

Programmatic Evaluation of Search for Common Ground (SFCG) Programs in Nepal

Report Submitted to

Search For Common Ground
Lazimpat, Kathmandu

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September, 2010

Acronyms

| | |
|--------|---|
| AFN | Antenna Foundation Nepal |
| ARD | ARD Inc. |
| CA | Constituent Assembly |
| CAAC | Children Affected by Armed Conflict |
| CAFAAG | Children involved in Armed Conflict and Armed Group |
| CFUG | Community Forestry Users' Groups |
| COE | Criteria of Effectiveness |
| CPN | Communist Party of Nepal |
| DDC | District Development Committee |
| DM&E | Design, Monitoring and Evaluation |
| FD | Farakilo Dharti |
| KD | Khulla Dharti |
| FGD | Focused Group Discussion |
| FM | Frequency Modulation |
| FMDC | Far-west Media Development Centre |
| HRPLSC | Human Rights Protection and Legal Service Centre |
| KII | Key Informant Interview |
| LDM | Local Decision Makers |
| LPCs | Local Peace Committees |
| NED | National Endowment Fund for Democracy |
| NGO | Non-Governmental Organization |
| NW | New World |
| PSAs | Public Service Announcements |
| PWL | Peace Writ Large |
| R4PB | Radio for Peacebuilding |
| RPP | Reflecting on Peace Practice |
| SB | Sunou Bolou |
| SFCG | Search for Common Ground |
| TOC | Theory of Change |
| UNIFEM | UN Fund for Women |
| VDC | Village Development Committee |
| WOREC | Women Rehabilitation Centre |
| YLT | Youth Leadership Training |
| YN | Youth Network |

Acknowledgements

On behalf of the evaluation team, I thank those who took part in the evaluation process as participants and provided information to our queries during our visits and interviews. Without their generosity, our evaluation would not have been completed.

Thanks are due to the SFCG Nepal program team for availing us this opportunity. Sincere thanks goes to Serena Rix Tripathee, Country Director, and SFCG Nepal for important feedbacks and challenging questions. Rajendra Mulmi, Director of Programs deserves earnest thanks for his ever-willingness to support and amazing togetherness compounded by ideas to complete this evaluation. In fact, their encouraging gestures and words have always incredibly bolstered our work and motivation.

I would like to extend my team's best appreciation to Design Monitoring and Evaluation Specialist of SFCG, Shiva K. Dhungana for his constant involvement through the evaluation design, field visit and report writing. His guidance, motivation and support have been instrumental for the completion of this task.

The SFCG staff, Community Peacebuilding team, Media team and also the Finance team at the centre as well as in the field has been very much cooperative and willing to arrange our visits, interviews and meetings. Their open and honest opinions on the topics of evaluation have given us so much. Similarly, the members of the Youth Networks and the youth clubs; and the staff members of the NGO partners have also made this evaluation possible with their positive support for arranging the meetings and visits on one hand, and their honest opinion about the situation on the other.

I would like to acknowledge the hard work that Sagun, one of the evaluation team members, have put and also her extra efforts to finish the report on time by coordinating among us. Her sense of belongingness to this work is praiseworthy. Similarly, I also extend my thanks to another team member Prakash, for his hard work and ever smiling gestures and positivity even in difficult times during the field trips.

Last, but not least, we also acknowledge the efforts put by the support staff of SFCG Nepal and all other known, unknown individuals who have helped bring the evaluation to a reporting format.

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Executive Summary

Search for Common Ground has been working in Nepal since February 2006 with the mission to transform the way the world deals with conflict: away from adversarial approaches, toward cooperative solutions. With a multi-pronged program to support the peace process, SFCG combines media with community peacebuilding work that translates into the production of two nationally and 17 locally broadcast radio programs and community-based activities with youth, children and other key actors in the peace process.

THE CONTEXT

The peace and democratization process of Nepal, at this moment of time is weathering the highs and lows of instability, indecisiveness in the part of the leaders, negative political maneuvering of youth energy and yet, high aspirations for peace and initiatives for development and stability. Owing to the unabated bickering among the political parties, Nepal hasn't seen a Government stable for a time needed to address the issues of the people, for quite a time now.

The consequences are that the country hasn't yet received the annual national plan and budget that should have been approved by the Legislative-Parliament. At the same time, the recurring disputes among the political parties have impacted the constitution making process, the most. The much awaited constitution of "New Nepal" had been a hope of peace, security and social justice among the lay population ever since it was made the agenda for Federal Republicanism. Nevertheless, it was observed during the evaluation, that people still have expectations from the constitution, if not from the constitution making process.

Expectations of the dividends that the new constitution would bring are still soaring, especially among the members of traditionally marginalized communities. Young people, in particular, have high expectations that their voices will be included due to the high number of young Constituent Assembly (CA) members (74 out of 601). Analysis of this situation brings to fore that further delay and confusion in constitution making process can germinate further conflicts which may provoke people to violent actions.

On the other hand, the division of communities throughout Nepal along political, caste, ethnic, and class lines is leading to clashes, violence and instability more than ever. Dozens of armed groups are operating, primarily in the Terai, and are responsible for increased insecurity and a destabilization of the state. To date, the youth wings have largely served as spoilers of the peace process with their involvement in violent clashes across the country.

The situation demands that people are motivated to believe in peace and stability and act accordingly. It is also the need that a range of key stakeholders in the peace process, including local institutions such as the Local Peace Committees (LPCs), All Party Mechanisms (APMs) and other local decision making bodies, youth, and the media are proactive to spread messages of peace and hope. At the same time, an appropriate engagement can provide the youth (who have been manipulated to act as spoilers of peace

and stability) opportunities to channelize the same energy, hitherto being invested in violence and conflict, for peace and democratization process.

In this regard, one of the key contributors have been Search for Common Ground, Nepal (SFCG). Working in Nepal since February 2006, SFCG has been contributing to conflict transformation and peacebuilding with its motto, “understand the differences, act on commonalities”. SFCG uses the Common Ground Approach (CGA) to address the above mentioned situations with an assumption that they are contributing to the peace at large.

EVALUATION DESIGN

The five OECD DAC Criteria for Evaluating Development Assistance: relevance, effectiveness, efficiency, sustainability and impact are one of the guiding principles of this evaluation. However, two of the five criteria namely relevance and outcomes/impact have influenced much of this evaluation.

The other criterion that holds the report throughout is the Reflecting on Peace Practice (RPP) framework. As the inkling of this evaluation germinated, the evaluators found it necessary that the study be done based on RPP. This notion holds much of its credit to the way SFCG has wanted/wants this evaluation to be. The way SFCG wants to reflect on what has changed because of its intervention and what can be done to make things effective/more effective has made RPP stand out as the only choice.

This is because, RPP as an evaluation framework promotes reflection and practice. The model underscores the value of learning, which is the running theme in SFCG’s expectations from this evaluation. The model asks the peace practitioners, “What are we learning from our experience ...What generalizable lessons can we learn and disseminate?”¹ In addition, RPP also helps the peace practitioners understand the impacts their programs have made through the Criteria of Effectiveness (COE) of the programs, the Theories of Change (TOC) that translate into reality and the strategic linkages of Key People and More People which helps the peace practice relate to peace at large.

The evaluation has made an attempt to see the impact of SFCG program at different levels of change among the project participants in youth leadership and peacebuilding trainings, community peacebuilding, radio producer, listeners and the participants of R4PB trainings. The four levels of changes (TOC) were particularly used to test the theories of change of SFCG programs.

PROGRAM EFFECTIVENESS

Youth, who are the key to either accelerate or transform conflict, are the primary target group of SFCG and its approach to conflict transformation and peacebuilding at community level. In addition to it, SFCG, realizing the power of media, has adopted it as a tool for peacebuilding to reach a wider range of audience.

During our interactions in the field, we noted many evidences when the programs have addressed the context and generated local solutions to those conflicting contexts. In addition, the programs were also noted to make huge impacts in changing the behavior of

¹ The Reflecting on Peace Practice Model

people while dealing with conflict. This change in behavior included orienting towards being sensitive to the other.

SFCG has directly worked with youth and media persons; however, it has accommodated varieties of stakeholders through its media as well as community peacebuilding programs. Some key stakeholders who actively participated in different SFCG activities are local decision makers and political leaders, government officials, radio stations and radio program producers, adult members of the society through intergenerational dialogues, and the leaders from various caste and ethnic groups.

It would not be overstating to say that human beings, especially during the times of conflict, focus more on differences, take differences as negative and do not look at their similarities. In other words, the foundation of larger conflict is this small but pivotal misunderstanding of perceiving 'different' as negative and not at all perceiving any commonalities. Thus, SFCG's motto "understanding the differences, acting on commonalities" is well translated into its work. The idea of accepting the differences and then acting on commonalities is the basis on which peace and harmony thrive and this has been caught well by SFCG.

Most of the stories shared by interviewees in the field are related to the impact of SFCG's work for strengthening the inter-communal relationship across caste, ethnic, political, and geographic lines. Promotion of social harmony and relationship building initiatives in the communities is an important aspect of SFCG's contribution to peace, for instance, improved relationship together in a youth club. Likewise, minimization of clashes and better relationship among intergeneration relationship at family level, better relationship between community people and the Maoists combatants, strengthened relationship between conflicting youth clubs, and the creation of an environment where young male and female have started working between youth clubs and local decision makers and government officials, enhanced

The major envisioned program effectiveness goal of SFCG is the "T" approach among the two major prongs: media and community peacebuilding. The production of radio and television programs and the training of media professionals, SFCG reaches across the entire country, including the remote areas. Community peacebuilding work, on the other hand, targets specific key stakeholder groups to bring people together from across dividing lines, create opportunities for people to work together, and get directly involved in building peace.

These two pillars of the program are mutually reinforcing with the community work feeding the content of the media programs and the media magnifying the work on the ground. Both program streams are implemented in an integrated manner, using what has come to be known as the "T" approach. The top of the "T" refers to the media programming which reaches across the country and large segment of the population of the country as its audience and the vertical axis of the "T" refers to targeted community peacebuilding activities.

However, despite the efforts in making the "T" Approach work in some of the working districts, the result has not been very encouraging. During the field visit, the evaluators found that the efforts of SFCG to make the "T" approach (the integration of media and

community peacebuilding to achieve the overall goals) seemed not very integrated. On the contrary to the envisioned objective, the two sectors, media and community peacebuilding, at some places even remained skeptical about each other's importance. While the concept of a "T" approach is exemplary, there is strong need that SFCG reviews and strengthens its strategy to make the "T" approach work at the district and community level.

On the other hand, the activities planned for the various program streams, i.e. Media, Capacity Building, Community Peacebuilding and Governance and Peacebuilding have been accomplished prior to the evaluation took place. One of the activities was underway during the evaluation: production of success stories and role of community radio in peacebuilding and distribution of the same to FM stations across the country.

In the same vein, SFCG's capacity building programs incorporated into youth and community peacebuilding activities have mainly contributed in four different ways. First, to the reformation of the youth clubs which were almost passive before SFCG started its peacebuilding work in the VDCs. Second, SFCG has contributed to broadening the scope of youth organizations. Third, SFCG contributed to the formation of district and local youth networks. Fourth, SFCG's work also encouraged local youth to form new youth clubs to work in building peace at community level.

A concern that often surfaced during the field interviews was the lack of enough support from SFCG to the institutional development of local youth networks, which is hindering their sustainability. The youth networks say that the NGO partners do not extensively monitor the initiatives taken by the network. They are also of the view that there is no other institutional development programs besides the training on leadership development, which would have had been of great help to bolster the institutional growth of the network.

SFCG's Youth Leadership and Peacebuilding Training (YLPBT) has become instrumental to imparting conflict transformation skills among community. One modality of the training is that each participant, at the end of the training program has to develop an action plan and this may include any activities related to peacebuilding that addresses the local socio-political problems. Implementation of this has been self-explanatory in justifying the role of youth as multiplier for promoting conflict transformation and peacebuilding messages among many other people.

On the other hand, SFCG's initiative to empower radio producers with the skills to produce programs that are dialogic and solution oriented, and which further contribute to peace process have yielded a variety of positive results. The radio programs of SFCG (Khula/Farakilo Dharti (Wider Earth), Sunou Bolou (Let's Listen, Let's Speak), Naya Bato Naya Paila (New Paths, New Footprints), Sangor (Together)) have in similar ways created much impact to local peace. The skills, which SFCG has imparted on the radio producers, have capitulated into path breaking solution oriented dialogues which are held at radio studios.

It is found that SFCG and its partners have facilitated to either activate the already formed youth clubs or establish a new one where youth clubs are not in existence. Initially, youth network were formed at district level, later it was expanded to the VDC level. On the positive note, in many VDCs, youth clubs and networks are receiving financial support

from the VDC office, which was not the case few years back. However, on the other side, one common concern during the field interviews was that youth networks lack in institutional development.

SFCG's partners (NGOs and youth networks) have conducted number of programs at local level that have brought people from across dividing lines together. Several examples Collected from the field denote high value of this community peacebuilding program. One commonly shared aspect of such type of program is that it bridges the gap of intergenerational relationship, which has contributed to positively transform not only the family relationship, but also the relationship between youth and adults in general.

In some cases, their voices have been heard even in the decision-making process of VDC Council meetings and local decision-making structures. Because of youth and local decision makers' dialogues, youth clubs are able to receive small grants from the VDC offices for their peacebuilding and development activities.

PARTNERSHIPS

SFCG has four categories of partners. They are: NGO partners, Youth Networks, National/Regional Media Partners and FM Stations. It was observed that the partnership basically developed as Evolutionary Process², In addition, the field assessment of media partners and FM stations depend primarily on human resources, popularity and capability of the partners.

It was noted that partner organizations have successfully utilized the Common Ground Approach of SFCG in its various programs. It was intriguing to see that the partners have been making huge impacts with their programs with the merger of the common ground approach with in their other programs.

SUSTAINABILITY

It was observed, both media and community peacebuilding streams have been carrying out programs related to peacebuilding. The national and regional media partners have generated funds to either continue the existing programs or produce new programs related to peacebuilding. The youth networks, NGO partners and the clubs have received funds from the local government units and other social organizations such as Community Forestry Users' Group, District Sports Development Committee and alike for carrying out peacebuilding activities.

ATTRIBUTION

The radio stations attributed SFCG supported radio programs four out of the scale of 5 (five being the highest). The radio program producers varied attribution from 3 to 5. They reasoned that giving five meant the way SFCG's training have given them an objective to work for the society and through the produced programs, they have been able to be established as a peacebuilding person. Similarly, another reason for an attribution of 5 was that the common ground approach is the first of its kind which dramatically orients people to solutions and not to conflicts. Most of the respondents in the Community Peacebuilding Program rated the attribution at four. Many of them gave the reason for their rating involving the youth energy for the positive change of their society. Additionally, their reason has been that with a little input, there have been greater impacts.

² Evolutionary here means, the way SFCG found out, learnt about its potential partners either during field assessment, or knowledge from other means of demonstration of their work.

PEACE EFFECTIVENESS

Respondents from many districts stated that the leadership development and peacebuilding training imparted by SFCG resulted in the creation of an institution representing all VDCs and is registered at district Administration office as a Youth Network. Reforms are taking place at the local structures giving special focus on marginalized sector. However, in the media program, no creation of such organizations marked. Yet, the radio programs have been successful in becoming the source for potential initiatives which could grow in future.

One of the Youth Network claimed that their presence itself has become an emblem of a sense of security in people. They say their efforts for building peace in the community have so much been recognized that people call them whenever there is a possibility of local level insecurity such as fights, violence or even political confrontations. One of the Youth Clubs claims that it has successfully facilitated to develop good relationship between various political parties and their sister organizations in their village. Earlier, one political party could not bear others.

On the other hand, the radio programs have generated a huge sense of security among communities. The evaluators however noticed that the sense of security was limited only to the individual/personal level leaving the link to socio-political level absent. The media program of SFCG has contributed much to helping such sides finding the common ground amidst the fog of conflicting perceptions.

STRATEGIC LINKAGE

The programs of SFCG viz., the radio programs and the community peacebuilding programs are actually contributing peace at the local levels. However the lack of linkages of all the changes to national level looms large when it comes to thinking about contributing to larger peace. Also, the absence of the linkages at different levels, such as personal, relational, cultural and structural stands as a challenge SFCG should address in order to make its programs more effective.

THEORY OF CHANGE EFFECTIVENESS

SFCG youth and capacity building program have worked to bring changes at the personal level of youth, local decision makers and media professionals. Most of the participants have changed their individual behavior and have initiated actions (community projects and media programs) towards building peace. SFCG radio dramas Naya Bato Naya Paila and Sangor are highly successful in behavior change among the listeners. There are number of stories of personal transformation among the listeners.

One of the other areas where SFCG programs have been able to bring changes is in the relationship among people from across dividing lines and across generations. SFCG's capacity building programs have motivated people to create many structures that promote social harmony and cooperation at the community level. The capacity building programs have been able to develop a culture of peace among the participants and their community by promoting common ground principles and other peace and nonviolent values and principles at the community level.

SFCG programs have been able to promote participation of local stakeholders, especially marginalized people including Dalits and women among others, into local level decision making mechanisms. Generally speaking, SFCG programs have proved the implicit

theories of change articulated during the evaluation successful. Though the levels of success have been different under different theories of change and program streams, SFCG has made the theory of change work.

KEY FINDINGS

The evaluation found that SFCG has taken care regarding the effectiveness of its programs to increase local participation in the peace building initiatives. SFCG has utilized the youth and media as two powerful engines to promote peace and harmony at community level. SFCG's effort in building capacity of local decision makers on peacebuilding and youth leadership and facilitating their collaboration with local youth is bearing fruits in most of the districts and VDCs.

SFCG has facilitated setting up a local structure that works for conflict transformation and peacebuilding. Its motto "understanding differences, acting on commonalities" is well translated into the radio programs through which the idea that accepting the differences and then acting on commonalities is the basis on which peace and harmony thrive is disseminated.

There are instances where the radio shows have become catalyst to resolve local disputes by bringing people from across dividing lines and help them find a common ground. In some cases, radio programs have even contributed to common ground approach is interestingly seen as being successfully utilized by the NGO partners and radio producers. The Youth Leadership and Peacebuilding Training (YLPBT) have been able to encourage youth to engage in community peacebuilding work through the youth clubs and networks existing in their communities. SFCG has been conscious in promoting the participation of traditionally marginalized groups such as women, youth, Dalits and other ethnic groups into its capacity building programs as well as the programs implemented by its partners in the communities and include their voices in the local decision making processes.

SFCG programs, be it media programming or the community peacebuilding with youth and local decision makers, have been successful in building and re-strengthening relationship across caste, ethnic, political and geographic lines. Similarly, they have been able to produce number of stories of reconciliation that proves that the programs have been able to promote reconciliation by integrating CAFAAG and CAAC children and the ex-combatants into the society. Many of the SFCG programs on youth and community peacebuilding have been able to develop a strong leadership base among youth in its working districts and promote their participation in decision making mechanisms at local level in most of the places it has worked. Many youth clubs which were limited to organizing sports activities SFCG and its partners have been able to develop the youth participating in their capacity building activities at multiplier youth at their community level to transform the skills on peacebuilding/conflict transformation and common ground approach to their peer groups and other community people including community elders and leaders.

In many places SFCG radio programs have been the catalyst of change, cooperation and understanding among community people. The solution oriented dialogues Radio programs have been able to address conflicts by understanding local conflict context and helping the stakeholders of conflict to understand complexities. The SFCG's children's radio program has been powerful to raise the children's voices to the society and building the capacity of children to seek their role in the overall peace process.

SFCG's programmatic "T" approach is not very successful in many places. Despite sporadic evidences of presence of T approach in some of the places, majority of the media partners and the Community peacebuilding partners (NGOs and youth networks) reported of lacking coordination with each other, which results in the absence of implementation of "T" approach in program districts. However, there was strong evidence of presence of "T" approach in Dang district, where it was not actually expected.

The media partners have been very strong agents to bring behavioral changes among people, especially the guests in the talk shows. Many cases were identified SFCG partnership with local radio has established the media as a powerful tool and unique feature that exemplifies dialogue's uniqueness to give solutions to real intense conflicts. Overwhelming majority of the respondents said that the community has high hopes from the way SFCG has been operating and they believed that SFCG works for the real cause of the people at the community level.

It was noted that SFCG has been successful in bringing changes from personal to cultural level through its various radio and community peacebuilding programs.

CHALLENGES

A significant gap was noticed when the impacts of the programs were searched for at the national level. Besides very few instances, the radio programs have not been able to generate responses at the national level, which directly affects SFCG's intention to support the peace process.

At the same time SFCG's programmatic "T" approach that envisions the integration of media and community peacebuilding to achieve its overall goal is not very successful in many places. Despite sporadic evidences of presence of "T" approach in some of the places, majority of the media partners and the community peacebuilding partners (NGOs and youth networks) reported lack of coordination with each other.

The tendency of skilled/trained journalist leaving stations was a recurring challenge. Whatever the reasons, the departure of trained journalists means that the skills and knowledge is not transferred to the new journalists. This negatively influences the way the radio programs have been envisioned to create impact.

The NGO partners perceived that most of the youth clubs connected with SFCG programs have leadership transition problem and many of them remained inactive after the first generation leadership left the club. SFCG did not have follow up mechanisms to help them prepare for leadership transfer.

Due to the lack of strong documentation system of SFCG partners, it has been difficult to identify what percentage of people from traditionally marginalized groups participated in the democratic processes. Although, SFCG has specified that it works to promote the participation of traditionally marginalized groups in democratic processes, there is no clarity in the operational definition of marginalized group within SFCG and also among its partners. SFCG, in some of its official documents has specified Women and Dalit as traditionally marginalized groups, however, no concrete programs are designed that could provide a secured avenue for them to be the part of local decision making processes and structures.

CONCLUSION

SFCG, with its programs have been very successful in altering the knowledge, attitude and behavior of people. It was intriguing to see that initiatives such as trainings, youth networks and radio programming have impacted so much in the ways people think and behave. In a similar vein but contrarily, there were instances where the partner organizations, FM producers and even the youth clubs and networks thought of change as something which should be imparted to others and not themselves.

However, it could not at many times be claimed that the alteration is a change at large. In other words, it was difficult to map if the initiatives of SFCG have changed the attitudes in ways that have taken shape of everyday realities. This was especially evident with the radio programs where commitments about change are made and a lack of any follow up (even if followed up by programs) made it difficult to know what followed next. This case was of some relief in the case of the community peacebuilding programs, as the youth clubs/networks could see things changing in front of their eyes.

The change largely remained at the level of individual and personal. The RPP lens says that the programs which impacts at the individual/personal level and hasn't been translated into socio-political level can't be said to have discernible effect on peace. Though it is important to start the change from the individual/personal level, it can't be said to have had significant impact, if it doesn't impact the way policies are made/unmade. With the "T" approach being the first to be replenished; it is also imperative that SFCG think of the objective of contributing to peace process. This statement comes in the wake of the findings that the initiatives of SFCG have contributed a lot in building peace at local level; however, very nominal amount of it contributes to the peace process. And, as indicated earlier, contributing to peace encompasses the idea of contributing to peace process itself.

Working towards strengthening the capacity of its partners in aspects like, negotiation/mediation; archiving and most importantly comprehensive peacebuilding would be a very strategic move for SFCG. The comprehensive peacebuilding training seemed most important as the training participants (both radio and youth) most of the time are dealing with issues in ways that resolve disputes by finding common ground. While this is a way to contribute to peace, peacebuilding requires that roots of conflict are addressed. For example, one of the recurring issues that the youth clubs/network and radio producers seemed to be involved in was of caste discrimination in society. It was found that they have been dealing with finding a common ground between conflicting parties but very few instances showed that they addressed the system from where such discrimination begins.

Enhancing the linkage of peacebuilding activities to livelihood concerns which translate to economic development opportunities is also an area deemed important for mapping SFCG in the peace writ large. With all this said, it is imperative that SFCG becomes clear about its objective to address the issues of marginalized especially Dalit and women. For, in many instances these marginalized people's participation seemed shaky in programs. More than the Dalit, when it came to women, the figures seemed worrisome. However, the intervention needs to find a common ground between the women's empowerment and the empowerment of the community/family that surround them such that SFCG's goal of addressing issues of marginalized is realized.

Introduction

1.1 BACKGROUND

About Search for Common Ground

Search for Common Ground (www.sfcg.org) has been working in Nepal since February 2006. The mission is to transform the way the world deals with conflict: away from adversarial approaches, toward cooperative solutions. SFCG works in 21 countries in across five continents engaging in long-term process of incremental transformation.

In Nepal, SFCG has a multi-pronged program to support the peace process, combining media with community peacebuilding work. SFCG has 47 staff with a presence in 16 districts across the country and works with children and youth, media, and civil society. Projects include the production of two nationally and 17 locally broadcast radio programs and community-based activities with youth, children and other key actors in the peace process.

1.2 PROJECT SUMMARY

SFCG Nepal Strategic Goal and Objectives

SFCG's overall mandate in Nepal is *to support the peace process*. The strategic objectives of its program are:

- To increase ownership over and local participation in the transition to peace and democracy;
- To involve multiple stakeholders, particularly those who have been traditionally marginalized, in democratic processes at local and national levels;
- To strengthen inter-communal relationships across caste, ethnic, political and geographic lines; and
- To promote reconciliation to reweave the fabric of society that has been torn apart by war.

SFCG Program Theories of Change

The Theories of Change that guide SFCG programs are as follows:

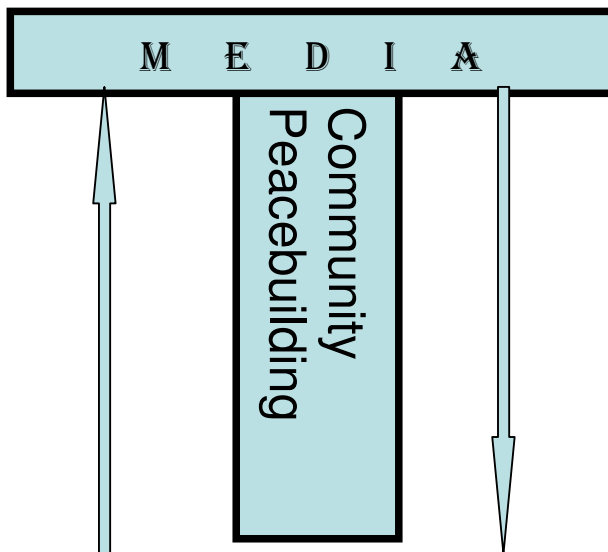
- If we transform the knowledge, attitudes, skills and behaviors of youth, we will create a critical mass of youth who will actively engage in breaking dividing lines and building peace in the community and the country.
- If we promote meaningful participation of local stakeholders in implementing the peace process, it will increase local ownership over and contributes in successful implementation of the peace process
- If we provide plat form for conflicting interest to work together, it will help bridge the stereotypes and prejudices among each other and build understanding and harmony in society.

- If we equip and mobilize radio as a common media to promote messages of cooperation and find common ground, we will build greater tolerance and unity in society.

SFCG Program Approaches and Strategies

SFCG’s program has two major prongs: media and community peacebuilding. Through the production of radio and television programs and the training of media professionals, SFCG can reach across the entire country, including the remote areas. Community peacebuilding work targets specific key stakeholder groups to bring people together from across dividing lines, create opportunities for people to work together, and get directly involved in building peace. These two pillars of the program are mutually reinforcing with the community work feeding the content of the media programs and the media magnifying the work on the ground. Both program streams are implemented in an integrated manner, using what has come to be known as the “T” approach.

The top of the “T” refers to the media programming which reaches across the country and large segment of the population of the country as its audience. SFCG has been producing 21 national and local radio shows reaching millions of people and influencing their knowledge and attitudes. The vertical axis of the “T” refers to targeted community peacebuilding activities through which SFCG is working with 10 local and national NGOs and youth networks, local government officials, and civil society in 16 districts. This work is targeted at key stakeholders who have potential to have significant influence on the peace process. The work is integrated, linked both at the objective and implementation level.



SFCG’s experience throughout the world and in Nepal in using media as a peacebuilding tool has shown that, in order to maximize impact, radio programming should be accompanied by work in communities. This has a multiplier effect as the locally focused work reinforces the messages of the media programs with targeted populations and the radio magnifies the impact of community work by creating a platform for peacebuilders to express themselves³.

In the evolution of SFCG’s program strategy, there have been a number of key decisions which guide the work.

- In determining the niche in which we could work, SFCG identified that the most significant gaps in peacebuilding are at the community level. There are a host of actors already addressing central political issues and conducting track II diplomacy. In establishing the program, it was deemed that SFCG would have the most value added working with key sectors that were underserved;

³ SFCG Strategy Document 2009

- SFCG has decided to work specifically to build the capacity of existing radio and television production houses and FM stations by working through a partnership model, rather than trying to create new production capacity in the country;
- While some of the radio programs are national in scope, SFCG has aimed to localize radio production to deal with the local and regional dynamics of conflict as much as possible. This entails working both with production companies and local FM radio stations;
- SFCG has developed a strategic partnership model where we work closely with those organizations who we believe can contribute significantly to the peace process. This means that most initiatives are jointly implemented rather than simply contracted out. SFCG also aims to build long-term relationships with its partners and providing support for those institutions to grow. This includes supporting small locally rooted NGOs to become sustainable;
- SFCG has taken somewhat of a regional approach to its programs. The most comprehensive is in the Eastern Terai/Madhes where SFCG is taking a multi-pronged approach, bringing all its tools to bear upon four key districts.

SFCG Program Streams and Activities

SFCG Nepal has two program streams: media and community peacebuilding. SFCG has developed its program strategy geographically, particularly with a deeply thought through strategy in the Eastern Terai of Nepal, which is undergoing a difficult conflict situation in the recent years.

In order to translate the strategic approach into actions and achieve the overarching goal and objectives, SFCG has implemented number of programs and is, primarily, working with media, youth, civil society and local decision makers by building their capacity in contributing towards supporting the on-going peace process through their work. The different programmatic streams SFCG is implementing are:

- Radio for Peacebuilding Training to radio producers
- Radio programming under which radio drama *Naya Bato Naya Paila* (NBNP) and Sangor, radio talk show *Farakilo Dharti*, Radio Magazine *Sajhedari* and Children's Radio Magazine *Sonou Bolou* are produced and broad cast.
- Youth and peacebuilding: capacity building of youth and their meaningful participation in community decision making and community peacebuilding activities
- Governance and peacebuilding: capacity building of local decision makers and collaboration with local youth organizations ; and
- Communications and outreach: PSAs, Pamphlets, Posters and other IEC programs and materials.

The specific activities under each program streams are:

(i) Media programming

- Production and broadcast of radio talk-show *Farakilo Dharti* (Wider Earth)
- Production and Broadcast of radio drama *Naya Bato Naya Paila* (New Path, New Footprints)
- Production and Broadcast of Maithili Radio Drama *Sangor* (The Team)
- Production and Broadcast of Children's Radio Magazine *Sonou Bolou* (Lets Listen, Lets Talk)

(ii) Capacity building

- Multi-step Training and Coaching for radio professionals on Radio for Peacebuilding (R4PB)
- Multi-step Training and Coaching for child journalists on Radio for Peacebuilding (R4PB)
- Development of Radio for Peacebuilding Educational materials
- Youth and Peacebuilding Training

(iii) Support to Community peacebuilding

- Support to youth- led initiatives – small seed grant support to youth clubs to conduct local level peacebuilding activities

Target Groups

The **primary target groups** of the projects which whom SFCG and its partners work directly are:

- Radio producers and radio station managers/Child journalists
- Youth/ youth leaders (multiplier⁴ youth)
- Partner organizations and youth networks

The **secondary target groups or beneficiaries** include:

- Youth: 15 to 29 years old who are vulnerable to exploitation as well as potential to contribute to the local level peace initiatives and local level youth clubs
- General public (audience of the radio programs)
- Journalists and media professionals
- Local institutions responsible for the peace process: such as local power brokers and decision makers including political parties, CA members, DDC, VDC and members of local decision making bodies such as CFUG, School Management Committees etc.
- People from marginalized communities especially women and *Dalits*

Expected Results

The **expected results** of the SFCG initiatives are:

(i) Media component

- Participants in the radio for peacebuilding training will learn the skills to produce radio shows that directly contribute to the peace process;
- Local production companies, local radio stations, and producers will use peacebuilding tools to promote solution oriented dialogues to facilitate local ownership and understanding in the peace process;
- Listeners of radio programs have increased knowledge about the issues facing communities other than their own in their districts and changed behavior while dealing with conflict situations;
- Upcoming child journalists will receive basic skills in radio production, interviewing and Common Ground Approach and apply those skills to program production.

