

# SHARED FUTURES

INTERFAITH SOCIO-ECONOMIC COOPERATION FOR PEACE

## GUIDEBOOK for Change Monitoring and Evidence-based Research

FINAL VERSION DEC 2024



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## Reading guide

This document serves as a guide for the implementation of the change monitoring and evidence-based research for projects that are part of the Shared Futures programme. The document consists of two main chapters.

The first chapter outlines the essentials of change monitoring and evidence-based research for the Shared Futures programme, providing answers to the following questions:

- Why measure?
- What to measure?
- How to measure?
- When to measure?

The second chapter provides an overview of the different steps in the monitoring process, starting with setting impact goals and developing a Theory of Action, followed by creating a measurement plan, collecting data, analysing and reporting on the results and, lastly, learning from the findings and adjusting practice.

In the third chapter, the templates referred to in the text can be found.

In the annexes, the (renewed) Theory of Change of the Shared Futures programme, the list of global indicators, the overview of which part of the Theory of Change is measured with which type of monitoring, the templates used by the researchers to analyse the data, as well as the list of literature that has been consulted for this guidebook are shared.

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# Chapter 1 - The essentials

## Why measure?

The Shared Futures programme aims to create space (through socio-economic action) where people of different faith communities can meet in practice and learn to respect 'the other' through shared actions and discussion. It seeks to increase the resilience of local communities to religious extremism and inter-religious tensions through a combined approach of inter-faith dialogue and social-economic cooperation. The programme is grounded in the following key formulation of the problem:

Religious identities, without directly being the cause, often can become a complicating and aggravating factor in conflict situations. An isolated focus on religious tensions however hampers working on the underlying root causes of these conflicts. These root causes, under which socio-economic exclusion and marginalization, often play a role in the growth of religious extremism. There is a great need to counteract this process and show and create new examples of the constructive role religions can play in addressing root causes and in creating peaceful coexistence. With Shared Futures, this will be done in a multi-layered approach by connecting inter-religious socio-economic cooperation at community level to public policy level and knowledge creation.

Furthermore, a detailed Theory of Change (ToC) (see Annex 1) has been developed for the Shared Futures Programme that discerns four pathways. The ToC can be summarised as follows:

### Concise Theory of Change Narrative

*In the communities selected for the Shared Futures program, there has been a pattern of rising inter-religious tensions and increased sympathy for religious extremism. The Shared Futures programme aims to create space through socio-economic activities where female and male youth of different faith communities can meet in practice and learn to respect 'the other' through shared actions and discussion. It builds on the assumption that when communication and contact between these youth increase and they come to know each other better, understanding, empathy and trust increases between both sides. This will help them to overcome prejudice and tension towards members of different faith groups.*

*Second, the Shared Futures programme assumes that socio-economic issues - such as high rates of youth employment, inadequate education, and a lack of voice and say in political decision-making - lie at the root of the increased inter-religious tensions and religious extremism. By increasing knowledge and awareness about these socio-economic root causes whilst simultaneously seeking to improve the socio-economic situation of the participating youth through interfaith socio-economic cooperation, the breeding ground for inter-religious tensions and religious extremism can be reduced – so it is thought.*

*Third, the Shared Futures programme believes that positive experiences of programme participants - such as increased trust and tolerance between members of different faith groups and an improved socio-economic position - and evidence-based research will generate new narratives on the constructive power of interfaith cooperation. These narratives and researches can be used to mobilize public and political support for interfaith socio-economic cooperation as a means to reduce inter-religious tensions and sympathy for religious extremism - so it is believed.*

*In sum, the Shared Futures believes that a combined approach of inter-faith dialogue and social-economic cooperation creates a multiplier effect that will substantially increase the resilience of local communities to inter-religious tensions and religious extremism.*

It is important to underline that the Shared Futures programme does not aim to directly address and reduce violent forms of inter-religious conflict and religious extremism. Instead, the focus is on preventing such manifestations of violence along religious lines. Consequently, we speak of inter-religious *tensions* instead of conflict, and *sympathy for* religious extremism instead of simply religious extremism. We define both terms as follows:

**Inter-religious tensions** are manifestations of hatred and religious intolerance towards members of other religious communities that are informed by feelings of anxiety (affective prejudices) and stereotypes (cognitive prejudices), and/or by experiences of discrimination on the base of religion.

**Sympathy for religious extremism** is sympathy for public manifestations of hatred, intolerance, oppression and violence towards other religious groups, and/or for actions that reject or aim to subvert (institutions for) universal human rights, democracy and liberal-democratic conceptions of rule of law.

A focus on inter-religious tensions means that, when organising socio-economic activities, implementing organisations need to include youth who have experienced religious discrimination or intolerance, and/or who themselves hold prejudices against members of different faith communities.

### Measuring change

In 2023, the existing Theory of Change of the Shared Futures programme was validated by external research consultancy Impact House. Evidence was found for the outcomes and causal links as identified in the Theory of Change, particularly in the Community pathway. Based on these validation efforts, the Theory of Change has been adjusted to the new version presented in this guidebook.

To continue verifying the Theory of Change and related assumptions, evidence-based research is needed in different local contexts. Such research will continue to help improve the design and effectiveness of the Shared Futures programme. Moreover, it will bring together two fields of practical and academic knowledge that so far operated quite isolated from each other, that is: knowledge and experiences with interfaith-dialogues as a way to reduce religious extremism, and; knowledge in the field of conflict transformation that addresses and aims to transform (socio-economic) root causes of conflict.

## What to measure?

This document presents a framework for identifying and understanding the projects' contributions to *conflict transformation*. Other than conflict resolution, conflict transformation does not merely aim to solve or stop a (violent) conflict, but also seeks to build new systems and relationships that address structural causes of conflict - such as power inequities or cultural norms and beliefs that perpetuate discrimination and exclusion of minority groups (Lederach, Neufeldt and Culbertson 2007: 18). Conflict transformation focuses on change. Consequently, the research framework helps to find answers to the questions: where did change occur or not occur, why and how?

### Theory of Change & Theories of Action

The Theory of Change of the Shared Futures programme presented in the previous section provides an overview of the different steps of change that are foreseen in the programme. Monitoring change on the different levels of the Theory of Change provides information on where change occurred. The

Theory of Change provides a useful framework for measuring change. The Theory of Change is developed at the programme level, overarching the different projects in the countries. For each project, a Theory of Action (a more concrete and localized version of a Theory of Change) is developed that shows how change is envisioned to take place within this project and translates the programmatic Theory of Change to the practical context. It is possible that these Theories of Action are similar to the programmatic Theory of Change and they can also differ, based on the context of the country in which the project takes place. The Theory of Action and its different components informs us which change to monitor and research. Annex 3 shows an overview of which aspects of the Theory of Change are measured with which type of change monitoring.

### Four dimensions of change

Inspired by the *Reflective Peacebuilding Toolkit* that was developed by John Paul Lederach and others (Lederach, Neufeldt and Culbertson 2007: 18), we propose to study changes across the following four dimensions of conflict transformation that each constitute an essential part of the conflict transformation process: personal change, relational change, socio-economic change and changes in discourse. The below textbox provides the working definitions of these four dimensions of change:

#### BOX 1: FOUR DIMENSIONS OF CHANGE

<b>1. Personal change...</b>  refers to changes in attitude and behaviour and to changes in conflict transformation skills of individual participants.	<b>2. Relational change...</b>  refer to changes in the level and quality of contacts, and to levels of trust and tolerance between members of different faith groups.
<b>3. Socio-economic change...</b>  refers to changes in the socio-economic position of marginalized youth from different faith communities.	<b>4. Change of discourse...</b>  refers to changes in discourse on religion and violence within the group of participants, and in the public and political debates directly related to the projects.

