LTG ASSOCIATES, INC.

ONE GOD, TWO FAITHS, MANY VOICES

REPORT ON THE
FORMATIVE EVALUATION
OF THE
CATHOLIC-MUSLIM SOCIAL SERVICES PARTNERSHIP
PROGRAM
OF THE
INTERFAITH CENTER OF NEW YORK

November 2012

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Contributors
Terry Redding, M.A., Pamela Rao, Ph.D., Jillian Brems, M.A.A., Kristen Hudgins, Ph.D., Alberto Bouroncle, Ph.D., Cathleen Crain, M.A., and Niel Tashima, Ph.D.

**Submitted to the GHR Foundation
by LTG Associates, Inc.**

November 9, 2012

ACRONYMS

CC   Catholic Charities
CYO   Catholic Youth Organization
ICNY   Interfaith Center of New York
MICA   Murid Islamic Community in America
MLK   Dr. Martin Luther King, Jr.
MWIRD   Muslim Women's Institute for Research and Development

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A. Evaluation Plan for ICNY Interfaith Partnership Program
B. Potential Indicators and Measures, Draft Matrix
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EXECUTIVE SUMMARY

In late 2009, the GHR Foundation funded the Interfaith Center of New York (ICNY) in the launch of an ambitious effort, the Catholic-Muslim Social Services Partnership Program. The goal was to partner Muslim social service groups with local projects of the Archdiocese of New York Catholic Charities office in three New York boroughs. Shared, interfaith activities related to community social services provision were to be the focus of all community projects. These pilot efforts were conducted to determine what would be desired and feasible in the communities.

ICNY chose to engage Catholic Charities as a major stakeholder, both to utilize their extant community networks and logistics, and to create a model demonstrating how similar programs could be developed in partnership with Catholic Charities in other communities and regions around the country.

Along with Catholic Charities, the community partners enlisted by ICNY included a Muslim women's service organization and Catholic food pantries in the Bronx, several mosques and Catholic churches in Harlem, and Muslim and Catholic youth groups on Staten Island.

From late August through October 2012, LTG Associates, Inc., conducted a formative evaluation of the ICNY program activities. This report presents findings, lessons learned, and recommendations. An overarching evaluation question was asked by LTG evaluators: "Were collaboration, dialogue, and understanding between Catholics and Muslims improved by the program?" Questions posed by GHR and ICNY were also addressed.

As a primary data-gathering technique, LTG conducted telephone and site interviews with a total of 18 stakeholders from ICNY, Catholic Charities, and the community partners. These interviews were supplemented by document review and field observations by LTG evaluators.

Findings showed that, as a whole, stakeholders were unanimous in their confidence that the program had created and enhanced dialogue, understanding, and collaboration between Catholics and Muslims in the three boroughs. These effects took place at different levels, from the development of a connection between the local Catholic and Muslim communities, to stronger relationships between the organizational partners and communities, to individual connections at both levels. The long-term sustainability of these dialogues and collaborations remains an open question due to past funding and personnel changes and unknown future developments.

Stakeholders also indicated that introducing an interfaith component into their social services activities enabled them to provide a higher level of service that was better attuned to the needs of the various beneficiary populations. Some interviewees were certain that their projects had reached more people, although in some cases they were not able to state how many or whether the interfaith nature contributed to efficiencies.

Numerous factors facilitated the projects, while other factors provided challenges. Among the facilitators were:

- Building activities upon existing relationships.
- Openness by the Catholic Charities' hierarchy to undertake the program.
- ICNY's internal prioritization of the program.
- The development of trust at the various levels.
- Identifying stakeholders with a genuine interest in the overlapping social concerns.

Among the challenges noted by stakeholders, two stood out. The first challenge was simply finding time to participate; many community stakeholders were already stretched thin due to existing, multiple project commitments. It was therefore difficult, for example, to schedule meetings that could easily accommodate all stakeholder schedules. The second challenge was the inherent asymmetry of using Catholic Charities as the primary Catholic partnering entity on one side, and the community-based Muslim groups on the other. Dealing with the Archdiocese of New York, due to such factors as its size, structure, and personnel changes proved to be complicated, as did matching appropriate partners at Catholic Charities with their counterpart decision-makers in the borough organizations.

In addition, numerous unforeseen factors outside of the control of ICNY proved challenging to the overall program. These included illness and injury of key stakeholders; budget and staff cuts as well as the unexpected removal of stakeholders by the Archdiocese; and the reluctance and even refusal of some parents to allow their children to participate in interfaith activities after initially granting their permission.

Despite the challenges, all stakeholders, at community and organizational levels, agreed that social service was a good mechanism for interfaith collaboration. The training and education activities also turned out to be good catalysts for collaboration and understanding.

