain such as establishing a working relationship with the government, insecurity for being related to the government, armed opposition groups exploiting conflicts for their own benefits by side-lining the peace shura members, burdens related to higher level bodies such as the District Level Peace Council, and migration of peace shura member in some areas.
- Based on end-line data, 64% of respondents think the local shura performs better than 3 years ago; 80% think that the local shura is trusted among people; and 70% of respondents think that the shura treats men and women equally.
- 53% of the end-line respondents think that women have a role to play in peace-building with 58% agreeing in Faryab, 30% in Uruzgan, and 57% in Daikundi. 30% of all female respondents think that women do not have a role to play in conflict resolution.
- As the programme proposed to empower women in participating in peace-building activities they feel it is possible for them to engage in, the programme achieved a notable degree of women's mobilization at community level with a high number of conflicts solved where respondents also reported a change in attitudes in the perceptions of women's role in peace-building where in 8 focus groups participants felt the community was supportive. Challenges persist, including traditions and customs, a perceived lack of capacity, selection of younger women as peace shura members in some areas, security, illiteracy, and some limitations for scaling up their activities, such the establishment of District Level Women's Peace Council (DWPS).
- A variety of activities were successfully implemented for increasing income. Outside of the groups specifically targeted by the programme, the income increase could not be ascertained where the average income is, nonetheless, still comparable to the national average. As per end-line survey findings, well-being dropped while there was an improvement in living conditions where Uruzgan consistently reports the lowest percentages.
- Based on end-line data, the income gap between men and women is noteworthy where 80% of women do not have an income, which represents a major limitation for achieving Outcome 4. Com-



pared to national level, women's earnings are much lower where men's earnings are comparable to national levels.

- Access to renewable energy and water represent the major successes of the programme. 82% of end-line respondents have access to electricity with the national average recorded at 89% and 50% have access to clean water where it could be even higher since respondents were not asked whether they use any techniques for treating water.
- 45% of people are using sanitary latrines and the change in waterborne and sanitation-related diseases affecting targeted communities due to improved WASH decreased from 74.87% to 56%. The latter also reduced costs related to health care.
- Women are also benefitting from water access improvement as it is women's role to carry water, which was mentioned in 3 focus groups. Challenges for achieving Outcome 6 are minor and probably due to an obvious impossibility to cover all the communities.
- Water committee members were reported being responsible for water management as following: 71% Daikundi, 30% in Uruzgan, and 0% in Faryab (where it was mostly reported as mirab as these are members of the Water Committee and the finding and could be therefore adjusted to 38%). Nonetheless, considering the inputs in terms of establishing the Water Committee members, the latter seem to be less known among community members.
- The end-line survey findings on attitudes on the Community Level Councils (CDC) shuras are encouraging in terms of perception on CDC ability to solve issues promptly, trust, and beliefs on gender equality, which is telling on a stronger and more inclusive civil society proactively working for development and peace.
- NCA's partners are transparent and accountable civil society organizations working for social change. NCA's partners have a systematized way of responding to, handling and giving feedback to complaints, in compliance with Humanitarian Accountability (HAP) Standards. As per discussion with the management team in Kabul, complaints have increased, which could be interpreted as increased accountability of the implementing partners. The integration of the work of the implementing partners through Coordination Teams (CT) is notable as these reported delegating tasks to each other, representing other CT members in meetings with government officials, and in general as reducing implementation costs.
- In terms of development activities contributing to peacebuilding outcomes, at programmatic level peace-building was integrated with development by including tolerance and peaceful co-existence messages to the literacy curriculum and the latter contributed to peace-building outcomes when focus groups respondents reported a general tendency among people towards peace as being present in the communities or in the more overt outcomes in terms of conflict and violence reduction. WASH committee members were also selected from different communities and/or ethnicities, however, due to their limited role as it was found in the monitoring data on conflicts solved, their potential for contributing to peacebuilding outcomes was less apparent.
- In terms of development activities contributing to peacebuilding impacts, there is consensus among respondents on a notable reduction of conflicts over water attributable to improved access to water, including a reduction in conflicts over water among women. The impact of development activities on other conflicts or drivers of conflict could not be established.
- The impact of trainings on conflict resolution practices is notable, which ensures a more sustainable peace and community resilience where practices such as neutrality, strengthening of relations among disputants, win win solutions, violence prevention, and many more. The programme had a considerable impact on reduction of conflicts involving harmful traditional practices, such as honor killings, child marriage, forced marriage, or baad. Some practices persist such as coercion or (over) involvement of shuras in criminal cases.
- Peace shuras enjoy legitimacy among government and community members.
- The impact of development programmes is notable in terms of disease reduction, introduction of various activities due to lightened homes in the evenings, beneficiaries' diversified diets, a less-

ened women's burden for carrying water, increase in land productivity, animals' disease reduced, and tree productivity increase.

- Whether development programme activities contributed to more resilient communities is difficult to establish as it would require consistent measurement of changes at baseline and end-line level in order to capture the multi-dimensionality of resilience. Despite the improvement in terms of sustainability of peace, based on the limited increase of income levels (which are however comparable to the national level), high household expenses, small availability of land (where 35% do not own any land and 55% own less than 2 jeribs), a drop in the ability to acquire certain goods with an improved general well-being, an improvement in terms of community resilience is less apparent, especially in Uruzgan that consistently scores worse than other provinces on many indicators.
- Many aspects of the programme are sustainable, including targeting structures already involved in conflict resolution, communities' war weariness, establishment of a contribution system for the newly created 'technical' bodies with scaled up structures such as DLPC and DWPS being less sustainable as these do not rely on existing structures and require external support for operating effectively.
- While without quantitative data is difficult to establish whether community needs were met, it could be concluded that many were tackled but whether these suffice, is more difficult to establish.
- In terms of capturing marginalized areas and communities, the programme achievements are notable.
- Building Resilient Communities for Sustainable Peace and Development is aligned with national and provincial development plans, including activities geared towards women empowerment. The conflict resolution aspect of the programme is aligned with National Priority Programmes (NPPs) that acknowledged the necessity of demonstrating that the formal justice system is an efficient avenue for resolving disputes with emphasis on traditional dispute resolution.
- In terms of coverage, marginalized districts and communities were included where there could be pockets for potential elite capture.
- Efficiency in terms of value for money is high where in terms of achieving an increased income for men and women is less apparent, especially considering that a third of the total budget is dedicated to achieve the related outcome. In terms of achieving the desired impact of the programme, improving the resilience of communities, the efficiency in spending is more difficult to determine as in turn resilience was difficult to determine.
- It was established that the programme is conflict sensitive as a full conflict analysis was conducted in the beginning of the programme where it was factored into the timeline and budget. The programme also established a mechanism for complaints and feedback with a reported increase in its usage. The programme does not have indicators on conflict programme interaction.

## Recommendations

- Formalize the linkage between the peace shuras and state mechanisms, such as local justice actors. Though the project included coordination with these actors on an ad hoc basis in some cases coordination might not be sufficient. Establishing MoUs or formal agreements with local state actors as an activity in the inception phase would ensure consistency of recording of cases. The latter facilitates cooperation in cases that proved difficult or irresolvable at the local level. Formalizing linkages is critical to ensuring legitimacy and recognition of decisions at the local level, creating an enabling environment for local peacebuilding with the support of government authorities, and ensuring that referral mechanisms are in place for identifying the proper mechanism for resolution. However, it is important to note that cooperation with government officials must be undertaken with caution, as it can expose community-based bodies to corruption, and being viewed as associated with the government can put



participants at risk to violence or threats from armed opposition groups. Therefore, effective outreach should engage officials who are trustworthy, accessible, cooperative, and influential in support of the project and developing cooperation mechanisms.

- Shura members should be more thoroughly screened in order to establish whether these would potentially migrate and would not be able to fulfil their duties as members of peace shuras.
- DWPS require more links horizontally and vertically, with the male members and with the government, in order to make them more functional as at present these seem to cover a symbolic role.
- Since some respondents had problems following the trainings, these should be adapted to an illiterate audience. While the training approaches were not assessed by the present evaluation, these should include plenty of audio-visual material and should be delivered at a slower pace.
- In order to start income generation activities, women need to save and invest. There are several options available for addressing women's need for the actual financial and capital resources, though in-kind capital contributions have been found to be effective in other contexts, as well as unconditional cash transfers coupled with training and follow-up technical support.
- In order to determine the most appropriate approaches to income increase conducting assessment and baseline studies is not enough where a thorough desk review of lessons learned and what works/what does not work in terms of increasing incomes should be undertaken. The latter should be based on studies/evaluations conducted in the Afghan context and possibly based on studies adopting experimental approaches to research as these produce credible evidence on the effectiveness of interventions.
- Despite income generation activities had an impact on communities' well-being, the latter had a limited impact in terms of addressing a key driver of conflict, unemployment, and economic marginalization. While the latter is beyond the scope of the programme, its limitations should be acknowledged where the outcome (4) should be revised and made less ambitious.
- In order to exhaustively capture changes in community resilience questionnaires should consistently include the number of sources of income, migration, displacement, human capital (the education, skills, and health) of household members; physical capital (ex. farm equipment or a sewing machine), social capital (the social networks and associations to which people belong to); financial capital and its substitutes (savings, credit, livestock, etc.), and natural capital (the natural resource base).
- In order to better address the key drivers of conflict and improve the integration of peace-building and development activities, the development activities should be revised accordingly as these at present tackle mostly conflicts over water.
- When recruiting women, accessing them through community elders will likely introduce women, who are closer to powerful members of communities and potentially exclude the neediest. These should be accessed through different means such as gatherings and in general through other women.
- While coverage is notable as many basic needs of people were covered by the programme, some examples of elite capture could be spotted where attention should be paid that the neediest benefit from the programme.
- Indicators measuring conflict sensitivity should be added in order to consistently measure the project conflict interaction.
- Baseline and end-line surveys should be consistent and adopt the same measurements in order to facilitate an easier comparison. The latter should record exhaustive background information of respondents in order to improve analysis and establish trends based on background information such as area, age, gender, ethnicity, education, age group, disability levels, migration, and displacement.
- The programme failed to provide a working definition of resilience and indicators to measure it where a composite score measuring the different components of resilience could be developed.
- Conducting surveys in Afghanistan, especially in insecure areas is challenging. The feasibility should be determined at the design phase of the programme where indicators should be determined accordingly.

- If the programme aims to increase women's income, along measuring changes in income it should also capture women's control over income.
- When designing survey databases, survey answers should be numerically coded rather than recorded with written responses or symbols.
- In order to better establish the level of access to clean water, questionnaires should include sub-questions on the techniques used for treating water.
- Disease reduction should be measured by questions on water – borne disease affecting children rather than adults.
- Develop indicators on conflict sensitivity in order to measure the conflict - programme interaction.

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# 1. Introduction



## 1.1 About Norwegian Church Aid

The Norwegian Church Aid (NCA) has been working with the Afghan people for over 30 years, engaged in long-term development, humanitarian support and advocacy activities. This long presence has allowed NCA to build partnerships and relationships with national civil society organizations including NCA partners, government agencies and institutions at the national and local level. At the core of NCA's engagement has been a focus on improved livelihoods through support to agriculture and income generating activities, access to renewable energy, access to water and sanitation, peace building initiatives, and the empowerment of women.

## 1.2 About the Programme

### Background

This programme focuses on three interwoven threads: conflict mitigation, meeting development

needs, and strengthening civil society. Humanitarian, development and security challenges in Afghanistan are interconnected, exacerbate each other and are reinforced by power dynamics and inequitable and adversarial relationships. Thus the programme aimed to contribute to the resilience of targeted communities by enabling them to respond to the range of deficits and the challenges which they face. By addressing basic needs and peace deficits simultaneously, the root causes of conflict and underdevelopment were also addressed. The programme during its lifecycle (January 2013 – December 2015) covered 339 communities with an average of 83 households per community in 12 districts of Daikundi, Faryab and Uruzgan provinces.

### Programme Approach

The strategy for “Building Resilient Communities for Sustainable Development and Peace” is based on three interconnected and interwoven threads of work: conflict mitigation, meeting development needs, and strengthening civil society. The integrated process is based on the premise that three components complement and reinforce each other: effective conflict mitigation work must address the root causes

of conflict including drivers related to poverty and marginalisation; sustainable development requires a strong civil society and a stable community with the capacity to manage and resolve conflicts; strong civil society is a key component in any development process and is central to conflict mitigation or management.

The development goal of the programme is to contribute to building resilient communities that promote sustainable development and peace in Afghanistan. The eight outcomes expected to contribute to the achievement of the overall goal are the following: Local capacities for peace are mobilized, to prevent and transform destructive conflicts (Outcome 1); Traditional and religious leaders are challenged to address key drivers of conflict (Outcome 2); Women are empowered to influence and participate in peace building activities (Outcome 3); Women and men have diversified and increased their income (outcome 4); Communities have secured sustainable access to renewable energy (Outcome 5); Communities are benefitting from sound, sustainable environmental services in water supply, sanitation and hygiene promotion (Outcome 6); A stronger, more inclusive civil society is proactively working for development and peace at community and district level (outcome 7); NCA partners are transparent and accountable civil society organizations working for social change (Outcome 8).

### Target Groups

The programme targeted 339 communities with an average of 83 households per community. The target group included both rights holders, community members with a specific focus on mobilizing and engaging women, youth, and duty bearers. Duty bearers in this programme include key decision makers at local, provincial and national level, for example members of the government, Provincial Development Councils (PDCs), District Development Associations (DDAs), Community Development Councils (CDCs)/Shuras, High Peace Council (HPC) and Provincial Peace Councils (PPCs), religious and tribal leaders, ethnic leaders and local warlords.

The programme was implemented in Faryab, Daikundi and Uruzgan. Important criteria for the selection of target groups were, in addition to

the recommendations from a number of assessments and analysis, the level of marginalization, potential for impact, and that few, if any, other development actors were working in the proposed areas. Among the districts selected along this strategy are areas with conflicts which also have connections to the central political trends, like Gizab and Kijran in the south of Daikundi, which border the district which is the home base for the Taliban leadership in Uruzgan. In Uruzgan the majority is Pashtun and is influenced by Pakistan while Daikundi is populated by Hazara with connections to Iran, both with representatives in Kabul. In addition to ending up selecting districts with existing or potential conflicts, the existence of various ethnic groups, as well as vulnerability and remoteness are other significant features of the selected locations. For implementation details and the respective implementing partners (IPs) involved, see Annex A.

### 1.3 Context

Faryab is an ethnically mixed province where the main ethnic groups are Uzbeks (more than half), Pashtuns, followed by Tajiks, Turkmen, and Kuchis. The security situation in Faryab is poor, receiving a score of 4,3 (with 5 being the worst) in United Nations Organization for the Coordination of Humanitarian Affairs (UN OCHA)'s classification of protection needs from 2013 where, as of today, it has additionally deteriorated. As of July 2016, the majority of incidents causing civilian casualties attributed to pro-Government armed groups transpired in the northern region of Afghanistan, with 61% of all civilian casualties nation-wide occurring in Faryab province as a result of inter-pro-Government armed group activities.

The province of Uruzgan is ethnically homogeneous with the majority of the population Pashtun and is considered highly insecure with a score of 4 (where 5 is the worst) in terms of the protection needs as outlined by OCHA in 2013. The province is known to host the leadership of the Afghan Taliban. In March 2016, the Taliban launched co-ordinated attacks against Afghan security forces in Dehrawood district, which is also a district covered by Building Resilient

Communities for Sustainable Development and Peace, leading to heavy fighting and causing significant harm to civilians. The fighting resulted in at least 73 civilian casualties (26 deaths and 47 injured), including 10 women and 43 children. As of July 2016, the conflict has intensified creating new waves of displacement where also fighting cut supply routes to the district.

Daikundi, where the vast majority of the population are Hazara, is considered relatively secure. However the border area between Daikundi and Uruzgan represents a major security concern,

especially since Taliban decided to spread their activities through Kejran, which is also a district covered by NCA programming.

In the present evaluation in the beginning the approach and methods are outlined along the study limitations. The findings section addresses the effectiveness of the programme by exploring each outcome separately, followed by programme impact, sustainability, coverage, coherence conflict sensitivity, and efficiency. Lessons learned are outlined in the conclusion.



## 2. Methodology and Methods

### 2.1 Evaluation Questions

The purpose of the present evaluation is to assess the impact of the programme “Building Resilient Communities for Sustainable Development and Peace”; how it has contributed to securing sustainable development and peace by building resilient communities. The present evaluation follows the DAC criteria for evaluation of development programmes paying special attention to the evaluation aspects of an integrated approach to peace-building and development by determining the following:

- Assesses and analyses the impacts of the programme in comparison to the outcomes and goals set
- Assesses the synergy between the outcomes of development and peace to see if they have contributed to the sustainability of the intervention and if they have had an effect on the context at community and district level.
- The success of the different elements of the programme in building community resilience.
- Assess the effectiveness of the programme and the extent to which it has achieved planned outcomes.

