




NORWEGIAN CHURCH AID
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Evaluation Summary

Evaluation	GBV evaluation for ACT Church of Sweden
Publication year:	2021
Donor:	ACT CoS
Name of Organisation(s):	Ideas for Life Trust
Internal, External or Mixed team?	External
Local Partner(s):	Civil Society Support Programme & Rozan
Country/Region:	Pakistan/ Middle East Asia
Author:	Luqman Ahmed & Sadaf Raza
Commissioned by:	Norwegian Church Aid
Type of evaluation (midline, endline, formative):	Endline
DAC-sector:	Relevance, Effectiveness, Efficiency, Coherence, Impact and Sustainability
DAC-criteria used:	Yes
Intervention period:	2018-2020
Key words:	Promoting Gender Justice
Evaluation summary and recommendations (max 2 pages):	<p>Objective: Contribute towards learning within NCA Pakistan for Gender Justice Violence and Peace Building Programming.</p> <p>Method: The evaluation took place at a time where there were travel restrictions by the government to prevent the spread of coronavirus. Therefore, a mix of face-to-face tools the evaluators involved the relevant stakeholders. The primary data was gathered through qualitative method and the most significant change (MSC) technique through collecting case studies from the field and virtual interviews/ FGDs, using the technology apps, internet, telephone, and mobile phone.</p> <p>Key Findings:</p> <ul style="list-style-type: none">• Effective coordination with communities and government entities• Higher Impact among police department in adjoining districts other than the project intervention district of Mirpurkhas.• Need to spread awareness about pro-women laws and policies on GBV among men and duty bearers• The project has to struggle to work within the shrinking space available for policy and advocacy work on gender-based violence. It had realigned the interventions with the state policy to allow the civil society in Pakistan under certain limitations. However, it did not lose focus and contributed to the change with the limitation of reporting on these.• Complaint structures within communities were found only in Rozgar Centres. <p>Specific Recommendations:</p>

	<ul style="list-style-type: none"> • NCA need to incorporate pre and post assessments of the trainings undertaken. • Data segregation based on gender, faith actors, people with special needs and age. • Focus on strengthening Rozgar Centres (RCs) linkages with the market. • Community Complaint Mechanism needs to be strengthened • Lobbying with concerned provincial departments for allocation of resources and SPOs to permit GBV survivors at safe home (Mirpurkhas) till the settlement of survivor’s case as well as for setting legal aid by the government at the district level.
Cross-cutting issue(s):	Gender, conflict sensitivity, accountability and NCA’s added value
Link to full report:	PIMS Link for Report:  Final Evaluation Report- Ideas for Life.docx
Link to preregistration form:	PIMS link for preregistration Template https://kirkensnodhjelp.sharepoint.com/sites/pims/fundings/G1126/Documents/06%20Reviews Evaluations/10E2%20Preregistration%20template.docx?web=1

Back Donor Project No (if any): PID: 120111

Name of your Organisation: Norwegian Church Aid

Local Partner(s): *Khwendo Kor (KK) and Pakistan Council world Religions- Faith Friends (FF)*

ABOUT THE EVALUATION

Evaluation year: 2020

Conducted by: Ideas for Life Trust, Islamabad, Pakistan

Country: Pakistan

Region: South Asia

Theme/DAC sector: Peacebuilding, Conflict Resolution

SUMMARY OF THE EVALUATION (maximum 2 pages)

Title of Evaluation Report: Resilient Communities for Inclusive Societies

Background:

Since 2014, ACT Church of Sweden (Act-CoS) has been funding NCA's peacebuilding Programmeme in Pakistan to promotes intra & interfaith dialogue through women-led peace initiatives. In the latest round, Act-CoS awarded three years project "Resilient Communities for Inclusive Societies" between January 1, 2018 – December 31, 2020. Under the project 9,193 women, youth, faith communities and faith leaders from diverse groups participated in interventions of capacity building, awareness raising and advocacy interventions for social cohesion, and intra & interfaith harmony.

The project focused at following three (3) levels:

- a) promotion of harmonious relation among different faith groups for a tolerant and inclusive society.
- b) mobilisation of local communities for their contribution towards advocacy for equal rights and opportunities for all regardless of their political, religious, and ethnic affiliations.
- c) capacity building of women, youth and faith communities to contribute in peace building at local level, and to enhance their role for social cohesion.

Purpose/ Objective:

The purpose of the Evaluation as defined in the Terms of References (TORs) of the study was to assess the achievements made during the ACT CoS funded projects, and the evaluation is commissioned with the objective to contribute to learning within NCA'. Based on the response of the NCA Pakistan Country office and the Headquarters, the purpose of the evaluation was reformulated as to assess the achievements made during the ACT CoS funded projects to collect evidence of change in target communities related to improved intra and interfaith relations and progressive gender norms. The purpose of the evaluation is therefore with an objective to contribute to learning within NCA for Gender-Based Violence (GBV) and Peace Building (PB) programming.' The scope of the evaluation included the intervention period and geographic coverage of the evaluation.

Methodology:

The evaluators involved the relevant stakeholders (NCA and the implementing partners) in the Evaluation, from Mirpur Khas, Rawalpindi, Islamabad, Peshawar, and Chitral. The primary data was gathered through qualitative methods. The evaluation

also employed the Most significant change (MSC) technique, through collecting case studies from the field concerning both the projects of 'Social Cohesion' and 'Gender Justice' during the Focused Group Discussions (FGDs) and interviews. The evaluation matrices for the evaluation of CoS funded projects were developed and approved (along with the inception report) by the NCA Pakistan and the NCA Headquarters.

Key Findings:

Relevance: The evaluation found the component of Social Cohesion relevant to the context and needs of the community. The project is also coherent with rights given under the 'Constitution of Pakistan' and the Protection of Pakistan Act, 2014. However, the project interventions missed on the needs of some faith communities, as three of four needs of the Kalash community (as highlighted in research conducted at the start of the project) were not addressed by the project. Overall, seven in eight persons engaged in the evaluation acknowledged the existence of issues and disputes in the society, which shows the relevance of the project interventions.

Effectiveness: the evaluation found the project strategy of 'identification of right deficit and violations of the protection of rights of faith minorities is partly effective as except for research on Kalash community, no other baseline research exists in the project. The strategy of 'Advocacy for improved legislation on protection of the faith minorities' rights' is most effective as many interventions in the project focus on advocacy on the rights of the faith minorities in Khyber Pakhtunkhwa. The strategy of 'Strengthening awareness about the existing laws on the protection of the equal rights of faith minorities' was also most effective as the project engaged the youth, community, and the faith leaders through trainings and exposure visits.

Efficiency: the project faced delaying episodes, the first in the start, and the second toward the end due to COVID-19, which resulted in underspending in some activities, such as the trainings. The comparison of the budget in 2019 shows that Faith Friends has variance of 15% in the budget, while Khwendo Kor's (KK) budget shows 3% less spending than the budget for 2019. In 2019, Khwendo Kor's beneficiary cost was Rs. 10,320.7, and the beneficiary cot for Faith Friends (FF) was Rs. 10,599.4. The evaluation also found a variation between the number of beneficiaries in Chitral and in Peshawar, in 2019, as 87% of the target beneficiaries were from Peshawar and only 13% from Chitral. This indicates the low level of interaction in Chitral.

Impact: the project has been able to mobilize diverse groups of women, youth, faith communities, and faith leaders through building capacity on social cohesion, dispute resolution, rights of the marginalized including women. According to the Faith Friends representatives, 3 in every 4 persons in the what's app groups are still in contact with each other. The project's strategy to form a group of faith leaders representing inter and intra-faith communities to resolve disputes has proved beneficial in pre-empting a potential intra-faith dispute during the Muharram. The groups also played their part in diffusing the tension that arose of incitements against Muslim sentiments in France in the latter half of the year 2020. The evaluation also could not find any policy brief specifically developed around the issues and concerns (5% minority quota) and disputes (inter and intra-faith disputes) and the advocacy strategies, to resolve these. The project has improved the leadership and peacebuilding skills of women who have participated in those training and capacity-building activities.

Coherence: the evaluation found that there is a difference in responses of groups formed by Civil Society organization and by the Faith-based organizations.

Sustainability: the evaluation found that some benefits of the project interventions are likely to sustain such as the 'acceptance toward other groups' and 'social

interaction across diverse groups. However, the benefits such as 'strengthening of the community networks' are least likely to sustain and the 'advocacy initiatives with the government' are partially likely to sustain. The benefits of ensuring women's participation in leadership and peacebuilding skills are likely to sustain and strengthening women's role in decision making is partially likely to sustain.

Gender aspects: the project was able to reach 45% women beneficiaries and 1% transgender persons. However, there was a difference in both partners targeting women beneficiaries, as Khwendo Kor catered for 56% female and Faith Friends could target 36% female.

Conflict sensitivity: the evaluation found the partners addressing the disputes according to the trainings received on conflict sensitivity. It also shows their understanding of how to transform a dispute.

Accountability: there is varied response around the Accountability and how the project lived up to accountability principles. The evaluation found that 8 of 11 (around two-third) of the groups engaged in the FGDs had no information that they had the right to complain. The evaluation also found the prevalence of verbal complaints as compared to the written complaints.

NCA's added value: the evaluation found that NCA has been able to bring both the faith-based organization and the civil society organization at one page toward the realization of shared objectives. The capacity building of the faith-based organization was however found as partly successful and needs more of NCA's handholding and capacity building.

Recommendations:

1. There is a need to conduct a baseline and a need assessment study before the start of a new project. The survey should cover baseline information on perceptions of faith minorities which should then be compared with the end line survey for findings and in-depth analysis.
2. The project needs to devise clear-cut strategies/interventions to determine the project's progress. It should: Develop a results framework which along with the targets in number and percent, should also have the achievement against the outputs' indicators
3. There are many issues of the Kalash community concerning social cohesion which the Research under the project could not cover. The Project needs to see if these can be some of the ASKs for advocacy with the government concerning the Kalash community. Lobby with the Government to employ Qazi of the Kalash Community at the public schools to preserve Kalash culture and religion Focus on Kalash literature to be part of the course books in public schools in Khyber Pakhtunkhwa for cultural diversity Campaign for the tourists to respect local culture while in Kalash valleys Lobby with the Government on Job quota for Kalash people.
4. Faith Friends should establish an office in Chitral rather than having the ad-hoc arrangement in Chitral and remote management from Peshawar for the implementation of the project
5. Along with disaggregated data based on gender identities and faith-based identities in the monitoring data, the project needs to capture data based on the additional categories of transgender and persons with disabilities.
6. The evaluation has found that the technical capacity of the faith-based organizations is lacking on key reporting estimates such as beneficiary estimation. There is a further need for the NCA to handhold the partners in the execution of the project.

Comments from Norwegian Church Aid (if any):

Evaluation of ACT Church of Sweden (CoS) funded Projects in Pakistan

Title of the Projects: 1) Promoting Gender Justice and Engaging Men and Boys to reduce GBV in Mirpur Khas, Rawalpindi & Islamabad, Pakistan; and 2) Resilient Communities for Inclusive Societies

Commissioned by: Norwegian Church Aid (Pakistan Country Office)

Funded by: ACT Church of Sweden (CoS)

Evaluation Carried Out by: Ideas for Life Trust

Evaluation Report

Norwegian Church Aid (NCA)

Pakistan Country Office

3/9/21

Acknowledgements

On behalf of Ideas for Life Trust, I am thankful to several people who have supported the execution of this evaluation.

First of all, I would like to thank the Church of Sweden (COS) for funding this evaluation study.

I would like to thank the programme team at NCA Pakistan Country Office and NCA Headquarters for their support throughout the evaluation. I am also thankful to the management and programme teams of NCA partners (PCWR-Faith Friends and Khwendo Kor in Peshawar, Rozan in Islamabad, and CSSP in Mirpur Khas, Sindh), for their coordination with the respondents, and follow-ups. I also take this opportunity to thank the participants in the evaluation for their useful insight.

I would like to thank members of our evaluation team, Sadaf Raza, Sabir Mehmood Baig, and Ridah Zafar who have supported me in carrying out the assignment.

I hope that the evaluation findings will help in the way forward for the NCA Pakistan Country Office in carrying out the activities related to the social cohesion and gender justice components.

Luqman Ahmed
Team Lead

List of Abbreviations

CBO	Community Based Organization
CCH	Council of Communal Harmony
ACT- COS	ACT- Church of Sweden
COVID-19	Coronavirus Disease of 2019
CSO	Civil Society Organization
CSSP	Civil Society Support Program
CWS	Community World Service
DAC	Development Assistance Committee
DSHN	District Social Harmony Network
EAD	Economic Affairs Division
FGD	Focus Group Discussion
FJWU	Fatima Jinnah Women University
GBV	Gender-based violence
IEC	Information, Education and Communication
IG	Inspector General
KK	Khwendo Kor
KP	Khyber Pakhtunkhwa
LED	Light Emitting Diode
LRP	Local Resource Person
M & E	Monitoring and Evaluation
MOU	Memorandum of Understanding
MOV	Means of Verification
MSC	Most Significant Change
NCA	Norwegian Church Aid
NGO	Non-Government Organization
NOC	No Objection Certificate
OECD	Organization of Economic Cooperation and Development
PB	Peace Building
PCWR-FF	Pakistan Council of World Religions - Faith Friends

PEC	Police Facilitation Centre
PVDP	Participatory Village Development Programme
RDF	Rural Development Foundation
Rs.	Rupees
RSK	Rozgar Shifa Khana
SRSO	Sindh Rural Support Organization
TORs	Terms of Reference
UC	Union Council
WLF	Women Leaders Forum

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Executive Summary

The evaluation is intended to answer specific questions based on the objectives of the evaluation. The questions were set according to the Organization of Economic Cooperation and Development (OECD) 's Development Assistance Committee (DAC) and NCA's non-DAC criteria. The DAC criteria included Relevance, Effectiveness, Efficiency, Coherence, Impact, and Sustainability, and NCA's non-DAC criteria included Gender Aspects, Conflict Sensitivity, Accountability and NCA's Added Value.

Evaluation Methodology: The evaluators involved the relevant stakeholders (NCA and the implementing partners) in the Evaluation¹, from Mirpur Khas, Rawalpindi, Islamabad, Peshawar, and Chitral. The primary data was gathered through qualitative methods. The evaluation also employed the Most significant change (MSC) technique, through collecting case studies from the field concerning both the projects of 'Social Cohesion' and 'Gender Justice' during the Focused Group Discussions (FGDs) and interviews.

The evaluation activity also took note of the COVID-19 situation and had operationalized the evaluation using a mix of face-to-face tools in the field and virtual interviews/FGDs, using the technology apps, internet, phone, and mobile phone².

Key Findings on Social Cohesion

Relevance: the evaluation found the component of Social Cohesion relevant to the context and needs of the community. Seven in eight persons engaged in the evaluation acknowledged the existence of issues and disputes in the society. However, the project interventions missed the needs of some faith communities, such as a few needs of the Kalash community (as highlighted in research conducted at the start of the project).

Effectiveness: the evaluation found the three of four project strategies, i.e., 'Advocacy for improved legislation on protection of the faith minorities' rights', 'Strengthening awareness about the existing laws on the protection of the equal rights of faith minorities' involving among other stakeholders 150 Khateeb (Mosque leaders) during the course of the project, for intra and inter-faith conflict prevention and resolution, and the strategy of 'Strengthening women's role in improving inter-faith relations through building capacity and using their influence in improving inter-faith relations' as most effective. The project assisted the partners in establishing the structures like 'women wing', and 'women forum'.

Efficiency: the project faced delaying episodes, the first in the start, and the second toward the end due to COVID-19, which resulted in underspending in some activities, such as the trainings.

Impact: the project has been able to mobilize diverse groups of women, youth, faith communities, and faith leaders through building capacity on social cohesion, dispute resolution, and rights of the marginalized including women. According to the Faith Friends representatives, 3 in every 4 persons in the WhatsApp groups are still in contact with each other. The project has improved the leadership and peacebuilding skills of women who have participated in those training and capacity-building activities. However, the evaluation could not find any advocacy material or a policy brief specifically

¹ Evidence toward that is the reformulation of the evaluation purpose as presented in the relevant section in the inception report

² More details in the relevant section on methodology in the report

developed around the issues and concerns (5% minority quota) and disputes (inter and intra-faith disputes) and the advocacy strategies, to resolve these.

Coherence: the evaluation found that the project did not interact with any other civil society organization except for the project partners, i.e., Khwendo Kor and Faith Friends. It however did collaborate with the public entities (public sector departments) in Khyber Pakhtunkhwa

Sustainability: the evaluation found that some benefits of the project interventions are likely to sustain such as the 'acceptance toward other groups', 'social interaction across diverse groups', and women's participation in leadership and peacebuilding skills. However, the 'advocacy initiatives with the government', and 'strengthening women's role in decision making' are partially likely to sustain, and benefits such as 'strengthening of the community networks' are least likely to sustain.

Gender aspects: the project was able to reach 45% women beneficiaries and 1% transgender persons. However, there was a difference in both partners targeting women beneficiaries, as Khwendo Kor catered for 56% women and Faith Friends could target 36% women.

Conflict sensitivity: the evaluation found the partners addressing the disputes according to the trainings received on conflict sensitivity. It also shows their understanding of how to transform a dispute.

