

final Report

Final External Evaluation

Sri Lankans Mobilised to Achieve Reconciliation and Transformation (SMART)

Implemented by

Search for Common Ground,
Peace and Community Action and
Association for War Affected Women

April – November, 2017



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List of Abbreviations and Acronyms

| | |
|-------------|--|
| AG | Advisory Group |
| AWAW | Association of War Affected Women |
| DS Division | Divisional Secretariat Division |
| FGD | Focused Group Discussion |
| GOSL | Government of Sri Lanka |
| HHS | Household Survey |
| JVP | Janatha Vimukthi Peramuna |
| KIIs | Key Informants' Interviews |
| LEA | Law Enforcement Agencies |
| LTTE | Liberation of Tigers of Tamil Eelam |
| MoU | Memorandum of Understanding |
| NGO | Non-Governmental Organization |
| PCA | Peace and Community Action |
| SFCG | Search for Common Ground |
| SMART | Sri Lankans Mobilized to Achieve Reconciliation and Transformation |
| ToR | Terms of Reference |
| ToT | Training of Trainers |

Executive Summary

Context

Sri Lanka is a post-war country that has gone through a three-decades-long violent conflict between the *Liberation Tigers of Tamil Eelam* (LTTE) and *Government of Sri Lanka* (that ended in May 2009) and *Janatha Vimukthi Peramuna* (JVP) uprisings in 1971, 1987-89. Since the end of the war, the Government of Sri Lanka has focused on rebuilding infrastructure, improving access to basic services such as health and education, and increasing livelihood opportunities for people in regions of the country affected by war (North and East). Various transitional justice projects were implemented for ex-combatants and internally displaced persons. The *Lessons Learnt and Reconciliation Commission* (LLRC) appointed by the former President Mahinda Rajapakse in 2010 presented a comprehensive report on measures to be taken to ensure reconciliation in the country. Although the LLRC report was considered the main strategy document for reconciliation in Sri Lanka, it did not receive sufficient political support to fully implement the recommendations.

The Project

Considering the post-war context of Sri Lanka and the need for reconciliation and transformation, *Search for Common Ground* (SFCG) *Sri Lanka* together with *Peace and Community Action* (PCA) and *Association for War Affected Women* (AWAW) implemented a project 'Sri Lankans Mobilized to Achieve Reconciliation and Transformation' (SMART). The project was funded by *European Instrument for Democracy and Human Rights* (EIDHR) country based support scheme 2014, for a period of 24 months with a total budget of EUR 300,000.

The SMART project's overall objective was to empower divided communities to contribute towards reconciliation in post-war Sri Lanka. Specific objectives of the project included: (1) to increase the capacity of youth, religious and community leaders to initiate activities for reconciliation in their community; (2) to promote local level collaborative initiatives that facilitate inter-ethnic and interreligious coexistence, and (3) to increase civic engagement around the implementation of the *Lessons Learnt and Reconciliation Commission* (LLRC) *Report*. The main activities of the project focused on preparation, capacity building, engagement and collaboration and dialogue sessions on LLRC implementation/transitional justice. The project was implemented in three districts of Sri Lanka, namely, Matara in the Southern Province, Ampara in the Eastern province and Mannar in the Northern province.

Evaluation Objectives and Methods

The evaluation was guided by three objectives: assess to what extent the project intervention was successful in achieving the desired results and the project objectives; to furnish recommendations for further developments of similar projects; and to draw key lessons for organizational learning. The evaluation considered relevance, effectiveness, coordination, and sustainability of the project.

The methods used to gather data included desk study, key informant interviews, group interviews with SFCG and partners, and focus group discussions with youth leaders and civil society leaders in all the project location districts to assess the relevance, effectiveness, coordination, and sustainability of the project.

The evaluation process met with many challenges because of the emergency flood situation in Sri Lanka and the corresponding difficulties in conducting the planned fieldwork. Also, the limited support the research team received from partner organizations made it difficult for the research team to organise field work, particularly identifying the sample for the Survey and organising focus group discussions with the civil society leaders and youth leaders.

Findings

The project has made some significant strides towards achieving the objectives set out in the project design. The project has increased the capacity of youth, religious and community leaders to initiate activities for reconciliation in their community in the project areas and promoted local level collaborative initiatives that facilitate inter-ethnic and interreligious coexistence. The third objective of increasing civic engagement around the implementation of the *Lessons Learnt and Reconciliation Commission (LLRC) Report* has been changed by the implementers of the project in consultation with the donor due to the shift of political interest from implementing recommendations of LLRC to concentrating more on other transitional justice interventions. In relation to this, the government has set up necessary institutional reforms, non-recurrence, and processes towards reaching consensus through constitutional measures. Many such government interventions have been initiated well after the SMART project kicked off in 2014.

Overall, all the stakeholders interviewed perceived this project as a timely intervention, addressing the country's need for post-war reconciliation. Key informants interviewed highly commended the project for focusing on building capacities of youth for peacebuilding. Youth, being the next generation of leaders, is a group that could strongly influence peace and transitional justice in a country. There are very few initiatives focusing on building the capacity of youth to engage in peacebuilding.

The youth leaders who participated in this project felt that the project has gradually built their capacities for reconciliation. The project has created awareness, understanding, knowledge, skills, interest, and commitment towards reconciliation.

The capacity building programmes and awareness workshops have increased the knowledge and capacity of the youth for trust building, conflict assessment, designing reconciliation activities in the subject matter and on transitional justice. Although some youth found it difficult to explain the meanings of concepts learned during workshops (i.e., transitional justice), they said the group activities they did during trust building and conflict assessment has influenced the way they think.

The dialogue sessions/informal sharing with Advisory Groups, youth leaders, and district level government officials emerged as a strong informal platform for multi-stakeholder dialogue. It has been a forum for discussion, brainstorming, research, and sharing among those

stakeholders on the issue of reconciliation and transitional justice. The youth felt it was the first opportunity they had ever got to openly discuss their perceptions and views related to other religions and cultures and raise their views about current actions at the community, district and national level that could create tensions and disharmony between communities. A considerable number of youth participants had lack of understanding of the other religious beliefs, rituals, and practices in their living community before their participation in the project activities and they expected enlightenment thought this kind of project activities.

The community level activities (*Shrama Dana*) with different religious, cultural communities have helped develop awareness and understanding among youth, about other religions and cultural practices. This inter-religious, inter-cultural understanding, building trust and relationships is a very important development to overcome inter-ethnic, inter-religious tensions.

The project initiated 9 seed grants collaborative action projects in the 3 districts. These projects were initiated by the youth with the support and guidance of the advisory group. For most of the youth, this was the first time they got involved in implementing a project. Seed grant projects developed the capacity and confidence of youth to initiate and implement a project and developed their leadership skills and networks.

Music and theatre festivals have created interest in reconciliation among the community members from across all communities. But the youth leaders and civil society leaders felt it would have been more successful if they were given the initiative to organize the events rather than SCFG organizing the events and bringing artists for the programme.

Networks between civil society leaders (religious leaders and business leaders) involved in peacebuilding, government officials and youth leaders have been developed. These networks had enabled youth to get engaged in peacebuilding projects beyond the SMART project. While some youth leaders have found employment in peacebuilding NGOs, some youth together with government officials have submitted proposals for Government funding to implement reconciliation projects. There is a better understanding of inter-religious and inter-cultural activities among youth through an opportunity to work closely with religious institutions, and individuals from other religions.

Advisory groups felt they were given an opportunity to build a network and work closely with the youth in the peacebuilding domain. The capacity building programme also refreshed their knowledge and understanding of reconciliation and transitional justice. Getting engaged in the SMART project has given the advisory group members including religious leaders, business leaders, government officials the motive to initiate new projects on reconciliation.

Looking at the future, SFCG needs to harness this movement through a series of follow up activities aimed at ensuring the momentum of youth leader activities. It is also important to introduce an exit strategy to ensure there is continuity for youth leaders' reconciliation and transitional justice activities.

Major Recommendations

Some of the major recommendations furnished by the review team are:

- SFCG, together with the partner organizations, needs to prepare an exit strategy for the project.
- SCFG should consider replicating the project in other locations to reach a larger group of youths. Until now, the reach of the project activities has been limited to a small number of people.
- SFCG should include more focused inter-religious dialogues among religious leaders to reduce the misunderstanding between groups to promote a better understanding of religious beliefs, rituals, and practices of other faiths.
- Considering the country's need for continuous post-war reconciliation to combat inter-ethnic, inter-religious tensions and considering limited engagement of Government, SCFG should document the concept, process, and success of this project and advocate with Government to replicate such projects nationwide.
- Future programming should specifically focus on filling the gaps in the peacebuilding and reconciliation of the GoSL to support an enabling environment for reconciliation and TJ process through the mandates of these dedicated institutions.

1. Context Analysis

The project was designed considering the post-war situation of Sri Lanka. It was designed considering the impact of *Janatha Vimukthi Peramuna* (JVP) uprisings in 1971, 1987-89 and the three-decades-long conflict between the *Liberation Tigers of Tamil Eelam* (LTTE) and *Government of Sri Lanka* that ended in May 2009. Sri Lankan post-war situation is summarized in the proposal as,

The conflict left behind a profound legacy of violence and a society that is deeply divided along ethnic lines. However, the end of hostilities has also opened up several key opportunities for progress; there has been renewed social and economic growth, people have begun to have freedom of movement, and there is a window to rebuild relationships across ethnic and dividing lines. The GoSL has focused on rebuilding infrastructure, improving access to basic services such as health and education, and increasing livelihood opportunities for people in the war-affected regions of the country (North and East). However, this strategy has not been complemented by a robust nation-building exercise aimed at stimulating ethnic relations and religious tolerance in an effort to promote reconciliation.