By identifying the Shared Futures projects' contributions to these four dimension(s) of change, we will learn more about the where, why and how of change. We ask: in which dimension (where) did change occur or not occur, why and how? By identifying these four dimensions, we will learn more about the specific changes underlying and leading towards conflict transformation. Secondly, change analysis will also help us to identify change dimensions that have not yet sufficiently been addressed. This is important as all four dimensions of change need to be addressed at some point during the process to achieve successful and sustainable conflict transformation. Thirdly and finally, change analysis will help us to test and verify the assumptions underlying the Shared Futures Theory of Change.

### Scope of research

The focus of the monitoring will be on measuring personal and relational changes. However, the research will also try to measure the impact of the programme on one aspect of structural change, that is:

- change in the socio-economic position of participating youth (employment perspective, adequate education, and voice in political decision-making).

In addition, the study will measure one aspect of cultural change, that is:

- change in discourse on religion and violence within the group of participants, and in the public and political debates directly related to the projects.

The Shared Futures Programme believes that socio-economic cooperation between members of different (and conflicting) faith communities will have a twofold impact. The joint realisation of structural improvements in the socio-economic position of marginalized groups will increase the individual well-being and self-esteem of members of those groups and, besides and moreover, improve their inter-communal relations. As such, interfaith socio-economic cooperation can contribute to personal *and* relational change. Together, these changes help to create "social capital" for conflict prevention. Put differently, the four different dimensions of conflict transformation mutually influence each other.

The 6-month change analysis will concentrate on measuring changes amongst the *direct* beneficiaries of the programme, that is:

- a. female and male youth participating in the projects;
- b. community and religious leaders, and politicians and governmental representatives directly participating in the activities of the projects.

The change impact on the indirect beneficiaries of the Community pathway that is on *the parents, teachers and peers of the youth participating in the projects*, will only be measured as part of the final evaluation of the overall Shared Futures Programme. However, to enable this, the parents, teachers and peers of the youth participating in the projects should already be included in the interviews, surveys and focus group discussions of the baseline study.

### **Global indicators**

To be able to monitor progress also on a programmatic level, some global indicators have been defined. These can be found in Annex 2. There are indicators for outputs and quantitative and qualitative outcomes. The indicators relate to the different pathways of the Theory of Change and also take the four dimensions of change into account, particularly for the qualitative outcomes. The outcome stories that are collected as part of the data collection often report changes across multiple change dimensions. Disentangling these helps to understand where changes occurred and how they are (inter)related. It may also help to identify the 'point of ignition': what ignited the change process to begin with?

## **How to measure?**

No single monitoring and evaluation framework can cover all aspects of change in one go. Using several methodologies at the same time generates a richer understanding of the results and impact of the programme and how change works.

Different methods are useful for measuring outputs and outcomes. On the level of outputs, it is usefully helpful to keep track of your activities and the direct outputs of these activities in a structured manner, for example by keeping track of attendance lists or social media statistics. In terms of outcomes, the Shared Futures programme has selected the Most Significant Change method to measure the change that takes place. This is a participatory qualitative method that builds on storytelling approaches. Next to this method, it is possible to measure quantitative outcomes by using different methods.

## Most Significant Change

Storytelling helps to share and document knowledge with context and emotion. This is important when we seek to capture and monitor change in the ‘deep structures’ of culture, power and ideology, and change in women and men’s personal consciousness, confidence, views and attitudes. The Most Significant Change (MSC) technique has been developed by Rick Davies with that purpose. It is a form of participatory monitoring and evaluation that involves the collection of significant change stories from the field, and the systematic selection of the most important of these.

Essentially, the process involves the collection of significant change stories from project beneficiaries at the field – or activity – level, and the systematic selection of the most significant of these stories. Beneficiaries, stakeholders and staff sit down together, share stories and have discussions about the value of the reported changes.

The MSC method can be used to measure change across all four change domains: changes in behaviour (personal), inter-religious relations (relational), socio-economic position (structural) and community norms and beliefs (cultural). Every six months, project staff members organise different story circles at the project locations to collect and discuss significant change stories. These story circles have the form of a focus group where participants share stories and then collectively discuss and select the most significant stories (see Template Story Circle). Multiple story circles can take place, dividing per location, gender, age or type of stakeholder (for example community members and public duty bearers) depending on what makes most sense in the context of the project. The selected stories are elaborated upon in the form of an outcome story, usually by collecting more information about the change and conducting interviews (see Template Outcome Story).

More detailed information on the Most Significant Change method can be found in the ‘Most Significant Change Technique: A Guide to Its Use’ by Rick Davies and Jess Chart (2005).

## When to measure?

### Baseline & final evaluation

This time plan shows the process for continued change monitoring throughout the implementation of the projects. At the start of a project, a baseline study should be conducted as well as a final evaluation at the end of the project.

### Time plan change monitoring

Below, we provide you with a time plan to schedule data collection activities for evidence-based change monitoring. As project cycles and the number of staff available for such activities differ per organisation, we advise you to sit down with your Shared Futures project team to divide tasks as you see fit.

#### *Time plan change monitoring activities*

0	Month 2	Month 4	Month 5	Month 6	REPEAT	Last Months of contract
BASELINE STUDY	Staff diary	Staff diary	Story Circle	Staff diary	Repeat this cycle every 6 months	FINAL EVALUATION
				Public duty bearers survey		

				2 Outcome stories* (based on Story Circle)		External Evaluator
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\*) Please note: these outcome stories can also be used for knowledge dissemination as part of the Advocacy pathway.

#### Bi-Monthly Change Monitoring

For bi-monthly change monitoring, a template staff diary is provided (see Template Staff Diary). The project coordinator or other staff members involved in the implementation of the Shared Futures Theory of Action reflect on their work bi-monthly by completing the staff diary every two months.

#### Six-monthly Change Monitoring

- Different story circles will be organised by staff members every six months, using the story circle template (see Template StoryCircle). Various groups can take place, such as community members, youth, women, public duty bearers or mixed groups. Multiple staff members are needed to execute this activity: at least one facilitator and one note taker.
- A public duty bearers survey will be conducted every six months, after a gathering, such as a debate or event (see Template Public Duty Bearer Survey). The survey needs a follow-up, to see if steps are being taken in the field of new policies.
- Two elaborated outcome stories of max. 4 pages should be developed each six months based on the most significant change stories selected during the story circles (see Template Outcome Story). The outcome stories will both be used as output for the Advocacy pathway (knowledge dissemination) and for change analysis. One out of the four outcome stories that are collected on annual base should describe an example of negative change, resistance or setback in relation to the project.

