



Sport and Play for Interethnic Dialogue among Children and Youth in Sri Lanka

**Final Evaluation Report by the Swiss Academy for Development
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Managing Social Change and Cultural Diversity

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EXECUTIVE SUMMARY

The pilot project “Sport and Play for Interethnic Dialogue among Children and Youth in Sri Lanka” was jointly implemented for 3 years (June 2009 – June 2012) by SAD and the local partner organisation Future Peace (FP) in 8 selected villages (4 Sinhalese, 4 Tamil) in the Monaragala District in the South Eastern region of Sri Lanka. SAD conceptualised together with FP a comprehensive monitoring and evaluation framework, consisting of a variety of methodological instruments, with the following intentions in mind: a) to assess the outcomes of the project, b) to assess the tool of sport and play for peace building, and c) to strengthen FP’s capacities in project planning, monitoring and evaluation.

More specifically, the project aimed to enhance the life skills of children and youth necessary for peaceful coexistence and to (re)build relationships across ethnic borders; primarily on the level of children and youth and then on the level of their parents in a context where few (or no) platforms for exchange that transcend ethnic, religious and gender boundaries exist. Likewise, SAD aimed to assess the effectiveness of sport as an innovative approach in peace building and at ultimately passing on the knowledge to other relevant actors for replication and scaling up in other regions and districts of Sri Lanka in the future. This report serves as one form of knowledge dissemination.

Significant capacity building was invested in FP; through the FP youth network, youths from the selected villages were trained over the 3 years as coaches in sport pedagogy, conflict and diversity management, and monitoring and evaluation. The skills acquired and the experiences they gained were incorporated into the sport and play activities with children and youth to promote interethnic dialogue, fair play and respect, and to equip the participants with non-violent conflict resolution skills. 2 coaches (Sinhalese, Tamil; male, female) per village unit (1 Tamil and 1 Sinhalese village) supervised and guided the activities 3 times a week for the entire project duration. The coaches now act as multipliers of the innovative approach in training new coaches. The additional implementation of dialogue promoting activities by the children involving the larger community seems to have played an important role not only in (re)building basic relationships on the parents’ level but also in simultaneously contributing towards developing the capacities of children and youth in planning, decision making, managing and eventually implementing their own activities involving the larger village communities.

The overall findings of the past 3 years, which have been generated through a comprehensive and formative monitoring and evaluation system, and especially of the final evaluation, reveal that the tool of sport and play

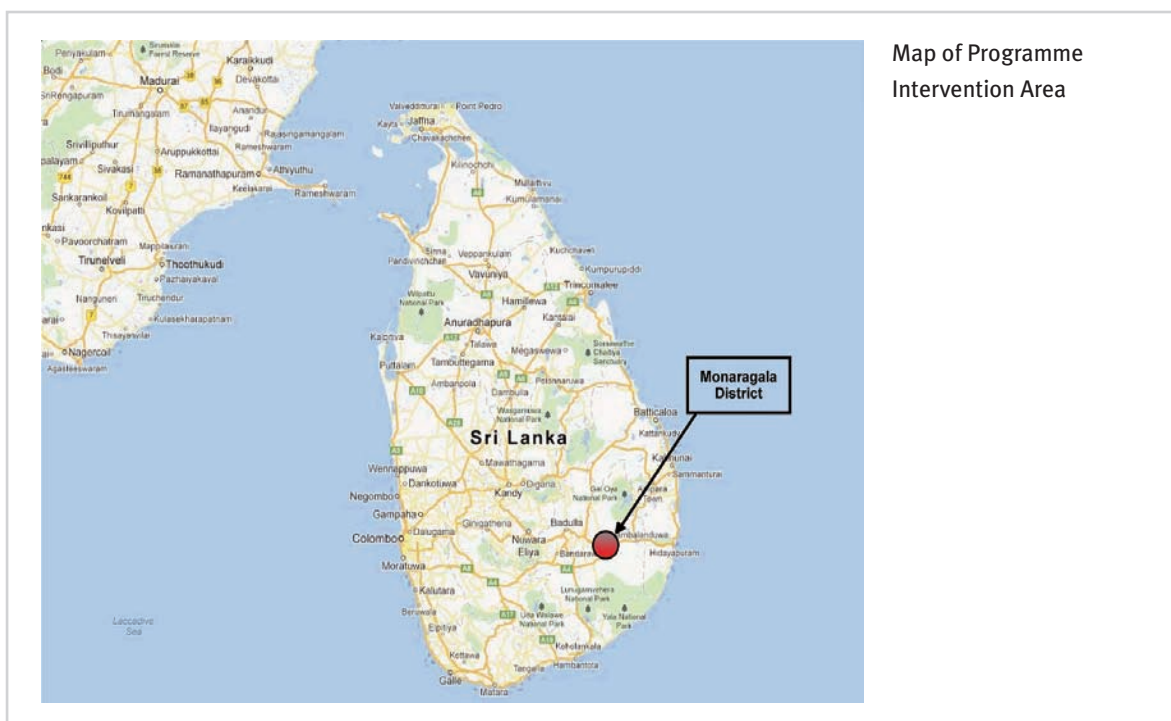
has offered a unique platform in the Sri Lankan context for the young project participants to overcome mistrust, build relationships (friendships) beyond ethnic and religious boundaries, develop respect for differences while dealing with disputes non-violently, and to find healthy ways of channelling frustration and aggression. In short, the novel approach – especially considering how it was designed and implemented – has been effective in reaching all the project objectives relating to children and youth, and to their parents. The Most Significant Change (MSC) stories collected at the end of the project point towards the project participants’ increased awareness of their own prejudices against the ‘other’ ethnic group and the stable relationships they have built across ethnic borders. The combination of results from MSCs and from the Focus Group Discussions (FGD) conducted with the mothers highlight the positive intended, but also various positive unintended, behavioural changes which the project participants have developed over the past 3 years – based on what the participants say about themselves and on the observations of their parents. The interethnic relationships established among children and youth seem to have flourished into stable friendships, and among parents, as defined in the project objectives, not only were new acquaintances formed, but also former acquaintances that were destroyed during the war re-established.

According to the results and how the intervention was planned and implemented, the innovative approach of using sport and play for bottom-up conflict transformation has proved to be a successful tool to use in a post-conflict setting such as Sri Lanka. Finally, among several factors that contributed towards the success of the project, the careful participatory planning and designing of the project and the development of capacities and skills of the coaches (including the continuous guidance they received) proved to be imperative in reaching the project outcomes. Moreover, enhancing behavioural changes and (re)building relationships through sport and play is a long term process – let alone in a post-conflict context – which prerequisites the regular and long term participation of the same group of participants. Consequently, isolated events or activities, which do not provide opportunities for long term and regular exchange among the same participants, may not be effective in building stable and sustainable relationships or enhancing sustainable behavioural changes.

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1 Introduction

This report is structured into 8 main chapters. Following an introduction into the project background (chapter 1), the chapter on project implementation (chapter 2) sheds light on the preparation and planning of the project and its objectives, the implementation of the project activities and the capacity building provided by SAD. Monitoring and Evaluation (chapter 3) presents the methodological instruments used and the reasons behind the choice, how the data was processed and analysed, and ends with a short discussion on the limitations of the study. Chapter 4 elaborates on the main findings among the project's main target group of children, which is subdivided into 2 categories of interethnic relationships and behavioural changes. The main findings on the project's secondary target group of parents are subdivided into the categories of perception of the project and their interethnic relationships in chapter 5. Both chapters on the main findings are further subcategorised according to the evaluation methodology used. Chapter 6 summarises the lessons learned and recommendations for future implementers who may plan a similar intervention. The annexes (chapter 9) contain additional information regarding the extra activities promoting dialogue, data from the monthly reports, the defined indicators, the interview questions and questionnaire of the 2 surveys, and an overview of the holistic development of children through sport.

2 Project Background

The project “Sport and Play for Interethnic Dialogue among Children and Youth in Sri Lanka” was officially launched in June 2009 and ended in June 2012. The project was jointly implemented by SAD and the Sri Lankan organisation Future Peace in 8 selected villages (4 Sinhalese, 4 Tamil) in the South Eastern region, Monaragala District, of Sri Lanka. This project is framed within the field of ‘Sport and Development’ (S&D)¹. A key premise of this approach is that sport can help build core social competencies and life skills on an individual level, while fostering social cohesion and social capital on a community level. Given the strong appeal sport has to children and youth, the project in Sri Lanka furthermore uses sport as a tool to promote dialogue and enhance life skills, which contribute towards peaceful cohabitation. The SAD project in Sri Lanka and S&D in general emphasise participation and inclusion rather than competition and selection. Sport is understood in its broadest sense to include “all forms of physical activity that contribute to physical fitness, mental well-being and social interaction, such as play, recreation, organised or competitive sport, and indigenous sports and games” (United Nations 2003).

¹ For further references on Sport and Development: www.sportanddev.org

The Local Partner Organisation Future Peace (FP)

Future Peace (FP) is a non-profit youth network/NGO founded in 2002 and is active in several districts in Sri Lanka focusing on youth empowerment and peace building. Since 2002, FP has been using innovative approaches for peace building through events such as peace cities, youth camps, outdoor based leadership programmes and film circles. FP was supported by GTZ / FLICT from 2005 – 2010; however, their biggest strength lies in their large youth network, which is volunteer-based and has successfully implemented programmes at the community as well as national level independent of donor funding. In 2009 the tool sport and play was introduced to FP by SAD.

The Local Context

The project was implemented in the Monaragala district, which has been considered as an area that has been indirectly affected by the conflict and was thus regarded as the most appropriate region in which to pursue SAD's objective of assessing the novel approach of sport and play for bottom-up conflict transformation. Although Monaragala district is not a conflict hotspot, all 8 selected villages had uniquely experienced conflict dynamics such as assassinations and disappearances prior to the project. While in some of the selected villages interethnic relationships among adults had existed before the conflict but had been destroyed, or rather transformed, into mistrust and fear of the 'other' as a result of the long standing conflict, in the other villages there had been no interethnic relationships existing at all. Accordingly, the newly built interethnic relationships were the result of long term and often challenging trust building measures. One unit turned out to be unsuccessful in conducting joint activities, whereas in most cases it seemed quicker and less difficult to rebuild relationships that had previously existed.

Furthermore, it is important to take into consideration the time of the project commencement. The time period of the project initiation, May/June 2009, happened to be a significant turning point, but also the most tense phase in the history of the entire 30 year long conflict. The joint planning workshop was held in the midst of the final week of the war in the North. The years following the military "victory" not only demonstrated less, or rather lack of, political will to engage in a proper political dialogue with the minorities and to finally address the root causes of the conflict, but also made the available space, in all its forms, for civil society actors and organisations to work in the field of reconciliation, conflict transformation or dialogue extremely restrictive. Furthermore, post-conflict politics leave little or no room to (re)build relationships and promote dialogue across ethnic and religious boundaries. Platforms for exchange that transcend ethnic, religious and gender boundaries

hardly exist. The school system is divided along ethnic, religious and gender lines, and leaves no space for exchange among children from diverse communities. Hence, in the sensitive context of post-conflict Sri Lanka, sport and play as a tool to promote dialogue was perceived as most appropriate and attractive; and in retrospect, sport and play seemed one of the very few tools which was able to address outcomes of political nature in an apolitical way. The tool itself was perceived by the local community as apolitical and thus safe. Sport and play additionally served as an effective entry point to integrating the larger community into the dialogue process.

Project Focus

At the time of the project initiation, sport and play as a tool was regarded as a new approach in the field of peace building. Although the tool was considered to be effective and was perceived very positively, it had hitherto never been properly evidence based tested for its effectiveness and to ascertain how the tool should be best implemented. The pilot project therefore aimed to assess the effectiveness of the innovative tool of sport and play for bottom-up conflict transformation, to define the limits of sport as a tool and to find out how best the tool should be implemented to heighten its impact. Therefore, the project implementation, as well as the research stage, including the adapted methodologies, had an experimental and explorative character.

2.1 Planning Process and Project Objectives

A participatory approach was adopted not only for the project design but also for the entire project implementation and management process. The project was designed during a 5-day participatory planning workshop that was held in May 2009 in Colombo. A total number of 12 persons from the Future Peace district and national staff participated. The workshop was jointly moderated by the FP national project coordinator and the SAD project manager. The project objectives and the action plan were defined jointly at the workshop, which was held during the most tense, albeit significant, phase in the almost 30 year long conflict, namely during the last few days of the final phase of the war.

The primary target group of the pilot project were Sinhalese and Tamil children and youth from 8-18 years of age; the secondary target group consisted of their parents. The overall objective of the project was to assess the use of sport as a tool for peace building and to build capacities and encourage social inclusion of children and youth (across ethnic and gender divisions) in the Monaragala district, with the view to replicating the approach in higher-conflict areas if successful. This was done by developing and pursuing common interests

and creating common spaces for (new) encounters to (re) build relationships beyond ethnic, religious and gender boundaries. More specifically, the following objectives were agreed upon during the planning workshop:

1. Build trust and understanding among children and parents from different ethnic/religious groups in the selected villages.
2. Increase self-esteem in children and youth, and support them in the process of social inclusion (ethnic, gender).
3. Strengthen the participants' capacities to deal with disputes/conflicts in a non-violent manner.
4. Promote and develop social values and skills among participants such as respect for ethnic, religious and gender diversity and the other's culture.
5. Contribute to the evaluation of the use of sport as an instrument in conflict transformation by providing evidence and sharing experiences with other relevant actors.

The above mentioned objectives applied only to the participants, who had participated in the sport and play activities regularly on a long term basis, and to their parents. The objectives were envisaged to help build interethnic relationships, which would develop and stabilise into friendships² beyond project activities, on the level of children and youth (the main target group), and to (re)build basic interethnic relationships³ on the level of the secondary target group of parents.

An adapted version of the Logical Framework Approach was used for the planning workshop as the principal guiding tool. In addition, a conflict analysis was conducted on the local context and important elements of Do No Harm Approach were applied to identify connectors and dividers in the local contexts and thus to define how best to increase vs. minimise their positive and negative influences.

2.2 Project Activities

2.2.1 Sport and Play Activities

The sports and games used in the project activities were designed and conducted according to the following theoretical concept of the positive contribution of

sport and physical activities towards the 4 domains in children's holistic development (physical, emotional, cognitive and social)⁴. The project objectives and the activities focused mainly on the social and the affective domains. International research has revealed that enjoyment experienced during physical activity / sport can reinforce self-esteem, which, in turn, can lead to enhanced motivation to participate further. It has also been found that intrinsic factors, such as 'enjoyment and fun of sport', 'personal accomplishment' and 'doing the skills', are more important for young people than extrinsic (external) factors such as winning, rewards and pleasing others. Experiences of personal development and participation, rather than competition (high competition), appear to be key elements in determining the level of enjoyment, self-esteem and the development of positive attitudes. Where participants experience excessive pressure to win, they have low perceived ability, feel unattached to teams and may develop low self-esteem. Low self-esteem can lead to an increase in disaffection and a decreased attendance of school or sport sessions. Hence, contrary to how sport is played in Sri Lanka, the games within the project activities were created and played in a way to enhance these 'intrinsic' factors that lead to the participants' holistic development. (Bailey, Armour, Kirk, Jess, Pickup and Sandford 2009: 1–28)

Based on the above concept, the sports/games used in the activities were transformative games and not traditional sports/games. The main focus lay on the process of the game – how it was played, respect, fair play, how both team and individual deal with disputes, disagreements, etc. – and not so much on the final result of the game, which was either winning or losing. For instance, if the game started with Football or Volleyball, as soon as the shorter children or the girls did not get the ball, the coach intervened and asked the participants to modify the rules so that the shorter children / girls also got the ball. Here, the rule definition was assigned to the participants, who were in turn forced to think in an inclusive manner and to question the procedure of the game in terms of its equity and fairness – be they girls, weaker children or from the 'other' ethnic group. Moreover, at the latter stages of the project, the coaches created new games to help develop certain skills such as communication skills, cooperation skills, etc. necessary for dialogue. At the end of each sport and play session, a discussion session was conducted by the coaches to facilitate the (unsolved) conflicts and disputes that occurred during the games and to address various intercultural themes to create awareness and respect for diversity and the other culture and language. Here the children learned to articulate and deal with conflicts through discussion rather than by means of (physical) violence, which had been their habitual way of dealing with conflicts. This

² As indicated by visiting each other at home, meeting outside the project activities, etc. See Annex: Indicator Plan for more details.

³ As indicated by greeting each other and talking to each other when they meet randomly, attending each others' festivals etc. See Annex: Indicator Plan for more details.

⁴ For more details please see Annex: Holistic Development of Children through Sport and Play

was also an opportunity to address in a playful manner the behaviour of children during the games in terms of power structures that included or excluded certain participants. Furthermore, it was the aim to gather new ideas as to what the participants might do or plan in another session. All input and feedback was typically collected and discussed before it was decided which participants would take the responsibility of planning and implementing these new activities. Usually the sport and play session lasted 1.5-2 hours and the discussion round, depending on the discussed topics, lasted 15-30 minutes. Finally, in order to reach the project outcomes on rebuilding interethnic relationships and enhancing behavioural changes in children, which are all long term processes, the activities were conducted regularly; 3 times a week, by specially trained coaches, for a period of at least 2 years with the same group of children.

The guided team sport activities started in September 2009 in all 4 'Child Clubs'/units: 1 Sinhalese and 1 neighbouring Tamil village came together and formed 3⁶ joint Child Clubs. The sport and play activities, supervised by initially 3, later 2 coaches (Sinhalese, Tamil; female, male), took place regularly 3 times a week for the entire project duration until the end of June 2012. Despite the project team's active engagement in the promotion of the project, due to the mistrust and fear caused by 30 years of war, the parents from both ethnic groups were initially quite reluctant to send their children to the 'other' village for project activities. Therefore, activities were initially conducted separately in all 4 Child Clubs. Keeping the given and often difficult interethnic relations in mind, this strategy was chosen with the assumption that it would facilitate confidence building in the parents of each village at the initial stage of the project. Only after about 3-4 months, thanks to the trust building measures taken by the local project manager and the coaches, was it possible to jointly conduct the activities. The activities were usually conducted in both playgrounds (villages) alternately – once in the Sinhalese and once in the Tamil village, with joint participation from both ethnic groups. Over the entire project duration of 3 years, the children became highly motivated to participate in the sport and play activities, bringing their friends from their village to participate in the sport and play activities.

