

Post Tsunami

RECONSTRUCTION & BEYOND

A conflict sensitive approach
to rebuilding homes and communities in Sri Lanka



IICP

Institute for Integrative
Conflict Transformation and Peacebuilding

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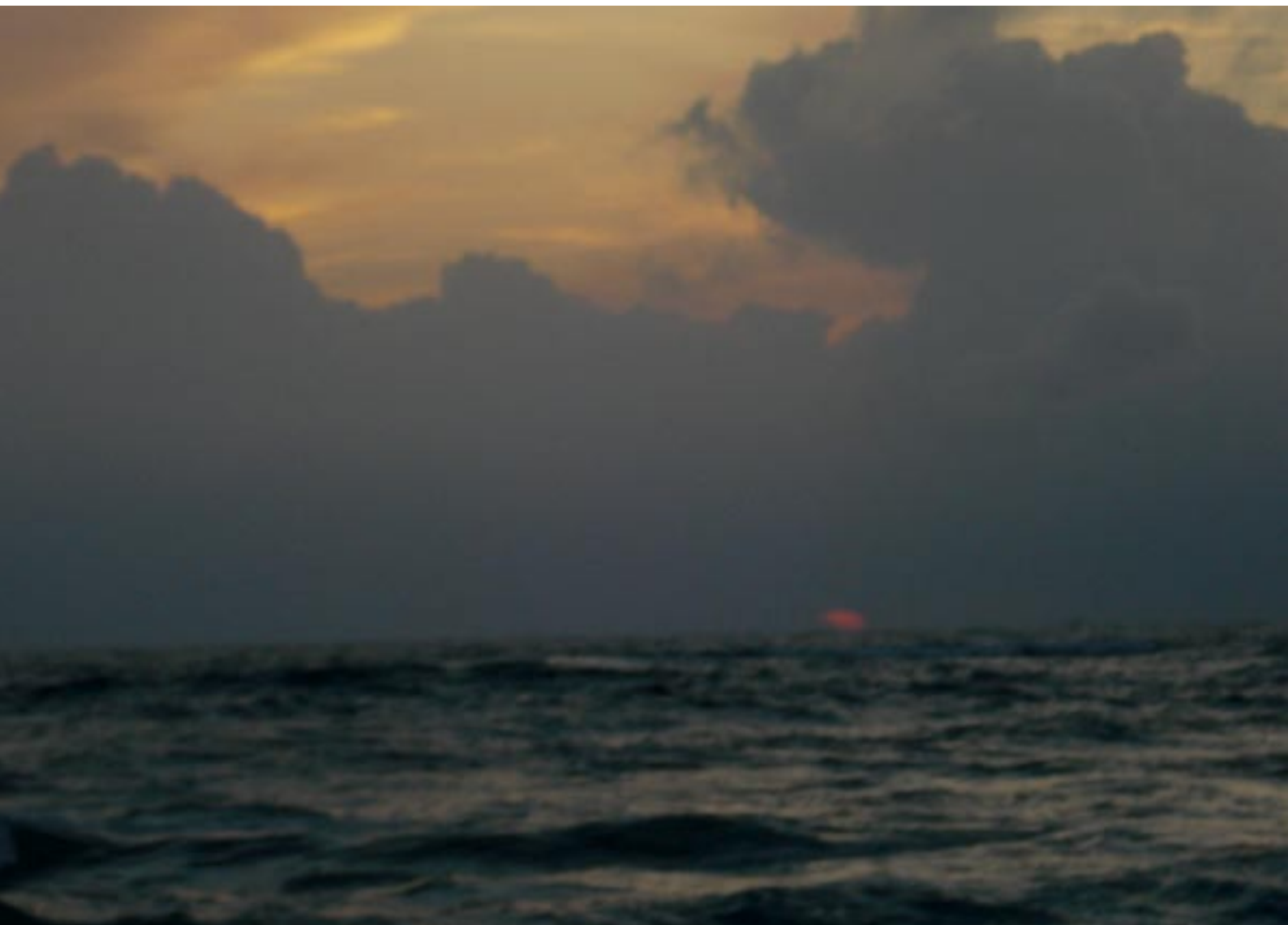
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TSUNAMI

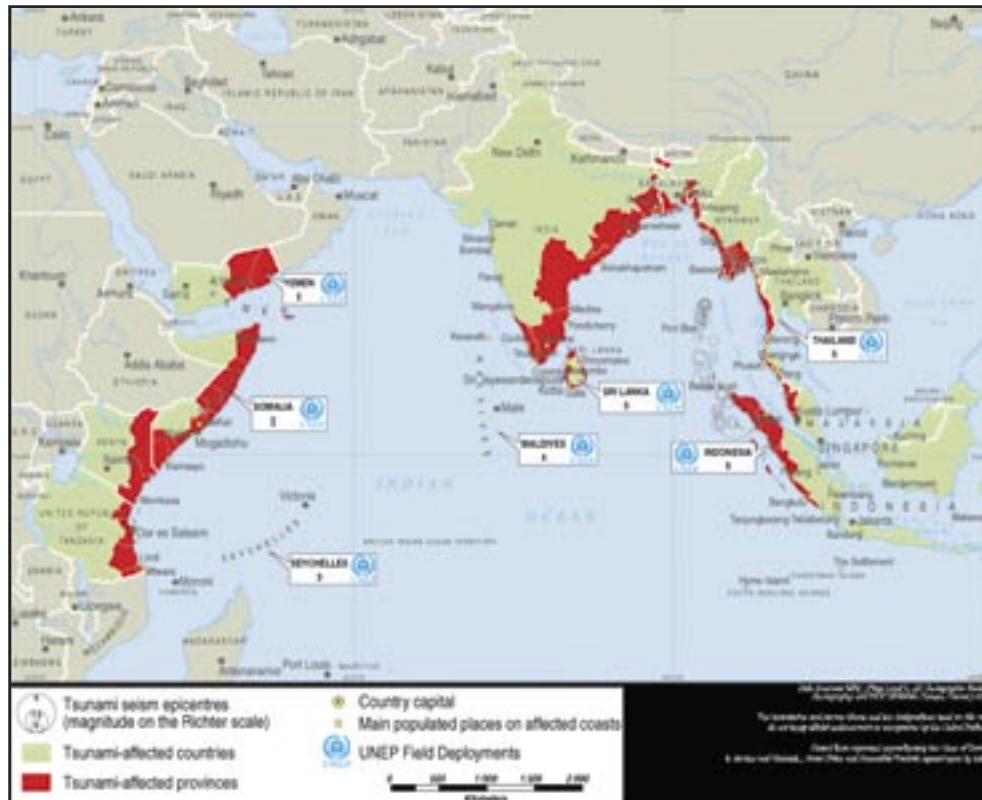


“The waves of compassion that followed are much more powerful than the waves of destruction.”

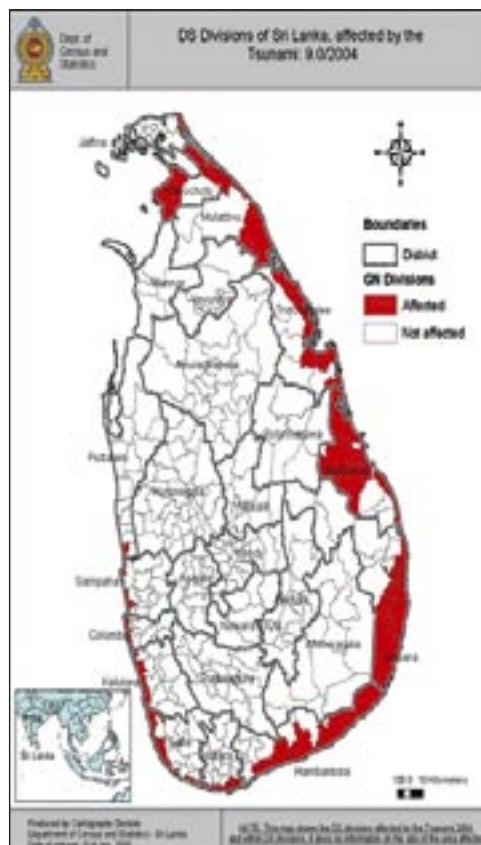
Dr. A.T. Ariyaratne

TSUNAMI IMPACT

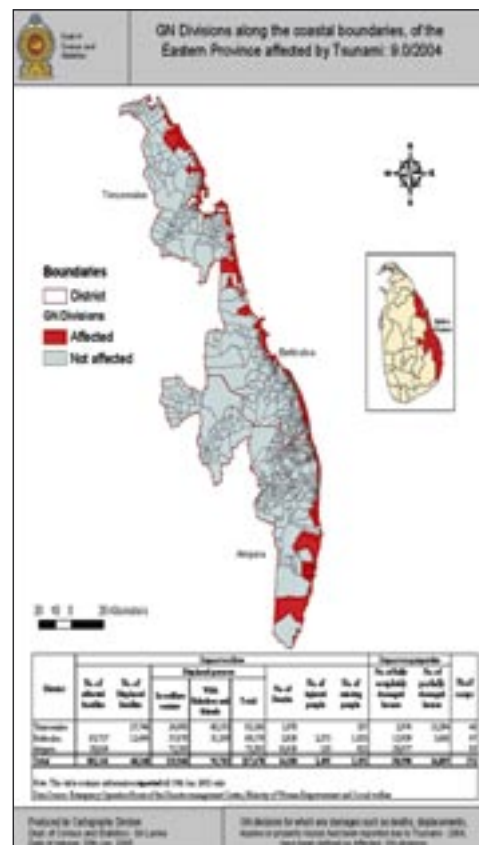
Map A1: Tsunami affected countries



Map B²: Tsunami impact in Sri Lanka



Map C³: Tsunami impact in the East of Sri Lanka



TSUNAMI IMPACT

The tsunami caused by an earthquake off the coast of Indonesia on 26th December 2004, hit South and Southeast Asia and parts of Eastern Africa, resulting in more than 200,000 deaths⁴ and more than one million displaced people. The Asian Development Bank estimated international assistance at 5 billion USD, to be distributed between relief and reconstruction aid.⁵

In Sri Lanka, the tsunami caused unprecedented damage. More than 30,000⁶ people lost their lives and approximately 500,000⁷ displaced people were left behind as over 100,000⁸ homes were completely destroyed. The Sri Lankan economy was one of the most affected, due to its smaller size. The damage was estimated at more than 2.5 billion USD, and the World Bank, the Asian Development Bank and the Japanese Bank of Investment assessed the aid needed by Sri Lanka at nearly 1.5 billion USD.⁹

The waves, which reached 5 to 6 metres in height, affected two-thirds of the Sri Lankan coastline, especially in the South-Eastern region. Out of the 25 administrative districts, 14 were affected by the tsunami. The three Eastern districts of Ampara, Batticaloa and Trincomalee were the most severely affected. Almost 50% of the displaced persons were found in those three districts alone (see figures 1, 2 and 3).¹⁰

In the aftermath of the tsunami, a state of emergency was declared

and emergency and security services were deployed. Alongside the actions of the government were those of the non-governmental organisations and the International Community. Humanitarian assistance in the tsunami affected areas was rapidly provided; food distribution, clothing and medical supplies were sent to the victims; temporary shelters were set up for those who had lost their homes. After the disaster, long term projects addressed the reconstruction of the affected villages as a means to bringing the country closer to normalcy.

But still today, more than three years after the disaster, many people, mainly in the East, remain displaced.

Figure 1: Districts affected by tsunami

District	Deceased	Displaced
Other Districts	16,041	283,639
Ampara	10,436	75,172
Batticaloa	2,840	61,912
Trincomalee	1,078	81,643
Total	30,395	502,366

Figure 2: % of displaced persons

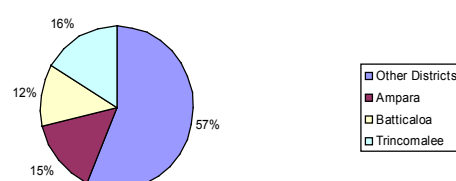
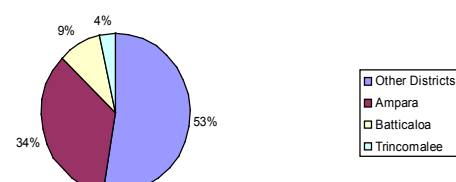


Figure 3: % of deceased persons



TSUNAMI VOICES



"On December 26th I was in my tailor shop with my children and my sister's children. We were all playing together. I heard people screaming. It was the windy season, so it seemed natural that the boats were rattling. I went to tie them down more, but quickly realized that there was something else going on. I told the children to run. I tried to ride my motorcycle but I couldn't because the water came up too fast. I escaped to the other side. (...) We were unable to go back to the seaside right away because there was too much debris and there were so many dead bodies. So we stayed in the Buddhist temple. All the communities mixed together. Everyone helped each other with cooking and caring for the sick. For one week, all were happy together. I hope for peace in the country and that all communities will be united."

*Mr. Sunil Rathna
Tsunami survivor from Trincomalee*

TSUNAMI VOICES

*"I hope that there will be no more tsunami, no more war and that we will be able to educate our children.
And I want to be happy with my family."*

*Mrs. Damika Shanta
Tsunami survivor from Trincomalee*

"I did not think about which community they were from. I just impulsively helped others."