#### Yearly monitoring

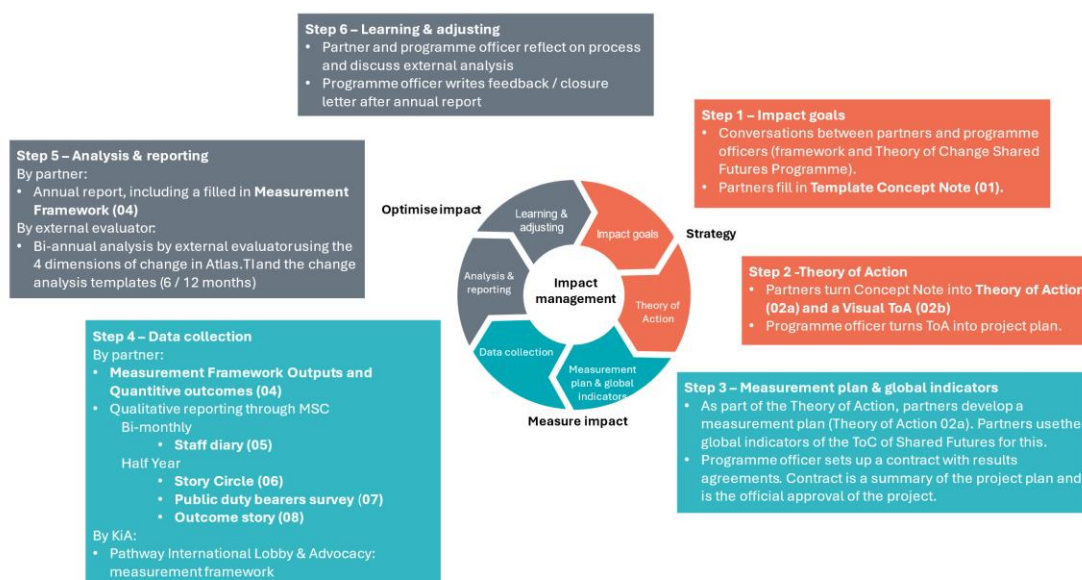
On an annual basis, partners will prepare the annual report of the activity. This report reflects on the activities conducted, progress achieved and potential obstacles identified. Next to the report, partners are also asked to fill in the Measurement Framework Outputs and Quantitative Outcomes (see Template Measurement Framework), to indicate progress on the global indicators (see Annex 2). The Template Measurement Framework Outputs & Quantitative Outcomes should be used to continuously track progress on the global indicators of the Shared Futures programme that apply to your specific project. This template can be adjusted to fit all the indicators as defined in the monitoring plan of the project, meaning that it is possible to add project specific indicators for outputs and qualitative outcomes to the measurement framework for outputs and qualitative outcomes. The Measurement Framework Outputs and Quantitative Outputs will not be subjected to change analysis but the information will be used to collate global indicators and support evidence-based research.

The annual report is a great opportunity to bring quantitative (outputs and quantitative outcomes) and qualitative (staff diary, Most Significant Change stories, outcome stories, public duty bearer survey) monitoring information together. It is recommended to reflect on both types of data and review the connection between the two in the report. The aim is to unite the different monitoring streams into one document and reflect on them as a total set.



# Chapter 2 - The process

This chapter provides an overview of the different steps in the monitoring process, starting with setting impact goals and developing a Theory of Action, followed by creating a measurement plan, collecting data, analysing and reporting on the results and, lastly, learning from the findings and adjusting practice. The steps are also visualised in the graph below and are each discussed in more detail.



## Step 1 – Setting impact goals

To be able to measure change, it needs to be clear what are the exact impact goals that we are steering towards. The following actions take place in this step:

- Partners and programme officers discuss the project, referring to the framework as set out in Theory of Change Shared Futures.
- Partners share the concept for the project, using the Template Concept Note. This template is quite open and up to the partners to shape their ideas for new projects.

Template:

- Template 01 – Concept Note

## Step 2 – Making a Theory of Action

A Theory of Action (ToA) is a tool to create insight in the effects that you are aiming for and the various steps that need to be taken to reach these. It makes clear how the activities in the project contribute to the higher impact goals of Shared Futures programme.

- Partners create a Theory of Action (ToA) (and if they wish a visualised ToA) based on the Concept Note. This template is meant to elaborate the plans of the partners, specify the different elements of the project and how they aim to reach their objectives. The template consists of a textual and visual part, allowing partners to describe the project and visualize the change process of the Theory of Action.

- Kerk in Actie programme officer translates ToA to a Project plan, which forms the basis for the contract and includes result agreements (targets).

Template:

- Template 02 – Theory of Change (textual and visual)

## Step 3 – Setting up a measurement framework

A measurement framework helps to gather data that enables to monitor progress of the pathway(s) as set out in the Theory of Action. It outlines how each expected change from the Theory of Action will be measured in practice and serves to keep track of results agreements. The template Measurement Framework Outputs and Quantitative Outcomes helps to report on the progress of this measurement framework every year.

- Partners translate the ToA to a measurement framework, that is part of their Theory of Action. Partners can use the global indicators of the Shared Futures Theory of Change for this and add their own new ones.

Template:

- Template 03 – Measurement Framework Outputs and Quantitative Outcomes

## Step 4 – Measuring change and monitoring progress

Monitoring progress happens at three distinct stages during the project:

- Baseline study
- Continuous monitoring
- Final evaluation

For the Shared Futures project, the baseline study and the continuous monitoring are executed by the project staff. For the final evaluation, an external party is often hired to evaluate the project.

### The baseline study

The baseline study provides an information base against which to monitor and assess the project's progress and contribution to change during implementation, and after the project is completed. Sometimes the data needed for a baseline already exist. In such cases, the only task is to collate the data and ensure that it can be updated in the longer term. More commonly, however, there will not be any existing data, or it will be incomplete or of poor quality.<sup>1</sup>

Baselines are a great help to establish a clear diagnosis and evidence-based picture of the problem that you seek to address, and to help visualise the way forward by developing realistic and tailored steps towards change. Other than often assumed, baselines do not need to be complex, time consuming and costly. Combinations of participatory methods – such as Focus Group Discussions or FGDs<sup>2</sup>, surveys and the study of available secondary data (statistics) can already yield a much better understanding of the actual situation.

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<sup>1</sup> From: 'Baseline studies', web-page of UN Women's 'End violence against women and girls now' campaign. <http://www.endvawnow.org/en/articles/959-baseline-studies.html> (accessed June 13, 2016).

<sup>2</sup> A focus group discussion (FGD) is a good way to gather together people from similar backgrounds or experiences to discuss a specific topic of interest. The group of participants is guided by a moderator (or group facilitator) who introduces topics for discussion and helps the group to participate in a lively and natural discussion amongst themselves. The strength of FGD relies on allowing the participants to agree or disagree with

A meaningful conflict transformation baseline provides specific data, stories and context about the lives of the people that are directly involved in and affected by the project. It is important to tailor the baseline specifically toward learning about the Theory of Change underpinning the Shared Futures programme. Based on the concise ToC narrative presented in the Introduction, the following main areas for inquiry for the baseline can be discerned. In the targeted faith communities, the baseline study should collect data on:

1. Levels and patterns of inter-religious tensions and sympathy for religious extremism, especially amongst participating youth;
2. Forms and frequency of contact and communication between members of different faith communities and participating youth;
3. Affective and cognitive prejudices as held by members of different faith communities towards religious 'others';
4. Levels of trust and (religious) tolerance between members of different faith communities;
5. The socio-economic position of participating youth in terms of a. employment opportunities, b. adequate education and c. participation in public and political decision-making as disaggregated by gender, age, religion, class, ethnicity and geographic location;
6. Levels of knowledge and awareness on root causes of inter-religious tensions and religious extremism amongst participating youth;
7. Narratives (beliefs and perceptions) on the relation between religion, peace and violence as expressed by local media and in public and political debates;
  - Negative framings on relation religion/violence
  - Positive framings on relation religion/peace
  - Beliefs and perceptions on interfaith cooperation
8. Levels and forms of political support for interfaith cooperation amongst local community leaders, religious leaders, politicians and governmental duty bearers.

These data should be collected at the onset of the project (baseline) - when communities and participants have been selected - and again at the end of the project (final evaluation).

