



Final Evaluation

## Tourathna - Our Shared Heritage In Jordan

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External Endline Evaluation Conducted by Walaa Alaysrah

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## Executive Summary

With the support of the U.S. Department of State, Search for Common Ground (SFCG) in partnership with the Royal Institute for Inter-Faith Studies (RIIFS) implemented the *Tourathna: Our Shared Heritage* project, in order to promote a shared recognition of the interfaith value of cultural heritage sites in six historical and religious sites around Jordan.

SFCG hired an external evaluator to conduct a project Endline Evaluation to assess the quality of implementation, in addition to the project's efficiency, effectiveness, impact, and sustainability to improve future projects design and programming. Hence, the evaluation assessed the different project components through primary data collection, using a mixed method approach of quantitative, and qualitative tools along with the detailed review of all available reports and datasets.

The evaluation report discusses the quality of implementation, the inclusion strategy, coordination between the project stakeholders, the impact attained, the efficiency of utilized resources, and the challenges faced by the different stakeholders. In addition to that, the report presented recommendations for future programming in the implementation of similar interventions.

The baseline assessment conducted by RIIFS struggled to shine light on key focus areas needed to inform the selection criteria of the locations, religions, nationalities and ethnicities, ultimately leading to challenges, and differences in understanding during the life of the project. Furthermore, the methodologies used in the selection of communities necessitates greater consideration in future programming in order to ensure greater religious and ethnic diversity amongst SFCG stakeholders and partners.

Furthermore, the results and the qualitative findings generated from the interviews with the partner CBOs indicate that the financial training as well as *Tourathna*<sup>1</sup> Training and Mentorship were successful in increasing their knowledge, and enhancing their grants management experience in order to better implement initiatives, and the projects at large. These trainings were also perceived as being helpful in promoting the historical and cultural sites, ultimately contributing to achieving the project's two main objectives: to increasing local communities' understanding of the importance of a shared national heritage, and to empower local communities to preserve and promote diverse religious and cultural heritage sites to national and international audiences.

The participants of the design workshops had minimal knowledge about the targeted sites. Therefore, a one-day workshop was not sufficient enough to come up with impactful and sustainable initiative ideas. However, participants were able to devise a total of six initiative plans, even though only four were eventually implemented due to constraints surrounding the novel coronavirus. The participating CBOs mostly considered those implemented initiatives as successful with a need for greater mentorship and guidance to achieve even greater results and sustainability in future iterations of the project.

Experiential learning dialogues were successfully implemented in Madaba and Aqaba, helping students to attain greater awareness of and respect for religious heritage sites in the hopes that they would later

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<sup>1</sup> *Tourathna* Training: A 3-day training, conducted by Search and RIIFS, on the *Tourathna* curriculum will have the intended goal of increasing CBO capacity to facilitate experiential learning techniques and dialogue sessions and will empower CBOs to constructively lead youth discussions on sensitive religious/cultural issues.

share their experiences and learned knowledge with their classmates upon returning to school. As such, 80 percent of participating schools reported student desire to visit the site (i.e., 4 out of 5 schools).

There was noticeable engagement and participation of the youth throughout the various project components at the project level, community level, and national level, including but not limited to: the *Tourathna* Social Media Campaign. The campaign was successful in reaching hundreds of thousands of Facebook users; however, the project team was unable to measure the results on outcome levels due to the project's limited timeframe. Should time have been more abundant, the campaign would have likely made greater impact, when considering the posts' relevance and attraction even after the project's end.

In terms of inclusion, the project was successful in creating a gender balance among the participating stakeholders, including CBOs members, school students, youth and community members. In terms of religious diversity, Muslims and Christians were targeted in Madaba, Salt, and Ajloun due to the special demographics of these governorates; however, the same is not true in Irbid and Aqaba, where fewer Christians live. As for persons with disabilities, they were not included in any of the project's components. In addition to that, the project resulted in enhancing the level of cooperation between the CBOs and local community members, religious leaders, other CBOs in the areas, municipalities, directorates of education and tourism, schools, and youth.

Adding to that, the project succeeded in achieving immediate outcomes in the form of building the capacity of CBOs and youth, increasing the local communities' understanding of a shared national heritage, and empowering the same communities to preserve and promote diverse religious and cultural heritage sites in the six targeted locations.

On the other hand, there was a gap in measures for project sustainability. The interviewed stakeholders recommended different actions for achieving this such as targeting more schools and enhancing the relationship with the Ministry of Education to facilitate the school trips to these sites. Also, the financial resources were enough but managing the budget, and the distribution of budget lines needs to be reconsidered to manage the budget and avoid confusion between SFCG and implementing partners.

### Recommendations

#### - Project Effectiveness

- Align the project's design on a pre-conducted community mapping (needs assessment) that informs the selection of target areas and governorates based on statistical analysis to ensure diversity, project implementation, and provides baseline measures to the project's outcomes.
- Develop the curriculum in a participatory manner and implement a pilot phase to allow for improvements in a way that reflects the needs and perspectives of target groups, while achieving the purpose of promoting the religious value.
- Implement the project design workshops over a longer period, and provide mentorship, and coaching during the implementation to ensure the high quality progress and results.
- Review the selection criteria for religious and ethnic groups in order to encourage wider inclusion of minorities, and ensure better outreach to promote cohesion among the different groups (e.g., persons with disabilities).

- Revisit the program's Result Framework to identify what changes in mutual respect, preservation of religious-cultural heritage, and fostering the inter-religious dialogue and cooperation are expected through experiential learning and dialogue, project design workshops, initiatives implementation and the *Tourathna* campaigns, and put in place clear milestones and indicators for achieving these objectives.
- Incorporate thorough capacity assessments for partner CBOs and develop targeted training plans and/or capacity building plans for each CBO. Increase the participation of CBO in CBO trainings by: a) ensuring the most relevant training topics, and b) requiring CBO staff mandatory, and sufficient community outreach in order to receive financial support.
- Develop a clear theory of change for the project that outlines the interlinks between activities, intermediate outcomes, and the highest level of change desired to be achieved in order to ensure better tracking, assessment and measurement of outcomes.

### - Project Efficiency

- Plan for increased staffing in future projects to allow for adequate follow-up and field visits. This will ensure that any problems and/or challenges faced by project stakeholders and during the different phases are acknowledged and addressed in a timely manner.

### - Quality Assurance

- To have an M&E system in place predating the project's implementation, and regularly conduct M&E activities to ensure the proper follow-up and guidance provided, improve the overall quality of implementation, and enhance accountability.
- Ensure adequate baseline information is collected for all future projects and include data collection as a key activity during the project start-up. This is expected to facilitate better learning outcomes for the organization.
- Develop more regular quality assurance checks with the youth storytellers and community members, including randomized spot checks (calling random beneficiaries to verify all or part of their application and selection, as well as their work in the campaigns) and shadow visits (randomly select experiential learning workshops and schools trips to attend).
- Ensure having up-to-date and accurate contact information for the project stakeholders (CBOs, participating community members, local authorities, schools, youth storytellers), by creating a comprehensive information management system in place managed by SFCG and granting access to the CBOs and the implementing partner.

## Acknowledgements

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This report reflects the analysis of the author only and is not intended to reflect the views or position of SFCG or the donor in any way, shape, or form.

## Organizational Profile

### Search for Common Ground

Search for Common Ground (SFCG) is an international non-profit organization established in 1982 and operating in 36 countries whose mission is "to transform the way the world deals with conflict away from adversarial approaches toward cooperative solutions."<sup>2</sup>

SFCG started their operations in Jordan in 2016 with the aim of bridging societal divides, preventing and transforming violent extremism, and empowering young people and women. Therefore, they have been implementing several projects including:

- Our Shared Heritage in Jordan- Storytelling for Social Change
- Promoting Social Cohesion Through Peace-Camp
- Ana La'bah

### Royal Institute for Interfaith Studies

The Royal Institute for Inter-Faith Studies (RIIFS) was established in 1994 in Amman, Jordan, under the patronage of His Royal Highness Prince El Hassan bin Talal. RIIFS is a non-profit, non-governmental organization that provides a venue for the interdisciplinary study of intercultural and interreligious issues with the aim of defusing tensions and promoting peace, regionally and globally. We live in a troubled world that is in need of deeper mutual understanding between diverse religions and cultures. RIIFS focuses on promoting common human and ethical values.<sup>3</sup>

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<sup>2</sup> <https://www.sfcg.org/>

<sup>3</sup> <http://www.riifs.org/en/home>

## Table Of Contents

<b>Executive Summary</b>	<b>2</b>
<b>Recommendations</b>	<b>3</b>
Project Effectiveness	3
Project Efficiency	4
Quality Assurance	4
<b>Acknowledgements</b>	<b>4</b>
<b>Organizational Profile</b>	<b>5</b>
Search for Common Ground	5
Royal Institute for Interfaith Studies	5
<b>List of Acronyms</b>	<b>7</b>
<b>List of Figures</b>	<b>8</b>
<b>Introduction</b>	<b>9</b>
Context	9
Project Brief Description	9
<b>Evaluation Methodology</b>	<b>10</b>
Data quality control measures	12
Limitations	12
<b>Analysis and Findings</b>	<b>13</b>
Quality of Implementation	13
Impact on different groups	24
Challenges faced	26
<b>Recommendations</b>	<b>26</b>
Recommendation of the interviewed stakeholders	26
Recommendation based on research findings	27
<b>Responses to the evaluation questions</b>	<b>28</b>
<b>Update on indicators</b>	<b>30</b>
<b>Appendices</b>	<b>32</b>

## Final Evaluation | Tourathna: Our Shared Heritage

Appendix 1: Search Staff Interviews	32
Appendix 2: RIIFS Staff Interviews	34
Appendix 3: CBOs staff interviews	36
Appendix 4: Youth survey	37
Appendix 5: School principals/ coordinators	39
Appendix 6: List of Interviewees	40
Appendix 7: Evaluator Biography	42

