



**INTERNAL SUMMATIVE EVALUATION:**

**Youth Ambassadors for Tolerance  
and Religious Diversity**

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## Executive Summary

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The “Youth Ambassadors for Tolerance and Religious Diversity” is a 24-month project (18-month project, plus a 6-month no cost extension) funded by The US State Department and The Bureau of Democracy, Human Rights and Labor (US DOS DRL).

The project sought to promote inter and intra faith cooperation and tolerance in communities of high religious tension in Indonesia. The Project had three specific objectives:

- (1) To build the capacity of youth ambassadors to promote inter and intra faith cooperation and tolerance.
- (2) To increase understanding of the importance of inter and intra faith tolerance and cooperation among youth in areas of high religious tension.
- (3) To shift the perceptions of community members about the importance of religious cooperation and tolerance in areas of high religious tension.

The activities that supported the project were: stakeholder meetings, youth curriculum processes, youth mapping, youth training, youth to youth seed-grant activities (roadshows), community action plan development, community action plan activities, and reflection meetings.

This project has been implemented in six cities (Bekasi, Bogor, Bandung, Jember, Malang, Madura). The project was implemented in partnership with AMAN (Asian Muslim Action Network), which was responsible for program implementation in Jember, Malang, and Madura.

The Theory of Change was not explicit in the proposal documents or in any of the quarterly reports. The evaluation team therefore created this Theory of Change based on project documents: *“If youth leaders are provided with critical knowledge and skills related to inter and intra faith tolerance, seed-grant to organize events with the youth and community, the youth leaders effectively engage with the media to cover the events, then they will be able to improve the understanding of youth and community members on the importance of religious cooperation and tolerance.”*

The Intuitional Learning Team’s Director of Design, Monitoring and Evaluation, Vanessa Corlazzoli led a summative internal evaluation. The evaluation used a utilization-focused approach, with mixed methodologies, to answer critical question related to the effectiveness and sustainability of the project. The evaluation team visited 50% of the locations where the program was implemented. SFCG was responsible for providing guidance, mentorship and support to the youth at the locations visited. The implementing partner, AMAN, managed the three other locations.

## Key Findings

### Youth Camp and Skill-Building

The program sought to build the capacity of “multiplier youth” (also known as youth ambassadors) to promote inter and intra faith cooperation and tolerance. The Youth Camp brought together 70 young leaders (also referred to as youth ambassadors), representing diverse religions and sectarian groups, from each of the six identified locations for a 4-day overnight training session. The youth ambassadors were then provided with seed grant funding to implement at least five youth to youth activities and three community events per location.

SFCG adequately provided information on the history of religion and religious diversity in a conflict sensitive manner to the youth ambassadors. It effectively brought the youth together to interact with other youth from different religions and faiths in a conflict sensitive manner. Youth that participated in this activity were able to increase their skills. The skills that they learned included: theory of conflict resolution, organizational planning and management, and media engagement. Facilitation/communication and media skills were identified by the youth ambassadors as the most important skills gained as a result of this program and the areas they still felt they needed to improve.

An unexpected positive outcome of the youth camp was the personal growth of the youth ambassadors. The youth camp gave the youth a safe space to challenge their own perceptions and stereotypes of other religions. As their empathy increased towards one another, their level of tolerance expanded in different areas. For example one youth ambassador stated: *“I learned a lot about tolerance and became more tolerant than I was before. Now I believe in inter religious marriage. I am also more accepting of the LGBT community.”*

While it is normal to expect that a youth program will have some dropouts, the level of inactive youth (as high as 70 to 86% in some locations) means that not all the youth reached their full capacity potential. Moreover, not all the youth ambassadors that remained active participants were part of the planning and implementation of the youth to youth seed grants. This limited the “multiplier effect” and reduced the potential reach and depth of the program. The drop out of the participants caused frustration among those that remained participants as they felt responsible for implementing activities with fewer members.

## Strategy

While the youth camp increased the knowledge of youth on what is a media strategy and how to properly engage with journalists, not all out locations visited were able to engage with online or print media professionals. SFCG did not actively connect or introduce the youth ambassadors to media contacts in the locations visited. While there were 23 print or online, 5 radio talk shows, and 1 TV talk show products developed as a result of this project, most of them were produced in locations not visited by the evaluation team. Given the penetration of social media in Indonesia, the digital engagement strategy promoting religious tolerance needed strengthening.

## Youth to Youth Events

It is unlikely that the youth to youth events would have happened without this project. The types of discussions on conflict resolution and religious tolerance would not have organically taken place without the events. The most significant changes that took place in the schools that were visited were related to how students dealt with conflict in a practical manner. Examples provided by youth that participated included: how to avoid conflict when it came to cleaning and chores, or how to stop or avoid fights between the students at the Islamic private boarding schools and the neighborhood children. Overall, the changes identified were age appropriate, but they were related to conflict management instead of improvement of understanding on inter and intra religious tolerance.

In one location visited there is evidence that the youth to youth roadshows produced had caused harm to other youth ambassadors, and potentially to youth participants. The inclusion and continuation of the use of a government official that preached intolerant messages in four consecutive activities had repercussions. It led to internal group conflict and the isolation of



religious-minority youth ambassadors, including their eventual disengagement and abandonment of the project. While the evaluation team was unable to verify the statements of the youth ambassadors by visiting the schools, due to their weekend schedule, it is likely that this event and the speaker also caused harm to the participants of the event. Moreover, the event gave a platform for an intolerant speaker to speak directly to high-school students, which is dangerous.

Other factors that decreased the overall sustainability and effectiveness of the youth to youth events include: lack of access or strategy towards reaching more radical or conservative schools, poor implementation of youth to youth activities, prioritization of one-off-events instead of recurring events, and failure to bring together students from different religious or faith backgrounds.

## Community Events

A total of 11 community events were reported in held according to quarterly reports. This evaluation was not able to validate and analyze all community events, particularly those that took place in cities where the evaluation team did not visit. Some of the events worth highlighting in this report which were not validated or confirmed are:

- Conflict Management Leadership Training for youth in Bekasi
- Facilitation Training in Jember for young leaders
- International Day of Peace meeting with social activists in Jember
- Open House Religious events in Madura and Bandung

Most of the events under this objective ended up targeting youth as the primary audience, instead of the community at large. Some youth groups shifted the target group intentionally as they believed that youth had more influence among their peer university groups than within the community at large. Some of the youth ambassadors interviewed felt skeptical that adult's perceptions in areas of tolerance could be changed.

A successful and innovative event organized by the youth ambassadors was the Visitation of Places of Worship. The event lasted about 3 hours and gave 45 university students the opportunity to visit a Catholic Church, an Ahmadiyah Mosque, and a Buddhist Temple. This event was able to increase empathy and understanding of religion - without being missionary work - and leave the participants hungry for further interaction and knowledge. This event increased empathy and understanding of religion, even among moderate university youth. This is an example of transformative event that brought people together from different faiths and made an impact on the lives of the participants.

Unfortunately not all community events were as creative or followed best practices as the Visitation of Places of Worship. In one city, youth ambassadors organized the distribution of alternative medicine and the free circumcision of underage boys. The approval of funding for doctors to perform free male circumcision is a lapse of judgment that failed to meet even minimal international development standards, such as the requirement of consent forms for surgical procedures. Both events could have also potentially produced harm to the participants. These events show weaknesses in SFCG's management, accountability, and youth programming.

## Unintended positive and negative consequences

As a result of this project youth ambassador's tolerance levels increased in areas unexpected, such as tolerance for inter-marriage and LGBT rights. Some of the youth ambassadors also developed strong relationships. That said, more than half of the youth ambassadors that were interviewed stated that they were labeled as infidels or liberals as a result of participating in this project. Therefore it is important for SFCG to develop a more holistic program that engages not only with the youth, but also with the community, family and friends to prevent negative labeling or potential risk to the participants.

## Sustainability

While each individual is committed to continued advancement of religious tolerance within their own sphere of influence, it is unlikely that the youth ambassadors will continue to function as a cohesive group. The changes produced as a result of the youth to youth activities were not memorable or significant enough to make a lasting impact on the youth participants, and will likely only have short-term significance. Additionally, the community events were not strategic and were unable to change the conflict dynamics.

## Conclusion

This evaluation shows that much of the theory of change behind this project holds. The project engaged with charismatic and key youth leaders and provided them with additional skills and knowledge to promote tolerance. The youth to youth events were relevant and led to conversation on tolerance. In order for youth to youth dialogue to be more sustainable, a more episodic approach needs to be included in the theory of change.

The proposal made the assumption that the youth would be able to effectively engage with the community at large. This explicit assumption was incorrectly made and many of the youth felt that it was either unnecessary or difficult to reach the community-at-large. The community events ended up being refocused to reach university-peers as the tertiary target. This shift of strategy is an important lesson learned in terms of design and program implementation. From a project design perspective, assumptions about youth's influence and ability to convene community members for dialogue were not realistic. From a programmatic perspective, adaptation in peacebuilding programs is essential and fundamental for success. However, changes in program theory, objectives, strategy and target group need to be well documented and critical documents (such as indicators) need to be updated.

Finally, the quality of implementation of key activities (such as youth to youth events, community engagement, stakeholder engagement, and media outreach) needed to be stronger in order for the project to reach more people, be more sustainable, and have a higher-level impact.

In order to prevent or counter violent extremism more research needs to be conducted to unpack what the remaining barriers are that prevent advocates of peace from being able to take on vocal minorities that are expressing extremist views.

