

Noor Educational & Capacity Development Organization
(NECDO)



Need Assessment Report on Child Marriage On SDC Partners activities in Badakhshan, Takhar & Samangan



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Report editor: Ms. Jamila Afghani
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1. EXECUTIVE SUMMARY

This report in hand is about the Need Assessment on Child Marriage from three provinces and four districts Badakhshan (Wakhan & Yawan), Samangan (Roi do Ab) and Takhar (Rustaq) were targeted. The activities financially supported by SDC's partners Oxfam, Agha Khan Foundation, Halvetas and TDH. The nature of their activities are on improving daily of the people by skill development, awareness raising, income generations, and other lively hood projects.

First of all it worth to congratulate SDC for supporting such activities which improve daily life of people in the very remote areas where a very small step is very important and the proverb in Dari "drops by drops can make an ocean" is very relevant to be utilized here. The livelihood projects are crucial for community mobilization, self income generation and self sustainability of the daily life by utilizing community resources. We practically observed that how women's kitchen gardens, poultry, literacy, health education, dry fruit processing and gender trainings were a good practical example.

Afghanistan with long history of domestic violence and a society free from all international norms of gender equity is a place where women suffer a lot since child hood. When economic problems come up in men domination and culture based society helps in aggravation of the situation for women. The first person to be scarified for others family members better life is women and when she is young than she can be easier to be prey in the clutches of men.

Child marriage is a dilemma in over all Afghanistan, but in the above mentioned areas the situation is worse. We found and observed that with all support of SDC the issue of child marriage is still common practice widely up to 85-90% and it's very difficult to challenge the topic as war lords, community Arbabs, Community elders are in support of the issue of child marriage and they are the first followers of the deed.

We are witness that how young girls' small happiness about getting married is ruined with colorful cloths at the night of marriage when she is facing not only a selfish man but a selfish family members as counterpart to her life. She is not having a life more than a slave and a slave who has no right even to complain, she is gifted by drugs, SNUFF on the day of marriage where she should not feel the pains of new life. The children with bright eyes and talented mind can be only wasted for nothing in Afghanistan.

NECDO through a mutual contract with SDC was appointed to do the field visit and conduct the assessment on the child marriage that if the supported fund of SDC has brought any change in the issue of child marriage. Fortunately NECDO staff could successfully manage to have field visit after one day orientation and training. The field visit plan did not work due to sudden change in the climate and severe floods and rains. Conducting the assessment with all challenges was a great job, therefore, it's worth mentioning to thank NECDO staff for being soldiers in the front line, I thank SDC for their understanding of the situation and supporting us with all sudden changes in our trips. I would like to thank SDC over all for their trust and financial support to NECDO for the completion of the task. Last but not the least I would like to thank SDC partners (TDH, HELVETAS, AKF and Oxfam) and their field staff who made this job possible and supported us to get access to direct & indirect beneficiaries of the LH projects.

2. TERMS AND CONDITIONS OF SDC FOR NEED ASSESSMENT ON CHILD MARRIAGE

2.1. Objective, purpose and tasks:

The objective of the study was to provide clear and in depth information on how SDC funded livelihood projects contribute, direct/indirectly, in social changes particularly on the trend of early child marriage in the targeted areas. It also includes generating overall know-how on impact of our activities in the field of livelihood.

2.2. Methodology:

The consultant is required to use appropriate methodologies such as Knowledge Acceptance Practice (KAP) and focus group meetings, but the consultant is encouraged to use appropriate methodology, which can best work with the nature of this study.

The study should provide the following analysis information:

- a. How much SDC livelihood partners have been able to bring change in child marriage issue so far?
- b. Description and analysis of the social context and changes in social trend notably on child marriage?
- c. What were/are the main causes of early child marriage?
- d. Description and analysis of main economic features particularly affecting child marriage (poverty aspects)
- e. Description and analysis influential people in the area/ who are the main drivers for change and who has power?
- f. Description of national and international actors as well a government institutions active in the area, and if time allows, description of other actors causing a change in child marriage trend,
- g. Recommendations for future our future activities in the livelihood domain.

2.3. Process:

The main part of the research work for the study shall be conducted in three provinces: Badakhshan, Takhar, and Samangan, where LH partners are active. Wakhan and Yawan (Badakhshan) are the areas where there is a change in child marriage, but Rostaq (Takhar) is the area where there is no or very rare change seen according to partner's report.

3. METHODOLOGY OF THE NEED ASSESSMENT

NECDO was appointed by SDC on 17th March 2010 for the period of almost two months to provide service of the need assessment on child marriage in the above mentioned three provinces. Based on the past experience used a wide range of methods, which enabled people to express and share information, and to stimulate discussion, and analysis. Beside visually based, involving local people in creating their ideas for solving their problems.

3.1. Methods for SDC Need Assessment Study ,For current need assessment study we focused on the following points:

- Reading of partner's annual reports and SDC monitoring reports of the livelihood project of the concerned districts. We received the annual reports of Oxfam, AKF, TDH, and HELVETAS which took five days to study. We focused on the areas of TDH activities in ROSTAQ district of Takhar, HELVETAS activities in Roi Do Aab district of Samangan, AKF (Agha Khan Fund) in Wakhan district of Badakhshan and Oxfam in Yawan district of Badakhshan province.
- Drawing Maps shows the location of direct beneficiaries and the location of implemented projects', important local features, and resources such as water, mosques, schools, hospitals and other services. This was made by the support of the respected organizations operating in the above mentioned areas
- Seasonal calendars showing how food availability, workloads, family health, prices, wages and other factors vary during the year to indicate linkages, sequences, causes, effects, problems and solutions like mostly when there is shortage of food and risk of survival families sale their daughter or child marriage is taking place. These activities took place in our focus group discussions with the community, local authorities, Imams and the operating organization.
- The ground was more participatory, and helped to empower those who are not literate. Visual techniques provided scope for creativity and encouraged a frank exchange of views. They also allowed crosschecking.
- Using combinations of methods provided a detailed picture built up, that expressed the complexity and diversity of local people's realities far better than conventional survey techniques such as questionnaires.
- Focus group study from the direct beneficiaries of the project at least 7 groups in each districts a group of 6- 20 people)
- Individual interview from project mangers, field employees and from individual beneficiaries at least three individual in each districts were successfully conducted
- Individual interviews from government concerned departments or any other local, private concerned organizations
- Meetings with at least 2 Imams of the each district as well as at lest 2 community leaders or Shura members was made possible
- Picturing different steps for support document of the reports, as well as the sound recording by the tape recorder
- Planning the trips for in order to be time oriented

3.2. Behavior and attitudes

NECDO staff working on the Need Assessment Studies were Afghan Nationals, having access to National Languages, as well they are well aware of Afghan cultural sensitivities and religious norms. The group of at least 2 persons took the Assessment, facilitators acted as conveyors and catalysts, but without dominating the process. Many found this difficult, even though it mostly comes with experience and knowledge of the area. They took time, showed respect, were open and self-critical, and learn not to interrupt. They had confidence that local people, whether they are literate or illiterate, women or men, rich or poor, are capable of carrying out their own analysis.

3.3. Cultural sensitivities:

Considering Afghan cultural sensitivities the assessor team consists of a female including her Muharam & a male member. Mr. Fazal Ghani Kakar remained in some of the areas as supervised of the team. Where the female assessor was talking to women and male communicated with males member of the team. The language which was easier for the target group we communicated through. The way of wearing cloths, to be alert with religious norms of the target group, part of Afghan culture at focus group meeting they were served fresh fruits and Cake, cookies and juices to provide more friendly environment. Simple language of communication for all to understand was used whether they were educated or not.

3.4. Assessors' Guideline:

In order to achieve the tasks professionally, the following guideline, was given to each assessor beside the TOR and one day orientation and practical training given to Mr. Nasir Ahmad and Ms. Muhiba Zarani.

The training began at 8:00 am and ended by 2:00pm where the SDC TOR was shared in detail with the assessors, another session was on the methodology of the assessment after the lunch break the assessors practical started using interview sheet with other colleague, and the feedback was given by Mr. Fazal Ghani Kakar as they presented their work.

(For more information please see Annex 2.)

3.5. The field mission Plan development:

Initially, we planed to starat our trip from Badakhshan where we could cover Yawan & Wakhan, than towards Rustaq and than Samangan.the initial trip took place on 28th of March 2010 from Kabul to Badakhshan after reaching to Badakhshan the weather got very bad all the road was blocked and we waited for a week but the weather did not improved we were obliged to postpone for another week with consultation of SDC. The second trip mission started on 11th of April 2010 but again the weather in Badakhshan was not good than we were obliged to change our plan towards Rustaq than Samangan and at last Badakhshan and hopefully the weather may improve. Unfortunately, we could manage our trip from Rustaq to Samangan than from Samangan to Faizabad to Wakhan, but again we could not make through Yawan due to bad weather. Again with consultation SDC we waited three weeks and the last mission took place on 4th of June 2010. Where the trip to Yawan competed on 11th of June 2010. Over all the trip was successful and we not only enjoyed the beautiful

séances of nature but also meeting our people in very remote and far sighted area and learning more about them was another added value in our knowledge and experience.

4. GEOGRAPHY AND SOCIAL POLITICAL SITUATION OF THE SITES

4.1 Rostaq district of Takhar province:

Considering the culture and traditions of the people the assessor team consist one female and one male headed by the coordinator of NECDO as a supervisor, they started the mission with Rostaq, Takhar with the LH partner TDH from 11th to 14th April 2010.

Rostaq is a vast hilly district of Takhar province where mainly four ethnic groups live together the Tajiks, Uzbek, Balooch and Pashtoons (more than 25000 Pashtoons are expelled from the area by some war lords, they are fighting their case in Kabul and it could be one of the causes of unrest in some parts of Takhar province) in almost 185 villages, of about 100 to 300 roughly estimated families in each. Rostaq is a closed district and there is no paved road for the people to move out or in, floods during the summer season add to the problems of the people, no water preservations and no clean water drinking system, people in general are living in poor conditions, although, the land is very vast with very large meadows for grazing and animal keeping.

