

ANNEX I:

DATA COLLECTION TOOLS

Please note that all data collection tools were translated to Bahasa.

1) FOCUS GROUP DISCUSSION IN SCHOOLS

Focus group Discussion in Schools 4 to 6 children/Youth Max

1. Name of School:
2. Age of Children
3. Sex Disaggregation:
4. City:
5. Any other notes on Demographic:

For Participating and Non Participating

1. Can you tell me what it means to be tolerant in Indonesia?
2. What is your perception of inter and intra religious tolerance?
3. In your opinion, does inter or intra religious tolerance harm your faith? Explain your answer.
4. Consider the following scenario. You are speaking with a friend that starts saying negative and intolerant views about another religion. How would you react to this situation?
5. What role can youth play in order to promote tolerance?
6. How often did you interact with youth from different religions or sects?
7. **To what extent do you believe that it is important to increase inter- and intra-faith tolerance and cooperation among youth in your area**
8. Has there been inter-and intra religious events that allow youth to discuss tolerance in Indonesia in your school? in the community?
 - a. If yes, please describe?
 - b. If not, would you like there to be?

For Those that Participated,

9. A few months ago, youth from this community came to talk to you about inter-and intra religious tolerance? Can you tell me what you remembered about the event?
10. What did you like most about that particular event?
11. What did you like the least about the event? (probe what could be improved)
12. What did you think about the youth that were facilitating the activity? How would you describe them to a stranger? (listening for characteristics)
13. What is the most significant change that has taken place as a result of this event? (probe: in the school, in yourself, in family)
14. When the event was over, do you remember telling someone about the event? If so, who did you discuss and do you remember the conversation?
15. Can you tell me of an event or an example where you applied some of the lessons learned ? (probe for concrete examples) (listen for this: **Has the project contributed towards increase awareness and knowledge of "other religion" among youth and wider community**)
16. Has there been similar events since that discuss tolerance in Indonesia in your school? in the community?
17. If yes, please describe?
18. If not, would you like there to be?

For all:

What are the barriers that prevent youth from being involved in inter and intra religious tolerance activities?

What support is available for youth that want to promote inter and intra religious tolerance activities?

Any questions for me?

2) INTERVIEW WITH FRIEND OR PARENT OF YOUTH AMBASSADOR

Interview with Friend, Parent, Youth or Religious Figure that knows the Youth Ambassadors

Thank you for agreeing to conduct this interview with me. I am an evaluator that is here to discuss a project that was implemented with SFCG and AMAN.

1. In the past 12 months, are you aware of any incidents related to religious issues that have led to disturbances/violence **in your community**?
 - a. No, I am not aware of any incidents
 - b. Yes, Incidents happen once in a while
 - c. Yes, Incidents happen frequently
 - d. Yes, Incidents happen all the time
2. If yes, can you tell me about the nature of the event that took place in your community?
3. If you hear about an incident in your community, you usually hear this news from: (mark all that apply)
 - a. Reading Newspaper
 - b. Listening to Radio or TV
 - c. Social media
 - d. Neighbour, Family or Friend
 - e. Religious Institution
 - f. All of the above
4. To what extent do you agree that people from other religions have a right to build their own buildings for worship?
 - a. Strongly disagree
 - b. Disagree
 - c. Undecided
 - d. Agree
 - e. Strongly agree
5. To what extent do you agree that people from other religions have a right to preach about their own religion?
 - a. Strongly disagree
 - b. Disagree
 - c. Undecided
 - d. Agree
 - e. Strongly agree
6. Which of the following statements best describes your opinion about inter-religious cooperation in your community?
 - a. Is very common to cooperate among Indonesians despite differences in religion
 - b. Is something that we need to do from time to time
 - c. We should try to avoid inter-religious cooperation
 - d. It is damaging to Indonesia society and dangerous for my faith
 - e. Do not know or No answer
7. How often do interact with someone from a different religion or sect?
 - a. Always
 - b. Very Often
 - c. Sometimes
 - d. Rarely
 - e. Never
8. Where do you interact with people from different religions or sects?
 - a. At school
 - b. At work
 - c. At place of worship
 - d. At Government Institutions
 - e. I do not cooperate
 - f. Other:
9. In your opinion, does inter or intra religious tolerance harm your faith? Explain your answer.
10. Consider the following scenario. You are speaking with a friend that starts saying negative and intolerant views about another religion. How would you react to this situation?

- a. I would avoid expressing my feelings or disagreement with their views (avoid)
- b. I would express some disagreement but eventually I agree his or her point of view
- c. I would engage in conversation, and agree that all religions have some negative aspects but as Indonesia's we need to respect one another.
- d. I would engage in conversation and invite him to meet someone face to face from the other religion to learn more about the religion.
- e. I would engage in conversation and unless he agrees that there be tolerance and respect for all religions, I would stop being his friend.

9. In the past 12 months have you had a conversation around issues of inter and intra religious tolerance?

- a. Yes,
- b. No

10. If yes, with whom have you had a conversation with?

- a. Family
- b. Friend
- c. Members of my religious institution
- d. Colleagues at work
- e. All of the above

11. In the past, 12 months have you heard about any community events that took place in schools or public events that tried to raise awareness on topic of tolerance?