## List of Acronyms

CBO: Community Based Organization

EU: European Union

ILO: International Labor Organization

KII: Key Informant Interview

M&E: Monitoring and Evaluation

MoL: Ministry of Labor

MoT: Ministry of Tourism

OECD - DAC: Organisation for Economic Co-operation and Development - Development Assistance Committee

PwD: Person with disabilities

RIIFS: Royal Institute for Interfaith Studies

SFCG: Search for Common Ground

## List of Figures

<b>Figure 1:</b> Governorates that youth belong to (per gender)	<b>22</b>
<b>Figure 2:</b> Level of education of youth (per gender)	<b>23</b>
<b>Figure 3:</b> How useful were the trainings provided to youth (per gender)	<b>24</b>
<b>Figure 4:</b> How youth described the support provided by Search and RIIFS (per gender)	<b>25</b>
<b>Figure 5:</b> Youth reporting the level of impact on promoting the cultural heritage in the targeted areas	<b>29</b>

## Introduction

### I. Context

Jordan has an ethnically and religiously diverse population, where more than 92 percent of Jordanians are Sunni Muslims and approximately 6 percent are Christians. The majority of Christians belong to the Greek Orthodox Church, but there are also Greek Catholics, Roman Catholics, Syriac Orthodox, Coptic Orthodox, Armenian Orthodox, and a few Protestant denominations. Several small Shi'a and Druze populations can also be found in Jordan.<sup>4</sup> In addition, Jordan is one of the countries most affected by the Syria crisis, hosting the second highest share of refugees per capita in the world, where every 1 in 14 persons are refugees.<sup>5</sup> According to the Ministry of Labor (MoL) and the International Labor Organisation (ILO), there are approximately 670,000 migrant workers in the country, mostly from Egypt, South and East Asia, and Africa which contribute to the country's widespread diversity.<sup>6</sup>

To mitigate unwanted tension between the different ethnicities and religions of the Jordanian community, SFCG and RIIFS implemented *Tourathna: Our Shared Heritage* project to empower youth to engage local communities on the importance of a shared, national heritage, and increase local communities' ability to promote diverse religious and cultural heritage sites to national and international audiences across six communities.<sup>7</sup>

The project sought to address a central need in Jordan to promote a shared inter-faith identity, and the value of such through cultural heritage sites. Youth have typically been found to engage most effectively narratives of shared historical heritage, mutual respect across religious/cultural lines, engagement of religious minorities, and a commitment to pluralism. In such a manner, youth and their communities were targeted to build local respect for sites selected, regardless of their religious beliefs through experiential learning and dialogue sessions. The overall goal of this project was to empower local communities, increase mutual respect, preserve religious-cultural heritage, and foster inter-religious dialogue and cooperation. This goal was supported by two specific objectives. Firstly, to increase local communities' understanding of the importance of a shared national heritage, and secondly, to empower local communities to preserve and promote diverse religious and cultural heritage sites to national and international audiences.

### II. Project Brief Description

This project was designed to empower youth to engage local communities on the importance of a shared, national heritage, and increase local communities' ability to promote diverse religious and cultural heritage sites to national and international audiences. The project targeted six communities, as well as engaged online and social media audiences, by focusing on cultural heritage sites with existing funding from the US Government. The project sought to address a central need in Jordan: to promote a shared recognition of the interfaith value of cultural heritage sites. Communities were targeted to build

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<sup>4</sup> International.visitjordan.com. 2020. *Religion*. Available at: [international.visitjordan.com](https://international.visitjordan.com)

<sup>5</sup> ReliefWeb. 2020. *UNHCR Jordan Factsheet, May 2019 - Jordan*. Available at: <https://reliefweb.int>

<sup>6</sup> Razzaz, S., 2020. *A Challenging Market Becomes More Challenging: Jordanian Workers, Migrant Workers And Refugees In The Jordanian Labor Market*. Ilo.org. Available at: [www.ilo.org](http://www.ilo.org)

<sup>7</sup> Project proposal document

local respect of the sites regardless of their belief through experiential learning and dialogue sessions to engage young people. Youth were engaged in recognition of their key role as multipliers through engagement with extensive online networks, family structures, and fellow classmates, in addition to being some of the most susceptible targets for exclusionary narratives in Jordan.

The project main components were:

- **CBO Capacity Building:** SFCG provided a capacity building program for CBOs on financial management to increase CBOs' professional capacity, sustainability of operations, ultimately strengthening community initiatives.
- **Experiential Learning and Dialogues:** CBOs facilitated experiential learning and dialogue sessions for a number of schools in the different targeted governorates.
- **Project Design Workshop:** SFCG and RIIFS facilitated a dialogue workshop for community members and CBOs on locally-led protection and promotion of interreligious/cultural sites.
- **Community Preservation Initiatives:** SFCG and RIIFS supported CBOs to develop community action plans for collaborative implementation between CBOs, municipal authorities, and community stakeholders.
- **Preservation Training:** Youth participated in a two-day heritage preservation training for Youth Storytellers led by RIIFS. It increased their knowledge on protection and preservation, in addition to promoting key principles of volunteerism, using RIIFS expertise to empower Youth Storytellers to engage their local communities.
- **Tourathna Campaigns:** At the community level, storytellers collaborated with local municipal leaders, religious actors, civil society, private sector, and other relevant stakeholders to promote identification and preservation of local heritage sites.

### Evaluation Methodology

This evaluation aims at supporting SFCG in assessing the efficiency, effectiveness, impact and sustainability of *Tourathna: Our Shared Heritage* project funded by the US Department of State Bureau of Near Eastern Affairs in line with the Organisation for Economic Co-operation and Development - Development Assistance Committee (OECD-DAC) evaluation criteria, as it assesses the project's achievement of intended and unintended outcomes of the project, captures good practices, and derives lessons learned that can be adapted in future programming.

The evaluation process started with a desk review of existing project-related documentation, including monitoring and evaluation data, quarterly reports, and social media traffic reports. The desk review informed the design of the evaluation tools and therefore it was followed by primary data collection, where a mixed-method approach was used in the assessment with two principle methodologies of structured quantitative questionnaires and semi structured qualitative interviews, in addition to reviewing the project progress/reports over the past year to validate and support the assessment findings.

Summarizing the data collection methods used:

- Key informant interviews with SFCG project staff and RIIFS project staff: to identify their roles and responsibilities, observation of outcomes and challenges faced throughout the project, support provided by them to the CBOs and the youth-storytellers, and capture lessons learned from their perspective.

## Final Evaluation | Tourathna: Our Shared Heritage

- Key informant interviews with the CBOs members/managers: to identify their roles in the project, support received from SFCG and RIIFS, assess effectiveness of the capacity building program, their perception on the project's impact, the level of cooperation with the local communities and sustainability approach they would follow after the project ended.
- Key informant interviews with the facilitators: to identify their role in the project, the strengths and weaknesses of the curriculum implemented in the field, and their perception of the impact of the capacity building program.
- Questionnaires with youth storytellers: in order to understand the impact of the project on them, their role in promoting the cultural dialogue, the effectiveness of the capacity building program, and their perception of the impact of the project.
- Questionnaires with the targeted school principals/coordinators: to understand the actual impact of the experiential sessions on the students, and the possibility of transferring knowledge among their peers.

Method/ Tool	Target audience	Sample
Key informant interviews	SFCG staff	2 interviews: <ul style="list-style-type: none"> <li>- Program Manager</li> <li>- Project Coordinator</li> </ul>
	RIIFS staff	1 interview: <ul style="list-style-type: none"> <li>- RIIFS Project Manager</li> </ul>
	CBOs staff	6 interviews: <ul style="list-style-type: none"> <li>- Pella For Heritage Preservation Staff (Irbid)</li> <li>- Ibbine Ebbelin Sports and Cultural Club Staff- Tal Mar Elias (Ajloun)</li> <li>- Shabab-24- Hisban Staff (Madaba)</li> <li>- Arab Child Form- Prophet Shoab's Shrine Staff (Salt) Alghad Center Staff in Ayla Church (Aqaba) and Humayma (Aqaba).</li> </ul>
	Facilitators	2 interviews
Questionnaires	Youth-storytellers	40 questionnaires (confidence level 95%, margin of error 10%)
	School principals/ coordinators	5 questionnaires with schools in Madaba: <ul style="list-style-type: none"> <li>- Greek Orthodox Patriarchate</li> </ul>

		<ul style="list-style-type: none"> <li>- Alyosra Primary Mixed School</li> <li>- Princess Basma Secondary School for Girls</li> <li>- Latin Secondary School</li> <li>- King Abdullah for excellence</li> </ul>
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As a response to the pandemic, the evaluator adapted the remote evaluation methodologies in order to meet the evaluation’s time-frame, and to maintain a high level of a quality-driven final product. All interviews and surveys were conducted over the phone. Debrief sessions were also conducted with the enumerators on a daily-basis.

### I. Data quality control measures

The developed evaluation tools were coded on KoBo ToolBox and then assigned enumerators were trained on the survey tool and interviewing techniques as necessary. The data quality was ensured by following the below measures:

- a) Conducting a debriefing session with enumerators at the end of each day
- b) Reviewing data collected at the end of each day to ensure accurate and successful submissions
- c) Cross-checking the data collected from the different tools together to ensure consistency.

### II. Limitations

The quality and quantity of data collected for this evaluation was hindered by a few key limitations:

- **Limited sample size:** There were significant difficulties in accessing accurate, up-to-date contact information for the different stakeholders, particularly the youth storytellers and the community members (e.g., local authorities and religious leaders). The team was able to survey a sample of 40 youth storytellers out of the total 85. In one instance, several storytellers allegedly had the same phone number as the project facilitator from one of the six CBOs.
- **Lack of participation from key project stakeholders:** Some key project stakeholders were unavailable to participate in the evaluation. In addition, while some respondents did participate in the evaluation, certain topics covered by the evaluation were too sensitive to discuss openly.
- **Limited inclusion of community members and schools in the evaluation methodology:** Community members were not reached as no data was available at the SFCG. Adding to that, the schools who participated in the trips were in Madaba and Aqaba, and the ones in Aqaba were not reached due to the lack of contact details and low response rate of the CBOs there.
- **Inability to measure the outcomes of the Social Media Campaign:** The evaluation was not able to reach out to the audience of the campaign due to the evaluation’s limited timeframe.