⁴ SFCG refers to multiplier youth as those youth leaders who can influence attitudes and behaviours of other youth - the youth who play leadership roles among their peers, and whose transformation leads to the transformation of many others.

- Communities have had an increase in their knowledge of the views and situations facing children during the transition to peace.

(ii) Capacity building

- Increased capacity of existing youth-led networks, organizations and clubs to attract and manage resources, implement programs, and engage with local institutions of the peace process;
- Young people who have been involved in the project demonstrate increased leadership abilities at the local level
- Youth leaders will be capable of applying and localizing the concept of peacebuilding and conflict transformation skills and tools into their initiatives
- Participating youth leaders will act as a multiplier youth at the local level

(iii) Community peacebuilding initiatives

- Youth participating in SFCG programs work cooperatively across dividing lines to address root causes of conflict in their own communities (reweave the fabric of society).
- Members of targeted communities will have an increased sense of ownership over and will be taking action to advance the peace and democratization process;
- Members of targeted communities will increase their participation in local peacebuilding and decision making structures and processes, including local peace committees (LPCs);
- Targeted communities will demonstrate increased trust and cooperation across caste, ethnic, and political dividing lines;
- Target stakeholders will engage with local institutions and decision makers on issues of concern in a solution oriented way;
- Members of marginalized communities and other stakeholders feel that they have a platform to engage members of decision-making institutions that are responsible for the peace process, including the LPC, CA, VDC and DDC, and others; and
- Increased communication and intergenerational cooperation between adults and youth on issues concerning young people;
- The youth networks formed independently as a result of the dialogue to cooperative action process will develop themselves as legal entities to contribute building peace at the local level

1.3 ABOUT THE EVALUATION

Evaluation Goal

SFCG, as an organization, has committed to conducting programmatic evaluations on a two-year basis in order to maximize the effectiveness of our programming and engage in continuous improvement and learning within programs and across the organization.

Program Evaluation Objectives

Overall objective of this evaluation is to understand and measure SFCG’s overall contribution to the peace process in Nepal through its engagement with youth, local decision makers and radio stations in the past four years.

It should serve to inform the program leadership and staff to make decision on how to shape the programmatic approach of SFCG in the future, in order for to contribute to its overall goal of contributing to the peace process in Nepal.

It has been almost five years SFCG is working in Nepal and we feel that it's the time to look at SFCG's contribution to peace writ large to the extent possible. However, this evaluation also focuses on evaluating the intermediate changes or 'outcomes' in knowledge, attitudes, skills and behaviors of its target groups. The evaluation will also make an effort in looking at the unintended outcomes, if any.

Scope of Evaluation

The evaluation was carried out in 5 districts in the west and four districts in the east where SFCG community and media programs are implemented. These districts include Doti, Kailali, Surkhet, Dang and Salyan in the west and Dhanusha, Mahottari, Siraha and Sunsari in the East. Sunsari is the only district where SFCG programs are not implemented, however, SFCG's regional media partner, New World, is located in the district (please refer to Annex 1 for the detail Terms of Reference).

Audience

The primary audience of this evaluation includes:

- The staff and members of SFCG Nepal and partner organizations for drawing out reflections and lessons learnt from the program and to use the recommendations for future project design, and
- The Embassy of Denmark, The Royal Norwegian Embassy and the Belgian Ministry of Foreign Affairs for assessing the effective and efficient use of the funding to achieve stated goals and results of the project.
- SFCG globally so that the whole organization can learn
- Local stakeholders.

Evaluation Design

The evaluation framework and methodology is described in detail in Chapter 2.

1.4 CONTEXT

Nepal's peace and democratization process at this moment of time is weathering the highs and lows of instability, indecisiveness in the part of the leaders, negative political maneuvering of youth energy and yet, high aspirations for peace and initiatives for development and stability. The past year witnessed the fall of the Communist Party of Nepal – Maoist from the head of the coalition Government followed by the formation of a new Government led by the CPN- Unified Marxist and Leninist (CPN-UML). However, Nepal could not bask in the stability of even this Government for long. In Early July 2010, the prime minister resigned amid the pressure to form a national unity government from the opposition and his own party lines. However, the Legislative parliament has not been able to elect a new Prime Minister as of yet because of political bickering among major political parties. On the other hand, the country hasn't yet received the annual national plan and budget that should have been approved by the Legislative-Parliament as the parliament is still looking for the new prime minister. This has further led to intensified impasse in the functions of service providers, from central to local level.

At the same time, owing to the recurring disputes among the political parties for a variety of reasons, the constitution making process has suffered the most. The much awaited constitution of “New Nepal” had been a hope of peace, security and social justice among the lay population ever since it was made the agenda for Federal Republicanism. Nevertheless, the time allocated to draft the new constitution passed with little progress in the draft itself. The time for drafting has been extended for a year more. Nonetheless, all of this has somewhat wiped out people’s interest and trust in the constitution making process and leaders. It was an amaze to see that the month long World Cup tournament 2010, drew people’s attention more than ‘who will be the prime minister campaign’.⁵

Nevertheless, it was observed that people still have expectations from the constitution, if not from the constitution making process. Expectations of the dividends that the new constitution would bring are still soaring, especially among the members of traditionally marginalized communities. In conflict-affected areas throughout the country, people still expect that their voices/needs would be included in the new constitution. Young people, in particular, have high expectations that their voices will be included due to the high number of young Constituent Assembly (CA) members (74 out of 601). Analysis of this situation brings to fore that further delay and confusion in constitution making process can germinate further conflicts which may provoke people to violent actions.

On the other hand, the division of communities throughout Nepal along political, caste, ethnic, and class lines is leading to clashes, violence and instability more than ever. Dozens of armed groups are operating, primarily in the Terai, and are responsible for increased insecurity and a destabilization of the state. Youth, in particular, lack opportunities to have meaningful participation in community decision-making or in the peace process as a whole. Despite their significant role in the decade long armed conflict launched by CPN-Maoist and the democracy movement of 2006, youth are largely marginalized from the current transition, driving many to join the youth wings of the political parties (Young Communist League, Youth Force, Tarun Dastha, Madhesi Youth Forum among others) and various armed groups. To date, the youth wings have largely served as spoilers of the peace process with their involvement in violent clashes across the country.

Yet, the unfolding transitions are big opportunities for Nepal to reflect and make changes to its structures by reconsidering its activities, plans and policies time and again as per the mutation of conflict. One of the ways for such reconsideration begins from acknowledging the unsurpassed awareness in the historically and systematically marginalized people in terms of access, participation, decision making and rights and addressing the needs that germinate from it. This acknowledgement then also leads to ways to create space for a new model of leadership, new norms for addressing/transforming conflicts, new standards for citizen’s participation in decision-making processes, and new structures that can end discrimination based on caste, gender, and ethnicity.

The situation at large demands that people are motivated to believe in peace and stability and act accordingly. It is also the need that a range of key stakeholders in the peace process, including local institutions such as the Local Peace Committees (LPCs), All Party Mechanisms (APMs) and other local decision making bodies, youth, and the media

⁵ This was observed by the evaluators during the evaluation field trips from east to west.

are proactive to spread messages of peace and hope at this shaky moment. At the same time, an appropriate engagement can provide the youth (who have been manipulated to act as spoilers of peace and stability) opportunities to channelize the same energy, hitherto being invested in violence and conflict, for peace and democratization process.

One of the key contributors in this regard has been the initiatives of Search for Common Ground, Nepal (SFCG). SFCG has been working in Nepal since February 2006 to contribute to conflict transformation and peacebuilding. The program has grown and evolved over the years since and now has over 20 radio shows and community peacebuilding programming in 16 districts. All of these programs use the Common Ground Approach to address the above mentioned opportunities at local level.

In this vein, it was observed that SFCG had analyzed the contexts before designing and implementing the programs. The literature of SFCG denotes that following were the conflict contexts taken into consideration for the interventions.⁶

- The escalating ethnic interest groups in eastern Nepal, central Terai and mid and far-west Madhesh posing challenges to security.
- Heightened levels of inter-ethnic conflict with traditionally marginalized groups clamoring for political, social and cultural space in the new democracy and the much awaited constitution.
- Armed and political opposition groups challenging government authority.
- Soaring expectations from the new government and the dividends that the new constitution will bring, especially among members of traditionally marginalized communities.
- Young people's high expectations that their voices will be included in the new constitution.
- Division of communities throughout Nepal along political, caste, ethnic, and class and gender lines leading to ongoing clashes, violence and instability.

During the fieldwork, a comparative study of the conflict context according to SFCG and according to the participants yielded similar context. However, due to the dynamic nature of conflict, some conflict contexts were noted to be specific to some locations. Some of those peculiar conflict contexts were:

- Reintegration challenges posed by the return of “disqualified” combatants.
- Unemployment among youth
- Manipulation of youth energy for the vested interest of the political parties
- Gender based violence and discrimination
- Abduction of children and recruitment in armed forces
- Federal agendas carried out by different interest groups
- Violent activities carried out by criminal armed groups and
- Madheshi- Padhadi conflict in Terai region
- Disintegration of society based on political ideology

⁶ Drawn from the TOR of this programmatic Evaluation. Please refer to Annex 1 for details.

1.5 STRUCTURE OF THE REPORT

The evaluation report has been divided eight chapters. The introduction chapter consists of background and ‘about the evaluation’. The background includes brief introduction of SFCG, its strategic goals and objectives, program theories of change, program strategies and objectives, target groups, program streams and activities and expected programmatic results. The evaluation introduction includes evaluation goal, program evaluation objectives, scope of evaluation, and audience of the evaluation, evaluation design. The context gives an overview of the context of conflict now and then and structure of the report gives a brief about how the report progresses. Similarly, the Evaluation (Chapter 2) includes evaluation framework, evaluation methodology and limitations of the evaluation.

Chapter 3 includes program effectiveness under which strategic goal and objectives, program approach, outputs and deliverables (of capacity building, media programming, and support to community peacebuilding programmes), partnership, sustainability and attribution have been discussed.

Chapter 4 includes peace effectiveness under which criteria of effectiveness (creation of reform of institutions and mechanisms, independent peace initiatives that decrease dividers and increase connectors, resistance to violence and provocations to violence, increase in people's security and sense of security; and meaningful improvements in inter-group relations), strategic linkages and unintended impacts have been discussed.

Chapter 5 includes program theory of change effectiveness (program effectiveness, peace effectiveness and theory of change effectiveness). Similarly, Chapter 6 includes key findings (program effectiveness, peace effectiveness and theory of change effectiveness). Likewise, Chapter 7 includes challenges and recommendations whereas Chapter 8 includes conclusions. There are five annexes at the end of the report.

Evaluation Design

2.1 EVALUATION FRAMEWORK

2.1.1 OECD/DAC Evaluation Criteria

The evaluation has considered the five OECD DAC Criteria for Evaluating Development Assistance: relevance, effectiveness, efficiency, sustainability and impact. In the course of the participatory process with different stakeholders that led to the development of this Guidance, it was decided that the original five should be supplemented by additional criteria (such as the one used in the DAC Guidance on Humanitarian Assistance in Complex Emergencies), including: coherence, coverage, linkages and values (means and ends). However, this evaluation has used two of the five criteria namely relevance and outcomes/impact into consideration. Rest of the criteria has been applied with the lens of the Reflecting on Peace Practice (RPP) framework and the levels of change defined by John Paul Lederach, a famous professor of peacebuilding.

2.1.2 Reflecting on Peace Practice

One of the major peacebuilding M&E frameworks used by this evaluation is Reflecting on Peace Practice (RPP) Framework developed and practiced by Collaborative Development Associates (CDA Inc) in the USA. Before we delve into the core of the report, it is crucial to give an overview of the RPP lens, which pervades this evaluation and report inside out. When the inkling of this evaluation idea germinated, the evaluators found it necessary that the study be done based on RPP. This notion holds much of its credit to the way SFCG has wanted/wants this evaluation to be. In other words, basically, SFCG's expectation from this evaluation seeks to know how far their programs have impacted the peace processes, what has changed because of their interventions and if their interventions were/are appropriate. However, the most pivotally sought thing from this evaluation is what can be done to make things effective/more effective. Thus, it can be said that SFCG wants this study to give them reflections out of which learning can be accommodated and disseminated.

Against this context, the RPP as an evaluation framework has been used for this evaluation as it helps promote reflection and practice. The model underscores the value of learning, which is the running theme in SFCG's expectations from this evaluation. The model asks, "What are we learning from our experience ...What generalizable lessons can we learn and disseminate?"⁽¹⁾ In addition, RPP also helps the peace practitioners understand the What, Whom and Why of peace practices. These what, whom and why manifest themselves through a variety of dealings which measure the Criteria of Effectiveness (COE) of the programs, the Theories of Change (TOC) that translate into reality and the strategic linkages of Key People and More People which helps the peace

⁷ The Reflecting on Peace Practice Model

practice relate to peace at large. The detailed discussion on each of these measures will be done as the chapters unfold.

2.1.3 Levels of Change

The evaluation has made an attempt to see the impact of SFCG program at different levels of change among the project participants in youth leadership and peacebuilding trainings, community peacebuilding, radio listeners and the participants of R4PB trainings. The four levels of changes were particularly used to test the theories of change of SFCG programs. The four levels of transformations⁸ which were considered for evaluating SFCG projects are briefly discussed below:

- i) **The personal dimension** deals with the change in the personal dimension and generally occurs in two categories: First, *attitudes* can change. Attitudes are ways that people feel (often unconsciously) and think about and approach a given topic, situation or relationship. They are not obvious. Second, *behaviors* – the way people actually act, respond, express themselves and interact– can change.
- ii) **The relational dimension** refers to people who have direct, face to face contact; that is people who meet, interact and are interdependent in everyday settings (family, school, work, neighborhood, and local communities). It also includes relationships that are not every day in nature but that are important in reference to a wider conflict setting (meeting of local or national leaders; representatives of groups in conflict). Personal and relational changes take place at individual, interpersonal and community levels, with a more immediate and local scope.
- iii) **The structural dimension** deals with the change in systems and structures – how relationships are organized and who has access to power – from the level of family and organizations to communities and whole societies.

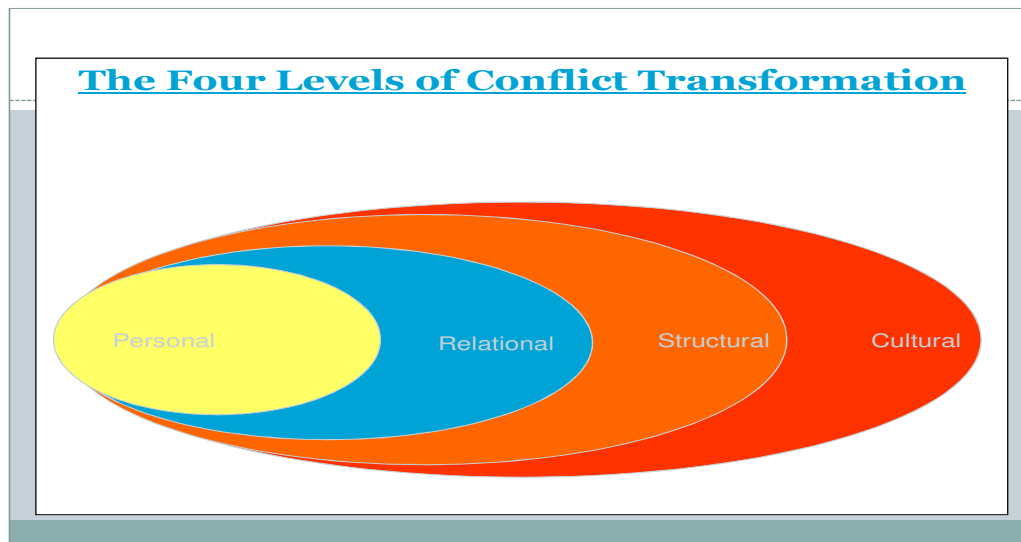
It includes the analysis of social conditions that give rise to conflict (structural causes of conflict) and the way that conflict effects change in the existing social structures: changes in the structure of power, in the distribution/allocation of economic resources and in social institutions (such as traditional mechanisms for conflict resolution). In the *action* perspective, conflict transformation openly promotes non-violent mechanisms that reduce adversity, minimize and ultimately eliminate violence, and foster structures that meet basic needs and maximize participation of people in decisions that affect them.

- iv) **The cultural dimension** deals with the changes in cultural patterns and understandings about conflict, responses to conflict and peace building are always present. Violent conflict causes deep-seated cultural changes, for example the norms that guide patterns of behavior between elders and youth, or women and men. Compared to the structural dimension, the cultural dimension refers to even deeper and often less conscious patterns related to conflict and peace. Culture is fundamentally about how people make sense of things. In other words, culture is the process of how meaning is constructed and shared. Structural and cultural changes

⁸ Lederach, J.P., Reina Neufeldt, Hal Kulbertson, 2007, Reflective Peacebuilding, A Planning, Monitoring and Learning Toolkit, University of Notredam and Catholic Relief Services.

have a broader and longer-term scope and impact and include processes that impact institutions and wider social, political and economic patterns.

In reality, the boundaries between the four dimensions are not as clear-cut as this description might suggest. The four dimensions are interrelated and influence each other (e.g. individuals and groups build relations with one another, attitudes and behavior are determined by cultural norms and values and regulated by structures, structures develop in interaction of individuals and groups, etc.). Change in one dimension will often result in change in other dimensions.



Graphic presentation of Four Levels of Change (Lederach, 1995)⁹

2.2 EVALUATION METHODOLOGY

As SFCG identified evaluators for its programmatic evaluation, an introductory meeting was held between the evaluation team and SFCG leadership (Country Director, Director of Programs and DM&E Specialist). The meeting was held to brief the evaluation team about the scope and limitations of the evaluation. The evaluators were then provided with the SFCG project documents pertaining to the evaluation, which further helped the evaluators to design the methodology.

A methodology meeting with the SFCG staff was organized and was divided into two pivotal activities,

- The evaluators presented the methodology drawn on the basis of ideas and knowledge gained through the provided documents.
- SFCG staff provided their feedback on the presentation and also shared their expectations from the evaluation.

Based on the feedback from the meeting, the evaluators revisited and finalized the methodology. This final methodology was then shared with SFCG's Director of Programs and DM&E Specialist.

⁹ Lederach, J.P., 1995, Preparing for Peace: Conflict Transformation Across Cultures, Syracuse University Press.

As SFCG gave a go to the methodology, the evaluators, with the help of SFCG staff, developed a field planning. The plan was made on the basis of participants to be interviewed and their locations as identified by the evaluators. (Refer to Annex 2 for details). With the finalization of the field plan, the evaluators developed a checklist questionnaire for collecting information from a variety of participants as per the decided locations. (Refer to Annex 3 for details). To finalize the checklist, Binod Bhattarai, a media expert, provided additional feedback to the evaluation of the media program of SFCG. The checklist questionnaire is given in Annex 4.

The following table briefs the number of districts and the number of people met and interviewed, by category.

| District | YN | YC | NGO partners | Media Partners | Radio Producer | Child Jourmos | 3 rd Party | Guests | Listeners | SFCG Staff | R4PB Particip |
|--|----|----|--------------|----------------|----------------|---------------|-----------------------|--------|-----------|------------|---------------|
| Dhanusha | | 10 | | | 3 | | 3 | | 4 | | |
| Mahottari | 8 | | | | 1 | | | | | 1 | |
| Siraha | | 14 | 4 | | | | | | 14 | | |
| Kailali | 4 | | | 6 | | | | 1 | 18 | 2 | 2 |
| Doti | 7 | | | | | | 2 | | 4 | | |
| Dang | 4 | 13 | | | 1 | 1 | 3 | 3 | 17 | 2 | |
| Salyan | | 5 | 1 | | | | | | 13 | 1 | |
| Surkhet | | 8 | | | 2 | 2 | | | 8 | | |
| Saptari | | | | | | | | | 6 | | |
| Banke | | | 4 | | 1 | | | 4 | 4 | 3 | |
| Sunsari | | | | 2 | | | | | | | |
| Kathmandu | | | | 2 | | | | | | 5 | |
| Total | 23 | 50 | 9 | 10 | 8 | 3 | 8 | 8 | 88 | 14 | 2 |
| Total number of people met and interviewed | | | | | | | | | | | 223 |

YN = Youth Network; YC = Youth Club

The evaluators, gathered information on the basis of literature review of SFCG documents, field observation, existing monitoring database, focused group discussions (FGD), key informant interviews (KII) and case studies.

The evaluators collated the comprehensive data, cases, answers and questions gathered from the field work to form templates. On the basis of the templates, the evaluators developed some observations and some food for thought. The observation and the food for thought were then shared with SFCG staff with the objective of gathering expectations on how they envisage the report to be. This preliminary sharing was done with a belief that the expectations of the SFCG staff would now be based on what's the situation at ground (that was shared by the evaluators) and also to see if the expectations formulated in the beginning would be reinforced or revised. All of these exercises then resulted into this report buttressed by simultaneous analysis, critical observations and reading against the grain of some contemporary discourses of social issues.

2.3 LIMITATIONS OF THE EVALUATION

The evaluation covers information collected from eight out of sixteen working districts of SFCG Nepal. The evaluation was carried out under time and resource constraints and the evaluation team could not meet all of the project stakeholders they wished to meet as they have to rush from one place to another under prolonged strike during the evaluation. This evaluation also did not collect information from other districts where SFCG has its media programs only. This was one of the greatest limitations of the evaluation. Thus the findings of the evaluation may not necessarily be generalized for those districts the team did not visit to collect information.

Program Effectiveness

3.1 STRATEGIC GOAL AND OBJECTIVES

SFCG's initiative to look into its contribution to peace writ large entails four major strategic objectives. These strategic objectives have some indicators that helped the evaluators identify the particularities where SFCG has been able to contribute the most.

- **To increase ownership over and local participation in the transition to peace and democracy**

Youth, who are the key to either accelerate or transform conflict, are the primary target group of SFCG and its approach to conflict transformation and peacebuilding at community level. In addition to it, SFCG, realizing the power of media, has adopted it as a tool for peacebuilding to reach a wider range of audience. Through diversified radio programs such as NBNP (radio drama in Nepali), Sangor (radio drama in Maithili), Farakilo Dharti radio talk show (also known as Khula Dharti in Maithili speaking areas), and Sunau Bolau (engaging child journalist in radio production and broadcasting), SFCG has taken an impressive step to reach among people from all walks of life.

Similarly, enhancing the leadership role of youth in post-war peacebuilding initiatives in the mid- and far- west Nepal and the participation of youth in Terai region in the midst of extreme conflict, violence, and criminal activities is another impressive aspect of SFCG. A "third party"¹⁰ interviewed in Dang district said, SFCG is recognized as an organization directly working with people in the community level where other NGOs have not yet reached. Similar opinions were collected in most of the districts where interviews were taken. Along with community youth and media partners, SFCG's gradual shift in working with Local Decision Makers (LDM) in eastern Terai region indicates its emphasis on increasing ownership over and local participation and making more and more actors involved in the transition to peace and democracy.

SFCG is recognized as an organization directly working with people in the community level where other NGOs have not yet reached

Most of the interviewees in the field have wholeheartedly agreed that SFCG has assisted to reorganize community youth and enhance their involvement in the peace at local level.

It is found that SFCG's peacebuilding work has contributed to strengthen the local peace in number of ways. Most of the interviewees in the field have wholeheartedly agreed that SFCG has assisted to reorganize community youth and enhance their involvement in the peace at local level. Formation and reformation of local youth clubs and establishing their networks in SFCG focused districts, and dozens of successful stories of their involvement in peacebuilding and community development initiatives justify the positive impact of the program. Moreover, bringing youth from across dividing

¹⁰ Third parties are those who are not directly involved in the implementation of SFCG's programs in the field but are familiar with its work

lines, and their activation to the initiation of people's based community peace campaigns also remains significant to strengthen the community peace processes.

In addition to this, peacebuilders are prepared at the local level through training, workshops, and interactive dialogues, which has ultimately contributed to build local capacities for peacebuilding. Moreover, community based peacebuilding activities have also been instrumental to the minimization of caste and gender based structural violence.

According to the follow up survey of SFCG conducted on June-July 2010, almost 76 percent people in the SFCG working areas have expressed that they have some sort of knowledge about peacebuilding. Similarly, 66 percent respondents expressed that youth have played role to resolve disputes happened in SFCG's working VDCs whereas 23 percent said, youth have no role to resolve such disputes. Moreover, 11 percent expressed their ignorance whether youth were the part of dispute resolution process or not. This data signifies growing involvement of youth in resolving community disputes.

In terms of the method that youth adopted in dispute resolution, 90.3 percent cases have been solved through discussion and mutual dialogues in various community meetings, whereas only 0.6 per cent (against 2.6 per cent in 2009) cases were solved through violent action. This indicates youth adapting to nonviolent approaches in solving community disputes is in increasing trend.

Out of total respondents in the survey, only 17.6 percent (against 15.2%) people have participated in conflict transformation and peacebuilding trainings over the past one year. This data shows that there is still a huge scope for imparting such trainings to the youth in the area. Regarding the activities conducted over the past 12 months that are related to peacebuilding 27.3 percent said, they have organized cultural show or folk music related activities, followed by 14.5 percent have organized youth gatherings. Likewise 11.7 percent have organized youth leadership training on conflict transformation and peacebuilding, whereas 10.3 percent activities are related to awareness raising on peacebuilding among public. Consequently, 5.9 percent are related to interaction program on managing disputes; 4.8 percent programs are related to gender based violence against women; 3.4 percent are related to developmental activities; 3.1 percent are about intergeneration discussion on peace; and one percent are related to training on community mediation. Moreover, slightly more than one percent activities are related to sports. Above-presented data indicates that cultural activities are more popular to convey the message of peace. Similarly, awareness raising programs and interactive discussions are also found very common activities conducted in the local level. Youth focused training and interaction are also happening quite often. This data suggests SFCG to work more closely with the partners while designing the activities that would bring about significant changes from a strategic peacebuilding perspective at local level.

- **To involve multiple stakeholders, particularly those who have been traditionally marginalized, in democratic processes at local and national levels**

SFCG has directly worked with youth and media persons; however, it has accommodated varieties of stakeholders through its media as well as community peacebuilding programs. Some key stakeholders who actively participated in different

One interviewee in Dang district said, "SFCG is recognized as number one organization for community peacebuilding work in the district".

SFCG activities are local decision makers and political leaders, government officials, radio stations and radio program producers, adult members of the society through intergenerational dialogues, and the leaders from various caste and ethnic groups.

SFCG's grassroots approach is highly recognized by its stakeholders. For example, one interviewee in Dang district said, "SFCG is recognized as number one organization for community peacebuilding work in the district". Very few organizations in Dang district have closely worked in partnership with community-based organization and SFCG is one of them. Likewise, one interviewee in Salyan district shared "SFCG's work has contributed to unite youth at a time when the magnitude of political polarization is growing high."

Due to the lack of strong documentation system of SFCG partners, it was difficult to identify what percentage of people from traditionally marginalized groups have participated in democratic processes at local and national levels

Activities contributing to dispute resolution, relationship building, and social reintegration are reported in higher numbers.. Looking at the proportion of respondents in terms of their collaborative work with various ethnic groups, 73 percent (against 59% in 2009) respondents said, they have worked with Dalit, 73 percent (against 52 % in 2009) have worked with ethnic and indigenous people, and 68 percent (against 52% in 2009) respondents have worked with Bramhin and Chhetri. Likewise, 45 percent (against 35% in 2009) have worked with Hill community people and 34 percent (against 36 % in 2009) have worked with Madheshi people.

Due to the lack of strong documentation system of SFCG partners, it was difficult to identify what percentage of people from traditionally marginalized groups has participated in democratic processes at local and national levels. Although, SFCG has specified that it works to promote the participation of traditionally marginalized groups in democratic processes, there is no clarity in the operational definition of marginalized groups within SFCG and also among its partners.

Farakilo Dharti (FD) talk show has raised the issues of marginalized communities to a great level, thus marginalized people are big fan of this program. In recognition of its impact, Radio Deukhuri, Dang with the support of SFCG, produced and broadcast FD for six months and has continued it even after the termination of contract with SFCG.

In terms of respondents' collaboration with political parties, 40 percent (against 24% in 2009) said, they have worked with Unified Communist Party of Nepal-Maoist (UCPN-M) over the past 12 months, whereas 38 percent (against 19% in 2009) have worked with Nepali Congress, 38 percent (against 18% in 2009) have worked with Communist Party of Nepal - CPN (UML) and 12 percent (against 6% in 2009) have worked with Madheshi Janaadhikar Forum - MJF.

- **To strengthen inter-communal relationship across caste, ethnic, political and geographic lines**

This objective has been achieved to the most extent. Most of the stories shared by interviewees in the field are related to the impact of SFCG's work for strengthening the inter-communal relationship across caste, ethnic, political, and geographic lines. Promotion of social harmony and relationship building initiatives in the communities is

an important aspect of SFCG's contribution to peace. For instance, improved relationship between youth clubs and local decision makers and government officials, enhanced intergeneration relationship at family level, better relationship between community people and the Maoists combatants, strengthened relationship between conflicting youth clubs, and the creation of an environment where young male and female have started working together in a youth club. Likewise, minimization of clashes and better relationship among youth political organizations in project launched districts and youth clubs' engagement in various dispute resolution initiatives also rationalizes the impact of SFCG's peacebuilding work.

In all VDCs where All People Empowerment Center (APEC) is working, youth-adult relationship has improved. Negative conception about youth is gradually transforming to positivity. The relationship between youth and local government officials, especially VDC secretaries, has significantly improved as evidenced in the National Endowment Fund for Democracy (NED) evaluation report, 2010 of SFCG¹¹.

There is an improved relationship between youth clubs and VDC officials in SFCG's working VDCs of Salyan district. According to SFCG staff in Salyan district, youth clubs in Dandagaun, Jimali, Hiolcha, Kotmoula, Damahchour VDC of Salyan district have started receiving fund from the VDC that ranges from NRs. 10,000.00 to 40,000.00 in a year.

A good relationship between youth clubs and government officials has been built after organizing a youth festival in Mahottari. Similarly, youth networks have built good relationships with different political parties/leaders in 10 VDCs of the districts where youth networks are active. However, the youth clubs did not have any sort of functional relationship with political leaders in the past.

In terms of respondents bringing people from across dividing lines, 30 percent (against 21% in 2009) said that they have initiated programs that bring people together.

- **To promote reconciliation to reweave the fabric of society**

SFCG's fourth strategic objective is to "promote reconciliation/reweave the fabric of society that has been torn apart by war". Among the indicators for this objective are the stories of reconciliation that emerge from the project.

During our evaluation, the following stories emerged as reconciliatory narratives:

- *In Mahottari district, after organizing an interaction program among youth involved in small rebel groups, district youth network has been able to influence four of them to get detached from armed groups. Later, the youth network has also facilitated to their social rehabilitation. Now, three of them have gone abroad for foreign employment and one is currently studying at grade 11.*

¹¹ An evaluation report of SFCG on "Youth Engagement in Nepal's Democratization Process" funded by National Endowment Fund for Democracy.

- To commemorate the first anniversary of Comprehensive Peace Accord (CPA), district youth network Surkhet organized a friendly football match on November 14, 2009. The football teams included players from two different conflicting youth clubs and Maoist combatants. Large number of community members were present to watch the match. There was no football match happening in the community for quite sometimes due to the conflict between two clubs. This football match at the end contributed a lot. First, it contributed to reconcile two youth clubs who were in serious conflict. Second, community people had a wrong impression about Maoist combatants, people used to think of them as people different from them. The successful organization of the football mach helped reduce the stereotypes of the community.

