

**Final Evaluation Report**  
**of**  
**Norwegian Church Aid's Project**  
**“Just and Sustainable Peace in Pakistan”**  
**PAK 3045-14/0004**

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## List of Abbreviations

<b>CBO</b>	Community Based Organization
<b>CPG</b>	Community Peace Group
<b>CSO</b>	Civil Society Organization
<b>DCTE</b>	Directorate of Curriculum and Teacher Education
<b>DoR</b>	Diocese of Raiwind
<b>DVVG</b>	District Violence Vigilance Group
<b>FGD</b>	Focus Group Discussion
<b>FBO</b>	Faith Based Organization
<b>IDI</b>	In-depth Interviews
<b>IAF</b>	Ilm-o-Aman Foundation
<b>JSP</b>	Just and Sustainable Peace
<b>KPK</b>	Khyber Pakhtunkhwa
<b>KPTBB</b>	Khyber Pakhtunkhwa Textbook Board
<b>MTR</b>	Mid Term Review
<b>NCA</b>	Norwegian Church Aid
<b>NOC</b>	No Objection Certificate
<b>NGO</b>	Non-Governmental Organization
<b>ORE</b>	Organization for Research and Education
<b>PDF</b>	Peace and Development Foundation
<b>PEAD</b>	Peace, Education and Development Foundation
<b>PEF</b>	Peace and Education Foundation
<b>PRC</b>	Peace Resolution Committee
<b>SDG</b>	Sustainable Development Goal
<b>WCR</b>	World Council of Religions

## Executive Summary

'Just and Sustainable Peace in Pakistan' (JSP) was a three-year project initiated by Norwegian Church Aid (NCA) with the financial assistance of the Royal Norwegian Embassy in Islamabad. The project had six implementing partners, three from the Faith Based Organizations (FBOs) and three from the secular organizations with the goal to contribute to just and sustainable peace in Pakistan. The budget for the project was 7.7 million NOK while the project duration was from April 2014 to March 2017. The report in hand is of a final evaluation exercise carried out by the third party in March 2017 i.e. the time when all the implementing partners were busy wrapping up their activities against the agreed work plan.

Overall goal of the project was ***Civil society including religious actors contributes to just and sustainable peace in Pakistan.*** It had two outcomes: 1) Key national and provincial decision makers are engaged in peacebuilding initiatives that address religious extremism and misuse of religion 2) Local Civil Society structures including faith community structures have been strengthened by NCA supported partners to facilitate dialogue and cooperation across religious and sectarian lines to address extremism, prevent conflicts and strengthen social cohesion. Under these outcomes project had 6 outputs and the results achieved against each output are described in detail in section 6.2 of the report. However, the glimpses are provided in the relevance, effectiveness & efficiency and risk management sections of the report.

The project in its universe selected the target groups that beside having the wider Pakistani community include the actors affiliated with religious community, civil society organizations, politicians and people affiliated with the government, educational institutions, media and prominent journalists. Purpose of evaluation was the assessment of overall progress under the outputs and outcomes with emphasis on results achieved through interventions and assessment of constraints and opportunities available for the growth of the project.

Scope of work included assessment against relevance, efficiency & effectiveness, risk management, anti-corruption measures and audit. It also included the evaluation of financial and administrative processes of the partners (***report of this review is attached as Annex I and TORs are attached as Annex II***). Methodology opted for evaluation was based on desk review of documents (including project proposal, project annual reports, publications produced under the project, audit reports and observations of the financial management systems), interviews and focus group discussions with the partners' management, project staff, beneficiaries and stakeholders. For this evaluation 88 people (34 women and 54 men) out of which 71 were direct beneficiaries and 17 were the staff members were met. Limitation of the exercise was the unavailability of consolidated figures of three years (the first two years' figures were available) under various outputs, as the project activities were in the wrap up phase.

Analysis of the findings revealed the following:

**Relevance:** The project had high relevance with the current conflict context of the country, as Pakistan is a country that stocks religiously and ethnically distinct population (96% Muslim and 4% of other faiths)<sup>1</sup>. The situation becomes complex with the intra faith divides in the majority population i.e. Sunni vs Shia. Situation remains volatile between majority and minority population too. Furthermore, to mainstream diversity, factors like education, decent work opportunities, proportional political representation, fair distribution of resources and good governance are missing. Even laws like Blasphemy Law, Hudood Laws and Qisas & Diyat are discriminatorily used and disfavors minorities through ignorant misinterpretation. In this scenario the project 'Just and Sustainable Peace in Pakistan' was found contributing to promote peace, tolerance, social harmony and cohesion among masses through engagement of civil society including religious

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<sup>1</sup> <http://uwf.edu/atcdev/pakistan/web/religion/2Religion.html>

actors. The approach used to implement the project was found comprehensive or broad based as it worked at three levels: a) advocacy for policy change b) conflict resolution & transformation and c) building local community structures. Effectiveness of the approach and its impact is discussed in section 6.2 of the report.

Likewise, the selection of partners (ORE, DOR, WCR, PEAD, PDF and IAF) was found highly relevant. Since all of them have their own strengths and clout in the area of inter/intra faith groups, advocacy, conflict resolution and peace building. Impact of work of these partners in terms of pro minorities' legislations, conflict prevention and resolution is discussed in details in the report. NCA's added value in the project was the past experience with these partners, a good mix of FBOs and NGOs, capacity building of partners on peace building using Do No Harm (DNH) approach, human rights (primarily focusing on UDHR, ICCPR etc.) gender sensitization and climate change. However, it is important to share that peace building is an extensive area and encompasses composite approach. For instance, it should have components (in next phases) on basic services like water, health and primary education along with component on economic revitalization.

On the whole the project contributed to international human rights instruments like the Universal Declaration of Human Rights (UDHR), Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities, Covenant on Civil and Political Rights (ICCPR), SDG 16, '*Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable, and inclusive institutions at all levels*' and Landmark Resolution on Women, Peace and Security S/RES/1325. At the national level it contributed to points 5 and 18 of National Action Plan (2015). The project feeds to Article 20-a and b, Article 22-1,2,3,4, Article 25-1 Article 27, Article 34 and Article 35 of the constitution of Pakistan. The intervention also had relevance with June 2014 landmark judgement of the Supreme Court of Pakistan on minorities' rights.

**Effectiveness:** under this criteria analysis of the complete goal hierarchy was conducted and indicators set (in the log frame) against both the outcomes were found achieved (nonetheless, it is important to share that indicators were intangible). Analysis found that the project applied accountability procedures through the engagement of rights holders and duty bearers and both the groups were found in coordination through community based peace structures. However, there is a need for increased cooperation and coordination. Furthermore, the partners were found effective (in intra faith and inter faith issues) in the following manner: WCR works through '*madaris*' that are affiliated with it. It has IAF that has chairpersonship of Pakistan *Ulema* Council that maintains a strong network with the mosques in various districts of the country along with maintaining a strong relationship in advisory role with the government at the national, provincial and district level. The project engaged civil society organizations like PDF that works for peace building at the grassroots level. Its partner DOR works with the Christian and Muslim faith leaders, education institutions and youth. Another partner, ORE works with national print & electronic media and with key religious people in target districts of Abbottabad and Faisalabad. PEAD works with the key inter faith leaders and developed model sermons for different faiths (Muslim, Hindu, Christian and Sikh). It also worked with the government departments for curriculum review and revision of text books from grade 1 to 10.

In terms of project's results under **outcome one**, it is found that project effectively engaged key people from the parliament, media and academia. Furthermore, under the project dialogues were conducted, lobbying was done with the highest government office i.e. Prime Minister of Pakistan. Two Code of Conducts were developed: one emphasized on the resolution of interfaith and sectarian issues through local peace groups, whereas, the second one focused on equal citizenship for minority groups and women. Over 200 conflicts in the project period mainly related to Shia-Sunni divide and the cases of violence against minorities were either prevented or resolved by the bodies i.e. Reconciliation Councils (mobilized by IAF). A number of '*fatwas*' were given by the scholars denouncing activities of ISIS, denouncing terrorism and suicide bombing,

denouncing honour killing etc. ten Op-ed articles were written on the topics like: 'Need of Religious Harmony', 'New Wave of Sectarianism', 'Inter Religious Dialogue & Cultural Differences' etc. Main stream media and social media was used to promote harmony, tolerance and peace. Details are provided in the report.

**Analysis of results under outcome two** revealed that local civil society structures including faith community structures have been strengthened by NCA supported partners to facilitate dialogue and cooperation across religious and sectarian lines to address extremism and promote social cohesion. For instance, **output 5** that dealt with training programmes for religious leaders (343 participants i.e. 290 men and 53 women) brought change in the perspective of the most conservative mosque leaders in the target districts'. Indicators of impact were the Friday sermons in which these mosque leaders started talking about the minority rights in an Islamic State, rights of women, human rights, peace and co-existence.

Though the project on the whole brought positive impact on the lives of the target audience (as a number of evidences are discussed in various sections of the report), however, there is a different dimension of impact too (it can be termed as negative implication) and that is threat (either life or loss of business) to the activists (who after attending trainings started using pulpit for the moderate messages) from the extremist elements. Two cases were brought on surface during the course of evaluation exercise and they are discussed in the report. This type of incidents need a thorough planning in the next phase for protection/compensation, so as the people (peace activists) either do not get killed or suffer loss of job while spreading words for peace.

Findings on mediation efforts by the Community Peace Groups (CPGs) reveal that they were done effectively. Primarily on the account the CPG had key local people on board, they had local wisdom, context of conflicts, knowledge of local elements playing constructive/destructive. On the top they had the streak and skills to intervene in conflict for either prevention or resolution.

In terms of sustainability, analysis of the findings (based on data collected from the respondents) showed that there are two factors that are vital for the sustainability of structures. One is active membership and second is the mandate. Analysis of the first factor reveals that motivated and resourceful members are an asset to keep the structure alive through activities like meetings, intervening in the conflicts (inter/intra faith) and domestic disputes. Whereas, the second factor reveals that structure that encompasses a broader scope i.e. provision of basic services also keeps the local structure sustainable, as the members stay engaged with the local communities for taking stock of the issues and help addressing them through approaching the respective line departments. Analysis of the findings showed that 30-40% of the structures would be sustainable. However, it is important to share that institutionalization of structures take time as they were formed in the late second and early third year of the project, so expecting it to be sustainable would be an ambitious point. Additionally, peace building is a new area in the country and people need administrative support (it is found in the structures across partners and area of operation) like space for meeting, refreshment, cost of coordination with the other members and remuneration etc. Likewise, these structures are volunteer based and streak/passion of volunteerism is not linear.

In terms of linkages it is found that CPGs have both vertical (with the district machinery) and horizontal (with local communities) networking. The structures are found heterogeneous (across all partners) in terms of representation on the basis of age, sex and faith. However, in terms of age the members between 25 – 45 years are found more active. Representation from the women is less and especially in the structures mobilized by the Muslim faith based groups like WCR. ORE mobilized the peace groups around mosque community and its members are fairly conservative (discussed in the report). Analysis of data on the size of CPG showed that mainly each body has 10-15 members. Their nomination is done on the recommendation of the local influential or they themselves join the structure. Decisions are made unanimously and are

communicated through phone calls from the group Coordinators. Details on other aspects of the structures is provided in section 6.2.1 of the report.

In terms of deviations from the initial proposed plan following are the findings: dropping of the partner PAIMAN Trust in the initial stage as they were partners with MFA on other projects. Secondly the partner PEF requested to withdraw due to its engagement with other commitments and some issues with the government agencies that were creating hurdles to work on peace building. Approval of less budget i.e. 7.7 million NOK against the estimated 9 million NOK.

**Efficiency:** NCA performed two main roles, one is grant manager and the other is a facilitator/capacity builder, analysis found that it performed both the roles efficiently. The statement is evident by the fact that in its role as a facilitator/capacity builder NCA provided trainings to the partners' staff in the technical areas like project management, financial management, conflict resolution and peace building. It is important to share that partners especially the FBOs are not very well versed with the project cycle management, grants cycle, report writing, monitoring and financial management. The capacity building and facilitating role of NCA had helped them to manage the project with in agreed framework. Likewise, it is helpful in building organizational capacity of the partners in the area of peace building with focus on Do No Harm (DNH) approach.

Evaluation of financial resources under efficiency revealed that although the grant size reduced from the requested 9 million NOK to 7.7 million NOK and the loss through exchange rate reached 15 million PKR, the overall efficiency did not get affected though little de motivation feelings were found in the partners. Yet, the partners reduced the scale of activities but managed to perform all of them against their agreed work plans. If we look at the disbursements, it is found that partners were allocated 200,000-270,000 NOK per year (except IAF that was allocated 350,000 NOK per year due to the size and continuation of their activities across the year).

At partners' level 35% of the budget went in administrative cost and 65% for the programme. It is also found that the big budget Organizations were given more funds, whereas the small budget organizations' received less funds. In this scenario, it is important to flag that big budget organizations' benefit from the 'Economy of Scale' (as they operate at wider scale and their operations become cost effective), whereas the low budget organizations' operations remain expensive. In this way they cannot achieve financial sustainability. This aspect must be looked in to in the future project cycles with less number of partners. Details on other elements of efficiency are provided in the section 6.2.2. of the report. Detailed analysis on efficiency in finance and administrative procedures is provided in Annex I of the report.