- a. Not aware of any event
- b. Yes, there was one or two events
- c. Yes, there have been many events

12. If yes, where do hear about events trying to promote tolerance: (mark all that apply)

- a. Reading Newspaper
- b. Listening to Radio or TV
- c. Social media
- d. Neighbour, Family or Friend
- e. Religious Institution
- f. All of the above
- g. I can't remember

13. Did you participate in an event that aimed to promote tolerance? yes or no

14. If yes, can you describe the event (where did it take place, who participated, who organized it?)

15. Have you ever organized an event to promote inter and intra religious tolerance?

If yes, can you describe?

if no, what are the barriers to organizing an event?

If no, what skills do you believe that you will need?

16. In the past year, has there been the same, increase, or decrease in the number of events for youth from different religious or faith backgrounds to interact with other youths?

- a. There have been no events as far as I know
- b. There has been a decrease in events
- c. About the same number of events
- d. There have been more events

16. How often does the media broadcast news about youth from different religions cooperating together?

- a. Always
- b. Very Often
- c. Sometimes
- d. Rarely
- e. Never

To what extent do you believe that it is important to increase inter- and intra-faith tolerance and cooperation among youth in your area?

- a. **Very Important**
- b. Moderately Important
- c. Not Important
- d. Other:

Do you have any questions for me:

17. Only Interview Discussion on Youth Ambassador

1. How would you describe XXXX? What are his or her characteristic?
 2. Have you noticed a change in xxx over the past year? If so, what has been the most significant change you have witnessed?
 3. What is XXX's leadership style?
 4. In the past six months, have you had a conversation with xxx about inter or intra religion?
 - a. If so, do you recall what the conversation was about?
5. Where you aware that xxx participated in local events in the community to try to raise awareness about inter and intra religious tolerance? Did you discuss these events with him/her? If, yes, what did you discuss? (Only with Parent)
6. What kind of leader do you think s/he will be in the future?

3) INTERVIEW WITH STAFF

Interview with Staff of SFCG and Partners

Partner: Can you tell us what were the roles and responsibilities of the Partner vs. this project?

1. Can you describe the role of the partnership with AMAN?
2. Can you please describe the theory of change of this project? What were the key objectives or changes of the project?
3. What were the key knowledge you were trying to instill on youth about other religions?
4. Can you describe what were the key capacities that you were trying to build with the youth ambassadors?
5. Can you describe for me the process around engaging with the media? How did you support the youth in engaging with the media?
6. Can you describe for me the key actions related to the petition?
7. How was the petition then **used** by the students and the project? Was it shared with any networks, religious leaders, etc?
8. What support was given to the youth ambassadors in identifying key activities?
9. What was the process around granting seed-grants?
10. According to the quarterly reports, most youth activities targeted youth or peers. Why do you think that was?
11. Why was there a change of strategy from targeting community members to targeting youth?
12. What support was given to the youth throughout the project?
13. What is the likelihood that the youth will continue to use their skills to organize inter and intra religious dialogue?
14. From your perspective, are you aware of any new networks or platforms?
15. What were the factors that prevented success?
16. What were the major failures from this project?
17. What were the major lessons learned for you about this project?
18. What were the major achievements from this project?

What steps were planned or have been planned by the team and youth ambassadors to create long-term process or structures to promote inter and intra faith dialogue, collaboration in the community? Has the project helped youth to start some innovative action to promote inter and intra-faith cooperation?

4) INTERVIEW WITH YOUTH AMBASSADORS

Interview with Youth Ambassadors

1. Can you tell me about your involvement in the SFCG program called Youth Ambassadors?
2. Why did you decide to participate in this program? Which activities did you participate in?

View of Tolerance and

1. What was your perception of inter and intra religious tolerance before the project?
2. How did your perception of inter and intra religious tolerance change during the project?
3. Can you describe for me your interpretation of inter and intra religious tolerance?
4. In your opinion, does inter or intra religious tolerance harm your faith? Explain your answer.
5. Consider the following scenario. You are speaking with a friend that starts saying negative and intolerant views about another religion. How would you react to this situation?
6. What role do you think youth can play to build inter and intra tolerance?
7. **To what extent do you believe that it is important to increase inter- and intra-faith tolerance and cooperation among youth in your area?**
8. What was the most important knowledge you learned about "other religions or sects" during this project?
9. What was the most important skill you learned during this project in order to promote to promote inter- and intra-faith cooperation and tolerance?
10. How have you applied these skills to build tolerance? Concrete Example needed

11. Can you provide a concrete example or instance when you used a skill you learned from this workshop outside the project? (conflict aware, leadership, facilitation, designing proposal or event, and/or engaging with media)
12. What skill do you think that you still need to improve in order to to promote inter- and intra-faith cooperation and tolerance?

YOUTH and FRIENDSHIP

13. What was your interaction with youth from different religions or sects **before the project**? If so, how often?
14. What is your interaction with youth from different religions **now**? (Probe for numbers of interactions, new friendships, youth within project or youth outside the project)
15. you formed new relationships and friendships with people from different religions that were not part of the program? If yes, what lead to these new friendships?
16. Where you involved in organizing any events in **the community** that lead to increase dialogue in intra or inter religious tolerance **between youth**?
 - a. If yes, can you describe that event for me? Who was in attendance?
 - b. If yes, did the event include people from different religions or where they mostly the same religion or faith?
 - c. What was the strategy around only working with people from the same faith?
13. If no,why not? What are the barriers that prevent youth from organizing these events?