- Analyses the programme’s wider impact and contribution to sustainable development and peace in Afghanistan.
- Explores the accountability principles of the programme.

## 2.2 Research Methods

The evaluation adopted only qualitative research methods. An impact evaluation that combines qualitative and quantitative methods can generate both a statistically reliable measure of the magnitude of the impact as well as a greater depth of understanding of how and why a programme was or was not effective and how it might be adapted in the future to make it more effective (DFID, 2008). Considering that an end-line survey was already implemented, many of the target areas are insecure, and due to time limitations, the latter was not feasible for the present evaluation. Quantitative data were partially derived from the end-line survey, imported into SPSS, and re-analyzed to extract additional information. These were also compared to the most recent national and/or provincial statistics derived from the Afghanistan National Conditions and Living Survey and the People’s Perceptions Survey of Afghanistan. The effectiveness section additionally outlines the achievements in the implementation of the activities to provide a more comprehensive picture on the achievement of outcomes in the absence of a more informative end-line survey.

The target groups included in the study are the Peace Shuras (local level), District Level Peace Councils (DLPCs) that consist of CDCs members, traditional and religious leaders, teachers, youth, cooperative members, members of the High Peace Council (HPC), the Department of Haj and Religious Affairs, the judiciary department, and district authorities. Additionally, the study includes discussions with women from the District Women Peace Shuras (DWPS), along decision makers and religious leaders trained in women’s rights; Women Self Help Groups (SHG); farmers and community members, both male and female; Barefoot Solar Engineers (BSE) that were trained to install, repair and maintain solar systems in the households pro-

vided with such systems; members of the Wash Committees; CDC members; Youth Groups; and the implementation partners organized in the Coordination Teams (CT). The fieldwork was conducted in the last of week of July 2016 for approximately one working week in each province. A one day training with the facilitators was conducted in Kabul before the fieldwork that covered sampling, questionnaire contents, and techniques for interviewing. These also received a detailed field guideline.

## 2.3 Sampling

The table below provides information on the sampling, which in terms of areas selected was mostly influenced by accessibility. Due to insecurity, 5 focus groups could not be conducted in Faryab and a focus group with community level women in Uruzgan. In Daikundi, due to lack of women matching the profile needed for participating in the focus group, an additional focus group was conducted with community level women. For a list containing the number of people interviewed and list of communities visited, see Annex B and C.

Focus group	Daikundi	Faryab	Uruzgan	Total number FGD
District Level Peace Council (DLPC) members	1	2	1	4
Government officials, who are members and, who are not members of DLPC	2	3	2	4
District Women Peace Councils (DWPS) members	1	1	1	4

Male members of peace shuras (community level) CDC, religious leaders, traditional leaders (community level)	2	3	2	7
Women SHG members, Co-operative members, farmers benefitting from trainings/assistance, WASH committee members, and Barefoot Solar Engineers (community level)	3	1	1	6
Male farmers benefitting from the programme, Wash committee members, and Barefoot Solar Engineers (community level)	2	2	2	7
Provincial Coordination Teams	1	1	1	3
Total FGDs	12	13	10	35

## 2.4 Study limitations

While the consultant personally conducted fieldwork in Daikundi, two facilitators were hired to conduct fieldwork in Faryab and Uruzgan. The transcribed focus groups lacked richness as often follow up questions were missing along poor quality of translation. A most significant change component was included to the focus groups where the stories collected were supposed to be discussed with the management team in Kabul (as in the field this was not possible due to time limitations and time required to record the stories, which would then be discussed in a work-shop). However, the stories were often poor in contents and included many changes despite that only one change was supposed to

be discussed, which at the end excluded the Most Significant Change component from analysis. Nonetheless, the responses provided in the Most Significant Change were still considered valuable information that was included to the analysis.

Additionally, while the baseline study is informative in terms of information on communities, the latter was provided in a narrative format separated for each province, which was time consuming in terms of providing an overall picture by combining the three provinces. The baseline data were not available and were shared at a very late date (as they had to be recovered from an implementing partner) when the draft was at an advanced stage and therefore could not be used by the consultant. The formatting of the end-line database and data entry precluded in-depth analysis where the consultant had to re-format the database to make it importable and functional for quantitative analysis software, which was a long and time-consuming process. The questionnaire of the end-line study lacks many questions that should have been asked to the respondents, especially to better determine the resilience of communities. Additionally, considerable data in the end-line are missing, which is also acknowledged throughout the report whenever appropriate.

The problem of attribution/contribution is a major problem of evaluations when these do not adopt experimental approaches. As it was already explained above, the latter also require the collection of quantitative data, which was excluded from the outset. Nonetheless, focus groups, despite not being representative, consistently asked about contribution/attribution of the programme to the changes experienced by the respondents.

# 3. Findings

This chapter explores the effectiveness, impact, sustainability, coverage, coherence, efficiency, and conflict sensitivity of the programme. Considering that Building Resilient Communities for Sustainable Development and Peace is an example of an integrated approach to peace-building and development, the latter is also addressed in the relevant sections.

## 3.1 Effectiveness

This section explores whether the programme has achieved the planned outcomes as outlined in the logical framework and the challenges for achieving them. Additionally, it explores whether development activities contributed to peace-building outcomes and whether these affected conflict dynamics and to what extent did the synergies, linkages, and coherence between the peace-building and development objectives contribute to the effectiveness of the programme is further explored in a sub-section.

Outcome 1: Local capacities for peace are mobilized, to prevent and transform destructive conflicts.

Outcome 2: Traditional and religious leaders are challenged to address key drivers of conflict.

The participatory context analysis aimed to identify local resource persons and institutions, local capacities for peace that could play a strategic role

in local peace building. The programme provided strategic capacity building and support to these local capacities in order to mobilize them to take on peace building initiatives they saw as relevant and thought they can manage to implement. The focus of the programme also included working with local government institutions where relevant. The programme also aimed to include all tribal, ethnic, religious and political perspectives in the community and wider Afghan society and specifically engage officials and leaders from these groups.

The achievements in terms of the implementation of activities are notable. Based on monitoring data, the target number of right holders involved in NCA supported interventions to reduce the level of community violence was 1052 with 1169 achievement at the end of 2015 due to the increased number of targeted communities. The number of conflicts prevented and transformed by CDCs was initially set at 220 with 250 conflicts solved at the end of the programme. The percentage of population with a positive opinion of the local shura's ability to handle community issues was targeted at 75% with a 77% score at the baseline level with an 80% achievement reported in the end-line survey where 56% of respondents strongly agreed (and the remaining 24% agreed) that the shura solved cases timely and promptly. Considering that 16% of data is missing, taking into account only those, who provided a response, the achievement in terms of shura efficacy could be adjusted at 96%, which is notable. While the baseline was higher than the

actual target, the latter should have been adjusted based on baseline findings. Additionally, based on end-line data, 64% of respondents think the local shura performs better than 3 years ago, 27% think it performs at a comparable level, and only 4% think it performs worse.<sup>1</sup> 80% think that the local shura is trusted among people (with only small percentages disagreeing and 8% of data missing). 70% of respondents think that the shura treats men and women equally with 13% disagreeing with the statement.

All of the 131 targeted bodies representing faith, communities, and traditional structures actively participated in peacebuilding and conflict mitigation interventions (Ind. 1) and 1468 traditional and religious leaders of the targeted 972 participated in training sessions on peacebuilding, conflict mitigation, gender and human rights (Ind. 2.1.1). The over achievement is again due to the increased number of communities targeted by the programme. Based on monitoring data, 78% of traditional leaders were satisfied or very satisfied with the trainings of the 70% satisfaction level targeted at the outset of the programme (Ind. 2.1.2).<sup>2</sup> A 78% change in participant's skills and awareness on peace-building, conflict resolution, human rights and inheritance rights was recorded against the 70% targeted (Ind. 2.1.3). Whether CDC members actually use the newly gained skills in peacebuilding and conflict-resolution (Ind. 2.2.2) was targeted at 50% with a 77% achievement recorded in the monitoring system. However, it remains unclear how these were measured considering that adopting newly learned skills requires time and pre/post-test measure only the knowledge acquired and not how the latter was used. Based on the over achievement in terms of recording cases (231 in total), the newly gained skills were likely adopted (an aspect that will be additionally explored in the Impact section).

Focus groups respondents and interviews, while not representative of the whole population targeted by the programme, are unanimous in their praise and effectiveness of the trainings in terms of peace-building. Ten focus groups (from all the target provinces) mentioned experiencing conflict reduction in their communities and 9 focus groups mentioned a reduction of violence in the community, which participants directly attributed to the peace-building activities implemented by the programme. Additionally, various focus groups reported direct confrontation of peace shura members with armed groups, which is telling on their ability to deal with

higher level conflicts where these have learned how to be "more cautious"<sup>3</sup> when approaching an armed group. Additionally, the DLPC members are actively involved in a mediation process with an armed group present in Daikundi. However, DLPC members in Faryab do not seem to have the ability to deal with the conflict at district/provincial level:

"The political war between the two parties Junbish and Jamiat is one of the main conflicts here. There are some other conflicts, such as land grabbing, and conflicts over water. Without a strong political relation, it's impossible to mediate between these two parties."<sup>4</sup>

### Challenges for Achieving Outcome 1 and 2

Some challenges were discussed by focus groups participants under outcome 1 and 2, including various obstacles in establishing working relationship with the government, insecurity for being related to the government, AOGs exploiting conflicts for their own benefits by side-lining the peace shura members, burdens related to higher level bodies such as DLPC, and migration of peace shura members.

While peace shuras members are successful in solving conflicts, challenges remain in establishing working relationship with the government, which is an important aspect for a successful local mobilization for peacebuilding. In fact, in the areas where the government is cooperative and functional, the latter is important for exchanging information on security – related issues especially with police (mentioned in 5 focus groups) and is involved in conflict resolution where cases are referred to the government and also the latter refers cases back to the communities (mentioned in 11 focus groups) where the relationship with the judiciary is especially important. Aside police and the judiciary, focus groups participants mentioned having established relations with the district governor, provincial governor, PPCs, the Department of Women Affairs (DoWA), and the Department of Hajj and Islamic Affairs, especially because some government officials are also members of the DLPC. While various degrees of satisfaction on the cooperation with the government in terms of outcomes was expressed in 6 focus groups (in all provinces), 4 focus groups mentioned not having any link with the government, which is often notoriously corrupt, dysfunctional, absent, and lacks resources, especially at provincial and district levels. A focus group explained:

Mostly family conflicts are solved through people's elders and family members because

no one wants to take their family issues out and aware other people about it. Our Dehrawood judge in Tirinkot doesn't go to the district so that's also the reason why people are not interested in the government because if there is no judge who will solve or decide about the cases? So if there is a conflict at higher level these shura members sit together and solve it.<sup>5</sup>

Some other focus groups (6) mentioned having contact with the government that, however, lacks any concrete outcomes in terms of support or cooperation. A participant explained his frustration with the government:

Mostly we have contacts with the judiciary, the Department of Hajj and Islamic Affairs, and DAIL, we ask them about projects but still we didn't get them. We also meet with the NSP office and ask for the development projects but they didn't do it yet. We have contact with governmental organs, they just promise and nothing is done afterwards.<sup>6</sup>

Respondents from Daikundi mentioned lacking any link with the PPC in Daikundi because these are simply absent from the province:

The biggest problem is that the PPC members are living in Kabul, they are not present here but they receive their salaries. The PPC is not functional at provincial level. We do their job. They live in Kabul. When NCA organized the meeting in Nilli, we went to the provincial governor and asked him to replace them as they are not doing their job. He promised he will replace these people. He went to Kabul and was not able to do anything as he has to conform to the government in Kabul. These people do not only receive salaries here but they are also members of ministries at higher level, this is the challenge. We do not have access to them.<sup>7</sup>

A major concern in working with the government is insecurity, as in Taliban controlled areas elders are often caught in a difficult position of assisting the communities by having relations with the government and at the same time preserving neutrality with the AOGs. Three focus groups raised the problem of elders being associated working with the government and 7 focus groups mentioned

the general difficulties of working in insecure environments:

Even in front of check points and at the governor's house local elders are killed, police cannot stop them, because they are scared that next target will be them. Last month a local elder, Dr Baqi, was killed in a targeted killing in front of a governor's house gate, and police were also close only 100 m away but no one could to stop these killers, so 24/7 these local elders are facing these kind of problems.<sup>8</sup>

Additionally, where insecurity is high, accessing government is often difficult in a general climate of distrust among people:

We are compelled to have contact and relation with government bodies, because without government we can't carry on. Mostly we participate in meetings and workshops that are held at the governor's house, but we didn't see the governor's face yet, he's always inside the office and doesn't meet people easily, he is scared of terrorist attacks on him.<sup>9</sup>

One focus group participant mentioned having relations with both the government and AOGs, which, as much as it could be considered ideal for surviving in such environments, it is not the norm. While the focus groups lack follow up questions, based on past research experience of the consultant in insecure areas of Afghanistan, the elder probably had family links with the Taliban, enjoyed community support, and/or is a wealthier member of the community, which allowed him to successfully work on both sides. He explained:

As a peace maker from the area, I have relations both with the Taliban and government, which is my success as I had many achievements for the government and people. For example, I have released 8 persons from development organizations, who were kidnapped by the Taliban.<sup>10</sup>

Remoteness can pose some challenges in terms of preserving contacts with the government since the transportation costs are high and transportation is not necessarily readily available:

We are happy with the government and our relations are good and the important challenge in this regard is that we face lacking

transportation, because there is not public and private transportation for public to go to the district and pay to the driver those who have motorbike and car they can go and we are not able to go every time we want to see the district governor and provincial governor transportation stop us from seeing them timely. And sometime district governor or chief of police sends its vehicle to bring us to the district capital and discuss issues with them.<sup>11</sup>

Another challenge is the level of formality and commitment for the DLPCs that places a great burden on their time and resources. While solving conflicts at community level is for DLPC members a well established practice, a higher degree of commitment in terms of time and resources, leaves them with limited time for their usual activities, including solving conflicts in their own communities:

DLPC cannot stay in the office. They are involved in village level conflict resolution, they don't have a salary. Therefore, DLPC cannot operate as an office at district level. These things stop them from providing services to the people. They cannot allocate all their time to that.<sup>12</sup>

The DLPC members themselves raised the same issue:

We are active at different levels. The example of the peace council brothers for example [a major conflict in Daikundi]. We spent a lot of time in mediation between the two. We are supporting the peacebuilding activities of the High Peace Council, we have no salary for that though.<sup>13</sup>

Another challenge mentioned by focus groups respondents is armed groups exploiting divisions among people by interfering in the conflict by, at the same time, side-lining the work of the peace shuras and other community leaders involved in peace – building, which was discussed in one focus group:

Yes, we have the capacity to prevent these fights. Every Friday we have meetings and talk about the conflicts among people. Our biggest problem or challenge is the collection of usher [it refers to an illegal tax collected]. If someone doesn't pay it they are badly

beaten, these warlords are that cruel that they punish people for not paying usher by breaking their arms and legs and throw them into water until the elders mediate. Recently these warlords took over the resolution of conflicts and other issues from the peace shuras and ulema for the purpose of their financial gain and have never solved any of the conflicts. They made the conflicts bigger and more complex, so that they can gain more benefits from the disputants. For example, a girl escaped with a boy, people found both of them and we wanted to solve the conflict but the warlords came and took over the issue from us and told the girl's father that his daughter is immoral and they had charged him 200,000 Afghanis, also the same they did with the boy's family and they took 200,000 Afghanis from them. They didn't solve the conflict.<sup>14</sup>

Another challenge is represented by the selection of shura members, which was raised especially in Daikundi. These are often absent since they migrate to work in a coal mine and can be absent for up to 6 months and, based on interviews with IPs, these do not reveal that they migrate, which makes an early detection of permanent members of the peace shuras more difficult:

ADA: We select 10-12 people for a peace committee to train them in conflict resolution, when we go back they have migrated and we should replace the migrated person with a new one, who did not attend the previous training, this a problem for us and we should train our peace shuras for a long time or continuously. [...]