4.2. Rio Do Aab district of Samangan province:

Rio Do Aab a far and remote district of Samangan province where 67 NSP Shuras are located 36 of which are under Helvetas coverage with various types of livelihood projects, Roi Do Aab where two sects the Sunni (Tatars) and the Shiat (Hazara) live in the marginalized villages where due to the harsh weather and blocked with high muddy hills and steep mountains access was very difficult. Due to the colsed area the people are even unfamiliar with very basic foods especially the vegetable and fresh fruit. The weather is very harshly cold in the district and there are lmost three to four months for agriculture where mostly people cultivate wheat if the rain help in the season. The smelting water is utilized for dr inking and some few points for irregation.

4.3. Wakhan district of Badakhshan Province

Afghanistan's Wakhan District is a narrow strip of land separating Tajikistan and Pakistan that juts eastward some 350km to meet the China border. Wakhan District has two distinct parts –the Wakhahn Corridor and the Afghan Pamir. All of Wakhan lies at elevations higher than 2000m and the Afghan Pamir lies above 3500m.

The Wakhan Corridor is a deep valley formed by the Panj River those courses between the 7000m peaks of the Hindukush to the south and the lofty mountains of Tajikistan to the north. Along the south bank of the Panj River and its upper tributary, the Wakhan River, are numerous Wakhan villages. The villages between Iskhashim and Qila-e Panja are termed Lower Wakhan. More than 5000m of vertical relief commands the southern horizon of Lower Wakhan, where the valley is as broad as 2km. the villages in Upper

Wakhan between Qila-e Panja and sarhad-e Broghil lie along the more narrow banks of the Wakhan River; which opens to a dramatic river basin 3km wide at Sarhad-e Broghil. Streams fed by precipitous Hindukush glaciers cut across the Wakhan Corridor and flow in to the main river:

Three mountain ranges – the Hindukush, Karakoram and pamir – converge in Wakhan to form what is called the pamir Knot. The Hindukush Range, which forms the border with Pakistan, has 38 summits higher than 7000m, including Afghanistan highest peak Noshaq (7492m). Permanent snow blankets Wakhan's highest peaks. The high, open valleys between these three mountain ranges form the Afghan Pamir, known in Persian as the Bam-e Dunya, or the roof of the world" which is home to Kyrgyz nomads.

High passes called kotal transect the mountain ranges and were used by armies and ancient trade caravans. In the Afghan Pamir; passes, although at high elevation, are relatively easy for people to cross. The more rugged Hindukush are more difficult. The key Hindukush passes are: Broghil Pass (3882m) to chital; Khodarg werth (or Khora Bort pass)to Ishkoman; and Irshad Uween (4979m)and Dilisang Pass (5290m)to Gojal.

All of Wakhan is a semi-arid zone. In the Wakhan Corridor; agriculture is only possible through irrigation, fed by melt water in the streams descending from the mountains. Apart from occasional clusters of shrubs or willow, birch and other small trees, the landscape is largely barren of vegetation. Above 3500m, the valleys widen onto the expansive as Afghan pamir with its lush seasonal meadows, peaty soil, and vivid blue lakes.

Wakhan (**ROOF OF THE WORL**), where 14 schools mixed boys and girls are supported under SDC funds, according to our observations 98% of the funds are spent for the Ismaili Sect in the area while the Sunnies are neglected, in the major portions of the project, which may have negative consequences in the future. The tension is raising there between the two sects day by day as the local community leaders and elders expressed their views and comments on AKF activities.

4.4. Yawan district of Badakhshan Province

The most challenging district of Badakhshan province, with muddy steeply hills and the snow covered mountains most of the year, dominated mainly by Tajik tribes with very high rate of illiteracy among men and women. The seasonal floods cause a big devastation and damage to the farming lands of the people, the people are living in very poor economical conditions due to the climate and being closed during most of the year, it is only June to August when access is easy to the area, however, the remaining months in most of the parts of this district the only mean for transportation is horse and other animals.

5. SDC SUPPORTED ACTIVITIES IN ROSTAQ BY TDH

5.1. ACTIVITIES OF THE PARTNER

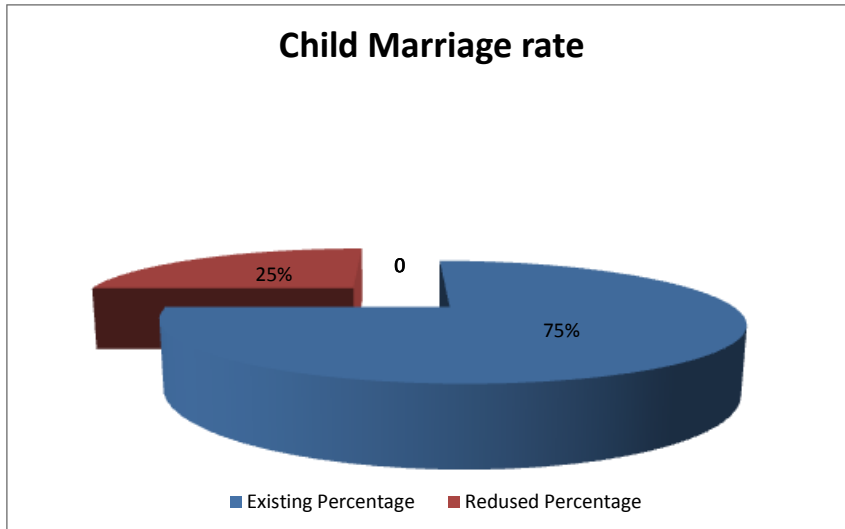
The activities were conducted by TDH are the followings:

1. New income generation resources
The income generation and food security livelihood projects are the water and irrigation system made in some villages, Bee keeping, jungles of almond and Pistachios and wheat seeds for agriculture
2. Health and mother child care
The project gave awareness for mothers health, midwives were trained, clinic supported and health corners created in some of the villages
3. Food security
Better wheat seeds are provided to the farmers, technical support has been given, fruit driers and the processing of food have been the components of the food security
4. Youth activities
Literacy, hygiene, skill (how to use the fruit drier machine) trainings were given to the youths, 90 youths were sent to Taloqan center of Takhar to get trained

Need assesmnet was done through interviews and focuse group meetings not ony with the TDH staff but also with direct beneficiries and secondry beneficiries.

The manager Mr. Sharif, gender focal point himself Mr. Sharif, target beneficiaries 16 (10 male & 6 female) individually and in focus groups 7 (4 male and 3 female), secondary beneficiaries 27 (10 male and 17 female), community leaders, 20 elders and 4 Imams were interviewed in regards to the social impact of the livelihood projects particularly the impact of the projects on child marriages in 85 villages TDH worked in.

Based on our finding after the communication with the above mentioned list we come to conclusion still 75% of the cases of Child Marriage do exists there.



5.2. METHODOLOGY OF ADRESSING THE CHILD MARRIAGE WITHIN THE ACTIVITIES:

Based on the review of the reports of LH partner TDH and our interviews with the manager, and other key staff of TDH in Rostaq we found that there has been no specific methodology to address the issue of child marriage directly, we have been told that most of the LH projects are helping with the elimination of child marriage indirectly, literacy projects for women and health education courses to make midwives and give awareness on health and hygiene issues helps with the reduction of the child marriage. The involvement of women in the LH projects through the provision of dry fruit cleaner and processors is a methodology to empower women economically which will help by some means to earn for the family and the family will not be interested to marry their daughter or sister in very early age. They justified that all social activities will help in reduction of child marriage when people are getting economically empowered and socially award about the bad impacts of child marriage.

The issue of child marriage in this area is very deep rooted for the long past history supported by many community actors (war lords, community leaders, community Arbabs and rich people) so it's very challenging to inculcate the benefits of the community powerful bodies

5.3. CHALLENGES OF THE PARTNERS ADRESSING THE ISSUE:

The culture and tradition of the people is one of the biggest challenges for TDH to address the problem of child marriage directly, there has been incidents of threatening the NGOs touching the cultural issues directly. In addition, the economical reason, the poverty and the flood devastations to the farming lands cause the people to marry their daughters in very early ages and take marriage

money, besides, the Arbabs and the war lords are using force to marry a young girl of 12 or 14 years and any one standing against their wishes may face the death penalty.

5.4. FINDINGS BY NECDO ASSESSORS:

- The livelihood projects implemented by TDH are very effective, but not enough people still have problems in some village with drinking water and lack of literacy and awareness especially on child marriage.
- Due to the ground mentioned reasons TDH is not directly addressing the child marriage issue in the projects they implement, they reason that touching the sensitive issues such as child marriage will create hurdles for the on going projects, however, these activities have had its secondary impacts on the reduction of the child marriage in some villages in few families if a girl is going to school, have and income resource, get a skill to make her living is possible that the family will not force her get married earlier, such as the women Ms. Haseeba of Maimana village of Rostaq told Ms. Zarani “ **it is good my daughter is now in school and she got health training, she is helping the people and earns some money so we will never force her get married soon.**”
- We found that the main cause of the child marriage in the area is the economical reason, the Marriage Money (called Qaling in Rostaq)is high in the range of 400 to 500 thousand Afs, that is why the families, father, brother or uncle make the decision to marry their very young daughters and make money to start a business or generate it for his living conditions, such as the interview with one of the girls named Zainab In village of Qalacha told our female interviewer that her father made her get married while she was a girl of 12ers, her father took the Qaling, and bought a vehicle to make money and put her in the hand of a man who already has a wife of 40 years old.
- Majority of their youths are traveling to Iran to make money for the marriage expenses, due to culture of the community there many young men are obliged to make money and get early marriage and it is counted a big shame for the families if they get married later.
- We found that the child marriage was a tradition of the people in the past, but it is slowly and gradually reducing when many families lost there youths on the way to or in Iran, or being addicted to Drugs, as we participated in the Fatiha of one of the young men died in Iran in the village of Kaiwan the Baloochis, where the elders mentioned that due to the tradition of Qaling many of their young men lost their lives in or on the way to Iran.
- We also found there existed the forced marriages where the powerful men of the community get married to younger girls by force such as the Arbab of the Kanda Village (Uzabik), although the families are not

happy, but they can not put the life of whole family in risk for one member, so they decide to marry their sister or daughter.

