

COMMUNITIES RICHER IN DIVERSITY (CRID)

Faith to Action Network



FINAL NARRATIVE REPORT

Contract number: DCI-HUM/2017/394-483

Reporting period: 1 April 2018 to 30 June 2022

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Table of Contents

Table of Contents	2
List of Acronyms	3
1. Description	4
2. Assessment of Implementation of Action Activities	5
2.1 Executive Summary	5
2.2 Results and Activities	6
2.2.1 Results	6
2.2.2 Activities	34
2.2.3 <i>Sustainability</i>	64
2.2.4 <i>Updated Logframe</i>	65
2.2.5 <i>Cross-cutting issues</i>	65
2.2.6 <i>Monitoring and evaluation</i>	68
2.2.7 <i>Learning</i>	68
2.2.8 <i>List of materials</i>	70
2.2.9 <i>Contracts</i>	71
3. Beneficiaries/Affiliated Entities and Other Cooperation	71
4. Visibility	74
5. Location of records, accounting and supporting documents	74

List of Acronyms

ACRL	African Council of Religious Leaders
ADE	Anglican Diocese of Egypt
ADZ	Anglican Diocese of Zanzibar
CAPA	Council of Anglican Provinces of Africa
CSO	Civil Society Organisation
CRID	Communities Richer in Diversity
EASS	Evangelical Alliance of South Sudan
ELCT	Evangelical Lutheran Church of Tanzania
EU	European Union
F2A	Faith to Action Network
IEC	Information and Education Communication
iOc	Intermediary Outcome
IRC-B	Inter-Religious Council of Burundi
IRC-U	Inter-Religious Council of Uganda
KMYA	Kenya Muslim Youth Alliance
Log Frame	Logical Framework
MCJL	Muslim Centre for Justice and Law
M & E	Monitoring and Evaluation
OCA	Organisation Capacity Assessment
Oc	Outcome
Op	Output
PACWA	Pan-African Christian Women Alliance
P/CVE	Preventing/Countering Violent Extremism
Q 1, 2, 3, 4	Quarter 1, 2, 3, 4
TAM	Technical Assistance Mission
TORs	Terms of Reference
UJCC	Uganda Joint Christian Council
WUFBON	Western Uganda Faith Based Organisations Network
Yr 1, 2, 3, 4	Year 1, 2, 3, 4

1. Description

1.1. Name of Coordinator of the grant contract

Council of Anglican Provinces of Africa (CAPA)

1.2. Name and title of the contact Person

Matthias Brucker, Faith to Action Network

1.3. Name of beneficiary(ies) and affiliated entity(ies) in the Action

Council of Anglican Province of Africa (CAPA)

African Council of Religious Leaders – Religions for Peace (ACRL-RfP)

Faith to Action Network (F2A)

Third parties:

Anglican Church of Egypt & with North Africa and the Horn of Africa (ADE)

Anglican Diocese of Zanzibar (ADZ)

Baptist Union of Burundi (BUB)

Evangelical Alliance of South Sudan (EASS)

Evangelical Lutheran Church of Tanzania (ELCT)

Ibrahimia Media Centre (IMC)

Inter-Religious Council of Burundi (IRCB)

Inter-Religious Council of Uganda (IRCU)

Kenya Muslim Youth Alliance (KMYA)

Muslim Centre for Justice and Law (MCJL)

Pan-African Christian Women Alliance – South Sudan (PACWA-SS)

Uganda Joint Christian Council (UJCC)

Western Uganda FBO Network (WUFBON)

1.4. Title of the Action: Communities Richer in Diversity (CRID)

1.5. Contract number: DCI-HUM/2017/394-483

1.6. Start date and end date of the Action: 1 April 2018 to 30 June 2022

1.7. Target countries: Egypt, South Sudan, Uganda, Burundi, Kenya and Tanzania

1.8. Final beneficiaries &/or target groups (if different) (including numbers of women and men)

24, 400 young men and women

4,700,000 community members

1.9. Country(ies) in which the activities take place (if different from 1.7)

N/A

2. Assessment of Implementation of Action Activities

2.1 Executive Summary

CRID is a resounding success. It stands out with impressive impact, outcomes and outputs in all project locations, despite a deteriorating political context. Sustainability is high thanks to a successful upscaling strategy.

Impact: Consortium partners aimed at contributing to enhancing cultural diversity and respect for equal dignity of all people in project locations in Burundi, Egypt, Kenya, South Sudan, Tanzania and Uganda through interfaith dialogue and interreligious cooperation. Unfortunately, the political context continued to deteriorate throughout the reporting period with a decline in freedom and erosion of civil society space, participation and rights long before COVID-19, and the pandemic has worsened an already alarming situation. However, [Pew Research Centre](#) notes a decrease in social hostilities involving religion, and **project data shows increase for respect for religious tolerance in all project locations**. Our project evidence shows that we have contributed to **reduction of violent conflict** in Uganda (religious clashes), South Sudan (ethnic conflict), Kenya (inter-generational conflict), Burundi (ethnic conflict), and Zanzibar (political conflict).

Outcome: Collectively, partners have **enhanced understanding, tolerance and respect for cultural and religious diversity among 27,520 young women and men and reached more than 4,700,000 people** through new and traditional media with messages. This report registers positive changes in young people in all project locations:

- improved **knowledge** towards own and other people's cultures, religions, and ethnicities.
- Enhanced **attitudes**, including acceptance and tolerance of cultural, religious, and ethnic diversities and increased emotional response and empathy towards others,
- Improved **skills** and **agency** of young women and men, as well as faith leaders to promote cultural diversity and respect for equal dignity of all people;
- **Increased and sustained interfaith and intercultural cooperation** based on respect and trust between members of different religious, cultural, and ethnic groups;
- **Reduced cases of violence**, including a reduction of young people engaged in violent activities.

Evaluators found strong, credible evidence that the CRID project is relevant to target groups and focus countries' needs. Its methods are effective and efficient for advancing its aims. The project implementation has generated significant sustainable impact in many ways. The project was highly ambitious, and it met external challenges such as the COVID-19 pandemic with flexibility, achieving great progress toward pluralism, inter-cultural understanding, human rights and peace in the focus countries.

Intermediary outcomes:

- 13 local faith organisations have implemented 16 small interfaith and intercultural projects, with financial, technical and managerial support of Faith to Action Network. Collectively, they reached 26,312 young men and women with a combination of strategies: 45 peer Education and capacity development activities, including trainings, mentorship and education trips; 19 interfaith or intercultural dialogues including negotiation meetings, mediation, grassroots dialogues, youth dialogues and peace committees' meetings; 51 awareness raising events include marches, public events, public meetings, storytelling; 44 edutainment activities include radio talk shows, film screening, sports, drum circle, and music, dance and drama events; and 12 inception and review meetings and accountability forums.
- Faith to Action Network produced and disseminated 11 knowledge products to 38,318 representatives of faith organisations, civil society organisations and INGOs.
- Faith to Action Network has successfully scaled up interventions for intercultural understanding, interfaith cooperation and countering youth radicalization in 57 faith institutions and 22 civil society institutions. Faith to Action Network has provided technical assistance to an estimated 237 individuals within these institutions to effectively manage going to scale. Overall, faith to action Network has raised 48.38 million € for this upscaling process.

2.2 Results and Activities

2.2.1 Results

Impact: Consortium partners aimed at contributing to enhancing cultural diversity and respect for equal dignity of all people in project locations in Burundi, Egypt, Kenya, South Sudan, Tanzania and Uganda through interfaith dialogue and interreligious cooperation.

Unfortunately, the context in project countries continued to deteriorate over the reporting period (boxes 3.1 and 3.2, pluralism indicators (OO.1), conflict probability (OO.2)). [Freedom House](#) (2022) deplores 16 consecutive years of **decline in freedom**, with the enemies of liberal democracy - a form of self-government in which human rights are recognized and every individual is entitled to equal treatment under law - accelerating their attacks. The [2020 Ibrahim Index of African Governance Index Report](#) shows that all 6 countries have been going through an **erosion of civil society space, participation and rights** long before COVID-19, and the pandemic has worsened an already alarming situation. Women and girls bear the brunt of COVID-19 fallout. Lockdown measures have exposed girls and women to increased levels of sexual and gender-based violence.

A more positive outlook is given by [Pew Research Centre](#) which noted a strong **decrease in social hostilities involving religion** (indicator OO.3) in Uganda and a slight decrease Egypt and South Sudan in 2019. Similarly, group grievances based on social or political characteristics on the

access to services or resources and inclusion in political processes, decreased a little bit in all six countries according to the [Fragile States Index Annual Report 2019](#). This is mirrored by CRID-specific data (box 1), which shows that CRID contributed to improved **respect for religious tolerance in all project locations**. Our endline surveys note improvements of 14.5% in Egypt, 11% in Kenya, 25% in Uganda and 7.8% in Burundi. Project reports and qualitative evidence from the case studies show similar trends in South Sudan and Tanzania. Similarly, both quantitative evidence from the endline surveys and qualitative research documented in the case studies shows that consortium partners **contributed to reduction of violent conflict** in Uganda (religious clashes), South Sudan (ethnic conflict), Kenya (inter-generational conflict), Burundi (ethnic conflict), and Zanzibar (political conflict).

Box 1: % support for religious tolerance amongst project participants (MoV: survey)

Location	Baseline	Endline	Trend
Burundi	81.8%	88%	Positive (+7.8%)
Egypt	80%	94.0%	Positive (+14.5%)
Kenya	75.4%	86.4%	Positive (+11%)
Uganda	64%	89%	Positive (+25%)
South Sudan		n/a	project reports and qualitative evidence from the case studies show similar trends
Tanzania		n/a	

Box 2: Communities at risk in 2022

Egypt - Copts, Shi'a, Bahá'ís, Nubians, Bedouin
South Sudan - Murle, Nuer, Dinka, Anuak, Jie, Kachipo
Kenya - Borana, Kalenjin, Kikuyu, Luyha, Luo, Muslims, Turkana, Endorois, Maasai, Ogiek, other indigenous groups
Uganda - Acholi, Karamojong, Basongora, Batwa
Burundi - Hutu, Tutsi, Batwa

Source: Minority Rights Group International (2022) ["Peoples Under Threat"](#)

However, **state institutions further fragmented along ethnic, class, clan, racial or religious** lines, and brinkmanship and gridlock increased between ruling elites in Egypt, Tanzania and Uganda. Ruling elites also increased nationalistic political rhetoric. While the situation remained unchanged in Burundi, there were small improvements in Kenya and South Sudan. Minority Rights Group International draws attention to many communities at risk in the 6 countries (box 2).

In particular, authoritarianism and state control expanded in **Egypt**¹ between 2019 and 2022, with policy making dominated by anti-democratic actors. Unfree and unfair 2020 elections resulted in a parliament that rubber-stamps executive decisions. There were alarming setbacks in the spheres of participation, and civil and human rights. Civil society was harshly repressed. Not only political opponents but anyone not complying with the norms defined by the rules, including those who shared "wrong" content on social media. Mistrust amongst people plummeted: Only 7.3% respondents of a 2018 Gallup poll believed that "most people can be trusted" compared to 18% in 2009. A vast majority (92.4%) believed that they needed to be very careful. We focused on enhancing interfaith collaboration between young women and men of the majority Muslim community and from the minority Coptic community, which was

¹ Bertelsmann Stiftung (2022), ["BTI Transformation Atlas"](#)

under risk². A specific focus was on the most deprived communities in Cairo slum, in particular disabled vulnerable youth.

² Minority Rights Group International (2022) "[Peoples Under Threat](#)"

Burundi³ continued to struggle with poverty, insecurity and poor governance, but the 2020 election resulted in a change of leadership. The new rulers had a more moderate political tone, but some anti-democratic tendencies deepened. Despite an agreement, regarding refugee returns in 2019, unresolved tensions and pre-electoral violence deterred most refugees from coming back to Burundi. Harassment, intimidation, violence and widespread impunity before and after elections resulted in a weakening of remaining opposition parties, as well as the media and civil society. The army and ruling party remain deeply intertwined in Burundi. Social control is also achieved through the use of irregular youth militia forces “imbonerakure”. We successfully convinced youth from these irregular militias to stop engaging in violence. We engaged members of both Tutsi and Hutu communities, both at risk,⁴ in dispute resolution over ethnic politics, land disputes, and return of refugees.

The Covid-19 pandemic has devastated **Kenya**⁵ during a sensitive political period as it prepares for general elections in 2022. Progress in reducing poverty is being steadily eroded by the pandemic- The adverse impacts of the lockdown measures included human rights abuses, rising domestic violence, unprecedented disruption to education and massive job losses. Mistrust amongst people is continuously low: Only 9.5% respondents of a 2021 Gallup poll believed that “most people can be trusted”. A vast majority (89.4%) believed that they needed to be very careful. This is almost the same as at baseline. We worked with the Muslim community and selected indigenous communities, both at risk⁶.

South Sudan^{7,8} is in a fragile state between war and peace, and little progress has been made in forging a sustainable peace since the formation of a national unity government in 2020.

The UN reports that violence between different armed groups and factions is on the rise. Government soldiers as well as rebel fighters remain responsible for an array of depredations against civilians including unlawful killings, abductions, sexual violence and recruitment of child soldiers, which were key themes of our trauma healing and peacebuilding work. Inter-ethnic violence between Dinka, Nuer and Murle pastoralists, the main target groups of our activities, centred around disputes over livestock and land, has escalated through 2020–21. By now, 383,000 people died in the conflict, 1.62 million people are internally displaced, 2.19 million have sought refuge in neighbouring countries and 7.5 million need humanitarian assistance. In 2020, South Sudan was hit by severe floods that affected more than one million people. Socio-economic development is among the lowest in the world, rule of law is not guaranteed. Interestingly, our interfaith and intercultural work included joint responses to flood-affected communities.

Tanzania⁹ continued to develop into an authoritarian political system, with a precarious human rights situation. Members of the opposition parties, media and civil society activists were harassed, arrested and experienced constant threats. Government tightened control over civic

³ Bertelsmann Stiftung (2022), “[BTI Transformation Atlas](#)”

⁴ Minority Rights Group International (2022) “[Peoples Under Threat](#)”

⁵ Bertelsmann Stiftung (2022), “[BTI Transformation Atlas](#)”

⁶ Minority Rights Group International (2022) “[Peoples Under Threat](#)”

⁷ Bertelsmann Stiftung (2022), “[BTI Transformation Atlas](#)”

⁸ Minority Rights Group International (2022) “[Peoples Under Threat](#)”

⁹ Bertelsmann Stiftung (2022), “[BTI Transformation Atlas](#)”

space. Unfree and unfair local and national elections in 2019 and 2020 were boycotted by the opposition. In Zanzibar, the main opposition party accepted an invitation to join the constitutionally required Government of National Unity. In June 2020, the country was declared free from the coronavirus. New legislation outlawed any reporting on the diseases, which authorities used to intensify their crackdown on media. The vast majority of the population remains extremely poor.

Uganda¹⁰ continued to slide into authoritarianism, with a closed political space and lack of competition. The 2021 presidential elections were unfree and unfair with violence against opposition supporters. The separation of powers between the state, security and the ruling party don't exist any longer. Space for opposition, civil society and independent media has continued to shrink. Political polarization has further intensified. Mistrust of the government is at an all-time high, while fear of the security forces has increased in light of repeated use of violence, reports about abductions, forced disappearances and extrajudicial killings carried out by police and the military. With few major internal violent conflicts, tensions and discontent are growing. Severe Covid-19 lockdown measures affected people's livelihoods increasing poverty levels. There has been a massive inflow of Christian South Sudan refugees into Muslim areas of West Nile, where the project was carried out.

Positive perception of local leaders, women and youth about the initiative (poor, neutral, good, very good) (OO.4).

External evaluators found strong, credible evidence that the CRID project is relevant to target groups and focus countries' needs. Their evaluation report emphasizes that the CRID project "customized capacity-building and technical support to the differential starting points for different groups; their national political and socio-cultural contexts; and respective challenges. This ensured relevance of project approaches to target group needs".

Here are some interview excerpts in which key informants who participated in the evaluation underscored the project's relevance:

"CRID ignited the passion of working with the people. I admired how Egyptian colleagues' interfaith dialogue happens through cultural and historical sites; with Muslims and Christians visiting each other's centres. Religion is a point where we can respect richness and diversity. We were together in respect in a Mosque!"

"The project is extremely relevant."

"Target beneficiaries needed this and it is still needed."

"Yes, the project addressed their needs....the project is very important for the country and in particular for the youth, who didn't know how to collaborate. At first, Muslims and Christians found it difficult to even sit together. They like being together now."

¹⁰ Bertelsmann Stiftung (2022), "[BTI Transformation Atlas](#)"

This positive perception was mirrored by local government officials' feedback in all project location. In Zanzibar, senior officials in the ministry of justice participated in an ADZ peace march in Stone Town. A police commander told an ADZ forum: "Let us embrace tolerance and peace. As police, we have met leaders from all political formations and we urge all people to embrace tolerance and peaceful coexistence..." In Uganda, a district Kadhi explained his role in the project: "the project gave us the platform to engage young people and speak to them on issues of peace and living together as brothers and sisters."

Number of collaborative mechanisms established to continue project interventions (OO.5). As part of its scaling-up strategy, Faith to Action Network has established 43 collaborative mechanisms involving 57 faith organisations and 22 CSOs to continue, expand or scale up project interventions in 10 countries. These mechanisms are committees and working groups which facilitate upscaling partners' participatory decision-making on all decisions regarding scaling-up. This includes analysis, strategic decisions, planning, implementing, monitoring and learning; including on the financial resources that Faith to Action Network mobilized for expanding and replication of CRID strategies. For each mechanism, participants have crafted Terms of References that guide their operations.

In addition, project participants have established mechanisms for managing conflicts and promoting peace, which have continued to function following the activities. In Burundi a participant reports that "we have set up a platform composed of men, women, and youth. We meet once a month then we divide ourselves into two groups which move into the neighbourhoods to sensitise people about peaceful coexistence. Such outreach has created awareness in the neighbourhoods that we are one and we are from one God. We urge them to respect one another in our diversity."

