

**RLS-I Elder Interview**

Enumerator name		Enumerator code	
Elder name		Elder Father's name	
Elder mobile		Elder Member ID	
Province name		Province code	
District name		District code	
Main village name		Main village code	
Sub-village name		Sub-village code	
Interview location		Date of interview	
Village latitude		Village longitude	
Elder interviewed at baseline?		If yes, baseline form ID#	
If this elder referred a disputant, insert the disputant's questionnaire serial number:			

**A. How identified the informal justice provider?**

- ☐ 10. From RLS-I list of elders selected for interview  
☐ 11. From RLS-I list of elders who have not been interviewed at baseline  
☐ 12. Identified in field  
☐ 20. Other: \_\_\_\_\_

Thank you very much for agreeing to speak with us. We would like to learn more about how Afghans resolve disputes in their communities, and what they think about various aspects of law and tradition. We will ask about your personal experience as an adjudicator of disputes in your village. All of the questions are optional – you may refuse to answer any question. All answers that you do provide are completely confidential. With your permission, we will combine your answers with the answers of other elders, but we will never provide any information about you to anyone. The following discussion is open. The interviewer will ask questions, but please feel free to suggest other questions that we should be asking, or to volunteer thoughts and opinions that go beyond our questions, or that we do not ask about. Let's begin.

*Enumerator: write down the exact time at which you began the interview. Starting time: \_\_\_\_\_*

**Background**

Before we discuss dispute resolution in your community, we'd like to learn more about your background and situation. As we mentioned, we will not share this data with anyone, but only use it to have a better understanding of Afghan communities in general.

1.

2. What position or positions do you occupy in your village / district?

[Enumerator: **DO NOT** read out the list. Encourage the respondent to answer as many positions as he/she would like, and record all the responses. Number each source in the order they are named]

	1. Registered Malik		9. Former Jihadi Commander
	2. Khan		10. Mullah
	3. Independent Directorate of Local Governance (IDLG) Member/Afghanistan Social Outreach Program (ASOP) Shura Member		11. Mawlawi
	4. Member of the Village Shura		12. Spiritual figure
	5. Member of the Community Development Council (CDC)		13. Government official
	6. Tribal elder		14. Other:
	7. Jirgamar		15. Other:
	8. Spingary / Spinsary		

3. What are your household's sources of income? Please name all sources, starting with the sources you most depend on. Enumerator: number all sources in the order they are named.

	1. Crops		7. Shopkeeping / Trade
	2. Livestock		8. Professional trade (Doctor, Lawyer, Engineer)
	3. On-farm wage labor		9. Rent of vehicle, house, other property
	4. Off-farm wage labor		10. Remittances
	5. Office work		11. Other:
	6. Handicraft / Carpetweaving		

98. Refused answer

4. Does your household own any of the following items in functioning order?

[Enumerator: Read all items and check all that apply]

	1. Radio		6. Computer		11. Shop
	2. Motorcycle		7. Mobile telephone		12. Home
	3. Television		8. Automobile		13. Livestock
	4. Satellite dish		9. Bicycle		14. Generator
	5. Land line telephone		10. Land		

99. Don't know

98. Refused answer

5. Please pardon us for asking, but are you able to read and write?

- ☐ 0. No  
☐ 1. Yes  
☐ 98. Refused answer (DO NOT READ)

6. What is your highest level of formal education?

1. No education	8. Madrassa (Enrolled after age 14, within Afghanistan)
2. 1 <sup>st</sup> – 6 <sup>th</sup> grade	9. Madrassa (Enrolled after age 14, outside Afghanistan)
3. Madrassa (Enrolled before age 14, within Afghanistan)	10. University (2-year diploma) Faculty:
4. Madrassa (Enrolled before age 14, outside Afghanistan)	11. University (4-year bachelors) Faculty:
5. 7 <sup>th</sup> – 9 <sup>th</sup> grade	12. Other:
6. 10 <sup>th</sup> – 12 <sup>th</sup> grade	98. Refused answer
7. 13 <sup>th</sup> – 14 <sup>th</sup> grade	

7. What is your ethnic group?

1. Pashtun	5. Turkmen	9. Qirghiz	13. Parachai
2. Tajik	6. Nuristani	10. Pashai	14. Other:
3. Uzbek	7. Baloch	11. Sadat	98. Refused answer
4. Hazara	8. Arab	12. Bayat	

