

Women and the Afghan Peace and Reintegration Programme

Peace Training and Research Organisation: Final Programme Report



Executive Summary

PTRO's training and mentoring programme ran in 12 districts in four provinces of Afghanistan affected by reintegration of former insurgents. This programme report covers the second phase of the project, wherein PTRO staff provided training and ongoing mentoring for the women's peace committees, and is based on the research findings from three rounds of research fieldwork over the 12 month duration of the project.

This research examines the role of the programme's peace committees in the Afghan Peace and Reintegration Process (APRP), together with the wider societal dynamics that have played out as the APRP has progressed. The research looked more broadly at the local impact of reintegration, and the views of those living, working and making decisions in the areas affected by the reintegration process.

Introduction

The Afghan Peace and Reintegration Process (APRP) commenced in June 2010. The immediate goal of the programme is to reintegrate rank and file Taliban and other members of insurgent groups whilst attempting to engage senior level commanders in a meaningful process of negotiation and reconciliation with the Afghan government. Through these two paths it is hoped that the majority of Afghan Armed Opposition Groups (AOG) will be reconciled with the Government of Afghanistan and their members return to peaceful civilian life.

The APRP is overseen by the High Peace Council, formed in October 2011, which has responsibility for guiding and ensuring the implementation of the programme. At the local level, reintegration activities are overseen by Provincial Peace and Reintegration Councils (PPRC), which are responsible for vetting potential reintegrees for the programme and deciding into which communities they should be reintegrated. PPRCs are also responsible for initiating some community development projects that give employment to reintegrees.

PTRO has been working in the provinces concerned to build the capacity of women's groups around advocacy, conflict mediation, and dispute resolution. The purpose of this paper is, to as full an extent as possible, to evaluate the impact of PTRO's workshops through the eyes of the women who took part, those who did not, local leaders, government officials, and reintegrees themselves.

Methodology

As part of the 12-month continuation of the Oxfam Novib-funded “Women and the APRP” project, PTRO convened a number of women’s peace committees and conducted advocacy and conflict mediation workshops with them, with the goal of improving female participation in decision-making processes around the APRP, and in public life more generally. This report will look at female participation during this period, describing the changes that have occurred during the project lifespan.

The research took place in four provinces of Afghanistan, representing four provinces with a large number of reintegration activities and events. The research locations (provinces and districts) are as follows:

- **Baghlan:** Pul-e Khumri, Baghlan-e Jadid
- **Kunduz:** Kunduz City, Khan Abad, Imam Sahib
- **Herat:** Herat City, Ghoryan, Koshk e Robat Sangi
- **Badghis:** Qala-ye Naw, Ab Khamri, Muqur,

While not a representative sample of all Afghanistan – indeed, the communities were not selected to be representative of anything other than themselves - the districts were selected to include a sample of urban and rural communities. In all these districts there are credible, on-going reintegration events.

The research was conducted in three rounds, in order to give an evolving picture of reintegration and the peace process more broadly over the period of security and political transition. Collection tools were principally qualitative in nature, since the focus of the research analysis was to build a narrative of changes that have occurred over the duration of the project. Primary research was conducted by PTRO researchers.

The research sample consisted of four respondent groups:

- Female participants in PTRO’s training workshops
- Former opposition fighters now participating in reintegration activities, or Reintegrees
- Government representatives
- Local community leaders, elders and religious leaders.

In addition, women from the target communities who had *not* been involved in the training or the peace committees were contacted to provide a rudimentary control group. While a qualitative assessment of the impact of the training cannot strictly be made, the identification of a control group allows some comparison to demonstrate what the training sessions taught the groups. Data from the female respondents was collected through both individual interviews and focus group discussions (FGD), while data from other respondent groups was collected entirely through individual interviews. Questionnaires used for data collection can be found in Annex A.

The research focused on the following key areas:

1. Women’s peace education
 - a. Practical application of learned conflict resolution techniques
 - b. Effectiveness and impact of mediation and advocacy training

- c. Role of women in achieving sustainable peace
 - d. Role and effectiveness of CSOs and women's groups in peace
- 2. Local economies, employment, and conflict
 - a. How does employment interact with conflict recidivism
 - b. How does conflict impact on the level of employment
- 3. Resources and conflict
 - a. What is the interaction of access to resources and local conflicts
 - b. What are the key resources that drive conflict

A total of 276 respondents were interviewed across the four provinces for each phase of the research, including:

- 36 reintegrees
- 180 female respondents
- 24 government officials
- 36 community leaders, elders etc.

Respondent Group	Number (per district)	Number (per province)	Total
Government representatives	2	6	24
Local leaders	3	9	36
Reintegrees	3	9	36
Female participants	6	18	72
FDG with female participants	6	18	72
Female non-participants	3	9	36
Total			276

Methodological Challenges

The research methodology presents a number of challenges and difficulties, including:

- **Statistical inference and significance:** The relatively small sample size, and the fact that a sample size calculation was not used, limits the statistical significance of the sample and thus the ability to infer wider truths from the research. However, due to the qualitative nature of the research and its areas of focus, this does not undermine its validity. The research was conducted in both urban and rural areas to try to gain as full a picture of reintegration as possible. As stated above, the provinces targeted have been selected for the frequency of reintegration activities there, and as such constitute a representative sample of provinces in which relevant and credible reintegration activities have taken place.
- **Changes in respondent groups:** Although many respondents were the same across the three tranches of research, research field teams faced problems in locating some respondents for later rounds of research. Reintegrees, although they are registered with PPRCs and therefore theoretically easy to locate, occasionally moved to different communities throughout the course of the research and were often difficult to find. Field researchers attempted as far as possible to reach the same respondents and, if this proved impossible, selected suitable substitutes instead.
- **Security:** The uncertain security situation in some areas presented challenges to research teams in terms of access. Particularly in Baghdad province, areas were inaccessible for some

of the time of the project due to the worsening security situation in remote districts. PTRO's field researchers have extensive experience of working in conflict afflicted and challenging settings and, as such, are able to mitigate security risks challenges. Although alterations to a number of PTRO's workshop locations had to take place due to this, the research was not effected as directly.

- **Sensitivity of topics:** The sensitivity of some of the questions limited the willingness of certain groups, particularly government representatives, community leaders, and reintegrees, to answer the questions. Questions around the social role of women, and the possibility of giving women a greater role in social decision making processes, were particularly sensitive in many areas and some respondents refused to continue their interviews after these questions had been started. However, this unwillingness to respond to certain sensitive topics is telling in itself, and has been incorporated into the research analysis accordingly.

Research Findings

Badghis

The biggest issue facing the APRP in Badghis province is the slow fulfilment of the promises made by the government to reintegrees. This is problematic both because the reintegrees suffer without the promised goods, and because this makes them significantly more likely to rejoin their opposition groups. The government must realise that simply providing reintegrees with a once off or three month reintegration package is not sufficient, and most reintegrees complain of this. All six reintegrees answered that the conditions promised to them by the government have not been fulfilled. It is possible that the government could be deliberately making promises they know they cannot fulfil in the hopes that once an insurgent has been reintegrated, he will be less likely to go back to fighting if promises are not fulfilled. But if the promises are not made upfront, the insurgent will not integrate. In the face of limited resources and capacity, this could be the only strategy available to the government, but it is certainly a risky strategy.

We have a very poor life and try to earn our own income, if we thought that the government would deal with us in this way we would never have joined the peace process.

Reintegree, Badghis province

In Badghis province most government officials think that the APRP is a positive thing. These contrasts strongly with the ideas shown by the reintegrees: not one reflects it as positive. Not being aware that the failure to fulfil promises is proving detrimental to the APRP inhibits the government's ability to adequately respond to this issue. It is therefore vital that the perceptions of how well the APRP is working are aligned between the government and the reintegrees.

Civil Society members almost universally suggest that the APRP is a positive programme. Many thought that the momentum created by the process meant that as insurgents are successfully integrated back into their communities they are likely to encourage others who have not yet demobilised to do so. This could therefore prove a successful 'virtuous circle', whereby reintegration events lead others join the process. However, if reintegrees are dissatisfied with the process – which this research suggests may be the case – it may inhibit the ability of the APRP to gain traction.

One suggestion was that foreign (Pakistani, Uzbek etc) commanders of the Taliban have a very limited interest in Afghanistan. When insurgents realise that this is the case, they are more likely to enter the APRP.

Conflict was often reported as being over natural resources including grassland and forest. This is public land, owned by the government, but because the government control does not extend to these areas, and there is confusion about who can use the land and to what extent, conflict is fairly frequent. Water conflicts were also commonly reported, exacerbated by the recent dry year, and aggravating already difficult situations.

The nature of natural resource conflict stems from scarcity: they are the resources required to survive, rather than because the resource has some marketable value. Part of the problem is also the lack of private property rights and clearly defined land ownership.

Women in the APRP

Overall women seem to have less awareness about the APRP as compared to men, although this is improving. In urban areas women have access to media and are therefore able to gain information easily. In rural areas the main source of information is from the mosques.

Women's role in the APRP process has been largely limited to the household: to encouraging, cajoling and convincing their husbands and children to reintegrate and leave the war. While this is not a public role, it can nevertheless be a very powerful role.

Women in this area have a role to give advice and encourage members of their families to a life of calm and peace.

Religious leader, Badghis province

Women's role in the APRP, and in society more generally is significantly more extensive in urban areas, where attitudes are less conservative, movement is less restricted, and new ideas are more widely shared.

Women in Muqur district were seen as not aware of the reintegration process, and a distinction was made between women in rural districts and those in Badghis' provincial capital, Qala-e Naw, where women were seen as better informed.

Women in the peace committees

All the interviewed women from the peace committees mentioned that the conflict resolution training that they received from PTRO was helpful in addressing family and community conflicts, including inheritance, divorce and disputes over the supply of water.