NPO: Our projects are also negatively affected by migration, meanwhile, we are insisting at the beginning of the project to select those who are always staying in the village, but when we go back to them most of them have gone to other provinces or countries for work. It also affect the development activities, as there is not always development activities to work in, so most of the people from Ashtarlay district go to Dara e Soof district to work in extracting coal from mines, and people from Kejrán district go to Iran and when we need human resources for labour force we cannot find people from those districts and we are pushed to bring labourers from neighbouring

districts and Nili.<sup>15</sup>

### Outcome 3: Women are empowered to influence and participate in peace building activities

Building Resilient Communities for Sustainable Development and Peace tried to ensure that opportunities are secured for women to contribute with their reflections to conflict analysis and to participate in peace interventions. The programme also sought to increase women's opportunities to participate in peace building activities as well as to provide strategic capacity building and accompaniment to mobilize women to follow up on peace activities they find relevant and possible for them to engage in.

Based on monitoring data, 302 women representatives of the targeted 473 were involved in peacebuilding initiatives at district level (Ind. 1). The under-achievement is attributable to the security deterioration in Uruzgan province and problems related to the capacity of the implementing partner. 53% of the target population, against the 47% targeted (and the 29% recorded at baseline level), thought that women have a role in resolving conflict in the community (Ind.2).<sup>16</sup> Based on monitoring data, 3427 right holders completed literacy education (Ind. 3.1.1) of the 3667 of targeted population. The 3427 participants (literacy students) also attended workshops on peace, hygiene and sanitation (Ind. 3.2.1). 58% of the participants against the targeted 33% have increased their knowledge on health, hygiene, peace, and human rights issues as per monitoring data (Ind. 2.2.2). Women's groups also developed 128 action plans against the 109 targeted (Ind. 3.3.1); Women Peace Shuras solved a notable 178 numbers of conflict against the 120 targeted (Ind. 3.3.2). 1408 of key stakeholders support women peacebuilding initiatives against the 1182 targeted (Ind. 3.4.1); 72 number of meetings and dialogues (against the targeted 59) were held where women's issues were raised by women's groups (Ind. 3.5.1). 68% of women's groups are satisfied with duty bearers' commitments three months after meeting them against the 33% initially targeted (Ind. 3.5.2).

As it was already mentioned above, 53% of the end-line respondents think that women have a role to play in peace-building. Based on the responses provided at provincial level, In Faryab, 58% agreed that women had a role to play and 11% did not

(with 13% not knowing or refused to answer with the remaining data missing). In Uruzgan, only 30% agreed that women had a role to play with 52% disagreeing (and the remaining did not know or refused to answer); in Daikundi 57% think that women have a role to play against the 42%, who believe that women do not have a role. Surprisingly, 30% of all female respondents think that women do not have a role to play in conflict resolution, which is not an encouraging finding. While the end-line survey did not explore the role that women have in peace-building, focus group participants almost unanimously agree that women mostly solve disputes that involve women, mentioned in 16 focus groups, conflicts among children and other family issues (mentioned in 4 focus groups). Nonetheless, as the programme proposed to empower women to participate in peace-building activities they feel it is possible for them to engage in, the programme achieved a notable degree of women's mobilization at community level where respondents also reported a change in attitudes in the perceptions of women's role in peace-building where in 8 focus groups participants felt the community was supportive.

### Challenges for Achieving Outcome 3

Various challenges persist, including traditions and customs, a perceived lack of capacity, selection of younger women as peace shura members, security, illiteracy, and some limitations of DWPS. Traditions and customs such as sexual segregation that do not allow women to share the same spaces with men do not need introductions and represent a major obstacle for women's ability to function and move in public spaces in Afghanistan. In fact, 5 focus groups, including 2 with women, mentioned women's role as mothers educating the future generations as their major contribution to peace and another mentioned women's major role in peace-building lying in women's subservience:

Women have very effective role in peace-building process for instance, if they educate their children wisely and encourage them to go school it is their best contribution to peace, and also women can talk about peace, solve issues through negotiation and condemn violence. Women can also preach about peace among people in social gatherings.<sup>17</sup>

And:

Women have a very effective role in

peacebuilding and stability in society, for example as a woman I always try to be patient and obedient in my family, I also try to respect elders and be kind to the younger and live in a peaceful environment.<sup>18</sup>

One aspect raised for the exclusion of women from participating in conflict resolution is their perceived lack of capacity that was raised in 6 focus groups and interviews (2 with women) since “in the long term women should deal with everything, in the short term we should provide assistance to make them stronger. Their skills must be developed. Now they do not have the capacity that is why they have a symbolic role in decision-making.”<sup>19</sup> Women have fully embraced their perceived lack of competence:

We do not have the capacity to resolve conflicts, even our men are not strong enough to resolve all conflicts, for example there was a conflict between two families over land and they beat each other where they even broke each other’s arms and no one is able to resolve their conflict, it still continues and no one is able to cultivate that land. Both sides do not work and they are in conflict with, and men do not listen to women. We received training in conflict resolution, but we are scared of our men and we cannot intervene in that conflict and conflicting sides will also not listen to us.<sup>20</sup>

A focus group raised the problem of the selection criteria that included literate women as members of the DWPS are mostly younger women (these had only 4 older members), who usually lack authority in the community:

The women [members of the DWPS] are young, mostly students, not respected in the communities, lacking experience. They cannot resolve conflicts or mitigate them. Most of the older women, who are not educated, have experience. Male elders, who also do not have enough education are involved in conflict resolution. Same goes for women.<sup>21</sup>

Even the IP commented on the problem of selecting mostly younger women:

And we also select young girls as peace shura members as they are educated and they are able to understand the contents of

the trainings, but when we go back to them they got married and not participate in the peace shura anymore.<sup>22</sup>

Also women from another focus mentioned being able to solve a conflict precisely because of their age “Women mostly resolve women related conflicts but the three of us are older so we are also involved in resolving conflicts between men.”<sup>23</sup>

While security represents a problem for both men and women, the latter disproportionately affects women since families further restrict women’s movement, in terms of daily activities, work, education, and even access to health-care. Six focus groups mentioned women’s limited role in peace-building due to insecurity:

Women play a role in peace building, but they can’t play it because currently their opportunities, situation, and times are not suitable for them, on one side there is a lot of poverty and on the other there is insecurity, daily we see assassinations of people in the city, even they killed people in front of the governor’s house, so how in such circumstances women could even leave their houses?<sup>24</sup>

Scaling up women’s role in peace-building represents a major challenge for achieving Outcome 3. While structures such as DWPS were created, these seemed ambitious and would require further ‘formalization’ in terms of links with other bodies to make them functional, including government and DLPCs. In fact, aside most focus groups stressing the role of women in solving conflicts among women, seven focus groups, both with men and women, highlighted how women are excluded from conflict resolution at higher levels:

We only resolve some small conflicts among women, and we received training in conflict resolution, we do not resolve bigger conflict as our male do not hear from us and we are also scared of the armed people in our villages. We only resolve women conflicts and men resolve conflicts between men.<sup>25</sup>

Women provided only one example of working with the male shura to solve a conflict, which would further strengthen women’s role in peace-building, if implemented consistently:

The only way to participate in a conflict is to work jointly with the men's shura. Otherwise we should focus on our own conflict. In a conflict between a woman and a man we solve the conflict jointly with the men's shura. In another village, this spring a woman was bitten by a dog. The family of the girl tried to register her case against the owner. They shared the issue with the male shura, without referring to the government.<sup>26</sup>

Illiteracy, a challenge mentioned in several focus groups, in a women's focus group was mentioned as influencing their ability to follow and remember the contents of the trainings:

The three of us from Ahengar village took part in the peacebuilding training in the mosque of Paicotlak village and we have learned that we should live in peace and that there is positive and negative peace. We are illiterate and we cannot remember what we studied, but we went to houses of other women, we told them that we should live in peace and not make conflict with each other and we conveyed the messages of our teachers to others to others too so now there are less conflicts between our people.<sup>27</sup>

#### Outcome 4: Women and men have diversified and increased their income

Based on monitoring data, the number of women and men organized in cooperatives and other socio-economic community groups is 2428 of the targeted 2310, an achievement especially pronounced in Daikundi province due to the interest of women in joining the cooperatives (Ind. 1). The increase of arming productivity per unit of land was measured by changes in income that was targeted at 33% with an 32% achievement and it remains unclear how the latter was calculated (Ind. 2). Based on monitoring data, the increase in the purchasing power of the poorest households was recorded at 25%, a percentage less in comparison to baseline level (Ind. 3). The general drop was due to the deterioration in Uruzgan province (likely due to the insecurity), from 31% in 2013 to 8% in 2015 as in Faryab it has increased from 27,5% in 2013 to 32,27% in 2015; and from 20% in 2013 to 34,29% in 2015 in Daikundi.

Based on monitoring data, the achievements in terms of implementation of other activities under

Outcome 4 were notable. 2684 farmers of the targeted 2767 received agriculture and horticulture trainings and applied new techniques (Ind. 4.1.1), a reduction due to the inflation rates of the Afghani towards the US Dollar/NOK; 1538 number of demonstration facilities, kitchen gardens, nurseries and orchards were established compared to the 1246 targeted (Ind. 4.1.2); 44 irrigation structure constructed and hectares of land and canal were secured compared to the targeted 32 (Ind. 4.1.3) due to an increase in the budget allocated for irrigation canals. 279 against the 270 hectares of land and canal were secured (Ind. 4.1.4). 5 of the 8 targeted people were trained as para – vets with the gender ratio not recorded (Ind. 4.2.1); 7 of the 7 targeted veterinary clinics and mobile units are active (Ind. 4.2.2); 3675 of animal owners received animal husbandry awareness and training (Ind. 4.2.3), a considerable increase from the 2301 targeted, especially due to the needs of veterinary services in Daikundi as these are chronically lacking. All the 7 planned cooperatives were established and registered (Ind. 4.3.1); only 100 farmers of the 300 targeted received micro - credit loans due to the lack of budget for the proposed activity; all the targeted 1150 farmers were trained in conflict resolution (Ind. 4.3.2); 87 SHGs were established compared to the proposed 66 (Ind. 4.4.1) as in Daikundi due to remoteness and long distances between communities the members in one SHG decreased and the number of SHG increased.

Additionally, based on monitoring data, 1545 women of the targeted 1520 were trained in new skills (dairy processing, bee keeping, animal products and fruit processing (Ind. 4.4.2), especially due to the high demand expressed by women in Daikundi. 300 farmers of the targeted 190 were mobilized to convert simple white straw into rich animal nutrient, which was especially high in demand in Daikundi (Ind. 4.4.3); 29 of the targeted 6 SHGs have access to a dairy processing centre, an overachievement especially due to the high demand for the 'increase of women's income' (Ind. 4.4.4); 710 women of the targeted 1190, completed functional literacy education (Ind. 4.4.5); and 1519 women, against the proposed 1580, were trained in business skills (Ind. 4.4.6), a number that fell short due to insecurity.

Focus group participant mentioned increasing their income (mentioned in 13 focus groups) and none mentioned income diversification. 4 focus groups thought there was no change in their level of income as some experience debts (mentioned in

2 focus groups) and expenses are generally high (mentioned in 3 focus groups). In fact, based on the end-line survey findings the average household income is estimated at 10,000 Afs per month with average monthly expenses at approximately 9500 Afs. While the majority of focus groups mentioned increasing their income, 3 focus groups mentioned reducing their purchases of vegetables or fruits that now they grow by themselves:

Our sources of income are diversified, we do not spend money on many things. In the past we had to buy fruits from the bazaar, now we have it as we grow it. We did not have vegetables. Nonetheless, when it comes to selling, the situation is the same.<sup>28</sup>

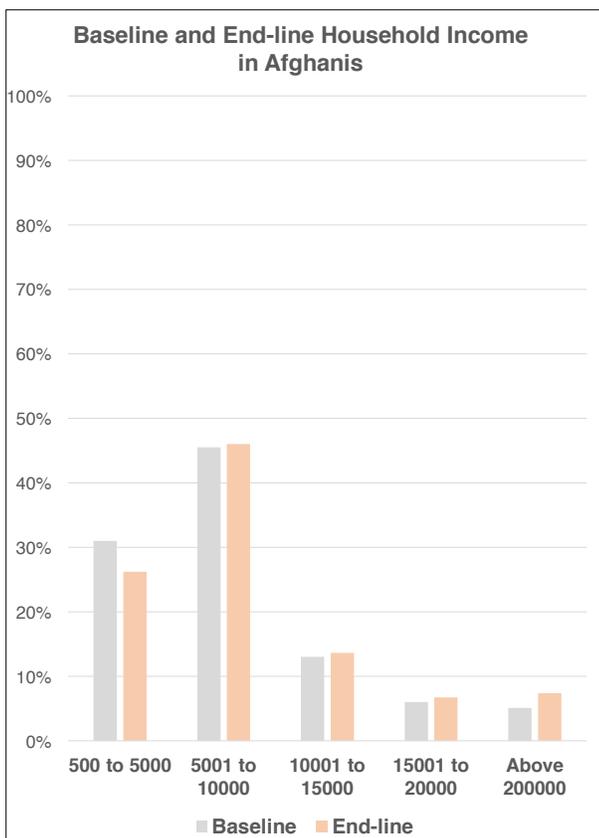


Chart 1: Household income in Afghanis reported by end-line respondents

As it was already mentioned above, the average household income in the targeted provinces is slightly over 10,000 Afs where the baseline database was not available to the consultant so the average household income at baseline level could not be calculated (only income ranges were captured). Based on baseline and end-line ranges the change in income level is small with a slight increase among the richest households. In order to evaluate the changes in income a further break-down (especially in the 5001 to 10000 Afs range where the majority of

the households' income fall) is needed. Additionally, there is a difference in the size of the sample between baseline and end-line level (approximately 230 participants less were surveyed in the end-line). Nonetheless, the average household income in the targeted communities is comparable to the national household income estimated at 11,214 Afs (with the national average in urban areas reported at 15,890 Afs and rural at 9,672 Afs with considerable regional variations with the central region on average recording 5,870 Afs per month).<sup>29</sup>

In terms of land, household own 42 jeribs on average. Nonetheless, 35% of households do not own any land and 55% own only up to 2 jeribs of land. In terms of crop cultivation, the data from the end-line were patchy as in some places kilos were reported and in some other a tick mark only was entered, which makes interpretation difficult.

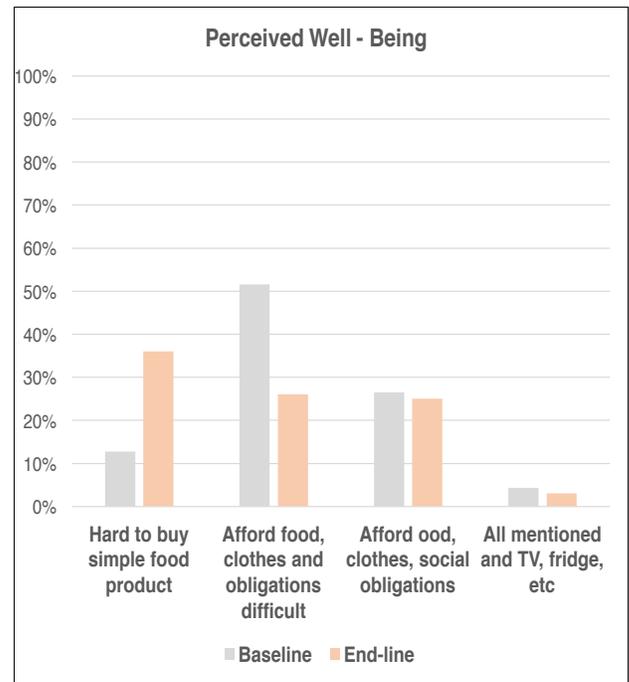


Chart 2: Perceived well-being reported by end-line respondents

In terms of perceived well-being, 36% of respondents (with the highest percentage recorded Uruzgan) think that it is hard for them to even buy simple food products, which increased for more than 20% if compared to baseline level; 26% think they can afford to buy food where buying clothes and paying for social obligations is more difficult, which dropped dramatically compared to the baseline status; 25% can pay for food, clothes, and social obligations but cannot afford things such as TV or fridge with similar levels at baseline; and only 3.1% can pay for social obligations and buy things such as TV or fridge. Overall, the perceived

well –being dropped as the number of people, who can afford food but for them affording clothes and obligations is more difficult decreased with the number of respondents, who can hardly buy simple food products experiencing an almost three - fold increase. The latter does not reflect the end-line finding on the overall living conditions compared to two years ago where 59% of respondents think it is better, 20% the same, and 19% think it is worse, which could be considered a notable achievement (where there are no considerable differences in the responses provided by men and women). The lowest percentage in terms of improvement of living conditions was recorded in Uruzgan (41% of respondents where in Faryab 62% think it is better and 80% in Daikundi). Overall, Uruzgan is the province that is weakest in terms of income and other well-being indicators.