To what extend do the mechanisms of inter-and intra-faith dialgoue between youth in targeted areas and their peers improved?

17. What would you say was the most important lesson you learned about inter and intra tolerance and cooperation **among youth**?
14. Were you involved in organizing any events in that lead to increase dialogue in intra or inter religious tolerance **between community members**?
 - d. If yes, can you describe that event for me? Who was in attendance?
 - e. If yes, did the event include people from different religions or where they mostly the same religion or faith?
 - f. What was the strategy around only working with people from the same faith?
15. If no,why not? What are the barriers that prevent youth from organizing these events?
16. What did you learn about yourself during organizing these events?
17. What do you think was the most important change that took place as a result of this event?

MEDIA

18. To what extent did you engage with the media before this project?
19. What was the interaction with the media during the project?
20. Did this interaction increase or decrease as a result of this project?

SUSTAINABILITY

- 21 To what extent has this project helped youth start actions to promote inter-and intra faith cooperation? Do you think youth would have set up their own activities without this project? Why or why not?
22. Have you continued to organize similar events as the one you just described in your community **without SFCG involvement**?
 - g. If yes, what were the factors that allowed you to organize these events? Who was involved?
 - h. If no, what are the barriers that prevent you from organizing similar events?
- 22.What is the likelihood that you will continue to promote inter and intra religious tolerance in the future?
Can you tell me about the interaction that you had with SFCG? What kind of support did they provide? What is enough? Too little?
23. As far as you know, has there been a network that has been set up to continue dialogue between youth and the community?
24. To what extend do the mechanisms of inter-and intra-faith dialgoue between youth in targeted areas and their peers improved?
25. What was SFCG role in chosing activities? How much support did your receive from SFCG or AMAN?
26. What plans have been created to ensure that there is long-term process or structures to promote inter and intra faith dialogue among youth? among communities?
27. As far as you know, has there been a network that has been set up to continue dialogue between youth and the community? Can you provide an example?
28. *Are there specific mechanisms established as a result of this project that work as a platform to promote cooperation and tolerance in your community?*
29. What aspects of this experience do you think you'll use most in the future and why?
30. From your perspective, what was the most significant result of this project?
31. From your perspective, where there any negative consequences to this project?
33. What advice would you give SFCG if it was trying to replicate this program? (prove for positive and negative advice)

5) SURVEY FOR FRIEND OR PARENT OF YOUTH AMBASSADOR

Survey for Friend, Parent, or Religious Figure that knows the Youth Ambassadors

Congratulations! Search for Common Ground is a peacebuilding organization working in Indonesia. We are interested in learning your views and opinions. Your participation in this survey is 100% volunteer and we will keep your opinion 100% anonymous. This information will be used to help improve our programming. If you have any question or concerns about this survey please email XXXXXXXX

Age:

Male/Female

Religion:

Occupation:

City where I live:

1. In the past 12 months, are you aware of any incidents related to religious issues that have led to disturbances/violence **in your community**?
 - a. No, I am not aware of any incidents
 - b. Yes, Incidents happen once in a while
 - c. Yes, Incidents happen frequently
 - d. Yes, Incidents happen all the time
2. If yes, can you describe how these events have affected the people from different religions/sects?
 3. To what extent do you agree that people from other religions have a right to build their own buildings for worship?
 - a. Strongly disagree
 - b. Disagree
 - c. Undecided
 - d. Agree
 - e. Strongly agree
 4. To what extent do you agree that people from other religions have a right to preach about their own religion?
 - a. Strongly disagree
 - b. Disagree
 - c. Undecided
 - d. Agree
 - e. Strongly agree
 5. Which of the following statements best describes your opinion about inter or intra-religious cooperation in your community?
 - a. Is very common to cooperate among Indonesians despite differences in religion
 - b. Is something that we need to do from time to time
 - c. We should try to avoid inter-religious cooperation
 - d. It is damaging to Indonesia society and dangerous for my faith
 - e. Do not know or No answer
 6. In your opinion, does inter or intra religious tolerance harm your faith? Explain your answer.
 7. Consider the following scenario. You are speaking with a friend that starts saying negative and intolerant views about another religion. How would you react to this situation?
 - a. I would avoid expressing my feelings or disagreement with their views (avoid)
 - b. I would express some disagreement but eventually I agree his or her point of view
 - c. I would engage in conversation, and agree that all religions have some negative aspects but as Indonesia's we need to respect one another.
 - d. I would engage in conversation and invite him to meet someone face to face from the other religion to learn more about the religion.
 - e. I would engage in conversation and unless he agrees that there be tolerance and respect for all religions, I would stop being his friend.
 8. How often do cooperate with someone from a different religion or sect?
 - a. Always
 - b. Very Often
 - c. Sometimes
 - d. Rarely
 - e. Never
 9. Where do you cooperate with people from different religions or sects?

- f. At school
- g. At work
- h. At place of worship
- i. At Government Institutions
- j. I do not cooperate
- k. Other:

10. . To what extent do you believe that it is important to have religious cooperation and tolerance in your area?

- a. **Very** Important
- b. Moderately Important
- c. Not Important
- d. Other:

11. To what extent do you believe that it is important to increase inter- and intra-faith tolerance and cooperation among youth in your area?