## Analysis and Findings

## I. Quality of Implementation

This section seeks to evaluate the quality of implementation of the project's different components and the logical connection between these components in order to achieve the set planned outcomes.

### ☒ **Pre-project preparation: baseline assessment, community mapping, and CBO selection**

The purpose of the baseline assessment was to augment information on the communities situation and the areas where the project intervened. It's also provided a critical reference point for assessing changes and impact as it establishes a basis for comparing the situation before and after the project. Therefore, the baseline assessment should have come after choosing the communities (i.e., governorates and historical sites) to precisely explore the situation of the specific beneficiary sites, communities, and implementing CBOs.

However, as stated in the baseline assessment report, three-stages of mapping were conducted, started with community screening by getting and analyzing the statistical data about Jordanians, non-Jordanians, refugees, Christians, Muslims, schools, medical centers, CBOs, and youth clubs in each area and community, in addition to minorities and ethnicities. This was followed by CBOs mapping, through conducted visits to three or four CBOs in each region. Finally, the sites conducted the mapping by identifying touristic sites based on location, religious, archeological, historical, and touristic importance.

The researcher believes that these stages should have preceded the proposal development in order to be able to identify the most appropriate communities that would respond effectively to such interventions. The interlinks between these different stages, and how one would support the other are very important in theory but lacked essential elements of triangulation in practice. For example, the identification of the geographical distribution of the different religions and ethnicities would lead to the selection of the targeted communities, then mapping the CBOs in these specific communities, and finally identifying the archeological sites nearer to these shortlisted areas. The approach followed was based on quantitative methods only where no FGDs nor KIIs were facilitated to triangulate the findings. In addition, representation of the sample was not clearly explained (i.e., confidence level and margin of error were not mentioned).

The findings generated from the baseline did not provide a descriptive analysis, and were not disaggregated per target group which means that there was no difference in perception vis-a-vis nationality, religion, or geographic region. Such discrepancies did not serve the project in its design and implementation, resulting in gaps in the approaches undertaken by both SFCG and RIIFS.

The baseline assessment overlooked a clear structure of providing relevant benchmark measurements on an outcome level, and therefore its findings were less informative to project implementation.

Throughout the evaluation process, the interviewed CBOs criticized the selection of the communities to achieve the specific project's objective. For instance, many respondents stated that the areas of Aqaba and Fahel-Irbid do not include diverse religious or ethnic groups in their demographics, while other areas like Salt and Ajloun include both Christians and Muslims. On the other hand, Madaba is the only area with Christians, Muslims, and Baha'is. However, similar to the lived realities of Baha'i in Jordan as religious group without official recognition or protection, Baha'i were not included in the baseline assessment nor the project at large.

*"The findings generated from the baseline did not provide a descriptive analysis, and were not*

*disaggregated per target group which means that there was no difference in perception vis-a-vis nationality, religion, or geographic region. Such discrepancies did not serve the project in its design and implementation, resulting in gaps in the approaches undertaken by both SFCG and RIIFS.”*

**2 Curriculum development and capacity building of CBOs**

The CBOs were the main pillar in the implementation of this project as they lead the Experiential Learning and Dialogue workshops, implementing the community-based initiatives, and leading the mobilization of youth storytellers. Hence, SFCG in collaboration with RIIFS provided the selected CBOs with a capacity-building trainings on project and financial management to ensure the sustainability of their operations. In addition to that, RIIFS was responsible for developing the Experiential Learning Curriculum that was designed to promote narratives of pluralism and mutual respect and highlight Jordan’s diverse history with a focus on religious minorities.

The curriculum was planned to be delivered in the form of a training of trainers before disseminating the manual to CBOs to facilitate Experiential Learning and Dialogue sessions, as well as overseeing the implementation of the community-based initiatives. The training of trainers was delivered to the CBOs by specialized the same committee of experts and facilitators who developed the curriculum. According to interviewed SFCG staff, the facilitation approach of these trainings could have been better in terms of encouraging the attendees to use the curriculum regularly throughout and after the project.

The curriculum was also used at later stages during the project design workshops to design and plan the community preservation initiatives. RIIFS assigned a facilitator to conduct these workshops across the different governorates. The facilitator was also part of the interviews. He stated that the curriculum was rigid and developed in a scientific approach that was hard to be explained to the participants. This led the facilitator to make some changes on the curriculum to be more interactive by adding practical exercises. The facilitator also stated that the original curriculum was not built on the actual needs of the targeted communities but rather on a literature review about historical sites in Jordan.

During the evaluation, CBO management staff reported the former capacity-building training to be useful. and they were asked about the level of previous knowledge they already had, the increase in knowledge resulted from the training and if they gained greater awareness of and respect for other religions/ethnic groups' heritage sites. In Bella, the interviewed staff stated that training enhanced their knowledge in terms of cultural diversity across Jordan, and that the customs and traditions are the same, whether for Muslims or Christians, it also enhanced their experience in tourism, and their respect for other religions/ethnic groups' heritage sites.

In Aqaba, the Alghad Youth Center for Civil Society Development manager stated that they learnt new ways to promote the touristic and historical sites by implementing initiatives and telling attractive stories. As for the CBOs in Ajloun and Salt, the managers stated that they gained knowledge about the historical places and the existing minorities in the Jordanian community, with an increase in their respect to the other religious heritage sites. In Madaba, the manager stated that the training raised their awareness of the religious and cultural diversity in the region and Jordan in general, and about the existing partner institutions in the field of common heritage.

CBO	Previous knowledge and awareness	Newly added knowledge and awareness	comments
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## Final Evaluation | Tourathna: Our Shared Heritage

Irbid	30%	40%	They have previous experience in tourism
Aqaba	0	100%	They don't have previous experience in the domain
Salt	30%	70%	They have previous experience in tourism
Ajloun	50%	50%	They have previous experience and the CBO manager was a former employee at the MoT
Madaba	20%	80%	They have previous experience in tourism
Average increase in knowledge	68%		

*Overall, the results and the qualitative feedback generated from the interviews with the partner CBOs indicate that the financial training as well as Tourathna training and mentorship were beneficial to increase their knowledge and enhance their experience in promoting for the historical and cultural sites, which contributes to achieving the two main objectives of the project of increasing local communities' understanding of the importance of a shared national heritage and empowering local communities to preserve and promote diverse religious and cultural heritage sites to national and international audiences.*

### **Project design workshop and initiatives implementation**

SFCG and RIIFS facilitated participatory workshops that included community members, community leaders, local authority representatives and CBOs members in the six targeted locations in order to raise their awareness of the importance of volunteerism, and to come up with action plans of community-led initiatives that aim at site preservation and promotion.

RIIFS was responsible for recruiting two facilitators for these workshops where they used the curriculum and other exercises to train the participants. Both facilitators were interviewed and reported that the

participants had very minimal knowledge about the religious sites in their areas and the history behind them which impacted the outcomes of the workshops. Suggested ideas for the initiatives struggled to reflect creativity with no clear outcomes and sustainability plans as confirmed by the interviewed facilitators. However, the role of facilitators was to push and open the participants' eyes on impactful ideas, and they stated that 1-day workshop is not enough to come up with good initiative ideas, to fill the action-plan template and to complete the risk assessment and sustainability strategy.

The result of the workshops were six ideas of "Pella Story" initiative in Irbid, "Tal Hisban" initiative in Madaba, "Al -Humaimah to the Golden Square" initiative in Humaima/Aqaba, "Ayla Church at Night" initiative in Ayla/Aqaba, "Tal Mar Elias" initiative in Ajloun and Prophet Shoaib's Shrine in Salt. Due to the pandemic, only 4 initiatives were implemented via online platforms (2 in Aqaba, 1 in Irbid, 1 in Madaba), while the rest did not manage to get the approval of the Prime Ministry to be implemented. In Irbid, Pella CBO self-assessed the percentage of success of the implementation of the initiative as 85% and they reported establishing partnerships with directorate of tourism, other CBOs and cooperatives in the area, the municipality and tourism companies. In Madaba, the percentage success of the initiative was reported as 100%, where the online campaign that promoted for the sites in the area targeted around 70,000 community members. The initiative implemented by Alghad organization in Aqaba was evaluated to be 75% successful in implementation of the online drawings, with partnerships established with some schools, directorate of tourism and other CBOs in the area.

The commissioned M&E Consultants measured the success and direct outcomes of the implemented initiatives (In addition to the other tasks of collecting data, analysis and assessing the quality of implementation for most of the project components). The results showed a change in perception of the effectiveness of the role of CBOs in the project among the CBOs and community members, whereas, 92% of the interviewed CBOs and community members agreed that the role of the CBOs in promoting and raising awareness of cultural heritage sites is relevant to local communities' needs. Also, all of them reported that CBO has equally outreached local communities regardless of their ethnic and religion and are all capable of providing historical information about the selected sites, which encouraged the community members to report willingness of cooperating with them in the future.

In terms of the quality and effectiveness of the workshops, the facilitators suggested that the project should've provided guidance similar to mentorship and coaching during the implementation phase, like the guidance provided on reporting, where CBOs and participants were responsible for submitting bi-weekly reports on the progress made where SFCG provided the technical feedback to improve the quality of reporting in their turn. In addition, the facilitators also suggested expanding the duration of these workshops.

