Terms of Reference: Aawaz II Mapping Report Consultant

Background

The AAWAZ II programme is a DFID funded 5-year initiative which will work with local communities to promote; the rights of children, women, youth, religious minorities and people with disabilities to strengthen their control over their own development. The programme has a focus on reducing exploitation and intolerance as a key issue that disproportionately affects vulnerable and marginalised groups such as children, women, and minorities. The AAWAZ II programme is the successor initiative to AAWAZ I (a voice and accountability programme run between 2012-2018, also funded by DFID) that reached over 7 million poor and marginalised people across 45 districts of KP and Punjab.

The AAWAAZ II programme aims to work on the development and promotion of a more inclusive, tolerant and peaceful Pakistan with a significant reduction in the instances of exploitation. The programme aims to achieve this vision by working both with communities and state institutions to support increased voice, choice and control for women, girls, boys, youth, religious minorities and marginalised groups by supporting/ strengthening systems and community responses that provide protection from exploitation and prevent discrimination and intolerance at all levels.

British Council is leading on the delivery of Pillar 2, *Community Dialogue, Awareness and Voice* and Pillar 3, *Conflict Pre-emption*. As part of the delivery of these pillars, AAWAZ II will support the capacity building of Aagahi Centres across 45 districts in KP and Punjab to provide a safe space for marginalised members of the community to demand improvements to state services, getting information on their rights and preventing community conflict by encouraging community members to address potential triggers of conflict and to promote tolerance particularly towards religious minorities. AAWAZ II aims to achieve these objectives by creating a more inclusive, safe and enabling environment for girls, boys, women, men, youth, religious minorities, the persons with disabilities and those at risk of exploitation.

Purpose of Consultancy

British Council has commissioned a set of studies and undertaken activities that have generated findings important to identify priority locations in KP and Punjab where issues of exploitation (child labor, bonded labor, early/forced marriages, domestic servitude), intolerance and exclusion are most prevalent, and support the development of a Gender and Social Inclusion (GSI), Conflict Sensitivity (CS) and an implementation strategy. These include:
1. Rapid assessment of AAWAZ I structures in 45 districts such as the Aagahi Centers, the Village, district and provincial forums, Women's Assemblies etc.
2. District Profiles for all the districts of Punjab and of KP (excluding the newly merged districts)
3. Desk reviews, provincial consultations and key individual interviews in KP and Punjab to inform the Gender and Social Inclusion Strategy and the Conflict Sensitivity Strategy.
4. Consultation on Modern Slavery

British Council seeks to recruit a short-term senior research consultant to support the Programme Management Unit (PMU) in pulling together all these documents to develop a report that provides a strong contextual overview of the two provinces and maps the significant findings into one report.

Objectives

To develop a comprehensive, yet succinct mapping report that provides a nuanced understanding of the gender and conflict context in KP and Punjab, the modern (child labor, bonded labor, early/forced marriages, domestic servitude), intolerance and exclusion issues in order to inform work on pre-empting conflict and for promoting inclusion and tolerance and informs the appropriate targeting strategy

Scope of Work

The consultant firm will, based on the provided desk research, key informant interviews, provincial consultation reports, the GSI and Conflict Sensitivity strategies, and the rapid assessment report, deliver a comprehensive report that responds to the key questions.

The report will include but not be limited to:

1. Contextual analysis of Gender and Social Inclusion and conflict in KP and Punjab (*from the provincial analysis, desk reviews and strategy documents*)
2. The existence and forms of modern slavery in KP and Punjab and the districts where these are most prevalent. Also, which are the most likely affected and at-risk groups (*from the provincial desk reviews, the district profiles and the KIIs*)
3. Identify the issues pertinent to religious minorities, in order to inform work on pre-empting conflict and for promoting inclusion and tolerance (*from the provincial consultation reports, desk reviews, the district profiles and the KIIs*)
4. The status of AAWAZ I structures such as the Aagahi centres, Aawaz forums and youth circles. A list of existing and functional AAWAZ I structures that can be supported to continue their work under AAWAZ II (*from the rapid assessment report document*)

The report will draw out, as far as possible, the information and responses contained in the documents, to the set of questions noted (annex A).

Deliverables
1. A Table of Contents for the comprehensive mapping report
2. Draft mapping report with Annexes that includes the relevant ToRs, the inception reports, the research tools etc.)
3. Final Mapping report incorporating comments from PMU.
4. Brief of the mapping report that includes the synthesis of key findings from rapid assessment and district profiles for informing the implementation strategy

Duration
The assignment is of 10 days duration beginning 20th 2019

Skill Set/Area of expertise

1) At least 5 years of experience in report writing for development with a good understanding of issues related to the scope of this study and familiarity with research tools.
2) Sector expertise or understanding of at least one or more of the following: gender and inclusion, child rights, community conflict or violence within the Pakistani context or region.