*Mr. W.H. Suranga
Tsunami survivor from Trincomalee*

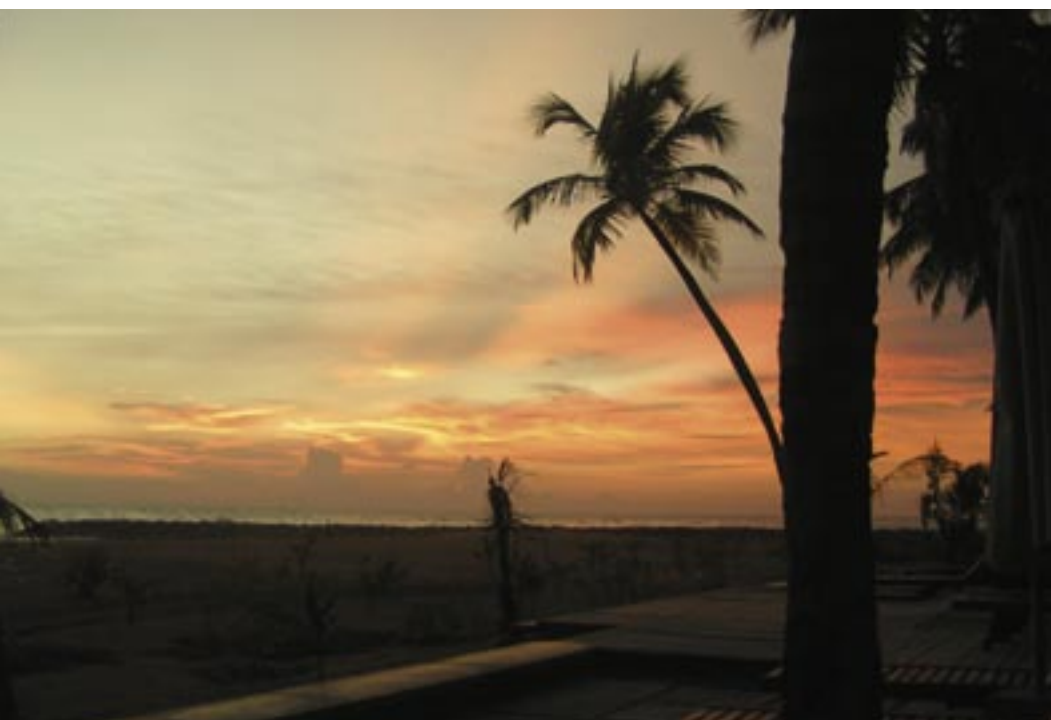


TSUNAMI

ABOUT SRI LANKA

Sri Lanka is a multiethnic society of approximately 20 million inhabitants. Three communities live in Sri Lanka. The Sinhalese, mostly Buddhists, form the largest community in the country with 74% of the population. Tamils form the second largest ethnic group, representing 12% of the population. The Tamils are mainly Hindus and live predominantly in the North and East of the island, although there is also a significant population in the capital Colombo. Muslims, living mainly in the East, make up 8% of the population. An addition 4% of the population is composed of Tamils of Indian origin, inhabiting the central part of the country, and a further 1% of the population is made up of various small minorities, such as Burghers, Eurasians, Malay,

and Veddha. Approximately 8% of the total population are Christians. For more than 20 years Sri Lanka has been affected by a civil war which has led to the death of more than 70,000 people, the majority of which have been civilians. Additionally there were two violent insurrections organised by the Peoples Liberation Front (JVP). These insurrections, which were put down by the Government of Sri Lanka (GOSL), caused the death of more than 80,000 people. The war between the GOSL and the Liberation Tigers of Tamil Eelam (LTTE) has also led to the displacement of people and serious violations of human rights. A political solution to the conflict between the Sinhalese majority and the Tamil minority has not yet been achieved.



TSUNAMI ABOUT SRI LANKA

In 1998 the Norwegian Government began its efforts to facilitate the peace process between the GOSL and the LTTE. In February 2002 a ceasefire was agreed to, however direct negotiations were suspended in April 2006 and have not resumed to this date. In August 2006 fighting escalated once again and in January 2008 the GOSL officially withdrew from the ceasefire agreement.

The Eastern Province is one of the most affected by the war. Although the Sri Lankan Army regained military control over the territory in the East in July 2007 political tensions remain high. The level of insecurity has increased in recent years due to the emergence of several new armed groups.

All three major ethnic communities are represented in the Eastern Province. According to the 2001 census

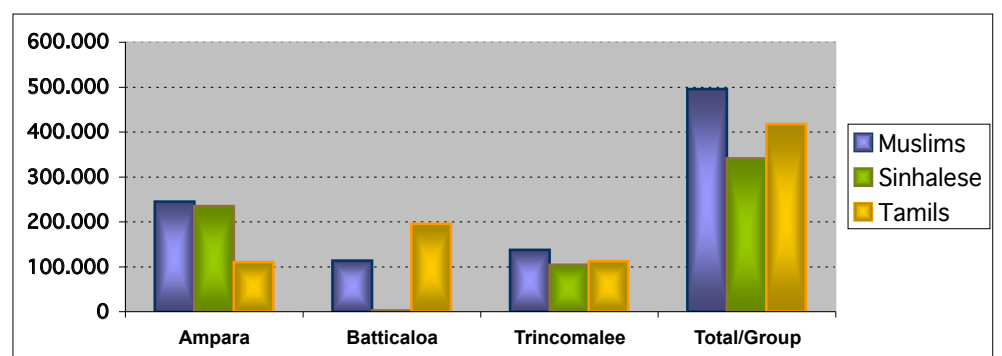


Trincomalee has the three communities most equally represented, with Muslims, Tamils and Sinhalese each making up one third of the population. In Batticaloa the breakdown of the communities is approximately 63% Tamil, 36.35% Muslim and 0.65% Sinhalese. The population in Ampara is about 41% Muslims, 40% Sinhalese and 19% Tamils.¹¹

The tsunami disaster affected the Eastern Province the most severely.

Figure 4: Ethnic composition in the East of Sri Lanka

Ethnic composition	Ampara	Batticaloa	Trincomalee	Total/Group
Muslims	245,000	113,000	137,000	495,000
Sinhalese	235,000	2,000	104,000	341,000
Tamils	110,000	195,000	112,000	417,000
Total pop	580,000	310,000	353,000	1,243,000



TSUNAMI

ABOUT SRI LANKA

Supporting peacebuilding efforts in Sri Lanka - an integrative approach

Since 2002 the IICP has been engaged in facilitating dialogue workshops with leading members of the Sinhala, Tamil and Muslim communities of Sri Lanka. The approach taken during the workshops is one based on deep dialogue, the discussion of relevant issues brought up by the participants. The use of numerous case studies help reveal both constructive examples of creative solutions, as well as mistakes and failures which show what may happen if the situation in Sri Lanka were to deteriorate. In this way the lessons learned from past and current conflicts give insights into what peace in Sri Lanka could look like.

The workshops are accompanied by follow-up activities in Sri Lanka in order to link these activities at the higher level with the grassroots level and, vice versa, to generate options from below and to pass them on to the top level.

This initiative is supported by the Austrian Development Cooperation & Austrian Development Agency of the Austrian Federal Ministry for European and International Affairs. It is because of this expertise that the IICP has been asked to engage in tsunami reconstruction in Sri Lanka.



TSUNAMI ABOUT SRI LANKA



In the aftermath of the tsunami the opportunity for cooperation and national reconciliation was missed. Although all communities shared in the same purpose of bringing the country back to normalcy, the fault-lines and contradictions, which existed due to

the unresolved conflict of the preceding decades, prevented a better co-operation within the Sri Lankan society. After a brief moment of common purpose and cooperation in the immediate aftermath, the old patterns re-emerged.

Within this complex and susceptible context the reconstruction efforts in Sri Lanka faced specific challenges, the most significant being that any intervention in the country would have needed to take into consideration the political features in order to avoid the worsening of political and social tensions. Often these challenges could not be lived up to.



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“Joint reconstruction is one approach to reconciliation. Rebuilding is concrete, reconciliation is mainly spiritual. What matters is the togetherness at work, reflecting on the mad destruction, shoulder to shoulder and mind to mind. In jointly reconstructing, two or more parties will together find a deeper, more dynamic, truth. And they will realize how deeply they share the same karma, fate.”

Prof. Dr. Johan Galtung

RECONSTRUCTION & BEYOND

3 VILLAGES & A PEACE CENTER






The post-tsunami conflict sensitive reconstruction project focused primarily on the Eastern Province, with one village also reconstructed in the Southern district of Kalutara. The project was developed at the request of the Austrian Federal Ministry for Foreign Affairs and consisted of four independent sub-projects. Three sub-projects focused on the reconstruction of villages.

Figure 5: Ethnic and religious composition in the reconstructed villages

	Ethnicity	Religious Beliefs
Addapalam	Muslim Tamil	Muslim Hindu
Dam Niyamgama	Sinhalese	Buddhist
Vaddavan	Tamil	Hindu Christian
Peace Resource Centre Trinco	Tamil Muslim Sinhalese	Hindu Muslim Buddhist Christian

Figure 6: Construction period, number of houses constructed and donors

	Construction	Houses	Donor
Addapalam	01/06 – 09/07	100	
Dam Niyamgama	03/05 - 03/06	55	
Vaddavan	01/06 – 10/07	200	
Peace Resource Centre Trinco	03/06 - 12/07	-	

RECONSTRUCTION & BEYOND

3 VILLAGES & A PEACE CENTER

Each village was conceived to benefit one of the three main communities of Sri Lanka. The fourth part of

the project was the construction of a Peace Resource Centre in Trincomalee.



RECONSTRUCTION & BEYOND

3 VILLAGES & A PEACE CENTER



Addapalam, in the district of Ampara, is the first reconstruction site that has succeeded in establishing Tamil and Muslim coexistence within

one single village. The project consists of 100 houses and a youth centre. Addapalam had its opening ceremony on September 30th, 2007.



Dam Niyamgama, in the district of Kalutara, is the first eco-village of Sri Lanka. In total 55 houses were rebuilt, along with a multi-purpose community centre. The houses were

built according to the UNEP guidelines for construction of eco-houses in tsunami-affected areas in Asia. The village was handed over on March 28th, 2006.

RECONSTRUCTION & BEYOND

3 VILLAGES & A PEACE CENTER

Vaddavan, in the district of Batticaloa, includes 200 houses, a youth centre, a library, and a health care unit. This Tamil village was rebuilt with the active participation of

the beneficiaries, who were assisted by our implementing partner Sarvodaya. The handing over ceremony for the village took place on October 1st, 2007.



The **Peace Resource Centre** in Trincomalee is conceived as a multi-communal and multi-religious centre which shall contribute to efforts of reconciliation between all the communities and assist the communities in coping with the tsunami disaster

and its aftermaths. The overall purpose is to empower the communities for sustainable development that will endure long past the construction of new buildings and the signing of agreements. The opening ceremony took place on December 26th, 2007.



RECONSTRUCTION & BEYOND

3 VILLAGES & A PEACE CENTER



The number of direct beneficiaries of the reconstruction project reaches approximately 1,500 people, with the construction of 355 permanent houses as well as communal facilities, such as libraries, and youth and medical centres. The project is part of the Sarvodaya *Village to Village, Heart to Heart* program, which is a reconciliation effort, linking communities and villages with other affected villages, so that those communities can exchange experiences, learn, understand and support one another.

Within this program Dam Niyamgama, Addapalam and Vaddavan are Peace Village Partners.

The handing over of the three villages and the opening of the Peace Resource Centre concluded the reconstruction project, but work towards reconciliation, peaceful co-existence and sustainable development will continue. With the support of Sarvodaya, the empowerment of the people and the sustainability of the reconstructed villages are assured.

RECONSTRUCTION & BEYOND

CONFLICT SENSITIVITY

When planning the reconstruction project, it was important for the IICP to take into account its peace support efforts, and to develop a reconstruction project which would go beyond rebuilding houses. Any reconstruction effort in an area of conflict must take into account the specific situation. Reconstruction can be implemented in a way which fosters reconciliation across the social and political fault-lines, or it can have the effect of worsening those fault-lines. In order to ensure the sustainability of reconstruction efforts, the social and

political implications in the conflict context need to be taken into account.

A full reconciliation approach unfortunately remains unrealistic in Sri Lanka, as there is an ongoing violent conflict. However, the IICP and its local partner Sarvodaya developed the reconstruction project according to a conflict sensitive approach, working with all levels of society and focusing on strengthening the civil society within the process of reconstructing houses and infrastructure.



What is conflict sensitivity?

Conflict sensitivity in general means the ability to:

- understand the context in which the project is operating;
- understand the interaction between the context and the intervention;
- act upon this interaction in order to avoid negative impacts and maximize positive impacts.¹²

RECONSTRUCTION & BEYOND

GUIDELINES

To put in practice the conflict sensitive approach, the implementing partners formulated the following guidelines for the project implementation:

A fair and equitable distribution of aid and a transparent selection process

Due to the political situation, the conflict parties did not have sufficient confidence in each other and so Sri Lankan actors were not always in a position to distribute aid in a fair and equitable manner. Reciprocal accusations escalated the conflict.



Within our project we therefore took measures to ensure that the aid would reach all Sri Lankan communities (Sinhalese, Tamils and Muslims) in all parts of the country evenly, and that the decision of where to channel aid would be clearly communicated to all conflict parties and would be transparent to all stakeholders. We hoped that reconstruction efforts coordinated in this way could contribute to building trust between the different communities.