The women asked for more training on healthcare, violence reduction and human rights, and they felt that they could have a much wider impact in their communities if they had these skills. Many also requested that the trainings were made available to men, to increase their awareness of issues related to women's rights. Some reported using the techniques learned in the advocacy workshops to meet with the wives of Taliban fighters, in order to persuade them to support their husbands in joining the process. They claimed a number of successes in doing this.

While the peace process was seen at first as having a largely positive impact on the local communities in Abkamari, it is now seen as moribund and regarded as somewhat irrelevant. However, many still reported increased freedom of movement due to the improved security situation in the district. Some even noted that the overall employment situation had improved, and the local economy was getting better.

Some government officials pointed to the increased freedom of movement and the increased security now that the Taliban have less control over certain areas.

Overall, women who attended PTRO's training reported that it was very effective in teaching them new skills that could be applied to situations in their own communities. Women from the peace committees in Qala-e Naw reported that they had learned a lot from PTRO's training workshops, but – in contrast to the women in more rural districts of Badghis - that they had little contact with

reintegreees and little opportunity to use the skills in mediation and conflict resolution that they had learned.

Many women agreed that they had helped to solve some types of conflict since receiving training from PTRO, particularly social issues within their own communities. However, they mostly had to refer cases to community elders or the formal justice system as they themselves were unable to resolve cases adequately. Although the links to government departments and the formal courts were reportedly good, the government justice department was largely seen as ineffective, slow and not honest in its dealings, especially with women.

Many noted that they had used the advocacy skills to make demands of government departments, such as taking demands for better access to education to the local education department.

Rural women who had not attended the training sessions provided by PTRO were generally less informed about the reintegration process. Some said that they were not able to attend because their families would not let them or the security situation meant that they could not travel to the training locations.

Some reported already being members of local women's groups, and it was evident that even in rural areas women were becoming more active and aware of their rights through different events run by, among others, the Afghan Human Rights Office.

The Reintegration Process

Those in positions of authority in local communities pointed to the benefits of the peace process, the major one being the persuasive effect of reintegreees on their former colleagues to join the process. This self-impact was noted by several as a very positive trend.

Overall, elders in Badghis were positive about the reintegration process, because security had improved in many places, and former fighters were carrying out civic works such as road building and other projects that benefit the public. Some elders said that those in the reintegration programme had approached them for help when they faced problems within their communities.

Elders complained that there were no work opportunities for the youths in their communities, and that there was a good deal of interpersonal conflict within them. However, they also noted that they dealt with a number of different types of local cases, primarily disputes over land and water, as well as some family disputes. If cases cannot be solved fairly by the village elders, they are referred to the official justice mechanisms, including the local courts and government departments.

Reintegreees

Government pressure and the conditional support offered by community elders were the two main motivations reported by former insurgent fighters who had joined the reintegration process. Promises included regular salary payments, land for housing and employment opportunities for commanders and their men. These promises have not been fulfilled, and the reintegreees expressed concerns because of their economic situation. However, some had joined the security forces in some capacity, either as part of existing military structures or as their own units of the ALP.

Some reported conflicts over land with other members of the communities, but these had mostly been resolved peacefully through community leaders.

Women were seen by many of those joining the reintegration process as able to play a role in persuading their brothers, husbands and family members to join the government and hand in their weapons. Many said that they could not now access their land because they were threatened by their former colleagues in the opposition forces.

Baghlan

As in other locations, the reintegration process was largely seen as positive, bringing security and attendant freedom of movement to community members including – to an extent - women.

Reintegrees

Reintegrees in Baghlan reported several influences on their decisions to join the reintegration process, including the pressure that their units were put under by the government, the lack of secure livelihoods and their wish to see a peaceful Afghanistan. The presence of foreigners in the opposition had gradually led to the realisation that they were not fighting in the interests of Afghanistan, and that the reintegrees' desire for a better future for their country was not shared by these forces. Others said that the promises of jobs and security made by the government were important factors in their joining the programme.

Those joining the process had high expectations in the first instance, although in the end these were almost universally not met. Although those in Baghlan appear to have received more support than in other provinces (e.g. they had received 3-6 months' salary and many were given jobs), they still complained that the promises were broken. In addition, most reported that they had access to land and water, and could provide for their families.

Improvements in security, development and education were noted as concrete improvement brought by the peace process. Even in communities where there were no direct reintegrees, community elders reported that security had improved as a result of the general improvements in security throughout the area.

Since armed groups joined peace process, the security situation has become better, people don't fear the security situation, development projects are going well and here there are lots of job opportunities for people in our area.

Elder, Government Official, Baghlan province

A wide variety of jobs were reportedly held by former fighters once they joined the programme, including with the security services, agriculture and in government employment. Elders had a relatively high level of interaction with those in the programme, reporting that they solved disputes for them, gave them help, and in one instance even acted as guarantor for a job; the employer was reluctant to hire a reintegree, but once offered the elder's guarantee, the employer reconsidered.

Although all the female respondents said that women were involved in the process, they also noted that their role was confined to the level of the household, convincing family members to join the process and leave opposition behind them.

Common local conflicts included those over land, water and natural resources such as wood and grassland. Often these disputes appear to be over more than one at any one time, for instance over access to both woodland and water supplies.

While all respondents in Baghlan reported a willingness to take cases that they could not solve locally to the local government authorities, trust in these was low, with high levels of corruption and bribery reported.

Those joining the government programme in Pul-e—Khumri said that they were tired of fighting and wanted to go back to their communities. Former fighters said that they were offered employment opportunities in exchange for their weapons, but that these promises had not yet materialised. They were also reportedly offered clean water for their communities and a regular salary, only some of which had been paid.

However, they said that they were now living in peace, without threats from their former colleagues in the opposition forces.

Former fighters in Baghlan-i-Jadid reported that they joined the reintegration programme for a number of reasons, primarily that the Taliban were losing power; they had been fighting for years without result, and their economic situations were becoming increasingly tenuous. Some also said that they wanted to contribute to peace within Afghanistan and help with reconstruction.

Those in Baghlan e Kohna said that they were promised a salary for the first six months of the programme, after which they would be provided with job opportunities. Their safety and security was also guaranteed. All these agreements were only made verbally, and while the reintegrees were paid to start off with, they have not received any payment recently, and most still have no employment.

Reintegrees reported having met with the women's *shura* in the provincial centre to discuss the programme, but also reported difficulties accessing their land because of the threat of retaliation from their former opposition colleagues.

Former opposition fighters reported that they joined the reintegration process for several reasons. These included the constant pressure from government forces, disagreements within the Taliban groups and their stated desire to work for the reconstruction of the country. In return, they were promised salaries and a role in local security working as an ALP unit. Others were promised work reconstructing roads or in agriculture. However, after six months' salaries were paid, nothing more was given to those enrolled in the process. Although most said that they could access their land, some were worried that they had no documentation confirming their ownership, which could therefore be disputed by their neighbours.

Others said that the problems faced by their communities included a lack of electricity and local clean water supplies.

Reintegrees had a positive view of women's involvement, and several mentioned the help they had received from Nooria Hamidi, a female Member of Parliament representing Baghlan province.

Impact of the PTRO training

Although women reported that the training given by PTRO was effective and useful, there were limited opportunities to use the skills learned outside their homes, because of cultural and security barriers. Even in this instance however, the women noted that they had gained knowledge and confidence, and felt empowered through learning practical skills.

Workshops of PTRO were so important and beneficial for us that we learned more things, but we don't have permission from family side to have contact with the reintegrates and decision makers in society to traditional and cultural issues.

Female training workshop attendee, Baghlan province

Other women had used the skills they had learned to address conflicts within their families and wider communities. Almost all also reported using the advocacy skills learned to take demands to local government offices such as the local Health and Rural Rehabilitation departments.

Women across the board wanted to see more training, including in specific subjects such as human rights and violence against women, and said that these should be extended to more women and also men in their communities.

Cases reportedly brought to the women's peace committees concerned a variety of topics such as electricity supply, land and water use, divorce and gender-based violence. These were often referred to local elders and community leaders, and much less often to government and formal legal offices.

PTRO's training in Baghlan-I Jadid was reportedly useful in that it helped the women in advocacy activities around water and health and conflict resolution. The women met with government officials, with some difficulty because they are all women, but they managed to use the skills learned in the advocacy section of the training to put across their demands.

Women have used the skills they learnt in the PTRO training, especially the conflict resolution and advocacy workshops. Many recommended that the course be made available to all women because they generally know little about their rights and are not aware of what the authorities are responsible for.

Some advocacy activities have been successful, e.g. when advocating for health. At first no-one would answer them, so they approached the director of the hospital and he responded to their requests. Other issues, however, have not had such a positive response. This suggests that responding to women's issues is not something institutionalised. Perhaps workshops should be created for govt etc to encourage them to a) consult people in general and b) respond to women's advocacy demands.

Some women mentioned that they had received training on addressing violence against women, run by the Human Rights office. This appeared to complement PTRO's training in that it touched on similar subjects but the overall focus was different.

Although women who had not attended the PTRO training were aware of the reintegration process, they said that they were not in contact with any of the opposition groups themselves, although some reported that they had tried to persuade members of opposition fighters' families to motivate them to join the reintegration process.

One group also reported that they had intervened in a case where a girl was to be given as *bad* (compensation for a crime committed), and persuaded the parties to prevent this happening.

We didn't have any experience of social and political issues ... we were like blind [people] and didn't know these issues properly. For instance, if a conflict arose in a family inside the village around here we didn't have the ability to intervene to solve it, but based on the training we learnt from PTRO workshops we can now.

Female Teacher, 21 years old, Pol-e Khumri, Baghlan

The potential for women to play an important role in local reintegration was a recurring theme, with many women saying that together they could have a big influence in building peace in their areas. However, some said that women could not play a role in national political activities, both because they don't have the capability and government officials do not give them the opportunity to play a role.