In terms of efficiency in incorporating recommendations from Mid Term Review (MTR), it is found that NCA for the next phase is planning to reduce the number of partners.

**Risk Management:** This area involves analysis of Audit and Anti-Corruption practices too. Analysis found a number of anti-corruption measures in place, for instance, NCA changed its auditor from Ernst & Young Ford Rhodes Sidat Hyder to A.F. FERGUSON & Co. (Asim Masood Iqbal). As the first audit firm conducted first two years' audit and as part of compliance with the organizational financial transparency mechanism, it was changed in the third year. Similarly, NCA has policy of bi-annual auditing schedule, Interim at the mid of accounting year and final at the end of financial year. NCA also appoints auditor for its partners' accounts too. Partners are suggested to use financial management software 'Quick Book Pro' for NGOs, however, it could not be implemented across. Similarly, there is a need to suggest partners to comply with the Income Tax Rules.

Under risk management, it is found that NCA does risk management at several stages for instance, to keep low visibility partners have been given discretion to use NCA logo. Due to faith



based origin, extra attentiveness is kept in public appearance and participation. Likewise, NOC from the government is taken for mobility of the expat staff out of Islamabad. Security Advisor is in touch with UNDSS, PHF and Government Security Agencies for security alerts. In terms of measures to mitigate risks it is found that NCA staff has life insurance but implementing partners' do not have insurance available for their staff and assets. Furthermore, partners' offices do not have proper security measures (armed guards, walk through gates, emergency exits etc.). This point needs thorough consideration both at NCA and partners level.

**Lessons Learned:** Engagement of women in peace building is a long process due to prevalent cultural norms and traditions that restrict their mobility. Though NCA made close follow ups with partners on women participation not only in trainings and events but also in CPGs. Yet, women participation is perceived as western agenda and separate training activities and awareness sessions must be planned for women in next phases. CPGs are effective structures for peace building but there is a need for institutionalization (decision making, participation, governance, operational management, sustainability etc.). Scale of activities must be increased in the areas like Youhannabad, as there is history of conflict, population concentration is high and negative peace prevails. Project has six partners and large number of partners need more operational cost. To reduce the operational cost and channelize more money on activities, number of partners must be reduced. Faith based organizations are not well acquainted with the procedures of the institutional donors and INGOs, they need capacity building for organizational procedures policies and systems. Though NCA had put a lot of efforts to help building capacity, yet, they need a long term support.

### **Recommendations:**

A few of the recommendations are provided here and they should be looked at while developing next phase of the project (for financial side recommendations please see Annex I). Detailed recommendations are provided in section 9 of the report:

- To promote peace and justice in the society, there is a need for programme approach with components on service delivery, livelihood and institutionalization of the local peace structures.
- There is a need to develop partners' capacity in sharing best practice models of conflict resolution, transformation and inter/intra faith harmony. It would help inspiring peace builders across the country to replicate models.
- There is a need to embed the tested approach after consolidating experiences from the current phase on engagement of right holders and duty bearers in the next intervention.
- There is a need to work more at the grassroots level. It would help engaging a critical mass to reduce religious-political extremism, misuse of religion and violation of human rights.
- There is a need to engage more women in interventions through thoroughly planned activities especially separate from the male beneficiaries, as it would help engaging more women and get cultural approval.
- There is a need to do more work on intra faith harmony both with in Muslim (all the five school of thoughts) and Christians (mushroom growth of Christian churches not aligned with the mainstream church) faith groups.
- There is a need to focus on partners' capacity building in financial management through putting them on accounting software (especially DoR and field office PEAD although NCA

offered accounting software to all partners but the mentioned ones are not using it), proper procurement procedures and compliance to the tax regime for enhanced transparency.

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## **1. Background**

Norwegian Church Aid (NCA) had been engaged in peacebuilding initiatives in Pakistan since 2004, promoting and facilitating intra and interfaith dialogue between key Muslim, Christian and other religious leaders through local partners. Drawing on NCA's previous experience of working with faith-based actors, and based on a thorough conflict analysis exercise held at the end of 2013, there were opportunities available for NCA and local partners to realistically contribute to bring change in Pakistan through a strategic civil society peacebuilding engagement.

In April 2014, NCA started implementation of a 3-year "Just and Sustainable Peace in Pakistan" project to address issues of extremism, and the misuse of religion, including sectarianism and intolerance, with an aim to contribute to improve relations between the people of different faiths in Pakistan. In partnership with six local NGOs, NCA implemented the project in four districts (Lahore, Faisalabad, Multan and Gujranwala) of Punjab and three districts (Kohat, Peshawar and Abbottabad) of KP provinces. Total duration of this project was three years, i.e., April, 2014 – March, 2017.

In accordance with the agreement, "a final evaluation of the Project shall take place before the last month of the Support Period. The Ministry shall draft the terms of reference for the evaluation, which shall be approved by the other Party. The Ministry will be responsible for commissioning the evaluation. The costs of all follow-up measures shall be covered by the Project's budget". Despite having a mid-term review in 2016 which assessed the processes, the final evaluation was expected to focus on the results and impacts along with financial inlay.

### **1.1 Brief description of the project, including goal hierarchy and target groups**

**Goal:** Civil society including religious actors contributes to just and sustainable peace in Pakistan.

Through the project NCA aimed to contribute to peace in Pakistan by addressing religious-political extremism and improving relations and social cohesion between communities, thereby contributing to reducing the strength of a main conflict driver in Pakistan, namely religious-political extremism. It had two following Outcomes:

**Outcome 1:** Key national and provincial decision makers are engaged in peacebuilding initiatives that address religious extremism and misuse of religion.

**Outcome 2:** Local Civil Society structures including faith community structures have been strengthened by NCA supported partners to facilitate dialogue and cooperation across religious and sectarian lines to address extremism, prevent conflicts and strengthen social cohesion.

The project sought to address the following outputs at the end of the 3-year project:

**Outputs:**

- Advocacy at national and provincial level on extremism, sectarian violence and minority rights by civil society organizations including faith based organizations, by engaging key national and provincial decision makers including influential religious actors.
- Peace interventions at national and provincial level to prevent, mediate and transform violent conflicts, by civil society organizations including faith based organizations, by engaging key decision makers including influential religious actors.
- Introduce and teach curriculum on human rights and peaceful coexistence through national and provincial level initiatives, between people of different sects and faiths.
- Intra and interreligious dialogue, as well as cooperation between NGO sector and faith communities to build relationships and promote social cohesion across lines of tension and conflict through national and provincial level initiatives.
- Training programmes for religious leaders (particularly Imams, priests) and teachers in religious institutions (madrassas, seminaries) in the programme area has been developed and implemented.
- Mediation interventions by trained community members, including representatives of faith community structures at district and local levels in conflicts related to religious extremism, sectarian violence and minority rights.

### **Target Groups:**

Local communities in the programme areas, especially women and male and female youth; policy makers and opinion leaders.

The project also focused on mobilizing and engaging female and male members of the following groups:

1. **Actors Affiliated with Religious Communities:** Relevant institutions and structures, religious leaders (both for and against peace) and other relevant resource persons (men, women and youth) of all religious communities and sects, teachers, including Aemas (female religious scholars) and students from religious schools including the madrassas.
2. **Other Civil Society Organizations: Relevant NGOs, Community Based Organizations (CBOs)** and relevant resource persons including women as leaders actively participating in peacebuilding initiatives, men and youth, peace and human rights activists and lawyers.
3. **Politicians, People Affiliated with the Government,** relevant ministries and their respective line departments.
4. **Educational Institutions, Academicians and Students.**
5. **Media and Prominent Journalists.**

## **2. Purpose of the Final Evaluation**

In accordance with section 5 of the grant letter, the Embassy in consultation with NCA had decided to initiate Final Evaluation of the ongoing Programme by external consultants. The purpose of the evaluation is to assess the overall progress and level of achievements made during the programme period with a special focus to:

- The results achieved through ongoing project interventions;
- To the extent possible, assessing whether the project has had any positive or negative impact, intended or unintended on policy level in public and private sectors and in communities;
- Assessing the constraints faced and opportunities available for growth of the project;
- Assessing the possible revisions and adjustments required for the next phase of the project; and
- Include a brief outline on the prospects of sustainability of the project.

## **3. Scope of Work**

In addition to assess the intervention under relevance, efficiency and effectiveness the team would seek to answer a number of important questions, such as:

- The team should assess the project's result in the period June 2014 – February 2017 for each of the six outputs and form a professional opinion both of what the project has achieved during the period. The team should consider both the amount of work planned, completed and the relevance and professional quality of the work in each work area. The team should assess whether the results achieved have had, or likely to have, a positive impact on the lives of ordinary people in the project area.
- The team should assess the efficiency and cost effectiveness for achieving the results. Does the chosen model of working by NCA and its partners represent an effective and optimal solution for managing a project of this kind? Do systems, personnel and standard operating procedures for this exist, and are these consistently deployed? Is this effectively demonstrated through results on the ground?
- What is the added value of NCA's partnership approach?
- The project should be implemented in accordance both with the contract and with NCA's proposal. How does experience on the ground so far tally with how the project initially was proposed? Have initial plans been followed or are there major discrepancies? If so, what are the reasons for this and the practical implications for the project?
- To what extent did the project apply accountability principles, in relation to the participation? Has the project cooperated effectively with other stakeholders? The project works with the government at various levels, with NGOs/FBOs and with various communities. Has the cooperation between the NCA and the other agencies and institutions been constructive and yielded results?
- What can be done to implement the project more effectively and with greater impact for the benefit of the target communities?
- The project should be implemented in accordance with generally approved standards for administration and financial management. Are all appropriate routines to this end

observed? In particular, are all contracts with consultants and sub-contractors well managed, and are all pertinent financial management regimes in place?

- There are cross-cutting themes that all Norwegian sponsored projects need to be mindful of. These are gender equality, human rights, climate change and anti-corruption. Has the project had any negative effects on these cross cutting issues? The team will be particularly concerned with questions relating to gender and deal with this as a priority issue.

#### **4. Methodology**

To conduct the Evaluation following steps were followed in the programme and financial management side:

- Orientation meeting with the Project Coordinator and Programme Officer at the Norwegian Church Aid (NCA) office in Islamabad.
- Detailed review of the documents: project proposal, minutes of meetings between NCA and the Norwegian Embassy, project partners' profile, conflict analysis and validation workshop report, two annual narrative reports, project log frame and some of the partners publications 'Islam, State and Society', 'Islamic State & Minority Rights', 'Women Rights', 'Fatwa against ISIS', 'Joint Stance of Ulema against Extremism', 'Code of Conduct for Mosques and Seminaries', 'Charter of Peace for Politicians', 'Media, Religious Leaders, Academicians & Scholars and Reformers'. 'Agents of Dialogues', 'Prohibition to ransack places of worship of the non-Muslims' etc. For financial and administrative assessment side petty cash formats of the partners, procurement policies and book of records for the vendors and annual audit reports of the partners were reviewed.
- Development and submission of inception report that also included research tools i.e. guidelines for In-depth Interviews (IDIs) with the partners' management and NCA Managers. Focus Group Discussions (FGDs) guidelines for beneficiaries like youth groups, women peace builders, faith leaders, members of peace groups and District Vigilance Violence Groups (DVVG). Whereas, for the financial side, lines of inquiry were drawn after review of the annual audit reports and organizational policies.
- Finalization of research tools in consultation with input of NCA. (Detailed tools are appended at Annex II)
- Field visits to partners Head Offices i.e. ORE, PEAD & PDF in Islamabad and Rawalpindi. DoR and WCR in Lahore. Whereas, Ilm-o-Aman Foundation's (IAF) head Hafiz Muhammad Tahir Mehmood Ashrafi was interviewed in Avari Hotel, Lahore. Owing to his busy schedule he was not available in his office. To meet beneficiaries and stakeholders field visits were organized to Peshawar (PEAD), Gujranwala (WCR), Lahore (DOR & PDF) and Abbottabad (ORE).
- Meeting with the NCA focal person from the Royal Norwegian Embassy Mr. Naufil Naseer (Programme Advisor) for his inputs in the evaluation process.
- Meeting with the NCA project staff to enrich information on various aspects of the project dynamics i.e. implementation, M&E, challenges, lesson learnt, partners' management etc. Meeting with NCA Finance Manager on financial management system and control.

For final evaluation exercise the Evaluators met 88 people (34 women and 54 men) out of them 30 women were direct beneficiaries and 4 were the staff members (mostly Executive Directors or

Managers) of the partners. Whereas, in men 41 were the beneficiaries and 13 were the staff members. (Detailed list of individuals/ stakeholders met for for the exercise is appended as Annex III)

At the end of field visits and meetings, data was consolidated and categorized under the evaluation criteria strands i.e. relevance, efficiency & effectiveness. Whereas, the other project components like risk management, audit and anti - corruption measures were separately assessed through reviewing organizational policies, observing practices and putting queries to NCA and partners' staff. Consequently, the report based on findings was prepared.