LESSONS LEARNED

Stakeholders were asked about the lessons they thought had emerged during the course of this interfaith partnership project. Some of the key lessons learned are synthesized below:

- Building relationships and developing trust is vital.

- A community organizer position (i.e., a fulltime, paid staffer) is necessary to get people to show up and to help community stakeholders succeed.

- ICNY staff noted that an essential lesson across the three boroughs was being sensitive to the different community contexts, individuals, needs, and capacities, while doing what is required to keep projects going forward.

- From the perspective of Catholic Charities, such a previously untried interfaith project with the Muslim community was indeed actually possible.

- It is vital to keep lines of communication open.

- While planning and organizational meetings are time consuming, they help to establish a clear vision of what will be done, how it will be done, and who will be participating, as well as an understanding of responsibilities.

- Allowing the communities to identify their areas of need was a central and beneficial part of the projects. It helped to engender trust from participants that their voices would be heard and that their needs would be addressed.

RECOMMENDATIONS

Based on feedback from stakeholders and field observations, LTG developed over 20 recommendations, which are divided into four categories: Evaluation Design, Partnerships, The Process, and Moving Forward. In some cases these recommendations reflect activities that ICNY has already successfully undertaken. Key recommendations include the following:

Evaluation Design

- Articulate a "theory of change" to address exactly how and why the proposed activities are expected to achieve the expected outcomes.

- Establish clear goals and objectives from the start, and create specific, time-bound quantitative and qualitative benchmarks.

- Wherever possible, quantify and record a baseline and subsequent numbers for basic activities (meetings, participants, etc.), and explore various feedback mechanisms for ongoing assessments.

Partnerships

- Engage existing interfaith activities, networks, collaborations, and partnerships; support, enhance, and expand what already is working in communities, and connect symmetric interfaith partners when possible.

- It is important to enlist the local Catholic hierarchy to sanction all church and organizational involvement.

- Bring in Catholic Charities primarily as a facilitator to understand and reach local Catholic parishes and associated service providers, then scale up their involvement as needed as the program moves forward.

- Try to involve and develop congregation members into leadership/stakeholder roles, and recruit multiple partners from each faith.

The Process

- Set clear but modest objectives, and then support the ongoing development of activities.

- Create agreements for how information is to be gathered, reported, and disseminated during the process.

- Review and update detailed memoranda of understanding that specify the responsibilities of all stakeholders, confirm timelines, and establish the implications for noncompliance.

Moving Forward

- Each community will need appropriate review and analysis to understand the local faith cultures; asymmetries between Catholic and Muslim populations in communities should be understood and accommodated in program design.

- Programs should be mindful of gender roles.

- Project objectives should incorporate realistic time points for reaching benchmarks; overall deadlines should be realistic to accommodate delays and unanticipated events.

I. INTRODUCTION AND BACKGROUND

ABOUT THE REPORT

This report presents the results of evaluation activities conducted from late August through October 2012 by LTG Associates, Inc., related to the Interfaith Center of New York's (ICNY) Catholic-Muslim Social Services Partnership Program, funded by the GHR Foundation.

This section provides an overview of the program, including brief project and stakeholder descriptions. Section II discusses evaluation activities and methodology, including overarching evaluation questions, activities, and challenges to the evaluation, and then the methodological process. We report on evaluation findings in Section III. The final section (IV) contains lessons learned and recommendations. A separate section containing appendices follows the main body of the report.

BACKGROUND

In late 2009 ICNY undertook an ambitious program whose goal, according to ICNY's 2009 funding proposal, was to partner small Muslim social service groups with local projects of the Archdiocese of New York Catholic Charities office in three New York boroughs: the Bronx, Staten Island, and Manhattan (specifically Harlem). Such an action-oriented partnership was a first for area Catholics and Muslims service providers. It was also the first program of ICNY, an educational organization, to focus on service delivery providers and social service outcomes. Six project phases were outlined in the proposal: research, development, education/orientation, implementation, documentation/evaluation, and distribution/dissemination. Stakeholders in the three boroughs were to have a voice in the development of the interfaith projects at the community level, and ICNY considered the projects to be pilot efforts to see what would be accepted and feasible in the various communities and across organizations. Shared activities related to social services were the focus of all interfaith community projects.

In addition to the program goal above, three sub-goals of the program (called Strategic Objectives/Proposed Outcomes) were listed by ICNY in a January 2012 report to the GHR Foundation:

1. To design and implement Catholic-Muslim projects around shared social issues, in several locations throughout the archdiocese.