*Overall, the participants of the design workshops had very minimal knowledge about the targeted sites, and a 1-day workshop wasn't enough to come up with impactful and sustainable initiative ideas, however, the result was 6 initiatives, where only 4 were implemented. The CBOs evaluated the implemented initiatives as successful, with a need for longer-term mentorship and guidance to even achieve better results and ensure sustainability.*

## 2 Experiential learning and dialogue

Part of the CBOs role was to engage the private and public schools and facilitate experiential learning and dialogue across the students of age group (14 to 18 years old) using the developed curriculum. Due to COVID-19 pandemic, the CBOs in Madaba and Aqaba only were able to facilitate these workshops. According to the Program Manager, 15 out of 30 trips were held in 3 locations (Tal-husban, Humaimah, and Ayla church).

The original criteria for selecting schools was similar and based on ensuring gender and religious balance, as well as ensuring representativeness of private and public schools. In fact, the nature and the composition of the community in the targeted areas played a major role in the actual selection of the schools, where in Madaba, they succeeded in targeting Christians and Muslims, as well as the girls and boys, and it was challenging for the CBOs in Aqaba. In addition to that, the nomination of schools which meet the criteria was through the MoE, as per the interviewed staff from SFCG.

The two CBOs contacted the schools in Aqaba and Madaba, organized the transportation for the students and booked venues and brought refreshment for the dialogue sessions and finally organized the trips to the sites, where the actual facilitation was done by facilitators assigned by RIIFS as stated by the CBOs themselves.

The CBOs self-reported adherence to the curriculum which was a benchmark with different percentages of implementation (an average of 75%), where the remaining 25% is due to the non-curriculum activities followed and implemented. However, the SFCG interviewed staff stated that the percentage adaptation of curriculum by the CBOs does not exceed 50% as per their observation and follow up with the CBOs.

CBO	Percentage of adherence to the curriculum	Percentage of non-curriculum activities
Madaba- Youth 24	75%	25%
Aqaba- Alghad center	75%	25%

The CBOs in Madaba and Aqaba were committed to collect the feedback from schools which was positive and they asked the CBOs to sustain similar activities. On the other hand, during the interviews, the rest of CBOs confirmed that they didn't implement the experiential learning and dialogue sessions due to the circumstances of the pandemic, except for the CBO in Ajloun. The researcher tried to reach out to the participating schools in Aqaba and Madaba, however, only 5 schools in Madaba took part in the assessment, and they were:

- Greek Orthodox Patriarchate
- Alyosra Primary Mixed School
- Princess Basma Secondary School for Girls
- Latin Secondary School
- King Abdullah for excellence

The researcher contacted 4 principals and 1 teacher in these schools, and they stated that they knew about the experiential learning and dialogue sessions through the CBOs and their contact with the Directorate of education in the governorate, they all evaluated the experience as excellent due to the level of coordination with the CBOs as well as the positive outcomes observed on students, and that the project objective was explained to them prior to their participation, and they decided to take part as

## Final Evaluation | Tourathna: Our Shared Heritage

they got interested in the idea and they thought it would be beneficial for the students to get aware about the historical and religious site in the area.

The average number of student participated per school was 20 (almost 100 in total), and 4 schools stated that project succeeded in achieving greater awareness of and respect for other religions/ethnic groups heritage sites among the students, and that the participating student transferred the knowledge to other students in the school, which also impacted the other students' desire to visit the site as reported by 80% (4 out of 5 schools).

The principals recommended targeting a higher number of students per school, as well as repeating the trips and sessions to include other religious sites in the other governorate.

*Overall, the experiential learning dialogue was implemented in Madaba and Aqaba, and the project succeeded in achieving greater awareness of and respect for other religions/ethnic groups heritage sites among the students, and that the participating student transferred the knowledge to other students in the school, which also impacted the other students' desire to visit the site as reported by 80% (4 out of 5 schools).*

### **2 Youth storytellers and Tourathna Campaign**

The project targeted youth to be the positive change agents in their communities in terms of preservation and promoting for the historical and religious sites in the targeted areas. The selection of youth was after advertising on Facebook and circulating the advertisement to all youth networks of SFCG and partners, and reviewing applications received , and a total of 95 youth were selected and trained, out of these 85 took part in the actual implementation of the project (53 females, 32 males). Youth were provided with capacity building in the form of a two-days training workshop that focused on increasing participants' engagement towards local religious heritage sites, fostering youth networking, and a peer-to-peer dialogue was facilitated to share experiences of interreligious and cultural awareness and collaboration, in addition to building their skills on storytelling to prepare digital stories about religious and cultural heritage and promote for these sites via online platforms.

The evaluator interviewed a representative sample of youth across five governorates (Aqaba, Ajloun, Salt, Madaba and Irbid) with an average age of 24.7 years old, where 50% of them are females and the other half are males, and all of them are Muslims. The figures show an equal representation of gender whilst no religious diversity was taken into consideration when selecting the youth (based on the sample selected). In this regard, the SFCG interviewed staff stated that there was nn non.muslim applications.

When looking at the demographics of the whole participating youth, the CBOs managers stated that they tried their best to ensure religious and cultural diversity and gender balance among participants This succeeded in Madaba, Ajloun and Salt due to the presence of Christians there. However, in Aqaba and Irbid, this was challenging where they tried to approach Christian schools but they did not succeed in mobilizing Christian youth due to the lack of interest. The educational background as well as the skills in photography and video making was taken into consideration.

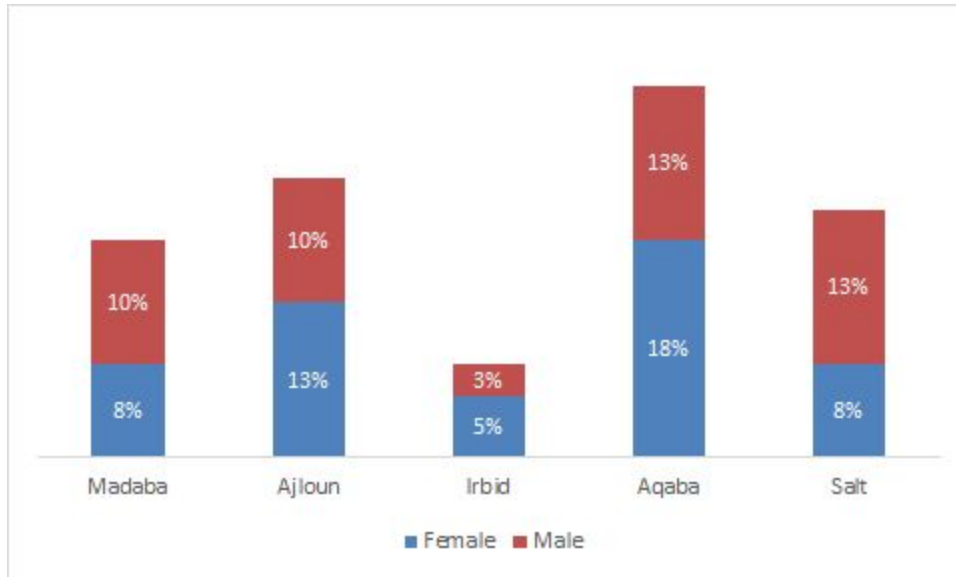


Figure 1: Governorates that youth belong to (per gender)

Furthermore, the highest level of education reported by the interviewed youth was Bachelor with 63%, followed by secondary school with 24%, and then Diploma and Masters with 5% each, this indicates that the selected youth are capable in terms of education.

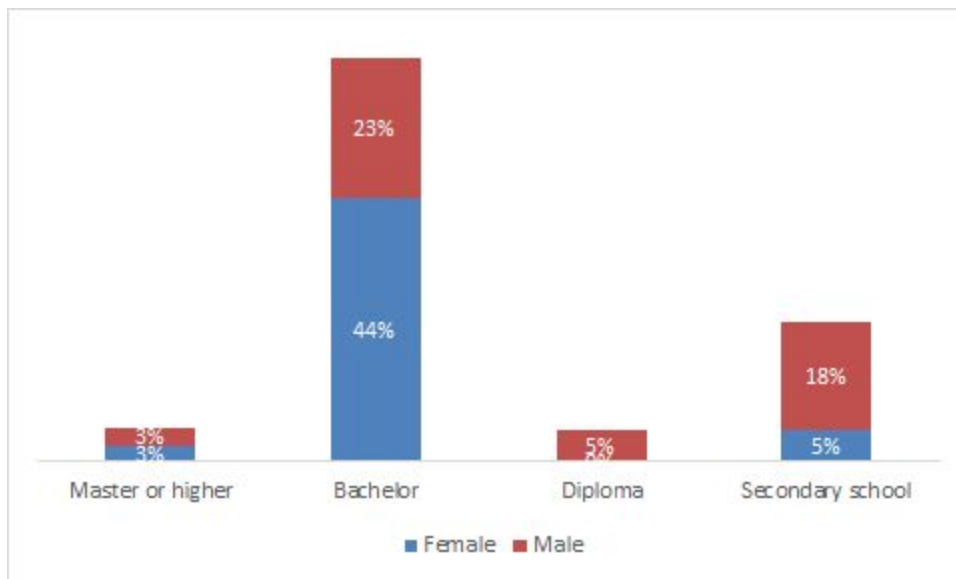


Figure 2: Level of education of youth (per gender)

Almost all interviewed youth reported that they voluntarily applied to take part in the project through the participating CBOs, through direct contact, social media platforms and the word of mouth of other participating youth.

## Final Evaluation | Tourathna: Our Shared Heritage

When youth were asked about the selection criteria and recruitment process, the majority of 80% (out of these 59% were females and 41% were males) stated that it was good and almost all youth had previous experience in volunteering, and some had experience in tourism and initiative implementation, however, a portion of 15% of youth reported lack of awareness of the selection criteria and why they got selected, while the remaining 5% stated that the process is not good as the other participating youth were not serious and did not have experience in volunteering activities.

Most of the youth of 83% stated that they attended the preservation training, while the remaining 17% reported being busy at the time of the training or joining the initiative at a later stage after the training days. Out of those attended the training, 71% reported high usefulness, and 20% stated it was somewhat useful, and 9% stated it wasn't useful for them.