5 The term unit refers to the combination of Tamil and Sinhalese entire village communities and the Child Club is restricted to the young project participants of that unit.

6 Despite the many efforts of the coaches, after an initial phase the joint Child Club could not be established in the fourth unit. While the sport and play activities in the Tamil village continued, they came to an end in the Sinhalese village. Although the Sinhalese children did not participate in the regular sport and play activities with the Tamils, they nonetheless continued to participate in most of the extra activities conducted (half-day joint sport and play event and other intercultural activities). Their parents unfortunately hardly participated. As a result of the fact that no interethnic sport and play activities took place in this unit, no information about the overall interethnic relations was collected.

Apart from the regular sport and play activities conducted within each Child Club, every 4-5 months at least 2 Child Clubs/units (2 Sinhalese and 2 Tamil villages) located close to each other jointly carried out their sport and play activities as a 1- or half-day joint event so that the participants had the opportunity of sharing their experiences and developing ties beyond their own unit/Child Club. There were usually more children participating (250-300) in the 1-day events than in the regular sport and play sessions. The project team often encouraged the parents of the children to get involved in these events.

These ongoing processes had different impacts on the participation, continuation and structure of the Child Clubs in each unit, ranging from successful unification to a closedown of activities in one Sinhalese village, where the project was unsuccessful in bringing children from both villages together. Here, the activities continued to be conducted separately until the Sinhalese village of Unit 1 completely dropped out after 1 year (in August 2010), after which the activities were conducted only in the Tamil village. In order to understand these different outcomes, some causal factors must be taken into consideration, such as the size of the village, the local and historical (interethnic) relations between the villages, the physical and social distance between the communities and the playgrounds, the diplomatic competencies of the coaches and the children's enthusiasm to participate in the activities, and most of all, the parents' expectations of the project and the competitive role that formal education plays in the Sri Lankan context. The number of children and youth from both ethnic groups in the other 3 units grew rapidly from about 80 to over 180 by January 2010. Some parents and key leaders in the neighbouring villages requested that the coaches conduct project activities in their villages as well. It is apparent that the project activities were the only form of organised leisure for children and youth in this region. Hence, sport and play activities were highly attractive not only to children and youth, but also to their parents, who were relieved to have their children in safe hands; the coaches were perceived as trustworthy and responsible persons with whom parents could leave their children. Although the number of participants increased rapidly over the first 1.5 years, the number of regularly participating children and youth, mainly the Sinhalese children above 12 years, had gradually decreased by the first quarter of 2011. The main reasons⁷ given by the participants' parents for decreased attendance were tuition classes and school performance / exams. Despite the many awareness building attempts for the parents made by the entire local project team about the positive aspects of holistic child development, the challenge of tuition remained the most significant. However, some parents

7 See chapter on "Lessons Learned and Recommendations" for more details.

who did not send their children to the project activities were otherwise supportive of the project in terms of its provision of various services, and attended meetings, etc.

2.2.2 Extra Activities Promoting Dialogue⁸

The project was designed and implemented under the assumption that the interethnic relationships built among children and youth may not be sustainable and long term if the parents are not involved. As a result, aside from the regular sport and play activities, additional activities were designed to involve parents from the very beginning. These activities proved to be highly effective in (re)building basic interethnic relationships among the parents and the larger community. Many intercultural activities promoting knowledge transfer about different traditions and rituals were organised by children and youth with the active support and involvement of their parents and key leaders for the entire project duration of 3 years. Decisions about such extra activities were usually made following suggestions by the participating children and youth, who were then actively involved in organising and implementing them. Many religious and cultural festivals of the Tamils and Sinhalese (New Year, Deepawalee, Vesak, Poson, Thai Pongal, etc.) were jointly celebrated by the Sinhalese and Tamil children and their parents. These events provided not only the younger participants, but also their parents, the opportunity to participate in such a ceremony or festival of the other ethnic group for the first time in their lives, giving them the chance to gain understanding of the other group's culture and lifestyle.

The coaches learned the basics of conducting sport and play sessions and how to combine certain exercises, sports and games with social learning; e.g. modifying games to provide room to articulate disagreements and conflicts and enter into dialogue, etc.

Conflict transformation workshops

2 3-day workshops were conducted in December 2009 and February 2010, during which the coaches learned how to conduct a conflict analysis and conflict mapping for their local surroundings in order to conduct their work in a conflict sensitive manner.

Monitoring and evaluation workshops

4 4/5-day workshops were conducted in July 2009, December 2009, April 2010 and January 2012. The coaches learned the basics of monitoring and evaluation (M&E) in a very practice oriented manner and were taught how to define and recognise indicators in their daily work, participatory M&E methodologies and many other M&E relevant tools and topics which would enable them to measure and assess the effectiveness of their daily work.

2.3 Capacity Building

Building the capacities of the partner organisation was a major focus of SAD in this pilot project. Thus a large amount of capacity building in the fields of sport and dialogue, conflict transformation and monitoring and evaluation was provided to the entire FP project team in the form of training and workshops.

Sport and dialogue training

4 intensive 8-day training sessions were conducted in July 2009, December 2009 and June 2011, and Train of the Trainers (ToT) was piloted in May 2012 by Pelle Kvalsund. A second ToT is to follow in November 2012. 22 young adults from the FP youth network were chosen for the first training session, from which the best 12 participants were recruited as coaches in August 2010.

⁸ For more details refer to the Annex: Extra Activities Promoting Dialogue

3 Monitoring and Evaluation (M&E)

Monitoring and evaluation (M&E) is a fundamental component of the planning and implementation of all SAD projects. SAD's M&E concept also focused on building the capacities of the local partner organisation and the local team to independently monitor and assess the progress and outcome of the project. In the qualitative pilot project, the M&E system additionally focused on assessing the new approach of using sport as a tool in bottom-up conflict transformation, thus emphasising the dissemination of the results, lessons learned and good practices on a broad scale – which is the primary objective of this paper. Hence, an M&E system was established at the beginning of the project to assess the progress and outcome of the project as well as to assess the effectiveness of the project's innovative approach of using sport as a tool for promoting dialogue and educating the younger generation in non-violent conflict management. The entire M&E system is based on indicators⁹ that were defined in collaboration with the local project team.

Due to the explorative approach of the entire pilot project, the instruments used for M&E were chosen in order to generate process oriented findings, which are more of a qualitative than quantitative character. Project planning was therefore regularly adapted according to the M&E results, as were field activities and capacity building for coaches, which were regularly redesigned and modified in order to heighten their impact. It is also important to bear in mind that this paper does not serve the purpose of presenting results of a rigorous impact evaluation, but rather the results / lessons learned and recommendations, which are more process oriented and qualitative. Hence, some of the data received, such as through monthly reports, were based on the subjective observations of the coaches. Nonetheless, a comprehensive survey consisting of both quantitative and qualitative methods, followed by a qualitative final evaluation, was applied to assess the outcomes of the project. Apart from the conventional M&E methods described below, creative and participatory M&E methods consisting of play and game based components were used to assess how children and youth experienced the project activities and the developments they had undergone.

In line with SAD's overall objective of building the capacities of the local organisation in monitoring and evaluating their own work, it was decided that the team of coaches would conduct all the interviews in the 2 surveys with children and parents as well as the

methodology Most Significant Change (MSC) technique used for the final evaluation. The team of coaches and the management received training from SAD in M&E, interviewing and in the methodology of MSC. External experts were chosen to conduct the Focus Group Discussions for the final evaluation.

The following instruments were designed based on the indicator plan. Important background information about these techniques is discussed below.

3.1 Methods

Nowadays the use of qualitative methods is an especially evident element of project planning, implementation and evaluation. To assess the changes in interethnic relationships of children and their parents as well the behavioural changes in children, it was decided to work with different instruments such as questionnaires, partly standardised interviews, Focus Group Discussions or the Most Significant Change Technique. Qualitative methods have the advantage of enabling the collection of relevant data under difficult circumstances such as in a sensitive (post) conflict context or when lacking access to a large sample. Social sciences offer 3 quality criteria for qualitative methods; objectivity, reliability and validity. The latter criterion 'validity' focuses on the quality of the results. It is based on reliability, which refers to the stability of the survey (Friedrichs 1990:102). Reliability should ensure a possible recollection of near similar data under the same circumstances and is based on objectivity. Objectivity describes the independence of the data collected from the interviewer. It must be added that some difficulties always exist towards the maintenance of these criteria. Especially under the given circumstances, it has to be taken into consideration that some hindering conditions could almost never be avoided¹⁰. Therefore a variety of predominantly qualitative and quantitative instruments came into use, also to verify the different results found.

Partly Standardised Interview (PSI)

It was decided to use Partly Standardised Interviews (PSI) to gain more detailed information and to ensure the monitoring and evaluation of the running project. The instrument was part of the broader monitoring system used throughout the whole project and led to a number of adjustments in the project implementation. An advantage of this instrument is the space it provides for individual response within the standardised questionnaire. Themes questioned in the survey are especially linked to the objectives of the project. It was expected that more detailed information would be collected through the use of many open questions.

⁹ Refer to the annex Indicator Plan

¹⁰ See chapter 3.4 on the limitations of this study

Most Significant Change Technique (MSC)

The MSC technique was invented by Rick Davis to meet challenges associated with the monitoring and evaluation process within a rural development programme in Bangladesh. The MSC technique has also been referred to as «the Evolutionary Approach to Organisational Learning», the “Story approach» or «monitoring without indicators». In essence, the MSC technique is about collecting significant change stories emanating from the field level, e.g. from beneficiaries for the purpose of gathering information about the project impact. Nonetheless, MSC as an instrument itself is somewhat biased in terms of the results it produces as the participants of MSC tend to focus mainly on positive changes and very rarely on negative changes. Consequently, the core element of the MSC process as suggested in its original use is an open question along the lines of, «Looking back over the last month, what do you think was the most significant change in [particular domain of change]?» A second question is then posed: «From among all these significant changes, what do you think was the most significant change of all?» (Davis 1998). In the original use of MSC as suggested by Davis and Dart (2005), this process is followed by a systematic selection of the most significant of these stories by a panel of designated stakeholders or staff to subsequently adapt and adjust specific project elements to better match predefined objectives. The focus on stories within a monitoring and evaluation framework is a valuable aspect compared to other orthodox approaches, which focus merely on abstract indicators. Telling stories also encourages non-evaluation experts to participate; stories are likely to be remembered in whole, and story-telling is an ancient and cross-cultural process familiar to all peoples. Collecting information through stories can therefore be of particular importance when working with children who have little or no experience or understanding of scaled indicators (Dart 2003).

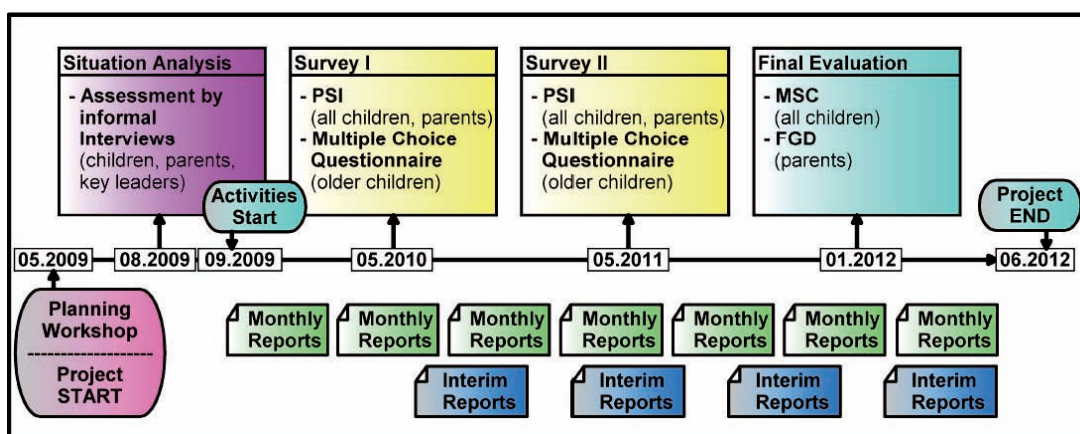
Focus Group Discussion (FGD)

Focus Group Discussions (FGD) were designed to discuss and debate specific themes in order to help find out about the shared and common opinions of participating respondents towards the given themes. In this regard the instrument was mainly used to generate information, focusing on public issues. The discussions were based on loose guidelines referring to the overall objectives of the project and aimed to identify tendencies observed by the mothers regarding the behavioural changes of their children and their perceptions of the Child Clubs.

The quality of collected FGD data largely depends on how themes are brought into discussion. It has also to be taken into consideration that interactions between the participants (moderators and/or respondents) could have an unexpected influence on the information obtained. Furthermore, certain group dynamics might occur due to the fact that the participating respondents know each other, as was the case in the present evaluation. While such group compositions could turn into a fruitful discussion, it could also become very difficult to get reliable information - especially if the interpersonal relations between the participants are clouded by latent conflicts. Therefore it was decided in advance to conduct the FGDs by village in order to separate them according to their ethnic background.

3.2 Data Collection Process and Sample Size

The following diagram provides an overview of the monitoring and evaluation system that was developed to assess the project outcomes as well as to assess the tool of sport and play for bottom-up conflict transformation.



Overview of the monitoring and evaluation system

Situation analysis (August 2009)

A situation analysis was conducted before starting the project activities. The purpose of the analysis was to assess the conflict situation in the 8 selected villages in terms of the nature of relationships between Tamil and Sinhalese villagers on the level of children and parents as well as regarding their personal involvement in conflicts. Further data was collected on the recreational structures existing in the villages and the play preferences and habits of potential project participants (children and youth). Informal interviews were conducted with children, parents and key leaders in the project locations. Although reliable data on children's recreational structures and habits could be gained, only very little data could be collected about the conflict situations and interethnic relationships in the villages. For such data, the project had to rely on the villages assessment conducted in July 2009.

Survey 1 (May 2010)

The first survey was conducted in May 2010 to assess the behavioural changes of the regularly participating¹¹ children and the changes in their interethnic relationships, as well as to find out about the interethnic relationships among the parents. A 6-day interview training course was conducted in April 2010 by the SAD project manager for the team of coaches, who conducted both the surveys. The training focused on the reliability of data quality and interview techniques, etc.

A total number of 98 children and youth were interviewed: 55 girls and 43 boys; 44 Sinhalese and 54 Tamils; 30 younger (8-12) and 68 older (13-18) children; and a total number of 54 parents (mothers) were interviewed: 29 Tamils and 25 Sinhalese. The first survey consisted of 3 kinds of interviews:

1. Partly Standardised Interviews consisting of a common set of questions designed for both younger and older children to assess their interethnic relationships and behavioural changes. The interview questions consisted of 33 open and closed single questions.
2. A multiple choice questionnaire to be filled out only by the older children (above 12 years) to assess their psychosocial development. The questionnaire consisted of 16 multiple choice questions.
3. Partly Standardised Interviews were conducted with the parents of the children to find out how they perceive the project, about their interethnic relationships with the neighbouring village and any behavioural changes they have noticed in their children. The interview questions consisted of 48

single questions, of which the majority were open questions.

Survey 2 (May 2011)

The second survey, also consisting of Partly Standardised Interviews, was conducted identically. The interview questions also remained the same. However, it was not possible to interview all the former child interviewees as some of them had not been participating regularly or had stopped participating altogether. Thus the number of total interviewees dropped from 98 to 61, of whom all 61 had participated in the first survey in May 2010: 32 girls, 29 boys; 40 Tamil, 21 Sinhalese; 21 younger (8-12 years) and 40 older (13-18 years) participants; and a total number of 48 parents; 22 Sinhalese and 26 Tamils, were interviewed.

Monthly reports (continuous)

There were 2 forms of monthly reports; one by the local project manager and the second by the coaches. The coaches' monthly reports capture mainly qualitative data based on coaches' observations such as the main behavioural and relationship changes among children, the reaction of the community if extra activities had been conducted and changes in interethnic relationships among participants' parents. The data received from the monthly report is thus based on the subjective observations and perceptions of the coaches. Moreover, it also documents the successes, challenges and problems which the coaches had faced during that month. In order to fill in the report, the local project manager conducted structured interviews with the coaches responsible for each village unit at the end of each month. Due to the time constraints and the overwhelming amount of data, only the coaches' monthly reports from 1 village unit were assessed systematically (see Annex).

Interim reports

Interim reports were processed by the local project coordinator for process monitoring purposes every 6 months.

Most Significant Change Method (MSC, January 2012)

The use of MSC in the present project slightly differs from the one originally suggested by Davis and Dart (2005) since here, the MSC was mainly used as a tool for the final evaluation of the project. Stories were collected not to inform the team about possible adjustments but to find out about the programme's ultimate impact on children's interethnic relationships and their behavioural changes. The MSC was also conducted by the coaches following comprehensive training on how to conduct MSC held in January 2012.

The participants were asked to tell 2 stories; one based

¹¹ Children/youth who had been participating in the activities at least twice a week

on an open question, which was not restricted to a specific topic, and the second focusing on interethnic relationships. Table 1 shows these questions.

Open question	Specific question
<i>What has been the most significant change that happened to you and/or your community since our project activities started?</i>	<i>What has been the most significant change that happened to you and/or your community since our project activities started in regards to interethnic relationships?</i>
<i>Why is this change significant to you?</i>	<i>Why is this change significant to you?</i>

Table 3.1: MSC questions

The sample was split according to the age boundary of below and above 12 years. The children and youth above 12 years of age were asked to write down what had been the most significant change they had experienced since the start of the project and why this change was significant for them. Assuming that they could not respond to the questions in a written format, children below the age of 12 were asked to draw what they had in mind when they heard the questions. The coaches sat beside them to observe the drawings. Once the children had finished drawing, they were asked to describe their answer according to what they had drawn, and the answer given was written at the back of the drawing by the coaches. Children above 12 years were asked to write the answers to the questions.

Sample

The sample consisted of 72 children. MSC was conducted with the project participants who had participated in the project activities regularly (at least twice a week) for the past 8 months. 46 of the stories are written responses from older children and 26 are drawings by younger children. The sample consisted of 50 Tamil and 22 Sinhalese children. 44 were male and 28 female. To get a more detailed picture of the sample composition, the following diagrams differentiate between method of data collection (written vs. drawing), gender and ethnic group.