Accountability: the evaluation found that 8 of 11 (around two-third) of the groups engaged in the FGDs had no information that they had the right to complain. The evaluation also found the prevalence of verbal complaints as compared to the written complaints.

NCA's added value: the evaluation found that NCA has been able to bring both the faith-based and the civil society organizations at one page toward the realization of shared objectives. The capacity building of the faith-based organization was however found as partly successful and needs more of NCA's handholding and capacity building.

Key Findings on Gender Justice

Relevance: the project has focused on relevant laws on GBV, at the federal and provincial levels in Sindh. The evaluation found the early girls' marriage, domestic violence, and lack of education for women as key issues in Mirpur Khas, Sindh. In Kuri, Islamabad, harassment, and abuse and overall fewer opportunities for women, and lack of involvement in the decision-making were the key issues highlighted by respondents.

Effectiveness: both the organizations have organized training and awareness sessions and formed women leaders' forums for advocacy on issues related to gender justice. The project strategy of 'Coordination among the community, CSSP, and the Government Departments' is fully effective. The strategy of 'Small business initiatives at the community level' was slightly effective. The strategy of 'wholistic training and awareness-raising with multiple groups' is considered as mostly effective, and use of Information, Education and Communication (IEC)/Radio/Social Media/webinars on positive masculinities and reducing GBV was also considered as partly effective.

Efficiency: the Project faced an initial delay of six months in 2018. The approval by the Economic Affairs Division (EAD) and monitoring of the NGO's activities by the state agencies have also delayed the implementation process of some activities. The project remained flexible to respond to the activities which could not take place due to COVID-19. The evaluation did find the variation of 3 to 7% across various budget heads in 2019.

Impact: The evaluation found many social actions taken in the project, as it focused on men and boys to reduce GBV. However, there was lack of understanding of pro-women laws by the boys and men. The women groups in Sindh have developed a deeper understanding of issues related to GBV as compared to women groups in Islamabad. The project enabled CSSP to build a partnership with the line departments and cement it through various activities. Engaging with the Muslim Paish Imams (Mosque Leaders), Hindu Pandits, and Christian Fathers in Mirpur Khas remained effective. However, none of the group members in Sindh mentioned their involvement in the provision of legal aid for the GBV survivors.

As an unintended positive impact, the police department in Sindh has included training contents in the project in their planned training programme, as shared by the partner's staff from Mirpur Khas. The project has to struggle to work within the shrinking space available for policy and advocacy work on gender-based violence. It had realigned the interventions with the state policy to allow the civil society in Pakistan under certain limitations.

Coherence: the project was able to collaborate with SRSO, one of the organizations working to improve livelihood opportunities for women in Sindh, to replicate their Rozgar Shifa Khana (RSKs) model within the project.

Sustainability: 2 in 3 participants in the FGDs affirmed that the project benefits are likely to continue. However, half of the respondents have not been informed about the closeout of the project.

Gender Aspects: the evaluators found that women participants, in general, have become confident in assuming their respective roles. However, the groups which have had more opportunities to participate in the trainings, project planning, consultative meetings with the government officials, have more confidence as compared to those groups who have been exposed less to these opportunities.

Conflict sensitivity: having the line departments on board, reaching out through the faith leaders, and local influential show the NCA/partners' conflict sensitive approach.

Accountability: NCA Pakistan in the first year of the project phased out the partner in Sindh, based on corruption charges. This suggests a strong accountability mechanism to trace the systemic fault-lines, damage control, and financial controls.

NCA's Added Value: the evaluation found that the partners have applied sensitive programming such as 'do no harm approach' and 'conflict transformation approach'.

Key Recommendations:

Social Cohesion: 1) the project should ensure a baseline for a new project. 2) Clear-cut strategies/interventions are needed to determine the project's progress. 3) There is a need to conduct the needs assessment studies of the faith communities to make the advocacy ASKs part of the advocacy plan. 4) The project needs to capture data based on the categories of transgender and persons with disabilities (also applicable to the gender justice component). 5) NCA should do further handholding of the partners in the M & E, reporting, and documentation.

Gender Justice: 1) the project needs to work with the Sindh government to ensure the establishment of a Legal Aid Centre, and a Dar ul Aman in Mirpur Khas, or else make the Safe House act in replacement of Dar ul Aman at least in some functions. 2) The project should engage with the government at the federal level through its local implementing partner, Rozan to work on the rules of business for the Hindu Marriage Act, 2017. 3) The project should include more women from the Muslim community. 4) Implementation approach needs to modify for greater accessibility and participation of men. 5) The NCA partners should ensure complaint structures at the community level.

Chapter 1: Introduction and the Context

1.1. Programme Overview

Norwegian Church Aid (NCA) has been working in Pakistan to implement long-term development and humanitarian programmes in the three thematic areas of Cultural cohesion, understanding, and Diversity; Gender Equality, Protection and Respect; and Climate Resilient Water, Sanitation, and Hygiene (CR WASH), since 2004³.

The ACT Church of Sweden (COS) has been supporting Norwegian Church Aid (NCA) in Pakistan since 2014 for peacebuilding and gender-based violence programmes for the promotion of intra and interfaith dialogue through women-led peace initiatives and promoting gender justice. This partnership has led to the 2nd phase of ACT COS support to the two of NCA’s projects, namely:

1. Promoting Gender-Justice by Engaging Men and Boys to Reduce Gender-based Violence (GBV) in *Mirpur Khas* (Sindh) and *Rawalpindi* (Punjab), and
2. Women-led interfaith action for the promotion of peace and tolerance (Resilient Communities for Inclusive Societies)

The two projects have been implemented through NCA’s local partners, as per **Table 1**.

Table 1: Geographic spread of the Projects under evaluation

No	Project	Implemented by	District / Territory	Province / Area
1	Women-led interfaith action for the promotion of peace and tolerance (Resilient Communities for Inclusive Societies)	Pakistan Council of World Religions-Faith Friends (PCWR-FF)	Peshawar	Khyber Pakhtunkhwa (KP)
		Khwendo Kor (KK)	Chitral	
2	“Promoting Gender Justice by Engaging Men and Boys to Reduce Gender-based Violence (GBV) in Mirpur Khas (Sindh) and Rawalpindi (Punjab)”	Civil Society Support Program (CSSP)	Mirpur Khas	Sindh
		Rozan	Rawalpindi	Punjab
			Islamabad	Islamabad Capital Territory

1.2. Project Goal and Outcomes

Table 2 describes the goal and outcomes of the two projects:

Table 2: Project Goal and Outcomes

No.	Project	Project Goal & Outcomes
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³ NCA began working in Pakistan in 1982, providing the humanitarian assistance to Afghan refugees in Pakistan

1	Promoting Gender Justice by Engaging Men and Boys to Reduce Gender-based violence (GBV) in <i>Mirpur Khas</i> (Sindh) and <i>Rawalpindi</i> (Punjab)	<p>Project Goal: People in selected areas can better prevent and act against GBV</p> <p>Outcomes:</p> <ol style="list-style-type: none"> 1) Dominant social norms protect girls and women from GBV; 2) Knowledge of Civil Society Organizations (CSOs) and state actors about laws, policies, and utilization of budgets to end GBV is improved and implemented; 3) Women, girls, and GBV survivors have safely accessed adequate and appropriate support services; and 4) Women and girls have greater freedom to influence decisions that affect their lives.
2	Women-led interfaith action for the promotion of peace and tolerance (Resilient Communities for Inclusive Societies)	<p>Project Goal: Communities enjoy increased levels of social cohesion in districts of Peshawar and Chitral'</p> <p>Outcomes:</p> <ol style="list-style-type: none"> 1) Different social groups experienced improved intra and interfaith relations; 2) FBOs and other CSOs are effectively advocating with duty bearer to develop, reform, or better implement policies and institutions addressing key driving factors of disputes; and 3) Women's meaningful participation in social cohesion and political processes has increased.

Chapter 2: Evaluation Purpose, Scope and the Key Evaluation Questions

2.1. Purpose of the Evaluation

The purpose of the Evaluation as defined in the TORs of the study was to assess the achievements made during the ACT CoS funded projects, and the evaluation is commissioned with the objective to contribute to learning within NCA'. Based on the response of the NCA Pakistan Country office and the Headquarters, the purpose of the evaluation was reformulated as to assess the achievements made during the ACT CoS funded projects, in particular, to collect evidence of change in target communities related to improved intra and interfaith relations and progressive gender norms. The purpose of the evaluation is therefore with an objective to contribute to learning within NCA for Gender-Based Violence (GBV) and Peace Building (PB) programming.

2.2. Scope of the Evaluation

The scope of the evaluation included the intervention period and geographic coverage of the evaluation. In terms of the project period, the scope included evaluation of the second phase of the projects being implemented from **January 2018 to December 2020**. The evaluation covered the projects of 'Promoting Gender Justice by Engaging Men and Boys to Reduce Gender-based violence (GBV) in *Mirpur Khas* (Sindh) and *Rawalpindi* (Punjab)' and 'Women-led interfaith action for the promotion of peace and tolerance (Resilient Communities for Inclusive Societies)', implemented in **Mirpur Khas** (Sindh) and **Rawalpindi** (Punjab), **Islamabad** (Islamabad Capital territory), **Peshawar**, and **Chitral** (Khyber Pakhtunkhwa).

2.3. Evaluation Criteria

The evaluation is intended to answer specific questions based on the objectives of the evaluation. The questions were set according to the Organization for Economic Cooperation and Development (OECD)'s Development Assistance Committee (DAC) and NCA's non-DAC criteria. The DAC criteria included Relevance, Effectiveness, Efficiency, Coherence, Impact, and Sustainability, and NCA's non-DAC criteria included Gender Aspects, Conflict Sensitivity, Accountability, and NCA's Added Value.

The evaluation questions were based on the TORs, to define the scope of the evaluation. The evaluators also provided the logic on how these questions related to the Project (refer to the evaluation questions as per **Table 8** in the annexure).

Chapter 3: Evaluation Methodology

The evaluators assessed the CoS funded projects “Gender Justice by Engaging Men and Boys to Reduce Gender-based Violence (GBV) in *Mirpur Khas* (Sindh) and *Rawalpindi* (Punjab)”, and “Women-led interfaith action for the promotion of peace and tolerance (Resilient Communities for Inclusive Societies)” on the Organization for Economic Cooperation and Development (OECD)’s Development Assistance Committee (DAC) criteria and NCA’s non-DAC criteria.,

The primary data was gathered through qualitative methods. However, information was quantified through a review of the project documents to determine whether the project interventions had contributed positively toward the objectives of the Project. The evaluators involved the relevant stakeholders (NCA and the implementing partners) in the Evaluation⁴, from Mirpur Khas, Rawalpindi, Islamabad, Peshawar, and Chitral.

The evaluation also employed the Most Significant Change (MSC) Technique, through collecting case studies from the field concerning both the projects of ‘Social Cohesion’ and ‘Gender Justice’ during the FGDs and interviews. The evaluators referred to the project documents for the MSC, however, the Case Studies were picked from the discussions with the respondents. The change stories were shortlisted and presented in the report based to assist the team in assessing the intended and unintended effects of the Project.

Evaluation Matrix: the evaluation matrices for the evaluation of CoS funded projects were developed and approved (along with the inception report) by the NCA. Error! Reference source not found. The Evaluation matrices for both the Social Cohesion and Gender Justice projects are enclosed in the annexure.

3.1. Primary Data Collection

The primary data collection was done through Key Informant Interviews (KII), Focus Group Discussions, Identification of the Case studies by applying the Most Significant Change technique.

Since the change in behaviours, which may lead to increased level of social cohesion⁵, and better prevent and act against GBV⁶ is not quantifiable, the evaluation employed the qualitative methods for data collection, as mentioned above, to cover the interventions of both the ‘social cohesion’ and the ‘gender justice’ projects. The evaluators reached out to the respondents mainly through the Key Informant Interviews and FGDs. The data collection methods were designed for the beneficiaries and relevant stakeholders. The evaluation was conducted keeping in view the evolving situation of COVID-19. The evaluation was carried out from December 18, 2020 to March 26, 2021.

3.1.1. Desk review

The evaluators reviewed 14 documents for both the projects i.e., “Gender Justice by Engaging Men and Boys to Reduce Gender-based Violence (GBV) in *Mirpur Khas* (Sindh) and *Rawalpindi* (Punjab)”, and “Women-led interfaith action for the promotion of peace and tolerance (Resilient Communities for Inclusive Societies)”. These documents included project proposals, Final narrative Reports, Baseline Study, and Consolidated Budget for both the documents for the year 2019. These documents have been provided in **Table 9** in the annexure.

⁴ An evidence toward that is the reformulation of the evaluation purpose as presented in the relevant section in the inception report

⁵ Goal of the Social Cohesion project

⁶ Goal of the Gender Justice project

3.1.2. Key Informant Interviews

Interview tools were developed for the diverse stakeholders and actors at the provincial and district level in Sindh, KP, Punjab, and at the federal level in Islamabad. These were organized with the people with in depth information and perspective on the project,

Figure 1: Mode of Interviews

to get their first-hand knowledge. The evaluators consider it important to interview the stakeholders in the purview if the qualitative evaluation methods used in the evaluation. The stakeholders also included the government officials at the district level and from the provincial tier in Khyber Pakhtunkhwa and Sindh. These interviews were conducted as per the **Figure 1** (in view of the COVID-19).



To assess the project of Women-led interfaith action for the promotion of peace and tolerance implemented by Khwendo Kor and Faith Friends, **12 respondents** were interviewed.

To assess the project of ‘Promoting Gender Justice by Engaging Men and Boys to Reduce Gender-based Violence (GBV) in Mirpur Khas (Sindh) and Rawalpindi (Punjab)’, implemented by CSSP and Rozan, **26 respondents** were interviewed. Further details of the interviews are provided in **Table 10: Distribution of Key Informants**

No	Stakeholders description	Coordination by Partner	Location	No of KII
1	Project: Women-led interfaith action for the promotion of peace and tolerance			
1.1	Dispute Resolution Council (Government structure)	Khwendo Kor (KK)	Peshawar	1
1.2	Department of Culture	Khwendo Kor (KK)	Peshawar	1
1.3	Programme staff of Khwendo Kor (KK)	Khwendo Kor (KK)	Peshawar	1
	Department of Sports & Youth Affairs	Khwendo Kor (KK)	Peshawar	1
1.5	Representative of Dawah Academy	Faith Friends	Islamabad	1
1.6	Representative of Department of Auqaf	Faith Friends	Peshawar	1
1.7	Programme staff of Pakistan Council of World Religions - Faith Friends	Faith Friends	Peshawar	1
	<i>Total: 7 KIIs, with 12 Respondents</i>			
2	Project: “Promoting Gender Justice by Engaging Men and Boys to Reduce Gender-based violence (GBV) in Mirpur Khas (Sindh) and Rawalpindi (Punjab)”			
2.1	Representatives of Iqra University, Islamabad and	ROZAN	Islamabad/Rawalpindi	2

	FatiFma Jinnah Women University, Rawalpindi			
2.2	University students - Trainings (male and female)	ROZAN	Rawalpindi / Islamabad	4
2.3	Head of Vision Pakistan Trust	ROZAN	Rawalpindi	1
2.4	In-charge Women Crisis Centre, Islamabad	ROZAN	Islamabad	1
2.5	Programme staff of ROZAN	ROZAN	Islamabad	1
2.6	Master Trainer (Rozgar Shifa Khana) / Local Resource Person (MRP)	Civil Society Support Program (CSSP)	Mirpur Khas	2
2.7	Representatives of Local Government (UC Secretary/ Chairperson), Representatives of District Administration, District Women Development Department, Police Department (Women Complaint Cell)	Civil Society Support Program (CSSP)	Mirpur Khas	4
2.8	Member of Sindh Commission of Status of Women (Provincial Tier)	Civil Society Support Program (CSSP)	Karachi	1
2.9	Representatives of Universities Mehran University of Engineering and Technology, Sindh University, Jamshoro (Research)	Civil Society Support Program (CSSP)	Sindh	2
2.10	Nikah khwans/ Pandits (wedding solemnizes)	Civil Society Support Program (CSSP)	Mirpur Khas	2
2.11	Programme staff of Civil Society Support Program (CSSP)	Civil Society Support Program (CSSP)	Mirpur Khas	1
	<i>Total: 21 KIIs with 26 Respondents</i>			

Table 11: Distribution of Focus Group Discussions

No	Category of Participants	Coordination by Partner	Location	No of FGDs
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1	Project: Women-led interfaith action for the promotion of peace and tolerance			
1.1	Women participants of training	Khwendo Kor (KK)	Peshawar	1
1.2	Members of Women Peacebuilders Network (WPBN)	Khwendo Kor	Peshawar	1
1.3	Members of Council of Communal Harmony (CCH)	Khwendo Kor	Peshawar	1
1.4	Participants Youth Fellowship Programme	Khwendo Kor (KK)	Peshawar & Chitral	2
1.5	Khateeb (Mosque Leader)	Faith Friends	Peshawar & Chitral	2
1.6	District Social Harmony Network (DSHN)	Faith Friends	Peshawar & Chitral	2
1.7	PCWR Women Wing / Youth Group	Faith Friends	Peshawar	2
Total: 11 FGDs with 57 Participants				
2	Project: "Promoting Gender Justice by Engaging Men and Boys to Reduce Gender-based violence (GBV) in Mirpur Khas (Sindh) and Rawalpindi (Punjab)"			
2.1	Young boys sensitized through trainings in Kuri, Rawalpindi	ROZAN	Rawalpindi	1
2.2	Men, sensitized through trainings	ROZAN	Rawalpindi	1
2.3	Protection Committee Members (Kuri) (men and women)	ROZAN	Rawalpindi	1
2.4	Members of Women Leaders Forum	Civil Society Support Program (CSSP)	Mirpur Khas	1
2.5	Community Support Group	Civil Society Support Program (CSSP)	Mirpur Khas	1
2.6	Young girls and women trained at Rozgar Shifa Khana	Civil Society Support Program (CSSP)	Mirpur Khas	1
Total: 6 FGDs with 38 Participants				

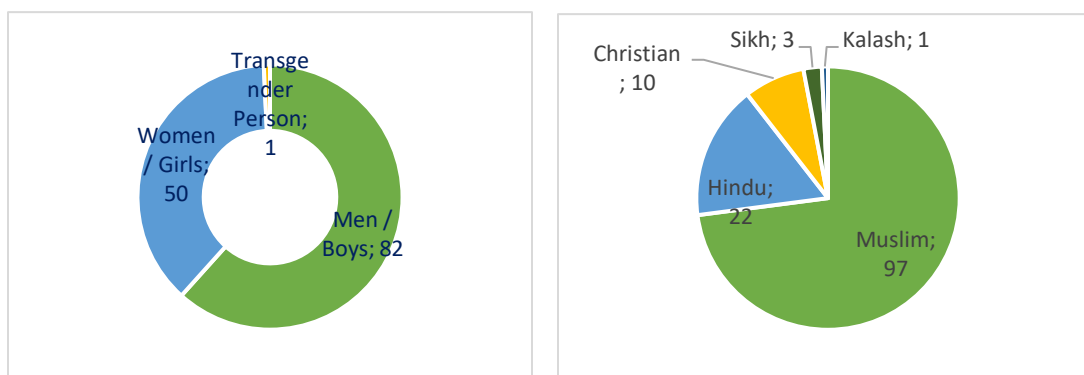
, in the annexure. The evaluators were able to conduct interviews with 38 respondents as against the initially proposed interviews with 33 respondents, during the course of evaluation.