Some said that although they felt that they had gained a lot of knowledge in conflict resolution and mediation, and had the confidence to address any conflict that arose. However, they still faced problems with their own freedom of movement, severely curtailing any opportunity to resolve disputes.

Others said that the peace committees formed through the PTRO training were able to address and resolve conflicts that would not have been addressed previously.

[Previously] a woman couldn't solve a conflict easily in our society but now they are able to solve it because on the one hand their common awareness has increased, and on the other hand we have some women Peace committees created by PTRO, who solve the different type of conflicts related to women.

Female administrator, 19 years old, Pul-e Khumri, Baghlan

Women in Baghlan e Kohna district who received training from PTRO were very happy with the practical skills that they had learned, in conflict resolution, mediation and advocacy. Many said that they had applied the skills learned and addressed cases in their own communities as a result of the training. Some said that they had advocated for help with various issues, such as employment opportunities in their areas.

Cases that the women's *shura* addressed were reportedly over inheritance, marriage and divorce, and if the councils could not solve them they were referred to community leaders or the formal justice system. In Baghlan a number of cases involving girls were reportedly addressed by the women's committees, including cases of domestic violence, forced marriage and runaways.

The women asked for more training on specific subjects such as women's rights, and for the workshops to be made more widely available, for both women and men. They also suggested better coordination with other women's associations.

Women who did not attend the training given by PTRO were nevertheless aware of PTRO, and many were also aware of the reintegration process itself. Some knew and had contact with reintegrees, and these respondents said that many reintegrees were threatened with violence by their former colleagues in the armed opposition. One reported that a reintegree had been killed in recent weeks.

Women noted that a few different organisations were working for development and peace in their areas, including both government departments and international NGOs. Many women said that although they had not participated in the PTRO training they had been in contact with the women's *shuras* through their work with women's groups in similar areas.

Those women who attended the PTRO training and subsequently convened women's *shuras* in Khona district talked about the types of conflicts that had been brought to them, including sexual

assault cases that they resolved themselves. However, the solution they arrived at was traditional; the boy who had committed the assault was compelled to marry the victim. Others said that they had successfully addressed cases of domestic violence and divorce, some of which they had referred to the formal court system, and a few mentioned issues concerning women's rights, including where the women's committee persuaded a man to let his wife be treated by a male doctor by explaining women's rights.

There appeared to be quite close cooperation between the women's council and other *shuras* and government bodies. Women recalled meeting with local representatives of the High Peace Council as well as local elders and religious leaders.

Despite referrals to the formal court system, many women talked about corruption in the system, being asked to pay to progress cases and the fact that the justice system only works for those who are knowledgeable, educated and knew how to gain access.

PTRO's training was widely praised as introducing a number of techniques to mediate in conflict situations. Many women said that they would not have had the capacity and knowledge to solve disputes without the training offered. They also asked for more training for a wider group of women, on conflict resolution and women's rights. A few said that they had applied the lessons learned in the advocacy training when asking for a more reliable electricity supply from the department of Rural Rehabilitation and Development. The electricity supply subsequently improved.

Overall, women were looking for more support to play a more active role in the peace and reintegration process, and in public life more generally.

Women's Role in Public Life

There is some evidence of women initiating legal action, indeed, some mentioned this several times. The types of cases that they bring to formal or informal bodies include family problems, inheritance, forced marriages and domestic violence. One case involved a pregnant woman whose husband demanded a boy, saying that if she could not provide a boy then he would take another wife. The women's committee counsellors told her to tell her husband that the sex of a child is not the woman's choice; it is in the hand of Allah. When she told her husband this, he decided not to take another wife. Another case was that of an 8-year-old girl promised in marriage to an older man. The child's mother approached the women's council and they advised her to contact the judicial bodies, which she did. The case is now with the local courts.

However, no-one has brought cases to courts or justice actors in the community – they are not allowed. Also, no-one referred a case to the governor because their husbands and social pressure do not allow them to have any contact with the local governor's office.

They referred a case of a girl who was raped to the local Human Rights office – however, the case had not been solved.

Taking cases to informal actors – 1 case of violence against women, referred to them by the women's committee in Muqur. They approached the PTRO committee to initiate the case. Another focus group participant reported that they are threatened and the distance they have to travel to refer cases is too far.

They faced barriers in bringing their cases to court, including threats, access (distance from the courts), and difficulty defending their rights. Some also reported problems with the court employees not co-operating, even though they should help women more.

The women have a good approach to problems: they look for root causes, research the issue, advice, consult and refer. This constitutes a clear and non-violent way to solve conflicts.

Formal and informal bodies worked together, the case was eventually referred to the government court.

Women in the community

Women not involved in PTRO's programme still know about the reintegration effort. Problems that they know about include reintegrees who are not 'real'; they are ordinary men who want the cash promised to those who join the reintegration programme. In general women did not know much about the opportunities that were provided to the reintegrees, and claimed that there were, in any case, very few opportunities in their areas. However, many reported that the security situation in their areas had improved as a result of the reintegration programme.

Community members face a number of issues, some which they believe they can bring to local councils, including the women's councils. Some of the issues mentioned included land and water disputes and other environmental concerns. A few were concerned with the upcoming Presidential election, and learning how women could participate.

They know about PTRO's programme, they have heard about it, and they say that the majority of people know all about it. Those who had not attended did not think that there were any other programmes like the PTRO programme in their areas. Most of those who were not involved in PTRO's training said that they would have liked to have been more involved but were not allowed by their husbands or other family members. Most know nothing about the efforts of NGOs in their areas.

Some of the women reported that they had helped contact and persuade their brothers and relatives to join the reintegration process by talking to them about peace and the benefits of a peaceful life.

In general the women reported no increase in conflicts over the previous six months, although they did not report any significant decrease either. Many noted that now the foreign forces had left, some things were worse than before, including the supply of water to remote areas, which was previously carried out by international groups. Others said that some things had improved, such as road and canal construction projects that were underway.

Many women's groups reported having solved issues that were brought to them, including issues concerning the education of daughters and of public services such as water supplies. Others reported that cases of domestic violence and forced marriage that the informal women's groups could not resolve were referred to the formal justice system. However, similar difficulties in access to the formal courts were reported for women, such as the economic reliance on their husbands which means that they cannot physically travel to the court, and traditional norms that prevent women travelling without a male accompanier. Corruption was also noted as a major challenge to accessing equitable justice.

The women were very pleased with the range of training that PTRO's workshops offered, and said that they used the specific skills to address the root causes of conflicts that were brought to them to resolve. They said that PTRO was the only organisation offering them training in these skills, and most women recommended that the workshops were made available to a wider audience, both women and men.

One group reported that they had used the advocacy skills learned in the workshop to approach the government electricity supplier, with the result that their community now has a supply of electricity.

Women who had attended PTRO's training reported that they had addressed a number of disputes. Women reported having addressed a number of different types of dispute, particularly problems between wives and husbands, inheritance and divorce. Some maintained that the issues that most families faced were caused by the lack of knowledge of individual rights, both men's and women's. Violence against women was mentioned as a particular problem in the area, but one that the women did not feel able to address. A few women said that violence within the family was a result of the poverty suffered by most families in the region.

Cases were reportedly referred to both community and government authorities by the women's committees, including cases of domestic violence which ended in a divorce being granted.

The women reported a number of problems with the formal justice system, including a lack of awareness and corruption within the system, as well as their husbands' control over their movements outside the home. Religious and community leaders were seen as a better avenue through which to resolve many types of disputes.

Most women had applied the training they had received in mediation and advocacy in conflict resolution and advocating for government services. The most commonly reported use for advocacy was with the Rural Rehabilitation department, where women had been to demand more help with agricultural development projects. Others, however, said that they had not used the skills learned in the training because women were not listened to in society. One said that being given food was of more use than additional training because of their dire economic situation. However, some women reported that one major success was that they now had a more reliable electricity supply in their community.

Learning about women's rights was also commonly cited as one of the most useful parts of the training, as were the conflict resolution skills that they had learned and could now apply in their everyday lives.

Members of the women's committees

The training was welcomed by members of the women's committees, women who attended said that they were taught by trainers who were knowledgeable and could answer their questions.

Several women mentioned that their male relatives had joined the reintegration process, and although the reintegrees were given a lump sum at the start, they have had to find their own employment opportunities. Although many of the women thought that those joining the reintegration programme were not opposition fighters (some reported that most of the reintegrees were shopkeepers or criminals), once they had joined the process the committee members worked

with their wives to encourage them to look for opportunities to go back to school. According to these women, many of the wives listened and re-started their educations.

Some cases reported by the women's committees included disputes between husbands and wives over whether their daughters should be allowed to go to school. The committees intervened to resolve these problems, often in favour of the women and their daughters, who could then attend school. Other committee members reported solving multiple problems, including cases of child marriage, men with multiple wives and inter-family disputes. Most had not referred cases to government courts.

The women's committees also conducted advocacy to address problems such as the build-up of rubbish in the streets and the supply of clean water. Many of these civic services reportedly improved because of the women's actions.

Women generally have no contact with government officials, and only take action through the families (i.e. female members of the families) of local elders. However, some reported that they were in contact with the Women Affairs office and some other institutions. They have no contact with reintegrees, although some reported that they talked with the wives and female relatives of reintegrees as a result of the training and mentoring that they received through PTRO. Some pointed out that the benefits of reintegration; if their husbands stopped fighting then their children could go to school and they could learn about their rights.

A minority of women, however, said that they discussed issues with representatives of the governor and local government without the need for male interlocutors.

Although some of these women had met government officials working for the APRP, they also reported that the mechanisms through which disputes could be resolved were not yet in place in their communities.

The women have a part to play in some decisions, mostly those related to family life such as violence within the family. They also work to influence other women to persuade their husbands to stop opposing – or even join – the government.