A participatory and needs oriented approach to reconstruction

We decided to involve the communities in the planning and implementation of any initiative. The people should

not become passive recipients of aid. They had a clear idea of their own needs, and what their own capabilities were in terms of contributing to the initiative and maintaining it in the long run. Involving the community significantly contributed towards the sustainability of the intervention and increased the sense of ownership which the recipient community today has.

In general, 'doling out' aid can increase the sense of helplessness felt by affected communities and create an unhealthy sense of dependency that will hinder the communities' own progress towards recovery. Active involvement can strengthen principles of subsidiarity, and active participati-

RECONSTRUCTION & BEYOND

GUIDELINES

on in decision-making can help develop consensus-based democratization processes.

Additionally, the survivors of the tsunami lost not only their homes, but also their livelihoods. To actively involve the people in the reconstruction of their own houses and to pay them for their work („cash for work“) offered the people intermediary means of earning a livelihood.

Balancing between „fast reconstruction“ and „sustainable development“

Housing needed to be provided quickly, but careful planning was essential

before construction began. Rather than supporting a simple „housing“ program, a comprehensive approach for the rebuilding of communities and villages needed to be encouraged. The survivors did not only have a say for their material needs (infrastructure, water, housing, waste, energy, transport, work, recreation), but also in their social/educational needs (schools, play areas, meeting places, markets, nature areas) as well as their spiritual/cultural needs (temples, kovils, churches, mosques).

It was evident that the needs of the surviving population had changed in the post-tsunami period, and therefore the reconstructed villages need-



RECONSTRUCTION & BEYOND

GUIDELINES

ed to reflect that change. Also current technologies for sustainable living such as rainwater collection, solar electricity, recycling etc. needed to be taken into consideration. The project did not want to be about reconstructing the pre-tsunami poverty.

Strengthening local capacities and civil society

Any sustainable intervention needed to draw on local capacities for reconstruction. Engaging the beneficiaries themselves in the construction of their own houses was far more beneficial than bringing in inter- or national construction companies. Structures including all stakeholders were created starting from the district levels up to the state level. In the long term, those structures could contribute towards the empowerment of the beneficiaries and subsidiarity principles of the political system in Sri Lanka.

Special attention was given to the strengthening of civil society, which can serve as a watch dog for transparency, as well as a driving force for building bridges between the various communities.



Addressing the tsunami disaster in the framework of existing achievements towards the peaceful settlement of the conflict

Any intervention needed to maintain the principles and understanding on which the political agreements are built upon. In Sri Lanka, the cease fire agreement was one such agreement, although it was no longer adhered to by the conflict parties at a certain point.

RECONSTRUCTION & BEYOND

GUIDELINES

Effective co-ordination and information sharing

Given the influx of aid for relief and reconstruction, it was unlikely that any organization would operate by itself in any community or geographical area. The interventions had to be seen as part of the larger picture of what was taking place within the country. Especially important was the co-ordination between governmental, LTTE and civil society efforts.

Cultural sensitivity

Consciousness that due to the different cultures of all concerned parties, delays, misunderstandings and conflicts might arise and have to be solved by dialogue and mutual respect, was part of all considerations.



RECONSTRUCTION & BEYOND

PRINCIPLES

A focus on the Eastern Province

Political tensions in the Eastern Province have always been strong. The province, home to all three major ethnic communities, has been affected by the war for more than 20 years. The region was also severely affected by the tsunami. Therefore any intervention in the East needed to be carefully planned in order to avoid increasing political tensions.

At the same time, the tsunami created a space to act in the conflict zone, to work with those who were directly affected by the war. The reconstruction project was therefore designed as part of a larger endeavour to create an environment which would enable interaction between Muslims, Sinhalese and Tamils within the Eastern

Province. At the same time, considerable attention was given to minimizing any negative effects which could be caused by the initiative.

Maximizing positive aspects of intervention and working towards intermediary reconciliation and peaceful coexistence

The measures proposed and undertaken by this project were developed so as to offer viable alternatives to the replication of the conflict in the reconstruction process. In rebuilding the physical infrastructure, the major concern of the reconstruction effort was to avoid worsening the contradictions and fault-lines between the conflict parties, while contributing to intermediary reconciliation efforts and fostering future peaceful co-existence.



RECONSTRUCTION & BEYOND

PRINCIPLES

Working with the grassroots and strengthening civil society

Substantial attention was given to measures for strengthening civil society. The three village communities are part of the *Village to Village, Heart to Heart* program of the Sarvodaya Shramadana Movement. It is a five stage program based on the three principles of self-reliance, community participation and planned action. The main goal is to help those communities to ultimately become self-reliant and able to assist other village communities. The aim is also to assure the sustainability of the reconstructed villages and advance towards the re-awakening and reconciliation of the Sri Lankan society, through awareness and capacitating trainings with different segments of the society, as the youth, women and elders.

The project represented a chance to work directly with the grassroots, to identify potential leaders, and to allow beneficiaries to contribute their active participation in the reconstruction process.

Linking the peace support and the reconstruction efforts

Although the projects *Supporting the Peacebuilding Efforts in Sri Lanka* and *Conflict Sensitive Reconstruction* are distinct and independent, the projects are part of a broader vision.

The reconstruction project was developed by the IICP because of its previous engagement in the Sri Lankan peacebuilding efforts. The need for reconstruction was clear to all, but the complexities of the political situation were not as evident. Coming from this perspective allowed the IICP to approach reconstruction with a different understanding of what could be needed. In addition, the project facilitated the strengthening of the group of Sri Lankans with whom the IICP has been engaged since 2002. During the reconstruction process, the dialogue group participants were engaged in the reconstruction activities, some on an individual basis and some as group members.

RECONSTRUCTION & BEYOND

PRINCIPLES



Additionally, the fourth element of the reconstruction project, the Peace Resource Centre, is closely related to the IICP's objective of a sustainable resolution to the conflict by offering a space to hold activities which can help transcend ethnic, political, social, cultural, and religious barriers which exist along the ethnic divide.

Developing a working relationship with all the conflict parties

In the Eastern Province, a working relationship between the main actors of the conflict was essential to the development and implementation of the project. Sarvodaya, with support from the IICP, was able to establish a working relation with all conflict

parties due to the respect they have earned throughout the country in their development efforts over the past 50 years.

Mediating between the needs of donors and beneficiaries

Mediating between the needs of the beneficiaries, implementing partners and donors was also a challenge faced in executing the reconstruction project.

All parties involved brought with them different perspectives and assumptions about the reality in Sri Lanka, and therefore expected actions to be taken in a particular way. Even though donors and beneficiaries were

RECONSTRUCTION & BEYOND

PRINCIPLES

both “goal oriented,” donors wanted to see the reconstruction of the villages completed as rapidly as possible, while the situation on the ground demanded a cautious intervention, so as not to interfere with the political tensions, or at least minimize any possible negative impact.

The concern of Sarvodaya and IICP was also to complete the reconstruction of the villages, but in a “process oriented” approach, providing the necessary tools to the villagers to have

economic independence, thereby assuring the sustainability of the villages.

Again, the conflict sensitive approach presented itself as a crucial tool for mediating between all the parties. Presentations and seminars about the political situation in Sri Lanka were held by the IICP and visits of the donors were facilitated in order to give them the opportunity to experience first hand the broader context in which the reconstruction was taking place.



ADDAPALAM



*“Open to me, so that I may open.
Provide me your inspiration
So that I might see mine.”*

Mevlana Rumi

ADDAPALAM

THE PROJECT

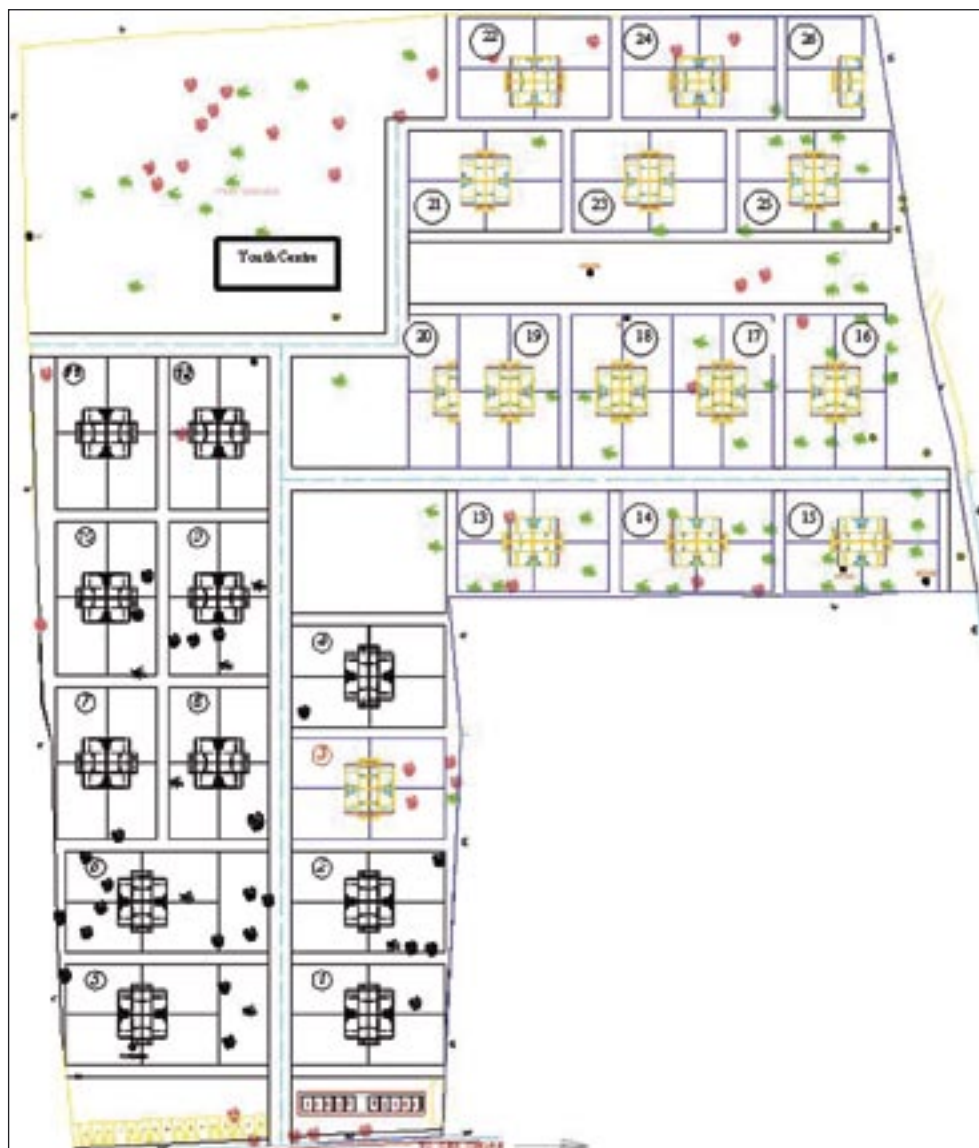
Implemented by IICP & Sarvodaya
Funded by Kurier Aid Austria



Figure 7: Addapalam at a glance

Village	Addapalam	N° beneficiaries	approximately 420
District	Ampara	Foundation stone	January 2006
Province	Eastern Province	Construction start	February 2006
Ethnic composition	78 Muslim families 22 Tamil families	Handing over	30 th September 2007
N° houses	100	Donor	Kurier Aid Austria
		Budget	1,000,000 €

Village Layout



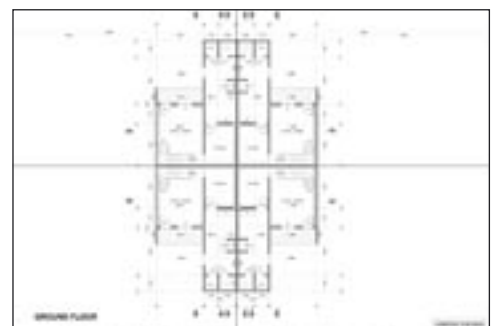
ADDAPALAM

THE PROJECT

The tsunami strongly affected the district of Ampara. According to the data from the Sri Lanka Department of Census and Statistics, the tsunami caused 10,436 deaths and the displacement of 75,172 people. In Ninthavur, the administrative district of Addapalam, approximately 1,700 houses were destroyed and more than 6,000 people were displaced.

The new village of Addapalam, built on a plot of purchased land next to the coast, consists of 100 houses. The beneficiaries include 78 Muslim and 22 Tamil families. There is also a youth centre designed to hold cultural and awareness activities for the community. This mixed community gives Addapalam the status of the first village reconstructed after the tsunami to permanently settle both, Tamils and Muslims within the same village. Therefore the empowerment programmes in Addapalam focus on enhancing intercultural competence.

Initially Addapalam was conceived as a project with 250 houses for Muslim families which were victims of the disaster. However, the original plans would have had an impact on the sensitive demographics of the area. Taking this ground reality into account, the project was modified in order to allow for a successful reconstruction which minimized the impact of the village on the political characteristics of the district.



ADDAPALAM

EMPOWERMENT



What is intercultural competence?

Intercultural competence is the ability of successful communication with people of other cultures. The bases for a successful intercultural communication are knowledge (about other cultures, people, nations, behaviors...), empathy (understanding feelings and needs of other people), and self-confidence (knowing what I want, my strengths and weaknesses, emotional stability).