- e. Very Important
- f. Moderately Important
- g. Not Important
- h. Other:

12. In the past 12 months have you had a conversation around issues of inter and intra religious tolerance?

- m. Yes,
- n. No

13. If yes, with whom have you had a conversation with?

- o. Family
- p. Friend
- q. Someone from School
- r. Members of my religious institution
- s. Colleagues at work
- t. Other:
- u. None of the above

14. Did this conversation changed the way that you viewed people from different religions? Why or why not?

16. In the past, 12 months have you heard about any community events that took place in schools or public events that tried to raise awareness on topic of tolerance?

- v. Not aware of any event
- w. Yes, there was one or two events
- x. Yes, there have been many events

17. If yes, where do hear about events trying to promote tolerance: (mark all that apply)

- y. Reading Newspaper
- z. Listening to Radio or TV
- aa. Social media
- bb. Neighbour, Family or Friend
- cc. Religious Institution
- dd. All of the above
- ee. I can't remember

18. Did you participate in an event that aimed to promote tolerance? yes or no

19. If yes, can you describe the event (where did it take place, who participated)

20. If Yes, what did you learn about this event?

21. If yes, to what extent did you learn something about another religion or faith?

- a. Yes, I learned a lot of new information about other religions or faiths
- b. Yes, I learned some new information
- c. No, I did not learn a lot of new information.

21. In the past year, has there been the same, increase, or decrease in the number of events for youth from different religious or faith backgrounds to interact with other youths?

- a. There have been no events as far as I know
- b. There has been a decrease in events
- c. About the same number of events
- d. There have been more events

22. How often does the media broadcast news about youth from different religions cooperating together?

- ff. Always
- gg. Very Often
- hh. Sometimes
- ii. Rarely
- jj. Never

23 . Do you know anyone that has participated in an event organized or sponsored by Search for Common Ground or AMAN?

Yes,

No,

I don't know,

24. If yes, what has been the most significant change you have witnessed in this individual in the past 12 months?

Thank you for your time:

6) SURVEY FOR YOUTH AMBASSADORS ONLINE

Survey for Youth Ambassadors

Thank you for participating on this survey. You are receiving this survey because you participated in activities organized by Search for Common Ground and AMAN. We would like to hear your views on the program to help improve it! This survey will take approximately 10 -15 minutes. Your responses will be kept confidential and we will not disclose your involvement publicly without your permission. . For any questions or concerns please email: Tami (email)

1. Name:
2. Age:
3. Sex:
4. Religion (optional): drop down menu: (tami to fill out the denominations)
5. City of Residence:

General Knowledge

1. Have you participated in any SFCG and AMAN activities in the past 2 years?
 - a. yes,
 - b. no,
 - c. I don't know
2. If yes, which of the following activities did you participate in? (please indicate all that you participated)
 - a. Youth Camp
 - b. Additional Youth Training
 - c. Petition Writing
 - d. Contacting or Talking to the Media
 - e. Celebrating Religious Diversity Roadshow
 - f. Community Actions
 - g. Other:
3. In the past 12 months, are you aware of any incidents related to religious issues that have led to disturbances/violence **in your community**?
 - . No, I am not aware of any incidents
 - a. Yes, Incidents happen once in a while
 - b. Yes, Incidents happen frequently
 - c. Yes, Incidents happen all the time
4. If yes, can you describe how these events have affected the people from different religions/sects?
5. To what extent do you agree that people from other religions have a right to build their own buildings for worship?
 - a. Strongly disagree
 - b. Disagree
 - c. Undecided
 - d. Agree
 - e. Strongly agree
6. To what extent do you agree that people from other religions have a right to preach about their own religion?

- a. Strongly disagree
- b. Disagree
- c. Undecided
- d. Agree
- e. Strongly agree

7. Which of the following statements best describes your opinion about inter or intra-religious cooperation in your community?

- a. It is very common to cooperate among Indonesians despite different beliefs in religion
- b. Inter or intra religious cooperation something that we need to do from time to time
- c. We should try to avoid inter-religious cooperation
- d. It is damaging to Indonesia society and dangerous for my faith
- e. Do not know or have no answer

9. In your opinion, does inter or intra religious tolerance harm your faith? Explain your answer.

10. Consider the following scenario. You are speaking with a friend that starts saying negative and intolerant views about another religion. How would you react to this situation?

- a. I would avoid expressing my feelings or disagreement with their views (avoid)
- b. I would express some disagreement but eventually I agree his or her point of view
- c. I would engage in conversation, and agree that all religions have some negative aspects but as Indonesia's we need to respect one another.
- d. I would engage in conversation and invite him to meet someone face to face from the other religion to learn more about the religion.
- e. I would engage in conversation and unless he agrees that there be tolerance and respect for all religions, I would stop being his friend.

11. To what extent do you believe that it is important to increase inter- and intra-faith tolerance and cooperation among youth in your area?