- Decades long, Hindu-Muslim conflict of Samsi VDC in Mahottari district has been minimized to most extent because of the activities of the youth network. Youth network organized an interaction program focusing on the importance of religious harmony and tolerance on 2009 October where the leaders from religious groups, political leaders, and civil society activists had participated. At the end of interaction program, religious leaders committed to respect each other's religious freedom and not to get involved in any kind of violent attacks.

- Leaders of Limbuwan and Khumbuwan, two different ethnic groups active in Eastern part of Nepal and fighting for the establishment of an autonomous federal state based on ethnicity were in serious conflict on the issue of segregating the territory of their self-claimed autonomous federal state. In this regard, FD radio program unit in Susnari, organized series of talk shows inviting the leaders of conflicting groups with the aim of preventing/ minimizing possible violent conflicts. After participating the series of public debate they have reached to an agreement for resolving their disputes through constructive dialogues.

- A conflict between transport entrepreneurs and students in Ilam district was resolved because of FD talk show. Talk show discussion among student leaders and transport entrepreneurs concluded that student need to show their identity card for getting concession fare in public vehicles and transport entrepreneurs should also provide concession as per the earlier agreement between the student unions, .Ministry of Labor and Transport Management and the Transport Entrepreneur's Association.

- In Sejwatakura VDC of Salyan district, a girl from so-called lower caste got married to a boy from higher caste. The girls' family had repeatedly beaten both the girl and boy. They could not stay together for several months even after their marriage. As the girl's family started listening to NBNP radio drama, their attitude towards caste discrimination changed. They also understood that there is nothing wrong about inter-caste marriage. Because of such change in the attitude girl's family, the couple is living a happy married life.

- Sambhav Chaudhary of Dang, joined the armed group because of peer pressure. He was 15 then. He had a very hard time being a member of the group, but wasn't allowed to return. However, an organization helped him to come back to the society. Though, he returned to the society, he wasn't accepted. Sambhav joined school but was ridiculed by friends as well as teachers, so much so that, he dropped school. When SB addressed the issue, it helped build relations. His friends as well as teachers understood his issues and his pain.. He gained much needed confidence as people heard him on radio and he also started making efforts to be with people in the society. He learnt computer and at present he works for digital studio and teaches too.

- Ranjam Baksh of Surkhet faced similar incidents in his life. He, being a child who had returned from war was ridiculed by the community. He was even mocked as a loser, who returned after not being able to do anything. He was ridiculed as comrade and Laal Salam (the way communist cadres greet each other). But when addressed by SB, the perception of community changed towards him. Ranjam Baksh after coming to radio (2065 Baishakh) was seen positively by the society. He started driving and making contacts from his side too.

3.2 PROGRAM APPROACH

While discussing with SFCG Leadership Management Team (LMT) and SFCG program teams and reviewing SFCG program literature, especially the Strategic Program Document 2009, it is found that SFCG has considered the media and community peacebuilding programs as two pillars of SFCG program implementation at local level. These two pillars of the program are mutually reinforcing with the community work feeding the content of the media programs and the media magnifying the work on the ground. Both program streams are implemented in an integrated manner, using what has come to be known as the “T” approach. SFCG considers this “T” Approach as the backbone of the program design and implementation in order to bring the desired changes SFCG wishes to bring as part of its contribution in building peace in Nepal.

There are some efforts in making this approach work in some of the working districts. However, the result has not been very encouraging. During the field visit, the evaluators found that the efforts of SFCG to make the T approach (the integration of media and community peacebuilding to achieve the overall goals) seemed not very integrated. On the contrary to the envisioned objective, the two sectors, media and community peacebuilding, at some places such as Kailali and Dhanusha even remained skeptical about each other’s importance. While the concept of a T approach is exemplary, there is strong need that SFCG reviews and strengthens its strategy to make the T approach work at the district and community level. This would ensure the effectiveness of SFCG programs in the future.

On the other hand, in Dang, the FD producer, Shiva Basnet, has played an exemplary role to link the community initiatives on peacebuilding and the radio talk show and vice versa. Though there is not much institutional support from the FM station for this, the producer is doing more at an individual level. During our visit, he disclosed his individual efforts and said that he tries to tie the two to “ensure reinforcing to each other so that the impact becomes very visible”.

Further, there have been some efforts in Surkhet, where the former child journalists have taken the lead in mobilizing the local youth club and linking it to the radio program Sunou Bolou. The problems related to children and youth are discussed in the program and highlighted to draw the attention of the community and local decision makers.

3.3 OUTPUTS AND DELIVERABLES

The activities planned for the various program streams, i.e. Media, Capacity Building, Community Peacebuilding and Governance and Peacebuilding have been accomplished prior to the evaluation took place. However, one of the activities is underway under the Radio for Peacebuilding Program. That is: production of success stories and role of community radio in peacebuilding and distribution of the same to FM stations across the country. The following table shows the major outputs achieved by program streams:

| Program Stream | Output |
|---------------------------------|--|
| Radio for Peacebuilding | |
| Radio for Pecebuilding Training | 30 people directly trained |
| Follow-up training | 30 people directly involved in follow-up |
| Individual coaching | 30 people from 12 FM stations |
| Radio Program Production | |

| | |
|---|--|
| Farakilo Dharti | 60 episodes of each regional version program produced and broadcast (Total 120 episodes) |
| | 60 episodes of 9 local versions produced and broadcast (Total 549 episodes) |
| | 28 episodes in 3 local stations produced and broadcast (total 84 episodes) |
| Maithili Radio Soap Opera “Sangor” | Total 40 episodes produced and broadcast |
| | Total 3 writers selected and trained |
| Youth for Peacebuilding | |
| Youth Leadership and Peacebuilding training | 360 youth trained on youth and peacebuilding training |
| Training of Trainers | 48 youth trained on ToT |
| Seed grant Activities | 15 youth-led peacebuilding projects concluded |

3.3.1 Capacity Building

- **Increased leadership abilities of youth resulting in programming**

Youth of Nepal, who constitute almost one third of the country’s total population, remain as a significant human force having the power to either escalate conflict or promote peace. This is because, the energy of the youth bulge¹² is overwhelming; and if not channelized properly, it can lead to violent means. In this way, in the context of Nepal, youth can be taken as both a challenge as well as an opportunity to contribute to the country’s development and peace. There are many youth, who in the course of conflict have felt “pulled into violence as members of militia, armed gangs and ideological groups... [and there are some who] act as peacebuilders, reaching out across political and ethnic lines to protect their peers and to avoid being drawn into violence” (1).¹³

Thus, understanding this peculiar quality of youth and engaging them in work that support peace, and harmony in the communities, SFCG has taken initiative not only to the personal development of youth, but also to the institutional development of youth clubs and networks in SFCG’s working districts. In this regard, SFCG’s capacity building programs incorporated into youth and community peacebuilding activities have mainly contributed in four different ways.

Youth clubs have started receiving funds from the VDC offices. However, locally generated resources are not enough for sustaining their entire activities. Youth clubs still struggle in generating resources from diversified sources.

First, to the reformation of the youth clubs which were almost passive before SFCG started its peacebuilding work in the VDCs. Second, SFCG has contributed to broadening the scope of youth organizations. Youth clubs which were only involved in sports and recreational activities, have also started to get involved in peace and development related activities. Third, SFCG contributed to the formation of district and

12 As cited in Youth Participation in Development A guide for Development Agencies and Policy Makers by DFID, UK aid, SPW and Youth Working Group- Research undertaken by Henrik Urdal at the Uppsala Conflict Data Program, Uppsala University, 2007: high youth bulges indicate countries ‘at risk’ when combined with economic stresses, but they are not necessarily a predictor of conflict

13 Facilitating the Role of Youth in Peace and Democratization Process, a field Guide of Search for Common Ground, yet not published.

local youth networks. These networks provided a forum to the youth organizations from diverse socio-political backgrounds to come together and work collectively for development and peacebuilding at community level. Fourth, SFCG's work also encouraged local youth to form new youth clubs to work in building peace at community level. Most of the youth clubs and youth network members interviewed expressed that youth leadership training conducted by SFCG was helpful in enhancing leadership quality in them and building confidence to lead youth organizations and also initiate actions for community level peace and development activities.

In terms of attracting and managing resources, most of the local youth clubs and district youth networks in SFCG's working areas have started receiving funds from the VDC offices. However, such support is minimal, and often they are a onetime grant. Moreover, future support is not guaranteed. Small-scale resources generated from the local level by youth networks are used properly. However, locally generated resources are not enough for sustaining their entire activities. Resources are also not diverse; it has come mainly through/from the VDC offices. Youth clubs still struggle in generating resources from diversified sources. Only few organizations have extended partnership other than VDC office, SFCG, and its partners. For example, district youth network of Surkhet has received support from the District Child Welfare Committee.

A concern that often surfaced during the field interviews was the lack of enough support from SFCG to the institutional development of local youth networks, which is hindering their sustainability; hence, under-budget programs.

It was observed that youth, who have gone through youth leadership training, have sustained leadership qualities than those who did not. District youth network members in Dang, Salyan, Mahottarai and Dhanusha have also raised concern that not all members of local youth networks have yet received

SFCG's capacity building programs have mainly contributed in four different ways. First, to the reformation of the youth clubs which were almost passive before SFCG started its peacebuilding work in the VDCs. Second, SFCG has contributed to broadening the scope of youth organizations incorporating peace and developmental activities. Third, SFCG contributed to the formation of district and local youth networks which provided a forum to the youth organizations from diverse socio-political backgrounds to come together and work collectively for development and peacebuilding at community level. Fourth, SFCG's work also encouraged local youth to form new youth clubs to work in building peace at community level.

youth leadership training, which is hindering in sharpening their leadership role in the communities. The youth networks say that the NGO partners do not extensively monitor the initiatives taken by the network. They are also of the view that there is no other institutional development programs besides the training on leadership development, which would have had been of great help to bolster the institutional growth of the network.

However, SFCG has contributed to uplift the youth led local peacebuilding initiatives in Nepal focusing its work in conflict affected districts. Initially, it started working in the conflict affected districts of mid and far west of Nepal. Later it expanded its work in the eastern and central Terai region where ethnic and political conflict emerged followed by formation and operation of small armed groups in early 2007. Ethnic division still is quite high in the region and youth manipulation in violent and criminal activities is unabated. In this context, the evaluators during their interactions with many youth found that, SFCG, in many cases have been able to engage many youth in peacebuilding initiatives at local

level. At the same time, SFCG's remarkable contribution has been that its program has contributed in bringing some of the youth from violent and criminal activities back to normal social life.

In several VDCs, youth clubs are serving as dispute resolution organizations. For instance, in Dhanusha district youth network has contributed to set up local peace committees in nine different VDCs. In Mahottarai district, several youth clubs receive letters from the community people requesting to solve varieties of community disputes. The way people request the youth clubs asking them to solve their conflicts/disputes exemplifies their ability to solving local disputes peacefully.

At the same time, SFCG's remarkable contribution has been that its program has contributed in bringing some of the youth from violent and criminal activities back to normal social life.

In Dang, Salyan and Surkhet districts, youth networks have also taken the lead role in minimizing the clashes of youth and student political organizations through friendly football and volleyball matches. Youth clubs have also solved other local conflicts related to community forestry, fishpond, irrigation canal, road repair and expansion, inter-caste marriages, caste-based discriminations, among others. In short, different conflicting parties and people from across dividing lines have come together to build a new relationship because of the active engagement of youth networks both in the district and community levels..

• Youth as multiplier in promoting conflict transformation skills at local level

SFCG's Youth Leadership and Peacebuilding Training (YLPBT) has become instrumental to imparting conflict transformation skills among community. Most of the youth, NGO partners, and youth network partners interviewed have acknowledged the training as the most impactful program and a foundational event of community peacebuilding program. The training has also inspired many youth to get detached from violent and criminal activities and transform themselves as a true vanguard of peace and development initiatives in the community. Nirmal Thakur, one of the participants of the training shared :

"Youth activeness has increased because of SFCG's youth leadership training. Prestige of youth clubs has also increased. As a result, youth are actively participating in community development initiatives. When I went to facilitate training programs in Bateshwor and Umapremur VDCs, I was very happy seeing the youth-led community peacebuilding initiatives. Their work was also highly acknowledged by community people."

One modality of the training is that each participant, at the end of the training program has to develop an action plan and this may include any activities related to peacebuilding that addresses the local socio-political problems. Implementation of action plan from the training participants has become a means to replicate the conflict transformation and peacebuilding focused knowledge and skills among many actors of the society. For instance, participants of three days YLPBT training organized in Birendranagar, Surkhet six months ago had developed their action plan for conducting peacebuilding initiatives in their respective villages. Most of them have implemented their individual action plan successfully.¹⁴ Similarly, youth club of Kushaha VDC have organized street drama in five

¹⁴ Sharing from the members of Youth Network Surkhet

different places, which was under the theme of “In search of Peace.” This drama was self-initiated by club members after parting in the Youth Leadership and Peacebuilding Training.¹⁵

Both examples are self-explanatory in justifying the role of youth as multiplier for promoting conflict transformation and peacebuilding messages among many other people.

3.3.2 Media Programming

- **Radio shows promoting solution oriented dialogues and contributing to peace process**

SFCG’s initiative to empower radio producers (radio for peacebuilding trainees) with the skills to produce programs that are dialogic and solution oriented, and which further contribute to peace process have yielded a variety of positive results. It is to be noted that limiting the impacts of the radio programs only to peace process would not do justice to them¹⁶. This is because, the radio programs address issues contributing to comprehensive peace at the local levels and also peace at large, but are not directly contributing to *the*¹⁷ peace process, besides the issue of the reintegration of CAFAAG.

Talking about the ways SFCG radio programs have contributed to peace at local levels, it was interesting to see that the programs have been successful in becoming the source of potential initiatives which promote peace and works to resolve conflict. In Dhanusa, for example, Khula Dharti (KD) was able to contribute to the operation of virtually non-functioning local peace committee. The producer of the program said that the peace committee, though existed, wasn’t working well, or could be said not to be working at all. However, as the issue was addressed in KD, it attracted people as well as concerned stakeholders’ attention for making it functional.

The local peace committees have been established with some major objectives of peacebuilding, such as, “facilitating the peace promotion and peace building and conflict transformation process at the local level”, “to facilitate constructive conflict transformation processes in situations of debilitating political or social conflict,” and “to work on reconciliation, healing and trust-building”¹⁸. In the absence of proactive operation of these committees, peace building at local level and at large faces a pivotal dearth. And thus, the contribution KD has made in this regard, is worth praises.

The radio programs of SFCG (Khula/Farakilo Dharti (Wider Earth), Sunou Bolou (Let’s Listen, Let’s Speak), Naya Bato Naya Paila (New Paths, New Footprints), Sangor (Together)) have in similar ways created much impact to local peace (details of which will be presented in the subsequent sections of this report). The skills, which SFCG has imparted on the radio producers, have capitulated into path breaking solution oriented dialogues which are held at radio studios as in Farakilo Dharti, or at the field level as Sunau Bolau or also at the literary level as in Sangor and Naya Bato Naya Paila. All of

¹⁵ Sharing from Samagra (APEC), a partner organization of SFCG based in Siraha district

¹⁶ Peace process for this evaluation is the activities that assist the country’s current transition such as, drafting of constitution, reintegration, rehabilitation and reconstruction (RRR), IDPs.

¹⁷ The italicized to mean the above mentioned peace process.

¹⁸ As mentioned in the TOR of local peace committees 2009.

these programs, while facilitating local ownership and understanding, are exemplary at contributing to foster peace.

- **Radio programs contributing to local solutions and behavior change**

One of the natures of conflict is that it is very contextual. This context can be the surrounding a human being lives in or also the perceptions that pervade human being's mind, which of course, is an outcome of the same surrounding. Thus, it is pertinent that analysis of conflict or even efforts to build peace should consider this context substantially.

During our interactions in the field, we noted many evidences when the programs have addressed the context and generated local solutions to those conflicting contexts. In addition, the programs were also noted to make huge impacts in changing the behavior of people while dealing with conflict. This change in behavior included orienting towards being sensitive to the other. The following case in the box exemplifies one of those cases:

In Tulsipur, Dang, an antagonism between Magar and Tharu communities of Paddha village was escalating with each passing day. The difference in their cultural practices and languages was misunderstood as animosity. The trend of misunderstanding had gone so deeper that even a good thing spoken by a person of one community would never be taken so by the other.

The conflict wasn't however, limited to the issue of culture and language, it had deeper roots. It traced its roots to the time Magar community started settlements in the plains of Terai. Tharu community, who harbored indigenous feelings in their bosom, had a fear that "outsiders" like Magars are there to evict them and/or deprive them of their own lands. The Magar community on the other hand, had latent fright that the Tharu people want to evict them out of the lands they had settled after so much effort.

The radio producer of Farakilo Dharti, understanding the gravity of the matter, held an interaction inviting people from the Tharu, Magar and also Chhetry community of the village. The producer applied a two prong approach, one, he held an interaction at the community level and two, he broadcast the same interaction through radio. The interaction was focused not only on dealing with the immediate conflict, but also the root cause of it. As everyone delved into the depth of the matter, it was divulged that the major cause accelerating the conflict was misunderstanding of each other's intentions which had led to perceiving the different as the enemy.

The producer then helped the people understand each other by accepting the difference and identifying each other's commonalities. He helped them to look for a common issue/agenda/activity where all people can contribute for one and all's benefit. They identified a common need of a primary school that can cater to both the communities' needs, while also serving as a common ground to bring people together. Hence, it was agreed that the construction and operation of the school will be carried out without any further delay for the common good of both the communities.

At the moment, there is a primary school in operation, where the children from both the communities study. The School Management Committee also, is formed drawing representatives from all communities. Thus, Farakilo Dharti in Dang, have been successful in creating local solutions to conflict while contributing to behavior change. As mentioned above, much of other success stories will follow many subtitles to come.

It would not be overstating to say that human beings, especially during the times of conflict, focus more on differences, take differences as negative and do not look at their similarities. In other words, the foundation of larger conflict is this small but pivotal misunderstanding of perceiving 'different' as negative and not at all perceiving any commonalities.

SFCG’s motto “understanding the differences, acting on commonalities” is well translated into the work of child journalists of Sunou Bolou. The idea of accepting the differences and then acting on commonalities is the basis on which peace and harmony thrive. CAFAAG’s case in Dang is an example of such.

The CAFAAG, in Dang, were reportedly ridiculed at their schools by other friends and even teachers saying “Ta bandook bokeko hos ni, baliyo chhas ni” (you have carried guns, so you are strong). The issue when addressed by SB helped change the contexts whereby the CAFAAG as well as other children in the school understood each other well

The programs’ message elaborated the CAFAAG’s need to be accepted in the society and also their message that they after all are children who need education as their basic rights, irrespective of their backgrounds. The program also brought to fore that the non CAFAAG children ridiculed the CAFAAG because they feared their background.

The programs’ message, that education as the common ground for either CAFAAG or non CAFAAG to come together and understand the differences in each other’s identities, should not be a place for misunderstanding, was received well by the community as well as both target groups (the children on both sides). The program thus, could generate an understanding in the children (both CAFAAG and non CAFAAG) and the community leading an environment where both the CAFAAG and non CAFAAG’s differences were well understood and yet their similarity of being children who deserve well environmental education was promoted.

3.3.3 Support to Community Peacebuilding

Community peacebuilding program is the cornerstone of SFCG’s interventions in Nepal. Community peacebuilding has mainly two strands; first, SFCG has implemented programs through NGO partners with the help of local youth clubs; and second, through district youth network in partnership with youth clubs. It is found that SFCG and its partners have facilitated to either activate the already formed youth clubs or establish a new one where youth clubs are not in existence. Initially, youth network were formed at district level, later it was expanded to the VDC level. Formation of youth network in the district and VDC level has given a message that youth clubs can work collectively. Network building among youth organizations in the district was not a practice in the past.

On the positive note, in many VDCs, youth clubs and networks are receiving financial support from the VDC office, which was not the case few years back. Improved and strengthened relationship among youth clubs, local political leaders, VDC officials, and other civil society organizations has become an additional advantage to ensure the meaningful involvement of youth in community peacebuilding initiatives. Many interviewees in the field, especially the youth network members, SFCG staffs and the people who haven’t directly been involved with SFCG’s initiatives and yet know about it (whom the evaluators termed as third parties), expressed that wrong perception about youth has been significantly minimized because of the activeness of youth clubs in number of VDCs. Consequently, in several working VDCs of SFCG, youth clubs are now receiving invitation to send their representatives in attending the VDC council meeting, which justifies not only the growing power of youth clubs in the VDC level decision making processes, but also the gradual recognition of youth potential in the community.

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However, on the other side, one common concern during the field interviews was that youth networks lack in institutional development. Likewise, there was also a concern that not all members of youth clubs have participated in YLPBT, which is hindering the successful peacebuilding actions in the community. One fear of the respondent was, youth networks both in the district and in VDC level can deactivate in two conditions; first, if the partnership is discontinued before the networks institutionalized, and second, if the members of network do not receive YLPBT training.¹⁹

- **Youth cooperating with people from across dividing lines**

SFCG's partners (NGOs and youth networks) have conducted number of programs at local level that have brought people from across dividing lines together. Several examples collected from the field denote high value of this community peacebuilding program. One commonly shared aspect of such type of program is that it bridges the gap of intergenerational relationship, which has contributed to positively transform not only the family relationship, but also the relationship between youth and adults in general. Youth networks and local youth clubs in several VDCs have organized programs such as intergenerational dialogues, folk music competition (especially Dohori), and quiz competitions. In Surkhet district, three generations of one family got an opportunity to sit together and share their opinions with each other because of the intergenerational quiz competition.²⁰

Along with intergenerational dialogues, many other programs have also been instrumental in bringing people from across dividing lines together. Members of youth networks in Dang, Salyan, Mahottari, and Siraha district reported that youth club members and local decision makers are engaged in constructive dialogues with each other. This has enhanced the meaningful participation of youth in local decision making processes. Youth clubs and youth networks have also brought the leaders of youth and political organizations together by organizing friendly volleyball/football matches and dialogues.

Youth club members and SFCG staff reported that such activities have facilitated to minimize the political clashes in various districts such as Salyan, Dang, Dhanusha, and Mahottari. Consequently, the initiatives such as co-feast programs in Kailali have helped minimize caste discrimination and related practices. Other activities such as facilitating the social reintegration of children and youth who have returned to the society from armed groups in Kailali, relationship building among local villagers and ex-combatants in Surkhet, and dialogue programs to disengage youth from different armed groups and local youth in Mahottarai, Siraha and Dhanusha are additional activities where people from across dividing lines have come together and worked cooperatively.

Moreover, due to the activeness and emergence of youth clubs and their networks in the VDC level, a new culture has developed where youth, despite their differences in gender, class, caste, ethnicity, and ideology have come together and are working in the same club. Many youth respondents said that they never experienced or witnessed such practices in the past. To add, leaders of district youth network in Mahottarai district claimed that

¹⁹ Information of this paragraph is based on interviews taken in Kailali, Dang, Dhanusha and Mahottarai

²⁰ Example was shared by the district youth network members in Surkhet district

decades long Hindu-Muslim conflict of Samsi VDC has been minimized to the most extent because of the activeness of youth network.

There was a prolonged conflict in Bhatoulia VDC over the route used by Hindus for a Dashain procession, where they disposed a clay Statue of the Goddess Durga in the nearby river. This tradition has been going on for decades. However, the Muslim members of the village were unhappy that the procession passed through their section, and felt intimidated by the Hindus. They argued that despite having another route, which covers more Hindu households, the Hindus carry out the procession through the Muslim village to intimidate them. Every year, these two communities fought over the issue, often resulting in casualties.

Akbar and Saroj, recent trainees of Youth leadership and Peacebuilding program, wanted to use the tools of dispute resolution and conflict analysis to resolve this prolonged conflict. They belonged to each section of the community, so they decided to talk to the leaders in their respective communities. They inspected the route used in the procession and realized that Hindus could take another route which cover more Hindu households. They said: "We realized that the root cause of the conflict was more of an ego issue between the leaders of the two communities rather than a genuine conflict. We prepared maps of both the existing route and the alternative to explain the problems of the old route and benefits on the new one."

"In the meantime we realized that the local youth club has only Hindu members in it. We started encouraging Muslim youth to participate in club activities. With their participation, we were able to access leaders from both communities and talk to them about the benefits and challenges of both options. Then we organized a larger meeting with representatives of both communities. In the end, the Hindu members said that the orthodoxy in the tradition is not important, and what actually matters is the communal harmony and cooperation."

The Hindu community agreed to change their route. Muslim youth from the club worked as volunteers during the Durga festival . The year 2009, did not face conflict during the procession.

Source: Project Evaluation Report, 'Youth Engagement in Nepal's Democratization Process', project implemented by SFCG in partnership with All People's Development Centre, Lahan. Evaluation report submitted by Tulasi R. Nepal, March, 2010.

- **Interaction between youth and local decision makers leading to representation of youth in decision making bodies**

SFCG programme is currently facilitating dialogue among youth, political leaders, local decision makers, and the government officials. These dialogues are providing a firsthand experience to those people to interact with and understand each other. Such dialogues are giving opportunities to youth in making their way into the local decision making mechanisms/processes such as in the meetings of school management committee, community forest users' committee and so on.

Community peacebuilding initiative is aimed at directly facilitating the participation of young people in peacebuilding and decision-making in rural, conflict-affected areas of the country.²¹ Thus, this program is currently facilitating dialogue among youth, political leaders, local decision makers, and the government

officials. Therefore, dialogue with the decision-makers is also a landmark event as it provides a firsthand experience to those people to interact and understand each other. Such dialogues give opportunities to youth in making ways into the local decision making mechanisms/processes such as in the meetings of school management committee, community forest users' committee and so on.

In some cases, their voices have been heard even in the decision-making process of VDC council meetings and local decision-making structures at the VDC level. Because of

²¹ From the Danish proposal, p. 12

youth-local decision makers' dialogues, youth clubs are able to receive small grants from the VDC offices for their peacebuilding and development activities.

Youth are not only participating in various meetings, they have also introduced common ground approach among the local decision makers. One interviewee in Salyan district said, "youth who have gone through Youth Leadership and Peacebuilding Training have been able to introduce the concept of common ground approach within the decision making process." For example, one of such trainees, after being elected in the CFUG made use of common ground approach during the decision making process that he had learnt during the training.

Despite the progress made towards youth engagement in the local decision making processes, it is found that youth are not yet significantly represented in the local-decision making structures. Indeed, it is a good sign that youth from the working districts/VDCs of SFCG are engaged in dialogues and are even actively participating in the local decision-making process within few years of SFCG's intervention. However, it may take few more years of intervention to ensure meaningful youth representation in the local decision-making bodies.

Youth-local decision makers' dialogue is also facilitating to minimize stereotypes, prejudices, and baffled attitudes about youth. Having leadership role in the structure requires a little more time because on the one hand, youth's leadership competencies have not yet been wholly recognized socially and politically, and on the other, youth need to prepare themselves for taking an effective leadership role in the decision making bodies. Most of the interviewees in the field expressed that SFCG's current work, from one side is contributing to the social and political acceptance of youth in the society, and from another, preparing youth as leaders in the society by imparting knowledge, skills and changing their attitudes and behaviors.

- **Avenue for conflict affected children raising their voice for peacebuilding**

SFCG's children focused program was conducted mainly to facilitate the social reconciliation and reintegration process of children involved in armed conflict. No significant work has been done in the districts where conflict victims and conflict-affected children have gotten opportunity to raise their voice for peacebuilding. However, Sunou Bolou radio program²² and the child journalists involved in the production of the program remained instrumental in highlighting their issues and the voices. CAFAAG focused activities such as street drama, intergenerational Dohori (a duet song competition) have been conducted in several VDCs of mid- and far-west region of the country and most of those activities were more focused on changing attitudes of community people who had inadequate impressions about children involved in armed conflict. No evidences are found where SFCG and its working partners in the districts have launched program, except Sunou Bolou radio program, where children involved in and affected by armed conflict had adequate spaces (like youth) to express their voices for building peace at local level.

Sunou Bolou radio program and the child journalists involved in the production of the program remained instrumental in highlighting their issues and the voices.

²² Sunou Bolou program directly belongs to Media and Peacebuilding category.

3.4 PARTNERSHIPS

SFCG partners are broadly divided into four categories according to the nature of their work. The categories are:

This report is peculiar in SFCG Nepal's evaluation history, as, it does not limit itself to evaluating what has been achieved and what hasn't been, but goes a step further. SFCG has taken this evaluation as a process to examine the overall contribution to peace in Nepal.

NGO partners

SFCG implements community peacebuilding work through two NGO partners namely All People's Development Centre (APEC), based in Lahan, Siraha in the east and Human Rights Protection and Legal Service Centre (HRPLSC) based in Rukum Khalanga in the west. These NGO partners implement the program with the help of local youth clubs. All People Empowerment Centre (APEC), located in Lahan operates in Dhanusa, Mahottari, Siraha and Saptari Districts while HRPLSC, located in Nepalgunj as its liaison office, operates in Rolpa, Rukum, Bajura, Jumla, Surkhet and Salyan.

Youth Networks

Youth Networks implement community peacebuilding work either directly or through their VDC networks or local youth clubs in the villages. The partner youth networks of SFCG are in Kailali, Dang and Doti.

National/Regional Media Partners

The Antenna Foundation Nepal (AFN) is the national media partner whereas the Far Western Media Development Center (FMDC), Dhanagadhi, Kailali, and New World (NW), Itahari, Sunsari, are the regional media partners for SFCG. These partners produce radio programs namely, Farakilo Dharti, Naya Bato Naya Paila, Sangor and Sunau Bolau, Sajhedari and Public Service Announcements (PSAs).

FM Stations

SFCG works with 15 FM stations across the country to produce radio programs and broadcast them locally. Among them the evaluation team visited Tulsipur FM, Tulsipur Janakpur FM, Janakpur, Bheri FM, Nepalgunj and Radio Appan Mithila, Jaleswor. These are the production and broadcast partners of the above mentioned radio programs on regional issues and in regional languages. Besides, more than 50 FM stations from across the country broadcast SFCG radio programs and PSAs.

3.4.1 Observations on Partnership

- **Selection of partners.**

It was observed that the partnership basically developed as Evolutionary Process²³, Field Assessment by SFCG and also by self Initiatives of the partners. In addition, SFCG media staff mentioned that the field assessment of media partners and FM stations depend primarily on human resources, popularity and capability of the partners.

SFCG pays particular attention to the capacity building needs of its partners and provides regular training and coaching in number of areas along with financial and logistical support. An Institutional Development Consultant is placed in the mid- and far- west

²³ Evolutionary here means, the way SFCG found out, learnt about its potential partners either during field assessment, or knowledge from other means of demonstration of their work.

region to support the institutional development needs of the partners, particularly the youth networks in the districts.

This report is peculiar in SFCG Nepal's evaluation history, as it does not limit itself to evaluating what has been achieved and what hasn't been, but goes a step further. This further step is, the way SFCG has taken this evaluation as a process to examine the overall contribution to peace in Nepal. To add, SFCG also envisions taking this evaluation as a learning opportunity for SFCG, its partners and concerned stakeholders. The what and what not of this evaluation, are thus unique, and demonstrate SFCG's accountability to its objectives. Thus, the beginning of this learning process here is documented with the challenges and opportunities of SFCG's partnerships.

For an easier comprehensibility, the challenges and opportunities perceived by SFCG staff and its partners are segregated.

- **Challenges and opportunities as perceived by SFCG staff**

During the interactions with SFCG staff, the following challenges and opportunities were seen prominent. The challenges should be addressed in their own peculiarity to improve the impact and effectiveness of SFCG's work. At the same time, the opportunities are again challenges that should be maintained and made further effective.

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Challenges with Youth Networks

- The SFCG staff remarked that, partnership with the Youth Network is facing challenges in terms of developing second liners, who in the absence of the present leadership, would take over the responsibilities effectively.
- They also noted that the youth network doesn't have much communication with government agencies at district level (especially in Kailali and Dang) as their office is located out of district headquarters. This has undermined SFCG's visibility at the district level.
- Drop out of groomed staff is another challenge perceived by the SFCG staff in partnership with youth network. Women moving to different villages after marriage are a recurring challenge.
- The confusion of the difference between right based approach and common ground approach is significant.
- SFCG staff in Salyan district said, there is no good relationship between HRPLSC and district youth network; HRPLSC has formed their separate youth network in the district level and even in the VDC level. Such segregation is giving negative message among youth and even among stakeholders.