- The power relation of the Arbabs (head of the community) is also playing his role in making the marriage contract without the permission of the family of the girl, when a person go to the Arbab to marry the daughter of that man to him, he makes that deal and at the end inform the family of his decision and no has the right to challenge the decision of the Arbab.
- According to the gender focal point of TDH over all 40% of the child marriage has reduced and 60% of the child marriage still exist in the community, however based on our interviews with 16 direct beneficiaries, and 27 secondary beneficiaries, and 7 focus groups we found that the child marriage excused with 75% in the communities in most of Rostaq and more than 95% of child marriage in the village of Ghanj even it is very famous among the people in Rostaq **“if some one desires to marry a young girl should go to Ghanj”**
- Most of the married children in the villages we interviewed are addicted to some kind of drug or Snuff at least, as we have questioned women we found 70% of these women are using Snuff in order to reduce their pain.
- After interviewing 26 women, it was very normal for them to be married in the early age and some of them were feeling proud that they are married in the youngest age.
- We found that many of these child brides are facing domestic violence because she is entering a house where already exist another three time older than her, so due to lack of experience and younger age she is victim of the domestic violence, the only happiness in their life is the days of engagement.

5.5 SPECIFIC RECOMMENDATIONS:

- Based on the above mentioned findings and SDC mandate (Gender as a crosscutting issue of the strategic plan) we suggest that SDC should address the issue of child marriage through a method keeping in mind the sensitivity of the issue, culture and religion aspects of the people, as a must component of the LH projects with current partners of SDC (TDH) or any other partner coming up side by side.
- The involvement of community Shuras and imams of the mosques will have crucial impact on the peoples change of mentality and behaviors
- Prior to this Imams and community leaders involvement on the issue it is better to provide trainings for imams and the community leaders on the issue from Islamic perspective as most of the Imams are out come of the traditional Madrasas and they are not familiar with modern changes in the life condition and the women rights from the national and international aspects

- We found that a component of awareness and trainings on the issue of child marriage, more income generation programs for women, creation of a mechanism in government institutions will be the way to help with the reduction of the child and forced marriages in this part of the country.
- Public campaign on public occasion such as the Eid days and Jumma Ceremonies on the issue of child marriage to be addressed in collaboration between the provincial Department of Religious affairs and the District authorities.
- One day seminars for the teachers, imams, community leaders and other influential bodies on the side effects of the child marriage to be conducted on quarter base for the initial year by the implementing partners (TDH), based on the findings the number of the seminars could be increased.

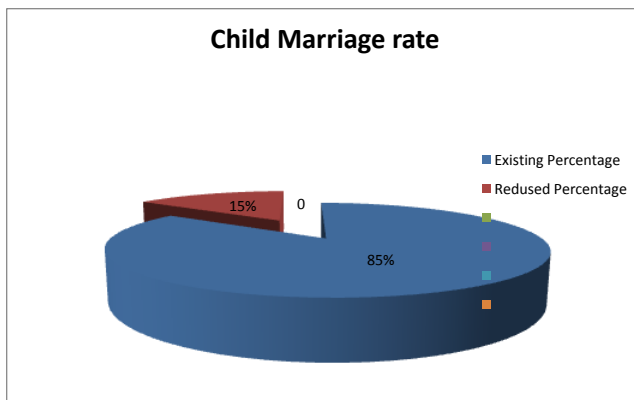
6. SDC SUPPORTED ACTIVITIES IN ROI DO AAB BY HELVETAS

6.1. ACTIVITIES OF THE PARTNERS:

1. Literacy courses for men and women, (most of the beneficiaries of these courses are young men and women)
2. Seed distribution and alternative crops (These people are newly introduced with some grains locally name Zeghir, Nakhod)
3. Dig wells and drinking water system, canals and pipelines
4. Flood protection fences
5. Kitchen gardens for women (The vegetable seeds such as turnip, radishes, cucumbers and spinach has been provided)
6. CBDRM (Protective measures against earthquakes, floods and avalanches)

The manager named Mr. Farhad (the DC) , gender focal point named Mr. S. Dawood, target beneficiaries 29 (14male and 15 female) individually and in focus groups 4 (1male 3 female) groups secondary beneficiaries 6male, community leaders, elders 20 and 4 imams were interviewed in regards to the social impact of the livelihood projects particularly the impact of the projects on child marriages in the Shuras benefited from the livelihood projects implemented by Helvetas

During the assesment with folowing group of people we found that still 85 % of Child Marriage exist in Roi Do Ab.



6.2. METHODOLOGY OF ADDRESSING THE CHILD MARRIAGE WITHIN THE ACTIVITIES:

Helvetas consider the LH projects an indirect approach to eliminate the child marriage phenomena, the literacy courses for women and girl and the kitchen garden for the women will give an economical value to the women in the family where her voice will be heard and sometimes she would be able to take part in the decision making.

Based on our interviews and several interactions with the key staff in HEVETAS of Roi Do Aab we found that the LH projects are the only means utilized to indirectly address the issue of child marriage and there has been direct touch of the issue barely.

6.3. CHALLENGES:

Tradition of the people and the culture of child marriage is one of the biggest challenges where the touch of the issue directly bring the blames from the community and create more skepticism among the community about the activities of the organizations compare to Rostaq.

Bays (leaders) and the war lords use their money and power to marry the young girls or make the families of the young girls marry their daughter for the people they wish or have power relations.

6.4. FINDINGS by the assessors:

- Helvetas reasoned that due to sensitivity of the people they could not directly address the issue of child marriage, however, the livelihood projects such as literacy courses and kitchen gardens for women helped with the reduction of the child marriage in the area, however, based on our observations and the findings we found 85% of the child marriages take place not only for the girls but as well as the boys under 15 are married, such as Gul Chehra from the village of Madirak who is now 25 and married mother of 5 children and married 14 years ago.
- Majority of the people are not educated and living a very primitive life (Even they are unfamiliar with very ordinary vegetable-according to the words from Helvetas friends Mr. Farhad told us “when we newly came to Roi do Aab we carried with us some salad items when our guards who are from the local community were watching us from the windows and telling each other that these people are like cows eating grass”) also in Roi Mr. Nasir interviewed a young man whose wife a girl under 10 was waiting in the shade of a wall, “ **told me that since morning he has been waiting for the midwife because his wife got a problem, I told him why you married in very early ages that is always due to the culture and the tradition in the community in result of which we face such problems.**”

- Marriage money is highly demanded by the fathers and the majority of their youths are traveling to Iran or Pakistan to make the money in result of which the youth power is staying outside these areas and the land remains poor and backward.
- Women are addicted to snuff and Opium very widely in this area, hygiene is in very poor condition, which has caused much health problems to the people
- Women who got literacy courses are doing better, but their number is comparatively less against the whole population of the area
- Poverty in the area due to the geography, climate and culture of the people is one of the main cause of social irregularities (child and forced marriages) in the area is the good source for income of these people
- Child marriage does exist in the area with 85% of the marriages take place under 15 years for both male and females according to our findings both girl and boys are married in very early age which is a burden for the couples both physically and psychologically the couples seem to be very tired, as we found one of the very young girl in the literacy course in the Pichga village was interviewed by our assessor was very tired and seemed sick, we found that this girl of 9 years was bride of 5 months
- People need trainings and awareness about the negative impacts and disadvantages of the child marriage, based on our findings Helvetas has given hints on the side effects of the child marriage, however, it is not enough, because these hints are given to a small and specific number of the community, such as literacy course students or the language students.

6.5. SPECIFIC RECOMMENDATIONS

- A component of social trainings is the need to be added to the livelihood projects, which should directly address the disadvantages of the child marriage, and reveal the hidden threats for their children's health who are newly born, and this awareness should be widened for a group of the key people in each village.
- While we were interviewing child brides we found domestic violence against these children another major concern because a man of 45 years having a wife of 40 is getting married to a girl of 8 or 9 years so it is highly possible that the elder wife is committing inhuman dealing to the new child bride, she be a child can not protect herself against this violence, the only part she has in husbands house is to be a servant and a toy for the man's desires
- Community leaders (the Arbabs), war lords are the decision makers and families usually do not have the right to reject or refuse the decision taken by the Arbab, we found the young brides facing sexual health problems and there is no way of proper treatment for them , therefore, they move towards narcotics for example in Roi Do Aab district it is the culture when a girl is married should start with snuff (Naswar) at least which reduces the feeling of pain during and after matting

- Due to lack of awareness on hygiene and basic health care community faces lots of problems and specially the child bride and the child groom, because of the small age and immaturity has had bad impact during pregnancy which increased the mortality rate among the mothers.
- Child marriage is a barrier for the social and economical life of the community and the factors behind this phenomenon is the Arbab, and the community leaders for their personal interests and entertainment, and the only mean to ban such an inhuman act is trainings, awareness, imams involvement and the creation of an advocacy mechanism to ban such act through legal and court and police system.
- We found that a component of awareness and trainings on the issue of child marriage, more income generation programs for women, creation of a mechanism in government institutions will be the way to help with the reduction of the child and forced marriages in this part of the country.
- Public campaign on public occasion such as the Eid days and Jumma Ceremonies on the issue of child marriage to be addressed in collaboration between the provincial Department of Religious affairs and the District authorities.
- Imams can play a very positive role in the mind change of the communities, so in the future if a component of involving imams in the awareness on the side effects of the child marriage is added to LH projects will possibly have its positive impact soon.

7. SDC SUPPORTED ACTIVITIES IN WAKHAN BY AKF

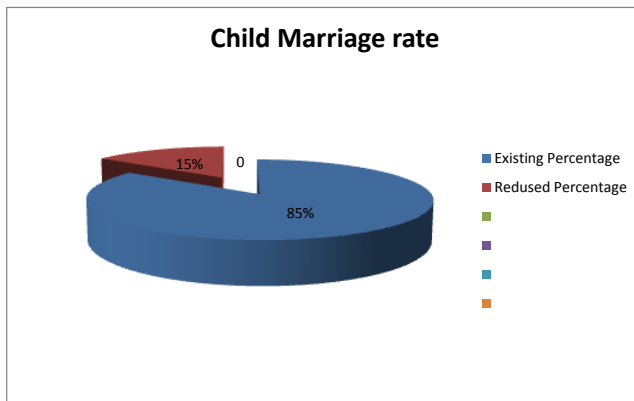
7.1 ACTIVITIES OF PARTNER:

In Wakhan beside the rehabilitation activities accomplished by the AKF under the support of many donors the school construction, trainings for the teacher on gender and methodologies has been covered by SDC support.