8. What is your tribe?

1. Achakzai	8. Ishaqzai	15. Popalzai
2. Ahmadzai	9. Jabar Khail	16. Safi
3. Alokozai	10. Kakar	17. Sulaiman Khail
4. Andar	11. Kharotai	18. Tarakai
5. Barakzai	12. Mullah Khail	19. Tokhai
6. Hasan Khail	13. Niazai	20. Yousofzai
7. Hotak	14. Noorzai	21. Shinwari:
22. Momand	23. Khogyany	24. Dawlatzi
50. Other		

9. Age: \_\_\_\_\_ years *If respondent unsure, ask for approximation and explanation*

Is this your exact age, or approximate age?

- ☐ 1. Exact age  
☐ 2. Approximate age

## Justice mapping / General case dynamics

**Enumerator: if respondent is not an RLS-I participant, skip to question 26**

10. Can you tell us which Checchi RLS-I activities you have attended? Please take a moment and try to remember all the trainings you have attended.

Activity title	Attended (1 = yes, 0 = no)	Month / Year Conducted
Introductory network meeting		
Constitutional law		
Criminal law		
Family law		
Inheritance		
Property		
Deeds		
Capstone network meeting		
Handover network meeting		
Discussion session ( )		
Discussion session ( )		
Discussion session ( )		
Discussion session ( )		
Discussion session ( )		
Discussion session ( )		

☐ 99. Did not attend any training

11. Generally speaking, how useful did you find the Checchi RLS-I activities?

- ☐ 1. Not useful at all
- ☐ 2. A little bit useful
- ☐ 3. Useful to some extent
- ☐ 4. Useful to great extent
- ☐ 98. Refused answer
- ☐ 99. Don't know

12. Could you explain to us what aspects of your participation with Checchi RLS-I were most beneficial to you? What did you learn as a result of your participation?

---



---

13. Could you explain to us what aspects of your participation with Checchi RLS-I were least beneficial to you?

---



---

14. Has there been any occasion where you could apply any aspect of RLS-I training in your community?

- ☐ 0. No
- ☐ 1. Yes
- ☐ 98. Refused answer (DO NOT READ)

15. If yes, please explain the situation you faced, how you applied any aspect of RLS-I training to the situation, and the result.

---

---

---

16. Did you receive handouts when you attended RLS-I workshops?

- ☐ 0. No → 26
- ☐ 1. Yes
- ☐ 2. Sometimes
- ☐ 98. Refused answer (DO NOT READ) → 26
- ☐ 99. Don't know (DO NOT READ) → 26

17. Generally speaking, how useful did you find the handouts?

- ☐ 1. Not useful at all
- ☐ 2. A little bit useful
- ☐ 3. Useful to some extent
- ☐ 4. Useful to great extent
- ☐ 98. Refused answer (DO NOT READ)
- ☐ 99. Don't know (DO NOT READ)

18. Since receiving the handouts, how often have you consulted the handouts for assistance?

- ☐ 1. Never
- ☐ 2. Seldom
- ☐ 3. Occasionally
- ☐ 4. Often
- ☐ 98. Refused answer (DO NOT READ)
- ☐ 99. Don't know (DO NOT READ)

19. Since receiving the handouts, was there ever a time when consulting the handouts helped you resolve a specific problem or question you had?

- ☐ 0. No
- ☐ 1. Yes
- ☐ 98. Refused answer (DO NOT READ)

20. If yes, please explain briefly what problem or question you had, and how the RLS-I handouts helped you resolve it.

---

---

---

21. Have you found occasion to share the handouts with others? *(Check all that apply)*

- ☐ 1. Shared with members of my household
- ☐ 2. Shared with members of my extended family outside my home
- ☐ 3. Shared with my neighbors
- ☐ 4. Shared with other villagers
- ☐ 5. Other:
- ☐ 6. Other:
- ☐ 98. Refused answer (DO NOT READ)

22. Any suggestions for handouts you would like to receive?

---

23. Let's say that the Checchi RLS-I activities were continuing in your district, but without transportation or lunch. Would you continue to attend such activities?

- ☐ 0. No → 25
- ☐ 1. Yes → 25
- ☐ 2. Maybe
- ☐ 98. Refused answer (DO NOT READ) → 25
- ☐ 99. Don't know (DO NOT READ) → 25

24. If you answered Maybe, could you explain under what conditions you would continue to attend the activities, and under what conditions you would not?