Opportunities with YN

- The staff noted that the capacity (local expertise) of the YN has been built and they have made strong coordination at the VDC levels.
- They said that the YN's have influenced the VDC planning processes.

Challenges with NGO Partners

- The staff noted that the spirit they have for their work lacks in the NGO partners (especially HRPLSC).

- It was also remarked that HRPLSC has totally neglected the youth network formed after SFCG training and instead created a parallel youth network.

Opportunities with NGO Partners

- SFCG staff noted that partnering with reputed organizations (especially human rights organizations) has assisted to enhancing coordination with government authorities.
- NGO partners such as APEC have advantage of having many other development programs supported by organizations other than SFCG. This can be a huge opportunity to link the peacebuilding work with development work.

Challenges with Media partners

- The staff averred that the radio producers' delay in claiming bills such as claiming remaining installments and submitting previous receipts and vouchers have hindered the release of budget on time. This consequently, has affected the SFCG media staff's motivation to keep following up with the producers.
- They said that with some radio stations, it is even tough to know if the program has been broadcast. (As in sankhuwasabha, the radio station said that more than 50 episodes have been broadcast and when SFCG asked for CD, it was reported that the CDs have been destroyed by lightning)
- The staff mentioned that SFCG provides remuneration for FD producers and it doesn't reach them. They mentioned, when asked, the station says that the remuneration should be equal for all staff (their staff). The radio station also reportedly asked SFCG not to interfere in their matters.

Opportunities with Media Partners

- The staff noted that the partnership with radio had established the media as a unique feature that exemplifies dialogue's uniqueness to give solutions to real intense conflicts.

In general, most of the partners expressed that short agreement period make them question the sustainability of the partnership. They have raised several questions on what will happen when the project terminates, and how to carry on follow up activities of first phase of the project as it is very hard to think about the sustainability of peacebuilding projects within a year or so. In terms of opportunities, Numbers of partners such as Antenna Foundation, HRPLSC, and APEC shared that their expertise on peacebuilding work has increased due to their partnership with SFCG. HRPLSC and APEC, both NGO partners have felt that their organizational profile has enhanced, and that has helped them to extend further partnership opportunities with other organizations.

Challenges perceived by NGO partners

- The NGO partners perceived that most of the youth clubs connected with SFCG programs have leadership transition problem and many of them remained inactive after the first generation leadership left the club. SFCG do not have follow up mechanism to help them prepare for leadership transfer. This was corroborated by SFCG staff as well as the NED evaluation report²⁴.

²⁴ Project Evaluation Report, Youth Engagement in Nepal's Democratization Process, SFCG

- They also noted that the institutional aspect of the youth clubs is quite weak which has negative consequences on effective program implementation and coordination with other agencies.
- HRPLSC noted that the SFCG channel of partnership is confusing. They said that it was baffling in the beginning however, now it is concrete to an extent.
- It stated that it has to send many unscheduled reports to SFCG.
- APEC noted that the agreement period is too short and that they experienced time pressure to complete the project activities.

Opportunities perceived by NGO partners

- HRPLSC expressed that youth as a distinct constituency has started working in conflict transformation and peacebuilding. They have also become capable in dealing with the local conflict.
- HRPLSC also noted that it learnt about youth programs, inter-generational dialogues, and common ground approach from SFCG.
- Similarly, APEC mentioned that partnership with SFCG has motivated them to do media programs incorporating peacebuilding approaches.

Challenges perceived by National/Regional Media partners

- FMDC stated that the investment done by SFCG on the programs doesn't match the expectations they have from them. In other words, they said that SFCG invests less for the programs and yet expects that the impact is larger, which for them, isn't compatible. They cited an example when SFCG had given funds for 10 Public Service Announcements (PSAs) for 2 months and expected that those PSAs would have lasting impact. They reasoned that to have lasting impacts, the PSAs should also be lasting.
- FMDC also maintained that SFCG doesn't respond timely and also doesn't release funds on time.
- AFN, on the other hand, stated that SFCG is more into promoting projects rather than promoting the common ground approach.
- They also expressed their confusion over the SFCG/AFN partnership. This confusion, they said, is due to the uncertainty of not knowing the duration of partnership and also the lack of detail modality of it.
- While, NW, did not perceive any challenges facing the SFCG/NW partnership yet.
- The tendency of skilled/trained journalist to leave stations and go for higher paying media agencies is another challenge the media partners reported.

Opportunities Perceived by National/Regional Media Partners

- FMDC pointed out that partnership with SFCG has influenced their other activities/programs whereby they seek a common ground in them.
- Partnership with SFCG has also established them as peacebuilding organizations in their working districts.
- AFN also claimed that its capacity in peacebuilding work has been enhanced.
- AFN stated that its expertise in production when matched with SFCG's expertise with content has created path breaking impacts.
- It stated that partnership with SFCG has given a brand product NBNP to them which they wish to continue even if SFCG withdraws its funds.
- NW articulated that further partnership opportunities have knocked their doors as a result of this partnership. The Shaubhagya Mithilaa TV channel of New Delhi (India),

has offered the Sangor team to turn the drama into a television opera. They also got offers from other organizations to produce radio programs.

Challenges/Perceived by Youth Network

- Communication gap is the key challenge faced by youth network partners of SFCG's NGO partners. Because of communication gap, youth networks are not able to perform their tasks effectively. For example, members of district youth network in Surkhet shared that HRPLSC's distance from Surkhet is making frequent interaction and communication difficult.

- Youth network members reported that there is lack of effective monitoring of projects by HRPLSC. They expressed concern that it was hard to communicate with NGO partner who is not based in the same district and the absence of the presence of staff is also stark. Similar opinion was shared by the members of district youth network Mahottari. They said, APEC is not a local organization and feared that APEC will leave Mahottari when they will run out of fund. They also had concern about their communication gap with SFCG; one member of youth network said, "SFCG in the beginning was directly working with youth network; we could share all our problems directly with SFCG. When Samagra came in between, we are not able to convey our messages directly to SFCG."

- The Doti youth network remarked that SFCG doesn't release fund on time.

- The network also stated that they have been receiving requests from other VDCs for program extension. They said, while this is good, it also is challenging since SFCG is not quite in a position to do that.

- Kailali Youth Network mentioned that the program scale in terms of activities is small. In other words, the amount given is small and thus, big scaled activities loom large.

- Dang Youth Network stated that working for peacebuilding is limiting their working areas. They said being diverse in terms of social causes could have helped in attracting funds from other sources too.

Opportunities Perceived by Youth Network

- Youth network partners said that they have been able to expand their programs in the communities because of their partnership with SFCG. Partnership with youth network has also encouraged many youth to form youth clubs; examples of which are found in Dang, Surkhet, and Salyan district. Some of the youth network members such as in Surkhet have shared their confidence in sustaining their youth network without receiving support from SFCG and HRPLSC because they have received financial support from District Child Welfare Committee and couples of their projects are in pipeline.

- YN in Dang claimed that it has strong coordination with 12 VDCs because of the partnership.

- They also claimed that they are recognized as youth-led and youth focused organization in Dang.

The national and regional media partners have generated funds to either continue the existing programs or produce new programs related to peacebuilding.

The youth networks, NGO partners and the clubs have received funds from the local government units and other social organizations such as Community Forestry Users' Group, District Sports Development Committee and alike for carrying out peacebuilding activities.

- YN in Doti averred that they have been recognized as representatives in local decision making bodies.

- They stated that they are being given the mobilization role by other organizations as well.

- YN in Kailali noted that the partnership with SFCG has given them strength beyond capacity building. SFCG has given them the ability to build peace.

Challenges perceived by FM Stations

- The FM stations which were producing FD didn't perceive any substantial challenge with SFCG's partnership. While the other stations which broadcast SB and NBNP claimed that only locally produced (their production) programs would become more effective. They were of the view that they know their contexts, conflicts and solutions well, and nobody can represent them as well as they themselves can. Thus, they perceived the intermediary partner between SFCG and themselves as a challenge.

Opportunities perceived by FM Stations

- The FM stations remarked, though they run a media program funded by SFCG, the same program have given them ample opportunities to be perceived as peacebuilding institutions by the communities. They said that the communities now think any abnormality in the society can't go overlooked by the FM stations. Janakpur FM especially mentioned this while the evaluation.

- Partnership between SFCG and media organizations has established some of the programs like NBNP and FD as brand program, thus partner can use those branded programs even without SFCG support.

Partner's/ community's perception of SFCG

- Perception, as a cognitive process is crucial to any peacebuilding organization for, perception is the root, which gives birth to conflict. Thus, during the evaluation, partners' and the communities' perceptions of SFCG was delved into. This was done, so that, it could be a process to address and learn, if there are any deviations in the way SFCG perceives itself and is being perceived. However, the evaluation brought into fore that the perception of SFCG is at par and needs to maintain it to sustain as an organization with an objective to support the peace at large. Following are the findings related to partners'/communities' perception about SFCG.

- All the partners retained a unanimous opinion that SFCG is accountable to its objectives and words. They said that the uniqueness about SFCG is that it respects its partners' views and ideas and never imposes but discusses issues.

- On being asked if the value for money has been worth, they said, the value accumulated out of the money SFCG has invested is more. They stated that the impact and popularity of the programs are higher than the investment and this is because it has

transformed the way, youth think of violence and conflict. This constituency according to them is important because youth are the pivotal actors of peace and conflict.

Most of the respondents from radio station, youth clubs and partner organizations rated the attribution at four. Many of them gave the reason for their rating involving the youth energy for the positive change of their society.

- They also said that SFCG's involvement with media has brought alterations in much of the anomalies that pervade in Nepali socio-political contexts.

- The partners were also of the opinion that SFCG has been able to be so successful because of the ways it has remained accountable and respectful of its partners and audiences.

- They also said that the community at large has high hopes from the way SFCG has been operating. They say that SFCG works for real causes of the society and not for the sake of spending the money that the donors' have funded.

3.4.2 The Synergy between Partner's programs

It was noted that partner organizations have successfully utilized the Common Ground Approach of SFCG in its various programs. It was intriguing to see that the partners have been making huge impacts with their programs with the merger of the common ground approach with and their other programs. This seemed like the common understanding of synergy replenished²⁵.

3.5 SUSTAINABILITY

One of the five broad areas of inquiry was studying the possibility of sustaining the programs and the achievements. Studying the potential of sustainability of the program and achievements entailed question that asked if there are any similar activities carried out by the partners other than SFCG support and how can the achievements attained by the programs be sustained. These questions assumed that similar activities with organizations other than SFCG and ideas on sustaining the achievements would foretell that the concept of the program/achievements would be carried on; and if this happens, peacebuilding approach would be carried on as legacy.

In the realm of sustainability of programs, it was observed, both media and community peacebuilding streams have been carrying out programs related to peacebuilding approaches. The national and regional media partners have generated funds to either continue the existing programs or produce new programs related to peacebuilding. Some of the notable donors for such support are USAID, International Alert, UNIFEM, ARD and NED. The local FM stations are either incorporating the issues related to peace into their existing programs or are producing new programs with funding from local government units. The youth networks, NGO partners and the clubs have received funds from the local government units and other social organizations such as Community Forestry Users' Group, District Sports Development Committee and alike for carrying out peacebuilding activities.

²⁵ The Collins English Dictionary defines synergy as "the potential ability of individual organizations or groups to be more successful or productive as a result of a merger"

In the same vein, when the possibility of sustaining the achievement was explored, the answers hinted that an analysis of the “additional questions” of COE be reaffirmed (which is explained later in the report). The participants were quick to answer that their activities have generated significant achievements in terms of impacts/effectiveness. However, there were no substantial examples on the sustainability of those achievements. This, in our view, was obviously a difficult task. This is because; a follow up of the achievements seemed nominal in all the programs. The follow-up links to the “additional question” criteria of an area called Criteria of Effectiveness in RPP. This, being a vital component for evaluation will be discussed in detail.

3.6 ATTRIBUTION

Attribution is a purely judgmental notion and is very difficult to quantify. In order to feel the pulse, the evaluators developed a rating scale ranging from one to five; One being the least and five being the highest. In order to know the basis for such rating, the respondents were asked to give the reason for their rating.

The radio stations attributed SFCG supported radio programs four out of the scale of 5 (five being the highest). Both, Appan Mithila and Radio Janakpur fall in this category. Appan Mithila reasoned that out of the 28 episodes they broadcast, 10 to 12 have been able to contribute resolving the local conflicts. Similarly, the reasoning Radio Janakpur gave was that SFCG supported radio stations have been recognized as the peace promoting organization in the community.

The radio program producers varied attribution from 3 to 5. They reasoned that giving five meant the way SFCG’s training have given them an objective to work for the society and through the produced programs, they have been able to be established as a peacebuilding people. Similarly, another reason for an attribution of 5 was that the common ground approach is the first of its kind which dramatically orients people to solutions and not to conflicts. Most of the respondents in the Community Peacebuilding Program rated the attribution at four. Many of them gave the reason for their rating involving the youth energy for the positive change of their society. Additionally, their reason has been that with a little input from SFCG, there have been many changes ranging from personal to cultural level.

Peace Effectiveness

4.1 CRITERIA OF EFFECTIVENESS

Peace, being a remarkably vast notion, is difficult to be defined in strict punitive terms. This very essence of peace entails that the work being done for peace too is difficult to be put in yardsticks; what activity particularly can be attributed to peace. However, it is not yet a discouraging situation. The RPP framework argues that even if a piece of peace work cannot “accomplish the lofty goals of ending violent conflict or building sustainable just structures; it is not by definition ineffective” (35)²⁶. Even if the total attribution of one program or activity to larger peace is a difficult task, the contribution of that particular program can be tracked. One of this tracking exercise was the above mentioned strategic linkage activity, the other, as per RPP is called the Criteria of Effectiveness (COE).

Peace, being a remarkably vast notion, is difficult to be defined in strict punitive terms. This very essence of peace entails that the work being done for peace too is difficult to be put in yardsticks; what activity particularly can be attributed to peace.

The COE is the benchmark, against which we have identified the contribution of SFCG’s programs to the peace at large. The COE constitutes two dimension of effectiveness to identify the contribution, viz:

- Program Effectiveness and
- Impact on Peace Writ Large (Peace Effectiveness).

The dimension of program effectiveness necessitates identifying if a specific activity is achieving its intended goals in an effective manner. In this vein, SFCG has performed its activities as per its indented target groups, time and results.

In this chapter we will be discussing SFCG programs’ contribution to the peace writ large. For this purpose, we have assessed the activities of SFCG with the help of five criteria of effectiveness. The activities of community peacebuilding and media programs are segregated for an easier review. In addition, it is to be noted that there are many examples in SFCG programs that fit under these criterion; however here we cite only a few.

4.1.1 Creation of reform of institutions of mechanisms

This criterion believes that if the activities or programs contribute to the creation or reform of institutions or mechanisms that address the specific causes which fuel conflict, it becomes effective. In other words, the peace initiatives should go beyond impacts at the individual or personal level, and transcend to the socio-political level to be under this criteria.

²⁶ The RPP framework

Community Peacebuilding Program

- Respondents in Doti, Dang and Kailali stated that the leadership development and peacebuilding training imparted by SFCG resulted in the creation of an institution representing all VDCs and is registered at district Administration office as a Youth Network. Its objective is to address anomalies, aberrations and other wrongdoings happening at the local structures with special focus on marginalized sector youth.

- HRPLSC claimed that the youth clubs have been given space in state's structure, i.e. LPC. They also claimed to have used school as a place to reach community with "peace from below" approach.

Media

- No creation of organizations marked. Yet, the radio programs have been successful in becoming the source for potential initiatives which could grow in future. Such as,

- FMDC claimed that FD contributed in reformation of Tharu Nagarik Samaj which brought Tharu representatives from different Tharu organizations to work under one roof. The organization now works as a common forum to solve common conflicts within the Tharu community.

- Khula Dharti producer in Dhanusa claimed that the virtually inexistent peace committee started operating after the issue was addressed in the program.

- Former child journalists established Shantika lagi Yuwa Sanjal (Youth Network for Peace) in Surkhet to address the issues of children and youth that could potentially lead to conflict along with other issues.

- The FD producer in Tulsipur, Dang, claimed that community members, after listening to the program have approached the radio station for association into establishing a club which will deal with discrimination issues in the area.

4.1.2 Independent peace initiatives that decrease dividers and increase connectors

This criterion entails that the efforts for peace contributes “to a momentum for peace in participants and communities to develop their own peace initiatives in relation to critical elements of context analysis” (36)²⁷. In other words, the programs to be effective should be able to impart in participants and communities the critical knowledge of what should be stopped and how to reinforce positivity.

Community Peacebuilding Program

• *The district youth network, Dang analyzing the growing rivalry between youth political leaders of different parties, organized a friendly football match among youth and student political leaders, media persons and the representatives of various NGOs. They said that they kept the youth and student leaders in one team and the rest in other. This was a strategic peace initiative from their side so that the different parties come and work together as a team. The network claims that this initiative proved to be effective in minimizing the increased polarization of young political leaders. The network said that a youth political leader found the match interesting and effective to promote social harmony and he even forgot his anger against other youth political wings.*

• *The Chairperson of the School Management Committee in Siraha was alleged of embezzlement. The conflict was also related to Madheshi and Pahadi issue. The Chairperson was from Pahadi origin. In the meantime, the Headmaster retired and a new Headmaster came. The Management Committee was reformed before the new Headmaster came. The New Management Committee was not quite approved by the parents as it was done secretly. Also the Chairperson's child was not studying in the school and yet he was the Chair of the School.*

²⁷The RPP framework

Because of this issue, the villagers locked the school. After a week, a comprehensive discussion led to the approval of the new committee on the condition that it will work transparently on every aspect of school management including the new teacher's recruitment. The Youth Club organized a comprehensive dialogue during the lock-up. They met two sides (old and new Committee; local people/parents and the teachers) differently in order to identify their needs and the positions. This conflict was resolved with the initiatives of the Youth Club and led to institutionalization of a new committee.

Media

- FMDC says that FD's initiative to make the 6 days movement organized by the UCPN-Maoist, peaceful turned out to be a success. Their analysis of the context that the movement can grow violent and negatively affect the people in the region bore fruits. Having pre thought of the possible harm the movement could bring, they called different political parties for interactions where, the party calling for movement committed to organize the protest programs non-violent and which translated into reality in Kailali.

- In Tulsipur, Dang, people have started calling FD producer if they face/see any social problem which can grow violent, before conflict erupts. In the case of Tulsipur, it was even observed that the producer reaches the people and holds discussions with them before producing programs.

In Surkhet, a rape case of a girl child during January 2010, after being broadcast from Sunou Bolou was followed by local awareness raising campaigns. In addition, four more cases were reported in Sunou Bolou one of which was from SOS school. This also led to a reporting of a marital rape case (though that was aired thorough another program) which was one of its kind, as the producer said reporting against marital rape is an act of huge bravery in the part of the woman.

4.1.3 Resistance to violence and provocations to violence

In order to be counted under this criterion of effectiveness, the programs/activities should be able to inculcate awareness in people to resist manipulation and provocations. This inculcation entails that the negative key people are addressed so that more people learn from it and start resisting violence.

In this particular criterion, no remarkable case was noted. However, most of the respondents acknowledged that, though this was something tough to exemplify, the communities where they work have started realizing that violence takes nowhere and that it should be curbed and resisted. However, the following cases do contribute to some extent,

Community Peacebuilding Program

Dand VDC of Doti observes a huge gathering of people every year from almost 10 VDCs during Shivaratri Fair. This gathering was infamous for being violent in past years. Last year, youth network discussed this issue and analyzed the causes of the violence. The conflict analysis indicated that many people consume alcoholic beverages in this gathering and their irrational behaviors cause violence. The youth club brought this issue into the attention of the district administration office and the Fair Management Committee. They identified the local wine producers who sold alcoholic drinks in the fair. They approached those few (Key) people who, they speculated would sell alcohol that year too. They held discussions on how to make the Shivaratri Fair peaceful. Finally, the local wine producers also agreed not to sell alcoholic beverages in the fair this year. The local wine producers, not only stopped selling alcohol, but also stopped others from outside to do so during the fair. This way, the fair concluded peacefully and everyone appreciated the precautions shown by the youth club.

Media

Violence against women in Dhanusa still is rampant. Being one of the burning issues, KD in Dhanusa once held discussions on violence against women. Domestic violence was one of the major issues discussed during the program. The producer said that the discussion was held with the woman against whom the violence was being done, the violator and other stakeholders. This discussion of KD with the key people (the violator and the violated) inculcated the awareness to stand up against such act in a woman who is a listener of KD and not the woman whose issue was being discussed in the program.

The woman belonged to Bengadawar VDC of Dhanusa and was a severe victim of domestic violence. She resisted the violence being done to her in her home by reporting the issue to WOREC, an NGO dedicated to work for violence against women. WOREC then called the producer of KD to meet her and then her issue was then addressed through KD.

4.1.4 Increase in People's Security and Sense of Security

This criterion requires that the programs are successful in contributing to security both at the socio-political as well as individual-personal level, in order to remain effective.

Community Peacebuilding Program

- The YN in Doti claimed that their presence itself has become an emblem of a sense of security in people. They say, their efforts for building peace in the community have so much been recognized that people call them whenever there is a possibility of local level insecurity such as fights, violence or even political confrontations.

- Shanti ka lagi Hatemalo Youth Club in Bateshowar, Dhanusa said that their efforts have resulted in creating a sense of security in the community. They said that youth in the community fought for issues like political ideologies, drug addiction and discrimination in the past. However, their unrelenting efforts led to a stop to these fights, which had negatively affected not only the youth but also their community at large over the years.

The YN in Doti claimed that their presence itself has become an emblem of a sense of security in people.

- The same youth club claimed that their initiatives to stop the Pahadi people migrating from the villages have worked well. To this effect, they held many interactions and organized many community initiatives, which brought people from both Madhesi and Pahadi community together. The frequent interactions of these groups helped generate trust in both communities and an increased sense of security in the Pahadi people and many of them changed their plans of migrating from the place they lived for years and generations. The community people corroborated this claim during our interactions with them.

Media

- The producers observed that the radio programs have generated a huge sense of security among communities. The evaluators however noticed that the sense of security was limited only to the individual/personal level. The link to socio-political level seemed absent. Nevertheless, the community at personal level (was reported) felt secured that the radio programs can/are creating social harmony. For example:

The evaluators however noticed that the sense of security was limited only to the individual/personal level. The link to socio-political level seemed absent.

- Parents of a 14 year old raped child reported the case to Sunou Bolou producer in Dang. The producer remarked that this reporting wouldn't have been possible in a society pervaded with biases against girl's sexuality if SB hadn't been able to generate that sense of security in them.

• In Lamahi, Dang, when Sunou Bolou addressed the issue of the abduction and murder of a child, Hom Bahadur Chaudhary in Falgun of 2066, the parents as well as the community people started awareness raising campaigns. Teachers also joined the campaign. This multiplier effect shows that the radio program was successful to instill a sense of security in the people. This is because the radio program could instill a sense of awareness in the people to voice against such acts at a time the crime was in its peak. This radio program also helped people understand that their security can be strengthened when they act collectively.

4.1.5 Meaningful improvement in inter-group relations

The fifth criteria of effectiveness entails that polarized attitudes and behaviors are transformed into tolerance and understanding leading to peace.

Community Peacebuilding Program

- Shantika Lagi Hatemalo Youth Club, Bateswor, Dhanusha claims that it has successfully facilitated to develop good relationship between various political parties and their sister organizations in their village. Earlier, one political party could not bear others. Now it has been mitigated largely. It is because the club always invites the representatives of all political parties in their programs and sometimes they conduct interactions on local issues with them. This has helped the parties to act responsibly on local issues. By this way, all political parties now have developed good relationship. This was also observed during our visit and interactions.

- Youth Network in Doti had conducted few interaction programs among youth belonging to different political parties. While doing so, the club brought the issues and concerns the youth in general have to draw the attention of the political parties. As the representatives from the political parties were also youth, it gave a sense of "Common Ground" as youth to all. With such interactions, the relationship among these groups improved.

Media

- New world claimed that the Limbuwan and Khumbuwan Liberation Front polarized with their own views on state restructuring changed their attitude to a tolerant one and came to an agreement for dispute resolution after their presence in a few FD shows. The structure of FD is such that, it brings two or more than two conflicting sides together to discuss and find a common ground amidst the fog of conflicting perceptions. Therefore, NW claims that they contributed much to the now unanimous voice of these two earlier divided groups.

- FD in Nepalgunj has significantly contributed in bringing about religious tolerance among the different religious groups. The Mahanta Chandranath Yogi, after his multiple presences in FD stated that, earlier, when he saw people belonging to other religions, he would take the other way, helping was out of question. Now along with many other realizations, FD and its discussions has raised his sensitivity level and now

The structure of FD is such that, it brings two or more than two conflicting sides together to discuss and find a common ground amidst the fog of conflicting perceptions.

the religious leaders sit together for tea, help each other and not only that, they act together in forms of peace rallies if some indication of religious riots occur.

Additional questions

The Criteria of Effectiveness poses a few more questions to explore whether the peacebuilding initiatives can be claimed to be effective. For this purpose one should ask: Is the change from this initiative a) fast enough? big enough? c) Likely to be sustained? And d) adequately linked?

Now the religious leaders sit together for tea, help each other and not only that, they act together in forms of peace rallies if some indication of religious riots occur.

In response to these questions, most of the respondents were of the opinion that it is fast and big enough considering the investments made for the program activities. Similarly, they also claimed, whatever has been achieved will go for long. In this sense, it is claimed that there is likelihood of sustained achievements. All these claims can be considered as “program effectiveness”, posing questions on “peace effectiveness”. However, these questions are not so easy to conclude very lightly. The subsequent chapter(s) (Findings and Recommendations) will again deliberate on these issues in detail.

4.2 STRATEGIC LINKAGES

The objective of this evaluation is to understand and measure SFCG’s overall contribution to the peace process in Nepal through its engagement with youth, local decision makers and radio stations in the past four years.²⁸ As mentioned earlier, the programs of SFCG are actually contributing to larger peace rather than being confined to peace process.

In this vein, however, it is quite difficult to claim the contribution done to the peace writ large (peace at large) by one project at a time, many disparate contributions are contributing to make a whole.

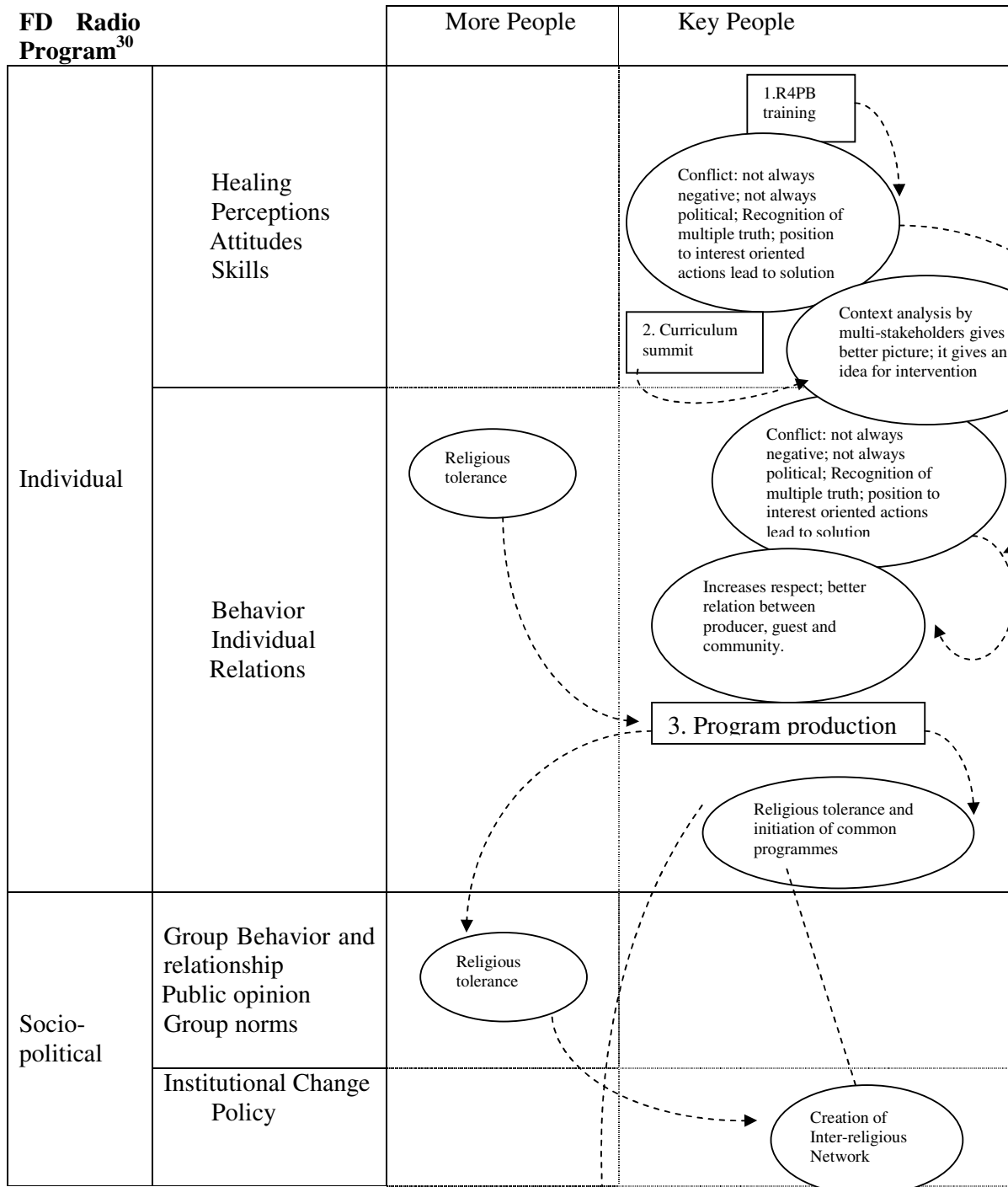
Peace requires that many people work at many levels in different ways, and, with all this work, one cannot tell who is responsible for what. Moreover, when the goal of “just and sustainable peace” is so grand, and progress toward it is immeasurable in its multitude of small steps, then anything can qualify as peace practice. In the face of this complexity, practitioners often say, “I have to assume that, over time, all of our different activities will add up.”(9)²⁹

Therefore, with a vision to capture the steps carried out by SFCG to contribute to peace writ large, this report identifies how the programs are linking key people and more people at individual/personal and socio-political levels. As mentioned earlier, strategic intervention entails, the engagement with the right people in appropriate contexts, this exercise helps us understand how the same is being implemented in the programs of SFCG from their own locations and how they are contributing to peace.

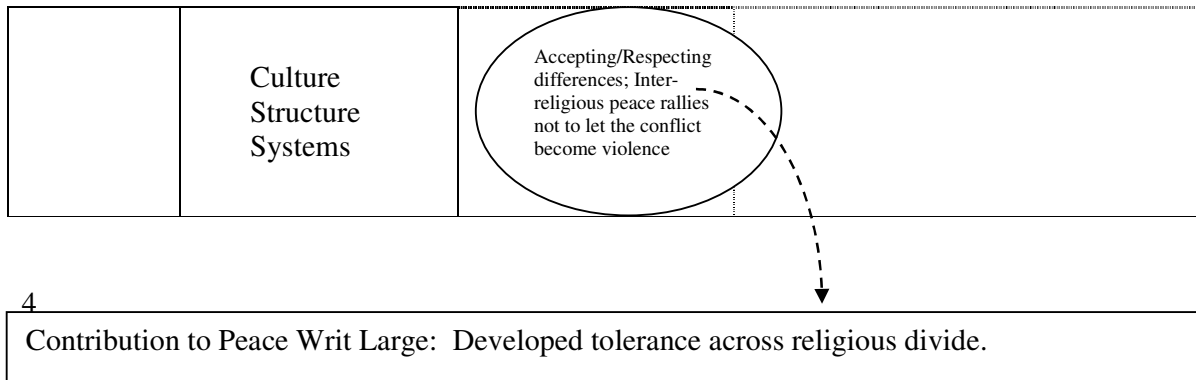
²⁸ TOR for the programmatic evaluation. SFCG see Annex for details

²⁹ Reflecting on Peace Practice, Participant training manual, 2010 CDA collaborative learning project www.cdainc.com

In order to assess the contribution to peace at large, we have plotted some of SFCG's activities into the RPP matrix and tried to observe whether the change(s) brought in by each activities add-up to make peace at large. Additionally, we also observed whether the activities and the change(s) are linked to each quadrant of the Matrix. For example, we have furnished the following two Matrix here:



³⁰ The rectangles in the matrix represent activities conducted and the ovals represent the changes that follow.