## Recommendations

A summary of the key recommendations include:

- Continue to develop relevant and youth led activities driven by high caliber, diverse, and enthusiastic youth
- Continue to utilize conflict sensitive programming around introduction of similarities and differences of religion to promote religious tolerance
- Reconsider selection methodology, retention processes of youth, and communication system
- Future mapping processes should identify the role of the individual within youth associations and the power dynamics between youth associations
- Explore the opportunity to build the capacity of youth associations or organizations as agents of change as opposed to individuals to achieve greater sustainability
- Better dissemination of SFCCG's youth programming methodology, manuals and best-practices to all implementing staff, particularly project managers
- Improvement of global onboarding on thematic areas of new staff, including youth engagement and incremental multi-stakeholder dialogue processes
- Youth participants should continue to propose and select the type of events that they think are best to promote religious tolerance. However, the staff needs to set up clearer and stricter criteria when approving funding allocation for seed grants
- Adult supervision and guidance is critical to youth led activities, particularly as youth are learning about politics and potential risk or harm that activities can have
- New guidelines be developed, rolled-out and adhered to in the areas of engagement with minors
- Reconsider seed-grant criteria, in particular funding cross-disciplinary events related to health
- Sustainability plans written at the beginning of a project can shape longer-term strategies of engagement
- Improve engagement and leverage key and critical stakeholders, such as government and religious leaders, throughout the life of the project
- New guidelines be implemented and improved in the areas of engagement with minors
- Risk assessments and empathy exercises need to be integrated into programming to better understand the potential harm to participants by being labeled liberals or infidels.
- Improve management, implementation and monitoring systems, including:
  - information and data collection systems,
  - oversight and supervision,
  - monitoring tools that capture outcomes and quality of activities,
  - key documents such as monitoring and evaluation plan, including well-defined indicators

## Background Information

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In Indonesia there are limited opportunities for youth to learn about religions or sects other than their own. In monolithic areas there is even less opportunity to have constructive dialogue with youth from other religions. This is, in part, because their education system reinforces religious differences as opposed to encouraging cooperation across religious dividing lines, contributing to misunderstanding and prejudice between religious groups, and even results in further conflict in several areas.

In some of the areas covered by this project, youth are both vulnerable to involvement in violence, as well as often overlooked when thinking of actors to engage in peacebuilding. In these areas, people are divided along religious lines and youth have little, if any, opportunity for meaningful interactions with religious “others”. Even if interactions occur, youth lack “safe spaces” where they can build trust and meaningful relationships with one another. In such areas, youth have (almost) always been overlooked as potential peace builders.

## Project Overview

In order to address these issues at the intersection of youth and inter and intra religious conflict, Search for Common Ground has been implementing the project: “Youth Ambassadors for Tolerance and Religious Diversity”. This project was a 24 month project in six cities of Indonesia. The project started in March 2014 and was finalized in January 2016.

The goal of the project was to promote inter and intra faith cooperation and tolerance in communities of high religious tension in Indonesia. The Project had three specific objectives:

- (1) To build the capacity of youth ambassadors to promote inter and intra faith cooperation and tolerance.
- (2) To increase understanding of the importance of inter- and intra faith tolerance and cooperation among youth in areas of high religious tension.
- (3) To shift the perceptions of community members about the importance of religious cooperation and tolerance in areas of high religious tension.

The activities that supported the project were: stakeholder meetings, youth curriculum processes, youth mapping, youth training, youth to youth seed grant activities (roadshows), community action plan development, community action plan activities, and reflection meetings.

This project has been implemented in six cities (Bekasi, Bogor, Bandung, Jember, Malang, Madura). The project was implemented in partnership with AMAN, which was responsible for program implementation in Jember, Malang, and Madura.

The **primary targets** of the project were 70 “multiplier youths” between 16 and 28 years of age who participated in the “Youth Camp” in September 2014, and are now recognized as the “youth ambassadors.” SFCG supported them in leading community dialogue-based activities through implementation. **Secondary targets** were youth who participated in “Celebrating Religious Diversity Road Shows,” and who have worked with ambassadors to draft petitions on youth concerns. **Tertiary targets** were youth, community leaders, and community members that have participated in community activities or been exposed to media outputs.

Through the mentioned activities, the project expects the following results:

1. Increased opportunities for inter and intra faith interaction among youth;
2. Increased capacity of youth ambassadors to promote inter and intra faith cooperation and understanding amongst themselves and their communities;
3. Increased capacity of youth ambassadors to engage with the media, their peers, and other youth through innovative community actions;
4. Increased understanding of inter and intra faith tolerance and cooperation among youth; improved mechanisms for inter and intra faith dialogues between youth and their peers;
5. Increased awareness among community members in respecting other faiths.

The Theory of Change was not explicit in the proposal documents or in any of the quarterly reports. The evaluation team therefore created this Theory of Change based on project documents: *“If youth leaders are provided with critical knowledge and skills related to inter and intra faith tolerance, and seed grants to organize events, and they effectively engage with the media to cover the events, then they will be able to improve the understanding of youth and community members on the importance of religious cooperation and tolerance.”*

## Methodology and Evaluation

The overall goal of this internal summative evaluation is to assess the contribution of the project in promoting inter and intra faith cooperation and tolerance in communities of high religious tension in Indonesia. The evaluation applied the OECD DAC Peacebuilding Evaluation Criteria of effectiveness and sustainability and adhered to the SFCG Internal Evaluation Guidelines.

The evaluation used a utilization focused approach with the aim to inform decisions about how best to strengthen and replicate the positive outcomes and learn from weaknesses. The primary audience of this evaluation is SFCG Indonesia and SFCG globally, as well as its implementing partners, such as AMAN. The secondary audience includes staff of the State Department and the peacebuilding community at large.

The evaluation was conducted in January 2016 and data was processed between February and March 2016, with approximately 30 working days. Data collection was led by the internal evaluator, Vanessa Corlazzoli, and took place between January 19th and January 29th in three out of the six locations: Bogor, Bekasi and Bandung. The internal evaluator had research and logistical assistance from SFCG Indonesia DME Coordinator Utami Sandyarani and a translator, Aldo Marchiano Kaligis who brought expertise, cultural competence, and gender-balance to the team. Atlee Chait, Research Assistant supported in background research and data analysis.

### Evaluation Questions:

This evaluation answers the following questions:

#### Effectiveness<sup>1</sup>

- What are the major outputs and outcomes of this project? How is the progress in comparison to the relevant baseline data?
- How has the project contributed to increased awareness and knowledge of ‘other religions’ especially among youth and the wider community?

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<sup>1</sup> OECD DAC Effectiveness: whether an intervention has met its intended objectives with respect to its immediate peacebuilding environment, or is likely to do so. From OECD-DAC Guidance on Evaluating

- How has the project created opportunities for inter and intra faith cooperation among youth, their increased interaction, and engagement with media, peers and other youth?
- Has the project helped youth to start some innovative actions to promote inter and intra faith cooperation?
- To what extent has the seed grant activities provided the youth ambassadors with a platform to bring together people from different religious divides in a shared platform of dialogue and collaboration?
- To what extent did the mechanisms for inter and intra faith dialogue between youth in targeted areas and their peers improve?
- What unexpected positive or negative results did the project lead to?

### **Sustainability**<sup>2</sup>

- What steps were planned or have been taken by the project team (SFCG and partners) and youth ambassadors to create long-term processes or structures to promote inter and intra faith dialogue as well as cooperation in their community?
- Have the youth ambassadors been able to independently organize formal or informal initiatives to promote cooperation and tolerance in target communities?
- Are there any specific mechanisms established as a result of the project that work as a platform to promote cooperation and tolerance in the target communities?

## **Data Methods**

The data collection methods (**Annex I**) were created by the Internal Evaluator and adapted in a participatory manner with SFCG Indonesia staff to meet standards related to cultural, context, and conflict sensitivity. The mixed methods were created to enable triangulation while taking into account constraints of time, budget, and other practical factors. Throughout the process the evaluation team maintained a high level of independence by seeking an Evaluation Reviewer that was external to country-program implementation within SFCG. The data was analyzed by the lead evaluator. The data collection methods that were used include:

- **Desk Study Review:** The Evaluator reviewed quarterly reports, proposal documentation, baselines, monitoring data, and community action plans. These documents were used to inform data collection processes to verify inputs, outputs, and outcomes. Additional documents were also requested after primary data collection. See **Annex II** for documents reviewed.
- **Interview:** The evaluation team conducted interviews with SFCG staff and implementing partners, program participants, and key stakeholders including religious leaders, teachers, and friends of youth participants. Interviews took place in person with structured interview protocols. A random sampling method was developed, but given constraints of evaluation planning it was not implemented. The evaluation team made all efforts possible to speak to a diversity of participants from across religions, genders, and ages in the three locations visited. The evaluation team also spoke in each location with youth that were considered to be active, somewhat active, or had dropped-out (inactive). The findings from the interviews were aimed at providing qualitative information around both success and failure, as well as to be informative on the reasons that led to these results.
- **Focus Groups:** The Evaluation team used small focus groups to assess the impact of the youth to youth activities and the community action activities. Where possible, comparison groups were also formed to strengthen conclusions. This method aimed at collecting evidence in terms of

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<sup>2</sup> OECD DAC: continuation of benefits on end of assistance. *ibid.*



change in knowledge and skills of youth event participants. The evaluation team relied on youth ambassadors' connections to set up the events and this could have led to selection bias.

- **Mini Online Survey of Youth Ambassadors:** A mini online survey was distributed to all youth ambassadors. High response rates can be attributed to the distribution of the online survey which took place during one of the final activities, the reflection meeting. The survey sought to assess changes related to knowledge of religions, increased capacities vs. pre- tests, over all improved skills during the course of the program, and ongoing involvement with activities or other platforms.
- **Mini Online Survey of Friends and Family:** A small survey was developed and deployed to assess the spillover effect of the program. Unfortunately this survey did not yield high response rates and therefore the conclusions are not included in this evaluation. Attendance lists of youth led activities or community plan activities were not provided and therefore the survey could not be distributed to those secondary participants to assess impact of the youth to youth seed grant activities and community activities.

### Summary of Data Collection

<b>Number of people Interviewed</b>	<b>M</b>	<b>F</b>	<b>T</b>
Youth Ambassadors	9	7	16
Religious Leaders	2		2
Other Stakeholders		3	3
SFCG or AMAN staff	3		3
Non Participating Youth	3		3
<b>Total</b>	<b>17</b>	<b>10</b>	<b>27</b>
<b>Number of Focus Groups</b>			
Focus Groups with participants			6
Focus Groups with non-participants			2
<b>Total</b>			<b>8</b>
<b>Survey Demographics</b>			
Number of people responded to youth ambassador survey			<b>57%</b>
Response Rate by Sex	59%	51%	

### Limitations

This evaluation experienced a number of limitations that could have been avoided. The lack of a centralized information system at Search for Common Ground and the poor internal processes in SFCG Indonesia specifically led to a number of documents being shared late with the evaluator. Key documents such as the M&E plan, indicator definitions, and attendance lists of community events were also not provided to the evaluator. Lack of attendance lists for community events made it difficult to speak to participants. Lack of institutional contacts in the schools where youth events were held may have led to selection bias. The evaluation could have also been better planned with more time devoted to preparation, data collection, and report writing. The budget was insufficient to conduct a proper sampling of activities and locations, which limits the scope of this evaluation.