## **5. Limitations of the Evaluation**

The field visits were carried out in early and mid-March to Lahore, Gujranwala, Peshawar, Abbottabad and Rawalpindi. It was the time when partners were wrapping up activities. So, consolidated data under various outputs was not available. However, impact of the activities was assessed and presented in the report. Secondly, there was limitation to refer the name of NCA to most of the beneficiary participants and it resulted in keeping discussions narrow without linking it to the overall project goal. The reason to keep NCA name discreet is its faith based origin as hardcore intra faith (in Muslim sects) may term the project as some conspiracy and can harm the intervention.

## **6. Analysis of Findings**

Following findings are drawn from the exercise:

### **6.1. Relevance**

Analysis in this section presents project's relevance with the country context, its impacts on peoples' lives and relevance of the approach used for peacebuilding.

Analysis of data revealed that project had high relevance with the current country context. Pakistan is a country that houses religiously and ethnically distinct population, as per one of the estimates it has 96% Muslim (of these, 85% Sunni and 15% Shia) and 4% belong to other faiths (Christians, Hindus, Sikhs and Ahmadiyyas). To mainstream diversity, factors like education, economic opportunities, proportional political representation, fair distribution of resources and good governance are missing. The situation gets further complicated when discriminatory practices against the minority communities get no reprisal under law. Even laws for instance Blasphemy, Hudood laws, Family laws, Qisas and Diyat etc. are discriminatory and disfavors minorities through ignorant misinterpretation. This situation puts minority community in a vulnerable state and promote the environment of intolerance, harassment and violence.

The above mentioned situation leads to abuses of human rights and the factors like State's inability to provide education to all the children of school going age, lack of decent work opportunities for the productive age individuals, fragmentation of the majority population in to religious sects and the patronage of seminaries by the radical religious actors has added to the situation. Weak and inconsistent civilian regimes in the country also provided space to the elements that strengthened divides on religious, ethnic and sectarian lines. Spaces for the liberal, progressive and right based elements got shrunk and conservative right based elements took power.

In the above discussed scenario the project 'Just and Sustainable Peace in Pakistan' was found contributing to promote peace, tolerance, social harmony and cohesion among masses through engagement of civil society including religious actors. The approach opted to implement the project was found comprehensive or broad based as it worked at three levels: a) advocacy for policy change b) conflict resolution & transformation and c) building local community structures.

Effectiveness of the approach and its results is discussed in section 6.2 of the report. As all the three levels had multiple activities.

Furthermore, the selection of partners for the project implementation was found highly significant, all the six project partners i.e. ORE, IAF, PDF, PEAD, DOR and WCR have their own strengths and clout in the area of inter/intra faith groups, advocacy, conflict resolution and peace building. A few glimpses of result of their work is: youth, men and women are positively engaged in peace building dialogues, activities of conflict prevention, resolution and transformation in the project districts (four in Punjab and three in KPK). Curriculum reform (in KPK) in terms of inclusion i.e. different religions of the area and gender roles in text books is included. Advocacy at the national and provincial level for pro minority laws i.e. Hindu Marriage Bill passed in March 2017, amended notification on 5% quota reserved for minorities in public sector jobs in Punjab in 2016. NCA partners (ORE and WCR) work with National Counter Terrorism Authority (NACTA) to develop National Counter Extremism Policy. Grassroots level peace structures are heterogeneous in terms of age, faith and gender. The project partners (especially IAF and DOR) successfully intervened in a number of situations where the controversial law i.e. 295 C (Blasphemy Law) was allegedly invoked to settle personal scores with the rival groups both within the Christian and the Muslim communities.

However, it is important to share that peace building on the whole is an extensive area and encompasses composite approach. For instance, it should have components on basic services like water, health and primary education. It must have component on economic revitalization including jobs and livelihood. Inclusion of these elements in the project in the next phase would increase its relevance and promote social cohesion.

In terms of relevance the project also found contributing to international human rights instruments like the Universal Declaration of Human Rights (UDHR), Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities, Covenant on Civil and Political Rights (ICCPR), SDG 16, '*Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable, and inclusive institutions at all levels*' and Landmark Resolution on Women, Peace and Security S/RES/1325.

Moreover, the relevance of the intervention was found in alignment with the following national policy guideline documents and the articles of the Constitution of Pakistan:

- National Action Plan (2015): partners remained engaged with the Ministry of Interior and the National Security Advisor in developing draft national narrative to counter terrorism. Heads of ORE and WCR (in their individual capacity) are the part of working committees under the National Counter Terrorism Authority (NACTA). The Security Advisor to the Prime Minister frequently consults IAF (its Head Maulana Tahir Ashrafi in his personal capacity) on various matters related to extremism, violence, social cohesion and inter/intra faith harmony. Partners work also contribute to points 5 (actions against literature/ material that promote hatred, intolerance, sectarianism and extremism) and 18 (dealing with sectarian terrorism) of the National Action Plan.
- Constitution of Pakistan - Article 20-a and b, 'Freedom to profess religion and to manage the religious institutions', Article 22-1,2,3,4, 'Safeguard as to educational institutions in respect of religion', Article 25-1 'All citizens are equal before law and are entitled for equal protection of law', Article 27 'Safeguard against discrimination in services', Article 34 'Full participation of women in national life', Article 35 'The State shall protect the marriage, the family, the mother and the child'.
- The intervention also had relevance with June 2014 landmark judgement of the Supreme Court of Pakistan on minorities' rights. In its judgement the apex court asked the government to form a special task force for the protection of worship places of minorities.



The verdict also read that in cases of violation of any of the rights guaranteed under the law or damage of the places of worship of minorities, the law enforcing agencies should quickly take action including the registration of criminal cases against the delinquents.

On the basis of above analysis, it is concluded that the project design and implementation was relevant to the country context. It engaged all the right actors i.e. FBOs and CSOs on the issue of peace and justice in Pakistan. It tried to dent the legislative tier through lobbying on pro minority legislations. It engaged religious scholars to produce publications on tolerance, peace, harmony, rights of women and role of State in safeguarding the rights of minorities'. The project used media (print and electronic including social media platforms) positively to promote peace and harmony in inter/intra faith groups. It positively intervened for conflict resolution in number of incidents like post Youhanabad church bombing and Kot Radha Kishan incident (details of these are provided in the next sections of the report). In community level peace structures, it tried to engage youth, women, men and people from different faiths. However, there is a need for embedding other components in peace building like work for provision of basic services and economic revitalization.

## **6.2. Effectiveness and Efficiency**

### **6.2.1 Effectiveness**

This section shares analysis conducted to assess effectiveness of the intervention in terms of its activities, results, institutional arrangements and the model approach opted for peace building. The project had two outcomes:

***Outcome 1: Key national and provincial decision makers are engaged in peace building initiatives that address religious extremism and misuse of religion***

***Outcome 2: Local civil society structures including faith community structures have been strengthened by NCA supported partners to facilitate dialogue and cooperation across religious and sectarian lines to address extremism prevent conflicts and strengthen social cohesion***

The outcome one had four outputs, whereas the outcome two had two. Analysis of the findings showed that the project effectively contributed to its goal i.e. 'civil society including religious actors contributes to just and sustainable peace in Pakistan'. In terms of its target universe the project engaged a range of actors that include religious leaders and institutions of various faiths and sects for instance it had WCR that work through its members (*Wafaq* of five examination boards of religious seminaries' in Pakistan but in WCR they work individually not as representatives of the boards but as individuals). It has IAF that has chairpersonship of Pakistan *Ulema* Council and a strong network with the mosques in various districts of the country. It also works with the Ministry of Interior and the National Security Advisor on various points of NAP. The project engaged civil society organizations like PDF that has niche in peace building at the grassroots level. It has DOR that works with all faith communities (i.e. Hindu, Muslim, Sikh and Christian faith) and educational institutions and youth. The project has ORE that works with national print & electronic media and key religious people in Abbottabad and Faisalabad. PEAD works with the key inter faith leaders for development of model sermons and the government departments for curriculum Evaluation and revision of text books from grade 1 to 10.

In terms of project's results under **output one**, it is found that project effectively did lobbying with various actors and engaged parliamentarians, media and academia in dialogue. For instance, ORE established a 'National Dialogue Forum' with an aim to seek advice on policy dialogue with decision makers. It is engaged with the Ministry of Interior and Ministry of Law and Human Rights on the discourse regarding alternate narrative to counter terrorism. Its lobbying with the key national decision makers led it to write 2 speeches for the Prime Minister of Pakistan, one on the eve of '*Holi*' celebrations' in Karachi on 14 March 2017 and the other after a couple of days at the annual conference of 'Jamia Naeemia' (Islamic university of Bareilvi Sunni sect and known for its

declaration against Taliban and suicide bombers). In his speeches the Prime Minister urged that confrontation on the basis of religion must be stopped in the country. He talked about the rights of minorities and urged Ulema to develop counter- narratives against terrorists' ideology. One of the evidences of impact of lobbying of NCA partners on minority rights is the approval of the Hindu Marriage Bill on March 19, 2017, just after a few days of the Prime Minister's speech in Karachi on the Hindu festival.

Another evidence of impact under this output is development of two Code of Conducts (the process led by IAF with Pakistan Ulema Council), one was on resolving interfaith and sectarian issues and develop structures to address and mediate conflicts. Whereas, the second one focused on equal citizenship for minority groups and women. These documents provided basis for conflict mediation (intra/inter faith) at the district level by the Reconciliation Councils (RCs) formed in 45 districts (spread over 4 provinces i.e. Sindh, Punjab, KPK and Balochistan). These RCs mediated over 200 conflicts in the project period mainly related to Shia-Sunni divide and the cases of violence against minorities.

Impact is also evident from WCR's action where it published statements of its key religious leaders in different leading newspapers denouncing extremism and misuse of religion. The organization used social media platform Facebook and reached 15,000 people with the messages on peaceful co-existence. ORE Executive Director wrote columns in leading Urdu language newspapers on 'Need of Religious Harmony', 'New Wave of Sectarianism', 'Inter-Religious Dialogues and Cultural Difference' etc. and the impact of these columns was found during a discussion with youth in Abbottabad<sup>2</sup>.

A man in his early 30s shared that after reading columns and attending lectures of Khurshid Nadeem (Head of ORE), he has developed a peaceful demeanor towards *Shia* community in Abbottabad. As he learnt that people are free to follow different set of beliefs and it is their fundamental right. No one should be killed for being a follower of a certain belief system. He shared that before attending these lectures, every year in the month of Muharram (at the time of Shia flagellation) he along with a group of his friends (all were the staunch supporters of Sipah e Sahaba Pakistan – a banned outfit that declared Shias' non-Muslims and stimulated a wave of sectarian killing) used to sit in the public park near the congregation venue with Kalashnikovs, as they used to look for the opportunity to break the security forces circle and kill Shias.

He said smilingly that now by the grace of God and the message he received through Khurshid Sahib, he is a Muslim and won't kill anyone. Otherwise he had a history of fights with Shia youth and went to jail several times. His friends are transformed too. Now, they are the part of Peace Groups formed by ORE at the mosque level in Abbottabad. They intervene in sectarian conflicts and mediate them at the local level.

Under **output 2** the result is found in terms of conflict prevention between Shia and Sunni in the month of Muharram, as 12 hotspots were identified in 45 districts where IAF had the RCs and the work on peaceful co-existence was done and vigilance was kept with the help of local Administration so as situation does not go violent during the Shia processions. It helped maintaining peace in the riskiest areas and the number of violent incidents decreased substantially. Similarly, WCR also remained vigilant in Multan and Gujranwala during Muharram. IAF and Christian churches tried to minimize violence in the country after the reprinting of

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<sup>2</sup> Text box given below is based on the story shared in FGD in Abbottabad.

blasphemous cartoons in France in early 2015. IAF through its members approached 50,000 mosques that used sermons to keep people's emotion under control.

**Under output 3** the result can be gauged through the initiative that KPK government took in response to the study conducted by PEAD titled 'Curriculum of Hate and Peace'. The study identified the contents that promote hatred towards other religions and the limited representation of role of women in social life. Recommendations of the study were picked by the government and from 2017 onwards new books are printed that contain contents on inter faith and have embedded gender roles. Over 700,000 books are printed and will be distributed in all the government schools of KP province. ORE has developed a book titled '*Samajiat*' means social construct. The book focuses on human values, inclusion, respect for diversity and will be taught to the Bachelors of Arts students (almost 1,500) in 15 colleges of the chain named 'Rawalpindi Group of Colleges' in Rawalpindi. Negotiations are under process with Madaris (seminaries) in Rawalpindi, Faisalabad and Abbottabad for adopting this book as part of curriculum. Number of Madaris will be provided in the final narrative report of the project to NCA.

WCR has engaged Islamic Study Center - Punjab University in encouraging work on comparative study of world religions. The center is headed by a woman Dean and over 1,000 female students of the Center for the first time ever came out on March 8, 2017 for a walk to raise awareness on the rights of women. This gesture was well appreciated in the university and the Vice Chancellor himself addressed the congregation at the end of the walk.