Some women reported that they thought the majority of the Taliban from their areas had now joined the government. It appeared that this information came from reintegrees themselves.

Women in remote and isolated areas say they can play no part in peace-building or the reintegration effort, and admit that this is mostly because the situation does not allow them to be involved, and they are not granted permission.

Some reported that their male relatives had joined the programme, and that they had encouraged these men to do it, including supporting them after they had joined the reintegration programme. Some of the women said that they had helped other women persuade their male family members to turn away from the opposition and join the government programme.

Some reintegrees are threatened, as well as facing unemployment and difficulties providing for their families.

Security has improved because of the reintegration process, according to government employees, and about 1600 former fighters have joined the process. Everyone is aware of the process, and although some reintegrees were provided jobs, most were not. PTRO's work was reportedly well received to spread the word of peace through the programme and the province.

Reintegrees reported that they joined the process, giving up their weapons and renouncing violence with the hope of moving towards a peaceful life. Many reported that they were promised housing and cash, and yet they have received little in either monetary terms, or in housing or employment opportunities. While they still believed that they could be asked to join the army, they have not been so far. Some have received food, however. The Taliban often threaten them through warnings, calls and night-letters.

Some reported receiving salaries for several months, as a condition of joining, but these payments have not continued.

Tribal elders said that they meet regularly with some of the women's councils, and they refer cases to the elders to solve. Most disputes are over land, water and family matters including divorce and marriage. Elders reported that women brought cases to the women's councils for resolution. Some were very enthusiastic about the involvement of women, because they could persuade their husbands and family members to seek peace and join the government.

Most say the security situation has improved, with schools opening and hope that other opponents will join the government.

Some maintained that the Taliban were providing justice and resolving some cases in certain areas.

The Reintegration Process

Government officials in Baghlan reported many reintegration activities, with upwards of 200 former fighters joining the reintegration effort. They were persuaded to join through several channels, including government promises of jobs, education and housing. Others claimed that the withdrawal of foreign troops was a major motivation for those reconciling with the government, who could see no point carrying on fighting. However, the lack of concrete progress, particularly with employment and regular salaries, has allowed some groups to return to opposition.

Reintegration of former fighters was seen as a positive thing, with security and development opportunities increasing. Development projects have been extended for longer periods and over more rural locations. The MRRD can also now monitor these programmes because of the improvement in security.

Reintegrees received training in carpentry and electrical engineering, but despite this some returned to the Taliban during the recent election process. Those who remained in the programme have been integrated into the ALP. Communities have shown strong support for the reintegration process, and are sick of the opposition forces' cruelty and bad behaviour.

Officials saw the role of women as crucial, both in society as a whole and as key influencers in the reconciliation process, who can persuade their own family members to join the reintegration effort. While they are seen as more active in public life in urban centres, women face obstacles to attending political events in more rural areas, such as traditional social norms and lack of security for

travelling. Women also face specific dangers such as domestic violence and their lack of economic independence allows them few options to alter their situations.

Government officials reported that the number of meetings with different women and women's groups had increased, including ones where women brought their cases to government departments. Women were reportedly less aware of the reintegration process than men, with some officials estimating that 50% of women had some knowledge of the process.

Conflicts in Baghlan are often around land and water use. A common complaint was that powerful interests monopolise resources including communal pasture land, preventing others from using what is rightfully theirs.

Elders in Pul-e-Khumri reported that since the introduction of the reintegration process in their areas, services were more readily available, including access to healthcare and children's schooling, local transport and the formal justice system.

Community leaders noted that those who had joined the reintegration process included only Taliban from the locality had joined the process, as opposed to foreign Taliban (Iran and Pakistan were mentioned specifically). Some said that 'fake' Taliban (e.g. armed criminals) were joining the process to gain from the promises made by the government. These leaders said that they could distinguish 'real' from 'fake' Taliban through the areas they came from; Andarab district was seen as a place where 'real' Taliban originated.

Elders said that the reintegrees were working, some with development projects provided to them, and other as military personnel, government spies or as 'preachers' to persuade their former colleagues to join the process.

While community leaders said that women could and should play more of a role in both the peace process and in public life in general, there were still many obstacles to their participation including the influence of traditional societal norms. Many said that this situation was changing slowly, however, as women became more aware of their rights and the wider political processes through training such as that provided by PTRO.

Elders were aware of several different *shuras* and other organisations working for peace and conflict resolution, particularly in Baghlan-i Jadid. It seemed to the elders that there was good cooperation between many of these organisations and some government departments, and that they were working together on some local issues. The view that many government departments were corrupt was, however, commonplace amongst all community members.

There are many different types of dispute in Baghlan province, from murders and community feuds to domestic violence, land and water disputes and divorce and inheritance issues. Elders reported that they tried to help in many of these, but that some community justice mechanisms were as corrupt as the formal courts, demanding money for deciding cases in people's favour.

Government officials held largely positive views of the reintegration process, noting that security had improved since former opposition fighters had started joining.

One female official said that although she was a prominent authority in the province, as a woman she still faced problems getting involved in the peace process; the provincial peace council still didn't invite her to their meetings and she was not involved in any of the decision making surrounding the process.

Community elders in Baghlan-I Jadid cited several reasons why armed opposition groups joined the reintegration process in their district, including the military pressure put on them by government operations. They also noted that reintegrees were now convinced that the country would only develop if there was peace and support for the government. Others said that the salary fighters were paid by the Taliban had diminished and that the government was offering a much better deal. Some claimed that all those who joined the programme were not 'real' Taliban, and were only interested in the benefits they could receive because they were poor. Overall, community elders appeared to be satisfied with the activities of the reintegrees, often saying that they had little interaction with them as they kept themselves to themselves.

People are happier and have confidence in the future of the country since groups began to join the process. Security has improved, children can attend school, jobs are more available and social welfare has improved.

Former fighters are employed in several areas, including in local security forces such as the ALP or Arbakai, but also as municipal workers (cleaning roads, construction jobs etc.) and in private business as Tailors or carpet weavers. Through these jobs they can support their families.

Respondents talked about several active *shuras* in their area, each with a different focus such as youth and women's *shuras* as well as community elders and the *shura ulema*. While specific *shuras* deal with specific problems (e.g. the youth *shura* looks at getting more youths into education), the only one addressing conflict resolution was reportedly the community elders' *shura*. The women's *shura* was reportedly engaged in solving problems that women brought to it, such as conflicts within the family. Some women brought cases to community *shuras*, but rarely, because of obstacles such as access and opposition from their families. In these cases women had reportedly either tried to solve problems through the women's *shura* themselves, or even take their complaints to the office of the Directorate of Women's Affairs or the local Human Rights Commission office.

Some men saw women were seen as key to the reintegration process, with many respondents saying that they could help persuade their sons, husbands and relatives to join the reintegration process. Others, however, said that women had no role to play because of the cultural restrictions placed on them. Although elders reported that few women knew about the peace and reintegration process, some said that media and education initiatives had shown signs of progress, and that many more women were aware than previously were.

Elders were clear that women in their communities had not referred cases to the government courts or Human Rights Office, claiming that all the cases they faced were of a relatively small scale, including disputes over divorce and inheritance, although domestic violence was also mentioned as a concern.

Elders in Khona district reported that security had improved following the introduction of the reintegration process. Because the local commander had set aside his arms and joined the

government, they said that people could now access their own land and property, and could travel even to distant places as the number of thieves on the highways had diminished. Children could also now attend school. Although the commander was reportedly now working as the leader of an ALP unit in the community, the rest of his men remained unemployed.

Community leaders said that they met regularly with women – up to three times every month – to discuss social issues, community issues and cases of violence against women.

Women were seen as able to play a key role, albeit indirectly, in the peace and reintegration process, in persuading relatives and family members to give up their arms and leave the Taliban.

Elders reported referring cases to the formal justice system when they involved criminal activities or rights violations. In addition, divorce cases were also mentioned as having been referred on occasion.

Herat

Government representatives in Herat province reported that reintegrees were playing a helpful role in their communities, addressing conflicts and trying to persuade other fighters to join the process.

Although women were seen as helpful in the process in terms of influencing family members' decisions to join, many government officials said that they were unable to play a key role in the peace process. Once said that although women take part in the peace *shura*, their opinions are not taken seriously.

Community leaders in Herat reported a lot of interaction with reintegrees, including in resolving disputes around their communities. Disputes that they were unable to solve were referred to the government legal system, despite the widespread belief that it was corrupt and ineffective.

Other disputes that were brought to local elders included conflicts over water and land access, and electricity supply; some reported that it was common for electricity to be 'stolen' from other people's supply.

Reintegrees said that they joined the peace process for a number of different reasons, including the withdrawal of foreign troops from the country, and their desire for a peaceful and developed country. Some reported that female members of their families were instrumental in persuading them to join the process.

My mother was so unwilling for me [to remain fighting with the opposition] and she said: if you do not join with the Peace process I will not call you my son...

Reintegree, Herat province

While some of those who joined the reintegration process were given land to grow crops such as pistachios, other reported that they could not access their land because the Taliban remain in control of some areas.

Most were disappointed and frustrated at the level of support offered by the government following their reintegration, with some even claiming to be considering re-joining their former colleagues in the opposition.

Women from Herat reported that although many reintegrees had successfully settled back in their communities, some continued to act in a violent and threatening manner towards community members.

Those who attended the training were mostly satisfied with what they had learned, and gave many examples of instances where they had used the skills in conflict resolution, mediation and advocacy that they had gained from the sessions.

Many women said that they would like to see the training offered to more people in their communities, including men.

We request as a priority to hold workshops for men, the same as they held them for us, so that they would accept the participation of women in all social problems.