Interculturally competent is a person who captures and understands, in interaction with people from different cultures, their specific concepts in perception, thinking, feeling and acting.¹³

ADDAPALAM EMPOWERMENT

The social mobilization for the village of Addapalam began at the end of September 2007, when the list of beneficiaries was disclosed by the GOSL.

Identifying potential leaders

Once Sarvodaya received the list of beneficiaries from the GOSL, the first step taken was the identification of potential leaders.

The leaders were chosen from among the villagers, and come mainly from among the youth and women. These leaders are trained in capacity building, decision making, conflict resolution and peacebuilding, in order to strengthen the co-existence of the villagers and help develop the sense of community in Addapalam.

Youth Centre

The youth centre was handed over at the end of September 2007. The centre is a communal space built for the purpose of cultural and



awareness activities, as well as for follow up programs developed by Sarvodaya to ensure the continued empowerment of the village. Additionally, the youth centre offers a space for the people of Addapalam to get together and helps to guarantee the peaceful coexistence of both communities within the village.

Strengthening intercultural competence

As in Addapalam Muslim and Tamil families live together special programmes are designed to improve the understanding about cultural values and traditions of the others.



ADDAPALAM

VOICES



"I was hired to coordinate the works between the contractor, the donor Kurier Aid Austria, Sarvodaya, the IICP and the GOSL, to finish the 100 houses and the youth centre. This last one is not coordination, I am the responsible for it. The delay to deliver the houses was because of ethnic problems, escalation of prices of material, no availability of workers and change of weather conditions.

The best thing about the project is that we managed to overcome all challenges and difficulties and that we succeeded completion. 100 families, survivors of the tsunami, have their permanent house."

*Mr. M.I.M. Mohideen
Project Coordinator in Addapalam*

"We had some security problems in the area. At the end of 2005, there were 3 grenades where we laid the foundation stone. We got a letter once, saying that this was a Tamil area and we were helping to set Muslims in there. If I continued I would be in danger. But we talked to everybody and found a solution.

I still fear for the integration between Tamils and Muslims in Addapalam. But Sarvodaya offers a lot of programs, also for conflict transformation together with IICP. I personally hope to overcome this challenge through the pre-school, evening classes, that have already started, and sports programs."

*Nithiya Kaileshwari
Sarvodaya District Coordinator in Ampara*

"We do not have problems between Muslims and Tamils here in Addapalam. We know that we can live together. We had long discussions about the house allocation; some of us really quarrelled and shouted at each other. But we finally found a good solution and now everybody is happy in his new home. We moved into our houses at the end of Ramadan, when we celebrated Id-ul-Fitr, and we invited also our Tamil neighbours."



*Anzar Rafai
Student*

ADDAPALAM CHALLENGES

Land

Due to the limited availability of land, the GOSL was unable to offer a suitable plot for the reconstruction in the respective divisions of Ninthavur. So the land was purchased privately in the neighbouring division of Addapalam. Originally, this land was not intended for settlement, but was designated as an agricultural zone. There were therefore a number of complaints among the surrounding villages who were not in favour of the new settlement in Addapalam, and some raised strong objections due to the ethnicity of the beneficiaries (who were all to be Muslim).

village requiring coexistence between Muslims and Tamils, which represents a challenge in the context of Sri Lanka's ethnically divided society.

Maintaining and developing the spirit of community and maintaining sustainability and peaceful coexistence within the village is an ongoing task. To evaluate the achievement of Addapalam as such, more time will be needed, and requires an approach sensitive to the inter-communal differences. Efforts for the strengthening of the society began once the recipients moved in to the new homes, which only took place one week before the opening ceremony, held on September 30st, 2007.

Inter-communal coexistence

Addapalam represents one of the most complex sub-projects of this reconstruction effort. It is a multiethnic

Demographic changes

The administrative district of Ninthavur, where Addapalam is located, is a predominantly Muslim



ADDAPALAM

CHALLENGES



area. But the division of Addapalam is mainly inhibited by Tamils. The initial project called for the reconstruction of 250 houses for the settlement of Muslim families from different divisions of Ninthavur, who were survivors of the tsunami. However, after a study of the impact which the reconstruction of these 250 houses would have on the administrative division, the IICP and Sarvodaya realized that the original project would change the demographic characteristics of the area. The only predominately Tamil area in Ninthavur would have become a predominately Muslim area. This would have had a direct impact on the political situation and would have severely interfered with the sensitive ethnic balance. In line with the aim of ensuring that

reconstruction efforts do not worsen the inter-communal and political tensions, and of minimizing the impact of the intervention, the project was redesigned.

Many negotiations and dialogues were held at multiple levels, in order to reach an agreement and find a viable solution to the challenge. The outcome of the negotiations and dialogues led to a number of changes. The principal change was that the number of houses rebuilt would be reduced to 100, and that the beneficiaries would also include Tamil families. The final project therefore consisted of 100 houses, with 22 Tamil families and 78 Muslims families, all survivors of the tsunami.

ADDAPALAM CHALLENGES

Technical difficulties

For the implementation of the project, it was decided that the best course of action would be to engage a contractor. One of the reasons for this decision was that, due to the land shortage, two storey houses were necessary. This kind of construction requires a higher level of technical expertise than it is necessary for more traditional single-storey homes. So a construction company and an architect to supervise the works were contracted.

This was also necessary since the list of beneficiaries would only be determined by the GOSL at the completion of the project. Therefore, the project could not count on the help of the recipients for the reconstruction process.

Due to a number of difficulties, including limited materials and manpower, there were a number of delays which occurred. In order to ensure the timely completion of the project, the IICP turned to an outside project manager who was able to facilitate the reconstruction process, and to work directly on site.

House allocation

After the government had come up with the list of beneficiaries a mechanism had to be found, how to allo-

cate the houses to the beneficiaries. In other places the houses were simply assigned by lot, but in Addapalam Muslim as well as Tamil families wanted to live together and therefore they needed to agree, which houses should be allocated to the Muslims and which ones to the Tamils. Sarvodaya and IICP facilitated a dialogue between all 100 families. At some point it seemed as if they would not be able to find a consensus, but finally the villagers themselves came up with a creative solution they all could agree to.

This experience fostered the villagers' belief that conflicts can be resolved in a constructive, non-violent way.



ADDAPALAM

HANDING OVER



The handing over ceremony was attended by Hon. Ferial Ashraff, Minister of Housing and Common Amenities, Hon. M. T. Hasan Ali, Deputy Minister for Supplementary Plantation Crops Development, Mr. Sunil Kannangara, Government Agent for Ampara, Mr. Peter Rabl, President

of Kurier Aid Austria, Dr. Vinya Ariyaratne, Executive Director of Sarvodaya, Dr. Wilfried Graf (ISLC) and Gudrun Kramer, Co-Directors of the IICP, Christopher Temt, IICP Coordinator in Sri Lanka, Augustin Nicolescou and Elisabeth Reis, both IICP Coordinators, as well as other dignitaries.



ADDAPALAM HANDING OVER



Members of the Sri Lanka Austria Dialogue Group for Supporting Peace-building Efforts in Sri Lanka and the youth of Dam Niyamgama and Vadavan were also present at the handing-over ceremony, held on the 30th of September 2007.



INTERVIEW

Dr. Wilfried Graf and Gudrun Kramer

Ms Gudrun Kramer, director of the IICP, and Dr. Wilfried Graf, senior researcher at the Institute for the Sociology of Law and Criminology (ISLC) and co-director of the IICP, were the overall responsible for the reconstruction project.

Since 2001, in cooperation with the Austrian Ministry for European and International Affairs, they are conducting dialogue workshops in order to support peacebuilding efforts in Sri Lanka. They are also engaged in similar projects in Central Asia and Israel/Palestine.

Q: *Since 2002 you have been engaged in supporting peacebuilding efforts in Sri Lanka by facilitating dialogue workshops with leading*

representatives of the Sri Lankan society. After the tsunami, the IICP became engaged in reconstruction. How did this new engagement happen?

A: In December 2004 we were in Sri Lanka to deliver a workshop in conflict transformation approaches for members of Sarvodaya and to facilitate a meeting of the dialogue group we have been working with since the start of the 2002 peace process. Also, a few days after the New Year, we had a meeting with Chandrika Kumaratunga, who then was the President of Sri Lanka.

We witnessed the tsunami on December 26th. At that time no one knew how big the disaster was. Right after the tsunami we supported other NGOs in bringing relief to the victims, especially Sarvodaya. But we did not think that we would get directly involved in the response to the tsunami.



INTERVIEW

On December 31st, knowing of our engagement in supporting the peacebuilding efforts in Sri Lanka, the Austrian Federal Ministry for Foreign Affairs contacted us with the request that we submit a proposal connecting reconstruction with reconciliation.

However, it became evident that reconciliation would not be on the agenda as long as the conflict was not resolved. But it was also already evident that most of the humanitarian agencies would support reconstruction in the South of the island, which was not directly affected by the conflict. So we thought, in order to support a conflict sensitive approach, one would also need to get engaged in the East, which has been a conflict zone over the last two decades. At first we thought about constructing interfaith communal centres in the East, which could contribute to dealing with trauma and to foster peaceful coexistence. We did not think about reconstructing villages. When we came back from Sri Lanka we had a meeting with the Austrian Federal Ministry for Foreign Affairs. By that time, two weeks after the tsunami, a large amount of money was available and the donors wished to rebuild villages. It was obvious at that point that the project could have a much bigger scope than originally envisaged. We contacted our partner Sarvodaya in Sri Lanka and asked them if they would like to get engaged in such a huge effort and they accepted. And that is how it happened.

Q: *And how did you decide to have Sarvodaya as an implementing partner on this project?*

A: Our engagement with Sri Lanka includes also consultancy and capacity building for Sarvodaya with regard to their programs in

conflict transformation and peacebuilding.

After the tsunami Sarvodaya was one of the first to engage in relief efforts. We were at Sarvodaya's headquarters on the day of the tsunami. We were impressed by their rapidity and effectiveness. At a time when many still did not realise what had happened, Sarvodaya already sent trucks with food and supplies to the affected regions.

All the discussions and plans concerning a possible project in the aftermath of the tsunami were elaborated together with Sarvodaya. For us it was clear, that we would work with them or not get engaged at all. Sarvodaya is perfectly suited for this kind of work, it has a lot of experience in humanitarian relief and development. It is one of the few organisations that can work with all three communities.

Q: *And then the next step was finding the donors.*

A: Yes. Actually we submitted the proposal to the Austrian Federal Ministry for Foreign Affairs. They found the donors for us. The main donor became Kurier Aid Austria, an initiative launched by one of the daily newspapers in Austria. They collected donations from their readers, and we could reconstruct two villages and the infrastructure with these funds.

The Austrian Province of Burgenland gave their donations to the Austrian Study Centre for Peace and Conflict Resolution (ASPR). The ASPR then contracted Gudrun Kramer to implement the project on behalf of them. This is how they came on board and how we got the funds for the third village. Then finally we found the donor for the Peace Resource Centre, which is the Province of Upper Austria.

INTERVIEW

Q: *How did you divide the tasks between IICP and Sarvodaya, so as to avoid the duplication of work?*

A: Our work with Sarvodaya was developed in constant cooperation. The IICP is not an NGO for reconstruction. So it was clear that the actual reconstruction would be Sarvodaya's task. We considered that the IICP's main task would be to address the political situation on the ground in Sri Lanka and to facilitate between all the stakeholders in order to enable the reconstruction. Sarvodaya as a Sri Lankan NGO could not do that.

Q: *Is there something about the project which is unique?*

A: We think it is a unique project. First, because the project goes beyond reconstruction, it is also about bringing those three communities together. It is unique because of its fourth component, the Peace Resource Centre in the district of Trincomalee, where all three major ethnic groups are equally represented. Those three communities will interact through the activities held at the Peace Resource Centre. For now the focus is on the three villages, but the intention is to broaden it to have the centre being used for the benefit of the whole country.

And there is something unique about each of the villages. Dam Niyamgama is an eco-village, which not only means that it is ecologically and environmentally friendly, but also that it is about raising awareness. Addapalam is unique because the village was built for Tamils and Muslims who are now living together. It is the first reconstructed village that aimed to establish a multiethnic coexistence. What was really unique about Vaddavan was that the war was going on during the reconstruction and we

would not have been able to continue had we hired a construction company. There the people themselves built the houses, and they chose to continue even at times when shell fire was near.

Q: *During this project you faced several challenges. How did you cope with them?*

A: Besides mediating between all the stakeholders involved, we had some challenges specific to each sub-project. Lots of things were adapted in this project to address certain situations which appeared during the project's execution. The initial project consisted of three villages in the East and the Peace Resource Centre.

We had originally planned to reconstruct a Sinhalese village in the East, in Trincomalee. However, the difficulties with acquiring land and the exorbitant rise of construction costs made it impossible. We did not have sufficient funds available. We therefore decided to change the project to Dam Niyamgama, a project consisting of 55 houses for Sinhalese families in the South.



INTERVIEW



Q: *Did you see the tsunami as an opportunity for the resolution of the conflict in Sri Lanka?*

A: The day after the tsunami people started discussing the meaning of conflict sensitivity and also whether the disaster could be used as an impetus for peace. It was the first time that the President went to Trincomalee, and when she met one of the LTTE cadres, they shook hands. It was a symbolically significant act. There was the potential for a peace agreement.