---

---

---

25. What advice can you give Checchi to improve its program?

---

---

26. In the last six months, have you received any trainings relating to legal rights, women's rights, community development, or related topic, but which were **NOT** part of RLS-I Checchi?

- ☐ 0. No
- ☐ 1. Yes
- ☐ 98. Refused answer (DO NOT READ)

If you answered Yes, what trainings did you attend, and which organization provided the training?

Training title: \_\_\_\_\_ Organization: \_\_\_\_\_

Training title: \_\_\_\_\_ Organization: \_\_\_\_\_

Training title: \_\_\_\_\_ Organization: \_\_\_\_\_

27. How many times have you been called upon to help resolve a dispute in the last three months?

- ☐ 1. 1-4 times
- ☐ 2. 5-9 times
- ☐ 3. 10 or more times
- ☐ 99. Don't know (DO NOT READ)
- ☐ 98. Refused answer (DO NOT READ)

28. In your experience, do people who are not part of a case ever attempt to influence the outcome based on their own interest or some connection to one of the parties?

- ☐ 0. No → 31
- ☐ 1. Yes
- ☐ 99. Don't know (DO NOT READ) → 31
- ☐ 98. Refused answer (DO NOT READ) → 31

29. If yes, how often would you say this happens?

- ☐ 1. Seldom → 31
- ☐ 2. Somewhat often
- ☐ 3. Very often
- ☐ 4. Always
- ☐ 99. Don't know (DO NOT READ) → 31
- ☐ 98. Refused answer (DO NOT READ) → 31

30. If you answered "Somewhat often" or more, how often would you say these people **succeed** in influencing the outcome of a case?

- ☐ 1. Seldom
- ☐ 2. Somewhat often
- ☐ 3. Very often
- ☐ 4. Always
- ☐ 99. Don't know (DO NOT READ)
- ☐ 98. Refused answer (DO NOT READ)

31. Are disputes resolved in your community recorded?

- ☐ 0. No → 33
- ☐ 1. Yes
- ☐ 2. Depends on the type of case or other factor (DO NOT READ)
- ☐ 99. Don't know (DO NOT READ) → 33
- ☐ 98. Refused answer (DO NOT READ) → 33

32. About what percentage of cases decided in the village is recorded? Please offer your best guess.

\_\_\_\_\_ %

- ☐ -99. Don't know
- ☐ -98. Refused answer

33. Are decisions registered with the district government?

- ☐ 0. No → 35
- ☐ 1. Yes
- ☐ 2. Sometimes / Depends on the type of case or other factor (DO NOT READ)
- ☐ 99. Don't know (DO NOT READ) → 35
- ☐ 98. Refused answer (DO NOT READ) → 35

34. For cases that are registered, about what percentage of cases heard in the village is registered?

Please offer your best guess. \_\_\_\_\_ %

- ☐ -99. Don't know (DO NOT READ)
- ☐ -98. Refused answer (DO NOT READ)

35. Have you directly received, or have you heard about, the RLS-I Checchi program decision books and authority letters?

- ☐ 1. I have never heard about an RLS-I Checchi decision book → 37
- ☐ 2. I heard about the Checchi decision books
- ☐ 3. I received a Checchi decision book
- ☐ 99. Don't know (DO NOT READ)
- ☐ 98. Refused answer (DO NOT READ)

36. For decisions that are written down in your community, how often do you write down the decisions in the RLS-I Checchi decision book?

- ☐ 1. Never
- ☐ 2. Seldom
- ☐ 3. Occasionally
- ☐ 4. Often
- ☐ 5. Always
- ☐ 99. Don't know (DO NOT READ)
- ☐ 98. Refused answer (DO NOT READ)



37. When your community attempts to register a decision with the district, do the district authorities review them for compliance with Afghan law?

- ☐ 0. No
- ☐ 1. Yes
- ☐ 2. Sometimes / Depends on the situation (DO NOT READ)
- ☐ 99. Don't know (DO NOT READ)
- ☐ 98. Refused answer (DO NOT READ)

38. Has the district government ever rejected a decision after an attempt to register the decision?

- ☐ 0. No
- ☐ 1. Yes
- ☐ 99. Don't know (DO NOT READ)
- ☐ 98. Refused answer (DO NOT READ)

39. If the government accepts to register a decision from the community, are these decisions then reported to the province and/or capital as government decisions?