2. For Catholic and Muslim participants to learn about each other's faiths, specifically about their social teachings, as they design and develop their projects.

3. To build personal trust and structural partnerships between Catholic and Muslim social service groups, through the success of objectives 1 and 2.

ICNY chose to engage Catholic Charities of the Archdiocese of New York as a major stakeholder, both to utilize their extant community networks and logistics, and to create a model demonstrating how similar programs could be created in partnership with Catholic Charities in other communities and regions around the country.

Most project activities occurred in the respective borough communities in 2010 and 2011 (described below). ICNY staff continue to pursue other partnerships on an ongoing basis as part of the program (e.g., possibly forming a new partnership with a Catholic parish on Staten Island).

Additionally, in 2012, ICNY also organized two interfaith conferences for program stakeholders and other relevant parties. These conferences are discussed in the Findings section.

Report Terminology

This partnership program is fairly complex, with different levels of organizational structure and stakeholder involvement, including asymmetrical stakeholder organization relationships. Before moving ahead, it is useful to explain how terms will be used in this report.

The term "program" will refer to the ICNY partnership program in its entirety, while "projects" refer to specific activities at the borough level.

"Stakeholders" refers to those most actively involved in the program, including staff of ICNY and Catholic Charities, and key leaders among the borough partners. Key stakeholders were interviewed as part of the evaluation process.

On occasion, "participants" will be used to include both the stakeholders (who were typically the leaders of activities) and community members (who were a part of the local projects such as food pantry volunteers and youth group members, but who were not interviewed within the scope of the evaluation).

PARTNER ORGANIZATION DESCRIPTIONS

ICNY: At the time of the evaluation, the primary ICNY team dedicated to the partnership program consisted of the program coordinator and one intern. When the program was first launched, a program manager was also heavily involved. Several other interns representing both faiths were also involved over the course of the program. The ICNY executive director was involved to a degree, including attendance at various meetings and contact with stakeholders, but not with day-to-day program activities and operations. The program coordinator and intern communicated with stakeholders and potential stakeholders, organized and managed meetings, followed up with stakeholders on an ongoing basis, and otherwise provided the direction and logistical and communications support to keep the program moving forward.

Catholic Charities: Several staff members at Catholic Charities participated in the program in coordinating roles. Many of these were within the Department of Social and Community Development, including the Director, the Justice and Peace Coordinator, and the Director of Emergency Food Services. Also involved were the Community Development Coordinator and the Program Director for Immigration Legal Services. The Executive Director of Catholic Charities also participated in some meetings and activities.

Bronx: In the Bronx, the primary community Muslim partner was the Muslim Women's Institute for Research and Development (MWIRD), a faith-based community service organization founded in 2005 and focused on hunger relief, health education, transitional needs of new immigrants, and interfaith work. On the Catholic side, the main partner was the pantry at the St. Francis of Assisi Church, which has since closed, and a Catholic Charities mobile pantry.

Staten Island: On Staten Island, activities centered around youth volunteerism and service to the community. The main partners were the Albanian Islamic Cultural Center and Mosque and the affiliated Miraj Islamic School, and the Staten Island Teen Federation, a program of the Catholic Youth Organization (CYO; affiliated with Catholic Charities). An interfaith youth group visited both the mosque and St. Joseph's Parish; the priest there and the Albanian Center imam were also involved in Catholic and Muslim teaching about social justice and the joint food drive conducted by the youth. More recently, Our Lady of Good Counsel Parish has been contacted to explore a partnership.

Harlem: In Harlem, the projects involved, on the Muslim side, the Mosque of Islamic Brotherhood, which serves primarily African American congregants; the Aqsa Mosque, which serves West African immigrant communities; and the Touba Mosque and affiliated Murid Islamic Community in America (MICA), which serve West African and especially Senegalese immigrant communities. The main partners on the Catholic side included priests from the Harlem Vicariate and sisters from the Franciscan Handmaids of the Most Pure Heart of Mary, as well as the food pantry at All Saints Church. Pantry volunteers from the Harlem Vicariate as a whole also attended an interfaith meeting and training conducted by New York City Coalition Against Hunger.

As has been noted by ICNY in previous reports to the GHR Foundation, there was an inherent asymmetry in using Catholic Charities of the Archdiocese of New York as the primary Catholic partnering entity on one side, and multiple community-based Muslim groups on the other. This situation resulted in both benefits and challenges, as will be described in the Findings section.

Borough Projects and Activities

Although all borough projects addressed emergency food and hunger needs of New Yorkers, in each of the three boroughs the projects developed somewhat organically based on community input, and thus each project took on a different focus. The following are highlights from each of the borough's respective interfaith partnerships.