The evaluation was also led by an international expert that had visited Indonesia in the past, but may have not had all the knowledge, language, or cultural competencies to lead a discussion on a topic that is perceived as taboo. The team was made up of Indonesians and this compensated for

this limitation. However, the evaluation team relied on translation from English to Bahasa, which could have led to loss of nuances or accuracies in statements or surveys. Lastly, there was a terrorist attack in Jakarta less than week before data collection began. The proximity of this external event may have had an impact on the participants and how they responded to questions.

## Findings

### Section 1: Effectiveness

<b>Objective 1</b>	Partially Achieved	To build the capacity of youth ambassadors to promote inter and intra faith cooperation and tolerance.
<b>Objective 2</b>	Partially Achieved	To increase understanding of the importance of inter and intra faith tolerance and cooperation among youth in areas of high religious tension.
<b>Objective 3</b>	Not Achieved <sup>3</sup>	To shift the perceptions of community members about the importance of religious cooperation and tolerance in areas of high religious tension

The program sought to build the capacity of “multiplier youth” to promote inter and intra faith cooperation and tolerance. The Youth Camp brought together 70 young people, representing diverse religions and sectarian groups, from each of the six identified locations for a 4-day overnight training. The youth ambassadors were then provided with seed grant funds to implement at least five youth to youth activities, and three community events per location. Given the Interdependency of activities and the logic of this project, the achievement of Objective 1 pends on the successful implementation and participation of Objective 2 and Objective 3.

### Objective 1: To build the capacity of youth ambassadors to promote inter and intra faith cooperation and tolerance

This section of the evaluation assesses the extent to which the youth ambassadors’ capacities increased their skills as a result of the youth camp and seed grants. Information on capacities of youth engaged with media is covered under Objective 3.

During the youth camp, SFCG was able to effectively provide youth with information about the differences and similarities between various religions and faiths. More than 75% of youth ambassadors that answered the survey stated that they either strongly agreed or agreed that they had knowledge to identify the differences and similarities of religions and faiths. That said, 25% of

<sup>3</sup> Most of the events under this objected ended up targeting youth as the primary audience instead of the community at large. Some youth groups shifted the target group intentionally as they believed they had more influence with their peer university groups than the community at large. While this strategy was probably adequate, SFCG did not update any of the critical documents including logframe, M&E plan, and indicators. This shift of strategy was also not explicit in the quarterly reports. As a result, the evaluation team assessed this project based on the definition of community in the proposal, and based on the fact that the baseline’s target group was the community-at-large.

those surveyed neither agreed nor disagreed with the statement. Youth ambassadors interviewed stated that they had an opportunity to learn about other religions in the youth camp without feeling that they were being preached at or that anyone was trying to convert them. One male youth ambassador stated that having “*knowledge about different religious sects is not as bad as the media depicts.*” A Muslim youth ambassador stated, “*I learned during the youth camp about the different sects and the different conflicts within Islam that I was not aware of.*” Other youth ambassadors interviewed emphasized learning about history of different faiths within the Indonesian context, how to respect different faiths, and how to solve inter and intra religious conflict. **SFCG adequately provided information on history of religion and religious diversity in a conflict sensitive manner.**

Each of the youth ambassadors that were interviewed or participated in the survey articulated in their own words the most important knowledge or skills that they acquired as a result of the project. The most important knowledge or skills gained included facilitation and communication skills, media skills, organizational and management skills, and personal skills.

**Table Name: Skills Highlighted by Youth Ambassadors Following Training- Gained and Still Need Improvement**

Most Important...	Knowledge or Skill Youth Ambassador’s <b><u>Felt They Acquired</u></b> As A Result of the Project	Knowledge or Skill Youth Ambassador’s Felt <b><u>they still needed</u></b> to improve at the end of the project
Facilitation, Public Speaking or Communication Skills	15	15
Media Skills (blog, writing skills, social media)	11	7
Organizational Planning and Management	7	8
Personal Skills (commitment, listening, trust, self-confidence)	7	3
Collaboration and Cooperation	4	1
New Knowledge on Tolerance	3	7
Theories of Conflict Resolution	3	1
Documentary Skills	2	1
Problem Solving and Analytical Skills	2	0
Networking and Lobbying	0	6
Innovative Approaches to Tolerance	0	4

The variation of answers is reasonable given that SFCG’s strategy was to select youth that had already demonstrated leadership skills and could then use their own networks to amplify messages of religious tolerance. This list shows that youth ambassadors felt that the skills most important to learn were more practical than theoretical knowledge.

**Facilitation/communication and media skills were identified by the youth ambassadors as the most important skills gained as a result of this program and the areas they felt they still needed to improve.**

### Dropout Rates affect the Improvement of Capacities

While some youth ambassadors had the opportunity to implement their new knowledge and improve their facilitation skills through the seed grants, not all of them participated in these

activities. By the time that the youth ambassadors were organizing youth to youth activities, there were a number of individuals that started to drop out of the program. **In fact, SFCG staff anticipated that the drop out of youth ambassadors was as high as 50% but interview data from the youth ambassadors shows that this number is much higher.** At the time that the evaluation took place, the dropout rate per location was as follows: Location A (70% drop out; 7:10), Location B (50%, 4:8), and Location C (86%; 6:7). In the survey, 30% of respondents stated that at one point they stopped participating in the program.<sup>4</sup> Moreover, some youth participated in the youth to youth activities but not the community action plans. The lack of monitoring data on dropout rates proves it impossible to have accurate numbers of who dropped out and when.

That said, the members that remained active were very passionate and committed. In the three locations visited, these members were Muslim and part of similar university-led youth groups. Therefore it is recommended that SFCG conduct further analysis in all its youth programming around inactive youth, particularly disaggregating data based on religious affiliation, to better understand the barriers faced by youth from minority religious groups.

Some of the reasons provided by the youth ambassadors for dropping included: lack of time (2), busy with school (2), activities took place far from where I live (2), business responsibilities (2), poor coordination of program and family obligations. Perhaps more troubling is that at least one person in the survey and one person interviewed stated that their families did not support their involvement in intra faith activities. At least two individuals interviewed never intended to continue after the youth camp because *“they only wanted to have fun.”* **While it is normal to expect that a youth program will have some youth dropouts, the level of inactive youth in this program means that not all reached their potential capacity to promote tolerance. Furthermore, it limited the “multiplier effect” and reduced the potential reach and depth of the program.**

**Moreover, not all the youth ambassadors that remained active participants were part of the planning and implementation of the youth to youth seed grants.** In Location B and Location C less than half of the group participated in the seed grant funded activities and even fewer were tasked with facilitating the youth to youth activities. Therefore the lack of involvement of the entirety of the youth ambassadors in all of the youth seed grants led to insufficient practice of organizational, communication, and facilitation skills. In Location A, while five students met to discuss the youth to youth activities, each youth ambassador was responsible for organizing and facilitating one event. These youth ambassadors did not have the benefit of improving their skills throughout multiple events. Instead the one-off events were their only opportunity to practice the promotion of religious tolerance. While they learned about what worked well and did not, these lessons could not be used to improve subsequent seed grant events.

SFCG recognized that facilitation skills were not sufficient to reach the outcomes and objectives of the seed grants as early as Quarter 5<sup>5</sup>. SFCG also recognized that youth ambassadors were dropping out of the program.<sup>6</sup> Therefore SFCG encouraged the active youth ambassadors to recruit new leaders. Unfortunately, SFCG provided little guidance to the youth ambassadors on how to go about

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<sup>4</sup> The survey was distributed at a SFCG organized reflection meeting. Given that the majority of people that answered the survey were at the event, this may have led to bias. It is possible that people that had left the program did not answer the survey. Therefore the attrition rate in the survey may not represent the actuals. In this case, the information from the interviews is more accurate than the survey and therefore more weighted in the analysis.

<sup>5</sup> SFCG, Quarterly Report 5

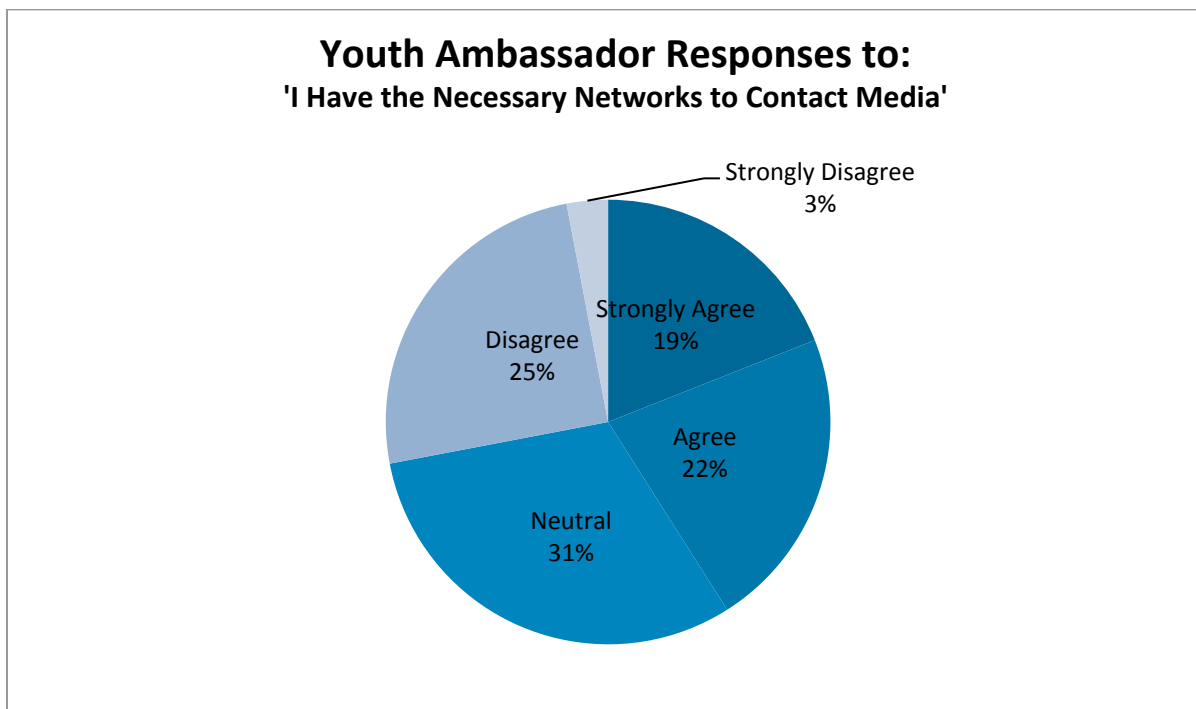
<sup>6</sup> SFCG, Quarterly Report 5

doing this recruitment. As a result the youth leaders that were brought in half way through the program tended to be friends of the youth ambassadors. While these individuals were committed, this shifted the religious diversity of the group and further emphasized the affiliation of the youth ambassadors with certain university youth groups. These new recruits were given a one-day training, as opposed to the four-day overnight training that the original ambassadors received. The evaluation team spoke to two new recruits who felt that they would have liked a longer training to acquire more skills.