In post-war Sri Lanka, the establishment of the *Lesson Learned and Reconciliation Commission* (LLRC) was a major achievement to the march towards reconciliation. Ever since the LLRC report that was published in 2011 November, there hasn't been much progress in implementing its recommendations. Nevertheless, the GoSL has made various arrangements to achieve transitional justice and long-term solutions leading to reconciliation. This includes institutional reform and non-recurrence and measures towards political settlement through a constitutional reform. *Establishment of Office for National Unity and Reconciliation* (ONUR) was one of the promises of the political campaign of the present government, which came into power in 2015. More recent and notable examples for violence against minority communities, including the Aluthgama riots in June 2014 and several other attacks on places of worship by organized gangs, backed by Buddhist hegemony were major barriers to reconciliation. Against this backdrop, on March 23, 2017 the UNHRC adopted a consensus resolution, HRC 43/1 on Sri Lanka giving time until 2019 to achieve reconciliation and transitional justice, by "Promoting reconciliation, accountability and human rights in Sri Lanka" which backs the notion that the SMART intervention is highly valid and relevant in terms of contributing towards reconciliation by engaging youth and civil society leaders in the respective communities.

2. Introduction to the Project

2.1 Basic Information

The 'Sri Lankans Mobilized to Achieve Reconciliation and Transformation' (SMART) project aimed at (1) empowering the divided communities to contribute towards reconciliation in post-war Sri Lanka by addressing the missing links in the GoSL post-war strategy, and (2) to promote reconciliation by developing ethnic relations and religious tolerance. The SMART project was implemented by *Search for Common Ground*¹, in partnership with *Peace and Community Action*² and *Association for War Affected Women*³ as partners. The project was implemented with funding from the *European Instrument for Democracy and Human Rights* (EIDHR) country based support scheme 2014.⁴ The project duration was 24 months with a total budget of EUR 300,000.

The project was implemented in Mannar in the Northern Province, Ampara in the Eastern Province and Matara in the Southern Province. All three project locations composed of multi-ethnic, multi-religious communities.

- **Mannar** - a multi-ethnic district in the north with a majority Tamil war-affected population. There was a new wave of ethnic tension between the host Tamils and the returnee Muslims, which peaked in 2014 when schools, shops, and court were shut down after being under attack.
- **Ampara** - a multi-ethnic district in the east with a majority Muslim population that was greatly affected by the war and tsunami. Tensions and conflicts have increased between ethnic communities over land, agriculture, religious symbols and post-tsunami housing schemes.
- **Matara** - a multi-ethnic district where many hardcore Sinhala Buddhist politicians and groups originate. The majority holds very strong Sinhala nationalist views, perceptions, and ideologies that have contributed to growing anti-minority campaigns and incidents in 2013.

2.2 Objectives and Activities

SMART project's **Overall objective** was to empower divided communities to contribute towards reconciliation in post-war Sri Lanka.

Specific objectives of the project included:

1. To increase the capacity of youth, religious and community leaders to initiate activities for reconciliation in their community;
2. To promote local level collaborative initiatives that facilitate inter-ethnic and interreligious coexistence; and

¹ Europe Aid ID- BE-2007-DPR-271125873

² Europe Aid ID- LK-2008-GRN-0707467664

³ Europe Aid ID- LK-2013-DOI-1603781187

⁴ Reference: Europe Aid/ 135585/ACT/LK

3. To increase civic engagement around the implementation of the *Lessons Learnt and Reconciliation Commission (LLRC) Report*.

Main Activities of the Projects included the following:

Preparation:

- 1) District level mapping (3);
- 2) Establishment of district-level Advisory Groups (3).

A) Capacity Building:

- 1) Training on staff in facilitation and Common Ground Approach (1);
- 2) Training of trainers in leadership and trust building (1);
- 3) Training for youth in leadership and trust building (3);
- 4) Training for Advisory Groups and youth leaders on participatory conflict assessments (3);
- 5) Training for Advisory Groups and youth leaders in designing reconciliation activities (3).

B) Engagement and Collaboration:

- 1) Participatory conflict assessment (6);
- 2) Seed grants for collaborative action projects (9);
- 3) Music and theatre festivals highlighting ethnic diversity (3 events).

C) Dialogue Sessions on LLRC Implementation:

- 1) Awareness workshops for Advisory Groups and youth leaders on the LLRC (3);
- 2) Dialogue sessions/information sharing with Advisory Groups and youth leaders (every 2 months in each district);
- 3) District level dialogues with Advisory Groups, youth leaders, and district level government officials (12 sessions);
- 4) District level meetings with national level LLRC stakeholders (9 meetings).

2.3 Project Implementation Approach

This project has adopted a multi-pronged approach that included capacity development, multi-stakeholder dialogues, cooperative actions, and media programming. The project used a set of implementation-approaches to maximize the project's reach and impact. These include:

Genuine ownership via bottom-up approach where youth, the project's main target group, were given the opportunity to identify priorities for action and develop initiatives with complete freedom and independence. This bottom-up approach aimed to promote genuine ownership of project activities and results.

Theory-to-action approach that focused on the promotion of change in people's knowledge, attitudes, and behaviour. For these changes to occur, the project provided young people with the opportunity to gain new knowledge and skills, as well as put them into practice through the provision of seed grants for local level youth-led initiatives. This approach focused on an alternative model of behaviour, based on active citizenship and democratic participation for young people, and thus empowered them to take full responsibility for their attitudes and behaviours.

Theory of change approach that aimed at giving adequate capacity building for key people that will lead to individual transformation and enable them to implement reconciliation activities, which will contribute towards shifting the knowledge, attitudes, and behaviour of the wider community.

Mainstreaming Gender approach that ensured the full participation of women in the action, project aimed at giving special attention to include at a minimum 30% of women in all the training and committees that are set up under the project. In addition, to enhance the results of the Action, the project has conducted gender analysis in programme design, M&E, and documentation, as well as training programmes, staffing decisions, and programme operations.

The inclusion of marginalised groups by giving women, IDPs, and people with disabilities due attention. These categories were considered when selecting youth as well as members of the advisory committee.

Building on past actions, that is project was developed based on SFCG's experience, presence and networks in Sri Lanka and globally through promoting reconciliation and cooperation among the national-level government, local authorities, civil society, and the general population.

Synergies with other initiatives by complementing SFCG's on-going projects on peacebuilding and reconciliation and promote productive social dialogue connected to SFCG's broader mission of conflict transformation. In addition, it also aimed at complementing an EU (NSA) funded project that SFCG is starting soon, focusing on *improved services for vulnerable populations through collaboration between local authorities and the NSA*, and a US State Department-funded project entitled *Television Soap Opera Series for Reconciliation*.

Follow-up and evaluation the three ways the project has adopted follow-up and evaluation are the Baseline study, real-time monitoring, and external evaluation.

2.4 Target groups

The target group of the project included:

Youth Leaders (150) – between the age of 15-30 from 3 target districts. Ampara, Mannar, and Matara. Youth leaders represented the ethnic and religious diversity of that target district (with at least 30% female representation), and can reach and influence others in their community. Youth leaders trained in leadership, conflict analysis, and project design.

Influential Civil Society Leaders (100) – community leaders (25), religious leaders (25), business leaders (25) and local government representatives (25) that represent the ethnic and religious diversity of that target district. 100 civil society leaders trained in conflict prevention and analysis; mentoring and coaching; and trust building.

National level LLRC stakeholders (10) - stakeholders officially appointed by the Government of Sri Lanka, specifically the President, to implement the recommendations outlined in the LLRC report.

3. The Evaluation

3.1 Objectives of the Assignment

The evaluation focused on fulfilling the following objectives:

- To answer to what extent the project intervention has been successful in achieving the desired results and the project objectives?
- To furnish recommendations for further developments of similar projects .
- To draw key lessons for organizational learning.

3.2 Evaluation Criteria

The evaluation specifically focused on the following evaluation criteria, taken from the OECD *DAC Criteria for Evaluating Conflict Prevention and Peacebuilding Activities*. The evaluation used following five of the OECD-DAC criteria of evaluation conflict prevention and peacebuilding programming:

- Relevance
- Effectiveness
 - Programme Effectiveness
 - Peace effectiveness
- Coordination
- Sustainability

For detailed key evaluation questions under each evaluation criteria, please see the Terms of Reference in Annex 1.

3.3 Methodology for the Evaluation

The evaluation used qualitative methods of data collection. The data collection methods adopted included desk study, key informant interviews, group interviews with SFCG and partners and focus group discussions. Despite the inclusion of quantitative data collection method using a Household Survey in the Inception Report, it was not possible to identify the target group due to the severe floods in Matara and Ampara during the time of field research. The research team had difficulties in coordinating at the field level due to an emergency situation, as well as the project has come to an end and the coordinators of the partner organizations have completed their terms of assignment and were not continuing work in the project locations or with the partner organization.

Anyhow due to the reason, as it was reported by the SFCG staff that the clear majority of youth leaders had migrated for employment and higher studies and were out of contact during the period of evaluation. Thus, resulting in lesser number of youth in the long list for randomization. This created an unexpected delay in starting the household survey and dropping the suggested survey method eventually. Thus, the findings of this evaluation report cannot be generalized beyond the project participants.

3.3.1 Desk Study

The desk review included reviewing all the project documents including, project proposals, log frame, baseline report, project periodic reports and monitoring data and reports. National policy documents on transitional justice and reconciliation, such as LLRC recommendations and other secondary reports will also be reviewed to see what extent the project has contributed towards achieving the national level goals in transitional justice and reconciliation.

3.3.2 Key informants' Interviews

Key Informants' Interviews were conducted with Religious leaders, NGO Officials, government officials working at district and divisional level. These interviews focused on obtaining their perspectives about the relevance, effectiveness, coordination, and sustainability of the project.

3.3.3 Group Interviews with SFCG Staff and Partners

Interviews were conducted with SFCG Sri Lanka leadership, the Project Team and implementing partners to get their perspective at the beginning of the data collection.

Group Interview 1: *Search for Common Ground (SCFG)*.

Group Interview 2: *Peace and Community Action (PCA)* .

Group Interview 3: *Association for War Affected Women (AWAW)*.

3.3.4 Focused Group Discussions (FGDs)

FGDs with Youth Leaders: Originally, 3 FGDs were planned to be conducted in each of the three districts. 10 youth leaders per district were expected to participate in the FGD. At least 30% of the youth leaders sample was expected to be women.⁵ Each focus group discussion was planned to be conducted for 2 hours. However, due to change in the data collection methodology (as explained in 3.3), to drop the household survey (HHS) method, the evaluation team decided to increase the number of FGDs in consultation with the SFCG team.