Box 3.1 Positive trends in pluralism indicators (OO.1), Decreasing trends in indicators on violent internal conflict probability & intensity (OO.2), Decreasing trends in social hostilities involving religion (OO.3)

Burundi Indicator	baseline		endline		Trend	Rating	Source
	Year	Score	Year	Score			
Peoples under Threat	2017	16	2021	19	slight improvement	1=highest, 70=lowest	Minority Rights Group
Factionalized Elites	2017	8.2	2021	8.2	no change	0 = lowest intensity 10 = highest intensity	Fragile States Index
Group Grievance		7.9		7.3	slight improvement		
Political Pluralism & Participation	2017	4	2022	3	deterioration	0 = worst, 16 = best	Freedom in the World
Participation, Rights & Inclusion	2017	35.2	2019	33.2	deterioration	0 = worst, 100 = best	Ibrahim Index
Equal opportunity	2016	5	2022	4	deterioration	0 = lowest 10 = highest	Transformation Index BTI
Cleavage / conflict management		5		2	deterioration		
Civil society traditions		8		9	strong improvement		
Conflict intensity		7		7	no change		
Most people can be trusted	2009	38%		n/a	n/a	In %	Gallup
Human Hazard risk	2017	8	2022	5.7	strong improvement	0 = positive 10 = negative	Inform Index
Social hostilities involving religion	2016	M	2019	M	no change	M = moderate, H = high, VH = very high	Pew

Egypt Indicator	baseline		endline		Trend	Rating	Source
	Year	Score	Year	Score			
Peoples under Threat	2017	18	2021	30	strong improvement	1=highest, 70=lowest	Minority Rights Group
Factionalized Elites	2017	8.8	2021	9.1	deterioration	0 = lowest intensity 10 = highest intensity	Fragile States Index
Group Grievance		8.8		8.3	slight improvement		
Political Pluralism & Participation	2017	4	2022	2	deterioration	0 = worst, 16 = best	Freedom in the World
Participation, Rights & Inclusion	2017	26.9	2019	23.8	deterioration	0 = worst, 100 = best	Ibrahim Index
Equal opportunity	2016	4	2022	4	no change	0 = lowest 10 = highest	Transformation Index BTI
Cleavage / conflict management		3		3	no change		
Civil society traditions		4		5	strong improvement		
Conflict intensity		7		7	no change		
Most people can be trusted	2009	18%	2018	7.3%	deterioration	In %	Gallup
Human Hazard risk	2017	7	2022	7	no change	0 = positive 10 = negative	Inform Index
Social hostilities involving religion	2016	VH	2019	H	slight improvement	M = moderate, H = high, VH = very high	Pew

Kenya Indicator	baseline		endline		Trend	Rating	Source
	Year	Score	Year	Score			
Peoples under Threat	2017	40	2021	52	strong improvement	1=highest, 70=lowest	Minority Rights Group
Factionalized Elites	2017	8.9	2021	8.6	slight improvement	0 = lowest intensity 10 = highest intensity	Fragile States Index
Group Grievance		8.9		8	slight improvement		
Political Pluralism & Participation	2017	10	2022	8	deterioration	0 = worst, 16 = best	Freedom in the World
Participation, Rights & Inclusion	2017	51.2	2019	51.6	no change	0 = worst, 100 = best	Ibrahim Index
Equal opportunity	2016	5	2022	6	strong improvement	0 = lowest 10 = highest	Transformation Index BTI
Cleavage / conflict management		5		5	no change		
Civil society traditions		4		4	no change		
Conflict intensity		7		5	strong improvement		
Most people can be trusted	2009	9.6%	2021	9.5%	no change	In %	Gallup
Human Hazard risk	2017	7	2022	6.4	slight improvement	0 = positive 10 = negative	Inform Index
Social hostilities involving religion	2016	H	2019	H	no change	M = moderate, H = high, VH = very high	Pew

Box 3.2 Positive trends in pluralism indicators (OO.1), Decreasing trends in indicators on violent internal conflict probability & intensity (OO.2), Decreasing trends in social hostilities involving religion (OO.3)

South Sudan	baseline		endline		Trend	Rating	Source
	Year	Score	Year	Score			
Peoples under Threat	2017	6	2021	3	deterioration	1=highest, 70=lowest	Minority Rights Group
Factionalized Elites	2017	9.7	2021	9.2	slight improvement	0 = lowest intensity 10 = highest intensity	Fragile States Index
Group Grievance		9.7		8.8	slight improvement		
Political Pluralism & Participation	2017	1	2022	1	no change	0 = worst, 16 = best	Freedom in the World
Participation, Rights & Inclusion	2017	18.9	2019	20.9	slight improvement	0 = worst, 100 = best	Ibrahim Index
Equal opportunity	2016	3	2022	3	no change	0 = lowest 10 = highest	Transformation Index BTI
Cleavage / conflict management		2		1	deterioration		
Civil society traditions		8		8	no change		
Conflict intensity		9		10	deterioration		
Most people can be trusted		n/a		n/a		In %	Gallup
Human Hazard risk	2017	10	2022	9	slight improvement	0 = positive 10 = negative	Inform Index
Social hostilities involving religion	2016	M	2019	L	slight improvement	M = moderate, H = high, VH = very high	Pew

Tanzania	baseline		endline		Trend	Rating	Source
	Year	Score	Year	Score			
Peoples under Threat	2017	n/a	2021	80		1=highest, 70=lowest	Minority Rights Group
Factionalized Elites	2017	5.7	2021	6.2	deterioration	0 = lowest intensity 10 = highest intensity	Fragile States Index
Group Grievance		5.2		4.9	slight improvement		
Political Pluralism & Participation	2017	11	2022	5	deterioration	0 = worst, 16 = best	Freedom in the World
Participation, Rights & Inclusion	2017	47	2019	45.5	deterioration	0 = worst, 100 = best	Ibrahim Index
Equal opportunity	2016	4	2022	4	no change	0 = lowest 10 = highest	Transformation Index BTI
Cleavage / conflict management		6		5	deterioration		
Civil society traditions		7		7	no change		
Conflict intensity		5		4	strong improvement		
Most people can be trusted	2009	26%		n/a		In %	Gallup
Human Hazard risk	2017	5.3	2022	3.2	strong improvement	0 = positive 10 = negative	Inform Index
Social hostilities involving religion	2016	M	2019	M	no change	M = moderate, H = high, VH = very high	Pew

Uganda	baseline		endline		Trend	Rating	Source
	Year	Score	Year	Score			
Peoples under Threat	2017	28	2021	28	no change	1=highest, 70=lowest	Minority Rights Group
Factionalized Elites	2017	8.6	2021	8.9	deterioration	0 = lowest intensity 10 = highest intensity	Fragile States Index
Group Grievance		8.5		7.8	slight improvement		
Political Pluralism & Participation	2017	5	2022	5	no change	0 = worst, 16 = best	Freedom in the World
Participation, Rights & Inclusion	2017	47.4	2019	46.8	deterioration	0 = worst, 100 = best	Ibrahim Index
Equal opportunity	2016	6	2022	6	no change	0 = lowest 10 = highest	Transformation Index BTI
Cleavage / conflict management		5		5	no change		
Civil society traditions		5		6	strong improvement		
Conflict intensity		6		6	no change		
Most people can be trusted	2009	17%		n/a		In %	Gallup
Human Hazard risk	2017	6.2	2022	5.9%	slight improvement	0 = positive 10 = negative	Inform Index
Social hostilities involving religion	2016	H	2019	M	strong improvement	M = moderate, H = high, VH = very high	Pew

Box 4 : Indicator OO.5 Number of collaborative mechanisms established to continue project interventions; Indicator iOc 4.1 Number of faith actors who effectively scale up inter/intrafaith interventions in their organizations (MoV: JISRA annual project report; YW4A annual project report)

Locations	Collaborative mechanisms	Faith actors involved	Scaling-up mechanism
Continuing or expanding in CRID focus countries			
Burundi	None		
Egypt	Central Coordination Committee	2 faith organisations (IMC, YWCA Cairo) 5 women's rights organisations	YW4A programme
Kenya	Supervisory Body, Executive Body, advocacy and M&E technical working groups	8 faith organisations (Mensen met een Missie (MM), Faith to Action Network (F2A), Muslims for Human Rights (MUHURI), Supreme Council of Kenya Muslims (SUPKEM), Kenya Muslim Youth Alliance (KMYA), Chemi Chemi ya Ukweli (CYU), Inter-Religious Council of Kenya (IRCK), Coast Interfaith Council of Clerics (CICC)) 2 CSOs (Search for Common Ground (SFCG), Kenya Community Support Center (KECOSCE))	JISRA programme
Kenya	Central Coordination Committee	4 faith organisations (NICA, One Accord, SDA Kisii, YWCA Kenya) 6 women's rights organisations	YW4A programme
South Sudan	Central Coordination Committee	2 faith organisations (CAPAD, YWCA South Sudan) 3 women's rights organisations	YW4A programme
Tanzania	None		
Uganda	Supervisory Body, Executive Body, advocacy and M&E technical working groups	8 faith organisations (Mensen met een Missie (MM); Faith to Action Network (F2A Network); Muslim Centre for Justice & Law (MCJL); Acholi Religious Leaders Peace Initiative (ARLPI); Western Uganda FBOs Network (WUFBON); Teso Religious Leaders Efforts for Peace and Reconciliation (TERELEPAR); Uganda Joint Christian Council (UJCC); Church of Uganda Teso Diocese Planning and Development Office (COU-TEDDO))	JISRA programme
Upscaling to other countries			
Ethiopia	Supervisory Body, Executive Body, advocacy and M&E technical working groups	10 faith organisations (Ethiopian Muslims Relief and Development Association (EMRDA), Iman Islamic Association (IIA), Ethiopian Orthodox Church Development and Inter Church Aid Commission (EOC-DICAC), Ethiopian Kalehiwot Church Development Commission (EKHCDC), Evangelical Churches Fellowship of Ethiopia (ECFE), Ethiopian Interfaith Forum for Development Dialogue and Action (EIFDDA), Ethiopia Catholic Church – Social and Development Commission (ECC-SDCO), Inter Religious Council of Ethiopia (IRCE), Faith to Action Network, Tearfund)	JISRA programme
Indonesia	Supervisory Body, Executive Body, advocacy and M&E technical working groups	13 faith organisations (AMAN, Interfidei, GUSDURIAN, Fahmina, Mosintuwu, PeaceGeneration, Muhammadiyah, Aisiyah, Fatayat – Nahdlatul Ulama, Konferensi Waligereja Indonesia, Imparsial, Mensen met een Missie, Faith to Action Network)	JISRA programme
Iraq	Supervisory Body, Executive Body, advocacy and M&E technical working groups	4 faith organisations (Tearfund, Mensen met een Missie, Peace and Freedom Organisation (PFO), Christian Aid Program Northern Iraq (CAPNI)) 1 CSO (Search for Common Ground)	JISRA programme
Mali	Supervisory Body, Executive Body, advocacy and M&E technical working groups	4 faith organisations (Tearfund ; Mouvement des Responsables et Cadres Chrétiens (MCRC) ; Youth With A Mission (YWAM); Réseau- Islam- Population- Développement (RIPOD)) 1 CSO (Search for Common Ground)	JISRA programme
Nigeria	Supervisory Body, Executive Body, advocacy and M&E technical working groups	10 faith organisations (Tearfund; Mensen met een Missie; Da'wah Institute of Nigeria / Development Initiative for West Africa (DIWA); Dialogue, Reconciliation and Peace (DREP); Federation of Muslim Women's Associations in Nigeria (FOMWAN); Justice Peace and Reconciliation Movement (JPRM) RURCON; Scripture Union of West Africa (SUWA); Women Interfaith Council (WIC); CAFOD) 1 CSO (Search for Common Ground)	JISRA programme
Palestine	Central Coordination Committee	2 faith organisations (ELCJHL, YWCA Palestine) 4 women's rights organisations	YW4A programme
At global level	YW4A project Management Committee YW4A Steering Group, Advocacy WG, Communications WG	5 faith organisations (World YWCA; YWCA South Sudan; YWCA Palestine; YWCA Kenya; Faith to Action Network) 2 CSOs (KIT, Equality Now)	YW4A programme
At global level	Consortium Coordination Committee, Board of Directors, Advocacy WG, Communications WG, Finance WG, M&E WG, Knowledge WG	3 faith organisations (Mensen met een Missie, Tearfund, Faith to Action Network) 1 CSO (Search for Common Ground)	JISRA programme
Total	43 collaborative mechanisms	57 faith organisations and 22 CSOs	

Outcome 1: Young women and men have increased understanding, tolerance and respect for cultural and religious diversity

Collectively, partners have **enhanced understanding, tolerance and respect for cultural and religious diversity among 27,520 young women and men** in Bujumbura City, Bujumbura Rural, Rumonge, and Muyinga, (Burundi), Ezbet El-Nakhel, Miser El-Kadima and Madiant El-Salam (Cairo, Egypt), Likoni and Mvita in Mombasa County and Mtwapa and Rabai in Kilifi County (Kenya), Juba, Bor, and Yei (South Sudan), in Pemba, Unguja and Tabora (Tanzania) and Yumbe (Uganda), surpassing the target of 14,400.

Box 5. Indicator O.1.1: Number of youth reached with interfaith & interreligious interventions (MoV: CRID partner reports)

Country	Number of youth reached		Total
	Young men	Young women	
Burundi	2,346	1,586	3,932
Egypt	1500	1578	3,078
Kenya	639	510	1,149
South Sudan	2017	4140	6,157
Tanzania	1082	958	2,040
Uganda	6,486	4,771	11,257
	14,070	13,543	27,613

Comparisons of endline and baseline data, complemented by qualitative evidence documented in the case studies, register positive changes of outcome indicators in all project locations:

- improved **knowledge** towards own and other people’s cultures, religions, and ethnicities.
- Enhanced **attitudes**, including acceptance and tolerance of cultural, religious, and ethnic diversities and increased emotional response and empathy towards others,
- Improved **skills** and **agency** of young women and men, as well as faith leaders to promote cultural diversity and respect for equal dignity of all people;
- **Increased and sustained interfaith and intercultural cooperation** based on respect and trust between members of different religious, cultural, and ethnic groups;
- **Reduced cases of violence**, including a reduction of young people engaged in violent activities.

Youth have gained lots of knowledge of other religions, with a dramatic increase in Uganda (+71%), strong increases in Egypt (+27.5%) and Burundi (+27%) and a slight enhancement in Kenya (+3.4%) (see box 14, indicator O.1.2.a). A young Muslim man from Ezpet-Elnakhel in Cairo, Egypt summarizes his knowledge increase: "I have had a misconception about the Christians and their behaviour in the church. I thought that they were doing improper actions and name these actions as prayers. I was wrong about these issues, now I know that it was a kind of ignorance and lack of knowledge about the others who have a different religion, but they are my neighbours and my people." **Youth also gained lots of knowledge of other cultures**, with the same pattern: a dramatic increase in Uganda (+63%), strong increases in Egypt (+15.2%) and Burundi (+8.8%) and a slight enhancement in Kenya (+3%) (see box 14, indicator O.1.2.b).

Their attitudes towards others changed positively. For example, the number of youth who believed different cultures can coexist peacefully, increased strongly in Uganda (+43%) and Kenya (+21.2%), and moderately in Burundi (+14.9%) and Egypt (+10%). In many cases, young people enhanced their strong positive attitudes towards other groups: +20% in Uganda, +14.9% in Burundi and +14% in Kenya. The change was marginal in Egypt, where these positive feelings were at very high level already (*see box 14, indicator O.1.2.c*) and where young people mentioned “love, honour, solidarity, and acceptance of others” as the most important personal values that they developed during their participation. A young Hutu political activist from Burundi describes his change of feelings towards Tutsi people in box 6. These helped them to overcome faith, culture and gender-based stereotypes and negative perceptions towards others.

Box 6 “I participated in the CICB project as a returnee. My parents fled to Tanzania in 1972 when the army massacred our Hutu people in the region. I was a child when my parents fled to Tanzania. As I grew up, I learned that we were refugees from Burundi, and that Tutsis had made us refugees. While we always harboured hopes of returning to our country, it was not easy to settle when we finally returned because Tutsis had taken our lands. I hated Tutsis and I could not tolerate or coexist with them; I saw them as selfish, greedy, and egocentric. When I received an invitation to participate in a CICB activity, I attended but I could not sit next to a Tutsi. But as I participated in more activities, especially dialogue forums and sports, I started to overcome my hatred towards Tutsis. It was not easy to change, but I changed and I now understand that Tutsis are normal people like us.”

Young political activist from Bujumbura City

Youth also increasingly believed that different religions can coexist peacefully. In West Nile, Uganda, this increased by 45%, in Burundi by 24.5%, in Egypt by 10% and in Kenya by 5.8% (*see box 14, indicator O.1.2.d*). Egyptian participants pointed out that they became familiar with each other during pantomime and storytelling rehearsals and developed friendships. Thereafter, they sometimes organised outings and frequently held get-togethers. Barriers were broken down between the individuals. While acting or telling stories, they felt they were expressing their true feelings, sharing their happiness and their sorrows in front of others freely. Often, these individual journeys of change have not been easy, as a young man from Bor, South Sudan, explains: “I was deeply hurt when someone from Murle, a neighbouring ethnic group, killed my friend; I planned to seek revenge. After the EASS coordinator invited me to their awareness forum, I was shocked when I saw young men from the Murle ethnic group in the same forum. Because I saw them as enemies, it was difficult for me to talk to them. However, as EASS continued with the training sessions and other activities, I overcame my hatred and desire for revenge. My change process was slow, long, and painful, but I changed. During one of the activities, I approached a young man from the Murle ethnic group, and we started a conversation. As we became friends, I realised that he and I shared an interest in the livestock trade. Therefore, we started talking about buying and selling sheep. He and I are now friends, and I hope that we will not have revenge attacks in Bor.”

Young men and women also **gained life skills, contributing to strengthening their self-confidence and agency.** In Egypt, participants mentioned that they had improved their ability to control their perceptions, to listen to the concerns of others, and to avoid judging others. During interviews, they also described how they gained “energy” and felt “empowered”. They

described “stronger bonds”, increased “friendships”, and “community loyalty”. A young Kenyan man says that he “(...) benefitted because we were taught and educated on how to control our mindsets. After a whole year of being equipped with skills and being developed as leaders, I saw this as a perfect opportunity to develop myself and shape my future.” They gained skills and learnt practices of inclusive interfaith and intercultural activities, enabling them to built common ground among people holding different worldviews.

Youth leaders increasingly acted as catalysts to promote understanding, tolerance and respect and prevent or reduce violence. Inter-religious and inter-cultural collaboration between young women and men increased most markedly in Egypt where 14.5% more young people engaged ‘others’, and we saw slight increases in Burundi (+4.1%), Kenya (+4%) and Uganda (+7%) (see box 14, indicator O.1.3). Four examples of youth-led actions by young participants from Egypt are listed in box 7. A young Kenyan religious leader said that he saw changes in young people’s behaviour, claiming “It was not previously possible for us as young people to sit together and discuss our problems. Now, the KMYA project has created opportunities for us to bring the youth together and provide guidance on moral issues and development. As religious leaders, we have seen that the KMYA project has helped us to transform the lives of our young people.” A young person from Burundi revealed how they had changed their behaviour towards the political opposition, from violent to peaceful: “Personally, I am member of the CNDD-FDD and I am active in its youth wing imbonerakure [the ruling party’s youth league]. Before I participated in CICB activities, I used to participate in fights between the youth of the ruling party, imbonerakure, and the youth of the opposition CNL. The CICB became a bridge between us. Now I have changed.” 90% of

Box 7. Examples of youth leaders acting as catalysts of understanding, tolerance and respect

In Misr Al-Kadima, following on from the project activities, an interfaith group of 70 deaf people (half of which were Muslim and half Christian) came together and organised a cleaning, painting and planting campaign in the oldest street of Misr Kadima known as Game’a Amor St.

In Madinat El-Salam, 20 Muslim and Christian youth organised a campaign to raise the awareness of their neighbours on eco-friendly methods of cleaning.

In Ezbet El Nakhhal 30 Muslim and Christian youth participated in activities to clean up and develop their area. They also organised an exhibition to help some local women to market their products and sell them.

Box 8. “In January 2019, I was not interested in the activities because I had attended many workshops and seminars. I am a single mother who has been affected by the cycles of war in Bor; I have suffered so much that I have been psychologically unstable for a long time. I changed after attending the forums on reconciliation and trauma healing. Since the first EASS/PACWA inception meeting, I have participated in these activities. I have invited many people to different forums. I am a member of the Bor peacebuilding committee. I serve in a local church. I have become an advocate of tolerance and peace, and I encourage all to live peacefully with each other.”

Female participant from Bor, South Sudan

Box 9. “Before the CICB project, we used to participate in political activism and we were not good leaders. But the CICB changed me. I now have the courage to work together with others of different political leanings and we now support each other. This is a real change for me and I attribute it to the CICB dialogue sessions that I attended. I am now actively involved in facilitating dialogues between the youth of the ruling party and the opposition parties. I did that during and after the 2020 elections.”

Young political activist from Bujumbura City

Egyptian interviewees indicated that they had experienced positive personal transformation in their attitudes and behaviours. For example, some reported that they had gained many new friendships and felt accepted by others, and others praised the various activities for promoting group solidarity and for helping them improve their local communities. A pastor from Lang Bar in Bor (South Sudan), shares improved

Box 10. “Through this project I learn there is possibility for people with different faith to join together and do something in order to get a means to survive without depend others/parents. It means despite having different beliefs, we should still be able to work together for the betterment of our society to address issues such as homelessness, hunger, or job opportunities for the marginalized. Also, culture is a focus for development the negatives arise when we try consider other cultures 'alien' or simply wrong-headed so we must respect and understand everyone's culture.”

– participant from Tabora in Tanzania.

collaboration in the face of floods and violence: “I improved relations in my family and between my community and other tribes. I know others who were traumatised and attended the same forums, and they started changing after the training. Neighbours from all tribes came together after training and assisted each other when floods destroyed our village and armed bandits from the neighbouring Madinj Bor area attacked our neighbourhood...”. We have witnessed many individuals deciding to remain active after project activities have ended. Box 8 includes the statement of a women who will is active in the Bor peacebuilding committee. Box 9 includes the statement of a young political activist from Bujumbura City who facilitates dialogues between opposing parties. Box 10 reflects a Tanzanian participant’s views that intercultural cooperation has become a possibility in Tabora. The external evaluation found that this strengthened community trust, support and influence, significantly reducing potential for conflict.

Young participants **remained active after the end of the projects**. Hence, in Kenya, youth leaders continued with their learning circle activities, as well their collaborations with government officers, security officers, cultural elders, and the larger communities in Kilifi and Mombasa Counties. In Uganda, youth leaders continued collaborating with the local Muslim and Christian communities in Yumbe district. In South Sudan, youth leaders continued being members of the local peace committees, which led community dialogues, in Bor, Juba, and Yei. In Burundi, young faith leaders implemented everyday peace activities, which included preventing and resolving community conflicts, in Muyinga, Rumonge, Bujumbura Mairie, and Bujumbura Rural. Further, young people sustained their activities at the ADE Centre in Cairo and field activities in the three slums, Ezbet El-Nakhel, Miser El-Kadima and Madiant El-Salam.