The RPP framework requires that in order to map the contribution a project is making to the larger peace, all the activities add up not only to other activities but to other quadrants too. In this exercise we saw that there are activities and changes in almost each quadrant and these changes add-up in order to contribute.

In addition, the changes at the individual/personal level interestingly get linked to the change at socio-political level which is more significant transformation in order to achieve the goal.

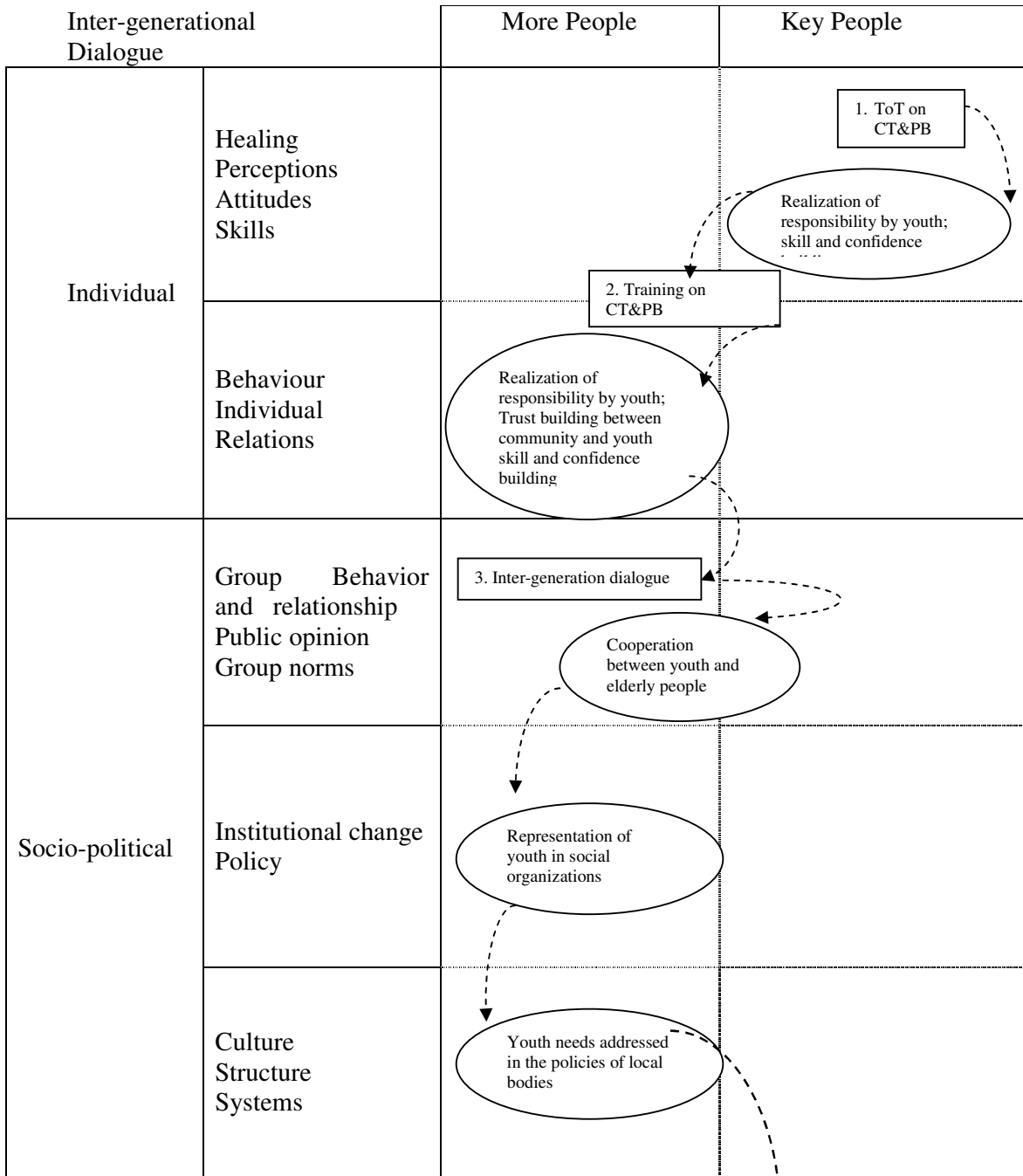
Similarly, the program has been successful to engage key people and more people both in its activities. To make this point clearer, let us first comprehend the difference between key people and more people. More people denote the increasing numbers of people in actions to promote peace. This engagement with more people is believed to build peace if many people become active in the process, i.e., if “the people” are broadly involved. This may involve mobilization of larger constituencies or expanding the numbers of people committed to peace.

While, the key people are the particular people, or groups of people, critical to the continuation or resolution of conflict, due to their power and influence. “Key people” strategies assume that, without the involvement of these individuals/groups, progress cannot be made toward resolving the conflict. Who is “key” depends on the context: they may be political leaders, warlords, or others necessary to a peace agreement. They may be people with broad constituencies. Or they may be key because they are involved in war making (e.g., unemployed young men).³¹

With this analysis, it can be said that FD, in creating/developing tolerance across religious divide has been effective in its goal to contribute to larger peace because it has been able to link activities and changes while engaging both key people and more people at the individual/personal and socio-political levels. For more such matrices of various other activities, please refer to Annex 5.

³¹ Reflecting on Peace Practice a Training Manual. (9)

However, the Matrix below shows a bit different picture.



5

Contribution to Peace Writ Large: Youth engaged in community work not resorting violent means to address their needs.

Looking at this Matrix, it can be observed that though the changes brought about by the activities add-up to the larger peace, it has missed to engage Key People after the individual/personal level.

It is seen that the add-up effect of the changes have contributed to keep youth engaged in community work and hence they do not resort to violent means to address their needs. However, it is very difficult to claim that this program is strongly effective in terms of contributing to peace at large because as the changes reach the socio-political level, the key people are missing.

Key people are critical to the continuation or resolution of conflict, an absence of engaging key people cannot be said to bring sustainable peace

As mentioned earlier, the key people are critical to the continuation or resolution of conflict, an absence of engaging key people cannot be said to bring sustainable peace. In this sense, we can conclude that this program is wishing to make strong contribution to peace at large but is lacking in the ways that actually contribute to it.

4.3 UNINTENDED IMPACTS

Outcomes/impacts of any activity could be either intended or unintended. The intended impacts are easy to see, however the unintended outcomes are not discernible to the less inquisitive eyes. Again, unintended outcomes/impacts could be both, positive as well as negative. The unintended impacts, if negative, are great ways to learn what went wrong, or what was lacking in our interventions. In the same vein, if they are positive, they can be exemplary to be replicated.

Since SFCG also envisions this evaluation as a learning process, the evaluators tried to gather if there have been any unintended impacts of SFCG programs. However, this answer came easily only from the SB producers. The unintended impacts shared with us are:

The intended impacts are easy to see, however the unintended outcomes are not discernible to the less inquisitive eyes.

- When SB addressed the issue of a nine year old, who worked for cleaning vehicles, in Surkhet, an unintended impact occurred. Though the response that the program generated was encouraging, it also helped increase the number of other children who had started cleaning vehicles while dropping their schools. SB journalists assume that the message of independence, money and eccentricity of the child who was cleaning vehicles was caught more than its real message.

To broadcast and raise an issue is not enough. Sometimes, it produces more conflicting contexts. Thus, a follow-up of the program or even linking the issue to other programs/organizations which would address them is very important.

- Similarly, a Kamlari (female bonded laborer) from a very poor family faced difficult situations in terms of education and even two-times of meal when the issue of Kamlari addressed through SB, drew organizations into activism. The journalist noted that sometimes situation at home is pathetic than being a bonded laborer. In such cases, the freed Kamlaris have hard time even to make their ends meet. These are cases, when even the freed Kamlaris want to go back to the houses they were working instead of dying in poverty.

Regarding these cases, the SB also remarked that to broadcast and raise an issue is not enough. Sometimes, it produces more conflicting contexts. Thus, a follow-up of the program or even linking the issue to other programs/organizations which would address them is very important.

Theory of Change

Effectiveness

Peace can be defined in many terms and possibly there is no one definition as such that all would agree to. In addition, the all embracing nature of peace creates an amazing forum whereby all work being done in the fields of development, (human) rights, inclusion, environment, entrepreneurship, and others, get stitched to its color. This dilemma of everything getting stitched to the color of peace was a major recurring theme in people's perception, found during the evaluation. This dilemma however, is an opportunity too, for, these work are pieces, that build a larger peace. The only need is to identify how and/or do they contribute to peace and then figure out, if they contribute to building negative peace (which stops destructive conflict) or a positive one (which addresses the root causes of conflict for sustainable peace).

Assessing whether a program/activity is contributing/doing peace is to see the changes it is bringing. This change however does not necessitate that perceptions alter and one never looks back. On the contrary, it requires that those perceptions transform to a level from where people look back, learn and rectify the mistake and bolster the good work. To achieve this situation, organizations require theories that decide what to do on what situation that would bring about changes to build sustainable peace. These Theories of Change (TOC) are thus, one of the major guiding principles for SFCG to achieve its objectives.

The all embracing nature of peace creates an amazing forum whereby all work being done in the fields of development, (human) rights, inclusion, environment, entrepreneurship, and others, get stitched to its color

In the following sections, we discuss cases, situations and activities that bolster SFCG's theories of change. As in the case of the Criteria of Effectiveness, the activities of community peacebuilding program and media are segregated for an easier review. In addition, it is to be noted that there are many examples in SFCG's programs that fit under these criterion; however here we cite only few.

TOC 1 – *If we transform the knowledge, attitude, skills and behaviors of youth, we'll create a critical mass of youth who will actively engage in breaking dividing lines and building peace in the community and the country.*

According to John Paul Lederach's theory of conflict transformation, the way conflict impacts situations and changes behaviors can be analyzed at four levels; Personal, Relational, Cultural and Structural. Thus, by the same token, transformative approaches also intervene and changes things at the same four levels.³² During the evaluation process, the team identified number of changes among individuals and communities in all these

³² Idea derived from John Paul Lederach's "The Little Book of Conflict Transformation"

four levels and some of the representative examples and cases that have been successful; in bringing significant changes as a result of SFCG programs have been discussed in the section below.

Personal Level

Community Peacebuilding Program

- Shantika lagi Hatemalo Youth Club, Siraha, claims that a boy of 15, studying in class 10 left drugs and committed himself to social transformation because of their efforts. The addiction has taken much of his pivotal time and he had left school because of the addiction. After the drama shown by the club, the boy was so influenced that he left drugs and started attending school. He was into drugs for almost 2 years. About 5-6 persons followed suit and left drugs. The theatre was performed in April, 2010 and the same person was given the role of a drug addicts in dramas performed by the group later. The boy now studies and works for the drama group so that he can bring about social awareness among people in his community.

- Similarly, Ganesh Khadka of Doti Youth Club said that the training given by SFCG has changed his life. Earlier he used to be influenced by his party's political views and acted as per their choice. In this way, much of his energy was spilled into creating conflict in the VDC. However, after the training, he has developed empathy and also the capability to analyze conflicting situations. Now, he doesn't follow whatever the party says, blindfolded. He analyzes the situation, thinks of the impact it can make on other people and then act with discretion.

Media.

Some changes that SB journalist found in themselves as a result of the training from SFCG or from the programs they conducted were;

- Confidence
- Development of peaceful attitude and behavior.
- Sensitized towards the issue of other children
- Sunou Bolou in some places such as Dang came out with cases, where the program had positively impacted people's perception of themselves. In other words, strengthened confidence;

• Anita Chaudhary, a child soldier who had returned from cantonment was not well received by her community. She was ridiculed and not trusted. As Sunou Bolou gave her the forum to articulate her grievances, she discovered that she actually can speak! This led to her confidence building; she realized that though she carried arms, this in fact was her identity, different from other children of her age (14). She understood that she is different and that the difference should be accepted. She slowly tried to talk to people and build relationship with them and, at times, helped them. Though slow, people started to accept her and praise her level of confidence. Now, she is living a dignified life in her community.

• A political party leader (anonymity maintained) in Nepalgunj, when called for discussion with a Kushbadiya (a lower caste) member had remarked that he would discuss only with the people of his level. An informal discussion with the FD producer made him to reflect about his comment against the person. He had a major transformation in him regarding his perception against the Khushbandiya person and acknowledged that he was wrong and that he will come for discussions with anyone and should not think of level or status of an individual (Bhadra 2066).

• A technician of FD in Janakpur Radio got married in March, 2010. This marriage, however, was a little different from many others. In Janakpur, people from groom's side demand dowry as a precondition to the marriage. Many women face violence (sometimes even resulting in "dowry-death") because of this anomaly still pervading in the society. Interestingly, the technician, after being intensely involved in the program didn't accept any form of dowry for his marriage.

All of these examples are commendable achievements when seen from the perspective of the personal level of theory of change. As mentioned above, the theory of change entails that certain type of activity is assumed to bring certain type of change, the changes that have come at a personal level in the people mentioned above exemplify that change is possible.

Relational Level

Community Peacebuilding Program

- Almost all the youth clubs, youth networks and partner NGOs maintained that the intergenerational dialogue programs have helped develop relationship between youth and elders in their respective communities. This developed relationship owes much to the way youth have been occupied with peacebuilding work in their communities. Many among these are youth who once had joined or planned to join armed groups. Thus, the way these youth, who had been perceived as spoilers of peace, have contributed to the society have changed the perception of the elders towards them. In the same way, the youth, because of the intergenerational dialogues have become empathetic towards the need of the elders too.

- The youth network in Mahottari says that decade's long Hindu- Muslim conflict of Samsi VDC has been minimized to a great extent in their VDC. They claim that their activities holds much credited to this transformed relationship (Refer to the story in previous section).

Media

- In December 2006, SFCG started to work with the NBNP Listener's club called Niglasaini Radio Listeners Club in Doti. The club was asked to send a male and a female member to take part in the youth leadership and peacebuilding training. But the club sent two male members. When asked, they said that the parents/communities are reluctant to send their daughters outside of the four walls of their house for overnight. This, in turn, had cumulated the suppression of girls' desires and was a situation of latent conflict. It was a difficult situation and SFCG staff decided to contribute to an alteration of perception in the girls as well as the parents. His, time and again, visit and interactions motivated people to learn about SFCG's work with youth and its dramas. Slowly, the people in the community started listening to the drama NBNP. This exposure to the world outside that the drama reflected, virtually changed their perception towards women. From 2006, the girls in the community started moving out for extracurricular activities such as Dohori songs. It was reported that the girls in the community now sing Dohori³³ along with male in late evening programs outside of their villages and the parents do no object anymore.

- A listener of Sangor in Mahottari said that his relationship with some of his friends who were married outside of their caste and class has changed because of the drama. He acknowledged being more reflective and less aggressive because of the way Sangor has impacted him. He realized that class and caste are things promoted by social elite and there is nothing wrong in marrying a girl from across ethnic lines. He said that messages of Sangor have changed his perceptions and thus he

He said the drama is changing many people's relationship with others who believe in hierarchies.

³³ Dohori is a traditional way of singing, where male and female sing in competition, improvised.

rebuilt his relationship with friends. He said the drama is changing many people's relationship with others who believe in hierarchies.

- FD in Nepalgunj has contributed a lot in bringing about religious tolerance among the different religious groups. The Mahanta Chandanath Yogi, after his multiple presences in FD stated that he would take the other way when he saw people belonging to other religions and helping people from other religion was out of the question. Now along with many other realizations, FD and its discussions has raised his sensitivity level and now the religious leaders sit together for discussion, help each other when needed. Besides, they act together in the form of issuing joint statements or organizing peace rallies in case of potential violence.

It was interesting to note that the changes that came across at the relational level were at the level of social hierarchy, patriarchy and also religious intolerance. The intriguing aspect of touching all of these sides has been the way these interventions have brought about changes at the relational level, the most important aspect of building peace.

Structural Level Community Peacebuilding Program

- Most of the youth clubs/networks we met said that their activities in their communities have been recognized by VDCs and they are representing their communities in them. Some even said that they are even invited by the VDCs when allocating budget.

HRPLSC claims that the Khani Gaun VDC in Salyan has become a caste discrimination free zone because of the activities of the youth club.

- HRPLSC claims that the Khani Gaun VDC in Salyan has become a caste discrimination free zone because of the activities of the youth club. The youth club while contributing to the transformation of these kinds of systematic discrimination in their communities has brought about changes in their own network too. They said that females, nowadays are being elected to major positions of the district youth network. This activity exemplifies that change outside, begins from inside.

Change outside, begins from inside.

Media

- Former SB journalists stated that they formed Youth for Peace Network in Surkhet because of their involvement with Sunou Bolou. They also added that 19 children clubs have followed suit.

- In Birendranagar, Surkhet, the children who had returned from armed conflict contacted Sunau Bolau and appealed that they weren't being given the Rs 2000 worth materials (such as stationeries) they were actually supposed to get from IRC. This was the case of 2065 Falgun. When Sunau Bolau aired the case, it was successful to draw attention of the community at the injustice being done and thus, they (IRC) had to change their way of work. They included the price tag in every material they handed. This was a structural change in their way of work.

- The producer also remarked that the child marriage case aired by Sunou Bolou spurred reactions so much so that the Pundits (priests) committed that they won't perform rituals from their sides needed for marriage, if it is a child marriage. They also committed to look for citizenship before doing so. It was done in December 2009.

The changes at the structural level, however brings to fore an avenue which calls for an attention of looking into things such as the key people more people and other linkages mentioned above. A stronger linkage ensures a stronger change at the level of structure. Since RPP necessitates that changes at all level link with each other in order to ensure contribution to the peace writ large, the above examples bring an opportunity to explore the link further deep.

Cultural Level

Community Peacebuilding Program

- SFCG staff in Salyan said that the activities of the youth network have contributed to bridge the broken relationship between local people and Maoist leaders in the community. They said, even at the post-conflict situation, broken hearts haven't been given much value, the place from where conflict and peace both emerge. The youth network initiated to create dialogues between the conflicting sides and thus contributed to transform the culture of hatred in the community.

Media

- In Dang, SB broadcast the story/appeal of a girl child who was being forced to get married. As soon as the appeal got aired via SB, the community got sensitized and the people themselves made the initiative to speak to the parents about the repercussions of early marriage. The marriage idea was dropped and SB was successful in initiating a change in the culture of child marriage. The girl is Sumina Chaudhary, who is 13 and the issue is of January 2010.

- In the case of cultural change brought about by Farakilo Dharti, it was interesting to note that producers in Janakpur, Tulsipur Dang, and Mahottari all brought the cases of Dalits:

- In Janakpur, Dalits were not allowed to drink water from public tube well which paradoxically was given by the government. Realizing the gravity of the matter FD invited the Local Dalit, Chief District Officer and representative from the political party and added the plights of Dalits as vox pop. When given a common ground to understand each others' plight and limitations, the stakeholders acknowledged that the culture of discriminating people on the basis of their caste or race is an ill practice. They committed to see that the incident isn't repeated and that the practice of discriminating them is discouraged.

These changes brought about by the radio are amazing in the way they have impacted the different dimensions - patriarchal structure and social hierarchy which yet fall under the same category; culture. All of the above mentioned dimensions form a whole of culture in the Nepali society pervaded with its own peculiar biases. Thus, the radio programs have been able to alter perceptions at the cultural level, too, thereby holding a more firm ground in the theory of change

Comments

The above mentioned cases, thus show that SFCG's initiative in transforming the knowledge, attitude, behavior and skills of the youth through trainings have resulted in creating a critical mass of youth, who through the radio and community peacebuilding programs are engaged in breaking socio-political dividing lines; hence contributing to building peace.

TOC 2 - If we promote meaningful participation of local stakeholders in implementing the peace process, it will increase local ownership over and contributes in successful implementation of the peace process

The theories of change function on the basis that certain type of activity will bring certain type of change. In this vein, the second theory of change of SFCG assumes that the promotion of meaningful participation of local stakeholders in peacebuilding work³⁴ will contribute to the peace at large. This theory is comprehended by the evaluators as the way to link the activities at local level with the peace writ large by choosing the key people in the localities.³⁵ During the interactions, the following activities and their contribution to peace at large surfaced,

Community Peacebuilding Program's activities and contributions to peace

- SFCG staff in Dang asserted that the peacebuilding game organized by the Youth Network contributed in promoting harmony between the two youth political groups. These two conflicting sides were the Young Community League (YCL) and Youth Force. This game was strategic theory of change in the village, as the conflicting sides were vital actors for both conflict and peace. They were vital because they were youth and, more importantly, they were youth political groups. This activity, thus, of promoting the participation of political youth group in games that promote harmony, thus, contributed in building relationship between the groups which were seen as adversaries by the other. This adversity, if not addressed in time, could have led to many untoward incidents. However, the youth network's vision prevented so from happening.

- Bateshwor and Mithila Youth club claim that the youth leadership and peacebuilding training they imparted has contributed to preventing conflict that would have erupted as a result of the conflict. They said that they identified youth who were affected by conflict in some ways and imparted the training to them. Their strategy to identify youth who in some way or the other have been affected by conflict could prevent many youth from joining armed groups to seek revenge. Thus, they also helped channelize the energy of the major actors of conflict; the youth.

It is to be noted that the youth clubs/networks in SFCG's program areas (the areas for evaluation) have been involved in different activities that work towards channelizing youth energy for building peace.

Media Program's activities and contributions to peace

- Sunou Bolou journalist in Dang said that their activities to support the local level peace had been reporting for SB in issues such as child reintegration. They claim that their reporting for child reintegration contributed in building the confidence of the returned child soldiers to integrate into the society and desire of the society to welcome them. In Surkhet, SB's report on the issues pertaining to CAFAAG brought them to people's attention. As this happened, they could drive local organizations like Aawaz and Shanti Samaj (an HR related organization) to speak/discuss with the CAFAAG. This led

³⁴ As aforementioned, this report analyzes the contribution of SFCG to the peace writ large.

³⁵ As mentioned earlier in the COE

to the addressing of the needs of CAFAAG, further leading to reintegration in many areas. This could have supported negative peace, if it wasn't addressed. Thus, SB, by promoting the participation of local stakeholders through their program could support the reintegration positively.

This rally along with many peace rallies that were taken out during the time gave a message that dialogue and not strikes are a solution to political impasse. Thus, KD by making the local stakeholders participate for a peace rally supported the message of peace through dialogue and cooperation.

- Khula Dharti (KD) in Janakpur held an interaction with all the local stakeholders (ethnic organizations) working for peace with an objective to create synergy between the stakeholders' work. The interaction brought into fore, the activities each stakeholder is doing for peace. This knowledge of each other's activities led to unity of the organizations and together, they participated in the peace rally carried out against the six day-long Maoist Bandh. This rally along with many peace rallies that were taken out during the time gave a message that dialogue and not strikes are a solution to political impasse. Thus, KD by making the local stakeholders participate for a peace rally supported the message of peace through dialogue and cooperation.

TOC 3 --- if we provide platform for conflicting interests to work together, it will help transform the stereotypes and prejudices among each other and build understanding and harmony in society.

SFCG's third theory of change is based on the assumption that conflicting interests do not see things that are common to them, when they are in conflict. Thus, providing those with a common forum to work together will help them dig out the commonalities and thus would contribute to understanding and harmony. Under this assumption, the following activities were noted:

Community Peacebuilding Program's initiative

- The youth network in Dang said that the VDC level youth clubs and networks have taken the initiative in working for issues relating to transforming conflict. They said that the friendly football matches held between local youth and youth from political parties have helped create a common ground where they forget their clashes and strive for a friendly match. The network claims that much of the conflicts the local youth have with the political youth leaders get a chance to manifest itself and get transformed into friendly gestures because of such matches.

- The youth network of Doti averred that the youth network itself has become a common forum for conflicting interests to work together. They said that earlier elections and political leader's speeches had divided the youth of the village in terms of perceptions and had blindfolded them to see any commonalities among them. However, as the youth network was formed, it gave them a common forum to understand that they after all are youth and that they have been manipulated by the political leaders till date for their vested interest. While working for creating understanding and harmony in the society, they built it among themselves too.

Media Program's initiative

FD in Dang, utilized its studio as a forum for two conflicting interests to work together on differences and find an understanding. It organized an interaction between the Kumal community and the VDC secretary and the political parties. The issue was the demand of subsidy by Kumal community in firewood. The lofty price of the firewood had given a tough time to the Kumal community but they were never listened to, in fact not counted as someone who should be listened to. FD, analyzing that this issue goes way back to the systemic marginalization of people, organized an interaction between them. The program gave the political parties and the VDC secretary ample opportunity to realize what it means to be poor and marginalized at the same time. On the other hand, the dissenting Kumal community also could see that some of the representatives of people have the capacity to listen and become empathetic too. During the program, the political parties and VDC secretaries agreed to provide them 50 percent subsidies in firewood.

KD in Pipara, Janakpur had invited an activist from Muslim community who was very skeptical about the assistance being provided to his community by the political parties (especially the Madhesi Janadhikar Forum). He was so blocked with his mindset that he was not ready to listen. At the same time, the person who was representing Madhesi Janadhikar Forum was also rigid in his statement that they have provided enough help to the community. However, as KD gave both of them a forum to discuss each other's stance, understand the differences and then address the grievances, both the parties realized what was being done and what needs to be done. The political representative realized that he had no idea how the community is feeling and, at the same time, the community activist also realized that his blocked mindset wasn't allowing him to see what was being done. Thus, KD gave a forum to conflicting sides from the same community to understand each other and contribute to building harmony in the society.

TOC 4 --- If we equip and mobilize radio as a common media to promote messages of cooperation and find common ground we will build greater tolerance and unity in society.

SFCG recognizes that “of all the audiovisual media, radio is the most direct and reaches the most people. This makes it an essential element in peacebuilding, particularly in South Asia”. (11)³⁶ This assumption lies on the basis that the rugged geographical structure, illiteracy and limited access to electricity makes radio the most significant means to reach people. Thus, while assessing the changes SFCG acquired by mobilizing radio as a common media for promoting messages of cooperation and understanding, the following responses came up:

- NBNP listeners in Salyan stated that the drama has been very successful in instilling the message that hierarchy based on caste is a fatal error human beings make in life. One of the listeners said that his family, being a Dalit family was shunned by the community. Most of the people of other caste in the community didn't participate in their functions and neither invited them. However, with the advent of NBNP, things started to change. At the moment, much has changed with the increase in the listenership of the drama. NBNP's recurring addresses of the issues concerning Dalits has changed many people's perception about the caste hierarchy. The listener said, “those who didn't participate in their social functions have started attending and inviting them.”

³⁶ Youth Radio For Peacebuilding Nepal a Guide. SFCG

The CDO in Kailali was not responsive towards Dalit people when they visited his office for citizenship. The staff of the CDO office used to ignore the request of the Dalit people and delayed processing their files. However, when FD broadcast the issue with the presence of CDO as one of the guests in the program, things changed. It felt as though the CDO wasn't responsive to the Dalit people because he had never heard them.

As FD gave him a forum to listen to the plights of being a Dalit, he realized that he was holding baseless grudges against them. At the same time, the Dalit people also felt that the CDO was doing such activities because he was never able to empathize with them. Thus, the CDO made an on air commitment that there will be no discrimination against anybody in his office from that moment. After the program there really was drastic change in the behavior of the CDO and his colleagues. The evaluators noted that the Dalit people in the district strongly felt this change.

- Sabita Koirala, A child journalist from Surkhet says that the radio program Sonou Bolou (SB) has become a platform for showcasing their talents as well as expressing their grievances and plights. Sabita recalls that Janak, a displaced orphan child from Kalikot district, had moved to Surkhet from his village. Sabita recalled Janak's story as narrated by him,

Janak lived in Kalikot with his parents and siblings. One day, Maoist cadres visited his house and asked his mother to cook food for them. There was no question that they could refuse. When the Maoists finished eating, they left a bomb in the pocket of his father's coat. They had a radio at their home and it was placed beside the coat in the house. When his mother tried to switch the radio on, the bomb exploded and his mother, father and younger sister died on the spot. He also lost his one eye and the other was partially damaged.

After that he was questioned by the army about the Maoists' visit to his house and the Maoist cadres were also keeping close eyes on him. This made his life difficult and he left his place and travelled to Surkhet to his uncle's place in Khajuraho VDC.

Janak started to study in a school in Surkhet, and always sat on the last bench as his teachers also neglected him in the class. The students in the class called him a person from UK (Uttar Kalikot) and teased him for his damaged eye. He was ridiculed by friends almost every day. Janak was hurt because of this situation and the persistent teasing.

One day he met Sabita's cousin and came to know that Sabita runs a radio program called Sunou Bolou. Janak asked him if he can help him talk with Sabita so that he can tell his problems to her and if she could broadcast that in the Sunou Bolou Program. When Sabita met him and heard his story she immediately decided to cover that issue in the program. Once the story came to the program, it made many people realize what was going on with Janak. The school teachers also become sensitive towards him and made him sit in the first bench from that day onwards. They also issued strict instructions to the students regarding teasing Janak.

After the program many organizations also came forward with some support to him. WAM Surkhet, a local NGO, provided him books and school uniform for the rest of his school life so that he could continue his education until SLC. A local computer institute provided him free computer classes for three months and he learnt basic skills on using computer. He passed SLC from Surkhet in 2009.

Sabita recalls Janak's conversation with her where Janak said that his life in the past two years has changed a lot and people look at him differently and are very much supportive to him. He said, before his story was told in SB, he went to many people and organizations for support but no one supported him and after the story was aired through SB program the situation has changed significantly.

However, last year his uncle brought second wife, which made his life difficult there. In the mean time, he also got information that the situation in Kalikot is better and since he has already passed SLC, he thought of returning to Kalikot and work there. He returned Kalikot last year and is teaching in a local school as a teacher. He is living a better life in Kalikot these days. Sabita's face was glowing when she told the story to us in Surkhet. Sabita also said that he visited her before leaving for Kalikot and said that her program SB deserves all credit for the significant change in his life and regain his lost confidence.

Thus, the stories above clearly indicate that the theory of change assumed by SFCG is working well to promote tolerance and cooperation in the community.

Key Findings

The key findings have been categorized under three types of effectiveness that has been explored in the evaluation, namely: (i) Program Effectiveness; (ii) Peace Effectiveness; and (iii) Theory of Change Effectiveness.

6.1 PROGRAM EFFECTIVENESS

The evaluation found that SFCG has taken care regarding the effectiveness of its programs to increase local participation in the peace building initiatives. The following are the key findings under this category.

- SFCG has utilized the youth and media as two powerful engines to promote peace and harmony at community level. By building the capacity of local youth leaders and media professionals on peacebuilding and common ground approach, SFCG has been able to develop ownership of local actors in the peacebuilding and development activities that have been initiated with the help of SFCG in the districts. Local community people recognize SFCG as an organization which is directly engaged with community people where other NGOs have not been able to reach yet.
- SFCG's effort in building capacity of local decision makers on peacebuilding and youth leadership and facilitating their collaboration with local youth is bearing fruits in most of the districts and VDCs.
- SFCG has facilitated setting up a local structure that works for conflict transformation and peacebuilding. It mainly works through its NGO partners and youth network partners and both partners closely work with local youth clubs in its community peacebuilding programs. Their work are mainly focused on improving and strengthening relationship among youth clubs, local political leaders, VDC officials, and other civil society organizations to ensure the meaningful involvement of youth in community peacebuilding initiatives. Such relationship building initiatives have also contributed to enhancing youth participation in the local decision-making process and their gradual recognition in the society. However, their presence at local decision-making structure is not yet guaranteed, though it is rising.
- SFCG's motto "understanding differences, acting on commonalities" is well translated into the radio programs through which the idea that accepting the differences and then acting on commonalities is the basis on which peace and harmony thrive is disseminated.
- There are instances where the radio shows have become catalyst to resolve local disputes by bringing people from across dividing lines and help them find a common ground. In some cases, radio programs have even contributed to institutionalize the peace process such as the formation of district and local peace committees. However, at a comprehensive level, the radio programs address issues contributing to peace at the local levels, but do not directly contribute to the peace process, besides the issue of the reintegration of CAFAAG.