The income gap between men and women is noteworthy and women have hardly increased and diversified their income. While the average male monthly income at end-line level is 9310 Afs, the female is 10-times lower, estimated at an average of 800 Afs per month (where baseline data are not available). However, the female average is not telling on women’s income where 80% of women (based on responses provided from both men and women) do not earn any income with only 16% of women making up to 5000 Afs per month and a small percentage up to 10,000 Afs. All respondents from Uruzgan indicated that women do not have an income. A closer look at the chart reveals how there is a small number of women generating income, which could indicate a high degree of marginalization (or even complete exclusion, especially in the case of Uruzgan) of women in terms of income generation since these do not even make a low income (for example in the 1 to 500 Afs range). At national level, women’s median monthly earnings almost never exceed 3000 Afghanis a month, whereas men’s median monthly earnings reach their maximum at more than twice that amount.<sup>30</sup> Compared to national level, women’s earnings are much lower where men’s earnings are comparable to national levels (where all job categories were included). Considering the number of activities undertaken in order to improve also women’s income the latter should be considered an underachievement with activities involving women not contributing towards Outcome 4.

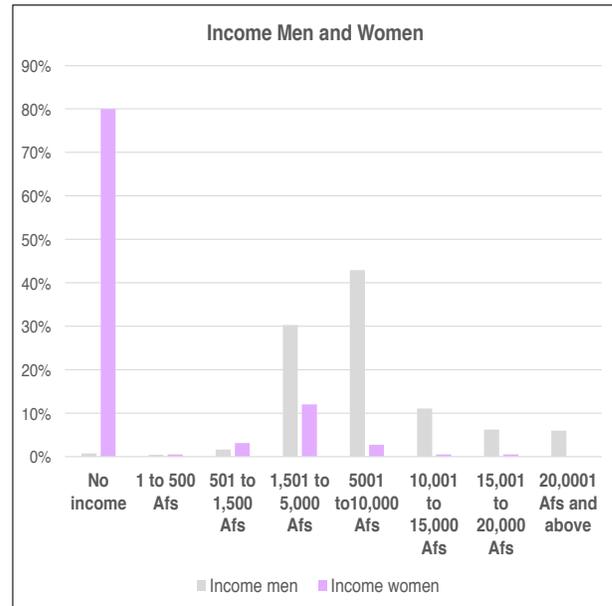


Chart 3: Income men and women reported by end-line respondents (both male and female)

Nonetheless, some islands of success were recorded since in some focus groups women revealed some important changes in their income generation activities: “we are so happy from the poultry project; they gave us 20 hens, which give eggs daily. We sell it in the market and support our family.”<sup>31</sup>

In the past we were selling our qurut [dried yoghurt] to the local shopkeeper at low prices but now we sell it to Green Way and Chopan and they buy it at a reasonable price and we are happy with the price. We are also trying to earn some money from other sources for instance we sell eggs from our chicken, we make kilims, felts and other things and sell them, and we also sell ghee of cows. And we sell our dairy products to Green Way and other local shopkeepers.<sup>32</sup>

While there was a general income increase among the groups that were specifically targeted by the programme, such as poultry rearing, dairy processing, and farmer cooperatives, the programme outcome were too ambitiously formulated or were not specific enough by generalizing the income increase to the whole population.

Outcome 5: Communities have secured sustainable access to renewable energy; and

Outcome 6: Communities are benefitting from sound, sustainable environmental services in water supply, sanitation and hygiene promotion.

The achievements in terms of secured sustainable access to renewable energy are notable in terms of access to solar energy, MHP, electronic workshops, trainings in operation and maintenance, trainings of conflict mitigation over renewable energy.<sup>33</sup> Based on the end-line findings, 82% of respondents have access to electricity (with 9% lacking it and 8% of data missing) with the national average recorded at 89%,<sup>34</sup> which is notable. The sources of electricity as listed by the respondents were: small-scale micro hydro systems (9%); public landline (34%); a generator shared between different households (3.6%); solar power (33%); and individual household generator (2.9%); battery (2%) with 4% of data missing. The average monthly expense for buying fossil fuel at the end of 2015 was 263 Afs. There was a 17% reduction against the targeted 25% in Year 3. Additionally, based on end-line data 20% of the households do not spend any money for buying fuel for lighting their house, which is a positive finding. Three focus groups explained using the saved amount for different purposes, especially education: "Solar increased our income, I sent my children here to Maimana for education, they are living in my relative's house, and I am giving them money for expenses."<sup>35</sup> New activities initiated in the communities as a result of electricity was not measured in the monitoring system (Ind. 5.2). Nonetheless, 9 focus groups reported different new activities, such as women having the ability to tailor in the evening, carpet weaving, children having a chance to study, an increased access to information due to access to media, and consuming meals in a bright environment. A focus group discussed the new activities due to an improved lighting that was installed in different rooms:

Before the solar system we only had light in one room, now it is present in all rooms. Children study, women can do weaving, therefore no one disturbs others. When one person is studying and another is doing something else, they are in different rooms, they can perform better in what they do actually.<sup>36</sup>

A major health concern – the handmade lanterns - also fell into disuse due to solar electricity, which,

aside being a poor source of light also represented a major health hazard as it caused pollution:

And now we have access to clean water and solar and before solar we were using our handmade lantern, which was causing a lot of smoke and that smoke and unhealthy water was causing a lot of diseases in our children and even in adults, but now all these diseases are reduced and our children rarely face diarrhoea and other breathing disease, and also when we were using our own handmade lantern in the past we were not able to see our dinner whether it is clean enough or whether there was something inside it? So now we eat dinner under the lights and we are sure that we eat clean and safe food.<sup>37</sup>

Access to clean water in the targeted communities is also notable. 50% of people in both wet and dry season have access to clean water against the targeted 41.17% (Ind. 6.). During the wet season, respondents have access to the following sources of improved and unimproved water: standpipe or public tap (26%); water tube or borehole (4%); dug well (21%); water from a protected well (18%); water from an unprotected well (4.5%); water from a protected spring (1.8%); water from an unprotected spring (2.2%); rain water collection (13%); water tanker truck (6.5%); water canal (2%); and 5% mentioned other without further specifications. During the dry season, respondents have access to the following improved and unimproved sources: standpipe or public tap (26%); borehole (4%); dug well (21%); water from a protected well (17%); water from an unprotected well (4.2%); water from a protected spring (2%); water from an unprotected spring (3.3%); rain water collection (5.3%); water tanker truck (6.7%); water canal (3.1%); and 6% mentioned other without further specifying. Additionally, the percentage of access to clean water could have been even higher since respondents were not asked whether these also use any techniques for treating water. Respondents were also asked whether they are satisfied with their water supply where 57% were very satisfied or satisfied.

The end-line survey found that 45% of people are using sanitary latrines as 44% reported using traditional covered latrine, 2.2% a flush latrine and others reported less sanitary practices such as open pit (36%); dearani or no pit (0.7%); and none (6.5%) with 10% of data missing. The latter

is a notable improvement compared to the 8.7% recorded at baseline level and compared to the findings at national level where only 39% of people have access to an improved sanitation facility.<sup>38</sup> Achievements are also notable in terms of water management structures establishment, water pipe schemes, water spring protection, distribution of bio sand filters, trainings of mechanics, dramatic reduction in water fetching time, CLTS demonstrations, rehabilitation of washrooms, raising awareness on hygiene, female representation in the WASH committees, and trainings in water conflict resolution.<sup>39</sup> However, the latter solved only one conflict over water, as per monitoring framework.

The change in waterborne and sanitation-related diseases affecting targeted communities due to improved WASH decreased from 74.87% to 56% (where respondents were counted having experienced at least one of the following: diarrhoea, bloody diarrhoea, or cholera) with 25% of data missing. 16% explicitly mentioned not having experienced any type of diarrhoea in the previous month. Comparison of the end-line findings with the national level is difficult considering that diarrhoea levels are usually measured for children. 16 focus groups were very satisfied with the WASH aspect of the programme and these mentioned the considerable drop in diseases present in the community: “yes they had a very positive impact on people’s life, by digging wells for drinking water cholera was eliminated among people.”<sup>40</sup> And also:

In the past when we did not have clean water in front of our houses there were a lot of diseases among our family members and now these disease have been reduced as these NGOs brought clean water in front of our houses and they also constructed bathrooms for us, which we were not familiar with in the past, we were using our house roofs for bathing so the environment was very dirty, which was causing diseases in our families and now the environment is clean and we also have access to clean and healthy water so those diseases are reduced to the lowest point.<sup>41</sup>

Two focus group discussed the reduction in the costs for health care due to dirty water causing diseases and handmade lanterns, which polluted houses, especially associated with transportation costs affecting inhabitants of remote areas:

And also when we were using the handmade lantern and also drinking unhealthy water, there were lots of disease in our village and when a child got sick there was not a clinic nearby for medical treatment, so were hiring a private car to go to Nili or Ashtarlay for 5000 Afs, and paying that money to the car and then to the doctor was affecting our economy now we do not spend that money on transportation for our sick children and it has also an impact on our economy.<sup>42</sup>

Also related to disease reduction are the improved hygienic living conditions due to water availability when these mentioned being able to ‘keep our houses clean’, which was mentioned in 2 focus groups.

Women are also benefitting from water access improvement as it is women’s role to carry water, which was mentioned in 3 focus groups. These have found time for other activities, including studying and being active in the community:” Before it took us a long time to carry water, 2 hours. The rest we study, exercise, or we go to school. Those 2 hours are now allocated for studying.”<sup>43</sup>

We find time for each type of our work, we do our house work, our self-help group work at a different time, and our work in the community is not that intense to burden our house work. And also the most time- consuming work for women in these villages was bringing water from the spring and now we do not bring it from the spring as the water pipe is in front of our house, so we have enough time for house work and community work. And in the self-help group we have two meetings in a month and gather our money and pay our membership fee to the treasury box and we do not spent that much time in these meetings.<sup>44</sup>

### Challenges Outcome 5 and 6

Respondents reported some minor challenges for a full achievement of Outcome 5 and 6, including corruption, spare parts procurement, solar panels of lower quality, contribution to female BSE, and limited role of the WASH Committee. While corruption remains a major challenge, which can be detrimental especially in insecure areas where oversight is difficult, the latter was reported in 4 focus groups. While 2 focus groups were not

related to activities undertaken by NCA and its implementing partner under this programme (but referred to another ongoing programme run by NCA), corruption in the distribution of solar panels was mentioned, which could be also explained as their attempt to attract more assistance:

These activities have negative outcomes as well, because if they installed 50 solars for the people, 10 of them will be taken by the governor, 10 by a power broker or warlords, and the remaining will be distributed among people, so how will deal with the remaining, it's a big challenge for the shura and elders, the distribution is very complicated, mostly we end up having less items and these should be distributed on a large population.<sup>45</sup>

And when trying to install water pipes:

These development activities should be implemented in the right place and also the assistance should be given to the right people; mostly we have seen that assistance is taken by power brokers, the NGOs must contact the local shuras directly. Even here we had a conflict over a water pump in our community, a power broker wanted to take the water pump to his own location but by force I stopped him and I have implemented the project in our own location or community.<sup>46</sup>

Respondents from two focus groups, in Faryab and Daikundi, raised the problem of having difficulties in procuring spare parts. A BSE explained:

When the solar panels break, there are no genuine spare parts, these are not accessible. There is no custom for buying these, the shop-keeper does not import them. If someone needs it, we give them guidance and they should buy these parts in Kabul or Ghazni.<sup>47</sup>

A focus group raised the issue of provision of solar panels of lower quality in comparison to the past since "I would not change the quality of the solar system, in the beginning they provided an Indian solar system and now a Chinese solar systems of lower quality."<sup>48</sup>

While focus groups cannot provide information on the extent of the issues raised, some problems with

availability of different WASH components were mentioned, including lack of hand pumps with a high number of families per water pump (mentioned in 6 focus groups), the need for water storage facilities (mentioned in 3 focus groups), wells (mentioned in 2 focus groups), canals (mentioned in one focus group), and a higher number of toilets (mentioned in 2 focus groups). The latter could be compounded by the end-line finding on water supply dissatisfaction, mentioned by 32% of respondents.

However, the latter could be also a reflection of a problem raised by implementing partners on the difficulties in implementing projects when people are absent for long periods of time and return back home to discover they are not covered by the programme aside the more obvious impossibility to cover all:

For example, when we were providing solar to those families or household that they were present in the village and then other return from migration, they will ask us for the panels too, and even if we implement projects in that area they sometime create problem for us to implement the project.<sup>49</sup>

While there is a treasury from which BSE are paid for their service, a female BSE complained about not being paid for her services, despite her working as BSE since a long time. While the extent of the problem could not be verified, the latter could indicate the marginalization of women as BSE despite these having access that can be superior to those enjoyed by men:

I am facing lack of salary and I also do not have motorbike or something else for transportation, how could I help my people when I do not have salary nor anything for transportation. These are the problems that I face in my work. And people accept that I should work as barefoot solar engineer, because people do not like that a man enters their house and fix their solar they accept the woman to enter to their house for fixing their solar.<sup>50</sup>

The provincial breakdown of water management as being conducted by Water committees is as follows: 71% Daikundi, 30% in Uruzgan, and 0% in Faryab (where it was mostly reported like mirab and could be adjusted to 38%). Nonetheless, considering the inputs in terms of establishing the Water Committee members, the latter seem to be less known among

community members.

Outcome 7: A stronger, more inclusive civil society is proactively working for development and peace at community and district level

The programme aimed at providing intergroup and leadership development activities at community, provincial and inter-provincial levels which engage the wider population as well as targeted communities and provincial leaders in direct relationship building activities. 368 of the proposed 340 members of CDCs are women; 291 of the proposed 322 women are participating in local civil society institutions, a reduced number caused by the discontinuation of the project in Uruzgan. Civil society actors including CDCs, DDAs, PDCs, religious and traditional leaders and elders are meeting at least each quarter to discuss people's concerns with a target of 54, underachieved at 35 due to discontinuation in Uruzgan.

These received trainings in gender and women's rights, management, advocacy, HAP, communication, and facilitation skills, including refresher trainings, assemblies were held, community centres were established, and members of the youth networks were trained in advocacy and leadership.<sup>51</sup> The end-line survey findings on attitudes on CDC shuras, which are explored above, are encouraging in terms of perception on CDC ability to solve issues promptly, trust, and gender equality beliefs, which is telling on the achievements under Outcome 7.

Outcome 8: NCA partners are transparent and accountable civil society organizations working for social change.

The primary focus of NCA's work is on integrating projects that target areas and communities experiencing a combination of a lack of development and severe conflict. These were implemented through a provincial coordination team approach which involved NCA and its partners working together with local communities to analyse issues and develop integrated responses. These aimed at applying principles of inclusivity, non-judgmentalism, and equality of participation. Whether clear criteria for inclusion of rights holders were applied is an aspect that will be further explored in the Coverage section. NCA's partners also have a systematized way of responding to, handling and giving feedback to complaints, in compliance with HAP Standards.

As per discussion with the management team in Kabul, complaints have increased, which could be interpreted as increased accountability of the IPs. Three coordination team were formed in each province (Ind. 8.1.1); a contextual analysis was conducted in all communities as planned (Ind. 8.2.1); partners have participated in results-based management (Ind. 8.3.1); in trainings with a focus on how to train peace building for development workers; in trainings on HAP standards; anti-corruption, and gender sensitivity (Ind. 8.5.1).

The integration of the work of the CTs is notable as these reported delegating tasks to each other, representing the other CT members in meetings with government officials, and in general as reducing implementation costs:

For example, last year we did a baseline survey and we shared it with 8 members of the CT. The CT also plays a cost effective role in NCA's partnership, I mean that if we do survey with 8 partners and all go with 8 vehicles to the same district it is more cost effective if one of the CT members goes alone to one district and they could cover 8 district at once, so CT is also cost effective for all of us. And we also have coordination at district level and have coordination meetings with them. And even the government also knows us a CT, an NCA umbrella and the government is also easily accessible and also cooperates with us.<sup>52</sup>

A focus group reported on overlapping structures as proof of IP integration: "In Kijran we have established a peace committee with those, who were members of a beekeeping farm, this shows and proves our high degree of cooperation and how we complement and support the activities of each other."<sup>53</sup>

Aside mentioning conducting regular meetings, having clear and aligned work-plans, discussing challenges and security is also a major benefit of the IP coordination:

Our team has monthly or quarterly coordination meetings with the provincial manager of NCA office for the evaluation of 8 partners' activities and projects. We discuss the security situations and challenges; we discuss the recommendations of our team members. After these meetings we share our ideas and our challenges with the governmental officials, and developmental

councils to find a solution.<sup>54</sup>

## Development Activities and Peace-building Outcomes

The present section explores how far did the development activities contribute to peacebuilding outcomes and to what extent did the synergies, linkages and coherence between the peacebuilding and development objectives contribute to effectiveness. At programmatic level peace-building was integrated with development by including tolerance and peaceful co-existence messages to the literacy curriculum and the latter contributed to peace-building outcomes when focus groups respondents reported a general tendency among people towards peace as being present in the communities or in the more overt outcomes in terms of conflict and violence reduction. WASH committee members were also selected from different communities and/or ethnicities, however, due to their limited role as it was found in the monitoring data on conflicts solved, their potential for contributing to peacebuilding outcomes was less apparent.