3.1.3. Focus Group Discussions

Similar to the case of interviews, focus group discussions were conducted with face-to-face settings in Peshawar, Islamabad, and Rawalpindi and remote FGDs in Chitral and Mirpur Khas. The evaluation conducted 11 FGDs with 57 participants (**32% female**) in Peshawar and Chitral to assess the project of Women-led interfaith action for the promotion of peace and tolerance implemented by Khwendo Kor and Faith Friends. 6 FGDs were conducted with the 38 participants (**53% female**) from Mirpur Khas (Sindh), Rawalpindi (Punjab), and Islamabad to assess the project of Promoting Gender Justice by Engaging Men and Boys to Reduce Gender-based Violence (GBV), implemented by CSSP and Rozan. Error! Reference source not found. in the annexure has more details of these FGDs.

Overall, the evaluation approached **133 participants** in both the FGDs and Interviews for both the components of Social Cohesion and Gender Justice. **Figure 2** describes the overall respondents disaggregate by gender and faith identities. The evaluation team conducted 17 FGDs as against the 15 FGDs initially proposed in the inception phase.

Figure 2: Respondents disaggregated by Gender & Faith Identities



3.1.4. Debrief workshop

The evaluators conducted a debrief workshop on the key findings with NCA's Pakistan Programme team through Microsoft Teams, on **March 5, 2021**.

3.1. Quality Assurance

The evaluation was conducted in a **participative manner** involving relevant stakeholders. A key priority was to ensure data quality through **In-depth interviews** with the relevant stakeholders. The evaluation team ensured their impartiality throughout the evaluation and collected diverse perspectives with respect to the evaluation questions.

The evaluation was based on credible information and observations. To ensure quality, the inception report, evaluation matrix, and all data collection tools were thoroughly reviewed in close coordination with the NCA focal team at the Pakistan Country Office as well as at the Headquarters. The perspectives of all project beneficiaries and stakeholders were included in the evaluation. The Team lead ensured that their perspectives are accounted for. The team also ensured the privacy and confidentiality of the information. To conduct the evaluation, the team followed ethical standards.

3.2. Data Processing and Analysis

The **data analysis** was based on the thematic analysis and qualitative content analysis. The data was gender, and geographic area disaggregated. Transcripts of the interviews and Focus Group Discussions were developed, around the Research Questions based on OECD's six DAC criteria and NCA's four non-

DAC criteria. These transcripts helped the evaluation team in developing broad categories for analysis, based on key trends and divergences emerging out of the data.

3.3. Ethical consideration

The evaluation was conducted, keeping in mind the **ethical issues**. The evaluators endorsed the commissioning organization's policies regarding the **protection of respondents** through committing themselves to abide by the data collection approach under the difficult circumstances and **confidentiality of respondents**. Ideas for Life Trust (ILT) adheres to the professional practices of impartiality, and objectivity in the execution of assignment/services for the commissioning organization.

ILT has signed The Code of Conduct for Contractors: Ethical Principles and Standards by Norwegian Church Aid toward its contractual obligations.

The evaluators protected the rights and **confidentiality of informants** and abide by “do no harm” principles.

3.4. Limitations, Challenges and, Mitigation Strategies

This section covers the limitations, challenges, and the mitigation strategies.

3.4.1. Limitations of the Evaluation Study

The evaluation has limitations in terms of the number of respondents reached out to qualify the judgment and hence cannot be generalized. The evaluation was constrained due to the COVID-19 situation, and as an alternate strategy face to face interviews and FGDs in Mirpur Khas and Chitral, were replaced with remote data collection. However, the evaluators have not only engaged with the partners in the interviews but also sought their input through a follow-up discussion, to clarify the issues and challenges.

3.4.2. Challenges and Mitigation Strategies

The Corona Virus Disease of 2019 (COVID-19) majorly constrained the data collection process in the field, due to partial lockdown, updates in health advisory by the Government, and other precautionary measures on the use of community spaces for gathering. The evaluation activity also took note of the situation and had operationalized the evaluation using a mix of face-to-face tools in the field and virtual interviews/FGDs, using the technology apps, internet, phone, and mobile phone.

- During the remote interviews, the evaluation team faced internet connectivity issues, and distortion, due to which the mode of the interviews at some places was shifted from Zoom Meeting to What's app.
- All face-to-face meetings or interviews took place in a setting to minimize risk to the participants. A special instruction note on protection measures against COVID 19 was included in the introduction to all the data collection tools
- Interview with the Advisor Human Rights (CSSP) could not take place due to his engagement. Women members of the DSHN in Chitral were not available (Faith Friends), therefore no FGD took place.
- Interviews with the representatives of Universities in Peshawar were replaced with the representatives of the Directorate of Culture and the Directorate of Sports and Youth Affairs, at the suggestion of the Partner (Khwendo Kor).

Table 12 in the annexure describes some of the precautions and mitigation measures taken during the data collection.

Chapter 4: Evaluation Findings on Social Cohesion

4.1. Relevance

4.1.1. Cohesion with the Needs of the Community

The inter and intra-faith relations in Pakistan have historically been on a rough patch. The recent incident of Karak in Khyber Pakhtunkhwa (only at 135 km from Peshawar, where the CoS funded project has been implemented) is evidence of fire in the ashes. The Krishna Dwara temple in Karak has been attacked, vandalized, and set ablaze in December 2020 by hundreds of locals. It is a textbook case of mistrust between the inter-faith communities, and hence establishes the need for interventions focusing on social cohesion and national integration.

There wasn't any local dispute shared with the evaluators, in Chitral, other than one dispute. It was an intra-faith dispute between two different schools of thought at a local Mosque. The respondents in Chitral were also not aware of the govt interventions more than whatever is mentioned in the newspapers. However, in Peshawar, the evaluation found that the respondents have known about the government policies/actions for the faith minorities.

The remaining section is extensively based on the research conducted under the project on the Kalash community⁷, to present issues and concerns of the community. The Kalash Research has highlighted many areas, which need deliberations on the part of NCA/Partners to address these issues and concerns. The project has not clearly mentioned these areas in its interventions focusing on the Kalash community.

Table 3: Relevance of Project Interventions with Kalash Community Needs

Needs of Kalash Community ⁸	Project Interventions	Evaluators assessment
Kalash language and culture to be part of the curriculum, (Recommendation 5)	Not addressed in the Project	The Project interventions do not address it
Qazi (religious elders) to be registered and paid under the Auqaf Department (Recommendation 8)	Not addressed in the Project	The project only consulted these Qazis on the proposed Kalasha Matrimonial Law Could be another ASK on the part of NCA, however, it was not considered for the Project

⁷ A Research Study on Identification of Kalash Community Cultural and Religious Issues, Pakistan Council of World Religions - Faith Friends, date not mentioned

⁸ The evaluators picked some of relevant demands concerning social cohesion from the 'Conclusion and Recommendations' section of the Research report on Kalash culture under the project

The teaching of Islamiyat (a subject on Islam compulsory for Muslim students in Pakistan) to be replaced with Ethics in the Kalash regions (Recommendation 13)	Not addressed in the Project	Could be another ASK on the part of NCA, however, it was not considered for the Project
Preserving the Kalash religion ⁹ for peace and harmony through lobbying of faith-based organizations with the government (Recommendation 18)	The project under Outcome 2, intends to facilitate the drafting of a bill for registration of marriage of Kalash community	Indicator 2.1.2 mentions the facilitation in drafting a bill on the preservation of Kalash heritage and the indigenous people's need to preserve local culture and heritage ¹⁰ . However, the narrative part underneath output 2.1 only mentions the Kalash Matrimonial Law which could be clearly mentioned in the target/indicator

4.1.2. Interrelation with the Country's Laws & Policies

The findings in this sub-section provide the project's interrelation with the relevant laws and policies of the Government of Pakistan. The rights set under the constitution of Pakistan set the preamble and the national protection act 2014 sets the tone of the policies and interventions regarding social cohesion in Pakistan.

Table 4: Interrelation with the Country's Laws & Policies

Country Policies (Broad Areas)	Mention in the Project Documents	Evaluators assessment
Rights given under the Constitution of Pakistan Freedom to profess religion and to manage the religious institutions' (Article 20-a, b); Safeguard as to educational institutions in respect of religion (Article 22-1,2,3,4);	Section 1.3 on 'Main Problems to be Addressed', NCA Project Proposal ¹¹ <u>Not mentioned in any of the subsequent narrative reports</u>	The Project interventions indirectly support the broad areas specified in the Constitution of Pakistan as described in this matrix

⁹ The population of Kalash becomes one of the smallest minority ethnic group in Pakistan with approx. 4,000 persons in Pakistan

¹⁰ CoS 2020 Final Narrative Reports, Faith Friends (Indicator 2.1.2)

¹¹ NCA Project Proposal, Women-led interfaith action for the promotion of peace and tolerance in Peshawar district of Khyber Pakhtunkhwa Province, for Church of Sweden and Christian Aid for the period: January-December 2016 (2nd Phase)

<p>Equality of Citizens (Article 25A);</p> <p>All citizens are equal before the law and are entitled to equal protection of the law (Article 25-1);</p> <p>Safeguard against discrimination in services (Article 27);</p> <p>Full participation of women in national life (Article 34); and</p> <p>The State shall protect the marriage, the family, the mother and the child' (Article 35)</p>		
<p>Protection of faith minorities in 'Protection of Pakistan Act, 2014'¹²</p> <p>The scheduled offences covered under the law are a crime against ethnic, religious, and political groups or minorities including based on discrimination, hatred, creed, and race. (Page 9, Protection of Pakistan Act, 2014)</p>	<p>Section 1.3 on 'Main Problems to be Addressed', NCA Project Proposal¹³</p> <p><u>Not mentioned in the Narrative reports</u></p>	<p>The Project supported the Protection of Pakistan Act, 2014. It however could not mention as the project had to later align with the State policies and considerations, and so replaced the terms such as 'peace building'</p>

Discussion with the diverse groups in the field shows the difference in their understanding of the issues and disputes at the local level. Seven in eight persons affirmed the existence of issues and disputes in the society, which shows the relevance of the project interventions. The issues and disputes shared by the respondents are structured according to the categories in **Table 5**.

Table 5: Issues and conflicts identified by the respondents

No.	Categories	Issues / Conflicts	Government actions to address issues/conflicts
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¹² 1404714927_922.pdf (na.gov.pk)

¹³ NCA Project Proposal, Women-led interfaith action for the promotion of peace and tolerance in Peshawar district of Khyber Pakhtunkhwa Province, for Church of Sweden and Christian Aid for the period: January-December 2016 (2nd Phase)

1	Structural issues	Insecurity of faith minorities, Lack of respect for other's opinion, Lack of acceptance for new approaches within the faith	Security to the faith minorities, Government's support for faith minorities religious and cultural festivals
2	Symptomatic issues	Faith-based prejudices, Intolerance for other's faith/community, Hate material in curriculum/textbooks, Misunderstanding about each other's faith, Religious extremism (Division of faith leads to terrorism)	Interfaith conferences by the Auqaf department, Arrest the culprits involved, a quota system for women and faith minorities for their representation in the assembly
3	Social issues	Less interaction between diverse faith communities, Lack of confidence in the faith minority, Women harassment	Student scholarships, Women harassment laws, women inheritance laws, Establishment of Dispute resolution Councils

The evaluation noted that measures to address issues/conflicts by the government were not known to the participants from Chitral. In Peshawar, respondents were more aware of such measures by the Government.

4.2. Effectiveness

The key strategies are based on the project proposal, for which the project interventions are seen on an effectiveness scale (Fully effective (81%-100%), Mostly Effective (61%-80%), Slightly Effective (41%-60%), Least Effective (21%-40%), and Not Effective (0-20%).

No.	Key Strategies	Alternate terms used ¹⁴	Key Project Interventions	Evaluators Assessment
1	Identifying rights deficit and violations of protection of the equal rights of faith minorities in education, work, and political participation.	No change in the strategy (the term 'Equal rights' replaced with 'National integration, and Social Cohesion')	Research on Kalash community	The evaluators did not find a baseline of the Project to see the rights deficit, and violation of rights for faith minorities specific to education, work, and political participation. The project design missed a baseline on the status of faith minorities. Except for the research on the Kalash community, no other research is available on any of the faith minority in Khyber Pakhtunkhwa.

¹⁴ In view of the modification in the project design

				Hence the strategy is evaluated to be Partly effective
2	Advocacy for improved legislation on protection of the equal rights of faith minorities in education, work, and political participation	No change in the strategy (the term 'Equal rights' replaced with 'National integration, and Social Cohesion')	<p>Media, social media, advocacy, and lobbying meetings with the government departments and parliamentarians, Faith leaders participated in TV Programmes to discuss shared cultural and social values</p> <p>The Faith Friends consulted 74 Qazis (faith leaders of the Kalash community) in formulating the Kalash marriage Act.</p> <p>The project organized women wing's participants' meetings were conducted with the KP's key departments¹⁵ responsible for the protection of rights of faith minorities.</p> <p>The project also organized meetings with the Department of Youth Affairs, Culture and Tourism, Department of Auqaf, Pakistan Bait ul Mal, and parliamentarians (by CCH members)</p>	<p>The narrative report by Faith Friends estimates the viewers of the TV programmes based on subscribers list of the YouTube channels of the TV, where these were shared</p> <p>The government is keen on preserving the rights of the Kalash community. The project is supported in the Kalash Matrimonial Act consultation process, which is yet to be tabled.</p> <p>The project did not concert its efforts on any other dimensions of preserving Kalash culture (preservation of local culture and heritage, except the Kalash Marriage Act). The departments agree to go into a working arrangement (through an MOU) with the FF for the protection of women's rights. There is no mention of the minority rights in this arrangement¹⁶, except for facilitation in access to the FF members on meetings and trainings of these departments.</p> <p>26% of respondents (n:57) confirmed that the faith actors tell them about the matters related to GBV.</p> <p>5% job quota for minorities, demand for School for the Sikh community, were discussed during these meetings.</p>

¹⁵ These departments include Provincial Department of Human Rights, Social Welfare Department, Ombudsperson, KP, Prison department, and the Provincial Commission of the Status of Women in KP.