Regarding the method of data collection, the figure 3.1 shows that within drawing, 10 children were female and 16 male, whereas within written, 18 children were female and 28 male. Concerning ethnic background, figure 3.2 shows that 6 Sinhalese children took part in the drawing group and 16 in the written group. Of 50 Tamil children, 20 participants expressed their ideas through drawing and 30 by writing.

Focus Group Discussion (FGD, January 2012)

FGD was the second of 2 qualitative instruments used in the final evaluation conducted in January 2012. FGDs were used to learn about the overall perception of interethnic relations within the participating villages and the changes linked to the behavioural changes of the children attending the Child Clubs. It was predominantly conducted with mothers, whose children had been attending the Child Club regularly, at least twice a week for the previous 8 months. The idea behind this practice was to facilitate discussion with those who accompany the children throughout their childhoods on a daily basis and who are strongly connected in terms of looking after them in private circumstances. It was possible to get between 5 and 15 people in each village to take part in these discussions; a total of 58 mothers participated in the FGDs. In each village the FGDs were conducted with the mothers of the regularly participating children and were intentionally held within the same ethnic group in order to create a trustful atmosphere in which the mothers could find a platform to talk about their specific

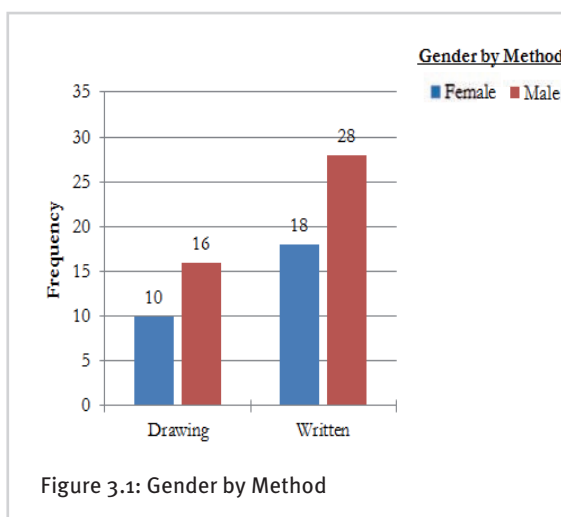


Figure 3.1: Gender by Method

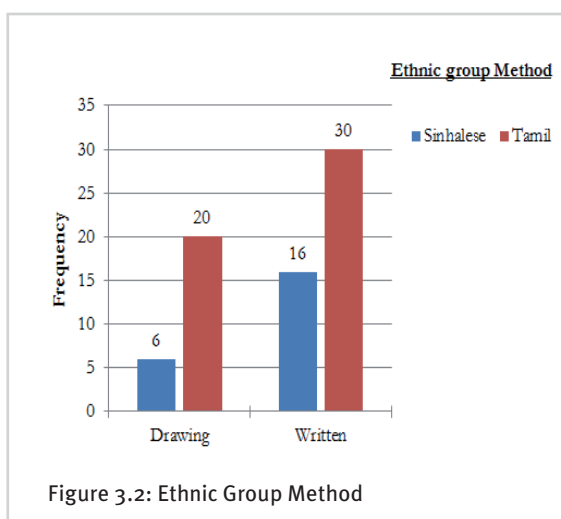


Figure 3.2: Ethnic Group Method

opinions and experiences. Beyond these arrangements the discussion moderators were recruited. It was quite difficult to find potential experts who met the necessary requirements. Finally, 2 teams consisting of 1 moderator assisted by 2 documenters were built. This practice was one of several preconditions for the discussion. The discussions themselves were based on the major questions mentioned above. Specific guidelines were not designed in order to keep the given frame open. It was of inherent interest to allow the participants to engage in “a kind of ‘chaining’ or ‘cascading’ effect” (Lindloff, Taylor 2002:182). In doing so, feedback from the mothers varied. Thus some results were difficult to compare and analyse. The positive effect of this qualitative technique was successfully eliciting opinions about various discussed themes, albeit necessitating careful interpretation. The results also generated new evidence and lessons learned for future implementations. One to mention could be the attempt to develop a strategy to improve the involvement of the parents in the Child Club.

3.3 Data Analysis

The data received from the **Partly Standardised Interviews (PSI)** was entered into the computer by the same person who had documented the interviews. The data was then translated into English in Sri Lanka and sent to SAD for analysis. The qualitative and quantitative data received from PSI was quantified for the analysis. The answers from the PSI were analysed as follows: the answers were inspected and all issues the respondents mentioned were categorised. Every respondent could mention several different issues like ‘improve good manners’ or ‘children play together’. These issues built the basis for the new variables; the abstraction of the content into different categories depended on how far it made sense.

The data from the **Most Significant Change** technique was also entered into the computer by the same person who had conducted the interviews. The data was then translated into English and sent for analysis at the SAD office. All the stories were qualitatively analysed according to a selected coding procedure based on the project indicators.¹² In a second step, the coding was quantified using Microsoft Excel.

The Focus Group Discussions (FGD) were documented in written form, entered into the computer, translated into English by the documenters themselves and sent to SAD for analysis. The systematic computer based qualitative data analysis was conducted with MAXQDA.

3.4 Limitations of the Study

The explorative orientation of the study required a predominant use of qualitative methods and thus a generalisation of the results leading beyond the analysed group of participants is not possible. Nevertheless several assumptions could have been formulated but the quality and quantity of data collected and interpreted highly depended on numerous factors and restrictions given the fact that the research was conducted in the field and available resources (e.g. funding, time and local expertise) were limited. Furthermore, there are potential biases on different levels to be expected on the part of all persons involved (interviewer, respondents, data analyst, etc.). The limitations of the research are discussed below in terms of the 3 quality criteria previously mentioned¹³.

Objectivity describes the independence of the collected data from the interviewer/researcher.

- FGD: in certain cases of the Focus Group Discussions conducted by external local consultants, it became apparent during the evaluation process that some information showed evidence of social desirability, interviewer biases and/or the use of suggestive questions. The information identified to rely on these aspects did not come into use. Nonetheless it could not be guaranteed that all of these cases were identified. The interpretation was therefore carefully done and in some cases it was decided not to use the results generated.
- MSC and PSI: when collecting data from children, interviewers and researchers are often confronted with difficulties which have to be taken into consideration; especially the risk that children may not necessarily express their honest ideas or opinions, but rather what they think the interviewer would like to hear. This problem sometimes also surfaced in the research. In addition, MSC as an instrument itself is somewhat biased in terms of the results produced as the participants of MSC tend to focus mainly on positive changes and very rarely on negative or lack of changes.
- Interviewer/researcher biases: the interviews were conducted by coaches (e.g. MSC and PSI) or external local experts (FGD). Even though the interviewers were trained in advance, it seems that certain information was collected in an inadequate way. Beyond where such information could be reconstructed, information of this type was not analysed. Nonetheless it has to be recognised that it was not possible to identify all these cases. An analogue situation has to be considered regarding the researchers’ personal approach of analysing

¹² see Annex Indicator Plan

¹³ See chapter on Monitoring and Evaluation: Methods

available data. A connection between the results and the researchers was inevitable. A peer review of the generated output was one method of minimising the risk of strongly biased results. On the contrary, it could be assumed that the children felt more open and were willing to provide information on more sensitive topics as a result of the trust relationships they have with the coaches.

procedure contains a potential drawback by neglecting relevant context-specific factors. On the other hand, such a generalisation is unavoidable in order to gain a general overview of the achievement of the programme throughout its different intervention areas.

Reliability requires a possible recollection of near similar data under the same circumstances.

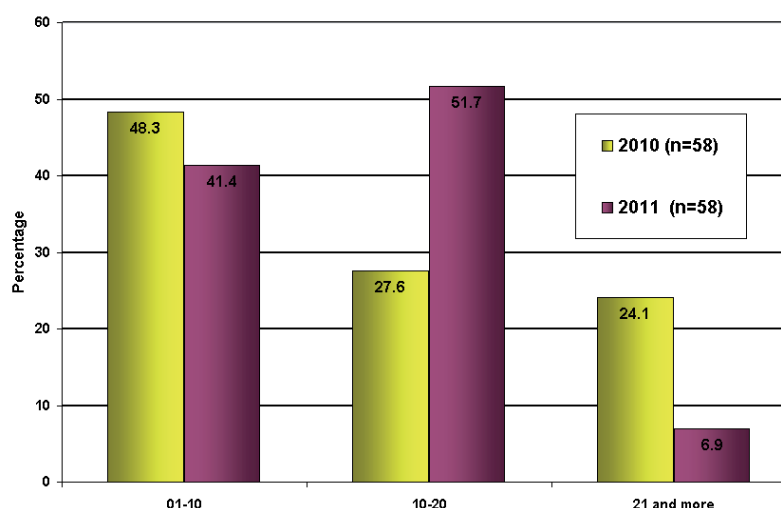
- FGD: in order to explore the different views on the project, Focus Group Discussions were based on loose guidelines referring to the objectives of the project. Depending on the content and the development of the discussion, it became possible to generate a broad variety of information. The downside of this approach is the almost impossible recollection of similar information.
- Monthly Reports: the process oriented aim of regularly redesigning and modifying the project implementation in order to heighten the impact of the project led to a change of circumstances in which the evaluation took place. Hence reliability is not entirely given.

Validity focuses on the quality of the results.

- FGD: due to the fact that Sri Lankan society has experienced a long history of conflict and mistrust, it was not possible to record the statements of the Focus Group Discussions on a data medium. Therefore certain techniques of reporting came into use, namely written documentation. One must assume that this procedure could have had a filtering effect and that important information or the quality of information could have become lost.
- All verbalised data (FGD, MSC, PSI and Monthly Report): it has to be expected that the quality of translation of the documents might have also led to the loss or change of important information with regards to contents.

Certain previously planned preconditions, such as the regular participation of the same group of children at least twice a week for 3 years, were also impossible to fulfil in the context in which the project was implemented. In some cases this led to a smaller sample size than was estimated; therefore, considering the above mentioned limitations, the results are limited to and apply to the project participants only and should be considered as assumptions which cannot be generalised to other contexts. Attention must be further drawn to the fact that the surveyed units differ significantly from each other. The results of this evaluation were aggregated without analysing each unit separately also due to the small sample size. This

Figure 4.1:
Number of friends in the
Child Club



4 Main Findings: Children

Results of children have been categorised into the 2 thematic areas of “interethnic relationships” and “behavioural changes”. However, both areas overlap each other and many of the below mentioned behavioural changes or changes in interethnic relationships often fell into both areas. Therefore, for the sake of simplification and to avoid repetition, the 2 areas have been differentiated in the following manner: the changes concerning interethnic relationships entail all kinds of changes (including behavioural) related to any form of interethnic exchange or behaviour. Other behavioural changes, which do not compose of any interethnic elements, fall into “behavioural changes”.

4.1 Children’s Interethnic Relationships

4.1.1 Results from the 2 surveys

The following results are based on the comparison of the data collected during 2 surveys in 2010 (Survey 1) and 2011 (Survey 2)¹⁴. Hence, it is important to bear in mind that the results below are not final results but were produced during the project implementation; the second survey was conducted over a year before the project ended. By using Partly Standardised Interview techniques, it was aimed to generate quantitative information about certain changes regarding the interethnic relationships between the project participants, their self-confidence and the way they dealt with conflicts/disputes. Qualitative answers further

helped to specify the interpretations. The descriptive comparison of the 2 dates of the survey shows some promising positive changes, which are discussed below.

According to figure 4.1, taking part in the sport and play activities helped to increase the number of friends within the Child Club. While in the first survey almost 50% of the children stated to have had 1-10 friend(s) in the Child Club, the number dropped slightly according to the results of the second survey in 2011. A similar but stronger tendency could be observed in the group which stated to have had 21 or more friends in the Child Club. These differences could be explained to a certain degree by the fact that, on the one hand, the children who had mentioned having 1-10 friends in 2010 had found more in the meantime or that they might have brought their friends along to the Child Club. On the other hand, almost every Child Club experienced a fluctuation of participants and a decline in the average number of Sinhalese participants, which could be the reason why the children who stated to have 21 or more friends in 2010 now mentioned having less as their friends might have left the Child Club by 2011. The positive effect to be observed from the diagram above is that the number of children who stated having 10-20 friends in the Child Club had greatly increased. This could be an indicator of high integration in the Child Club.

Figure 4.2 shows the number of interethnic relations between the children. While 15.5% of the children had stated in 2010 to have had no friends from the other ethnicity, this number had declined drastically by 2011; rather, more than 98% of respondents mentioned having friends of the other ethnic group in the second survey. Around 2/3 had between 1-5 interethnic friendships in both 2010 and 2011, but the number of children with 6 or more friends had increased by 2011. Taking into consideration that interethnic friendships are limited

¹⁴ See Chapter Data Collection Process and Sample Size: Survey 1 and Survey 2

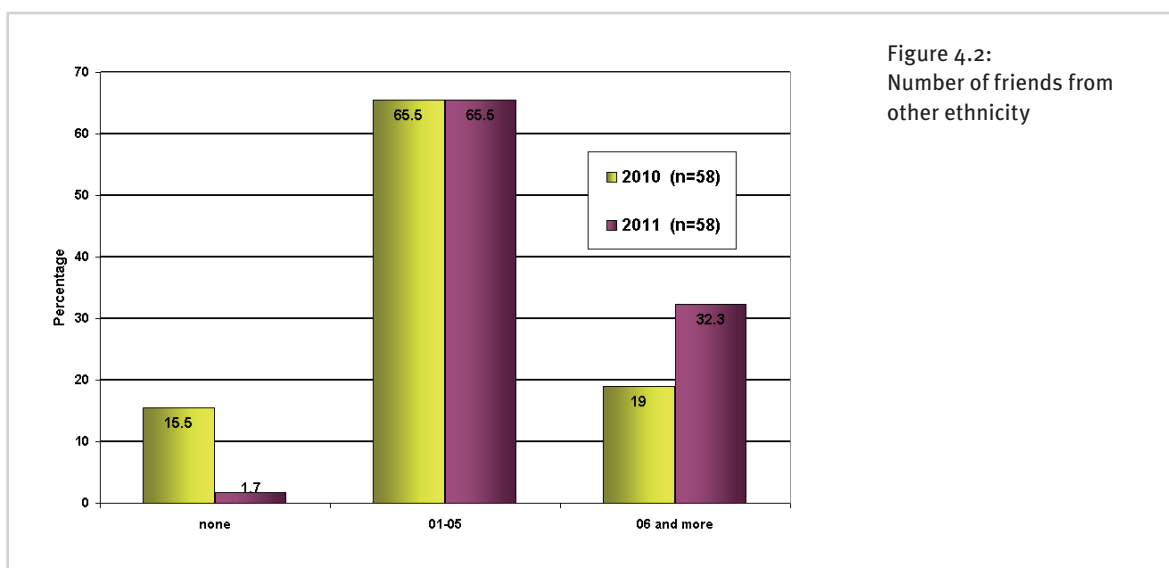


Figure 4.2:
Number of friends from
other ethnicity

to the number of participants from each ethnic group in each Child Club, and that there has been a fluctuation of participants as well as a decline in the average number of Sinhalese participants (mainly due to the dropping out of 1 entire Sinhalese village) as mentioned above, the results can be seen as very successful.

The project was based on the vision of building interethnic relations that exist beyond the common activities of the Child Club; hence visiting each other from different ethnic backgrounds at home was considered to be an indicator of interethnic friendships. Although the first 2 diagrams show the number of newly built (interethnic) relationships, the degree of these interethnic relationships could be defined by indicators such as home visits, whether they meet outside the project activities, etc. In this regard the Child Club could be seen, to a certain degree, as a facilitating instrument to achieving this goal. Figure 4.3 shows that an increased number of children visited their friends at home from

2010 to 2011. The number of Child Club participants who had visited their friends increased from 38.5% in 2010 up to 70.7% in 2011. During the time of the second survey in May 2011, most of these visits were taking place as a result of the extra activities organised within the Child Club and not very often outside the project activities. However, according to the observations of the coaches, monthly report data and to what parents reported to the coaches, interethnic visits on participants' own initiative started taking place regularly from the latter half of 2011.

Figure 4.4 shows that the occurrence of visits between the children of different ethnic backgrounds increased between 2010 and 2011. As mentioned above, these visits took place within the organised project activities and therefore cannot be considered as indicators of friendship at the time (May 2011) the second survey was conducted. However, according to the observations of the coaches, monthly report data and feedback from

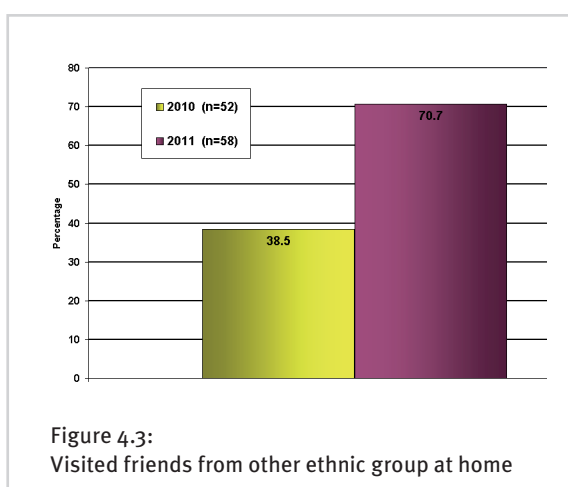


Figure 4.3:
Visited friends from other ethnic group at home

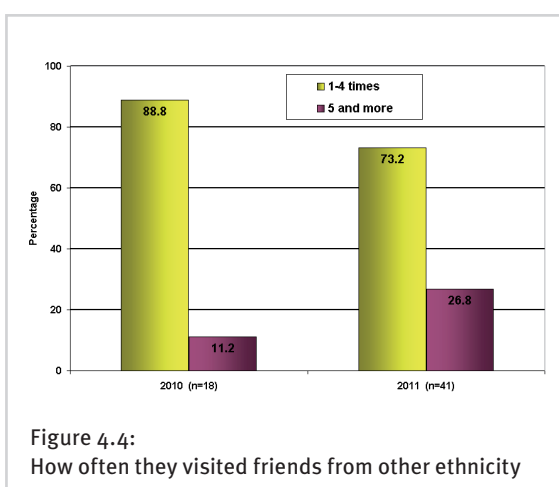


Figure 4.4:
How often they visited friends from other ethnicity

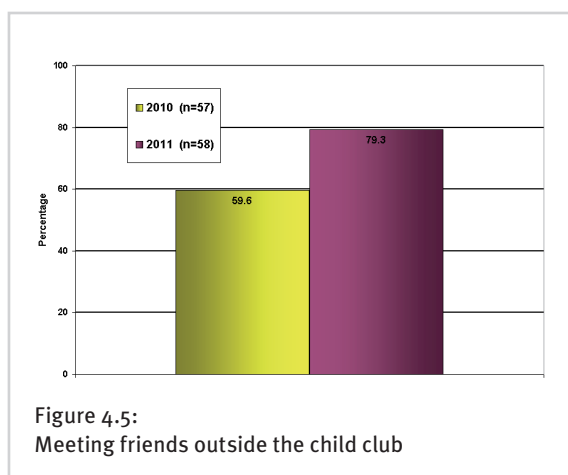


Figure 4.5:
Meeting friends outside the child club

children's parents to the coaches, interethnic visits on participants' own initiative started taking place regularly from the latter half of 2011. Hence, considering the distance between the villages, the cautiousness of the children's parents and their young age, and most of all the context, where the project participants had been living next to each other all along yet had never played or even spoken with one another, the results become more significant and it could be interpreted that interethnic friendships had developed among these children.