Female training course participant, Herat province

Many of the peace committees reported extensive activity, with numerous cases brought over the previous six months. These were for a variety of reasons, including inheritance, women's access to school and university, gender-based violence, divorce and forced marriage. Those that were not solved, as well as more serious criminal cases, were taken to the government justice system, even though it was often accused of corruption.

Women in Herat

Common disputes in Ghoryan district involved conflicts over land, divorce, family disputes, and the supply of water for homes and irrigation. Some of these disputes between families had reportedly been taken for resolution to the community elders, with some success. Some of the cases that they had played a part in trying to solve were subsequently referred by the community elders to the formal justice system

Others reported that, after attending PTRO's training, they solved some community problems through the peace shuras that they formed. One such dispute was between a bride and her mother-in-law which was solved by the women's *shura*. They also reported that they had contact with women's groups in other villages in their vicinity, and that they met regularly twice each month. One said that their group, along with others from surrounding districts, had met officials from the department of women's affairs.

Beneficiaries of the programme said that their relatives had joined the programme because of economic pressures – the reintegration programme offered them money and livelihoods. However, many also claimed that reintegrees had not received money or jobs.

Some suggested that the workshop held by PTRO should be made available to men, to inform them about women's rights, and to teach them conflict resolution techniques.

There is still a good degree of fear surrounding the Taliban and what they might do to former members who join the reintegration programme.

Women who are involved in the peace committees are generally pleased with the reintegration process. They reported that those who had reintegrated were paid a monthly salary from the government, and that some had jobs as carpenters and shopkeepers. Others mentioned that they caused no trouble because they were just working in agriculture, as they used to before joining the opposition.

Land conflicts were reportedly common, and disputes over water use had been exacerbated by the small amount of precipitation that there had been over the winter months.

Some said that they had no contact with decision makers before the training provided by PTRO, but now they communicate their concerns to the authorities with confidence. One stated that the PTRO workshops are "like a light" for them; the confidence and knowledge that they provide help the women to overcome their fears.

A few of the women suggested that conflict resolution and advocacy workshops would be beneficial for men to attend as well, so that the whole community could learn these skills.

Women who did not attend the PTRO training sessions reported less knowledge and information about the reintegration process, and were not involved in peace building or conflict resolution activities. Those who did know of the process said that there were many problems associated with the reintegrees including unemployment, unresolved disputes with their communities, and a lack of trust with their neighbours.

Although some claimed that they played a role in family decision making, wider problems that are taken to community and district *shuras* have not been addressed by anyone.

Some described their subservience to their husbands, including in voting preferences and all family decisions. One said that their village had a proverb; “consult with women but do not listen to them, and do not act on their advice”.

There is a shame attached to asking for help with problems, and so many women do not take their concerns to anyone; they accept what happens and do not ask for help.

Most female members of the community reported that former fighters had joined the process to gain jobs, including some who subsequently joined the National Army.

They appeared to accept that former opposition fighters could successfully reintegrate if they did not work against the community.

There was a lot of enthusiasm for learning about women’s rights and conflict resolution, and the women noted that both they and the male members of the community could benefit from PTRO’s training.

One women reported that although reintegrees were living comfortably within their communities, they faced insults, with some people mocking them for joining the government simply for a monthly salary.

Members of the women’s peace committee in Robat Sangi reported dealing with numerous cases, from inheritance disputes to divorce, personal problems to domestic concerns. Most members said that they enjoyed the cooperation of village elders and religious leaders, who had helped them in resolving several family related cases.

The women explained the process through which they addressed cases, including visiting both parties and trying to identify the source of the conflict. They also talk to witnesses and try to deal with the cases themselves. However, if solutions are not forthcoming, the committee could decide to refer the case to the courts or the local department for women’s affairs.

Members of the group also reported having met with local officials as part of advocacy efforts, including a demand to build a bridge over the local river which the group took to the local department for Rural Rehabilitation and Development, who promised they would allocate budget for the bridge in the next year’s budget.

Although non-beneficiary women from neighbouring villages had some knowledge of the reintegration process, they generally reported that they had no influence reintegration decisions, or indeed any community decision making. Some reported that, as women, they could not leave the house without their husband’s permission, and they weren’t allowed to complain about anything.

Men were seen as the only channel through which issues could be raised with, for instance, the local elders.

Despite this, some women reported that they were members of women's shuras, and could turn to the leader of their group to help them in certain circumstances.

Most women in Herat City had heard about the reintegration process, and knew of reintegrees that had both been given jobs and were still unemployed, despite having received vocational training and literacy classes. Some said that the reintegrees main problems were that they were poor and illiterate, and that they only caused problems after joining with the government, abusing their position.

They said that they had learned about mediation and women's rights from the PTRO training, and that they now meet regularly with other women's groups within the city. They said that they had addressed a number of disputes, including inheritance cases, family violence and conflicts over water use.

These women also said that the workshops should be made available to men in order to teach them about women's rights. Many stated that more should be done for women, to build their capacity and give them more knowledge on subjects such as children's rights.

Women's roles

Common types of dispute were noted, including family and land disputes, and forced marriage. Conflict over water supply, including wells and irrigation infrastructure was also reportedly common. Some elders reported that they dealt with many of these disputes, but others said that the women's *shura* was active in addressing particular types of dispute such as those between husband and wife:

Yes, there are many cases solved by the Shura, for example one week ago there was a case between husband and wife, the husband was a narcotic addict who wanted to sell his wife's jewelry. His wife argued and then escaped to her sister's house. I called the police and they referred the case to the Women's Shura. The Shura took commitments from both sides that they would not create problems for each other, this solved their problem

Elder, Herat City

Some reported that they knew of women who had persuaded their husbands to give up their weapons and join the process, and that this was a deciding factor in their choice to stop their opposition. Despite this, many thought that most ordinary women did not know about the reintegration process, and it was only through PTRO's training that they learned about it. A common view was that women in the city knew more about reintegration than those in rural areas.

Some directly linked women's attendance at PTRO's workshops with their male family members decision to join the reintegration process

Because their wives participated in workshop and got information about the peace process, they persuaded their husbands to leave their weapons and join the peace process. This shows the role of women in peace.

Head of Teacher Training, Herat

Most were sceptical about the role of the formal legal system, saying that people preferred to bring cases to the elders rather than go through a lengthy and potentially expensive process taking cases

to the government courts. People prefer *shuras* because they address problems quickly and effectively.

Some mentioned the training on the election as particularly effective in showing women that they could play an essential role in the political process.

Activities of the Peace Committee

The Herat City based *shuras* were reportedly very active, dealing with up to 7-8 cases per week, many of which are about young women and girls; allowing them to go to school, reuniting them with families after they have run away, and occasionally cases of divorce. Some of these cases the group refers to the courts or to the Human Rights office, for instance when they need legal advice.

The groups were also active in advocacy, demanding that roads were mended, local addicts were treated, and pregnant women were given special treatment during University exams. The groups also reported working closely with elders and religious leaders, and meeting with officials from local government departments.

Women involved in the peace committee in Ghoryan were very satisfied with the skills they had learned during PTRO's training workshops. An increase in advocacy activities was one of the changes that most women spoke about, including taking their demands for a new clinic to the local health department officials. And approaching, the local council about clean water supply.

The women met regularly and coordinated with other groups in the area. They reportedly addressed a number of different types of cases, including violence against women, water shortages and drug addiction.

Most had not had any contact with those in the reintegration programme, because men did not allow them to play a bigger role in the process.

Women in Rabat Sangi were fully aware of the reintegration process, saying that they had learned about it not only through the training and peace committees but also through local news on TV and radio.

They reported that although they had no direct contact with them, the reintegrees in their area were working in agriculture or other manual labouring jobs.

Most participants in the peace committees reported trying to resolve several cases over the previous six months as a result of receiving PTRO's training. These included problems with in-laws, divorce and domestic violence. One woman recalled that she had looked into a case of kidnapping, which was eventually resolved with the involvement of the village elders. The women reported referring cases to both the community leaders and the formal justice system, with schooling and inheritance issues most commonly being referred to local elders.

The government officials in Rubat Sangi were seen as generally honest and helpful, in contrast to many of the other rural areas that the research focussed on.

Women in the peace committee reported that they were also active in other forums such as the local NSP institutions. Some had worked with reintegrees on social and economic projects as part of these.

All the women agreed that PTRO's training was effective and taught them new skills which they could then apply. Because of the advocacy skills they had gained they were able to approach the department of rural rehabilitation about the rebuilding of a bridge, and the telecommunications department to install more mobile phone towers in their own communities.

Women from Herat City were generally aware of the reintegration process, but were not involved directly with the reintegrees. However, they knew them from their own communities, and most reported that the reintegrees were working as carpenters, metalworkers or in other professions. Some reported that they knew of reintegrees threatening to re-join the opposition if the government did not fulfil their promises to those who had joined the programme.

Women in the Herat City peace committee said that they had addressed a number of cases, including those of young girls promised in marriage and a village infrastructure project. Many of these were reportedly resolved peacefully and to the satisfaction of all parties. The group is apparently very active, and meetings occur regularly between individual members and altogether. Most appeared confident that they could address many of the problems that may occur in the future.

“Before, if we had a problem we would wait for men to solve it, but now we have the self confidence to solve problems ourselves.”

Member of the Women's Peace Committee, Herat City

They reportedly learned a great deal from the PTRO training, and had applied some of the skills that they had learned. Some women had taken their advocacy demands to the local administration to address problems of traffic and a lack of schools. The women in the committee also reported that they had coordinated their activities with a variety of different groups in Herat, including civil society organisations, to organise protests and meetings.

Women in Herat City were aware of several different civil society organisations working in the area, and had either heard of or attended training sessions with a number of government offices and international NGOs on subjects such as human rights, healthcare and economic development.