¹⁶ According to the success stories mentioned in the 2020 narrative report

				<p>With IG prison, the FF has advocated for giving relaxation to prisoners belonging to faith minorities if they read their religious books, similar to the relaxation to Muslim prisoners if they read the Holy Quran. However, the recommendation is pending approval. The FF also agreed to link prisoners from multiple faith identities with their respective faith leaders.</p> <p>The evaluators are however not sure on how the advocacy for inter-faith harmony connects with the demand for a separate school for a faith community.</p> <p>The evaluation could not access the webpage www.weforpeace.com, as mentioned in the 2020 narrative report by KK (as the link to the website is inaccessible)</p> <p>Hence the intervention is Mostly effective</p>
3	Strengthening awareness about the existing laws on the protection of the equal rights of faith minorities in education, work, and political participation	No change in the strategy (the term 'Equal rights' replaced with 'National Integration and Social Cohesion')	<p>The project has engaged youth (including university students), community and faith leaders, through trainings (and follow-ups) of faith leaders exposure trips</p> <p>The Youth after their leadership training were given assignments.</p> <p>The department of Social works at the University of Peshawar has agreed to extend its voluntary support of students for the FF's activities. internship opportunity for a girl at FF</p> <p>KK formed three social groups Council of Social harmony, Women</p>	<p>The evaluation found that the assignments with youth promoted inter-faith relations and the cultural interactions</p> <p>KK organized cultural events with the participation of different faith groups (Muslim, Hindu, Christian, Sikh, Bahai, and gender identities (men, women and, transgender). However, no person with disabilities was reported in these events.</p> <p>The interventions under the strategy are assessed as Mostly effective</p>

			Organization, and Youth Fellows group.	
4	Strengthening women role in improving inter-faith relations through building capacity and using their influence in improving inter-faith relations	No change in the strategy (the term 'Inter-faith relations' replaced with 'National integration, and Social Cohesion')	<p>Establishing FF's women wing, KK's women forum, Leadership trainings. The project has implemented women wing's meetings regarding the identification of minority issues. Women were involved in the trainings and into organizing social events in their communities.</p> <p>The project conducted the training workshop on women leaderships for the women wing of FF</p> <p>The project build capacity of women group on peacebuilding and peaceful co-existence under the partnership with KK</p>	<p>KK involved the transgender persons in the youth fellows groups. Two Transgender persons were made members of the Council of Communal Harmony (CCH). They were also involved in the trainings and social action projects.</p> <p>The interventions under the Strategy are assessed as Mostly effective</p>

Figure 3: Reflection of beneficiaries on 'If the project activities would not have taken place...

<p><i>'Misconceptions about other's faith would not have cleared.'</i> (Women Participants of Training)</p>	<p><i>'We would not know about each other's faith.'</i> (Members of Women Forum Peacebuilders Network)</p>
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Training and exposure visits were the most mentioned activities by the participants. KK included Transgender persons in most of their activities. However, FF did not include them. None of them included 'Persons with Disability' in their interventions.

Box 1: Most Significant Change Story from Peshawar

Actionable Advocacy around the Needs of the Faith Minorities

The forums made under KK and FF mentioned the Hindu and Sikh communities in Peshawar demanding for Shamshan Ghat (cremation ground to perform the last rites of the dead) to cremate their dead, however, these bore no results.

Cremating the dead is considered to be among the 16 fundamental rituals of Hinduism, which is also preferred in Sikhism. However, the Hindus (and Sikhs) have been struggling for the past many years for the allotment of land for cremation in Peshawar. There is a Shamshan Ghat in Attock (150 km from Peshawar). However, for the bereaved family of Hindus and Sikhs, to travel and perform last rites there, becomes an ordeal. It costs Rs. 40,000 to Rs. 50,000 to perform the last rites of the dead in Attock, which is difficult to afford for an average middle-class family.

The government has sanctioned funds for building Shamshan Ghat in five districts of Khyber Pakhtunkhwa, however, the funds lapsed and the department of Auqaf and Religious Affairs could not move on it. The Sikh community in 2018 moved to Peshawar High Court to provide the land

One of the project partners, Khwendo Kor has raised the issue with the Auqaf department, land for the Shamshan Ghat was allocated due to the efforts of civil society including the NCA partners, however the current status is not clear due to the involvement of many stakeholders.

There is a need to develop actionable advocacy ASKs, to demand, and follow-ups during the project life cycle to see if the demand is met and then to learn from it and continue working on it in the next phase incorporating the lessons learned.

4.3. Efficiency

4.3.1. Adequacy of Resources

Time: the project was initially delayed. Another delay was due to the COVID-19 pandemic which also resulted in underspending in some activities, as the residential training planned for the last year of the project had to shift to the local areas, and in day training mode.

Financial Resource: the adequacy of financial resources is assessed in terms of utilization of the budget by both the partners and the beneficiary cost. **Table 13** in the annexure describes the utilization of budget for both Faith Friends and Khwendo Kor. The comparison shows that Faith Friends has a variance of 15% in the budget and actual expense for the year 2019. This is due to huge to not being able to spend more than Rs. 1.56 million on the programme activities (programme cost and direct project costs). In contrast, the review of Khwendo Kor's budget shows 3% less spending than the budget for the year 2019.

Cost per Beneficiary: for Khwendo Kor, the number of beneficiaries in 2019 was 964. Based on the expenditure of Rs. 9,949,125, the cost per beneficiary is **Rs. 10,320.7**. A Review of the budget and the beneficiary data shows that the number of beneficiaries for Khwendo Kor has decreased in each subsequent year since the start of the project in 2018.

For Faith Friends, based on the expenditure of Rs. 9,126,083 and the number of beneficiaries for the year 2019, as 861. The cost per beneficiary remained **Rs. 10,599.4**. The evaluation found a variation between the number of beneficiaries in Chitral and in Peshawar, in 2019, as **87%** of the target beneficiaries were from Peshawar and only **13%** from Chitral. This indicates the low level of interaction in Chitral. In 2020 the number of beneficiaries was increased, however, there is a need to have more clarity on the part of the partners, whom to consider direct/indirect beneficiaries. The 'Faith Friends' included in the direct beneficiaries, 700 women and 500 men from Kalash, who were approached through a Survey on the Kalash Marriage Law, to get their endorsement/signature.

Human Resource: the respondents from both the partner organizations were satisfied with the human resource designated in the project. However, they had faced staff turnover during the project implementation due to the issues in the No Objection Certificate (NOC) and Memorandum of Understanding (MOU) by the Economic Affairs Division (EAD).

Challenges: the partners faced many challenges during the implementation of the project. The prevalent among those was not being able to get the MOU by the EAD. The bank stopped Faith Friend's access to the NCA funds transferred to their account in 2019. However, NCA was able to transfer some amount through local payment channels to accrue the immediate expense. By the mid of 2020, Faith Friends started receiving the CoS funds directly to their account due to progress on the EAD status.

40 respondents (m:57) shared that they face difficulty in the project activities. These included timing and transportation. The transportation issue could not be resolved.

Table 6: Distribution of Budget – Social Cohesion

Allocation of Budget (2019)		Faith Friends		Khwendo Kor	
Components		Allocation	%	Allocation	%

Outcome 1: Promotion of shared cultural and social values and local heritage have strengthened acceptance of respect, diversity	3,846,000	72%	3,331,615	69%
Outcome 2: Community Groups promote Government agenda of social and cultural integration in the society	358,000	7%	870,000	18%
Outcome 3: Women leadership for national integration is promoted	1,173,000	22%	650,000	13%
Total Budget	5,377,000		4,851,615	

4.4. Impact

The impact is assessed in terms of the outcomes of the project¹⁷. The project logic as derived from the Results framework, project proposal, and the narrative reports faith-based organization and civil society organizations the structures that mobilize the community for social cohesion and harmony. Interaction across diverse groups result in removing the barriers and misconception about each other. The community networks this established lobby with the government departments for their rights under the constitution of Pakistan, which result in improvement in laws and policies and better implementation of these. Women's involvement is essential in realizing the goal of increase social cohesion. The evaluation has assessed the impact of these postulates in the following sub-sections.

4.4.1. Change in Intra and inter-faith relations

The project has been able to mobilize the diverse groups of women, youth, faith communities, and faith leaders through building capacity on social cohesion, dispute resolution, rights of the marginalized including women. The project's mode of first building the capacity of the persons and then engage them in social actions proved successful. This resulted in social interaction across diverse groups based on gender and faith identities. However, the project interventions missed out on the persons with disabilities. The evaluation found based on the interest of the young persons in the social action assignments/projects, the youth trained in the fellowship programme can support the cascade training model as a trained resource pool, which might increase the community outreach. According to the Faith Friends representatives, 3 in every 4 persons in the what's app groups are still in contact with each other. Youth especially young men are more active in their groups through what's app groups, out of the urge to socially connect. Besides other platforms such as Facebook and Twitter, these groups provide a good opportunity for the youth to interact. However, these are informal channels and cannot sustain without the organizer. The reader should note that usually, groups exist in a person's social circle, and not across various faith identities. As an achievement of the project, these groups have people from all walks of life with diverse backgrounds and faith identities. Some of them would not have sit together with other faith communities. Another key factor remained the project's involvement with 150 Khateeb (Mosque leaders). These

We had no relation, before. But now I, being the only Christian woman in the Muslim neighbourhood, share food with them.

Member of Women Peace Builders Network (WPBN)

¹⁷ Results Framework, CoS Application 2018-2020

were from key sects of Islam (Deobandi, Brelvi and Shiite) prevalent in the country. Discussion with some of the Khateeb show their active role in the intra and interfaith conflict resolution and a pre-emptive position in preventing conflict. They were also active in delivering Sermons to promote inter and intra-faith harmony and respect for diverse faith.

The project's strategy to form a group of faith leaders representing inter and intra-faith communities to resolve disputes has proved beneficial in pre-empting a potential intra-faith dispute during the Muharram. Peshawar has the history of intra and interfaith conflicts. However, due to the government of KP's efforts, civil society involvement and the engagement of Muslim religious leaders by the project, no conflict was reported in Moharram (a month of reverence for Muslims especially the Shiite).

4.4.2. Addressing the Key Driving Factors of Disputes

The groups also played their part in diffusing the tension that arose of incitements against Muslim sentiments in the France in later half of the year 2020.

The Deputy Commissioner of Peshawar formed the Interfaith harmony council which among others also include four of FF's advisory committee members, from different faith communities. This came as an acknowledgment of the project's / partner's efforts toward resolving the faith-based conflicts. The project partners have also contributed to the approval of 2% quota for the students from faith minorities in the colleges and 5% quota for recruitment in the government departments.

Members of the groups (PCWR Women Wing, DSHN, CCH), established under the project have met with the government departments concerning the minority quota, and Kalash marriage bill. However, due to the lack of a consolidated charter of demand, the groups could not follow up on the policy ASKs. 12% of respondents (n:57) got an opportunity to meet with the relevant government departments. As mentioned in Effectiveness, the project partner (FF) has contributed to the draft of proposed marriage bill for the Kalash community, which is expected to be tabled in the provincial assembly in 2021, for approval. The evaluation could not find any advocacy material or policy brief specifically developed around the issues and concerns (2% seats for students from the faith minorities, 5% minority quota) and disputes (inter and intra-faith disputes) and the advocacy strategies, to resolve these. 19% (n:57) also knew about the scholarship for minorities.

Box 2 specifies one such situation where the faith leader trained under the CoS project was instrumental in extending financial support to a girl from a different faith community, for her admission.

Box 2: Most Significant Change Story from Khyber Pakhtunkhwa

An act of benignity by the faith leaders, could change someone's life forever

A Muslim Mosque Leader belonging to Shangla district in Khyber Pakhtunkhwa attended training on social harmony and peacebuilding in the CoS project in 2019. He narrated as:

"I come across a message on the what's app group for the participants of the training. A young Hindu girl from a poor family immediately needed financial support for her admission to a nursing diploma. She required funds for her admission, first-semester fee, and her boarding & lodging. I raised Rs. 70,000 from our well-wishers and acquaintances, campaigning from my mosque, as well. These funds were sufficient for her needs in the first semester. She was able to seek her admission, and also continued her course through the support of other people active on that What's app group."

Names not mentioned.

However, due to the sensitivity of the issues, the organizations had to sometimes discourage the young activists from the activism that may compromise their protection. The CCH members in Peshawar shared that they were not encouraged by the NCA partners to raise the issue of the Karak Hindu Temple, which was set on fire by the locals. The project team explained to the CCH members that the issue needs to be dealt with, in a low profile.

4.4.3. Women's participation in Social Cohesion

The project has improved the leadership and peacebuilding skills of women who have participated in those training and capacity-building activities. Women from diverse faith groups and social backgrounds participated in the trainings focusing on social diversity and leadership. Women also led the social events, at the community level which included women from the community, women also participated in the live-in experience for training. The project also tried to put the women in the management positions of the community-based organizations that it worked with through engaging with the Khwendo Kor. However, women in Chitral have been missed out on these trainings. As a direct result of the project, women were encouraged to participate in the TV programmes as guest speakers to discuss on issues related to social cohesion and harmony (also organized under the project). Furthermore, women trained in the project were vocal about the issues of violence against women and domestic violence, at the community level.

The project adopted a gradual mode of women inclusion in the peacebuilding due to patriarchal values and male dominance in the public sphere. It faced resistance in the start and has been able to overcome the challenges of women inclusion to some extent toward the end of the project. This can be seen in more receptive attitude of men, especially in the faith-based organization and faith actors toward women involvement in the project activities. Discussions with the respondents also prove that they have been positive about the participation of youth and women.

I got a job in the government sector based on the confidence skills learned in the trainings under the CoS project

A woman participant from Training by the Khwendo Kor

I started my own non-government organization after the training under the CoS project.

Woman member of PCWR-Faith Friends Women Wing

4.5. Coherence

The project is found consistent with other actors in the advocacy efforts with the Khyber Pakhtunkhwa government, as the project together with government and civil society has been able to get the KP's provincial assembly to pass the resolution on the recognition of Kalash religion as a separate religion. The partners in the project also collaborated with the faith-based organizations and civil society actors like Dawah Academy, and Council of Islamic Ideology.

However, surprisingly, the responses vary regarding knowledge about other actors/organizations working in a similar context in the project areas. The groups formed by the Khwendo Kor identified 2 to 5 actors/organizations on average. Except for the Pakistan Council of World Religions (PCWR's) Women Wing and Participants of Youth Fellowship Programme in Chitral, none of the groups in Peshawar or Chitral, were able to identify any other actor in a similar context.

4.6. Sustainability

The net benefits of the projects are assessed for their sustainability under the three outcomes as per the following matrix:

No.	Outcomes / Net Benefits	Evaluators Assessment with Reasons
Outcome 1		
1.1	Acceptance toward other groups	The evaluation found that the target beneficiaries have mostly been able to interact in cohesion with the groups of diverse faith identities. This is due to their learning from the training and capacity building. Hence the benefit of this outcome is Likely to Sustain
1.2	Social interaction across diverse groups	21% of respondents (n:57) shared that the celebration of events will continue. The celebration of collective events which require logistics cost will only partially likely to sustain without any assistance from the relevant government department or organization. There is need a to engage with the relevant government to own some of the initiatives in the project for their sustainability.
Outcome 2		
2.1.	Strengthening of the community networks	The community networks are strengthened during the project life cycle. However, without partners/NCA's support, these are the Least Likely to Sustain. The interventions in Chitral present a test case scenario, where without the project's strong foothold, it was difficult to initiate and continue the networks, especially for women
2.2.	Advocacy Initiatives with the Government	The advocacy initiatives with the government will not be able to sustain on their own. However, groups have been formed with the interest to continue playing their role in social cohesion at the local level. Only 12% of respondents (n:57) said that the lobbying meetings with the government will continue. So, the benefit is Partially Likely to Sustain.
Outcome 3		
3.1.	Ensuring Women's Participation in Leadership and Peacebuilding Skills	The project has built the capacity of women associated with the project such as FF's women wing and KK women groups. They will continue their work in their capacity. Hence, the benefit is Likely to Sustain.
3.2.	Strengthening Women's Role in Decision Making	The project has strengthened women's role in decision-making. However, except for a few dynamic women who are very energetic and have contributed to the success of the project, the platforms will no longer be available to these women. The evaluation notes that FF's women wing's meetings take place at the FF office. Similarly, the women groups meetings take place at KK's offices. There are no independent setups where these could meet. Hence the members will work in their capacity but not in groups. 44% of respondents (n:57) shared that the benefit

		of trainings will continue. The benefit, therefore, is Partially Likely to Sustain.
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The evaluation found that 86% of respondents (n:51) knew that the activities under the current project are going to end. According to 54% respondents (n:57) the project must continue to deliver trainings, 19% (n:57) for social actions, and 10% (n:57) for exposure visits.

4.7. Gender aspects

The project considered the gender aspects. Of total 7,792 beneficiaries of the social cohesion project implemented in Peshawar and Chitral, there were 45% women beneficiaries and 1% Transgender persons, for both KK and FF. Khwendo Kor catered for the 56% female and 2% transgender persons and Faith Friends could target 36% female.

'We have become voices for other women'
A woman participant from the Training by the Khwendo Kor

The project has also facilitated the endorsement of the Kalash Marriage Act by the Kalash faith leaders and the community. The act is supposed to document the marriage and divorces of the Kalash community across Chitral. It is not yet tabled by the Khyber Pakhtunkhwa Government (as of the end of evaluation fieldwork in February 2021). The wedding in Kalash is announced in front of the elders but it is all verbal hence has consequences should a dispute arise between the man and the woman. Keeping in view the patriarchal norms it most likely to cause more harm to women than men, as the marriage is not registered.