Another interesting fact is that the children often met outside the Child Club and that this number increased over the year between the surveys (see figure 4.5). However, most of the qualitative answers given here reveal that these meetings cannot be counted as indicators for participants' own initiative to meet, but rather as meetings that took place randomly; for instance, travelling in the same school bus, meeting on the road, etc. Nonetheless, according to the monthly report data later in 2011 and in 2012, these children now met outside the activities on their own initiative, for instance, visiting each other at home, meeting each other to play together, etc.

While more than 3/4 of the children who answered the question (n=25) about their experience with festivals in the other village of their Child Club unit had stated in the first survey that it was something totally new for them, this number had decreased drastically by the second survey. Here almost 30 percent of the children answering the question (n=42) reported visiting festivals of the other village of the Child Club unit as a new experience. These results show that a huge number of children had taken the opportunity to get to know the culture of their Child Club counterparts of the other ethnicity. The diversity of festivals of both Sinhalese and Tamil traditions offered many different ways to experience the other group's cultural richness. This could be why the children continued to seek further experiences and to learn about their Child Club friends' backgrounds.

Finally, in both the surveys, "togetherness" was the most frequently mentioned answer to the open question of what the participants had learned at the Child Clubs. The word "togetherness" in Sri Lanka is usually understood to be of interethnic nature.

4.1.2 Results from the Most Significant Change Technique (MSC)

As already discussed above, MSC data was collected from 2 questions; an open question and a specific question relating to interethnic relationships. The codes to analyse the MSC stories were obtained through a selective coding process with the indicators of the project objectives in mind. The following subchapters present the codes and the results that were generated. All codes indicate some form of positive change according to the topic that was mentioned. To prevent a possible upward bias in the analysis, we generated a separate code for "no changes". Prototypic examples are given for the purpose of better comprehensibility. All the results diagrams show the results of the quantification of the assigned code. Categories with fewer than 2 answers are excluded from the diagram for better clarity.

Open question: *What has been the most significant change that happened to you and/or your community since our project activities started? Why is this change significant to you?*

The answers to the open question produced 13 distinct codes. To get a more detailed picture, the following subcategories for some of the codes were generated. These codes were subcategorised progressively; for instance, according to the degree of relationship or friendship, etc.

The codes "built relationships in general" and "built interethnic relationships" are by far the most often mentioned. 23 children stated experiencing some significant positive change according to relationships in general and 23 mentioned a somewhat more specific element of interethnic relationships.

"Built interethnic relationships" (code 1) captures whether participation in project activities has any tangible impact on relationships that grew across ethnic borders. In order to differentiate between various qualitative aspects of interethnic relationships, subcategories such as "play with each other", "speak with each other", "visiting each other at home", "making new friends" and "other" were built. "Other" captures elements that did not fit into any of these categories, for example, spending time with children of the other ethnic background, cooking at festivals, going on a trip, going to other children's clubs to play, etc. When taking a closer look at the code "interethnic relationships",

No.	Code	No.	Code
1	Built interethnic relationships	5	Increased self-confidence
1.1	play with each other	6	Improved relationships within one's own family
1.2	speak with each other	7	Acquired further social values
1.3	visiting at home	7.1	contributing to community life
1.4	making new friends	7.2	participating in social life
1.5	other	8	Learned various things
2	Built relationships in general	9	Physical changes
3	Learned non-violent forms of conflict resolution	10	no changes
3.1	discussing	11	negative changes
3.2	getting help of others	12	no answer
3.3	take an active role	13	others
4	Learned and taught things from one's own culture		

Table 4.1: Codes produced by answers to the open question

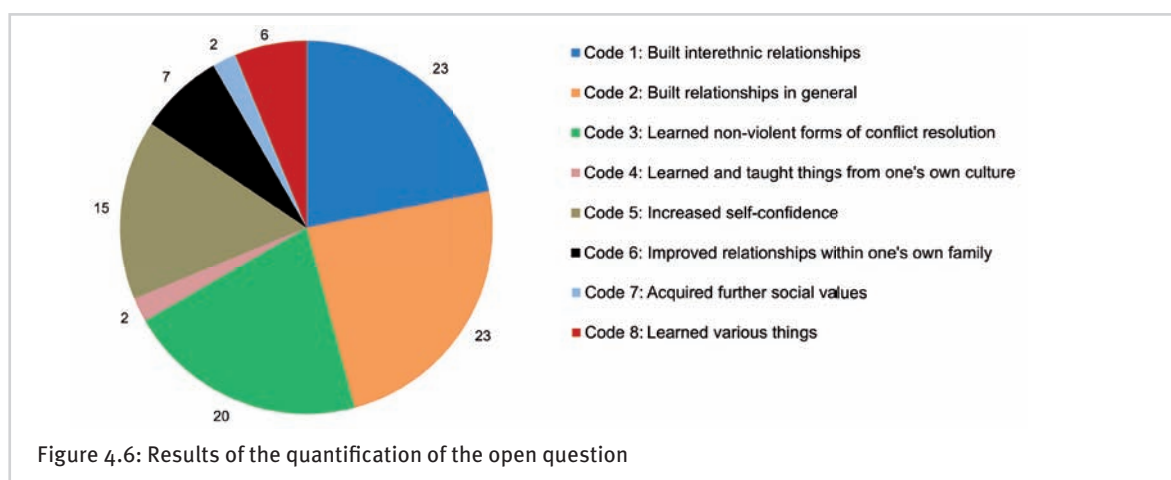


Figure 4.6: Results of the quantification of the open question

one may note that most of the 23 children mentioned that the most significant change for them was that they were now able to play with children from the other ethnic background. Following are some of the answers provided by the participants:

Male, Tamil, 14 years

After starting this intervention, I learned to go to Sinhalese children's houses and speak with them; before starting this intervention, I was not used to going to Sinhalese children's houses and speaking with them. Now I learned to speak with them, play with them and visit their houses.

Male, Sinhalese, 16 years

I have made new friends. The first day when I came to the sports club I didn't have any friends in the village. After joining the sports club I made lots of Sinhala friends. Sinhala children became important to me when I had to write Sinhalese words during some games. They are also important to me since I am happy that I have these friends also after the sport and play session.

Female, Sinhalese, 15 years

I didn't like Tamil children earlier. But after the establishment of Children's Club I play with them and I'm friendly with them. When I was in the village I

thought Tamil children to be hateful. But after joining the Children's Club, I started playing with Sinhala as well as Tamil children. Before the establishment of the Children's Club only 10% of the people in the village were on good terms with us. When I was playing with Tamil children at the Children's Club, I realised that they are equally good. Then they started visiting us. I could learn Tamil from them. I'm so happy about it. Now we are together with them all the time.

"Built relationships in general" (code 2) captures whether the children felt that their network of friends and acquaintances had grown or deepened in general. This can include the fact that they simply enjoy that they can meet new children and that they can play with them or even make new friends.

Female, Tamil, 13 years

I joined the club 1 year ago. I play with everyone in the club; I did not like to play with the children in the Child Club. But after the Child Club started I play with everyone in the club. I love everyone. This is a change in me.

Specific question: What has been the most significant change that happened to you and/or your community since our project activities started in regards to

No.	Code	No.	Code
1	Built interethnic relationships	3	Acquired basic knowledge of other's culture
1.1	Playing	4	Taught others about one's own culture
1.2	Speaking	5	Visited other villages
1.3	working together	6	Attended festivals of other's
1.4	visiting each other at home	7	Integrated other family members
1.5	sharing problems	8	no changes
1.6	becoming friends	9	negative changes
1.7	Learned non-violent forms of conflict resolution	10	no answer
2	Positive change of perception of the other	11	other

Table 4.2: Codes produced by answers to the specific question

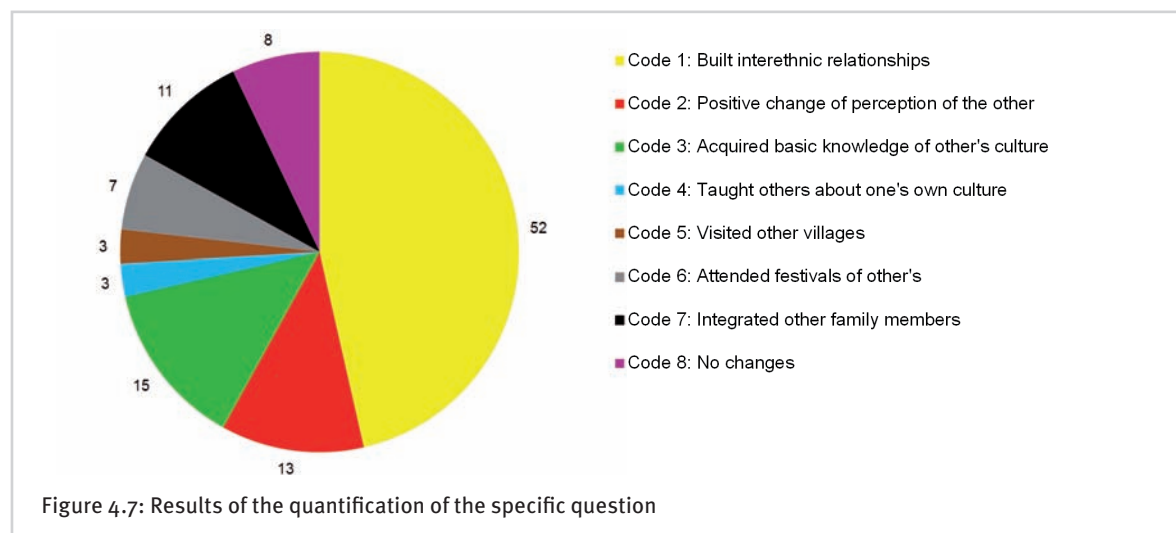


Figure 4.7: Results of the quantification of the specific question

interethnic relationships? Why is this change significant to you?

The answers to the specific question produced 7 distinct categories which reflect various elements and stages of interethnic relationships between the participants as subcategorised below. These subcategories were built progressively, for instance, according to the degree of relationship or friendship, etc.

The above pie chart shows the results of the analysis of the specific question. This depicts a detailed picture of the project objective related to interethnic dialogue and interethnic relationship building.

“Built interethnic relationships” (code 1) encompasses various changes in interethnic relationship patterns such as playing, speaking or working together for the first time or an increased/stabilised version of it. More profound changes encompass aspects like visiting each other at home, sharing problems with each other or building friendships across ethnic boundaries. For aspects that did not fit into any of these categories, separate subcategories were created. What is striking is the relatively large number of statements which emphasised the most significant change as being able to build interethnic relationship thanks to the programme activities. 52 statements, which contained some element

stressing these changes, were identified. Most children had experienced a positive change thanks to the project activities which provided them the opportunity to play with children of the other ethnic background for the first time in their lives.

Female, Sinhalese, 16 years

Now we have more Tamil friends. Even though we have talked with Tamil people in the past we have never been to their homes or we have never been to their festivals. But now we talk with them and we go to their festivals and to their homes as well.

“Positive change of perception of the others” (code 2) refers to newly built images of the ‘other’, implying awareness and overcoming prejudices against the other ethnic group. 13 Children mentioned that for them the “change in the perception of the others” is their most significant change.

Male, Tamil, 14 years

Now I like Sinhalese children. Before starting the Children Club I didn't like Sinhalese children. After they came to play with us we understood that they are good too. Now they are happily playing and speaking with us.

Male, Sinhalese, 15 years

“Before joining the sports club, I thought the Tamils

were a hateful and an unwanted community. But after joining the sports club I learnt that they are equally good natured. I learned that Tamil children are children with equally good qualities and manners and that they are very good children."

"Acquired basic knowledge of the 'other's culture'" (code 3) and **"taught others about one's own culture"** (code 4) contain 2 important elements of interethnic dialogue. These 2 categories relate to new elements which were either learned from or taught to the other ethnic group. Since this category is closely interlinked with **"built interethnic relationships"**, most of it is attributed in some way to the opportunity to play, speak, etc. with the people from the other ethnic background. Therefore, the second most often mentioned change is **"acquired basic knowledge of other's culture"**. 15 children stated this as their most significant change. On the other hand, just 3 children mentioned teaching elements of their own culture as their most significant change.

Female, Sinhalese, 15 years

As we play and talk with Tamil people we can learn Tamil language. This helps us make friends with them and build up ideas together. Before joining this programme I didn't like Tamil language much. Now that I have made Tamil friends, I feel it's important to learn the Tamil language. I can speak a little bit of Tamil now.

"Visited the other village" (code 5) and **"attended festivals of other"** (code 6) keep track of whether the programme led to changes in the willingness to seek experiences outside one's own cultural environment. 3 children mentioned this as their most significant change.

Male, Sinhalese, 15 years

Celebrating Thaipongal¹⁵. Earlier we didn't speak with Tamil children. We didn't know anything about their culture. After joining the children's club, we celebrated Thaipongal. We cooked Pongal Rice together at that event. It's so similar to our alms-giving¹⁶.

"Integrated other family members to experience intercultural exchange" (code 7) refers to whether the programme facilitated interethnic dialogue not only for the children but also for their family members. 11 children stated that for them, the most important change was being able to **"integrate other family members"** to experience interethnic dialogue.

Male, Tamil, 13 years

My father and I were attending the funeral of my Sinhala friend's grandfather and shared their grief at that time. This is an important change. I have never attended any funerals in the Sinhala villages. After I joined the Child Club my Sinhala friend informed me about his

grandfather's funeral. I informed my father. He did not refuse to go, and I went with my father and friends. We helped them with minor work and shared their sorrow and grief. This is a new and important experience to me.

Codes 8-10 again sum up cases that do not fit into these categories, for example, if participants did not experience any change or did not give any answer at all.

"Others" (code 11) controls if a case does not fit in any of these categories. For instance, some children mentioned that they had never received any assistance from anyone before, but now they get notebooks or pens, etc. Others mentioned that, as a result of the programme activities, they had a road built in their village.

4.1.3 Results from the Focus Group Discussions (FGD)

The Focus Group Discussions (FGD) conducted with mothers of the children additionally focus on the newly built interethnic relationships of their children.

According to the mothers interviewed, it seems that the efforts of the Child Club have played a key role in developing deeper friendships among children and youth within and beyond their own ethnicity. The children seem to have developed good friendships across ethnic borders beyond the formal structure of the Child Club. As one mother stated, **"Sinhalese and Tamil children visit the homes of each other and they attend their Birthday parties"**. This fact is further underlined by the numerous statements about children bringing their friends from the other ethnic group home, sharing meals which are offered by parents, and visits during various festivals. The mothers expected that these visits would continue. Some Sinhalese mothers had noticed **"an increasing interest [by their children] to participate in Tamil cultural events"** and further spoke about an existing **"unity"** between children from both ethnicities as **"a result of this programme"**. In another village, the children started taking more meals to the playground to share with their new friends from the other ethnic group. It was also mentioned that their children had learned a lot from their Sinhalese counterparts in the project. By taking part in the interethnic sports and play activities, the Tamil children had been encouraged to learn Sinhalese, and it seems that they are now more active and are involved in several activities they initiate themselves. The Tamil parents saw learning to read and write Sinhalese as an important benefit and also as necessary for building **"unity"** among the 2 ethnic groups. Some mothers mentioned that their children seemed to enjoy the **"togetherness"**¹⁷ despite having to walk a long distance to the next village. **"Togetherness"**

¹⁵ Thaipongal is the Tamil harvest festival

¹⁶ A Buddhist (Sinhalese) religious tradition

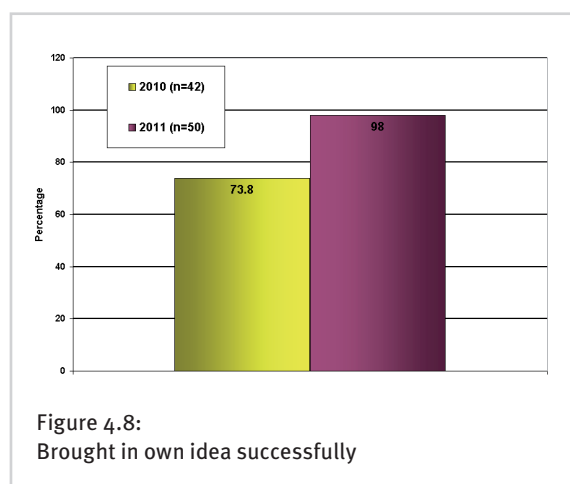
¹⁷ **"Togetherness"** and **"unity"** in the Sri Lankan context is usually understood to be interethnic.

and “unity” in the Sri Lankan context is usually understood to be interethnic. The Sinhalese mothers mentioned that their children had learned “at least a smattering of Tamil as a result” of their participation in the Child Club. However, their improved Tamil language skills were perceived by the Sinhalese parents as a positive advantage since Tamil had recently become a subject taught in school, but less as a skill relevant to promoting dialogue across ethnic groups.

4.2 Children’s Behavioural Changes

4.2.1 Results from the two surveys

The following results are based on the comparison of the data collected during 2 surveys in 2010 (Survey 1) and 2011 (Survey 2)¹⁸. Hence, it is important to bear in mind that the results below are not final results but were produced during the project implementation; the second survey was conducted over a year before the project ended.