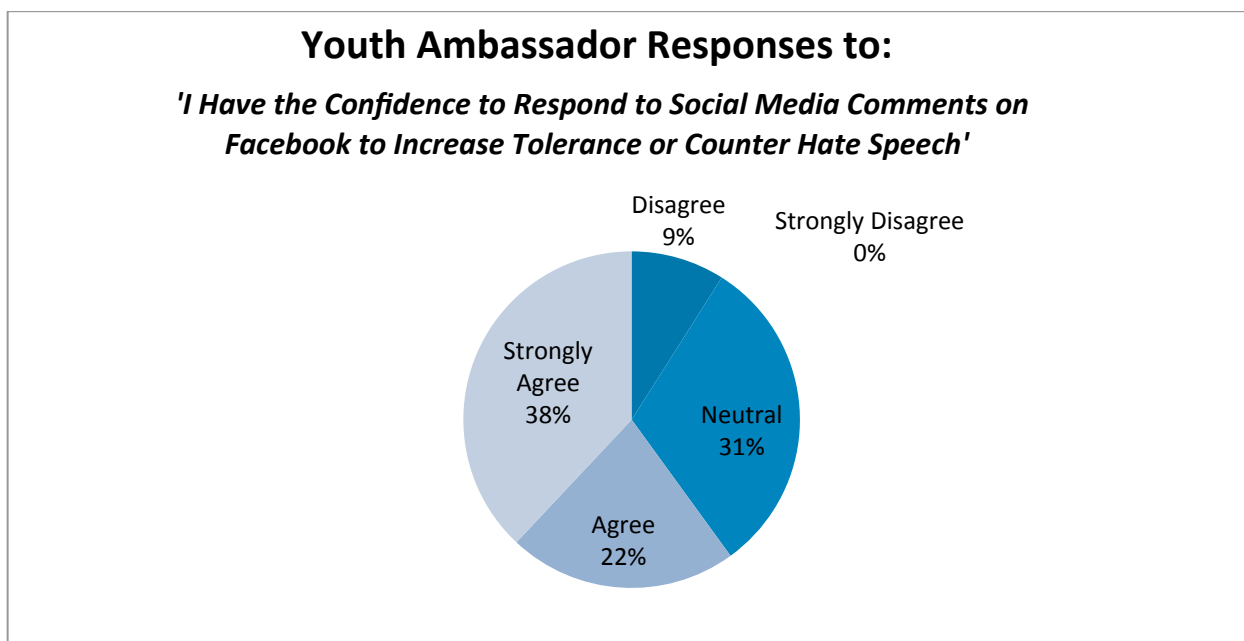
While SFCG conducted stakeholder meetings in each location during the first quarter of the project, this group of people was not utilized or energized during the remaining implementation of the program. Failure to provide the evaluator with an attendance list of the participants that attended this stakeholder meeting meant that no individuals that participated in the stakeholder meetings were interviewed. **Given that 31% of the youth ambassadors interviewed felt that they did not have the right networks to begin a dialogue process, the underutilization of the stakeholder group was a missed opportunity.** Moreover this group of people could have been very beneficial in networking, support, mentorships, and implementation of seed grant and community activities.

### Engagement with the Media a Cross Cutting skill and activity

A crosscutting activity that supported all three objectives was the effective engagement of media by the youth ambassadors. The youth camp provided the youth with some valuable training on how to write a press release, create lists of questions for the media, and how to create a media strategy. Survey results also validate that youth ambassadors were aware of the critical steps that they must follow in order to effectively engage with the media. **While the youth camp increased knowledge on media strategy and engagement, one out of the three locations visited was unable to engage with the online or print media professionals.** Only a total of 3 articles were published from the locations visited in the duration of 24 months related to the project, which limited exposure and reach. In total 23 articles were printed (online and print), 5 radio talk shows, and 1 TV radio talk show were reported in the Quarterly Reports 3 through 7. The key barriers to engagement included: lack of confidence, lack of media contacts, and not enough skills to promote their events to media.



Moreover, youth ambassadors also felt that they were lacking the necessary social media skills, in particular: writing blogs, websites, and promoting peace in social media. Given its organizational experience with the media sector, SFCG should have provided more support to the youth ambassadors centered around engaging, connecting and strategizing with key online and print media professionals.





The limited engagement with the media also affected the ability to reach Objective 3. The limited media engagement meant that very few people outside of the influence or network of the youth ambassadors, and those that participated in the community events, heard about the events being organized. Moreover, interviews with non-participating youth show the importance of social media as they stated that they get their information about religious tolerance or intolerance primarily from social media.

## **Objective 2: To Increase understanding of the importance of inter and intra religious tolerance and cooperation among youth in areas of high religious tension**

In order to increase the understanding of the importance of inter and intra religious tolerance and cooperation among youth in areas of high religious tensions, the youth ambassadors through seed grants had the responsibility to conduct activities with other youth and within their communities. Youth were given ownership and flexibility to design and conduct activities they saw fit.

The ability to give youth ambassador's flexibility and responsibility is a best practice of youth peace building programs.<sup>7</sup> This is because youth are better able to prioritize their needs. That said, in this case, the youth ambassadors interviewed felt that after the youth camp they were given insufficient information about the objectives of the overall program.

Overall, SFCG provided only limited mentorship, and coaching to the group. Communication was centralized between the SFCG Project Officer and one or two group members per location. This centralized system was efficient in terms of managing financial accountability and communication of deadlines. However, youth ambassadors that became inactive felt that they could not necessarily reach out to SFCG. **This central communication and lack of adequate feedback loops or ongoing monitoring system failed to identify that one of the seed grant activities caused harmed to other youth ambassadors.**

A total of 27 youth to youth events took place as a result of this program. The evaluation team visited five schools (2 Islamic private boarding schools, 2 public high schools, and one control school) where activities took place. This sampling is not representative but the consistencies of responses and evidence collected via focus groups with participants, and supporting information from youth ambassadors, provides insight into some key trends.

All the schools or Islamic private boarding schools, including control schools, stated the only event organized to address issues of religious tolerance were SFCG's funded youth to youth activities. While all students that the evaluation spoke, including the control school, had an understanding of tolerance, **it is unlikely that without these events, the students would have discussed issues of tolerance or how to manage conflict more effectively.**

The events that were most successful took place in Islamic private boarding schools or homogenous schools, where students had less interaction or information about youth from other religions. In these schools, the interaction between students from different religions or sects is limited compare to public schools. That said, even in the public high schools the discussion on tolerance and how to effectively manage conflict was relevant.

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<sup>7</sup> Site peacebuilding youth guidelines

The most **significant changes that took place in the schools that were visited were related to how students dealt with conflict in a practical manner.** Examples include how to avoid conflict when it came to cleaning-chores and how to stop fights with other school children within their Islamic private boarding schools or in regards to other neighborhood children. Members from one focus group from an Islamic private boarding school explained:

*There were no significant changes in the school as a result of the event. The school is the same as it used to be. However, before the event people did not discuss tolerance, but afterwards we discussed tolerance for a bit. There was a debate among the students about whether we should say 'Merry Christmas' or not. It was a hot debate.*

A public school student stated, “Every time I would have a difference point with someone, I would not accept him or her. Now if that person has a difference (point of view), I would accept our differences.” **Overall the changes identified were age appropriate.** They were also more about conflict management than on understanding inter and intra religious tolerance.

The students discussed that the changes they experienced as a result of the program were short-lived. For example in the Islamic private boarding schools, students described reflecting about the events with roommates or other students the day or night of the event. Another high school student spoke to her family about the event. However, some of the students stated that they forgot about the event until the evaluation team arrived to ask them questions. When asked why he did not share the event with family or friends, one student from a public school stated, “every time I go to school, I forget what happens.” These answers are not unusual given the age group, however to make a more lasting impression and have greater impact, SFCG should encourage the youth to conduct more episodic activities.

**In one location visited there is evidence that the youth to youth roadshows produced had caused harm to other youth ambassadors, and potentially to youth participants.** In Location B, the youth ambassadors invited a local officer and government official as a guest speaker to be part of 4 youth to youth activities that were implemented in Catholic and Public High Schools. Three youth ambassadors and a religious leader interviewed stated that the local government official was actually preaching “intolerant messages”. **The inclusion and continuation of the use of this government official in 4 consecutive activities led to internal group conflict, isolation of religious-minority youth ambassadors and their eventual drop out.** This information was uncovered late Friday evening, and given the weekend schedule, the evaluator was not able to interview students or school principals to identify whether harm was caused to the youth participating in the roadshow. **However, if the involvement of the speaker caused university-aged youth ambassadors to drop out of the program it is likely that it also produced harm on high-school students.** Moreover as a result, the project ended up giving a platform to an intolerant speaker and uses the mechanism to promote hateful messages.

Document records show that SFCG was not present in any of the five youth to youth activities in this location. SFCG also reported this event as a success to the donor in its Quarterly Report 3 and 4, without validating it or monitoring it. While the youth ambassadors did raise concerns before the roadshow and afterward among themselves, it was decided not to change tactic or the speaker. The youth ambassadors that left the program also did not approach SFCG with their concerns. **SFCG should implement better monitoring systems, accountability process, and revisit some of their youth led strategy. Moreover, SFCG needs to prepare for the fact that even youth to youth events can be and are being politicized.** When bringing youth leaders from different

backgrounds with different interests and asking them to work together, there is likely going to be tension and competing interest. Therefore, SFCG should consider strengthening team-building training as part of the youth camp, and occasionally being part of youth ambassador's team-meetings.