In total there had been 14 schools and CBE up to the border Broghil (the end of lower Pamir) supported by AKF mostly the Ismailiat sect has been given the priority in the provision of the LH projects.

16 (9male and 7female) direct beneficiaries, 10 (5male and 5female) secondary beneficiaries, 12 (4male and 8female) focus groups including the Manager Mr. Karam Ali and the gender focal point Mr. amir Mohammad were interviewed. Annex 1. Is providing the list of targeted people

according to the list of target interviewees we found that still in Wakhan 85 % of Child Marriage is existing



7.2 METHODOLOGY OF ADDRESSING THE CHILD MARRIAGE WITHIN THE ACTIVITIES:

Based on the interviews and questionnaire with the key position holders in AKF the methodology applied by AKF addressing the issue of child marriage is through the trainings on gender given to the teachers and some elders of the community.

The CBE where the women can also get the basic education has helped up to some distance to make the people think about the child marriage tradition

7.3 CHALLENGES:

There has been no challenge on the way of the implementation of the projects or addressing the issue of child marriage, although it does exist as the trend of the people and even in the cradles a baby girl is married to another baby boy. The community is open, but it does not mean there are no cultural norms, they follow their cultural norms very strictly.

7.4. FINDINGS by the assessors:

- During our interviews with the beneficiaries we found that AKF did address the issue of child marriage in the gender workshops for the teachers of the schools and some of the Shura members , however, the child marriage still exist in the community and has deep roots in their history, in addition the gender training has been given to the limited number of the people in the community in result of what the impact is also very limited.
- Child marriage has been a tradition of the people in this area even the baby infants are engaged while they are in cradles, even they sell their daughters in very small age to the outsiders, during our visit to the village of Ishmurgah we were told by the teacher of CBE that his two sisters are sold by his father to some men from Laghman while they were serving in the army twenty years ago in this area, they took away my sisters to Laghman after 15 years we came to know that they were in Laghman married to those soldiers and are having children.
- People are very backward and women are illiterate in general, newly girls are going in small number to schools or the CBEs (Community Base Education), it has been a good change in the mentality of these people because in the time of ex-king the schools were opened there, but these people were paying bribe to the teachers to excuse their sons from the schools, now they are sending their sons and daughter to the schools, however, the number of the girls going to school is less than the number of the girls live in the community
- The child marriage does exist in the area with the rage of 85% due to the trend there and the poverty in the area, during our visit to the school of DehQazi there were 3 girls in grade three, aged between 8-9ers one was

married and two others were engaged, in the high school of Panja there were two girls in grade 7th aged between 12-13 married for one year.

7.5. SPECIFIC RECOMMENDATIONS

- The Child marriage issue is a crucial problem and a major challenge on the way of gender equality in these areas, but direct addressing the issue is also not easy due to the interest of some tribal leaders, Khans and Arbabs and the culture and costume of the people.
- According to our observation and findings in Wakhan 85% of child marriage cases take place although majority beneficiaries of the AKF are Ismailiats who are more open, and AKF directly address the issue of child marriage through their gender trainings to the teachers and the Shura members from the other side Helvetas and TDH do not address the issue directly, however, the issue of child marriage occurrence has reduced to 80%.
- Based on the above mentioned findings we suggest that SDC should bring to the notice of the LH partners to directly address the issue of child marriage through a method keeping in mind the sensitivity of the issue, culture and religion aspects of the people, and it will be even better if a professional partner in this field work side by side with the current partners of SDC on the elimination of the child marriage in the area.
- Awareness and trainings in regards to the disadvantages and the social problems which arise from the child marriage should be given to the community over all (to male and female)
- Government institutions and law enforcement agencies should be involved in order to help with the elimination or the most reduction of this phenomenon in the area.

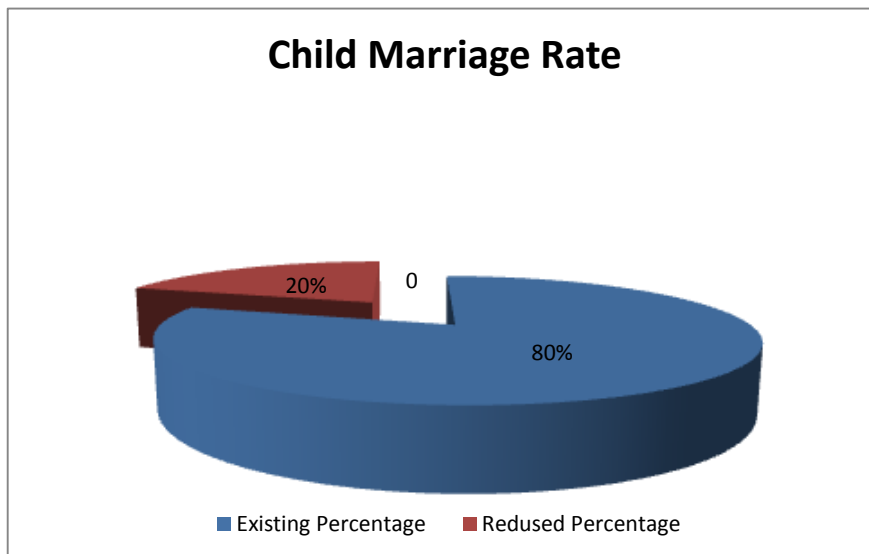
8. SDC SUPPORTED ACTIVITIES IN YAWAN BY OXFAM

8.1 ACTIVITIES OF PARTNER:

SDC LH projects partner has been operating in the following sectors:

- Agriculture Sector (seed is provided to the farmers)
- Life Stock Sector (animals and vaccination)
- Natural Resource management
- Women empowerment(Through income generation and literacy)
- Strengthening local governance (Through capacity building programs)
- Health Education

The need assesment was conducted by the following number of people 48 (26male and 14female) direct beneficiaries, 18 (8male and 10female) secondary beneficiaries, 13 (4male and 9female) focus groups including Ms. Nasima sahar the PC and the gender focal point were interviewed. Based on our findings we reached to the conclusion that still 80% of child Marriage issue is existing in Yawan.



8.2 METHODOLOGY OF ADDRESSING THE CHILD MARRIAGE WITHIN THE ACTIVITIES:

Based on the interviews and questionnaire with the key position holders in Oxfam the methodology applied by Oxfam is to address the issue of child marriage indirectly through the educational, agricultural and life stock projects however women are given a share in order to create a position for the women in the community and give them a voice in the family to be heard.

The health education where the women can also get the basic education has helped up to some distance to make the people think about the child marriage tradition

8.3. CHALLENGES:

Tradition of the people and the culture of child marriage is one of the biggest challenges where the touch of the issue directly brings the blames from the community and create more skepticism among the community about the activities of the organizations.

Bays (leaders) and the war lords use their money and power to marry the young girls or make the families of the young girls marry their daughter for the people they mediate or power related.

8.4. FINDINGS by the assessors:

- We found that the main cause of the child marriage in the area is the economical reason, the Marriage Money (called Qaling as in Rustaq) is high in the range of 500 to 600 thousand Afs, that is why the families, father, brother or uncle make the decision to marry their very young daughters and utilize the sum for making a living.
- Majority of their youths are traveling to Iran to make money for the marriage, because they are obliged to do so, and if there is delay in the marriage the family consider it as a shame and a harm for their status.
- We found that the child marriage was a tradition of the people in the past, but it is slowly and gradually reducing as in other parts of the areas of our assessment, based on our findings the girls going to school and the income generation LH projects had up to some extent an impression on the mentality of the people in the area during the interviews with some fathers and mothers we found that they wanted their daughters to be graduated from grade 12 and go to hire studies.
- We also found there also existed the forced marriage where the powerful men of the community get married to younger girls by force
- The Arbabs (head of the community) is also playing his role in making the marriage contract without the permission of the family of the girl.
- According to the manager Ms. Nasima sahar of Oxfam over all 20% of the child marriage has reduced and 80% of the child marriage still exist in the community

8.5. SPECIFIC RECOMMENDATIONS

- The involvement of community Shuras and Imams of the mosques will have crucial impact on the peoples change of mentality and behaviors
- Child marriage is a barrier for the social and economical life of the community and the factors behind this phenomenon is the Arbab, and the community leaders for their personal interests and entertainment, and the only mean to ban such an inhuman act is trainings, awareness, imams involvement and the creation of an advocacy mechanism to ban such act through legal and court and police system
- Prior to this Imams and community leaders involvement on the issue it is better to provide trainings for imams and the community leaders on the issue from Islamic perspective as most of the imams are out - come of the traditional Madrasas and they are not familiar with modern changes in the life
- The Child marriage issue is a crucial problem and a major challenge on the way of gender equality in these areas but direct addressing the issue is also not easy due to the interest of some tribal leaders, Khans and Arbabs and the culture and costume of the people.
- We found that a component of awareness and trainings on the issue of child marriage, more income generation programs for women, creation of a mechanism in government institutions to tackle with the problem will be the ways to help with the reduction of the child and forced marriages

9. Genral recommandationn for SDC on Carrying the activties through their partner on Child Marring:

Based on our findings and observation we have the following recomandation for SDC in order to have better results on improving women life in the activties through partner orgatisations:

- Gender equality targetting direct benificiries should be a compulsory condition on partners carrying the activties while contracting them.
- The issue of Child Marriage in the above mentioned areas must be addressed more of compulsory condition instead of keeping Child Marriage as secondry and indirect issue. In order to not damage the current activties of partners a third company should be hired to work on the issue directly side by side of the current partners.
- The involvement of community Shuras and Imams of the mosques will have crucial impact on the peoples change of mentality and behaviors
- Child marriage is a barrier for the social and economical life of the community and the factors behind this phenomenon is the Arbab, and the community leaders for their personal interests and entertainment, and the only mean to ban such an inhuman act is trainings, awareness, Imams involvement and the creation of an advocacy mechanism to ban such act through legal and court and police system
- Prior to this Imams and community leaders involvement on the issue it is better to provide trainings for Imams and the community leaders on the issue from Islamic perspective as most of the imams are out - come of the traditional Madrasas and they are not familiar with modern changes in the life
- The Child marriage issue is a crucial problem and a major challenge on the way of gender equality in these areas but direct addressing the issue is also not easy due to the interest of some tribal leaders, Khans and Arbabs and the culture and costume of the people. In order to pave the way public campgians shoud be ounced through Fraiday prayers starting from not very much irritated points than slowly the topic should be condumed by Imams through at least Eid prayers and Fraiday prayers
- We found that a component of awareness and trainings on the issue of child marriage, more income generation programs for women, creation of a mechanism in government institutions to tackle with the problem will be the ways to help with the reduction of the child and forced marriages. If women are awared and men are not it will not help the issue its better a large number of these awarence shoud be given to men beside women.