### **3.2 Impact**

The present chapter explores how development activities impacted on the key drivers of conflict in the targeted communities, followed by the impact of the peacebuilding activities on conflict resolution practices and consequently a more sustainable peace. The last aspect of programme impact explores the impact of development activities on community resilience.

#### 3.2.1. Impact of Development Activities on Key Drivers of Conflict

The present section explores how far did development activities impact on the key drivers of conflict in the targeted communities and to what extent did the synergies, linkages, and coherence between the peace-building and development programme contributed to enhanced impacts.

#### Conflicts over Water

The reduction in conflicts over water is mainly attributable to improved access to water. Seven focus groups (from all 3 provinces) mentioned conflicts over water as being reduced or completely eliminated by the WASH component of the

programme. These were mostly conflicts at water collection points, over irrigation water, and in general over water supply in a community or different communities. A focus group participant explained:

The projects implemented to improve our water supply system eliminated many conflicts that were arising daily among people over water. My 12 years old son and my 10 years old daughter were going at 8:00 AM with a donkey and four water pots to take water that was 5 km away from our area, and their turn was only at 3:00 p. m., many powerful people were coming and were skipping the line due to their power and fighting. Every day conflicts and fighting were occurring among people but after the project we didn't see such conflicts anymore.<sup>55</sup>

Conflicts among women at water collection points were reduced. In the household, women are responsible for collecting water, which caused a lot of conflicts among them, which was mentioned in all women's focus groups in Daikundi:

And when we were bringing drinking water and other water for cooking and cleaning, in those days there was little water available and each woman was trying to get it first and be done soon, so there was always conflict and even fighting between women over, who will access it first and most of the time women were not talking to each other as a result of this fighting. But now we are not fighting anymore and our relations are good.<sup>56</sup>

An integrated approach to peace-building and development is also present in the programme as good governance of a development resource. Water Management Committees prevent conflict and handle disputes before these escalate. These consist, as it was explained by the central management, of members from different communities and or/ethnicities, which ensures the sustainability of peace. However, since these have solved only one conflict as per recording of the monitoring programme, their impact in terms of peace-building is less apparent.

The synergies, linkages, and coherence between the peace-building and development programme contributed to enhanced impacts with the reduction or elimination of conflicts over water where the role

of development activities addressing other conflicts or drivers of conflict could not be established.

### **Unemployment/Poverty as Driver of Conflict**

Unemployment was mentioned by several focus groups respondents as the main driver of conflict where development was seen as contributing to peace by preventing people from taking arms and joining armed opposition groups: “They face big challenges, for instance due to unemployment almost every young person should leave his home and go to other countries or to AOGs in order to fulfil his basic economic needs. Therefore warlords or the groups that threaten peace are becoming stronger.”<sup>57</sup>

Development projects involving communities, who provided work-force for implementing projects (that were part of NCA programming in the past) attracted people from the armed groups, including local commanders and Taliban where a focus group saw a great opportunity for peace when these had put down their weapons and joined the workforce: “Development projects and peace have a very clear link. For example a water dam was built in our village, we saw that few Taliban that came to the village and started to work as daily laborers, if we had other projects many other from those groups would prioritize peace, the same people that are now creating insecurity.”<sup>58</sup>

However, Taliban joining the workforce for implementing development projects does not translate into peace that easily and can hinder other dangers. Taliban often allow development projects and these are often negotiable as it raises their legitimacy among people in their own ‘hearts and minds’ approach. Nonetheless, this does not mean that development projects would automatically lead to peace but rather Taliban exploiting the development activities for their own benefits, which will not prevent them from waging war with the government.

Additionally, development through employment harnesses peace by allowing people to not have time for conflicts since “conflicts decreased in a high percentage. People became busy and got work for some time”<sup>59</sup> or “jobless people are sitting in front of the mosque, when they have a small disagreement they start to beat each other, when you work you don’t have time for that.”<sup>60</sup>

Interestingly, unlike the past ‘cash for work’ activities

mentioned above the various activities implemented for increasing beneficiary’s income generation were not related to peace, which could indicate that these were not seen as raising income levels to the extent of influencing unemployment as a driver of conflict. While employment seems to have the potential for conflict reduction, based on the responses provided by the respondents, the latter is also beyond the scope of the work of an NGO.

### **Development and Government Support**

Two focus group discussed how development projects establish or raise support for government, which prevents people from siding with armed groups due to marginalization, which in turn harnesses peace:

Yes, there are obvious links between development and peace. People have access to income, when there are more employment opportunities people are happier and they support the government, and they are not against the government. Disconnection with the government persists if there is no development, people feel marginalized. People were not having relations with the government but since these projects were implemented by NCA people started to support the government, they want to be in contact, be supportive of the government. They are more interested in the government.<sup>61</sup>

And:

It’s clear to all, if government implements any project, people will come close to the government and cooperate with it, but if there are no development projects, so this will create distance between the public and government, so there’s a close relation between development and peace. Everywhere projects are implemented people come closer to the government.<sup>62</sup>

### **Other**

Four focus groups raised the issue on how development strengthens peace efforts “We understand that if we have security many projects will be implemented for us hence we are trying to stabilize security in our areas.”<sup>63</sup>

### 3.2.2 Community Resilience and Promotion of Peace and Development

The present section explores whether the goal to contribute to building resilient communities that promote sustainable development and peace has been met. A closer look at the programme impact on the changes in conflict resolution practices provides some insights on how the newly gained knowledge was adopted in practice and whether some obsolete techniques persist, which can be detrimental for reconciling the parties and achieving durable peace. The following section explores whether development activities contributed to resilient communities.

#### Impact of Peace-building Activities on Conflict Resolution Practices

Respondents imply practicing conflict analysis and establishing the root causes of conflicts when these in 2 focus groups mention “we meet both sides of the conflict separately and investigate about the cause of the conflict in order to understand which side of the conflict is right and which is wrong”<sup>64</sup> or “now we do an investigation.”<sup>65</sup>

The programme had a considerable impact on reduction of conflicts resolution involving harmful traditional practices, such as honor killings, child marriage, forced marriage, or baad. The latter was mentioned in 5 focus group where the following example illustrates how an honor killing or baad, which in such case would have likely been the resolution, was successfully avoided:

Here we had a girl from Zabul province, who ran away from home with a boy, they went to a local elder’s house in Chora. The girl was engaged with another boy but she ran away with this boy. Then local elders took them to the Department of Women Affairs, their family members also came there and then the girl regretted her actions and went back to her father’s house. The Department of Women Affairs took a guarantee letter from both sides. The girl got married with her own fiancée and has a child too.<sup>66</sup>

And a more direct case where elders refused to give a woman in marriage as blood price to settle a conflict over murder:

Yesterday we also solved a murder case/ conflict, some elder were in favor to give a

lady to the victim’s family but we ignored it and didn’t accept it, finally our decision was that the killer’s family must give 700000 (seven hundred thousands) to the victim’s family.<sup>67</sup>

Another important aspect telling on the positive impact of the programme is the involvement of religious leaders, who provide perspectives on conflict resolution from an Islamic perspective, which grants further legitimacy to peace - building. Nine focus groups mentioned the importance and practice of involving religious leaders in conflict resolution where “we as elders and members of peace council, always talk to people about the Quran, Hadiths, and try to solve the issue in the framework of Islamic law” and the role of religious leaders as peace educators:

For decreasing marriage and wedding costs we printed some posters. Our Ulama is responsible for this issue and they help a lot, they preach among people against it.<sup>68</sup>

Community mobilization for solving conflicts was also mentioned in 3 focus groups where one reported a major success to a conflict destabilizing an extended area:

There are many issues and conflicts. For example there were two tribes which both were belong to Junbish party and my house was between them. They had heavy fighting, rockets and bullets were going on my house, then I and some other elders of the area went to governor to solved the conflict among these two parties, but the provincial governor didn’t help 1% for the solution. Then the shura, Peace Council, other elders, and youth went to both sides to set peace among them, finally we succeeded, now they both have very friendly relations with each other.<sup>69</sup>

The same example provides some insights on the inclusivity of the structures where different members of the community are now involved in conflict resolution where the involvement of members from other communities was also mentioned: Before an elder or power broker was solving the conflicts and no one had the courage to ignore his decisions but now everyone can be member of the shura, even the poor, so big changes have occurred in conflict resolution.<sup>70</sup>And “if we were not able to solve the

conflict by ourselves we ask the shura from another village to help us in resolving that conflict and we also help them in resolving their conflicts.”<sup>71</sup>

Three focus groups stressed the importance of neutrality when these mentioned “some peace makers and elders were changing their decisions depending on warlords and powerful people but now we are doing our job freely”<sup>72</sup> and “the decision was made blind, based on affiliation and personal relations.”<sup>73</sup> One elder explained how not only were they siding with the conflicting parties in the past but also took part in the conflict, a practice now avoided:

In the past when 5 or 6 people were going to resolve a conflict we were even automatically divided into two groups where one group was trying to push for one decision and the other group was pushing for the another solution and none of these two groups were neutral. And in this manner, most of the time instead of resolving the conflict we were participating in the conflict and even we were changing the conflict from personal to family level and sometime between two parties and villages. But now we do not do like that and we learnt many things in these workshops and now we regret of all the wrong things that we have done during conflict resolutions in the past.<sup>74</sup>

The programme also stressed the importance of establishing, improving, and strengthening relations among the disputants where respondents implied it when these mentioned solving problems by “speaking”<sup>75</sup> or “now everybody knows it is better to negotiate and know each other, a feeling that is growing.”<sup>76</sup>

Three focus groups highlighted the importance of the acceptance that people have basic rights and that these need to be respected and protected, another desired impact in the attitudes in conflict resolution practices. These mentioned “they are concretely doing negotiation with both sides of the conflict and they are convincing them to know each other’s rights”<sup>77</sup> and “you should not violate other people’s rights.”<sup>78</sup> One focus groups also stressed “we were not concerned with who was right and who was wrong. Now we fully support the rights of the person.”<sup>79</sup>

The decision of the shura also enjoys legitimacy among community members and the government based on 8 focus groups discussion when these

mention: “they [disputants] listen to what we are saying or decide about their issues”<sup>80</sup> or “the conflicts must be solved by local elders and peace shuras, because if we refer them to the government, they will refer the cases back to local elders”<sup>81</sup> or “the government certifies the decision, we refer the case and advice the government and they listen to us, if we refer the case they tend to solve it.”<sup>82</sup> And also “in the past people were trying to refer their conflicts to the government but since few years they are solving their conflicts with Ulama, peace shuras and the peace council members, which they have elected.”<sup>83</sup> A focus group also mentioned that the shura decision prevails over the decision taken by powerful members of the community “before they were using power, but now no one can use the power, everyone accepts what the shura decides.”<sup>84</sup>

A win win solution, or an agreement that is ‘do-able’ and incorporates the needs of both parties is also an important aspect of the programme’s conflict resolution outcome that was highlighted in 3 focus groups and implied with statements such as trying to ‘satisfy both parties’.<sup>85</sup>

Respondents from 3 focus groups mentioned the importance of preventing violence especially implied by mentioning preventing conflicts from escalating where “resolution of a conflict in its beginning is the resolution of many conflicts because small conflicts can become bigger.”<sup>86</sup>

Here we have many types of conflicts, for example on water, and some conflicts are over children which can become bigger and by the interference of family elders issues become bigger. In our areas people keep dogs in their gardens and when someone goes to the garden, the dog will bite that person, which creates conflicts among people but with the help of ulama, the peace councils and shuras the conflicts are solved easily and quickly. For example, a few days ago there was a conflict over water among two villages. It was about water for irrigation. They were very close to take arms and start fighting but the ulema and peace shuras quickly intervened and controlled the situation.<sup>87</sup>

Another focus group mentioned the importance of violence prevention by mentioning how conflicts were actually reduced:

Yes the workshops were very effective, me and my villagers witnessed that since we had these workshops in the past years nobody was killed in any conflict nor any girl was forced into a marriage with baad where five years ago many people were killed in conflicts.<sup>88</sup>

The impact on the actual tasks of a mediator, who supports and helps the disputants in finding their own solution where the latter encourages an agreement which is positive for future relationships was implied by examples from 4 focus groups. Two focus groups highlighted how they help in generating options and help evaluate options by mentioning “in the past we obliged the people to accept our decision and solution to the conflict but now we trying to motivate them and give them proposals for peace and resolution”<sup>89</sup> or “in the past we used to make both sides accept our decisions by coercion but now we do not do it anymore.”<sup>90</sup> One focus groups explained that “currently we experienced some changes, before elders or those who were taking decisions were not concerned about the agreement and satisfaction of the conflicting sides, now we want the sides to be satisfied and agree.”<sup>91</sup>

While there were some notable impacts in terms of positive changes in conflict resolution, certain practices persist. Some focus groups revealed the persistence of some elements of coercion in the mediation process when these mentioned that “sometimes we put a little pressure on both sides to accept the peace, but it happens only when one side does not accept peace”<sup>92</sup> or “we announce our decision to them,”<sup>93</sup> and “we motivate them to accept the elder’s decision.”<sup>94</sup>

Some respondents do not seem to have grasped that conflict is inevitable as some think that a society without conflict is possible. In fact, two focus groups implied it when these said that “if we have wise and intelligent children we will not see the small conflicts which are common in the village.”<sup>95</sup>

Another aspect of the programme where controversial practices persist is the actual involvement of peace shuras and community leaders in solving criminal cases. While many of the shura members were traditionally involved in solving criminal cases, the programme discourages such involvement where these should deal with the ‘non criminal aspect of the conflict’ where the role of traditional bodies is focussed on encouraging

dialogue, avoiding and containing violence, and especially liaising with government bodies. In one focus group, the ‘over-involvement in criminal cases’ was explicitly mentioned when the participant stated “yes I have the capacity to solve conflicts. I have solved about hundreds of conflicts, even conflicts involving murder, and I have solved them quickly”<sup>96</sup> where precisely the fastness excludes any possibility that the participant had liaised with the government at any stage of the conflict resolution process. And also: “We have the capacity to bring peace among people for example myself and 10 ulema and peace shura members have solved a conflict in which two persons were killed on both sides and 8 were injured.”<sup>97</sup>

### **Impact of Development Activities on Building Resilient Communities**

The impact of the development activities on beneficiaries lives were notable, as it was already addressed in the effectiveness section, as diseases were considerably reduced, various activities due to lightened homes became possible in the evenings, beneficiaries diversified their diets, women’s burden for carrying water were considerably lessened, land productivity increased, animals’ diseases were reduced, and productivity of trees increased, which were anecdotally mentioned throughout the focus groups. Additionally, migration was reduced as it was explained by an FGD in Uruzgan “no one leaves his community that easily, when we don’t have any facilities in our community we have to leave, by implementing these projects we could stay in our area, which brought peace to our mind and we don’t need to migrate.”<sup>98</sup> Again, the extent of the impact could not be ascertained as the end-line survey did not capture such information.

However, whether these activities contributed to more resilient communities is difficult to establish as the latter would require a consistent measurement of changes at baseline and end-line levels that would need to capture the number of sources of income, migration patterns, disability, displacement, human capital (education (only literacy was measured), skills, and health) of household members; physical capital (ex. farm equipment or a sewing machine), social capital (the social networks and associations to which people belong to); financial capital and its substitutes (savings, credit, livestock, etc.), and natural capital (the natural resource base). Despite the increase in sustainability of peace, based on the limited increase of income levels (which are however

comparable to national levels), high expenses, small availability of land (where 35% do not own any land and 55% own less than 2 jeribs), a drop in the ability to acquire certain goods with only a perceived improvement in the general well-being, an improvement in terms of community resilience is less apparent, especially in Uruzgan.