Baseline studies usually use a combination of interviews with experts, Focus Group Discussions, collection of statistical data, and surveys. Implementing partner organisations are free to choose their own baseline methods as long as they cover each of the above eight areas of inquiry. This allows you to build on already available data, and on baseline methodologies that you are familiar with.

**All data** on project beneficiaries for the baseline and for the **specific data collection** during project implementation - such as during trainings, gatherings and reflection sessions of participating youth - should be **disaggregated by age, gender, religion, ethnicity and geographic location**. This allows us to study how patterns of faith-based discrimination and inter-faith conflict intersect with other forms of identity-based discrimination, for example on the base of ethnicity or gender. The below table can be copy-pasted in concerned formats to register data on the background participants of FGDs, individual interviews or surveys:

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each other so that it provides an insight into how a group thinks about an issue – for example about religious intolerance - about the range of opinion and ideas, and the inconsistencies and variation that exists in a particular community in terms of beliefs and their experiences and practices.

See: <https://www.odi.org/publications/5695-focus-group-discussion> for a nice toolkit.

Age	Male/Female	Religion	Ethnicity (if applicable)	Geographic location Home Town

The formats should be anonymised to protect the *privacy* of beneficiaries and participants.

### Continuous monitoring

There are several tools to collect impact data for continuous monitoring during project implementation, as illustrated in the previous chapter. For partners, the following tools are available (see Chapter 3: the Templates).

- Staff diary (bi-monthly). The staff diary asks staff members to reflect on project implementation every two months, to stimulate reflection by partners and to share changes that happen on the level of partners.
- Story circle (half year). The story circle template describes how to facilitate and report on the story circle. Instead of doing multiple individual interviews as in the previous process, multiple stories are collected at the same time through a story circle with multiple people. Additionally, some of these stories are selected as the most significant of all. These selected stories are input for the outcome stories.
- Public duty bearers survey (half year). In this survey, public duty bearers are asked to respond to several questions in the form of an interview to collect information on the changes in this pathway. Public duty bearers can also be invited to a story circle.
- Outcome story (half year). This template is used to turn the selected stories from the story circles into outcome stories that contain more details about the stories.

### Final evaluation – instructions for an external evaluator

This section provides the (external) evaluator with a list of key questions to guide the evaluation. The questions are structured according to the pathways and assumptions, and grouped under particular cause-effect ‘domains’. The first number of each domain and question refers to the corresponding pathways.

The evaluation should build on the change analyses reports and on additional literature study (context of country and issues) and field research (interviews and FGDs with project staff, direct and indirect (parents, teachers, religious leaders) beneficiaries and stakeholders). The evaluation method and approach will be developed by the evaluator(s). The evaluator may want to build on a series of additional tools that were developed as part of the first *Guidebook for implementation of evidence-based research and M&E* (version March 2018).

### Pathway Community

#### 1.1 Measuring the impact of interfaith dialogue and cooperation on inter-religious tensions and religious extremism

- 1.1.a. Does increased contact and communication between people from different faith communities increase participant’s understanding of how each side experiences the inter-religious tensions? (Personal change in awareness)
- 1.1.b. Do increased contact and communication between people from different faith communities reduce affective and cognitive prejudices towards each other? (Personal change in attitude)

- 1.1.c. Does a reduction of prejudice also lead to a change in behaviour? (Personal change of behaviour)
- 1.1.d. Do increased understanding and reduced prejudices contribute to greater trust and tolerance between members of different faith communities? (Relational change)
- 1.1.e. Does a reduction in prejudice towards individual 'others' translate into a reduction of prejudice towards the entire group of 'others'? (Personal change in attitude)
- 1.1.f. Do greater trust and tolerance between people from different faith communities increase their willingness to solve conflicts non-violently? (Personal change in behaviour)
- 1.1.g. Do greater trust and tolerance between people from different faith communities help to reduce and prevent inter-religious tensions and religious extremism in the wider community? (Relational change)
- 1.1.h. Do increased skills and capacities in interfaith cooperation help to reduce and prevent inter-religious tensions? (Personal change in attitude & behaviour)
- 1.1.i. Do increased skills and capacities in interfaith cooperation help to reduce and prevent religious extremism? (Personal change in attitude and behaviour)

## **1.2 Measuring the impact of interfaith socio-economic cooperation on interreligious tensions and religious extremism**

- 1.2.a. Does increased awareness and knowledge of the socio-economic issues underpinning inter-religious conflicts increase people's willingness to jointly address those issues (through interfaith cooperation)? (Personal change in attitude)
- 1.2. b. Do interfaith socio-economic activities help to improve the socio-economic position of all participants. (Structural change in soc-eco. positions & power relations)
- 1.2.c. Do improved socio-economic positions of participants of interfaith projects help to reduce or prevent inter-religious tensions between them? (Structural change in inter-religious soc-ec. relations)
- 1.2.d. Do improved socio-economic positions of participants of interfaith projects help to reduce or prevent manifestations of religious extremism? (Structural change in soc-economic root causes of religious extremism)

## **1.3 Measuring intersecting changes of pathway interventions**

- 1.3.a. Do (positive) experiences of increased trust and tolerance contribute to new narratives on religion, peace and violence? (Cultural change/shift of norms & beliefs)
- 1.3.b. Do improved socio-economic position of participating youth contribute to new narratives on religion, peace and violence? (Cultural change/shift of norms & beliefs)
- 1.3.c. Does a twofold approach that seeks to increase trust and tolerance between people from different faiths through joint discussions and actions, *and* aims to address the socio-economic issues that underpin inter-religious conflict have a 'multiplier' effect in terms of reducing inter-religious tensions and religious extremism?
- 1.3.d. Does a reduction of inter-religious tensions contribute to a reduction of religious extremism in the targeted faith communities?

## **Pathway Public Duty Bearers**

### **2.1 Measuring the impact of evidence-based lobby and advocacy on public policies for interfaith cooperation**

- 2.1.a. Does the interest/genuine openness of public policy makers to engage in debates on interfaith cooperation increase, if they are made aware of/exposed to evidence-based knowledge? (A4)

(‘Does change in knowledge and awareness lead to change in attitude?’) Personal change of awareness & attitude

2.1.b. Do public policy makers who have an increased understanding of the relevance of interfaith cooperation for justice and peace be more supportive towards creating improved/relevant public policies for interfaith cooperation (A5)

(‘Does change of knowledge and attitude lead to change of behaviour?’) (Personal change of behaviour)

2.1.c. Can inspiring examples at community level be effectively translated in public policies in public policies for an enabling environment? (A6)

(‘What are the scaling up possibilities of local Shared Futures projects?’)

## **2.2 Measuring the impact of public policies for interfaith cooperation on justice and peace**

2.2.a. Will policies that enhance socio-economic interfaith cooperation contribute to greater justice and peace in the community? (Structural change/reduction of direct and structural violence)

## **Pathway Advocacy**

### **3.1 Measuring the impact of evidence-based knowledge on norms and beliefs about faith based initiatives**

3.1.a. Does evidence-based knowledge lead to new and inspiring narratives that challenge existing negative framings on religion in (local) public and political discourse? (first half A7)

(‘Do new facts and knowledge lead to a shift of norms and beliefs?’ (Cultural change)

3.1.b. Do changes in public discourse lead to an increase of available funding and public support for initiatives for interfaith socio-economic development and peacebuilding? (second half A7) (Cultural change)

### **3.2 Measuring the impact of evidence-based knowledge dissemination on public awareness**

3.2 Will dissemination of evidence-based knowledge increase public awareness on the constructive power of interfaith cooperation in creating just, resilient and peaceful societies? (Outcome) (Cultural change: shifting norms contribution to enabling environment)

*Other possible additional evaluation questions:*

- Can root causes (often of macro-economic nature) be addressed through small-scale economic projects?
- What kind of small-scale economic projects work best?
- Should it be immediately about employment opportunities, or be about jointly advocating better access to credit, education, political decision-making?
- Is it about changing those root causes as such, or rather about creating space for inter-religious contact through joint actions and discussions?
- Did the project help to build social capital for conflict prevention? This could for example be measured by posing the following question to project beneficiaries: If there were rumours or tensions that could potentially trigger violent confrontations between members of your community and those of other faith communities, would you know whom in the other faith community you should contact to prevent that from happening? If so, please mention the most important contacts you know.