- Or maybe the partners can make compulsory for couples to join the trainings in to two groups of men and women in saperate days.
- According to our observation and findings in Wakhan 85% of child marriage cases take place although majority beneficiaries of the AKF are Ismailiats who are more open minded, and AKF directly address the issue of child marriage through their gender trainings to the teachers and the Shura members from the other side Helvetas and TDH do not address the issue directly, however, the issue of child marriage occurrence has reduced to 80% in Wakhan. It shows that peope culture is more strong and a single training is not enough there is need of some contiouse activties in order to make the strong hold of culture weaker.
- Based on the above mentioned findings we suggest that SDC should bring to the notice of the LH partners to directly address the issue of child marriage through a method keeping in mind the sensitivity of the issue, culture and religion aspects of the people, and it will be even better if a professional partner in this field work side by side with the current partners of SDC on the elimination of the child marriage in the area.
- Awareness and trainings in regards to the disadvantages and the social problems which arise from the child marriage should be given to the community over all (to male and female). Basic Health, hegine and sexual health training through community social worker should be conducted which may help women to reduce risks of marriage life instead of using drugs
- Government institutions and law enforcement agencies should be involved in order to help with the elimination or the most reduction of this phenomenon in the area. Through creation of networking group among community shura, government, community and religious groups on quaterly bases
- Public campaign on public occasion such as the Eid days and Jumma Ceremonies on the issue of child marriage to be addressed in collaboration between the provincial Department of Religious affairs and the District authorities.
- One day seminars for the teachers, imams, community leaders and other influential bodies on the side effects of the child marriage to be conducted on quarter base for the initial year by the implementing partners (TDH), based on the findings the number of the seminars could be increased.

(Annex. 1)

GUIDLINE FOR THE ASSESSORS:

Before leaving to the area of Assessment:

1. There will be a short meeting to attend in which the tasks, location and duration of the assessment will be given
2. The team will have a leader to be referred to time to time for instructions and problems solutions
3. Make sure you collected your requirements properly
4. Do not separate from the group unless it is order so
5. Be careful to be in touch with your fellows and keep in mind the address and names of the areas you are visiting
6. Make sure you have the contact number of your colleagues

Consider the following points during the assessment:

1. Have a pen, pencil, dairy, questionnaire, camera, tape recorder and all required equipment
2. Do study the Proposal developed by NEC and the TOR carefully
3. Make sure you understand the polite behaviors of the area
4. Make sure to communicate in accordance to the culture of the area
5. Do respect the cultural values and language of the people
6. Be very polite to every one and be a good listener
7. Give more chance to the people whom you assess to talk
8. stay within the limitations of your questionnaire
9. Learn about the area and the people, cultures and the customs, get extra notes for yourself
10. Take pictures only with the permission from the people
11. Do not interfere in the political or social behaviors of the people

After the return to base:

1. Make sure to submit the questionnaire to the leader of the team
2. Develop a short report on the assessment conducted in the area
3. Share the lessons learnt with all the members of the team

(Annex. 2)

No	Organization	Location	Type of Livelihood Projects	Total Number of villages/Shuras NSP in the district	Total number of villages/Shuras NSP covered by the projects	Apx. Rate of Child Marriage Reduced	Apx. Percentage of Child Marriage exist
1	TDH	Rostaq	<p>-New income generation resources The income generation and food security livelihood projects are the water and irrigation system made in some villages, Bee keeping, jungles of almond and Pistachios and wheat seeds for agriculture</p> <p>-Health and mother child care The project gave awareness for mothers health, midwives were trained, clinic supported and health corners created in some of the villages</p> <p>-Food security Youth activities Literacy, hygiene, skill trainings were given to the youths, 90 youths were sent to Taloqan center of Takhar to get trained</p>	185 villages, (Rostaq has been the one of the biggest districts in the country with scattered villages in the hill tops and mountain blouse)	85 villages have been covered by the L.H project of TDH (where 100 villages need to be reached)	25% of the child marriage reduced in result of the literacy programs and the back to school programs for girls, (people now send their daughters to school after the time they were giving bribe to the teacher to excuse their sons from schools)	75% child marriage does exist in the community due to cultural and economical reasons (many of the young men travel to Iran to make money of the marriage), the Arbabs (leader of the community) use their influence for getting married with young girls, war lords also have a role in the marriage of the children.
2	HELVETAS	Roi Do Aab	<ul style="list-style-type: none"> • Literacy courses for men and women • Seed distribution and alternative crops • Dig wells and drinking water system, canals and pipelines • Flood protection fences • Kitchen gardens for women 	67NSP shuras exist in the districts (there are some NSPs where more then 3 villages combined)	36 NSP shuras were covered by the L.H projects of Helvetas (where 31 shuras need to be benefited from the L.H projects)	15% of the child marriage reduced in result of the literacy programs and the awareness given by health education	85% child marriage still exist due to culture, traditions, economy, Bays (leaders of the community) who have hand in the child marriage for themselves or they use their power to marry a child to and old man

			<ul style="list-style-type: none"> • CBDRM 				
3	AKF	Wakhan	<ul style="list-style-type: none"> • School building • Teacher Trainings , capacity building and gender training 	14 NSP shuras of the Wakhi tribe covered by the L.H projects of AKF, the grand Pamir where the Kargyz tribes (Sunni Sect) dwell are not benefited from the L.H projects so far	14 NSPs covered	15 % reduced	85% still exist due to the tradition and the poverty
4	Oxfam	Yawan	<ul style="list-style-type: none"> • Agriculture Sector • Life Stock Sector • Natural Resource management • Women empowerment • Strengthening local governance • Health Education 		15 villages covered by Oxfam L.H projects (majority of which have been badly damaged by the recent floods and landslides)	20% reduced	80% still exist based on the interviews with the women groups the cause is tradition, lack of awareness from the bad impacts and the poverty

Annex # 3: List of the interviewees



**Noor Educational and Capacity Development Organization
(NECDO)**

List of the Interviewees							
No	Name	Sex	Dist.	Contact	Designation	Village	Province
1	Parwin Gul	Female	Rostaq	Nil	Focus Group	Dehwari	Takhar
2	Sediqa	Female	Rostaq	Nil	Focus Group	Dehwari	Takhar
3	Ganji Nesa	Female	Rostaq	Nil	Focus Group	Khwaja Hazab	Takhar
4	Haji Watan Gul	Male	Rostaq	Nil	Focus Group	Ganda	Takhar
5	Muhamad Alim	Male	Rostaq	Nil	Focus Group	Ganda	Takhar
6	Mirajuddin	Male	Rostaq	Nil	Focus Group	Ganda	Takhar
7	Fazullah bay	Male	Rostaq	Nil	Focus Group	Ganda	Takhar
8	Bahadur bay	Male	Rostaq	Nil	Focus Group	Ganda	Takhar
9	Abdul Khabir	Male	Rostaq	Nil	Focus Group	Ganda	Takhar
10	Abdul Samad	Male	Rostaq	Nil	Focus Group	Ganda	Takhar
11	Abdul Kabir	Male	Rostaq	Nil	Focus Group	Ganda	Takhar
12	Muhamad Nasir	Male	Rostaq	Nil	Focus Group	Ganda	Takhar
13	Baba Baig	Male	Rostaq	Nil	Focus Group	Ganda	Takhar
14	Shir Khan Bay	Male	Rostaq	Nil	Focus Group	Ganda	Takhar
15	Mazillah Bay	Male	Rostaq	Nil	Focus Group	Ganda	Takhar
16	Obidullah	Male	Rostaq	Nil	Focus Group	Ganda	Takhar
17	Ehsanullah	Male	Rostaq	Nil	Focus Group	Ganda	Takhar
18	Arbab miraj	Male	Rostaq	Nil	Focus Group	Ganda	Takhar
19	Abdul Hakim	Male	Rostaq	Nil	Focus Group	Ganda	Takhar
20	S. Noor Muhamad	Male	Rostaq	Nil	Focus Group	Toolakai	Takhar

21	Eihsan Ghulam	Male	Rostaq	Nil	Focus Group	Toolakai	Takhar
22	Khal Muhamad	Male	Rostaq	Nil	Focus Group	Toolakai	Takhar
23	Ehsan Makhdom	Male	Rostaq	Nil	Focus Group	Toolakai	Takhar
24	Shir Agha	Male	Rostaq	Nil	Focus Group	Toolakai	Takhar
25	Bismullah	Male	Rostaq	Nil	Focus Group	Toolakai	Takhar
26	Dawood	Male	Rostaq	Nil	Focus Group	Toolakai	Takhar
27	Misbaurrahman	Male	Rostaq	Nil	Focus Group	Toolakai	Takhar
28	Abdul Hafiz`	Male	Rostaq	Nil	Focus Group	Chapa Khana	Takhar
29	Juma Khan	Male	Rostaq	Nil	Focus Group	Chapa Khana	Takhar
30	M. Abdul Satar	Male	Rostaq	Nil	Focus Group	Chapa Khana	Takhar
31	Zainullah	Male	Rostaq	Nil	Focus Group	Chapa Khana	Takhar
32	Bismullah	Male	Rostaq	Nil	Focus Group	Chapa Khana	Takhar
33	Noor muhamad	Male	Rostaq	Nil	Focus Group	Chapa Khana	Takhar
34	Noorudiin	Male	Rostaq	Nil	Focus Group	Chapa Khana	Takhar
35	Sayed Hashim	Male	Rostaq	Nil	Focus Group	Chapa Khana	Takhar
36	Gulab khan	Male	Rostaq	Nil	Focus Group	Chapa Khana	Takhar
37	Naseer	Male	Rostaq	Nil	Focus Group	Chapa Khana	Takhar
38	Qeyamuddin	Male	Rostaq	Nil	Focus Group	Khwaja Serab	Takhar
39	There were no gender focal point in TDH				Project Gender FP		
40	Bibi Gul	Female	Rostaq	Nil	Secondary Beneficiary	Pesteka Baloch	Takhar
41	Serma Bibi	Female	Rostaq	Nil	Secondary Beneficiary	Khwaja Hezab	Takhar
42	Nasrin	Female	Rostaq	Nil	Secondary Beneficiary	Khwaja Hezab	Takhar
43	Mastora Mah	Female	Rostaq	Nil	Secondary Beneficiary	Dehwari	Takhar
44	Mastana	Female	Rostaq	Nil	Secondary Beneficiary	Chapa Khana	Takhar
45	Afghan Gul	Female	Rostaq	Nil	Secondary Beneficiary	Chapa Khana	Takhar
46	Gul Chehra	Female	Rostaq	Nil	Secondary Beneficiary	Ganda	Takhar
47	Fawzia	Female	Rostaq	Nil	Secondary Beneficiary	Ganda	Takhar
48	Bibi Hajira	Female	Rostaq	Nil	Secondary Beneficiary	Toolakai	Takhar
49	Bibi Aaseya	Female	Rostaq	Nil	Secondary Beneficiary	Toolakai	Takhar
50	Bibi Hawa	Female	Rostaq	Nil	Secondary Beneficiary	New city of Ro	Takhar
51	Hatera	Female	Rostaq	Nil	Secondary Beneficiary	Ganda	Takhar