The sport and play activities were designed to foster the children’s self-confidence. In order to keep activities attractive to all and to empower marginalised groups to voice their own ideas and thoughts, several strategies were introduced and came into use regularly. Besides building trustful relationships between the members, high value was placed on the broad and active participation of the members in the discussion round held after the sport activities. Therefore it was of special interest how successfully the children thought they could bring in their own ideas. Figure 4.8 shows a high increase from 2010 to 2011 within the group of participants who took part in both surveys. In other words, 98% of the children taking part in the second

survey said that their ideas were successfully brought into discussion.

In several cases the children said that they were grateful for the support of their friends or coaches in expressing their ideas. The coaches’ approach of inquiring individually and children asking a friend to bring in their ideas were further techniques which were mentioned in the first survey. An initial difficulty stated was the language. In these cases the children said that they had used their own language to avoid the fear of talking in front of the whole group. 1 year later the children’s statements changed slightly. While they still mentioned confirming their ideas by relying on their friends’ suggestions and opinions, a majority also replied that they felt accepted and encouraged by their peer group and the coaches to bring in their own ideas. Often the children also said they had gained confidence from being perceived seriously from their counterparts in the discussions.

Regarding discussing disputes that had occurred during the Child Club activities, children mentioned in the first survey following a certain strategy to solve problems. Problems sometimes occurred because one child’s behaviour was negatively misunderstood by the others. In these cases children started fighting or scolding each other. Attempts were made to show the children involved their different perspectives by encouraging them to share with each other their opinions of the specific case. Often resolution to the conflict was found through these face to face talks, assisted by one of the coaches who also tried to explain why they should clarify disputes in different and respectful ways. After excusing one another, the children were motivated to go on playing together. A difficulty was seen in the younger children who did not accept any resolution based on discussion.

As it can be noticed, the disputes changed slightly from a more personal to a group level. Most of the examples mentioned in the second survey underline these changes. In this regard it was often stated that disputes occurred during the activities when one group was accused to have scored without following the rules which had previously been agreed. In these cases it was necessary to either change the rules or to discuss the behaviour of several children. This happened by involving all of the children in finding a way to solve these conflicts. Beside these cases, the important role of the coaches was often mentioned even though it seems that several conflicts during the later stages were solved by the children themselves.

¹⁸ See Chapter Data Collection Process and Sample Size: Survey 1 and Survey 2

No.	Code	No.	Code
1	Built interethnic relationships	5	Increased self-confidence
1.1	play with each other	6	Improved relationships within one's own family
1.2	speak with each other	7	Acquired further social values
1.3	visiting at home	7.1	contributing to community life
1.4	making new friends	7.2	participating in social life
1.5	other	8	Learned various things
2	Built relationships in general	9	Physical changes
3	Learned non-violent forms of conflict resolution	10	no changes
3.1	discussing	11	negative changes
3.2	getting help of others	12	no answer
3.3	take an active role	13	others
4	Learned and taught things from one's own culture		

Table 4.3: Codes produced by answers to the open question

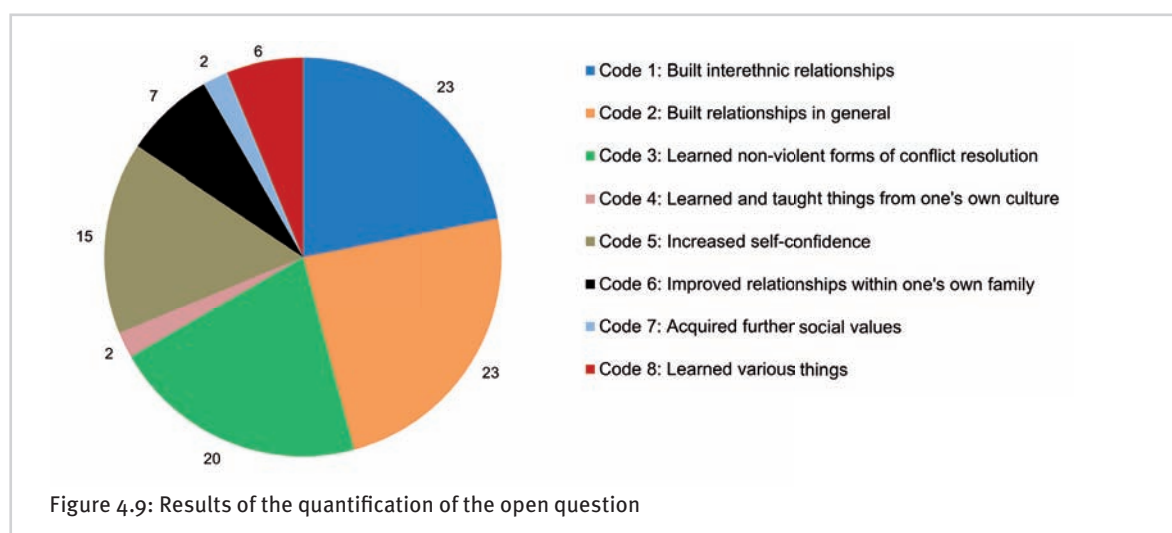


Figure 4.9: Results of the quantification of the open question

4.2.2 Results from the Most Significant Change technique (MSC)

The first part of the behavioural changes discussed in this chapter is based on the MSC results. As already mentioned in the previous chapter, the answers to the open question of “*What has been the most **significant** change that happened to you and/or your community since our project activities started? Why is this change **significant** to you?*” produced 13 distinct codes. To get a more detailed picture the following subcategories for some of the codes were generated.

The results of the quantification of the open question are shown in figure 4.9. The subcategories were built progressively, for instance, according to the degree of relationship or friendship, etc.

“**Learned non-violent forms of conflict resolution**” (code 3) points not just to mere abandonment of violent behaviour, but refers to whether children had acquired skills to handle conflict situations non-violently (within programme activities or in everyday life). This category essentially captures whether the participants had

learned to discuss differences, whether they chose now to talk to each other instead of using violence, if they had started to settle disputes among other children, or, should these solutions not work, if they would now get the help of others before they continued fighting.

Male, Sinhalese, 13 years

In the past when we played we had disputes among friends. Those disputes always ended up in fights. But now it's different. After joining the children's club we learned how to resolve our arguments without getting into fights. Now we have no fights. Now when I have a dispute with my sister I talk with her and resolve it.

Male, Tamil, 15 years

I reduced quarrelling with other children while playing. This is an important change in me. Before the club activities started I had a habit of quarrelling with other children while playing in the ground. I learned to play only after I joined the Child Club. This is an important change in me.

As can be seen in the results chart, 20 children mentioned that they were given the opportunity to learn and practice new forms of behaviour in conflict

situations. This implies that now they often prefer discussing upcoming issues, rather than fighting about them.

“Learned and taught things from one’s own culture” (code 4) keeps track of whether children had taught elements of their own ethnic background to the other or learned from the other’s ethnic background.

Female, Tamil, 15 years

After participating in this programme I have learned to speak with all people in the community without any disparities. And I taught them Tamil language and have learned to write and speak Sinhalese language from them. Before starting this programme I used to speak with Tamil children only. I must say that I was afraid of speaking with Sinhalese children. But after participating in this programme I have learned to speak with all Sinhalese children.

“Increased self-confidence” (code 5) encompasses changes such as gaining self-esteem and self-confidence.

Female, Sinhalese, 16 years

In the past I was scared to come up with my ideas for things. But now I’m not. I gained self confidence after the activities in the children’s club. At the children’s club we underwent this change. I think of it as a big achievement.

Male, Tamil, 14 years

During discussions very boldly I express my views and suggestions, now we have developed not only our speaking skills but are also expressing our views freely.

Male, Tamil, 13 years

When I play in the Child Club I express my good ideas now. This is a change in me. Through fear I never used to express my opinion or views in front of others. Now, I come forward and express my views and opinion without fear. This is a change in me.

Female, Sinhalese, 14 years

I got the chance to get to know the people in the society. Before this project I was scared to meet new people and disliked doing it. But after joining this project those feelings faded away.

The category “increased self-confidence” forms the third most important topic. 15 children mentioned a significant change in this area. As discussed earlier this category mainly implies changes in self-esteem.

“Improved relationships within one’s own family” (code 6) relates to whether participation in the programme activities had shown any impact on relationship patterns within the family. In addition to their capacity of building new relationships, the programme activities rendered changes within the participants’ families: 7 children

mentioned that after participating in the programme they experienced significant positive changes with their siblings or parents.

Female, Tamil, 13 years

After the Child Club activities started, the conflicts between me and my brother reduced. This is the important change that happened to me. After the Child Club started, my brother and I go to play. When we face any conflict during activities, we discuss about that. I have learnt how to solve a conflict without fighting and this is important for me.

“Acquired further social values” (code 7) relates to positive changes concerning more global values such as sharing or helping each other. Likewise, any type of contribution to community life or various forms of participation in social life is coded within this category.

Male, Tamil, 16 years

I take part in all activities carried out in our village and Shramadana¹⁹. Earlier I never worked for anyone else. Since I joined the Child Club, I actively take part in any activities carried out in our estate. This is an important change in me.

Additional behavioural changes mentioned by the participants were **“Learned various things”** (code 8), which keeps track of knowledge acquisition such as learning new games, and **“Physical changes”** (code 9), which comprises changes in body awareness such as improved fitness or disappearance of disease symptoms, etc.

Male, Tamil, 13 years

I feel a physical change after joining the Child Club. This is an important change for me. From my childhood I suffered from chest pain and experienced severe pain and had been to many hospitals, but the pain did not reduce. Since I joined the Child Club and through the sports activities I feel that my chest pain has reduced gradually. Now the chest pain is not coming at all. This is an important change for me as it really happened.

Codes 10-12 capture cases that do not fit into these categories because they did not experience any change or they did not give any answer at all. **“Others”** (code 13) refers to cases which do not fit into any of the above mentioned categories. In addition to the topics discussed above, the MSC technique provided information about various other topics. Some participants mentioned that they had the opportunity to go on a trip for the first time. Others talked about gender related aspects such as playing with the opposite sex for the first time or feeling encouraged and able to become a good sportswoman. Others mentioned that they are no longer required to do so much housework. As no more than 2 children

¹⁹ Voluntary community activities

mentioned significant changes in these areas, separate categories for analysis were not formed.

4.2.3 Results from the Focus Group Discussions (FGD)

The results of the FGDs present a good picture of the overall developments and behavioural changes of the interviewed mothers' own children outside the project activities in different contexts such as at home, at school and elsewhere; mothers seemed to perceive such developments as being connected to the sport and play activities.

The mothers had noticed a broad range of changes in their children's behaviour, which were directly connected with the formation and ongoing activities of the Child Club. Many personal developments mentioned were related to the improved mental status of their children and their new/improved ability to solve quarrels among each other without parental intervention. Hence, some of the interviewed mothers appeared to be quite interested and to be following and supporting the development of their children; especially their children's capacities to deal with **conflicts non-violently**. One mother stated, "At home there were small conflicts on the use of pencils and the instrument box or which TV channel to watch. They resolve the disputes without our intervention now." Some mothers pointed out that the children seemed to have developed "a certain **self-confidence**" as they "participate[d] in sports, competitions and meetings more readily without fear". Another mother stated, "There was a considerable change in my child. The child was stubborn and not methodical. He often quarrelled with others at home. He is 10 years old. But after joining the activities of the Child Club he has changed a lot. He keeps his clothes in order. He withdraws when there is a quarrel at home. He helps in household chores. Losing temper has decreased a lot". It was also mentioned that the children now moved around with less fear and that a mutual understanding within the family and also towards others had developed. Furthermore, some mothers mentioned that before the initiation of the project, the boys had been playing in the playground while young girls spent their time at home. Such dynamics had changed with the implementation of the Child Club, which had made it more attractive for young female participants to spend their time with other adolescents. Their enthusiasm was perceived to be on a high level and even though the "boys did not wish to play with girls at the beginning" (contrarily, the girls reportedly did not refuse to play with boys), this situation changed early on in the project, as one mother claimed. These examples provide a good image of some of the initially intended psychosocial changes in the participants.

The mothers also discussed other personal developments

in their children. The children's involvement in their Child Club was not limited to their participation in the sport and play activities; one mother reported that the responsibility to keep the playground in good condition had now been undertaken by the older children of the village. It was further mentioned that the children who regularly took part in the Child Club activities had also taken other roles of responsibility in other contexts such as in extracurricular activities in school. Some mothers mentioned this development as an additional benefit gained from the project activities. One mother stated, "They [her children] have developed [a] positive attitude, unity among siblings, respect [towards] the elders, mutual understanding and flexibility". They also mentioned that their children had developed some important social and personal competencies such as "respecting their parents, being well disciplined and obedient". Together with the children's increased enthusiasm to take part in the games and other activities of the Child Club, they seemed to show a certain openness to help in the household, which could be seen as an increased awareness of the necessities of everyday life. "They are looking after the younger children in the family; when we put the washed clothes for drying, they help in folding it and also they assist in cleaning the house. Likewise they share work," said one mother. Another stated, "They are more willing to help in household chores; [they] offer to sweep the home or scrape coconut without waiting to be told".

Many mothers viewed the non-formal aspects of the Child Club as important gains for their children. They shared that their children's regular school attendance had increased and that their reluctance to attend school had declined. A large majority of the mothers stated that the involvement of the children in the Child Club had influenced their children's regular attendance at school and had led to increased motivation to learn school relevant subjects. One mother stated, "Our children were lethargic and reluctant to go to school before they improved in studies and extracurricular activities" and that children had "Improved in their studies and progressed in class rank and marks". It was stated that "by involving [themselves] in sports they are improving in their studies too". This is a very specific statement which shows that a positive link between the Child Club activities and educational development was perceived among the mothers interviewed. One mother stated, "The children are enthusiastic not only in sports but also on educational activities". Positive effects were observed between the sports and play activities offered by the Child Club and their children's school performance. Interestingly, children's development in general had often been perceived in connection with their performance at school; this applied to almost all the mothers interviewed in all 7 villages. Furthermore, it appeared that the children had developed enthusiasm to be more active not only in sports but also at school in their studies. The mothers revealed that they had noticed an increase in their children's participation in

school sports events, especially in various competitions and sports meets, which was not the case before. Moreover, they spoke about how keen their children had become in their studies and that they now “observed that the children are coming forward for any activities and continuous improvements in their skills”. As mentioned in all the villages, the ranking of their children’s academic performance seemed to be a very important aspect for the mothers interviewed. In one village the mothers especially stressed that “the educational level of those children who participated in the Child Club activities has improved”. It was mentioned that the children who regularly took part in the Child Club activities had also taken over different responsible positions in contexts outside the Child Club such as extracurricular activities in school. They further mentioned that their children now tried to attend the Child Club activities even if they happened to be hindered in attending other important get-togethers or tuition classes, expressing the high motivation of their children to participate in the sport and play activities.

5 Main Findings: Parents

All the information below is taken from the Focus Group Discussions (FGDs); the results from the 2 surveys conducted in May 2010 and May 2011 are not mentioned here due to time and resource restrictions. Although the FGDs were carried out with selected Sinhalese and Tamil parents in each village separately and the data was also analysed by village, in order to avoid repetition and to maintain a clear overview of the results it was decided not to separate the following section according to units or villages but to summarise the results in all 7 villages.

5.1 Parents' Perception of the Project

The information below on the parents' perception of the project activities are wholly based on the analysis of the FGDs conducted with the parents of the project participants.

The guided and regularly held joint sport and play activities were perceived by the mothers as a successful programme "contributing towards the bonds of friendship among the children" of both ethnic groups and were described as a platform for their children where they could "learn from each other". One mother stated that the project had changed the relations between the Sinhalese and Tamil children who were now described as "closer and friendlier". Mothers said that they were "very happy with that turn of events" even though conversations between the children were limited due to a language gap.

The mothers rated the project activities as a "good approach" to bringing children from different ethnic and religious backgrounds together and they further said that it had "improved their sense of cordiality". Furthermore, the parents perceived the Child Club as an important enrichment for the development of their children and as an attractive platform for learning new things. Sport and play activities were the only recreational activities offered, but at the same time, according to some mothers, they seemed to provide the children and youth in the area with an attractive learning environment. The parents stressed the attractiveness of this fun oriented programme by comparing it with ordinary tuition classes. The mothers had observed several changes²⁰ relating to non-formal and formal educational aspects, which were seen as important gains for their children, although mothers from only 1 unit seemed to be fully aware of the non-formal educational aspects. Nonetheless, due to tuition classes which the older children had to attend, the number of participants in sport and play activities had declined. As

one mother said, "As they progress to higher grades in school it becomes necessary to attend tuition classes," and according to the discussion, their children were sad about this fact. The mothers' awareness of the difficulties the Child Club faced in this regard was also evident from their discussion.

One mother, referring to the development of the children, said, "Our children have come out of the darkness to the light". On the one hand, this may underline that their children had lived in a difficult and fearful environment. On the other hand, this metaphor may stand for the opportunities they had received now. It was mentioned that conflict was futile for their personal development. In addition, the parents found different phrases to describe their pride over their children's engagement in the Child Club.

Interethnic trust building through the support and supervision of the coaches that made it possible to allow their children to move around freely was perceived as an added value of the Child Club. The parents seemed to have developed a strong trust towards the project and its coaches, and they described how the previous 'general fear' had apparently declined. The supervision and presence of the coaches seemed to increase the confidence of the mothers to allow their children to participate in the sport and play activities freely, especially when compared to the earlier situation - some mothers described keeping their daughters and sons under control before the Child Club was implemented. It can be assumed that the project might have had a significant influence on how especially female adolescents could now move around the village. The Child Club was described by the mothers as an important institution for enabling the female participants to move about freely; girls were often previously restricted to their homes by their parents as there was no alternative in the village before the project activities started. Today, girls are encouraged to take part in the sport and play activities also because "parents have developed expectations that their children will make further achievements" in their education and in their holistic development.

Sports were perceived by the interviewed mothers as an important part of their children's development. The parents talked about their necessity and claimed that the sports programme should be continued in the future; not only because the children had learned new games and therefore received new equipment, but also because they "are happy to see their children engaged in playing", as mentioned by one mother.

Similarly, all the mothers expressed their wish to continue the programme because abandoning it "will be detrimental to the gaining of knowledge, skills and the development of the children". In order to guarantee the continuation of the programme, the mothers in all the units said that they were willing to support the

²⁰ See chapter on Children's Behavioural Changes.