Madrassa students from Jamia Naeemia, Lahore attended DoR trainings on peace building and climate change and they are replicating them in their *Jaamia* with the approval of their Administration.<sup>3</sup>

A student of Jamia Naeemia shared that he attended joint celebrations of Christmas and Eid Milad ul Nabi at DOR and got influenced by the spirit. Later he attended 'live in experience' workshop that is residential training event organized by DOR in Murree. There he shared the room with a Christian participant for 5 days and they used to dine together, socialize together and do group works together as part of the learning process. The activity helped breaking a number of myths about other faiths, as the participants had Hindu, Christian and Muslim (from various sects). He shared his learning from the workshop "misunderstanding is the root cause of conflict, after attending sessions I have learnt to understand the context first and then respond."

A student of English Literature in G.C University, Lahore after attending 'live in experience' workshop organized by DOR developed an online page titled 'Paradigm Shift'. The page has contents related to peace building and climate change. It also has motivational videos that promote co-existence. Women rights is another area that is focused on this online page. The punch line for women emancipation segment is 'give her a rose plant not a rose'.

Assessment of **output 4** showed that cooperation between FBOs and NGOs helped resolving conflicts especially in post Youhanabad and Kot Radha Kishan incidents (in both the cases lynching was done on different pretexts). Intervention and mediation of FBOs and NGOs helped

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<sup>3</sup> Two text boxes given above narrate the stories shared by the youth participants in FGD in DOR, Lahore.

escaped minority families to return their homes and live peacefully. Similarly, the communities (Christian and Muslim) in Samandri (Faisalabad) now live peacefully and exchange gifts on the festivals, as PDF engaged brother of late Maulana Azam Tariq (leader of the banned politico-religious organization Sipah i Sahaba Pakistan) in inter faith dialogues. They also helped promoting women rights through sermons in the mosques.

The course of inter religious dialogues helped improving confidence in the communities not only on one another but also on the NGOs, as the faith based leaders brand NGOs as western agents. One of the examples is PEAD Foundation in Peshawar that was approached by a Sikh community member (he was the participant of the inter faith dialogues organized by PEAD for promoting harmony, developing model sermons and co-existence) to induct his daughter as intern in the organization. Sikh community is well known for restricting their women mobility. He approached the organization because he found it progressive and considerate of the minorities' issues.

Another result of the intervention (under outcome one though it is cross cutting in the project and can be attributed to both the outcomes) is the acceptance of the role of women (though at a very limited scale in a few urban centers') as peace builders. Women are found taking proactive role in dialogues, mediations and planning of CPGs activities. It is found that career oriented women like lawyers, teachers, police women and local level politicians are the part of CPGs. However, it is established through the data analysis that engagement of women in peace building at large scale is a slow process because of strong gender roles in the patriarchal society. Furthermore, stereotypical behaviors strengthen the status quo. Moreover, lack of political space for women to take lead role in socio political arena at the general perception level add to the situation. It is also found in the interviews with the stakeholders that majority of mainstream religious leaders keep a strict view regarding women participation and term it as western agenda.

However, there is an observation that intra faith work needs more focus. Currently, the achievements are in interfaith. Differences between five main schools of thought are not picked in the project. Similarly, the mushroom growth of churches in Pakistan is on rise<sup>4</sup>. It will create rift in intra faith as these churches do not work in coordination with mainstream Church of Pakistan and its allies.

Final evaluation exercise also found that right based work always requires more knowledge of societal dimensions like social composition (in terms of ethnic and religious formation), information on dividers and connectors, analytical thinking and the courage to come at the fore front. Absence of active political movements in the target areas in near past and lack of political training platforms either in the community or in the education institutions are the contributors to keep women role limited. Furthermore, the recent wave of terrorism in the country has also narrowed down the space for women in particular and the human rights defenders in general to come at the front line.

**Analysis under outcome two** i.e. local civil society structures including faith community structures have been strengthened by NCA supported partners to facilitate dialogue and cooperation across religious and sectarian lines to address extremism, prevent conflicts and strengthen social cohesion showed that it brought positive impact. For instance, **output 1** under outcome 2 dealt with training programmes for religious leaders brought change in the perspective of the most conservative mosque leaders in the target districts'. Indicators of impact were the Friday sermons in which these mosque leaders started talking about the minority rights in an Islamic State, rights of women, human rights, peace and co-existence. Furthermore, the mosque

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<sup>4</sup> It is pointed out by the Head of PDF in one on one meeting and community members in Youhanabad FGD.

leaders in Abbottabad, who used to be the most intolerant of Shia sect<sup>5</sup> are now leading mosque based 'Peace Center' (established by ORE) and mediate intra faith conflicts especially in the youth (as this group learnt violent behaviors of their elders towards each other's sect and carry those sentiments).

A teacher in Jamia Usmania (Peshawar) was engaged in discussions by PEAD on interfaith issues. He shared with the evaluators that through discussions with scholars from various faiths, he has concluded that there are more common grounds in world religions than differences. Peace and harmony shall be built on the common grounds. For instance, every religion has set of beliefs, boundaries, ethics and politics. Without questioning set of beliefs as they must be left to the personal choice, the rest should be discussed for co-existence. Respect for diversity will lead to peace and it must start from the household.

Altogether, 343 participants (290 men and 53 women) attended the training events.

Exposure visits of the Muslim and Christian religious leaders to each other's religious places added a positive dimension to the intervention. The activity was organized by DoR and WCR, both are faith based organizations and their initiative to organize this exchange was well received by clergy. DoR repeated the activity with youth from four different faiths i.e. Sikh, Hindu, Muslim and Christian. Impact of the activity as it surfaced in the interviews with the youth was respect for worship places of different faiths with information of rituals performed. Another, impact is enhanced socialization among the beneficiaries with less inhibition on dining together.

Findings of the last output that focuses on mediation efforts by the Local Peace Structures (CPG) reveals that there are several names used for these structures. For instance, PDF formed them in the name Community Peace Groups (CPGs), WCR in the name District Violence Vigilance Group (DVVG), IAF formed Reconciliation Councils (RCs) and ORE formed Peace Committees (PCs). Analysis of the findings showed that CPG were formed in the areas where the situation was already fluid either due to inter faith or intra faith divides. The implementing partner organizations already had roots in the identified communities and they through key local people identified the individuals (though no written criteria were found) who were willing to play role in preventing, mediating and resolving conflicts. In terms of sustainability, analysis of the findings showed that 30-40% of the structures (CPGs, DVVGs and PCs) across partners may survive without partner organizations support as there are two factors that are vital for the sustainability of structures. One is active membership and second is the mandate. Analysis of the first factor reveals that motivated and resourceful members are an asset to keep the structure alive through activities like meetings, intervening in the conflicts (inter/intra faith) and domestic disputes. Whereas, the second factor reveals that structure that encompasses a broader scope i.e. provision of basic services also keeps the local structure sustainable, as the members stay engaged with the local communities for taking stock of the issues and help addressing them through approaching the respective line departments. However, it is important to share that institutionalization of structures take time as they were formed in the late second and early third year of the project, so expecting it to be sustainable would be an ambitious point. Additionally, peace building is a new area in the country and people need administrative support (it is found in the structures across partners and area of operation) like space for meeting, refreshment, cost of

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<sup>5</sup> Syed Akbar Shah (Imam Masjid, who delivered anti Shia speeches in the mosque) and the other group members like Faizan, Waleed and Atta Ullah openly discussed this in the FGD.

coordination with the other members and remuneration etc. Likewise, these structures are volunteer based and streak/passion of volunteerism is not linear.

In terms of linkages it is found that CPG has horizontal networking with the other CPGs of the area. Whereas, they are well connected with the district level networks, governmental and non-governmental institutions, district administration and political leadership that qualifies as vertical linkages. Whereas, vertical level beyond district boundaries is more with the implementing partners.

Data collected for the exercise further showed that these structures are heterogeneous in terms of representation on the basis of age, sex and faith. However, no evidence was found in terms of coordination among partners for formation of CPGs. Analysis found that each CPG had people from the minority community mostly Christian in the target areas and Shias (in case of intra faith), in terms of age though most of the structures have representation from all the age groups however, mostly they fall between 25 – 45 years. Representation from the women is less and especially in the structures mobilized by the Muslim faith based groups like WCR. ORE is though not a faith based organization however, it mobilized the peace structures around mosque and the members are fairly conservative. Findings showed that community structures mobilized by the Christian organizations have more women (they have representation from the Muslim community too. As the location in this case has mainly two faiths i.e. Christian and Muslim) participation. Interviews with the faith based leaders on the point of women participation revealed that it is the change that will take time and rigorous efforts. Owing to the social fabric that is religious in nature and patriarchal in societal practices, separate mobilization, awareness and sensitization efforts are required to engage this segment. Furthermore, with project approach it is not possible. It requires a programme approach.

Analysis of data on the size of CPG showed that though the sizes of structures lie between 10-30 (as a few of the CPGs have 30 members in Youhannabad) however, on average across partners the size lies between 10-15 members. Their nomination is done on the recommendation of the local influential (a local politician, businessman, mosque leader etc.) or they themselves join the structure after getting information about it. In some cases, the local influential also join the CPGs, however, in most of the cases they do not join the structure but remain available for support in case of need. Each CPG has a Coordinator to manage the flow of communication and coordination in the group. Decisions are made unanimously and are communicated through phone calls from the Coordinators and the members nominated by the Coordinator. The structure operates voluntarily and no remuneration is provided.

Findings of the Evaluation exercise revealed that peace structure members are well connected in their own communities and they keep an eye on the relationships between various actors like minority & majority and intra faith groups for instance on Shia-Sunni relations in the month of Muharram or on majority – minority relations in the wake of cases like Youhanabad, Kot Radha Kishan, Rimsha Masih case etc. They also look at the bigger picture in case some incident happened at the provincial and the national level and may disturb the status quo like the death sentence of Mumtaz Qadri (who killed Governor Punjab Salman Taseer) and the incidents like reprinting of the caricatures of the Prophet Muhammad in Charlie Hibido. In this context. They take stock of incidents and send early warning signals to the local administration and leadership of the implementing partners. However, it is found that these structures are formed with in last 12 months and are not able to do the structured conflict analysis. A number of trainings, continuous mentoring and coaching is required to enable these structures to perform analysis. Assessment of the type of conflicts resolved or intervened by the CPG showed that mostly Shia – Sunni, Christian and Muslims, domestic violence and misuse of blasphemy law (as people invoke the article 295 C to settle personal scores) were handled by these structures.

Analysis of the perceptions on CPGs legitimacy and effectiveness showed that authorities, local communities and the traditional leaders respect them and accept their power as a mediator. Primarily on the account of their social role (as most of the members are either social workers, local level politicians, religious leaders or local businessmen/philanthropists) who are active in resolving local conflicts of various types starting from domestic issues like violence against women to inter and intra faith issues. They are well connected with Police and different departments in local administration and they are consulted by these departments as preemptive in the situations like Muharram, Ramadan and other festivals while developing security plans. Whereas, they are also consulted if there is some conflict in the area and it can be resolved socially with the engagement of local influential.

Assessment of data on the line of query to use religion for conflict transformation (a story shared by a CPG member in this regard is narrated in the text box given below) reveals that this is the only strategy used for conflict resolution. Partners and CPGs both use this phenomenon. Though everyone (partner and CPG member) uses it in its own way e.g. a few (partners) uses trainings workshops and CPG members uses sermons/lectures to stimulate the use of religion for peace building, promoting social cohesion, respect for diversity and religious harmony. Whereas, a few (mainly partners) uses their publications (books, booklets and articles etc.) for promoting peace and justice. However, there was one point that came unanimously from all the interviewees while discussing this point, religion was used as a divider to create misunderstanding and fragmentation in the society. Misinterpretation of religion and extremist views have become tools for the radicals, who are now a mafia. Power politics has crept in to the religious circles that possess a large following and has made political elites their dependents. In this situation, use of religion for conflict transformation is vital and partners are implementing it in their target districts (though it is a small scale implementation but if replicated at large scale can help de radicalizing and minimizing extremism in the society).

In terms of project's compliance with the cross cutting theme like gender equality, human rights and climate change it is found that NCA embedded these elements in their true spirit. To sensitize key faith actors including partners a conference was organized on 'Faith and Climate Change'. Similarly, partners were asked to incorporate articles of UDHR in their peace building trainings. Gender was kept in the center and trainings were organized for the partners besides encouraging them to engage women in the activities.

Accountability mechanisms were applied through engagement of right holders and duty bearers. Coordination and cooperation between them was evident in the field however an increased effort is required. As the level of trust between the government and the organizations' working for peace building, minority rights and right based approaches is all time low. Government is tightening its regulatory regime and No Objection Certificate (NOC) is required from the Ministry of Interior to work in these areas. This requirement has hampered the work of NGOs as its obtaining is a cumbersome process with long bureaucratic procedures.

In terms of deviations from the proposed plan, a number of deviations were found e.g. one of the proposed partners PAIMAN Trust was decided to be dropped as it was MFAs partner in other projects. Another partner PEF was dropped on its request primarily on the account of its other commitments that did not permit the organization to continue with the contract. Project budget was reduced from 9 million to 7.7 million NOK. Some of the incidents like APS attack in Peshawar, Bacha Khan University attack in Charsadda, Youhannabad Church bombing, Kot Radha Kishan incident etc. engaged partners more in conflict resolution and crisis management rather than in work plan activities, however, no activity is left as back log.