- ☐ 0. No
- ☐ 1. Yes
- ☐ 2. Sometimes / Depends on the situation (DO NOT READ)
- ☐ 99. Don't know (DO NOT READ)
- ☐ 98. Refused answer (DO NOT READ)

40. Generally speaking, would you say there is anything different in the way you or your community resolves disputes compared to one year ago?

- ☐ 0. No → 42
- ☐ 1. Yes
- ☐ 98. Refused answer (DO NOT READ) → 42

41. If Yes, please explain what you or your community do differently to resolve disputes compared to one year ago.

---

---

---

42. We'd like to ask you some questions about the jirga/shura in your community. We will read you some statements about this subject. For each statement, please tell us to what extent you believe each statement to be true: to no extent, to little extent, to some extent, to great extent, or completely.

*Enumerator: Make sure to communicate the full 5-point range of responses available to the respondent. If necessary, ask follow-up questions to make sure the respondent is using the scale. For example, if the respondent simply says "Yes" or "I agree", ask a follow-up question to ask how much they agree – to little extent, to some extent, etc.*

To no extent	To little extent	To some extent	To great extent	Completely	Don't know (DO NOT READ)	Refused answer (DO NOT READ)
1	2	3	4	5	99	98
<b>ROTATE:</b> circle the letter of the item with which you start.						Response 1-5 (see coding)
a.	Sometimes jirga/shura members base their decisions on which party is more powerful in the community					
b.	Jirgas/shuras are often unwillingly influenced by people with their own interest in a case					
c.	Jirgas or shuras apply Afghan law in coming to a decision					
d.	Jirgas or shuras apply Shari'ah law in coming to a decision					
e.	Jirgas or shuras apply the norms and values of the community in coming to a decision					
f.	Jirgas or shuras consult all relevant parties or witnesses to a case, including women					
g.	If a female villager was involved in a dispute, she would appear directly before the jirga to give her testimony					
h.	When it comes to deciding a case involving women, it is typical for elders to discuss the case with a close female such as wife, mother, or sister.					
i.	Sometimes the norms and traditions of the community are not a part of Islamic Shari'ah					
j.	The norms and traditions of the community are in conflict with Afghan law					
k.	The Afghan constitution and criminal laws express Shari'ah and Islamic human rights					

## Constitutional law, Criminal law, and Jurisdiction

43. We are interested to know how village elders handle incidents of violence and/or serious crime. For example, if there were a death or serious injury in your community (either intentional or unintentional), would village elders typically be called upon to help resolve any aspect of that dispute?

- ☐ 0. No → 46
- ☐ 1. Yes
- ☐ 99. Don't know (DO NOT READ) → 46
- ☐ 98. Refused answer (DO NOT READ) → 46

44. If your village were to handle a dispute that included a death or serious injury, either intentional or unintentional, would you consider the resolution to satisfy *Haqullah*, *Haqul abd*, or both?

- ☐ 1. *Haqullah*
- ☐ 2. *Haqul abd*
- ☐ 3. Both
- ☐ 4. Depends on the situation (DO NOT READ)
- ☐ 99. Don't know (DO NOT READ)
- ☐ 98. Refused answer (DO NOT READ)

45. If you answered that it depends on the situation, please explain further. For example, under what conditions would the jirga's handling of the case satisfy *Haqullah* only? Under what conditions would the jirga's handling of the case satisfy *Haqul abd* only? Under what conditions would the jirga's handling of the case satisfy both?

---

---

---

---

46. Which national body approves changes to the constitution of Afghanistan?

- ☐ 1. Upper house (Mashrano jirga)
- ☐ 2. Lower house (Wolesi jirga)
- ☐ 3. National Assembly
- ☐ 4. Loya Jirga
- ☐ 99. Don't know (DO NOT READ)
- ☐ 98. Refused answer (DO NOT READ)

47. Are you aware of the range of imprisonment penalties for the three types of crimes under Afghan law? (Only imprisonment penalties, not financial penalties.) *[Enumerator: Choose one code for each "From" and "To". DO NOT read the codes to the respondent. Also encourage the respondent to attempt to answer, even if they don't know]*