FGDs with Civil Society Leaders: 3 FGDs were supposed to be conducted in each of the three districts, guided by a set of respondent group-specific questionnaire/checklists developed. 12 civil society leaders (3 Religious leaders, 3 community leaders, 3 business leaders and 3 local government representatives) per district were expected to participate. Due to recent flood situation and challenges in coordination, it was not possible to organise all the planned FGDs. In situations where the targeted FGDs were not achieved, data was collected by conducting Key Informant Interviews (KII) with identified civil society leaders, religious leaders, community leaders and government officials. Details of the FGDs and KIIs planned and realized is given in the below table.

⁵ Keeping with the gender mainstreaming principle of this project as detailed in the proposal, at least 30% of the participants of any of the activities need to be women.

| District | No of FGDs | | No of participants | | | No of KIIs | No of participants interviewed | | |
|---------------|------------|----------|--------------------|----|-------|------------|--------------------------------|----|-------|
| | | | M | F | Total | | M | F | Total |
| | Targeted | Achieved | | | | | Targeted | | |
| Matara | 10 | 8 | 14 | 21 | 35 | 12 | 11 | 1 | 12 |
| Ampara | 10 | 5 | 12 | 11 | 23 | 12 | 9 | 10 | 19 |
| Mannar | 10 | 4 | 9 | 3 | 12 | 12 | 7 | 3 | 10 |
| Total | 30 | 17 | 35 | 35 | 70 | 36 | 27 | 14 | 41 |

M- Male F- Female

Table 1: No of FGD and KII planned and conducted

3.4 Limitations of the Evaluation

The field visits of the evaluation were scheduled for the beginning of May 2017. Due to the island-wide floods, especially its severity in Matara, the research team had to postpone the field work. It was not possible to organize focus group discussions with the key stakeholders in Matara. Instead, the research team had to conduct key-stakeholder interviews. Due to the challenges faced by the partner organizations in mobilizing people for the focus group discussions in Mannar and Ampara, it was difficult to conduct successful focus groups discussions as planned, resulting in lesser number of participants. It was reported that the youth who actively participated in the project could not be reached as they were engaged in employment outside, GCE A/L examination or other educational programs during the period when the evaluation took place. This had a drastic impact on gathering perspectives from the youth.

3.5 Research Team

The research team consisted of a Principal Researcher, Research Coordinator and 4 Field Researchers who were conversant with the local languages. (See Annex 8 for the profiles of the research team).

4. Evaluation Findings

The SMART project was designed with logically interconnected goals and related activities to increase the capacity of youth, religious and community leaders to initiate actions that could lead to reconciliation in their communities. The project has also expected to promote local level collaborative initiatives that would facilitate inter-ethnic and interreligious coexistence. In this context, the results of the project are remarkably satisfactory in creating a broader awareness among the stakeholder communities including state institutions about reconciliation. The project has also piloted a platform for the stakeholders for effective dialogue, bridging and linking towards building a social capital development.

To gain insight and interpret the results of the project, a thematic analysis was performed. According to the thematic analysis, the main themes identified by the evaluation team regarding inter-ethnic and interreligious coexistence are: engagement in collaborative initiatives to promote reconciliation, working together with people from other communities and participation for the festivals organized by other communities. As such the findings of the thematic analysis are as follows.

Of the total KIIs and FGDs participants, 42 percent emphasized the importance of “engagement in collaborative initiatives to promote reconciliation”. In achieving the overall objective of the project, the activities have encouraged communities to work in collaboration, which has contributed to reconciliation in the project locations. FGDs data revealed that there has been a considerable increase in awareness on reconciliation among the communities in all three project locations. Representatives who participated in the FGDs commented positively about various initiatives that have been contributing towards a peaceful coexistence. It was noted that the people are now interacting with people from other communities without any social barrier, in contrast to the situation 2 or 3 years ago. A general agreement among the participants was that the SMART project has contributed towards a culture of collaboration. In the project locations, the inter-ethnic and inter-religious harmony among different communities has improved significantly after collaborative initiatives of the youth leaders. Similarly, the KII reveals that the collaborative initiatives have made a positive impact. In summary, the majority of FGDs and KIIs revealed that the project has contributed remarkably towards promoting inter-ethnic and inter-religious harmony in their communities while few participants had a difference of opinions on the change. It was attributed that collaborative initiatives were key among other activities to bring in the youth of different communities together to work towards a common goal. This notion was common among all who were interviewed in all the project locations.

Similarly, 86 percent reported of “working together with people from other communities”. Except for Ampara, the interactions between communities in other two locations have improved in the last 2-3 years. A notable improvement has been reported with regards to such interactions at work, business, and public places. Most informants revealed that they have worked with other communities in various ways. In Ampara, informants representing Uhana and Navithanveli noted that they still have issues in communicating with people of other communities due to the language barrier.

The percentage supported for “participation for the festivals organized by other communities” is 21%. In the project locations, an overall improvement pertaining to the inter-community relationship has been clearly noticed. As reported, a practice of inviting religious and community leaders for common

events, visiting funerals and visiting other communities' festivals are some among many other instances where there had been interactions between communities. Community members in general and youth leaders, in particular, have developed this culture of interaction well after the SMART initiatives. Nevertheless, due to various barriers including distance, cultural boundaries, and busy work schedules, etc. only a handful of community members have had such interactions. It has been revealed that the youth leaders have developed better interactions between members of other communities after the SMART project but beyond the activities of the projects. This includes attending educational and training programs together while strengthening their friendships. These youths have attended several functions of other communities beyond the tenure of the project.

By engaging school students, school drop-outs and rest of the youth in the selected locations, the project has strived to encourage active participation of the current generation of youth in productive dialogues; mobilize resources particularly the social capital for greater benefits of the communities; involve youth in planning and implementation of community development activities; build collaboration with the senior members of the community for consultation and support partnerships with the local government institutions. The project has also mobilized youth to engage in dialogues with key national level stakeholders in reconciliation.

Different types of engagement have taken place with the community members during the project. This includes activities related to seed grant, Shrama Dana, musical and theatre programs, etc.

The project has developed capacities of the youth in the selected locations aiming at engaging them in youth lead reconciliation activities. Capacity building training provided include: *Facilitation and Common Ground Approach* training, *Youth, and Leadership and Trust Building* training, *Participatory Conflict Assessments* and *Training for Advisory Groups and Youth Leaders* in designing reconciliation activities.

5. Relevance

Relevance of the Project to Post-War Sri Lanka

The project intervention has focused on addressing the issues central to the problems and challenges around inter-ethnic and inter-religious dynamics in post-war Sri Lanka. To do so, the project aimed at supporting GoSL to implement the recommendations of *Lessons Learnt and Reconciliation Commission* (LLRC).⁶ Although LLRC report provides strong recommendations on stimulating ethnic relations and

⁶ Particularly to focus on recommendations on 'The ending of a nearly three decades of protracted and bloody conflict has opened many opportunities for bringing about reconciliation between the different communities, especially among the Sinhalese, Tamils and the Muslims. It becomes necessary to articulate a common vision of an interdependent, just, equitable, open and diverse society. The development of a vision of a shared future requires the involvement of the whole of society. Acknowledging the losses and suffering of the past and providing mechanisms for recompense, social justice and for restoration of normalcy and expressions of empathy and solidarity, are steps aimed at redress. Relationship - building following violent conflict, addressing

religious tolerance, GoSL did not provide the required mandate and leadership to implement the recommendations, particularly due to Government's shifting focus towards other priorities including those pertaining to political stability. There had been varying views regarding the progress of the action plan pertaining to the LLRC at the time when this project has been conceptualized. As a result of GoSL's lack of interest in LLRC recommendations, although this project could not contribute towards feeding into achieving LLRC, the project strongly contributed to the efforts of reconciliation and transitional justice in post-war Sri Lanka.

The project locations have been carefully selected, to cover multi-ethnic locations, where there is a tendency for increased polarization among divided communities. As the context analysis has highlighted, all three project locations selected (Mannar, Ampara, and Matara) are locations with multi-ethnic communities, where there were polarizations and tensions.

Considering the project theme and selected locations, this project is relevant to the issues central to the problems and challenges around inter-ethnic and interreligious dynamics in post-war Sri Lanka.

Relevance of the Project Objectives, Activities and Strategies

The *National Youth Policy Framework* specifically focuses on the goal of building the capacity of young people to meaningfully engage in the national development process. It suggests developing knowledge, skills, and attitudes of youth through education and training and mobilizing of youth to engage them in national reconstruction, reconciliation, and development. As such the project has addressed one of the needs of the country as mandated by the Youth Policy by strategically involving youth in the selected areas particularly enabling and empowering youth to contribute towards development and reconciliation.

Working with an experienced and diverse pool of advisory group (consisting of religious leaders, civil society leaders), collaborating with youths of other communities, taking collective actions in addressing the common problem faced by the communities and aligning with the government institutions have instilled confidence in youth. "We have never gone to any government offices prior to this project; we were so afraid to go to these places. But now those officers call us by a nickname 'SMART boys' at the DS office" said youth from Navithanweli. The project has also created a sense of ownership and responsibility among youth to involve in solving problems faced by the local community.

issues of lack of trust, prejudice, and intolerance whilst accepting commonalities and differences, is the essence of reconciliation.'(Sec 8.136) 'All religious leaders must unite and provide leadership, encouraging people of all faiths to act with wisdom and understanding, and to view the conflict and its aftermath from a perspective of tolerance and mutual accommodation. This should be achieved by emphasizing religious commonalities, and focusing on factors that contribute to a shared vision and unity of action.'(Sec 8.270. See EHIDR Final Proposal (2014), p 8.

Satisfaction of Beneficiaries

The project has positively benefitted the women, elders, children, and IDPs who live in the project locations. The elders program has given an impression among the elders that they are respected and valued; women groups, particularly from Ampara and Navithanweli, were extremely happy about the intervention as they believe that the project activities can strengthen the bond between young people who will lead the future. "Initially we had doubts about this program as it was working with people belonging to other religious and ethnic communities that we usually don't interact with. In the beginning, we were reluctant to send our children to programs. When our children were organizing programmes and activities together and developing an understanding of different religions we felt happy about the intervention." a member of the advisory committee in Uhana. Members of the advisory committee from all three locations expressed their satisfaction about the intervention.