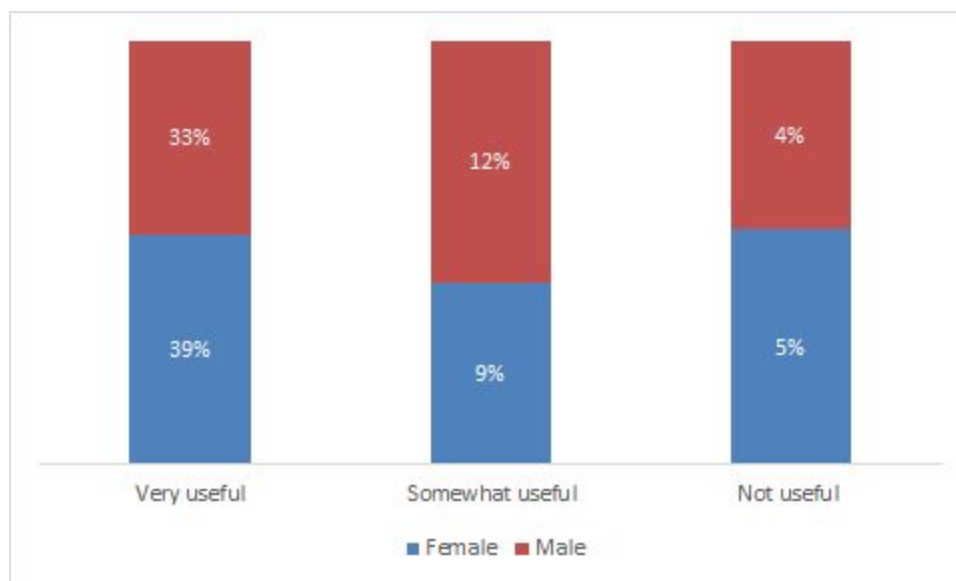


Figure 3: How useful were the trainings provided to youth (per gender)

SFCG was engaged in the capacity building and mentorship for youth in collaboration with the CBOs, as a communication specialist and video makers helped the youth in their work, as stated by SFCG interviewed staff. Overall, the staff reported an average increase in youth's capacities of almost 60%.

The youth were asked about the role they played on three different levels, at a project level, a community level and a national level. The role that the youth played in the project differed between photography and video making, gathering ideas from the outer community to implement, gathering information about the sites, organizing trips to the sites and graphic design. The role they played on a community level pertain to the communications they've had made with the Directorates of Education to advocate for the school-trips to the sites, and also visiting the schools and facilitating lectures about the religious and historical information, as well as the promotion for the sites across the community as a whole. Adding to that, the youth reported the social media campaign as the main activity they implemented on a national level, where they published the videos they made on the social media platforms. This was an indication of the good engagement of youth in this component, and it was noticed by the researcher that youth that worked within the CBO in Madaba were motivated and talking about their roles with enthusiasm.

## Final Evaluation | Tourathna: Our Shared Heritage

The storytelling itself wasn't mentioned by the youth as part of their roles. This might be due to the COVID-19 pandemic which impacted the timeframe designated for facilitating the activities. However, the youth were asked to work on producing videos that included stories about the targeted sites, and as reported in the project quarterly report, a total of 20 videos were designed, produced and published over Facebook. An analytical report for the reach, impressions and views of Facebook users was produced that indicates that the videos reached out to people in Jordan and beyond to Iraq, Egypt, Tunisia, Palestine, Lebanon, Kuwait and others.

The analysis shows that the posts were viewed by a total of 3272252, out of these, 40931 viewed the full videos. Given the short period of time where the campaign was implemented over 20 days (from 10<sup>th</sup> of May to the 31<sup>st</sup> of May), the figures are good and indicate that the project succeeded in reaching out to a wide range of Facebook users, this would lead to higher reach and impact in case of sustainability and sponsorship of the posts and videos even after the project. The researcher believes that for similar interventions, cooperation with MoT and getting statistical information about these countries and the numbers of tourists to Jordan would give a picture of longer term outcomes, also, statistical information about other counties of high rate of tourists to Jordan and targeting these countries of the videos and posts would lead to achieve a real impact of promoting the historical and religious sites globally, in addition to giving a special focus on Jordan and promote for the sites at a national level.

The youth reported that the main stakeholders that supported them in the project and were engaged in the different stages were SFCG, RIIFS, the community leaders, the municipalities and the governorates, as well as the schools and directorates of tourism in their areas, which indicates an implementation of a participatory process engaging all the relevant stakeholders to achieve common results of the component.

The support provided by SFCG and RIIFS seems to be good for 64 percent of the youth, while 18 percent stated it was fair and another 18 percent reported it was poor. However, those who reported a poor level of support received were not fully engaged in the project and the implementation stages.

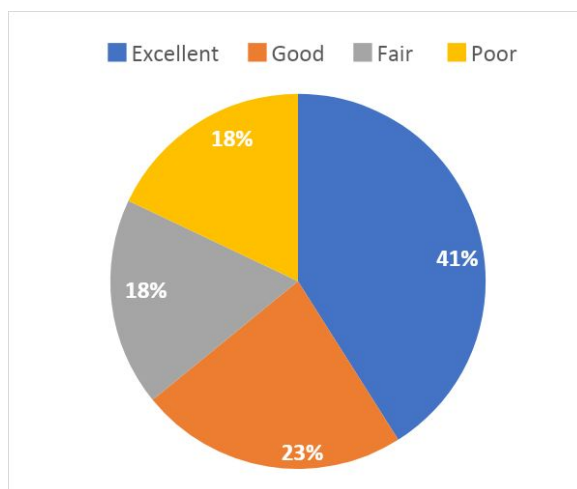


Figure 4: How youth described the support provided by Search and RIIFS (per gender)

*Overall, gender diversity was taken into consideration when selecting the youth storytellers in all project locations, while religious diversity succeeded in Madaba, Salt and Ajloun. There was a noticeable*

*engagement and participation of the youth in the different project components and played a role on a project level, community level and a national level including but not limited to Tourathna campaign implemented over the social media.*

*Tourathna campaign was successful in reaching out to a good number of Facebook users, but the project was unable to measure the results on outcome levels due to limited timeframe of the project. The campaign would lead to higher reach and impact in case of sustainability and sponsorship of the posts and videos even after the project.*

#### **2 Inclusion of gender, religious groups and PwDs and coordination between project stakeholders**

Diversity and inclusion are crucial elements of the project that would lead to achieving the overall objectives of the project of empowering local communities, increasing mutual respect, preserving religious-cultural heritage, and fostering interreligious dialogue and cooperation. Therefore, this was a main focus in the project design phase, where the participation of females was a requirement for selecting the CBOs' staff, youth and school students, in addition to the diverse religious groups that were intended to be engaged. However, there was no mention of PwD in the project documents and description.

The selection of the CBOs and the governorates was successful in Madaba, Ajloun and Salt where there is a significant presence of Christians which enabled their inclusion. As for Aqaba and Irbid, Irbid it was challenging as previously mentioned due to their demographics. In the CBO training, all participants were Jordanians (Muslims and Christians), also, the first workshop was implemented on April 30<sup>th</sup> in Amman for CBO members from Ajloun, Salt, Madab, and Irbid, and gathered 19 participants (13 males and six females). The second training, held on May 2<sup>nd</sup>, targeted the members of the two CBOs in Aqaba, and was attended by 12 participants (seven males and five females).

CBO	Muslim participants	Christian participants	Other religions	PwD
Bella	35	0	0	0
Aqaba	3	0	0	0
Salt	2	0	0	0
Ajloun	8	7	0	0
Madaba	2	1	1 Bahai	0

For the community members and local stakeholders who participated in the design workshops, for 125 community influencers, CBO actors, students and local authorities, including "Muftis"<sup>8</sup>, priests, community council members and municipal officials, and according to the M&E report for a sample interviewed participants of 108 (out of total 125):

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<sup>8</sup> Mufti is an Islamic jurist qualified to issue a nonbinding opinion

The demographics of the 108 post-survey respondents are outlined in the table below:

Date	Location	Local authorities		Students		Community Influencers <sup>1</sup>		CBO members		Other		Total Participants	
		M	F	M	F	M	F	M	F	M	F	M	F
8/19/19	Aqaba	1	1	1	6	3	6	0	1	0	1	5	15
8/20/19	Aqaba	1	0	2	3	1	6	2	1	1	1	7	11
8/22/19	Salt	0	2	0	0	4	3	2	1	0	0	6	6
8/27/19	Madaba	2	0	5	5	1	6	0	2	1	0	9	13
8/28/19	Ajloun	0	0	0	3	3	7	1	5	0	0	4	15
9/29/19	Irbid	2	2	4	1	2	1	3	1	1	0	12	5

The figures indicate good representation of gender inclusion, but similar to the CBOs members, the inclusion of Christians was limited to Madaba, Ajloun and Salt as reported by the CBOs itself, with no representation of PwD.

As for the youth storytellers, a total of 85 youth members were selected from Irbid, Balqaa, Aqaba, Amman, Maan, Karak, Ajloun, Jerash, and Madaba. In this regard, it was mentioned earlier in the report that where 50 percent of them are females and the other half are males, and all of them are Muslims. The figures show an equal representation of gender; however, no religious diversity was taken into consideration when selecting the youth, adding to that there was no representation of PwD.

Finally, for the experiential learning and dialogue workshops in Aqaba and Madaba, and based on the M&E reports (for a representative sample), the demographics of the participating students/schools is as shown in the table below:

Dis-aggregation	Total	Madaba-Tal Hisban	Aqaba- Al Hamiamah	Aqaba-Aqaba
		<b>212</b>	<b>96</b>	<b>92</b>
Sex	Female	80	92	5
	Male	16	0	19
Religion	Muslim	77	92	19
	Christian	19	0	5
	Others	0	0	0
Nationality	Jordanian	91	86	23
	Syrians	1	3	0
	Palestinian	1	0	0
	Egyptian	3	2	1
	Yemen	0	1	0

In conclusion, and according to the figures and demographics, the researcher thinks that for similar future programming, the selection of areas and governorates should be based on statistical analysis of the ideologies to ensure the diversity which will be reflected on the success of achieving the purpose, as well as the inclusion of PwD would also add value to the project.