## Step 5 - Analysis and Reporting

In order to draw conclusions about the change that is made during the year, the collected data needs to be analysed and ultimately reported. The following activities take place:

- An evaluator analyses all data every 6 months, based on the four change dimensions, using the digital tool Atlas TI. This information is shared with the partners as input for the annual report.
- Partners are expected to write an annual report. This will include references to the collected qualitative data and an updated measurement framework for outputs and quantitative outcomes (see step 3).

### Change analysis – instructions for researcher

#### Purpose

This section provides guidance for the change analysis that will be conducted by the Shared Futures programme adviser/researcher every six months. The materials that are collected by partners as part of the change monitoring constitute the evidence - or primary data - that will be used for this change analysis.

#### Software for data analysis

The Shared Futures program makes use of a software program called ATLAS.ti to store and analyse all the information collected as part of the change monitoring. After several years of analysis (2017-2023) conducted by external researchers, Kerk in Actie decided in 2024 to conduct the analysis by staff trained in evidence-based data analysis. This decision was taken after the publication of the validation report of Shared Futures in 2023. This report concluded that the Shared Futures pilot projects provided a proof of concept for the ToC. As Kerk in Actie and her partners wish to remain learning organisations we continue to analyse the data received.

#### Time plan change analysis

Month 6 ANALYSIS	Month 9 REPORT & EXCHANGE	Month 12 ANALYSIS	Month 15 REPORT & EXCHANGE
Kerk in Actie researcher conducts Change Analysis based upon MsC reorts received from the partners  (see: <i>Time plan change monitoring activities</i> )	Kerk in Actie researcher shares and discusses the Analysis Report with the partner  Template: Change Analysis Report 6 Months	Kerk in Actie researcher conducts Change Analysis based upon Annual Report AND MsC reorts received from the partners  Template: Change Analysis Report 12 Months	Kerk in Actie researcher shares and discusses the Analysis Report with the partner  Template: Change Analysis Report 12 Months

#### Format and structure of the change analysis

The change analysis has to be evidence-based. Therefore, the format starts with a copy-paste of the texts (staff diary, story circle, public duty bearer survey, and outcome stories) of the 6-month templates that have been collected as part of the change monitoring. To enable data verification and



clarification in case of confusion about the interpretation or wording of the text, these texts need to be copy-pasted into a textbox without any editorial changes.

For every single staff diary, outcome story or collection of surveys, the adviser/researcher needs to complete the following sections:

- *Change Analysis*: in which dimension (where) did change occur or not occur in the concerned outcome story, staff diary, public duty bearer survey(s), why and how? Who were involved? What seemed to be the point(s) of ignition? Here, the adviser/researcher should make active use of the four dimensions of change (personal, relational, socio-economic and discourse).
- *Scale of Change*: quantifies (how many people involved) and qualifies (depth & significance) the reported change in terms of outreach and significance - see below table of scales
- *Negative Change*: traces negative changes, resistance or set-backs related to the project
- *Feedback on reporting*: advises reporter on content and style of reporting to improve the quality of the data/evidence
- *Feedback on opportunities*: observations on change dimensions needing more attention next 6 months, or on unexpected effects

Every change analysis report will be closed by a *Conclusion* that summarizes:

- the most important changes identified across the various cases and materials analysed as part of the 6-month change analysis,
- insights on how change occurred (or not),
- recommendations on reporting and opportunities for more change.

## Tools for change analysis

### *Global Indicators*

To be able to monitor progress also on a programmatic level, some global indicators have been defined. These can be found in Annex 2. The indicators relate to the different pathways of the Theory of Change and also take the four dimensions of change into account, particularly for the qualitative outcomes. The outcome stories that are collected as part of the data collection often report changes across multiple change dimensions. Disentangling these helps to understand where changes occurred and how they are (inter)related. It may also help to identify the 'point of ignition': what ignited the change process to begin with?

Main questions to be answered:

- Where did change occur or not occur in the concerned outcome story, staff diary, public duty bearer survey(s), why and how?
- Who were involved?
- What seemed to be the point(s) of ignition?

### *Scale of Change*

The possible impact of a change can only be assessed if information on the scale of the change is added. Based on the below tables the adviser/researcher should qualify the identified changes in terms of significance.

**TABLE 1: Significance of the Change: how *significant* was the change?**



Qualification	limited	significant	very significant
<b>Description</b>	The change does not extend beyond the moment or the people directly involved. (whether it is lasting or affects a larger group beyond those directly involved cannot be proven).	<ul style="list-style-type: none"> <li>• repetitive change, not exclusively linked to project</li> <li>• spreading across different groups</li> <li>• affecting leading figures or authorities within the community (teachers, public figures, religious authorities etc.)</li> </ul>	<ul style="list-style-type: none"> <li>• Life changing for individuals</li> <li>• Lasting changes of beliefs and values (cultural) or the division of power (structural)* within the community (especially between religious minorities and majorities).</li> </ul>

\*) Please note: only if this redistribution of power is broadly accepted and supported by members from the different faith groups.

## Step 6 – Learning and adjusting

**To truly steer on impact, it is important to use the collected information to learn and improve processes. Therefore, the following actions take place:**

- Partner and programme officer reflect jointly on the process and discuss the external analysis.
- The programme officer delivers a closure letter and feedback after the annual report.

After this step, the process starts back at step 1. Once the projects are underway, there is no need to set new impact goals and create a new Theory of Action and measurement plan, but it is helpful to reflect on these steps based on what has been learned and see if any adjustments need to be made.

# Chapter 3 - The templates

## Template 04 - Staff diary

### Instructions

- Every two months, the project coordinator should complete a staff diary (max. 2 pages) to reflect on project implementation and the changes on the level of the partner.
- Below format is designed to identify and reflect on changes. Which changes strike you as significant or remarkable? Was this a personal, relational or socio-economic change, or a change in discourse? Where did you feel there was no change at all?
- Rather than reporting change related to *every* single activity that was conducted over the past two months, we ask you to identify *one or two changes* that seemed most significant to you.

### Please note:

- Maximum two A4 - 1000 words (but less is welcome!)
- Actively use the four dimensions to identify change dimensions (personal, relational, socio-economic, changes in discourse)
- Build on your own experiences and observations
- Share the staff diaries every two months with the donor

### Name and function:

Date:

Reported Period:

Project name:

**Briefly list the project activities you were involved in during the last two months, in bullets.**

➤ Please note: *do not provide a detailed progress report here.*

**Think of the changes that occurred the past two months. It can be in the community, but also in the field of public duty bearers, knowledge sharing or advocacy.**

**Describe one or two changes you were particularly proud of this month. Why do you feel these changes were important?**

**Where, in what dimension(s), did these changes occur? And in what dimensions did you feel there was no change at all?**

**What have you learned from this work the past two months?**

- For example, think of strategies that worked well, lessons from setbacks, identified areas for improvement, ways to overcome obstacles, personal insights, etc.