The Reintegration Process

Representatives of the local government talked about those who had joined the reintegration process, saying that the presence of better governance and scholars promoting democracy had had an influence on many of those who joined the process. By creating public works projects and holding monthly meetings with the whole community, everyone felt that they were invested in the process, and that this, together with the promise of living in comfort without fear, had persuaded former opposition fighters to join. Security had markedly improved as a result, and reintegrees' children could attend school just as other children could.

Officials noted that they met with women from the peace committee regularly, during which the women participate by identifying sources of insecurity and recommending some solutions. The women also give information to male members of their families who may want to join the process. Overall, the government representatives said that the women's involvement was very positive.

Water and land disputes were reportedly common, with some instances of robbery, particularly of pistachios from those who grow them. Disputes over water were sparked by drought over the last year, and the lack of sufficient irrigation for local farmers. Some of these conflicts had turned violent, and one ended in a murder.

Local elders praised the reintegration process, saying that security had improved since former fighters had joined the process, and children could now attend school. In addition, they reported that a number of NGOs were now operational in their areas, providing jobs and providing essential projects. Reintegreees were seen employed as shopkeepers, in private businesses and on construction projects, and reportedly have good relations with other members of the community.

Most local conflict occurs around land and water issues, although local *shuras* also deal with disputes that women bring them, including divorce and inheritance cases. Although respondents said that they could refer cases to the government courts, most said that they never had, as they could solve virtually all local problems through their own local mechanisms.

Local elders noted that people in urban areas, including women, were more aware of the peace and reintegration process as they had better access to media in towns and cities.

Elders in Rabat Sangi reported good relationships with those who had joined the reintegration programme. They said that they had addressed a number of different issues in the last few months, including divorce settlements, traffic accidents and inheritance disputes. They said that security had improved slightly as a result of the reintegration, because people are busy working and trying to provide for their families.

Representatives of the local government reported that former fighters had reintegrated well in their area, and that they were working in agriculture, many farming pistachio nuts.

Although most said that women should play a bigger role in local decision making, the consensus was that the security situation and traditional roles were big obstacles to their participation.

Local government officials, for instance those who work in the women's affairs department are in favour of the reintegration process, although they acknowledge it has not been easy to separate actual insurgent fighters with those who simply want to take advantage of the financial incentives of the process. They also acknowledged that some reintegreees had returned to their old groups and had continued fighting.

All of these women knew and could name those who had joined the process, even saying that some former Taliban officials had given up their weapons to live in peace.

The role of women was seen as valuable in raising awareness of the benefits of peace, and in bringing up children to recognise these benefits. However, because of local traditions and insecurity in the area, they admitted that women were in a position of weakness.

One difference between the rural parts of the province and Herat City was that people in the city try to solve their disputes through the local *shuras*, without going to the formal courts even though they are easy to access.

Elders in Herat expressed a range of opinions on the peace process, and although were knowledgeable about it, most thought that reintegrees were just farmers or others not involved with opposition groups. Some said that those reintegrating were doing so only for the financial incentives, which they did not approve of.

Most thought that the peace process was overall a positive step, and reported that they had heard it was positive in neighbouring communities as well. However, a small number of local leaders said that the reintegration process was not a good thing, as it had meant an influx of virtually unemployable men to areas where jobs were already scarce. Although these men had joined the process through the persuasion of their families, they were seen as dishonest and even as thieves.

Reintegrees

Former fighters expressed a number of motivations for joining the reintegration process, including living in peace and having steady employment, as promised under the reintegration conditions. Although the reported receiving some money, it appears that this was only a few months' salary at most, and no jobs were forthcoming. Some also said that because international troops had withdrawn from the country, there was no reason to oppose the government any further. Most had not met with the women's *shura*, although they agreed that women's involvement was, in general, a good thing for the process itself.

Former opposition fighters in Herat City reported that they had joined the reintegration process once the foreign troops had withdrawn from the country, because they did not want to fight against fellow Afghans. However, they claimed that they had not received the promised salaries from the government, and now complained that they were jobless and unable to support their families. They had agreed to hand over the arms that they had bought with their own money, but were now threatened by their former colleagues in the opposition through night letters and phone calls.

Reintegrees in Rabat Sangi said that they had joined the process because the foreigners had withdrawn, and that they wanted to work for peace in their own country. They had received some salaries initially, and a pistachio farm had been set up for some of them, but they now complained that financial support had stopped. Some had met with PTRO staff and the women's committees, and they were positive about such meetings, saying that they had learned about resolving conflict, and that some of their problems had been addressed.

Kunduz

Findings from Kunduz province indicate that the APRP system must be re-aligned. At the minute it encourages short-term gains – in terms of numbers of reintegrees, money spent on development projects etc., at the cost of longer-term problems. A good example of this is the promises the government makes to reintegrees. Reintegrees are often promised houses, jobs, and security in return for joining the APRP, but the government fails to deliver on these. While this may, in the short term, lead more reintegrees to join the process, in the longer term it undermines the legitimacy of local government and causes many people to lose faith in local government representatives. Another example of this is the poor level of vetting of reintegrees. Pressure to increase numbers leads to many groups being reintegrated with proper vetting (such as former criminals and tribesman), while these groups can go on to join the ALP or other law enforcement bodies, again undermining the longer-term legitimacy of the state. Incentives within the APRP must be realigned to ensure that local officials are encouraged to carry out the process in a way that builds the perceived legitimacy of the state at the local level. This can be achieved by improving oversight of vetting procedures, ensuring that local authorities have the necessary leverage to reign in reintegrees who join the ALP, and increasing monitoring of promises made to reintegrees by local government representatives.

Conflict resolution in Kunduz province was conducted through several channels, including councils of elders and often ad-hoc provincial-level government committees. Elders reported that they referred cases to the government courts when they were unable to resolve them. Some elders reported that they worked alongside government officials and elders from other areas to resolve conflicts.

A common view was that a lack of effective law enforcement persuaded people to join the insurgency. Even members of the peace council were not perceived as neutral, as they had been participants in the civil war.

Government injustice encourages people to join or support the Taliban. For instance, the head of the [Provincial] Peace Council must at least be someone who was not involved in three decades of civil war.

Elder, Kunduz province

Many elders regarded conflicts in Kunduz as manipulated by warlords and power-holders to further their own aims, rather than as part of a national insurgency against the government. In addition, elders viewed Taliban controlled areas as more secure; one elder maintained that since militias were mobilised as a result of insecurity, it was in the interests of local commanders to maintain instability in their own areas.

As a result, many said that although personal conflicts were decreasing, conflicts between powerful warlords in Kunduz were increasing. Warlords were reportedly collecting unofficial ‘taxes’ that had been one of the causes of larger-scale conflicts, together with ongoing disputes over land use and access.

Community elders were aware of several NGOs operating in their localities, and reported meetings with women and representatives of other projects.

Women’s Peace Committees

The women's peace committees are seemingly very active in addressing a variety of different types of conflicts. Committees appear to use a number of different tools for resolving cases; in some instances they cite Islamic law, in others they use social leverage, and in other cases they use negotiation and mediation skills reportedly learned from the PTRO training sessions.

Inheritance and divorce are consistent points of concern for women, but other types of cases were also cited, including domestic abuse, the 'sale' of daughters, and marital problems.

None of the women had referred cases to the formal justice system, but many reported have referred to the informal system in their localities. The working of the informal system appears to be highly varied across locations; some women said they co-ordinated with local elders while others had little contact.

PTRO's training was seen as effective and useful, and many women reported that the advocacy and mediation training sessions were complementary to each other. Several women reported having advocacy meetings with local authorities, including the school authorities to discuss security in educational establishments. Some said that the lack of capacity in local government was the limiting factor for the committee's advocacy activities; without government authorities willing and able to make changes, nothing will happen.

Even those who had not put into practice the advocacy skills they had learned recounted that they felt increased confidence in their family and social lives.

Women asked for more training to reach a wider audience, including other areas and men. Some suggested holding joint advocacy training sessions with male community members, and the formation of joint male-female advocacy groups to create more leverage within their own communities. Women also suggested working in closer co-operation with local NGOs to maximise scarce resources and increase their advocacy efforts.

Women who were not members of the peace committees were mostly unaware of the reintegration process, although some had relatives who had joined. They complained that the peace council did not include women enough in the programme, but blamed a lack of security for much of their difficulty accessing members of the peace council.

Most did not appear to know about PTRO's training, but there were numerous references to taking cases to 'women's councils' where their concerns about family, violence, marriage and inheritance were addressed. Although these may be groups founded through local initiatives or other organisations' programmes, it demonstrates the local appetite for women's larger participation in public life.

One woman whose father had joined the reintegration programme observed that his views had become more relaxed since reintegration.

In the past time [when father was Talib] we didn't have permission to work or study outside of the home and my father said that girls shouldn't go to school. Since my father joined the peace process, he wants me to go to the school and learn something.

Woman, Imam Sahib district

Women from the peace committees in Kunduz City reported that reintegrees had joined the programme and were working as carpenters, metal workers and mechanics in their communities, although few had any direct contact with them due to the fragile security situation. Some also mentioned that former fighters had become part of the ALP and were also working as farmers. The reintegrees themselves also reportedly suffered from restricted freedom of movement because they remain probable Taliban targets.

Women said that they tried to meet regularly but recently were not able to because of the difficulty they had in travelling, even locally. The women reported that they could not take part in social decision making processes because of the security situation and because of traditional obstacles to their participation, although some had used the skills learned in the PTRO workshops to resolve conflicts and conduct advocacy activities. One woman noted that she had mediated a dispute between a young woman and her mother-in-law, and other mentioned that they had advocated for local government to do more in cleaning their areas.

Some women reported that there was good cooperation between different networks and departments in Kunduz, although the deteriorating security situation meant that travel and contact between different locations was difficult. Others, however, said that there was little coordination either between NGOs, government departments or the local representatives of the High Peace Council.