4.8. Conflict sensitivity

The staff of both the partner organizations was trained on conflict sensitive programming by the NCA. NCA also ensured transferring these skills based on the conflict analysis conducted by the NCA. The evaluation found that the partners staff were aware of the conflict sensitivity such as the unintended negative effects of the development programmes. The staff also shared that they have been told about the 'do no harm' approach in these trainings. Members of the Faith Friends groups shared that they remained careful in their meetings, knowing the fact that diverse faith groups participated in those meetings.

The Khwendo Kor programme team shared that a Muslim youth who was part of the What's app group got annoyed. He openly denounced Khwendo Kor on the account that the organization supports other faiths. And he left the group. Other members in the group formed a committee to handle the matter. He was also taken on board and the committee members discussed with him in detail. There was some misunderstanding as it was the time when the public sentiments were high due to the violations in France, which were highlighted by the local media. After clearing the misunderstanding, he has joined the group again. These incidences do involve a process to mediate, and a certain level of understanding on how to transform a dispute, which the NCA/partners have learned but also able to transfer the skills to the beneficiaries' groups.

4.9. Accountability

There is varied response around the Accountability and how the project lived up to accountability principles. The evaluation found that 8 of 11 (around two-third) of the groups engaged in the FGDs had no information that they had the right to complain. Only 21% of respondents (n:57) knew that they have the right to complain.

Complaints were usually made verbally, however, evaluators did not find respondents sharing complaints about the project except for a few and those were around the timing of the trainings and location of the training venue. Members of the Women Peace Builders Network (WPBN) shared that the project had no complaint mechanism, except for the verbal complaints. The response of the participants echoed the general tendency of not complaining for the fear of being labelled as an odd one out. Hence an obvious take from this discussion

is that there is a need to formalize the complaint structures, where the senior management is both accessible and encouraging to the constructive criticism.

4.10. NCA's added value

NCA's added value in the project was a working arrangement between the Faith-based organization (Faith Friends) and a Civil Society Organization (Khwendo Kor) to contribute to the common goal of social cohesion. While highlighting NCA's added value the WPBN members explained that the project has helped in bringing different faith groups to one platform and supported women to lead the project activities. The Khwendo Kor's project team shared that they have been working to protect human rights, in the Khyber Pakhtunkhwa, however, the component of Peacebuilding, faith-based organizations, and inclusion of faith actors was somehow missing, which the project helped them realize. For PCWR Faith Friends Women Wing, the project assisted in developing the leadership quality.

The evaluation has further assessed key assumptions and the project's strategies and their results, in the matrix here:

No	Key Assumptions	Project' Strategies	Evaluators' Assessment
1	Faith-based organizations and civil society organizations find it challenging to work together for a shared cause/common objective	NCA can gather faith-based organizations and civil society organizations/NGOs for social cohesion. It utilized this capacity to bring the two organizations on a common platform. Result: The Project is evident of the NCA's capacity to gather the Faith-based organization (Faith Friends) and Civil Society Organization / NGO (Khwendo Kor)	The evaluators found the strategy successful, on the basis of working arrangement between the two project partners (PCWR-Faith Friends and Khwendo Kor)
2	Faith-based organizations are relevant but technically not that equipped to implement the development projects with the requirement of documentation and reporting.	Since NCA has substantial experience at the global level to build the partners' capacity in the project implementation around peacebuilding and social cohesion. It will build the capacity of the faith-based organization, and also leverage the civil society organization (with the experience of managing the donor-funded projects) to build capacity through handholding in reporting and documentation Result:	The evaluation found the strategy partly successful as there are gaps in the partner's understanding on implementation and approach, hence warrant NCA to further build capacity by handholding and support.

		The Faith-based organization's capacity strengthened to some extent, which is evident from their reporting (with the handholding of NCA), however other capacity gaps are in understanding around reporting requirement (i.e., beneficiaries), and approach (implementing the project in Chitral without establishing set-up, and remotely)	
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Chapter 5: Evaluation Findings on Gender Justice

5.1. Relevance

The section on Relevance sets the context of the project, as the evaluation identifies overlaps between the key project documents and the relevant laws on Gender-Based Violence (GBV) in Pakistan. The evaluation also brings out the need for reducing GBV and engaging with the government representatives on pro-women laws in Pakistan, as indicated by the project beneficiaries.

5.1.1. Interrelation with the Relevant Laws on GBV in Pakistan

The evaluators have included the relevant laws on GBV to see whether the project has focused on these in the key project documents. These documents are the Project Proposal by the Norwegian Church Aid (NCA) to the Church of Sweden (COS) and the Baseline Study conducted in Mirpur Khas, Sindh by the Civil Society Support Program (CSSP). The evaluators did not come across a similar baseline by Rozan for Rawalpindi (Punjab) and Islamabad (Islamabad Capital Territory). Furthermore, gaps in the implementation of the laws on GBV also make a strong case for the relevance of the project interventions. Refer to **Table 7**, the evaluation established the cohesion between the relevant laws at the federal and provincial level in Sindh and the Project proposal and the Baseline.

Table 7: Interrelation with Laws on GBV

Relevant Laws (Federal/Provincial)	Overlapping with the Relevant Laws at Federal/Provincial Level	
	Project Proposal ¹⁸	Baseline ¹⁹ / Progress Reports ²⁰ ²¹
Federal level:		
Protection Against Harassment at the Workplace Act, 2010	The project proposal does not have a specific mention of the law	The Baseline does not indicate any reference to the law

¹⁸ NCA Pakistan, Gender Justice, Proposal for Church of Sweden 2018-2020

¹⁹ Baseline Study, Gender-based violence in Mirpur Khas District, Sindh Pakistan, The Civil Society Support Programme, Date not mentioned

²⁰ CSSP, 2020, Final Narrative Report on GBV

²¹ Rozan, 2020, Narrative Report NCA

		The 2020 narrative report by Rozan provides a detailed description in the preamble
Prevention of Anti-Women Practices (Criminal Law Amendment) Act 2011	The project proposal mentions NCA's earlier implemented programme namely, Gender Justice Programme (2010-13) contributed to the passing of 'more forceful legislation criminalising forced marriage and denial of inheritance' (Section D, pg8)	The Baseline does not have any reference to the law The 2020 narrative report by Rozan provides a detailed description in the preamble
Provincial-level:		
Sindh Prevention and Protection from Domestic Violence Act, 2013 ²²	The Project proposal mentions the Act highlighting the difference in provinces handling women rights, and that Sindh was the first to enact the domestic violence act (Section B, pg 4) The project proposal points to the role of the Protection Committee under the Domestic Violence Act to provide free service to the GBV survivors (Section B Context, pg 5)	The Baseline conducted by CSSP does not specifically mention it. There is a generic mention that the communities are not aware of laws against GBV (Section 6.8, Pg 21)
Sindh Child Marriage Restraint Act, 2013 ²³	The Project proposal ²⁴ also mentions that Sindh is the only province in Pakistan that revisited the colonial child marriage act of 1929 to raise the minimum age of marriage for girls to 18 years, while elsewhere it is 16 years (Section B, pg 4) The proposal also points to the weak implementation of the Child Marriage Restraint Act (Section C, pg 5)	The Baseline conducted by CSSP does not specifically mention it. However, for the Hindu community the Sindh Hindu Marriage Act, 2016 was mentioned, and for the Muslim community importance of Nikah Nama was probed. Section 6.6 describes that in the Muslim Community Nikhakhwan does not abide by laws state laws,

²² Downloaded on 20th February 2021, :: Sindh Human Rights Commission – Government of Sindh :: (shrc.org.pk)

²³ ibid

²⁴ NCA Pakistan, Gender Justice, Proposal for Church of Sweden 2018-2020

		<p>and register marriage against money (Section 6.6, Pg 20)</p> <p>The Baseline mentions that majority of the Hindu population is not aware of the Hindu Marriage act and they are dependent on Bhagat, and they do not care about the legal age of bride and groom (Section 6.6, Pg 20)</p>
Sindh Hindu Marriage Act, 2016 ²⁵	The project proposal claims partly the enactment of the Sindh Hindu marriage act is due to the NCA efforts making Hindu women less vulnerable to forced conversion and marriage (Section C, pg 5)	<p>The Baseline mentions that there is very little knowledge among the Hindu communities. However, few male respondents knew about it. (Section 6.8, pg 21)</p> <p>Refer to the above description (Section 6.6, Pg 20)</p> <p>Baseline Question 9, regarding the FGD, mentions it, how much your community is aware of laws against GBV?</p>

5.1.2. Need to Reduce GBV

The evaluators found that the respondents in the FGDs and Interviews were able to connect the structural issues related to gender justice. According to the key informants in Mirpur Khas, Sindh, patriarchy, and tradition were the key issues due to which women in rural Sindh suffer from gender-based violence. ‘Less political representation’ and ‘lack of implementation of laws related to gender justice’ were also some of the issues highlighted by members of Women Forums.

From the discussions in the field, the evaluation found key informants from the community structures, and forums pointed toward intersectional discrimination faced by women in Sindh, as they were women, poor, and further

‘The woman is working all the time, but when it comes to decision making, she is not seen anywhere. I feel that we need to address those issues. The society is ready to talk about those issues.’

Former UC Chairman, Mirpur Khas

‘The woman is facing all types of issues, beginning from home to society. The issues are related to married life, workplace and education.’

President Women Leaders Forum, Mirpur Khas (Sindh)

²⁵ ibid

marginalized due to their belonging to a faith minority. This shows the relevance of the project under evaluation.

From the FGDs in Sindh, early child marriage, domestic violence, and lack of education for women were highlighted as the key issues. The young girls at Rozgar Shifakhana in Mirpur Khas while responding to the question regarding the need to address the issues related to gender justice to contribute to the development at the society level and wellbeing of women. Women Forum members from Mirpur Khas were unanimous in saying that raising voices for poor, and illiterate women, whose voices have been muted, help them in realizing their rights. An empowering statement followed as they shared that this can be gained through more political representation by women.

'Women need protection in the society, and that is only possible if they have enough financial resources to manage.'

Women Group, Kuri (Islamabad)

At Kuri, Islamabad, women identified issues of harassment and overall fewer opportunities for women. The need for managing financial resources was highlighted as a necessary component for ensuring the protection needs of women. This shows an urbanized context where some women have assumed the public life while others are exposed to it in one way or the other. Hence the issues of protection against harassment and financial independence are more prevalent in the discussion here.

The young men at Kuri (Islamabad), also identified issues prevalent in the society including lack of women involvement in the decision making, domestic violence and dispute in the households, and unequal rights for girls, and lack of education opportunities for girls after their Matric (completion certificate of Grade 10). 4 of 6 boys mentioned that the issues should be addressed for change in the behaviour.

The men also identified issues like traditional practices in society, which often result in violence and abuse.

5.1.3. Need to Engage with the Government on Pro-women Laws

From the discussion with the key informants, it is evident that 100% of respondents expressed the need to engage with the government on pro-women laws. However, the community had no consultative role in the legislative development process. Community participation is sought only after developmental stage with little to no information being provided to community members regarding the implementation of the laws. . This shows a top-down approach in policymaking, as against the bottom-up approach, where communities are engaged in the consultation at the developmental phase of a policy. Girls trained at the Rozgar Shifa Khana expressed the importance of engaging with the government officials to improve and ensure effective implementation of legislation pertaining to domestic violence, education, and early child marriage. However, they have only mentioned Assistant Commissioner, and not beyond that. On the other hand, members of the Women Forum mentioned meeting with the minister, in which the pro-women laws and the implementation mechanism were discussed.

5.2. Effectiveness

EQ2: What has been the effectiveness of the project efforts? Has the intervention achieved its objectives, and its results, including any differential results across groups?

The Effectiveness section covers the assessment of project results according to certain criteria explained in the section, for both the project partners (CSSP and Rozan). It also provides an overview of the key project strategies, with the evaluators' judgment on their Effectiveness.

5.2.1. Assessment of Project Results

In Sindh, the project was implemented by CSSP in 25 villages of five union councils in Mirpur Khas, where it formed the community groups of men, women, girls, and boys and linked with the Citizen Support Group (CSG) at the district level for advocacy on issues related to gender justice. A Women Leaders Forum (WLF) was also formed at the district level.

The key informants responded positively to the meetings with the stakeholders such as Sindh Commission where they had the opportunity to join the public sector departments, interact with the government officials, seek clarification on issues related to the district. The union council level meetings were also appreciated where CSSP engaged the community in the birth registration, which according to the respondents was an effective mode to prevent the early girls' marriages. Trainings were organized at the community level with men and women, where the participants were told about the rights of women through a vital document like Nikahnama (marriage contract).

Rozan worked with the Kuri community in Islamabad, where it has organized trainings and awareness sessions on positive masculinities with the boys, young men, and men, Awareness sessions pertaining to rights were also organised for women.

The young boys from Kuri shared that without the training they would not have learned about women's rights. The boys have main interaction with the project officer and the trainers' team during the sessions. They were told by the monitor appointed by Rozan's team to organize their meet-ups on a voluntary basis. However, without the project's assistance they find it difficult to meet on regular basis.

Men in Kuri had only participated in a two days training. Neither the young boys nor the men had any information on pro-women laws. The men interact directly with the project coordinator and the project officer. They have also highlighted that the session on self-awareness has helped them in knowing about themselves and their surroundings. From the discussion, the evaluators found a minimum interaction between the project team and the men in Kuri. The interaction is also need-based, e.g., at the time of a training activity. Most men work during the daytime and do not have time for regular project activities, hence need to reschedule the training activities. Two members of this group, hockey coaches with different public sector organizations, played an instrumental role in organizing the hockey tournament in Kuri. The tournament was organized with the objective to highlight women's rights among the participants and the spectators.

The project did not cater to any transgender person in Kuri. Neither person with a disability was a part of the direct project activity. According to the programme team of the implementing partner, data collected through Means of Verification (MOVs) like attendance sheets did not capture it based on faith identities.

5.2.2. Effectiveness of the Key Project Strategies

This section presents an overview of the key project strategies with the evaluators' judgment on the effectiveness of these. Some of these strategies are used across the board while some others are limited to the specific partners (more details are provided in the relevant strategy as per the matrix,

'I remember there was a literary festival, and we wanted to change the name of the festival, and they took our feedback on it. They changed the name of the festival.'

Former UC Chairman, Mirpur Khas (Sindh)

'There were times when we would go to Karachi to meet the government officials but, they were not available. Though, the appointments were taken in advance. But they had to leave on short notice.'

Former UC Chairman, Mirpur Khas

here). The assessment is done according to the scale of Fully Effective²⁶, Mostly Effective²⁷, Slightly Effective²⁸, Least Effective²⁹, and Not Effective³⁰.

No.	Project Strategies	Key Processes involved	Evaluators' Assessment
CSSP			
1.1.	Coordination among the community, CSSP, and the Government Departments	The Project raised awareness at the community level in 5 UCs about the Women Development Department, Women Complaint Cell, and Police Facilitation Centre (PFC), responsible for the protection of women. The Project also supported the District Women Development department by establishing a woman desk to facilitate women registering the cases. CSSP displayed banners on GBV, Domestic Violence and Pro-Women Laws at the Women Compliant Cells, and the Police Stations in Mirpur Khas (Sindh). The project also facilitated the Safe House (a temporary shelter for GBV survivors) in Mirpur Khas through in-kind support. CSSP has also been able to sign an MOU with the Sindh Human Rights Department together with other relevant departments in Sindh concerning the protection of women.	The evaluation found the strategy Fully effective as it was able to develop the tripartite partnerships at the community level and with the relevant government departments
1.2.	Small business initiatives at the community level	The project built the capacity of Local Resource Persons (LRPs), and Master trainers, on market skills, linkages development, and market skills. The project also arranged LRPs (Local Resource Person), and exposure visits to Sindh Rural Support Organization (SRSO). Business plans were made as a result of trainings, and small businesses (tuck shops, etc) were developed in the communities. The project trained the RSK trainees provided solar panels and JUKI sewing machines at 5 RSKs. The project also provided an internet device and LED screen at one of the RSKs.	The concept of developing Rozgar Shifa Khana (RSKs) at the UC level with surrounding village feeding the RSK with trainees and appoint the LRP for market development. The intervention was designed to provide women with opportunities to market their skills and has been successful to some extent, as women were able to earn from the sewing work, while a few also diversified their skills into sewing masks during the COVID-19 pandemic

²⁶ 81% - 100%

²⁷ 61%-80%

²⁸ 41%-60%

²⁹ 21%-40%

³⁰ 0%-20%

			<p>The LED screen was not yet installed at the time of the fieldwork. JUKI machines boxes were also not opened.</p> <p>The group of LRPs did not include women in large number. Hence the strategy remained Partly effective.</p>
Rozan			
2.1.	Wholistic Training and awareness-raising with multiple groups	In Kuri (Islamabad), Rozan engaged with boys, young men, and men through trainings on positive masculinities, and women through awareness sessions on GBV. In Vision Pakistan Trust, Rawalpindi, Rozan engaged with Trainees in the dress design centre (boys and young men). The project also raised awareness of the staff and residents of the Women Crisis Centre. The awareness session was also done with the students of Quaid-i-Azam University, Islamabad, Iqra University, Islamabad, and Fatima Jinnah Women University, Rawalpindi	<p>4 of the 14 sessions were rated as Most interesting by the young boys at Kuri³¹, based on the recall of some of the content of the sessions.</p> <p>The Vision Pakistan Trust Coordinator termed the trainings useful for the boys and young men.</p> <p><i>“No one has talked to them (young men) about the gender equality earlier therefore it is a very interesting way to change their behaviour”. (Interview with the Vision Pakistan Trust Coordinator)</i></p> <p>Hence the strategy is evaluated to be Mostly effective.</p>
2.2.	Use of IEC/Radio/Social Media/webinars on positive masculinities and Reducing GBV	The project has aired radio programmes on FM100, on GBV, and other protection issues. IEC material/Flyers were developed under the project on Pro-women laws ³² (however, without introducing to these laws). Rozan also developed the animated videos under the project and has used it as a tool on social media through its social media pages. The project also included webinars on Domestic Violence and	The evaluation found the boys, young men, and men not aware of the pro-women laws in Kuri, Islamabad. The women members of the protection committee in Kuri, Islamabad had knowledge about the laws.