There were several factors that prevented more significant results in the youth to youth events:

**1) Access and Strategy for location of youth to youth activities:**

Two out of the three locations had desire to work with non-Muslim or more diverse schools (for example Catholic High Schools). However, the youth were unable to gain access or trust given their limited contacts with those schools. In Location A, the criteria for choosing which schools to engage with included proximity to youth ambassador's residence and connections to the school. While some of the youth ambassadors in this particular location also stated that the schools tended to be a bit more conservative, the evaluator could not get a consistent criterion from the youth ambassadors. In Location C, youth ambassadors interviewed stated that while they felt unable to target more radical schools, they opted for schools where they knew there were more conservative teachers. The lack of consistent criteria or emphasis by SFCG to apply consistent guiding principles for choosing the locations of the youth to youth activities meant that the youth ended up picking schools that were more practical instead of strategic. Moreover, SFCG could have leverage the stakeholders from the stakeholders meeting to gain access to more radical schools.

**2) Inconsistent implementation of youth to youth activities:**

The implementation of the youth to youth activities by the youth ambassador was inconsistent across all three locations. However, for the most part there is room for improvement.

Youth participants stated that the youth ambassadors arrived late and the activities relied primarily on seminar-style and Q&A. Some of the students in the focus groups even said that the activities were boring or too short. Even though SFCG had provided the youth ambassadors with materials (including games, videos, comic books), these were only occasionally used.

The activities in the two Islamic private boarding schools tended to use more innovative techniques. In one Islamic private boarding school, the youth asked the students to create conflict maps, however students complained that they were inside the classroom for the entire event. In another Islamic private boarding school visited, the students recalled playing a game. The video provided by SFCG could not be played due to lack of electricity power. That said, the activities implemented in the locations visited could have been a lot more innovative. For example, the activities could have used more arts, sports, and materials provided by SFCG to the youth ambassadors during the youth camps. Given that at least two out of the three locations were driving distance from the SFCG Indonesia office, SFCG should have been present at some of these events to ensure quality of implementation and provide guidance and mentorship.

**3) One Time Only Event will not lead to Sustainability or Scale**

Moreover the activities were a “one-time only” event. The youth ambassadors came to the schools and conducted the events, and then there was no follow up until the time of the evaluation with the schools or youth participants. Youth only events, without an integrated program, decreased the possibility of sustainability or integration of the activity into the curriculum. There was no activity that aimed to bring students from different schools to interact or discuss on these topics. **SFCG should reconsider the seed grant approach if it desires to make a lasting impact in youth and the education system.** SFCG should consider the value of organizing recurring events and deepening engagement, while also devising a strategy to scale up its engagement.

#### **4) Activities did not bring people across different religious backgrounds or from different faiths at the same event**

All of the activities implemented through the youth to youth funding in the three locations visited were conducted at schools or Islamic private boarding schools. None of the events organized in the three locations as part of the youth to youth roadshows brought together youth from other schools to interact and learn from one another. This is a missed opportunity, particularly for Islamic private boarding school students, to learn from other youth that may have different religion or faith background. **Bringing youth from different backgrounds and faiths together to conduct age appropriate activities, through meaningful and interactive activities, could have had a greater impact and increased empathy and understanding than the events held.**

#### **Petitions:**

Two out of the three locations that were visited completed the petitions requirement. The locations that did complete the petitions did not have a cohesive plan to distribute or use the petition within the life of the project. One youth explains the barrier: *“A new network of peace leaders was formed and called National Alliance. They signed the petitions that stated that our city would be a city of peace. The petition has not been disseminated because the media was not interested in the petition. The National Alliance has visited with religious and cultural leaders since the event.”* **The creation and disseminations of the petitions could have been a pivotal activity, but the youth needed more support to implement it and gather more critical government, community, and influential stakeholders.** The activity to create the petitions and disseminate this information was a critical activity that tied Objective 2 and Objective 3.

### **Objective 3: To shift the perceptions of community members about the importance of religious cooperation and tolerance in areas of high religious tension**

The project also sought to shift the perceptions of community members about the importance of religious cooperation and tolerance in areas of high religious tension. The proposal described that the youth ambassador would be asked to create a community action plan that outlined an activity that would have the following characteristics:

- Addressed inter and intra faith issues and cross cutting issues such as economy, education, and health
- Involve diverse community members

- Find co-funding for this event
- Create a media-strategy for each action plan
- Illustrative activities may be: film screenings, discussion groups, book club, group outings, meeting with local leaders,
- In addition, all group leaders must organize an event to present the petition to a highly visible community dialogue event, with local leaders.

A total of 11 community events were reported in held according to quarterly reports. This evaluation was not able to validate and analyze all community events, particularly those that took place in cities where the evaluation team did not visit. Some of the events worth highlighting in this report which were not validated or confirmed are:

- Conflict Management Leadership Training for youth in Bekasi
- Facilitation Training in Jember for young leaders
- International Day of Peace meeting with social activists in Jember
- Open House Religious events in Madura and Bandung

This section therefore, primarily describes the community events that took place in half of the project's locations. Through information collected via the quarterly report and interviews from the youth ambassadors it became clear that the students had shifted the target group for community at large to youth students. **Two out of the three locations used the funds to hold events within universities and organize discussions on Human Rights and Tolerance, conduct a Conflict Transformation Training, and administer an Organizational Capacity Building and Networking Workshop.** The events were relatively small in attendance averaging about 50 people per event, according to the youth ambassadors. **Youth ambassadors felt that it was more strategic to target university students than the community at large given that adults have already made up their minds.**

The lack of proper attendance records made it impossible for the evaluation team to track participants and evaluate the results or outcome of these discussions at the universities or to verify whether they included diverse youth members.

However, there are two events that are worth unpacking as they highlight both one innovative and one harmful activity that was conducted within this project by the youth.

### Case 1: Visiting Places of Worship

A group of youth ambassadors organized a one-day trip for university students to visit three diverse places of worship. The event lasted about 3 hours, and 45 university students got the opportunity to visit a Catholic Church, an Ahmadiyah Mosque, and a Buddhist Temple. The evaluation team met with a group of 8 students that had participated in this event and some of the impact of the event in the lives of these youth are included below:

*This is the **first event like this one** that has taken place here. There are a lot of forums and discussions (on religious tolerance) but none of them like this one.*

*It is hard to explain **but I was happy during the event.** I had limited **understanding about other religions** but through this event I got (the opportunity) to **open up my mind.***

*I used to perceive tolerance as just another word. I did not know the definition and not had any knowledge to compare each religion and **understand the deeper meaning** of each of them. I now have this **new knowledge** but I still find it **hard to implement** it in society and share it.*

*I only participated in the visit of the Temple and not the other two. **I am grateful to be able to visit a temple because it is completely different from other Islamic buildings.** I liked everything about this event. In fact I am **proud to be a citizen of a country** that is so diverse. I am only mad that I was not able to see more places of worship.*

*Participants also wanted a forum to discuss inter religion (after the visits to the places of worship). **One day is not enough.***

*I **received hate comments** when I uploaded my photo on social media taken inside the church. My family is not worried because they know I have a strong faith in Islam.*

The evaluation team also met with representatives from one of the three places of worship and confirmed that from their perspective, no negative effects arose as a result of this event. In fact, this religious group would welcome similar events taking place in the future. The religious community leader stated:

*This is the first time youth from other religions visit (our house of worship). They were more open than I thought. They were very curious about things and took photographs. And even a girl with a hijab took a photo. They asked questions such as ‘how does a person become a religious leader in this religion’.*

While one religious group gave the youth videos of their faith, the focus group, youth ambassadors, and the religious community leader stated that there was no preaching or “conversion” tactic used during the event. **This event increased empathy and understanding of religion, among all that were interviewed and that participated in the event, even among moderate university youth.** Over 100 people signed up for this event and there is demand for more events of this kind in the future from the participants, the religious leaders, and the youth ambassadors. **This is an example of an innovative and transformative event that brought people together from different faiths and made an impact on the lives of the participants.** In future programming, SFCG should prioritize and encourage youth to organize events, such as the Visitation of Places of Worship.

## Case 2: Alternative Medicine and Free Male Circumcision

**Unfortunately not all community events were as creative and followed best practices.**

Another youth ambassador group organized a community event that provided alternative medicine to Indonesians. The youth ambassador estimated that over 200 people attended this event.

While the event did adhere to the criteria of dealing with crosscutting issues (such as health), the organizers needed to adequately engage with the Ministry of Health or local health community centers.

As part of the alternative medicine event, the youth ambassador group organized for the free male circumcision of 10 underage boys. An informal conversation with the youth ambassador who organized the activity highlighted that he felt he was doing something good for the boys that



otherwise could not afford to be circumcised. The youth ambassadors were open and transparent with SFCG about how they intended to use the funds, including outlining the request of funds to pay for doctor fees. According to SFCG, there were discussions about the appropriateness of the event; however, ultimately the activity went ahead. SFCG transferred funds to the youth ambassadors to pay for the following items: snacks, rent, physician's fee, banner, rental sounds system, and per diems. During the data collection phase, SFCG failed to provide to the evaluation team the consent forms from the boys or their legal guardians.

**Approval of funding for free male circumcision is a lapse of judgment that failed to meet minimal international development standards, such as the requirement of consent forms for surgical procedures.** Moreover, the linkages between alternative medicine events and religious tolerance are weak. SFCG was not present in site selection, planning, preparation, or at the event to coordinate and ensure no harm took place. **This event shows weaknesses in SFCG's management, accountability, and youth programming.**

## Specific Lines of Inquiry under Effectiveness

- **How has the project contributed in increased awareness and knowledge of 'other religion' especially among youth and wider community?**

The project contributed to the increase in awareness and knowledge of 'other religion' primarily for the youth ambassadors that participated in the youth camps. More than 75% of youth ambassadors that answered the survey stated that they either strongly agreed or agreed that they had the knowledge about differences and similarities of religions and faiths. There is also evidence that the youth ambassadors were able to learn from their peers about their religions in informal conversations over the four-day youth camp and beyond.

The project had less success in building knowledge and understanding of other religions among youth through the youth to youth seed grants. While some youth ambassadors were able to build empathy and teach students how to deal with conflict, they did not increase awareness or knowledge on 'other religions'. The activities that were part of the youth to youth seed grants were not innovative or engaging enough to have a lasting impact in the life of the participants.

Similarly the project was not able to increase awareness or knowledge of other religions in the wider community. Only one of the three locations visited engaged with the media, therefore exposure of tolerance was limited. Moreover none of the events in the locations visited that targeted the community were successful.

- **How has the project created opportunities for inter and intra faith cooperation among youth, their increased interaction and engagement with media, peers and other youth?**

The youth ambassadors that attended the youth camp were able to meet and interact with youth from different religions and faiths. As described above, for some of the youth, the experience was transformative.