Those who attended PTRO's training said that they had addressed a number of different disputes in their communities, mostly family problems where the peace committee acted as mediator between family members. Women in their communities who face domestic violence and divorce problems, do not want to approach the formal justice system because of widespread corruption. For this reason most of the women said that they would rather refer cases to community elders and religious leaders than to the courts.

PTRO's workshops were universally well regarded, and women talked about applying the lessons they had learned during the sessions, particularly conflict resolution and advocacy activities. Some said that the sessions should include more on women's rights, and should be available for more people in their society, both men and women.

Members of the women's peace council in Imam Sahib reported solving a number of different cases in their communities, primarily around inheritance, divorce and domestic violence. Although some were successfully resolved, others were not, and some were referred to local elders or, less frequently, the formal justice system. The court system was seen as ineffective and corrupt.

The mediation, conflict resolution and advocacy training provided by PTRO were identified as very effective and of use in the women's everyday lives. The women requested that the training continued as a long-term venture, both for other women and for men in their communities. Some women had also engaged with local authorities after attending the advocacy training, to demand protection for their children going to school (with the Chief of Police), and the cleaning of their localities (the local mayor).

The security situation in Kunduz had reportedly deteriorated over the previous months, and the women reported that many of the Taliban who had previously joined the reintegration process had

returned to their former units to continue fighting because of the lack of jobs and the continued insecurity in the region. In contrast, other women said that reintegrees had joined the government and were working in ALP units in some areas. These, however, were in a minority, and insecurity was an overriding concern for many of the women.

Women in Kunduz reported that they had addressed a number of cases, in particular cases that involved domestic violence or girls being forced into marriage. They said that most women took cases of inheritance or land issues to the government courts or community elders. The women noted that their peace committees are now trusted by many women, who feel confident in bringing their problems to them. The women agreed that community elders and religious leaders were more trustworthy than the formal system, and that they generally referred to these bodies. They said that they didn't refer cases to the government courts because they were corrupt and would demand payment for investigating, although some said that the department of Women's Affairs was often approached to solve women-specific problems.

The women were very satisfied with the training provided by PTRO, and said that they would like to receive longer-term training, and that it should be available for more women. Some said that the training needed to be delivered in rural areas to address the lack of awareness of women's rights in these areas.

Women reported that they had used the advocacy skills learned in PTRO's training workshops, and had arranged meetings with the education department to ask that they provide resources, including desks and chairs, for students at a school. The education department agreed to provide these as a result. Other women said that they had made an advocacy visit to the department of health to demand better treatment of local patients, but this was apparently not successfully concluded.

Another women's group in Kunduz city said that although the training workshops allowed them to play a prominent role in community conflict resolution, they were not active in the peace and reintegration process as the head of the provincial peace council did not see a role for women in the process.

Women in Imam Sahib reported that forced marriages and disputes over inheritance were common cases that they addressed in their communities. Generally women didn't take their cases to either the formal courts (because of bribery) or the local elders (because of cultural barriers), but through other women in their communities. Some students noted that girls brought their problems to Teachers in the hope that they could address them.

The women reported that they had found the PTRO training very useful, especially the mediation and conflict resolution elements, and that they had used the skills learned in their everyday lives. Some said that they could not use the full extent of the skills they had learned because the security situation did not allow them to travel outside their homes. However, they all asked for the training to continue, to cover more areas of interest and to be extended to other women in their communities.

The women also reported that they had had several advocacy meetings as a result of PTRO's training. One was with the local health department to discuss the lack of medicine, one with the

local municipality to address the problem of garbage, and one was with the police department to discuss specific local security issues.

The PTRO trainers were recognised as experts, and the women enjoyed the methods through which the training was delivered; a mixture of lectures and practical exercises.

In areas where security was improving, elders reported that women had more employment opportunities, and women's councils were regarded as more active in these areas.

However, women were widely seen as not having the skills or knowledge to usefully engage in the peace process, or more generally in public life. Some said that they could perform a vital function in social and family life, but despite their presence on local bodies such as the NSP council. One community leader said that women's involvement was increasing gradually, and most said that capacity building training was necessary for women to engage in the peace process.

Women had brought some cases to local elders, including cases of harassment and domestic violence. The biggest source of conflict, for all community members, was irrigation and the water supply.

Women were also seen by community leaders and government official alike as influential in persuading their family members to join the reintegration process.

The Reintegration Process

The reintegration effort in Kunduz is widely regarded as flawed. While new reintegration events encourage optimistic views, there appeared to be the perception of a 'bounce' in the process' impact – at first it is good and leads to new areas becoming accessible for implementing development projects, but when reintegrees realise that the government cannot or will not fulfil their promises, they return to the insurgency with a more antagonistic outlook than before.

However, many elders reported that they had a good relationship with reintegrees, and saw them as members of their community, addressed their problems and affording them the same opportunities as all other community members.

Some of the reintegrees have been integrated into the security service structure, specifically the ALP. However, it is clear to many community leaders that they are abusing this position to settle old scores.

Among the insurgents some have good behaviour with people, while some don't. Some of the reintegrees have been threatened by unknown government officials, and some have even been killed. In my opinion, the ALP assassinates reintegrees as they are irresponsible and unruly, and there is no authority to prevent them from doing this.

Local elder, Imam Sahib District

As many of the ALP are reintegrees themselves this is obviously a complex relationship, but it is clear that relationship between the insurgency, local militias and government security forces is fluid and locally specific.

One local elder raised the point that the APRP “lacks clear definitions of Taliban and illegal militias.” – implies that the two should be treated very differently and require different political handling. A lack of a clear sense of who the APRP is aimed at and which political frameworks should be used to deal with each group means that its success is limited.

Elders had a pessimistic view of government representatives’ ability to bring about peace. They were seen as distant and ineffectual, particularly in areas of increased insecurity.

Peace seems impossible through someone who is travelling to and from his own house with several armed vehicles and bodyguards.

Local elder, Kunduz City

There is also a widespread view that only ‘fake’ Taliban have joined the peace process, adding to the distrust of the process and of government officials in general.

Imam Sahib District officials highlighted that coordination with community leaders, religious leaders and elders is crucial to bringing insurgents into the peace process, as well as in solving local conflicts more generally. Conflict rates reportedly rose and fell within short periods of time, and conflicts were noted as highly localised. This chimes with other reports of local commanders and power holders using their militias to achieve local goals; power, land and authority.

Local elders in Kunduz indicated that they usually addressed a number of types of disputes, mostly concerning land and water use, and if that if they could not resolve them they referred them to the government courts. However, these were seen as ineffective, slow and corrupt offices.

Elders saw women as playing some role in the peace process but not a direct one; as they were not members of the peace council and could not participate directly. However, many reported meeting with the women’s groups to discuss their issues, mostly those seen as ‘women’s’ issues such as inheritance, marriage and domestic violence. Some reported that although women should play some role, their lack of freedom of movement anywhere outside their own homes prevented them playing any part in public or political life.

Community leaders reported that former fighters had joined the reintegration process because they were tired of fighting and that foreign forces had now withdrawn from the country, removing one major motivation for fighting. They also claimed that the government had not fulfilled its promises to the reintegrees, had not paid them a salary or given them jobs. Some said that the process required honest and trustworthy local officials to lead it, in order that more former Taliban would be persuaded to join. One noted that a former Taliban commander that had joined the reintegration process was arrested by police, and that local leaders of the process did not come to his aid.

Most thought that security had improved, but could not ascribe this directly to the peace process, only as a contributing factor. Some, however, said that security had not improved because the ‘real’ Taliban fighters were still active and had not joined the process. Those who had joined were seen as criminals and opportunists.

Officials from the provincial Peace Council said that the current peace process was enforced on them by foreign troops, and that it should instead fit with Afghan culture, tradition and Islamic values.

They saw foreign interference in the wider control of the country, and said that the dishonest dealings of foreign governments had led to the relative failure of the peace process in Kunduz provinces.

Reintegreees had reportedly returned to the Taliban because of their treatment by the security services in Kunduz province, especially the ALP which reportedly arrested arbitrarily and tortured people. They also reported that the security services worked in opposition to the peace council, creating obstacles to the implementation of the local reintegration plan. In their eyes, this was the main cause of the insecurity and other problems facing Kunduz.

Government officials were overwhelmingly supportive of the role played by women in the peace process, saying that they were the ones with the most influence on their family members, and could easily encourage them to join the process.

Leaders of communities were open about the failures of the reintegration process, which focussed mostly on the lack of jobs, the government's broken promises and the increasing brutality of the local security services. Fighters were reportedly continuing to re-join the Taliban, often saying that because the foreign forces have not left then the fight should continue. They also suffered under difficult economic conditions, apparently facing intense difficulties in providing for their families.

Government officials spoke about the current security situation in Imam Sahib, noting that it was highly dependent on local personalities, both on the Taliban and the government sides. One particular Taliban commander was instrumental in bringing a large number of men into the process, but since his death the reintegration process has stalled and the security situation has deteriorated. In addition, a reportedly unsympathetic district leader has not tried to extend the programme further and does not have a good relationship with the local security offices.

Women were seen as not able to take part in the peace process, because they did not have the required knowledge, and because of the practical and cultural barriers that they faced to travel and participation.

Elders reported that the reintegration process had been a success until relatively recently, when no new fighters had joined and the security situation had become worse. Former opposition fighters had joined the process because of the pressure that the government had put them under, and because of the economic incentives that were offered. Some were made part of the ALP which was subsequently accused of violence by the communities; this was offered as a reason that local people were returning to support the Taliban.

Reintegreees

Reintegreees reported that they joined the process through either security forces (both local and foreign) or the local peace council. One mentioned that a former Taliban commander of significant stature was now a member of the provincial peace council, and as such was in a good position to persuade others to join the process. While most said that they had given up their arms, several said that other groups had kept automatic weapons and even RPGs.