- a. **Very Important**
- b. Moderately Important
- c. Not Important
- d. Other:

12. To what extent did you interact with youth from different religious groups (inter or intra-religious) **before the program?** (pick one)

- a. I did not know anyone from a different religion (inter or intra) and did not interact
- b. I knew someone from a different religion or sect, but did not interact
- c. I have interacted with some people, but none of them are close friends.
- d. I have many close friends from different religious groups

13. How often are you did you interact with youth from different religious groups **during the program?**

- e. I do not interact
- f. Very Rarely
- g. Once a month
- h. On a weekly basis
- i. Every day

if yes, please chose the statement that most reflects your interaction

- a. Kami memberikan 'like' atau meninggalkan komentar di akun sosial media kami masing-masing- We like or comment on each other's social media posts
- b. Kami hanya berbicara tentang aktivitas proyek- We talk only about the project activities
- c. Kami berbicara tentang aktivitas proyek dan isu lainnya (teman, keluarga, kehidupan)- We talk about about the project activities and all other issues (friends, family, life)
- d. Kami tidak berbicara tentang proyek, tapi berbicara tentang isu lainnya (teman, keluarga, kehidupan)- We don't talk about the project, and talk mostly about other issues (friends, family, life)

14. Did you make new friendships or connection, outside the program, with youth from other religions or faiths?

- a. No, only the people i met within the program
- b. Yes, I met people from other faiths outside the program
- c. I don't know

15. How often do you stay in touch with other youth ambassadors?

- j. I have not stayed in touch
- k. Very Rarely
- l. Once a month
- m. On a weekly basis
- n. Every day

16. Generally, the youth ambassadors that you have stayed in close contact are (please pick one)

- o. From similar school or university
- p. From similar city
- q. From similar regions (ie. West Java and East Java)
- r. I have stayed in touch with youth ambassadors from across different regions
- s. I have not stayed in touch with other youth

17. If yes, How would you say that you generally communicate with other youth ambassadors? (select all that apply)

- t. Via face to face meeting
- u. Via email
- v. Via phone calls and SMS
- w. Via facebook and Social Media

18. if yes, please chose the statement that most reflects your interaction

- a. We like or comment on each other's social media posts
- b. We talk only about the project activities
- c. We talk about about the project activities and all other issues (friends, family, life)
- d. We don't talk about the project, and talk mostly about other issues (friends, family, life)

Youth Camp and Capacity Increase

19. What was the most important skill you learned during this project in order to promote to promote inter- and intra-faith cooperation and tolerance?

20. What skill do you think that you still need to improve in order to to promote inter- and intra-faith cooperation and tolerance?

21. Can you provide a concrete example or instance when you used a skill you learned from this workshop outside the project? (conflict aware, leadership, facilitation, designing proposal or event, and/or engaging with media)

22. After working with SFCG and AMAN, to what extent do you feel confident that you have the following characteristics knowledge to continue promoting inter and intra religious cooperation (Likert Scale From Agree to Disagree 5 point)

- x. I have the knowledge about differences and similarities of religions and faiths
- y. I have the confidence to advocate against religious extremism
- z. I have the confidence to promote religious tolerance
- aa. I have the necessary confidence to respond to social media comments on facebook to increase tolerance or to counter hate-speech

After working with SFCG and AMAN, to what extent do you feel confident that you have the following networks or skills to continue promoting inter and intra religious cooperation (Likert Scale From Agree to Disagree 5 point)

- bb. I have the necessary organizational skills to plan and coordinate an event on my own.
- cc. I have the necessary **facilitation skills** to lead a dialogue on inter and intra religious tolerance
- dd. I have the necessary networks to initiate dialogue processes
- ee. I have the necessary access to financial support to continue inter and intra religious cooperation
- ff. I have the necessary networks to contact media

23. What are three factors do you need to consider for media to cover an inter or intra religious tolerance event?

Factor 1
factor 2
Factor 3

24. What are three factors do you need to consider when facilitating an event that aims to build tolerance between members of different religions?

Factor 1
factor 2
Factor 3

25. From this project, please tell us what was the most significant lesson you learned about organizing an event?

27. Please describe your role or responsibilities around the Celebrating Religious Diversity Roadshow or Community Action?

- a. I did not participate:
- b. Yes I participated Comment:

28. If yes, what type of activity did you organize and why?

29. What was the primary audience of the event that you organized included: (please select all that apply)

- gg. Community at Large
- hh. Children (ages 0-12)
- ii. Youth in High school
- jj. Youth in University
- kk. Decision Makers (religious, government leaders, media)
- ll. A mix of decision makers and youth
- mm. A mix of decision makers and community at large
- nn. Other:

To what extent did your event bring people together from different religions or faiths? Please check the answer that most applies).

My event included individuals primarily of the same faith or religious identity

My event included individuals primarily of the same faith or religion with a guest speaker from a different religion

My event brought one or more individuals from different faiths or religious identities

My event was public and it is hard to know what religion or faith they belonged to.

30. What was the most significant change you saw in yourself during the celebrating Religious Diversity Roads or Community Action Plans?

Sustainability

31. Since the project has finished, have you continued to conduct inter or intra religious conversations and dialogues **without** the involvement of SFCG or AMAN?

- a. yes
- b. No

32. If yes, please describe the type of event and target audience:

33. Since the project has finished, have you continued to promote other issues (environment, human rights, politics, etc) **without** the involvement of SFCG or AMAN?