There’s qualitative information of **law enforcement agents and gatekeepers who noted a decrease of youth engaged in violent activities in target locations** (indicator O.1.4). In Kenya and Uganda, we collaborated closely with the law enforcements agencies on matters of youth violence. In Kenya, the issue was the killing of cultural leaders by young men over inheritance and control of economic resources. The Rabai Deputy County Commissioner stated that “at least ten elders had been killed between January and September 2019 in the Rabai division. However, only one person has been killed since KMYA started its interventions here.” In Uganda, there were two issues, the perceived high levels of drug abuse, and a dispute between

the Church of Uganda and Muslim communities over the control of schools and health facilities in Yumbe and Kululu. Yumbe District Police Commander finds that our work “has brought a great impact to the district. Before youth used to be violent, they never listened to security, they could not listen to their parents but now, with the help of UJCC, they have been trained, they know what to do and abide by the laws of the country”. In Burundi, land disputes were a salient issue, and CICB’s work helped reduce tensions and one male participant sees a reduction of related conflicts: “When CICB started coming here, there were complicated conflicts, especially land disputes.... Our region has seen a difficult past because it was heavily affected by the past civil wars. The flight of many people as refugees in 1972 and subsequent clashes and the refugees’ return after the restoration of peace caused a lot of conflicts.... The CICB dialogues changed people’s understanding by showing people that they could share the land and co-exist in peace with each other. The CICB has promoted dialogues and brought people together....”

Box 11. “The main objective of bringing resilience and tolerance has been achieved because the killings have reduced.”
– participant from Kilifi in Kenya

Box 12. “UJCC did an assessment because there was a high crime rate in the two subcounties of Kululu and Yumbe town council. The two areas were leading in crime carried out by youth. Because of the UJCC project, more youth have been trained and we don’t see many of them engaged in crime, especially drug use. Some have even come out of situations they have been entangled in taking drugs.”
Parish Priest from Yumbe Catholic Parish, Uganda

Box 13. “Conflicts have reduced in the last six months, largely due to the training and dialogue sessions that CICB has given to us.”
female participant from the Lutheran Church in Bujumbura Rural, Burundi

While CRID has not contributed to a reduction of intimate violence against girls and women 15-49 (O.1.5), qualitative evidence shows that **women have experienced increased agency**, by participating in activities. In South Sudan, interfaith and intercultural activities focused on trauma healing and reconciliation, building group cohesion and stimulating their action.

Box 14: Comparative data on tolerance and respect for cultural and religious diversity

No.	Indicator	Country	Baseline	Endline	Variance
O.1.2.a	Youth who had some knowledge about other religions	Burundi	58%	85%	27.0%
		Egypt	56%	83.50%	27.5%
		Kenya	44.40%	47.80%	3.4%
		Uganda	2%	73%	71.0%
O.1.2.b	Youth who had some knowledge about other cultures	Burundi	84.20%	93%	8.8%
		Egypt	72%	87.20%	15.2%
		Kenya	32.80%	35.80%	3.0%
		Uganda	4%	67%	63.0%
O.1.2.c	Youth who believed different cultures can coexist peacefully	Burundi	85.10%	100%	14.9%
		Egypt	84%	94%	10.0%
		Kenya	1%	22.20%	21.2%
		Uganda	18%	61%	43.0%
O.1.2.d	Youth with strongly positive attitude towards other groups	Burundi	85.10%	100%	14.9%
		Egypt	96%	98%	2.0%
		Kenya	36%	50%	14.0%
		Uganda	43%	63%	20.0%
O.1.2.e	Youth who believed different religions can coexist peacefully	Burundi	75.50%	100%	24.5%
		Egypt	84%	94%	10.0%
		Kenya	77.80%	83.60%	5.8%
		Uganda	23%	68%	45.0%
O.1.3	Youth who collaborated with those from other religious & cultural groups	Burundi	79.90%	84%	4.1%
		Egypt	80%	94.50%	14.5%
		Kenya	63%	67%	4.0%
		Uganda	73%	80%	7.0%

Intermediate Outcome 1 (iOc1): 16 local, rights-based interventions piloted to promote interfaith & intercultural understanding and counter youth radicalisation.

13 local faith organisations have implemented 16 small projects (indicator iOc 1.1.a), with financial, technical and managerial support of Faith to Action Network. The projects listed in box 16 all promoted interfaith and intercultural understanding among young people of different religious or ethnic groups.

Collectively, they reached 26,312 young men and women with a combination of strategies (box 5, indicator iOc 1.1.b):

- 45 peer Education and capacity development activities, including trainings, mentorship and education trips;
- 19 interfaith or intercultural dialogues including negotiation meetings, mediation, grassroots dialogues, youth dialogues and peace committees’ meetings;
- 51 awareness raising events include marches, public events, public meetings, storytelling;
- 44 edutainment activities include radio talk shows, film screening, sports, drum circle, and music, dance and drama events; and
- 12 inception and review meetings and accountability forums.

In all countries, partners sought to address the causes of local social conflicts by leveraging on faith leaders’ social influence. Over the course of the action, **religious leaders increasingly spoke of peaceful coexistence**. In Uganda, this increased most markedly (+23%), followed by Egypt (+19.6%), Burundi (+18.2%) and Kenya (+5.7%). Their engagement was even more pronounced related to interfaith cooperation. In Burundi, the number of **religious leaders who spoke on interfaith cooperation rose** by 27.8%; in Uganda by 20%, in Egypt by 19.6% and in Kenya by 11.5%. (See box 15, indicator iOc 1.2).

Box 15: Number of social conflicts in which faith leaders have spoken/acted in unison despite internal religious & ethnic divides (indicator iOc 1.2)

No.	Indicator	Country	Baseline	Endline	Variance
1	Religious leaders speak on peaceful coexistence	Burundi	81.80%	100%	18.2%
		Egypt	74%	93.60%	19.6%
		Kenya	88.10%	93.80%	5.7%
		Uganda	66%	89%	23.0%
2	Religious leaders speak on interfaith cooperation	Burundi	72.20%	100%	27.8%
		Egypt	74%	93.60%	19.6%
		Kenya	78.10%	89.60%	11.5%
		Uganda	72%	92%	20.0%

The social conflicts in Burundi grassroots revolved around political and ethnic violence as the country was grappling with a political-security crisis. In South Sudan the social conflicts centred on ethnic violence. The country was in a no-war-no-peace situation and recovering from a devastating civil war. In Uganda, members of different faith communities struggled over access

to resources. Both Kenya and Tanzania partners paid attention to inter-generational conflict and preventing youth violence, while the partners in Egypt were concerned with changing the perceptions of the youth towards the 'other'.

Our qualitative evaluations provide extensive accounts of successful conflict resolution. In Burundi, multiple stories and references were made to the resolution of disputes between returnees and those who remained and settled on the property and land of those that fled. A young male activist and member of Imbonerakure from Rumonge, Burundi observes "The CICB project was a bridge between the families of the returnees and those who remained in the country. We knew families who took other people's properties and plots of land after they fled. It became chaotic when the owners of those lands and properties returned. Thanks to the training and knowledge acquired from the IRCB, some of these problems have been resolved and neighbours are living in peace." Through dialogues CICB successfully resolved land disputes: "The CICB project helped us resolve many disputes between returnees, who had fled during the war, and those who remained in the province... Before the CICB project, we did not have a clear mechanism of resolving such disputes. But CICB helped us develop a framework of engagement that we explained to them and later used to resolve the conflicts. All of them accepted our framework and they now live peacefully."

In South Sudan, participants describe how they became agents of change, championing peace in their communities. The programme provided these individuals with the support they needed to do this, as well as the frameworks and avenues for them to channel their desire to contribute to peaceful change, for instance through participation in peace committees and radio shows. A male participant from Bor county observes "I come from Malou in Bor, and I joined EASS training on trauma healing and reconciliation in October 2019. The training was good and stimulated my interest in EASS activities, which inspired me to talk about peace in the families and the communities. Then the EASS team requested that I appear in one of the radio presentations on Radio Jonglei; I accepted the request as a golden opportunity to contribute to my society and presented on peace, tolerance, and coexistence between communities in Bor. I have since then changed my life and contributed to the improvement of relations between different ethnic communities in my neighbourhood. Our first motto has become peaceful coexistence regardless of our ethnic and religious differences." A pastor from Juba says "I attended a peacebuilding forum that had 45 other participants, who were Muslims and Christians. It opened my eyes to the fact that one cannot help others unless one respects their rights. This could be done by returning stolen property, apologising, or by forgiving and being forgiven. I learned that I should be a living example in my neighbourhood and community to be an effective peace ambassador. I am now advocating forgiveness to members of my community and urging them to return other people's properties, including land, which they grabbed during the conflict, and work together as one family."

In all projects, **both young men and women took up local mediator, negotiator and technical expert roles within local conflict resolution** (indicator iOc 1.4). However, these did not represent formal peace negotiations. We strengthened the skills of faith leaders (both clergy and lay, men

and women) to play more prominent peacebuilding roles. As one of the faith leaders from Rumonge, Burundi explained: “We (religious leaders) have a great role to play in the processes of social cohesion and peacebuilding. The CICB trained us about radicalisation, conflict resolution, and peaceful coexistence. The training sessions strengthened our capacities to build trust, harmony, and social cohesion. After the training, we organised sessions in our respective communities and we shared our knowledge with other members of local communities on radicalisation, conflict resolution, and peaceful coexistence.” External evaluators found that some young people have created their own groups; they work on different dimensions of capacity building and act as catalysts for other young people who see it as a progressive process for their own development at the local level.

Box 16: Number of joint interventions undertaken by faith organizations to promote interfaith & intercultural understanding and counter youth radicalization (indicator IOc 1.1.a)

Country	Partner	Grant	Project title	Duration
Burundi	IRCB	Small	Combatting Political and Religious Violence, Radicalisation and Extremism through Multi Religious Collaboration in Burundi	12 months
	IRCB	Micro	Promoting Peace and Harmony through Community Mobilisation Campaigns in Burundi	3 months
	BUB	Micro	Together United in Diversity for Better Future	2 months
Egypt	ADE	Small	Better Together: A Journey towards Peaceful Coexistence	18 months
	ADE	Micro	Better Together: A Journey towards Peaceful Coexistence	2 months
	IMC	Micro	Coexistence for Peace	1 month
Kenya	KMYA	Small	Youth and Faith for Peace Project (YFP): A Youth Led Peace building approach towards Countering Violent Extremism in Kenya	12 months
	KMYA	Micro	Youth and Faith for Peace Project (YFP): A Youth Led Peace building approach towards Countering Violent Extremism in Kenya	3 months
South Sudan	EASS/ PACWA	Small	Interfaith Dialogue towards Sustainable Peace and Stable Livelihoods in Juba, Yei and Bor County	12 months
Tanzania	ADZ	Small	Searching Common Ground for Peace in Zanzibar	12 months
	ELCT	Small	Transformational Youth Engagement and Participation On Interfaith And Intercultural Relations in Peacebuilding and Peace Keeping for Sustainable Development	3 months
	ELCT	Micro	Promoting Inter-faith, Inter-cultural and Inter-Religious Collaborations and Relations through Capacity Building among Youth at risk of Radicalization in Tanzania. Case of West Central Diocese in Tabora Region.	1 month
Uganda	UJCC / MCJL	Small	Promoting Interfaith and Intercultural Collaboration for Peaceful Co-existence among Youth at Risk of Radicalization in Yumbe district	12 months
	UJCC / MCJL	Micro	Promoting Interfaith and Intercultural Collaboration for Peaceful Co-existence among Youth at Risk of Radicalization in Yumbe district	1 month
	WUFBON	Micro	Dialogue Spaces through Inter-Media and InterFaith Youth Mobilization in Rwenzori sub region, Uganda	1 month
	IRCU	Small	Youth Interfaith Action against Violent Extremism	1 month

Box 17: Disaggregation of joint interventions undertaken by faith organizations to promote interfaith & intercultural understanding and counter youth radicalization (indicator iOc 1.1.b)

Intervention/ Partner	Peer Education & Capacity Development ⁱ	Dialogues ⁱⁱ	Awareness forums ⁱⁱⁱ	Edutainment ^{iv}	Inception/ Review meetings ^v	Total
<i>Small Grants</i>						
IRCB	4	4	8			16
ADE	3		10	20		33
KMYA	26	6	4	1	4	41
EASS/ PACWA	1	3	4	4	4	16
UJCC	1	3	8	18	1	31
ADZ	1	2	3		3	9
Sub-Total	36	18	37	43	12	146
<i>Micro-Grants</i>						
IRCB						0
BUB	2		1			3
ADE		1	2			3
IMC			8			8
KMYA	3					3
ELCT	1		2			3
UJCC			1			1
IRCU	1					1
WUFBON	2			1		3
Sub-Total	9	1	14	1	0	25
GRAND TOTAL	45	19	51	44	12	171

i) Capacity development as understood here includes training, mentorship, education trips etc.

ii) Dialogues as understood here include negotiation meetings, mediation, grassroots dialogues, youth dialogues, peace committees' meetings etc.

iii) Awareness include marches, public events, public meetings, storytelling

iv) Edutainment include radio talk shows, film screening, sports, drum circle, and music, dance and drama events

v) These include review meetings, inception meetings, accountability forums etc.

Intermediary Outcome 2 (iOc2) - Knowledge on effective interfaith and intercultural dialogues and approaches generated and disseminated.

The summative evaluation found the levels of relevance, effectiveness, efficiency, impact and sustainability to be high as confirmed by the following extract from the report (indicator iOc 2.1). “Evaluators found strong, credible evidence that the CRID project is relevant to target groups and focus countries’ needs. Its methods are effective and efficient for advancing its aims. The project implementation has generated significant sustainable impact in many ways. The project was highly ambitious, and it met external challenges such as the COVID-19 pandemic with flexibility, achieving great progress toward pluralism, inter-cultural understanding, human rights and peace in the focus countries.” Details of their assessments are listed in the table below..

Category	Rating	Evaluators’ summary assessment
Relevance	High	“The evaluators find strong evidence that the CRID project was relevant to the needs of target groups. By all reports, the CRID project customized capacity-building and technical support to the differential starting points for different groups; their national political and socio-cultural contexts; and respective challenges. This ensured relevance of project approaches to target group needs.” “Project implementers adapted strategies to changing circumstances.”
Effectiveness	Very high	“Project is likely to exceed its outcome targets with impressive results”. Evaluators emphasize impressive gains in knowledge and attitudinal gains among youth and highlight “the effectiveness with which project resources have been used to leverage additional outside resources for CRID methods and aims”.
Efficiency	Very high	Evaluators find inputs “reasonable – neither overly generous nor inadequate”. Output achievement is at “a very high level” with high-achieving, impactful outputs. There is an overwhelming positive contribution to achieving outcomes. “Partner participation was highly prioritized in the project design and received largely positive reviews by key informants to this evaluation.”
Impact	high	Evaluators find substantial evidence demonstrating that the CRID project has advanced its overall objective and contributed to its intended impact at the individual, institutional and community level among target groups in focus countries.

Category	Rating	Evaluators' summary assessment
Sustainability	high	The sustainability strategies appear to have largely succeeded in generating long-term local and international investment for advancing CRID methods and messages and embedding changes institutionally. Anecdotal, rather than systematic, success can be found in regard to policy and environmental sustainability.

Research and knowledge products were widely disseminated to 38,318 representatives of faith organisations, civil society organisations and INGOs (see box 18). A reader (Dr Nontando Hadebe, Side by Side coordinator) wrote “This is awesome! I could not stop reading and am so inspired!”. External evaluators found that eleven organizations they reviewed and which had been reached with CRID products are part of the implementers of the Joint Initiative for Strategic Religious Action (JISRA). This programme promotes Freedom of religion and Belief in nine countries. Evaluators confirm that these organisations have adopted CRID practices and are utilizing its research outcomes and alternative religious narratives in their JISRA related activities. Evaluators also found that informants reported that attending learning and exchange forums enabled them to adopt and contextualize project lessons, experiences, success stories

Box 18: Number of stakeholders who have received a copy of a CRID case study			
Channel	Title	Date	Reach / engagement
Twitter	Cultural tools to promote peaceful coexistence (case study 1)	11/3/22	3,530 followers/ 409 impressions
	music, dance, drama to disseminate messages of change (case study 1)	11/4/22	
LinkedIn	A summary of CRID outcomes in the six focus countries (case study 1)	3/3/22	504 followers / 298 reach
	ADE's strategy to reach youth through visual and performing arts (case study 2)	11/3/22	
Face-book	PACWA's concerts to promote peace in South Sudan (case study 5)	11/4/22	33,728 followers / 249 reach
	ADE's strategy to reach youth through visual and performing arts (case study 2)	11/3/22	
News Alerts	Interfaith responses to radicalization & violent extremism in Kenya and Zanzibar (case study 3)	16/5/22	200 receivers / 6 feedback
	Building Resilience in Juba, Bor, and Yei in South Sudan through interfaith collaboration. (case study 5)	7/6/22	
Web-site	6 posts summarizing the six case studies	3/1/22 and 12/5/22	166 subscribers / 977 hits
Con-ference	Annual Convention in Nairobi	7 to 9/12/22	91 participants from from 56 faith organizations from 26 countries
Con-ference	CAPA conference in Mombasa, Kenya	6 to 8/3/22	
Training	ARCL-RfP training in South Sudan in March 2022		
Webinar	Webinar: Interfaith Approaches to Countering Violent Extremism and Radicalization	5/4/22	80 participants
Meeting	CRID exchange forum and end-of-the-project event in Bujumbura, Burundi	15 to 20/5/22	19 participants

and achievements from other CRID countries (indicator iOc 2.2). It helped to learn the different countries' contexts, their challenges to peaceful coexistence, and what is working in other contexts to promote diversity and peace.

Intermediate Outcome 4 (iOc4): Improved capacity of faith actors to scale up interventions for intercultural understanding, interfaith cooperation & countering youth radicalization in their institutions.

Faith to Action Network has successfully scaled up interventions for intercultural understanding, interfaith cooperation and countering youth radicalization in 57 faith institutions and 22 civil society institutions (listed by name in box 4). Faith to Action Network has provided **technical assistance to an estimated 237 individuals** within these institutions to effectively manage going to scale (box 18, indicator iOc 4.1). Overall, faith to action Network **has raised 48.38 million € for this upscaling process** (see box 19, iOc 4.3)

Box 19: indicator iOc 4.1 Number of religious leaders, youth leaders and women leaders who effectively scale up inter/intra-faith interventions in their organisations; Indicator iOc 4.3: Increased level of resources strategically committed by faith organisations to interfaith dialogue and interreligious cooperation activities

Locations	Scaling-up mechanism	faith organisations	CSOs (mainly women's organisations)	Number of implementing staff (iOc 4.1)	Funding per country (iOc 4.3)
Continuing or expanding in CRID focus countries					
Burundi	none				
Egypt	YW4A programme	2	5	21	€ 2,758,259
Kenya	JISRA programme	6	1	21	€ 4,098,387
Kenya	YW4A programme	4	6	24	€ 2,780,227
South Sudan	YW4A programme	2	3	15	€ 2,690,254
Tanzania	none				
Uganda	JISRA programme	6		18	€ 2,727,476
Upscaling to other countries					
Ethiopia	JISRA programme	8		24	€ 4,388,670
Indonesia	JISRA programme	11		33	€ 4,314,284
Iraq	JISRA programme	2		6	€ 3,860,811
Mali	JISRA programme	2		6	€ 4,384,505
Nigeria	JISRA programme	7		21	€ 5,031,046
Palestine	YW4A programme	2	4	18	€ 2,924,327
At global level	YW4A programme	2	2	12	
At global level	JISRA programme	3	1	12	€ 8,422,388
Total		57	22	237	€ 48,380,633

The upscaling strategy has taken two main paths (a) continuing or expanding activities in CRID focus countries, and (b) upscaling to other countries.

Faith to Action Network achieved **a continuation and expansion of interfaith and intercultural interventions in Egypt, Kenya, South Sudan and Uganda.**

In **Egypt**, the upscaling organisation is Ibrahimia Media Centre who had implemented a CRID micro grant. The 5-year YW4A programme focuses on Cairo, Giza and Alexandria and aims at strengthening and diversifying young women's participation and amplifying their voices to effectively influence decision-making towards gender-just laws, policies, norms, and practices related to their bodily integrity and equal participation. It focuses on preventing sexual and gender-based violence. It cooperates with a range of faith organisations including YWCA Cairo, The Coptic Orthodox Church of Egypt, The Evangelical Church of Egypt, Al Azhar University, and The Family House (Bayt El Ayla). Interfaith strategies include, strengthen organisation's advocacy capacity, young women's leadership skills, influencing social norms and practices and faith-based advocacy towards policy-makers.

In **Kenya**, 8 faith organisations¹¹ and 2 CSOs¹² will promote intra-faith understanding and tolerance through interreligious dialogues, exchange visits, clarifying doctrinal issues, including different interpretation of religious texts and practices. KMYA who has piloted interfaith and intercultural activities within the CRID programme is part of the upscaling institutions in Kenya. Partners will also engage faith leaders on gender, and women from different faiths into debates and understanding of GBV. Partners will work with national and county governments so as to link their interventions with the county counter-terrorism strategies. They will organise forums with the police in order to mainstream human rights principles within security operations. Further, JISRA partners will lobby the department of registration in the national government in order to resolve the question of national IDs. Partners will create alliances with the media at the local and national level. Finally, partners will conduct advocacy for implementation of a returnees' policy. The JISRA programme responds to a context characterized by tensions, hostilities and threats of clashes within and between religious and ethnic communities. State-society relations are affected by an ambiguous interface between the Islamic identity and Kenyan citizenship; profiling of Muslims by security agencies over terrorism and violent extremism and violation of their rights; and shrinking civic space.