- The common ground approach is interestingly seen as being successfully utilized by the NGO partners and radio producers. It was intriguing to see that they have been making huge impacts with their other programs by incorporating common ground approach.
- The partners and producers retained a unanimous thought that SFCG is accountable to its objectives and words. SFCG's uniqueness in respecting its partners' views seemed the most lubricating thing for the partners' desires to stick to SFCG.
- The Youth Leadership and Peacebuilding Training (YLPBT) have been able to encourage youth to engage in community peacebuilding work through the youth clubs and networks existing in their communities. The training participants often develop an action plan at the end of the training and that mainly includes activities conveying peacebuilding messages among community stakeholders.
- SFCG has been conscious in promoting the participation of traditionally marginalized groups such as women, youth, dalits and other ethnic groups into its capacity building programs as well as the programs implemented by its partners in the communities and include their voices in the local decision making processes. It has been able to include the marginalized populations in its capacity building programs and few of the radio programs. However, the effort has not been successful in increasing their participation in the decision making mechanisms and facilitating their dialogues with local decision making authorities to a significant extent.
- SFCG programs, be it media programming or the community peacebuilding with youth and local decision makers, has been successful in building and re-strengthening relationship across caste, ethnic, political and geographic lines and bridge the gap between generations especially youth and elders at family, community and societal level.
- SFCG programs have been able to produce number of stories of reconciliation that proves that the programs have been able to promote reconciliation by integrating CAFAAG and CAAC children and the ex-combatants into the society. Many of the former CAAFAG and ex-combatants have been able to join the local youth clubs and other community organizations with the support of the SFCG programs. There are many instances where youth involved in armed conflict in Terai have returned to the community to live a peaceful life as a result of the programs implemented by SFCG partner organizations and the youth clubs associated with SFCG programming. There are some examples where some of the CAAFAG children have taken the leadership role in some of the local youth clubs.
- SFCG programs on youth and community peacebuilding have been able to develop a strong leadership base among youth in its working districts and promote their participation in decision making mechanisms at local level in most of the places it has worked. Many youth clubs which were limited to organizing sports activities once a year have been turned into engines of peacebuilding and development activities in their communities.
- SFCG and its partners have been able to develop the youth participating in their capacity building activities at multiplier youth at their community level to transform the skills on peacebuilding/conflict transformation and common ground approach to their peer groups and other community people including community elders and leaders.
- In many places SFCG radio programs have been the catalyst of change, cooperation and understanding among community people. The solution oriented dialogues produced by SFCG partners and aired across districts have been able to resolve

many lingering conflicts in many districts and contribute in building peace and harmony at the community level. SFCG radio programs (talk shows and the dramas) have been successful in becoming the source of potential initiatives which promote peace and work to resolve conflict.

- Radio programs have been able to address conflicts by understanding local conflict context and helping the stakeholders of conflict to understand complexities. The radio program, especially the radio dramas, has been able to make significant impacts in positively changing the behavior of people while dealing with other during conflict. Community people, especially youth, have become more conflict sensitive to other people than earlier.
- SFCG's children's radio program has been powerful to raise the children's voices to the society and building the capacity of children to seek their role in the overall peace process. The program has also been successful in reintegrating the conflict victim children into the society with full dignity and respect.
- SFCG's programmatic "T" approach is not very successful in many places. Despite sporadic evidences of presence of "T" approach in some of the places, majority of the media partners and the Community peacebuilding partners (NGOs and youth networks) reported of lacking coordination with each other, which results in the absence of "T" approach in program districts. However, there was strong evidence of presence of "T" approach in Dang district, where it was not actually expected. The radio producer of FD was instrumental in making the "T" approach happen in the district.
- The media partners have been very strong agents to bring behavioral changes among people, especially the guests in the talk shows. Many cases were identified where people reported of experiencing behavioral change in themselves while dealing with other people and presenting self in any forum and meetings.
- SFCG partnership with local radio has established the media as a powerful tool and unique feature that exemplifies dialogue's uniqueness to give solutions to real intense conflicts, as evidenced by many success stories shared by media partners and corroborated by other stakeholders.
- The program producers of Farakilo Dharti (FD) have earned a reputation of being mutually accepted mediator in resolving local disputes in most of the districts. The examples of which is very strongly seen in Dang, Banke, Dhanusha and Mahottari districts, among others. The same applies with the regional FD producers FMDC and New World, where they have been able to resolve prolonged conflicts through FD.
- SFCG 's partners, especially media and NGOs, remarked that they have earned their identity as peacebuilding organizations while working with SFCG in the past few years.
- The partners also retained a unanimous opinion that SFCG is accountable to its objectives and words. They said that the uniqueness of SFCG is that it respects its partners' views rather than imposing its ideas.
- The partners said that the value accumulated out of the money SFCG has invested is more than it is worth. They said that the impact and popularity of the programs are higher than the investment and this is because it has transformed the way youth think of violent and conflict.
- Overwhelming majority of the respondents said that the community, at large, has high hopes from the way SFCG has been operating and they believed that SFCG works for the real cause of the people at the community level.

- Most of the participants of the community peacebuilding programs rated the attribution of SFCG in their success as four out of highest rating of five, whereas the rating from the media program producers resulted in between three to five. This should be something SFCG should cherish and get motivated to contribute more.
- It was noted that SFCG has been successful in bringing changes from personal to cultural level through its various radio and community peacebuilding programs.

6.2 PEACE EFFECTIVENESS

The peace effectiveness of SFCG programming was assessed through the lens of Criteria of Effectiveness of RPP framework. Some of the key achievements that contribute to larger peace are highlighted below.

- SFCG Community peacebuilding activities have been able to create number of formal and informal local institutions at community level (such as local youth clubs), VDC level (VDC youth network), district level (youth network and district level governance structure). Similarly, the efforts of SFCG has resulted in providing spaces for youth in state's structures such as LPCs and mobilizing traditional local dispute resolution mechanisms to address local issues.
- Despite the media program not having contributed in creating new institutions or structures, they have been able to contribute in reforming existing social institutions such as Badghar³⁷ in Kailali and LPC in Dhanusha and youth network for peace in Surkhet with the initiation of former child journalists.
- Similarly, SFCG has implemented many activities that promote independent initiatives at local level that decreases dividers and increases connectors. There are many such examples from Dang, Siraha, Kailali, Surkeht, among others, where such initiatives have been able to solve community disputes with the satisfaction of all parties to the conflict.
- SFCG programs have transformed community and youth into nonviolent forces in some of the districts and as a result, youth have resisted violence or provocation to violence and avoided violent paths when there are conflicts in the community. Despite the lack of distinct examples, most of the respondents acknowledged that, the communities have started realizing that violence takes them nowhere and that it should be resisted.
- SFCG programs do not directly contribute in increase in people's security or sense of security, however, there are situation where people have felt sense of security as a result of SFCG's intervention especially, in Doti and Dhanusha. In these districts, peace related initiatives have created communal harmony and inter-ethnic cooperation that have helped people from different groups or ethnicity feel safe during ethnic conflicts in the region. SFCG radio programs especially Sunou Bolou and Farakilo Dharti have generated huge sense of security among victims of violence.
- SFCG programs have contributed in improving inter-group and intergenerational relations among many different ethnic groups and youth groups. The contribution entails, transforming polarized attitudes and behaviors into tolerance and understanding, leading to community harmony and peace. The radio programs have been able to bring representatives of various radical and opposing groups to the same platform and facilitate dialogue among them. This has resulted into

³⁷ Traditional village elder in Tharu community who holds social authority for resolving disputes.

conflict resolution, increased understanding among each other and on-air commitment to future peace. Such examples were noted in Doti, Dhanusha, Banke and Ilam, among other places.

- Youth clubs and networks at the VDC level are functioning as dispute resolution organizations, thus they have taken lead role in solving community disputes that are related to community forestry, fishpond, irrigation canal, road expansion and repair, inter-caste marriages, caste-based discriminations and others. Youth involvement in resolving community disputes is a growing trend.
- As mentioned earlier, the programs haven't directly contributed to the peace process itself, besides the programs on CAFAAG. However, it is to be noted that the programs have largely contributed to peace at the local level. Some of the important contributions the programs have made are listed as follows³⁸:

- **Community Peacebuilding Program**

- Nurturing youth bulge for positive societal changes
- Local dispute resolutions thorough peaceful local means
- Intergenerational relationship building
- Conflict Prevention
- Reconciliation
- Reduction of structural violence

- **Media Program**

- Inter-religious, inter-ethnic, inter-class relationship building
- Advocacy against caste and gender-based discrimination
- Creating conducive environment for return and reintegration of CAFAAG and CAAC
- Raising issues related to child abuse
- Conflict prevention by addressing the voices of the systematically marginalized people.

- Further, SFCG programs have been able to build strategic linkages with different stakeholders of conflict at different levels. SFCG radio program FD, in creating/developing tolerance across dividing lines, have been effective in their goals of contributing to larger peace because they have been able to link activities and changes while engaging both key people and more people at individual and sociopolitical level in majority of programs and places. However, there are some programs which are yet to mark this distinction.
- SFCG radio talk-show Farakilo Dharti, has effectively worked with key people such as local leaders, conflict victims, youth groups, CA members, government agencies and others and reached to community people through them. Whereas the community peacebuilding programs such as intergenerational dialogues in many places and radio dramas have been able to work directly with more people and contribute to the local peace as demonstrated by many success stories found during the evaluation. Similarly, youth and peacebuilding projects have worked through key people and used the key people to reach more people at the community level.

³⁸ The FM stations, media partners, producers, listeners and guests of radio programs are covered under the topic media program and youth network, youth club, NGO partners are covered under the topic community peacebuilding.

6.3 THEORY OF CHANGE EFFECTIVENESS

SFCG has been working in Nepal for the last four years with assumptions that media and youth are the two trim-tabs, which can effectively contribute to building peace in Nepal. For the purpose of evaluation, SFCG has identified four theories of change (which were implicit at the time of project implementation), which have been the basis of measuring the effectiveness of change at the community level. The evaluation has made an effort in measuring the effectiveness at personal, relational, structural and cultural level.

- SFCG youth and capacity building program have worked to bring changes at the personal level of youth, local decision makers and media professionals. Most of the participants have changed their individual behavior and have initiated actions (community projects and media programs) towards building peace. Many media professionals are incorporating common ground approach in their existing programming or initiated new programs. Similarly, many local decision makers who were part of capacity building in youth and peacebuilding have taken the training positively and are already working towards initiating some actions towards peace.
- SFCG radio dramas Naya Bato Naya Paila and Sangor are highly successful in personal empowerment of individual, especially girls and women, and facilitate behavior change among the listeners. There are number of stories of personal transformation among the listeners.
- One of the other areas where SFCG programs have been able to bring changes is in the relationship among people from across dividing lines and across generations. The programs have been able to bridge traditionally prevalent gap between elder and younger generations in the working community. There are ample evidences in the community that elders and younger generations in social, political and family level are working together and sharing their ideas with each other. They have started respecting each other contrary to the traditional practice of mutual mistrust and disrespect.
- SFCG's capacity building programs have motivated people to create many structures that promote social harmony and cooperation at the community level. Similarly, the capacity building programs have also encouraged the participants such as youth and local decision makers to use existing structures to promote cooperation at the local governance level. The Radio for Peacebuilding program has used radio as a structure to promote peace and harmony in the community and develop new programs that facilitate the formation of new structures to help build peace at the local level.
- The capacity building programs have been able to develop a culture of peace among the participants and their community by promoting common ground principles and other peace and nonviolent values and principles at the community level. There are many examples where the participants have gone back to their village and initiated programs that have been able to address the existing prejudices against each other and discriminatory practices, among others.
- SFCG programs have been able to promote participation of local stakeholders, especially marginalized people including Dalits and women among others, into local level decision making mechanisms. The increased participation of such stakeholders in local level community activities and decision making process has helped increase the ownership of the peace process and decision making mechanism by making it inclusive. There are many examples where such participation has changed the social dynamic and facilitated high level of

community harmony and cooperation. There are ample evidences that the radio programs, especially Sunou Bolou, have significantly contributed in reintegrating the children involved in armed conflict and children victimized by the conflict into the social fabric and in many cases have brought them into the leadership role of many youth clubs.

- Similarly, SFCG programs have been able to bring conflicting parties together into a single platform and help them understand each others' grievances together. Such activities, especially radio talk-shows, have been remarkably successful in resolving prolonged conflict and prejudices about each other and built relationships through radio. There are many stories where radio program Farakilo Dharti has been able to resolve social, political, economic and religious disputes among the conflicting parties by using common ground approach.
- SFCG radio programs have been very powerful tools to deliver messages of cooperation and social harmony in the poor and remote areas of Nepal. NBNP has been very successful in instilling the message that hierarchy based on caste system is a fatal error human beings make in life. Such programs have brought massive changes in individual and community behaviors and brought new perspective in existing caste system in the communities.

Generally speaking, SFCG programs have proved the implicit theories of change articulated during the evaluation successful. Though the level of success have been different under different theories of change and program streams, SFCG has made the theory of change work effectively in its programs.

Challenges and Recommendations

7.1 Challenges

SFCG, in the past few years, have achieved many milestones in contributing to build peace in Nepal. As guided by its strategic objectives, SFCG sees value in focusing its activities at the community level and build their capacity to influence and contribute to the peace process in general. While SFCG has achieved tremendous success and recognition at the community level, there are some areas where SFCG can make further improvements and produce better results. Some of the challenges noticed during the evaluations are listed below.

- A significant gap was noticed when the impacts of the programs were searched for at the national level. Besides very few instances, the radio programs have not been able to generate responses at the national level, which directly affects SFCG's intention to support the peace process. This is also corroborated by the Radio for Peacebuilding Evaluation Report (2009) of SFCG.
- SFCG's programmatic "T" approach that envisions the integration of media and community peacebuilding to achieve its overall goal is not very successful in many places. Despite sporadic evidences of presence of "T" approach in some of the places, majority of the media partners and the community peacebuilding partners (NGOs and youth networks) reported lack of coordination with each other, which results in the absence of the implementation of "T" approach in program districts.
- A communication gap between the SFCG staff and the FM stations/producers was marked. SFCG staff claimed that with some of the radio stations, it has been tough to find out if the programs have been broadcast. On the contrary, some of the FM stations/producers claimed that SFCG does not respond on time.
- The case of remuneration to FD producers came starkly in discussions. Interactions with SFCG staff brought to fore that SFCG actually allocated money to the producers, which unfortunately do not reach them.
- The tendency of skilled/trained journalist leaving stations was a recurring challenge. Whatever the reasons, the departure of trained journalists means that the skills and knowledge is not transferred to the new journalists. This negatively influences the way the radio programs have been envisioned to create impact.
- The NGO partners perceived that most of the youth clubs connected with SFCG programs have leadership transition problem and many of them remained inactive after the first generation leadership left the club. SFCG did not have follow up

mechanisms to help them prepare for leadership transfer. This was corroborated by SFCG staff as well as the NED evaluation report.

- SFCG's children focused program was conducted mainly to facilitate the social reconciliation and reintegration process of children involved in armed conflict. No significant activity except Sunou Bolou radio program was implemented in the districts where conflict victims and conflict-affected children have gotten opportunity to raise their voice for peacebuilding.
- The youth networks reported that majority of the members of district and community youth networks haven't received any youth leadership training, thus lack knowledge and quality leadership skills required for effective operation of the groups. This raises a concern on how far the trained youth have been imparting the youth leadership and peacebuilding skills learnt from the training to their peers.
- SFCG has encouraged youth clubs and networks in the VDC level to generate resources at the local level. Many youth clubs in the VDCs where SFCG works have received small funds for community peacebuilding and development activities. However, the support is nominal and is mainly from VDC offices and that too as one time grant rather than an institutional support.
- District youth networks who are partners of SFCG are receiving technical, financial, capacity building and institutional support from the SFCG, however the youth networks who are not yet formal partners of SFCG have no support from SFCG except involving them in occasional training programs.
- The follow up survey 2010 says that the percentage of people from SFCG's working districts who participated in conflict transformation and peacebuilding training is only 18 percent (against 15% in 2009) with very little progress made during the one year period against the baseline data. This signifies a knowledge gap on conflict transformation and peacebuilding in the program areas.
- Due to the lack of strong documentation system of SFCG partners, it has been difficult to identify what percentage of people from traditionally marginalized groups participated in the democratic processes. Although, SFCG has specified that it works to promote the participation of traditionally marginalized groups in democratic processes, there is no clarity in the operational definition of marginalized group within SFCG and also among its partners. SFCG, in some of its official documents has specified Women and Dalit as traditionally marginalized groups, however, no concrete programs are designed that could provide a secured avenue for them to be the part of local decision making processes and structures.
- SFCG's experiences working with partners have been encouraging despite some minor challenges encountered during the program implementation. Some of the challenges observed with the NGO partners are that they do not have the same spirit as that of SCCG staff and local youth networks. Some of the youth networks have not been able to develop functional relationship with district line agencies as they are located far from the district headquarters.

7.2 Recommendations

The evaluation team has identified some recommendations for the benefit of SFCG in the future program design and implementation, which are presented under different headings.

Recommendations Related to Best Practices

- SFCG's programmatic approach in bringing people from across dividing lines to search for a common ground has been very successful in both of its streams, the community peacebuilding as well as the media. This practice has mostly helped question the entrenched myths and beliefs in people's minds and thus have been able to contribute to changing knowledge, attitude, and behaviors (KAB). Thus, being considered as best practice this should be replicated and continued. This can also be a learning practice in other districts where SFCG does not work directly or doesn't work at all, albeit with a vital knowledge of the conflict contexts there.

Recommendations Related to Capacity Building

- Farakilo Dharti radio talk show holds an amazing sway among the listeners. Since the program entails bringing conflicting voices and raising the issues of those whose voices have been unheard, it is a vehicle whose driver should have adequate knowledge on how not to do more harm and support peace. Though, the radio producers who were interviewed showed adequate knowledge on the common ground and the KAB approach, a gap of knowledge on holistic peacebuilding was marked during the evaluation. This requires training on the nuances of building peace. This idea entails that common ground approach surely helps contribute to building peace, however, one cannot guarantee that peace is built solely by understanding the differences. This also requires addressing the roots of conflict and promoting sustainable peace. Thus, a comprehensive training on peacebuilding seems necessary to media staff and the radio producers and the station managers.
- Similarly, knowledge and outcomes of peacebuilding approaches should be largely shared with the station managers. Most of the times, it was noted that producers lament the managers' lack of understanding of the sensitivity of the issue and this creates/aggravates conflict inside the FM stations themselves.
- Considering the effectiveness of YLPBT, SFCG should think of multiplying the training to the youth network members in the district and VDC levels who have not yet received this training or develop strategies on how to use the multiplier youth already trained in YLPBT can be mobilized to build the capacity of other peer youth and community people. As most of the youth clubs are considered positively by the community for helping to resolve their conflicts, it is recommended that they should be provided with the skills on negotiation and mediation.
- Fundraising strategy training should be imparted to the youth clubs and networks, which hitherto depend on the VDC offices for funding. This can help them develop linkages with other supporting/funding agencies. Similarly, it is very important to develop skills of partner NGOs on report writing, proposal writing, program documentation and success stories writing to achieve and institutionalize their

success for future reference. The skills of proposal writing can help them approach other donors who work for livelihoods.

- The youth clubs' role is growing in terms of their engagement with regard to community dispute resolution and mediation work. However, their engagement is amateur and they lack precise skills for it. Thus, it seems imperative that they are provided with mediation training which entails mediating both social and political conflicts.
- In order to effectively influence the peace writ large, linking local issues to the policy level is imperative. For this purpose, it is important to enhancing skills of the NGO partners in advocacy and policy lobbying.
- All the partner organizations, in both media and community peacebuilding programs, lack capacity and mechanisms in monitoring the changes that the program has brought about. Hence, a technical support to develop robust monitoring system and skills is urgently required for the partner organizations.
- A dearth of archiving was marked in the way SFCG's partner organizations work. The evaluators' time and again request for documents that describe success stories went in vain. The reason for this was a scarcity of archiving resources. SFCG may think of strategies which would help the organization archive the historic path breakers so that future evaluations find an easy way out.

Recommendations Related to Partnership

- Considering the immense potentiality of district youth networks to work for conflict transformation and peacebuilding in the respected districts, SFCG should develop an effective strategy to engage them constructively in its broader mission. In order to ensure this, SFCG needs to become assertive with the NGO partners to accept local youth clubs as their local partners. SFCG can also extend formal partnership with district youth networks where NGO partners have weak performances as long as the youth networks fulfill its partnership standards.
- The NGO partners can be entrusted to develop capacity of youth clubs and, at the same time, can be capacitated for linking peacebuilding programs with livelihood activities by helping them in proposal writing and fundraising. Similarly, the national and regional media partners can also be trusted to develop capacity of local producers/FM stations.

Recommendations on the way forward

- Long-term engagement in democratic exercise and peacebuilding initiatives could ensure youth representation in local decision-making structures. Thus, SFCG should adopt strategic peacebuilding approach (also known as Key People, More People Approach) and design projects and programs accordingly, where its current focus is. Likewise, ongoing dialogues between youth and local decision makers should also continue in a more creative and constructive ways, so adult leaders could feel the importance of youth leadership in local decision-making structures. For this, linking

such actions with policy level is very important and SFCG can collaborate with other youth organizations who are advocating for youth rights.

- Owing to the fact that SFCG performs its level best with its assumptions that an ‘x action will yield y result’, a close look at the results would be appropriate. In other words, with radio programs, basically it was noted that the radio programs have had significant impact in changing peoples’ knowledge, attitude and behaviors. Guests of the radio programs or the listeners have committed change in their actions and behaviors too. However, a significant question looms when one asks about change. This brings us the juncture where we ask, “Does commitment mean change or is it an outcome”? And if it is an outcome then change would entail a serious follow up of the way things have altered after SFCG’s involvement. Radio stations, because of the limitation of their programmatic capacity, cannot do activism beyond their studios. Can a mechanism of follow up be developed whereby radio producers/stations take care of the follow up mechanism too? Can SFCG push its radio partners from being a peace message transmitter to a peacebuilder?
- SFCG requires rounds of discussions among its staff and local partners for designing strategies that could help link democratic process and peacebuilding programs to each other.
- SFCG has specified in its strategic objectives that it will focus its work for enhancing involvement of traditionally marginalized groups in peacebuilding and democratic process, however no concrete strategies are identified to ensure their involvement in such activities. Thus, SFCG needs to have specific project particularly focusing on traditionally marginalized groups. Likewise, SFCG also needs to have a clear on the operational definition of ‘traditionally marginalized group’ and that should also be conveyed among SFCG partners, if SFCG still intends to continue with its strategic objective 2.
- The rhetoric of marginalization works the same way in media. Besides some approaches done by FD, the media programs also lack the participation of the marginalized people. There are people who represent the marginalized people but their voices are lost in the debates of the elites. This was a recurring case regarding women. Though SFCG specifically mentions that Dalits and women are the marginalized people for its programs, the same marginalized people are not well represented in the programs. When discussed, the youth club members as well as the radio producers mentioned that women (for example) aren’t allowed to leave their homes even today, though things are changing. Can SFCG, through its programs, not only addresses issues of women but also addresses the causes which don’t let a woman come out of her house in first place? This question is based on the assumption that empowerment rhetoric of women do not work unless the community that surrounds her is empowered with the knowledge that the practice they are following is actually not justifiable.
- The “T” approach is another juncture where SFCG needs to redefine its future way. As mentioned earlier, the “T” approach is not clearly visible in most of the cases where it actually is supposed to hold a sway. Instead, there were cases, like in Dang, when one individual (FD producer) is replenishing the “T” approach by himself. There were other instances in the field too, where the partners of two streams

thought of each other as unnecessary. SFCG needs to find a common ground between them and make them act in commonalities for a smooth reach to the envisioned goal. A training that could encompass partners from both streams which help them realize the importance of each other would be the obvious approach. However, a follow up mechanism and recurring activities need to be put in place. While the concept of “T” approach is exemplary, the rare presence of it, would significantly minimize its effectiveness in the long run.

- Thinking of the other way round of “T” approach, can SFCG think of ways, where it could accommodate best practices of its partners in its common ground approach? As discussed earlier in many instances, peacebuilding is a broader theme and many things get stitched to its color. Since the motto of SFCG is to find a common ground, can the common ground be sought in the way it functions with its partners? The CG approach of SFCG is seen being implemented by partners successfully in their programs, however the possibilities of learning from the best practices of the partners seems absent. Can the common ground approach translate to reality in SFCG’s working styles? If yes, the only need is to also search for a common ground and not only coaches others on CGA.
- It was also interesting to note that the SFCG program participants and listeners impacted by the radio shows were involved in works that define development and not peacebuilding such as work related to building roads, HIV/AIDS, disability, infrastructure building. This finding is corroborated by the Radio for Peacebuilding evaluation (2009) too. While development related activities’ linkage to peacebuilding is a matter to think on, this juncture also gives SFCG ample opportunity to think if its objective is to support peace process or contributing to deescalating violence and promoting peace.
- SFCG needs to be clear on its concept regarding Peace Process and Peace. While building peace can be taken as a way to bolster peace process or vice versa, a comprehensible definition regarding where SFCG actually envisions to contribute is a must. This seems necessary because many times these things overlap and one is understood as the definition of the other.
- A substantial confusion was marked in the ways the community peacebuilding programs and media function in the name of common ground approach. Put in other words, the programs in many places clearly advocate for the rights based approach. In many instances it was found that the programs speak for the one who has been discriminated and come out with solution that would benefit the same. However, the evaluators’ understanding of common ground is a situation where both parties feel won. Thus, there are two recommendations on this note.
 - Speaking for the rights of the marginalized actually is an activity that contributes to the sustainable peace in the society. When the needs of the marginalized are addressed, they do not resort to violent means to make themselves heard. On this assumption, it can be said that the (human) rights based approach actually contributes a lot to peacebuilding and thus, it doesn’t hurt to include it as one of the ‘family members’ of the many factors that contribute to peacebuilding. With this token, the common ground approach of SFCG requires that it gives a five degree shift to the way it has been looking at

the rights based approach and find a win-win solution between the approaches. This seems necessary also owing to the fact that conflict context necessitates the programs to voice for the rights of the people.

- With this token, SFCG can impart knowledge to its trainees that a rights based approach does not mean only the rights of the victim. It means the rights of the perpetrator too. And when the rights of both the parties are considered, a win - win situation surfaces whereby commonalities can be sought.
- A recurring question that surfaced during the interaction was the linkage of livelihood to conflict. Many of the people interviewed were of the opinion that peacebuilding doesn't serve food and that poverty and unemployment eventually leads people to resort to violence. Despite the belief that livelihood and employment do not necessarily curb people from resorting to violence and conflict, the linkage of unemployment and questions regarding livelihood to conflict cannot be overlooked. Thus, it is recommended that SFCG does not bracket its work to inculcating ideas of building peace, but move further to link their peacebuilding endeavors to organizations which work for livelihood and entrepreneurship. The "T" approach of SFCG, if envisioned with other organizations, where SFCG serves to build peace and other organizations serve for stability and engagement, can be an exemplary way out of many socio-political impasses. In order to draw attention of donors at Kathmandu and even at OECD level, a round-table meeting can be instrumental for linking the peacebuilding with livelihood support and development interventions.

Conclusion

With all said, we now come to a juncture which will be a reaffirmation of the pre-mentioned things in the report. The reaffirmation in the form of conclusion holds importance because this is the place which shows that this time is of challenges, yet of opportunities. It is a time of pointing out the stagnancy, yet the way forward. The programs of SFCG today face extreme positive outcomes and yet have many challenges to be met. In addition, the step to initiate an evaluation whose findings would be taken as learning is the first step to bolster the impacts it already has in the field it is working.

The evaluators discussed that there are many facets of the impacts SFCG has been able to make in the society. We analyzed the intersections of the theory of change and the common ground approach with many issues relating to discrimination, marginalization, conflict and peace. SFCG, with its programs have been very successful in altering the knowledge, attitude and behavior of people. It was intriguing to see that initiatives such as trainings, youth networks and radio programming have impacted so much in the ways people think and behave. The evaluators found examples when the people not only changed their attitude towards things but translated the change in their lives.

In a similar vein but contrarily, there were instances where the partner organizations, FM producers and even the youth clubs and networks thought of change as something which should be imparted to others and not themselves. There were places where the evaluators felt that everyone was ready to change the other, while nobody thought of changing themselves.

However, it could not at many times be claimed that the alteration is a change at large. In other words, it was difficult to map if the initiatives of SFCG have changed the attitudes in ways that have taken shape of everyday realities. This was especially evident with the radio programs where commitments about change are made and a lack of any follow up (even if followed up by programs) made it difficult to know what followed next. This case was of some relief in the case of the community peacebuilding programs, as the youth clubs/networks could see things changing in front of their eyes.

In addition to it, this change largely remained at the level of individual and personal. The RPP lens says that the programs which impacts at the individual/personal level and hasn't been translated into socio-political level can't be said to have discernible effect on peace. Though it is important to start the alteration from the individual/personal level, it can't be said to have had significant impact, if it doesn't impact the way policies are made/unmade.

Similarly, the programs were found mostly dealing with either more people or key people. Radio programs in some instances have made a link possible; however, this link seriously lacks in the community peacebuilding approaches. A balance of linking more people and key people strategically is the prerequisite to impact at the peace writ large. This situation, however, is an opportunity to think of the always envisioned T approach of SFCG. Radio

and community peacebuilding programs are in fact areas which can comprehensively complement each other in fulfilling SFCG's objectives, the need only is, to work towards translating it into reality.

With the T approach being the first to be replenished, it is also imperative that SFCG think of the objective of contributing to peace process. This statement comes in the wake of the findings that have been time and again mentioned in the report that, the initiatives of SFCG have contributed a lot in building peace at local level; however, very nominal amount of it contributes to the peace process. And, as indicated earlier, contributing to peace encompasses the idea of contributing to peace process itself.

Similarly, once conceptual levels are clarified, the evaluators aver that working towards strengthening the capacity of its partners in aspects like, negotiation/mediation; archiving and most importantly comprehensive peacebuilding would be a very strategic move for SFCG. The comprehensive peacebuilding training seemed most important as it was starkly seen that, the training participants (both radio and youth) most of the time are dealing with issues in ways that resolve disputes by finding common ground. While this is a way to contribute to peace, peacebuilding requires that roots of conflict are addressed. For example, one of the recurring issues that the youth clubs/network and radio producers seemed to be involved in was of caste discrimination in society. It was found that they have been dealing with finding a common ground between conflicting parties but very few instances showed that they addressed the system from where such discrimination begins.

In the same vein, as mentioned in the recommendations section, enhancing the linkage of peacebuilding activities to livelihood concerns which translate to economic development opportunities is also an area deemed important for mapping SFCG in the peace writ large. With all this said, it is imperative that SFCG becomes clear about its objective to address the issues of marginalized especially Dalit and women. For, in many instances these marginalized people's participation seemed shaky in programs, be it radio or community peacebuilding. More than the Dalit, when it came to women, the figures seemed worrisome. Even the NED evaluation report states that the area about women needs to be seriously thought. However, the intervention needs to find a common ground between the women's empowerment and the empowerment of the community/family that surround them such that SFCG's goal of addressing issues of marginalized is realized.

Thus, with these concepts in mind, the evaluators conclude that SFCG at this point of time is at a place from where it can and should strengthen and bolster its activities which already are making amazing impacts in people's lives.