A Stanley De Mel Additional Government Agent, District Secretariat, Mannar noted that she had participated in events organized by youth groups. She expressed her high level of satisfaction about a painting competition and exhibition. She noted that the program contributes to what the government is striving to do in the post-conflict areas. She also noted that this program has brought out hidden talents of youth to the light to make them part of the development.

Application of Conflict Sensitive Approach in its Intervention

Even though the evaluation team did not find specific answers to questions on "participants' understanding of the conflict sensitive approach", the knowledge and skills given to the youth and advisory committee members have resulted in the application of conflict-sensitive approach in the activities. FGDs revealed facts about the understanding of the interaction between the intervention and the context from a sociocultural perspective. Members of youth had doubts about the religious observances, value systems and cultural practices of other religious and ethnic groups. In planning activities with the seed grants the members have paid particular attention to participatory process to enhance understanding about collective decision making avoiding unnecessary discrepancies, decisions have been made with utmost satisfaction by inculcating transparency. A notable example from Mannar, when the youth found that a dispute between school students and teachers was a major issue during the project period, the youth group has tried to find partnerships and coordination to help the community to resolve the issue. Almost in all locations, the youth groups and advisory groups have been guided by the core principles of conflict sensitive approaches to strengthen complementarity roles between stakeholders and to establish coherence in a more practical manner.

Value Addition

The project has added value for promoting peacebuilding initiatives in Sri Lanka by training and mentoring youth as leaders in peacebuilding and developing a strong network among youth, religious leaders, community leaders and government officials. While there have been many initiatives by the Government or civil society, there are very few initiatives that focus on developing a relationship with multi-stakeholders.

The youth leaders in the selected areas have been well recognized and included in development dialogues. Youth voices are rarely recognized at the policy-making level. Thus, this project has empowered youth to be politically active related to reconciliation action. The youth group in Mannar has mobilized youth for other interventions beyond the SMART project. It was revealed by the youth in Mannar district that these youth leaders have been well recognized in their communities and are sought after for community development initiatives.

The seed grant initiatives have motivated stakeholders in identifying and prioritizing common issues faced by neighboring communities. This has also increased awareness on reconciliation among the target communities to a great extent.

The seed grant initiative has triggered innovative mindsets among the youth. Most of the youth participants did not have much work experience or opportunity to design an activity and implement it with their own initiative. This has been the first opportunity for most of the youth to implement a social activity planned by them. As a result, the youth groups of different locations have come out with different approaches and strategies in spending the seed grant. Youth FGD participants from all three locations highlighted the seed grant activity and its contribution towards the increased capacity of youth in planning and problem-solving. In Matara for instance, the activity supported by the seed grant has been spent to strengthen interreligious and intercultural awareness among school students. This has created a wider acceptance among students, teachers, and parents in relation to communities belonging to diverse religions. The schools have approached the youth group and have requested them to replicate the programme for students and teachers who did not have the opportunity to participate.

6. Effectiveness

The project's effectiveness is discussed in terms of programme effectiveness (achieving the specific objectives of the project) and peace effectiveness (contributing towards achieving peace).

Programme Effectiveness

The project has built capacities of youth on developing a better understanding of other communities. It developed leadership capacities and networking among youth, civil society leaders and government officials. The interventions also provided opportunities for civil society leaders and government officials to participate in reconciliation and transitional justice programmes and to refresh their knowledge.

Increased understanding and capacity of youth, civil society leaders on concepts and practices of reconciliation

While the capacity building programmes have contributed towards increasing the understanding of concepts of reconciliation among youth leaders, inter-religious, inter-cultural programmes organized and seed-grant projects have developed practices of reconciliation. As a youth leader stated, 'I felt as if my knowledge and skills increased gradually throughout these two years.' Another youth leader comments 'introducing the concepts gradually made us absorb the ideas on reconciliation.' A youth leader from Matara states, 'best thing about this project is that it is not limited to knowledge, we were given many opportunities to interact with other communities, to be part of activities organized with diverse religious and cultural groups and also to implement our own project. These interactions built our skills and understanding in an effective and memorable way than listening to lectures.' Youth leader in Ampara said "we could identify common problems faced by all three communities and understand the culture of other communities"

Youth feel the project has transformed them. They perceive themselves as leaders and agents of peace. A youth leader in Matara said 'I would have never dared to question issues that create religious disharmony. But now I believe I have the strength not only to question but also to intervene situations that could create tensions in society.' Many youth for the first time had got an opportunity to interact with other youth belonging to different ethnic and religious groups. A Buddhist Youth leader from Matara states 'I have never had friends from different religious backgrounds before.... Now I have very close Muslim friends. We openly talk about religion and religious practices that create tension.' A Muslim youth leader in Ampara states: "Earlier we did not have Tamil and Sinhala friends. But after this program, we became friends with Tamil and Sinhala youths and we started to speak the Sinhala language as well." A social impact created by the project was clearly visible during the floods in May 2017. All the youth leaders in Matara and Weligama came together to support colleagues who have been victimised by floods, by providing food items, clothing and supporting in cleaning up the houses.

Increased collaboration among youth, civil society leaders, and state officials to promote reconciliation

There has been an increased interaction among youth belonging to different, ethnic and religious groups and open debates about religious concepts and practices. There is not only collaboration among youth in person at meetings and workshops but also online, interactive collaboration via a Facebook group, Viber group, and WhatsApp group. For example, in Matara and Weligama they have created social media groups where youth, civil society and state officials who participated in the project are members and even after the project they share updates and activities related to reconciliation through the social media group and announce related meetings.

Youth leaders are invited by religious dignitaries to participate in religious events. For example, Ikram Maulavi has invited the youth group to participate in the IFTAR festival in Darool Uloom School in Kada Veediya, Matara in 2017. State officials in Matara who have worked with this programme later connected these youths and civil society leaders to the programmes conducted by the government. For example, Programme on transitional justice conducted by the government. Moreover, SMART youths have supported Weligama DS officers to form three reconciliation committees in GN divisions in Weligama DSD. SMART youth supported in identifying members at GN division level and in organizing reconciliation activities.

Government officials have taken initiative to get the youth leaders involved in peacebuilding project. For example, Mr. Vidanapathirana, National Integration Promotion Assistant of Weligama has supported youth leaders to develop a reconciliation project for small grant funding from the *National Integration Ministry*, by mentoring them in developing project proposals. He is also planning to get the youth leaders involved and replicating the seed grant project they did under SMART funding in all schools in Weligama. Mr. Vidanapathirana is planning to use Government funding allocated for reconciliation activities in Weligama division for the year 2017 to replicate the seed grant project of creating inter-religious awareness in schools.

Matara youth leaders are given a hall in St. Joseph's Convent, by the facilitation of Mr. Punsara, Youth Services Officer, Divisional Secretariat, Matara to be used as a meeting place and to organize their events, post-project.

The project advisory committee of the Mannar district had been involved in the process of resolving the issues raised by the church development in the Thikeeteswaram area and the issue between Muslims and Roman Catholics in Karasal area in Mannar district.

Promoted inter-ethnic and inter-religious collaboration

Beyond the scope of the project, the outcomes could be well related to establishing of inter-religious and inter-ethnic collaboration. Notably, activities that have brought more than one community together have resulted in interactions between communities. For instance, members of elders' society in Weligama area are now closer than before ever since the children park was renovated by the youth group considering the common need of both Sinhalese and Muslims communities. The level of

interaction between religious leaders in Matara and Ampara is a considerable change toward reconciliation and collaboration between religious leaders.

By creating networks among youth participants, government officials, business leaders and religious leaders of the project has contributed towards bringing the resources together. For example, a Muslim organization named Zam Foundation has donated school equipment to selected children in Weligama every year. Initially, only Muslim children were selected, but after this project due to the relationships between religious leaders, from 2016, Sinhala Buddhist student also selected and they also received donations.

Religious dignitaries who supported inter-religious understanding programme state that this project has provided them a good platform to get together and work for reconciliation. As a result of relationships built by this programme, some of Buddhists monks in Matara have started to visit functions in mosques. It can be seen that people of different religious faiths get together and work in common social problems. For example, a dengue prevention programme has been conducted in Kadaweediya Jumma Masjid at Matara in July 2017 with the participation of Buddhist monks and Buddhist youth.

The dialogue sessions between the government officials, civil society advisory group, and youth leaders have created an interest for all to work together on reconciliation matters in the community. For example, in Matara, a suggestion has emerged among government officials, civil society leaders, and youth leaders to formulate an inter-religious reconciliation committee. However, they couldn't implement it due to the interruptions of extremists.

Language classes which have started under the SMART project at Uhana DS office, Ampara are continuing. Ampara youths state: "We are planning to invite Matara group for a get-together with our own funding". Moreover, Ampara SMART youths have planned to support flood relief activities conducted by the Matara SMART youths in May 2017. However, due to financial reasons, they were unable to give their support as they expected.

SEED grant activities enabled the youth leader to implement collaborative initiatives promoting peace and reconciliation in their communities

SEED grant project in Matara has contributed towards attitudinal change in school children. Children were interested in establishing school committees in reconciliation and promoting inter-ethnic harmony. A youth leader in Matara says, 'children who participated in the programmes requested us to help them in forming the school clubs. We would really like to take the initiative and support harmony clubs in schools. But how are we going to find funding to continue our support for school children?' Furthermore, youth leaders stated that through participation in these programmes they got the opportunity to learn new concepts and ideologies and practices and identify their own strengths. As well as they state they could get acquainted with many people and get practical knowledge. Youths and other community members who participated in Ampara SEED grant project state: "As we were given the responsibility for that project, now we have the ability to do that kind of projects again. We have gained trust and people have started to trust us." Furthermore, they state that they could learn cash management, planning, participating and collaboration with government officials.