### 6.2.2 Efficiency

Under efficiency strand, analysis of the findings reveal that NCA had two main roles with the partners: a) grant manager and b) a facilitator/capacity builder. The statement can be substantiated by the fact that in its role as a facilitator/capacity builder it provided trainings to the partners' staff in the technical areas like project management, financial management, conflict resolution and peace building. It is important to share that partners especially the FBOs are not very well versed with the project cycle management, grants cycle, report writing, monitoring and financial management. The capacity building and facilitating role of NCA had helped them to manage project with in the agreed framework. Furthermore, it is helpful in building organizational capacity of the partners. However, IAF is an exception because its head Maulana Tahir Mehmood Ashrafi is a very busy man and there is no second line hierarchy there, so the organization's capacity building could not be focused and later through an internal decision at NCA the organizations was handled as a Consultant.

Moreover, to build capacity of the partners in the area of peace building NCA organized/facilitated trainings or sessions on 'Conflict Resolution and Negotiations Skills', 'Do No Harm' framework 'Peace building Skills' etc. this initiative helped providing partners a more structured approach to peace building, conflict prevention, resolution and transformation. The partners in turn also impart trainings to CPGs on these technical areas.

Assessment of financial resources under efficiency shows that though the grant size reduced from the requested 9 million NOK to 7.7 million NOK and the loss through exchange rate reached 15 million PKR, the overall efficiency did not get affected. The partners reduced the scale of activities but managed to perform all of them against their agreed work plans. If we look at the disbursements, it is found that partners were allocated 200,000-270,000 NOK per year (except IAF that was allocated 350,000 NOK per year due to the size and continuation of their activities across the year. The said organization also used all of its budget in first two years of the project and in the third year it was adjusted as a Consultant). Evaluation exercise found that out of 7.7 million NOK approximately 4.6 million NOK is provided in grants to the partners, whereas, 2.15 million is kept for NCA that mainly included cost of NCA monitoring, midterm Evaluation, final Evaluation, project documentaries, success stories and national peace conference. NCA Head Office cost was charged at the rate 7% that made 0.7 million NOK for three years. At partners' level 35% of the budget went in administrative cost and 65% for the programme. It is also found that the big budget Organizations like PEAD and DOR (it has a number of projects) received more funds, whereas the small budget organizations' like ORE and PDF received less funds. In this scenario, it is important to flag that big budget organizations' benefit from the 'Economy of Scale' (as they operate at wider scale and their operations become cost effective), whereas the low budget organizations' operations remain expensive. In this way they cannot achieve financial sustainability. This aspect must be looked in to in the future project cycles.

Detailed analysis on efficiency in financial management systems with in NCA and among NCA and partners is shared in the financial & administrative Evaluation segment of the report (annexed as Annex II).

Analysis of project efficiency in communication, cooperation and coordination elements revealed that communication between NCA and partners at one on one level was smooth. However, the communication between intra partner level was not systematic and regular. Partners felt that it could have been enhanced through the development of an e group, where each partner could have shared their programme updates, learning and sharing. Though NCA tried to hold regular coordination meetings with the partners for improved flow of information on the initiative, structured Evaluation and enhanced cooperation, yet it could not move beyond an event. In this regard there is a need to plan more meetings in future, where some exercises shall be planned to help partners envisioning themselves as a part of the bigger initiative, with the room to identify opportunities where they can contribute and complement each other. Though there are incidents when some partners staff attended each other's events and took sessions as resource persons in each other's trainings but it was random. This element needs to be built on.



Assessment of findings towards the attainment of project goal shows that though a number of activities are performed and the vertical logic of the log frame was fed but the initiative on the whole engaged more key people (from civil society and religious actors), work at the grassroots needs more focus. As the initiative deals with the behavioural change that happens with more sensitization, information & knowledge and it is a rigorous task that demands a regular series of activities with the communities.

The Evaluation exercise found one external element as a threat that can affect the efficiency of work not only of NCA but also of the partners and that is over regulatory policy of the government for NGOs/INGOs. It has shrunk space of work for the sector as a whole and for the right based organizations in particular. This threat is shared by all the partner organizations' in interviews too. Under this regime, activities that involve community participation need prior approval from the provincial home departments. This process is cumbersome and slow. It has become a barrier to perform activities against the agreed work plan at the agreed time line. Similarly, requirement of the NGOs under new policy regime to have a No Objection Certificate (NOC) from the Economic Affairs Division (EAD) has become another hurdle to the operations. As it is a long process with the involvement of several intelligence agencies who have a long checklist to go through before granting NOC to the organizations. Faith based organizations' face a special problem (as they have to pass a number of filters) after the National Action Plan.

In terms of efficiency in incorporating recommendations from MTR, it is found that NCA for the next phase is planning to reduce the number of partners and is committed to be 'on' with the capacity building of the partner organizations. However, it is pertinent to share that it was a very short time to incorporate recommendations because MTR took place in October 2016.

### **6.3 Risk Management**

Analysis of findings in this section also include area i.e. Audit and Anti-Corruption practices. Analysis show that NCA has installed a number of mechanisms as anti-corruption measures for instance it has appointed Ernst & Young Ford Rhodes Sidat Hyder (a renowned audit firm) as its external auditor for the first two years of the project whereas to comply with the international guidelines of NCA a new auditor A.F. FERGUSON & Co. (Asim Masood Iqbal) has been hired for the final year of the project. NCA has policy of bi-annual auditing schedule, Interim at the mid of accounting year and final at the end of financial year. NCA also appoints auditor for its partners' accounts too. Furthermore, a number of monitoring visits of NCA finance staff take place. Partners were tried to be put on computerized financial management software 'Quick Book Pro' for NGOs, however, it could not be implemented across, as two of the partners DoR (maintains accounts manually) and PEAD (use tailor made software) do not follow that.

At NCA level, external audit firm reviews financial management systems bi-annually to keep the set up transparent and within controls. All these measures are sufficient to keep internal check against any potential embezzlement. Another point here is on compliance of partners with Income Tax Rules, 2001 of FBR, as it is observed that some of the partners like DoR do not follow this.

Findings of the evaluation exercise found that NCA does risk management at several levels for instance, it keeps low visibility and partners have discretion to use NCA logo at their convenience. Owing to faith based organization working for peace and religious harmony, extra vigilance is required in public appearance and participation. In this regard, NCA has given free hand to the partners either to invite it in their events or not. Furthermore, NOC from the government is taken for mobility of the expat staff out of Islamabad. NCA Pakistan, Security Advisor, is in touch with UNDSS, PHF and government security agencies for security alerts. Furthermore, NCA has developed strong connections with the partners especially the faith based organizations and they report incidents that may turn sensitive in nature.

In terms of measures to mitigate risks at partners' level, it is found that there is no insurance available for the staff and assets. Furthermore, partners' offices do not have proper security measures (armed guards, walk through gates, emergency exits etc.). This point needs thorough consideration at partners' level.

Another area that needs to be looked into under this criterion is **threat to the beneficiaries** (who after attending trainings started using pulpit for the moderate messages) from the radical elements. Two cases were brought on surface during the course of evaluation exercise, one was with PDF (Faisalabad) and the other with ORE (Mansehra), in both the cases the mosque leaders were threatened by the local elements for using pulpit to highlight rights of women. PDF was managing the situation by engaging the local influential, whereas, the Mosque leader from Mansehra was forced to leave his mosque and home. He came to Rawalpindi to stay with his brother and wanted ORE to help him in finding some work so he can make his living. This type of incidents need a thorough planning in the next phase, so as the people (peace activists) do not get hand to mouth while spreading words for peace.

## 7. Conclusions

Project under its goal is doing well, it has active and influential faith based organizations as its partners. The partner organizations (all faith based and the civil society) have the relevant skills and experiences to work on peace building. However, peace building is an area that needs focused intervention for a long term with components like provision of basic services and intervention in livelihood. Hence, it is important to share that the project has high relevance with the current country context and the need to work for protection of minorities is all time higher since the independence in 1947.

The project partners through their advocacy and lobbying have received acknowledgement from the highest quarters i.e. Prime Minister Office, as mentioned earlier in the report the two recent speeches of the Prime Minister (focused on tolerance, minority rights, equal citizenry for minorities and asking Ulema to develop alternate narrative to counter terrorism) delivered on the occasion of *Holi* (a Hindu festival) in Karachi and the second in *Jamia Naeemia* (on its annual conference) were written by Khurhsid Nadeem (Head of ORE), as he was asked by the Premier's office to draft it. In the meantime, through advocacy efforts of partners, Hindu Marriage Bill 2017 was approved, revised notification for 5% job quota of minority communities in Punjab was released, PDF became the part of Punjab Commission on the Status of Women on minority seat, IAF chairman is consulted by the Prime Minister Office, Ministry of Interior and Home Department of Punjab, WCR, ORE and PEAD are at various committees of NACTA. Project partners are found in coordination with each other when some crisis situation emerges and conflict resolution is required, however, no evidence is found for joint advocacy initiative under the project.

Grassroots level structures formed for peace building are effective, they not only take stock of the situation at the local level (for early warning and conflict prevention) but also help resolving conflicts. Gender, ethnic, age and religious representation is found present in the structures along with horizontal linkages to help managing the situation. It is important to share that more than 500 men and women were engaged in the peace structures. The peace structures mandate is respected in the communities due to the culture i.e. *Panchayat* and *Jirga*, who take decisions to settle conflicts in these areas since centuries. So, these structures are refined form of *Jirga*.

Trainings of communities i.e. youth, women, men from different walks of life were conducted under the project. As per reports 58 (male/female) madrassa teachers were trained in conflict resolution and peace building. Similarly, 401 people (320 men and 81 women) were reached in the communities through seminars and workshops. Evaluation exercise found the need for continuous trainings for CPGs and the community members on the areas like social inclusion, diversity, conflict analysis, conflict transformation, peace and harmony.

The project used media effectively for reaching its goal. However, there is a need for increased use of media including social media platforms. Efficiency of the project remained high, however, scale of activities in terms of participation in seminars etc. had to be narrowed due to limited budget. The project against its planned budget of 9 million received 7.7 million and it got further affected by the currency exchange by 15 million PKR. In this regard we suggest to enter in to 'forex hedge' to avoid this loss.

Audit and anti-corruption measures for financial management and internal controls are though in place but they need strict implementation for instance procurement procedures of the partners i.e. DoR, WCR and field office of PEAD have kept one person for all the procurements i.e. from collecting quotes to selection of vendors and then payments. This practice puts a question mark on the transparency of procurement process but since some of the partner organizations are small and have limited human resource they use this system. However, it must be changed to reflect the process transparent. Furthermore, to ensure transparency partners' systems must be put in compliance with the Tax Ordinance, 2001 of FBR.

Risk management is done through steps like low visibility, NOC for travels and through security alerts from UNDSS, PHF and government agencies. NCA as part of organizational policy has life insurance for staff and assets. However, in the current volatile state of law and order, there is a need for life insurance of staff and assets of partners.

## **8. Lessons Learned**

Following are the lessons learned from the process:

1. Engagement of women in peace building is a long process due to prevalent cultural norms and traditions. Most of the madrassa people discourage it as they perceive it as western agenda. So, separate training activities and awareness sessions are required for women in next phases. Regular work with madrassa people will break barriers and minimize stereotypical perceptions.
2. CPGs are effective structures for peace building but there is a need for institutionalization, which is a long process and need regular flow of activities with administrative, technical and financial support (in a few cases where members are not economically sound they need either remuneration or travel cost to reach meeting venues, it is strongly highlighted by partners like PDF and WCR). Furthermore, at times the members want to organize events like sharing of learning from the trainings (they get through partners) to larger communities but they did not have funds and lack of provision of funds for such events from partners also discourage members.
3. Scale of activities must be increased in the areas like Youhannabad, Joseph Colony etc. where there is history of conflict, population concentration is high and negative peace prevails. Violence can erupt anytime due to large number of unemployed youth that can be used by the extremist elements for disturbance.
4. Project has six partners and all of them work in their respective scope of work, though they work effectively, yet, large number of partners need more operational cost. To reduce the operational cost and channelize more money on activities, number of partners must be reduced.
5. Government has tightened the regulatory regime for CSOs and it has restricted space for the right based and faith based organizations to work. In this regard, more careful planning with realistic time line is required for the next phase, as for events that involve community engagement need prior approval.

6. Faith based organizations are not well acquainted with the procedures of the institutional donors and INGOs, they need capacity building for organizational procedures policies and systems. Though NCA had put a lot of efforts to help building capacity, yet, it needs a long term support.

## 9. Recommendations

Following set of recommendations is drawn on the basis of analysis for the next phase of JSP. Recommendations for the financial side are provided in the report attached as Annex I.