Annexes

Annex 1: ToR for Evaluation

Programmatic Evaluation of SFCG Nepal Terms of Reference (TOR)

Search for Common Ground (SFCG) Nepal calls for experienced and qualified individuals to carry out a programmatic evaluation of its media, youth and peacebuilding programs. The program consists of three different projects funded by the Danish Embassy, Royal Norwegian Embassy and the Belgian Ministry of Foreign Affairs. It consists of radio programming including - regional and local radio talk shows, radio dramas in Nepali and Maithili language and children's radio program; capacity building of radio and youth including – training of radio producers and youth leaders in peacebuilding; and support to community peacebuilding activities through partner organizations and youth clubs. While the radio programs have a wide coverage throughout Nepal, the community peacebuilding programs are being implemented in 16 districts in the east, mid-west and far-west region of Nepal.

The evaluation will start by mid June 2010 and will end by end of August 2010.

This Terms of Reference (TOR) defines the work that should be carried out by the external evaluators. It provides a brief outline of the project; specifies the objectives, scope and methods of the evaluation.

1. Back ground

1.1. Project Summary

The peace and democratization process in Nepal continues to progress despite many complications at every level. The past year has seen the destabilization of the government with the fall of the Communist Party of Nepal – Maoist from the head of the coalition. The current government, which is led by the CPN- Unified Marxist and Leninist, is made up of 22 political parties and has been facing many challenges such as maintaining law and order, provide public security and facing still protest by the opposition Unified CPN-Maoist, ethnic interest groups in eastern Nepal, central Terai and mid and far-west Madhes. Nepal is a very diverse society with more than 100 identified ethnic groups and over 90 languages spoken.³⁹ The post-war era has brought about heightened levels of inter-ethnic conflict with traditionally marginalized groups clamoring for political, social and cultural space in the new democracy and the much awaited constitution.

Additional challenges continue for the implementation of the peace process, particularly at the community level; the state still struggles to control much of its territory leaving space for armed and political opposition groups to challenge government authority. Expectations of the new government and the dividends that a new constitution will bring are soaring, especially among members of traditionally marginalized communities. In conflict-affected areas throughout the country, people expect that they will have a voice in the creation of the new constitution and that their own particular groups' needs and issues will be addressed. Young people, in particular, have high expectations that their voice will be included due to the high number of young Constitution Assembly (CA) members.

Despite the modest progress at the central level, there remains a need for increased participation of a range of key stakeholders in the peace process, including local institutions such as the Local

³⁹ Magar, JB Pun. "Reservations about Reservation." *Nepali Times*. 13-19 March 2009. Page 5.

Peace Committees, local decision making bodies, youth, and the media. Communities throughout Nepal remain divided along political, caste, ethnic, and class lines leading to ongoing clashes, violence and instability.

The unfolding transition has created a big opportunity for Nepal to reinvent itself. One of the major consequences of the war has been an awakening process among the many communities which are traditionally marginalized. There is an environment in which there are significant demands and expectations that government will address the vast inequities prevalent in the society. The process of reinventing the country has created space to create a new model of leadership, new norms for how conflicts should be addressed or transformed, new standards for participation of citizens in decision-making processes, and new structures that bring discrimination based on caste, gender, and ethnicity to an end.

Search for Common Ground, Nepal has been working in Nepal since February 2006 with the intention of establishing a long-term presence in the country. The program has grown and evolved over the years since and now has over 20 radio and television shows and community peacebuilding programming in 16 districts. Using the common ground approach, SFCG has evolved its programs to reflect the dramatically changing dynamics and the steps of the peace process as it has unfolded.

1.2 SFCG Goals and Objectives

SFCG's overall mandate in Nepal is *to support the peace process*. The strategic objectives of its program are:

- To increase ownership over and local participation in the transition to peace and democracy;
- To involve multiple stakeholders, particularly those who have been traditionally marginalized, in democratic processes at local and national levels;
- To strengthen inter-communal relationships across caste, ethnic, political and geographic lines; and
- To promote reconciliation to reweave the fabric of society that has been torn apart by war.

The **Theories of Change** that guide SFCG programs are as follows:

- If we transform the knowledge, attitudes, skills and behaviors of youth, we will create a critical mass of youth who will actively engage in breaking dividing lines and building peace in the community and the country.
- If we promote meaningful participation of local stakeholders in implementing the peace process, it will increase local ownership over and contributes in successful implementation of the peace process
- If we provide plat form for conflicting interest to work together, it will help bridge the stereotypes and prejudices among each other and build understanding and harmony in society.
- If we equip and mobilize radio as a common media to promote messages of cooperation and find common ground, we will build greater tolerance and unity in society.

1.3 Programmatic Approach and Strategies

SFCG's program has two major prongs: media and community peacebuilding. Through the production of radio and television programs and the training of media professionals, SFCG can reach across the entire country, including into remote areas. Community peacebuilding work targets specific key stakeholder groups to bring people together from across dividing lines, create opportunities for people to work together, and get directly involved in building peace. These two pillars of the program are mutually reinforcing with the community work feeding the content of the media programs and the media magnifying the work on the ground. Both program streams are implemented in an integrated manner, using what has come to be known as the "T" approach.

In the evolution of SFCG's program strategy, there have been a number of key decisions which guide the work.

□□ In determining the niche in which we could work, SFCG identified that the most significant gaps in peacebuilding are at the community level. There are a host of actors already addressing central political issues and conducting track II diplomacy. In establishing the program, it was deemed that SFCG would have the most value added working with key sectors that were underserved;

□□ SFCG has decided to work specifically to build the capacity of existing radio and television production houses and FM stations by working through a partnership model, rather than trying to create new production capacity in the country;

□□ While some of the radio programs are national in scope, SFCG has aimed to localize radio production to deal with the local and regional dynamics of conflict as much as possible. This entails working both with production companies and local FM radio stations;

□□ SFCG has developed a strategic partnership model where we work closely with those organizations who we believe can contribute significantly to the peace process. This means that most initiatives are jointly implemented rather than simply contracted out. SFCG also aims to build long-term relationships with its partners and providing support for those institutions to grow. This includes supporting small locally rooted NGOs to become sustainable;

□□ SFCG has taken somewhat of a regional approach to its programs. The most comprehensive is in the Eastern Terai/Madhes where SFCG is taking a multi-pronged approach, bringing all its tools to bear upon four key districts.

In order to convert these decisions into actions and achieve the overarching goal and objectives, SFCG has implemented number of programs and is, primarily, working with media, youth, civil society and local decision makers by building their capacity in contributing towards supporting the on-going peace process through their work.

1.3 Target groups

The **primary target groups** of the projects which whom SFCG and its partners work directly are:

- Radio producers and radio station managers
- Child journalists
- Youth/ youth leaders (multiplier⁴⁰ youth)
- Partner organizations and youth networks

The **secondary target groups or beneficiaries** include:

- Youth: 15 to 29 years old who are vulnerable to exploitation as well as potential to contribute to the local level peace initiatives and local level youth clubs
- General public (audience of the radio programs)
- Journalists and media professionals
- Local institutions responsible for the peace process: such as local power brokers and decision makers including political parties, CA members, DDC, VDC and members of local decision making bodies such as CFUG, School Management Committees etc.
- People from marginalized communities especially women and *Dalits*

1.4 Program Streams and Activities

SFCG Nepal has two program streams: media and community peacebuilding. SFCG is also developed its program strategy geographically, particularly with a deeply thought through strategy in the Eastern Terai of Nepal, which is undergoing a difficult conflict situation in the recent years.

The specific activities under each program streams are:

1.4.1 Media component

- i. Production and broadcast of radio talk-show *Farakilo Dharti* (Wider Earth)

⁴⁰ SFCG refers to multiplier youth as those youth leaders who can influence attitudes and behaviours of other youth - the youth who play leadership roles among their peers, and whose transformation leads to the transformation of many others.

- ii. Production and Broadcast of radio drama *Naya Bato Naya Paila* (New Path, New Footprints)
- iii. Production and Broadcast of Maithili Radio Drama *Sangor* (The Team)
- iv. Production and Broadcast of Children's Radio Magazine *Sunau Bolau* (Lets Listen, Lets Talk)

1.4.2 Capacity building

- i. Multi-step Training and Coaching for radio professionals on Radio for Peacebuilding (R4PB)
- ii. Multi-step Training and Coaching for child journalists on Radio for Peacebuilding (R4PB)
- iii. Development of Radio for Peacebuilding Educational materials
- iv. Youth and Peacebuilding Training

1.4.3 Support to Community peacebuilding

- i. Support to youth- led initiatives – small seed grant support to youth clubs to conduct local level peacebuilding activities

1.5 Expected Results

The **expected results** of this initiative are:

1.5.1 Media component

- Participants in the radio for peacebuilding training will learn the skills to produce radio shows that directly contribute to the peace process;
- Local production companies, local radio stations, and producers will use peacebuilding tools to promote solution oriented dialogues to facilitate local ownership and understanding in the peace process;
- Listeners of radio programs have increased knowledge about the issues facing communities other than their own in their districts and changed behavior while dealing with conflict situations;
- Upcoming child journalists will receive basic skills in radio production, interviewing and Common Ground Approach and apply those skills to program production.
- Communities have had an increase in their knowledge of the views and situations facing children during the transition to peace.

1.5.2 Capacity building

- Increased capacity of existing youth-led networks, organizations and clubs to attract and manage resources, implement programs, and engage with local institutions of the peace process;
- Young people who have been involved in the project demonstrate increased leadership abilities at the local level
- Youth leaders will be capable of applying and localizing the concept of peacebuilding and conflict transformation skills and tools into their initiatives
- Participating youth leaders will act as a multiplier youth at the local level

1.5.3 Community peacebuilding initiatives

- Youth participating in SFCG programs work cooperatively across dividing lines to address root causes of conflict in their own communities (reweave the fabric of society).
- Members of targeted communities will have an increased sense of ownership over and will be taking action to advance the peace and democratization process;
- Members of targeted communities will increase their participation in local peacebuilding and decision making structures and processes, including local peace committees (LPCs);
- Targeted communities will demonstrate increased trust and cooperation across caste, ethnic, and political dividing lines;
- Target stakeholders will engage with local institutions and decision makers on issues of concern in a solution oriented way;
- Members of marginalized communities and other stakeholders feel that they have a platform to engage members of decision-making institutions that are responsible for the peace process, including the LPC, CA, VDC and DDC, and others; and

- Increased communication and intergenerational cooperation between adults and youth on issues concerning young people;
- The youth networks formed independently as a result of the dialogue to cooperative action process will develop themselves as legal entities to contribute building peace at the local level

1.5 Organizational Background

Search for Common Ground (www.sfcg.org) has been working in Nepal since February 2006. The mission is to transform the way the world deals with conflict: away from adversarial approaches, toward cooperative solutions. SFCG works in 21 countries in across five continents engaging in long-term process of incremental transformation.

In Nepal, SFCG has a multi-pronged program to support the peace process, combining media with community peacebuilding work. SFCG has 47 staff with a presence in 16 districts across the country and works with children and youth, media, and civil society. Projects include the production of two nationally and 17 locally broadcast radio programs and community-based activities with youth, children and other key actors in the peace process.

2. The Evaluation:

2.1 Organizational Goal

SFCG, as an organization, has committed to conducting programmatic evaluations on a two-year basis in order to maximize the effectiveness of our programming and engage in continuous improvement and learning within programmes and across the organization.

2.2 Program Evaluation Objectives

Overall objective of this evaluation is to understand and measure SFCG's overall contribution to the peace process in Nepal through its engagement with youth, local decision makers and radio stations in the past four years.

It should serve to inform the program leadership and staff to make decision on how to shape the programmatic approach of SFCG in the future, in order for to contribute to its overall goal of contributing to the peace process in Nepal.

It has been almost five years SFCG is working in Nepal and we feel that it's the time to look at SFCG's contribution to peace *writ* large to the extent possible. However, this evaluation also focuses on evaluating the intermediate changes or 'outcomes' in knowledge, attitudes, skills and behaviors of its target groups. The evaluation will also make an effort in looking at the unintended outcomes, if any.

The evaluation will specifically focus on:

a. Results:

1. What has changed as a result of our programs? What contribution has it made to the peace process?
2. Was the intervention the most appropriate in the context?
3. Do the indicators in the strategic log frame provide any stories to tell?
4. How well the program is meeting the needs and expectations of the local stakeholders (especially the youth and the media practitioners) to incorporate peacebuilding into their programming intervention (including unintended positive/negative results)?
5. What difference is our project making in the target stakeholders compared to those where we don't have our presence (counterfactual analysis)?

b. Process

1. How appropriate is the program implementation process?
2. How appropriate and effective are the program methodologies: e.g. training and coaching; dialogue to cooperative actions; seed grants support to youth-led peacebuilding initiatives?

3. How effectively is the T-Approach (the integration of media and community peacebuilding to achieve the overall goals and objectives) working? How can it be more effective?
4. How successful has SFCG been in terms of sustainability of its programmes and to build local ownership of the programmes?
5. How effective has SFCG been to create synergy with its partners and also among partners?

The evaluation considers the Baseline survey carried for the project and the indicators in the programmatic log-frame as the general basis.

2.3 Audience

The primary audience of this evaluation includes:

- The staff and members of SFCG Nepal and partner organizations for drawing out reflections and lessons learnt from the program and to use the recommendations for future project design, and
- The Embassy of Denmark, The Royal Norwegian Embassy and the Belgian Ministry of Foreign Affairs for assessing the effective and efficient use of the funding to achieve stated goals and results of the project.
- SFCG globally so that the whole organization can learn
- Local stakeholders.

The secondary audience includes SFCG headquarters and other country programs; external funders and partner organizations who may be interested in the results and lessons learnt from the project evaluation.

2.4 Evaluation Methodology:

The SFCG approach to evaluation is grounded in the guiding principles of our work: participatory, culturally sensitive, committed to building capacity, affirmative and positive while honest and productively critical and valuing knowledge and approaches from within the context. In addition to the standards of the utility, feasibility, propriety, and accuracy developed by the American Joint Committee on Standards for Evaluation will be adhered to.

The evaluator will visit the at least six districts in the east and west for the purpose of evaluation. S/he will meet with the project participants, partners, SFCG staff and relevant stakeholders. The methodology and tools of the evaluation will be further developed and finalized in consultation with the SFCG management Committee. For this purpose, a 1-2 day workshop will be organized among the Evaluators and the SFCG management Team and relevant program staff in order to finalize the evaluation indicators as well as the evaluation methodology.

S/he will basically use quantitative and qualitative methods of evaluation, which includes:

- Desk research on previous evaluations, quarterly reports, baseline survey, success stories, training manuals, etc;
- Review of SFCG Monitoring Database;
- Focus group discussions with SFCG partner organizations, key target youth clubs and youth network members, beneficiaries of seed grant and community members and other project stakeholders; and
- Interviews with key informants (local power brokers, SFCG and partners' staff, community leaders, government officials).
- A Mini Survey among the participants of the training and coaching to appraise the effectiveness of the training and coaching;
- An on the spot monitoring and post-program rapid survey to assess the role of National Youth and Peace Festival among youth participants.

The evaluation questions will be designed during the methodology workshop to be carried out with the SFCG Program Management Team and the pool of evaluators.

3. Scope of Work

3.1 Location:

This evaluation will take place in 6-8 selected working districts of SFCG Nepal from the eastern Terai and mid and far western region. The evaluators will finalize the districts in consultation with the Community Peacebuilding Manager, Media Manager and DM&E Specialist.

3.2 Deliverables:

The evaluators are expected to give two types of report: (1) one programmatic final evaluation report and (2) three project specific evaluation reports for the 3 inter-connected projects.

- Programmatic Evaluation Report - The Programmatic Evaluation Report will consist of the findings and conclusions drawn from all three projects included in the evaluation.

- Project Evaluation Reports - Since this programmatic evaluation include the evaluation of 3 projects funded by 3 different donors, separate project specific evaluation reports are required for submission to the respective donors. The evaluators should draw out project specific findings and conclusions from the 3 projects and put them in 3 separate project evaluation reports.

The reports should be written in English language. The programmatic evaluation should be within 40-60 pages and the project evaluation reports should be within 25-40 pages. All the reports should be submitted electronically in a MS-Word document. It may include:

- Executive Summary of key findings and recommendations;
- Evaluation findings, analysis and conclusions with associated evidence and data clearly illustrated. Use of tables and graphs and quotes, anecdotes and stories to illustrate findings and conclusions is encouraged;
- Recommendations for future action, which should be practical and linked directly to conclusions; and
- Appendices, including methodology and evaluation tools, list of interviewees, questionnaire, and brief evaluator biography.

The evaluator will incorporate the comments given by SFCG and will submit an edited final report at the end. Both the final and the summary report will be credited to the evaluator and potentially placed in the public domain at the decision of SFCG.

3.3 Duration & Deadlines

The evaluation should start by the second week of June 2010 and final reports should be submitted by the end of September 2010.

| S.N | Deliverables | By when? |
|-----|---|-------------------|
| 1 | Evaluation plan with detailed methodology | 7 June 2010 |
| 2 | Field evaluation in the western region | 30 June 2010 |
| 3 | Project Evaluation Report for Belgian project – draft submission | 15 June 2010 |
| 4 | Project Evaluation Report for Belgian project – Final report submission | 30 June 2010 |
| 5 | Field evaluation in the eastern region and western region | 30 August 2010 |
| 6 | Project Evaluation Report for Norwegian project – draft submission | 15 September 2010 |
| 7 | Project Evaluation Report for Danish project – draft submission | 15 September 2010 |
| 8 | Project Evaluation Report for Norwegian project – Final report submission | 30 September 2010 |
| 9 | Project Evaluation Report for Danish project – Final report submission | 30 September 2010 |
| 10 | Programmatic Evaluation Report – draft submission | 15 September 2010 |

| | | |
|----|--|----------------------|
| 11 | Programmatic Evaluation Report – Final report submission | 30 September 2010 |
|----|--|----------------------|

3.4 Logistical Support

SFCG will provide preparatory and logistical assistance to the evaluator(s), to include:

- Background materials (project proposal, periodic reports, existing evaluations, etc.)
- Meetings, phone/e-mail communication with programme administrators
- Identify interviewees and provide contact information
- Technical assistance, e.g., input for questionnaire development, background information, etc.
- All logistical support required for the field visit, including the travel cost (local as well as air travel)
- Arranging meetings and appointments with stakeholders and beneficiaries in the field (if necessary).

4. Evaluator's Role and Competencies

Evaluator's Role

The Evaluation will be carried out by a group of external evaluator who would report to and work under the guidance of SFCG's DM&E Specialist.

The external evaluator will:

- Identify and define evaluation priority areas, methodology and indicators;
- Design and implement data collection;
- Review literature and documents
- Engage stakeholders in the assessment process;
- Analyze data and findings and prepare report;
- Write and submit a final report;
- Make a brief presentation of findings and recommendations to SFCG Nepal;
- Recording and submitting financial expense report with original receipts for expenses.

Evaluator competencies

- Sound knowledge about the peace process and peace building activities in Nepal
- Academic degree in peacebuilding and conflict transformation field or related field.
- Demonstrated technical expertise in monitoring and evaluation of peacebuilding/social change programs
- Demonstrated experience in working in one of the three sectors: youth, media or peacebuilding.
- Proficiency in English;
- Excellent oral and written communication skills

5. APPLICATION GUIDELINES

Applications should include:

- Proposal (including methodological approach and analytical framework)
- Budget estimates and price quote
- Consultants' CVs
- Cover letter
- References
- Writing sample

Applications can be submitted by an individual evaluator to be included in the evaluation team or by a team of evaluators.

Complete application should be submitted by **22nd May 2010** through email: sdhungana@sfcg.org.

Annex 2: Field Visit Schedule

Field Plan West

| Date | Activities | Audience | Logistic Responsibility |
|-----------------------|--|---|-------------------------|
| 16 June | Ktm- Dhangadhi progr- observation – KII (3-5) FGD (evening 2 hrs) | R4PB participants/SFCG staff (youth club+network) | |
| 17 June | Dhangadi FGD KII D'gadhi- Doti (from 12) | FMDC /Listeners guests | |
| 18 June | Doti -----FGD Tikapur ----- KII (Doti --- D'gadhi travel 12 onwards) | Youth Network Radio Producers Third party+stakeholders | |
| 19 June | D'gadhi – Surkhet Travel KII | Child Journalist | |
| 20 th June | Surkhet KII FGD/KII Surkhet- Dang Travel (12 onwards) | R4PB Listeners | |
| 21 st June | Dang FGD KII | YN/ Listeners 3 rd party/SFCG staff/FM stations/R4PB/SB child journo | |
| 22 June | Dang- Salyan Travel | | |

| | | | |
|--------------------------|---------------------------|---|--|
| 23 rd June | Salyan KIIs FGD | R4PB/HRPLSC/FM st/Guests Listeners(NBNP/FD)/Youth Club | |
| 24 th June | Salyan-N'gunj travel | | |
| 25 th June | N'gunj KIIs | Bheri FM /SB (child Journo)/Listeners/Guests/HRPLSC | |
| 26 th June | N'gunj - Ktm | | |

Field Plan East

| | | |
|------------|--|--|
| July 04 | : Ktm- Janakpur – Travel + interview with Samagra staff (Ram Ashish/Bijaya/Akabar) – 5:00-7:00 | |
| July 5 | 9:00-01:00: Gunja (radio producer and station manager and staff – Sagun + TN 8:30-10:30: Third Party Prakash + Shiva/ 11:00-13:00 FD listeners – Prakash + Shiva 3:00-5:00 Sangor Listeners – Sagun +TN 2:00-6:00 – SFCG Staff Ajit – Prakash + Shiva | |
| July 6 | 9:00 – 13:00 FGD with youth group in Bateshwor/Kusum Bisauna – TN+Sb (Jaleshwor -- Prakash + Shiva leave at 11:00 with Abou) 2.30-6:00 -FGD YN +VDC secretaries at Jaleshhwor (2:30 – 6:30) Shiva+Prakash 3:00- 6:00- Dharmendra Jha and other R4PB participants (non producer) | |
| July 07 | 9:00-13:00: KII – Radio Appan Mithilaa Producer Sudeep Jha(Jaleshwor @ Janakpur) (9:00-13:00) OR 8:00-12:00: Appan Mitihilaa Producer (KII) @ Jaleshowor (Start at 7 from Janakpur) Travel to Lahan – Travel 12:30 onwards 4:00 – Third Party (sagun) @ Lahan 4:00 FD Listeners (TN+PB) | |
| July 8 | Lahan : Dhangadhi (Parbati's Club) YC – FGD (9:00-1:00)- Sagun +TN Listeners (Sangor) –9:00 – 11:00 Prakash Samagra – 2:00 – 5:00 Prakash Youth Group – 3:00 -6:00 (SB+TN) | |
| July 9 | Start at 6:00 Listeners : Saptari : (on the way to Itahari) – 7:00 - 9:00 (Prakash) (car drops Prakash and brings TN+SB to Itahari Car returns to Pick Prakash to Saptari. Picks Prakash and goes back | |

| | | |
|--|--|--|
| | <p>to Itahari at New world. 08:00 @ Itahari 8:00-12:00 New World (FGD) Car drops all three to BRT Airport. 2:00 – Itahari-Biratnagar – Kathmandu</p> <p>Shiva will have separate schedule for the Survey and will work on his own After reaching Lahan.</p> | |
|--|--|--|

Annex 3: People met and interviewed

Dhanusha District:

Radio Janakpur:

1. Dharmendra Jha
2. Sangeeta Shrestha
3. Gunja Kumari Ray

Sangor Listeners, Dhanusha

1. Srikrishna Mahato, Bengadawar
2. Sabita Devi, Bengadawa
3. Punam Kumari Mahato, Bengadawar

Youth Club, Dhanusha

1. Prakash Lama, Maltol Samaj Sewa Club
2. Aasha Kumari Lama, Maltol Samaj Sewa Club
3. Ashok Lama, Maltol Samaj Sewa Club
3. Bijay Kumar Mahato, Mithila Youth Club
4. Shiva Shankar Mahato, Mithila Youth Club
5. Manju Shrestha, Mithila Youth Club
6. Ram Dular Mahato, Bateshwornath Youth Club
7. Mahendra Mahato, Bateshwornath Youth Club
8. Aarati Thakur, Bateshwornath Youth Club
9. Dharma Das Mahato, Bateshwornath Youth Club

FD Listeners, Dhanusha

1. Harinarayan Yadav

Third Party, Dhanusha

1. Nirmal Thakur
2. Arbinda Singh
3. Samita Jha

Mahottari District:

Radio Program Producer

1. Sudip Jha, Appan Mithila

Youth Network, Mahottari

1. Indu Paswan
2. Tej Narayan Yadav
3. Arpan Kumar Karna
4. Ram Sagar Yadav
5. Birendra Chaudhari
6. Suresh Thakur
7. Nagendra Paswan
8. Sita Shah

Siraha District:

Youth Club:

1. Jageshwar Yadav, Janbikash YC
2. Ganesh Yadav, Janbikash YC
3. Naresh Sharma, Janbikash YC
4. Radhika Phuyal, Shanti Bal and Youth Group
5. Parwati Pande, Shanti Bal and Youth Group
6. Ishwor Pande, Shandi Bal and Youth Group
7. Sagar Bisunkhe, Shantiko Laagi Haatemalo Yuwa Club
8. Sunil Bisunkhe, Shantiko Laagi Haatemalo Yuwa Club
9. Rajesh Bisunkhe, Shantiko Laagi Haatemalo Yuwa Club
10. Ajay Bisunkhe, Shantiko Laagi Haatemalo Yuwa Club
11. Kush Bisunkhe, Shantiko Laagi Haatemalo Yuwa Club
12. Sanjaya Bisunkhe, Shantiko Laagi Haatemalo Yuwa Club
13. Ganga Bisunkhe, Shantiko Laagi Haatemalo Yuwa Club
14. Ranju Paswan, Shantiko Laagi Haatemalo Yuwa Club

Sangor Listeners, Siraha

1. Laxman Ram
2. Wilson Kumar Shah
3. Ram Sundar Mahato
4. Anil Kumar Bishwakarma
5. Raju Kumari Chaudhari
6. Neelam Kumari Chaudhari
7. Nirmala Chaudhari
8. Dharmendra Chaudhari
9. Jayeswar Chaudhari
10. Anubhakta Chaudhari
11. Rampradeep Chaudhari
12. Shiva Narayan Singh
13. Santa Kumar Chaudhari
14. Jibachha Chaudhari

SFCG Staff

1. Ajit Lal Karna

Kailali District:

Youth Network (partner):

1. Nagengra Kattel, Youth Network for Peace: Chaiperson, CFUG Secretary
2. Pitambar Paudel, Member
3. Bharat Thapa, Secretary
4. Ramita Neupane, Member

FD Listeners, Dhangadhi

1. Khageshwar P. Awasthi
2. Bir Bahadur Nepali
3. Dil Bahadur Chaudhari

Guest of FD, Kailali

1. Dinesh Raj Bhandari, Chamber of Commerce

R4PB Trainees, Kailali

1. Pratima Kunwar,
2. Pratibha Jain

Media Partner, FMDC, Kailali

1. Santoshi BC
2. Biplav Bagchand
3. Sambhu Raika
4. Ummeed Bagchand
5. Dinesh Nepali
6. Rabin Patali (FD producer)

NBNP Listeners, Kailali

1. Sona KC
2. Pitambar Poudel
3. Kaladhar Chapagain
4. Tika Subedi
5. Khagi Tiwari
6. Rita Chaudhari
7. Uma Chaudhari
8. Geeta Chaudhari
9. Manju Chaudhari
10. Sunil Chaudhari
11. Ram Tiwari
12. Karan Bhusal
13. Nagendra Kattel
14. Jay Narayan Chaudhari
15. Ram Narayan Chaudhari

SFCG Staff

1. Bikala Kadayat
2. Khamba BK

Salyan District:

Youth Clubs

1. Ghanashyam Giri
2. Rupes Rana
3. Devi Acharya

NBNP Listeners, Salyan

1. Prem Basnet
2. Krishna Budhathoki
3. Kalpana Shahi
4. Menuka Mahatara
5. Hirasingsh Swarnakar
6. Rupa Neupane
7. Shushila Chanda
8. Chandrakala Shahi
9. Goma Sharma

10. Kiran Kumar Shahi
11. Ishwari Prasad KC
12. Hemraj Basnet
13. Shushila Bishwakarma

SFCG Staff

1. Tek Raj Shahi

Doti District:

Third Party:

1. Pushpa Joshi, Youth Information Center, CDC
2. Tikaram Phulara, CDC

NBNP Listeners, Doti

1. Dharma Raj Ojha
2. Hem Nagari
3. Bijaya Ojha
4. Mohan Ojha

Youth Network, Doti

1. Aman Singh, YN
2. Pushpa Joshi, CDC
3. Gomati KC, YN
4. Ganesh Mauni, YN

5. Ganesh Khadka, YN
6. Hem Nagari, YN
7. Govinda Karki, Sunrising Youth Club

Dang District:

SFCG Staff, Dang

1. Rajendra Adhikari, Lamahi, Dang
2. Sahadev Yadav, Lamahi, Dang

Youth Network, Dang

1. Giriraj Bhatta
2. Basudev Khanal
3. Pratibha Bhusal
4. Rajendra Khadka

FD Producer, Dang

1. Shiva Ran Basnet, Radio Tulsipur, 100.2 MhZ, Dang.

Child Journalist, Dang

1. Rupa Chaudhari, Radio Deukhuri

NBNP Listeners, Gadhawa, Dang

1. Shreejana Khanal, Gadhawa, 4
2. Prema Chundale, Gadhawa 4
3. Saraswati Gharti Magar, Gobar Diha, 3
4. Gauri Gharti, Gobardiha 3

Youth Club, Lamahi, Dang

1. Narayani Pokhrel, Lamahi
2. Nina K. Chaudhari, Shanti Ra Bikaska Laagi Yuwa Sanjal
3. Padam Pd. Belbase, Sisniya
4. Shalik Ram Chaudhary, Sisniya
5. Hasta Bir Chaudhari, Sohanpur
6. Fanadhar Dhakal, Chailahi
7. Ram Pd Chaudhari, Gangapraspur
8. Puran Pd Chaudhari, Gadhwa
9. Yuvaraj Acharya, Chailahi
10. Sapana B.K., Chailahi
11. Sarita B.K., Chailahi
12. Dhaneshwor Chaudhari, Janahit YC
13. Bishnu Mati Chaudhari, Janahit YC

FD Listeners, Dang

1. Teelsara B.K.

Guests of FD, Dang

1. Amar Khadka, NCP(UML)
2. Resham Bdr. Dangi, CFUG
3. Basanti Pariyar, Srijana Samuha

FD Listeners, Manpur, Dang

1. Binod Chaudhari, SEED
2. Parvata Bishwakarma, Srijana Samuha
3. Ramkumari Chaudhari, Srijana Samuha
4. Nanda Dangi, Srijana Samuha
5. Sunita Chaudhari, Srijana Samuha
6. Manju Oli, Srijana Samuha
7. Sarada Dangi, Srijana Samuha
8. Kamala Gautam, Srijana Samuha
9. Sri Prasad Chaudhari, Srijana Samuha
10. Keshar Bdr. Dangi, Srijana Samuha
11. Bikala Chaudhari, Srijana Samuha
12. Rupa Chaudhari, Srijana Samuha

Third Party, Dang

1. Basanta Acharya, ANNFSU (Sixth), Vice President
2. Pawan Rijal, ANNFSU, Vice President
3. Ashok Yadav

Surkhet District:

NBNP Listeners, Surkhet

1. Kamala Thapa
2. Dhanrupa Saru
3. Ratna Barha Ghare
4. Raksha Sharma
5. Sarita Dangi

6. Bhumika Bhattaria
7. Kamala Bhattarai
8. Neelam Dhama

Youth Club, Surkhet

1. Buddhi Subedi
2. Nira Bhattarai
3. Sabita Koirala
4. Akbar Khan
5. Shiva Sangit
6. Parbati Rawal
7. Srijana Gurung
8. Ashma Banu

SB Producer, Surkhet

1. Deepa Koirala, Radio Bheri
2. Prakash Pant, Radio Bheri

Child Journalist SB and R4PB trainees

1. Akbar Khan
2. Nira Bhattarai

Saptari District

Sangor Listeners and Club Members, Saptari

1. Sanjay Kumar Bhagat, CDC chairperson
2. Asha Chaudharu, Member
3. Srawan K. Paswan, Member
4. Jabrun Khatun, Member
5. Shobha K. Chaudhari, Member
6. Binda Devi Paswan, Member

NGO partner

APEC, Lahan, Siraha, Dhanusha and Mahottari

1. Sharada Adhikari
2. Ram Bharosi Mahato
3. Sunil Kumar Shah
4. Bhairab Gelal
5. Akbar Ansari
6. Ram Ashish Chaudhari
7. Bijay Mast

HRPLSC, Banke/Salyan

1. Sangeeta Thapa
2. Anita Oli
3. Top Bdr Khadka
4. Tek Rana
5. Ramchandra Regmi

Banke District:

SFCG Staff

1. Balika Chaudhari
2. Bharat Nepali
3. Chandani KC

FD Producer, Nepalgunj

1. Meena Sharma, Bheri FM

Guests and Listners of FD

1. Rimjhim Kewar, Awadhi Sanskritik Pratisthan
2. Bishnulal Kumal Prajapati, social activist
3. Dambar B.K., Unified Nepal Communist Party, Maoist
4. Chet Narayan Sharma, District Education Office

Sunsari District:

New World

1. Prem Bastola
2. Amita Chaudhari

Kathmandu:

Antenna Foundation

1. Madhu Acharya
2. Abhimanyu Magrati

SFCG Staff

2. Yubakar Rajkarnikar
3. Pradeep Pariyar
4. Neelap Sharma
5. Prakash Luitel
6. Bikash Rai

Checklist for FGD and KII

a) Five Broad Areas of Inquiry

1. Partnership

(YN/FMDC/NW/HRPLSC/Samagra/AF

FGD -

Name: 1.