But at the same time the disaster was so big, and many NGOs came in without a proper understanding of the situation. They wanted to reconstruct houses. They did not realise they were having a political impact on the situation.

They started to accuse the GOSL of being incompetent and corrupt. At the same time the GOSL blamed the INGOs of being culturally insensitive and of supporting the LTTE. This poisoned the situation. What we would have liked and still would like to see is a little bit

more self-reflection and self-criticism. We would all do it differently today. We would not make as many mistakes, although such a disaster is simply overwhelming and responding to it will always entail making mistakes.

Q: *The reconstruction project has been concluded, 355 permanent houses were built. Looking back, do you think you have achieved your goals?*

A: Today there is a lot of criticism with regard to humanitarian assistance. Naomi Klein even speaks of the emergence of disaster capitalism. This is understandable when you look at some of the evolving dynamics after the tsunami. The Sri Lankan Rupee got very strong for a couple of months, but inflation was unavoidable and again hit the very poorest segments of the population. We were aware about these dynamics and tried to do our part to minimise any negative impact. This was one of the reasons why we insisted from the very beginning on cooperating with a Sri Lankan partner.

We also focused on a project that would allow intermediate reconciliation efforts between communities in the East of Sri Lanka. We followed our guidelines and principles for a conflict-sensitive approach and were able to transform the conflicts within the reconstructed villages. We were also able to establish links between the village communities. So yes, I believe we were successful.

But this success is overshadowed by the re-escalation of the conflict. When we designed the project we all hoped that the tsunami would have at least one positive aspect, the end of the civil war. This hope did not materialise. Yet you trust that the seeds you plant one day will blossom and bear fruit.

DAM NIYAMGAMA



“Dam Niyamgama represents a new lifestyle. It is the first environmental friendly village in Sri Lanka. This adheres to the Buddhist principle, that the health of the whole is inseparably linked to the health of the parts, and the health of the parts is inseparably linked to the health of the whole.”

Dr. Vinya Ariyaratne

DAM NIYAMGAMA

THE PROJECT

Implemented for ASPR by IICP & Sarvodaya
 Funded by the
 Provincial Government of Burgenland



Figure 8: Dam Niyamgama at a glance

Village	Dam Niyamgama	Foundation stone	March 2005
District	Kalutara	Construction start	4 th April 2005
Province	Western Province	Handing over	28 th March 2006
Ethnic composition	54 Sinhalese families 1 Tamil family	Donor	Province of Burgen-land
N° houses	55	Budget	400,000 €
N° beneficiaries	approximately 260		

Village Layout



DAM NIYAMGAMA

THE PROJECT

Dam Niyamgama is located in the Western Province in the district of Kalutara, about 50 kilometres south of the capital Colombo.

Constructed on a beautiful gently sloping piece of land with a rice field bordering on one side, Dam Niyamgama was not only the first village to be completed, but also the first eco-village in the whole of Sri Lanka.

A pioneering model of participatory development, the village was designed to create an environmentally friendly community. To address the environmental sustainability of Dam Niyamgama specific measures were taken, ranging from the design of the houses to several awareness programs held with the villagers.

The houses were designed with a special ventilation system, in which the roofs are higher to allow for increased air circulation. The villagers were taught how to do selective garbage disposal and how to engage in home gardening without pesticides. Water harvesting systems were provided to allow the villagers to use rain water for their own benefit. Specific activities were held to raise awareness from the onset of the project and to convey the importance and benefits of a sustainable and healthy environment. The approach was to empower individuals by creating core groups, and capacitating them to interact with other groups within the community, and finally to have the villagers help and interact with other villages.



DAM NIYAMGAMA

THE PROJECT

What is an eco-village?

Sarvodaya defines eco-village as follows:

Eco-villages are communities striving to create cooperative lifestyles in harmony with their local environments. Important features of the eco-village are developing and refining social and ecological tools such as consensus decision making, inter-generational care, alternative economic models, whole systems design, permaculture practices, renewable energy systems, and alternative modes of education that offer positive visions and real-life solutions for humanity and the planet.

The eco-village Dam Niyamgama represents an important step in Sri Lanka. It has become a model that encourages its inhabitants to maintain it and improve upon the eco-village

standards. It has also become a model for other villages in the country for how to become environmentally friendly.



DAM NIYAMGAMA EMPOWERMENT

The implementation of the eco-village standards necessitated a considerable social mobilization of the beneficiaries with regards to:

Decision-making

At the early stage of construction, a Sarvodaya Shramadana Society was established to act as the main decision making body for the eco-village. In order to enable this, capacity building and training concerning leadership and decision-making were initiated to improve their capabilities and encourage them to be self-reliant.

Infrastructure development

Villagers contribute with their labour to the infrastructure development. This increased their sense of ownership, and within this sense of common ownership, the development and the sustainability of the village are more likely to be assured.

Cultural programs

Different courses and activities for the empowerment of the society are held at the youth centre, built with funds from Sarvodaya USA. Dance classes, youth, women and elder group meetings are held regularly, enabling the village to strengthen their sense of



community and the relations between the villagers themselves.

DAM NIYAMGAMA VOICES



"I am retired now. I worked on a radio station repairing electrical devices. I am really enjoying living in Dam Niyamgama. Life here is calmer and very pleasant. Now I opened this market in my house and I am very satisfied."

*Mr. Claude Amarasinghe
Retired*

"For me it was very hard at the beginning. I had to quit my job because it was too far. For my husband it was easier, because he was a driver and he got a three wheeler from some NGO. The programs that Sarvodaya did here helped me to get better. Now I stay home but I also help my husband with our market."

*M.J.W. Swarnalatha
Housewife*



"I have been working in Dam Niyamgama ever since the beginning. I am very proud of the village, and I think that if we want to continue to be a model, we still have a lot of work to do. The villagers participate a lot, but we want to strengthen the community even more."

*Mr. Nadasena Liyanage
Sarvodaya Employee*

DAM NIYAMGAMA

CHALLENGES

Change of livelihood

Dam Niyamgama was built approximately three kilometres from its former location. The inhabitants were mostly fishermen living along the coast, some of them did not have permanent houses.

Moving to the countryside and learning the eco-village standards were challenges involving not only a change of setting, but also of livelihood. Technical issues had to be addressed to facilitate the adaptation process. Since the village was built at a complete new location, the site had

no public transportation. To address that challenge, a temporary solution was found. Sarvodaya provided the beneficiaries with a means of transportation, giving one bicycle to each household. The long term solution was provided by the GOSL that, at the request of the project coordinators, changed the bus routes in order to offer the village access to public transportation.

Further awareness activities were held, aiming to provide the villagers with the necessary skills to start professional activities and help them to adapt to their new situation.



DAM NIYAMGAMA

CHALLENGES

Economic independence

The concept of an eco-village goes beyond being an environmental friendly community. It also includes elements of self-reliance and economic independence.

The programs developed for Dam Niyamgama first aimed for the development of the villagers' self-reliance, and then for their economic independence.

The home gardening initiative for instance was conceived to promote self-sufficiency. The next step already on track is for economic independence. Excess production can be sold within the village or to the surrounding

areas. Some villagers have already reached the point of exceeding their own needs, and the surplus is then sold to the Sarvodaya District Centre in Kalutara.

Clean water and electricity

Dam Niyamgama was rebuilt in a new location where there was no infrastructure for water and electricity.

Besides the construction of wells also rain water harvesting systems were implemented in all of the houses as a solution to the water problem. Solar panel systems were installed to achieve a sustainable solution for providing electricity.



DAM NIYAMGAMA HANDING OVER

The handing over ceremony was held on 28th March 2006 and was attended by the Sri Lankan President

Mahinda Rajapakse. Also present at the ceremony were Dr. Ari Ariyaratne, the founder of Sarvodaya, Dr. Vinya



DAM NIYAMGAMA HANDING OVER

Ariyaratne, Executive Director of Sarvodaya, Christopher Temt, IICP Coordinator in Sri Lanka, as well as other dignitaries. On 23rd January 2007 a ceremony for the representative of

the Province of Burgenland, Mr. Ernst Böcskő, took place.



INTERVIEW

Dr. Vinya Ariyaratne

Dr. Vinya Ariyaratne is the Executive Director of the Sarvodaya Shramadana Movement. He holds a Doctorate in Medicine as well as in Community Medicine from the Postgraduate Institute of Medicine at the University of Colombo. He also has a Master degree in Community Medicine from the University of Colombo as well as in Public Health (International Health) from Johns Hopkins University.

Q: *After the tsunami Sarvodaya mobilized itself to provide immediate relief and aid to the survivors, and then became engaged in reconstruction. Although Sarvodaya has extensive experience in building houses, constructing*

entire villages was a new project for the organisation. Can you tell us about this experience?

A: Indeed, we have had experience in building houses, but our work after the tsunami expanded, increased. There was a broader context after it. The nature of the expansion was not only the houses. People relied on Sarvodaya, and this is why we got additional energy; we coped with the situation in order to face the challenge of reconstructing the villages.

Enough planning was done. We planned our projects and our approach carefully. We were aware of our limitations. In Addapalam, for instance, we knew that the project went beyond our capabilities, so we got specialized help. In Dam Niyamgama and in Vaddavan, on the other hand, we knew we could do it by ourselves.



INTERVIEW

Q: *The sub-projects of the three villages which you are carrying out with the IICP are two villages in the East and one in the South. Each of them with its own specificities: Dam Niyamgama is the eco-village in the South; Addapalam is a multiethnic village in the East, and Vaddavan is a Tamil village with 200 houses also in the East. How do you perceive those villages?*

A: Actually we perceive them as entire new constructions. All of them are different, with changes ranging from land ownership to ethnicity issues and even changes in means of livelihood. This is the case in Addapalam and Dam Niyamgama, where the beneficiaries came from quite far. Vaddavan is also a new construction, but it was rebuilt almost in the same place.

The advantage for us is that in all of the areas in which we are working, there was already a Sarvodaya presence through our district coordination offices. We have worked with those communities before, and this helped us to plan our actions. But of course problems which we had not anticipated arose.

In Addapalam we purchased the land. Initially the area was not intended for settlements. We had some problems with other communities living there, because they did not want a new

settlement in that area. In addition, since Addapalam is a multiethnic community, we made efforts to be culturally sensitive.

Q: *Which were Sarvodaya's expectations when you started those projects?*

A: Again, we were looking for opportunities to link the tsunami recovery projects with peacebuilding. We wanted the projects to be not only about reconstructing villages, but also about bringing harmony to the communities and to contribute to a healing process.

Right after the disaster there was too much agony. The healing after the tsunami trauma was mainly when they saw the houses coming up. For people in the East the trauma is doubled, because of the displacements which have resulted from the war. We were able to use the healing process to also initiate peacebuilding activities.

Q: *What challenges have you faced and still face within this project?*

A: In Addapalam it is mainly to keep the community spirit. The beneficiaries came from different communities. Coherence between them is the main issue that we have to face.



INTERVIEW



In Dam Niyamgama the village represents a new lifestyle, beneficiaries had to learn the eco style, and not all of them had permanent houses before. The design of the houses is different, created according to the eco village standards. There are still some improvements to be made, which we are working on. For example, the circulation system does not work well in the raining season. We had some technical problems, but they were manageable. And just like any other village, we have to keep alcohol and drugs out.

In Vaddavan, we had problems with the water supply, which we are in the process of settling with the government. The most important issue in that area though is the conflict situation itself.

Q: *Concerning the future and the sustainability of the villages, Sarvodaya is developing follow up programs in Dam Niyamgama in order to*

assure the reestablishment of livelihood. Will similar programs be developed in Addapalam and Vaddavan as well? And what do you think the approach should be?

A: The idea is to continue to work on the development of the communities, to have such initiatives in all three communities.

In Addapalam we must try to identify the potential leaders. That is the start. With Sarvodaya's experience we should be able to identify them quickly in a meeting. Then we should train those potential leaders and work with them to bring the community together.

It is important to form a village society. To begin by encouraging them to work together by creating some obligations, some common demands, and then when they see the benefit of that common action, they will endorse that and do it for themselves, for the good of the community.

INTERVIEW



Q: *Dam Niyamgama is perceived as a model within Sarvodaya. Why is that? What makes it an example for other initiatives?*

A: Dam Niyamgama is an eco-village, meaning minimizing damage to the natural environment. It's an environmental friendly village, the first one in Sri Lanka. The village has, for example, a selective garbage system, home gardens which use no pesticides, and a ventilation system in all houses, among other things.

The home gardens are a step to economic independence, which is our aim for the next stage in Dam Niyamgama. One of the elements of economic independence is to have a sustainable community. Hence, we encourage them to produce enough to fulfil their own demand and the excess production can be sold in the village itself or in its surroundings. Actually this

is happening already. The excess production is sold to supply the Sarvodaya district coordination office in Kalutara.

Q: *Do you think that Addapalam and Vaddavan can also become model projects within the context of their different situations?*

A: Exactly. That is what we would like to work on. That is why we need leaders from those communities to see Dam Niyamgama. As well, some beneficiaries from Dam Niyamgama also attended the opening ceremony in Addapalam and Vaddavan.

We cannot say that Vaddavan and Addapalam are eco-villages, but it does not mean that we cannot apply some ecological concepts there as well. There are some elements that we can incorporate there, some features of an eco-village, like selective garbage, pesticide-free

INTERVIEW

gardening, and helping to ensure a sustainable community. I would really like to see them with a nice environment. They can be a model for eco-villages in the dry zone.