Child Club in every possible manner. The importance of the Child Club was repeatedly expressed, especially regarding the upcoming uncertainty of the Child Club's future at the official end of the project, which transpired as an important issue for the mothers interviewed. One mother mentioned that her children "will be worried if the activities come to an end". It was also requested that the sports activities of the Child Club be continued because of their positive effects on the development of skills and knowledge.

5.2 Parents' Interethnic Relationships

The following information on the interethnic relations of the parents is entirely based on the analysis of the FGDs conducted with the parents of the project participants.

The project activities, including the additional activities carried out with the involvement of the parents and the community, seem to have contributed considerably towards (re)building interethnic relationships on the level of the parents. Hence, interethnic relations in all 3²¹ units have undergone changes as initially planned and expected – in some units to rebuild what has existed before the war and in other units to build "minimum/basic relationships"²². The nature of the (re)built relationships differ in each unit according to various factors such as the distance between the villages, whether they have maintained relations before the war, communication/diplomatic and trust building skills of coaches, etc.

In some units it was mentioned that there had been relationships existing before the start of the war which had completely broken down in the midst of the build up of mutual mistrust and fear during the 30 year conflict period. According to some of the mothers interviewed, some of these relationships had been re-established in their units during the project implementation to the level at which they had been prior to the war. Some events like Kaman Koothu, Thai Pongal, Sunday Fares and New Year Festivals²³, which were organised within the project activities, were mentioned to now be opportunities to meet each other. Tamil mothers, who talked about a certain fear towards the adjoining Sinhalese villagers during the conflict, expressed that the implementation of the Child Club had contributed towards rebuilding the "the amity of earlier days" and rebuilding relations even

further through the attendance of each others' funerals and weddings, where meals are offered and shared. This outcome is all the more striking when considered that this was mentioned in a unit where the interethnic relations between the 2 villages were directly affected by the conflict in the form of recent (in 2008/2009) assassinations and disappearances.

The project activities which were designed for the parents seem to have provided the interviewed mothers with their first ever opportunity to encounter their Sinhalese neighbours within a friendly setting. As one mother confesses, "In my 35 years of life, this²⁴ is the first time I have associated with Sinhalese sisters". According to the mothers' statements in this unit, interethnic relations had not existed at all between the 2 villages before the Child Club was initiated, and it was reported that the mothers still remembered assaults (from the other ethnic group) which had happened during their own childhoods. It could be added that their struggle to survive and the armed conflict were seen as 2 preventing factors to get or keep in contact with their Sinhalese neighbours. Moreover, some of the mothers believed that their children would not be fully aware of the problems they had experienced themselves in the past, but they did state that their perception of the Sinhalese had also changed a little after the introduction of the Child Club. It was especially mentioned that mistrust and fear towards the Sinhalese community had declined after the initiation of the project activities. One statement also referred to the newly established relationships, which included the exchange of gifts like fruits, sugar, etc. A specific desire of these mothers was that "the relationships with the Sinhalese brothers and sisters should be developed further". The FGDs conducted with the Sinhalese parents pointed out that the official end of the war in May 2009 and the simultaneous launching of the Child Club in June 2009 had helped to pacify the interethnic relations with their Tamil neighbours in 2 ways. First, the events carried out by the Child Club had created a platform through which they could meet the mothers of the Tamil villages; second, their children appeared to be facilitators of these interethnic relations as one Sinhalese mother states, "Due to the relations among the children, invitations are extended to attend ceremonies in Tamil homes".

The FGDs further revealed that the Sinhalese mothers seemed to be aware of the poor living conditions of the Tamils and the difficulties their children had to undergo. They stated that Tamil children "do not get the opportunity to play that much" because "their parents take them to help at their work" and that they "attend school only for about 2 or 3 days a week mainly due to that reason". It was further observed that "due to the links among the children, the number of Tamil people

21 One out of the four units could not carry out the sport and play activities jointly; thus no FGDs were conducted with the parents of the dropped out Sinhalese village.

22 Indicators: greet each other, talk to each other when they meet on the street, know each other by name, visit each others' funerals and festivals etc. For details see Annex: Indicator Plan

23 See Annex: Extra Activities Promoting Dialogue

24 In this specific case the mother spoke about the trip organised by the Child Club

attending village events [had] increased". While mutual understanding and basic relationships among the Tamil and Sinhalese children had developed, it seemed that a strengthening of the interethnic relations between the parents from basic relationships towards friendships needed additional efforts. Nevertheless the parents "observed that there are several changes taking place in [their] village as a result of the sport activities".

6 Lessons Learned and Recommendations

6.1 Methodological Level

Recommendation 1: The enhancing of holistic developments in children can only occur under certain conditions as mentioned below, as behavioural changes and relationship building are long term processes that need careful planning and monitoring of outcomes. The following criteria need to be fulfilled when aiming at behavioural changes in children or relationship building through sport and play.

- Investing time and resources in careful planning and designing of the activities is essential
- The coaches conducting the activities need to be well selected and specially trained in sport and dialogue
- The activities need to take place in mixed (ethnic, gender) teams
- The activities need to take place regularly and often – 2-3 times a week
- The activities need to be conducted at least for a time period of ca. 2 years on a regular basis, with the same group of participants since the intended outcomes are long term processes

Sport could very well be used as a tool to promote segregation and conflict; or, to promote dialogue and peace. The final result depends very much on how the intervention is designed and implemented. Besides, sport is often mistakenly associated and viewed as having a positive intrinsic nature in itself whereas sport is a neutral practice that is filled with meanings, values, and ideas of the culture in which it takes place, and is influenced by the individuals who participate. In order to achieve the intended project outcomes, or any of the holistic developments in children, the careful design of the activities and the long term training of the coaches, their guidance and supervision have proved to be extremely important. Thus, SAD has invested a great deal in planning, monitoring and evaluation (including reflection on whether the project is on the right and intended track), and most of all, in building the capacities of the coaches who conduct the activities. Isolated events conducted with different participants each time with the aim of promoting dialogue and building relationships across ethnic borders may hardly be successful in enhancing sustainable behavioural changes or building long term relationships.

Recommendation 2: The games need to be specially designed and then played according to the intended (life) skills to be developed in the participants and according to project objectives.

International research on Sport and Development has revealed that intrinsic factors such as ‘enjoyment

and fun of sport’, ‘personal accomplishment’ and ‘doing the skills’, are more important for young people than extrinsic (external) factors such as winning, rewards and pleasing others. Experiences of personal development and participation, rather than competition (high competition), appear to be key elements in determining the level of self-esteem and the development of positive attitudes. Where participants experience excessive pressure to win, they may develop low self-esteem (Bailey, Armour, Kirk, Jess, Pickup and Sandford 2009: 1–27). Therefore, the main focus of the sports/games played within the project framework lay on the process of the game – how it is being played, respect, fair play, how the team/individuals deals with disputes, disagreements, etc. – and less on the final result of the game (winning or losing). The sports/games were designed and modified in such a way that the participants were required to think in an inclusive manner and question the procedure of the game in terms of its equity and fairness. This practice, whether the games were traditional sports or created games, proved to provide the necessary space for the participants to enter into dialogue and become aware of their own prejudices.

Recommendation 3: The discussion part has proven to be as important as the sport and play part; the level of encounter may remain short term if the discussion round is omitted. It is important to train the coaches on how to facilitate a discussion round and how to facilitate disputes among children in a way that children feel free to speak openly.

At the end of each sport and play session, a discussion round was conducted by the coaches to attend to any (unsolved) conflicts and disputes that occurred during the games and to address various intercultural themes to create awareness and respect for diversity and the other culture, language, etc. Here the children learned to articulate and deal with conflicts through discussion rather than by means of (physical) violence, which had previously been their habitual way of dealing with conflicts. The guided sport and play activities in ethnic and gender mixed teams provided a platform of encounter for children and youth from different ethnic and religious backgrounds. However, in order to transform their interethnic encounters into sustainable learning (e.g. non-violent conflict resolution skills, awareness of one’s own prejudices, etc.) the disputes and their cultural differences and similarities need to be separately addressed and dealt with.

Recommendation 4: It is significant to take into account the long time period and the intensive and continuous training, guidance and support needed for a person to relearn and open oneself to become a coach, who is able to behave and deliver something completely new. In the context of the implemented project, 3 years proved to be the minimum time required for this.

The tool of sport and play is highly effective and attractive for working with children and youth, and was perceived as “safe” and apolitical in the Sri Lankan context to reach outcomes of political nature. Although the tool itself may seem simple, building capacities of personnel (coaches) is a highly intensive and long term process. The success of the project rested a great deal in the hands of the coaches: they were expected to conduct sport and play sessions in a way that promotes dialogue, facilitate solution-focused resolution of disputes and simultaneously monitor the changes in interethnic relationships and behavioural changes in children. Finally, they were expected to act as multipliers in training new coaches. Carrying out all these tasks should be considered as a challenge when training new coaches – because the necessary qualities such as dialogue facilitation, conflict resolution and especially independent analytical thought on questioning the dynamics of one’s environment or system of values/ thought, were not actively encouraged in the social context in which the coaches live and work.

Recommendation 5: It may have been necessary to conduct more traditional sports such as cricket and volleyball, not forgetting to take into consideration the above mentioned criteria and providing space for dialogue, to attract older participants.

Another reason behind the dropout rate of the older participants might have been due to the kinds of games which were played. They were mostly games, rather than sports, which seemed to appeal more to the younger children and less to the older children.

6.2 Process Level

Recommendation 6: Since the project is a conflict transformation project, it is essential and an absolute necessity that all partners’ concept and vision of conflict transformation and peace building are compatible with each other. Future Peace as a partner organisation fulfilled all this criteria.

The choice of the local partner organisation – an important lesson learned – has played a key role in the success of the project. As testing the tool of sport and play for peace building was one of the project objectives on the part of SAD, it was important to choose a partner organisation that was interested in trying out a novel approach, and most of all, that was open and willing to jointly learn and reflect.

Recommendation 7: A participatory approach, not only in planning but also in Monitoring & Evaluation (M&E) of the project, plays a significant role in forming the ownership and the high motivation of the entire project team, namely the local partner organisation.

A participatory approach was adopted not only for the project design and planning but also for the entire project, during which most decisions were made jointly. The active involvement of Future Peace district and national staff from the very beginning of the project in designing “their” project and the way it was going to be implemented has resulted in their strong commitment and ownership towards the project. Moreover, the participatory design of the monitoring and evaluation (M&E) system, including the joint definition of most of the indicators, contributed towards building a positive reflective attitude of Future Peace towards M&E in general – unlike many organisations which perceive M&E as an obligation and a headache, and not as a learning and reflecting process as Future Peace did.

Recommendation 8: When recruiting coaches it is important to take into consideration their attitude and experience in peace building and qualities such as analytical thinking, etc. more than their sport skills.

Since the project was a peace building project which employed sport as a tool to promote dialogue, we considered it most important for the coaches to have an open impartial attitude towards the ‘other’ and towards peace building in general, with a lesser focus on their sport skills. In addition, qualities such as analytical thinking, creativity of the coaches and their experience in working with children turned out to be essential, not only in understanding the concept of sport for dialogue, but also for carrying out the daily work with children and youth.

Recommendation 9: In order to deal with the dropping out of coaches during the implementation period and to face the challenge of the inability to train new ones (as past training cannot be repeated), it pays off to recruit more than the necessary number of coaches.

Over the course of 3 years, the project saw many coaches leave for various reasons; the personnel of 12 coaches had reduced to 8 by the end of the project. The challenge faced in this regard was related to the fact that training sessions were conducted successively.

Recommendation 10: It is essential that in a context such as Sri Lanka parents and local authorities are made aware of all the positive impacts of sport and play activities in contributing towards all 4 domains of children’s holistic development, especially in the cognitive domain²⁵, from the very start of the project

²⁵ There is persuasive scientific evidence to suggest that organised physical activity can improve children’s and youth’s concentration and arousal, which may indirectly benefit academic performances (Bailey, Armour, Kirk, Jess, Pickup and Sandford 2009: 1–28). The chapter “Behavioural Changes in Children: Results from the Focus Group Discussions” discusses the observations of the parents on their children’s increased enthusiasm in their school work and their improved academic performance.

– irrespective of whether the project objectives are restricted to only one domain of holistic development.

The results of the 2 surveys, the final evaluation and the coaches' observations and their communication with the parents point out that the project activities won the confidence of the parents and that the vast majority of the parents felt positive about the coaches, the project and its activities in general. However, the results also revealed that the parents did not have a proper understanding of the positive impacts of the sport and play activities as contributing towards holistic development²⁶ in children. Despite the many positive responses, a number of participants had dropped out, especially among the older Sinhalese participants, by 2011. The reason given for this by the parents was tuition classes. Children and youth in the Sri Lankan society are under immense pressure to achieve good grades in school examinations as early as the age of 8 or 9. Hence, many children are sent for tuition classes after school almost on a daily basis since the teachers at school are believed to be incompetent – although, paradoxically, most of the tuition classes are offered by the very same teachers. Anything that does not directly and visibly contribute to a child's formal educational performance, improving grades at school or in securing good employment seemed to be perceived, especially by the Sinhalese parents, as somewhat futile. Interestingly, according to the results, the parents' expectations of the project also seemed to differ according to their ethnic background. Tamil parents' expectations went hand in hand with the dialogue aspect of the project objectives such as (re)building interethnic relationships and children learning to deal with conflicts in a non-violent manner. The Sinhalese parents, on the contrary, seemed to expect mostly cognitive and physical developments in their children on an individual level such as better performance at school and improvement of sport skills, etc. Although all the Sinhalese parents seemed to perceive the interethnic exchange and relationship building aspect quite positively, they did not seem to give as much prominence and urgency to it as did their Tamil counterparts. Even though the project objectives were restricted to the social and affective/emotional spheres of child development (promoting dialogue and trust, increasing self-esteem, developing conflict resolution skills, fair play, respect for the other, etc.), all 4 spheres of developments, including cognitive and physical, were inevitably taking place as a result of the organised sport and play activities. Only, they were not defined and communicated as project objectives. Although all the village communities involved were made aware of the project and its objectives before the implementation of the project, they were not made

aware of sport and play's positive impact towards the holistic development of children. This was done only after the number of participants had started decreasing.

26 There are 4 broad areas in which organised sport and play activities have positive impacts on children and youth in their holistic development: social, emotional, cognitive and physical. For more details please see Annex: Holistic Development of Children through Sport and Play

7 Conclusion

Sport and play has proved to be an appropriate tool, as employed in the project, for enhancing values and life skills in children that promote peaceful coexistence – skills that are not taught in schools or at home in Sri Lanka. Moreover, sport and play has served as an appropriate tool for promoting dialogue in a post-conflict context such as Sri Lanka where direct dialogue may not have been feasible; sport provided an apolitical and therefore a “safe” space for coming together. In addition, not only sport and play, but also children and youth served as an effective entry point for involving parents, key leaders and the extended village communities into the dialogue process.

The project was designed and implemented under the assumption that the interethnic relationships built among children and youth may not be sustainable and long term if the parents are not involved. As a result, additional activities were designed to involve parents from the very beginning. These activities proved to be highly effective in (re)building basic interethnic relationships among the parents and the larger community.

The overall findings of the past 3 years, which have been generated through a comprehensive and formative monitoring and evaluation system, and especially of the final evaluation, have revealed that the tool of sport and play has offered a unique platform in the Sri Lankan context for the young project participants to overcome mistrust, build relationships (friendships) beyond ethnic and religious boundaries, develop respect for differences while dealing with disputes non-violently, and find healthy ways of channelling frustration and aggression. In short, this novel approach – considering especially how it was designed and implemented – has been effective in reaching all the project objectives related to children and youth, as well to their parents. The Most Significant Change (MSC) stories collected at the end of the project point towards the project participants’ increased awareness of their own prejudices against the ‘other’ ethnic group and the stable relationships they had built across ethnic borders. The combination of results from MSCs and from the Focus Group Discussions (FGD) conducted with the mothers highlight positive intended, but also various positive unintended, behavioural changes the project participants had developed over the past 3 years – based on what the participants said about themselves and on the observations of their parents. The interethnic relationships established among children and youth seemed to have flourished into stable friendships, and among parents, as defined in the project objectives, not only were new acquaintances formed, but also former acquaintances that were destroyed during the war were re-established.

Finally, when designed and implemented in a particular

way, sport and play can serve as an effective tool to promote dialogue on the level of children and youth. Among the numerous factors that contributed towards the success of the project, the careful participatory planning and designing of the project and development of the capacities and skills of the coaches, including the regular guidance they received, proved to be imperative in reaching the project outcomes. Moreover, enhancing behavioural changes and (re)building relationships through sport and play is a long term process – let alone in a post-conflict context setting such as Sri Lanka – which prerequisites the regular and long term participation of the same group of participants. Consequently, isolated events or activities, which do not provide opportunities for long term and regular encounters/exchange among the same participants, may not be effective in building long term relationships or enhancing sustainable behavioural changes.