3) Excellent English writing skills

Applications

Interested consultants are encouraged to submit their CVs at the following email address with the subject line: Mapping Report Consultant

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Annex A

This list of key questions below is indicative of the data the provided documents are likely to contain:

Rapid assessment of AAWAZ I structures

1. Where and to what extent are the AAWAZ Aagahi Centres and AAWAZ forums (district/ provincial) functional and capable of taking forward the demand level engagement/agenda on specific issues of modern slavery, violence, exclusion and exploitation in the next phase? For example, do the Aagahi Centres and Aagahi Forums continue to organise meetings and specific activities, have legitimacy in the respective community, are inclusive (who are the members – women/girls, religious minorities, youth, transgender, persons with disabilities, etc.), what are their strengths and capacities? Do they have an understanding of modern slavery and have they worked on the relevant issues? What is the nature and extent of support they continue to provide to religious minorities and the intolerance they experience? Do they have any resource persons and are people still accessing these centres or resource persons? What are their linkages and engagement with Local and Provincial governments?

2. What were the different operating models of Aagahi Centres (e.g. rented space, paid focal persons, volunteers etc.) and which models appear to be the more sustainable.

3. To what extent do the existing AAWAZ forums demonstrate the ability to sustain the initiatives with minimum or zero external support?

4. Assess relevance, effectiveness[1] and sustainability of youth circles of influence and early warning systems in 21 districts targeted by AAWAZ I? identify scope for expansion of early warning systems in other districts.

5. More broadly – what worked and what didn't in terms of infrastructure established by AAWAZ I. What has survived? What are the factors which influenced how far mechanisms have been sustained/not sustained since the end of the previous programme?

6. More broadly – what worked and what didn't in terms of infrastructure established by AAWAZ I. What has survived? What are the factors which influenced how far mechanisms have been sustained/not sustained since the end of the previous programme? In the context of what worked and what did not work in the AAWAZ 1 programme, we would also want to see, e.g. inclusion of vulnerable groups in decision making, raising demands with the government, linkages with the local level government institutions., etc.

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[1] Effectiveness in this context relates to the composition, inclusivity, capacity development, issue identification, actions taken, and resolutions achieved by the youth circles of influence. Similarly, for the EWS, in addition to access and inclusivity of all community subpopulations, frequency of reporting, type of conflict pre-empted, engagement with key influencers and local government are some indicators of effectiveness.

District profiles

7. The most updated statistics and prevalence rates of child labour, early/forced marriage, bonded labour and domestic servitude in the mapped district
8. Data on religious minorities – identify districts which would afford opportunities to work on issues relevant to religious minorities.
9. What institutions and key services exist in the district that work on prevention and redressal of modern slavery issues, gender-based violence, exclusion and discrimination and who has access to these? Some examples include: Health/ education/ access to justice/ police stations/ lawyers/ shelters (women and children)/child protection units / vigilance committees/ Alternative Dispute Resolution (ADR and muslehati anjuman/ Darul Amans/ Local govt/ village council/ orphanages (private and public)/ helplines/ Social Welfare centres/vocational training centres by affiliation/ district vigilance committees for bonded labour (labour dept.); presence of CSOs/ CBOs, madrassas.
10. What are the informal institutions in the district or in particular communities that are relevant for the prevention of Modern slavery specifically, within this informal set up- map and identify community/ district leaders and activists, including active youth leaders /youth-led groups, religious leaders. What are their linkages and engagement with Local and Provincial governments? Do similar institutions exist for the protection of religious minorities- what is the nature, structure and function of such institutions; are these accessible and how often are they used? What success can be attributed to these institutions (for prevention of modern slavery as well as prevention of acts of intolerance against religious minorities and for their protection)
11. What are the community-based mechanisms for conflict resolution in target districts? (it could be formal, semi-formal (ADR) and informal (Jirga, panchayat, etc.); are these mechanisms accessible (especially to vulnerable groups and religious minorities)? How often are these used and under what conditions? Are vulnerable groups (women, youth, religious minorities, people with disability) included in ADR, conflict resolution and peace processes at district and provincial levels, etc.
12. What are the underlying factors of vulnerable groups' exploitation, exclusion and discrimination? Do these factors vary from community to community, district to district or between provinces?
13. What are the drivers and nature of conflict and intolerance in a community/ district? What are the conflict resolution mechanisms the community prefers and why?
14. Which local groups play a role in preventing or pre-empting conflicts and intolerance, especially as it pertains to religious minorities?
15. What support system is required for these groups to engage with communities at scale and address intolerance, discrimination and violence?