1. 12 hours	10. Three months	19. Six years
2. One day	11. Four months	20. Seven years
3. Two days	12. Five months	21. Ten years
4. Three days	13. Six months	22. 15 years
5. Five days	14. One year	23. 20 years
6. Ten days	15. Two years	24. 25 years
7. 15 days	16. Three years	25. Execution
8. One month	17. Four years	26. Other:
9. Two months	18. Five years	27. Other:
	98. Refused answer	99. Don't know

a. Obscenity: from \_\_\_\_\_ to \_\_\_\_\_  
b. Misdemeanor: from \_\_\_\_\_ to \_\_\_\_\_  
b. Felony: from \_\_\_\_\_ to \_\_\_\_\_

48. If police detain you in relation to a crime, for how long are they allowed to hold you without a formal charge?

- ☐ 1. 24 hours (1 day)
- ☐ 2. 48 hours (2 days)
- ☐ 3. 72 hours (3 days)
- ☐ 4. 96 hours (4 days)
- ☐ 5. One week
- ☐ 99. Don't know (DO NOT READ)
- ☐ 98. Refused answer (DO NOT READ)

49. We'd like to ask you some questions about the Afghan constitution, criminal law, and the jurisdiction between state justice and jirgas/shuras in your community. We will read you some statements about these subjects. For each statement, please tell us to what extent you believe each statement to be true: to no extent, to little extent, to some extent, to great extent, or completely.

*Enumerator: Make sure to communicate the full 5-point range of responses available to the respondent. If necessary, ask follow-up questions to make sure the respondent is using the scale. For example, if the respondent simply says "Yes" or "I agree", ask a follow-up question to ask how much they agree – to little extent, to some extent, etc.*

To no extent	To little extent	To some extent	To great extent	Completely	Don't know (DO NOT READ)	Refused answer (DO NOT READ)
1	2	3	4	5	99	98
<b>ROTATE:</b> circle the letter of the item with which you start.						Response 1-5 (see coding)
a.	According to the Afghan constitution, men and women are equal under the law.					
b.	If you disagree with a government policy, you have the right to express your disagreement through speech, writing, or other communication.					
c.	If someone is being held in police custody the Elders can negotiate his or her release.					
d.	Coerced confessions are accepted before a court.					
e.	If the police imprison you, you do not have the right to receive visits.					
f.	If you are accused of a crime before a court of law, the government is required to provide you with a defense lawyer if you cannot afford to hire one.					
g.	According to Afghan law, police may physically harm a suspected person if it helps their investigation of a crime.					
h.	According to Afghan law, the government courts are the only recognized body for handling criminal cases.					
i.						
j.	Elders have authority to sentence parties to punishments when resolving criminal disputes.					
k.	If a prosecutor accuses you of a crime before a court, the court assumes that you are guilty and you must prove that you are innocent based on evidence					
l.	If you disagree with a government policy, you are forbidden from gathering in public areas to peacefully express your disagreement.					
m.	Suppose that in the process of safeguarding the accused's rights, the defense lawyer claims falsehoods before the court. The defense lawyer has acted within his role according to the law and the defense lawyer's code of conduct.					
n.	If a person is tried in the government courts and convicted of a crime, under Afghan law the Elders may negotiate his or her release.					
o.	Suppose that police visit a home in order to detain a suspect. The suspect is not there, so the police detain the suspect's father instead. Under Afghan law, the police have acted appropriately.					
p.	According to Shariah law, the government courts are the only recognized body for handling criminal cases.					

## Family / Marriage

51. Is *maher* practiced in your community?

- ☐ 0. No
- ☐ 1. Yes
- ☐ 99. Don't know (DO NOT READ)
- ☐ 98. Refused answer (DO NOT READ)

54. Is bride price (*walwar*) practiced in your community?

- a. 0. No
- b. 1. Yes
- c. 99. Don't know (DO NOT READ)
- d. 98. Refused answer (DO NOT READ)

55. What would you say is the typical amount offered as bride price?

Amount: \_\_\_\_\_

Currency

- ☐ 1. Afghani
- ☐ 2. Pakistani rupee
- ☐ 3. Other:

56. According to Afghan law, what is the earliest legal age of marriage for females?

- ☐ 1. Younger than 15
- ☐ 2. 15
- ☐ 3. 16
- ☐ 4. 17
- ☐ 5. 18
- ☐ 6. Older than 18
- ☐ 99. Don't know (DO NOT READ)
- ☐ 98. Refused answer (DO NOT READ)

57. In your community, is it possible for daughters who come of age to choose their own marriage partner? If you are unsure about children in your community, then please just consider the situation for you personally in regards to your own children.