The seed-grant project had an impact not only on the youth, but also the communities touched by the project. A Christian religious dignitary in Weligama states 'organising inter-religious understanding programmes in schools has helped to open up many young hearts and minds to concepts and practices of other religions. Learning about diverse religions creates a better understanding.' Ikram Moulavi states that "when I conduct lectures at Dhamma School I share the knowledge of other religious views and cultures gained during understanding programmes conducted in schools with my students".

Established leadership among youth involved to promote reconciliation

As a whole, the youth leaders who were involved in the SMART project have broadly understood and accepted the need for reconciliation and building peace among communities. By means of self-improvement, it is possible for youth to gain advantages in mingling with the society. As such the project activities, particularly developing leadership competencies have built a better future for youth. Members of the youth have improved self-confidence, communication skills, challenged their own attitudes, strengthened the ability work in teams, taken ownership to address community problems and instilled confidence to intervene in reconciliation activities. Members of the youth group who have been trained under this project are now being recognized by other organization and by the government to undertake various activities including peacebuilding initiatives in their respective communities. In Matara and in Ampara 3 youth have found employment in peacebuilding NGOs as programming staff. Youth group members in Weligama work closely with government officials in a voluntary capacity in organizing According to the baseline survey, 66% of the respondents stated that there were no existing activities, traditions or initiatives to help improve relationships across different communities and religions in the locality. This situation has drastically changed in the project locations. reconciliation programmes. A couple of other members from Matara and Ampara are actively participating in the youth parliament and reconciliation activities initiated by the government.

Outcomes of the project have effectively contributed towards the advancement of the aim of United Nations Security Council Resolution 2250, by enabling young people to participate meaningfully in peace processes and dispute resolution.

Peace effectiveness

Transformations are taking place in target districts towards greater understanding and practice of reconciliation

According to the baseline survey, 66% of the respondents said that there were no existing activities, traditions or initiatives to help improve the relationships between communities and religions in the locality. This situation has drastically changed in the project locations over the last year. According to the youth interviewees and the key informants, at present, a tendency can be observed in youth having more friends from different religions and celebration of some festivals together. They have also started to attend each other's festivals including weddings and funerals. Conflicts and arguments regarding religious faiths have been decreased in their communities and people of different faiths work together in social activities. Moreover, youth in these communities are avoiding

sharing posts insulting other religions on social media, a clear indication of growing religious and ethnic tolerance and mutual respect.

In contrast to the pre-project situation, the youth groups in the project locations have increased their level of confidence to intervene in solving inter-ethnic/religious issues in their communities. For instance, Christian youth in Mannar noted that they have established a channel and contact points in Muslim community so that they could communicate with them freely on such issues if they arise again. It was also reported that a committee for inter-faith dialogue consisting of religious leaders from all faith has been established to continue dialogues, thus contributing towards achieving project goals.

Youth groups in all three locations mentioned that almost all their group members have now established a good relationship and network with members of other communities. This is a notable increase in building positive relationships to promote reconciliation through better face to face communication, mutual understanding and other means of interactions. Accordingly, the youth groups are of the view that the project has created such a relationship as they could meet youth of other communities at various occasions at training workshops and at the community level for planning and implementation of activities with the seed fund. Even though there are interfaith committees that are functioning at almost all three project locations. There hasn't been a greater emphasis given to youth-led activities until the SMART project was implemented. However, the SMART project has been instrumental to involve at least 60-80% of the youth in each of the locations. This situation has been reported as 41% in the pre-project situation.

Similarly, the project has created interest among government Ministers around the work done by youth groups on reconciliation. Mano Ganeshan, Minister of National Co-existence, Dialogue and Official Languages has met SMART youths in April 2017 at Ministry of National Co-existence, Dialogue and Official Languages and he was highly impressed by seeing these approaches. Thus, the project has facilitated the dialogue and conversation between community youth and the central minister giving a higher level of recognition for the youth involved in the project activities and motivating them further to work towards interethnic relationships and reconciliation at the community level.

7. Coordination

Coordination in programme implementation process

SFCG worked together with two partner organizations (PCA and AWAW); and they worked with multiple stakeholders at the district level (Government officials, youth, civil society leaders) in implementing the project. Following is a review of SFCG relationship with the partner organizations and partner organizations relationship with multiple stakeholders in implementing the project.

There was a varying response from the partner about the SFCG role as a mentor and partner. Regarding general coordination of the project, SFCG's program team, particularly the coordinator of the project had a sound relationship with PCA coordinators in Matara and Amara. The PCA Coordinators commended the support by Mr. Mahir, SFCG Coordinator and stated he was easy to approach via call or email and that he participated in most of the programmes organized in Matara, Mannar, and Ampara. But AWAW was not satisfied with the coordination and interventions of SFCG in relation to this project, as they felt their professionalism, knowledge, and understanding was not respected by SFCG team.

While most of the programmes were implemented by the partner organizations, the music festival was organized by SFCG. Both partner organizations, youth leaders in all locations as well as Civil society leaders felt, it would have been better if the partner organization was given the responsibility of coordinating the programme.

There were issues related to coordination of fund transfers from SFCG to partner organizations that delayed the starting of the project, from February 2015 to May 2015. Fund transfer delays in the first quarter of 2016, from SCFG to partner organizations also delayed the smooth implementation of planned activities.

At the district level, partners had to coordinate with the government officials, youth (from diverse religious and ethnic backgrounds), civil society leaders (religious leaders, business community) to successfully implement the project. As a government official in Matara states 'being a peacebuilding project, the success of the project lies in the effective coordination with multi-stakeholders.' Organizational reputation at the field level, as well as the personal commitment of the project coordinator in the district, has an influential role in determining the success of the project. PCA District coordinator explains, 'as PCA was active in Matara for three years before the project started, officials and civil society leaders knew the organization and its work. This network and relationships made it easy to implement the programme. But the real success of the programme lies in how effectively I coordinate with multiple stakeholders in the day to day activities.' Although PCA had district level offices in Ampara and Matara, the two places where PCA was overlooking the project, AWAW did not have an office in Mannar. Due to not having an office, it was difficult for AWAW to coordinate the district level work in Mannar.

The SFCG Project Coordinator in Matara has introduced a hitherto active Viber group to enhance interactive communication with the youth members. All the project announcements were made on Viber and it enabled effective communication in arranging meetings and activities. Viber group was

also used as an online platform for a member to discuss matters related to transitional justice and reconciliation. Youth leaders highly commended the communication using Viber group. As one youth leader from Matara said *'we all felt connected to each other and reconciliation work as Viber group not only enable us to receive messages but also to voice our ideas.'* Mobilizing activities in relation to finding prospective youth participants for residential training programmes, particularly for girls, was difficult as parents were not willing to permit their daughters to participate in residential programmes. Youths in Navithanweli, Ampara has used a WhatsApp group for communicating with their SMART group members. Using technology to support the implementation of project activities has been a notable contribution towards success.

Overall SFCG has managed to implement the project with the partnership of two civil society organizations. While most of the project activities have been implemented through the partner organizations, there have been instances where SFCG has got directly involved in implementing project activities. Close coordination of SFCG and partner organizations have contributed towards the successful implementation of the project. Partner organizations have had successful coordination with the Government, youth, civil society leaders, religious leaders in identified three locations to implement the project.

8. Sustainability

A multi-pronged programme approach, inclusive of capacity development, collaborative actions and outreach, has been followed in this project to ensure sustainability.

The project has created a technical influence by developing new skills among participants on leadership, conflict assessment and developing reconciliation projects. The project has initiated a group of youth in Mannar district who can work as independent volunteers for the peace and reconciliation work in their community. The project has involved a group of school drop outs in Katkidanthakulam, Mannar district in promoting interreligious relationships in their village. The level of involvement of these youth is limited due to their age and limited community acceptance of youth leadership. However, the independent leadership initiative has provided some indication towards sustainability of this project contribution. A group of youths who have participated in the project workshops have developed a non-government organization called "Change for Community Development" in Mannar district and are working in voluntary activities working with inter-religious, inter-ethnic groups, that influence peace and reconciliation in their target villages.

[Initiative to create long-term processes, structures, and institutions for the continuation of good practices at the local level](#)

- Youth SMART Integration Society group of Matara is registered under Ministry of National Integration
- Mr. Vidanapathirana, National Integration Promotion Assistant is developing an action plan to replicate the youth initiated seed grant project on 'Religious understanding by all four religious clergies for school children' in all Weligama schools, with the support of youth leaders to coordinate the event and funding of Ministry of National Integration.

New Mechanisms to continue the work initiated by this project

Although there are no concrete mechanisms established by SFCG or its partners in sustaining the project initiatives, there are few local level initiatives by project participants or specific individuals which have potential to contribute to the sustainability of project initiatives.

- In Matara, with the voluntary support of the Coordinator, it intends to start voluntary training programmes based on skills of youth leaders, in the community leader. One youth leader has volunteered to train others on phone repairing.
- Youth leaders in Matara are planning to register as a Non-Government Organization and continue peacebuilding work in Matara. They are in the process of developing a proposal. After registering, they will be able to open a bank account and apply for funding from Government and NGOs.

Potentials for scaling up this initiative

- Socials Services Officer in Matara District has requested the youth to submit a proposal to replicate the seed grant project on inter-religious understanding for school students.
- Through the help of Badur Foundation Weligama, youth are planning to continue some programmes of this project. By now they have submitted a written request for help to Chathura Galappaththi, a political activist in Southern Provincial Council.

9. Conclusions

The SMART project has been a successful initiative that has contributed towards empowering divided communities to contribute towards reconciliation in post-war Sri Lanka, during a two-year period. The project has been implemented through two partners in three districts of Sri Lanka, namely, Matara in the Southern Province, Ampara in the Eastern province and Mannar in the Northern province. The project has increased the capacity of youth, religious and community leaders to initiate activities for reconciliation in their community; promoted local level collaborative initiatives that facilitate inter-ethnic and interreligious coexistence; and increased civic engagement around transitional justice activities. The main activities of the project focused on preparation, capacity building, engagement and collaboration and dialogue sessions on transitional justice.

The project can be considered as a creative initiative with many best practices. The best practices of the project identified by participants of the evaluation include: project providing platform for interaction for multi-stakeholders, gradually building knowledge, attitudes, and skills of youth during a period of two years, promoting religious equality through awareness raising and inter-religious activities and youth empowerment through leadership training and mentoring.