52	Nazak	Female	Rostaq	Nil	Secondary Beneficiary	Dainak Dasht Chenar	Takhar
53	Zamarud bibi	Female	Rostaq	Nil	Secondary Beneficiary	Tala Jat	Takhar
54	Sediqa	Female	Rostaq	Nil	Secondary Beneficiary	Kiwan	Takhar
55	Seidq	Female	Rostaq	Nil	Secondary Beneficiary	Kiwan	Takhar
56	Zaibulnisah	Female	Rostaq	Nil	Secondary Beneficiary	Yastika Baloch	Takhar
57	Muhamad Zafar	Female	Rostaq	Nil	Secondary Beneficiary	Kiwan	Takhar
58	Abdul hamd	Male	Rostaq	Nil	Secondary Beneficiary	Khwaja Serab	Takhar
59	Haji Qul	Male	Rostaq	Nil	Secondary Beneficiary	Qarading Chamar	Takhar
60	Zainullah	Male	Rostaq	Nil	Secondary Beneficiary	Chapa Khana	Takhar
61	Baba Baig	Male	Rostaq	Nil	Secondary Beneficiary	Ganda	Takhar
62	Ehsan Gulam	Male	Rostaq	Nil	Secondary Beneficiary	Toolakai	Takhar
63	Eshamullah	Male	Rostaq	Nil	Secondary Beneficiary	Ganda	Takhar
64	Muhamad Aalam	Male	Rostaq	Nil	Secondary Beneficiary	Ganda	Takhar
65	Naqibullah	Male	Rostaq	Nil	Secondary Beneficiary	Dehwari	Takhar
66	Mawlawi Naqibullah	Male	Rostaq	Nil	Secondary Beneficiary	Dehwari	Takhar
67	Kakal	Male	Rostaq	Nil	Secondary Beneficiary	Khwaja Kharib	Takhar
68	Tora Khan	Male	Rostaq	Nil	Target Beneficiary	Pesteka Baloch	Takhar
69	Sayed Husain	Male	Rostaq	Nil	Target Beneficiary	Tala Jat	Takhar
70	Abdul Majid	Male	Rostaq	Nil	Target Beneficiary	Kiwan	Takhar
71	Sayed Husain	Male	Rostaq	Nil	Target Beneficiary	Tala Jat	Takhar
72	Abdul Hafiz`	Male	Rostaq	Nil	Target Beneficiary	Chapa Khana	Takhar
73	Muhamad Husain	Male	Rostaq	Nil	Target Beneficiary	Chapa Khana	Takhar
74	Abdul Hafiz`	Male	Rostaq	Nil	Target Beneficiary	Chapa Khana	Takhar
75	Sayed Noor Muhamad	Male	Rostaq	Nil	Target Beneficiary	toolakai payan	Takhar
76	Qeyamuddin	Male	Rostaq	Nil	Target Beneficiary	Khwaja Kharib	Takhar
77	Arbab juma khan	Male	Rostaq	Nil	Target Beneficiary	Khwaja Kharib	Takhar
78	Abdul hamd	Male	Rostaq	Nil	Target Beneficiary	Khwaja Kharib	Takhar
79	Bibi sediq	Female	Rostaq	Nil	Target Beneficiary	Dehwari	Takhar
80	Serum	Female	Rostaq	Nil	Target Beneficiary	Tala Jat	Takhar
81	Eraka	Female	Rostaq	Nil	Target Beneficiary	Ezak	Takhar
82	Samar gul	Female	Rostaq	Nil	Target Beneficiary	Qezil Qala	Takhar

83	Qandi Gul	Female	Rostaq	Nil	Target Beneficiary	Khwaja Kharib	Takhar
84	Malalai	Female	Rostaq	Nil	Target Beneficiary	Khwaja Kharib	Takhar
85	Sharif	Male	Rostaq	Nil	Project manager/Gender		Takhar



Noor Educational and Capacity Development Organization (NECDO)

List of the Interviewees							
No	Name	Sex	Dist.	Contact	Designation	Village	Province
1	Nasima Sahar	Male	Yawan	Nil	Project Manager		Faiz Abad
2	Mah Gul	Female	Yawan	Nil	Target Beneficiary	Anj	Faiz Abad
3	Adina Mah	Female	Yawan	Nil	Target Beneficiary	Sar pul	Faiz Abad
4	Azada Begom	Female	Yawan	Nil	Target Beneficiary	Sar pul	Faiz Abad
5	Nargis	Female	Yawan	Nil	Target Beneficiary	Sar pul	Faiz Abad
6	Sefat Mah	Female	Yawan	Nil	Target Beneficiary	Sar pul	Faiz Abad
7	Khadija	Female	Yawan	Nil	Target Beneficiary	Youstan	Faiz Abad
8	Shireen	Female	Yawan	Nil	Target Beneficiary	Youstan	Faiz Abad
9	Anar Gul	Female	Yawan	Nil	Target Beneficiary	Dasht Solayman	Faiz Abad
10	Shah bibi	Female	Yawan	Nil	Target Beneficiary	Anj	Faiz Abad
11	Aaleya	Female	Yawan	Nil	Target Beneficiary	Sar pul	Faiz Abad
12	Seya Moy	Female	Yawan	Nil	Target Beneficiary	Dasht Solayman	Faiz Abad
13	Frishta	Female	Yawan	Nil	Target Beneficiary	Tayal	Faiz Abad
14	Shireen gul	Female	Yawan	Nil	Target Beneficiary	Yawan je	Faiz Abad
15	Qndi Gul	Female	Yawan	Nil	Target Beneficiary	Anj	Faiz Abad
16	Noor muhamad	Male	Yawan	Nil	Target Beneficiary	Sar pul	Faiz Abad
17	Abdul Rahman	Male	Yawan	Nil	Target Beneficiary	Sar pul	Faiz Abad
18	Rahimullah	Male	Yawan	Nil	Target Beneficiary	Sar pul	Faiz Abad
19	Muhamad Hashim	Male	Yawan	Nil	Target Beneficiary	Sar pul	Faiz Abad

20	Abdul Rahim	Male	Yawan	Nil	Target Beneficiary	Sar pul	Faiz Abad
21	Mula Dawlat	Male	Yawan	Nil	Target Beneficiary	Tayal	Faiz Abad
22	Rahim khuda	Male	Yawan	Nil	Target Beneficiary	Dasht Solayman	Faiz Abad
23	Khanjar	Male	Yawan	Nil	Target Beneficiary	Dasht Solayman	Faiz Abad
24	Haji Ghamkhar	Male	Yawan	Nil	Target Beneficiary	Dasht Solayman	Faiz Abad
25	Mirza Khuda yar	Male	Yawan	Nil	Target Beneficiary	Dasht Solayman	Faiz Abad
26	Muhamad israel	Male	Yawan	Nil	Target Beneficiary	Sar pul	Faiz Abad
27	Abdul hamed	Male	Yawan	Nil	Target Beneficiary	Youstan	Faiz Abad
28	Mula Tora	Male	Yawan	Nil	Target Beneficiary	Youstan	Faiz Abad
29	Fazuluddin	Male	Yawan	Nil	Target Beneficiary	Tayal	Faiz Abad
30	Abdul Majid	Male	Yawan	Nil	Target Beneficiary	Youstan	Faiz Abad
31	Mawalawe Abofazul	Male	Yawan	Nil	Target Beneficiary	Youstan	Faiz Abad
32	Arabab Hafiz	Male	Yawan	Nil	Target Beneficiary	Anj	Faiz Abad
33	Musa	Male	Yawan	Nil	Target Beneficiary	Anj	Faiz Abad
34	Gul Mirza	Male	Yawan	Nil	Target Beneficiary	Anj	Faiz Abad
35	Bakhshuddin	Male	Yawan	Nil	Target Beneficiary	Anj	Faiz Abad
36	Mirza Muhamad	Male	Yawan	Nil	Target Beneficiary	Anj	Faiz Abad
37	Aasema	Female	Yawan	Nil	Target Beneficiary	Yawan je	Faiz Abad
38	Mula Khairuddin	Female	Yawan	Nil	Target Beneficiary	Yawan je	Faiz Abad
39	Emam Muhamad	Male	Yawan	Nil	Target Beneficiary	Yawan je	Faiz Abad
40	Baba Latif	Male	Yawan	Nil	Target Beneficiary	Yawan je	Faiz Abad
41	Muhaiuddin	Male	Yawan	Nil	Target Beneficiary	Yawan je	Faiz Abad
42	Sayed Islameal	Male	Yawan	Nil	Project Gender FP		Faiz Abad
43	Hamrah Khan	Male	Yawan	Nil	Secondary Beneficiary	Youstan	Faiz Abad
44	Qari Hafizullah	Male	Yawan	Nil	Secondary Beneficiary	Tayal	Faiz Abad
45	Aminullah	Male	Yawan	Nil	Secondary Beneficiary	Dasht Solayman	Faiz Abad
46	Mula Osman	Male	Yawan	Nil	Secondary Beneficiary	Youstan	Faiz Abad