- c. yes
- d. No

34. If yes, can you describe some of the activities?

35. If yes, did these activities include other members of the youth ambassadors?

- a. Yes,
- b. No

36. What is the likelihood that you will continue organizing events on inter and intra religious dialogue in the future?

- a. Very Likely,
- b. Likely,
- c. Unlikely,
- d. Not Likely
- e. I don't know yet

37. Please tell us what are the top 3 barriers that will prevent you from organizing events and promoting tolerance **without** the involvement of SFCG and AMAN.

- a. Option 1
- b. Option 2
- c. Option 3

38. To what extent did SFCG try to address some of these barriers in the past 8 months?

39. Did you stop participating in SFCG's activities at any time in the process?

- A. yes
- B. No

40. If Yes, what were there reasons that you stopped participating in SFCG or AMAN's activities?

41. Given the opportunity, would you like to continue to be involved in inter and intra-religious activities organized by SFCG or AMAN?

- a. Yes
- b. No
- c. Other:

42. What aspect of the program that you did not like and how can we improve it further?

What was the most significant result of this project for you? Where there any negative consequences?

43. We are interested in hearing the views of inter and intra religious tolerance from other youth and community members. Please provide up to 5 names and email addresses of family, friends, and other youth who would be interested in answering a short survey on this topic.

Name 1
Name 2
Name 3
Name 4
Name 5

Other Comments

Thank you!

ANNEX II: LIST OF DOCUMENTS

List of Documents Reviewed

- 1) Proposal Documents
- 2) Budget
- 3) M&E Matrix Q1, Q2, Q3, Q4
- 4) Quarterly Reports: Q1, Q2, Q3, Q4, Q5, Q6, Q7
- 5) Baseline Study
- 6) Youth Mapping Database
- 7) Youth Curriculum Agenda (In Bahasa - Google Translated into English)
- 8) Petition Forms (In Bahasa - Google Translated into English)
- 9) Access to Documentation related to Alternative Health community event
- 10) Reflection Meetings Agenda and Reflection Notes
- 7) Access to Facebook Groups

Documents Requested that were not provided

- 1) M&E Plan and Indicator Definitions
- 2) Copy of Youth Mapping Report
- 3) Stakeholder Meeting Notes and Participant List
- 4) Activity Reports or Agendas of follow up Youth Trainings
- 5) Community Action Plans
- 6) Copy of Seed-Grant applications and SFCG's Feedback
- 7) Copy of Community- Grants applications and SFCG's Feedback
- 8) Proof of co-funding of grants
- 9) Copy of all Media Articles produced as a result of this project
- 10) Implementation Plans and SFCG's Feedback
- 11) Copy of any reports submitted by partner organization - AMAN

ANNEX III: BIO

VANESSA CORLAZZOLI BIO

Vanessa Corlazzoli is an international practitioner with 10 years of experience in management, monitoring and evaluation, and international development. Currently, she is the Director of Design, Monitoring and Evaluation at Search for Common Ground and leads a global team of eight technical staff.

Vanessa has led strategic processes for improving monitoring and evaluation systems at the regional and organizational level. With a keen eye for project management, she has led strategy planning sessions, evaluations, and in-country support visits in Ethiopia, Kenya, Nigeria, Sierra Leone, Liberia, Guinea, DRC, Burundi, Rwanda, Uganda, Indonesia, Nepal, Russia, and Peru. Vanessa has facilitated trainings in research methodology, and led monitoring and evaluation regional trainings in West and East Africa, Asia and in the Middle East. Vanessa worked for the Ontario Ministry of Research and Innovation and the G8 Research Group, in Canada.

A member of the American Evaluation Association since 2009; Vanessa graduated with a Master's degree from The Fletcher School of Law and Diplomacy at Tufts University and a bachelor degree from University of Toronto in Peace and Conflict Studies.

UTAMI SANDYARANI BIO

Utami was born in Jakarta, June 1st 1992. She received her Bachelor degree in International Relations at Universitas Gadjah Mada, Yogyakarta, Indonesia. Her passion which was in line with her study, had led her to several volunteering activities on managing diversity, interfaith dialogue, and peacebuilding. As a youth, Utami co-initiated a project in post-conflict area in Eastern Indonesia where she worked to increase awareness among youth on the importance of education and life planning. Her volunteering work in post-conflict area inspired her to write her final thesis about it, titled "Religious Peacebuilding: A Case of Maluku." After graduating, she continued to immerse herself in interfaith dialogue, and peacebuilding issues by volunteering in a local NGO aimed at increasing interfaith dialogue in Indonesia. In 2014 she had the opportunity to participate in Youth Peacebuilding Summit in Morocco. She now works as Design, Monitoring, and Evaluation Officer at Search for Common Ground.

ANNEX IV: INCEPTION REPORT

Evaluation Plan for SFCG Indonesia

“Youth Ambassadors for Tolerance and Religious Diversity.”

January 2016

Overview

This is an evaluation proposal for completing a summary evaluation of “Youth Ambassadors for Tolerance and Religious Diversity.” This 18 month project, plus a 6 month extension (total of 24 months) was funded by US State Department, Bureau of Democracy, Human Rights and Labor (US DOS DRL). It seeks to promote inter- and intra-faith cooperation and tolerance in communities of high religious tension in Indonesia. This project has been implemented in six cities (Bekasi, Bogor, Bandung, Jember, Malang, Madura) and is funded by US State Department, Bureau of Democracy, Human Rights and Labor (US DOS DRL).