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9 Annexes

9.1 Annex 1: Indicator Plan

TARGET GROUP	OUTCOME	INDICATORS	SOURCES
CHILDREN AND YOUTH IN CHILD CLUBS	The participants who have regularly taken part in the project activities in each village unit have (re)built basic relationships consisting of trust and understanding.	Number of children participating in the project activities, ethnic and gender balance	Operative report / monthly reports
		Number of children who call each other by their name	Observation of coaches / monthly reports
		Amount (and quality) of information children know about each other	Observation of coaches / participatory methods
		Preferences when participants are allowed to form groups on their own (mono-ethnic versus mixed groups)	Observation of coaches / participatory methods
		Participants' motivation to carry on discussions on lesson learned in sport activities	Observation of coaches
		Meetings among project participants of different ethnic/religious background outside the sport & play activities	Child interviews
		Visits at each others home by participants of different ethnic/religious background	Child interviews / parents interviews
		Number of parents who have met their ,new friends'	Child interviews / parents interviews
		Participants' behaviour in sport & play activities (sharing of food - with whom; helping each other etc.)	Observation of coaches / monthly reports
		Awareness of ones own prejudices	Child interviews / participatory methods
		Change of perception of the other	Child interviews / participatory methods
		Emerging of (new) friendships - (same ethnic group vs. across ethnic borders)	Child interviews / participatory methods / observation
	The participants have strengthened emotional stability and social competencies. More specifically they have: strengthened self-esteem , possess an awareness for ethnic and religious diversity and 'the other's culture, and have learned to deal with differences/disputes within project activities in a non-violent manner.	Ability and frequency to speak in front of the group	Observation of coaches
		Behaviour during sport & play activities	Observation of coaches / participatory methods
		Frequency of expressing their opinions/ideas	Observation of coaches / participatory methods
		Change of self-perception	Child interviews / participatory methods
		Responsibilities taken and tasks fulfilled voluntarily within project activities	Observation of coaches / child interviews
		Hopes for the future	Child interviews
		Number of times a participant has lead the group	Observation of coaches / child interviews
		Participation in common activities in the village	Parents interviews
		Participation in the ,other's cultural events	Observation of coaches / child interviews
		Knowledge of the other culture / religion	Observation of coaches during debriefing
		Basic knowlegde of the other's language	Participatory group methods
		Joint decision-making within project activities	Coaches' observation/ participatory group methods
		Frequency of expressing and discussing alternative opinions	Coaches observation / Monthly reports
		Readyness of the conflict parties to listen to each other	Observation of coaches
		Sharing of equipment by discussing	Observation of coaches
		Number of injuries	Weekly reports
		The language used in sport & play activities	Observation of coaches
		The number of alternative solutions proposed in conflicts/ disputes	Monthly reports / participatory methods
		The number of conflicts/disputes solved through discussion	Monthly reports / participatory methods
PARENTS	The participants' parents in each village unit have (re)built basic relationships consisting of a minimum degree of trust and understanding.	Number of parents who come to watch their children playing and who talk to each other	Observations of coaches
		Parents know each other/call each other by name	Observations of coaches / parents interviews
		How well they know each other	Parents interviews
		Means of overcoming the language barrier	Parents interviews
		Number of visits to each other's funerals, religious festivals, weddings	Parents interviews
		Number of visits to each others homes (without special occasion)	Parents interviews
		Perceptions and stereotypes of the other	Parents interviews
	The village members (including parents, key leaders and authorities) are supportive of the project and are thus confident of the project and its activities.	Awareness / knowledge of the project contents	Parents interviews
		Number of parents sending their children to the sport activities	Parents' interviews / monthly reports
		Quality of support for the project activities: offer of support to the coaches in organising the sport activities (E.g. maintain the play ground etc.)	Monthly reports / Parents interviews
		Number of parents participating in the Sinhalese and Tamil ceremonies	Parents interviews
		Number of voluntary common activities (shramadana) relating to project activities	Monthly reports / coaches monthly meetings
		Positive statements on project/positive feelings about project	Parents interviews
		Number of persons willing to support/continue project activities beyond the project phase	Parents interviews / coaches' observation

9.2 Annex 2: Extra Activities Promoting Dialogue

Decisions regarding extra activities were usually made on suggestions of the participating children and youth who were then actively involved in organising and implementing them. Thus, in a first step, the children/youth were offered a platform for exchange to gradually establish trust, and in a second step, they were supported in building their capacities in planning and implementing their own activities involving the village community. The participating children and youth served as “entry points” for gradually involving their parents and key stakeholders of the communities in the dialogue process. Various religious and cultural festivals of the Tamils and Sinhalese (Vesak, Poson, Thaipongal, Deepavali, New Year, etc.) were as a result jointly celebrated within the project framework by the Sinhalese and Tamil children and their parents during the project. The significance and the religious/cultural values behind the festivals were introduced and explained to newcomers. These events provided not only the younger participants, but also their parents, with the opportunity of participating in such a ceremony or festival of the other ethnic group for the first time in their lives, giving them the chance to gain understanding of the other’s culture and lifestyle.

The project had been successful by 2010 in actively involving parents and relevant stakeholders in the project and thus winning their confidence in the project and its activities; e.g. the New Year Festival. The joint celebration of the New Year Festival organised by the project was a novelty. All ethnic groups in Sri Lanka celebrate the traditional New Year in April, however, it is celebrated on a grand community level usually only by the Sinhalese. This initiative was successful in bringing together about 2000 Sinhalese and Tamils from the 8 villages and beyond, including the rival political representatives and the provincial chief minister, who officially expressed their amazement that a New Year Festival could be celebrated in such an inclusive manner with the active involvement of both Sinhalese and Tamils. Tamil and Sinhalese parents and key leaders started supporting the project team weeks before the actual event took place. This festival gave the project a lot of prominence while the participating children and youth had already served as good “entry points” for gradually involving their parents and important stakeholders in the interethnic dialogue process.

Thaipongal festival (Tamil harvest festival) was celebrated in each Tamil village with the participation of children and youth from the Child Clubs. This was the first time that this festival had ever had Sinhalese visitors and the first time that Sinhalese children had participated in a Thaipongal festival. Tamil village leaders were very impressed by the first participation of their neighbouring Sinhalese children and youth; similar

responses followed other such joint celebrations.

Vesak celebration is usually celebrated only by the Sinhalese; however, within the project framework, the Tamil children learned from their Sinhalese friends how to handcraft Vesak lanterns traditionally made for the Buddhist Vesak Festival. Similarly, the Sinhalese children boiled and prepared Pongal Rice together with their Tamil friends, a sweetened rice dish ritually eaten during the Tamil harvest Festival of Thai Pongal. Over the project duration, a series of festivals and ceremonies were co-organised and celebrated together, with the aim of providing insight into and understanding for the other’s culture on the one hand, and to give the children an opportunity to take part in their friends’ cultural life on the other. Initially there was high commitment from the parents, but after about a year the parents, especially the Sinhalese parents, started to take part less regularly in these cultural events despite the coaches’ continuous attempts to get them to participate.

Moreover, Sinhalese children and youth have expressed their interest in learning Tamil. The coaches started offering Tamil language classes for them in 3 units. Usually, the Sinhalese show little or no interest in learning the minority’s language and are unable to speak Tamil.

Additional voluntary activities such as cleaning the playground, religious places, etc. which are based on the needs of the community were carried out by the parents of project participants. However, it seems that during the later stages of the project, the same parents were supporting these activities while the rest remained uninvolved.

A final sport and play festival for the children and youth of all 8 villages, with the participation and the active involvement of their parents, local authorities and key leaders as well as with the presence/participation of the communities in most of the Monaragala district, was held in April 2012. The festival was held partly as the New Year festival but also as the closing ceremony of the project which ended in June 2012. The 1-day festival served as a platform for sharing information and experiences of the project and the most important results concerning the behavioural changes of the project participants (children and youth). One of the objectives was to increase the community’s sense of ownership of the project and to win their support of the continuation of activities after July 2012 by selected trained children and youth.

9.3 Annex 3: Holistic Development through Sport and Play Activities



Physical dimension

→ Sport + play activities stimulate movements and help to develop physical abilities.

The body
is moving.



Physical: flexibility, strength, endurance,
resistance, speed

Coordination: orientation, reaction, differentiation,
rhythm, balance

Mental dimension

→ Sport + play activities help to develop intellectual capacities.

The head
is thinking.



Ability to concentrate, to observe, to reflect, to
anticipate, etc.

Ability to think logically, to put strategies in place,
to make decisions, etc.

Emotional dimension

→ Sport + play activities improve the awareness and management of emotions.

The heart
is feeling emotions.



Learning to cope with fears and frustrations

Learning to manage aggression

Experiencing joy, fun and motivation

Learning to win and to lose

Social dimension

→ Sport + play activities help to strengthen social relations and to improve social skills.

The child acts within a
social environment.



Making friends

Building trust, empathy, respect and tolerance
for others

Surrender stereotypes and prejudices

Learn to cooperate, to manage conflicts, to obey
rules and to act within a team

9.4 Annex 4: Monthly Report: excerpt from one village unit 2010

Month	Behavioural Changes	
January	4 trouble makers, Reaction: group talks to them Children try to come to activities regularly	
February	3 children take leadership in conflict situations 10 boys and girls play together 12 children try to unite group, team spirit gone up 2 children often take leadership in modifying or introducing games when the sun is very strong, 3 children take the lead to go with other children to the shade Children want their club to be the best one and show concern about activities	
March	only 2 problems occurred during games 1 Sinhalese girl and 1 Sinhalese boy took leadership in games at the Tamil playground, Sinhalese never did so before Children have own ideas how to modify games when they dislike them	
April	We could only hold 3 sessions this month since the attendance was quite low due to school holidays. Majority of the children were away from the village visiting their relatives for Avurudu. The elderly children do not behave badly, but the younger children (below 9 yrs.) are hard to control sometimes. At times like that we give them toys to play. We only had three sessions for this month, but we saw the other children cheering and encouraging the Children who took part in the events e. g. when two took part in the 'Run Across the Village' event the others helped and encouraged them.	
May	Do not have trouble makers. There aren't any non-integrated children Could not observe anything since we only had the sessions for 2 days. But when we went to the village to do the research the children were inquiring why we were not doing the club sessions anymore. They requested us to start the club again.	
June	Children solve disputes during sport activities on their own through discussion, some children take leadership. When one group refuses to play, the group already playing integrates them. When playing some children take leadership. Cooperation and awareness of importance to cooperate between each other has increased. About 10 children take initiative in modifying games. Now children quarrel rarely. In order to clean the playground in the Sinhalese village all children talked to community leaders and parents. During discussion children have stated that they want this Child Club to be better than others, they want more children to join, and they should stay clean.	
July	Children cooperate during games Disputes solved on their own through discussion; 1 Sinhalese girl and 1 Tamil boy often take initiative in such situations. Children more aware of each other, compared to earlier. When someone does not play or is missing, they ask why and try to integrate that child into the game.	
August	children pay attention to each other When we modify games all try to participate. developed team spirit: they try their best that their team wins children bring food to playground and share with everybody	
September	Team spirit has grown: they went as one team to the home for the aged and enjoyed together. They took soap for the old people About 20 children often stay in one group. About 5 Sinhalese and 20 Tamil children come for activities regularly.	
October	So far the sport material was stored/kept only in the Tamil village. Now according to the suggestion of two children, material is also stored in the Sinhalese village.	
November	When one girl refused to take the role of the day's leader, the other children encouraged her and she finally agreed.	
December		
Summary	Behavioural changes Comparing the monthly reports about the children's behavioural changes in the year 2010 in Unit I, it becomes obvious how the coaches and the children made efforts to build up a structure of different procedures to deal with certain problems and conflicts. While in the beginning the coach had to struggle with basic non-commitments of some children, it seems that these difficulties have almost vanished by involving the children into the process of decision making, taking responsibility and so on. The team spirit has developed in the group through this active engagement, but still the coaches also mentioned some difficulties to keep the younger participants under control. Furthermore some troublemakers were identified and the group intervened by talking with them. After a period of getting familiar with each other and identifying the benefits of the participation in the Child Club, the children stressed they would like to join the activities regularly. In addition, the children started taking over the leadership in conflict resolution, modifying or introducing games and even encouraged each other to take the lead in the common activities. With time, the cooperation between children increased and the coaches mentioned how the children aimed to have the best Child Club. Therefore it was decided to ask other friends to extend the club. Voluntarily some children also brought food to share.	

	Interethnic Relationship	Total days	No. Kids	Ethnicity	Sex
	10 children know each other's names	12	35	T 20; S 15	
	Singhalese visited some Tamil at home				
	12 Singhalese children who did not like to play with Tamil children now like it				
	Singhalese motivated to learn Tamil language, 3 days class conducted				
		12	25	T 18; S 7	
	unity among children	11	27	T 10; S 17	
	People from both villages participated in the 'Filling the Bottle' event on their own accord.	3	26	T 15; S 11	
	There was unity among the children while they were making the lanterns.	2	20	T 10; S 10	
	The Sinhalese children were very happy to teach the Tamil children to make Vesak lanterns				
	There is a unity among them. They talked with each other when they meet on the road and also talk about the Child Club.				
	The Tamil and Singhalese children went to the temple and they agreed on a time and all of them went together on their own.				
	They said they were all together at the Temple and told us about the details joyfully. Even the Singhalese children talked about it happily.	8	33	T 21; S 12	
	Singhalese and Tamil children share food they bring to playground.				
	Singhalese children get late to come to playground because of long way. About 4 Tamil children then inquire after them.				
	Singhalese and Tamil children spend a lot of time together.				
	ca. 10 Tamil children know all Singhalese children by their names; ca. 7 Singhalese children know about 10 Tamil children by their names.	8	30	T 17; S 3	
	2 Singhalese and 3 Tamil children think that the others' ideas are also valuable and give opportunities to the others to bring in suggestions.	15	47	T 32; S 15	
	Since the playground in the Singhalese village is still not cleaned, Singhalese children assumed that Tamil would not come to play again because of this. However, Tamil children suggested playing at the space near the playground and we ended up playing most of the time in the Singhalese village.				
	About 20 children always try to stick together: 6 Singhalese and 14 Tamil; they come to Child Club regularly				
	5 Singhalese and 10 Tamil children take leadership when playing	9	38	T 27; S 11	
	5 Tamil children received soap from Tamil and Singhalese children.				
	Tamil children brought mangos and shared with Singhalese children.	12	32	T 23; S 9	M 17; F 15
	Singhalese children suggested visiting Tamil children for Deepavali.				
	Children from both ethnic groups are keen to learn and know about each other's habits etc. (food they eat, language etc.)				
	1 girl brought Pongal rice for the participants. All Singhalese children seem to talk positively about Tamil children	5	29	T 19; S 10	M 16; F 13
	About 5 Tamil children took the leadership this month. They gave lots of opportunities to Singhalese children; they organised everything necessary for the games.				
	About 5 Singhalese and 10 Tamil often offer to take the leadership or come forward for many things e. g. to integrate the children who are inactive and lethargic.				
	about 12 Singhalese and 20 Tamil seem to talk more freely and often with each other				
	When we were playing once in the Singhalese village a Tamil boy slipped and fell. Before we even reached him the Singhalese children were already helping him to get up and give first aid. Afterwards he didn't want to play. However, two boys gave him the leadership task to sit outside the group and manage the group.	13	24	T 15; S 9	M 13; F 11
	6 Singhalese and 10 Tamil children always come forward to take up responsibilities				
	When a Singhalese girl's father was ill, Tamil and Singhalese children went to her place to see him.				
	Interethnic relationships In order to establish a base on which an interethnic dialogue between the children could take place, Tamil language classes have been conducted for motivated Singhalese children in the beginning of 2010. Moreover, the aim of this intervention could be understood as an early reaction on the behaviour of the majority of Singhalese children who refused to play with their counterparts from the Tamil community. Nevertheless during the same period of time it was also observed how Singhalese children went to visit their Tamil friends at home. The overall situation seems to have changed gradually when relationships have been set up between the participants. The interethnic relations between the children within and throughout the Child Club have developed since. Several examples which underline this fact have been mentioned by the coaches. For instance, it was observed how children of both ethnicities started to talk on the road, the Tamil children inquired during the activities about their delayed Singhalese counterparts and the Singhalese children who worried that Tamil children would not like to play on their playground due to its bad conditions. All these examples picked out show their connections on different levels. Furthermore it was stated that a number of at least 20 children of both communities had developed friendships and the overall interest in the others' cultural habits has increased. In general the children spend a lot of time together. The initial quarrels have decreased and in the meantime the children began to look after each other and to pay attention towards the children who showed difficulties to express themselves. As a conclusion it could be stated that the ongoing activities have helped to establish a good atmosphere between the children of both villages.	110 sessions per annum	20-47 children participating per session in monthly average	T 10-32; S 3-15 participating per session in monthly average	

9.5 Annex 5: Survey: All Children

CHILDREN'S INTERVIEW – ALL CHILDREN

Post-test May 2011

Issues to clarify BEFORE starting the interview:

1. Introduce yourself (name, FP, what you do for FP, etc.).
Explain why we are doing the interview and why we once again ask the same questions:

“My name is _____. I’m from FP. We are conducting a research about the effects of sport & play on the children in this community. The interviews are conducted to find out what kind of an effect the new approach sport & play has on children’s quality of life. It is very important for us that we hear YOUR personal views and opinions for this interview. It is all for the benefit of the participating children like you. We want to know what YOU really think and NOT what you assume is “good” to say. There are no right and wrong answers or good or bad answers. All answers are correct. We are interested in YOUR opinion.”
2. NEVER explain the project and its objectives before the interview because this could influence or distort the answers. Explain AFTER the interview. Besides, there is also a question in the questionnaire asking the respondent what s/he already knows about the project.
3. Get the child’s approval to conduct the interview. If s/he does not want, this is fine. If it is only the time problem, set another date and time to conduct the interview.
4. Thank the respondent at the beginning and at the end for taking time for the interview.
5. Inform how long the interview will take.
6. Inform that the information given remains strictly confidential; the other children, parents, teachers and other coaches will NOT get to know the answers. Explain that the answers will not be used for anything else other than for the project implementation and evaluation.
7. Make sure that the interviewer, as well as the person who documents, has one copy each of this questionnaire.
8. Please write the answers ON THIS QUESTIONNAIRE and nowhere else.
9. When interviewing please follow the instructions [in italics].
10. Always ask the FULL question as printed in the questionnaire.
11. Do not add or leave out anything.
12. Issue of privacy the child should be ALONE without anybody else present or listening or overhearing the interview, especially the child’s parents.
13. This is an individual interview that is to be conducted ALONE. There should NOT BE other children present during the interview. If this is not possible, set another date and time to conduct the interview.
14. DO NOT give examples of answers that other children have given. Help the child to think by asking questions and NOT by giving examples of answers or your opinion!!!