There are few lessons learned during the project. Due to the first selected partner for Mannar (AWAW) not having a local base, AWAW has identified a second partner. The second partner did not have the interest, commitment and capacity to handle the project as expected. Identifying partners that have experience in the project location and has a local base could effectively contribute towards the success of project work.

There was a heavy workload at the end of the project period. The workload of the project was not equally distributed within the two-year time frame. It is necessary to develop a work plan that considers the equal distribution of the workload during the set time frame.

It was difficult to continue with the same youth leaders for two years. Due to receiving employment, going abroad or migrating to other districts, many trained youth leaders were not able to continuously support the project activities. If there was an agreement with the project participants (youth leaders) in the start of the project that they must be part of this initiative for two years, it would contribute towards sustaining the participants.

Government officials' personal interest and commitment towards reconciliation work also mattered in implementing this project. It was extremely difficult to convince the respective officials in Weligama Divisional Secretariat division and to implement the project in Weligama. It is important to obtain government officials support for reconciliation work by creating awareness among them on the importance of such work.

10. Recommendations

- SCFG, together with the partners, needs to work on a comprehensive exit strategy to ensure active involvement of youth leader group will continue with the support of civil society leader advisory group post-project.
- Considering the success of this project in empowering youth and building peace, SFCG should develop strategic actions based on the same concept as per SMART project, that can reach a larger group of people, particularly youth and children, in other geographic locations in Sri Lanka.
- Social media (Viber, Facebook, WhatsApp) has been popular with the youth groups in interacting and sharing ideas on peace and transitional justice. Already created social media platforms utilised to share information on reconciliation/reconciliation and transitional justice activities, and stimulate discussion among youth groups, community leaders and government on the subject. Social media tools should be actively utilised to create social media groups and promote reconciliation news, coordinate reconciliation activities among youth, civil society members, and Government officials. Even after the project implementation period, social media group can be maintained for active collaboration on reconciliation activities.
- SCFG delays in realising funds in the beginning of the project as well as the first quarter of 2016 have delayed the smooth implementation of the project work. It is necessary to ensure SFCG funds are distributed in a timely manner.
- When selecting partners to implement the project at local locations, it would be effective if SFCG select partners that have work experience or is located in the project area. Also, partners interest towards the objectives of the project and capacities in implementation of the project needs to be tested.
- All stakeholders of the project felt if the responsibility of designing and organising the music and theatre festival is also given to the already capacity built partners, youth leaders, and Civil Society Advisory Group, they would have felt a stronger ownership of the project and it would have been another opportunity for them to contribute towards reconciliation at the local level.

Annexures

Annex I – Terms of Reference

Terms of Reference

For

Final External Evaluation of the project

Sri Lankans Mobilised to Achieve Reconciliation and Transformation (SMART)

Search for Common Ground is looking for an experienced evaluator to carry out the final evaluation of its project “Sri Lankans Mobilised to Achieve Reconciliation and Transformation (S.M.A.R.T.)”. The project aimed at empowering divided communities to contribute towards reconciliation in post war Sri Lanka.

This Terms of Reference (TOR) defines the work that must be carried out by the external evaluator. It provides a brief outline of the project, specifies the scope of the evaluation, and outlines the evaluation method.

Organizational Background:

Search for Common Ground (SFCG) (www.sfcg.org) is an international peace building organization that strives to transform the way the world deals with conflict, away from adversarial approaches; towards collaborative problem solving. SFCG is working in 35 countries across Africa, Asia, the Middle East, and the USA. SFCG works with governments, civil society, state institutions, youth, women, media organizations and other stakeholder groups to promote peace, reconciliation, tolerance and collaboration across dividing lines.

SFCG has been working in Sri Lanka since 2010. As a conflict-ridden country, Sri Lanka is facing challenges in managing social harmony and tolerance within the divided society. SFCG, in collaboration with local partners, is supporting the process of building peaceful culture through media programming, dialogues, outreach activities, and capacity strengthening. SFCG Sri Lanka works primarily with youth, women, local government agencies and officials, and communities in the vulnerable areas to prevent violence and promote reconciliation.

The Project:

The **overall objective** of the project is to empower divided communities to contribute towards reconciliation in post war Sri Lanka.

Specific objectives are:

- To increase the capacity of youth, religious and community leaders to initiate activities for reconciliation in their community;
- To promote local level collaborative initiatives that facilitate inter-ethnic and inter religious coexistence; and
- To increase civic engagement around the implementation of the Lessons Learnt and Reconciliation Commission (LLRC) Report.

The theory of change on which the project is based:

- If key people are given adequate capacity building that will lead to individual transformation and enable them to implement reconciliation activities, which will contribute towards shifting the knowledge, attitudes and behavior of the wider community.
- The small initiatives that will be conducted would be enable wider audience to experience the opportunity to change their perceptions about the 'other'.
- These changes/ stories would be magnified and disseminated through the media at the regional and national level leading to a more inclusive dialogue processes. Specifically, three activity components – including training, facilitating dialogues, and community outreach – will help realize this change.

The expected project's outcomes/results are in three-fold:

- Participating leaders from different identity groups are working with each other and/or with community members, and the state officials to promote reconciliation in their communities;
- Communities in the project districts have improved inter-ethnic and inter-religious relationships and collaboration; and
- District and national level stakeholders actively engage in organizing activities related to the Transitional Justice framework.

The target groups and areas for this program are:

The **primary target groups** of this project include youth (aged 15 to 30) and a range of community leaders (religious, business, and civil society). Marginalised, divided, and polarised demographics (e.g. women, youth, ethnic and religious minorities) are also considered when selecting the participants for the AGs, cultural activities, and trainings. **Secondary target groups** include district level government officials and national level LLRC stakeholders through dialogue and advocacy initiatives. The **final beneficiaries** of the proposed Action include the greater Sri Lankan population through various outreach activities, including the music and theatre festivals.

1. The Evaluation

SFCG as an organization is committed to conducting evaluations project basis in order to maximize the effectiveness of our programming and engage in continuous improvement and learning within programs and across the organization.

The SFCG approach to evaluations is grounded in the guiding principles of our work: participatory; culturally sensitive; affirming and positive while honest and productively critical and valuing knowledge and approaches from within the context. SFCG- Sri Lanka will apply this approach to the evaluation of this project, which will be carried out in consultation and in participation with key relevant stakeholders, appropriate community groups or key civil society individuals.

The final evaluation will have following objectives:

- To what extent the project intervention has been successful in achieving the desired results and the project objectives?

- To furnish recommendations for further developments of similar projects
- To draw key lessons for organizational learning

The evaluation will specifically focus on the following evaluation criteria taken from the OECD DACs Criteria for Evaluating Conflict Prevention and Peacebuilding activities:

Relevance:

- Were the project's interventions relevant to the issues central to the problems and challenges around inter-ethnic and interreligious dynamics in post-war Sri Lanka?
- Did the activities and strategies fit project objectives? To what extent was the project approach relevant to facilitate constructive engagement of multi ethnic and multi-religious stakeholders at local level?
- How is the degree of satisfaction of beneficiaries with the project? Do they have specific suggestions?
- To what extent the project applied conflict sensitivity approach in its intervention? Were there any specific conflict sensitive approaches developed?
- Does the project add value to the peacebuilding initiatives in Sri Lanka that others are not doing?

Effectiveness:

Programme Effectiveness

- To what extent the project contributed in increasing the understanding and capacity of youth, civil society leaders on concepts and practices of reconciliation, including LLRC and TJ Framework?
- To what extent the project enabled the youth and civil society leaders across the community groups to collaborate with the state officials to promote reconciliation in their communities?
- To what extent the project has been successful in promoting inter-ethnic and inter-religious collaboration that facilitates mutual respect, trust and reconciliation among divided communities? Are there clear evidences of increased inter-ethnic and inter-religious relationships among participated youth and civil society leaders?
- To what extent the SEED grant activities enable the youth leaders in implementing collaborative initiatives that promote peace and reconciliation in their communities?
- To what extent this project contributed to establish leadership among youth involved during the process to promote reconciliation, if that the case, does that leadership seem likely to show beyond the project?
- In what ways the outcomes of the project contributed to advance aim of United Nations Security Council Resolution 2250? I.e. to enable young people to participate meaningfully in peace processes and dispute resolution (participation, protection, prevention and partnership).

Peace effectiveness

- What are the individual, relational, structural and cultural transformation taking place in target districts towards greater understanding practice of culture of reconciliation?

- Is inter-ethnic and inter-religious reconciliation is being used as peacebuilding and conflict transformation tool by local leaders to bring the community back to mutually exclusive society?
- How is the project creating a wider conversation around reconciliation in Post-war Sri Lanka?

Coordination

- How well was the program implementation process managed?
- How was the coordination between SFCG's program team and the partner organizations in implementing the program?
- What are the strengths and weaknesses of the coordination and implementation of the project?
- What were the challenges encountered during programme implementation and how were they managed?

Sustainability

- What steps have been taken or are planned to create long-term processes, structures and institutions for the continuation of good practices at the local level post-project?
- Have new mechanisms been designed to continue the work initiated by this project? If yes, how it will the initiatives sustain post-project?
- Does this effort contributed to create momentum for peace by encouraging the participants and communities to develop independent initiatives?
- What potential is there for scaling up this initiative? What are the best practices/lessons learnt?

Annex 2: Stakeholders of the Project

Search for Common Ground (SFCG)- managed the programme and overseeing all activities, visibility and quality management, as well as its operational, financial and compliance aspects, including oversight of any grants to implementing partner organizations. SFCG jointly designed and implemented series of training sessions and assessments early in the implementation period. SFCG delivered the training of trainers (ToT), participatory conflict assessment, the activities related to dialogues on LLRC and training of media persons on Common Ground Approach (CGA).