- 1) Partners did a great deal of work to promote peace and justice in the society, however there is a need for continuity in intervention, so as CPGs and other community structures can be institutionalized.
- 2) There is a need to develop partners' capacity in sharing best practice models of conflict resolution, transformation and inter/intra faith harmony. It will help other actors in peace building to work with tested models in the local context.
- 3) There is a need to embed tested approach after consolidating experiences from the current phase on engagement of right holders and duty bearers in the next intervention. It would bring phenomenal success to right based projects.
- 4) There is a need to work more at the grassroots level. It would help engaging a more critical mass for change. In this context there is a need to engage less number of partners', so as more financial support can be extended to implement the activities at breadth.
- 5) There is a need to engage more women in interventions through separately planned activities. As this strategy will not challenge cultural norms and women participation will be approved from the conservative quarters like mullahs. Additionally, it will break barriers and women will participate in the activities freely.
- 6) There is a need to focus on partners' capacity building in financial management through putting them on accounting software, proper procurement procedures (name of the partners is provided in the financial report) and compliance to the tax regime for enhanced transparency.
- 7) There is a need for NCA to continue with its value addition to the partners for capacity building on enhanced learning through regular coordination and improved inter partner relationship.
- 8) There is a need to develop digital platform for improved learning, sharing and coordination among partners. The digital forum can be administered either by NCA or some partner after developing consensus in the group.
- 9) There is a need for training of the legislators both at provincial and national level on inter/intra faith harmony, conflict transformations, diversity and international human rights instruments. As lobbying for right based legislations need their support and sensitized law makers can be a great asset.
- 10) There is a need for more relationship building with the government departments for drawing support and minimizing myths around the functions. In the current regime when intelligence agencies and the government departments are more security oriented than the rights oriented it is important to develop a strong connection with them.

11) There is a need to do more work on intra faith harmony both with in Muslim and Christians faith groups. For instance, all the five school of thoughts in Muslims faith and the mushroom churches (that are popping up at surface at great speed) are not getting attention/focus in this project.

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## Introduction

This is the financial and administrative Evaluation of the three years project (2014-17) entitled “Just and Sustainable Peace in Pakistan” funded by the Royal Norwegian Embassy (RNE) through NCA Head Office and implemented by NCA Pakistan for interfaith peace in Pakistan. The exercise undertaken in the premises of:

- Norwegian Church Aid (NCA Pakistan)
- Peace, Education and Development Foundation (PEAD Islamabad and Peshawar Offices)
- Diocese of Raiwind (DoR Bishop’s Office Lahore)
- World Council of Religions (WCR Lahore Office)
- Organization for Research and Education (ORE Islamabad Office)
- Peace and Development Foundation (PDF Islamabad Office)

Purpose of the Evaluation was to evaluate the overall management of the project in terms of finances and other administrative policies and procedures. According to the scope of work in the report guidelines the following will be found:

1. Assessment of personnel/administration and financial procedures and practices of NCA.
2. Efficiency and cost effectiveness for achieving the results of both the NCA and its partners.

As this was not a full audit of accounts and administrative policies, our execution of the Evaluation process was based on mostly enquiries from management including financial and administration staff of NCA and its Partners and also did inspection of some documents wherever it was necessary and available.

### 1. Administrative Performance

NCA, PEAD, DoR, WCR, ORE, IAF and PDF has been following the basic administrative policies and procedures regarding finance, general administration, human resource management, anti-corruption, procurement and ethical standards.

During evaluation we have found some issues which should be considered in the execution of future projects of the same nature which will be discussed in the relevant section of this report.

Almost all the organizations had been deviated up to some extent from their human resource management policies like periodic performance evaluation, Incentives for employees to encourage and give training if proved to be required for better performance. There were no insurance policies in all the partner organization which might be risky in the form of major losses if unexpected event had ever happened.

### **1.1. General Administration**

NCA and its partners have followed the general and specific guidelines for general administration. Although some of the partners like ORE, WCR and PDF have been facing some limitations in terms of resources to strictly implement the ideal operating standards but most of them utilized their maximum available capabilities to avoid mismanagement of every aspect of the project.

### **1.2. Procurement Policy**

NCA has been managing its procurement in a systematic way but at partners level the process needs some improvements like segregation of duties which means that one person should not do all the process till completion which is observed during Evaluation of the partners such as WCR, ORE, IAF, DoR, and Field office of PEAD Peshawar. The rest of the organization has been following the detailed procedures.

### **1.3. Security Issues**

Partners such as WCR, field office of PEAD located at Peshawar and more specifically DoR need to ensure physical security measures to avoid any unexpected event. DoR and field office of PEAD is located in very congested area of Lahore and Peshawar respectively need some specific security measures to ensure the safe working environment for their staff.

### **1.4. Coordination among Partners**

NCA maintained continuous coordination with partners in financial concerns and also provided technical support whenever the partners needed but there was also lack of coordination among partners regarding procurement because they all needed same nature of services so they could coordinate and arrange the same procurement channels to reduce cost. To begin with it can be started from the cities like Lahore, as there are number of partners like WCR, DoR and PDF working there.

## **2. Financial Performance**

### **2.1. Authenticity and Reliability**

This part of the evaluation requires some very deep understandings and substantive mechanisms by analyzing the audit reports which clearly states that financial statements were free from material misstatements which indicate the transparency of financial accounting policies and procedure however as a part of our Evaluation process we did the basic inquires of responsible persons of all the partner organizations and also did some inspection of documents as sample of their implementation of accounting policies and procedures.

### **2.2. Records Keeping**

Some of the organizations such as PDF, DoR, ORE and field office of PEAD need a clear understanding of advance processes for recording transactions in understandable formats. WCR has done a good job in record keeping of transactions because of enough financial training and experienced staff.

Organization like DoR uses Manual Accounting System which may not be appropriate in current reporting patterns and should implement accounting software for efficient and effective financial management of every project.



### **2.3. Budgeting**

The overall budget might not be prepared with a very keen consideration of monetary policy (as inflation rate determines the currency fluctuation clearly stated by the State Bank every year) of the country which resulted in some losses or limiting of some activities by the organizations. In addition to this the currency fluctuations had not been managed in a technical way like hedging the currency in the form of fix price contracts with money exchange companies rather than banks.

Budget limitations were faced by small organizations like PDF and ORE in terms of support staff as there were no funds allocated to them for supporting the core activities of the organization.

Proper coordination may be needed in future (it is highlighted by the partners too) for better reflection of future costs in the budgeting process by providing a contingency budget head.

### **2.4. Financial Accounting Policies**

All the partners are working on the basis of accrual concept which is the appropriate way for producing financial reports. However, there is a need for training to standardize the procedures further across partners.

### **2.5. Financial Management Software**

NCA uses tailor made online financial management software “Maconomy” which is an effective way for timely and safe coordination between Head Office and Local Office. PEAD also uses tailor made software for its financial accounting but not implemented in its field offices and hence they do all their work using Excel workbooks which may not be appropriate for efficient coordination.

The rest of the partners except DoR are using QuickBooks Pro Software for accounting purposes. DoR is using manual system for their record keeping.

## **3. Internal Controls**

As a part of our Evaluation, we were supposed to evaluate the financial control to test the reliability of the systems in which this project was implemented. Nothing severe has come to our attention which causes us to believe that the controls were not working properly but some budget limitations (as highlighted by ORE, PDF and WCR) and binding rationality problems in this regard have to be considered.

### **3.1. Segregation of Duties**

There was not much segregation of duties in the procurement and financial management process and the overall autonomy was handed over to some specific persons in every partner organization instead of procurement and finance committees. There were no such committees in process to supervise the performance and recommend alternatives.

### **3.2. Data Security Mechanisms**

Data security mechanisms were implemented by all partners except PEAD and DoR.

All of the partners are working on the basis of accrual concept which is the appropriate way for this project but close coordination were missing between departments for better alliance of narrative and financial reports.

Some limitations have been observed in authorization process of the project activities because of not defining clear thresholds for financial autonomy except NCA, PEAD and DoR.

#### **4. Anti-Corruption and Audit Practices**

Anti-corruption measures were implemented but in a limited spectrum but due to the fact that the partners could then have a perception of distrust if very strict polices for this had implemented.

Proper internal audit has not been done by any of the partners because of not having internal audit teams due to lack of resources however some organizations had tried to do it as a side activity whenever they felt to do so. External audits have been executed of two different types, one is for the overall organization which was done by local firms and the other was the project specific on behalf of NCA given to large audit firms which enhances the reliability of the financial statements up to reasonable level.

#### **Financial Sustainability**

Some of partner organizations were mainly relied upon this project, up to fifty percent of their activities was funded by NCA. If no further support has been given then this will impact their overall scope of work for interfaith and other peace building initiatives.

#### **5. Recommendations**

- Every partner should have proper updated financial policy in written as well as within the processes this will help everyone to identify their scope, authority and accountability, if deviation occurs then it must be investigated further as soon as possible during periodic coordination by NCA.
- The supervision visits to partners' premises should be increased in number to help in better control, monitoring and technical support wherever needed.
- NCA should implement close supervisory role regarding anti-corruption policies and financial processes and also make sure to take it to partners level through terms and conditions with their partners during contract binding so that they do not feel distrust and make themselves ready for smooth implementation of financial control in procurement and other related issues discussed above in this comprehensive report.
- Encourage Partners that they need to promote their work and enlighten exposure to other donors for funding in order to avoid the shortage of funds hence their activities for the cause and also if possible, NCA should take the cause to refer to other donors for funding in order to make it sustainable in future.

- NCA should enhance the financial coordination with partners and try to implement the same financial management system which they are using globally for better presentation as well as control.
- The number of partners may be reduced in order to focus very closely all the activities and also to give them stable position in terms of funds for long term. Continued financial trainings should be the part of future execution of the projects.
- NCA can incorporate currency hedging techniques in the funds management for avoiding the currency losses to the partners resulting in limitation on their activities. Hedging mechanisms like future fix price contracts can be signed with currency exchange companies at future specific dates the rates will be fixed and hence no losses will occur.
- Every partner should file their annual as well monthly tax returns to include themselves in Active taxpayers list in Federal Board of Revenue (FBR) records. This will help every partner in preventing from paying extra taxes in bank transactions, the tax rate for non-filer is 0.6 percent and for filer it will be reduced to 0.3 percent. Same other taxes can also be saved like taxes on utility bills. Partners are also suggested not to work with non-filer vendors so that they do not include extra taxes in their services because the rates on their supplies will be increased if they are non-filer.
- Most appropriate forecasting techniques are also needed in budgeting process by considering the current available monetary policy to incorporate the inflation and interest rate parities to get the most probable amounts for every activity.

**Terms of Reference  
Final Evaluation  
Project: “Just and Sustainable Peace in Pakistan”  
PAK 3045-14/0004**

## **1. Background**

Norwegian Church Aid (NCA) has been engaged in peacebuilding initiatives in Pakistan since 2004, promoting and facilitating intra and interfaith dialogue between key Muslim, Christian and other religious leaders through local partners. Drawing on NCA’s previous experience of working with faith-based actors, and based on a thorough conflict analysis exercise held at the end of 2013, there are opportunities available for NCA and local partners to realistically contribute to bring change in Pakistan through a strategic civil society peacebuilding engagement.

In April 2014, NCA started implementing of a 3-year “Just and Sustainable Peace in Pakistan” project to address issues of extremism, and the misuse of religion, including sectarianism and intolerance, with an aim to contribute to improve relations between the people of different faiths in Pakistan. In partnership with six local NGOs, NCA is implementing the project in four districts (Lahore, Faisalabad, Multan and Gujranwala) of Punjab and three districts (Kohat, Peshawar and Abbottabad) of KP provinces. Total duration of this project is three years, i.e., April, 2014 – March, 2017.

In accordance with the agreement, “a final Evaluation of the Project shall take place before the last month of the Support Period. The Ministry shall draft the terms of reference for the Evaluation, which shall be approved by the other Party. The Ministry will be responsible for commissioning the Evaluation. The costs of the all follow-up measures shall be covered by the Project’s budget. Despite having a mid-term Evaluation in 2016 which Evaluationed the processes, the final Evaluation is expected to focus on the results and impacts.

The Embassy has decided to initiate a Evaluation of this ongoing project by a local consultant. The local consultant will have professional competency in peacebuilding/development related sectors and will also be responsible for writing the report.

The main focus of the Evaluation is to assess the results and impacts with financial overlay of the project towards the end of the project cycle.

## **2. Brief description of the project, including goal hierarchy and target groups**

**Goal:** Civil society including religious actors contributes to just and sustainable peace in Pakistan.

Through the project NCA aims to contribute to peace in Pakistan by addressing religious-political extremism and improving relations and social cohesion between communities, thereby contributing to reducing the strength of a main conflict driver in Pakistan, namely religious-political extremism. It has two following Outcomes:

**Outcome 1:** Key national and provincial decision makers are engaged in peacebuilding initiatives that address religious extremism and misuse of religion.

**Outcome 2:** Local Civil Society structures including faith community structures have been strengthened by NCA supported partners to facilitate dialogue and cooperation across religious and sectarian lines to address extremism, prevent conflicts and strengthen social cohesion.