³¹ These included sessions on ‘Self-awareness’ and ‘Happy and Unhappy Family’ followed by ‘Communication’ and ‘Ideal Razakar’.

³² The flyers developed by Rozan in English language included laws against rape, honour killing, sexual harassment, protection of women against sexual harassment at the workplace, Badla-e-Sulh, Wani or Swara

		'Alternative masculinities', in the wake of the COVID 19 pandemic.	Hence the strategy is evaluated to be Slightly effective
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Box 3: Most Significant Change Story from Mirpur Khas

Coping with difficult times - Stories of resilience from Sindh

1. The livelihood intervention in the Gender Justice project was a lateral entry. However, it worked well for the community and helped the women in distress to earn and support their families.

R (pseudo name) is 35 years old, a woman from one of the villages covered under the CoS funded projects. She has three daughters and two sons. She belongs to a poor family. Her husband is daily wage labour. She had joined Rozgar Shifa Khana as a Local Resource Person. She has also revived her sewing skills through her training.

Her family suffered due to lockdown during COVID-19, as her husband lost his work. R came to know about the market for masks. She started stitching masks and supplying them in the local market at Rs. 30 a mask. She earned Rs. 12,000 during the lockdown. In her words:

“My husband was staying at home and had no work for 3 months. This put us under a lot of stress. When I saw people using masks to protect against COVID-19, I got an idea of stitching and selling masks. This gives me the confidence to carry on with the sewing work.”

2. M, a middle-aged woman of 46 years is from the village where a Rozgar Shifa Khana has been established in the CoS funded project. She started taking interest in business ideas discussed at the RSK and opened a small grocery shop. She initially took credit of Rs. 3,000 from her relatives and neighbours. She was able to pay off the credit, from her income. She shared:

“A woman can do what she wants. Half of our problems occur due to not having any income. Once we start supporting the family, it brings a good change in our house, with fewer fights in our house. I now want to scale up my business. I am very happy that I was able to start off with this small venture”.

5.3. Efficiency

This section provides the evaluators' assessment of the project resources and also provides an overview of any delay in the project activities.

5.3.1. Adequacy of the Project Resources

The project's resources are assessed in this sub-section in terms of adequacy of time, financial, and human resources.

Adequacy of Time: according to the implementing partner in Mirpur Khas, the Project faced an initial delay of six months in 2018. The approval by the Economic Affairs Division (EAD), and monitoring of the (Non-Government Organization) NGO's activities by the state agencies have also delayed the implementation process of some activities, however, the main delay was at the start of the project. The project remained efficient in liaison with the district-level authorities to get the No Objection Certificate (NOC) and also entered into the MOU with the Department of Human Rights in Sindh. The project also faced some modifications due to COVID-19 in 2020.

Modifications in the Plan: the project remained flexible to respond to those activities which could not take place due to COVID-19.

In Mirpur Khas, three of the activities were replaced with research with the universities. These activities included the celebration of women's international days, the women empowerment festival, and annual girls' sports festival.

In Islamabad, the awareness-raising sessions with the university students (FJWU-Fatima Jinnah Women University) and trainees of Vision Pakistan Trust, Rawalpindi could not take place due to COVID-19. So, these were replaced by research with Iqra University and FJWU on masculinities in the social context and dimensions of domestic violence in the project areas in the backdrop of COVID-19.

Adequacy of Financial Resource: due to the transition of partners in 2018, the year 2018 is also not assessed. The year 2020 is also not assessed as the activities were halted due to COVID-19, for the most of the project. Hence the evaluation has considered the year 2019 to assess adequacy of Financial Resources. **Table 14** in the annexure shows the variation of 3 to 7% across various budget heads in this time period, whereas budget spending for Rozan seemed to be without any major deviation.

Comparing the implementing partners, Rozan's budget utilization remained the most efficient, followed by CSSP.

Beneficiary cost: a cost comparison is provided for both the partners:

CSSP: the expenditure for 2019 was Rs. 16,294,113, while the number of beneficiaries was 1,705. This makes the beneficiary cost Rs. 9556.7 for the year. While at the outset, this seems to be on the higher side, however evaluators do not have data for NCA's other programmes in the region, of similar scale and context to determine if the costs are efficient, and fall in the acceptable range.

Rozan: the expenditure was Rs. 2,377,262 in 2019, and a number of beneficiaries 441, hence per beneficiary cost turned out to be Rs. 5390.62. Comparing the costs with each other, CSSP's per beneficiary cost is 77% more than that of Rozan, however, Rozan has an overall less budget to manage (15% of CSSP) and so with fewer activities as compared to CSSP.

In the absence of a benchmark, it will be difficult for the evaluators to establish an opinion about the appropriateness of the beneficiary cost. However, NCA team might look into the regional comparison of other programmes to see their efficacy.

Adequacy of Human Resource: The project funded the full-time and part-time positions at the field level with the allocated funds. For Rozan, these positions were programme coordinator, senior programme officer, community officer, and intern, besides the human resource, admin, and finance staff as programme support staff. The evaluation found no major staffing issues at Rozan to manage the scope.

For CSSP, the positions were the programme manager, male and female social mobilizer, part-time contribution of the senior management, manager M & E (Monitoring & Evaluation), advocacy & training manager, internal control, and compliance coordinator, finance & admin assistant, finance manager, senior

programme manager, and annual external auditor. The CSSP found it difficult to cover the 25 villages in five UCs in Mirpur Khas through the 2-field staff (male and female social mobilizers).

NCA also faced staff turn-over, which has been managed by temporarily placing the staff from other projects on gender justice component.

5.4. Impact

The evaluation has assessed the impact in terms of social actions to reduce GBV in the community, Engagement with the community and the government on GBV, and livelihood interventions.

5.4.1. Social actions to reduce GBV in the communities

Role of men and boys to reduce GBV: the evaluation found an overwhelming response on the positive role of boys and men in gender equality. The feedback indicated higher levels of awareness about GBV and harmful impact. However, there is lower level of awareness about the GBV related laws among men and boys in Islamabad.

There was also variation in the understanding about the occurrence of GBV across the groups. Participants from the Women Leaders Forum in Mirpur Khas and the members of the Women Group/Protection Committee in Kuri were more responsive and knowledgeable about the GBV issues as compared to men (including boys/young men) from the same areas. Between the women groups in Mirpur Khas and Kuri, the responses on why GBV occurs, also varied. In Kuri, the response shows that women are still favouring the traditional stance regarding patriarchal hierarchy while in Mirpur Khas, the responses show graduation from this and assuming a central role in empowerment and challenging the power. However, a converging point is the understanding of both the groups of women (in Mirpur Khas and Kuri) about man's dominance and hence need for their further training, to promote gender equality.

'The upbringing of boys matter.'

'Men should not consider women their property...'

Women Leaders Forum, Mirpur Khas (Sindh)

'Men are in power and [they] can keep gender balance.'

'He must stop GBV, if he sees it anywhere'

Women Group, Kuri (Islamabad)

Project's role to support women and girls: There is also varied response on the project's role to support women and girls, the participants of RSKs only mentioned the activity level contribution of the project to the extent of RSK and not beyond that. The benefits indicated by women and girls from the RSKs included opportunities in the tailoring centre, exposure visits, and provision of material required in the tailoring centre. Participants Women leaders have raised above the activities to mention that the project provided a platform where women have become confident and that it provided skilled courses that are beneficial for many girls and women. The Women Group members have also mentioned the long-term change as they said that due to the project, women have become confident to raise their voices and that skilled trainings have benefitted them.

'The training guided us that whenever we register any Nikah (Marriage), documentary evidence must be demanded for the proof of girls age. Otherwise the Nikah Khawan (Marriage Solemniser) may be arrested and punished.'

Muslim Paish Imam, Mirpur Khas (Sindh)

Embedding faith leaders' role in raising awareness: The project's engagement with the Muslim Paish Imams (Mosque Leaders), Hindu Pandits, and Christian Fathers in Mirpur Khas remained effective. They were told about the laws on early marriage, women's rights, and women's protection. They knew about the

penalties if they solemnise the wedding of a young girl. These faith leaders used their influence to convey to the communities on harmful impact of the early girls marriage.

Box 4: Most Significant Change Story from Mirpur Khas

The wedding solemniser

The project has provided training to a batch of Muslim, Hindu, and Christian Faith leaders who also act as wedding solemniser in Mirpur Khas. Here is the detailed account by one of the participants of the training:

‘I found the training very helpful as now I can guide in the matters related to the marriage of young girls. When such an instance happens, I inform the family that the young age girls’ marriage is not good for her health and wellbeing. Sometimes the family does understand and postpone the marriage. While a few approach other wedding solemnisers. I have to forego the registration fee that I would have received. It is not much, it is between Rs. 1,000 to 2,000. There are no regrets - as I am not able to get that amount, in a few cases. Losing the fee is better than registering the marriage of a young age girl.’

Media/Social media Campaign: in Islamabad, Rozan had organized and collaborated with FM 100 to air programmes on relevant issues to the project, two of the topics directly dealing with masculinities in the context of COVID-19 and one with child sexual abuse. The FM-100 has estimated the outreach of 150,000 to 200,000 persons (as quoted in Rozan’s narrative report for 2020), however, the number is not validated by the evaluation. The narrative report did not capture data on feedback which can be done through running the live programme on Facebook pages and get direct feedback, on the issues discussed during such programmes.

Rozan also developed a variety of flyers including the one on pro-women laws in Pakistan. The evaluation found that the boys and men in Kuri could not recall or describe any pro-woman law. This indicates that the flyers could not target the Kuri community, and maybe developed for some other audience. However, the translated version of flyers should have reached the community in Kuri to maximize outreach. The researches by Iqra University and FJWU both indicate a large number of respondents in the researches mentioned the use of violence³³. This indicates the need to cover those in the Kuri community through the IEC material, whom the project could not reach otherwise through its funded activities.

Rozan also developed videos focusing on the COVID-19 pandemic, which was used during the social media campaign.

5.4.2. Engagement with the Community and the Government on GBV

Awareness about laws and policies concerning GBV: men and boys in Kuri (Islamabad) did not know about the pro-women laws and policies. However, the women group in Kuri have some information about the Laws on Domestic Violence and Women Harassment. A number of activities took place for awareness. For instance, in Kuri, 14 sessions were held with boys and young men, on topics ranging from self-awareness, life skills communication, gender, masculinities, and GBV. Awareness sessions also took place in the two public universities (Quaid-i-Azam University, Islamabad and Fatima Jinnah Women University,

³³ Refer to the relevant section of 2020 narrative report by Rozan, pointing out the key findings of the research reports by the Iqra University and FJWU

Rawalpindi), and a private university (Iqra University, Islamabad). Students from these Universities were also encouraged to design and implement the campaign projects. The evaluation did not come across any pre and post assessment specific to these trainings.

Radio was also used in Islamabad for awareness-raising activities where expert panellists were invited to give talk on masculinities and GBV, specifically related to the laws and policies.

In Mirpur Khas, women leaders and men leaders' groups gave mixed responses. According to all participants of the women leaders' group, the awareness has not resulted in the reduction of GBV due to its limited outreach. 4 of 6 participants from the men leaders group favoured the postulate that awareness reduces the occurrence of GBV instances. Law on early marriage was highlighted in Sindh while the law on harassment was highlighted in Islamabad by men's forum and in Mirpur Khas, by women group. There is a need to scale up the intervention, through that the outreach can be increased thus covering more population through direct project interventions.

The evaluation found that except for men leaders in Mirpur Khas, all other groups (women leaders, participants from RSKs in Mirpur Khas, and women group in Kuri) identified the need for more information and clarification on the laws and policies regarding the GBV. They have highlighted some of the areas mentioned in **Box 5**, here:

Box 5: Needs to spread awareness about laws & policies concerning GBV

- More trainings for men and women; Usage of social media campaigns; and the 'Kachehris' (get-togethers) in villages (*Participants from RSKs, Mirpur*)
- Translation of laws in Sindhi language (*Women Leaders Group, Mirpur Khas*)
- Dissemination through practical examples; Facilitation of women desk information to guide the women about court (*Men Leaders Group, Mirpur Khas*)
- Demonstration of complaint registration with practical sessions (*Women Group, Kuri*)
- More sessions to continue and need for refresher meetings/workshops (*Men Group, Kuri*)

Monitoring of and Legal support for GBV survivors: most cases as identified by the field assessment in Sindh pertain to domestic violence (pointed out by RSKs), child custody (mentioned by women leaders' forum), and early child marriage (identified by men leaders forum). However, it is also shared that cases of domestic violence are usually not monitored and reported. Hence, it goes unnoticed and without any legal aid intervention. On the question of legal Aid for GBV survivors, none of the group members have mentioned their involvement in the provision of legal aid. They have just highlighted a woman lawyer, and a member of the women leaders' group, and also a member of Sindh Commission on the Status of the Women to take up such matters. Men Leaders Forum just highlighted that the Safe House in Mirpur Khas is there for the support of GBV survivors.

'Cases of domestic violence happen but they are not reported or monitored.'

A respondent from FGD with Rozgar Shifa Khana, Mirpur Khas (Sindh)

Engagement with the Line Departments: the project enabled CSSP to build a partnership with the line departments and cement it through various activities (as described in the Effectiveness section). The project

extended support to the Women's Development Department in Mirpur Khas, for the benefit of women complainants. However, the project has not catered to the structural issue here. For instance, the women's development department in Mirpur Khas lacks a female staff. Support in the creation of a separate space at the department level has facilitated the women who would visit the department. However, the CSSP could also lobby with the Sindh government and Women Development Department in particular, for allocation of female staff in district Mirpur Khas. Similarly, the project has extended support to the Safe House at the district level. However, except for the female police constables, there are no female staff to interact with the GBV survivors at the Safe House. This also presents a protection issue, when men are handling vulnerable women survivors, in a protective environment with no interaction with the outside world, with the family, etc, as long as the women are there in the Safe House. CSSP needs to also lobby with the government to appoint female staff in the Safe Houses across the province to ensure the protection of women survivors while they are in the Safe House.

A Safe House only provides a temporary shelter to a woman for 2 to 3 days upon the order from a court of law. The district has no Dar ul Amaan (Protection centre), and the nearest Dar ul Aman is in the neighbouring district of Hyderabad, which the line departments like the Women Police Department find it difficult to place a violence survivor from Mirpur Khas in Hyderabad. The Safe House only comprises three rooms structure and provides limited time-bound support, hence a long-term solution as highlighted by the women police department is establishing the Dar ul Amaan in district Mirpur Khas.

Engagement with the Government: the project has mainly contributed to the policy interventions in Sindh through the implementing partner, CSSP. The discussion with the key informants shows that CSSP facilitated the Sindh Government in preparing the rules of business for the Hindu Marriage Act, developed in line with the Sindh Hindus Marriage Act, 2016. CSSP was among the 24 stakeholders whom the Sindh government consulted in finalizing the rules. The Act specifies the registration of marriage at the Union Council level, the district administration was not clear how to proceed in accordance with the Act. CSSP facilitated the training for the District administration, where they received the information about the processes involved in the registration of marriages.

The evaluators found that a Hindu Marriage Act, 2017 is also passed at the federal level, which is applicable in Islamabad, and other provinces, except for Sindh (as Sindh has its Act). For the Act at the federal level, the rules of business have yet to be formulated. To complete the loop, one of the policies ASK for the project could be to engage with the government at the federal level through its local implementing partner, Rozan for facilitation in the rules of business for the Hindu Marriage Act, 2017.

CSSP also facilitated a draft for the Human Rights Policy 2020, which is in process. The Directorate of Human Rights in Sindh has established a Human Rights Complaint Cell in Karachi (the provincial capital of Sindh), and has planned to establish the Legal Aid Centre at every district, to provide free legal aid assistance. CSSP needs to see if the Legal Aid Centre is established in Mirpur Khas and if not should lobby with the Directorate/Government to establish one.

5.4.3. Livelihood interventions

Business Plans and effect on Income: the intervention has only focused on Mirpur Khas, Sindh. The evaluation does not have information on why an intervention focusing on livelihood opportunities (modified according to the urban context) was not started in Kuri. Two women participants from the RSKs have started their start-ups, including tuck shop and livestock. Another participant from the Women Leaders group has got involved in livestock management. However, men leaders group participants from Mirpur Khas did not have information about the intervention.