### 3.3 Sustainability

Many aspects of the programme are sustainable, including targeting structures already involved in conflict resolution, communities' war weariness, establishment of a contribution system for the newly created 'technical' bodies with scaled up structures such as DLPC and DWPS being less sustainable. Community members already working in peace-building, mentioned in 10 focus groups, were trained and these were also involved in peace-building and solving conflicts before the training and would therefore continue on their own due to a sense of duty and responsibility as "we will continue as this is our religious responsibility."<sup>99</sup> And "wow there are no workshops but people use their knowledge in conflicts resolution, which they gained from attending the workshops. We are working in the field of conflict resolution, if we leave our jobs many problems will occur in the area."<sup>100</sup>

Four focus groups also mentioned war weariness as contributing towards the sustainability of the programme "we will resolve the conflicts otherwise the peace of the district will deteriorate. If we do not solve the conflicts we will not have peace, we have already lost 35 years in war"<sup>101</sup> And:

Sustainability depends on the security conditions if they were good the projects will also be sustained and if the condition worsens, the projects will not be sustainable but I am sure people will try to ensure the sustainability of these projects because they brought many positive changes to their lives.<sup>102</sup>

Some structures/bodies were established during the programme that would ensure sustainability such as training BSE and WASH committee members (mentioned in 3 focus groups), and self-help groups (mentioned in 5 focus groups). These are sustainable due to contributions paid by the community members. A coordination team explained:

Another mechanism for sustainability of the project is the establishment of shuras, they have a treasurer, head, and administrative representative and they collect a small amount of money on a monthly basis in order to repair the water supply system or solar system in case it faces some technical problems. These mechanisms ensure us that these projects are sustainable. And also they collect money per KW, about 5 to 10 Afs and they use that money for maintaining the projects. We work in the dairy process and we have trained women in dairy processing and we have established self-help groups and those groups should have their savings in order to continue the process and they have saved about 70,000 or 80,000 and they can continue the processing of dairy on their own.<sup>103</sup>

Seven focus groups explicitly mentioned that to some extent external support is required, in terms of development projects and workshops/trainings as "if these NGOs stop their support, we may return to our previous life and face many challenges; our all activities will be temporary, not permanently."<sup>104</sup>

Some focus groups advanced that mainly the peace-building aspect of the programme is sustainable since it is related to changes in knowledge and attitudes (mentioned in 8 focus groups) where the development aspect of the programme is less sustainable because communities would experience challenges due to financial instability (mentioned in 5 focus groups):

If we don't have NGOs support we may face financial and budget problems, we may not be able to implement development activities, but we may not face the same in peace building programs, because in development activities we need budget and financial support. We will do what we can, but we can't say that we will stop all the activities.<sup>105</sup>

And:

In development there are some difficulties. When we see the water supply coming to some villages ... people need the contribution of others. We have to help them again. Mobilize them again. People need to be managed to gain a sense of ownership. As a whole it was good. In peacebuilding we

changed the behaviour, the way of thinking, and that is sustainable.<sup>106</sup>

A major challenge in terms of sustainability are the structures that are scaled up such as DLPC and DWPS as these do not build on existing structures and running them on a volunteer basis, as it was already explained above, is difficult due to expenses such as transportation, which can be considerable. The latter are more likely to be unsustainable for women, considering that these tend to solve smaller conflicts mostly among women.

### 3.4 Coverage

The present section explores the extent of inclusion bias, that is inclusion of those in the groups receiving assistance, who should not have been receiving it as well as the extent of exclusion bias, that is exclusion of groups who should have been included but were not. Based on an FGDs with CT members in Daikundi, the most marginalized districts were selected for the programme:

The two districts of Ashtarlay and Kejran have been selected in consultation with the provincial governor, MPs, PC members and other officials. These two districts are the most marginalized in the province so the government made the decision to work in these two districts. And when we selected the areas inside the district we have a team for selection from the CT and we have selected these villages in consultation with DDA and the district governor.<sup>107</sup>

While the inclusion of the most marginalized members of the community was difficult to establish, an IP mentioned the inclusion of different ethnicities in the programme and other marginalized members of the community since “we tried to reach the affected and vulnerable people quickly and help them properly. Such as the disabled, the poor, migrants, and IDPs.”<sup>108</sup>

The implementation of projects is always based by unification of different tribes, for example the football teams which were formed for peace included different tribes and represented the national unity among youth. We also tried to fully include youth and women and we try to eliminate any type of discrimination.<sup>109</sup>

While the extent of the problem could not be ascertained, four focus groups implicitly mentioned the problem of elite capture, or powerful individuals appropriating development assistance for their own benefits, which marginalizes other members of the community where these mentioned “our main problem is the government and the malak [community leader]”<sup>110</sup> or “a power broker wanted to take the water pump to his own location but I have stopped him”<sup>111</sup> or “if they provide 50 solar panels for the people, 10 will be taken by the governor, 10 will be taken by a power broker or a warlord”<sup>112</sup> where the same participant also mentioned that “these should be implemented in the right way and the selection of the people and location should be rights and needs based and not based on recommendations and personal relations.”<sup>113</sup> The most blatant case of elite capture was mentioned by a focus group in Daikundi where women were given sheep that elders in advance agreed will share with the ‘community’:

There are some women, who have received sheep. Some others did not receive sheep. Those, who are poor did not receive them. Only the rich. When elders were asked to introduce women to NCA to be trained in keeping sheep and beekeeping these had an agreement with elders. They would take 3 sheep and give 2 to the community. But not all women gave the sheep as agreed with the elders and kept them for themselves. Only here they shared the sheep with the community, in 2 other communities they did not share the sheep.<sup>114</sup>

Another issues that was already addressed above is the exclusion of illiterate women from the DWPS, which makes it less functional, especially by including mostly young and educated women that, however, lack legitimacy, higher freedom of movement, and experience that older women often fully enjoy.

Eighteen focus groups raised the issue that coverage was partial since projects were implemented for a high number of people when respondents mentioned “they gave 110 solar panels to 3000 families, so how could we distribute it?”<sup>115</sup> or that some areas in need of assistance were actually excluded from the project. While exclusion is inevitable (and often families would claim solar panels despite already having access to electricity,

as the management team explained), it also poses challenges to implementers that have excuse themselves by maybe providing fake promises “if we implement the project in one village people from the other villages also ask to implement the same project for them too, but due to budget restrictions we cannot implement it for them, so we convince them that the project will expand and we will cover your villages in the next phase so you can wait and when we will get the budget we will do the same work for your people too.”<sup>116</sup>

Some groups also deliberately choose to not become beneficiaries due to fear of reprisals from the Taliban since “some of the families are scared of the Taliban so they are not accepting any assistance.”<sup>117</sup>

While without quantitative data is difficult to establish whether community needs were met, it could be concluded that many were tackled but whether these suffice, is more difficult to establish. Three focus groups raised the issue of needs not being covered by the assistance where “if just a few water pumps and energy from solar panels are divided between few families doesn’t mean that people’s life has changed”<sup>118</sup> or that “development projects are more challenging than peace-building because people have lots of needs and NGOs cannot meet all of their needs with their project.”<sup>119</sup> Another focus group explained how NGOs assistance cannot meet the needs of communities:

People have many needs because they are very poor, the literacy percentage is very low and the developmental projects are less compared to the requirements of the society. The developmental project budgets are very limited hence they cannot satisfy the needs of people. The challenges they face are overwhelming, for instance due to unemployment about every young person has to leave his home and go to other countries or join the armed opposition groups for meeting their basic economic needs. Therefore, warlords or the armed groups, who threaten peace are becoming stronger.<sup>120</sup>

### 3.5 Coherence

Interviews with government officials in all three provinces confirmed the alignment of NCA

programming with provincial development plans. In general, the different activities geared at income increase are aligned with the PDP that in Daikundi called for improvement in the economic situation of farmers, animal husbandry, farming, gardening due to limited land, irrigation system networks, provision of drinking water, and establishment of veterinary clinics. Additionally, the provincial plans called for better provision of justice. In Faryab, the provincial development plan called for an increase in the level of crops, livestock, protection of forests, gardening, livestock, and other with Uruzgan outlining similar priorities.<sup>121</sup>

The conflict resolution aspect of the programme is aligned with National Priority Programmes (NPPs). The goal of the NPP 5 on Law and Justice for All was “to restore the trust of Afghan citizens in the ability of the justice system to protect and defend their personal, economic, social and national interests through its demonstrated and faithful adherence to the rule of law.”<sup>122</sup> The NPP includes in its targeted outcomes traditional dispute resolution (TDR) mechanisms incorporated into the national justice approach in ways that conform to fundamental standards of fairness, human rights and enacted laws of Afghanistan. NPP 5 acknowledged the necessity of demonstrating the formal justice system as an efficient avenue for resolving disputes to increase user satisfaction and confidence in the formal justice system.

The NPP includes a large section on TDR, addressing the prevalence of dispute resolution through community-based TDR mechanisms such as peace councils or shuras. It discussed MoJ efforts to establish a legal framework for the government to recognize decisions made by peace councils and to direct resources to ensure that decisions are made in compliance with laws and according to international human rights standards. It acknowledged the necessity of enabling legislation before the MoJ could interact more directly with TDR mechanisms, and put forth the Huquq as a good point for establishing government-TDR linkages, and asserted that efforts to register peace council decisions with local courts have been successful and should continue. The Huquq is a MoJ department that provides mediation, arbitration, and other dispute resolution services for non-criminal matters. Though much work was done on the Draft National Policy on Relations between the Formal Judicial System and Dispute Resolution Councils from 2008 to 2010,<sup>123</sup> after the appointment of a new

Minister of Justice in 2010 the work on the policy was discontinued and replaced by a new draft law that is still pending in the Ministry of Justice.<sup>124</sup>

The women's empowerment aspect of the programme is aligned with the countless commitments to gender equality outlined by the government through many documents and policies, such as the National Action Plan for the Women of Afghanistan, the Afghanistan National Development Strategy, the National Priority Programs, and the Afghanistan Millennium Development Goals.

### 3.6 Efficiency

Value for Money refers to the optimal use of resources to achieve intended outcomes. Generally, value for money can be understood through the results chain, looking at how programme inputs are transformed into outputs through activities, and how these outputs contribute to the larger impact of the programme. This is looked at through the three Es—Economy, Efficiency, and Effectiveness. Generally, economy looks at the purchase of inputs; efficiency looks at whether money was spent well; effectiveness looks at how well outputs achieve the desired outcome, and whether spending was effective in achieving the targeted impact of the programme.<sup>125</sup> While assessing value for money in terms of operational expenses is beyond the scope of this evaluation, the present section will look at the last aspect whether spending was effective in achieving the targeted outcomes and impact of the programme. In terms of Outcome 1, 2, 3, 5, 6, 7, and 8 the outputs achieved the desired outcome with spending that could be considered efficient.

While approximately 1.8 million was spent on improving income level of men and women (Outcome 4), which represents approximately a third of the total budget, the effectiveness appears to be limited in terms of income levels (these are similar to the baseline level), there was a drop in the ability to acquire certain goods where only a perceived improvement in the general well-being was registered (where other factors outside income come into play). As it was already mentioned above, 80% of women in the end-line survey are not earning an income, which makes the spending even less efficient when it comes to women. Economic empowerment of women programmes underscore that in general these require training, investment, and follow up with the current programme providing

only the first component.<sup>126</sup> Therefore, targeting less women (and communities) for income generation but providing them with all the components would likely result in a more successful outcome for women and efficient spending. In terms of achieving the desired impact of the programme, improving the resilience of communities, the efficiency in spending is more difficult to determine where resilience of communities was questioned, especially in Uruzgan. Nonetheless, if focusing on specific groups targeted by the programme, such as poultry rearing, dairy processing, and farmer cooperatives, an income increase was recorded, which would then point to a reconsideration in terms of outcome formulation that, as it was already mentioned above, should have been less ambitious or simply more specific.

### 3.7 Conflict Sensitivity

Conflict sensitive development programming involves ensuring that the two-way interaction between a programme's activities and the context are understood and factored into the programme cycle of development programmes. The goal is to minimize the negative impacts and maximize the positive impacts of interventions on the conflict, within an organisation's given priorities or mandate. The present section therefore does not explore whether the programme addresses drivers of conflict (see Impact section) but rather whether it avoids to contribute to conflict and makes a positive contribution to peace—for example, by designing a programme and targeting stakeholders in ways that will help mitigate tensions or support connectors.<sup>127</sup>

A full conflict analysis was conducted in the beginning of the programme where it was factored into the timeline and budget. The latter was essential considering that the programme is also an example of an integrated approach to peace-building and development. The programme also established a mechanism for complaints and feedback with a reported increase in its usage. Conflict sensitivity is discussed regularly by the team and during monitoring visits as some team members are also conflict sensitivity experts where it remains unclear whether the latter is discussed regularly in meetings. The programme does not have indicators on conflict programme interaction. Focus groups have not revealed conflicts arising from implementation of development assistance, outside examples of conflict over schedules for irrigation, which are dealt by the Water Committee members.



# Conclusions

Building Resilient Communities for Sustainable Development and Peace was effective in mobilizing traditional bodies so these could prevent and address destructive conflicts, which overtime decreased. Women's role has also increased, despite experiencing challenges, especially in insecure places such Uruzgan where the peace-building component was discontinued. Despite the various activities geared towards the diversification of income, the latter were less apparent, especially for women. Access to renewable energy and WASH represented a major success in terms of programme effectiveness. The remaining outcomes, of an active civil society and transparent and accountable implementing partner were also notable.

The major impact in terms of an integrated approach to peace and development is the reduction of conflicts over water – related issues, which also includes conflicts among women as these are often responsible for collecting water. The impacts in terms of peace-building activities were notable in terms of adoption of techniques learned during workshops, which were directly attributed to the trainings, conflict reduction, and involvement of peace shuras in the peace process in Daikundi. While the impacts of development and peace-building activities were notable, whether these contributed to community resilience was difficult to establish due to information that was not captured at baseline and end-line level. Additionally, many aspects of the programme are sustainable, alignment with national and provincial policies in development and peace-building was established, and directly related

to resilience, is whether communities' needs were met with the programme where, it could be concluded that many were tackled but whether these suffice, is more difficult to establish.

## Lessons Learned

- The CTs established under the programme were not only appreciated by the partners but also very successful in terms of sharing information with communities and authorities, working together on implementation challenges, conducting joint monitoring and generating data for the programme.
- Carrying out comprehensive, participatory capacity needs assessments with all partners can help them to better place themselves as part of a strong civil society.
- Working through local resources can smooth the implementation of programme activities. In addition, it can reduce to the minimum possible level insecurity threat to programme implementation because of links and contact local resources have within their communities and through the community on wider level. However, this applies only where technical capacities are available, which is not always the case.
- The reasons for insecurity as expressed by partners are linked with the level of tension between warlords, who are used to retain power and interest and thus influencing communities. It is worth mentioning that in such situations NCA and partners' approaches to conflict sensitivity and joint monitoring with communities, authorities and community-based

stakeholders have helped to decrease the level of misunderstanding around programme implementation and ascertaining community trust on the intervention of civil society work in peace and development

- NCA staff and partners were trained in qualitative and quantitative data gathering and CLTS methods as this improves the skills of NCA staff in data collection and analysis, it improves relations and communication between NCA program staff and partner staff, and improves communication between partners at field level for a more coordinated implementation.,

- Exposure of DWPS through visits to relevant formal institutions on province and national levels is found an encouraging activity for women to understand the importance of their role and participation in decision making in peace process. There is an enhancing realization of the importance of linking formal and informal peace structures to make sure that the grassroots level issues and problems which fuel the large scale conflicts are addressed.

- Materials for construction and maintenance of WASH projects are not available in the local markets thus it has to be transported from Kabul, which increases the time of delivery and causes delay in start of activity. NCA has also found that the spare parts of the desalination plants are not available even in Afghanistan and it needs to be imported from Pakistan or India. This results in increase of cost and increases turnaround time of the activity. With limited availability of spare parts, sustainability also becomes a challenge.

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## Annex A: District Coverage and Implementing Partners

Area	Province	Districts
North	Faryab*	7: Andkhoy (Andkhoy, Qourghan, Qaramqul, Khan Char Bagh), Pashton Kot, Khwaja Sabz Posh, Belcheragh
Central	Daikundi	3: Ashterlai, Gizab, Kijran
South	Uruzgan	2: Tirinkot, Dehrawad

\* A small component of reforestation was included in Maimana in 2014.