The project seeks to address the following outputs at the end of the 3-year project:

**Outputs:**

- Advocacy at national and provincial level on extremism, sectarian violence and minority rights by civil society organizations including faith based organizations, by engaging key national and provincial decision makers including influential religious actors.
- Peace interventions at national and provincial level to prevent, mediate and transform violent conflicts, by civil society organizations including faith based organizations, by engaging key decision makers including influential religious actors.
- Introduce and teach curriculum on human rights and peaceful coexistence through national and provincial level initiatives, between people of different sects and faiths.
- Intra and interreligious dialogue, as well as cooperation between NGO sector and faith communities to build relationships and promote social cohesion across lines of tension and conflict through national and provincial level initiatives.
- Training programmes for religious leaders (particularly Imams, priests) and teachers in religious institutions (madrassas, seminaries) in the programme area has been developed and implemented.
- Mediation interventions by trained community members, including representatives of faith community structures at district and local levels in conflicts related to religious extremism, sectarian violence and minority rights.

**Target Groups:**

Local communities in the programme areas, especially women and male and female youth; policy makers and opinion leaders.

The project also focusses on mobilizing and engaging female and male members of the following groups:

6. **Actors Affiliated with Religious Communities:** Relevant institutions and structures, religious leaders (both for and against peace) and other relevant resource persons (men, women and youth) of all religious communities and sects, teachers, including Alemas (female religious scholars) and students from religious schools including the madrassas.
7. **Other Civil Society Organizations: Relevant NGOs, Community Based Organizations (CBOs)** and relevant resource persons including women as leaders actively participating in peacebuilding initiatives., men and youth, peace and human rights activists and lawyers.
8. **Politicians, People Affiliated with the Government,** relevant ministries and their respective line departments.
9. **Educational Institutions, Academicians and Students.**
10. **Media and Prominent Journalists**

### 3. Purpose of the Final Evaluation

In accordance with section 5 of the grant letter, the Embassy in consultation with NCA has decided to initiate Final Evaluation of the ongoing Programme by external consultants. The purpose of the Evaluation is to assess the overall progress and level of achievements made during the programme period with a special focus to:

- The results achieved through ongoing project interventions;
- To the extent possible, assessing whether the project has had any positive or negative impact, intended or unintended on policy level in public and private sectors and in communities;
- Assessing the constraints faced and opportunities available for growth of the project;
- Assessing the possible revisions and adjustments required for the next phase of the project; and
- Include a brief outline on the prospects of sustainability of the project.

### 4. Scope of Work

The team will outline proposed methodology (including tools), produce a work plan and an itinerary for the consultancy and discuss these with the Embassy and NCA two to three days into the assignment to ensure that both parties have the same understanding of the Evaluation's salient features. If the evaluation questions needs to be refined that is also the opportunity to do so.

When conducting the Evaluation, the team should seek to answer a number of important questions, such as:

- The team should assess the project's result in the period June 2014 – February 2017 for each of the six outputs and form a professional opinion both of what the project has achieved during the period. The team should consider both the amount of work planned, completed and the relevance and professional quality of the work in each work area.

The team should assess whether the results achieved have had, or likely to have, a positive impact on the lives of ordinary people in the project area.

- The team should assess the efficiency and cost effectiveness for achieving the results. Does the chosen model of working by NCA and its partners represent an effective and optimal solution for managing a project of this kind? Do systems, personnel and standard operating procedures for this exist, and are these consistently deployed? Is this effectively demonstrated through results on the ground?
- What is the added value of NCA's partnership approach?
- The project should be implemented in accordance both with the contract and with NCA's proposal. How does experience on the ground so far tally with how the project initially was proposed? Have initial plans been followed or are there major discrepancies? If so, what are the reasons for this and the practical implications for the project?
- To what extent did the project apply accountability principles, in relation to the participation? Has the project cooperated effectively with other stakeholders? The project works with the government at various levels, with NGOs/FBOs and with various communities. Has the cooperation between the NCA and the other agencies and institutions been constructive and yielded results?
- What can be done to implement the project more effectively and with greater impact for the benefit of the target communities?
- The project should be implemented in accordance with generally approved standards for administration and financial management. Are all appropriate routines to this end observed? In particular, are all contracts with consultants and sub-contractors well managed, and are all pertinent financial management regimes in place?
- There are cross-cutting themes that all Norwegian sponsored projects need to be mindful of. These are gender equality, human rights, climate change and anti-corruption. Has the project had any negative effects on these cross cutting issues? The team will be particularly concerned with questions relating to gender and deal with this as a priority issue.

- **Relevance**

A consultant or a team of consultants is expected to assess relevance of the project in the present conflict context of Pakistan.

***Efficiency and Effectiveness:***

The consultants are expected to:

- Assess the efficiency and effectiveness of programme implementation in terms of results and measured against the main indicators as outlined in the LFA;
- Assess the effectiveness of the programme interventions
- Assess the program in terms of institutional and financial sustainability
- Assess the outcomes of the program components in project areas in the context of security, interfaith tolerance, intrafaith tolerance, awareness raising and advocacy with special attention towards enhancement of women's role

- Assess the impact in terms of behavioral change and understanding among target groups.
- Assess inclusion of MTRs recommendations in the forthcoming plans.
- Suggest measures to improve the work of NCA in the future.

The Consultant shall further assess:

- **Risk Management:** Assess possible risks and assess NCA's present risk mitigation policy/strategy and recommend further improvement if needed.
- **Audit:** Personnel administration and financial management mechanisms of NCA, existing internal as well as external audit practices. Identify possible improvements to the existing management and accounting systems of NCA.
- **Anti-corruption measures:** NCA's capacity and existing mechanism for anti-corruption and advice on possible improvements.
- **Any other particular concerns** arising from the above assessment.

## 5. Implementation of the Evaluation:

- *Sources of information and methodology to be employed:* The Embassy and NCA shall provide necessary documentation to the Consultants, while NCA will work out a programme and coordinate fieldwork.
- *Division of responsibility between the consultant/team, the Embassy, other donors and the Partner(s).* The consultant is expected to recommend scope for improvements at the institutional as well as the programmatic level. The discussion with the institutions shall be guided by the elements spelt out under para.4 (Scope of Work) in this ToRs. The team shall furthermore be encouraged to apply a participatory and inclusive approach throughout their Evaluation work.
- *Timetable for preparation, field work and finalization of report:* The assignment including the field work and submission of final report shall be undertaken in 20 work days between 2<sup>nd</sup> to 28<sup>th</sup> March 2017.
- *Budget:* The detailed budget and terms and conditions for the consultants will be separately spelt out in their respective contracts.

## 6. Reporting:

### ***The consultant shall be responsible for:***

- Desk study, field work including meetings with the NCA staff, partners and beneficiaries.
- Submit draft report simultaneously to the Embassy and NCA for comments on factual issues and for clarifications; and
- Consolidate the comments received from the Embassy and NCA and submit final report to both offices within the timeframe agreed. The final approved report shall be submitted in hard copy as well as in electronic format by 31<sup>st</sup> March 2017.
- Debriefing the Embassy and NCA upon completion of work, if required.
- *Description of required report format:*



- Table of contents and acronyms
- Executive Summary
- Methodology and constraints
- Clearly identified findings
- Clearly identified conclusions and recommendations- and connection between them.
- Lessons learned
- Sustainability
- Recommendations
- Appropriate Annexes including tools and present TORs
- The report shall be submitted in 2 hard copies and also in electronic form.

## **7. Budget**

The detailed budget and terms and conditions for the consultant will be separately spelt out in their respective contract. NCA shall make the payments as agreed in the contract between consultant and RNE. Preferably 50% of the payment will be given at signing of the contract, while 25% on completion of field activities and rest of the 25% on approval of the report.

## List of Participants Met for Evaluation Exercise

## Diocese of Raiwind (DoR)- Lahore

S.No	Name	Designation
1	Raheel Sharoon	Development Officer
2	Noman Sajjad	Program Officer Peace Building Department
3	Zahoor	Finance Manager
<b>DoR- Youth Group</b>		
5	Mary Carmen	Student, Youth Group, DOR
6	Sidra Latif	Student, Youth Group, DOR
7	Andleeb Mahrosh	Student, Youth Group, DOR
8	Maria Shareef	Student, Youth Group, DOR
9	Aamir Qureshi <sup>6</sup>	Student, Youth Group, DOR
10	Dasrath Kumar	Student, Youth Group, DOR
11	Michelle Ashknaz	Student, Youth Group, DOR
12	Rajesh Kumar <sup>7</sup>	Student, Youth Group, DOR
13	Annan Rohail	Student, Youth Group, DOR
14	Mohammad Hafeez	Student, Youth Group, DOR
<b>DoR- FGD</b>		
15	Pastor Ayub Gujar, Attari	Participant FGD by DoR, Lahore
16	Pastor Emenuel Khokhar	Cantt Church, Participant FGD by DoR, Lahore
17	Bhagat Lal Khokhar	Ball Maik Mandar, Participant FGD by DoR, Lahore
18	Muhammad Asim Makhdoom	Khateeb Mosque Kubra, Secretary Communication, Jamiat Ulma Pakistan, Participant FGD by DoR, Lahore
19	Sana Jenifer	Volunteer DoR, Participant FGD of Youth by DoR, Lahore
20	Prem Parkash	Student, Participant FGD of Youth by DoR, Lahore
21	Danial Saleem	Volunteer DoR, Participant FGD of Youth by DoR, Lahore
22	Aman Zara	Student, Participant FGD of Youth by DoR, Lahore
23	Samreen	Incharge KG Section, St. Peter High School, Participant FGD Female Teachers by DoR, Lahore
24	Naila	Teacher English & Math, St. Peter High School, Participant FGD Female Teachers by DoR, Lahore
25	Rehana Muneer	Head of Secondary Department, St. Peter High School, Participant FGD Female Teachers by DoR, Lahore
26	Kanwal Shehzadi	Teacher Lucie Harrison High, Participant FGD Female Teachers by DoR, Lahore

<sup>6</sup> His story is shared in the report.

<sup>7</sup> Rajesh Kumar's inspirational story is shared in the report.

27	Warda Iqbal	Teacher Lucie Harrison High, Participant FGD Female Teachers by DoR, Lahore
28	Jaira	Teacher Lucie Harrison High, Participant FGD Female Teachers by DoR, Lahore
29	Mufti Saif ullah Khalid	Assistant Imam, Badshahi Mosque, Lahore
30	Shafqat Rabbani	Perish Incharge, DoR Lahore
31	Pastor Samuel Nawab	Church Thokar Niaz Baig Lahore

### **World Council of Religions (WCR)– Lahore and Gujranwala**

29	Hafiz Muhammad Nouman Hamid	Coordinator WCR
30	Ihsan Nadir	Finance Manager
<b>Lahore University Teachers</b>		
31	Dr. Tahira Basharat	Dean, Faculty of Islamic Studies, University of Punjab
32	Dr. Shahida Perveen	Assistant Professor, University of Punjab
<b>Gujranwala FGD Members</b>		
33	Ammar Ahmad	Business Men, Feild Coordinator WCR
34	Aliya Malik	Social Worker, Secretary WCR
35	Umar Amjad	Government Servant
36	Kauser Parveen	Social Work
37	Muhammad Ali	Student /Business Men
38	Zeenat Mushtaq	Beautician
39	Nafeesa Tahira	Educationist/ Advocate

### **Peace Education and Development (PEAD)- Islamabad and Peshawar**

40	Sameena Imtiaz	Executive Director, PEAD Foundation, Islamabad
41	Asad Ihsan	Finance Manager PEAD Foundation, Islamabad
42	Amna Tabassum	Finance Officer PEAD Foundation , Peshawar
43	Shagufta Khalique,	Programme Manager, PEAD Foundation, Peshawar
44	Tariq Hayat	Programme Manager, PEAD Foundation, Peshawar
45	Mian Waseef	Field Coordinator, PEAD Foundation, Peshawar
<b>Peshawar Group</b>		
46	Maulana Ghaus ul Kabeer <sup>8</sup>	Religious Leader
47	Roshan Khattak	President Abaseen Column Writer Association, KPK

<sup>8</sup> His story is shared in the report.

48	Asif Khan Turb	Journalist
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### Organization for Research and Education (ORE)- Islamabad and Abbottabad

<b>Islamabad</b>		
49	Khurshid Ahmed Nadeem	Chairman, ORE, Islamabad
50	Abdul Hafeez	Program Officer, ORE, Islamabad
51	Farah Fouzia	Assistant Project Officer, ORE, Islamabad
52	Muhammad Usman Abbasi	Finance Officer, ORE, Islamabad
<b>Abbotabad ORE Beneficiary Group</b>		
53	Faizan Hameed	Youth Councilor
54	Waleed Raza	Business Men/ CPC Member
55	Attaullah Shah	Business Men/CPC Member
56	Sumera Muzaffar	School Teacher , Seminar Participants
57	Guria Rani	Resource Person/ Guest Speaker for TV Show
58	Madiha	House Wife
59	Syed Akbar Ali Shah	Khateeb, Imam-e-Masjid ,Markazi Madani Jama e Masjid Jungi, Abbotabad
60	Mufti Molana Muhammad Riaz	Imam O Khateeb, Al-Jannat Masjid, Lamba Maira
61	Malak Muhammad Sajjad	President Itehad-e-Shehreya, Abbotabad
62	Sultan-ul-Arifeen	General Secretary, Tehreek e Suba Hazara
63	Syed Abdul Qudoos Shah <sup>9</sup>	Coordinator CPC

### Peace and Development Foundation (PDF) Lahore and Islamabad

<b>Islamabad</b>		
64	Romana Bashir	Executive Director, PDF, Rawalpindi
65	Arif Gill	Program Manager, PDF, Rawalpindi
66	Sharjeel Idrees	Finance Officer, PDF, Rawalpindi
<b>Lahore Youhannabad CPG Members</b>		
67	Sadia Hamid	Student
68	Nasra Iqbal	House wife
69	Khalid Mehmood	CPG Coordinator
70	Shehzaad Samuel	Teacher
71	Mian M. Yuonas	NGO Worker
72	Ayub Shams	NGO Worker
73	Iqbal Sami	CPG coordinator
74	Naghmana Ashiq	House Wife
75	Shabnam Shehzad	House Wife
76	Shabana Bukhari	Educationist
77	Shamim Ghafoor	NGO Worker
78	Mehwish	Teacher
79	Anisa Manahil	Teacher

<sup>9</sup> Real life story of Abdul Qudoos is shared in a text box in the report.