47	Tajuddin	Male	Yawan	Nil	Secondary Beneficiary	Sar pul	Faiz Abad
48	Jalaluddin	Male	Yawan	Nil	Secondary Beneficiary	Sar pul	Faiz Abad
49	Ahmadullah	Male	Yawan	Nil	Secondary Beneficiary	Sar pul	Faiz Abad
50	Danyal	Male	Yawan	Nil	Secondary Beneficiary	Sar pul	Faiz Abad
51	Murad Begom	Female	Yawan	Nil	Secondary Beneficiary	Youstan	Faiz Abad
52	Muzhgan	Female	Yawan	Nil	Secondary Beneficiary	Tayal	Faiz Abad
53	Zeyada Begom	Female	Yawan	Nil	Secondary Beneficiary	Yawan je	Faiz Abad
54	Gul Khanom	Female	Yawan	Nil	Secondary Beneficiary	Anj	Faiz Abad
55	Frishta Mah	Female	Yawan	Nil	Secondary Beneficiary	Dasht Solayman	Faiz Abad
56	Khaldana	Female	Yawan	Nil	Secondary Beneficiary	Dasht Solayman	Faiz Abad
57	Bibi Yarna	Female	Yawan	Nil	Secondary Beneficiary	Youstan	Faiz Abad
58	Sefat Mah	Female	Yawan	Nil	Secondary Beneficiary	Sar pul	Faiz Abad
59	Qemat	Female	Yawan	Nil	Secondary Beneficiary	Sar pul	Faiz Abad
60	Sara	Female	Yawan	Nil	Secondary Beneficiary	Sar pul	Faiz Abad
61	Ata Muhamad	Male	Yawan	Nil	Focus Group	Anj	Faiz Abad
62	Ahmad Khan	Male	Yawan	Nil	Focus Group	Tayal	Faiz Abad
63	Qari Hafizullah	Male	Yawan	Nil	Focus Group	Tayal	Faiz Abad
64	Jalal	Male	Yawan	Nil	Focus Group	Tayal	Faiz Abad
65	Fazuluddin	Male	Yawan	Nil	Focus Group	Tayal	Faiz Abad
66	Qobat	Male	Yawan	Nil	Focus Group	Sar pul	Faiz Abad
67	Muhamad Sadiq	Male	Yawan	Nil	Focus Group	Youstan	Faiz Abad
68	Jamila	Female	Yawan	Nil	Focus Group	Yawan je	Faiz Abad
69	Shireen gul	Female	Yawan	Nil	Focus Group	Yawan je	Faiz Abad
70	Fawzia	Female	Yawan	Nil	Focus Group	Yawan je	Faiz Abad
71	Aasema	Female	Yawan	Nil	Focus Group	Yawan je	Faiz Abad
72	Anar Gul	Female	Yawan	Nil	Focus Group	Yawan je	Faiz Abad
73	Hajira	Female	Yawan	Nil	Focus Group	Sar pul	Faiz Abad

74	Aamina	Female	Yawan	Nil	Focus Group	Sar pul	Faiz Abad
75	Roqia	Female	Yawan	Nil	Focus Group	Sar pul	Faiz Abad
76	Marzia	Female	Yawan	Nil	Focus Group	Sar pul	Faiz Abad
77	Rahela	Female	Yawan	Nil	Focus Group	Sar pul	Faiz Abad
78	Zarina	Female	Yawan	Nil	Focus Group	Sar pul	Faiz Abad
79	Soraya	Female	Yawan	Nil	Focus Group	Sar pul	Faiz Abad
80	Gul Mah	Female	Yawan	Nil	Focus Group	Sar pul	Faiz Abad
81	Nasrin	Female	Yawan	Nil	Focus Group	Sar pul	Faiz Abad
82	Jamila	Female	Yawan	Nil	Focus Group	Sar pul	Faiz Abad
83	Aamina	Female	Yawan	Nil	Focus Group	Sar pul	Faiz Abad
84	Mera	Female	Yawan	Nil	Focus Group	Sar pul	Faiz Abad
85	Hajira	Female	Yawan	Nil	Focus Group	Sar pul	Faiz Abad
86	Saera	Female	Yawan	Nil	Focus Group	Sar pul	Faiz Abad
87	Mahboba	Female	Yawan	Nil	Focus Group	Sar pul	Faiz Abad
88	Nargis	Female	Yawan	Nil	Focus Group	Sar pul	Faiz Abad
89	Benafsha	Female	Yawan	Nil	Focus Group	Sar pul	Faiz Abad
90	Farzana	Female	Yawan	Nil	Focus Group	Sar pul	Faiz Abad
91	Zakia	Female	Yawan	Nil	Focus Group	Sar pul	Faiz Abad
92	Sefat Mah	Female	Yawan	Nil	Focus Group	Sar pul	Faiz Abad
93	Malika	Female	Yawan	Nil	Focus Group	Sar pul	Faiz Abad
94	Gul Paree	Female	Yawan	Nil	Focus Group	Sar pul	Faiz Abad
95	Zenwah	Female	Yawan	Nil	Focus Group	Sar pul	Faiz Abad
96	Bano	Female	Yawan	Nil	Focus Group	Sar pul	Faiz Abad
97	Gul Jan	Female	Yawan	Nil	Focus Group	Tayal	Faiz Abad
98	Faeza	Female	Yawan	Nil	Focus Group	Tayal	Faiz Abad
99	Nargis	Female	Yawan	Nil	Focus Group	Tayal	Faiz Abad
100	Mah Bano	Female	Yawan	Nil	Focus Group	Tayal	Faiz Abad

101	Khadija	Female	Yawan	Nil	Focus Group	Youstan	Faiz Abad
102	Aashor bibi	Female	Yawan	Nil	Focus Group	Youstan	Faiz Abad
103	Zarin Mah	Female	Yawan	Nil	Focus Group	Youstan	Faiz Abad
104	Maida Mah	Female	Yawan	Nil	Focus Group	Youstan	Faiz Abad
105	Mah Gul	Female	Yawan	Nil	Focus Group	Sar pul	Faiz Abad
106	Sefat Mah	Female	Yawan	Nil	Focus Group	Sar pul	Faiz Abad
107	Aashor Mah	Female	Yawan	Nil	Focus Group	Sar pul	Faiz Abad
108	Aziza	Female	Yawan	Nil	Focus Group	Sar pul	Faiz Abad
109	Shireen gul	Female	Yawan	Nil	Focus Group	Sar pul	Faiz Abad
110	Sabera Mah	Female	Yawan	Nil	Focus Group	Dasht Solayman	Faiz Abad
111	Anar Gul	Female	Yawan	Nil	Focus Group	Dasht Solayman	Faiz Abad
112	Neyaz begom	Female	Yawan	Nil	Focus Group	Dasht Solayman	Faiz Abad
113	Mah Bano	Female	Yawan	Nil	Focus Group	Dasht Solayman	Faiz Abad



Noor Educational and Capacity Development Organization (NECDO)

List of the Interviewees

No	Name	Sex	Dist.	Contact	Designation	Village	Province
1	Tahira	Female	Roi-e-Do Aab	Nil	Focus Group	Maimana	Samangan
2	Sakina	Female	Roi-e-Do Aab	Nil	Focus Group	Kal Gonbad	Samangan
3	Khairuddin	Male	Roi-e-Do Aab	Nil	Focus Group	Safaid Chashma	Samangan
4	Laila	Female	Roi-e-Do Aab	Nil	Focus Group	Chonga	Samangan
5	Parwin	Female	Roi-e-Do Aab	Nil	Project Gender FP	Roi-do ab	Samangan
6	Faiza	Female	Roi-e-Do Aab	Nil	Project Gender FP	Zai Muhamad Betab	Samangan
7	Muhamad Dawood	Male	Roi-e-Do Aab	Nil	Project Gender FP	Roi-do ab	Samangan
8	Gul Payda	Female	Roi-e-Do Aab	Nil	Secondary Beneficiary	Chonga	Samangan
9	Gul Khumar	Female	Roi-e-Do Aab	Nil	Secondary Beneficiary	mardak	Samangan
10	Bibi Naz	Female	Roi-e-Do Aab	Nil	Secondary Beneficiary	mardak	Samangan
11	Bakhtawar	Female	Roi-e-Do Aab	Nil	Secondary Beneficiary	Kal Gonbad	Samangan
12	Mariam Bibi	Female	Roi-e-Do Aab	Nil	Secondary Beneficiary	Pechgah	Samangan
13	Gul Chehra	Female	Roi-e-Do Aab	Nil	Target Beneficiary	mardak	Samangan
14	Shad Gul	Female	Roi-e-Do Aab	Nil	Target Beneficiary	mardak	Samangan
15	Gul Chehra	Female	Roi-e-Do Aab	Nil	Target Beneficiary	Kal Gonbad	Samangan
16	Marzia	Female	Roi-e-Do Aab	Nil	Target Beneficiary	Qalacha	Samangan
17	Shakiba	Female	Roi-e-Do Aab	Nil	Target Beneficiary	Maimana	Samangan
18	Nanfrogh	Female	Roi-e-Do Aab	Nil	Target Beneficiary	Pechgah	Samangan
19	Bibi Naz	Female	Roi-e-Do Aab	Nil	Target Beneficiary	Pechgah	Samangan
20	Aaleya	Female	Roi-e-Do Aab	Nil	Target Beneficiary	Kal Gonbad	Samangan
21	Sakina	Female	Roi-e-Do Aab	Nil	Target Beneficiary	Kal Gonbad	Samangan

