

# TERMS OF REFERENCE

Project title: Adyan Community  
Location: Beirut, Lebanon

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## 1) Introduction

Since 2016, Secours Catholique – Caritas France has been supporting Adyan's community department, and particularly its Youth, Volunteers/Ambassadors, and Family networks. In the frame of this support, the donor is requesting an external evaluation of the work achieved by Adyan with its networks.

In agreement with Secours Catholique – Caritas France, Adyan also wishes to use the opportunity of this external evaluation to look beyond the strict scope of its project of Interfaith Networks in Lebanon within the Community axe, and to have a look at the outcome of this project from 2012 to 2017.

The aim of this evaluation is to examine the outcomes of Adyan Community Project against what was expected, in order to draw lessons for the future at the strategic, operational, and project management level.

### Adyan

Adyan is a foundation for diversity, spiritual solidarity and human dignity that was founded in 2006, and is based in Lebanon. Its mission is to value cultural and religious diversity in its conceptual and practical dimensions, and to promote coexistence and diversity management among individuals and communities, on the social, political, educational and spiritual levels. Adyan is comprised of four departments:

First, the *Institute of Citizenship and Diversity Management* and it represents the academic branch of the foundation working through training, researches, courses, conferences and non-formal educational programs.

Second is the *Community* department that represents the expansion of Adyan in the Lebanese society and it includes the interfaith networks (undergraduate students, professional youth, and families), spiritual solidarity events, and civic engagement actions. Adyan Community promotes a positive understanding of cultural and religious diversity and empowers youth from different communities in their role as leaders in peace building, social cohesion and spiritual solidarity. It aims to present an inspiring proactive living example in intercultural & interreligious coexistence.

Third is the *Media* department. The Media department not only covers Adyan's activities but also goes beyond through its trainings and media projects, such as *Taadudiya*, a website in Arabic that promotes sound knowledge about the diverse cultural, spiritual, and religious heritage, and on identifying the problematics related to it in the public sphere, on the Arab and international levels, in order to collaborate to the formation of a responsible public opinion, capable of facing extremism and obscurantism.

Fourth, the *Rashad Center for Cultural Governance* is a think-do-tank dedicated to improving private and public responses to arising challenges related to governance and diversity management, supported by independent evidence-based research.

## Secours Catholique – Caritas France (SCCF):

Founded in 1946, Secours Catholique-Caritas France is a service of the Catholic Church, member of the Caritas Internationalis Confederation. It fights against poverty and exclusion in France but also at the international level. It considers that the men, women and children living in poverty are the first actors of their development. To carry out its activities, the association relies on 67,000 volunteers.

Secours Catholique – Caritas France has been supporting Adyan's interfaith networks since 2015.

## **2) Project presentation**

Adyan Community is one of the four pillars of the foundation. It is a space where members can explore and experiment cultural and religious diversity, as well as spiritual solidarity among diverse communities and individuals living in Lebanon. It includes:

- Adyan Youth Network that includes:
  - Junior Youth: those who graduated from Alwan and still in High school (grade 12), or joined the Network without passing by Alwan.
  - University Movement/ Senior Youth: across different universities in Lebanon.
- Adyan Volunteers/Ambassadors Network:
  - First entry level, it recruits new volunteers, who after 2 full years of volunteering graduate as Ambassador for life for Adyan's mission and values.
- Families Network.

Each of the Networks has its own respective program, yet they still in direct connection and synergy, forming all together one Community.

Since 2016, Secours Catholique – Caritas France is supporting Adyan's networks, and particularly the Senior Youth / University Movement, Adyan Volunteer and Ambassadors, and the Families networks.

Adyan Community aims at presenting an inspiring and an active model of active youth living together in Lebanon, embracing cultural and religious diversity, and celebrating their shared values. Adyan is working on achieving this mission through four main approaches: Exploring and experimenting the cultural and religious diversity in Lebanon, Fostering knowledge and capacity building for AN members, Outreaching other communities in Lebanon and raising awareness on diversity related topics, celebrating the shared values of living together. Different types of activities are planned and implemented such as study trips, training and workshops, summer camps, community service actions, spiritual solidarity actions... The strategic planning and implementation of activities is a responsibility shared between the project's coordinator (currently Ms. Nagham Tarhini), and the yearly elected committees for each network.