80	Sumera Shafiq	Layer
81	Noreen	Nurse
82	Irum Shabir	ASI
83	Zeeshan Asim <sup>10</sup>	Social Worker
84	Shakeela Firdous	NGO worker

### **IIm-O-Aman Foundation (IAF)**

<b>Lahore</b>		
85	Hafiz Muhammad Tahir Mehmood Ashrafi	Chairman IAF, Lahore

### **Norwegian Church Aid (NCA Pakistan)- Islamabad**

<b>Islamabad</b>		
86	Rizwan Ali	Program Coordinator, Norwegian Church Aid, Islamabad
87	Fareeha Iftikhar	Program Officer, Norwegian Church Aid, Islamabad
88	Imran Munir	Program Officer, Norwegian Church Aid, Islamabad
89	Sajjad Ali	Finance Manager, Norwegian Church Aid, Islamabad

### **Royal Norwegian Embassy- Islamabad**

<b>Islamabad</b>		
90	Naufil Naseer	Program Advisor , RNE Islamabad

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<sup>10</sup> A story shared by Zeeshan of Khaliq Nagar incident is provided in the text box.

## **Final Evaluation – Just and Sustainable Peace in Pakistan In-Depth Interview Questions for Partners' Management**

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### **1. Models of Local Peace Structure (their types, effectiveness, viability and sustainability)**

- 1.1. How relevant was this intervention for Pakistani society as a whole and how effective was the model of CPG? Are there other models working with the same mandate? If yes, what is different.
- 1.2. How inclusive are these CPG (age, sex, faith, ethnicity)? Are the gender or age/religious affiliation quotas? How active are women in CPG? What hinders or facilitate their active participation?
- 1.3. What approach have NCA and partners followed to establish or work with these structures? Would these CPG have existed without NCA and partners? How do communities without these CPG manage conflicts?
- 1.4. How strong are CPG horizontal and vertical linkages with relevant formal and informal structures?
- 1.5. How many members do CPG have? How are they nominated? How are decisions within CPG being made? Who is included in the decision-making processes? How do they communicate their decisions? Do they participate on a voluntary basis or are they being remunerated?
- 1.6. What type of conflicts were they set to address? How many conflicts have been successfully transformed? Are there any GBV cases being handled?
- 1.7. How do CPG understand conflict analysis? What type of conflict analysis they do?
- 1.8. The extent to which they link up with “the next level” (province, national) and broader peacebuilding processes
- 1.9. Do they engage in advocacy? At which levels?
- 1.10. How important is religion in conflict transformation as practiced by CPG?
- 1.11. To what extent do LPCs have a national or local mandate, or linked to national or local structures? How does this affect their performance? What are LPCs reflections around the pros and cons of having a public mandate and being part of a larger structure?

## **2. Organizational Efficiency, Effectiveness and Risk Management**

- 2.1. How did you ensure that work on project activities and the agreed deliverables with NCA was produced within planned time and budget? Any deviations you experienced and what were the reasons?
- 2.2. What type of linkages with the policy makers (at national and provincial level) were created? How effective were those linkages and how did they contribute to achieve the goal?
- 2.3. How regularly Evaluation meetings on planned and on-going initiatives took place within your organization and with NCA? and how efficiently the sudden changes in socio – political and law and order scenarios (that can have implications on work) were picked up to revise the existing and upcoming work plans/strategies? Please share practices.
- 2.4. What type of risk assessment and risk mitigation strategies were adopted by your organization?
- 2.5. What do you think could be done differently in the project and why? Please substantiate.
- 2.6. What kind of behavioral change you observed in the behaviors of partners and the target groups as a result of this intervention? Is it sustainable and positive? Please substantiate.
- 2.7. What is the impact of this intervention on the overall society through advocacy initiatives and in the target districts on the target groups? How would it contribute to bring peace in the diverse society like Pakistan?
- 2.8. How did you look at gender integration in the project interventions? Was it a challenge? If yes, what strategies' you opted? Does gender balance in membership influence gender-sensitive conflict resolution?
- 2.9. Is there any learning from the initiative (reconciliation, outreach, peace groups, negotiations etc.) that you would like to share with us?
- 2.10. Is there any suggestion for NCA that should be embedded in the project to make it more relevant and effective for the communities?

**Final Evaluation – Just and Sustainable Peace in Pakistan  
In-Depth Interview Questions for Project Staff  
NCA Pakistan**

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**1. Relevance**

- 1.1 What was the relevance of the project in the present conflict context of Pakistan?
- 1.2 How relevant were the partners to the project? What was their value addition?
- 1.3 How relevant were the outputs to the goal? Is there any of the outputs that you think was not as that relevant and could have been replaced?

**2. Efficiency**

- 2.1 What was the project efficiency in terms of grants management and capacity building?
- 2.2 How efficiently the financial resources of the project had been used on outputs and activities in comparison with the plan? Furthermore, how did IAF was adjusted in the third year of the project?
- 2.3 How efficiently the project has been managed in terms of project information, communication, cooperation and coordination and financial arrangements with in the project and with the stakeholders? Please quote examples furthermore, please share impacts of these efforts on the project efficiency and partners' management.
- 2.4 You think the project achieved its goal.

**3. Effectiveness**

- 3.1 To which extent the skills and knowledge base of the identified groups increased as the result of project interventions? Please share a few examples.
- 3.2 How far this project had enabled the stakeholders in Pakistan to create and maintain effective linkages (vertical and horizontal) to address extremism or prevent conflict?
- 3.3 As a grant manager what elements (social, political and institutional) you term as impact at the end of the project?
- 3.4 To what extent the resources (publications by PEAD, IAF and ORE) produced under the project had added value to the intervention?
- 3.6 Which outputs did not bring results'? What were the reasons?



- 3.8 How well the project created and used opportunities under this project to harmonize the religious practices for promoting social cohesion?
- 3.9 To which extent the project fulfilled the strategic gender related needs? If yes, how? If not, what were the challenges?

#### **4. Risk Management**

- 4.1 To what extent the project managed its risks and assumptions? What is NCA's present risk mitigation policy/strategy and how does it serves it purpose?

#### **5. Anti-Corruption Measures**

- 5.1 What anti-corruption measures are in place to avoid embezzlement and misappropriations?

### **Final Evaluation – Just and Sustainable Peace in Pakistan FGD Guidelines for Women Peace Builder Group**

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1. What was the objective of your group – how was it established, by whom and with what motivation?
2. What kind of work you do in your locality for peace building, conflict prevention, and reconciliation? How do communities without these CPG manage conflicts?
3. How many conflicts have been successfully transformed? Do you address GBV issues too?
4. How do CPG understand conflict analysis? What type of conflict analysis they do? What does peace, peacebuilding, conflict resolution, early warning mean to CPG?
5. What kind of trainings you received for peace building efforts? Are they sufficient or some other trainings are required as you are working in the field?
6. How strong are WPG's horizontal and vertical linkages with relevant formal and informal structures? Are you engaged in advocacy? At which levels?
7. How do you look at peace building work in local context especially in post Youhanabad scenario? Either people accept you or you face problems on the basis of gender and religion?
8. How inclusive is WPG (age, faith and ethnicity)? Is there any age/religious affiliation quota? How active are women? What hinders or facilitate their active participation?

9. Does the degree of heterogeneity-homogeneity (sex, faith, age) in WPG composition bear an impact on the type of conflicts being address, the methods for addressing them, and the results?
10. How do you manage risks or what is your risk mitigation strategy while working on a sensitive theme in your community?
11. What is the impact of this intervention on you, your community, district and the province?
12. What could have been done differently?
13. Anything else (positive or negative) about the project that you would like to share with us?

### **Final Evaluation – Just and Sustainable Peace in Pakistan FGD Guidelines for Citizen Peace Group Members**

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1. How your CPG was established, by whom and with what motivation/objectives? Would this CPG exist without partner (name the relevant organization while posing question)? How do communities without this CPG manage conflicts?
2. How strong are CPG's linkages (vertical and horizontal) with relevant formal and informal structures? What type of advocacy is done? What are the results of this advocacy?
3. How inclusive is your CPG (age, sex, faith, ethnicity)? Are the gender or age/religious affiliation quotas? How active are women in CPG? What hinders or facilitate their active participation?
4. How many members do CPG have? How are they nominated? How are decisions within CPG being made? Who is included in the decision-making processes? How do they communicate their decisions? Do they participate on a voluntary basis or are they being remunerated?
5. What type of conflicts were they set to address? How are domestic violence/GBV cases being handled?
6. How do CPG understand conflict analysis? What type of conflict analysis they do?
7. The extent to which they link up with "the next level" (province, national) and broader peacebuilding processes
8. What does peace, peacebuilding, conflict resolution, early warning mean to CPG? How do they see themselves in their 'broader context', especially in relation to Peace Writ Large?

9. How important is religion in conflict transformation as practiced by CPG? What are the factors that deepen divide in inter faith and intra faith domains? How they can be tackled?
10. What are Local communities', authorities', traditional leaders' and other key stakeholders' perceptions of trust, legitimacy and effectiveness of the structures? Does CPG reinforce or undermines the social contract?
11. Does the degree of heterogeneity-homogeneity (sex, faith, age) in CPG composition bear an impact on the type of conflicts being address, the methods for addressing them, and the results?
12. Does gender balance in membership influence gender-sensitive conflict resolution?
13. To what extent do LPCs have a national or local mandate, or linked to national or local structures? How does this affect their performance? What are LCPs reflections around the pros and cons of having a public mandate and being part of a larger structure?
14. What is the impact of this intervention on you (as a peace builder) and your community?
15. What could have been done differently?
16. How do you manage risks or what is your risk mitigation strategy while working on a sensitive theme in your community?
17. Anything else (positive or negative) about the project that you would like to share with us?

### **Final Evaluation – Just and Sustainable Peace in Pakistan FGD Guidelines for Women Peace Builder Group**

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1. What kind of work you do in your locality for peace building, conflict prevention, and reconciliation? Do people listen to you?
2. What kind of trainings you received for peace building efforts? Are they sufficient or some other trainings are required as you are working in the field?
3. How do you look at peace building work in local context especially in post Youhanabad scenario? Either people accept you or you face problems on the basis of gender and religion?
4. What are the factors that give birth to inter faith and intra faith differences in the close society like Youhanabad?

5. What is the impact of this intervention on you and your community?
6. What could have been done differently?
7. How do you manage risks or what is your risk mitigation strategy while working on a sensitive theme in your community?
8. Anything else (positive or negative) about the project that you would like to share with us?

## **Final Evaluation – Just and Sustainable Peace in Pakistan In-Depth Interview for Administrative and Financial Management**

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Evaluation of the following policies and procedures will be conducted through analytical procedures, inquiries and observations;

### **1. Financial Policies and Procedures**

- Financial autonomy (Approval and authorization)
- Authorization and access to financial data
- Comparative financial statements
- Software implementation and effectiveness
- Petty cash management
- Advances to employees and others
- Data security mechanism / Financial data backup/ Retrieval mechanism
- Segregation of duties
- Internal and external audit procedures and mechanisms
- Grants management

### **2. Internal Check and Balance (Internal controls)**

- Test of controls in operations
- Internal Reporting

### **3. Administrative Policies**

- Travel policy
- Contracts and agreements
- Procurement policy
- Repairs and maintenance
- Insurance policy
- Incoming /outgoing mail procedures
- Publication policy
- Events management policies
- Telephone and other media usage policy

- Overall security and visitors policy
- Documentation policy
- Health and safety policy

#### **4. Human Resource Management**

- Equal Employment Opportunity policies
- Employee classifications
- Workdays, paydays, and pay advances
- Overtime compensation
- Meal periods and break periods
- Payroll deductions
- Vacation policies
- Holidays
- Sick days and personal leave (for bereavement, jury duty, voting, etc.)
- Performance evaluations and salary increases
- Performance improvement
- Termination policies
- Additional benefits
- Training and career development

#### **5. Recruitment Policy**

- Identification of vacancy
- Development of job description
- Recruitment plan
- Advertise vacancy
- Evaluation applicants
- Develop shortlist
- Conduct interviews
- Select hire
- Finalize recruitment
- Budget concerns

#### **6. Budgetary Control**

- Previous and current period budget and variance analysis
- Threshold for accepting and rejecting of activities according to the funds availability