22	Aamina	Female	Roi-e-Do Aab	Nil	Target Beneficiary	Roi-do ab	Samangan
23	Nasima	Female	Roi-e-Do Aab	Nil	Target Beneficiary	Roi-do ab	Samangan
24	Laila	Female	Roi-e-Do Aab	Nil	Target Beneficiary	Seya Qotan	Samangan
25	Aaseya Gul	Female	Roi-e-Do Aab	Nil	Target Beneficiary	Roi-do ab	Samangan
26	Roqia	Female	Roi-e-Do Aab	Nil	Target Beneficiary	Qalacha	Samangan
27	Nik Muhamad	Male	Roi-e-Do Aab	Nil	Target Beneficiary	Zard Kamar	Samangan
28	Abdul Basir	Male	Roi-e-Do Aab	Nil	Target Beneficiary	mardak	Samangan
29	Nik Muhamad	Male	Roi-e-Do Aab	Nil	Target Beneficiary	Mardak	Samangan
30	Haji Khairuddin	Male	Roi-e-Do Aab	Nil	Target Beneficiary	Chonga,Nawbala Qariadar	Samangan
31	Ahmad Ishaq	Male	Roi-e-Do Aab	Nil	Target Beneficiary	Chonga,Nawbala Qariadar	Samangan
32	Haji Khairuddin	Male	Roi-e-Do Aab	Nil	Target Beneficiary	Chonga,Nawbala Qariadar	Samangan
33	Muhamad Ibrahim	Male	Roi-e-Do Aab	Nil	Target Beneficiary	Qalacha	Samangan
34	Sharafuddin	Male	Roi-e-Do Aab	Nil	Target Beneficiary	Safaid Chashma	Samangan
35	Khwaja Muhamad	Male	Roi-e-Do Aab	Nil	Target Beneficiary	Zai Muhamad Betab	Samangan
36	Abdul Rahim	Male	Roi-e-Do Aab	Nil	Target Beneficiary	Roi-do ab	Samangan
37	Muhamad Nasim	Male	Roi-e-Do Aab	Nil	Target Beneficiary	Shor Taghi	Samangan
38	Hamidulah	Male	Roi-e-Do Aab	Nil	Target Beneficiary	Maimanae bala and payan	Samangan
39	Muhamad Ali Khan	Male	Roi-e-Do Aab	Nil	Target Beneficiary	Pechgah, Nawabad	Samangan
40	Sultan Muhamad	Male	Roi-e-Do Aab	Nil	Target Beneficiary	Kal Gonbad	Samangan
41	Muhamad Iqbal	Male	Roi-e-Do Aab	Nil	Target Beneficiary	Seya Qotan	Samangan
42	Ustad Farhad Naziri	Male	Roi-e-Do Aab	Nil	Project Manager	Roi-do ab	Samangan



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List of the Interviewees

No	Name	Sex	Dist.	Contact	Designation	Village	Province
1	Karam Ali	Male	Wakhan	Nil	Project Manager	Faiz Abad	Badakhshan
2	Karim Khan	Male	Wakhan	Nil	Target Beneficiary	Sust	Badakhshan
3	Juma Gul Khan	Male	Wakhan	Nil	Target Beneficiary	Fetor	Badakhshan
4	Abdul Gheyas	Male	Wakhan	Nil	Target Beneficiary	Warak	Badakhshan
5	Saboor Jan	Male	Wakhan	Nil	Target Beneficiary	Qazi Deh	Badakhshan
6	Karim	Male	Wakhan	Nil	Target Beneficiary	Sust	Badakhshan
7	Jafar Qul	Male	Wakhan	Nil	Target Beneficiary	Shakhor	Badakhshan
8	Nik Muhamad	Male	Wakhan	Nil	Target Beneficiary	Ezak	Badakhshan
9	Qodos Khan	Male	Wakhan	Nil	Target Beneficiary	Qala Panja	Badakhshan
10	Shair Agha Khan	Male	Wakhan	Nil	Target Beneficiary	Qala Panja	Badakhshan
11	Gul Khumar	Female	Wakhan	Nil	Target Beneficiary	Shakhor	Badakhshan
12	Meherngar	Female	Wakhan	Nil	Target Beneficiary	Qazi Deh	Badakhshan
13	Shah Begom	Female	Wakhan	Nil	Target Beneficiary	Warak	Badakhshan
14	Khushal Begom	Female	Wakhan	Nil	Target Beneficiary	Sust	Badakhshan
15	Shah Bibi	Female	Wakhan	Nil	Target Beneficiary	Sust	Badakhshan
16	Shafiqa	Female	Wakhan	Nil	Target Beneficiary	Pagesh	Badakhshan
17	Shafiqa	Female	Wakhan	Nil	Target Beneficiary	Qala Panja	Badakhshan
18	Abdul Hamid	Male	Wakhan	Nil	Secondary Beneficiary	Pak	Badakhshan
19	Nik Muhamad Khan	Male	Wakhan	Nil	Secondary Beneficiary	Ezak	Badakhshan
20	Elaq baik Khan	Male	Wakhan	Nil	Secondary Beneficiary	Eshmurgh	Badakhshan
21	Shukurrudin	Male	Wakhan	Nil	Secondary Beneficiary	Eshmurgh	Badakhshan

22	Dawlat Baig Khan	Male	Wakhan	Nill	Secondary Beneficiary	Pagesh	Badakhshan
23	Bibi Nik Bakht	Female	Wakhan	Nill	Secondary Beneficiary	Panja	Badakhshan
24	Lala Begom	Female	Wakhan	Nill	Secondary Beneficiary	Pak	Badakhshan
25	Mataj	Female	Wakhan	Nill	Secondary Beneficiary	Eshmurgh	Badakhshan
26	Gul Begom	Female	Wakhan	Nill	Secondary Beneficiary	ezak	Badakhshan
27	Gul Mah	Female	Wakhan	Nill	Secondary Beneficiary	Ezak	Badakhshan
28	Amir Muhamad	Male	Wakhan	Nill	Project Gender FP	Eshkashim	Badakhshan
29	Gul Baz Khan	Male	Wakhan	Nill	Focus Group	Warak	Badakhshan
30	Abdul Gheyas	Male	Wakhan	Nill	Focus Group	Warak	Badakhshan
31	Juma Khan Bahadur	Male	Wakhan	Nill	Focus Group	Warak	Badakhshan
32	Abdul Karim	Male	Wakhan	Nill	Focus Group	Warak	Badakhshan
33	Muhamad Sadiq	Male	Wakhan	Nill	Focus Group	Warak	Badakhshan
34	Khuda Dad	Male	Wakhan	Nill	Focus Group	Warak	Badakhshan
35	Panjshanba	Male	Wakhan	Nill	Focus Group	Warak	Badakhshan
36	Shah Sayed	Male	Wakhan	Nill	Focus Group	Warak	Badakhshan
37	Najmuddin	Male	Wakhan	Nill	Focus Group	Warak	Badakhshan
38	Juma Bay	Male	Wakhan	Nill	Focus Group	Qazi Deh	Badakhshan
39	Jafar Khan	Male	Wakhan	Nill	Focus Group	Shakhor	Badakhshan
40	Rahmatullah	Male	Wakhan	Nill	Focus Group	Shakhor	Badakhshan
41	Dawat Muhamad	Male	Wakhan	Nill	Focus Group	Shakhor	Badakhshan
42	Sange Muhamad	Male	Wakhan	Nill	Focus Group	Shakhor	Badakhshan
43	Hatam Khan	Male	Wakhan	Nill	Focus Group	Shakhor	Badakhshan
44	Panjshanba	Male	Wakhan	Nill	Focus Group	Shakhor	Badakhshan
45	Saber	Male	Wakhan	Nill	Focus Group	Shakhor	Badakhshan
46	Imam bredy	Male	Wakhan	Nill	Focus Group	Shakhor	Badakhshan
47	Hazara Bik	Male	Wakhan	Nill	Focus Group	Shakhor	Badakhshan
48	Asadullah	Male	Wakhan	Nill	Focus Group	Shakhor	Badakhshan
49	Abdullah	Male	Wakhan	Nill	Focus Group		Badakhshan
50	Roshan Gul	Female	Wakhan	Nill	Focus Group	Qala Panja	Badakhshan
51	Asale Gul	Female	Wakhan	Nill	Focus Group	Qala Panja	Badakhshan

52	Bibi Joshan	Female	Wakhan	Nil	Focus Group	Qala Panja	Badakhshan
53	Bibi Hawa	Female	Wakhan	Nil	Focus Group	Pagesh	Badakhshan
54	Frishta	Female	Wakhan	Nil	Focus Group	Pagesh	Badakhshan
55	Gul Begom	Female	Wakhan	Nil	Focus Group	Pagesh	Badakhshan
56	Dawlat Mah	Female	Wakhan	Nil	Focus Group	sust	Badakhshan
57	Bibi Shireen	Female	Wakhan	Nil	Focus Group	sust	Badakhshan
58	Ezat Mah	Female	Wakhan	Nil	Focus Group	sust	Badakhshan
59	Marjan	Female	Wakhan	Nil	Focus Group	sust	Badakhshan
60	Shore Mah	Female	Wakhan	Nil	Focus Group	Warak	Badakhshan
61	Laila	Female	Wakhan	Nil	Focus Group	Warak	Badakhshan
62	Kamila	Female	Wakhan	Nil	Focus Group	Warak	Badakhshan
63	Khal bibi	Female	Wakhan	Nil	Focus Group	Warak	Badakhshan
64	Zeyar begom	Female	Wakhan	Nil	Focus Group	Eshmurgh	Badakhshan
65	Qandi Gul	Female	Wakhan	Nil	Focus Group	Eshmurgh	Badakhshan
66	Koko	Female	Wakhan	Nil	Focus Group	Eshmurgh	Badakhshan
67	Dawlat Mah	Female	Wakhan	Nil	Focus Group	Eshmurgh	Badakhshan
68	Shabgeen	Female	Wakhan	Nil	Focus Group	Fetor	Badakhshan
69	Sorat Mah	Female	Wakhan	Nil	Focus Group	Fetor	Badakhshan
70	Noor Mah	Female	Wakhan	Nil	Focus Group	Fetor	Badakhshan
71	Gul Sara	Female	Wakhan	Nil	Focus Group	Shakhor	Badakhshan
72	Zeyad begom	Female	Wakhan	Nil	Focus Group	Shakhor	Badakhshan
73	Soree	Female	Wakhan	Nil	Focus Group	Shakhor	Badakhshan
74	Negena	Female	Wakhan	Nil	Focus Group	Shakhor	Badakhshan
75	Kamila	Female	Wakhan	Nil	Focus Group	Qazi Deh	Badakhshan
76	Dawlat Mah	Female	Wakhan	Nil	Focus Group	Qazi Deh	Badakhshan
77	Shah Bibi	Female	Wakhan	Nil	Focus Group	Qazi Deh	Badakhshan
78	Gul Mora	Female	Wakhan	Nil	Focus Group	Qazi Deh	Badakhshan