2.

3.

KII - SFCG staff

Name:

b. What was the partner selection process?

| | | | |
|--|--------------------------|--|---|
| | Open Advertisement | | Evolutionary approach developed by SFCG |
| | Field Assessment by SFCG | | Self initiatives by the partners |
| | Reference | | Others: |

c. What type and level of support you are getting from SFCG?

| | | | |
|--|-------------------|--|-----------|
| | Capacity building | | Financial |
| | Technical | | Others |

d. What are the challenges and/or opportunities in this partnership?

| Challenges | Opportunities |
|------------|---------------|
| | |

e. Do you see/try to create synergy within the programs you are implementing?

| |
|-------------|
| Case: |
|-------------|

f. What type of Partnership you think you have with SFCG?

| | | |
|---|-----------------------|-------------------------------------|
| 1. What is unique about SFCG (value for Partnership): ... | 2. Delegated or Real? | 3. Project or institutional? ... |
|---|-----------------------|-------------------------------------|

g. Needs and Expectations

What were/are the expectations/how far were/are they met? Has it affected your motivation?

| |
|--|
| |
|--|

h. Partners’/Community’s’ perception of SFCG

| | | |
|----------------|---------|---------------------------------|
| Accountability | Respect | Value for money (what and why?) |
| | | |

i. Could the partnership approach of SFCG be better? How?

| |
|--|
| |
|--|

2. Program Approach and Effectiveness (for FGD)

Effectiveness of Program

FGD – participants (r4pb) and YN/FMDC/NW/HRPLSC/Samagra/AFN

- Name of participants (of r4pb) 1:
 (partners names refer above) 2.
 3.

KII - SFCG staff + 3rd Party

Name:

- a. Use “criteria of effectiveness” - RPP
 - i. CoE table (carry separately)
- b. How are the various programs of SFCG influencing/learning and linking with each other? (T approach)

Cases.

| |
|--|
| |
|--|

c. Are the programs reaching the right people and the targeted number?

(Male/Female/Dalit/indigenous)

- i. Program wise disaggregate the data.

| Activities | Gender | | Ethnicity | | | | Origin | |
|------------|--------|--------|-----------|----------|-------|--------|--------|---------------|
| | Male | Female | Dalit | Janajati | Tharu | Others | Hill | Tarai/Madhesh |
| | | | | | | | | |

- d. Who are the marginalized groups in your community? (See if the concept of bringing the marginalized voices is really happening. Also see who gets to speak on the radio. Ask them if they have spoken there)

Data in box..

| | |
|-------|-----------------------|
| Group | Population percentage |
| | |
| | |

e. Describe the methodology/strategy of your programs

f. What made your programs succeed/fail?

| | |
|---------|---------|
| Success | Failure |
| | |

Effectiveness of Approach

g. Describe your level of involvement and acceptance in designing the program approach. (ownership..? acceptance/resistance)

h. How effective do you think your approach is? And/or how it could be improved in the future?

3. Levels and Theory of Change (FGD (all)/Listeners/guests of FD/SFCG staff/partners/participants (1+2+3+4+5)

TOC 1 --- If we transform the knowledge, attitudes, skills and behaviors of youth, we'll create a critical mass of youth who will actively engage in breaking dividing lines and building peace in the community and the country.

i. Request everyone to share the transformative stories (comprehend in 4 different levels of change)⁴¹

| | |
|------------|------------|
| Personal | Relational |
| Structural | Cultural |

ii. Request data to substantiate the claim

TOC 2 --- If we promote meaningful participation of local stakeholders in implementing the peace process, it will increase local ownership over and contributes in successful implementation of the peace process

a. Describe your participation in implementing the peace process at local level (data: cases:)

⁴¹ Transformative Stories – Remembering Past, Present, what contributed to make the change happen, and the key message of the story.

| | | | |
|---|--|--|--|
| Types of activities that took place in the past | | | |
| How did you contribute to those activities | | | |
| How did the activities contribute to the successful implementation of peace process at local level | | | |
| Do you attribute your activities in peace process at local level to SFCG? To what extent (on the scale of 1-5 ; 1 being the least and 5 most) | | | |

TOC 3 --- if we provide platform for conflicting interests to work together, it will help transform the stereotypes and prejudices among each other and build understanding and harmony in society

- a. Total number and types of your activities that brought conflicting interests to work together

| Activity types | Activity # |
|----------------|------------|
| | |

- b. Total number and cases of transformation of stereotypes and prejudices contributing to understanding and harmony in society as a result of SFCG programs

| No. | Casee |
|-----|-------|
| | |

TOC 4 --- If we equip and mobilize radio as a common media to promote messages of cooperation and find common ground we will build greater tolerance and unity in society

- a. Request to share the cases and numbers of greater tolerance and unity in society because of the messages of cooperation and common ground approach. (Find out what were the messages and also see how deep the messages have gone into the community)

| |
|---|
| |
| b. What factors contributed to make this happen |

| |
|--|
| c. What components are considered to determine the messages (curriculum) |
|--|

4 Overall impact on Peace process (1+2+5) (participants/partners/SFCG staff)

- a. Plot the activity and changes in the RPP matrix (KP-MP) (carry the matrix separately)
- b. What was the conflict context that led to design and implement these activities (Comprehend the key driving factors for and against peace, actors, opportunities...)

- c. What dimension(s) of peace process (es) has your program contributed? How? (cases.....stories)
- d. Plot the contribution in multi- level triangle (take separately)
- e. Which activities contributed the most/least and which remained ineffective... why?
- f. Present conflict context/ (FFA): has any change occurred in the context? If yes, are the present activities enough or there is a need for more for intervention? If so, what intervention?

5. Sustainability (1+2+5) (participants/partners/SFCG staff)

- **Of Program**

- a. Have there been any similar activities carried out by partners/community other than SFCG support?
- b. Do you have any other programs that are supported by organizations other than SFCG support? If yes, what are they?

| Activities | Supporting Agencies |
|------------|---------------------|
| | |

- g. Do you see any synergy/linkages among your peacebuilding programs supported by various donors? Examples

- **Of Achievements**

- a. How the achievements obtained through the project can be sustained?
- b. Could you share any cases of sustained achievement(s)?

B. Additional Questions for NBNP/FD/Sangor/Sunau Bolau listeners (3)

1. What made/makes you to listen NBNP/FD/Sangor/Sunau Bolau? (Also see if they listen to it at other's will or if they can't listen to it at their will. Probe into the gender dimension of it if possible)

2. Do you think the issues concerning you/your communities are/were addressed? (Ask for the issues un/addressed)

3. Any transformative stories – personal/societal life

C. Information Regarding Strategic Objective Indicators

- Information for evaluators - Checklist for strategic objectives 1,2,3 will be obtained through quantitative survey

- During the survey, note the kinds of terminologies used in the programs. See if they reflect SFCG trainings' impact or peacebuilding at large. Also do a content analysis of the program documents and programs themselves. Look for the program grid to see the rating of the program in comparison with other radio programs.

S.O #4 - To promote reconciliation/reweave the fabric of society that has been torn apart by war

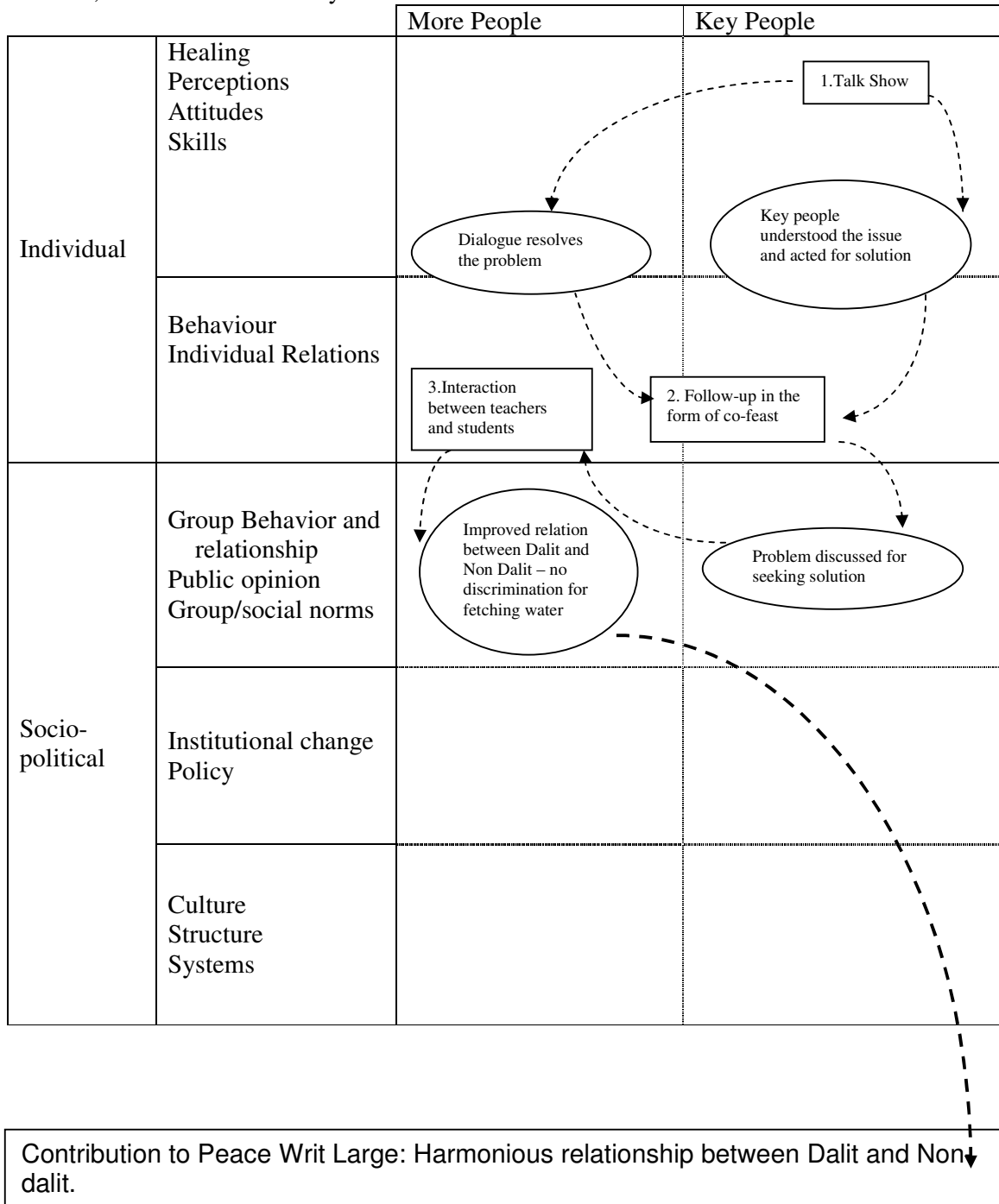
a. Stories of reconciliation which emerge from the project; (children and youth, child journalists)

| | |
|-------------------------|-------|
| No. of reconciled cases | Cases |
|-------------------------|-------|

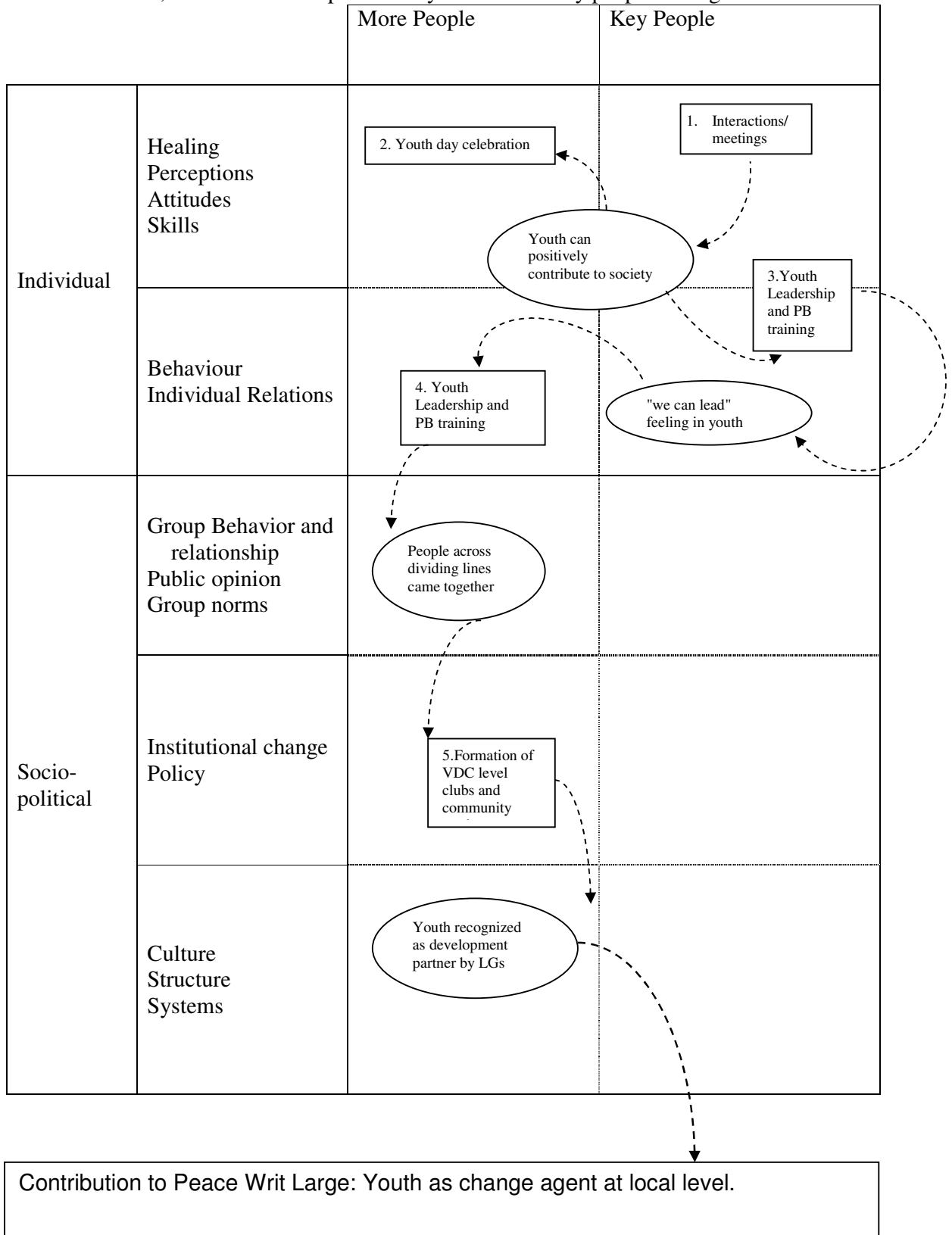
b. Number of initiatives organized as a result of your programming which bring people together who were or are members of group which clash (field staff, radio producers). Give examples.

Annex 5: RPP Matrices of various activities

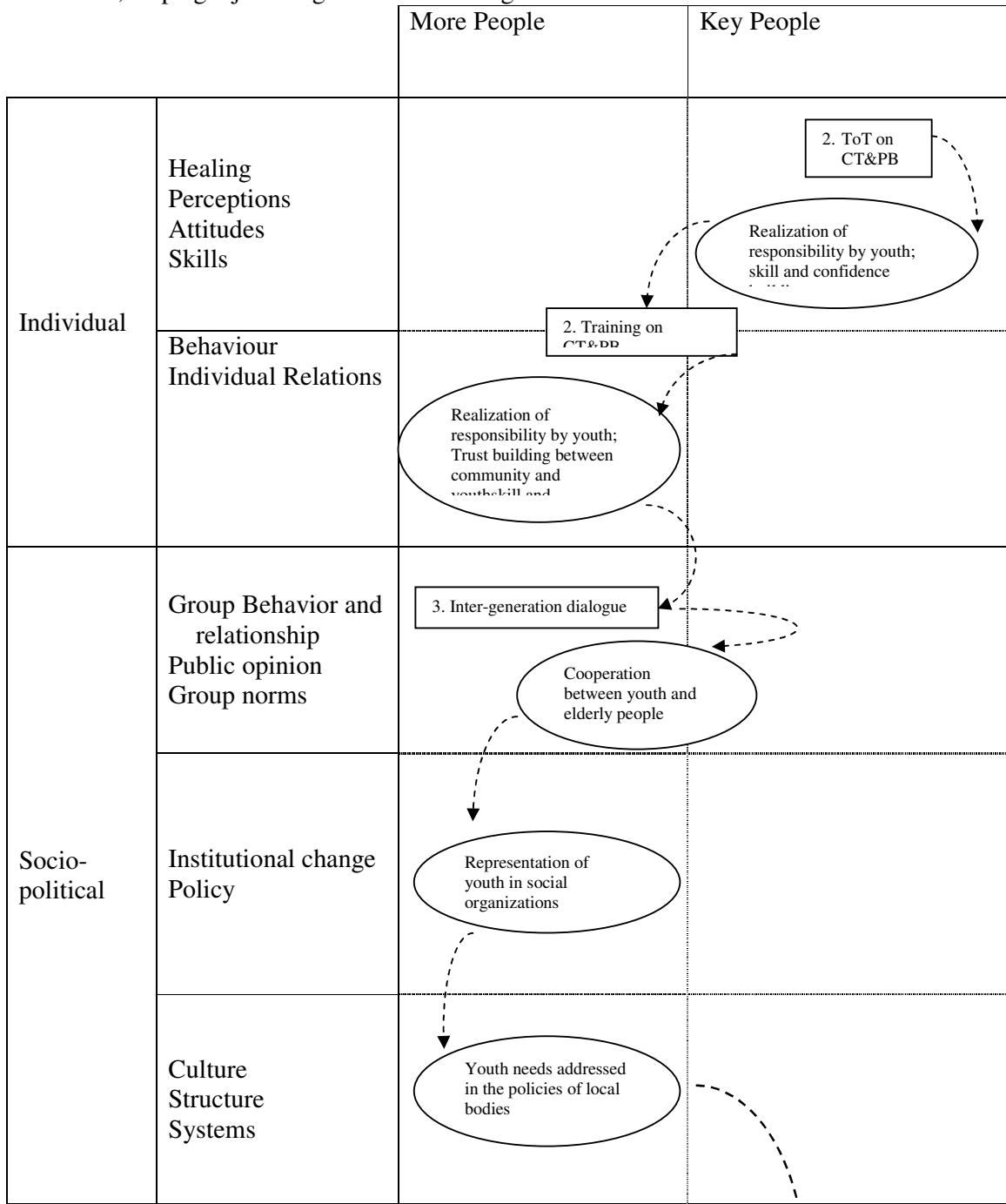
FMDC, Kailali: untouchability issue



Youth Network, Doti: Relationship between youth and elderly people/line agencies

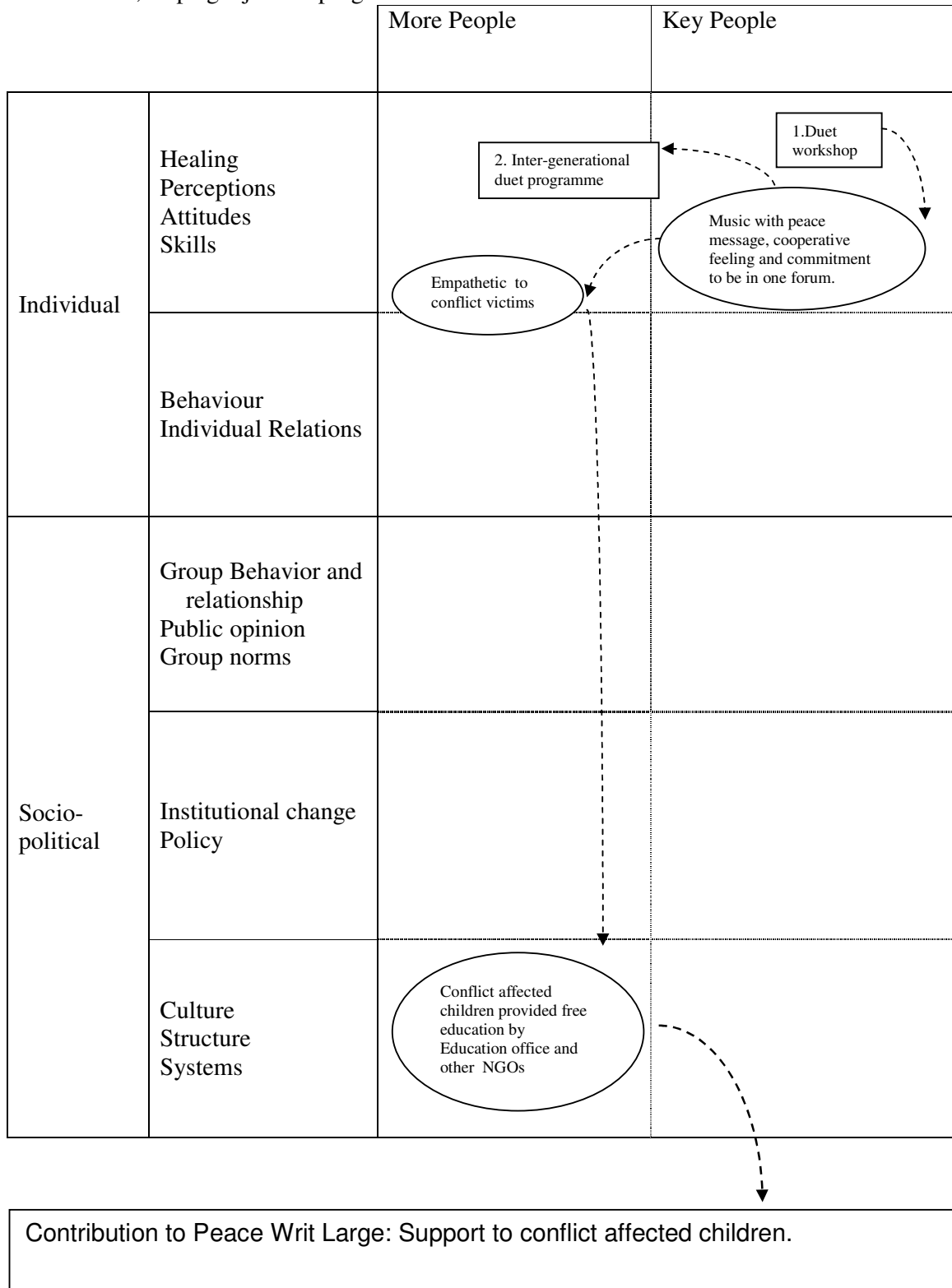


HRPLSC, Nepalgunj: Inter-generational dialogue

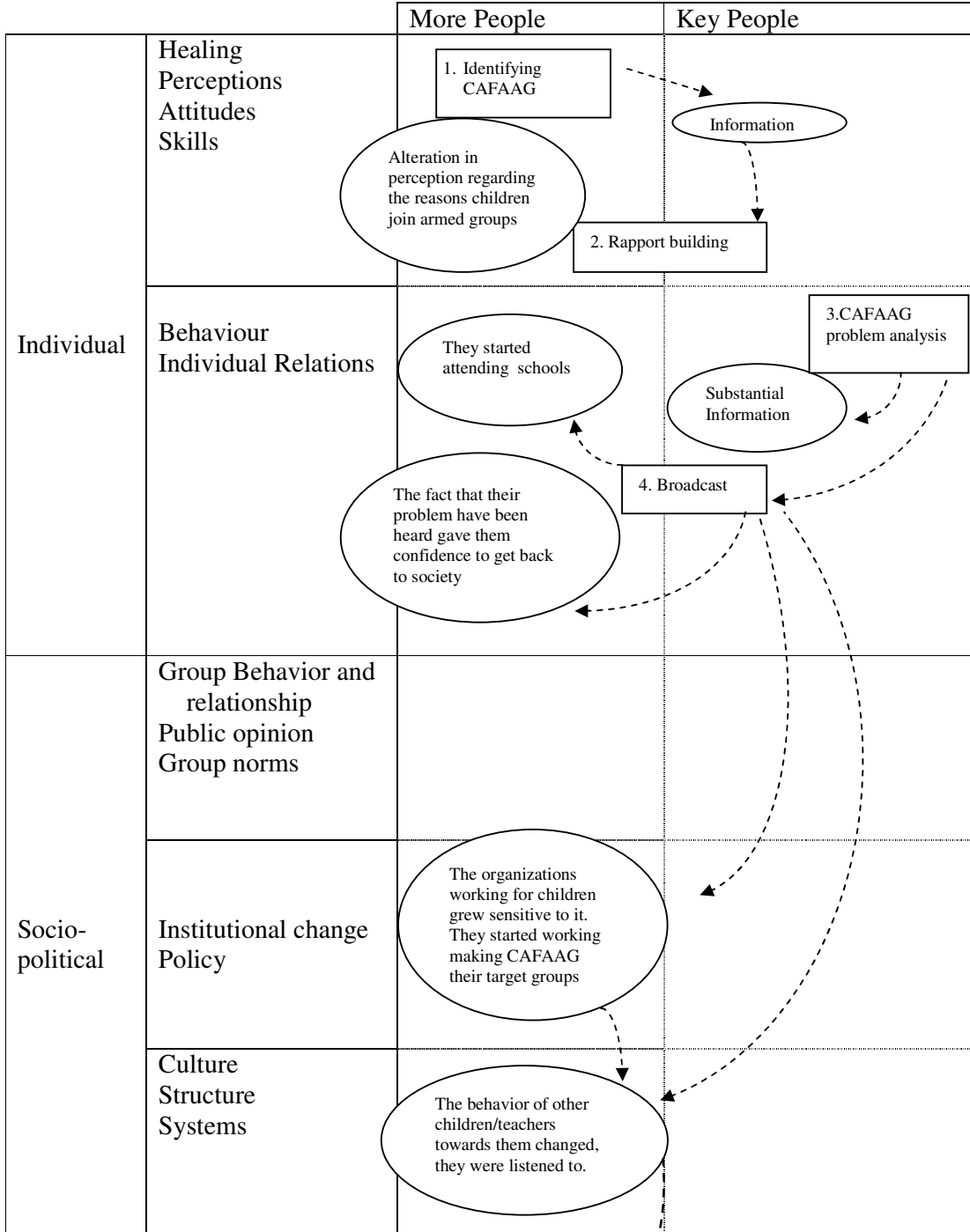


Contribution to Peace Writ Large: Youth engaged in community work not resorting violent means to address their needs.

SFCG Staff, Nepalgunj: Duet programme

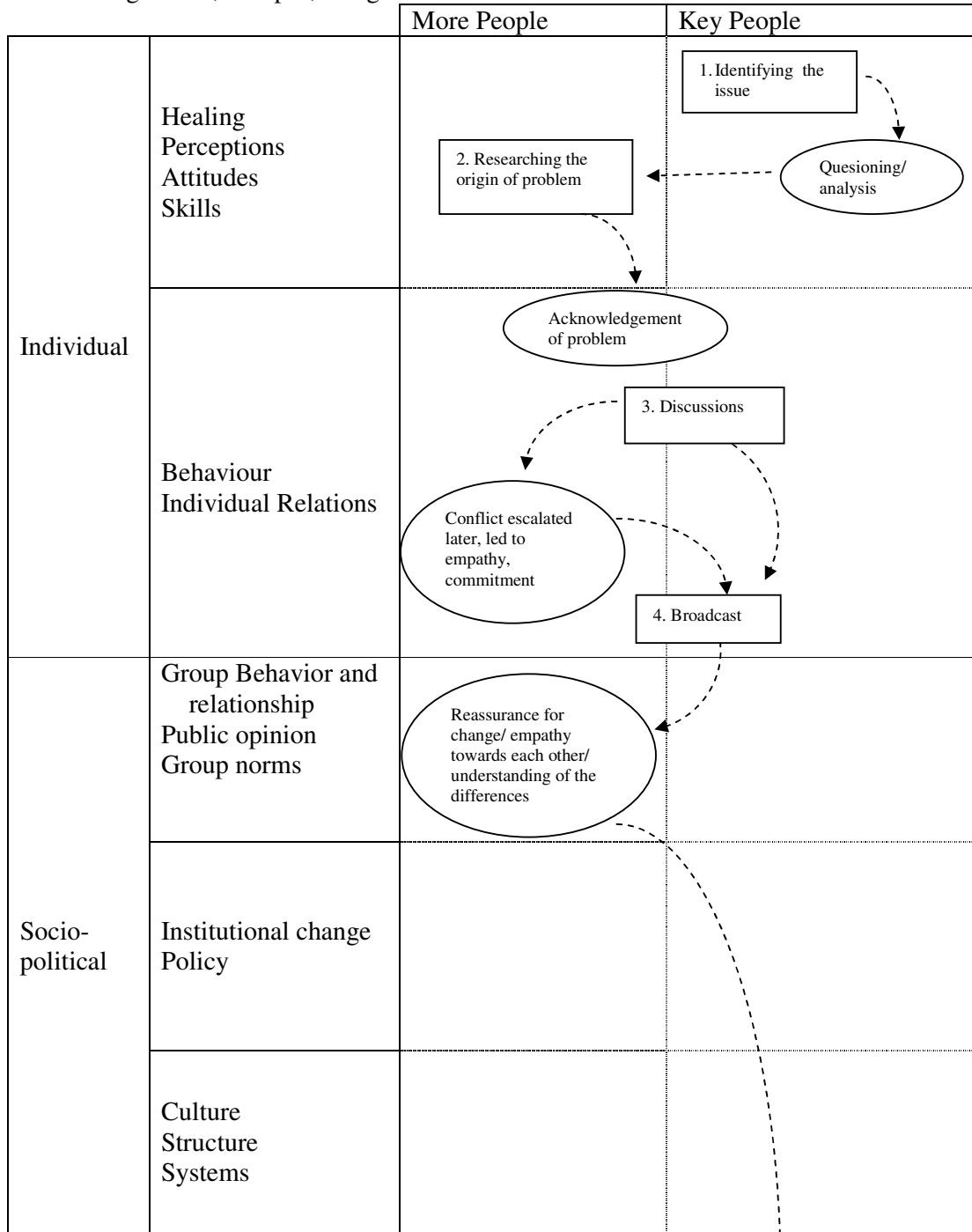


Sunau Bolau, Surkhet, CAFAAF



Contribution to Peace Writ Large:
Helped in articulating the CAFAAG reintegration issue.

Tharu/Magar case, Manpur, Dang.



Contribution to Peace Writ Large:
A common forum for understanding and cooperation developed.