Another **Kenyan** programme (YW4A), includes 4 upscaling faith organisations¹³ and 6 women rights organisations. The 5-year YW4A programme aims at strengthening and diversifying young women's participation and amplifying their voices to effectively influence decision-making towards gender-just laws, policies, norms, and practices related to their bodily integrity and equal participation. It focuses on preventing sexual and gender-based violence in Kisii, Meru and Migori counties. Interfaith strategies include, strengthen organisation's advocacy

¹¹ (Mensen met een Missie (MM), Faith to Action Network (F2A), Muslims for Human Rights (MUHURI), Supreme Council of Kenya Muslims (SUPKEM), Kenya Muslim Youth Alliance (KMYA), Chemi Chemi ya Ukweli (CYU), Inter-Religious Council of Kenya (IRCK), Coast Interfaith Council of Clerics (CICC))

¹² Search for Common Ground (SFCG), Kenya Community Support Center (KECOSCE)

¹³ NICA, One Accord, SDA Kisii, YWCA Kenya

capacity, young women's leadership skills, influencing social norms and practices and faith-based advocacy towards policy-makers.

In **South Sudan**, the upscaling organisations are Christian Agency for Peace and Development (CAPAD) and YWCA South Sudan. Again, the 5-year YW4A programme aims at strengthening and diversifying young women's participation and amplifying their voices to effectively influence decision-making towards gender-just laws, policies, norms, and practices related to their bodily integrity and equal participation. It focuses on preventing sexual and gender based violence in Juba, Yei and Terekeka Counties of Central Equatoria State and in Yambio, Maridi and Tombura of Western Equatoria State. It targets a range of faith organisations including Episcopal church of South Sudan, South Sudan Pentecostal Church (SSPC), Presbyterian Church, Seventh Days Adventist Church and South Sudan Islamic Council (SSIC). Interfaith strategies include, strengthen organisation's advocacy capacity, young women's leadership skills, influencing social norms and practices and faith-based advocacy towards policy-makers.

In **Uganda**, six faith organisations¹⁴ are scaling up interfaith and intercultural work, of which Muslim Centre for Justice and Law, Uganda Joint Christian Council and Western Uganda FBO Network have piloted such strategies as part of CRID. Religious communities play a significant role in the evolution and sustenance of cultural and religious norms that frame day-to-day interactions in Uganda. Tensions due to doctrinal differences between faiths groups are not uncommon, and the state has a track record of human rights violations, including the targeted killings of Muslim clerics. Therefore, JISRA Uganda enhances faith communities' understanding of freedom of religion, human rights, the rights of minority religious and gender identities, harmful practices, especially those that subordinate women. Activities include knowledge generation, supporting champions, building capacity, discussions and public debates, advocacy and media work. Partners will promote women's participation in leadership roles as well as fostering and disseminating new narratives that promote gender equality. It will also enhance understanding, awareness and response to religious extremism amongst faith leaders.

It achieved to **scale up in new countries including Ethiopia, Indonesia, Iraq, Mali, Nigeria and Palestine.**

In **Ethiopia**, we have succeeded to form a consortium of 8 faith organisations¹⁵, who scale up interfaith and intercultural interventions. In recent years Ethiopia has witnessed an increase in inter-faith violence, a rise in intra-faith intolerance and the use of historical and political narratives to attack religious minorities. The JISRA programme will take an approach focussing on building the capacity of the main influencers and opinion leaders within different faith groups to promote peaceful interactions both within their own faiths and with other faith groups. This will be achieved through the facilitation of theological reflection within each faith group on intra- and inter-faith diversity and inclusion. Intra-, inter- and extra-faith relationships

¹⁴ Muslim Centre for Justice & Law (MCJL); Acholi Religious Leaders Peace Initiative (ARLPI); Western Uganda FBOs Network (WUFBON); Teso Religious Leaders Efforts for Peace and Reconciliation (TERELEPAR); Uganda Joint Christian Council (UJCC); Church of Uganda Teso Diocese Planning and Development Office (COU-TEDDO)

¹⁵ Ethiopian Muslims Relief and Development Association (EMRDA), Iman Islamic Association (IIA), Ethiopian Orthodox Church Development and Inter Church Aid Commission (EOC-DICAC), Ethiopian Kalehiwot Church Development Commission (EKHCDC), Evangelical Churches Fellowship of Ethiopia (ECFE), Ethiopian Interfaith Forum for Development Dialogue and Action (EIFDDA), Ethiopia Catholic Church – Social and Development Commission (ECC-SDCO), Inter Religious Council of Ethiopia (IRCE)

will also be supported with training on secular topics such as mediation, non-violent communication, leadership, media and communication. The programme will facilitate constructive inter-faith dialogue spaces and build social relations across religious divide.

In **Indonesia**, 11 faith organisations¹⁶ will scale up interfaith strategies. Religiously framed conflict, radicalisation, and prejudice towards ‘the other’ remains pervasive across the country. Religion and religious sentiments can either be used to exclude people, such as religious minorities and women, or be a force for tolerance and inclusion. JISRA will capacitate CSOs and religious actors to be a change agent in their local communities, and at local, regional and national policy level. Therefore, JISRA Indonesia address norms in religious communities that limit the participation of women or youth. We will counter radical tendencies in educational settings and strengthen the agency of youth and teachers. We will bridge the divide between religious groups through interreligious action and dialogue, and through a media strategy (on- and offline) we will reach a wider audience with alternative narratives to counter the exclusionist religious messaging. Through these strategies, and through cooperation, networking and engaging JISRA Indonesia’s constituencies we will create leverage to address harmful policies and practices by state actors through lobbying and advocacy. Therefore, this programme aims to realise "Increased protection of the right to freedom of religion and belief by the state and civil society" through conflict management, peace building and a gender perspective" in Indonesia.

In **Iraq**, 2 faith organisations¹⁷ will implement interfaith and intercultural activities. Decades of ethnically and religiously-charged conflict have intensified in recent years, with the mobilisation of sectarian armed groups reaping widespread destruction and reigniting social divisions. The JISRA programme aims to address and transform intra-, inter-, and extrareligious dynamics to promote Freedom of Religion and Belief (FoRB). JISRA will leverage the role of a variety of actors, including religious leaders, young women and men from different religious and socio-economic backgrounds and civil society to identify, reflect, and build upon specific entry points for intrareligious, interreligious, and extrareligious engagement and promote an inclusive, tolerant, and flourishing society in Iraq. Project strategies include training religious, tribal and civic actors in strategic communication and the development and roll out of online tolerance and Inclusion social media campaigns to showcase messages of intrareligious tolerance and peace. Stakeholders will be trained to explore the different elements that shape their identities, identify visible and invisible conflict dynamics in their communities, and build necessary skills that will help them transform their approach to religious conflict. This will be followed by intrareligious dialogues. The project will establish religious fora for joint advocacy and engagement. Finally, advocacy to duty-bearers and decision makers will help protect Holy Sites, as well as other grievances identified through Religious Forums.

In **Mali**, we have formed a consortium among three faith organisations¹⁸. Religion has been used as an instrument for peace, as well as a weapon for division and violent extremism in the

¹⁶ AMAN, Interfidei, GUSDURian, Fahmina, Mosintuwu, PeaceGeneration, Muhammadiyah, Aisiyah, Fatayat – Nahdlatul Ulama, Konferensi Waligereja Indonesia, Imparsial

¹⁷ Peace and Freedom Organisation (PFO), Christian Aid Program Northern Iraq (CAPNI)

¹⁸ Mouvement des Responsables et Cadres Chrétiens (MCRC) ; Youth With A Mission (YWAM); Réseau- Islam- Population- Développement (RIPOD)

country. The increased importance of religion and declining confidence in government leaders combined with greater intra-religious competition creates a space that many religious leaders fill. “Religious entrepreneurs,” or self-appointed religious leaders, use religious sentiments, fundamentalist interpretations, and existing tensions to gather support. The JISRA programme will build capacity to address conflict, radicalisation, and violent extremism related to religion and to help bring peace and reconciliation in the country; it will offer a space where influential religious leaders (Muslim, Catholic, Protestant and Traditionalist) can engage in a dialogue and can join forces with human rights organisations to advocate for tolerance and peace among religious groups. Together these actors will carry out activities that emphasise the importance of religious tolerance and freedom. Also, social media campaigning will be used to raise awareness on the importance of tolerance and respect for religious diversity. The project also works in close collaboration with the Ministry of Worship and Religious Affairs and the Antenna for the implementation of the National Policy for the Fight against Violent Extremism and Terrorism.

In **Nigeria**, there are 7 upscaling organisations.¹⁹ Conflicts over resources and livelihoods in the Middle Belt region of Nigeria have become strongly intertwined with political, religious, and social tensions, provoking deep divisions and increasingly frequent outbursts of violence. Conflict issues sometimes include explicit restrictions on the freedom of religion or belief, while other conflicts are not religious in nature but often play out along religious lines. The JISRA programme will identify religious leaders, traditional leaders, women and youth who will act as champions in their communities. Training and workshops will deepen intra-faith understanding of tolerant narratives and inclusive interpretations of religious teachings, as well as building understanding on the (false) logic and arguments underlying extremist narratives and ideologies. Trainings will also promote interfaith understanding and enhance skills for dialogue, conflict management, mediation and policy advocacy. Champions will form a network and carry out community engagement, faith literacy and mobilisation activities within their communities. This includes community dialogues, advocacy, townhall meetings, meetings with policy makers, development of policy briefs and media messaging for intra-faith enlightenment. Joint interfaith community activities will be carried out which will bring communities together and enable them to address mutual grievances.

Finally, in **Palestine** the upscaling organisations are Evangelical Lutheran Church of Jordan and the Holy Land and YWCA Palestine. The 5-year YW4A programme is implemented in Ramallah and Al-Bireh, Jerusalem, Salfit, Bethlehem and Hebron and the Gaza Strip. It aims at strengthening and diversifying young women’s participation and amplifying their voices to effectively influence decision-making towards gender-just laws, policies, norms, and practices related to their bodily integrity and equal participation. It focuses on changing discriminatory family laws. It targets a range of faith organisations including the Sharia Court in Jerusalem; the Sharia Courts in West Bank and the Shari’a Court in Gaza, the Faculty of Qur’an and Islamic

¹⁹ Da'wah Institute of Nigeria / Development Initiative for West Africa (DIWA); Dialogue, Reconciliation and Peace (DREP); Federation of Muslim Women’s Associations in Nigeria (FOMWAN); Justice Peace and Reconciliation Movement (JPRM); RURCON; Scripture Union of West Africa (SUWA); Women Interfaith Council (WIC); CAFOD

Studies, Islamic Research Center at Al-Quds University, Surda Great Mosque in Ramallah, Orthodox court, Catholic / Latin Courts and the Anglican Church. Interfaith strategies include, strengthen organisation's advocacy capacity, young women's leadership skills, influencing social norms and practices and faith-based advocacy towards policy-makers.

Outputs

- **Output 1.1:** Faith to Action Network managed 6 small grants and 10 micro-grants to promote interfaith and intercultural collaboration (indicator Op 1.1). We carried out 5 technical assistance missions to support subgrantees refine their projects and carry out inception activities. We also conducted 5 support supervision missions to support the subgrantees and monitor their work (indicator Op 1.2) and provided off-site technical assistance on 44 occasions (see box 40).
- **Output 2.1:** Faith to Action monitored the interfaith and intercultural interventions, through 6 baseline in all six focus countries, 4 endline surveys in Burundi, Egypt, Kenya, and Uganda and 1 external overall evaluation (indicator Op 2.1). Instead of the two endlines in South Sudan and Tanzania, the consortium opted to carry out an overall summative evaluation covering the six countries. Such evaluation was factored in the original project plan.
- **Output 2.2:** Faith to Action Network documented interfaith and intercultural interventions through 6 scientific case studies targeting academia and development practitioners who are interested in scientific evidence of the impact of interfaith and intercultural work and 5 impact briefs targeting readers with a short attention span, summarizing information derived from above case studies (indicator Op 2.2).
- **Output 2.3:** Faith to Action Network shared best practices and knowledge on 5 knowledge sharing fora reaching 190 readers and through social media reaching 76920 readers who engaged 1,939 times with the content (indicator Op 2.3.1 and 2.3.2).
- **Output 2.4:** Sub-grantees have reached 4.7 million people in Burundi, Egypt, Kenya, South Sudan, Tanzania and Uganda with messages on cultural diversity and respect for equal dignity of all people (indicator Op 2.4.2).
- **Output 4.1:** Faith to Action Network developed two large-scale programme proposals, including detailed workplans and budgets, guiding the Scaling Up of interfaith and intercultural interventions in 10 countries (indicator 4.1.1).
- **Output 4.2:** Faith to Action Network convinced 57 faith organisations and 22 CSOs to adopt and scale up interfaith and intercultural interventions (indicator Op 4.2.1). This includes 25 Christian organisations, 18 Muslim organisations, 14 interfaith organisations and 22 Civil Society Organisations (mainly women's rights organisations) in Egypt, Kenya, South Sudan

and Uganda (of the 6 CRID countries) as well as Ethiopia, Indonesia, Iraq, Mali, Nigeria and Palestine (as new upscaling countries).

- **Output 4.3** Faith to Action network mobilized 282 employees of faith organisations and civil society organisations to implement inter/intrafaith and intercultural work (indicator Op 4.3.1) and it mobilized € 48,380,633 from the Dutch Foreign Affairs Ministry for this work (indicator Op 4.3.2).
- **Output 4.4** Faith to Action Network organized 4 trainings and co-hosted 3 trainings in collaboration with CAPA and provided 197 instances of technical assistance to scale up interfaith and intercultural approaches (indicator Op 4.4).

2.2.2 Activities

Activity 1.1.1. Project management, M&E and communication

Faith to Action Network participated in 10 planning and review meetings (see box 20), 15 quarterly technical and finance meetings (see box 21) to jointly plan activities and budgets, review progress, identify bottlenecks and solve problems. Faith to Action Network actively participated in 12 financial harmonisation and coordination meetings. The meetings discussed various aspects of finance management, including financial reporting and accountability by the sub-grantees. In addition, 10 steering committee meetings involving the partners' senior management supervised programme implementation, approving workplans, budgets and reports, dealing with challenges and also enhancing cross-consortium collaboration.

Box 20: Annual planning and review meetings

No.	Meeting	Date	Participants
1.	Pre-project planning meeting	January 2018	F2A, CAPA, and ARCL-RfP
2.	Pre-project planning meeting	23-24 January 2018	F2A, CAPA, and ARCL-RfP
3.	Project planning & introduction meeting	12-14 June 2018	F2A, CAPA, and ARCL-RfP
4.	Review meeting	7-8 August 2018	F2A, CAPA, and ARCL-RfP
5.	Joint Technical Committee and Steering Committee meeting	6 September 2018	F2A, CAPA, and ARCL-RfP
6.	Annual planning meeting	28-29 August 2019	F2A, CAPA, and ARCL-RfP
7.	Joint Steering Committee & Technical Committee meeting	23 September 2019	F2A, CAPA, and ARCL-RfP
8.	Joint Steering Committee & Technical Committee meeting	19 December 2019	F2A, CAPA, and ARCL-RfP
9.	Annual planning meeting	10-12 June 2020	F2A, CAPA, and ARCL-RfP
10.	Annual planning meeting	25-28 August 2021	F2A, CAPA, and ARCL-RfP

Box 21: Technical & sub-grantees committee meetings

No.	Meeting	Date	Participants
1.	Technical & Steering Committees meeting	6 September 2018	F2A, CAPA, and ARCL-RfP
2.	Technical Committee meeting	15 October 2018	F2A, CAPA, and ARCL-RfP
3.	Technical Committee meeting	20 December 2018	F2A, CAPA, and ARCL-RfP
4.	Sub-grantees Advisory Committee meeting	1 February 2019	F2A, CAPA, and ARCL-RfP
5.	Sub-grantees Advisory Committee meeting	7 June 2019	F2A, CAPA, and ARCL-RfP
6.	Technical Committee meeting	23 September 2019	F2A, CAPA, and ARCL-RfP
7.	Technical Committee meeting	19 December 2020	F2A, CAPA, and ARCL-RfP
8.	Technical Committee meeting	January 2020	F2A, CAPA, and ARCL-RfP
9.	Technical Committee meeting	May 2020	F2A, CAPA, and ARCL-RfP
10.	Technical Committee meeting	30 September 2020	F2A, CAPA, and ARCL-RfP
11.	Technical Committee meeting	February 2021	F2A, CAPA, and ARCL-RfP
12.	Technical Committee meeting	16 March 2021	F2A, CAPA, and ARCL-RfP
13.	Joint Technical and Steering committees meeting	9 April 2021	F2A, CAPA, and ARCL-RfP
14.	Technical Committee meeting	May 2021	F2A, CAPA, and ARCL-RfP
15.	Technical Committee meeting	21 October 2021	F2A, CAPA, and ARCL-RfP

At the start of the project, the consortium prepared subcontracts and planning, financial and monitoring and evaluation documents. Further, the consortium developed a detailed M&E guide, including reporting and evaluation tools, which covered all aspects of monitoring and evaluation, including monthly technical and financial reports, quarterly technical and financial reports and end of the year reports. Other aspects covered in the tools were monitoring of indicators identified in the theory of change and the project logframe that addressed the main assumptions of the project activities.

On 26-27 June 2018, the Faith to Action Network organised and facilitated an M&E workshop, which introduced the M&E plan developed earlier to the consortium members. Besides reviewing and adding minimal amendments to the M&E plan, the workshop also committed to use the M&E plan as a tool for managing the CRID project. While the consortium members used this M&E plan throughout the project cycle without any major amendments, the partners reviewed it regularly during the annual planning meetings in 2019, 2020, and 2021.

Throughout the project duration, Faith to Action Network provided technical assistance to the consortium partners on various technical issues, including transfer of grants to the partners, contractual obligations, grant requirements, EU guidelines and regulations, EU policy positions, eligibility for micro-grants, and the location of the CRID model in the funder's framework. Among the specific issues which the advisories covered were eligibility of partners to receive grants, the required documents for all grants, the EU's position on unanticipated occurrences (*force majeure*), and reporting and documentation. In January 2018, for example, the Faith to Action Network facilitated a finance and planning meeting which oriented the consortium partners to the EU principles, rules and regulations. Revisiting the subject during the planning meeting in June 2018, the Network oriented the newly recruited staff to the EU rules and regulations. It further discussed the subject during the contracting process, after the first technical assistance missions, with sub-grantees during a review meeting in August.

During the project cycle, the Faith to Action continuously submitted monthly technical briefs and ledger extracts to the lead partner. As the grants' manager, the organisation also received monthly briefs and ledgers from the sub-grantees.

Faith to Action Network prepared quarterly technical and financial reports throughout the project cycle. Each of the technical report was supported by more than 50 annexes to demonstrate the documentation which underlined reporting and the level of effort that had been put into the project at any phase. Faith to Action Network prepared all the required annual reports for the first, second and third years. This report serves as the annual report for the fourth year and the end-of-the-project report.

iOc 1) Rights-based interventions developed and implemented

Activity 1.1.1 Develop a methodology and guidelines for the selection, award and management of sub-grants.

Faith to Action Network developed a methodology, guidelines, application documents (concept note form, budget form) and evaluation grid for the selection of small grants and micro-grants. Both methodologies and guidelines explained the objectives and results to be obtained with the financial support, a fixed list of eligible activities, criteria of eligible organisations, criteria for determining the exact amount of financial support for each organization, the size and duration of grants, the application process, control systems to verify the eligibility of applicants and a list of necessary documents to be kept demonstrating that financial support has been used in accordance with the grant contract. In turn, the evaluation grid provided the criteria which the jury members used to select grant recipients. During the life cycle of the project, the consortium granted 7 small grants and 10 micro-grants as explained earlier.

Activity 1.1.2 Constitute an award jury with leading religious’ leaders, to select sub -grantees.

Faith to Action Network developed Terms of References (ToRs) which guided the appointment of jury members for both small grants and micro-grants. It also participated in the selection of the jury members and received and consolidated their evaluations.

Activity 1.1.3 Organise 1 call for concept notes for small grants and 2 calls for micro-grants.

Faith to Action Network advertised the call for applications for both small and micro-grants in its website and disseminated the same widely through various channels in the six countries. The call on the Faith to Action website in April 2018 attracted 507 visitors, while 516 readers received the newsletter. Other organisations including Brot für die Welt and Search for Common Ground (SFCG) forwarded the calls to their partners in the targeted countries. After the expiry of the deadline in May 2018, the Network reviewed applications from all countries, but re-advertised the call for proposals for South Sudan and Burundi on its website with an addendum which extended the applications to 22 June 2018. The re-advertised call attracted 173 visitors. After receiving all the applications, the Network did the administrative assessments and then submitted the applications to all jury members to review. It followed the same process of advertising and disseminating the calls and assessing after receiving applications. Box 22 shows the applications in each phase of the calls.