Name of village:

Date of interview:

Name of FP interviewer: Name of FP person documenting:

Code number of child: Age of child:

Name of parents: Sex of child:

Ethnic background of child:

With whom does the child live

CHILD'S EXPERIENCES IN THE CHILD CLUB

1. How many times a week do you usually participate in the child club activities?
☐ 3 times ☐ two times ☐ once ☐ none at all à [finish the interview]
2. Do you participate in the child club activities every week or only some times when you feel like?
☐ every week (regularly) ☐ only some times (not regularly)
3. Do you play with girls/boys together in your child club?
 [If it's a girl, ask whether she plays together with boys and vice versa]
☐ yes ☐ no
4. What have you so far learned in the child club? Please describe.
 [learn = not for school, but for life etc.]
5. What did you like most in the child club so far? Please describe.
6. What did you dislike most in the child club so far? Please describe.
7. Did you ever want to bring in your own ideas during sport & play activities?
☐ yes [continue] ☐ no [go to question 11]
8. Were you successful in bringing in your ideas/suggestions?
☐ yes [continue] ☐ no [continue]
9. What made it difficult to bring in your own ideas? Describe.
10. What helped to bring in your own ideas? Describe.
11. Have there been disputes/fights when playing in the child club?
☐ yes [continue] ☐ no [go to question 15]
12. How were they solved? Describe.
13. Who took the leadership in solving them?
14. Have parents got involved in these disputes in the child club?
☐ yes ☐ no

CHILD'S FRIENDS

15. Do you have friends in the child club?
☐ yes [continue] ☐ no [go to question 25]
16. How many friends do you have in the child club?
 [stress that we are referring here only to friends in the child club and NOT friends at school]

17. How many of these friends in the child club are Tamil/Singhalese friends?
[Friends only in the child club .If the child is Singhalese refer to Tamil friends and vice versa]
18. What are the names of your Tamil/Singhalese friends in the child club?
19. Since when are they your friends? Do you already know them before the starting the child club? Or only since the existence of child club
☐ Before the start of child club ☐ After the start of child club
20. Have you been to the homes of your Tamil/Singhalese friends from xxx village?
[name the other village. If the child is Singhalese refer to Tamil friends and vice versa]
☐ yes [continue] ☐ no [go to question 23]
21. If yes, how many times?
22. Do their parents know you?
☐ yes ☐ no
23. Do their parents meet you?
☐ yes ☐ no
24. Do you meet your Tamil/Singhalese friends from xxx village outside the child club as well?
☐ yes [continue] ☐ no [go to question 26]
25. If yes, how many times?
26. If yes, for what? What did you do with them? Please describe.
27. Can you speak Singhalese/Tamil?
☐ I know some words [Q. 28] ☐ I can express myself [Q. 28] ☐ I speak very well [Q. 28] ☐ no [Q. 27]
28. Why can't you speak Singhalese/Tamil? Describe.
29. Have you participated in any Tamil/Singhala festival in village xxx since September last year?
☐ yes [continue] ☐ no [go to question 31]
30. If yes, in which Tamil/Singhalese festivals have you participated in xxx village since September last year? Name them.
31. Is participating in Tamil/Singhalese festivals in village xxx completely new to you?
☐ yes ☐ no

HAPPY & SAD STORIES

32. Could you please describe an unforgettable situation in your life since September last year?
33. On what occasions were you most happy since September last year?
34. On what occasions were you most sad/unhappy since September last year?

Thank the child for taking time for the interview.

9.6 Annex 6: Survey: Older Children

CHILDREN'S INTERVIEW – ONLY OLDER CHILDREN Post-test April 2010

Introduction

Hi. We very much appreciate it if you could answer a few questions about yourself.

This evaluation is not a judgement of you. You can answer most questions by drawing a circle around a number that reflects your answer. Some questions may be answered by writing a few words or sentences.

There is no good or bad and no right or wrong answer. We just want to know how you feel about certain aspects of your life and how you think in general. Please, take your time and try to answer all questions. If you do not understand a specific question or do not want to answer it you may skip it.

Please note that all your answers are strictly confidential.

They will be used for research purposes only!!

We are looking forward to reading your answers. We very much appreciate your help.

Thank you!!

Please start with the questionnaire here!

1. Your name (first and family name): _____

2. Are you:

☐ Female

☐ Male

3. Your age: _____ years

4. Do you go to school?

5. What is your religion?

6. What is your ethnic background?

	Not at all	A little	Some	Very much	Don't know
1. All things considered, how satisfied are you with your life as a whole these days?	1	2	3	4	5
2. How satisfied are you with your relationships with your family?	1	2	3	4	5
3. How satisfied are you with your relationships with your friends?	1	2	3	4	5
4. How satisfied are you with your relationships with other people in the community you live in?	1	2	3	4	5
5. How much do you feel that you are able to really express who you are?	1	2	3	4	5
6. How much do you feel that you belong to a community?	1	2	3	4	5
7. How much do you trust people that you meet in your community?	1	2	3	4	5
8. How much do you feel you are able to contribute something positive to your community?	1	2	3	4	5

9. How much time during the last few weeks have you been a happy person?

- 1 All the time
- 2 Most of the time
- 3 Some of the time
- 4 None of the time

10. Below is a list of statements about general feelings about yourself. Please circle an answer indicating how much you agree or disagree with each statement.

	Strongly disagree	Disagree	Agree	Strongly agree	Don't know
1. On the whole, I am satisfied with myself	1	2	3	4	5
2. At times, I am thinking I am no good at all	1	2	3	4	5
3. I think I have a number of good qualities	1	2	3	4	5
4. I am able to do things as well as other people	1	2	3	4	5
5. I feel I do not have much to be proud of	1	2	3	4	5
6. I certainly feel useless at times	1	2	3	4	5
7. I feel that I am a person of worth, at least on an equal level with others	1	2	3	4	5
8. I wish I could have more respect for myself	1	2	3	4	5
9. All in all, I feel that I am a failure	1	2	3	4	5
10. I take a positive attitude toward myself	1	2	3	4	5

11. Now we would like you to tell us if you agree with the following statements. There is no right or wrong. For each statement circle the answer indicating how much you agree or disagree with it.

	Strongly disagree	Disagree	Agree	Strongly agree	Don't know
1. I have little control over the things that happen to me.	1	2	3	4	5
2. There is really no way I can solve some of the problems I have.	1	2	3	4	5
3. There is little I can do to change many of the important things in my life.	1	2	3	4	5
4. I often feel helpless in dealing with the problems of life.	1	2	3	4	5
5. Sometimes I feel that I am being pushed around in life.	1	2	3	4	5
6. What happens to me in the future mostly depends on me.	1	2	3	4	5
7. I can do just about anything I really set my mind to do.	1	2	3	4	5

12. How much do you agree or disagree with each of the following statements?

	Strongly disagree	Disagree	Agree	Strongly agree	Don't know
1. I feel alone these days.	1	2	3	4	5
2. No matter how hard people try in life, it doesn't make any difference.	1	2	3	4	5
3. I feel discriminated.	1	2	3	4	5
4. My whole world feels like it is falling apart.	1	2	3	4	5
5. I wish I were someone important.	1	2	3	4	5
6. It is hard for me to tell what is right and wrong these days.	1	2	3	4	5
7. I don't like to live by society's rules.	1	2	3	4	5

13. For each statement below please tell us how much you agree or disagree with it.

	Strongly disagree	Disagree	Agree	Strongly agree	Don't know
1. I can do the same things in my leisure time as boys in my community (applicable only for girls)	1	2	3	4	5
2. In general boys and girls have the same rights in my community	1	2	3	4	5

14. Please indicate how much you agree or disagree with each of the following statements.

	Strongly disagree	Disagree	Agree	Strongly agree
1. I feel I can handle many things at a time.	1	2	3	4
2. I am always interested in things.	1	2	3	4
3. I can usually find something to laugh about.	1	2	3	4
4. My belief in myself helps me overcome hard times.	1	2	3	4
5. I can usually look at a situation in a number of ways.	1	2	3	4
6. When I am in a difficult situation, I can usually find my way out of it.	1	2	3	4

15. Please indicate how much you agree or disagree with each of the following statements.

	None of the time	Some of the time	A lot of the time	All of the time	Don't know
1. I think I am doing pretty well.	1	2	3	4	5
2. I can think of many ways to get the things in life that are most important to me.	1	2	3	4	5
3. I am doing as well as other kids my age.	1	2	3	4	5
4. When I have a problem, I can come up with lots of ways to solve it.	1	2	3	4	5
5. I think the things I have done in the past will help me in the future.	1	2	3	4	5
6. Even when others want to quit, I know I can find ways to solve the problem.	1	2	3	4	5

16. Did you experience one of the following life events in the last year?
Please check one or more answers.

- 1 Natural disaster: earthquake, flooding, hurricane, etc.
- 2 war
- 3 Death of a close relative
- 4 Life-threatening disease
- 5 Life-threatening attack or aggression
- 6 Sexual assault
- 7 Domestic violence
- 8 Other. please specify: _____
- 9 I experienced no negative life event

Please use the space below to tell us anything you want regarding the questions, your concerns, your plans for the future, etc.

END OF THE SURVEY – THANK YOU!

9.7 Annex 7: Survey: Parents

PARENTS' INTERVIEW

Post-test May 2011

Issues to clarify BEFORE starting the interview:

1. Introduce yourself (name, FP, what you do for FP, etc.) and explain why we are doing the interview and why we once again ask the same questions
 "My name is _____ and my colleague is _____. We are both from FP. We are conducting a research about the effects of sport & play on the children in this community. The interviews are conducted in order to find out what kind of an effect the new approach sport & play has on children's quality of life. It is very important for us that we hear YOUR personal views and opinions for this interview. It is all for the benefit of the participating children."
 "The answers and information will be treated strictly confidential; your names will never be connected with what you tell me. Your answers help us analyse and evaluate the sport & play method. It would help us enormously and it is very important that we get to know YOUR honest perspective and not what you might think is the "right" answer. There are no right or wrong answers. All answers are right and valuable for us. Therefore, it is important that you feel free to talk – that nobody is watching or overhearing. We once again assure you that your answers will NOT be made available to anyone who is not directly involved in the study. I would like to talk to you and ask you some questions. Is this okay with you?"
2. NEVER explain the project and its objectives before the interview because this could influence or distort the answers. Explain AFTER the interview. Besides, there is also a question asking the respondent what s/he already knows about the project.
3. Get the respondent's approval to conduct the interview.
4. Thank the respondent at the beginning and at the end for taking the time for the interview.
5. Inform how long the interview will take
6. Inform that the information given remains strictly confidential and will not be used for anything else other than for the project implementation and evaluation.
7. Explain that it is important for us to get the respondent's honest individual personal opinion, i.e. what the respondent really thinks and NOT what s/he thinks is "good" to say. Explain that "there are no right and wrong answers. All answers are correct. We are interested in the YOUR thoughts".
8. Make sure that the interviewer, as well as the person who documents, has one copy each of this questionnaire.
9. DO NOT let the respondent see the questionnaire.
10. DO NOT read the title/heading
11. Please write the answers ON THIS QUESTIONNAIRE and nowhere else.
12. When interviewing please follow the instructions [in italics].
13. Always ask the FULL question as printed in the questionnaire.
14. Do not add or leave out anything.
15. Issue of privacy à the respondent should be ALONE without anybody else present or listening or overhearing the interview. If this is not possible now, set another date and time to conduct the interview
16. Keep your role in mind: you are a neutral interviewer and NOT a coach!!!!
17. DO NOT give examples of answers that other respondents have given. Help the respondent to think by asking questions and NOT by giving examples of answers or what you think!!!

Name of village:

Date of interview:

Name of FP interviewer: Name of FP person documenting:

PROJECT ACTIVITIES

1. Are you aware of the Future Peace Child Club and additional activities that have been running since September 2009?
☐ yes ☐ no
2. What do you know about this project – about its objectives and activities? Could you please briefly describe what you know.
 [If the respondent does not know anything about the project it is ok., EXPLAIN the project at the END OF THE INTERVIEW, explain the objectives of the project and why we conduct these activities. DO NOT EXPLAIN NOW.]

3. How have YOU perceived the project so far?
[ONLY If answer is “no”: how do YOU feel about the project? If you have seen the activities, what did YOU think of them? etc. etc. Dig in and ask further questions to get the information. Say we are interested in HER/HIS thoughts.][What did you find best so far and what did you dislike most, so far ...]
4. Have you met the coaches who are running the activities in this village already?
☐ yes ☐ no
5. Do you like your child to associate with the children of the xxx village that come to the children’s club? [xxx village = other T/S village]
☐ yes ☐ no
6. Why yes/no?

INFORMATION ON THE CHILD

- How many children do you have?
 - On which child are we talking about here in the interview? [decide on ONE child. Best would be the child who participates in the activities regularly. If none participates, then between age 10 and 18 years]
 - What is that child’s name? [always use the child’s name in the interview when referring to child]
 - How old is the child?
 - Is the child a girl or a boy? ☐ girl ☐ boy
 - Does that child participate in the child club activities? ☐ yes ☐ no
If not, what is the reason?
7. How many times per week does your child come to the Child Club activities?
[use name of the child as agreed at the beginning]
☐ 3 times ☐ 2 times ☐ once ☐ none at all
 8. Has s/he been involved in common activities/social work in the village in the past 12 months / since May 2010?
☐ yes [continue] ☐ no [go to question 10]
 9. If yes, which activities?
 10. What changes have you noticed in your child’s behaviour since s/he has been participating in the child club activities since September 2009?
[Remind that we are referring ONLY to the one child we agreed on at the beginning. Use her/his name. DO NOT give examples of changes; if the respondent does not know, then that is fine.]
 11. What more changes have you noticed in your child’s behaviour?
[Questions to ‘dig in’: “ ... on what do you notice that? What do you mean by that?” ...etc.]

CHILD’S FRIENDS

12. Did the child have Tamil / Singhalese friends already BEFORE September 2009?
☐ yes ☐ no
[If the child is Tamil, ask whether child has Singhalese friends and vice versa]
13. Does s/he have Tamil / Singhalese friends in now?
☐ yes ☐ no
[If the child is Tamil, ask whether child has Singhalese friends and vice versa]

14. Does s/he have Tamil/Singhalese friends from xxx village?
[Always use the name of the other village. If the child is Tamil, ask whether child has Singhalese friends and vice versa.]
☐ yes [continue] ☐ no [go to question 18]
15. Since when does s/he have Tamil/Singhalese friends from xxx village?
16. Have these Tamil/Singhalese friends from xxx village come to your home to visit your child after May 2010 / in the past year? [If the child is Tamil use Singhalese friends and vice versa]
☐ yes [continue] ☐ no [go to question 18]
17. If yes, do you know their names?
☐ no ☐ yes à what are their names?
18. Can your child [use name] speak Sinhala/Tamil?
[If the child is Tamil, ask whether child speaks Singhalese and vice versa. Ask about child's speaking skills. We are NOT interested in her/his writing skills.]
☐ no [continue]
☐ knows a few words [go to question 20]
☐ s/he can express herself [go to question 20]
☐ s/he speaks very well [go to question 20]
19. Why does s/he not speak Tamil/Singhalese?

RESPONDENT'S RELATIONSHIPS TO THE OTHER VILLAGE

20. What kind of relation do you have with the xxx village? Could you please describe a little bit.
[xxx village = the other village; always use the name]
If no answer comes: "What kind of interaction do you have with xxx village? Do you go to the boutique there? Do you use their road?" etc. etc.]
21. Have you been to funerals, weddings or any (religious) festivals in village xxx after May 2010 / in the past 12 months?
☐ weddings ☐ funerals ☐ religious festivals ☐ birthday festival
☐ other festivals [more answers possible] ☐ no
22. If not, why not?
23. If yes, how many times all together have you been to funerals, weddings or any (religious) festivals in xxx village before September 2009?
24. If yes, how many times all together have you been to funerals, weddings or any (religious) festivals in xxx village after May 2010?
25. Do you know Tamil/Singhalese persons in the xxx village?
[If the respondent is Tamil, ask whether s/he knows Singhalese and vice versa]
☐ yes [continue] ☐ no [go to question 32]
26. If yes, how many people do you know?

27. What are their names?
28. Since when do you know these people from xxx village?
29. How well do you know these people?
☐ we greet each other ☐ I speak to them sometimes ☐ I speak to them often
☐ they have visited our home ☐ we are good friends ☐ other
30. How do you communicate with each other?
☐ I speak their language ☐ they speak my language ☐ the children translate
☐ in another way (describe)
31. Have you visited their homes?
 [stress that you are referring here only to people from village xxx]
☐ no ☐ yes, once ☐ yes, sometimes ☐ yes, many times
32. What are your thoughts about you working together in the near future with the villagers in xxx with regards to our child club activities?
33. What difficulties do you think would come up when working together for the child club with the villagers in xxx village?

INFORMATION ON CONFLICT SITUATION BETWEEN THE VILLAGES

34. How would you describe the relationship between village A and village B? [village unit; use names of the villages]
☐ no relationship ☐ weak relationship ☐ close relationship
35. What do you mean by [use the respondent's answer]? Could you please describe what you exactly mean.
36. On what do you notice that the relationship is weak or close? [use the answer]
37. There are many factors that divide societies and communities. For example, language, ethnic background, caste, education, rich and poor. Or even certain groups and persons can play a dividing role in communities. What factors, persons or groups do YOU think, play a dividing role between village A and village B?
 [village unit; use names of the villages]
38. What kind of clashes, disputes or difficulties and problems have occurred between the people of village A and village B after May 2010? [village A and B = S and T village. DO NOT give examples of conflicts you have heard from other respondents. Ask further questions to get more information. Do not give your own opinion or knowledge on the conflicts. If the respondent answers "we have no problems" – then ask: "on what do you notice that there are no problems and conflicts?"]
39. Could you please describe the clashes, disputes or difficulties and problems from YOUR perspective.
 [only if too little information comes: "What happened exactly?" "Who was involved?" "Was there violence involved?" "We want to know how YOU saw the whole thing".]

40. What do YOU think were the reasons behind these problems?
[use the same term the respondent uses: problem, dispute or whatever s/he refers to]
41. How were these problems resolved?
42. Who took the leadership in solving these problems/disputes?
43. What OTHER/MORE persons took the leadership in solving these problems? Who are they?

CONCLUSION

44. How have you been involved in public work in the village after May 2010? [taken part in shramadanas?]
45. If yes, which activities?
46. What kind of support have you given to the child club activities since May 2010?
47. Do YOU intend to give support to the child club activities in the near future?
☐ yes [continue] ☐ no
48. What support could YOU give to the child club activities in the near future?

[THANK THE RESPONDENT FOR TAKING TIME FOR THE INTERVIEW AND MAKING THE EFFORT TO ANSWER ALL QUESTIONS. SHOW GRATITUDE!! MENTION THAT YOU WILL COME TO INTERVIEW HER/HIM AGAIN IN ABOUT 6 MONTHS.]

We would like to know some information about yourself. This information stays confidential and will not be passed to other actors or organisations.

- Respondent's code number:
[If the respondent does not like to give his name it is okay. Use a code number to identify her/him]
- Age:
- Ethnic background:
- Sex:
- Since when do you live in this village:
- Profession/occupation:
- Spouse's profession/occupation:
- What is your education level:
☐ stopped school between grade 5 and 8 ☐ O' levels
☐ A' Levels
☐ University degree

EXPLAIN THE PROJECT AND ITS OBJECTIVE IF THE RESPONDANT DID NOT KNOW ABOUT THE PROJECT CONTENTS.

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