In theory, the youth ambassadors were supposed to work together in a group made up of people from different religious groups and faiths to promote religious tolerance. In practice, the groups disintegrated with time and by the end of the project the groups were homogeneous in

composition. In Location A, the youth ambassadors stated that their group never had any members that were not Muslim. In Location B, the youth ambassadors that remained active were also part of the same university youth association. In Location C there was only one active member by the end of the project.

The activities that were organized as part of this project in the three locations did not bring together youth from different inter or intra faiths to collaborate. There were no joint art, sports, or team building events that could lead to greater empathy. In two out of the three locations the youth were unable to engage with the media. In the location that they did engage, articles were written in social media and local papers.

- **Has the project helped youth to start some innovative actions to promote inter and intra faith cooperation?**

Many youth ambassadors used the information, capacities and skills to promote inter and intra faith cooperation within their own spheres of influence. Some of the youth ambassadors that were also teachers in pesantrens or Islamic boarding schools stated that they promoted inter and intra faith cooperation with their students. Another youth ambassador began a motorcycle business and she stated that she promotes tolerance through the business. Other ambassadors were inspired to participate in Human Rights events in Universities or organize around International Religious Day. Given the information provided in the interviews, it is clear that many of the youth ambassadors will continue to promote inter and intra cooperation beyond the life of the project.

- **To what extent has the seed grant activities given to the youth ambassadors provided them with a platform to bring people from different religious divides together in a share platform of dialogue and collaboration?**

The seed grant activities that targeted high school students did not bring people together from different religious divides for dialogue and collaboration in the locations where the evaluation took place.

The events took place within the high schools or Islamic Private Boarding Schools and brought together children who normally already interacted with one another. There were no activities organized between different high schools where people were from different faiths or backgrounds. For example, in the three locations visited, the program did not bring Catholic Schools and Islamic Private Boarding Schools together at any point.

Some of the seed grant funds for the community action brought people together to discuss Human Rights and Tolerance, International Peace Day, and Conflict Resolution Training. However the evaluator was unable to evaluate these events.

- **What unexpected positive or negative results did the project lead to?**

**An unexpected positive outcome of the youth camp was the ability for many of the youth to have an opportunity to challenge their own perceptions or stereotypes as they interacted with people from other religions for the first time.** The youth ambassadors also challenged the way they dealt with conflict and how to approach people with different perspectives:

*Before I tended to be intolerant with intolerant people. After SFCG's training I learned that I could not be intolerant with others and instead I needed to find ways to collaborate with others and find solutions."*

*We did not learn about the bible or other texts. But I finally met people from different religion and faiths, because previously I had not met any. I went to school and to a university that was part of Islamic Institutions. Because of the program I was able to meet new people and learn from those individuals about their different faiths.*

*I learned a lot about other religions. For example, I met a friend in the youth camp that is a Shiite. He is not the way people talk about Shiites. He is normal, kind, and he explained to me more about Shia and what it is. I feel connected to that person. I also met a person that is a Buddhist and now I understand what they do. I think we have the same god; we just have a different way of praying.*

A new level of empathy, for at least one youth ambassador, extended beyond tolerance of religion.

*Learned a lot about tolerance and became more tolerant than I was before. Now I believe in interreligious marriage. I am also more accepting of the LGBT community.*

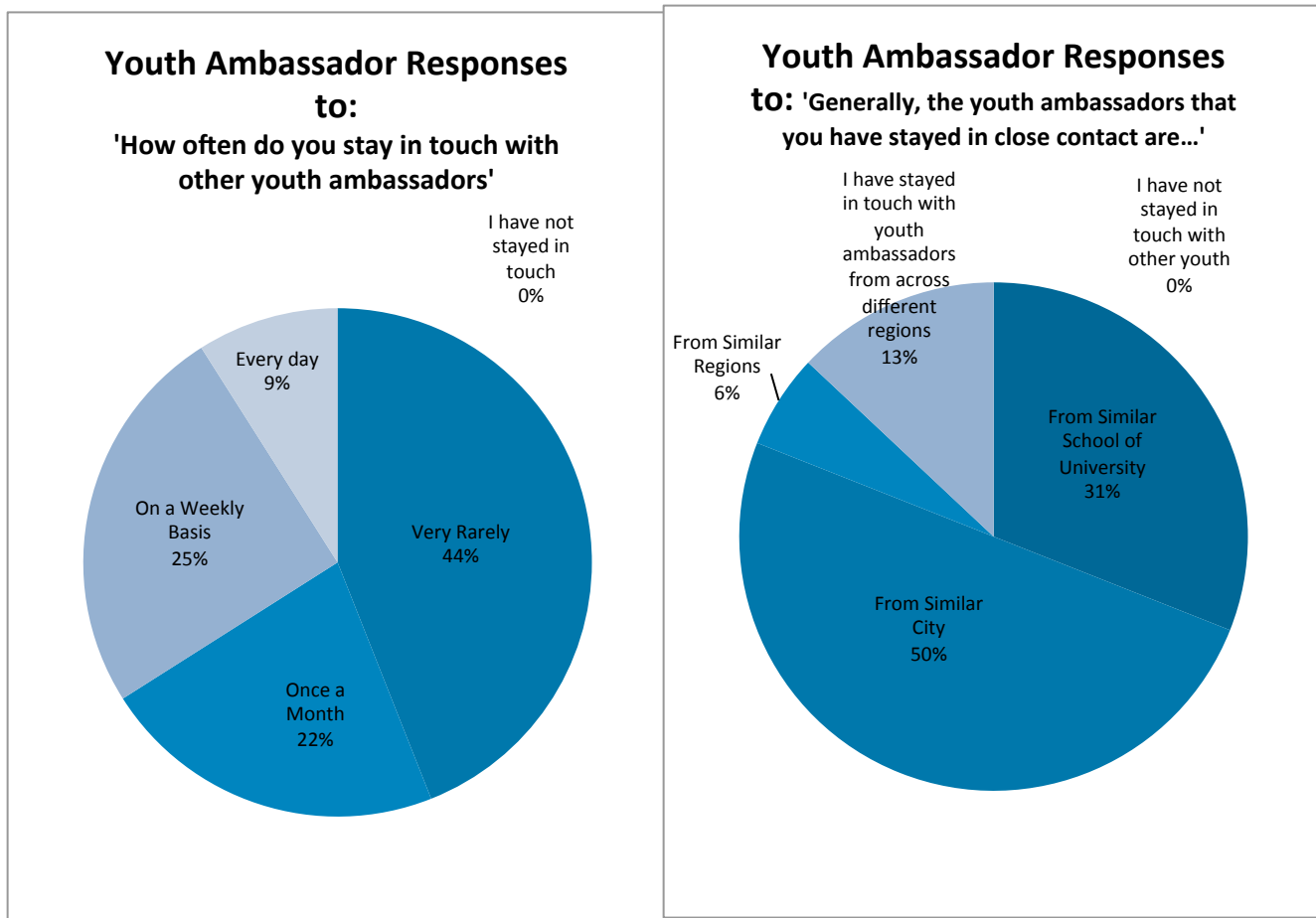
### **Relationships Building:**

The program also had an opportunity to challenge assumptions, deepen tolerance, and build friendships between the youth ambassadors. While 50% of the youth ambassadors surveyed stated that they had many close friends from different religious groups, 28% stated that they had no close friends, and 19% states that there was little interaction with people from different religious groups. For some of the youth that participated in this program, it was the first time to meet, interact and befriend someone from a different religion.

One youth ambassador interviewed stated that it was *'a life-long dream to have friends from different religious backgrounds.'*

This positive experience at the youth camp may have been one reason why 78% of survey respondents have stated that they have met people from different faiths outside of the program (compare to 19% who said they had not and 3% who stated that they didn't know).

While many youth ambassadors remained in touch via social media, the project design had limited opportunities for face to face interaction for youth that lived in different cities. This may be one reason why 44% of youth ambassadors that were surveyed stated that they 'very rarely' stay in touch with other youth ambassadors. For those that have stayed in touch with other youth ambassadors the relationship can be described as intimate. More than 63% surveyed stated their interaction between the youth ambassador was one where they discussed the project and other issues such as family and friends, and 9% stated they primarily talk about other issues (family, friends, and life).



### Labeled as Infidels or Liberals

**More than half of the youth ambassadors that were interviewed stated that they were labeled as infidels or liberals as a result of participating in the activities.** In two instances, the youth ambassadors stated that the activities caused tension with their families. For example: *My Parents took me to an event that was being held by some of the youth (ambassadors) and told me that this was my final events. There was a lot of conflict in my house over the program.* There is evidence that some of the youth ambassadors dropped due to their families' negative perception of this program.

Some examples of how the youth ambassadors felt:

*We were label negatively but because they did not know what we were actually doing. Some people think that we are infidels and influenced by bad sects or people. The whole program needs to be clarified better.*

*The intolerant groups marked us as "liberals" and in the roadshows (youth seed grants) we had to counter rumors.*

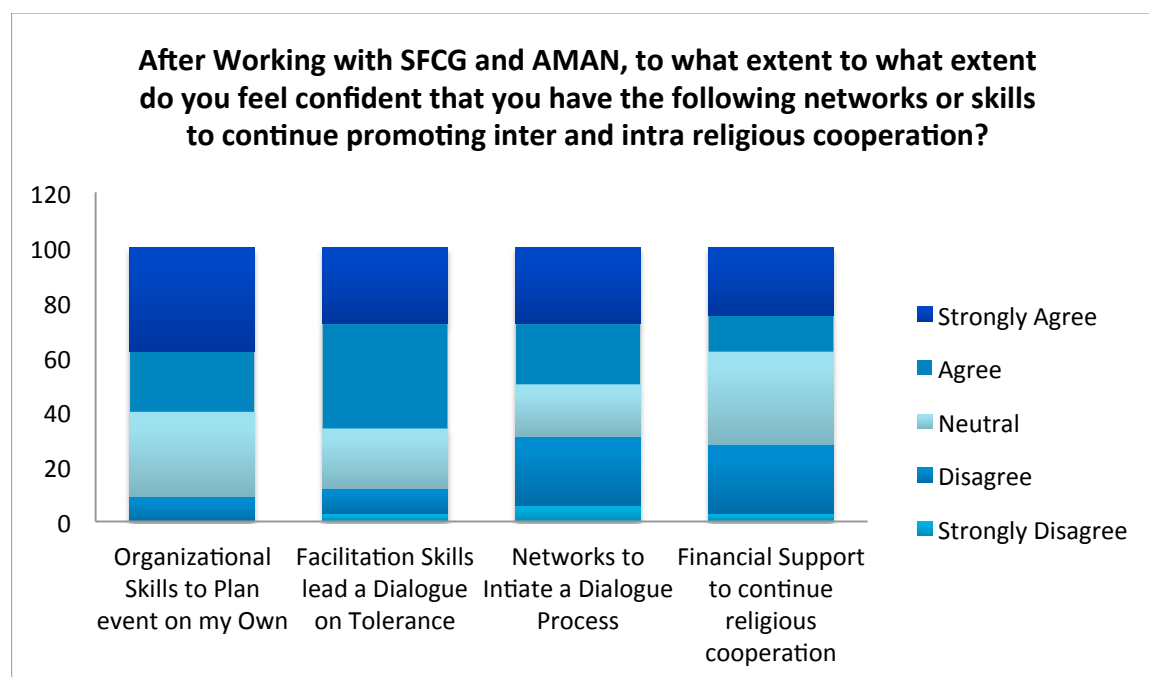
Participants of the Visiting Places of Worships also stated that a negative consequence of participating in that event was the labeling by friends, parents, or others. They explained that some of them were labeled on social media. The issue of labeling was not that it was only done by external individuals and groups, but also by those close to the youth ambassadors such as family and friends. **It is important that SFCG interacts with these stakeholders, or at the very least provides support to the youth on how to speak with their close family and friends about the program to avoid mislabeling and harm.**