Box 22: Grant applications in each country							
Country	Egypt	South Sudan	Uganda	Burundi	Tanzania	Kenya	Total
Small Grants							
Applications	2	3	4	4	4	4	21
Micro-Grants							
Applications	4	4	7	3	5	4	27
Total	6	7	11	7	9	8	48

Activity 1.1.4 Review and select concept notes

After Faith to Action Network reviewed all the applications to ensure that they met all the administrative criteria, it submitted all of them to the jury members for evaluation based on pre-determined criteria as explained in the preceding sections. This is the process in which all the grantees mentioned in the preceding section were selected and contracted. The jury members scored the applications and advised that those who had not been selected be advised on how to improve their concept notes as part of the learning process and for future applications.

Subgrantee activities concentrated along four themes of:

- **Edutainment and creative arts:** This involved use of entertainment avenues to educate the public on issues of cultural diversity and peaceful coexistence. The tools included drum circles in Egypt, pantomime sessions in Egypt, drummers of Burundi, sports for peace in Uganda, cultural festival in Kenya and peace concert in South Sudan.
- **Peer education and capacity enhancement:** In this theme, the projects used both formal and informal platforms to give instruction, facilitate discussions and pass on knowledge about cultural and religious diversity to different groups that spanned from youth, women, religious leaders and cultural leaders. Among the activities were youth training and learning circles in Kenya; Training of community own resource persons in Uganda; Training of trainers in South Sudan; Youth and faith leaders training in Burundi; Arabic calligraphy in Egypt; Educational trips in Egypt and Training of peers in Zanzibar.
- **Local peacebuilding:** Subgrantees also established local peace structures to promote peaceful co-existence among conflict communities. This involved Local peace committees in South Sudan; Community dialogue forums in South Sudan; Community dialogue forums in Uganda; Community meetings in Burundi; Community service in Egypt; Meetings with leaders and CSOs in Zanzibar; Engagement forums with government in Kenya; Engagement forums with elders and communities in Kenya.
- **Shaping public discourse:** In efforts to shape public discourse on cultural diversity and peaceful co-existence, subgrantees held Radio presentations in South Sudan; Radio talk shows in Uganda; Public displays in Uganda; Public marches in Burundi; Community work in Egypt; Media presentations in Uganda and Cultural festivals in Kenya.

Specifically, in **Egypt**, the subgrantee Anglican Diocese of Egypt organized drum circles, film screenings, pantomime workshops, Arabic calligraphy, photography and painting workshops, sports (football) and visits to vulnerable communities in three informal settlements in Cairo, namely, Ezbet El-Nakhel, Miser El-Kadima and Madient El-Salam. The sub-grantee Ibrahimia Media Centre (IMC) strengthened early warning mechanisms and focused on preventing sectarian violence in Alexandria.



Box 23: A drum circle facilitated by Anglican Diocese of Egypt in Cairo

In **South Sudan**, the sub-grantees were Evangelical Alliance of South Sudan and Pan-African Christian Women Alliance. Their activities centred on grassroots peacebuilding. They conducted community dialogues sessions, established local peace committees, and held public events such as radio presentations and mass peace concert that reinforced peace messages.



Box 24: Community dialogue meeting in Bor, South Sudan

In **Uganda**, subgrantees Uganda Joint Christian Council (UJCC) and the Muslim Centre for Justice and Law (MCJL) jointly carried out interfaith grassroots peacebuilding activities in Yumbe, West Nile. They trained youth leaders adhering to the Muslim and diverse Christian faiths, facilitated interfaith dialogues, hosted interfaith awareness raising events utilising drama and



Box 25: Dialogue meeting in Yumbe, Uganda

sports. Faith leaders, cultural leaders and local authorities engaged in dialogues and mentored the youth and their subsequent youth-led activities. Subgrantees Inter-Religious Council of Uganda (IRCU) and Western Uganda Faith-Based Organisations Network (WUFBON) focused on prevention of youth violence in Central and Western Uganda respectively. Their specific interfaith activities included training and coaching of community own resource persons, community dialogue forums, sports for peace, radio programs, and enhancement of youth and faith leaders' capacities.

In **Kenya**, the Kenya Muslims Youth Alliance (KMYA) established and facilitated interfaith youth learning circles in Mombasa and Kilifi Counties, as well as prevention and resolution of intergenerational conflicts in Kilifi County. The small grant focused on preventing intergenerational conflicts in Kilifi County in order to end the killings of cultural elders. To ensure success of its activities, KMYA worked closely with state authorities, including the local security commanders, county commissioners, and chiefs, and county governments in Kilifi and Mombasa.



Box 26: Government and security officers at a KMYA forum in Rabai, Kilifi

In **Burundi**, the Inter-Religious Council of Burundi (IRCB) worked to mitigate the effects of political violence that engulfed the country from 2015. As the organisation intended to promote everyday peace in the grassroots, it trained a group of young, faith leaders as its agents of change. Its interfaith and intercultural activities included members of Muslim and diverse Christian communities, belonging to the Tutsie and Hutu ethnic groups. They organised capacity enhancement forums, awareness sessions, community dialogues, and public events such as peace marches and sports for peace. Additionally, another partner, the Baptist Union of Burundi (BUB), used a micro-grant to implement three activities:



Box 27: Training session in Rumonge, Burundi

a youth conference, a youth training forum, and a peace march. Cumulatively, these activities sought to build tolerance and respect for diversity and peaceful coexistence between members of different faith and ethnic groups.

In **Tanzania**, the Anglican Diocese of Zanzibar (ADZ) implemented interfaith grassroots peacebuilding activities and prevention of electoral violence in Zanzibar and Unguja. The Evangelical Lutheran Church of Tanzania (ELCT) had interfaith activities on prevention of youth violence in the Tabora region in northwest Tanzania. Both involved youth belonging to different Muslim and Christian communities.



Box 28: Anglican Bishop Michael Hafidh, District Commissioner, and other dignitaries during the national peace caravan at KMKM stadium in Stone Town, Zanzibar

Activity 1.1.5 Carry out technical assistance missions to selected sub-grantees to support the development of full proposals for small grants

Faith to Action Network organized 5 technical assistance missions (see Box 29) and offered additional off-site technical support. Faith to Action Network provided different categories of supervision support from June 2018 to March 2022. As the subgrantees started rolling out their activities, Faith to Action Network physically visited the subgrantees in their project locations to provide technical assistance. Among other objectives, these missions aim at enhancing partners’ capacities to analyse their contexts, refining project proposals to respond to those problems, and to develop technical documents such as logical frameworks, workplans, budgets, and M&E plans.

Box 29: Technical assistance missions to CRID countries

Date	Country	Location	Sub-grantee	CRID team
2-6 July 2018	Kenya	Nairobi	KMYA	F2A, CAPA, ACRL-RfP
16-24 July 2018	Uganda	Kampala and Yumbe Town	UJCC and MCJL	F2A, ACRL-RfP
22-31 August 2018	Egypt	Cairo	ADE	F2A, CAPA
17-21 September 2018	Burundi	Bujumbura City and Bujumbura Rural	CICB	F2A, ACRL-RfP
23 -30 October 2018	South Sudan	Juba City	EASS and PACWA	F2A, CAPA

Activity 1.1.6 Ensure financial and technical management of small grants, including contracting, financial controls and quarterly reporting

Faith to Action Network contracted all subgrantees, using a standard contract format, regulating compliance with EU rules and regulations. It received and consolidated their technical and financial reports, before submission to CAPA.

Faith to Action Network identified subgrantees' capacity gaps which arose during implementation. In technical areas, these issues were:

- complying with contractual obligations,
- understanding administrative procedures,
- gaps in documentation and provision of support evidence,
- disaggregating M&E data,
- understanding logframes (such as distinguishing activities and outcomes),
- understanding and linking contextual issues in the project locations to the project end goals,
- Reporting.

Regarding finance and accountability, the partners demonstrated weaknesses in the following areas:

- understanding co-funding,
- using official templates,
- understanding and submitting support documents,
- submitting unexplained costs in the projects.
- currency conversions,
- responding to audit queries.

To address these gaps and issues, Faith to Action Network supported subgrantees through continuous guidelines, advisory reviews, virtual training sessions, supervision visits, and general administrative advice. Such assistance was delivered to individual subgrantees through emails, report reviews, telephone discussions, online training, and physical meetings.

Activity 1.1.7 Provide technical assistance to sub-grantees in managing grants and complying with EU rules and regulations.

Faith to Action Network continuously provided off-site technical support to all subgrantees so as to attain sound management of the projects, quality technical reporting, appropriate financial controls, compliance with EU rules and principles, and accurate documentation. In the project period, the Network has documented 44 instances where it provided technical support to the six partners, which are categorised into four broad areas (see box 31).

(a) *Advisory reviews:* Advisory reviews include review of reports followed by advice on data disaggregation & presentation, gaps and improvements, presentation of supporting evidence, writing quality, references, breadth & depth, fidelity to work plans & M&E plans etc.



Photo 30: Capacity enhancement session in Nairobi, August 2019

(b) *Technical guidance:* Technical guidance covers compliance with EU

guidelines, rules & policy positions, use of official documents (e.g. templates), contractual obligations, compliance with CRID’s guidelines, administrative procedures, technical and financial reporting, adherence to timelines etc.

(c) *Capacity development:* This covers training of the partners on substantive & technical issues such as project management, Monitoring & Evaluation, financial management, visibility, advocacy, risk management etc.

(d) *Documentation & knowledge management:* This aspect covers CRID themes, recording & documentation, background information & knowledge, cross-cutting themes across the 6 countries, baseline and endline researches, links with external environments, advanced research and primary data collection, and case studies etc.

Box 31: Instances of off-Site technical support

Area/theme	Advisory reviews	Technical guidance	Capacity development	Documentation & knowledge management	TOTAL
No. of Instances	13	18	7	6	44

(iOc 2) Evidence-based knowledge generated

Activity 2.1.1 Monitor and evaluate subgrants through baseline and endline studies.

Faith to Action Network monitored and evaluated subgrants through baselines, endlines and a summative project evaluation. The process of producing the six baseline and four endline surveys involved four steps (shown in box 33).

First, Faith to Action Network developed a research methodology, including a framework of analysis (box 32), and range of standardized questions to be contextualized to all six contexts. The framework of analysis considers personal factors, relational factors and structural factors that influence the promotion of cultural diversity and respect for equal dignity of all people. We then published terms of reference (ToRs); selected and contracted researchers who carried out data collection and analysis. We sought to contract researchers from the country and ideally the focus communities, to gain deeper insights into the local context, and understand cultural cues and linguistic nuances. The consultants adapted the research framework to each context, developing detailed country-specific methodologies and tools (including questionnaires and focus group discussion guides) in relevant languages. They produced six baseline surveys in each focus country and four endline surveys in Burundi, Egypt, Kenya and Uganda. Faith to Action Network supervised this research, offering technical assistance, reviewing the research and ensuring consistency of methods across the six countries.

In addition, Faith to Action Network commissioned a summative evaluation which covered the six countries. From February 10 through March 21, 2022, based on desk-review, supplemented with an online survey and a limited number of interviews, a team of external evaluators sought to assess the project's relevance, efficiency, effectiveness, sustainability and impact from April 2018 to February 2022. This summative evaluation project had four main aims: (1) Provide an appreciative inquiry into project results; (2) Document successful approaches and lessons learned; (3) Identify knowledge, approaches, processes and tools that could be used for scale-up (expansion and replication); and (4) Provide forward-looking lessons learned and recommendations for future projects. The evaluators proposed an Appreciative Inquiry-inspired approach to the evaluation. It used human rights research methods emphasizing

Box 32: Framework of analyse

Personal	Relational	Structural
Sense of identity	Strength of social fabric	Trust in institutions
Values	Level of safety	Public discourse
Attitudes towards others	Attitude towards interfaith / intercultural relations	Institutions' ability to resolve disputes
Knowledge	Mechanisms for cooperation & dialogue	
Skills	Agency	
Imagining the future	Outcomes of participation	
Self-efficacy	Exposure to an ideology	

participation, transparency, accountability, inclusion and non-discrimination. Appreciative Inquiry focuses on strengths rather than on weaknesses - quite different to many approaches to evaluation, which focus on deficits and problems. Their data collection included review of 25 internal documents, 30 external documents and 10 videos; 11 key informant interviews; and two online surveys. Interviewees were key informants who had a significant role in the project implementation. Customized versions of the online survey were sent to 14 people involved in project implementation and 27 people who were involved in training for scale-up and replication.



Box 33: The Process of implementing baseline & endline surveys

Activity 2.1.2 Conduct follow up support supervision visits to subgrantees.

As the partners rolled out their projects, Faith to Action Network conducted 5 supervision visits (box 34) to different countries to offer support in negotiating government buy-in and approval, financial reporting, complying with EU rules and regulations, scaling up and documentation.

Box 34: Supervision visits to CRID countries

Date	Country	Location	Sub-grantee	Consortium partners
5 - 8 March 2019	Tanzania	Zanzibar	ADE	CAPA , F2A
17 - 28 November 2019	Uganda	Kampala	UJCC, MCJL	F2A
11 – 17 April 2021	Uganda	Kampala	UJCC, MCJL	F2A
15 – 22 May 2021	Tanzania (Zanzibar)	Zanzibar	ADZ	F2A
17-21 May 2022	Tanzania	Zanzibar	ADZ	F2A

The first supervision visit was to Zanzibar, where the government had stopped ADZ from carrying out the CRID project. The aim of the visit, among others, was to discuss the next steps including negotiating with the government on how to re-start the project. Subsequently, the consortium partners visited Uganda for a training, which assisted UJCC and MCJL, on resource mobilisation and documentation from 17 to 28 November 2019. Another supervision mission to Uganda, whose aim was to assist the partners resolve financial reporting problems, occurred from 11 to 17 April 2021. Another supervision visit was to Zanzibar from 15 to 22 May 2021, and its aim was to guide the partners on financial reporting and accountability. Finally, Faith to Action Network visited ADZ in Zanzibar, in May 2022 to resolve financial reporting and accountability questions.

Activity 2.2 Develop and publish 6 in-depth case studies and 5 impact briefs

Faith to Action Network produced and published six case studies to document promising practices and contribute insights and knowledge to interfaith and intercultural work. The primary audience includes academia and development practitioners who are interested in scientific evidence of the impact of interfaith and intercultural work. The case studies have the following topics:

- Case study 1 is a review paper which explores the theme of *shaping youth behaviour* as espoused in the six partners’ reports and primary data collection through media tours in Egypt, Kenya, Uganda, and Burundi.
- Case study 2 is a research paper which explores the theme of *shaping youth behaviour* but it specifically reviews the impacts of the ADE activities in three slums in Cairo, Egypt.
- Case study 3 is a research paper which analyses the theme of *peaceful coexistence and responses to radicalisation and violent extremism* in Kenya and Tanzania.
- Case studies 4, 5, 6 are research papers that turn to the theme of *interfaith grassroots peacebuilding* in Burundi, South Sudan, and Uganda respectively.

In addition, Faith to Action Network produced 5 impact and learning briefs on the interfaith and intercultural achievements and lessons from Burundi, Egypt, Kenya, South Sudan and Uganda. The briefs capture the most impactful and important information from five interfaith interventions to be shared with the wider sector, including potential donor governments and institutions, international organisations and local faith-based groups. The briefs target readers with a short attention span, summarizing information derived from above case studies.



Activity 2.3 Participate in national, regional and international fora to share best practices and knowledge

Faith to Action Network disseminated CRID knowledge products electronically through social media and webinars; and physically during trainings and conferences. Electronic copies of the case study series have been circulated amongst 3,530 followers on twitter with 409 impressions; amongst 504 followers on linkedin with a reach of 298, amongst 33,728 followers on facebook with a reach of 249, amongst 200 readers of our biweekly newsletter and to 166 subscribers of our website, with 977 hits. Hand copies of all case studies have been shared with 91 delegates from 56 faith organisations from 26 countries at the Faith to Action Network's annual convention in Nairobi in December 2021. They were also shared at a CAPA conference in Mombasa, Kenya, on 6-8 March 2022 and ARCL-RfP training in South Sudan in March 2022. Additionally, they were disseminated to all participants at an international webinar on 5 April 2022 organized in collaboration with Mensen met een Missie, Search for Common Ground and Tearfund reaching 80 participants. Further, the six studies have been shared with all partners and the EU team at a CRID exchange forum and end-of-the-project event in Bujumbura, Burundi, in May 2022. Additional plans include converting three of the case studies into book chapters in a forthcoming book on peacebuilding. Box 35 illustrates how CRID knowledge has been discussed with development practitioners, academics and representatives of faith organisations during a webinar, formulating key policy recommendations.

Box 35: Learning from CRID – a webinar on “Interfaith Approaches to Countering Violent Extremism and Radicalisation.”

On Tuesday April 5th 2022, Faith to Action Network hosted a webinar entitled “Interfaith Approaches to Countering Violent Extremism and Radicalisation.” The event took the format of a roundtable discussion and featured three authors of the CRID case studies. The discussion was shaped by presentations from the speakers, as well as the active participation of the audience in the form of questions and comments.

The following points comprise the key take-away messages from the discussion:

- The discussion was about the benefits of employing alternative narratives as opposed to counter narratives. Counter narratives focus on what we are against and therefore lead to groups becoming pitted against one another. Meanwhile, alternative narratives focus on what we are for, and in this way undercut extremist narratives. Research done by the three speakers show that simply condemning the theology and strategy of extremists is ineffective. Instead, presenting alternative narratives provides them a way out.
- Extremists spread attractive and simplistic narratives by exploiting faith and taking scripture out of context. In this way, religious scripture is manipulated to justify a broad range of harmful norms, practices, and beliefs. This tendency is effective because many people lack faith literacy. Extremist narratives are about exclusion, hatred, and overly simple solutions. Ultimately, this denies people the opportunity to study the wider context of the scripture and derive their own meaning.
- While religion and religious literacy are key for promoting alternative narratives, it is also essential to acknowledge and work within the political and socio-economic context. Radicalisation is a process that takes place over time and extremists are particularly skilled at exploiting local grievances such as youth unemployment, discrimination, poverty, and insecurity. For example, terrorist and extremist groups often use promises of financial benefits in their recruitment and thus become attractive in a context of high youth unemployment. As such, countering violent extremism requires an overarching approach that moves beyond the boundaries of religious institutions.
- Religious extremism also negatively affects interfaith relations. As extremists manipulate local grievances and nitpick religious scripture they are able to produce localised narratives that anger people against a common (religious) “enemy”. The speakers alluded to several examples of this dynamic, such as the idea that Muslims are taking over all the business in major Kenyan cities, Christians are polluting Islam in Zanzibar, or Christo-capitalism which promotes the idea that Christians have the right to dominate over others in the economic and political spheres. Ultimately, exclusivist narratives deny the possibility that the truth of one person may not be the truth of another.

Recommendations

Based on the discussion points above and the input of the speakers, participants formulated the following recommendations:

- Identify and unpack alternative narratives to the ones promoted by extremists. Rather than shying away from religion because of the way it has been exploited, religion must form the basis of strong and legitimate alternative narratives. It is essential to address the same religious issues that extremists preach about in order to integrate these issues in (positive) narratives of inclusion and co-existence. For example, within the Christian faith an alternative narrative might be one where evangelism is associated with social action and the act of doing good. Meanwhile, within the Islamic faith an alternative narrative might be one where jihad means to struggle and to strive to serve others.
- Improving faith literacy will be key for alternative narratives to take hold. This requires working directly with religious leaders as they have crucial knowledge as well as access to local communities. In order to reduce the appeal of simplistic narratives, improving faith literacy should serve to promote an understanding of religious text in its entirety, rather than elevating certain scripture above other.
- Engage young people outside religious institutions through recreational activities and livelihood programs. Recognising the complexities of the process of radicalisation, practitioners must engage proactively with young people who lack opportunities and tie counter-extremism programs to their futures as well as to activities that appeal to them, whether it be sports, art, music, or theater.
- Provide spaces and opportunities for active interfaith engagement and collaboration in order to allow groups to see their common humanity. While interfaith dialogue is important, it is necessary to move beyond this and create shared spaces and/or find common problems to solve. This has the potential to both create shared narratives and increase confidence in the ability of religious leaders to respond to radicalisation and extremism. Effective interfaith engagement leads to positive interactions, networking, and increased understanding and may also include festive events, such as a shared Eid celebration.
- Bring together religious leaders and communities with security actors to address political and security issues related to counter-extremism. Currently, a lack of trust and mutual suspicion between these actors mean that in many countries, they simply do not meet with one another and do not have effective communication channels.
- Interfaith approaches and collaborations offer alternative narratives that respond to the allure of radicalisation and extremism. Therefore, state actors must engage faith institutions and religious leaders in their deradicalisation programmes.