## **Background**

Since Lebanon has a sectarian social and political structure, various internal tensions inherent to the Lebanese system and sectarianism reached its peak during the civil war that lasted from 1975–1990. Recently, the rise of violent extremism represented by the Islamic State of Iraq and al-Sham (ISIS) and its impact on youth is an urgent crisis, especially in the affected communities by the religious conflict.

As both religious and cultural diversity are main components of the social structure in Lebanon, the current extremist situation is not only viewed as a religious narrative only, but also as social, cultural and national narratives. It is becoming more critical to talk about a solid Lebanese society of solidarity and a shared understanding of common values among the diverse communities.

Living in a pluralistic and post-conflict society, the lack of national belonging and culture of peace among Lebanese youth have eroded the efforts to create long-term stability and peace in Lebanon as they limit the possibility of meaningful reconciliation and sustainable social cohesion.

The Youth Networks seem to be an opportunity to connect and to get into real pathways leading to a deeper understanding of the importance of developing social relations between diverse cultural and religious communities in Lebanon, and to ensure the knowledge about concepts as identity, stereotypes, cultural and religious diversity, living together and citizenship; which are greatly needed for sustainable reconciliation and social cohesion.

Thus, the scope of the requested evaluation is Adyan Community presented by its Interfaith Networks.

## Beneficiaries

Target Group	Age	No of members	Accumulated Number since 2012	Gender Distribution	Social Profile
Youth Network	17-18	≈150	≈300	M/F	High School Students (Grade 12)
	18-23	≈150	≈400	M/F	Undergraduate Students/ University
Volunteers/ Ambassadors Network	23-40	≈70	≈300	M/F	Graduate Students and/or young Professionals
Families Network	40-60	≈20	≈30	M/F	Professionals/ Parents

As for the main problems they face, we can list the following:

- Weak sense of belonging to Lebanon because of sectarian divides, lack of credibility of public figures, weak sense of public responsibility.
- A wide range of Lebanese youth have no experience in interreligious relations.
- Generally isolated families in their local communities.
- Lack of public space to share values and experiences.
- Generally superficial knowledge about religious diversity and living together values.
- Lack of knowledge about the common national heritage on the cultural, environmental and religious level.
- Absence of common space to meet, explore and experiment the cultural and religious diversity.
- Limited knowledge about the relation between the religions and the public affairs in Lebanon.

## Objectives, activities, results

### 3) Objectives of the evaluation

The evaluation should respond to the following objectives:

1. A global appreciation of the quality of the work accomplished and the results, based on the DAC criteria (relevance, effectiveness, efficiency, impact, sustainability)
2. Operational considerations: what should be done next?
3. Strategic considerations: what lessons should be learned from this experience in order to improve the intervention strategy?(identify the strengths and weaknesses, as well as opportunities and challenges)

#### Relevance:

- To identify if the implemented activities for each network is relevant to the objectives.
- To identify whether the initial aims & objectives of Adyan Community project are still relevant to the current context and whether new objectives and strategies should be developed.

#### Effectiveness

- To assess the extent to which Adyan Community project has achieved its aims and objectives.
- To identify areas of improvement for the efficiency of Adyan Community project.
- To assess the lessons learned especially on the level of the project's management, planning & implementation.

#### Efficiency

- To assess whether the resources (human, financial, material, etc.) allocated to the project produced the best results in the timeliest manner.

#### Impact

- To identify the impact of Adyan Community project's outcomes on AN members and their communities.

#### Sustainability:

- To measure the sustainability of Adyan Community Project's impact on its members.

### **4) Detailed expectations**

#### **Issues at stake, questions to be answered**

#### Relevance:

- How relevant are the activities being undertaken by each one of the Interfaith Networks vis-a-vis each network's objectives?
- To what extent are the activities and achievements of the Interfaith Networks contributing to the global mission of Adyan?
- Are the original objectives of the Interfaith Networks still relevant in light of the current situation and the developments of the past decade?

#### Effectiveness

- What were the major factors influencing the achievement or non-achievement of the objectives?
- Does the management of the project allow to fulfill the requirements towards the donors?

#### Efficiency

- Were activities cost-efficient?
- Are the resources (human, financial, material, etc.) allocated to this action adequate to achieve its objectives in the timeliest manner?
- Was the programme or project implemented in the most efficient way compared to alternatives?

#### Impact

- What is the impact or effect of the intervention in proportion to the overall situation of the target group or those effected?
- Are there any unintended effects of the activities?

- How could the Adyan Networks' impact be identified and tracked through the daily lives of AN members?
- What is the impact achieved by each Interfaith Network in relation to its objectives?