As mentioned earlier, the CBOs were the main implementing partners in their areas and they had the responsibility to establish partnerships and enhance the cooperation between them and the local communities in their areas, 4 out of 6 CBOs (80%) in Madaba, Ajloun, Irbid and Aqaba reported improved and high level of cooperation between them and the community and religious leaders, other CBOs in the areas, the municipalities and governorates, the directorates of education and tourism, however, in Salt, the CBO reported a low level of cooperation from the governmental entities in particular which hindered their ability to implement the project components effectively.

For youth, the project was an opportunity for all of them (100%) to get exposed to different stakeholders including SFCG and RIIFS as implementing partners, in addition to community and religious leaders, the CBOs, the municipalities and governorates.

*Overall, the project succeeded in fulfilling the gender diversity among the participating stakeholders including SBOs members, school students, youth and community members, and in terms of religions, Muslims and Christians were targeted in Madaba, Salt and Ajloun due to the demographics of the population in these governorates, however, in Irbid and Aqaba this was challenging. PwD were not included in the project.*

*The project resulted in a good level of cooperation between the CBOs and the community and religious leaders, other CBOs in the areas, the municipalities and governorates, the directorates of education and tourism, schools and youth members.*

## II. Impact on different groups

In terms of project **Impact**, there was a consensus among the different project stakeholders who have been interviewed as part of the evaluation that the project achieved several outcomes (short-term impact) firstly on capacity building and raising awareness. Particularly, building the capacity of CBOs and youth, increasing the local communities' understanding on the importance of a shared national heritage for specific sites. And secondly, on empowering local communities to preserve and promote diverse religious and cultural heritage sites in the six targeted locations to national audiences. The 80% of the interviewed CBOs reported that the increase in cooperation between the different community stakeholders had also an impact on the level of support they would all provide for local heritage preservation actions and efforts.

On the other hand, there was also a consensus that the objective of increasing mutual respect and fostering interreligious dialogue and cooperation is not needed for the Jordanian community, as the religious coexistence already exists between Muslims and Christians in the Jordanian community (and being the main and only targeted groups in the project).

This was also supported by the fact that in the design phase, Bahais were identified as a target minority group that needs to be included in the project, while this minority exists only in Madaba and there was

no acceptance from their side nor the communities to engage them in the project's different components.

The youth had similar perspective, the overwhelming majority of youth of 90% reported that it had an impact on promoting the cultural heritage in the targeted areas in particular, and at a national level in general, as the targeted sites were not known for a large strata of Jordanians and the project gave a chance to promote for them. However, 10% stated that the efforts are not enough to get a real impact in terms of time and resources.

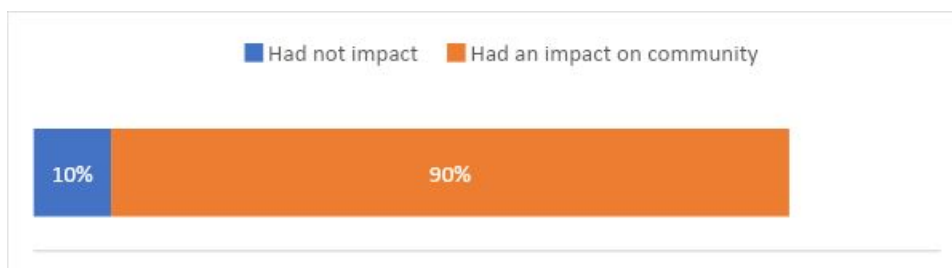


Figure 5: Youth reporting the level of impact on promoting the cultural heritage in the targeted areas

On the other hand, the vast majority of 95% of youth stated that the project had an impact on the participating youth themselves and it succeeded in empowering youth to preserve and promote diverse religious and cultural heritage sites across religious-cultural identities for national and international audiences.

For **Sustainability** of the project, the interviewed staff from SFCG and RIIFS, as well as the facilitators and the CBOs members reported the need of assessing the needs of the communities, discovering the mentality and the norms, and building the interventions accordingly. Also, the need of adapting a participatory approach by establishing committees including the youth, schools, religious leaders, local authorities as well as the CBOs in all project components, to get the buy-in from these groups to promote the heritage and religious sites.

Furthermore, it was also recommended to build an online platform and implement a huge campaign with sponsoring features and targeting other sites than the ones already included in the project.

The interviewed youth mentioned outlined the need for sustaining such a project by implementing more awareness raising campaigns for the community members, targeting more schools and enhancing the relationship with the MoE to facilitate the school trips to these sites. They also mentioned the need of revising the produced videos and making improvements and then publishing it widely to reach-out to new audiences.

*The project succeeded in achieving immediate outcomes, in the form of building the capacity of CBOs and youth, and increasing the local communities understanding of the importance of a shared national heritage for specific sites, and in empowering local communities to preserve and promote diverse religious and cultural heritage sites in the six targeted locations to national audiences. While the objective of increasing the mutual respect and coexistence is not needed for the Jordanian community.*

*There is a gap in the sustainability measures of the project components, and the interviewed stakeholders recommended different actions for achieving this.*

### III. Challenges faced

The project passed through different challenges that had an impact on the implementation and the achievement of results. The challenges differed according to the entity that reported them and the role they handled, but they can all be summarized as follows:

- **The quality of the baseline assessment:** The poor quality of the baseline assessment impacted the decision-making process of the project management and did not inform the project design and implementation.
- **The quality of the curriculum development:** The curriculum was built in a form of essays and scientific articles, and did not include interactive activities and stories, as a result, it did not serve the main purpose which is telling a story of a place to be used as a reference for promoting the historical and religious sites by both the facilitators, the CBOs and the youth storytellers. Also, the religious and cultural role of the sites was not reflected, while it only focused on the history.
- **Community acceptance of the project:** The CBOs faced challenges in the acceptance of the project and its idea whether by the community members, or the Directorate of Tourism where they thought that the project is competing their work in promoting the touristic sites in their areas of intervention.  
Also the lack of acceptance of the community in Madaba for Bahais, and as a result they were excluded, although they were a very small minority.
- **Delays in implementation:** The COVID-19 pandemic situation hindered the implementation of several components including the experiential learning workshops with schools, as well as the initiatives implementation, and the bank transfers of the installments was delayed due to the lockdown.
- **Lack of M&E activities:** The M&E activities were minimal and insufficient to provide recommendations and lessons learned to be adapted during the implementation.

## Recommendations

### I. Recommendation of the interviewed stakeholders

For future program design and implementation, the project staff from SFCG, RIIFS and the CBOs recommended:

- The interviewed stakeholders recommended a review of the plan, timeline and the logic of interventions, this would include the project components of the initiatives and the online campaign where it can be planned and implemented at earlier stages, in order to engage the story tellers, and as it helps in more effective reaching out to the community, and this way the CBOs would have enough time to amend based on SFCG comments and feedback. In addition to that, they recommended implementing the project over a longer period to ensure the proper follow up on the implementation and measurement of results.

- Revise and enhance the design of the project interventions to be based on the actual needs of the community, and therefore, the baseline assessment is to be implemented earlier with higher quality and using a participatory approach by involving the project stakeholders.
- Revise the selection process of the targeted ethnic and religious groups based on their presence and role in the community, use a predetermined selection and eligibility criteria for the implementing partners (including the implementing partner and the CBOs), and finally selecting youth storytellers based on interest and enthusiasm.
- Conduct enough field visits for the CBOs to ensure the proper follow-up and mentorship provided.
- Include a component of rehabilitating the sites in addition to promoting for them on national and international levels.
- Plan for sufficient resources, by enhancing the budget development and allocation to cover the project components properly, allocate more human resources, and more financial support provided to CBOs

## II. Recommendation based on research findings

### - Project Effectiveness

- To conduct community mapping (needs assessment) and select the areas and governorates based on statistical analysis of the ideologies to ensure the diversity, and base the proposal and project design on, and also to between select the targeted areas and religious groups, and to conduct the baseline assessment ahead of time to be informative to the project implementation and to provide baseline measures to some of the project outcomes.
- To develop the curriculum in a participatory manner and implement a pilot phase to allow for amendments and improvements in way that suit the targeted groups and achieves the purpose of promoting the religious value, and to include an interactive content to ensure sustainability of experiential learning workshops and story-telling.
- To implement the project design workshops over a longer period, and to provide mentorship and coaching during the implementation to ensure the high quality progress and results.
- To review the targeting criteria of the religious and ethnic groups for diversity and wider inclusion of minorities and ensure better outreach to promote cohesion among the different groups. To include PwD in the planning and implementation phases of the project components.
- Revisit the program's theory of change to identify what changes in mutual respect, preservation of religious-cultural heritage, and fostering the inter-religious dialogue and cooperation are foreseen through experiential learning and dialogue, project design workshops, initiatives implementation and the Tourathna campaigns, and put in place clear milestones and indicators for achieving these objectives.
- Build in thorough capacity assessments for partner CBOs and develop targeted training plans/capacity building plans for each. Increase participation in CBO trainings by: a)

ensuring the most relevant training topics, and b) making regular and consistent attendance by relevant staff, and the proper outreaching of community stakeholders a requirement for receiving monthly financial support.

- **Project Efficiency**

- Plan for increased staffing in future projects to allow for adequate follow up and field visits with each CBO, initiative implementations, schools trips and youth campaigns. This will ensure that any problems and/or challenges faced by project stakeholders and during the different phases are acknowledged and addressed in a timely manner.