Activity 2.4.1.4 Manage social media channels and communication.

Sub-grantees have reached 4.7 million people through traditional and social media in Burundi, Egypt, Kenya, South Sudan, Tanzania and Uganda (see box 36). The Uganda partners used [Radio Pacis](#), a community radio founded by the Catholic Diocese of Arua and based in Arua town, to conduct six talk shows in local languages (Lugbara, Madi and Aringa). While the local listenership is estimated to be 100,000 people in Arua, Koboko, Yumbe and the other neighbouring districts, it also streams online where listeners in other regions of Uganda, southern counties of South Sudan, north eastern DRC, and others access it. Besides radio, the Ugandan partners utilised other mass events, including sports; music, dance and drama; and IEC materials, reaching 5,000 people. In Kenya, KMYA implemented mass activities such the Rabai Grand Cultural Festival and a public event during the International Women’s Day celebrations in Kilifi. The partner also reached more than 5,000 people through ICT information platforms used by the *Huduma* Centres in Mombasa and Kilifi, and an additional 138,000 through door-to-door and public *barazas* campaign in Kilifi County. In Burundi, CICB implemented public events such as peace marches which disseminated messages of peace to 3,500 people in the streets of Bujumbura and Muyinga. In Egypt, ADE posted photographs in the [Facebook page of the Gusour Cultural Center](#). In South Sudan, EASS and PACWA also did radio presentations on Radio Bakhita in Juba, which is owned by the Catholic Diocese of Juba; Spirit FM, a Christian community radio in Yei; and Radio Jonglei, a community radio based in Bor. The three radio stations have listenership of more than 1,000,000 people in South Sudan. Additionally, the South Sudan partners held a public event, a peace concert, which attracted more than 100 participants and more than 3,000 spectators. Similarly, ADZ relied on new and traditional media to spread its messages in Zanzibar. Among the traditional media that covered its activities were *Daily News*, the largest English language daily newspaper in Tanzania with a readership of more than 500,000; Zanzibar Broadcasting Corporation (ZBC), with a listenership of more than 1,000,000 people; Island TV; Star TV; Nipashe newspaper; Chuchu FM; Zanzibar Anglican TV; ITV; and Mayiwo online. The national broadcaster in Zanzibar and Pemba aired a [documentary](#) on the peace march. Other media coverage involved the print media and social media, including an [ADZ documentary](#), [Mawiyo online TV](#) in Pemba, the ADZ facebook page,

Box 36: Number of audience reached through traditional and new media (indicator Op.2.4.2)

Country	Media	Population reached
Kenya	Social Media	5,071
	IEC materials	2,881
	Door-to-door and public barazas	138,000
Uganda	IEC Materials	5,000
	Community radio	100,000
Burundi	IEC materials	500
	Peace March banners	3,000
South Sudan	Radio	1,000,000
	Peace concert IEC materials	3,000
Egypt	Social media	3,000
Tanzania	Social media	5,000
	TV, radio and newspapers	3,500,000
TOTAL		4,765,452

ADZ's website, ADZ's Instagram, and [youtube clips](#). Given the national reach of the *Daily News* in the United Republic of Tanzania, *Nipashe* newspaper, ZBC, and wide coverage by other TVs and FM radio stations, it is highly probable that the partner reached more than 3,500,000 people in Tanzania.

(iOc 4) Improved capacity to scale up

Activity 4.1 Develop a Scaling Up Plan

Faith to Action Network developed and implemented a 3-step Scale Up strategy, following Management Systems International’s Scaling Up Management Framework, Scalability Checklist, and Scaling Up Toolkit.

In step 1, it developed a scaling up plan. This step is summarized in box 37. Step 2 included convincing organizations to adopt and scale up interfaith/cultural interventions (see activity 4.2). It also required to realign and mobilize resources for interfaith and intercultural interventions (see activity 4.3). And step 3 accompanied the scaling up plan through trainings and technical assistance. The second and third step are summarized in box 38.

Box 37: Scaling-up plan – step 1

Task	What Faith to Action Network has done																																							
STEP 1: Develop a Scaling Up Plan																																								
Task 1: Create a Vision																																								
The Model: What Is Being Scaled Up?	Faith to Action Network supported subgrantees to develop and implement interfaith / intercultural actions. It documented their work in 6 case studies (see activity 2.2)																																							
The Methods: How Will Scaling Up Be Accomplished? Options include expansion, replication or collaboration	<p>Faith to action Network formed two strategic alliances.</p> <p>Together with Mensen met een Missie, Tearfund and Search for Common Ground, we created the JISRA consortium.</p> <table border="1"> <thead> <tr> <th>Where?</th> <th>For whom?</th> <th>Dimension</th> </tr> </thead> <tbody> <tr> <td>Ethiopia</td> <td>8 partners</td> <td>Collaboration</td> </tr> <tr> <td>Indonesia</td> <td>11 partners</td> <td>Collaboration</td> </tr> <tr> <td>Iraq</td> <td>2 partners</td> <td>Collaboration</td> </tr> <tr> <td>Kenya</td> <td>7 partners</td> <td>KMYA: expansion; Others: Collaboration</td> </tr> <tr> <td>Mali</td> <td>3 partners</td> <td>Collaboration</td> </tr> <tr> <td>Nigeria</td> <td>7 partners</td> <td>Collaboration</td> </tr> <tr> <td>Uganda</td> <td>6 partners</td> <td>UJCC, MCL and WUFBON: Expansion; Others: collaboration</td> </tr> </tbody> </table> <p>Together with World YWCA, KIT Royal Tropical Institute and Equality Now, we created the YW4A consortium.</p> <table border="1"> <thead> <tr> <th>Where?</th> <th>For whom?</th> <th>Dimension</th> </tr> </thead> <tbody> <tr> <td>Kenya</td> <td>10 partners</td> <td>Collaboration</td> </tr> <tr> <td>Palestine</td> <td>6 partners</td> <td>Collaboration</td> </tr> <tr> <td>South Sudan</td> <td>5 partners</td> <td>Collaboration</td> </tr> <tr> <td>Egypt</td> <td>7 partners</td> <td>IMC: expansion; Others: Collaboration</td> </tr> </tbody> </table>	Where?	For whom?	Dimension	Ethiopia	8 partners	Collaboration	Indonesia	11 partners	Collaboration	Iraq	2 partners	Collaboration	Kenya	7 partners	KMYA: expansion; Others: Collaboration	Mali	3 partners	Collaboration	Nigeria	7 partners	Collaboration	Uganda	6 partners	UJCC, MCL and WUFBON: Expansion; Others: collaboration	Where?	For whom?	Dimension	Kenya	10 partners	Collaboration	Palestine	6 partners	Collaboration	South Sudan	5 partners	Collaboration	Egypt	7 partners	IMC: expansion; Others: Collaboration
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Dimensions of Scaling Up: Where and For Whom Does Scaling Up Occur?																																								

Box 37: Scaling-up plan – step 1 (continued)

Task	What Faith to Action Network has done
Task 2: Assess Scalability	
Determining the Viability of the Model for Scaling Up	Faith to Action Network carried out 6 baselines and 4 endlines of CRID interfaith / intercultural interventions (see activity 2.1.1)
Analyzing the Organizational and Social Context	Faith to Action Network carried out in-depth analysis of the context in: Kenya, Uganda, Ethiopia, Indonesia, Mali, Iraq, Nigeria, Palestine, Egypt, South Sudan. Through desk research, focus group discussions and working with key informants, we prepared programme proposals that analysed social and political context, religious context and a stakeholder mapping.
Task 3: Prepare a Scaling Up Plan	Over a 3 months-process, Faith to Action Network co-created two large-scale programme proposals in collaboration with all adapting institutions. For each country, these proposals included: <ul style="list-style-type: none"> • Developing of joint objectives and outcomes • Identifying geographic and thematic focus • Developing strategies • An overall programme narrative and theory of Change • An overall budget • An overall M&E framework • Workplans and budgets for each upscaling partner

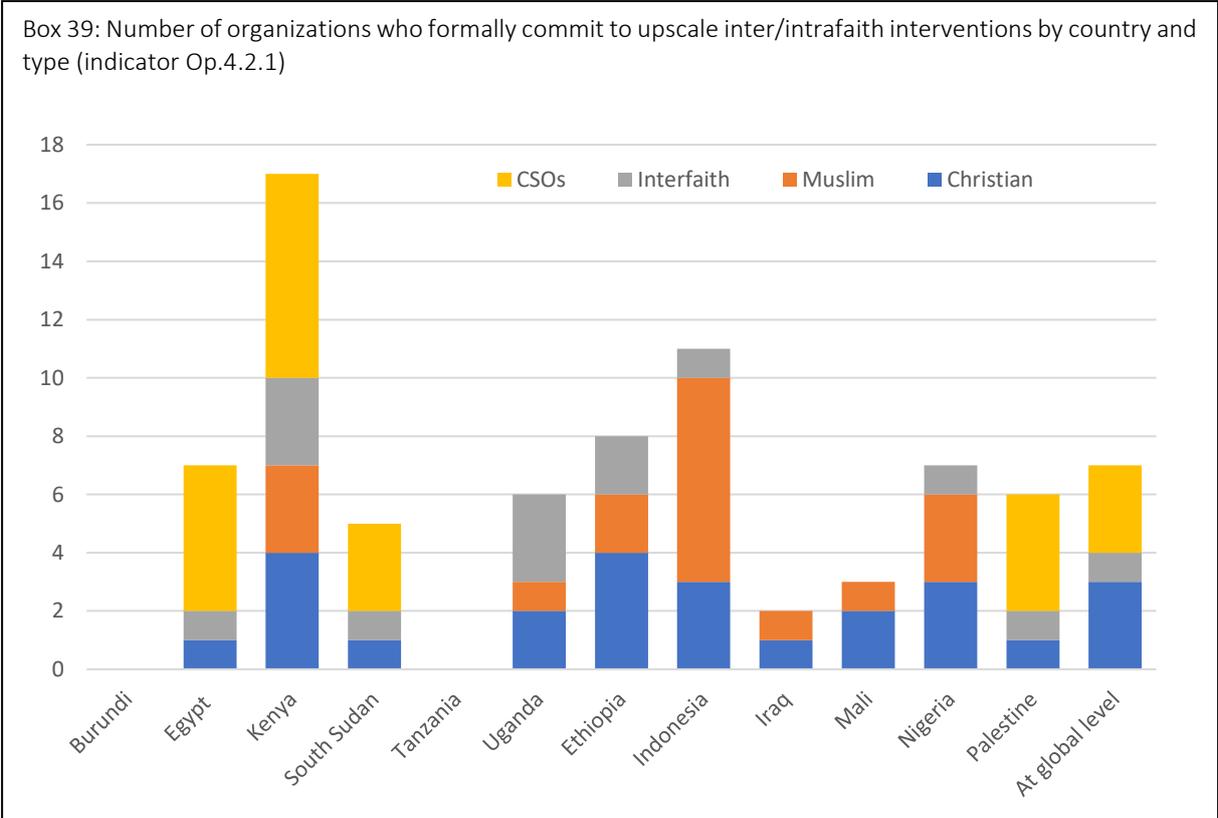
Box 38: Scaling-up plan – steps 2 and 3

Task	What Faith to Action Network has done
STEP 2: Establish the Pre-Conditions for Scaling Up	
Task 5: Legitimize Change	Faith to Action Network identified 57 faith organisations and 22 CSOs to adopt and scale up interfaith and intercultural interventions. They are listed in activity 4.2 and box 4 and box 19.
Task 6: Build a Constituency	In addition, Faith to Action Network approached 42 FBOs, INGOs or government institutions to build a constituency for upscaling. They are listed in activity 4.3, box 40).
Task 7: Realign and Mobilize Resources	Faith to Action Network developed and submitted six funding proposals to the Netherlands Ministry of Foreign Affairs, the United Kingdom’s FCDO office, the European Delegation in Kenya and the German Federal Ministry for Economic Cooperation and Development (BMZ). Three programmes have received financing JISRA (€ 34 m), YW4A (€ 11m) and Welcoming the Stranger (€ 37,708). (see activity 4.3, box 41)
STEP 3: Implement the Scaling Up Process	
Task 8: Modify Organizational Structures	Faith to Action Network conducted organizational capacity assessments of adopting institutions.
Task 9: Coordinate Action	Faith to Action Network has coordinated upscaling since January 2021, setting up coordination structures and participating in 197 meetings within the JISRA consortium and YW4A consortium.

Activity 4.2 Convince and attract potential institutions to adopt and scale up interfaith and intercultural interventions through informational meetings

Faith to Action Network convinced 57 faith organisations and 22 CSOs to adopt and scale up interfaith and intercultural interventions (indicator Op 4.2.1).

This includes 25 Christian organisations, 18 Muslim organisations, 14 interfaith organisations and 22 Civil Society Organisations (mainly women’s rights organisations) in Egypt, Kenya, South Sudan and Uganda (of the 6 CRID countries) as well as Ethiopia, Indonesia, Iraq, Mali, Nigeria and Palestine (as new upscaling countries). All have signed contracts formally committing to implement interfaith, intrafaith and intercultural projects. Box 4 lists them by name and box 39 lists them by country and type.



Faith to Action Network also reached out to a 42 partners and funders in Europe, the United States and South Africa (listed in box 40).

It followed two main strategies. Participation in the general assembly of the Partnership for Religion and Development helped make initial contacts with many institutions who were interested in interfaith and intercultural collaborations. Members of the Partnership for Religion and Development are governmental entities, intergovernmental entities and religious and value-driven organisations that work together towards prioritized areas of work to engage the social capital vested in faith communities for sustainable development and humanitarian assistance. The general assembly took place in Copenhagen, Denmark, between April 30th and May 3rd 2019. At this occasion, Faith to Action Network engaged with 9 representatives from

donor agencies. Faith to Action Network introduced the work conducted by the sub-grantees of the Communities Richer in Diversity Project. For example, it described in detail the work done by Kenya Muslim Youth Alliance in re-integrating radicalized youth into communities. Faith to Action Network also met with 9 representatives from FBOs to discuss opportunities for partnership in view of upcoming funding opportunities.

In addition, Faith to Action Network organised individual meetings with large INGOs to prepare for several new funding opportunities with the potential to fund the scaling up of CRID pilots.

Box 40: Partners reached to mobilize financial support for interfaith and intercultural work

Country	Partners	Donors	Number
Netherlands	Mensen met een Missie, Tearfund, Cordaid, Simavi, ICCO, Oxfam Novib, Save the Children, KIT Gender, ZOA, Kerk in Actie, ICCO, World Vision		12
United Kingdom	Search for Common Ground, Tearfund UK, Christian Aid, Options, Mannion Daniels, Islamic Relief Worldwide, The Salvation Army		7
Switzerland	World YWCA, Lutheran World Federation, ACT Alliance, Arigatou International		4
Germany	EIRENE, Brot für die Welt, Catholic Diocese of Rottenburg Stuttgart, Evangelical Mission in Solidarity, Partnership on Religion and Development	German Foreign Affairs Office, GIZ, BMZ	8
Belgium	King Baudoin Foundation		1
United States	HIAS, Trinity Church Wall Street, Muslims for Progressive Values	USAID Worldbank	5
Denmark		Danish Ministry of Foreign Affairs	1
Sweden	Stockholm International Water Institute		1
South Africa	Side by Side, National Religious Association for Social Development, ACT Ubumbano		3
TOTAL			42

Activity 4.3 Realign and mobilize resources for interfaith and intercultural interventions.

Faith to Action Network prepared and submitted six funding proposals to the Netherlands Ministry of Foreign Affairs, the United Kingdom’s FCDO office, the European Union Delegation in Kenya, the German Federal Ministry for Economic Cooperation and Development (listed in box 41). Two large scale programmes and 1 small project have received funding (€ 48 million) for a 5-year period. It is estimated that at minimum 282 employees have been assigned to implement these, at minimum. Box 19 shows the number of staff and funding by country.

Developing the consortia was an intensive and very participatory process, in which Faith to Action Network and adopting institutions carried out in-depth analysis of the context in Kenya, Uganda, Ethiopia, Indonesia, Mali, Iraq, Nigeria, Palestine, Egypt, South Sudan. Through desk research, focus group discussions and working with key informants, we prepared programme proposals that analysed social and political context, religious context and a stakeholder mapping. Over a 3 months-process, Faith to Action Network co-created two large-scale

programme proposals in collaboration with all adapting institutions. For each country, these proposals included: Developing of joint objectives and outcomes, Identifying geographic and thematic focus, Developing strategies, An overall programme narrative and theory of Change, An overall budget, An overall M&E framework, and Workplans and budgets for each upscaling partner.

Box 41: Funding proposals submitted to International Donors

Donor	Project Title	Project description	Submission	Value (EUR)	Duration	Status
United Kingdom	UK Aid Direct Impact grant	This project achieves peaceful, inclusive and resilient multi-cultural urban communities for sustainable development in Arua, Yumbe, Juba, Bor, Yei, Mombasa and Kilifi. 7,500 youth gain voice and agency to access socio-economic opportunities. Strategies equip youth with skills, create spaces for meaningful participation, form partnerships between youth and LGAs, roll out an SBCC campaign to deconstruct stereotypes, and generate evidence on local actions to prevent conflicts amongst youth.	17/04/2019	€ 1,171,786	36 months	rejected
European Union	Imani kwa Matendo	The proposed project's specific objective is to strengthen the capacity of 6 local faith organisations to realize women's rights and eliminate gender-based violence (GBV) and harmful practices and mitigate its adverse effects through interfaith and intercultural approaches.	15/05/2019	€ 700,000	36 months	rejected
Netherlands	Young women – Awareness, Agency, Advocacy, Account-ability	Using an interfaith approach, the YW4A programme defends and expands the fulfilment of the human rights of young women to dignity, bodily integrity and equal participation in decision-making, through the implementation of gender-just policies and laws. Focus countries are Kenya, Egypt, Palestine and South Sudan. The lead partner is World YWCA. Other partners are Equality Now, KIT Gender, YWCA South Sudan, YWCA Palestine, YWCA Kenya and YWCA Egypt.	12/03/2020	€ 11,153,066	5 years	successful
Netherlands	Joint Initiative for Strategic Religious Action (JISRA)	This programme promotes Freedom of Religion or Belief (FoRB) in Ethiopia, Indonesia, Iraq, Kenya, Mali, Nigeria and Uganda. Strategies include intrafaith capacity strengthening, interfaith action and collaboration and advocacy towards national and regional policy makers. It includes: countering Othering, CVE etc. The lead partner is Mensen met een Missie. Other partners are Islamic Relief Worldwide, Tearfund, Search for Common Ground.	12/03/2020	€ 37,227,567	5 years	successful
United Kingdom	Kenya Devolution programme	This programme strengthens the effectiveness of Kenya's devolution process focused on improved development results, by strengthening accountable and transparent devolved governance for inclusive service delivery and reduced poverty. Its interfaith approach mobilizes the communities in civic education and participation strategies.	23/10/2020	€ 23,678,633	4 years	rejected
German Federal Ministry for Economic	Welcoming the Stranger	This project aims at empowering African faith actors to articulate their voice on refugee protection and provide guidance on improved faith-secular partnerships. It includes regional consultations in East Africa, Horn of Africa, Southern Africa and Northern Africa regions. This regional consultation affords local faith actors an interfaith platform to articulate joint input into the Global Compact on Refugees, identifying joint interests, needs and challenges.	01/07/2021	€ 37,708	10 months	successful

Activity 4.4.1 Implement the Scaling Up Process through training

Faith to Action Network organized three types of workshops to accompany the scaling up process:

3 physical workshops focused on clarifying which interfaith and intercultural interventions to scale-up through cooperation with other INGOs, forming new consortia, developing overall theories of change and identifying roles and responsibilities (box 42). During a period of lockdown and travel restrictions, these workshops were followed by 11 virtual process of meetings with adopting institutions that spanned from June to October 2020.

Box 42: Scale-up workshops to create of new consortia (indicator Op 4.4.1: Number of trainings implemented)

Date	Event	Location	Main content	Participants	
8 - 9 January 2020	Consortium workshop	The Hague, Netherlands	Workshop to develop a theory of change, a Vision on local participation and track records	Tearfund, Mensen met een Missie, Search for Common Ground	F2A
27 February 2020	Consortium workshop	The Hague, Netherlands	Workshop to develop a governance structure, project management mechanisms, complete track records	Tearfund, Mensen met een Missie, Search for Common Ground	F2A
11 - 13 February 2020	Consortium workshop	Geneva, Switzerland	Workshop to develop a theory of change, a Vision on local participation and track records	World YWCA, KIT, Equality Now	F2A

3 physical workshops were closely coordinated with CAPA and ACRL-RfP (box 46). They focused on creating the capacity needed to apply the interventions at scale.