#### Sustainability:

- Are the positive effects or impacts sustainable?
- How is the sustainability or permanence of the intervention and its effects to be assessed?
- What level of sustainability of impact are the Interfaith Networks operating in?

#### Other questions:

### 1) Strengths and Weaknesses

- What are the points of strength and weakness of each Interfaith Network in the achievement of its respective objectives?

### 2) Coherence and complementarity between the different networks

- Is there a continuity and complementarity between the different networks proposed?
- How do the different networks cooperate with each other and thus to achieve the project's objectives?
- Are there areas of improvement in the cooperation between the networks?

### 3) Partnerships

#### - With Secours Catholique – Caritas France:

- What does the relationship with SCCF bring to Adyan, and vice versa?
- How could this partnership evolve, in a way that would increase mutual benefits?
- What are the expectations of Adyan (networking, experience sharing, and systematization)?

#### - With other local actors:

- How well are Adyan's networks inserted into the Lebanese citizenship initiatives' landscape?

### 4) Potential to contribute to wider political/social change

- Are the networks accessible to all members of Lebanese society, in particular its most marginalised members?
- Are the networks a relevant tool for Adyan to spread its message and vision at different levels of the Lebanese society?
- How do they/ can they contribute to mobilising a wider audience? Is there room for improvement, and how?
- Are the networks part of the political discussions related to the questions of elections and personal status laws for example?
- What role does AN members play when it comes to some political/religious crisis when it is occurred in Lebanon especially on social media and new media tools?

### 5) Implication of networks' members at the strategic level

- How are AN members contributing to the strategic planning of the project?
- How flexible is the project to adapt its mission and vision to the new circumstances that are detected in the Lebanese society based on AN members' observations and challenges?

## Criteria and indicators

Criteria to be evaluated according to the DAC List:

- Relevance
- Effectiveness
- Efficiency
- Impact
- Sustainability

Other criteria to be assessed are:

- Coherence & complementarity
- Partnerships
- Potential to contribute to wider political/social change
- Implication of networks' members at the strategic level

## Recommendations

This evaluation is expected to result in a list of recommendations regarding the following:

- How to maximise the efficiency of the Interfaith Networks in achieving their objectives?
- How to ensure the sustainability of the Network's activities?
- How to enhance the impact achieved by the Networks' activities?
- How to define short and medium terms results that pave the way to achieving the networks' strategic goals?

## Methodology

### Sources of Information:

The available sources of information are the programme's logical frameworks and donor reports.

### Main Stakeholders and key people to talk to:

- Adyan staff members working directly with the Interfaith Networks, such as project manager and project coordinator.
- Interfaith Networks members
- Interfaith Networks parents and family members
- Father Agapios Kfoury, responsible at St. Elie Cathedral, Down Town of Beirut
- Project donors

### Evaluation Methodology:

The evaluation methodology should be determined based on the expertise of the evaluators. However, focus group discussions, surveys, case studies held with the members of the Networks are encouraged. Project stakeholders will be ready to participate in the evaluation process in any needed capacity.

## 5) Evaluation team

The evaluation team must be made up of at least two people. The evaluators must have significant experience in evaluating development projects similar to the scope of Adyan's work which relates to perception change, social and cultural solidarity, and the like. They should be familiar with change-oriented approaches. Evaluators must be fluent in English and a working knowledge of Arabic is preferred. Evaluators are expected to spend 10-15 days of field work with Adyan's team and other stakeholders.

## **6) Timeframe of the evaluation mission**

The evaluation should take place between March and August 2018

Detailed timetable:

Call for evaluators: March 19, 2018. Deadline to apply is April 9, 2018

Selection: April 23, 2018

Contract signature: April 26, 2018

Submission of first draft: July 1, 2018

Comments and feedback: August 1, 2018

Submission of final report: August 30, 2018

## **7) Expected documentation**

One final evaluation report due at the end of the consulting period, followed by a presentation of the results to all interested parties. The report, which must include recommendations, must be written in English.

## **8) Application process**

Application should include:

1. Letter of interest
2. Detailed schedule including the work plan, methodology, and timetable.
3. Detailed Budget - with breakdown of cost per unit inclusive (includes transportation, communication, and overheads).
4. Curriculum vitae

All proposals should be submitted by April 9, 2018 to [president@adyanfoundation.org](mailto:president@adyanfoundation.org).

Only relevant applications will be contacted.