**How will you integrate these lessons in your work?**

**Have you faced any particular challenges in this work over the last month? How you have been responding to these challenges?**

**Is there anything else you want to communicate about this work?**

## Template 05 - Story circle

### Instructions

- Every six months, organise different story circles with participants and stakeholders of your project.
- **Number of circles:** In advance, decide on how many different story circles make sense for your project. You can think of mixed groups or separate groups, for example a group of community members and a group of public duty bearers, of women and men, or of youth and adults. Please note that the story circle for public duty bearers contains two levels of questions.
- **Number of participants:** Invite 5 to 8 people to join the story circle per group.
- **Roles:** It is helpful to participate in the story circle with at least two staff members. One staff member acts as the facilitator facilitating the session and making sure everyone gets to share their experiences. One staff member acts as the note-taker. Potential other staff members can act as timekeepers or observers.
- **Note-taking:** It is recommended to take notes publicly where all participants of the story circle can see them, for example on a board or a flip chart. Take notes of the individual stories and their titles as well as the comments on the stories during the voting process.
- **Story Circle:**
  - Start by explaining the purpose and format of the story circle. Make clear that all stories and input are equally valued. Ask for consent from all participants to participate in the story circle and report their stories (anonymous is possible).
  - Ask participants to introduce themselves mentioning their name, age, role and the activities they have participated in.
  - Invite participants to each share a story using the following question: **Looking back over the last six months, what was the most significant change that you experienced in this community?**  
Invite storytellers to tell a complete story by elaborating on the following sub-questions:
    - What happened: what is the difference between the situation now and before?
    - Who was involved in the situation?
    - When did this take place or in what period?
    - Where did it take place? (location and/or context)
    - Why did this happen, what was the reason this could occur?Ask participants to give a title to their story and note this down clearly for the group.
  - Specifically ask participants if any negative stories have also taken place in the last six months.
  - After all stories have been shared, ask people to vote for the story that they find most significant. Ask each participant to provide an answer to the following questions:
    - Why did you choose this story above all other stories?
    - Some of you chose a different story – can you explain why you didn't choose this story?Make sure to publicly note the reasons why the stories were or were not selected.
  - Once everyone has heard why certain stories were voted for, the facilitator can call a second vote. This time there may be more consensus. If there is no consensus on the most significant story, up to 3 stories may be chosen.
  - *Story circle with public duty bearers:* Invite public duty bearers to tell a second story about their own change: **Looking back over the last six months, what was the most significant change that you experienced in your own work (or in that of other public duty bearers)?** Invite participants to tell a complete story again by elaborating on the same sub-questions as above.

- **Reporting:** After the story circle, report on all stories and the values discussed using the form below. Copy the below story format for each of the stories told. Make sure to document the information about who shared the story, the description of the story and the story's significance. The description of each story is typically around one page and no longer than two pages. Story circles can also be used as input for outcome stories.

### About the story circle

Date of the story circle: .....

Location of the story circle: .....

Names of the note-taker and facilitator of the story circle: .....

### Most Significant Change Stories

#### Story A

##### Information about the storyteller:

Name: .....

Age: .....

Participated in which activity: .....

Role: .....

##### Title of the story

...

##### Description of the story

*Looking back over the last six months, what was the most significant change that you experienced?*

##### Significance of the story

*Why is this story significant to you?*

Adapted from Davies and Chart (2005)

### Negative changes

*Looking back over the last six months, did you experience any negative changes that are connected to the project?*

### Story Selection

Title of the story	Selection round 1	Specific reasoning of selection (WHY does a participant select a specific story?)	Selection round 2 (if needed)


## Template 06 - Public duty bearers survey

### Instructions

- This survey is designed to collect data changes as experienced or observed by public duty bearers.
- The survey should be conducted at the closing of an event such as a public debate, (knowledge) session or other gatherings with Shared Futures stakeholders.
- Each six months, 10 public duty bearers should participate in the survey, either by filling out individual survey forms, or by being interviewed by project staff.
- Public duty bearers can also be invited to a story circle, see template 05.
- To ensure privacy and a sense of safety, all survey responses should remain anonymous.

<b>SURVEY FORM</b>	
	<b>Activity or event:</b> <b>Date:</b> <b>Location:</b> <b>Role or function:</b> <b>Gender:</b> <b>Age:</b> <b>Religion:</b>
<b>1.</b>	<b>What was new to you, or what did you learn during this encounter on interfaith socio-economic cooperation?</b>
<b>2.</b>	<b>Did you learn anything new about members of other faith groups? If so, what did you learn?</b>
<b>3.</b>	<b>Did you experience any changes in the way you feel about members of other faith groups? If so, how did your feelings change?</b>
<b>4.</b>	<b>What steps have you taken to support interfaith socio-economic cooperation in the past six months? If no steps have been taken, can you elaborate on why not?</b>
<b>5.</b>	<b>In the past six months, have you supported the development, implementation, and enforcement of public policies contributing to interfaith socio-economic cooperation? If yes, please explain how and which policies.</b>
<b>6.</b>	<b>What steps will you take in the coming six months to increase interfaith socio-economic cooperation?</b>

## Template 07 - Outcome story

### Instructions

#### What

- Every six months the story circles provide different stories on most significant change. Develop two of these selected stories into outcome stories using this template every six months. This is an opportunity to explore these stories in more detail.
- The outcome stories may concern any of the four pathways and any of the four change dimensions. What matters is that you select the outcome stories that strike you as most remarkable, significant, unexpected, rich or else.
- One of the four outcome stories that are collected each year should reflect on a negative shift, resistance or setback related to the project.

#### How

- During the Story Circles, project participants and stakeholders identify several stories that represent the most significant change the project has contributed to in the past six months. Two of these selected stories can be elaborated into outcome stories in collaboration with the storytellers, local research institutes and/or field staff.
- Additional interviews with beneficiaries and stakeholders can be conducted to give more depth and detail to the outcome story and collect additional evidence. Ideally, these interviews should be recorded on video or voice recorder.
- The outcome stories can both be used for outreach and knowledge dissemination and for evidence-based change analysis. They may include photos or short video-documentaries.

#### Formats

The below template serves as a guidance: you are free to use your own format, as long as these meet the following three criteria:

1. the outcome story describes the context and the situation before the intervention,
2. the outcome story applies the journalist rule for reporting (who, what, when, where, why and how),
3. the outcome story describes the dimensions in which change occurred (personal, relational, socio-cultural or change in discourse)

### About the Outcome story

Staff name reporting the outcome story:	.....
Date:	.....
Reported period:	.....
Project name	.....

### Writing an outcome story

Write a short **outcome story** in 3 steps:

#### Step 1:

- a. a title
- b. formulate the change in 1 sentence ( for example, something that somebody did differently where and when)



**Step 2:**

- a. provide a SHORT, clear description (1A4), max 500 words)  
Include: **who** (changed) + **what** (was done differently) + **where** and **when**?
- b. say something about the *significance* of the change; significance is always seen in relation to the impact that the program/project wants to contribute to

**Step 3:**

- a. say something about the *contribution* of the Shared Futures programme (by one or more interventions or pathways) to the observed change;
- b. indicates *evidence* for the latter

**Explanation of terminology used in writing outcome story****Description of outcome**

**An outcome is: Something that another person did differently** (due to project activities)

- *Something*: refers to an observable change in: **attitude, behaviour, agenda, policy or practice**
- *Another person*: another stakeholder identified in the project Theory of Action or Shared Futures Theory of Change
- The presented change needs to have a *relation with one or more pathways of the overall Theory of Change of Shared Futures*.
- The project needs to have a clear *direct or indirect contribution* to the described change
- Changes could be positive or negative, intended or unintended

**The definition of *significance* and *contribution* in outcome stories is the following:**

*Significance*: significance is always seen in the perspective of the impact to which the project wants to contribute.