Q: *Concerning the Peace Resource Centre in Trincomalee, which are your expectations?*

A: Our main expectation is to serve as a real centre for community harmony and peacebuilding, also for the Eastern region. Our expectation is to fulfill the main goal of the project, the promotion of inter-religious and inter-community dialogue, since we have all ethnic groups and religions present in Trincomalee.

Q: *To some Sarvodaya is perceived as a Sinhalese Buddhist NGO that not all ethnic groups can identify themselves with. How does Sarvodaya address this perception? And how does this interfere with the project, especially in the East where you have a majority of Tamils and Muslims?*

A: That can be the perception, but Sarvodaya has district coordination offices all over Sri Lanka. For example, in the East the local workers are neither Sinhalese nor Buddhist. They are mostly Tamils and Muslims. One thing is the language, the district coordinator from Sarvodaya in Ampara is Tamil, she speaks what they understand, and we have Muslim workers too. This is not only the case for Addapalam, but for the whole country. Sarvodaya is not only about the Buddhist philosophy but also Gandhi's philosophy, which is very respected and accepted by the people in Sri Lanka. Also, Sarvodaya is not about making decisions, it is about



INTERVIEW



guiding, helping the society to empower itself and to develop the country as a whole.

Q: *Can you describe the experience of having a partnership with the IICP for this project?*

A: We consider this entire project as something unique. We had an advantage in working with the IICP, because our relationship did not start with the tsunami. In some other projects we had some problems because newly arrived donors did not understand our work, our level of organisation. With the IICP we have a history

which goes back several years. We share the philosophy of non-violence, which is the basis for both organisations. This made it easier for us to work together. Of course we had some issues, but we could settle them because of our history of cooperation. It was a partnership, we had technical support from the IICP, and they did not interfere in or duplicate our work. I felt very comfortable to have IICP staff working within Sarvodaya, without conflicts, but with team interaction. Usually we are very careful with that. I can surely say that it is an unique relationship.

INTERVIEW

Q: *What about the donors, do you think there was an opportunity to have a cultural exchange with them?*

A: Yes, definitely. Besides the pressure we faced from time to time, which I understand, I can say that I have no complaints at all. The visits by the donors were very helpful for making them better understand our situation,

our reality. In addition, the fact that Kurier Aid Austria is linked to an Austrian newspaper was a very good opportunity for reaching the Austrian people, to have the chance for them to gain a better understanding of the conditions in Sri Lanka and of our recovery process. That is much more than just funding the project of rebuilding houses.



VADDAVAN



“Man often becomes what he believes himself to be. If I keep on saying to myself that I cannot do a certain thing, it is possible that I may end by really becoming incapable of doing it. On the contrary, if I shall have the belief that I can do it, I shall surely acquire the capacity to do it, even if I may not have it at the beginning.”

Mahatma Gandhi

VADDAVAN

THE PROJECT

Implemented by IICP & Sarvodaya
Funded by Kurier Aid Austria



Figure 9: Vaddavan at a glance

Village	Vaddavan	Foundation stone	April 2005
District	Batticaloa	Construction start	22 nd January 2006
Province	Eastern Province	Handing Over	October 1 st , 2007
Ethnic composition	Tamil	Donor	Kurier Aid Austria
N° houses	200	Budget	1,750,000 €
N° beneficiaries	approximately 820		

Village Layout



VADDAVAN

THE PROJECT

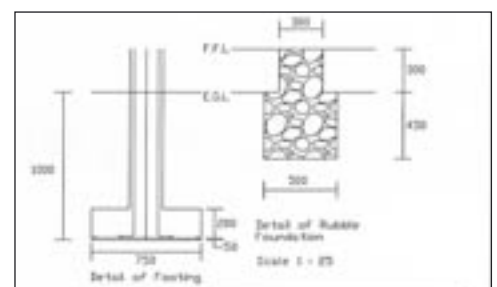
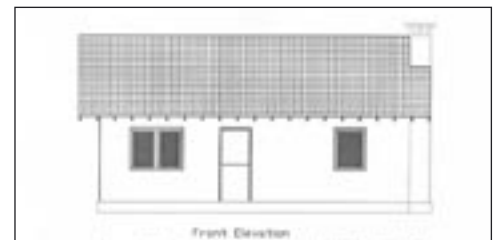
The Batticaloa district in the Eastern Province was strongly affected by the tsunami. More than 2,840 people lost their lives, almost 62,000 people were displaced and 26,000 houses were damaged or destroyed.¹⁴

Located in Batticaloa district Vaddavan is an isolated Tamil village, over 1 km from the nearest paved road, and about 8 km from the closest town. Vaddavan has been shaken over the years by the political tensions and violence which has affected the Eastern Province, resulting in destruction and the displacement of families.

The former Vaddavan was located along the Vandaloos bay, which separated the village into West and East Vaddavan. East Vaddavan was completely devastated by the tsunami. All of the 304 houses were damaged, out of which 240 were completely destroyed. The damage to the economy of Vaddavan was also severe. The tsunami destroyed almost all fishing boats, leaving the villagers, who are mostly fishermen, without their means of livelihood.

East Vaddavan was rebuilt in a nearby area on government land. The 200 families, survivors from the tsunami and the war, were temporarily settled on site, while the reconstruction was taking place.

The project consisted of the reconstruction of permanent houses for 200 families, a youth centre, a library, and a community health unit.



Already in April 2005 the reconstruction started. Although there was no support from donors yet, the villagers started to dig the foundations. When the IICP and Kurier Aid Austria visited the site in September 2005, people were desperately asking for bricks and cement. The construction itself began in January 2006.

VADDAVAN

EMPOWERMENT

What is empowerment?

Empowerment is a social action process that promotes participation of people, organizations, and communities towards the goals of increased individual and community control, political efficacy, improved quality of community life and social justice. (Peter Wallerstein)

Community participation

In order to develop a sense of ownership among the beneficiaries, the project was designed to give the right to the villagers to choose final design elements of the houses, such as the shape, colour and size of the windows and doors, as well as the house's location within the plot of land allotted to each beneficiary, the direction faced by the houses, and finally the colour of the houses.

The options for personalization gave the beneficiaries the opportunity to modify their houses to reflect their own wishes and tastes. Although based on the same basic design, each of the 200 houses was individualized. This encouraged the feeling of ownership and accomplishment of the beneficiaries as they saw their homes nearing completion as a result of their own efforts.



VADDAVAN

EMPOWERMENT

Empowering the community leaders

The first step for the empowerment of local leaders was made by the formation of the local commission for the reconstruction of the village. Local representatives were chosen to organize regular meetings, during which they discussed important issues regarding the project. Through this commission, the basic design plans of the houses were modified to reflect the wishes of the beneficiaries.

Afterwards, the villagers formed a Sarvodaya Shramadana Society, which targets capacity building for the community, in order to have the



community working together and so prove the adage that “the whole is greater than the sum of its parts”.

Generating jobs

The labour contract method used enabled the generation of jobs within the village. Labour groups were organized to start the construction of the houses. The labour contractors held the responsibility to hire their own workforce, but were requested to employ as many people as possible from the village and its surroundings.

In this way, the village network was developed, some of the beneficiaries, mostly fishermen, gained professional expertise, and the village economy was empowered.

Also, by using the village network, the relation between the beneficiaries and the project coordinators was strengthened, generating mutual respect and building confidence between the parties involved in the reconstruction of Vaddavan.



VADDAVAN VOICES

"After I got affected by the tsunami, I was provided with a tent. When I lived in that tent they provided us with temporary shelter. Now I have been living in it. Now a permanent house has been provided. When I came here after the tsunami, we got nothing. Now I am living comfortably."

*Mr. Kannakai
Self Employed*

"In this new house my life is better than before. To further improve my life I will save money and improve my occupation. I did completely participate in building my house. I helped in transporting stones, sands, cement etc. Also I helped in mixing cement.

Within the reconstruction committee, we met once a month; we supported the process of reconstructing the village. At the beginning we also distributed food for the people.

The whole village is telling that everything is good, there is no complaint, the solar panel is really good. The best things for me are the children playground, the new library, the medical centre and the youth centre. We can have a community in here, we worked together."



*Mr. Sathiyamoorthy
Fisherman
Member of the Reconstruction Committee*

"We are worried about the water, also because of gardening. We chose to have trees, we planted some things, we expect to raise it, if they survive till the raining season, I think it will be ok.

My wife chose the colour for the house; now we decided to do some more paintings on it. It looks nice, doesn't it?"

*Mr. Sivakuru
Fisherman*

"With lights we can stay up longer than before, now it is better. And with the solar panel we do not have to spend money on cerosine, it is safer too.

Our house was the first one to be painted; afterwards lots of people from the village chose the same colour."

*Mr. Tharmalingam
Fisherman*

VADDAVAN

CHALLENGES

Reconstructing in a combat zone

Vaddavan is located in an area which has been severely affected by the war. Reconstruction efforts, especially in 2006, took place within the context of direct confrontations between the Sri Lankan Army, the LTTE and other armed groups. During this time workers were abducted, which generated an atmosphere of insecurity and fear within the village. Several negotiations were held to ensure the release of the workers and the continuation of reconstruction.

The approach to reconstruction in Vaddavan, in which the beneficiaries lived on-site and were paid to reconstruct their own homes, became an asset in addressing the problems which arose as a result of the sur-

rounding conflict. Villagers had a sense of ownership in the project. Their willingness to see the completion of the project strengthened the village as a whole, and ensured that they would persevere in their efforts despite the difficulties faced. Nevertheless, occasionally, the works had to be suspended due to the conflict, and heightened security measures and several check points in the area delayed the delivery of materials.

Clean water and electricity

Vaddavan is an isolated village located in a dry zone, where access to clean water and electricity is difficult. Without access to electricity, expensive and dangerous kerosene lamps were the only way to light up homes after dark.



VADDAVAN

CHALLENGES

In order to ensure a better and more sustainable solution, solar panel systems were donated by Verbund Austria and installed in every house. Solar panels represent the most cost effective solution for ensuring electricity for the households.

Water remains one of the major concerns for the villagers. Initially, potable water was supplied by Oxfam. Non-potable water was available from a well which was 1 km away from Vaddavan. During the reconstruction three more wells were built to address the immediate needs of the village.

Solar panels were also thought of to be part of an attempt to resolve the problem. They could have been used to run pumps and to supply a water tower. However, a study made in the region revealed that the water from the wells was not potable and insufficient in quantity for this approach to be sustainable.

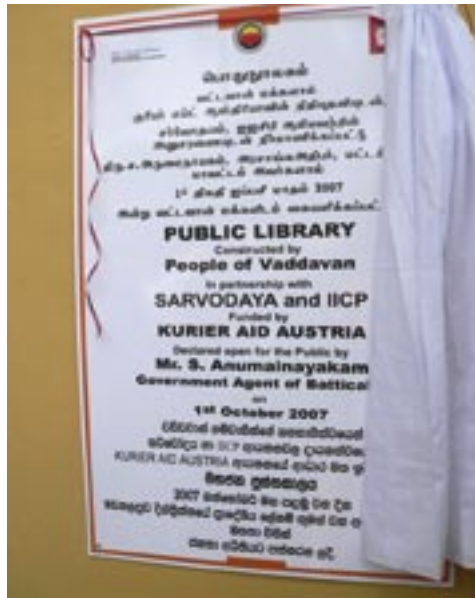
On October 1st 2007, a water bowser and tractor were donated to the Divisional Secretariat of Batticaloa, to support the government in its task to provide enough potable water to the village of Vaddavan. The water bowser comes regularly and fills the individual house water tanks. Each has a capacity of 500 litres and is placed outside on a balcony in the shadow under the roof. Thus the villagers do not need to collect anymore the water from the wells kilometres away, but just as if they would be connected to a public water supply system, the water inside the house comes out of the pipes.

Technical difficulties

The challenges mentioned above had an impact on the reconstruction process itself. All construction had to be done without electricity, and the absence of water to mix with constructing materials delayed the works.



VADDAVAN HANDING OVER



The handing over ceremony took place on the 1st of October 2007.

It was attended by Mr. S. Arumainayagam, the Government Agent of Batticaloa, His Lordship Dr. Kingsley



Swampillai, Bishop of Batticaloa the Swamiji Arthmananji, Head of the Ramakrishna Mission in Batticaloa, Mr. Peter Rabl, President of Kurier Aid Austria, Dr. Vinya Ariyaratne, Executive Director of Sarvodaya, Dr. Wilfried Graf (ISLC) and Gudrun Kramer, Co-Directors of the IICP, Christopher Temt, IICP Coordinator in Sri Lanka, Augustin Nicolescou and Elisabeth Reis, both IICP Coordinators, as well as other dignitaries.



VADDAVAN

HANDING OVER

The youth of Dam Niyamgama and Addapalam was also present.



INTERVIEW

Christopher Temt and Kirithar Vaitheesvaran

Mr. Christopher Temt is an economist and mediator. He is a project coordinator for the IICP. Between May 2005 and October 2007 he lived in Sri Lanka in order to coordinate the conflict sensitive reconstruction efforts. Mr. Kirithar Vaitheesvaran is an engineer and is the project coordinator on behalf of Sarvodaya. Mr. Temt and Mr. Vaitheesvaran worked closely together and were responsible for the technical project implementation on site.