For these trainings Faith to Action Network and CAPA jointly developed a course (summarized in box 43) which packaged the 16 interventions into 4 thematic areas:

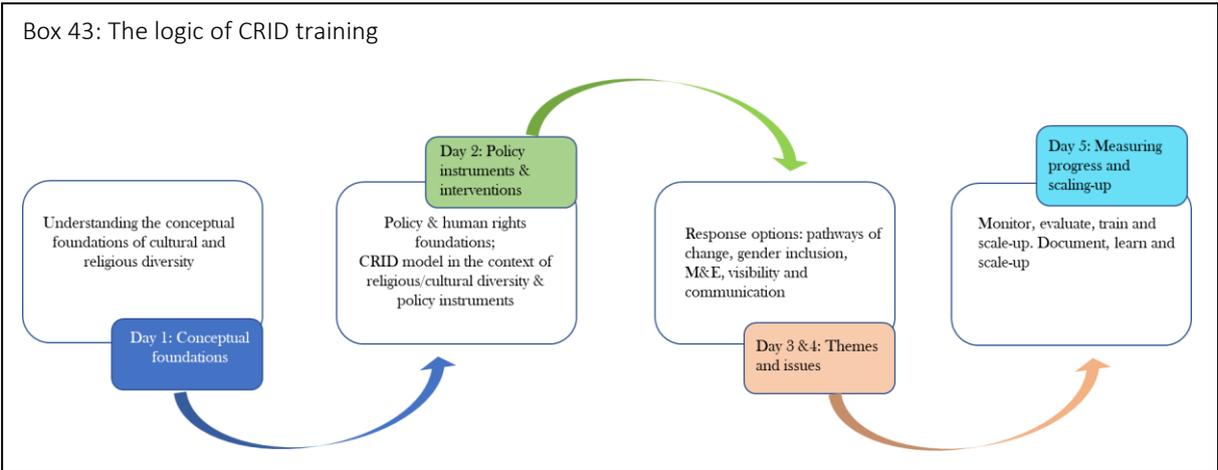
- Edutainment & creative arts
- Peer education & capacity enhancement
- Local peacebuilding
- Shaping public discourses.

The topics which the training covered were concepts and issues in pluralism, peaceful coexistence, cultural and religious diversity; policy instruments relevant to cultural and religious diversity, human rights and gender inclusion; CRID model of transformation, including strategies for change, project design, monitoring & evaluation; and, lastly, scaling up and links with other policy areas. The training explained precisely the outcomes and achievements at three levels of change that the CRID model conceptualised: personal (knowledge & attitude

changes), relational (changes in behaviour and group relations), and structural (norms, systems & institutions). Further, Faith to Action Network prepared readings and reference materials for all sessions.

External evaluators found that participants of learning, exchanges and capacity-building, activities, gained most capacity in the following areas:

- increased understanding of different approaches for promoting diversity,
- learning how to restore relationships broken by differences in religious, culture and tribes,
- experience sharing with people of different backgrounds,
- acquisition of skills that enable engagement with all stakeholders and harmonizing diverse groups,
- increased personal confidence in promoting harmonious peaceful coexistence among diverse groups,
- exploration of personal backgrounds, drivers and behavioural beliefs on a level that shapes who we are today, what we think and feel and what we believe and, through this process developing a common language for understanding human behaviour,
- Understanding what connects different faith groups,
- Bringing stereotypes and generalizations into light.



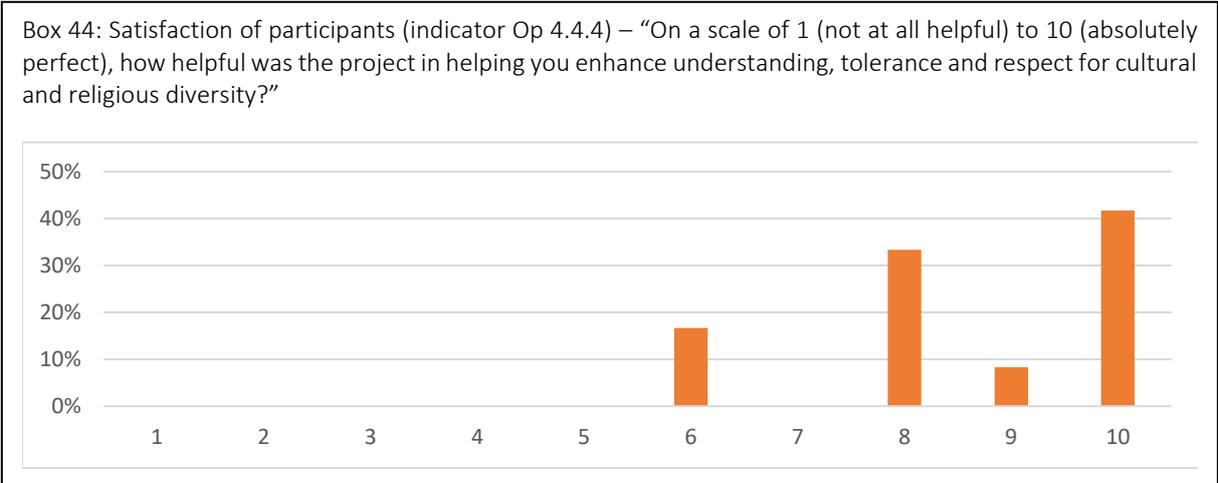
Faith to Action Network organized workshops during its annual conventions in 2019 and in 2021 to transfer know-how to adopting institutions (box 47). In 2019, the workshop focused on enhancing sub-grantees skills in technical and financial reporting, monitoring & evaluation (M&E), visibility and communication. It offered a platform to share challenges, lessons and best practices. In 2020, the workshop offered another platform to share experiences, lessons and success stories of local initiatives aimed at building peace through interfaith dialogues, drawing from practical experiences in Ethiopia, Burundi, Kenya, and South Sudan

Finally, another workshop (box 45) was organized with adopting institutions to plan the upscaling process in detail. During the meeting they reviewed the global theory of change of the JISRA programme, contextualized it to their national contexts, developed their own strategies, refined workplans, budgets and M&E frameworks.

The external evaluation found that those who were involved in project replication and upscaling gave an average 8.6 score when asked how helpful the project was to enhance their understanding, tolerance and respect for cultural and religious diversity on a scale of 1 (not at all helpful) to 10 (absolutely perfect) (indicator Op 4.4.4).

They reported being motivated to do more research, be open minded to understanding tolerance, and flexible to accommodate people different than oneself. They applied the skills and experiences gained through the training and exchange visits. They have resisted reciprocation when attacked. They feel better able to see all humanity as comprised of people deserving equal respect and attention. They have changed from seeing people in other religions as friends or neighbours, rather than enemies. They report better understanding how their own existence depends on the well-being of others. They indicate having stronger skills for promoting understanding, tolerance and respect for diversity and bringing attitudinal change concerning perception/stereotyping/prejudicing/ others. They have been able to broaden their perspectives about faith and its implications for daily life. They report better understanding the importance of respecting others, appreciating their culture and religion, and understanding how to live with them. They have been inspired by seeing how different cultures and religions can coexist and collaborate and how differences can be overcome in different countries, if we decide to see the good in everyone.

They have learned from the CRID case stories and presentations by CRID resource persons, and they see how CRID project strategies and approaches can be replicated even in contexts where there is a very worrying peaceful context and situation. They have improved understanding of the implications and impacts of theological/cultural contexts at global and regional level. They intend to conduct, for example, research on theological narratives in order to identify misinterpretations of different theological narratives, so that context-specific solutions can be drawn. They have made efforts to design projects to promote freedom of region and belief, using CRID experience and knowledge gained.



Box 45: Number of trainings implemented (indicator Op 4.4.1), Number of faith, youth and women leaders trained (disaggregated by sex, age, ethnicity) (indicator Op 4.4.2).

Date	Event	Location	Main content	Participants	
June 2021	Workshop – upscaling with institutions participating in JISRA	Nairobi, Kenya	<ul style="list-style-type: none"> contextualize the upscaling theory of change and link planned activities Enhance adopting institutions’ workplans (outputs and activities) Define targets and institutional M&E plans Refine budgets for each adopting institution Carry out detailed organisational capacity assessments 	28 participants from Ethiopia, Kenya, Indonesia and Uganda.	F2A

Box 46: Scale-up workshops to create capacity to apply the interventions at scale (indicator Op 4.4.1 Number of trainings implemented)

Date	Event	Location	Main content	Participants	
February 2021	Learning Exchange	Mombasa, Kenya	<ul style="list-style-type: none"> offer a platform for faith actors to learn from each other on the most effective approaches, methods, and tools for promoting understanding and respect for religious and cultural diversity 	37 participants from Burundi, Cameroon, DRC, Egypt, Ethiopia, Guinea, Kenya, Mozambique, Palestine, Sierra Leone, South Sudan, Tanzania and Uganda	CAPA-led, F2A contributed
26 - 30 April 2021	Training of Trainers Basic Course	Kampala, Uganda	<ul style="list-style-type: none"> help institutions that are adopting interfaith and intercultural methods to understand the Communities Richer in Diversity project approach and methods. help participants to consolidate and advance the methodologies, lessons, best practices, and knowledge emanating from their interfaith and intercultural interventions. 	22 participants from Burundi, Kenya, Uganda, DR Congo, Tanzania, Ethiopia, South Sudan, Ghana and Nigeria	Co-hosted CAPA and F2A
May 2021	Replication training	Zanzibar,	See CAPA report	See CAPA report	Co-hosted CAPA and F2A

Box 47: Number of trainings implemented (indicator Op 4.4.1), Number of faith, youth and women leaders trained (disaggregated by sex, age, ethnicity) (indicator Op 4.4.2).

Date	Event	Location	Main content	Participants	
6 to 8 August 2019	Faith to Action Network Convention	Nairobi, Kenya	Enhance sub-grantees skills in technical and financial reporting, monitoring & evaluation (M&E), visibility and communication. Share challenges, lessons and best practices. Additionally, sessions in the CRID thematic area sought to identify cross-cutting themes as well as lessons and best practices from the six countries which can be universalised and applied to other cases and countries.	21 participants from Burundi, Egypt, South Sudan, Tanzania, Uganda and Kenya.	F2A
December 2021	F2A Convention	Nairobi, Kenya	Participants shared experiences, lessons and success stories of local initiatives aimed at building peace through interfaith dialogues, drawing from practical experiences in Ethiopia, Burundi, Kenya, and South Sudan	25 participants from Burundi, Egypt, Ethiopia, Netherlands, South Sudan, Tanzania, Uganda and Kenya.	F2A

Activity 4.4.2 Provide technical assistance to adopting organizations to upscale interfaith and intercultural interventions.

Faith to Action Network provided countless technical assistance to scale up interfaith and intercultural approaches through the JISRA and YW4A programmes mentioned before. While one-on-one support has not been counted, we tracked our participation in consortium governance meetings. This shows that we offered 197 instances of technical assistance through group meetings (box 47).

After a 2-year co-creation period, the **YW4A programme** was funded by the Dutch Ministry of Foreign Affairs (MFA) and started on January 1st 2021. We first revised planned strategies and activities and budgets. We then established programme governance structures. Joint planning and collaboration were a key focus point for the Project Management Committee (PMC) and Steering Group, which met frequently throughout the year. In each country, the Central Coordination Committee became the central coordination body, composed of representatives from the local faith organisations, civil society organisations, technical partners, young women, and in some cases other stakeholders that include academia and local government staff.

We also developed the programme’s participatory monitoring, evaluation and learning framework. This included setting up a reference group with young women in each country, and organising participatory design workshops with the reference group in each country. The purpose of these workshops was to contextualise the indicators of the YW4A monitoring and evaluation framework and to identify the envisaged change in behaviour and practices of key

actors. The participatory design workshops resulted in the final four synthesis reports presenting the contextualised outcomes of each strategy, which informed the baseline studies to make sure young women's views are integrated in indicators to be collected during monitoring.

Then, we conducted baseline research and assessments. This included advocacy and organisational capacity (AOCA) assessments of participating organisations, confirmed through validation meetings. We mapped out the relevant legal and policy frameworks in each country; conducted leadership assessments of the young women and conducted faith organisations' capacity assessments.

Finally, we conducted global and country inception meetings, before engaging national stakeholders and Dutch embassies in each country, such as:

- In each country, we established partnerships with existing institutions, ensuring that the programme is integrated into existing community and institutional structures, instead of creating parallel and unsustainable structures. In Palestine, for example, the Programme signed MoUs with Al-Azhar University in Gaza, and The Open University in Jerusalem, thereby entrenching engagement, strategies, and activities in the educational institution.
- In Kenya, YWCA Meru and Inua Mama Mjane have established relationships with the Meru county government in the implementation of the programme. The County Executive Committee Member (CECM) of Gender became a goodwill ambassador, an honorary title for her commitment to the objectives of the programme.
- In Migori, Msichana Empowerment Kuria through the Migori CSO forum advocates to ensure the implementation of the SGBV policy in Migori. Centre For Community Mobilization and Empowerment (CECOME) and YWCA Kisii engage policymakers in the Muungano Gender Forum, a gender equality forum for citizens, policymakers, and CSOs in Kisii.

Similarly, after a 2-year co-creation period, the **JISRA programme** was funded by the Dutch Ministry of Foreign Affairs (MFA) and started on May 1st 2021. After preparing detailed workplans and budgets with the local partners mentioned above, we developed governance structures, designed a global results framework and introduced the programme to local authorities. Thereafter, all technical assistance focused on assisting adopting institutions with project cycle management tasks, and coordinating the interfaith interventions at scale.

We **developed governance structures** in 7 countries and at international level to ensure participatory decision-making with all partners. It is worth noting that the country-level structures enable local partners to play a key role in all decision-making processes including strategy, financial and technical planning, monitoring, research and advocacy. Both at international and national levels, governance structures consist of a Supervisory Body, Executive Body and technical working groups, and these bodies include representatives of the local partners, consortium partners, relevant stakeholders and representatives of target groups. The respective roles, representation, and responsibilities of different bodies have been

defined in a Terms of Reference by the members. Activities carried out already include: The different governance bodies developed the ToR for the baseline study, contextualised the result framework, conducted risk management, developed the country annual plan 2022, and provided capacity support to partners on a variety of topics such as conflict sensitivity, youth participation, synergistic interaction, communication, lobbying and advocacy.

We **designed a global results framework** and adapted it to each country context, before carrying out a baseline study. We commissioned a global baseline study to determine the pre-programme conditions and the baseline values for the indicators in JISRA's results framework. The baseline study was designed to be participatory, and thus, JISRA commissioned a national-level baseline study in each country, which was then compiled into the global-level baseline study. After validation meetings in January 2022, the final study was ready by February 2022. Overall, the global study included 3,045 community members and 1,322 religious actors as survey respondents, 320 key informant interviews, and 245 focus group discussions.

Key findings include:

- **Religious tolerance:** community members shared an inclination to tolerate people of differing religions, schools of thought and denominations and demonstrated a sense of interfaith harmony. This suggests that religious communities are likely to participate in interfaith activities to bridge religious divides. However, Iraq, Nigeria and Mali are examples where a higher level of distrust between religious groups was noted.
- **Religious actors' influence:** in all countries, a large majority of religious actors is convinced that meaningful interaction with different identities is necessary and helpful to reduce interfaith tensions and promote social cohesion. Furthermore, most religious actors see their role and engagement in communities as highly influential in strengthening freedom of religion or belief.
- **Community members' interfaith cooperation:** the degree to which community members are currently involved in interfaith community activities is limited, particularly those that aim at directly addressing tensions between different religions, schools of thought and denominations. In Nigeria and Uganda, women are less included in such activities compared to men. Promising examples of already existing interfaith cooperation include dialogue sessions, interfaith forums, and the participation in religious ceremonies of other denominations or religions.
- **Religious actors' interfaith cooperation:** Similarly, religious actors' participation in interfaith activities was limited, particularly in Indonesia and Ethiopia. In Kenya, where 80% of religious actors had already implemented interfaith activities, strong entry points appear to already exist. In all countries, female and youth religious actors were underrepresented in interfaith community activities.
- **Involvement and representation of women and youth in decision-making processes** remains limited in most focus countries. However, the research results show that in some countries like Indonesia, women and youth are to some extent involved in community planning in general, but when it comes to decision-making related to religion or belief, only 10% of female community members and 30% of female religious actors have a say.

- **Attitudes and behaviour towards women and youth:** in all countries, a majority of community members and religious actors expressed positive attitudes towards an empowered role of women and youth in religious communities, even though men's perspectives towards women are less positive. Despite overall positive attitudes towards women and youth, the role of women and youth in decision-making or leadership positions in their communities is often restricted by multiple barriers, such as traditional gender roles, stereotypes, and structural factors.
- **Support for the use of violence:** only a minority of community members and religious actors supported the use of violence to defend religious beliefs, showcasing a low tendency to support extremist narratives. Iraq and Kenya stood out however for a higher tendency for the support of violence and similarly men showed a higher proclivity for the use of violence.
- **Actions to challenge norms:** positive attitudes among communities do not currently translate into a high number of activities that challenge harmful norms by denouncing religious extremism or promoting gender equality. Especially Ethiopia and Indonesia stand out as countries with significant room for more engagement on those topics. Particularly the role of female and youth religious actors in the public sphere requires strengthening.

We introduced the programme to the relevant authorities, gaining their support and approval for the implementation of the programme.

- In August, the **Ethiopia** team with other CSOs organised lobby and dialogue sessions with the Ministry of Peace, in order to sign an MoU legitimising JISRA operations and collaboration with the Ministry.
- In **Indonesia**, the consortium met with the Dutch Embassy to discuss the state of FoRB in Indonesia and explore ways of collaboration with the local partners.
- The **Iraq** team met with the Head of FoRB Roundtable in Iraq during the Common Ground Approach for Religious Engagement training organised by Search for Common Ground in October, who expressed willingness to cooperate with JISRA in the future
- All partners participated in a three-day workshop for all 26 strategic partnerships of the Dutch government in **Kenya**.
- In **Mali**, the consortium collaborated with the national line ministry and office of the High Islamic Council to introduce JISRA; the Episcopal Conference of Mali General Secretariat, and the Episcopal Commission for the Islamic-Christian dialogue have jointed the programme supervisory committee.
- In **Nigeria**, the country team presented programme aims and objectives to the Plateau State Human Rights Commission; the Kaduna Human Rights Commission; the Kaduna State Peace Commission; the Kaduna and Plateau State Peace Building Agencies; the Nigeria Police Force, Justice Development and Peace Commission, the Nigerian Army and Nigeria Security and Civil Defence Corps, and the Peace Practitioners Network in both Kaduna and Plateau (in August and September).
- The JISRA team met the Dutch embassy in **Uganda** to introduce the programme.

Box 47: Number of instances of technical assistance provided through coordination committees and working groups to coordinate implementation at scale (indicator 4.4.3)

Country	Committees	Number of meetings
YW4A		
Global	Project Management Committee (PMC) meetings	13
	Communications working group	9
Egypt	Central Coordination Committee (for planning and coordination, for orientation of a qualitative study)	5
Kenya	(for planning and coordination, for orientation of a qualitative study, and for reflection)	4
Palestine	Central Coordination Committee (for planning and coordination, for orientation of a qualitative study)	6
South Sudan	Central Coordination Committee (for planning and coordination, for orientation of a qualitative study)	4
JISRA		
Global	Consortium coordination committee meetings	30
	M&E working group	5
	finance working group	14
	Communications working group	11
	Monthly lobby and advocacy working group meetings	15
	Global / National Advocacy Coordination meetings	4
	Planning meetings for Global / National Advocacy Coordination meetings	8
	fact sheet development subgroup meetings	6
	Kick-off meetings	4
	Joint Coordination Team meetings	3
Ethiopia	Diverse working group meetings (for baseline coaching, validating the baseline findings, review and approve annual report, and ongoing coordination)	12
Indonesia	Diverse working group meetings (for baseline coaching, inception, validating the baseline findings, target setting)	7
Kenya	Diverse working group meetings (for youth inclusion trainings, coordinating advocacy, validating the baseline, target setting, review and approve the annual report,	12
Uganda	Diverse working group meetings (for baseline coaching, coordinating advocacy, validating the baseline findings, review the baseline report, review and approve annual report, target settings and ongoing coordination)	25
Grand total		197

2.2.3 Sustainability

Describe if the Action will continue after the support from the European Union has ended. Are there any follow up activities envisaged? What will ensure the sustainability of the Action?

Yes. Pilot interventions will continue after the supported from the European Union has ended. Strategies to ensure local ownership, individual, institutional and financial sustainability have been highly successful. In addition, knowledge products are likely to contribute to global knowledge in the long run.

Ownership: Sub-grantees' use of existing institutional, community structures, infrastructure and human resources to implement the actions has partly entrenched local ownership. External evaluators found evidence that these community participants and structures are carrying forward the work even after the CRID intervention in the community has ended. For example, the Anglican Diocese of Egypt that is using its cultural centre and staff at the centre to implement their project and the drums to sustain the drum circle activities beyond the project period.