The Bronx: By way of context, the Highbridge area of the Bronx is majority Hispanic; most are Caribbean immigrants from Puerto Rico or the Dominican Republic, and the area is in the poorest Congressional district in the U.S.[1] The project intent was to partner the Muslim Women's Institute for Research and Development food pantries with the Catholic Charities emergency food services, with the idea that a shared program around food service would emerge. While food pantry activities were involved, participants also decided early on to address more systemic issues of hunger and food shortages.

Activities involving more systemic issues included a March 2010 training for pantry volunteers) on the importance of full participation in the ongoing U.S. Census. The training was presented by four representatives of the Census Bureau to approximately 20 volunteers from the Catholic Charities mobile food pantry, the St. Francis of Assisi pantry, and the MWIRD pantry, plus staff from Catholic Charities, MWIRD, and ICNY. Topics included the importance of the Census for allocation of government funds and resources, confidentiality of information provided, and the rationale for the specific data requested. Feedback forms indicated that participants understood the information, considered it useful, and would be interested in similar programs in the future. This training was followed by a letter-writing campaign to elected officials about issues of hunger and food allocation, and a visit to a local city councilwoman's office.

Unfortunately, in March 2011, the church food pantry was shut down due to health department compliance issues. Also in March and again in July 2011, Catholic Charities reduced funding and staff for food pantries in the Bronx, which ultimately eliminated all staff time dedicated to the partnership. Volunteers from the Catholic pantry continued to be involved periodically in MWIRD activities, and in February 2012, Catholic Charities delivered a large supply of food collected from area parishes to the MWIRD pantries. In addition to the Catholic food pantry closure and Catholic Charities staff and funding cuts, the MWIRD executive director was involved in an automobile accident, which left her unavailable to lead community activities for most of 2012. At the time of the evaluation she was just beginning to return to her duties.

Harlem: The Harlem project was mainly focused on facilitating conversations between clergy of both faith groups, and on trying to create a specific dialogue to identify projects and other partners. In January 2011 and 2012, Muslim leaders participated in interfaith prayer services celebrating Dr. Martin Luther King, Jr. (MLK) The services are held annually at the Church of St. Charles Borromeo, a large Roman Catholic church in the heart of Harlem. Indications are that their attendance will continue in the future. These services were well attended by the public and received the attention of local community leaders and the press.

Also in early 2011, women from the Mosque of Islamic Brotherhood met with Catholic women (including the Franciscan sisters noted above) to start a monthly interfaith discussion group. The group was also interested in including a Jewish perspective in the conversations, which led

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[1] See U.S. Census Bureau "Congressional District Profiles, 2010 Census."
http://www.census.gov/prod/2004pubs/03statab/congdist.pdf

ICNY staff to use their networks to identify a small group of Jewish women who were invited to join. The group continues to meet monthly to discuss specific topics. At the time of the evaluation, the women were just starting to consider undertaking their own social service activity.

There were also some Harlem food pantry activities occurring in 2011. The Muslim and Catholic partners held a joint meeting regarding emergency food needs in Harlem in which they discussed their religious teachings and heard a presentation from the New York City Coalition Against Hunger. The meeting was attended by Muslim representatives from the Mosque of Islamic Brotherhood and volunteers from several Harlem Vicariate pantries. Following this training, the Mosque of Islamic Brotherhood led a food drive for All Saints Catholic Church; volunteers from the mosque also participated in the food distribution at the pantry. Volunteers from the Touba Mosque also assisted in food distribution at All Saints Church later in the year.

In addition, Catholic Charities staff presented a training session on immigrant rights at the Touba Mosque, which came from requests for information by the community. This training was very well received by the mostly West African members of the two mosques involved (members of the Aqsa Mosque in Harlem also attended).

In the middle of the activities, all the priests in the Harlem Vicariate were relocated outside of the city by the Archdiocese of New York. The incoming priests have not prioritized interfaith activities, and the dialogue among clergy has slowed.

More recently, interfaith community groups have been discussing parolee reentry issues in Harlem, and how to best serve men returning into the community after incarceration. These discussions are ongoing but are out of the scope of this evaluation.

Staten Island: The project intent on Staten Island was for activities to be youth oriented. A relationship on Staten Island already existed between youth of the Miraj Islamic School (part of the Albanian Islamic Cultural Center and Mosque) and the Staten Island Catholic Youth Organization; youth from the Miraj School had been participating in basketball and track team competitions for some years prior to the ICNY partnership program.