Q: *Mr. Temt, you lived in Sri Lanka for more than two years. How was it for you to live and work in a culture which was foreign to you?*

A: When so many people from different countries, nations, regions and provinces, coming from different religious and linguistic, social and professional backgrounds

cooperate, misunderstanding can easily arise. From the beginning I knew the importance of being culturally aware and sensitive, but despite this I did make some mistakes. The most difficult issues for me were mainly related to emotions, and how I express them. Coming from Austria I am used to people being direct and revealing their emotions, whether they be anger and frustration, or happiness and pride. In Sri Lanka people are more discreet when it comes to emotions. So unintentionally I sometimes upset colleagues with my Austrian habits. Although I tried to adapt my behaviour, I think I was never completely capable of controlling certain things, in particular my facial expression. So I can only hope that the expression of my happiness, pride and gratefulness compensates for the times where I expressed anger and ignorance.

Q: *Thinking back, what was for you the most challenging aspect of implementing the project?*

A: Most of the challenges were related to the political tensions in the country. When the war



INTERVIEW



started again in 2006, most organisations put their reconstruction projects in the East on hold. We decided to continue despite the risks. One day ten of our workers in Vaddavan were abducted by a paramilitary group. We then immediately stopped construction, but I felt responsible to do something, but did not know what to do. Fortunately the villagers reacted in the right way. They started negotiating with this paramilitary group and after three long days the workers were released. On a more general level, it was difficult for me to monitor construction on the one hand, while being a witness to destruction on the other.

Q: *What was the most beautiful part of your experience in Sri Lanka?*

A: What I found to be most beautiful is that we were not only able to rebuild houses, but also to help rebuild hope. During these three years of reconstruction I shared in the lives of our beneficiaries. I attended weddings and funerals, and welcomed the newly born. Working within Sarvodaya's structures, I could closely follow the Sri Lankan way of life. In Kirithar [Vaitheesvaran] I found a colleague who not only contributed his technical expertise, but also his social competence. And we got along with each other very well, which was very important, as we spent all together approximately five months in the same car in order to regularly visit the construction sites. The car

by the way was not one of these posh ones, but an Indian TATA Jeep.

Q: *Mr. Vaitheesvaran, what was the most challenging for you?*

A: When I joined the Vaddavan housing project and was appointed as a project manager, I was 25 years old. I was excited and nervous. However, I very much wanted to complete this project successfully because it was the first major project in my career.

At the same time as we were looking for suitable contractors, there was a lot of pressure coming from government bodies and donors who wanted to see progress as rapidly as possible. In December 2005 we came up with the idea of building the houses by directly contracting workers, and we decided to test that idea with 5 houses.

On the first day, after explaining about the house drawings to some unknown workers



INTERVIEW

on my own, I had to negotiate with them the labour rates. They proposed some extremely high rates. After 2 or 3 meetings and long discussions, we ended up with a labour contract method with reasonable rates. It was not the direct labour payment method. We paid each labour group leader a fixed amount for finishing a certain job, for example completing masonry works, carpentry works, etc.



Q: *What was the most beautiful part for you?*

A: Now after completion I feel relief that I was able to do something worthy; this is the best part for me. And I can say with some pride that I started my construction management career with success.

Q: *Mr. Temt, now that you are back home in Austria, do you miss Sri Lanka?*

A: Of course I miss the people and Sri Lanka in general. But with Sarvodaya as a partner I also know that the long term sustainability

is guaranteed. The reconstructed villages are looked after and empowerment programmes are ongoing. I know that Sarvodaya tries to foster the participatory integration of all villagers into the community, so that a vibrant social life can emerge. I think I entered and left the project in Sri Lanka at the right moments. I am happy to be back with my old friends and to be able to eat Viennese food. But what I really seem to have internalised is the Sri Lankan way of nodding. It is contrary to ours. Our way of nodding “No” in Sri Lanka means “Yes”. So now I confuse the Austrians.



PEACE RESOURCE CENTRE TRINCO



"It always seems impossible until it is done."

Nelson Mandela

PEACE RESOURCE CENTRE TRINCO

THE PROJECT

Implemented by IICP & Sarvodaya
Funded by the
Provincial Government of Upper Austria



Figure10: Peace Resource Centre Trinco at a glance

Town	Trincomalee	Foundation stone	17 th January 2006
District	Trincomalee	Construction start	February 2006
Province	Eastern Province	Handing over	26 th December 2007
Donor	Province of Upper Austria	Budget	100,000 €

Layout



The Peace Resource Centre is the fourth element of the reconstruction project carried out by the IICP in co-operation with Sarvodaya. The centre’s overall purpose is to empower the local communities to engage in

PEACE RESOURCE CENTRE TRINCO

THE PROJECT

a process of sustainable development and peacebuilding which will endure long past the construction of new buildings and the signing of agreements.

The centre is located in Trincomalee, the capital of the Eastern Province. It is part of a bigger complex: Besides the Peace Resource Centre a Vocational Training Centre has started to function already. Further planned are an interfaith meeting hall and spiritual centre, residential and dining facilities capable of hosting 50 trainees and instructors, day care facilities for 50 children and administrative offices. It is also planned that in future a commercial space of eco tourism shall provide possibilities for income generation and shall thus enable self-reliability.

The Peace Resource Centre aims at providing a space for the integration and communal activities for the three village communities of Dam Niyamgama, Addapalam and Vaddavan. It shall also help to address deep-seated causes for trauma and unrest. It shall serve as a hub of interdependent activities designed to overcome ethnic, cultural, social and religious barriers towards peace and co-existence, and thus contribute to the efforts of integration and reconciliation between the communities. Interfaith dialogue will therefore be at the core of the centre's agenda.



PEACE RESOURCE CENTRE TRINCO

THE PROJECT

What is peace? And what can the different religions contribute to it?

Peace is non-violent and creative conflict transformation. Following Hindu thought, we learn: Conflict the Destroyer and Conflict the Creator; conflict as a source of violence and conflict as a source of development. The conflict worker has the third role as Preserver, transforming the conflict by avoiding violence, promoting development.

Following Buddhist thought, we learn: co-dependent origination, everything grows together in mutual causation. Conflicts have no beginning and no ends, we all share the responsibility; no single actors (like statesmen) carry all the responsibility (monopoly), no single actor all the guilt.

Following Christian thought, we learn: ultimately the responsibility for conflict transformation lies with individuals and their decisions to act so as to promote peace rather than violence, and the principle of hope.

Following Islamic thought, we learn: the strength deriving from submitting together to a common goal, including the concrete responsibility for the well-being of all.

Following Daoist thought, we learn: everything is yin and yang, good and bad, there is the high likelihood that the action chosen also has negative consequences and that action not chosen may have positive consequences; hence the need for reversibility, only doing what can be undone.

Following Judaic thought, we learn: the truth lies less in a verbal formula than in the dialogue to arrive at the formula, and that dialogue has no beginning and no end.

(Johan Galtung¹⁵)



PEACE RESOURCE CENTRE TRINCO

GOALS

The goals of the Peace Resource Centre are:

- to provide a safe and inviting physical location for the general public to share their experiences of the tsunami disaster, their views on the political and social situation and the ongoing conflict, as well as to participate in community empowerment initiatives;
- to serve as a resource centre for disaster management, legal advice, trauma healing, peacebuilding, and offer easily accessible publications, audiovisual materials, and IT resources to the public;
- to serve as a training centre for language learning (Tamil for Sinhala speakers, Sinhala for Tamil speakers, and English for all) that can open new channels for cooperation and understanding;
- to provide vocational training for youth;
- to provide a sheltered environment for individual and collective reconciliation, thereby expanding the consciousness of co-existence. Programs will include training on conflict transformation and alternatives to the violent expression of power on the individual, group and national levels;
- to provide a meeting place for inter-faith dialogues and activities;
- to provide expanded, updated facilities for social empowerment activities, economic enterprise development, early childhood education, environmental education, and legal and technical services;
- to enhance revenue-generating opportunities for sustained program support.



PEACE RESOURCE CENTRE TRINCO

CHALLENGES

Constant ethnic tensions

The district of Trincomalee is directly affected by the conflict in Sri Lanka. The impact of the conflict on Trincomalee is significant due to its geographic and strategic location, and its ethnic diversity.

In May 2005 a new Buddha statue was erected in the centre of Trincomalee and escalated the ethnic tensions. Hartals and curfews slowed down the planning progress. The same month fighting between the Sri Lankan Army and the LTTE started in Muttur. In August 2006 15 NGO workers employed by the French “Action contre la Faim” were massacred and the work came to a standstill for several months.

After starting construction a number of challenges had to be faced. There were constant delays of delivery of construction materials and the prices



increased. Also, as a direct result of the conflict, access routes were regularly closed and thus workers were prevented from reaching the construction site.

Sarvodaya answered to these challenges in February 2006 by organising a 3 days peace camp with more than 650 youth from all over the island participating and engaging in discussions. The last day a peace march was organised and more than 5,000 people joined the youth.



PEACE RESOURCE CENTRE TRINCO

CHALLENGES

Finally, also the head of the construction company, which had been contracted, due to the political tensions left the country. He left the project behind without anyone to supervise it. The lack of contractor on site generated again a delay in the construction process. This challenge was dealt with by engaging in negotiations with the contractor, who designated a new site manager to coordinate and supervise the construction of the centre.



ly since the re-escalation of violence the space for interethnic interaction has become very narrow.

Ongoing challenges

The ongoing challenges of the Peace Resource Centre are to assure and guarantee the achievement of its goals, to serve as a space to allow activities that foster coexistence between all the communities. Especial-

A further challenge is the maintenance of the Peace Resource Centre. The plan to combine the centre with eco-tourism is on hold. As long as there is no resolution to the conflict the development of tourism along the East coast will remain a dream.



PEACE RESOURCE CENTRE TRINCO

OPENING CEREMONY

The Peace Resource Centre was inaugurated on 26th of December 2007, the third commemoration day of the Tsunami.

It was attended by Mr. Bandula Perala, Superintendent of Police, religious dignitaries from all four confessions (Hinduism, Islam, Buddhism, and

Christianity), Dr. Vinya Ariyaratne, Executive Director of Sarvodaya, Dr. Wilfried Graf (ISLC) and Gudrun Kramer, Co-Directors of the IICP, Christopher Temt, IICP Coordinator in Sri Lanka, as well as other dignitaries.

All three communities of Trincomalee participated in the ceremony.



PEACE RESOURCE CENTRE TRINCO

OPENING CEREMONY



SELF-PORTRAITS



SELF-PORTRAITS



Dealing with psychological trauma which resulted from the tsunami was a major concern, and the project sought to address this from the very beginning. But as it was beyond the

scope of the project to provide individual trauma counselling, ways how to deal with trauma on a collective level were explored.



SELF-PORTRAITS



The self-portrait initiative was conducted with each of the three reconstructed villages. 30 cameras

were given to each village so that the beneficiaries could photograph their daily lives and loved ones.¹⁶



SELF-PORTRAITS

Like this people could express their perspectives, and what they hold dear, some of their values and daily habits. Some of the pictures also reveal the trauma, the destruction which has resulted from the tsunami or from the conflict. Through the self-portrait project the beneficiaries could express themselves and take a step forward in addressing their shared traumas.

The outcome of the self-portrait initiative went beyond expectations. In addition to helping the villagers of Addapalam, Dam Niyamgama and Vaddavan to regain their self-assurance, it was also a way for them to address their situation in the aftermath of the tsunami.



SELF-PORTRAITS



The self-portraits helped build confidence between the beneficiaries and the implementing partners. It showed the beneficiaries that the interests of the IICP and Sarvodaya went beyond rebuilding houses, and extended to their wellbeing as individuals, and to

their efforts in rebuilding their lives and communities in a sustainable way. It further strengthened their collective village identity. By sharing the photos and thoughts about their motives, a deeper understanding of each other could be facilitated.





Peter Rabl, President of KAA

IMPLEMENTING PARTNERS

IICP

Institute for Integrative
Conflict Transformation and Peacebuilding

IICP – Institute for Integrative Conflict Transformation and Peacebuilding

The IICP is an independent, non-partisan, and non-governmental organization registered in Austria in 2005. The IICP is mainly involved in the field of international conflict transformation and peacebuilding, as well as in the field of intra-societal conflict transformation in the political and business sector.

It acknowledges the need to transform conflicts at all levels (micro – meso – macro – level), during all phases (before, during and after violence), at all degrees of escalation with manifold methods (behaviour-oriented, process-oriented and solution-oriented). Therefore the IICP is applying an integrative approach for conflict transformation and peacebuilding, which combines political and social, cultural and psychological dimensions. The integrative approach is based on the insights of international conflict- and peace-research, critical systems theory, cultural studies, political psychology and group psychotherapy, such as socio-drama and systemic constellation work. The constant further developing of such an integrative theory and praxis is based on dialogue and cooperation with international renowned institutes, networks, theoreticians and practitioners.



Sarvodaya Shramadana Movement

The Sarvodaya Shramadana Movement is the largest and most broadly embedded people's organization in Sri Lanka, with a network covering: 15,000 villages, 345 divisional units, 34 district offices; 10 specialist Development Education Institutes; over 100,000 youth mobilised for peacebuilding; the country's largest micro-credit organization with a cumulative loan portfolio of over US\$1 billion (through SEEDS, Sarvodaya Economic Enterprise Development Services); a major welfare service organization serving over 1,000 orphaned and destitute children, underage mothers and elders (Sarvodaya Suwa SETHA); and 4,335 pre-schools serving over 98,000 children. Founded as a people's self-help organisation in 1957, it promotes self-reliance through human-centred development in order to improve the quality of life of the poorest people in the country. Throughout its 50 years of history, Sarvodaya has been committed to transforming Sri Lanka into a non-violent and peaceful land by promoting peace, reconciliation and acceptance across all cultural, religious, regional, political, and economic boundaries.