When asked by online survey if they / their organization felt a meaningful sense of ownership, 100% of key informants who were from subgrantees gave the highest score possible, meaning that they felt a completely meaningful sense of ownership for CRID project results.

Key informants talked about the importance of customizing outputs for community acceptability. One person reported that entering communities sensitively, working with social groups to recruit youth and faith leaders, instilled credibility to outcomes with buy-in from the get-go to cascade.

Continuous partnerships: Evaluators noted that new partnerships and collaborations had formed during project implementation. In Egypt and South Sudan, new partners were interested to join CRID. In Kenya, the government requested for an expansion and replication of a pilot sub-project that reduced numbers of killings of cultural elders. KMYA has strengthened its collaboration with security authorities by engaging in continuous consultation with the area local administration.

Individual sustainability: The individual changes have been described at length. In sum, subgrantees increased target groups' knowledge of their own and other people's faith and culture and improved their attitudes, emotional response & empathy towards others. These helped them to overcome faith, culture and gender-based stereotypes and negative perceptions towards others. They have also imparted skills and practices of inclusive interfaith and intercultural activities and built common ground among people holding different worldviews. They have also strengthened community trust, support and influence, significantly reducing potential for conflict. The external evaluation found very strong evidence about youth enthusiasm to continue organizing activities (e.g., visiting street children weekly, disseminating

CRID tools) on a volunteer basis, outside the program plan, after the CRID activities ended in their communities.

Financial sustainability: Faith to Action Network has raised significant external resources (**48.38 million €**) to scale up interfaith and intercultural interventions piloted in CRID in the coming five years, both internationally and at the micro-community level (see box 19, iOc 4.3).

Institutional sustainability: Faith to Action Network has convinced 57 faith institutions and 22 civil society institutions (listed by name in box 4) to collaborate in new programmes and integrate interfaith work into their programming. Faith to Action Network has established 43 collaborative mechanisms that coordinate the scaling-up in 10 countries. These mechanisms are committees and working groups which facilitate upscaling partners' participatory decision-making on all decisions regarding scaling-up. External evaluators found that respondents who are involved in CRID upscaling will incorporate CRID models into their programmes and religious dialogues.

Contribution to global knowledge: Knowledge products documented subgrantees' impact at local level and linked them to national trends, global patterns in peaceful coexistence and pluralism, and development of multilateral peacebuilding policies. While it is too early to judge how CRID knowledge products will be used, we have already received publisher interest in publishing some of the CRID case studies on Peace, Interfaith work in Africa.

2.2.4 Updated Logframe

Please, refer to the annexed logframe.

2.2.5 Cross-cutting issues

The external evaluators found credible evidence of the CRID project integrating progress toward gender equality and a rights-based approach across project domains.

Gender equality:

Of course, while patriarchal cultural and religious values were present in nearly every context, the gender equality "starting point" varied widely across contexts. In Zanzibar, interfaith structures existed, but women were not allowed to speak in the presence of a religious leader. This required organization of sex-segregated meetings to discuss women's equality issues. Kenya partners also had to adapt their strategy, by organizing special, confidential side sessions to address women's rights. In Egypt, gender equality is a more open, inter-religious work is long-standing and women play active roles in government. Therefore, progress towards gender indicators had a different pace in project locations. In Egypt, female participants took leadership roles; in Burundi, women were involved in all aspects of the project; in Kenya

(specifically KYMA), gender parity was considered achieved by the end of the project, when a woman made a leading presentation to a gender-mixed audience; in South Sudan, women took the unusual role of speaking to the media. In Zanzibar, however, “the women disappeared.”

The external evaluation’s survey respondents were uniformly positive. They reported that the project encouraged full participation and inclusion of women in all project activities at all levels of project implementation, through planning and project design, policy reviews, data collection, analysis and reporting. They report addressing gender balance, and promotion of freedom of opinion among the leadership, though the input seems to imply that women’s participation was “more than 30 percent,” which may be an improvement but is not the same as gender equality.

Box 48 “During my participation on TOT in Kampala and the Learning Exchange Forum in Mombasa, I have observed that women are actively participating and benefitted in the CRID project. For one thing, CRID staff is well composed of both men and women. From the presentation of CRID implementing partners, I have seen the efforts that are being done to ensure equal participation of women and men while implementing activities.”
Online survey informant, external evaluation

KMYA touted its success in ensuring that gender balancing is respected in all activities though gender segregated issues were discussed separately. Another informant emphasised that the project was designed to advance peace through inclusion, with particular emphasis on marginalised people, women and historically excluded groups.

Noteworthy is the selection of a faith-based women’s organisation to carry out project activities in South Sudan. Consequently, activities consistently recorded more women participants than men. This helped profile PACWA as a women organisation in South Sudan which implements peacebuilding interventions.

All subgrantees, reported on the number of young women and men benefitting of project activities. For example, in project year 2, activities of the Anglican Diocese of Egypt reached 872 young women and 832 young men. CICB reached a 1,543 young women and 2,267 young men in Burundi. UJCC and MCJL had 4,697 female and 6,382 male participants in their project activities.

Subgrantees implemented specific activities to advocate for women’s rights. In Kenya, KMYA organized a Rabai Grand Cultural Festival and an International Women’s Day celebration which reached 2881 participants. Other activities aimed at increasing young women’s life skills, and the case studies provide evidence that this resulted in their increased agency. For example, there was a girls’ netball team during sports for peace in Yumbe. Young women were actively involved as actors/actresses during the ADE pantomime workshop in Cairo.

Subgrantees also promoted inclusion. In Egypt, ADE specifically engaged people with disability. WUFBON implemented interfaith collaboration in Uganda to support minorities, such as LGBTI and albinos.

Finally, upscaling of the CRID project through the YW4A program resulted in development of a faith-based gender audit methodology, a long-term process to identify champions around gender equality and women's rights and understand their own institutions.

Rights based approach

External evaluators recognize a strong effort to implement a rights-based approach, even if this was applied with differing success across countries:

Legality, universality and indivisibility of human rights: During the inception phase, Faith to Action Network included sessions on human rights in all its technical assistance missions, encouraging subgrantees to consider various aspects of human rights in their programming. Similarly, all subsequent reviews and technical assistance visits advised subgrantees to consider aspects of human rights in their programming.

Participation of local partners and project participants was ensured from inception to conclusion. Local partners analysed their context and proposed matching solutions. They established local consultation mechanisms to implement and monitor their activities in collaboration with local faith leaders, local authorities and youth leaders. Development of programmes to upscale CRID models was an intensive participatory process.

Non-discrimination : Faith to Action Network ensured that all local stakeholders have access to project activities and benefits, irrespective of any dimensions of diversity, including age, gender, religion, ethnicity or others. External evaluators emphasise that the right to information, to speak up and to practise one's faith were all respected. Activities were often structured so that target groups set the rules by consensus, to include mutual respect, no bullying, no hate speech, no mobile phones, and so on.

Accountability and transparency: Accountability mechanisms include project management structures – steering committee and project management committee. Subgrants were selected by a jury made up of external unpaid evaluators who had no connection with applicants. The selection criteria were prepared and published before selection, and documented through rating grids and award jury reports. Research included validation meetings to review and discuss findings. The accountability mechanisms established within upscaling programmes are strong based on a vision on power sharing, establishment of 43 decision making mechanisms that enable local adopting institutions to have a say on programme planning, budgeting and monitoring.

2.2.6 Monitoring and evaluation

The CRID project included a detailed monitoring and evaluation (M&E) system. The purpose of this M&E system was six-fold:

- **Project management:** Information generated by this M&E system will help scheduling activities, understanding whether they are carried out as planned and ensuring expected outputs are achieved. It will provide sound, tested and appropriate data collection tools uniformly across the project to collect critical monitoring and evaluation information.
- **Allow Participation:** To stipulate the intentional involvement of beneficiaries, partners and stakeholders in the M&E process, methods throughout the M&E process.
- **Define roles:** To clarify roles and responsibilities pertaining to M&E implementation and review.
- **Accountability towards the European Commission:** The M&E system demonstrates progress in achieving contractual obligations with the European Commission.
- **Accountability to project members' internal governance structures:** The M&E system is aligned with project members' own M&E processes and allows demonstration towards contribution to its strategies.
- **Accountability to direct project beneficiaries – faith leaders and organizations:** Information generated will demonstrate joint achievements to target groups (M & E Plan December 2017, p. 6).

Box 49”CRID’s monitoring strategy really improved the project implementation. It gave us the zeal to not use the money from the EU in vain. They monitored and we monitored (even Bishop monitored the resources carefully). CRID evaluated if we are conducting the project well.”

–Key informant, external evaluation

Each consortium partners played their part in monitoring and evaluating project activities, using the M&E plan that they developed at the start of the project. Specific activities included:

- Baseline and endline evaluations
- Summative external evaluation
- Development of case studies documenting country cases
- Routine monitoring of indicators
- Regular subgrantee reports, and quarterly and annual reports to CAPA
- Planning and review meetings
- Reflection and knowledge sharing workshops during Faith to Action Network’s annual conventions in 2019 and 2021.

The feedback of participants has been integrated throughout this report.

2.2.7 Learning

Faith to Action Network identified country-specific lessons, summarized in the case studies and the impact briefs.

In addition, external evaluations have formulated three key lessons after interviewing and surveying a large range of project participants.

First, interfaith dialogue and collaboration is a challenging but effective – and probably essential – path to strengthening human rights, expanding appreciation for pluralism and increasing peace. CRID Case Study No. 4 showed the recruitment of young men and women into youth militias as a profound issue, worsened by the challenges of reconciling fundamental ethnic identities and a civic identity that bounds all citizens in a common future. However, as the evidence shows, CRID's pathway of combining peacebuilding interventions such as dialogue forums, local peace committees, and reconciliation meetings with religious values, texts, narratives, and vocabulary provided a way of surmounting these two challenges.

The CRID model, illustrated through CICB's focus on everyday peace in a context of political and ethnic violence is viable. In particular, the logic of building islands of everyday peace at the micro-levels, which contribute to ending cycles of violence, can be universalised. Despite the challenges of implementing peacebuilding interventions in a situation of ongoing violence, CRID, through CICB and other implementing partners' activities, achieved a measurable impact, as the evidence has demonstrated.

Actors in development should note the importance of religion in African communities; the influence of faith leaders and institutions is huge. Deliberate accompaniment of faith groups with peace and development work can generate significant results.

Interfaith experience sharing is important for practical learning; it provides exposure to other ways of life, new knowledge and ways of achieving similar goals. Conversely, where there is no dialogue or exchange of ideas, misunderstanding and conflict can easily ensue. Informants were very clear that the interfaith approach demonstrated a spirit of brotherhood in the partnership and contributed tremendously to building community trust. Activating religious leaders of different faiths with a cross-section of unifying faith messages enabled local youth to practice sustainable peace-building.

Expanding, replicating and scaling up the CRID approach has great potential for advancing peaceful coexistence and bringing sustained peace throughout the world. At this moment in history, with the world is experiencing many violent conflicts and growing extremism, expanding such important methods and messages throughout the globe has great value.

Second, promoting participatory approaches and partnership brings buy-in that is essential for local ownership and sustainability.

The CRID project sought to incorporate participatory approaches in all the activities implemented as a way of ensuring ownership of the intervention by the community. Participatory approaches are time-consuming and can delay the start of activities when project implementers are eager to move forward; however, the CRID project generally demonstrated more impactful, sustainable results where participatory approaches drove the development and implementation of activities. CRID activities demonstrate the power of partnerships and success through collaboration. What is more powerful is the inclusion of the partners from the inception of the projects, tool development, baseline, project monitoring and exit surveys. The

power of participatory approaches was particularly evident in activities that enhanced the community ownership of the interventions.

Third, community-level work that ensures practical results should be reinforced with state-level action, advocacy and intervention

CRID Case Study No. 4 makes clear that the crises and violence that engulfs communities often comes from national or regional level influences. However, as the CRID project and related studies demonstrate, the “top-level” and grassroots level are mutually constituted, with state-society relations heavily but not exclusively top-down. Imbalances exist between hierarchical “top-down” power structures and the reality of everyday peace at the micro-level achieved through horizontal linkages. Therefore, when CRID teams sought to attain everyday peace at the micro-levels through faith leaders and institutions, they found it important to engage state actors, particularly middle and lower-level state agencies. Involving state agents in the middle and lower tiers will buttress durable everyday peace at the lower levels.

CRID implementers experienced work stoppage and significant obstacles to the progress of community work in two focus countries, Tanzania and Burundi, when the national government raised objections. CRID implementers found ways to overcome these objections and re-start project implementation in those countries. However, getting these national decision-makers on board was essential for the community-level work to proceed. Combining national-level advocacy with community-level “every day peace” work appears to produce best results.

Evaluators also formulated additional lessons relating to project design, development and management:

- Mapping and customizing needs, activities and messages for context is crucial to success
- Routine project monitoring is needed to identify unexpected challenges, while program and budgetary flexibility is needed to address them
- Project-directed resource mobilization and upscaling can magnify impact
- Addressing deeply held faith-based and cultural tenets requires long-term commitment
- Lack of understanding among key project leaders, partners and implementers can lead to ill-will and jeopardize results
- Social media is important and powerful in the hands of engaged youth

2.2.8 List of materials

- Case study 1 ‘Shaping Youth Behaviour Through Interfaith Collaborations: Cases from Burundi, Egypt, Kenya, South Sudan, Tanzania, and Uganda’
- Case study 2 ‘Shaping Youth Behaviours Through Interfaith Collaboration: ADE’s Case of Ezbet El-Nakhel, Miser El-Kadima and Madiant El-Salam’
- Case study 3 ‘Nurturing Peaceful Co-existence Through Interfaith Collaborations: Responses to Radicalisation and Violent Extremism in Kenya and Zanzibar’
- Case study 4 ‘Interfaith Peacebuilding from Below in Burundi: Building Everyday Peace in the Lower Strata’

- Case study 5 'Interfaith Peacebuilding at the Lower Strata: Building Resilience in Juba, Bor, and Yei in South Sudan'
- Case study 6 'Interfaith Grassroots Peacebuilding: Promoting Peaceful Coexistence in West Nile, Uganda'
- Impact Brief: Communities Richer in Diversity. Burundi.
- Learning Brief: Communities Richer in Diversity. Egypt.
- Impact Brief: Communities Richer in Diversity. Kenya.
- Learning Brief: Communities Richer in Diversity. South Sudan.
- Learning Brief: Communities Richer in Diversity. Uganda.
- Summative Evaluation: Communities Richer in Diversity (CRID)

2.2.9 Contracts

Faith to Action Network did not award any contract that was above EUR 60,000.

3. Beneficiaries/Affiliated Entities and Other Cooperation

3.1 Relationship between Faith to Action Network and CAPA

The working relationship between Faith to Action Network and CAPA was cordial and professional. Roles and responsibilities were very clear from the beginning. Decision-making processes were clear, and for each decision-making body (steering group, project management committee, award jury, grantee management committee) we co-created Terms of Reference. This allowed us to plan together, implement and monitor our work together. Challenges were dealt with according to the subsidiarity principle, first at country level, then within the project management committee and if the issue could not be resolved by project managers, it was brought to the steering group.

Key strategies and methodologies were developed in collaboration with the Coordinator and beneficiaries of the contract, such as:

- Subgranting methodology, guidelines, templates, calls for proposals
- Research framework
- Evaluation methodology
- Review of case studies
- Training course materials
- Planning of technical assistance missions and trainings
- Planning and implementation of exchange visits.

CAPA was transparent in all project management matters, sharing information in relations to the European Commission. Meanwhile Faith to Action Network always shared all information arising from its management of subgrants.

3.2 Is the above agreement between the signatories to the grant contract to continue? If so, how? If not, why?

No, the agreement will not continue. The signatories have not yet developed and submitted a new project proposal to a potential funder.

3.3 Relationship between Faith to Action Network and State authorities in the Action countries. How has this relationship affected the Action?

F2A Network did not establish any relationship with state authorities in any of the six CRID countries throughout the project cycle. However, subgrantees have been in close contact with local authorities.

- In South Sudan, PACWA reported they had relationship with local government officials in the project locations, but they did not provide evidence to support this claim.
- In Zanzibar, the ADZ had mixed fortunes as the government initially stopped the project in November 2018. This government interference was only resolved in May 2019, after Faith to Action Network advocated towards the government, and ADZ amended its project strategies and title. Overall, the good working relations with the government improved as the Ministry of Justice became part of the project, while ADZ established good relations with security agencies and national government officials.
- Uganda's UJCC established working relations with the local government authorities both in Yumbe township and Kululu sub-counties and the traditional leaders and councils of elders. The government officers and traditional leaders often graced and participated in some of the project activities. These good relations gave confidence to the beneficiaries and the government administrators, fostered a sense of ownership, and established the basis for scale up.
- In Kenya, KMYA collaborated with government and security authorities in the project locations. The relations involved heads of police departments and government officers such as county commissioners, sub-county commissioners and chiefs, as well as with elected leaders such as Members of County Assemblies. These relations ensured smooth implementation and closure of the project, gave confidence to the beneficiaries and the government administrators and fostered a sense of ownership.
- No reports of relations with the government officials were reported by CICB in Burundi or ADE in Egypt.

3.4 Relationship with other organisations involved in implementing the Action:

- Associate(s) (if any)

Faith to Action Network was not responsible for relations with All Africa Conference of Churches.

- Contractor(s) (if any)

Faith to Action Network managed a pool of consultants to carry out research for baselines, endlines, case studies. We thought to identify researchers from the targeted communities so that research is rooted in the cultural context. This approach has proven difficult, with consultants not complying with contractual requirements:

- Deadlines
- Low quality writing and analysis
- Partial understanding of our needs
- Limited responsiveness

This meant that we spent lots of time in supervising their work with extensive technical assistance and work to improve their research outputs.

Faith to Action Network also recruited an international team of consultants to carry out an external evaluation. This team included a varied team with expertise in M&E, evaluations, interfaith work from an African context, EU-experience. The team delivered an excellent evaluation in a very short timeframe.

- Final beneficiaries and target groups

Faith to Action Network did not have a direct contact with final beneficiaries.

- Other third parties involved

Relations with subgrantees remained excellent throughout the project cycle. As part of its commitment to enhance project management skills of the grantees, Faith to Action Network consistently supported the subgrantees through reviews, comments, technical guidance, advisories, telephone conversations, supervision visits, and training sessions. Faith to Action Network encouraged subgrantees to reach out to each other and went to the extent to bringing them together in a convention in August 2019 and led the training sessions in Kampala in March 2021 and Zanzibar in May 2021. Up-to the end of the project, the established relationships with the subgrantees have been mutually supportive. All subgrantees submitted their reports as per their contracts, although some of them delayed their reports largely due to lack of sufficient capacities. Towards the end of year 2, there was an outbreak of COVID-19 which affected activities in Egypt and Zanzibar, but the projects later continued with the activities.

3.5 Where applicable, outline any links and synergies you have developed with other actions.

Throughout the project cycle, Faith to Action Network consistently explored linkages with various international organisations. Some of these actions resulted to new projects, while others did not produce concrete actions. Similarly, some country partners reported that they had established relations with other organisations that were working in the same locations and on similar projects. In Mombasa and Kilifi, for example, KMYA has established working relations

with the International Committee of the Red Cross (IRC) and other organisations working on the issues of radicalisation and religious and ethnic extremism. It also established relations with other organisations working on intergenerational conflict and the killing of elders in Kilifi and others working on issues of gang violence. The following are cases in which F2A Network pursued other links.

3.6 If your organisation has received previous EU grants in view of strengthening the same target group, in how far has this Action been able to build upon/complement the previous one(s)? (List all previous relevant EU grants).

Faith to Network had previously not received EU grants to strengthen the same target groups.

3.7 How do you evaluate cooperation with the services of the Contracting Authority?

Faith to Action Network did not have direct contact with the European Commission.

4. Visibility

How is the visibility of the EU contribution being ensured in the Action?

Faith to Action Network used EU logos in all its activities and presentations, including power point presentations to the grantees. All project documentation including reports, minutes, terms of reference, guidance documents, case study series and communication to the country partners featured the EU logo, and Faith to Action Network continuously advised all grantees to use the EU logos in the projects and IEC materials. Further, Faith to Action Network placed the EU logo onto its website, and encouraged all partners to feature the EU logo in their websites. Lastly, Faith to Action Network disseminated messages with the EU logo on its website, newsletter, and twitter as explained in a preceding section.

The European Commission may wish to publicise the results of Actions. Do you have any objection to this report being published on the EuropeAid website? If so, please state your objections here.

The EU can publicise the results of the action.

5. Location of records, accounting and supporting documents

Please indicate in a table the location of records, accounting and supporting documents for each Beneficiary and affiliated entity entitled to incur costs.

A copy of all supporting documents related to Faith to Action Network and the sub-grantees is filed at CAPA offcies.

Name of the contact person for the Action: Matthias Brucker

Signature:Location: ...*Nairobi*.....

Date report due: ...*30 June 2022*.....Date report sent: 19 June 2022