- ☐ 0. No
- ☐ 1. Yes
- ☐ 2. Depends on the situation (DO NOT READ)
- ☐ 99. Don't know (DO NOT READ)
- ☐ 98. Refused answer (DO NOT READ)

59. In your community, is it possible for sons who come of age to choose their own marriage partner? If you are unsure about children in your community, then please just consider the situation for you personally in regards to your own children.

- ☐ 0. No
- ☐ 1. Yes
- ☐ 2. Depends on the situation (DO NOT READ)
- ☐ 99. Don't know (DO NOT READ)
- ☐ 98. Refused answer (DO NOT READ)

61. In your community, do you think there might be cases where marriage partners chosen by parents are against the wishes of the children?

- ☐ 0. No
- ☐ 1. Yes
- ☐ 2. Maybe (DO NOT READ)
- ☐ 99. Don't know (DO NOT READ)
- ☐ 98. Refused answer (DO NOT READ)

62. In your community, if there were marriages that were against the wishes of one or both of the marriage partners, do you think this might lead to more disputes between the spouses or between the families?

- ☐ 0. No
- ☐ 1. Yes
- ☐ 2. Maybe (DO NOT READ)
- ☐ 99. Don't know (DO NOT READ)
- ☐ 98. Refused answer (DO NOT READ)

64. In Islamic Shariah, if it is known that a proposed marriage will lead to suffering and still proceeds, is the marriage agreement valid?

- ☐ 0. No
- ☐ 1. Yes
- ☐ 99. Don't know (DO NOT READ)
- ☐ 98. Refused answer (DO NOT READ)

65. Which of the following is NOT an obligatory condition for nikah?

- ☐ 1. Equal status
- ☐ 2. Same tribe
- ☐ 4. Maher
- ☐ 99. Don't know (DO NOT READ)
- ☐ 98. Refused answer (DO NOT READ)

66. Under Afghan law and Shariah, what are the conditions under which a woman is entitled to separation from her husband?

- ☐ 1. The husband fails to pay maintenance
- ☐ 2. The husband takes another wife without consultation
- ☐ 3. The husband has long absence from his wife
- ☐ 4. The husband is physically unable to participate in the marriage
- ☐ 5. All of the above
- ☐ 99. Don't know (DO NOT READ)
- ☐ 98. Refused answer (DO NOT READ)

69. We'd like to ask your opinion about marriage in your community. We will read you some statements about this subject. For each statement, please tell us to what extent you believe each statement to be true: to no extent, to little extent, to some extent, to great extent, or completely.

*Enumerator: Make sure to communicate the full 5-point range of responses available to the respondent. If necessary, ask follow-up questions to make sure the respondent is using the scale. For example, if the respondent simply says "Yes" or "I agree", ask a follow-up question to ask how much they agree – to little extent, to some extent, etc.*

To no extent	To little extent	To some extent	To great extent	Completely	Don't know (DO NOT READ)	Refused answer (DO NOT READ)
1	2	3	4	5	99	98
<b>ROTATE:</b> circle the letter of the item with which you start.						Response 1-5 (see coding)
a.	According to the prophet Muhammad, PBUH, both a man and a woman must give their consent to marriage					
b.	When it comes to marriage, sometimes the expectations of family go against the wishes of the children					
c.	A woman is more likely to suffer physical, mental, or emotional abuse inside her home if one or both of the parties were married against their will					
d.	If our children could find their own marriage partner, they would be happier in their marriages					
e.	A family often makes decisions about the marriage of their children due to their economic situation					
f.	The practice of <i>maher</i> is a part of Islamic Shari'ah					
g.	The practice of <i>walwar</i> is a part of Islamic Shari'ah					
h.	A marriage agreed upon by parents may be contested by the children once they become adults					
i.	If a woman is unhappy in her marriage and goes to stay with her parents, she has broken Afghan law for the crime of running away					
j.	The practice of baad is against Shari'ah law					
k.	The practice of baad is against Afghan law					
l.	Baad will always be a part of our society					



## Inheritance

70. In your community, how often would a female relative such as the wife, daughter, sister or mother of a deceased person receive an inheritance share from the legacy? Would a female relative of a deceased person receives an inheritance share never, rarely, sometimes, often, or always?