- **Quality Assurance**

- To have an M&E system in place since the beginning of implementation and regularly conduct monitoring activities to the CBOs and the sites in order to ensure the proper follow-up and guidance provided, which would improve the overall quality of implementation, and enhance the two-way accountability.
- Ensure adequate baseline information is collected for all future projects and include data collection as a key activity during project start-up. This is expected to facilitate better learning outcomes for the organization.
- Develop more regular quality assurance checks with the youth storytellers and community members, including randomized spot checks (calling random beneficiaries to verify all or part of their application and selection, as well as their work in the campaigns) and shadow visits (randomly select experiential learning workshops and schools trips to attend).
- Ensure having up-to-date and accurate contact information for the project stakeholders (CBOs, participating community members, local authorities, schools, youth storytellers), by creating a comprehensive information management system in place managed by SFCG and granting access to the CBOs and the implementing partner.

## Responses to the evaluation questions

Question	Section that includes the answers
<p><b>Relevance:</b></p> <p><input type="radio"/> To what extent the intervention’s objectives and design responded to the targeted communities’ needs and priorities in terms of promoting cultural heritage, awareness and mutual respect across cultural/religious lines, etc. (See: The project, page 1)?</p> <p><input type="radio"/> How effectively were specific contexts and barriers to promoting cultural heritage, awareness and respect among different groups taken into account in the programming and implementation of the project?</p>	<p>Quality of implementation Challenges faced</p>

<p><input type="radio"/> How has the intervention developed and implemented since the beginning with regard to relevance, targeting and responsiveness? Has experiences from previous interventions been used successfully to improve the quality of the later project?</p> <p><input type="radio"/> Are the objectives of the intervention still valid? Are the activities of the intervention consistent with the overall goal of the project and fulfilling its specific objectives?</p>	
<p><b>Effectiveness and Impact:</b></p> <p><input type="radio"/> To what extent has intervention been effective in achieving its results?</p> <p><input type="radio"/> Extent to which the intervention has achieved it's planned outcomes (SO).</p> <p><input type="radio"/> Extent to which the outputs of the intervention were being utilized to the achievement of planned outcomes (SO).</p> <p><input type="radio"/> What factors (positive and negative) have had the greatest influence on the achievement of results?</p> <p><input type="radio"/> To what extent has the intervention been able to contribute to longer-term effects (impact)? To what extent the intervention is likely to produce impact prospects?</p> <p><input type="radio"/> Is the level of partnership(s) appropriate to support the effective achievement of the interventions' objectives?</p>	Impact on different groups
<p><b>Efficiency:</b></p> <p><input type="radio"/> To what extent have resources been allocated and utilized in an efficient manner to achieve value-for-money?</p> <p><input type="radio"/> How efficient was the delivery of the intervention in terms of expenditure and implementation of activities?</p> <p><input type="radio"/> To what extent do the various stakeholders have the necessary capacity to promote religious and cultural heritage?</p>	Utilization of resources
<p><b>Sustainability:</b></p> <p><input type="radio"/> What are the main factors of sustainability of the intervention and to which extent are these factors ensured?</p>	Impact on different groups
<p><b>Cross Cutting Issues:</b></p> <p><input type="radio"/> To what extent have gender issues been taken into consideration in design and implementation and what are the effects?</p> <p><input type="radio"/> To what extent has accessibility and inclusiveness of persons with disabilities been taken into consideration in design and implementation and what are the effects?</p> <p><input type="radio"/> To what extent have inclusiveness of people from different religious and ethnic backgrounds been taken into consideration in design and implementation and what are the effects?</p>	Coordination between the project stakeholders and inclusion (gender, PwD, religions)
<p><b>Lessons Learned:</b></p> <p><input type="radio"/> What lessons can be learned/good practices can be identified from the implementation of the project?</p>	Recommendations

### Update on indicators

Final Evaluation | Tourathna: Our Shared Heritage

Indicator	Target	Calculation of achieved target	Achieved
Percentage of individuals participating in USG funded educational training activities who demonstrate an increase in knowledge about the importance of religious-cultural heritage sites	70%	CBOs management participated in final evaluation (5 CBOs, 6 Participants (all males) : 68% (Self-assessment)  P.S: In the project report, the % improvement in knowledge was reported to be 28%, but nothing about % of respondents who report increase in knowledge	68%
Percentage of CBO participants who participate in USG funded project and financial management training who increase their knowledge of effective project and financial management	70%	75%  As reported in the project-ME reports	75%
Percent of community members surveyed who report greater awareness of and respect for other religions/ethnic groups' heritage sites	60%	Youth: 95%X40 interviewed in the final evaluation CBOs: 68%X6 managers and members interviewed in the final evaluation School students: 75%X212 interviewed and reported in the project-ME reports	78% (Weighted average)
Percentage of participants who report an increased interest in visiting heritage sites	60%	Schools: 80%X5 principals interviewed in the final evaluation School students: 73%X212 interviewed and reported in the project-ME reports	73%
Percentage of trained youth storytellers and who demonstrate an increase in	70%	Youth: 91%X 40 assessed in final evaluation Youth: 81%X95 participated in the	84%

## Final Evaluation | Tourathna: Our Shared Heritage

their knowledge of religious-cultural heritage preservation practices using USG assistance		trainings and as reported in the project-ME reports	
of participants who report an increase in cooperation between CBOs and local communities	60%	CBOs: 80%X6 managers/ members interviewed in the final evaluation Youth: 100%X40 interviewed in the final evaluation CBOs and Community members were involved in the preparation and implementation of the initiatives: 57%X53 as reported in the project-ME reports	76%
# of local religious-Cultural heritage protection and preservation initiatives adopted by community stakeholders	6	4 The initiatives implemented in cooperation with the local stakeholders and got the buy-in form the authorities	4
Percentage of community stakeholders who report an increase in support for local heritage protection and preservation actions	60%	CBOs: 80%X6 CBO managers/members interviewed in the final evaluation Youth: 90%X40 interviewed in the final evaluation ME: 59%X53 CBOs and community members participated in the design workshops as reported in the project reports	77%

## Appendices

### Appendix 1: Search Staff Interviews

- Name of interviewee:

## Final Evaluation | Tourathna: Our Shared Heritage

- Position:
- Exact role in the project:
  
- Have you been engaged in the project implementation since the beginning?
- What was your exact role in the project?  
Probe on:
  - Which locations were you supervising?
  - Who are the stakeholders that you engaged with?
  
- What were the main objectives of this project on the targeted communities?
- During the implementation, did you face barriers or challenges in promoting the cultural heritage? If yes, what were these challenges and barriers? And how did you (Search and the implementation team) address these?
- Can you please walk me through the project implementation and the phases you passed through?
- How has the project adapted to the needs on the ground?
  - Probe on: COVID-19, delays, lack of M&E
  
- Do you think the project achieved its desired outcomes?  
Probe on:
  - Do you think SCG promoted the cultural heritage and raised the awareness and mutual respect across the cultural/ religious lines?
  - How can you describe the work with the CBOs? Do you think the CBOs are empowered with skills and knowledge to promote cultural heritage?
  - Do you think the CBOs adapted the curriculum developed by RIIFS? To what extent (on a scale from 1% to 100%)? (if yes, any evidence?)
  - Do you think the youth are empowered with skills and knowledge to promote for cultural heritage?
- What helped you achieve these outcomes/ what factors hindered the achievement of these outcomes?
- Do you think the project contributed to longer term impact on the targeted groups? What type of impact and on which targeted group?
  - What longer term changes do you expect this project contributed to? (impact/sustainability)
- What do you think about the partnerships established out of the project? How did it help in achieving the project outcomes?
- Do you think the CBOs now have the required capacity to promote for cultural heritage and sustain the project? What do they lack?
  
- Did you face any challenges in terms of resources during the implementation? What were these challenges/resources?
  - Has budget allocation proved appropriate for the delivery of the project?
  - have there been any notable deviations from the planned budgets of the project? (if so, have these been justified?)

## Final Evaluation | Tourathna: Our Shared Heritage

- How well has the project been implemented in terms of timely delivery of planned activities and outputs?
- How did the project ensure gender inclusion in design and implementation?
  - What sort of benefit has the project delivered for women/girls? (evidence for this?)
- To what extent has accessibility and inclusiveness of persons with disabilities been taken into consideration in design and implementation and what are the effects?
  - What sort of benefit has the project delivered for PWD? (evidence for this?)
- To what extent have inclusiveness of people from different religious and ethnic backgrounds been taken into consideration in design and implementation and what are the effects?
  
- Lessons Learned: Did you implement any reflection efforts in order to adapt lessons learned from the implementation in the later stages of the project?
  - How have lessons learned from the previous but similar projects been integrated into the shared heritage project
  - How have lessons learned from the current project been taken into account in the ones currently under preparations (if applicable)?
- Sustainability: How can the project (and its impact) be sustained?
  - What are the main sustainability factors of the project?
  
- What do you think about the baseline assessment implemented by RIIFS? What are the gaps?

## Appendix 2: RIIFS Staff Interviews

- Name of interviewee:
- Position:
- Exact role in the project:
  
- Have you been engaged in the project's design and implementation since the beginning?
- What was your exact role in the project?
- Probe on:
  - Were you involved in the curriculum development?
  - Who are the stakeholders that you engaged with?
  
- What do you think about the baseline assessment? how useful were the findings in
- What were the main objectives of this project on the targeted communities?
- During the implementation, did you face barriers or challenges in promoting the cultural heritage? If yes, what were these challenges and barriers? And how did you (Search and the implementation team) address these?