## Section 2: Sustainability

**It is likely that in the future, some of the youth ambassadors will continue to promote tolerance within their own spheres of influence.** Almost all the youth ambassadors interviewed stated that regardless of whether they were active or inactive, they were interested in and committed to continuing to promote tolerance. This was also reflected in the survey results. Almost 81% of the youth ambassadors that answered the survey agreed or strongly agreed with the following statement “I have the confidence to promote religious tolerance.” However, many youth ambassadors included caveats in their statements. From their perspective, barriers to organizing events include: the need for government and community support, and the need for funding.

*There is a 50/50 chance that we will continue. The main obstacle is funding and the fact of where people live. If we work in this location we need a large budget, and to involve the government. However, we could work in the rural areas, and socialize people better. This would be more sustainable and have a more impactful change.*

While youth had a high personal confidence that they could promote religious tolerance, their confidence in other areas such as organizational, facilitation, financial skills had more variance.



In most locations, it is unlikely that the youth ambassadors will continue to operate and function as groups in the future. The pressures of young adulthood will certainly take each of these youth on their own adventure. Some are already married and are about to embark on taking care of young families. Many of the youth ambassadors that were interviewed were finishing their studies and looking for permanent work. As stated previously, there were very high dropout rates in the program, and without additional motivation or the ability to address some of the barriers to activity participation (for example, funding) the remaining youth are unlikely to continue to promote tolerance as a group.

The events that were held as part of the youth seed grants did not produce transformational experiences for the high school student participants. There have been no follow-up events or discussions on tolerance in the schools visited. The events that were implemented in the schools were unlikely to produce long-term changes in the students due to the nature, implementation, and length of the events. To make the events more sustainable, SFCG should consider having an adjacent teacher training and provide materials to the teachers and administrators because this would create continuing supportive environments for the youth participants that will continue beyond the life of the program.

- **What steps were planned or have been taken by the project team (SFCG and partners) and youth ambassadors to create long-term processes or structures to promote inter and intra faith dialogue as well as cooperation in their community?**

SFCG has not planned or taken any concrete steps to ensure the sustainability of the youth ambassadors, beyond the reflection meetings. While the reflection meetings were a good initiative these were not inclusive of all youth ambassadors and happened too late in the program. At the time of the evaluation, most youth ambassadors stated that they had not heard of any plans for the project to continue and that they themselves had not discussed how to continue on their own. Sustainability is not just an activity that happens during the last meeting of the project, it is an approach that needs to be integrated from the beginning. SFCG did create a closed facebook group and once a youth ambassador or Search staff included a post, there was both visibility and engagement, according to the analytics. However, the youth ambassadors did not meet often enough for sustainable relationships, particularly with those in other cities or regions. The 116 stakeholders were not engaged after the first meeting and therefore could not be mobilized for sustainability or fundraising.

- **Have the youth ambassadors been able to independently organize formal or informal initiatives to promote cooperation and tolerance in target communities?**

Some of the youth ambassadors that were interviewed as part of this evaluation have organized events and activities to promote cooperation and tolerance outside of the project parameters. This is not a surprise given that youth that were picked were selected because of their leadership skills.

Youth ambassadors were involved in organizing events in their university campus around Tolerance Day and Human Rights Day. One ambassador is part of a woman's association group that is active in promoting tolerance. Another youth ambassador is part of a group that delivers rice to rural communities and also promotes tolerance. A female youth ambassador is a social entrepreneur that is active in setting up small businesses and she will try to ensure that through the business ventures she promotes tolerance. These small and important initiatives should not be



dismissed and are examples of the individualistic leadership within the group. **It is likely that in the future, some of the youth ambassadors will continue to promote tolerance within their own spheres of influence. It is unlikely that the youth ambassadors will continue to operate and function as a group in the future.**

- **Are there any specific mechanisms established as a result of the project that work as a platform to promote cooperation and tolerance in the target communities?**

One location has begun to talk about a forming a longstanding group to promote tolerance. However, this group is still in its infancy with the first meetings only taking place in January 2015. Moreover, other youth ambassadors in the group were not aware that this group was forming and as a result, it is unlikely that this idea will be fully realized

The other two locations visited have little to no chance of forming a long-lasting group or have even demonstrated having the mechanisms necessary to promote cooperation and tolerance among the existing members. In one location, the members never met face to face due to the long distances between where they lived. In the other location there was only one active member left. That said, when they did meet, the location for discussion and planning of activities was at the Bandung Legal Aid. This legal aid has been in existence for 35 years and it is likely to continue to operate.

## Project Indicators

The following table summarizes the project’s outcome indicators that were measured and recorded throughout the life of the project

**Table 1: Table Showing Project Outcomes by Indicator**

	Achieved in the Project	Project Target	Comments from the Evaluation Team
<b>Project Goal:</b> To promote inter and intra faith cooperation and tolerance in communities of high religious tension in Indonesia.			
<b>Objective 1:</b> To build the capacity of Youth Ambassadors to promote inter and intra faith cooperation and tolerance.			
<b>Expected Result 1.1:</b> Increased capacity of Youth Ambassadors to promote inter and intra faith cooperation and understanding amongst themselves and their communities			
<b>Indicator 1.1.1:</b> % of Youth Ambassadors who demonstrate increased knowledge and skills to promote inter and intra faith cooperation and understanding	75% (know-how) 59% organizational skills; 66% in facilitation skills; 38% in financial support	80%	The evaluator was unable to observe the youth, however there is a lot of qualitative data presented in this evaluation that showcases youth ambassador’s skills and knowledge. The youth ambassadors were surveyed and the % under the achieved in project column shows the % of ambassadors surveyed that either agreed or strongly agreed that they had the confidence in knowledge, organizational skills,

			facilitation skills or financial support to promote religious tolerance.
<b>Indicator 1.1.2:</b> % of Youth Ambassadors who feel confident in promoting inter and intra faith cooperation and understanding	19% neutral 28% agree 53% strongly agree	75%	In a five point likert scale, youth ambassadors were surveyed to determine their level of confidence to promote religious tolerance.
<b>Expected Result 1.2:</b> Increased capacity of Youth Ambassadors to engage with the media, their peers, and other youth through innovative community actions			
<b>Indicator 1.2.1:</b> % of Youth Ambassadors who demonstrate increased knowledge and skills to engage with media, their peers, and other youth	75% (know-how) 59% organizational skills; 66% in facilitation skills; 38% in financial support	80%	The evaluator was unable to observe the youth, however there is a lot of qualitative data presented in this evaluation that showcases youth ambassador's skills and knowledge. The youth ambassadors were surveyed and the % under the achieved in project column shows the % of ambassadors surveyed that either agreed or strongly agreed that they had the confidence in knowledge, organizational skills, facilitation skills or financial support to promote religious tolerance.
<b>Indicator 1.2.2:</b> % of Youth Ambassadors who feel confident to engage with media, their peers, and other youth	40% (media) 75% on general confidence	75%	40% of youth ambassadors surveyed stated that they have the networks to contact media; 75% of respondents stated that they felt confident in engaging on religious tolerance
<b>Indicator 1.2.3:</b> % of Youth Ambassadors who work with media, their peers, and other youth through community-based actions	71%	60% in average throughout the project	
<b>Objective 2:</b> To increase understanding of the importance of inter and intra faith tolerance and cooperation among youth in areas of high religious tension.			
<b>Expected Result 2.1:</b> Increased understanding of inter and intra faith tolerance and cooperation among youth			
<b>Indicator 2.1.1:</b> % of youth surveyed who say that outreach activities such as road shows, petition events, and media outputs helped them understand inter and intra faith tolerance and cooperation	NA	65%	Given the type of programming as a result of the seed-grant a youth survey was not an appropriate methodology to assess change.
<b>Indicator 2.1.2:</b> % increase in youth surveyed who say that inter and intra faith tolerance and cooperation is very important for peace and harmony in Indonesia	NA	40% increase compared with the baseline assessment	Given the type of programming as a result of the seed-grant a youth survey was not an appropriate methodology to assess change. That said, out of the youth ambassadors surveyed 84% stated that they thought it was very important and 16% state

			important
<b>Expected Result 2.2: Increased opportunities for inter and intra faith interaction among youth</b>			
<b>Indicator 2.2.1: # of youth engaged in inter and intra faith interaction through collaborative project</b>	1782	600 youths	
<b>Expected Result 2.3: Improved mechanisms for inter and intra faith dialogues between youth and their peers</b>			
<b>Indicator 2.3.1: # of youth engaged in inter and intra faith dialogues activities (including in-person meetings and dialogues through social media)</b>	1483	1000 people (youth and leaders from diverse religious groups)	
<b>Objective 3: To shift the perceptions of community members on the importance of religious cooperation and tolerance in areas of high religious tension.</b>			
<b>Expected Result 3.1: Increased awareness among community members in respecting other faiths</b>			
<b>Indicator 3.1.1: % increase among community members who say that they respect other faiths</b>	NA	30% increase from the baseline data	While there was a community survey done as part of the baseline. Given the limited number of activities that were implemented at the community level and the lack of attendance lists – the evaluation team could not collect this data.