**Significance** could become clear by *qualifying the change mentioned, according to questions like*:

1. Is it the first time this change was seen?
2. Does it link to the Theory of Change?
3. Is it a big change/ small change?
4. A positive or negative change?
5. An intended or an unintended change?
6. Is it a systemic change?
7. Is it a policy change?
8. Is it leading to a sustainable change?

→ lead question: **why** (is the change important)

**Contribution**: contribution is seen in the perspective of the ways in which the Shared Futures programme did contribute to make the recorded change possible. Contribution can become clear by qualifying the change mentioned according to questions like:

Did the programme contribute to the observed change? If so, how did the programme contribute to the observed change?

→ questions: what, when and how

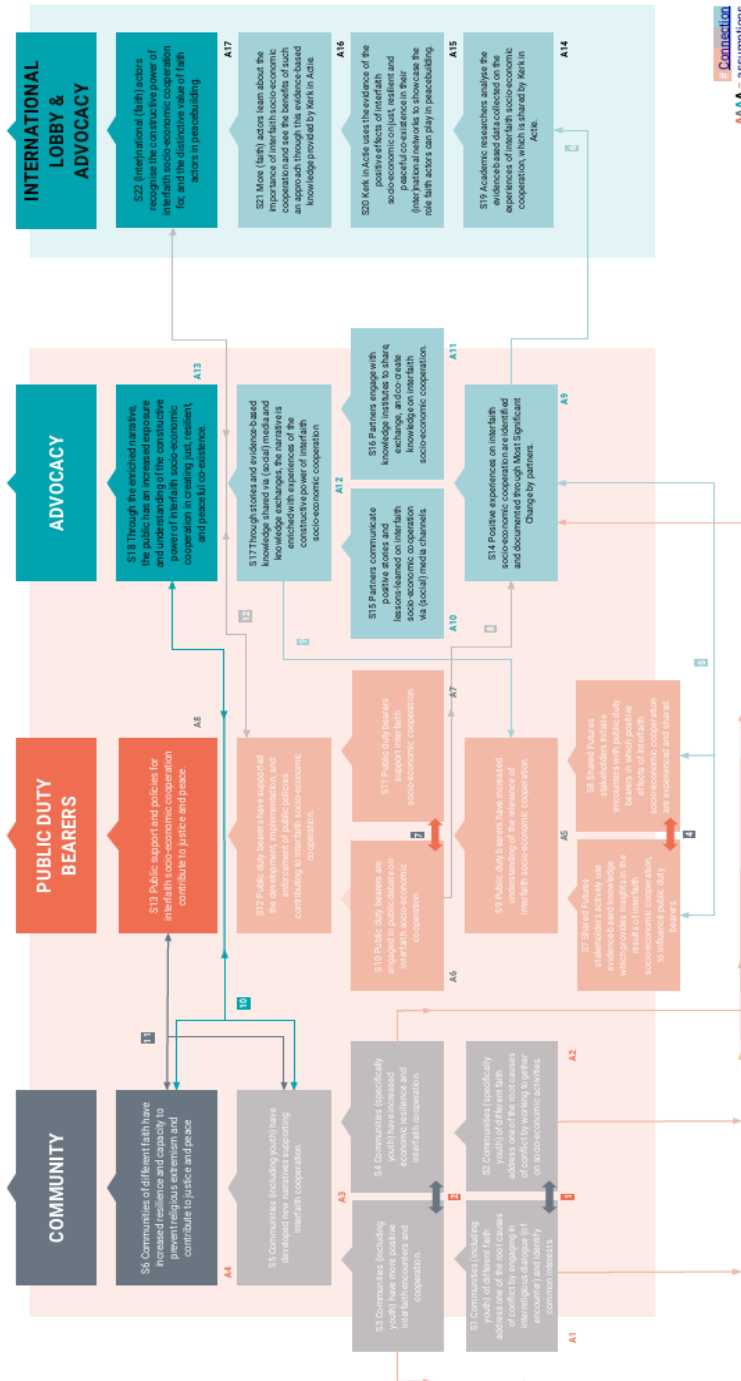
Contribution refers always to the how, the factors and timing.

Contribution can be seen in terms of resources (human resources, like staff time, financial resources) or facilitating certain activities

## **Annex 1: Shared Futures Theory of Change**

## SHARED FUTURES

From their religious drive, people of different faith, take joint responsibility for each other's futures, by working together in activities that contribute to just and peaceful coexistence.



**PROBLEM STATEMENT** | Religious identities without directly being the cause often can become a complicating and aggravating factor in conflict situations. An isolated focus on religious tensions however hampers working on the underlying root causes of these conflicts. These root causes under which polarization, socio-economic exclusion and marginalization, often play a role in the growth of violent religious extremism. There is a great need to counteract this process and show and create new examples of the constructive role religious actors can play in addressing these root causes and in creating peaceful coexistence. Within Shared Futures, this will be done in a multilayered approach by connecting interfaith socio-economic cooperation at community level to public policy levels and knowledge creation.

## Annex 2: Global indicators

Effect Theory of Change Shared Futures	Outputs (attendance lists, activity reports, etc.)	Outcomes - quantitative indicators (optional extra research)	Outcomes - qualitative indicators (Most Significant Change)
<b>COMMUNITY</b>			
S1 Communities (including youth) of different faith address one of the root causes of conflict by engaging in interreligious dialogue (of encounter) and identify common interests	# of interfaith dialogues that have taken place # of participants to interfaith dialogues (total and disaggregated youth/adult and different faith groups)		
S2 Communities (specifically youth) of different faith address one of the root causes of conflict by working together on socio-economic activities.	# interfaith socio-economic cooperation activities organized # people working together in interfaith socio-economic cooperation activities (total and disaggregated youth/adults and different faith groups)		
S3 Communities (including youth) have more positive interfaith encounters and cooperation.			changes in how individual participants feel (emotional) and think (prejudices) about members of other faith groups reports of negative emotion towards people of other faith new relationships between people of different faith groups
S4 Communities (specifically youth) have increased economic resilience and interfaith cooperation.		# of participating youth who found a job or internship as a result of a training # of participating youth who started their own business as a result of a training # of youth with an increase of income due to their training	changes in how people of different faith (specifically youth) cooperate reports on the effects of economic resilience on the lives of youth
S5 Communities (including youth) have developed new narratives supporting interfaith cooperation.			changes in the way individual participants respond to, express themselves and interact with members from other faith groups changes in community interaction patterns (increased contact, regular and open or restricted and avoiding) between members of different faith groups
S6 Communities of different faith have increased resilience and capacity to prevent religious extremism and contribute to justice and peace			changes in conflict handling mechanisms by communities (knowing what to do or who to turn to to address conflict non-violently, (de)escalation of conflict)

Effect Theory of Change Shared Futures	Outputs (attendance lists, activity reports, etc.)	Outcomes - quantitative indicators (optional extra research)	Outcomes - qualitative indicators (Most Significant Change)
<b>PUBLIC DUTY BEARERS</b>			
S7 Shared Futures stakeholders actively use evidence-based knowledge which provides insights in the results of interfaith socio-economic cooperation, to influence public duty bearers	# of advocacy initiatives where stakeholders used evidence-based knowledge to influence public duty bearers		