- ☐ 1. Never
- ☐ 2. Rarely
- ☐ 3. Sometimes
- ☐ 4. Often
- ☐ 5. Always
- ☐ 99. Don't know (DO NOT READ)
- ☐ 98. Refused answer (DO NOT READ)

71. According to Islamic Shari'ah, do women have the right of inheritance?

- ☐ 0. No
- ☐ 1. Yes
- ☐ 99. Don't know (DO NOT READ)
- ☐ 98. Refused answer (DO NOT READ)

72. According to Islamic Shari'ah, if a husband dies without children, what share of the inheritance shall his wife receive? *[Enumerator: Do not read responses. Also encourage the respondent to attempt to answer, even if they don't know]*

<input type="checkbox"/>	1. Nothing	<input type="checkbox"/>	5. 1/5 share	<input type="checkbox"/>	9. Everything
<input type="checkbox"/>	2. 1/10	<input type="checkbox"/>	6. ¼ share	<input type="checkbox"/>	10. Other:
<input type="checkbox"/>	3. 1/8 share	<input type="checkbox"/>	7. 1/3 share	<input type="checkbox"/>	98. Refused answer
<input type="checkbox"/>	4. 1/6 share	<input type="checkbox"/>	8. ½ share	<input type="checkbox"/>	99. Don't know

73. According to Islamic Shari'ah, if a man with children dies how much does his wife inherit from the legacy? *[Enumerator: Do not read responses. Also encourage the respondent to attempt to answer, even if they don't know]*

<input type="checkbox"/>	1. Nothing	<input type="checkbox"/>	5. 1/5 share	<input type="checkbox"/>	9. Everything
<input type="checkbox"/>	2. 1/10	<input type="checkbox"/>	6. ¼ share	<input type="checkbox"/>	10. Other:
<input type="checkbox"/>	3. 1/8 share	<input type="checkbox"/>	7. 1/3 share	<input type="checkbox"/>	98. Refused answer
<input type="checkbox"/>	4. 1/6 share	<input type="checkbox"/>	8. ½ share	<input type="checkbox"/>	99. Don't know

74. According to Islamic Shari'ah, if a wife dies and leaves as heirs her husband and her brother, what is the share for the husband? *[Enumerator: Do not read responses. Also encourage the respondent to attempt to answer, even if they don't know]*

<input type="checkbox"/>	1. Nothing	<input type="checkbox"/>	5. 1/5 share	<input type="checkbox"/>	9. Everything
<input type="checkbox"/>	2. 1/10	<input type="checkbox"/>	6. ¼ share	<input type="checkbox"/>	10. Other:
<input type="checkbox"/>	3. 1/8 share	<input type="checkbox"/>	7. 1/3 share	<input type="checkbox"/>	98. Refused answer
<input type="checkbox"/>	4. 1/6 share	<input type="checkbox"/>	8. ½ share	<input type="checkbox"/>	99. Don't know

75. According to Islamic Shari'ah, if a wife dies and leaves as heirs her husband and her son, what is the share for the husband? *[Enumerator: Do not read responses. Also encourage the respondent to attempt to answer, even if they don't know]*

	1. Nothing		5. 1/5 share		9. Everything
	2. 1/10		6. ¼ share		10. Other:
	3. 1/8 share		7. 1/3 share		98. Refused answer
	4. 1/6 share		8. ½ share		99. Don't know

76. According to Islamic Shari'ah, if a husband or wife dies and leaves as heirs a mother and children, what is the share for the mother? *[Enumerator: Do not read responses. Also encourage the respondent to attempt to answer, even if they don't know]*

	1. Nothing		5. 1/5 share		9. Everything
	2. 1/10		6. ¼ share		10. Other:
	3. 1/8 share		7. 1/3 share		98. Refused answer
	4. 1/6 share		8. ½ share		99. Don't know

77. According to Islamic Shari'ah, if a man with male and female children dies how much do his daughters inherit from the legacy, if any? *[Enumerator: Do not read responses. Also encourage the respondent to attempt to answer, even if they don't know]*

	1. Nothing		6. ¼ share		11. Other
	2. 1/10		7. 1/3 share		98. Refused answer
	3. 1/8 share		8. ½ share		99. Don't know
	4. 1/6 share		9. Everything		
	5. 1/5 share		10: One portion for every two portions for sons		

78. According to Islamic Shari'ah, how much can a person bequeath out of his total assets? *[Enumerator: Do not read responses. Also encourage the respondent to attempt to answer, even if they don't know. Also encourage the respondent to attempt to answer, even if they don't know]*

	1. Nothing		5. 1/5 share		9. Everything
	2. 1/10		6. ¼ share		10. Other:
	3. 1/8 share		7. 1/3 share		98. Refused answer
	4. 1/6 share		8. ½ share		99. Don't know

79. According to Islamic Shari'ah, which relation takes precedence in inheritance: the relationship between husband and wife, or the relation between family members on the side of the deceased?