## Conclusions

The goal of this project was to promote inter and intra faith cooperation and tolerance in communities of high religious tension in Indonesia. The theory of change relied on youth leaders to gain more skills and knowledge, while activating them into being even more effective champions of peace.

Overall, there is evidence that theory of change worked. SFCG and AMAN were able to tap into charismatic leaders and effectively equipped them with more tolerance and conflict resolution skills and knowledge in a conflict sensitive manner. These leaders built relationships, challenged their own stereotypes and eagerly planned events targeting other youth at the high school and university level. As time passed their engagement with the project dropped dramatically (with more than 86% drop out rates in some locations). That said, most participants that were interviewed and surveyed had a positive experience with the project, even among those that dropped out. Therefore, it is likely that the youth will continue to advocate for tolerance and peace within their sphere of influence but not as a coherent group.

While the effectiveness and the quality of implementation of the youth to youth events varied, the events provided a rare opportunity for youth participants in high school to engage on a topic that is rarely discussed in public settings. The youth to youth events could have been more effective if more interactive sessions had been organized or a strategy of continuous engagement had been developed with the high schools, as opposed to one-off events.

Youth to youth events also could have brought together youth across different religious divides to meet, dialogue and engage in a safe environment. The events that targeted university youth, such as the visitation of places of worship, was able to bring youth across dividing lines to have deeper engagement on the topic.

The assumption that the youth would be able to engage effectively and efficiently with community members and the media with minimal supervision or support was proved incorrect. The youth leaders countered barriers in engaging with the media and organizing events that included more community members. As a result of some of the barriers and belief by the youth that the adults were not the most strategic stakeholder, the youth ambassadors focused on organizing events among their peers – university students.

This shift of strategy of target groups is an important lesson learned in terms of design and program implementation. From a project design perspective, assumptions about youth's influence and ability to convene community members for dialogue were not realistic. From a programmatic perspective, adaptation in peacebuilding programs is essential and fundamental for success. However, changes in program theory, objectives, strategy and target group need to be well documented and critical documents (such as indicators) need to be updated.

When the youth ambassadors did organize community events, the youth leaders needed more adult supervision to ensure that the events were within the scope of the project, adhered to international development practices, and were generally appropriate. Activities such as signing of petitions and advocacy were not given the attention needed in preparation, execution, and dissemination. The goal to reach more people and have a larger community impact was not achieved in the locations visited in this evaluation.

While the project engaged with key stakeholders at the beginning of the project, this group of influential people were not strategically utilized or engaged in the project. This was a missed opportunity for the project to engage with key people and provide linkages, mentors, and a support network for the youth. Moreover, SFCG could have engaged with this group as a secondary target group and used the stakeholders to help amplify the voices of the youth.

When planning this project SFCG made an implicit assumption that family, friends, and the overall community would support the youth in their involvement in this project. However, almost all the participants interviewed, and a large majority of those surveyed stated that they had been labeled infidels or liberals for being part of this project. Participation in this program also caused tensions among families. The engagement strategy at the beginning and throughout the project needs to consider the holistic environment and engage with multiple support systems for youth to participate effectively and throughout the project.

Another implicit assumption by the project implementation team was that youth would have the skills to work together with youth from other associations and groups. There were tensions in some of the groups as members from different competing university groups were asked to collaborate and coordinate. At the end, most of the active members were primarily from the same student university groups, and the diversity within the original group was lost. For future programs, in-group dynamics need to be supported by team-building exercises and monitored along the way. Lastly, the assumption that the members of the groups and the group itself would be apolitical needs to be reexamined. Future programs need to be aware of the political association of members to ensure that activities are not politicized.

While most of the theory of change holds true the project faced several internal challenges, including management transitions. The lack of attention to detail, including effective implementation, monitoring systems, engagement with youth leaders, contributed to the limited impact of this project.

This project took place at a time of increased worry within Indonesia and the world about the rise of terrorism and extremism related to ISIS. While not explicit in the project documents, in many ways this project's objectives, target groups and subject matter categorize this project as illustrative 'prevention or counter violent extremism (PCVE)' project. Many lessons learned can be harvested about what worked and did not work in this project that can lead to better design and implementation of prevention of violent extremism programs.

There is one small data point that needs to be further explored for future designs of P/CVE programs. When surveyed, a total of 81% of the youth ambassadors stated that they agreed or strongly agreed that they had the confidence *to promote* religious tolerance. However only 63% felt that they had the confidence to *advocate against* religious extremism (38% agree and 25% strongly agree). Perhaps even more telling 13% stated that they did not have the confidence (disagree option). While this is only one data point, in designing future PCVE it will be important to identify and unpack the remaining barriers that prevent advocates of peace from taking on vocal extremist minorities.

## Recommendations

This evaluation has highlighted the importance of working with young leaders and providing them with the tools, capacities, and skills necessary to implement and promote religious tolerance programming.

The youth that were selected were of high caliber, diverse, and enthusiastic. However, the high percentage of youth that ended up dropping out is concerning. Moreover, several youth interviewed recommended that the selection process be improved. They were frustrated that the youth that participated in the project had different levels of motivations and diversity of passions. The youth that remained active were frustrated by the fact that other members had dropped out.

While the youth mapping methodology was supposed to identify young leaders in the community, not all the leaders were interested in promoting religious tolerance. There was also lack of transparency with the youth about how the selection process had taken place, leading some to believe that they were 'hand-picked' by their religious leader, community leader or mentor, as opposed to by a diligent process. Finally, once selected, different youth leaders had different processes of hearing about the youth programs. Some remembered being interviewed, while other remember simply getting an email. A more consistent process needs to be established as well as communication system with the youth.

**Future selection processes should also better identify the role of the individual within the particular youth associations.** An emphasis should also take place to map the power dynamics between youth ambassadors and between organizations. Understanding the role that an individual may play within their own sphere of influence can better ensure sustainability approaches and improve impact of the activities. **Moreover, given that there are a handful of moderate youth organizations at the university level which advocate for religious tolerance, SFCG may consider improving the capacities of these youth associations or organizations as agents of change as opposed to individuals.** In terms of sustainability, targeting individuals, as oppose to working with youth as they are naturally organized, may have been a project design flaw.

**SFCG should continue to utilize conflict sensitive programming around introduction of similarities and differences of religion, as was done in the youth camp.** SFCG has strong capacities to bring together youth from different religions and faiths and enable them to grow as individuals within safe spaces. This type of activity and atmosphere should be replicated. It should be the standard of programming not just in SFCG led activities, but also during step-down activities such as the roadshows and community engagements.

SFCG has a wealth of experience in the area of youth programming and multi stakeholder engagement. SFCG must invest in better dissemination of SFCG's youth programming methodology, manuals and best practices to all implementing staff, particularly project managers. This can be done through an improved onboarding process, forming a community of practice, or simply sharing more actively in the SFCG intranet. New guidelines and protocols for engagement of of minors need to be developed, rolled-out, and adhered to.



There is a grave need for an improved monitoring system for information management and data collection. For example, completing a skill or knowledge assessment for each of the participants prior to the youth camp could have helped prioritize certain interests or skills. The facilitators could have made more time for enhancing facilitation, communication and media engagement skills.

Other monitoring tools were not nuanced enough to make decisions or monitor outcomes. For instance, in the seed grants there was an overreliance on pre/posttests (quantitative data) that captured change of knowledge but did not evaluate the quality of the events. This approach failed to recognize issues related to quality of implementation, length of events, and appropriateness of activities being implemented. It also led to a false sense of accomplishment and misperception by youth ambassadors and SFCG staff that the events were going well. **It is recommended that a mixed-method approach that also focuses on monitoring of outcomes, program implementation and accompaniment be implemented in the future. It is also recommended that new standardize guidelines on how to monitor seed grants be developed globally and rolled out at country level.**

The lack of a detailed M&E Plan with appropriate and well-defined indicators hindered monitoring. The baseline focused too much on the ultimate target of the community at large and failed to identify the multiple targets of this project. Given that there were far and in between activities that reached the community at large, the baseline data is not useful as part of this evaluation. Alternatively, the baseline could have been rolled out throughout the project to better take into account the different scope and fluidity of the project and its activities. **It is recommended that a more thoughtful project start up is implemented with detailed M&E Plan, Baseline planning, and indicator definitions that feed into quarterly report writing.**

Monitoring goes beyond just collecting information and making evidence-based decisions. **Adult supervision and guidance is critical to youth led activities, particularly as youth are learning about politics, and potential risk or harm that activities can have.** Adult support for youth led activities can include attending events, helping the youth navigate difficult situations, and conducting follow up mentoring. Some of this leadership took place in the project; however by picking a handful of individuals to largely exclusively interact with, the project failed to grasp the severity of how many individuals had become inactive.

**It is recommended that the practice of youth picking the type of events that they think are best to promote religious tolerance is continued.** However, the staff needs to set up clearer and stricter criteria when approving funding allocation for seed grants. A process to better document program decisions and justification of activity based on criteria, international best practices, peacebuilding standards, and general good judgment needs to be set in place. It is recommended that unless there is a risk assessment that cross-disciplinary activities, such as health, be deleted from the criteria.

**SFCG Indonesia should consider writing Sustainability Plans for all of its projects at the beginning and monitor them in a quarterly basis.** This includes looking for opportunities for sustainability that go outside the proposal. For instance, some of the planning for the seed grants could have included working with teachers and administrators. **It is recommended that key and critical stakeholders, such as government and religious leaders, be engaged not just at the beginning of the project but throughout.**

Given the penetration of smartphones and wide access to social media in Indonesia, **it is recommended that all religious tolerance and potentially P/CVE programs integrate a strong digital strategy.** Risk assessments and empathy exercises need to be integrated to better understand the potential harm to participants by being labeled liberals or infidels.

There is a need to rethink some of the design and the execution of this project. In particular, the community engagement was not successful. Youth did not feel empowered or able to engage with the community to shift their views on religious tolerance. Many of the youth interviewed felt that the community at large, or more generally the adults, had already made up their minds. Hence, they felt that it was fruitless to engage with the community and more strategic to work with youth. The shift in programming needed to be better documented, particularly in the quarterly reports and updated indicator definitions. It is recommended that SFCG Indonesia revisit the assumptions related to the ability of youth to organize community events with the goal of shifting perceptions and views of the community on religious tolerance.

## Appendix

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Please see Appendix document for a complete list of data collection tools, list of documents reviewed, biography of evaluation team, and list of seed grants and community grants.