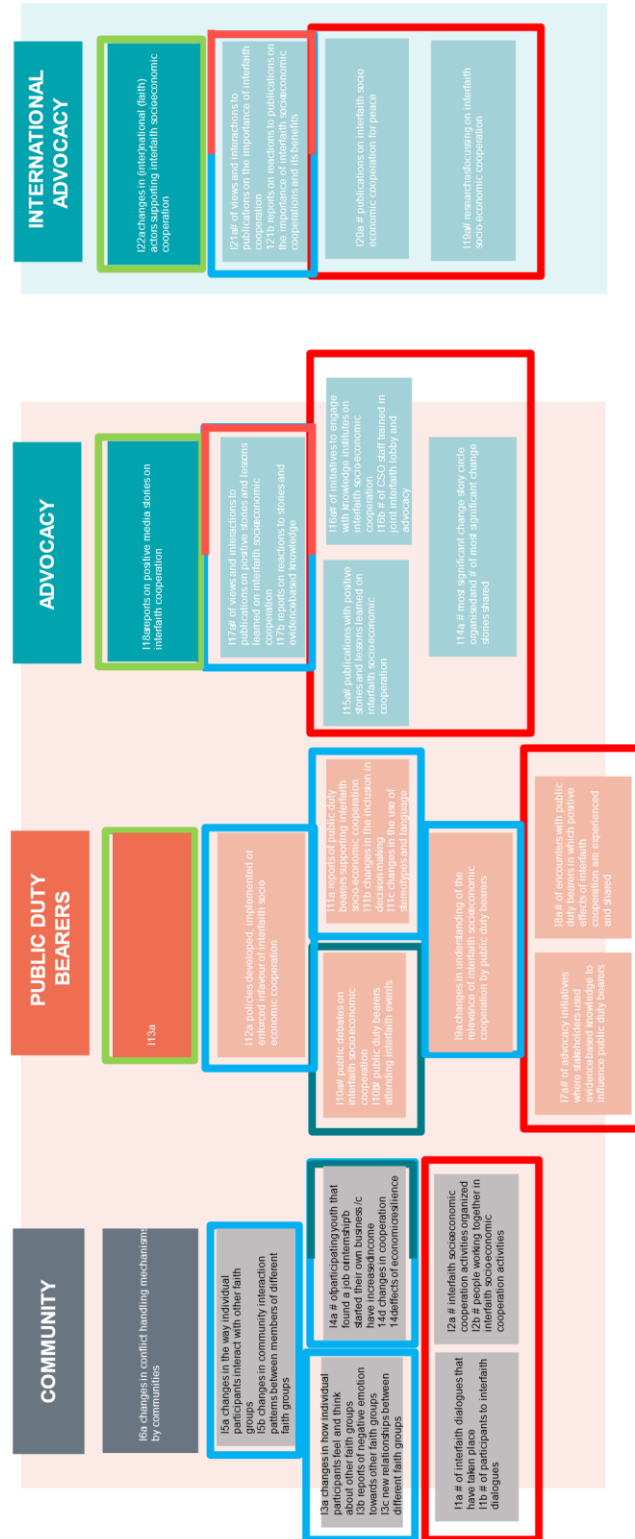
S8 Shared Futures stakeholders initiate encounters with public duty bearers in which positive effects of interfaith socio-economic cooperation are experienced and shared.	# of encounters with public duty bearers in which positive effects of interfaith cooperation are experienced and shared		
S9 Public duty bearers have increased understanding of the relevance of interfaith socio-economic cooperation.			changes in understanding of the relevance of interfaith socio-economic cooperation by public duty bearers
S10 Public duty bearers are engaged in public debate on interfaith socio-economic cooperation.		# public debates on interfaith socio-economic cooperation	
		# public duty bearers attending interfaith events (disaggregated different faith group)	
S11 Public duty bearers support interfaith socio-economic cooperation.			reports of public duty bearers supporting interfaith socio-economic cooperation
			changes in the inclusion in decision-making of members of different faith groups, especially minorities, and youth
			changes in the use of stereotypes and loaded language by public duty bearers
S12 Public duty bearers have supported the development, implementation, and enforcement of public policies contributing to interfaith socio-economic cooperation.			policies developed, implemented or enforced in favour of interfaith socio-economic cooperation
S13 Public support and policies for interfaith socio-economic cooperation contribute to justice and peace.			

Effect Theory of Change Shared Futures	Outputs (attendance lists, activity reports, etc.)	Outcomes - quantitative indicators (optional extra research)	Outcomes - qualitative indicators (Most Significant Change)
<b>Advocacy</b>			
S14 Positive experiences on interfaith socio-economic cooperation are identified and documented through Most Significant Change by partners.	# most significant change story circle organised and # of most significant change stories shared		
S15 Partners communicate positive stories and lessons-learned on interfaith socio-economic cooperation via (social) media channels.	# publications with positive stories and lessons learned on interfaith socio-economic cooperation		
S16 Partners engage with knowledge institutes to share, exchange, and co-create knowledge on interfaith socio-economic cooperation.	# of initiatives to engage with knowledge institutes on interfaith socio-economic cooperation		
	# of CSO staff trained in joint interfaith lobby and advocacy		
S17 Through stories and evidence-based knowledge shared via (social) media and knowledge exchanges, the narrative is enriched with experiences of the constructive power of interfaith socio-economic cooperation	# of views and interactions to publications on positive stories and lessons learned on interfaith socio-economic cooperation		reports on reactions to stories and evidence-based knowledge shared by partners
S18 Through the enriched narrative, the public has an increased exposure and understanding of the constructive power of interfaith socio-economic cooperation in creating just, resilient, and peaceful co-existence.			reports on positive media stories on interfaith cooperation

Effect Theory of Change Shared Futures	Outputs (attendance lists, activity reports, etc.)	Outcomes - quantitative indicators (optional extra research)	Outcomes - qualitative indicators (Most Significant Change)
<b>INTERNATIONAL LOBBY &amp; ADVOCACY</b>			
S19 Academic researchers analyse the evidence-based data collected on the experiences of interfaith socio-economic cooperation, which is shared by Kerk in Actie.	# researches focussing on interfaith socio-economic cooperation		
S20 Kerk in Actie uses the evidence of the positive effects of interfaith socio-economic on just, resilient and peaceful co-existence in their (inter)national networks to showcase the role faith actors can play in peacebuilding.	# publications on interfaith socio-economic cooperation for peace		
S21 More (faith) actors learn about the importance of interfaith socio-economic cooperation and see the benefits of such an approach through this evidence-based knowledge provided by Kerk in Actie.	# of views and interactions to publications on the importance of interfaith cooperation		reports on reactions to publications on the importance of interfaith socio-economic cooperations and its benefits
S22 (Inter)national (faith) actors recognise the constructive power of interfaith socio-economic cooperation for, and the distinctive value of faith actors in peacebuilding.			changes in (inter)national (faith) actors supporting interfaith socio-economic cooperation

# Annex 3

From their religious drive, people of different faith, take joint responsibility for each other's futures, by working together in activities that contribute to just and peaceful coexistence.



Outputs > quantitative data  
 Outcomes > quantitative data  
 Outcomes > qualitative data  
 Additional research needed



# Annex 4: Templates used for Change Analysis

## Annex 5: Consulted Literature

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