The programme was implemented in partnership with the following organizations:

Organization	Province
Afghanistan Development Association (ADA)	Uruzgan, Faryab
Afghan Women Skills Development Centre (AWSDC)	Faryab
Central Afghanistan Welfare Committee (CAWC)	Faryab, Daikundi
Cooperation Centre for Afghanistan (CCA)	Daikundi
Coordination of Humanitarian Assistance (CHA)	Faryab
Coordination of Afghan Relief (CoAR)	Faryab, Daikundi
Ghazni Rural Support Program (GRSP)	Daikundi
The Green Way Organization (GWO)	Daikundi
Hambastagi Foundation (HF)	Daikundi
Rural Rehabilitation Association for Afghanistan (NPO/RBAA)	Faryab, Daikundi, and Uruzgan
Sanayee Development Organization (SDO) –	Faryab
Skills Training and Rehabilitation Society (STARS)	Daikundi

## Annex B: Focus Groups

Number	Province	Location	Number of participants	Participant's background
1	Daikundi	Nili	7	Implementing partners from Daikundi
2	Daikundi	Koj village	15	Women 4 CDC members, 2 WASH Committee, 1 BSE, SHG members, community women
3	Daikundi	Koj village	2	District governor and NDS representative
4	Daikundi	Koj	5	4 women CDC members, women 5 from Self Help G6 groups and members of Cooperatives, and 2 Youth Group members
5	Daikundi	Koj	12	Male CDCs members from different villages, also farmers, one shopkeeper, and 1 Wash Committee members
6	Daikundi	M a s r o o q village	10	1 CDC member, other farmers or other professions beneficiaries of the programme.
7	Daikundi	Koj	9	Members DWPS (students and teachers mostly).
8	Daikundi	Masrooq	15	Female CDC members, Self Help Groups and members of Cooperatives, Wash Committee members, Youth Group members
9	Daikundi	Koj	1	Department of Hajj representative, member of DLPC also
10	Daikundi	Koj	11	Male DLPC members, who are also businessmen, farmers, and students

11	Daikundi	Qaum Boucha	11	Male BSE member, CDC member, farmers benefitting from the programme, Water committee member
12	Daikundi	Sia Noor	12	Peace shura emembers, farmers, 3 Youth network members
13	Faryab	Pashton kot district	6	District governor office officials, secretary DLPC, 1 member huquq, 1 member of department of Hajj, 1 officer for village affairs
14	Faryab	Pashton Kot district	6	DLPC members from different areas including Yaka Pesta, Kata Qala, Hazar Qala
15	Faryab	/	7	Provincial team members
16	Faryab	/	1	Department of economy member
17	Faryab	Khwaja Sabz Posh	6	DWPS members, where 3 were also teachers
18	Faryab	Khwaja Sabz Posh	8	DLPC members
19	Faryab	Khwaja Sabz Posh		Government officials, who are also members of DLPC including Department of Hajj, Peeace Council president, Peace council deputy president, president DDA and secretary Peace Council, officer village Affairs, member of Peace council
20	Faryab	Khwaja Sabz Posh	6	Water committee members from different villages including Ghozari, Yange Qala, and Sarangi Qala
21	Faryab	/	1	Government official not member of DLPC
22	Faryab	Pashton Kot	4	DWPS members
23	Faryab	Pashton Kot	5	3 Memebers DLPC, 1 youth network member, 1 CDC and DDA member
24	Faryab	Pashton Kot	5	Male BSE
25	Uruzgan	tirinkot	8	Charam gaar, Garam Aab, Sar Murghab, Tarinkot, Sad Mordaa, Naw abad, Charam gar
26	Uruzgan	Kanaka	8	DLPC members
27	Uruzgan	Tirinkot	1	Officail Department of Economy, who is not a member of DLPC
28	Uruzgan	Bazar Qala	6	DWPS members
29	Uruzgan	Deahwood	1	Member of huquq department
30	Uruzgan	Anar J	7	Peace shura members at community level
31	Uruzgan	Shah eedan, Charamgar	8	Male community members benefitting from trainings in farming, poultry rearing
32	Uruzgan	Shab rang	7	Male community members benefitting from trainings in farming, poultry rearing
33	Uruzgan	center	3	Provincial team members

34	Uruzgan	Unknown	15	Female community members beneficiaries poultry, veterinary services from different communities including Tori, Qala cha, Bazar, Daozi, Hawza Qala, Feroz karez, Maidan, Bazar
35	Kabul	Kabul	3	Management team

## Annex C: Key Documents Reviewed

Baseline reports Daikundi, Faryab, and Uruzgan  
 Budget  
 Conflict analysis reports Daikundi, Faryab, and Uruzgan  
 End-line summary report  
 Evaluability Assessment, 2012  
 List of implementing partners  
 Logical framework  
 Programme progress reports 2013, 2014  
 Programme final report, 2015  
 Programme Proposal submitted to NORAD  
 End-line data

## Annex D: Questionnaires

\*The text in italics is for the facilitator only and should not be read out loud. It should be clearly marked also in the translation.

### 1.FGD with DLPC (Government officials are excluded as these have a separate focus group/interview)

1. Which types of conflicts are present in the communities (and higher levels) and how do you address them? What is lacking, what would improve the way we deal with them?
2. Think of conflict resolution at different levels: in the family, among families, in the community, between communities, and society at large.
  - Do you think you have the capacity to prevent and transform these different conflicts? Why do you think so? Comment on the different conflicts (at different levels also).
  - If not, why you don't have them and if you do, who/what enabled it?
3. For those who worked in conflict resolution since a long time: how have your techniques for peacebuilding and conflict resolution changed or you use the same techniques? Please provide some examples.
  - Where have you acquired your knowledge in peacebuilding?
4. Was the training you received on conflict resolution, conflict management, advocacy, women's rights and other trainings sufficient? If not, what more would you require? (make sure they comment on all the trainings received)
5. How much influence has solving the smaller conflicts inside the family, between the family, over resources, and land and other issues contribute towards peace at large in the province (the latter depends on the types of conflicts present in the area, for ex. with the Taliban) and the whole of Afghanistan?
4. Do you collaborate/are you in contact with the government authorities?

- with whom?
- for what purpose?
- and what is the outcome? (Provide examples)

5. How do you feel about the working relationship with the government? What are the challenges?

-How could these be improved? If there are no challenges, what makes their absence possible?

6. What role women have in peacebuilding?

-What do women concretely do in terms of peacebuilding?

-Why they do participate in some types of conflict resolution and not in other types of conflict mitigation and resolution?

-What is the community reaction on the women's involvement and what did you concretely do to change it? Provide some examples.

7. NCA partner NGOs brought also some development initiatives to the communities, like training of farmers, establishing cooperatives, reestablishing canals for irrigation, providing renewable sources of energy, water and sanitation, reforestation, literacy courses, vaccinations for animals, and more.

-What impact these activities had on the people in the community?

(not all projects were implemented in all communities so let them explain which were implemented first)

-If you would implement the same projects in another area, what would you change about them?

-How are these development projects linked to peacebuilding you think? Is there a link between the two? Provide your thoughts on it. (Probe on how by doing a certain development project the chances of peace might increase or decrease.)

8. If you think of the overall programme implemented by NCA's implementing partners (all the activities, including development and peacebuilding), what was the major change it brought and why do you think so?

9. How is the community mobilized for improving peace and bringing lasting development?

10. How are marginalized groups benefitting from the programme?

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11. Would you continue to meet in the future without NGO support or you think you might have some challenges for doing so? If yes, how? If no, why?

-What mechanism was for created for the sustainability of the development projects?

12. Do you have any lessons learned/recommendations for the programme?

-What have you learned in this programme and what is your recommendation for implementing this programme?

## 2.FGD Women District Level Peace Councils Members (WDLPC)

1. You had meetings with the High Peace Council (HPC). Provincial Peace Councils (PPC) and the Afghan National Independent Peace and Reconciliation Commission (ANPRC)? What was the outcome of these meetings?

-How were your ideas taken into consideration and what these bodies concretely did after listening to your requests?

-What do you do with these bodies nowadays?

2. Some round-tables took place in Faryab and Daikundi, what was the outcome of those? Were you listened to? Provide concrete examples.
4. How do you feel about the working relationship with the government? What are the challenges?
  - How could it be improved? If there are no challenges, what made it so easy?
5. Which types of conflicts are present in the communities (and higher levels) and how do you address them? What is lacking, what would improve the way we deal with them?
6. Think of conflict resolution at different levels: in the family, among families, in the community, between communities, and society at large.
  - Do you think you have the capacity to prevent and transform these different conflicts? Why do you think so? Comment for different conflicts (at different levels also).
  - If not, why you don't have them and if you do, who/what enabled it?
7. For those who worked in conflict resolution since a long time: how have your techniques for peacebuilding and conflict resolution changed or you use the same techniques? Please provide some examples.
  - Where have you acquired your knowledge in peacebuilding?
7. Was the training you received on conflict resolution, conflict management, advocacy, women's rights and other trainings sufficient? If not, what more would you require? (make sure they comment on all the trainings received)
8. How much influence has solving the smaller conflicts inside the family, between the family, over resources, and land and other issues contribute towards peace in the province(the latter depends on the types of conflicts present in the area, for ex. with the Taliban) and in Afghanistan in general?
9. What role women have in peacebuilding?
  - What do women concretely do in terms of peacebuilding?
  - Why they do participate in some types of conflict resolution and not in other types of conflict mitigation and resolution?
  - What is the community reaction on the women's involvement and what did you concretely do to change it (or what could be done)? Provide some examples.
10. NCA partner NGOs brought also some development initiatives to the communities, such as training of farmers, establishing cooperatives, reestablishing canals for irrigation, providing renewable sources of energy, water and sanitation, reforestation, literacy courses, education on voting, vaccinations for animals, and more.
  - What impact these activities had on the women in the community? Provide examples. (Not all projects were implemented in all communities so let them explain which were implemented first. Also probe on the impact on the quality of life, income, health, education of children, women having a saying and being listened to at home and in the community, etc.)
  - If you would implement the same projects in another area, what would you change about them?
  - How are these development projects linked to peacebuilding you think? Is there a link between the two? Provide your thoughts on it. (Probe on how by doing a certain development project the chances of peace might increase/decrease)
11. If we consider the programme implemented by NCA's implementing partners as a whole (including all the activities, both developmental and peacebuilding), what was the major change it brought and why do you think so?

12. How is the community mobilized for improving peace and bringing lasting development?
13. How are marginalized groups benefitting from the programme?
14. Would you continue to meet in the future without NGO support or you think you might have challenges for doing so?
15. What have you learned in this programme and what is your recommendation for implementing this programme?

3.FGD Male Peace Councils members, CDC members, religious leaders, community leaders, youth networks/ associations members (men with leading roles at community level)

\*These are not members of DLPC!

1. What types of conflicts are present in the communities (and higher levels) and how do you address them? What is lacking, what would improve the way we deal with them?
2. Think of conflict resolution at different levels: in the family, among families, in the community, between communities, and society at large.
  - Do you think you have the capacity to prevent and transform these different types of conflicts (probe at different levels also)? Why do you think so?
  - if you can't, what prevents you from doing so and if you, what enables it?
3. For those who worked in conflict resolution since a long time: how have your techniques for peacebuilding and conflict resolution changed or you use the same techniques? Please provide some examples.
  - Where have you acquired your knowledge in peacebuilding?
3. Was the training you received on conflict resolution, management, advocacy, women's rights and other trainings sufficient? If not, what more would you require? (make sure they comment on all the trainings received)
4. How much influence has solving smaller conflicts inside the family, between the family, over resources, and land and other issues contribute towards peace in the province (the latter depends on the types of conflicts present in the area, for ex. with the Taliban) and the whole of Afghanistan?
5. Do you cooperate/meet with the government authorities (and other bodies)?
  - with whom/
  - for what purpose?
  - and what is the outcome?
6. How do you feel about the working relationship with the government (and other bodies)?
  - What are the challenges?
  - How effective is the DLPC in conflict mitigation and resolution? Why do you think so?
  - How could we improve this? If there are no challenges, what made it possible?
7. What role do women have in peacebuilding?
  - What women concretely do in terms of peacebuilding?
  - Why women participate in some types of conflict resolution and not in other?
  - What is the community reaction on the women's involvement and what did you concretely do to change

it? Provide some examples.

8. NCA's partner NGOs implemented some development projects in the target communities, such as training of farmers, establishing cooperatives, reestablishing canals for irrigation, providing renewable sources of energy, water and sanitation, reforestation, literacy courses, vaccinations for animals, and others.

-What impact did these activities have on people in the community?

(not all projects were implemented in all communities so let them first explain which were actually implemented)

-If you would implement the same projects in another area, what would you change about them?

9. How are these development projects linked to peacebuilding you think? Is there a link between the two? Provide your thoughts on it. (Probe on how doing a certain development project and/or a combination of them might increase or decrease the chances of peace)
10. If you think of the whole programme implemented by NCA's implementing partners (all the activities, including development and peacebuilding), what was the major change it brought and why do you think so?
11. Would you continue to meet in the future without the NGO support or you think you might have challenges for doing so?
12. How have you used the knowledge acquired during the trainings on Humanitarian Accountability Partnership, social auditing, communication and facilitation skills, management, advocacy, and other trainings you have received? Give some examples. If not, why you were not able to use the skills?
13. What do you think other members of the community thought of the programme implemented by NCA's implementing partners? Did they have any concerns?
13. How is the community mobilized for improving peace and bringing lasting development?  
-How are marginalized groups benefitting from the programme?
15. What have you learned in this programme and what is your recommendation for implementing this programme?

#### 4.FGD Government officials, who are members of DLPC (HPC members, judiciary, Department of Hajj, etc)

1. Which types of conflicts are present in the communities (and higher levels) and how do you address them? What is lacking, what would improve the way we deal with them?
2. Think of conflict resolution at different levels: in the family, among families, in the community, between communities, and society at large.  
  
- Do you think you have the capacity to prevent and transform these different conflicts? Why do you think so? Comment for different conflicts (at different levels also).  
-If not, why you don't have them and if you do, who/what enabled it?
3. For those who worked in conflict resolution since a long time: how have your techniques for peacebuilding and conflict resolution changed or you use the same techniques? Please provide some examples.  
  
-Where have you acquired your knowledge in peacebuilding?
3. Was the training you received on conflict resolution, management, advocacy, women's rights and other

trainings sufficient? If not, what more would you require? (make sure they comment on all the trainings received)

4. How much influence has solving smaller conflicts inside the family, between the family, over resources, and land and other issues contribute towards peace in the province (the latter depends on the types of conflicts present in the area, for ex. with the Taliban) and in the whole of Afghanistan?
5. How do you feel about the working relationship with the other DLPC members? What are the challenges? How to solve them?
6. How sustainable is the programme and what recommendations do you have (if any) in general?
7. How are marginalized groups benefitting from the programme implemented by NCA's partners?

5.FGD Women at Community Level - CDC members, Self Help Groups and members of Cooperatives, Wash Committee members, Youth Group members

1. NCA and its implementing partners implemented various activities in three provinces of Afghanistan. What impact did the following activities implemented by NCA's implementing partners have on women's lives? (Elicit concrete examples on how women participated in each aspect, what impact it had on their life, discuss any problems or what was missing from the programme to make it more useful if participants try to raise them):
  - Home gardening, beekeeping, poultry rearing, dairy and fruit processing, improved agricultural methods, livestock rearing, and on-farm water management?
  - The establishment of Self Help Groups and Cooperatives?
  - Trainings to farmers on new agronomic techniques, seed selection, land preparation, timely sowing, on-time irrigation, fertilizer use, integrated pest management, and post-harvest techniques?
  - Post-harvest and fruit drying techniques?
  - Micro – credit loans?
  - Trainings in home gardening?
  - Rehabilitation of irrigation canals?
  - Vaccination of animals?
  - Provision of renewable energy? (probe on what can you do that before they could not because of electricity?)
  - Re-forestation activities?
  - Community associations to establish nurseries?
  - Water sources and sanitation?
  - Literacy and voter education? How women vote now and who influences their voting?
2. How do you make an income? Do you have control over what you earn? Explain.
3. What was the change in your income compared to the past? Provide examples and why do you think it has decreased/increased?
  - Did you diversify your income? How?
  - How do you sell your products?
4. How burdened are women by the activities brought by the programme, aside the work they normally do?
5. What roles do Barefoot Engineers and Wash committees play? What obstacles do they face for completing their jobs?

-How accepted are these from the communities? Explain.

#### Questions on peace – building

(Some questions refer to women, who are members of CDC or local shuras only but all are welcome to provide their input)

6. Which types of conflicts are present in the communities (and higher levels) and how do you address them? What is lacking, what would improve the way we deal with them?
7. Think of conflict resolution at different levels: in the family, among families, in the community, between communities, and society at large.

-Do you think you have the capacity to prevent and transform these different types of conflicts at different levels? Why do you think so?

-If not, why do you think you cannot prevent or transform them and if you can, what/who makes it possible?

8. For those who worked in conflict resolution since a long time: how have your techniques for peacebuilding and conflict resolution changed or you use the same techniques? Please provide some examples.

-Where have you acquired your knowledge on peacebuilding?

9. Was the training you received on conflict resolution, management, advocacy, women's rights and other trainings sufficient? If not, what more would you require? (make sure they comment on all the trainings received)

10. What role women have in peacebuilding?

-What do women concretely do in terms of peacebuilding?

-Why they participate in some types of conflict mitigation and not other?