## Final Evaluation | Tourathna: Our Shared Heritage

- Can you please walk me through the project implementation and the phases you passed through?
- How has the project adapted to the needs on the ground (In collaboration with Search and CBOs)?
  - Probe on: COVID-19, delays, lack of M&E
  
- Do you think the project achieved its desired outcomes? for both young men and young women?  
Probe on:
  - Do you think SCG promoted cultural heritage and raised the awareness and mutual respect across the cultural/ religious lines?
  - How can you describe the work with the CBOs? Do you think the CBOs are empowered with skills and knowledge to promote cultural heritage?
  - Do you think the CBOs adapted the curriculum developed by RIIFS? To what extent (on a scale from 1% to 100%)?
  - Do you think the youth are empowered with skills and knowledge to promote cultural heritage?
- What helped you achieve these outcomes/ what factors that hindered the achievement of these outcomes?
- Do you think the project contributed to longer term impact on the targeted groups? What type of impact and on which targeted group?
- What do you think about the partnerships established out of the project? How did it help in achieving the project outcomes?
- Do you think the CBOs now have the required capacity to promote cultural heritage and sustain the project? What do they lack?
- Did you face any challenges in terms of resources during the implementation? What were these challenges/resources? Keep any eye on gender issues? Inclusiveness (religious background) and disabilities related challenges?
- How well has the project been implemented in terms of timely delivery of planned activities and outputs?
  - How well has the project been implemented in terms of timely delivery of planned activities and outputs?
- How did the project ensure gender inclusion in the implementation?
  - What sort of benefit has the project delivered for women/girls? (evidence for this?)
- To what extent has accessibility and inclusiveness of persons with disabilities been taken into consideration in design and implementation and what are the effects?
  - What sort of benefit has the project delivered for PWD? (evidence for this?)
- To what extent have inclusiveness of people from different religious and ethnic backgrounds been taken into consideration in design and implementation and what are the effects?
  
- Lessons Learned:

## Final Evaluation | Tourathna: Our Shared Heritage

- What previous experience did you have that helped you implement this project with SEARCH? What lessons learned you've taken from your previous experience and was reflected here in this project?
- What lessons learned can be recognised and taken into account for future/similar projects?
- Sustainability: How can the project (and its impact) be sustained?
  - What are the main sustainability factors of the project?

## Appendix 3: CBOs staff interviews

Name of interviewee:

CBO name:

Governorate:

Nearby heritage site:

- For how long have you been involved in the project of Torathuna (in collaboration with Search)?
- How many staff members within your CBO that were engaged in the implementation?
  - Are they from diverse cultural and religious backgrounds?
- What is your role in the CBO in general? And what was your role in the project in specific?
- Why do you think your CBO was selected to be a partner in the project? What was the selection criteria?
- What are the main objectives of this project?
- What was the role of your CBO in this project?
- Did you attend the capacity building program with Search and RIIFS?
  - How useful was the program?
  - What new things have you learnt out of these training in terms of understanding about the importance of religious-cultural heritage sites? And on a scale from 0 to 100%, how much new information and skills you've earned? Were you aware of these info before the project? (what was the percentage of pre- knowledge in these topics?)
  - How did the training helped you in the implementation of the project (learning workshops and initiatives)?
- Were you (the CBO) able to achieve the work efficiently?
  - Probe on Initiatives (e.g., delays on transferring money/budget to CBOs to implement the initiatives)

## Final Evaluation | Tourathna: Our Shared Heritage

- Do you feel that the CBO contributed in achieving the main objectives of the project? Please describe how?

- Were you part of facilitating the experiential learning sessions with schools?

Probe on:

- How did you select the targeted schools?
- What type of diversity and pluralism did you take into consideration when selecting the schools?
- Who facilitated the experiential learning workshops?
- Please describe the structure of the experiential workshops?
- Did you use the curriculum developed by Search and RIIFS in these workshops or you developed your own content? To what extent do you feel that your CBO adapted the curriculum on a scale from 0% to 100%? Please justify the percentage?

- How would you describe the acceptance of the schools to these workshops?

Probe on:

- How satisfied were they towards these workshops?
- How did you measure the benefits out of these sessions on the students?
- Does the CBO have a plan for sustaining these workshops? What is the plan? What resources do you need for this?

- What was your role in selecting the youth story-tellers?

- What was the initiative you came up with to implement?

- How did you come-up with the idea?
- Who were your stakeholders/ partners in this initiative?
- Who were your target audience?
- How successful was the initiative?
- Do you have any plan to sustain it?

- What challenges did you/ the CBO face while implementing these workshops?

- How did you overcome them?

- How would you describe the support provided by Search and RIIFS in the project?

- How would you describe the level of cooperation between the CBO and the local community in your area? What is the percentage increase in cooperation as a result of the project?

- probe on Media Campaign - Videos

- How did you learn from the activities you implemented in the beginning of the project to improve the implementation?

- Do you think SEARCH and partners achieved their objectives in the way they implemented their project? Please describe?

- How did the project ensure gender inclusion in the implementation?

- To what extent has accessibility and inclusiveness of persons with disabilities been taken into consideration in design and implementation and what are the effects?

- To what extent have inclusiveness of people from different religious and ethnic backgrounds been taken into consideration in design and implementation and what are the effects?

- What do you recommend for improving such projects in order to achieve better results?

## Appendix 4: Youth survey

- Date:
- Name of interviewee:
- Religion:
  - Islam, Sunni
  - Islam, Shea
  - Islam, Druze
  - Christian, Orthodox
  - Christian, Latin
  - Christian, Catholic
  - Other, please specify?
- Governorate:
  - Irbid
  - Ajloun
  - Salt
  - Madaba
  - Aqaba
- Gender:
  - Male
  - female
- Age:
- Level of education:
  - Primary school
  - Secondary school
  - Diploma
  - Bachelor
  - Masters and higher
  - Other, please describe?
- Did you voluntarily apply to take part in the project?
  - Yes, how did you apply?
  - No, who forced you to apply?
- How do you describe the recruitment process? .....
- Did you attend the capacity building training?
  - Yes
  - No, why?

If yes,
- What are the topics provided?  
[make a list of topics]
- How useful were these training sessions?
  - Very useful
  - Somewhat useful
  - Not useful, why?

If useful,

- What have you learnt from these training sessions?
- What was your role in the project? .....
- What type of work did you do on a community level?
- Who were your stakeholders/ partners in these activities?
  - Municipality
  - Governorate
  - Community leaders
  - Search and RIIFS
  - Other, please mention?
- What type of work did you do on a national level?
  - Social media campaign, please describe it?
  - Film making
  - Organizing events, what were these events?
  - Other, please mention?
- How would you describe the support provided by Search and RIIFS?
  - Excellent
  - Good
  - Fair
  - Poor, why?
- As a youth community member, do you think the project had an impact in promoting cultural heritage?
  - Yes, please describe how?
  - No , why do you think that?
- As a youth community member, do you think the project succeeded in empowering youth to preserve and promote diverse religious and cultural heritage sites across religio-cultural identities for national and international audiences?
  - Yes, please describe how?
  - No, why do you think that?
- How would you and all project partners sustain this project?
- What do you recommend for improving such projects in order to achieve better results?

## Appendix 5: School principals/ coordinators

- Name of school
- Name of interviewee
- What is your role in the school:
  - Teacher
  - Principal
  - Advisor
  - Coordinator

## Final Evaluation | Tourathna: Our Shared Heritage

- How did you know about orject?
- How do you think about it?
- Was the project objective explained to you prior to your participation in the project?
  - Yes
  - No
- Why did your school decide to take part in the project?
- What distinguish your school form other schools to be part of this project?
- How many students took part in the trips (experiential sessions)?
- What was the impact of your students' participation in the trips?
- Do you think the project succeeded in achieving greater awareness of and respect for other religions/ethnic groups' heritage sites? Tentatively, what is the percentage of the participating students who gained greater awareness?
- Did the participating student transfer the knowledge to other students in the school as per your knowledge? If yes, was there any impact on improving their desire to visit these places?
- Do you have any recommendation for future implementation and for sustaining the results among the students?

## Appendix 6: List of Interviewees

### - Key Informant Interviews

Method/ Tool	Target audience	Sample
Key informant interviews	SFCG staff	2 interviews: <ul style="list-style-type: none"> <li>- Program Manager</li> <li>- Project Coordinator</li> </ul>
	RIIFS staff	1 interview: <ul style="list-style-type: none"> <li>- RIIFS Project Manager</li> </ul>
	CBOs staff	6 interviews with Pella for Heritage Preservation (Irbid); Ibbine Sports and Cultural Club (Ajloun), Shabab-24 (Madaba); Arab Child Form (Salt); Alghad Center for Ayla Church (Aqaba); Alghad Center for Humayma (Aqaba).
	Facilitators	2 interviews

### - Questionnaire- Youth

Final Evaluation | Tourathna: Our Shared Heritage

Gender
Female
Female
Male
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Female
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Male
Male
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Male

- Questionnaire- Schools

## Final Evaluation I Tourathna: Our Shared Heritage

Female	بطريكية الروم الأرثوذكس
Female	مدرسة اليسرى الأساسية المختلطة
Female	الأميرة بسمة الثانوية للبنات
Male	دير اللاتين الثانوية للبنين
Male	الملك عبدالله الثاني للتميز مأدبا

### Appendix 7: Evaluator Biography

- Independent evaluator (individual) with proven experience in delivering quality and timely reports;
- Seven years of field experience in humanitarian contexts, specifically in the Syrian crisis response in Jordan;
- Extensive experience in designing and managing Monitoring and Evaluation systems for economic empowerment programs, protection and child safety programs, social enterprises.
- Experience in conducting evaluations in different fields (education, social enterprise- handicrafts, livelihoods).
- Excellent writing, speaking, and facilitation skills;
- Advanced Arabic and English speaking and understanding.

I am an experienced monitoring and evaluation manager with seven years of experience working on humanitarian and development interventions, including five years as a manager overseeing community empowerment and protection programs' quality. I am adept at developing high-quality research and analysis to inform decision-making around programming. I have worked on identifying lessons learned, best practices and understanding the impact of humanitarian and development interventions, and I will use this M&E background coupled with implementation experience to ensure recommendations are relevant, feasible and actionable in the Jordan and Lebanon contexts. Please see the enclosed CV for additional information.