The evaluator will apply the OECD DAC Peacebuilding Evaluation Criteria of effectiveness and sustainability and will adhere to the SFCG External Evaluation Guidelines. In addition, the evaluator will use the Reflecting on Peace Practice Framework to add rigor to the analytical lens.

The evaluation will be conducted in January 2016 with approximately 20 working days. Data collection in the field will take place between January 19th and January 29th and will be conducted by an internal I evaluator with assistance from two translators () and one local data collector provided by Search for Common Ground and the partner organization AMAN. The evaluation report is scheduled to be completed by February 29th. The results of the evaluation, including data collection and analysis, will provide guidance to SFCG in assessing the effectiveness of the program and engage in continuous improvement and learning within programs and across the organisation. The overall goal of this evaluation is to assess to contribution of the project in promoting inter- and intra-faith cooperation and tolerance in communities of high religious tension in Indonesia.

The evaluator will work with the Country Director for SFCG in Indonesia and the DM&E Coordinator. The evaluator will also utilize a research assistant to support data cleaning and analysis.

Background

1.1 Project Summary

In Indonesia, there are limited opportunities for youth from different religions to learn about other religions and to have dialogue with youth from other religions. This is, in part, because of the education system that reinforces religious differences as opposed to encouraging cooperation across religious dividing lines, contributing to misunderstanding and prejudice between religious groups, which even resulted in further conflict in several areas. In areas that have experienced sustained inter- or intra-religious tension. In some of the areas covered by this project, youth are both vulnerable to involvement in violence, and are often overlooked to engage them in peacebuilding. In these areas, youth have little, if any, opportunity for meaningful interactions with religious “others” because people in these areas are divided along religious lines. Even if interactions occur, youth lack “safe spaces” where they can build trust and meaningful relationships with one another. In such areas, youth have (almost) always been overlooked as potential peace builders.

In order to address these issues at the intersection of youth and inter- and intra-religious conflict, Search for Common Ground has been implementing a 18 months project in six cities of Indonesia. The project started in March 2014 and will run until January 2016.

The overall goal of this project was intended to: **promote inter- and intra-faith cooperation and tolerance in communities of high religious tension in Indonesia.**

The specific objectives were:

1. To build the capacity of youth ambassadors to promote inter- and intra-faith cooperation and tolerance.
2. To increase understanding of the importance of inter- and intra-faith tolerance and cooperation among youth in areas of high religious tension.
3. To shift the perceptions of community members about the importance of religious cooperation and tolerance in areas of high religious tension.

The following activities were implemented in order to achieve each objective:

Objective 1: Youth-mapping, Stakeholder-meetings, Youth-Camp Curriculum Development, Youth-Camps
Objective 2: "Celebrating Religious Diversity" Road Shows. Objective 3: Community Action Plan Development, Community Action Plan Implementation, Reflection Meetings

The **primary targets** of the project were 60 "multiplier youths" between 16 and 28 years of age which have participated in the "Youth Camp" in September 2014, which then are acknowledged as the "youth ambassadors ". SFCG have supported them to lead community dialogue-based activities throughout implementation. **Secondary targets** were youth who have participated in "Celebrating Religious Diversity Road Shows," and who have worked with ambassadors to draft petitions on youth concerns. **Tertiary targets** were thousands of youth, community leaders and community members that have participated in a wide variety of interactive, dialogue-based activities, and are exposed to media outputs.

Through mentioned activities, the project expects the following results:

1. Increased opportunities for inter- and intra-faith interaction among youth;
2. Increased capacity of youth ambassadors to promote inter- and intra-faith cooperation and understanding amongst themselves and their communities;
3. Increased capacity of youth ambassadors to engage with the media, their peers and other youth through innovative community actions.
4. Increased understanding of inter- and intra-faith tolerance and cooperation among youth; improved mechanisms for inter- and intra-faith dialogues between youth and their peers.
5. Increased awareness among community members in respecting other faiths.

The theory of change was not explicitly articulated in the project proposal or baseline. As a result it will be recreated based on interviews with the staff during the first day of data collection. Data collection tools will be realigned based on early conversations in order test the theory of change.

Additional changes to the project that have been noted from the desk study review include:

- Changes to location of where activities were held
- Higher drop-out rates on youth ambassadors than anticipated
- Need of additional training for youth ambassadors in facilitation and communication
- Shift in priority of celebrating religious diversity activities and community action plan
- Decrease in number of reflection meetings

The Evaluation

The goal of this evaluation is to improve culture-based peacebuilding programs by CCG and SFCG in the Balkans and outside of the region. Drawing from the OECD Development and Cooperation (DAC) Conflict Prevention and Peacebuilding Criteria, the core objectives are effectiveness and sustainability. The evaluation will assess how effective the project has been at achieving core identified objectives, in particular at improving the knowledge of inter and intra religious tolerance while improving capacity of the youth to promote dialogue (Objective #1 and #2). Measuring the effectiveness of Objective #3 may be more limiting than anticipated due the limited reach of the Community Action Plan activities. The evaluation will also utilize the sustainability criteria to assess the likelihood that changes will be long-standing. Finally, the evaluation will contribute recommendations on how SFCG and its partners can strengthen youth programming around tolerance and more broadly replicate positive results.

While the Terms of Reference also included lines of inquiry and the request to assess Relevance of the project, due to time constraints these lines of inquiries will be assessed.