-What is the community reaction on women's involvement in peacebuilding and what did you concretely do to change it? Provide some examples.

11. How much influence has solving the smaller conflicts inside the family, between the family, over resources, and land and other issues contribute towards peace in the province (the latter depends on the types of conflicts present in the area, for ex. with the Taliban) and the whole country?
12. How are the development projects provided by NCA's partners linked to peacebuilding you think? Is there a link between the two? Provide your thoughts on it. (Probe on how by doing a certain development project the chances of peace might increase)
13. What was the most important change that the programme implemented by NCA and its partners brought to you do you think?

-Provide information on who was involved, when the change took place, and what exactly was the change about (here help participants to clarify and provide as much details as they can on the change).

Relationship with the Government or any other local governance body (other stakeholders in general)  
(refers to women, who are members of CDC shuras or active in the community)

14. How often are you in touch with local authorities (such as district government bodies, DDA, provincial development councils, other CDCs, DWPs), for what purposes, and how are you getting considered? Any examples?

- What is the outcome of your meetings (if any)?
- How effective is the work of DWPS? Why do you think so?

16. Is there any change in your ability to deal with local authorities and other local decision – makers? Why is to so? Provide concrete examples.
17. How have you applied knowledge on Humanitarian Accountability Partnership, social auditing, communication and facilitation skills, management, advocacy, National Solidarity Programme (NSP) curriculum, leadership and women rights, and other trainings received?
18. How is the community mobilized for brining peace and development? How are marginalized groups benefitting from the programme?
19. What do you think other members of the community thought of the programme implemented by NCA's implementing partners? Did they have any concerns?

#### 6.FGD with men community members such as farmers benefitting from trainings, Wash Committees members, and Barefoot Solar Engineers

1. NCA and its implementing partners implemented various activities in three provinces of Afghanistan. What impact did the following activities implemented by NCA's implementing partners have on people's lives (Elicit concrete examples what impact it had on their life, discuss any problems or what was missing from the programme to make it more useful if participants try to raise them):
  - Home gardening, beekeeping, poultry rearing, dairy and fruit processing, improved agricultural methods, livestock rearing, and on-farm water management
  - The establishment of Self Help Groups and Cooperatives?
  - Trainings to farmers on new agronomic techniques, seed selection, land preparation, timely sowing, on-time irrigation, fertilizer use, integrated pest management, and post-harvest techniques?
  - Post- harvest and fruit drying techniques?
  - Micro – credit loans?
  - Trainings in home gardening?
  - Rehabilitation of irrigation canals?
  - Vaccination of animals?
  - Provision of renewable energy? (probe on what can you do that before they could not because of electricity?)
  - Re-forestation activities?
  - Community associations to establish nurseries?
  - Water sources and sanitation?
  - Literacy?
2. What was the change in your income compared to the past? Provide examples and why do you think it has decreased/increased?
  - Did you diversify your income? How?
3. What roles do Barefoot Engineers and Wash committees play? What obstacles do they face for completing their jobs?
4. How are these development projects linked to peacebuilding you think? Is there a link between the two? Provide your thoughts on it. (Probe on how by doing a certain development project the chances of peace might increase/decrease)

5. What role do women have in peacebuilding?

-What do women concretely do in terms of peacebuilding?

-Why women participate in some types of conflict mitigation and resolution and not in others?

-What is the community reaction on the women's involvement and what did you concretely do to change it? Provide some examples.

6. How much influence has solving the smaller conflicts inside the family, between the family, over resources, and land and other issues contribute towards peace in the province (the latter depends on the types of conflicts present in the area, for ex. with the Taliban) and the whole country?

7. What was the most important change that the programme implemented by NCA and its partners brought to you think?

-Provide information on who was involved in the change, when the change took place, and what exactly was the change about (here help participants to clarify and provide as much details as they can on the change).

8. What do you think other members of the community thought of the programme implemented by NCA's implementing partners? Did they have any concerns?

9. If you would implement the same projects in another area, what would you change about it?

10. How is the community mobilized for bringing peace and development you think?

-How are marginalized groups benefitting from the programme?

11. Which aspects of the programme can last without the direct support of an NGO?

12. What have you learned from the programme and do you have any recommendations for improvement?

## 7. Focus Groups Provincial Teams

1. How have you increased cooperation and integration in order to better function as a Provincial Team?

2. How has the community involvement improved over time?

3. Were there any interventions considered less relevant or not at all relevant by communities and/or after implementation?

4. Link peace development examples from the project

5. How did you assess time available for the different groups to participate in the activities of the programme (men, women, youth, elders and religious leaders, the peace shuras, government officials working for the peace shura, etc)?

-How did you manage the burden on their time?

6. How were the development and peace-building activities aspects of the programme hindered (or prevented) or fostered/facilitated by:

- National and local contexts: socio-economic, political, legal, rights
- Community characteristics (incl. community understanding and support)

- Level and type of interventions (for example, was the development aspect of the programme more challenging than the peace-building or the obverse, and why? Were some aspects more challenging at district/provincial level if compared to community levels)
- Target groups (women, youth, men, religious leaders, community leaders, government officials, etc)
- Type of of conflict or development needs

7. What have been the programme successes and challenges in terms of:

- Non-discrimination and inclusion of different groups
- Reaching the most vulnerable
- Working with multi-level stakeholders
- Other successes or challenges?

8. How effectively has local peacebuilding supported peacebuilding in the province and the whole country?

9. Has the programme contributed to stronger resilience of communities? How?

10. Did you manage to implement the activities in the planned time period and with the planned resources? Did you need to use other resources? Or did you have funds leftovers in the project?

11. How was the participation and support from the community during the project implementation? Who participated more? Who was not involved? Who could have been involved?

12. Did you have any difficulties in the implementation of the project? How did you solve them?

13. Have you communicated with the community the results of the canal, renewable energy, agriculture and rearing projects, trainings of women? What has been their reaction to the project?

13. Is the project sustainable. Which components, how, and why you think? If not, why not?

14. Have you built relationships with key stakeholders (donors, government, coordination bodies, NGOs, other INGOs) in the field and are you using those relationships effectively?

15. To what extent has this project been implemented in harmony with other projects in the same provinces?

16. How it was decided where to implement the project?

17. What are the best practices and lessons learned?

8. Interview Government Officials District Level (not part of DLPC, DWPS, etc)

1. Are you acquainted with the NCA programme? (Provide some information on the programme)

-How is this programme contributing to the larger government plans you think?

2. Are you aware of the different structures established by the programme, such as Peace Shuras, DLPC, WDPS?

-How are these bodies contributing to peace? Why do you think so?

-What could improve their ability to provide peace?

-How do you think the programme mobilizes the whole community?

3. How sustainable is the programme?

4. What role do women have in peacebuilding?

-What do women concretely do in terms of peacebuilding?

-Why women participate in some types of conflict mitigation and resolution and not in others?

-What is the community reaction on the women's involvement and what did you concretely do to change it?

Provide some examples.

5. How much influence has solving the smaller conflicts inside the family, between the family, over resources, and land and other issues contribute towards peace in the province (the latter depends on the types of conflicts present in the area, for ex. with the Taliban) and the whole country?
6. What are the changes in terms of the conflicts in your districts/province. Why do you think it is so?

## Endnotes

- 1 A small percentage did not know or refused to answer.
- 2 Based on monitoring data, 21 meetings and dialogues (of the targeted 19) between the Peace Council members and policy makers where conflict issues were raised by traditional and religious leaders were also completed (Ind. 2.2). Recognition in public debates about the need for grassroots - based peacebuilding and specific needs of women (Ind. 2.3.1) was not measured where it could be ascertained from the round-tables that women conducted described under Outcome 3.
- 3 Kabul, FGD with management team
- 4 Faryab, Interview government official member of DLPC
- 5 Uruzgan, Interview with government official DLPC member, man
- 6 Uruzgan, FGD with DLPC members, men
- 7 Daikundi, FGD with DLPC members, men
- 8 Uruzgan, Focus group with DLPC members, men
- 9 Uruzgan, Focus group with DLPC members, men
- 10 Faryab, Focus group with community leaders, men
- 11 Daikundi, FGD with DLPC members, men
- 12 Daikundi, interview government official DLPC member, man
- 13 Daikundi, DLPC
- 14 Faryab, FGD with DLPC members, men
- 15 Daikundi, FGD with IP
- 16 20% of respondent disagreed, 12% did not know, and 12% of data is missing.
- 17 Faryab, FGD with DWPS, women
- 18 Faryab, FGD with DWPS, women
- 19 Daikundi, Interview government official, man
- 20 Daikundi, FGD with community women
- 21 Daikundi, FGD with DLPC, men
- 22 Daikundi, FGD with IP
- 23 Daikundi, FGD with community women
- 24 Uruzgan, Focus group with community men
- 25 Daikundi, FGD with WDPS, women
- 26 Daikundi, FGD with WDPS, women
- 27 Daikundi, FGD with community women
- 28 ??
- 29 Asia Foundation, Survey of the Afghan People, 2015, <https://asiafoundation.org/resources/pdfs/Afghanistanin2015.pdf>
- 30 CSO, ALCS
- 31 ??
- 32 Daikundi, FGD with community women
- 33 Based on the monitoring data, 63 % households against the 70% targeted have access to solar energy lightening (Ind. 5.1.1); 17 of the 18 MHP structure were constructed, falling short on one due to drought (Ind. 5.1.2); 12% of households of the 19% targeted have

access to MHP energy for lighting purposes (Ind. 5.1.3); 17 of the 21 planned number of electronic workshops were established, not meeting the target due to inflation of Afs towards the NOK/USD (Ind. 5.2.1); 45 of the targeted 49 men and women were trained in operation and maintenance of renewable energy structures and systems (Ind. 5. 2.2), again falling short of the target due to inflation; 6 of the targeted 9 new technology for livestock project with the help of renewable energy were introduced and practiced (Ind. 5.2.3); 18 out 14 targeted male and female beneficiaries were trained in conflict mitigation over renewable energy (Ind. 5.2.4). The number of solar beneficiaries, who have planted 3 or more trees in or around their house was 9590 against the proposed 8775 (Ind. 5.3.1); and school lighting provided as part of NCA's intervention was not implemented due to lack of funding (Ind. 5.4.1).

- 34 CSO, ALCS
- 35 Faryab, FGD with community men
- 36 Daikundi, FGD with community women
- 37 Daikundi, FGD with male community members
- 38 CSO, Afghanistan Living Conditions Survey, 2013 – 2014, <http://cso.gov.af/Content/files/ALCS%202013-14%20Main%20Report%20-%20English%20-%2020151221.pdf>
- 39 52% of the targeted 46% of communities have water management structures, including men and women. 19 of the 18 planned water pipe schemes were constructed (Ind. 6.1.1); all 469 planned wells were also constructed (Ind. 6.1.2); all the 50 bio sand filters were distributed (Ind. 6.1.2); all the 36 springs were protected (Ind. 6.1.3); 20 of the targeted 18 area mechanics were trained (Ind. 6.1.4); 316 caretakers of the targeted 293 were also trained (Ind. 6.1.5). How many women and children got access to safe drinking water was not clearly recorded in the monitoring database (Ind. 6.1.6). The reduction in water fetching time was reduced to 51% against the baseline values of 64.76% (Ind. 6.2.1). The latter was measured as time for fetching water that is up to 15 minutes away. According to monitoring data, 1782 of the 1807 CLTS demonstrations were implemented (Ind. 6.3.1); 240 of the targeted 160 of washrooms were rehabilitated (Ind. 6.3.2); 65.7% of community members against the 85% targeted were provided with awareness on hygiene (Ind. 6.4.1). Change in communities' hygiene awareness and practices was 46.13% against the planned 51% in Year 3 (Ind. 6.4.2). 64 of 59 proposed WASH committees were established (Ind. 6.5.1) with 21% of the targeted 35% female representation was achieved (Ind. 6. 5. 2); 300 of the initially 171 planned WASH Committee members were trained on water conflict resolution and O&M (Ind. 6. 5. 3); only 1 water conflict was handled by the WASH committee (Ind. 6. 5. 4).
- 40 Faryab, FGD community men
- 41 Daikundi, FGD with community women
- 42 Daikundi,
- 43 Daikundi, FGD with WDPS
- 44 Daikundi, FGD with community women
- 45 Uruzgan, FGD with DLPC, men
- 46 Uruzgan, FGD with DLPC

47 Daikundi, FGD with community men

48 Daikundi, FGd with community men

49 Daikundi, FGD with IP

50 Dakundi, FGD with community women

51 696 of the planned 1090 stakeholders received training on gender and women's rights, disaggregated by gender (Ind. 7.1.1), an underachievement due to challenges faced in Uruzgan; the same number of stakeholders received a training in management, advocacy, HAP, communication and facilitation skills, disaggregated by gender (Ind. 7. 1. 2); 17 of the planned 24 meetings and assemblies were held between civil societies within communities, districts and in provinces (Ind. 7. 1 3); 696 of the planned 1090 CDC members received refreshment training where the disaggregation by gender is not available (Ind. 7.1.4). 16 of the 37 meetings and dialogue sessions were held between CDCs and other structures sessions facilitated by NCA partners (Ind. 7. 2.1). According to monitoring data, all the planned 6 community centres were established and functional (Ind. 7. 3. 1), which was contradicted at least in one instance from focus group participants in Daikundi: "NCA constructed a building but was not handed over to the DLPC. There is nobody. It's at the district governor and nobody occupies it basically", which was also commented by the management team as the latter not having PCs and other equipment, which was not part of the programme. 10 of the 34 youth association and networks were established (Ind. 7 .4. 1) and 342 of the planned 378 youth network members participated in trainings on advocacy and leadership (Ind. 7. 4. 2).

52 Daikundi, FGD with CT

53 Daikundi, FGD with CT

54 Faryab, FGD with CT

55 Faryab, FGD with community men

56 Daikundi, FGD with

57 Faryab, FGD with community men

58 Faryab, FGD with community leaders, men

59 Faryab, FGD with community men

60 Daikundi, FGD with community leaders

61 Daikundi, FGD with DLPC members, men

62 Uruzgan, FGD with community men

63 Faryab, FGD with community men

64 Daikundi, FGD with DLPC members, men

65 Daikundi, FGD with DLPC members, men

66 Uruzgan, FGD with DWPS, women

67 Uruzgan, FGD with DLPC, men

68 Faryab, interview government official DLPC member, man

69 Faryab, FGD with DLPC, men

70 Uruzgan, interview government official DLPC member, man

71 Daikundi, FGD community leaders, men

72 Faryab, FGD with DLPC, men

Faryab, FGD with comm

73 Daikundi, FGD with DLPC, men

74 Daikundi, FGD with community leaders, men

75 Uruzgan, FGD community leaders, men

76 Daikundi, Government official, man

77 Faryab, FGD with DWPS, women

78 Daikundi, FGD with DLPC, men  
79 Daikundi, FGD with DLPC, men  
80 Faryab, Government official, man  
81 Faryab, FGd with DLPC, men  
82 Daikundi, FGd with community leaders, men  
83 Faryab, FGd with DLPC, men  
84 Uruzgan, community leaders, men  
85 Uruzgan, ...  
86 Faryab, FGD with community members, me  
87 Faryab, FGD with DLPC members, men  
88 Faryab, FGD with DLPC members, men  
89 Faryab, FGD with DLPC members, men  
90 Faryab, FGD with DLPC members, men  
91 Uruzgan, FGD community leaders, men  
92 Faryab, FGD with government official DLPC  
member, man  
93 Uruzgan, FGD with DLPC members, men  
94 Faryab, Interview with government official DLPC  
member, men  
95 Faryab, FGD with DLPC, men  
96 Faryab, FGD with community leaders, men  
97 Faryab, FGD with community leaders  
98 Uruzgan, FGD with community members  
99 Faryab, FGD with DLPC members  
100 Faryab, FGD with community leaders  
101 Daikundi, FGD with community men  
102 Faryab, Interview government official,  
103 Daikundi, FGD with CT  
104 Uruzgan, FGD with community men  
105 Uruzgan, FGD with DLPC, men  
106 Daikundi, Interview with government official  
member of DLPC  
107 Daikundi,  
108 Faryab, FGD with CT  
109 Faryab, FGD with CT  
110 Uruzgan, FGD with community men  
111 Uruzgan, FGD with DLPC, men  
112 Uruzgan, FGd with DLPC  
113 Uruzgan, FGD with DLPC, men  
114 Daikundi, FGD with DWPS, women  
115 Uruzgan, FGD community men  
116 Daikundi, FGD with CT  
117 Uruzgan, FGD with community men  
118 Uruzgan, FGD with DLPC, men  
119 Daikundi, FGD with CT  
120 Faryab, FGD with CT  
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