CSSP's narrative report is also evidence of the field findings. In 2020, 35 girls/women graduating from the RSKs have purchased sewing machines of their savings and family contribution. While two girls have bought their JUKI machines from their sewing income. So, they have three JUKI machines (one purchased in the project) and are now capable to handle bulk orders. 60 girls/women trainees from RSKs were involved in the making of masks during the COVID-19 lockdown. Their earning was reported between Rs. 4,000 -

5,000 per month. 30 families are supported by the girls earning Rs. 3,000 to 4,000 every month out of sewing activity.

The project also assisted the LRPs to develop Facebook pages for marketing and linkage development. However, it is too early for an intervention like this which has happened toward the end of the project, hence the project needs to develop indicators to assess the progress on this account.

Box 6: Most Significant Change Story from Kuri Community

The protection committee joins hands with Rozan to support the victim of domestic violence

A member of the protection committee from the Kuri community (Islamabad) shared the case of domestic violence in the Kuri community. A woman in the community constantly got beaten by her brother-in-law, over a land dispute. She had no support. She wanted to register the FIR, but the community had stopped her. The community elders reassured her that they counsel the perpetrator so she did not go to the police station. After a few months, she was tortured again by the same person. He also threatened to murder her child.

When the woman came to visit the member of the Protection Committee, for help. She contacted Rozan for support. Rozan helped the woman register the FIR in the Woman Police Station. The police mediated the matter at the family level, with the perpetrator conveyed to sections under the penal code which would be applicable in this case. He apologized and assured the police of not instigating violence again. The woman has not complained ever since.

Identities in this story are not revealed to ensure the security of the GBV survivor and the protection committee member

5.4.4. Unintended and higher-level impact

The project has several unintended and higher-level impacts. These include:

- The project's work in Mirpur Khas, was not limited to the district. It has impacted widely across Sindh in other divisions, e.g., Nawabshah and Naushero Feroze. As an unintended positive impact, the police department has included training contents in the project in their planned training programme, as shared by the partners' staff from Mirpur Khas.
- The policy level issues were addressed, which has wider impact and outreach at the provincial level, e.g., Consultation of Rules of Business concerning Sindh Hindus Marriage Act, 2016.
- The project has to struggle to work within the shrinking space available for policy and advocacy work on gender-based violence. It had realigned the interventions with the state policy to allow the civil society in Pakistan under certain limitations. However, it did not lose focus and contributed to the change with the limitation of reporting on these.
- The partners' staff from Mirpur Khas shared that due to awareness about the pro-women laws and the processes thereby to register complaints, Mirpur Khas has reported the highest number of cases of early child marriage, in the Sindh province, in recent years. Research on the reasons for this higher number of reporting cases is beyond the scope of the evaluation. However, the researches commissioned under the project could include this aspect, to establish the reasons for the difference in reporting cases across the Sindh province.

5.5. Coherence

CSSP has collaborated with the SRSO, sent its LRPs on an exposure visit to the business centre developed by SRSO. And developed RSKS on the model of SRSO. However, the project has not collaborated with other actors' interventions, except SRSO.

When asked about other actors/organizations working in the area, respondents from the community, RSKs, and Women and Men Leaders groups in Mirpur Khas shared many organizations. However, none of the respondents in Islamabad mentioned any other organization working there.

The participants shared other organizations working in Mirpur Khas (Sindh), as RDF (Health and Sanitation), Marvi (Education), SRSO (Business and Microfinance), Arts Foundation (Business skills), Aurat Foundation (trainings), Baahn Beli (NCA's former partner in the same project), CWS, PVDP, etc.

5.6. Sustainability

In this sub-section, the evaluators assess whether the net benefits of the project are likely to continue. The evaluators also assessed whether an exit strategy exists in the project.

Continuity of the net benefits: 2 in 3 participants in the FGDs were of the view the project benefits are likely to continue. However, the evaluation has undertaken a cautious assessment of the results of the project to provide judgment on the sustainability of the project results.

46% of respondents (n:28) did not know that the project activities are going to end. This means that project partners have not informed more than half of the respondents about the closeout. According to the NCA, Pakistan, the partners expected extension for 2021-22, hence the exit strategy has not been defined.

In Kuri, Islamabad, the quarterly meetings of the Protection Committee members took place in Rozan's premises, and not in the community, especially in the last year of the project. Hence it will be difficult to sustain these activities without the project. Furthermore, the protection committee has male and female members. It is a challenge to convene meetings at the community level with the involvement of men and women.

Exit Strategy: the responses oscillate between partially sustainable and not sustainable without the project interventions. Also, no formal document exists on an exit strategy in the project.

No.	Respondent Category	Exit plans	Evaluators assessment
1	RSKs, Mirpur Khas	To sustain the tailoring centre	The respondents were not clear on how RSK would sustain? Hence the intervention is Partially sustainable
2	Women Leaders Group, Mirpur Khas	To visit women development centre and carry out activities there	No activity has yet taken place there. Partially sustainable
3	Men Leaders Group, Mirpur Khas	No information about it	This indicates that there is no plan to sustain the activity Not sustainable

4	Women Group, Kuri	To form a CBO, which due to COVID-19 delayed	Partially sustainable
5	Boys and young men, Kuri	No information about it	Not sustainable
6	Men, Kuri	No information about it	Not sustainable

5.7. Gender aspects

Based on the field discussions, the evaluators found that women participants, in general, have become confident in assuming their respective roles. women groups that have had more opportunities to participate in the trainings, project planning, consultative meetings with the government officials, have more confidence as compared to those groups who have been exposed less to these opportunities.

'We were given lead roles in planning and feedback.'

Women Leaders Forum, Mirpur Khas (Sindh)

The project collected data based on sex segregation. Rozan did not collect data based on faith identities. CSSP has collected the data in its routine monitoring based on both faith identities and sex segregation. None of the implementing partners identified persons with disabilities or transgender persons for any of the interventions. Hence the project lacked inclusion of transgender persons and persons with disabilities in the gender justice component.

CSSP catered to 53% of women over three years. These include Muslim, Hindu, and Christian women. % of Muslim women (33%) was less as compared to Muslim men (67%).

Rozan included 53% women and 47% men in the project, over the three years. This % has increased in the last year of the project (2020). In the initial two years (i.e., 2018 and 2019), Rozan targeted 73% men and 27% women, which might be due to the major focus on training in positive masculinities for men and boys.

The evaluation found that the project focused on gender aspects. Women were provided transport in Sindh in the district events, or trainings so they can easily participate. Further, data was gender-disaggregated in both the partners' interventions.

5.8. Conflict sensitivity

NCA/partners effectively engaged government officials at the district and provincial levels and the local faith leaders, through meetings, festivals and advocacy events. The line departments and faith leaders were engaged more. The partners also included the power base in the rural areas (those having land), along with catering to the poor and marginalized segment there. However, in Kuri, the project initially faced resistance from the local counsellor, but overcome the challenge by the involvement of the community.

5.9. Accountability

NCA Pakistan in the first year of the project had phased out two of its partners, with one of them in the gender justice component. This suggests a strong accountability mechanism to trace the systemic fault-lines, damage control, and financial controls.

The partners ensured quarterly meetings, with all the forums. The team has used what's app groups, with the involvement of the stakeholders and the forum members, to receive the feedback directly and speedily.

While discussions in the field show that the project teams have explained to the beneficiaries about their right to complain. 92% of participants (n: 38) affirmed that the project team has told them about their right to complain. However, except for the RSK, none of them mentioned a mode, such as complaint box given in the project to the Centre. Except for one instance at Kuri (Islamabad), none of the respondents shared any instance of complain with the evaluation team. **Box 7** has more details:

Box 7: Most Significant Change Story from Kuri Community

Responding to the complaints

One of the evaluation questions was on complain and complain mechanism. The women group in Kuri shared that the awareness sessions regarding GBV had the content on Marital Rape.

Upon finding this, the women brought this to the notice of the project team. The project team had to remove the content on Marital Rape from the remaining discussion/session on GBV for the Kuri Women’s Group.

5.10. NCA’s added value

The evaluation found that the partners have applied sensitive programming such as do no harm approach and conflict transformation approach. These include the following aspects:

- 1) The partners were sensitized toward the use of appropriate language to various faith communities in Sindh
- 2) The project in Sindh allows the participation of men in the sessions with women belonging to Hindu community, as they did not allow their women to participate in sessions with men from other communities (CSSP staff for awareness sessions, students, and faculty for commissioned research in the project).

Chapter 6: Conclusions, Lessons Learnt, and Recommendations

6.1. Conclusions

The conclusions are provided in this section, according to DAC and non-DAC criteria.

6.1.1. Conclusions on Social Cohesion

DAC Criteria		Conclusions on Social Cohesion	
Assessment of DAC Criteria			
Relevance		The project is concluded to be Mostly relevant to the social cohesion context in Pakistan and the needs of the community, as Seven in eight persons engaged in the evaluation acknowledged the existence of issues and disputes in the society. However, the project could not address some of the urgent needs of the Kalash community.	

Effectiveness	The evaluation found the overall project as Mostly effective as three of four strategies were found as most effective, and one strategy as partly effective. However, only 1% TGs could be included in the project. The project could not include any person with a disability.
Efficiency	The evaluation found some delays in the project, which resulted in underspending in activities like trainings. The budget for Faith Friends shows more variance than that of Khwendo Kor's (15% as compared to 3% during 2019). There is also variation between the number of beneficiaries in Chitral (13%) and Peshawar (87%) in 2019.
Impact	The project has been able to mobilize the diverse groups of women, youth, faith communities, and faith leaders through building capacity on social cohesion, dispute resolution, rights of the marginalized including women. The project has proved beneficial in pre-empting potential intra-faith disputes. However, due to limited geographic scope, the project could not influence the overall situation regarding peacebuilding in KP. The project has improved the leadership skills of a limited number of women who have participated in those trainings.
Coherence	The evaluation found that there is a difference in responses of groups formed by Civil Society organizations and by Faith-based organizations. The Khwendo Kor has indicated some organizations, however, Faith Friends did not indicate any, for interaction.
Sustainability	The evaluation concludes that some benefits of the project interventions are likely to sustain such as the 'acceptance toward other group' and 'social interaction across diverse groups'. However, the benefits such as 'strengthening of the community networks' are least likely to sustain and the 'advocacy initiatives with the government' are partially likely to sustain.

Non-DAC Criteria	Conclusions on Social Cohesion
Assessment of Non-DAC Criteria	
Gender Aspects	The project was able to reach 45% women beneficiaries and 1% transgender persons. The evaluation further found less number of women and girls catered to by the Faith Friends project as compared to Khwendo Kor.
Conflict Sensitivity	The evaluation found the partners addressing the disputes according to the trainings received on conflict sensitivity.
Accountability	The evaluation concludes that around two-third of the groups engaged in the FGDs had no information that they had the right to complain. The evaluation also found the prevalence of verbal complaints as compared to the written complaints.
NCA's Added Value	The evaluation found that NCA has been able to bring both the faith-based organization and the civil society organization at one page toward the realization of shared objectives. The capacity building of the faith-based organization was however found as partly successful and needs more of NCA's handholding and capacity building.

6.1.2. Conclusions on Gender Justice

DAC Criteria	Conclusion on Gender Justice
Assessment of DAC Criteria	
Relevance	The project is concluded to be Mostly relevant as it focused on relevant laws on GBV, at the federal level, and provincial level (in the Sindh context). The urban and rural context define the prevalence of issues in Pakistan, as early girls' marriage, domestic violence and lack of education for women emerged as key issues in Sindh, and harassment, abuse and overall lack of women involvement in the decision making were the key issues highlighted by respondents in Islamabad.
Effectiveness	The project is found to be Mostly effective based on the assessment of the project strategies. The project however could not cater to any transgender person nor any person with a disability.
Efficiency	The Project faced some delays, due to an initial delay in the start, delay in approval by Economic Affairs Division (EAD), and COVID-19. The project remained flexible to respond to the activities which could not take place due to COVID-19. No significant variation was found in budget utilization in 2019. Rozan's beneficiary cost was 36% as compared to CSSP's 64% for 2019.
Impact	<p>The project has left a positive impact on the role of boys and men in gender equality, with some variation across the regions. Comparing the men and women groups, women were found to be more aware in both Sindh and Islamabad. The women groups in Sindh have developed a deeper understanding of issues related to GBV as compared to women groups in Islamabad.</p> <p>There was also a lack of understanding of pro-women laws by the boys and men in Islamabad.</p> <p>The project enabled CSSP to build a partnership with the line departments, and work toward policy interventions in Sindh, which is a larger impact on the project. The livelihood-related activity in Sindh is a successful pilot intervention to continue the support of the local community.</p>
Coherence	CSSP shared many organizations, where it has also developed an RSK model based on collaboration with SRSO, a civil society organization based in Sindh. None of the respondents in Islamabad mentioned any other organization working there.
Sustainability	The evaluation concludes the RSKs, women leadership group in Mirpur Khas, women group in Kuri Partially sustainable, and men leader group in Mirpur Khas, Boys and young men in Kuri and men in Kuri Not sustainable, without the continued support of the project.

Non-DAC Criteria	Conclusion on Gender Justice
Assessment of Non-DAC Criteria	

Gender Aspects	The evaluators found that women participants, in general, have become confident in assuming their respective roles, with some variation across the groups. CSSP catered to 53% of women over three years. These included Muslim, Hindu, and Christian women. Rozan included 53% women and 47% men in the project, over the three years.
Conflict Sensitivity	To address conflict sensitivity, the project integrated through cultural aspects, using different festivals, and events.
Accountability	The evaluation concludes that the project teams have explained to the beneficiaries their right to complain. However, except for the RSK in Sindh, none of them mentioned a mode, of complaint.
NCA's Added Value	The evaluation found that the partners have applied sensitive programming such as the do no harm approach and conflict transformation approach across the project interventions.

6.2. Lessons Learned

Lessons Learned (Social Cohesion):

Design:

1. Due to not having the baseline on the existing situation of the minority rights in the target areas, except for the research on Kalash community, it was difficult for the project to gauge its progress even though the project had the potential to cover a wide spectrum of issues and concerns related to the minority rights in Pakistan.

Implementation:

1. In 2019, **87%** of the target beneficiaries were from Peshawar and only **13%** from Chitral. This could have been pointed out earlier in the project reports, had the beneficiary numbers been disaggregated based on geographic location. This indicates the weakness of the monitoring mechanism on behalf of NCA/Partners.
2. Discussion with the key informants associated with the previous partner (which was phased out by the NCA) highlights the disconnect between the beneficiaries of the previous and the existing partners. The key informants shared that they are no longer part of the project.

Results:

1. The project's strategy to engage with the faith leaders representing inter and intra-faith communities has proved beneficial in pre-empting potential inter/intra-faith disputes in the target areas.

Lessons Learned (Gender Justice):

Design:

1. The project was able to cope with the existential challenge to the survival of the national and international organizations in Pakistan. To comply with the Government priorities, NCA has aligned its GBV programme interventions with the 'Culture' and 'Poverty Alleviation'. This approach worked not only for the NCA but also for the implementing partners to achieve the project objectives. It helped in the approval of the Annual Work Plans which were prerequisites for approval of the Government to continue the project activities.

Implementation:

1. Staff turn-over at NCA Pakistan affected the programme implementation. Although NCA arranged for the staff from other programmes to look after the COS project, the ad-hoc arrangement was no match with the full-time resource dedication to a project. This also affected overseeing of partners' work.
2. The project remained flexible to respond to the activities which could not take place due to COVID-19, and these were mostly replaced with researches, engaging the universities and students.

Results:

1. The project did not cater to any transgender person or a person with disabilities in any of the project interventions, as there was no activity focusing on them. Hence the project could not ensure their participation.
2. There is no mechanism to measure the real-time response and reach out of the media campaigns such as Radio. A disconnect is also observed in the media reach out and the project's target locale.