Peace and Community Action (PCA)- implemented the activities in Matara and Ampara where they have expertise and networks and are responsible for the achievement of programme results and financial accountability. PCA jointly designed and implemented series of training sessions and assessments early in the implementation period. As the partner responsible for Matara and Ampara, has taken the lead role in the main activities related to mobilisation and collaborative action by the youth and community leaders including district-level mapping, training for youth in leadership and trust-building, training for youth and Advisory committees in designing reconciliation activities and implementing small grant activities through youth organisations in the responsible districts. PCA also played a key Advisory role, specifically in providing specific contextual analyses in the targeted areas as well as supporting SFCG with necessary logistics, networking, and coordination.

Association for War Affected Women (AWAW)- implemented the activities in Mannar where they have expertise and networks and be responsible for the achievement of programme results and financial accountability. AWAW jointly designed and implemented series of training sessions and assessments early in the implementation period. As the partner responsible for Mannar, has taken the lead role in the main activities related to mobilization and collaborative action by the youth and community leaders including district-level mapping, training for youth in leadership and trust-building, training for youth and Advisory committees in designing reconciliation activities and implementing small grant activities through youth organisations in the responsible districts. AWAW also played a key Advisory role, specifically in providing specific contextual analyses in the targeted areas as well as supporting SFCG with necessary logistics, networking, and coordination.

Relevant Government Institutions- including the Ministry of National Languages and Social Integration and respective provincial and district authorities actively participated in project activities and also be 'advisors' to the project in order to ensure effective results and sustainability of the proposed action.

Annex 3: The Team for the Implementation of the Action

Staff attached to this project include the following:

| | |
|--|--|
| <p>Search for Common Ground (SCFG) SCFG Sri Lanka</p> | <ul style="list-style-type: none"> • Sri Lanka Project Manager (100%) • Country Director (25%) • Senior Manager Programmes (25%) • M and E Coordinator (25%) • Senior Manager Finance and Administration (25%) • Finance Officer (25%) • HR and Administration Assistant (25%) • Driver (25%) • Office Assistant (25%) • Programme and Technical Assistant (25%) |
| <p>SCFG Headquarters</p> | <ul style="list-style-type: none"> • Asia Programme Manager (11%) • International Grants Officer (10%) |
| <p>Peace and Community Action (PCA)</p> | <ul style="list-style-type: none"> • Field Officers (2 @100%) • Programme Officer (25%) • National Coordinator (15%) • Administration and Finance Assistant (20%) • National Finance Officer (15%) |
| <p>Association for War Affected Women (AWAW)</p> | <ul style="list-style-type: none"> • Programme Manager (25%) • Project Officer (50%) • Administration Officer (100%) |
| <p>External</p> | <ul style="list-style-type: none"> • Local Experts (Baseline study) • Consultants (Final Evaluation) |

Table: Contribution of Key Team Members

Annex 4- Tools 1 – Schedule for Group Interviews 1,2,3 – SFCG, Peace and Community Action and Association for War Affected Women

Final External Evaluation

EU-Funded Project

Sri Lankans Mobilised to Achieve Reconciliation and Transformation (SMART)

Implemented by Search for Common Ground, Peace and Community Action and Association for War Affected Women

April- May 2017

Tools 1 – Schedule for Group Interviews 1,2,3 – Search for Common Grounds, Peace and Community Action and Association for War Affected Women

1. The SMART Project in Context

- 1.1 What were the main achievements of the project?
- 1.2 What were the special attributes of SMART Project?

2. Project Results – Details of the Activities, Effectiveness, and Impact on following:

- 2.1 Have Youth leaders knowledge been increased on their meaningful participation? Explain with examples.
- 2.2 Have Civil society leaders knowledge been increased on their meaningful participation? Explain with examples.
- 2.3 Elaborate how the project activities increase inter-ethnic and interreligious collaboration?
- 2.4 Has civil engagement in transitional justice activities been increased? Explain, with examples.

3.Relevance

- 2.5 Were the project's interventions relevant to the issues central to the problems and challenges around inter-ethnic and interreligious dynamics in post-war Sri Lanka?
- 2.6 How did the project contributed to facilitate constructive engagement of multi-ethnic and multi-religious stakeholders at the local level?
- 2.7 Give examples of how the project applied conflict sensitivity approach in its intervention?
- 2.8 Were there any specific conflict sensitive approaches developed? Please explain.

2.9 Does the project add value to the peacebuilding initiatives in Sri Lanka that others are not doing? If so, elaborate.

3. Effectiveness:

4.1 Programme Effectiveness

4.1.1 To what extent the project has been successful in promoting interethnic and interreligious collaboration and reconciliation among divided communities?

4.1.2 Is there clear evidence of increased inter-ethnic and inter-religious relationships among participated youth and civil society leaders? Give examples.

4.1.3 How effective were the SEED grant activities in promoting peace and reconciliation in their communities?

4.2 Peace effectiveness

4.1.4 What are the changes taking place in target districts towards greater understanding practice of culture of reconciliation?

4.1.5 How is the project creating a wider conversation around reconciliation in Post-war Sri Lanka?

5. Coordination

5.1 How well was the program implementation process managed?

5.2 How was the coordination between SFCG's program team and the partner organizations in implementing the program?

5.3 What are the strengths of the coordination and implementation of the project?

5.4 What are the weaknesses of the coordination and implementation of the project?

5.5 What were the challenges encountered during programme implementation and how were they managed?

6. Sustainability

6.1 What steps have been taken to for the continuation of good practices post-project?

6.2 What steps planned to create long-term processes, structures, and institutions for the continuation of good practices at the local level post-project?

6.3 Have new mechanisms been designed to continue the work initiated by this project? If yes, how it will the initiatives sustain post-project?

6.4 Has this project encouraged the participants and communities to develop independent initiatives? If so, give examples.

6.5 What potential is there for scaling up this initiative?

6.6 What are the best practices?

6.7 What are the lessons learnt?

Annex 5 – Tools 2 – FGD Schedule with Youth Leaders

Final External Evaluation

EU-Funded Project

Sri Lankans Mobilised to Achieve Reconciliation and Transformation (SMART)

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April- May 2017

Tools 2 – FGD Schedule with Youth Leaders

1. Relevance

- 1.1 What were the activities carried under the SMART project in your area? Can you recall what happened with the project and how did it go?
- 1.2 Were the project's activities appropriate and useful in increasing inter-ethnic and interreligious harmony?
- 1.3 Were the activities selected on any priority basis and with the understanding of the local needs?
- 1.4 How did the project approach facilitate the engagement of multi-ethnic and multi-religious stakeholders at the local level?
- 1.5 Were their opinions collected in choosing priorities of the project activities?
- 1.6 What is your understanding of conflict-sensitive approaches to peacebuilding? Were there any specific conflict sensitive approaches developed or used in the activities you mentioned above? If so, please explain.
- 1.7 Does the project add value to the peacebuilding initiatives in your area?

2. Effectiveness

2.1 Programme Effectiveness

- 2.1.1 What is your understanding on transitional justice?
- 2.1.2 How did the project activities help you to better understand transitional justice?
- 2.1.3 How was inter-ethnic relationship before the project?
- 2.1.4 How is the inter-ethnic relationship now?
- 2.1.5 Did any of the project activities increase inter-ethnic and interreligious collaboration?
- 2.1.6 Explain your experiences with small grant activities. What are the initiatives you all took regarding the small grant activity?

- 2.1.7 How did the activity/ies you conducted for the project promote reconciliation in their community?
- 2.1.8 How are you planning to continue giving leadership for reconciliation beyond the project?

2.2 Peace Effectiveness

- 2.2.1 What are the changes taking place in you and in your community towards a culture of reconciliation?
- 2.2.2 How is the project creating a wider conversation around reconciliation in Post-war Sri Lanka?

3. Coordination

- 3.1 How well was the program implementation process managed?
- 3.2 How was the coordination between Youth Leaders, SFCG's program team and the partner organizations in implementing the program?
- 3.3 What are the strengths of the coordination and implementation of the project?
- 3.4 What are the weaknesses of the coordination and implementation of the project?
- 3.5 What were the challenges encountered during programme implementation and how were they managed?

4. Sustainability

- 4.1 How are you going to continue the work initiated by this project?
- 4.2 What potential is there for scaling up this initiative?
- 4.3 What would you consider as 'best practices' of this project?
- 4.4 What are the major lessons learnt while implementing the project or while being part of the project activities?

Annex 6 – Tools 3 – FGD Schedule – Civil Society Leaders

Final External Evaluation

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for War Affected Women

April- May 2017

Tools 3 – FGD Schedule – Civil Society Leaders

| | |
|-----------------|--|
| District | |
| Location of FGD | |
| Date of FGD | |

1. What are your views about the following activities?

| Activities | What was achieved? | What were the strengths? | What were the weaknesses? |
|--|--------------------|--------------------------|---------------------------|
| 1. Training of advisory members in conflict analysis and prevention | | | |
| 2. Training of advisory members on designing reconciliation activities | | | |
| 3. Participatory conflict assessment | | | |

| | | | |
|--|--|--|--|
| 4. Mini projects for conflict resolution | | | |
| 5. Music and theatre festival | | | |
| 6. Awareness workshop on LLRC for advisory members | | | |
| 7. Dialogue sessions between committees and district level | | | |
| 8. Meetings with national level LLRC stakeholders | | | |

1. Relevance

- 1.1 Are you aware of any peacebuilding activities being implemented in your community or district in the last 1-2 years?
- 1.2 How do you assess the relevance of above activities carried out under the SMART project in your area?
- 1.3 Does the project add value to the peacebuilding initiatives in your areas?
- 1.6 How do you see the relevance of these project activities to the needs of the country?
- 1.7 What is your understanding of conflict sensitivity approach?
- 1.8 What conflict sensitivity approaches applied in the SMART project intervention?
- 1.9 Were there any specific conflict sensitive approaches developed?

2. Effectiveness

2.1 Programme Effectiveness

- 2.1.1 To what extent the project contributed to increasing the understanding and capacity of youth, civil society leaders on concepts and practices of reconciliation, including LLRC and TJ Framework?
- 2.1.2 To what extent the project enabled the youth and civil society leaders across the community groups to collaborate with the state officials to promote reconciliation in their communities?
- 2.1.3 To what extent the project has been successful in promoting interethnic and interreligious collaboration?
- 2.1.4 Are there clear evidence of increased interethnic and interreligious relationships among participated youth and civil society leaders? If so, please share examples.