Effectiveness (OECD/DAC): The extent to which the intervention's objectives were achieved, taking into account their relative importance.

- What are the major outputs and outcomes of this project? How is the progress in comparison to the relevant baseline data?
- How has the project contributed in increased awareness and knowledge of 'other religion' especially among youth and wider community?
- How has the project created opportunities for inter and intra-faith cooperation among youth, their increased interaction and engagement with media, peers and other youth?
- Has the project helped youth to start some innovative actions to promote inter and intra-faith cooperation?
- To what extent has the seed-grant activities given to the youth ambassadors provided them with a platform to bring people from different religious divides together in a shared platform of dialogue and collaboration?
- To what extent do the mechanisms for inter- and intra-faith dialogues between youth in targeted areas and their peers improved?
- What unexpected positive or negative results did the project lead to?

Sustainability (OECD/DAC): The continuation of benefits after an intervention after major assistance has been completed.

- What steps were planned or have been taken by the project team (SFCG and partners) and youth ambassadors to create long-term processes or structures to promote inter and intra faith dialogue as well as cooperation in their community?
- Have the youth ambassadors been able to independently organize formal or informal initiatives to promote cooperation and tolerance in target communities?
- Are there any specific mechanisms established as a result of the project that work as a platform to promote cooperation and tolerance in the target communities?

Audience

The primary audience of this evaluation includes:

- The staff of SFCG Indonesia and partner organisations to draw out reflections and lessons learned from the project and to use the recommendations for future project design.
- DOS DRL, the funding agency, for assessing the effective and efficient use of the funds to achieve the stated goals and results of the project.

Evaluation Methods

A. *Evaluation Type*: This will be a summative evaluation, led by an internal evaluator and assisted by local data collection and translation assistance hired locally by Search for Common Ground.

B. *Approach*: The evaluator will apply a utilization focused evaluation approach. The evaluator and project leadership have agreed that the evaluation should be able to inform decisions about how best to strengthen and replicate the positive outcomes, as well as ways to deploy existing outputs to further the original goal of the project.

C. *Data Collection Methodologies*: The evaluator will use a triangulated approach to collect data.

First, an electronic survey will be distributed to all of the youth who participated as youth ambassadors, included those that dropped-out. The survey will assess a) their knowledge of religions b) their increase in capacities vs. pre tests c) overall improved skills during the course of the program e) ongoing involvement with activities or other platforms.

- If there are **attendance lists** of participants of the celebratory religious diversity activities that include email addresses a similar electronic survey will be sent to this sample.
- If there is a **facebook group** then a similar electronic survey will be sent to this sample.

Secondly, the evaluator will conduct three to four small group interviews with youth ambassadors in three designated locations. It will also visit schools, peasantrens, or other events where activities took place and assess overall impact of the activities in terms of change of knowledge and skills of youth participants. A small focus group with community leaders, school teachers, and government officials will be conducted in each location.

Finally, key informant interviews and most significant change stories will be used where time allows in each location to determine overall changes at the community level and the likelihood that outcomes will be sustained. In both focus groups and key informant interviews, the evaluator and evaluation assistants will work to ensure that participants are representative of the community in regard to gender, religious diversity and where appropriate age and status.

The findings from each of these tools will be analyzed and used to provide SFCG with feedback on key points of both success and failure as well as to be informative to the extent possible for the reasons behind these results. The evaluation report will contain recommendations on how to improve future tolerance and youth programming.

D. *Scope*

The evaluation will take place Indonesia in 3 out of the 6 communities where the project took place. The three communities include XXX, YYY, and AAA. In each community, the evaluator will interview small groups of individuals (2-4 people) from each of the following clusters: youth ambassadors, youth peace leaders, parents and teachers of celebration of religious activities, civil society network members, and local government officials. The evaluation will be primarily qualitative, but will have some limited quantitative data through survey responses provided by the youth ambassador survey participants.

Evaluation Plan

A. *Location*: The primary data collection will take place in xxxx, yyyy, and aaa in Indonesia. The final evaluation report will take place remotely from within the United States.

B. *Deliverables*:

- 1 Inception Report and Evaluation Plan Matrix (Friday January 8, 2016)
- 2 Evaluation Report: a short (no more than 25 pages) report emphasizing evidence-based recommendations for the project and program The report will include the following sections:
 - a Executive Summary
 - b Introduction to the Conflict Context

- c Description of the Project
- d Commentary and Analysis of the program, emphasizing learning and evidence-based recommendations
- e Core Recommendations
- f Conclusions
- g Appendix: List of interviews, data collection methodology, biography, bibliography

C. Duration and Working Days: The duration of the evaluation will be between 10 and 20 working days, including data collection days and evaluator travel.

Expected Deadlines

Evaluation Plan and Inception Report -- January 8, 2016

Data Collection Completed in Indonesia: January 29 2016

Draft Report: February 20 2016 Final Report: February 29, 2016

Logistical Support Needed

The following support is requested from SFCG's Indonesia office:

- 1) Facilitation of local transportation
- 2) Facilitation of key contacts and setting up of key meetings
- 3) Translation services
- 4) Internal financial support

The Evaluation Team

The evaluation team will be comprised of one external evaluator and one Indonesian translator, an an external research assistant.