6.3. Recommendations

The recommendations are provided, tagging with the NCA and Implementing Partners, indicating the priority - Immediate (0-3 months), Short-term (3 -6 month), and Medium-term (6 months to one year)

Social Cohesion:

No.	Recommendations on Social Cohesion	Responsibility	Priority
1. Following are the design level recommendations:			
1.1.	There is a need to conduct a baseline and a need assessment study before the start of a new project. The survey should cover baseline information on perceptions of faith minorities which should then be compared with the end line survey for findings and in-depth analysis along with identity markers, inter-community relationships, issues, and concerns faced by faith minorities.	Norwegian Church Aid (NCA)	Short-term to Medium-term
1.2	The project needs to devise clear-cut strategies/interventions to determine the project's progress. It should: <ul style="list-style-type: none">- Develop a results framework which along with the targets in number and percent, should also have the achievement against the outputs' indicators- The partners need to structure their progress reports to highlight the achievement against those indicators	Norwegian Church Aid (NCA)	Short-term to Medium-term

1.3	<p>There are many issues of the Kalash community concerning social cohesion which the Research under the project could not cover. The Project needs to see if these can be some of the ASKs for advocacy with the government concerning the Kalash community.</p> <ul style="list-style-type: none"> - Lobby with the Government to employ Qazi of the Kalash Community at the public schools to preserve Kalash culture and religion - Focus on Kalash literature to be part of the course books in public schools in Khyber Pakhtunkhwa for cultural diversity - Campaign for the tourists to respect local culture while in Kalash valleys - Lobby with the Government on Job quota for Kalash people 	<p>Norwegian Church Aid (NCA)</p> <p>PCWR-Faith Friends</p>	<p>Medium-term</p>
2. The implementation level recommendations include:			
2.1	<p>Faith Friends should establish an office in Chitral rather than having the ad-hoc arrangement in Chitral and remote management from Peshawar for the implementation of the project</p>	<p>PCWR-Faith Friends</p>	<p>Immediate</p>
2.2	<p>Along with disaggregated data based on gender identities and faith-based identities in the monitoring data, the project needs to capture data based on the additional categories of transgender and persons with disabilities.</p>	<p>NCA</p> <p>PCWR-Faith Friends</p> <p>Khwendo Kor</p>	<p>Immediate</p>
2.3	<p>The evaluation has found that the technical capacity of the faith-based organizations is lacking on key reporting estimates such as beneficiary estimation. There is a further need for the NCA to handhold the partners in the execution of the project.</p>	<p>NCA</p> <p>PCWR-Faith Friends</p>	<p>Immediate</p>
2.4	<p>There is a need to develop complaint mechanism in the projects on social cohesion wherein the partners need to inform the beneficiaries that they have the right to complaint, about the project.</p>	<p>NCA</p> <p>PCWR-Faith Friends</p> <p>Khwendo Kor</p>	<p>Immediate</p>

Gender Justice:

No.	Recommendations on Gender Justice	Responsibility	Priority
1. Design level recommendations			
1.1	The Directorate of Human Rights in Sindh has established a Human Rights Complaint Cell in Karachi (the provincial capital of Sindh) and has planned to establish the Legal Aid Centre at every district, to provide free legal aid assistance. CSSP needs to see if the Legal Aid Centre is established in Mirpur Khas, and if not should lobby with the Directorate/Government to establish one.	CSSP NCA	Medium term
1.2	Lobbying for the Dar ul Aman in Mirpur Khas, as the Safe House is only a temporary shelter, and that too upon the order of the court. Having a Dar-ul-Aman will solve the problem of placing a GBV survivor. On the side-lines, CSSP should also lobby for extending the scope of Safe House as per the needs of the GBV survivors in Mirpur Khas.	CSSP NCA	Medium term
1.3	The evaluators found that the Hindu Marriage Act, 2017 is also enacted at the federal level, which is applicable in Islamabad, and other provinces, except for Sindh (as Sindh has its Act). For the Act at the federal level, the rules of business have yet to be formulated. To complete the loop, one of the policy ASKs for the project could be to engage with the government at the federal level through its local implementing partner, Rozan for facilitation in the rules of business for the Hindu Marriage Act, 2017.	Rozan NCA CSSP	Medium term
1.4	For equity in the project interventions undertaken by the CSSP, vulnerable persons representing the Muslim community should also be included along with the communities representing others.	CSSP	Short to Medium term
1.5	NCA need to incorporate the pre and post assessment of the training sessions with diverse groups at the community level, to assess the impact of the trainings	NCA	Short to Medium term
2. Implementation level recommendations			
2.1	Along with disaggregation of data based on gender and faith-based identities, the project needs to capture data based on transgender persons and persons with disabilities.	CSSP & Rozan	Immediate
2.2	In order to sustain the Rozgar Shifa Khana, NCA's partner need to connect the women engaged at the RSKs with the large-scale garment suppliers (such as school uniforms) at the local level and in the urban markets in Hyderabad and Karachi.	CSSP	Short to medium term

2.3	As there are men and women included in the Protection Committee in Kuri (Islamabad), it may have been challenging to hold joint meetings in the community. There is a need to develop a mechanism whereby the meetings could happen at the community level and if the groups cannot hold mix-meetings, separate meetings should be organized.	Rozaan	Short term to medium term
2.4	Modifications in the implementation approach should be made to ensure greater accessibility and participation of men. Weekends or afternoons would be a better option to start with. However, there is a need to fix time/day/location with their consultation in the start of a project	NCA Rozaan	Short-term
2.5	The evaluation only found the complaint structures at the RSKs, through the complaint boxes. NCA needs to ask the partners to ensure that complaint structures are in place and beneficiaries have the information on how and whom to contact should they like to lodge a complaint.	NCA CSSP Rozaan	Immediate

Annexure

Table 8: Key evaluation questions

Criteria	Key Evaluation Questions in the TORs	How the EQs Relate to the Projects under Evaluation
DAC Criteria		
Relevance	EQ1: To what extent did the intervention objectives and design respond to beneficiaries', country, and partners' needs, policies, and priorities, and continued to do so if circumstances change?	The evaluation question related to 'Relevance' covers both the Gender Justice and Social Cohesion projects separately through sub-questions focusing on the intervention's objectives and design of the two projects
Effectiveness	EQ2: What has been the effectiveness of the project efforts? Has the intervention achieved its objectives, and its results, including any differential results across groups?	This question relates to the process opted in the two projects (Gender Justice and Social Cohesion) in achieving the objectives.
Efficiency	EQ3: To what extent did the intervention deliver results in an economic and timely way?	This question highlights both the projects' efforts to use resources in an efficiently to deliver results.
Impact	EQ4: Has the intervention generated significant positive or negative, intended or unintended, higher-level effects?	This is a key evaluation question to gauge the impact of the two projects, including positive or negative, intended or unintended impacts. The case studies collected through the most significant change technique (refer the inception report for details) will majorly contribute to this section.
Coherence	EQ5: To what extent has the intervention been consistent with other actors' interventions in the same context?	This question will unpack the two projects' interventions in terms of their consistency with other actors' interventions in the same context.
Sustainability	EQ6: Is there evidence that the net benefits of the project are likely to continue?	This last question on the DAC criteria will tend to overview the projects in terms of their sustainability and will present evaluators' commentary on the likelihood of these interventions to continue.

Non-DAC Criteria		
Gender aspects	EQ7: To what extent were gender aspects considered throughout the project planning, implementation, and achievement of results?	This evaluation question is set to see whether projects planning, implementation, and monitoring of the interventions, demonstrating gender aspects
Conflict sensitivity	EQ8: To what extent was conflict sensitivity integrated into programming and what was its impact on the results achieved?	One of the highlights of NCA's approach is conflict sensitivity in its programmes on the ground. This question will particularly see whether the approach is integrated into programming and its impact on the results of the two projects.
Accountability	EQ9: To what extent does the project lived up to accountability principles, in particular relation to sharing of information, participation, and handling complaints, provided a complaint referral system is in place? To what extent have the involved partners followed up key accountability standards mentioned above with the rights holders?	This question will overview whether the projects design and implementation including programme monitoring includes the accountability principles, in terms of the existence of a complaint referral system for the use of beneficiaries of the two projects
NCA's added value	EQ10: What was the added value of NCA under this project?	This question will specify NCA's added value for the two projects under evaluation and how well it has been demonstrated in the project.

Table 9: Review of key programme documents

No	Review of Key programme documents
1	Project: <i>Women-led interfaith action for the promotion of peace and tolerance</i>
1.1	"Project proposal for women-led interfaith action for the promotion of peace and tolerance in Peshawar district, KP Province"
1.2	"Final Narrative Report for women-led interfaith action for the promotion of peace and tolerance in Peshawar district, KP Province (Jan 1 – Dec 31, 2016)"
1.3	"Final Narrative Report for women-led interfaith action for the promotion of peace and tolerance in Peshawar district, KP Province (Jan 1 – Dec 31, 2017)",
1.4	"Annual Narrative Report, Resilient Communities for Inclusive Societies (Jan 1 – Dec 31, 2018)"
1.5	"Annual Narrative Report, Resilient Communities for Inclusive Societies (Jan 1 – Dec 31, 2019)"
2	Project: <i>"Promoting Gender Justice by Engaging Men and Boys to Reduce Gender-based violence (GBV) in Mirpur Khas (Sindh) and Rawalpindi (Punjab)"</i>

2.1	“Project proposal for Promoting Gender Justice by Engaging Men and Boys to Reduce Gender-based violence (GBV) in Sindh” (2018-2020)
2.2	Baseline Study, Gender-based violence in Mirpur Khas District, Sindh, Pakistan, The Civil Society Support Programme
2.3	Final Narrative Report, Promoting Gender Justice by Engaging Men and Boys to Reduce Gender-based violence (GBV), Norwegian Church Aid, (Jan 1, 2017 - Dec 31, 2017)”
2.4	Annual Narrative Report, Promoting Gender Justice by Engaging Men and Boys to Reduce Gender-based violence (GBV) in Sindh, Norwegian Church Aid, (Jan 1, 2018 - Dec 31, 2018)”
2.5	“Annual Narrative Report Promoting Gender Justice by Engaging Men and Boys to Reduce Gender-based violence (GBV) in Mirpur Khas (Sindh) and Rawalpindi (Punjab), Norwegian Church Aid, (Jan 1, 2019 - Dec 31, 2019)”
2.6	“Third Quarter Narrative Report, Promoting Gender Justice by Engaging Men and Boys to Reduce Gender-based violence, submitted by ROZAN, (July 1, 2020 – Sept. 30, 2020
2.7	“Quarterly Narrative Report, Promoting Gender Justice by Engaging Men and Boys to Reduce Gender-based violence (GBV) in Sindh, Submitted by Civil Society Support Programme, (July 1, 2020 – Sept. 30, 2020
2.8	Budget, Promoting Gender Justice by Engaging Men and Boys to Reduce Gender-based violence (GBV), 2018
3	Overall
3.1	Consolidated budget for Promoting Gender Justice by Engaging Men and Boys to Reduce Gender-based violence (GBV) and Resilient Communities for Inclusive Societies, 2019

Table 10: Distribution of Key Informants

No	Stakeholders description	Coordination by Partner	Location	No of KII
1	Project: Women-led interfaith action for the promotion of peace and tolerance			
1.1	Dispute Resolution Council (Government structure)	Khwendo Kor (KK)	Peshawar	1
1.2	Department of Culture	Khwendo Kor (KK)	Peshawar	1
1.3	Programme staff of Khwendo Kor (KK)	Khwendo Kor (KK)	Peshawar	1
	Department of Sports & Youth Affairs	Khwendo Kor (KK)	Peshawar	1
1.5	Representative of Dawah Academy	Faith Friends	Islamabad	1
1.6	Representative of Department of Auqaf	Faith Friends	Peshawar	1
1.7	Programme staff of Pakistan Council of World Religions - Faith Friends	Faith Friends	Peshawar	1
	<i>Total: 7 KIIs, with 12 Respondents</i>			

2	Project: “Promoting Gender Justice by Engaging Men and Boys to Reduce Gender-based violence (GBV) in Mirpur Khas (Sindh) and Rawalpindi (Punjab)”			
2.1	Representatives of Iqra University, Islamabad and FatiFma Jinnah Women University, Rawalpindi	ROZAN	Islamabad/Rawalpindi	2
2.2	University students - Trainings (male and female)	ROZAN	Rawalpindi / Islamabad	4
2.3	Head of Vision Pakistan Trust	ROZAN	Rawalpindi	1
2.4	In-charge Women Crisis Centre, Islamabad	ROZAN	Islamabad	1
2.5	Programme staff of ROZAN	ROZAN	Islamabad	1
2.6	Master Trainer (Rozgar Shifa Khana) / Local Resource Person (MRP)	Civil Society Support Program (CSSP)	Mirpur Khas	2
2.7	Representatives of Local Government (UC Secretary/ Chairperson), Representatives of District Administration, District Women Development Department, Police Department (Women Complaint Cell)	Civil Society Support Program (CSSP)	Mirpur Khas	4
2.8	Member of Sindh Commission of Status of Women (Provincial Tier)	Civil Society Support Program (CSSP)	Karachi	1
2.9	Representatives of Universities Mehran University of Engineering and Technology, Sindh University, Jamshoro (Research)	Civil Society Support Program (CSSP)	Sindh	2
2.10	Nikah khwans/ Pandits (wedding solemnizes)	Civil Society Support Program (CSSP)	Mirpur Khas	2
2.11	Programme staff of Civil Society Support Program (CSSP)	Civil Society Support Program (CSSP)	Mirpur Khas	1
	<i>Total: 21 KIIs with 26 Respondents</i>			

Table 11: Distribution of Focus Group Discussions

No	Category of Participants	Coordination by Partner	Location	No of FGDs
1	Project: Women-led interfaith action for the promotion of peace and tolerance			
1.1	Women participants of training	Khwendo Kor (KK)	Peshawar	1
1.2	Members of Women Peacebuilders Network (WPBN)	Khwendo Kor	Peshawar	1
1.3	Members of Council of Communal Harmony (CCH)	Khwendo Kor	Peshawar	1
1.4	Participants Youth Fellowship Programme	Khwendo Kor (KK)	Peshawar & Chitral	2
1.5	Khateeb (Mosque Leader)	Faith Friends	Peshawar & Chitral	2
1.6	District Social Harmony Network (DSHN)	Faith Friends	Peshawar & Chitral	2
1.7	PCWR Women Wing / Youth Group	Faith Friends	Peshawar	2
	Total: 11 FGDs with 57 Participants			
2	Project: "Promoting Gender Justice by Engaging Men and Boys to Reduce Gender-based violence (GBV) in Mirpur Khas (Sindh) and Rawalpindi (Punjab)"			
2.1	Young boys sensitized through trainings in Kuri, Rawalpindi	ROZAN	Rawalpindi	1
2.2	Men, sensitized through trainings	ROZAN	Rawalpindi	1
2.3	Protection Committee Members (Kuri) (men and women)	ROZAN	Rawalpindi	1
2.4	Members of Women Leaders Forum	Civil Society Support Program (CSSP)	Mirpur Khas	1
2.5	Community Support Group	Civil Society Support Program (CSSP)	Mirpur Khas	1
2.6	Young girls and women trained at Rozgar Shifa Khana	Civil Society Support Program (CSSP)	Mirpur Khas	1
	Total: 6 FGDs with 38 Participants			

Table 12: Precautions & Mitigation Measures to cope with Limitations in Evaluation

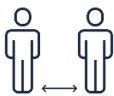




	<p>Safe distance to be kept</p>
	<p>The respondents will be requested to avoid handshake. This will also be announced at the start of meetings and interviews</p>
<p>FACE MASK  REQUIRED</p>	<p>Face masks will be used during face to face meetings and interviews</p>
	<p>Sanitizer will be used during face to face meetings and interviews</p>
	<p>Mitigation Measures</p>
<ul style="list-style-type: none"> <input type="checkbox"/> The evaluation used triangulation of findings through the documents review and the primary data collection. <input type="checkbox"/> The evaluators administered the primary data collection on ground in Peshawar and Rawalpindi/Islamabad and remotely through use of phone, and internet-based technology Zoom and what's app in Mirpur and Chitral. <input type="checkbox"/> Since the beneficiaries had been reached through the partners on ground, hence the evaluators did not face apparent problems in accessing the groups of beneficiaries, for both the face to face and online settings. <input type="checkbox"/> The evaluation however remained flexible and re-adjust the time according the convenience of the participants <input type="checkbox"/> The number of participants were appropriated in the FGDs to fulfil the SOPs related to the COVID-19. 	

Table 13: Utilization of Budget - Social Cohesion

	Budget Heads	Budget (2019)	Actual Expense	Budget Variance	
	NCA/Partners	Rs.	Rs.	Amount (Rs.)	%
1	Faith Friends				
1.1	Programme Cost	5,377,000	4,426,236	950,764	18%
1.2	Direct Project Cost	2,932,227	2,329,193	603,034	21%
1.3	Programme Support Cost	2,383,200	2,370,654	12,546	1%
	Net total (Faith Friends)	10,692,427	9,126,083	1,566,344	15%
2	Khwendo Kor				
2.1	Programme Cost	4,851,615	4,681,732	169,883	4%
2.2	Direct Project Cost	3,949,534	3,816,744	132,790	3%
2.3	Programme Support Cost	1,446,910	1,450,649	(3,739)	0%
	Net total (Khwendo Kor)	10,248,059	9,949,125	298,934	3%

Table 14: Utilization of Budget – Gender Justice

	Budget Heads	Budget (2019)	Actual Expense	Budget Variance	
No.	Partners	Rs.	Rs.	Amount (Rs.)	%
1	CSSP				
2.1	Programme Cost	12,239,483	11,433,129	806,354	7%
2.2	Direct Project Cost	2,494,278	2,427,227	67,051	3%
2.3	Programme Support Cost	2,628,307	2,433,757	194,550	7%
	Net total (CSSP)	17,362,068	16,294,113	1,067,955	6%
2	Rozan				
3.1	Programme Cost	1,701,623	1,696,408	5,215	0%
3.2	Direct Project Cost	303,154	298,670	4,484	1%
3.3	Programme Support Cost	372,200	382,184	-9,984	-3%

	<i>Net total (Roza)</i>	2,376,977	2,377,262	-285	0%
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Tool FGD Social
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Tool KII NCA
Partners Social Cohe



Tool KII
Stakeholders Social



Tools FGDs Gender
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Tool KIIs NCA
Partners Gender Jus



Tools KII
Stakeholders Gende



Draft TORs Final
Evaluation ACT CoS



Evaluation Matrix
Social Cohesion_22J



Evaluation Matrix
Gender Justice_22Ja