Reintegreees were not always from the local area, and claimed that rights and access to their lands was a widespread driver of conflict.

We had land rights in the past; our pastures are in Badakhshan province and now the Badakhshani people claim it.... We have a conflict with them since when we took our livestock there they didn't let them graze on our own pastures.

Reintegree, Kunduz province

Many reintegrees said that they had found (or were given) employment, engaging in labouring if they hadn't secured work with the ALP. Others who had initially been given jobs on development projects are now unemployed as the projects have ended and there have been no further development opportunities.

Some reintegrees expressed regret for joining the process, and there appear to be continued links between former insurgents and commanders and men who have joined the process; the APRP has failed to break these links in any meaningful way. Others said that they would likely re-join the Taliban should the government's promises continue to lie unfulfilled.

Most respondents in Kunduz province reported that many of those in the reintegration programme regularly moved between the insurgents and the government, changing sides for fairly insignificant reasons. One woman gave an example of a young man who had joined the Taliban after failing a university entrance exam. Other women said that the government must pay more attention to youth – in terms of education and job opportunities – otherwise they would continue to join the ranks of opposition fighters.

Those who had joined the process found themselves in difficult financial situations, although some money had been paid to them as part of the reintegration programme. Many were unable to return to their lands to work, and complained of the government breaking its promises to them. One reported that a former colleague who had joined the process had been shot dead by the ALP in his own community.

Conclusions

This research highlights the role that women have played, and continue to play, in the ongoing APRP, particularly the reintegration effort at local level. There are many areas for optimism, not least women's increased involvement in the reintegration process (sometimes directly, most often indirectly, playing the role of influential family member) and their further participation in addressing local conflicts, particularly within and between families.

However, it is clear that wider dynamics have an important influence on what women can achieve, primarily the difficult security situation which severely curtails freedom of movement. This, alongside prevailing traditional attitudes concerning the role of women in many settings, prevents many women from attending meetings and gathering with others in their communities.

PTRO's training was widely seen by those who attended as very beneficial, teaching the new skills and giving them the confidence to participate in wider public life. Many of these skills were applied directly, particularly those in conflict resolution, mediation and advocacy, and the research highlighted many examples of meetings that were held, and demands made, that would not have occurred had the training courses not taken place.

The APRP itself was viewed by most people as a positive initiative, but one that had lost support due to government inaction and broken promises. In Kunduz province especially, the links between insurgents, security forces and those within the reintegration programme are still strong, and although there remain good reasons for opposition groups to remain within the programme, many have become disillusioned and have returned to the Taliban and other opposition groups.

At the same time, many communities reported that those joining the programme were simply criminals taking the opportunity to receive money, land and employment in the security forces. In many of the research areas people talked about 'fake' Taliban undermining the integrity of the process.

The women's committees themselves are, with some exceptions, very active, particularly in urban areas such as Herat City. Here they successfully addressed local civic concerns such as rubbish collection and traffic problems; problems that are relatively easily solved and essentially non-threatening to powerful interests. While they also have some success in addressing disputes like violence within the family, marriage, divorce and inheritance settlements, they are still highly dependent on the co-operation of community-based justice systems, and, to a lesser extent, the formal justice system.

The traditional justice systems continues to play an important role in most local concerns, and although active in most areas has a patchy record on equitable resolutions to cases that are brought. Women who attended PTRO's training are more active in engaging these bodies, and this should be encouraged so that women play a greater role in community decision making. This will only come about through the inclusion of men in further training, something that many of the women suggested for future programmes.

Glossary of Terms

ALP: Afghan Local Police

ANA: Afghan National Army

ANP: Afghan National Police

AOG: Armed Opposition Groups

APRP: Afghan Peace and Reintegration Process

DDR: Disarmament, Demobilisation, and Reintegration

GIROA: Government of the Islamic Republic of Afghanistan

HPC: High Peace Council

IMF: International Military Forces

ISAF: International Security Assistance Force

MoLSAMD: Ministry of Labour, Social Affairs, Martyrs, and the Disabled

PRIO: Peace Research Institute, Oslo

PTRO: Peace Training and Research Organisation

PPRC: Provincial Peace and Reconciliation Council

SOP: Standard Operating Procedure

SSR: Security Sector Reform

USIP: United States Institute of Peace

Annex 1: Questionnaires

Government Representatives and Local Leaders

General Information

1. Gender
2. Age
3. Role/position
4. Province/district/community.

Reintegration

5. How many people have joined the APRP in your community?
6. Why do you think people join the APRP in this area?
7. What has been the impact of the APRP in this area?
8. Do you feel the APRP has had a positive impact on your community?
9. What is the role of reintegrees in your community? Do they have a positive impact on the community?

Women

10. How many meetings have you had with women's groups in the past month?
11. Have women approached you with any problems or disputes that need resolving?
12. What is the role of women in this community in the APRP?
 - a. Has their role in the APRP increased or decreased over the past year?
 - b. In what way(s)?
13. How aware are women of the processes of the APRP?

Resources and conflict

14. How many conflicts have started because of access to resources in the past six months in your community?
15. Has access to the following resources become more or less restricted in the past six months:
 - a. Water – handpumps and other water sources
 - b. Water – rivers and streams
 - c. Land – farming
 - d. Land – grazing of animals
 - e. Land – other
 - f. Woods/trees
 - g. Other (cite)
16. What are the most common resources that disputes occur over?
 - a. Water – handpumps and other water sources
 - b. Water – rivers and streams
 - c. Land – farming
 - d. Land – grazing of animals
 - e. Land – other
 - f. Woods/trees

g. Other (cite)

17. How are these disputes normally resolved? Can you give an example of how a dispute over resources might be resolved?
18. How do these disputes escalate? Have there been serious violent conflicts over resources?

Women

General Information

1. Gender
2. Age
3. Role/position
4. Province/district/community.

Reintegration

5. Are you aware of any reintegration activities in your community?
6. What is the role of reintegrees in your area? Do they have jobs?
7. Have you participated in the reintegration process?
 - a. If yes, how?
8. Do you have any family members that have joined the reintegration process?
9. Do you interact with reintegrees? If yes, how?
10. What kind of job opportunities are available for reintegrees or other former insurgents or armed group members in this area?

Peace education and conflict

11. Has PTRO's training helped you to interact with decision makers and reintegrees involved in the APRP?
12. Can you give specific examples of when you have used PTRO's training in interactions with reintegrees or decision makers?
13. Have you received any other training on aspects such as conflict resolution or mediation?
14. What do you think is the most useful way of providing training aimed at improving women's interaction with conflict, peace processes and the APRP?
15. Do you have any interaction with other women's groups or CSOs involved in conflict mediation or advocacy?

Resources and conflict

16. Do you know of any conflicts over the following within your community:
 - a. Water – handpumps and other water sources
 - b. Water – rivers and streams
 - c. Land – farming
 - d. Land – grazing of animals
 - e. Land – other
 - f. Woods/trees
 - g. Other (cite)
17. Has access to these resources increased or decreased in your community in the past six months?
 - a. Water – handpumps and other water sources
 - b. Water – rivers and streams
 - c. Land – farming
 - d. Land – grazing of animals

- e. Land – other
- f. Woods/trees
- g. Other (cite)

18. Have you been involved in any disputes relating to access to resources? If so, how?

19. Has conflict over resources ever restricted your access to resources?

Women not involved in PTRO's training ("control group")

General Information

1. Gender
2. Age
3. Role/position
4. Province/district/community.

Reintegration

1. Are you aware of any reintegration events in your locality?
 - a. If so, in which communities/towns?
2. Are you involved in reintegration activities?
 - a. Have you had any meetings or other contact with community leaders of government representatives to discuss reintegration or other community decisions?
3. Have you had any contact with reintegrees?
 - a. If yes, what did this involve?
4. What problems and challenges do reintegrees face in your community?

Peace education

5. Are you involved in community decision making processes?
 - a. If yes, how? If no, why not?
6. Have you attended any workshops or training sessions of any other organisations?
7. Are you a member of any organisation, such as a women's *shura* etc.?
8. Are you aware of the work of other organisations in your area (local CSOs, national and international NGOs etc.)?
9. If you had a grievance or complaint about the APRP or other government problem or local government policy, who would you approach to resolve it?
 - a. How would you approach that person? How would you take the problem to them?
10. Do you feel that any problems you might have are adequately addressed at present? Are there enough grievance resolution mechanisms in place?
11. Do you have any interactions with reintegrees or current insurgents (family members)? Do you know of anyone who has helped with reintegration or helped insurgents to leave the insurgency?

Reintegreees

General Information

1. Gender
2. Age
3. Role/position
4. Province/district/community.

Reintegration

5. How did you join the APRP? Did you approach a community leader, police unit, or other figure?
6. Why did you decide to join the APRP?
7. Did you have to surrender any weapons when you joined the APRP?
8. Where there any conditions attached to your reintegration, and if yes what were they?
9. Where the conditions met?
10. Was there a reintegration package?
11. Did you meet with any women's groups when you reintegrated?
 - a. If yes, what was their role?

Resources

12. Do you have access to water, land, or any other resources?
13. What would be your current top priority resource-wise?
 - a. Water – handpumps and other water sources
 - b. Water – rivers and streams
 - c. Land – farming
 - d. Land – grazing of animals
 - e. Land – other
 - f. Employment
 - g. Other (cite)
14. Have you been involved in a dispute over resources such as water or land?
15. If yes, has that dispute been resolved, and if yes, how?

About PTRO and Acknowledgements

The Peace Training and Research Organization (PTRO) is an Afghan NGO based in Kabul, which focusses on peace, conflict, and justice issues, and provides training in peacebuilding and good governance. PTRO also conducts research for national and international governmental organisations, NGOs, and national bodies, to inform policy and provide a deeper understanding of relevant issues.

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