- ☐ 1. The relationship between husband and wife
- ☐ 2. The relation between family members on the side of the deceased
- ☐ 3. Other:
- ☐ 99. Don't know (DO NOT READ)
- ☐ 98. Refused answer (DO NOT READ)

## Property / Deeds

87. In your community, how common is it for property owners to have a written document, either official or unofficial, to prove their ownership of the land?

- ☐ 1. Not very common
- ☐ 2. Somewhat common
- ☐ 3. Very common
- ☐ 99. Don't know (DO NOT READ)
- ☐ 98. Refused answer (DO NOT READ)

88. In your community, if a property owner had a written document to prove ownership of the land, would such a document mostly be an unofficial deed recognized by the community, or an official deed recognized by the state?

- ☐ 0. Mostly informal deeds recognized by community
- ☐ 1. Mostly formal deeds recognized by the state
- ☐ 2. About an equal mix of the two
- ☐ 99. Don't know (DO NOT READ)
- ☐ 98. Refused answer (DO NOT READ)

91. According to Islamic *Shari'ah*, do women have the right to own property?

- ☐ 0. No
- ☐ 1. Yes
- ☐ 99. Don't know (DO NOT READ)
- ☐ 98. Refused answer (DO NOT READ)

92. There are two pre-emptors: one person is a shareholder in the land being sold, while the other person pre-empt the boundaries of the land. Which person has precedence in invoking the right of pre-emption?

- ☐ 1. Shareholder of the land being sold
- ☐ 2. Pre-emptor of the land's boundaries
- ☐ 99. Don't know (DO NOT READ)
- ☐ 98. Refused answer (DO NOT READ)

93. There are two pre-emptors: one person has the right of access to the land, while the other is a neighbor. Which person has precedence in invoking the right of pre-emption?

- ☐ 1. The pre-emptor with right of access to the land
- ☐ 2. The pre-emptor who is a neighbor
- ☐ 99. Don't know (DO NOT READ)
- ☐ 98. Refused answer (DO NOT READ)

99. We'd like to ask your opinion about the use of property and deeds in your community. We will read you some statements about this subject. For each statement, please tell us to what extent you believe each statement to be true: to no extent, to little extent, to some extent, to great extent, or completely.

*Enumerator: Make sure to communicate the full 5-point range of responses available to the respondent. If necessary, ask follow-up questions to make sure the respondent is using the scale. For example, if the respondent simply says "Yes" or "I agree", ask a follow-up question to ask how much they agree – to little extent, to some extent, etc.*

To no extent	To little extent	To some extent	To great extent	Completely	Don't know (DO NOT READ)	Refused answer (DO NOT READ)
1	2	3	4	5	99	98
<b>ROTATE:</b> circle the letter of the item with which you start.						Response 1-5 (see coding)
a.	Under Shariah law, if a witness signs a deed where the claimant asserts false information, the witness is responsible for this false act even if he was not aware.					
b.	According to Shariah, if someone revives useless and unowned land, for example by constructing a building or planting crops, the revived land shall belong to the person who revived it.					
c.	If one party has a valid deed to land and elders split the land with someone without a valid deed, the elders have violated the owner's property rights.					

100. Would you be able to help us talk to some of the villagers whose disputes you helped mediate?

- ☐ 0. No  
☐ 1. Yes  
☐ 98. Refused answer

*Enumerator: Request referral to disputants for all disputes described in this interview, as well as for any disputes the respondent mediated in the last 3-6 months. The respondent may also refer disputants he knew about but did not directly mediate. Don't forget to enter the form number of the referrer on the disputant case assessment form.*

101. Thank you so much for taking the time to sit for the interview. May we keep in contact with you?

- ☐ 1. Yes  
☐ 2. No  
☐ 98. Refused answer

*Enumerator: If this elder hasn't been interviewed at baseline, write down his address and mobile here*

**Enumerator:** please write down the exact time at which you complete the survey: \_\_\_\_\_

THANK YOU FOR YOUR TIME AND COOPERATION!