BUDGET

Figure 11: Project Budget

Project Budget	
Kurier Aid Austria	€ 2,763,617.50
Provincial Government of Burgenland	€ 400,000.00
Provincial Government of Upper Austria	€ 100,000.00
TOTAL	€ 3,263,617.50

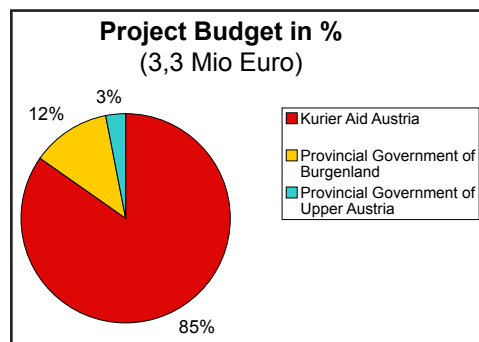


Figure 12: Project Expenses

Project Expenses	
355 Houses (Addapalam, Dam Niyamgama, Vaddavan)	€ 2,370,000.00
Solar Panels, Electricity and Water	€ 155,833.33
Peace Resource Centre Trinco	€ 90,000.00
Community Facilities (Addapalam, Vaddavan)	€ 133,333.33
Land Purchase (Addapalam)	€ 99,904.17
Social Mobilisation	€ 51,000.00
IICP - Project Management (Vienna, Sri Lanka)	€ 254,380.00
Sarvodaya - Project Management	€ 109,166.67
TOTAL	€ 3,263,617.50

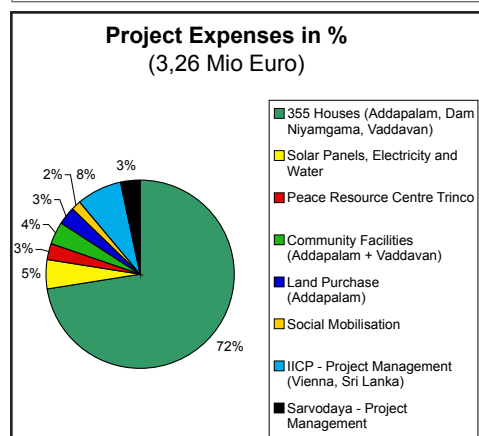
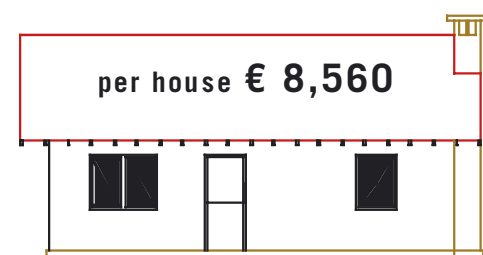


Figure 13: Total cost per house (including project management and social mobilisation costs, as well as purchase of land, excluding community facilities and Peace Resource Centre)



DONORS



Kurier Aid Austria

After the tsunami disaster of December 26th 2004 the Austrian daily newspaper “Kurier”, the Austrian Raiffeisen Banking Group, the National Association of Construction Industry, the Insurance Company “Uniq” and the “Austrian Red Cross” founded

“Kurier Aid Austria” (KAA) as a non profit association in order to support the tsunami survivors in Sri Lanka. Consequently Austrian families collected funds and the basic idea was to support Sri Lankan families, who have lost their houses and properties by donating new houses. However, through the extensive media coverage in the “Kurier” also many companies came up willing to donate larger sums and so more than 10 million Euros were collected. So KAA was also in the position to provide infrastructure input and economic, social and cultural support on a long term basis. KAA also became itself active in Sri Lanka and reconstructed 389 houses in 5 villages in the South, including village infrastructure and community facilities.

KAA funded the reconstruction of Addapalam and Vaddavan. Via KAA the Verbund Austria funded the electrification of the two villages including the solar panels and Kiwanis Austria and “Flutlichter am Spittelberg” funded the youth centre in Addapalam. Also via KAA Ernst & Young agreed to take on the audit of the project without being compensated for it.

The Provincial Governments of Upper Austria and Burgenland

Austria has a federal constitution and consists of nine provinces.

The Provincial Government is the principal executive authority, and is elected by the Landtag. Parties that are represented in the Landtag with a certain number of representatives obtain at least one seat in the Provincial Government. The Provincial Government is responsible for the execution of federal laws and the provinces finances.

After the tsunami the nine provincial governments pledged together 10 million Euros and agreed to each contribute their share according to the size of their population.



Upper Austria

Out of nine Austrian provinces Upper Austria is the third largest. It has a population of 1,4 million and borders Germany as well as Czech Republic. The Provincial Government of Upper Austria consists of nine representatives, four of the ÖVP party, four of

the SPÖ party and one of the Green party. Head of the Provincial Government is the „Landeshauptmann“. Since March 1995 Dr. Josef Pühringer has been the head of the Upper Austrian Provincial Government.

The Provincial Government of Upper Austria funded the construction of the Peace Resource Centre in Trincomalee.



Burgenland

Burgenland is the third smallest of the Austrian provinces and by inhabitants the smallest. It has a population of 277,000 and borders Hungary, the Slovak Republic and Slovenia.

The Provincial Government of Burgenland consists of seven representatives, four of the SPÖ party, three of the ÖVP party. Head of the Provincial Government is the „Landeshauptmann“. Since December 2000 Dr. Hans Niessl has been the head of the Burgenland Provincial Government.

The Provincial Government of Burgenland funded via the Austrian Study Center for Peace and Conflict Resolution (ASPR) the reconstruction of Dam Niyamgama.

GLOSSARY & ENDNOTES

ASPR	Austrian Study Center for Peace and Conflict Resolution
BMEIA	Bundesministerium für Europäische und Internationale Angelegenheiten (Austrian Federal Ministry for European and International Affairs)
GOSL	Government of Sri Lanka
IICP	Institute for Integrative Conflict Transformation and Peacebuilding
INGO	International Non Governmental Organisation
ISCL	Institute for the Sociology of Law and Criminology
IT	Information Technology
JVP	Janatha Vimukthi Prammuna (Peoples' Liberation Front)
KAA	Kurier Aid Austria
LTTE	Liberation Tigers of Tamil Eelam
NGO	Non Governmental Organisation
ÖVP	Österreichische Volkspartei (Austrian People's Party)
SEEDS	Sarvodaya Economic Enterprise Development Services
SPÖ	Sozialdemokratische Partei Österreichs (Social Democratic Party of Austria)
UNEP	United Nations Environment Programme

- 1 http://www.grid.unep.ch/product/map/images/tsunami_UNEPregionb.gif
- 2 http://www.statistics.gov.lk/Tsunami/maps/map_eastern%20pro.htm
- 3 http://www.statistics.gov.lk/Tsunami/maps/map_eastern%20pro.htm
- 4 http://www.em-dat.net/disasters/Visualisation/profiles/natural-table-emdat_disasters.php?dis_type=Wave+%2F+Surge&Submit=Display+Disaster+Profile
- 5 <http://www.adb.org/Documents/Others/Tsunami/impact-earthquake-tsunami.pdf>
- 6 <http://www.un.org/apps/news/story.asp?NewsID=13229&Cr=tsunami&Cr1=>
- 7 http://www.statistics.gov.lk/Tsunami/maps/map_dispepole.htm.
According to an assessment made by the UNHCR on January 2005, the Tsunami caused the displacement of 778,102 people in Sri Lanka.
- 8 <http://www.unhcr.org/tsunami/SriLanka-DemDest-05Jan05.pdf>
- 9 <http://www.adb.org/Documents/Reports/Tsunami/sri-lanka-tsunami-assessment.pdf>
- 10 http://www.statistics.gov.lk/Tsunami/maps/map_deths.htm; http://www.statistics.gov.lk/Tsunami/maps/map_dispepole.htm
- 11 <http://www.rootsweb.com/~lkawgw/census2001-religion.html>; <http://www.rootsweb.com/~lkawgw/census2001-ethnic.html>
- 12 Africa Peace Forum, Center for Conflict Resolution, Consortium of Humanitarian Agencies, Forum on Early Warning and Early Response, International Alert, Saferworld. "Conflict-Sensitive approaches to development, humanitarian assistance and peacebuilding. A resource pack." 2004.
- 13 http://en.wikipedia.org/wiki/Intercultural_competence
- 14 Preliminary Statistics of the Census of Persons and Buildings of the Census Blocks Affected by the Tsunami – 2004 – Batticaloa District. Department of Census and Statistics. Sri Lanka. 2005
- 15 Johan Galtung. "Conflict Resolution by Peaceful Means. The Transcend Method". 1998.
- 16 Most of the photos in this section are from Vaddavan. Unfortunately the resolution of the photos from Addapalam and Dam Niyangama was not sufficient for print.

PHOTO INDEX

cover page	kids in vaddavan ©christandl	page 59	dr. vinya ariyaratne (sarvodaya) talking to beneficiaries ©temt
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page 5	©kramer	page 61	above: dr. a.t. ariyaratne ©temt
page 8	©kramer		below: humaira fathima (sarvodaya) ©temt
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page 19	all ©temt	page 72	left: beneficiary from vaddavan carrying water home from the well
page 20	©temt		both ©christandl
page 21	girl from vaddavan ©christandl	page 73	above: dr. vinya ariyaratne (sarvodaya)
page 22	beneficiaries discussing the house model ©temt		below: peter rabl (kaa), christopher temt (iicp), gudrun kramer (iicp), bishop of batticaloa ©christandl
page 23	gudrun kramer (iicp), dr. gerhad tretzmüller (government of lower austria), dr. wolfgang kopetzky (red cross austria), elisabeth stadler (uniqua), lalitha peiris (sarvodaya), peter rabl (kaa), e.l.a. kareem (sarvodaya) ©temt	page 74	above ©christandl
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page 25	kids in addapalam ©temt	page 75:	christopher temt with kids in moratuwa (sarvodaya headquarter) ©vaitheeswaran
page 26	kids in dam niyamgama ©temt	page 76	above: christopher temt (iicp) ©nicolescou
page 28	peter rabl (kaa), christopher temt (iicp), Georg Bittner-Buddenbrock (bmeia) discussing with Muslim beneficiaries ©kramer		below: kirithar vaitheeswaran (sarvodaya) talking to workers ©temt
page 29	johannes lahofer (kaa) in vaddavan ©temt	page 77	above: project car ©temt
page 31	©temt		below: kirithar vaitheeswaran (sarvodaya) talking to beneficiaries ©temt
page 34	©temt	page 79	©ernstbrunner
page 35	above: beneficiary in addapalam opens a shop ©temt	page 82	religious leaders at the opening ceremony ©temt
	below: youth centre in addapalam ©nicolescou	page 83	©ernstbrunner
page 36	above: m.i.m. mohideen, architect of the youth centre in addapalam ©kramer	page 84	above: peace march in trinco organised by sarvodaya ©temt
	below: nithiya kaileshwari, anzar rafai, both sarvodaya, in addapalam ©temt		below: dr. a.t. ariyaratne, neetha ariyaratne, dr. vinya ariyaratne (all sarvodaya) ©temt
page 37	beneficiaries in addapalam ©christandl	page 85	above: peace march in trinco organised by sarvodaya ©temt
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page 41	all ©christandl		below: dr. vinya ariyaratne (sarvodaya), gudrun kramer (iicp), badula perera (police), dr. wilfried graf (islc, iicp) ©ernstbrunner
page 42	lalitha peiris (sarvodaya), prof. galtung, gudrun kramer (iicp), dr. a.t. ariyaratne (sarvodaya), dr. wilfried graf (islc,iicp) ©kramer	page 89	mr. pakkiyam ©pakkiyam
page 44	gudrun kramer (iicp) ©kramer	page 90	above left: k.kalikuddi ©kalikuddi
page 45	dr. wilfried graf (islc,iicp) ©kramer		above right: ms indrakumar ©indrakumar
page 47	©cassini		below: m.sathiyamoorthy ©sathiyamoorthy
page 50	©cassini	page 91	above: fishers of vaddavan ©santhakumar
page 51	girl from dam niyamgama ©temt		below left: ms natkunam with son ©natkunam
page 52	above: claude amarasinghe ©cassini		below right: friend of mr. pakkiyam ©pakkiyam
	middle: m.j.w. swarnalatha ©cassini	page 92	above: daughter of mr. ranjan ©ranjan
	below: nadasena liyanage ©cassini		below left: baby of ms kumara ©kumara
page 53	gardening in dam niyamgama both ©cassini		below right: ms tharmalingam ©tharmalingam
page 54	left: interior of a house in dam niyamgama ©temt	page 93	above left: ms neasaturai ©neasaturai
	right: beneficiary at the well ©temt		above right: mr. neasaturai ©neasaturai
page 55	both above ©sarvodaya		below: k.pavani with grandson ©k.pavani
	below ©kramer	page 95	dr. vinya ariyaratne (sarvodaya), dr. wilfried graf (islc, iicp), gudrun kramer (iicp), peter rabl (kaa) ©christandl
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