2.2 Peace effectiveness

2.1.5 What are the changes taking place in your community towards the greater understanding practice of a culture of reconciliation?

2.1.6 How is the project creating a wider conversation around reconciliation in Post-war Sri Lanka?

3. Coordination

3.1 How well was the program implementation process managed?

3.2 How was the coordination between Civil Society Leaders, SFCG's program team and the partner organizations in implementing the program?

3.3 What are the strengths of the coordination and implementation of the project?

3.4 What are the weaknesses of the coordination and implementation of the project?

3.5 What were the challenges encountered during programme implementation and how were they managed?

4. Sustainability

4.1 Have new mechanisms been designed to continue the work initiated by this project? If yes, please explain.

4.2 What potential is there for scaling up this initiative?

4.3 What are the best practices?

4.4 What are the lessons learnt?

Annex 7- Tools 4 – Schedule for Key Informant Interviews

Final External Evaluation

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for War Affected Women

April- May 2017

Tools 4 – Schedule for Key Informant Interviews

(The schedule is only a guideline, the questions asked from each stakeholder will change according to their involvement and understanding of the project)

1. Interviewer Details

| | |
|-------------------------|------------------------|
| 1.1 Name of Interviewer | |
| 1.2 Date of Interview | 1.3 Place of Interview |

2. Interviewee Details

| | |
|---|-----------------|
| 2.1 Name | |
| 2.2 Designation | 2.3 Institution |
| 2.4 Address | 2.5 Telephone |
| | 2.6 Email |
| 2.7 What was your involvement with the project? | |
| 2.8 For how long have you been involved? | |

3. What is your opinion about the project results?

What are the changes you see in youth?

- 3.1 Have the Youth leaders knowledge been increased on their meaningful participation? If so, please give examples.
- 3.2 Have the Civil society leaders knowledge been increased on their meaningful participation? If so, please give examples.
- 3.3 How have the collaborative initiatives helped Youth leaders' to develop knowledge and skills to influence inter-ethnic and interreligious coexistence?
- 3.4 How have the collaborative initiatives helped Civil Society Leaders' to develop knowledge and skills to influence inter-ethnic and interreligious coexistence?
- 3.5 Has civil engagement in transitional justice increased? If so please explain with examples of civil transitional justice involvement.

4. Relevance:

- 4.1 Were the project's interventions relevant to the issues central to the problems and challenges around inter-ethnic and interreligious dynamics in post-war Sri Lanka?
- 4.2 Does the project add value to the peacebuilding initiatives in Sri Lanka that others are not doing?

5. Effectiveness:

5.1 Programme Effectiveness

- 5.1.1 To what extent the project enabled the youth and civil society leaders across the community groups to collaborate with the state officials to promote reconciliation in their communities?
- 5.1.2 To what extent the project has been successful in promoting interethnic and interreligious collaboration and reconciliation among divided communities?

- 5.1.3 Are there clear evidence of increased interethnic and interreligious relationships among participated youth and civil society leaders? If so, give examples.
- 5.1.4 What are your opinions about the initiative youth leaders took regarding the SEED grant activity?
- 5.1.5 How did this project encourage young people's participation in peace processes and dispute resolution? Please give examples.

5.2 *Peace effectiveness*

- 5.2.1 What are the changes taking place in you and in your community towards a culture of reconciliation?
- 5.2.2 How is the project creating a wider conversation around reconciliation in Post-war Sri Lanka?

6. Sustainability

- 6.1 What steps have been taken or are planned to create a long-term continuation of good practices at the local level post-project?
- 6.2 Are you aware of any new mechanisms been designed to continue the work initiated by this project? If yes, how it will the initiatives sustain post-project?
- 6.3 What potential is there for scaling up this initiative?

Annex 8- Photographs



Figure 1:FGD with Youth inMatara

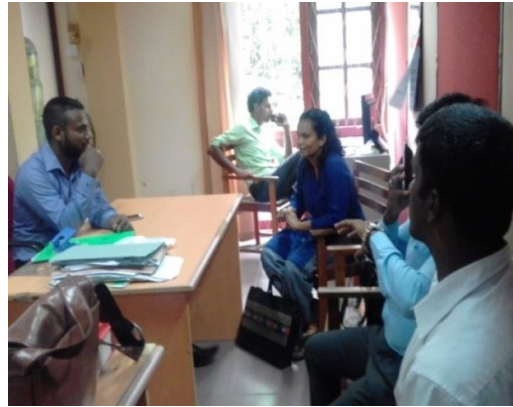


Figure 2:KII at D.S office Matara

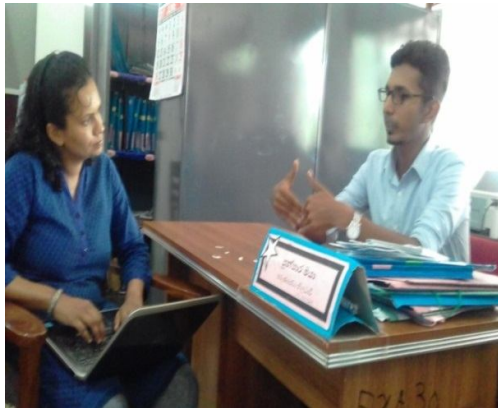


Figure 3:KII with Youth Service Officer- Matara



Figure 4:FGD with Youth in Matara



Figure 5:KII with Ikram Maulavi in Matara



Figure 6:KII with an AG member in Matara



Figure 7: KII with an AG member in Mannar



Figure 8:FGD with Membrs of Elders' Society in Weligama



Figure 9: FGD with Youth in Mannar



Figure 10:FGD with Members of Elders' Society in Ampara



Figure 11: FGD with Al-Ashani Women Society in Ampara



Figure 12:KII with a Samurdhi Officer in Mannar

Annex 9- Documents Reviewed

Reports

Benedict, J. (2016) Post Training Report on Designing Reconciliation Initiatives for Selected Youth Group in Matara, Ampara and Mannar. (27-30 August 2016 and 2-4 September 2016) Search for Common Grounds.

Jayaweera, Dishani (2016) Workshop on Facilitation Skills. Brief Report. Search for Common Grounds

Paltra (Guarantee) Limited (2015) Trainings on Trust Building and Leadership for Youth Leaders. Workshop Report. Search for Common Grounds.

PASSAsia (2015) Baseline Survey Report for Sri Lankans Mobilised to Achieve Reconciliation and Transformation (SMART) Project. Search for Common Grounds

Search for Common Grounds (2014) Concept Note and Grant Application for European Institute for Democracy and Human Rights Country Based Support Scheme (CBSS) 2014.

Search for Common Grounds (2017) Sri Lankans Mobilised to Achieve Reconciliation and Transformation. Interim Narrative Report – 1 February 2016 to 28 February 2017

Search for Common Grounds (2017) Sri Lankans Mobilised to Achieve Reconciliation and Transformation. Interim Narrative Report – 1 February 2015 to 1 February 2016

Search for Common Ground (2017) 'Sanhida Pamula:' Multi-Cultural Dance and Theatre Festival Report.

The Institute for Monitoring and Evaluation Private Limited (2016) A Brief Report on Participatory Conflict Assessment Workshops. Search for Common Grounds.

The Institute for Monitoring and Evaluation Private Limited (2016) Participatory Conflict Assessment Workshops – Annexure (Proposal, Conflict Toolkits, Workshop Schedule, Workshop Process, Films Screened, Example for an Analysis, Conflict Analysis, Photo Documentation). Search for Common Grounds.

Documents

Programme Framework with Indicators for the SMART project

Amended Log Frame – 11 January 2017

SMART Action Plan with Timeline

Partner Details

Youth Leader Details (Ampara, Mannar, Matara)

Youth Group Selection Criteria and Process

Youth Leaders Selection Process and Criteria

Advisory Group Selection Criteria and Process

Annex 10 – Research Team

Principal Researcher – Dr. Nirekha De Silva is an expert in social science research and project evaluations, with 15 years of experience. She has worked on reconciliation, transitional justice and human rights projects with the Government of Sri Lanka, UN, INGOs and NGOs. She conducted evaluations for many organizations including UN, Save the Children, EU, USAID and War Child Holland.

Research Coordinator- Ismail A Azeez has more than 14 years' experience in both private sectors and with non-government organization and has held positions as Lecturer, Software Engineer, Manager Sales/Marketing Project Manager, Program Manager and Executive Director. Azeez has undertaken various training and consultancy assignments for Author Anderson LLP (A project of Central Bank), GTZ REPSI/ GTZ ProMis, EU, Sanasa Development Bank, Asia Foundation, South Eastern University, District Secretariat of Batticaloa, USAID etc. He has trained more than 15000 individuals on different aspects. Azeez's interest includes youth empowerment, community development, education, project management, enterprise development and organizational development. Azeez has a Masters in Business Administration and has earned BA from OUSL, Int'l Dip in Computer Studies (NCC-UK), ACS, Dip in Youth Development Work (CYP) and is certified trainer for CGAP and Business Edge™

Research Analyst – Dr. Swarna Ukwatta is an expert in quantitative research and data analysis. She is attached to Department of Demography, University of Colombo. Dr. Ukwatte has been involved in many quantitative research projects conducted by Government of Sri Lanka and private organizations. Her professional memberships include, Member of National Data Committee by the Ministry of Finance and Planning in October 2010, Member of the International Virtual Committee on Gender and Migration since 2009, Member of Asian Population Association since 2008, Member of Population Association of Australia since 2007, and Lifetime membership of Population Association of Sri Lanka (PASL) since 1997.

Field Researcher -Mirun Manoraj has successful graduate with Bachelors of Social Work Degree, and is following his Masters in Conflict and Peace Studies at University of Colombo. Mirun also possess 5 years' experience working in the INGO/NGO sectors in Sri Lanka. He has worked in several capacities and have gained significant experience in numerous substantive areas and built strong sectorial skills.

Research Assistant- L.H.P. Chaya is a BA (special) Business Statistics graduate at University of Sri Jayewardenepura and a Member of Institute of Applied Statistics Sri Lanka (MIASSL).