In October of 2010 youth from the Miraj School and St. Joseph's Parish met at the CYO. The following month they visited and cleaned their respective houses of worship; after expressing reservations about their children's participation, several Catholic parents accompanied their children to the mosque. In early 2011 the students organized a food drive; they donated food to a local pantry and also volunteered at the soup kitchen.

Late in 2011, the CYO Teen Federation split from the CYO, which disrupted the coordination of youth activities. In early 2012, the main Staten Island Catholic Charities facilitator and a central figure in coordinating youth activities took medical leave, and in late 2012 she left Catholic Charities entirely. In the meantime, ICNY has been meeting with other potential partnering Catholic entities, including one school, on Staten Island.

Table One summarizes the various borough projects activities described above and provides, when available, the number of participants for each activity (based on information provided by ICNY). In addition, a project timeline, which lists major project activities and dates by borough, comprises the final appendix.

Table One
Partnership Activities and Participation by Borough
(Number of participants, when available, shown in parentheses)

	2010	2011	2012
Bronx	▪ **Census training (20)** ▪ **Training follow-up meeting(18)** ▪ **Letter writing (15)** ▪ **Interfaith iftar** ▪ **City council visit (6)**	▪ **St. Francis of Assisi staff attended multiple MWIRD events** ▪ **Thanksgiving food distribution at MWIRD**	▪ **Diocese food donation to MWIRD** ▪ **Partnership recruitment by ICNY**
Harlem	▪ **Four planning meetings for potential partners (8-12 each)**	▪ **Two partner meetings (12, 14)** ▪ **Two planning calls (7, 8)** ▪ **MLK interfaith service(200+ Catholics; 10 Muslims from Mosque of Islamic Brotherhood; 2 imams)** ▪ **Hunger training (22)** ▪ **Immigration training by Catholic Charities (40)** ▪ **Mosque food drive for Catholic pantries** ▪ **Muslim volunteers at All Saints pantry** ▪ **Seven interfaith women's group meetings**	▪ **MLK interfaith service (included 2 imams and one female Muslim leader; 5 Harlem Muslim community members)** ▪ **Five interfaith women's group meetings (as of September 2012)** ▪ **Re-entry presentation, ongoing discussions**
Staten Island	▪ **Two partner meetings (6, 7)** ▪ **Youth meeting (8 youth, 7 adult staff)** ▪ **Mosque visit (7 youth, 4 parents, 5 staff)** ▪ **Church visit (10 youth, 2 parents, 7 staff)** ▪ **Food drive by youth**	▪ **Food drive by youth** ▪ **2 youth meetings (7 youth and 4 staff, then 15 youth and 4 staff worked together to serve food at soup kitchen)**	▪ **Partnership recruitment by ICNY**
Citywide			▪ **ICNY conference, January (117)** ▪ **ICNY conference, May (87)** ▪ **Manhattan: Catholic Charities staff training on Islam (22)**

Sources: *Interfaith Partnership in Numbers* and *Partnership Timeline* (ICNY)

II. EVALUATION ACTIVITIES AND METHODOLOGY

Between late August and September 2012, LTG collaborated with ICNY staff to share information and plan aspects of the evaluation. These collaborative activities started in earnest on August 22 with an information-sharing video conference between ICNY and LTG staff that also included Andreas Hipple from the GHR Foundation. This was followed up on August 29 with a second video conference between the two staffs. Three additional, hour-long calls were held in early September between the ICNY and LTG lead coordinators in order to explore the complexities of the partnerships and activities in each borough. During that time, ICNY also shared several key background and program documents with LTG evaluators.

After video conferences with partners, internal discussions, and initial document review, LTG staff evaluators concluded that the best approach would be that of a formative evaluation of an experimental, pilot program. As the evaluation was formative, LTG staff focused largely on addressing the process and partnership development. Because there were no baseline data or clearly defined and quantifiable objectives, the evaluation can only report on the views of those who participated and any developments that stakeholders cited.

EVALUATION QUESTIONS AND PLAN

Based on further conversations and document review, LTG staff refined an evaluation plan with key questions. The overarching evaluation question and additional questions posed by the GHR Foundation and ICNY are below.

Overarching evaluation question:

- Were collaboration, dialogue, and understanding between Catholics and Muslims improved by the program?

Questions posed by the GHR Foundation:

- Did participants believe that they were better able to provide services due to the interfaith component of the work?
- Did they reach more people, communicate more effectively, or realize any efficiencies?

Questions posed by ICNY:

- Did people of faith find their own level of faith changed through the project?
- Did participants' level of commitment to social justice change?

As part of the evaluation plan, a general timeline, telephone and site visit interview protocols, and a site visit observation guide were drafted and finalized in discussions with ICNY and GHR.

The evaluation plan, including additional evaluation questions and the final telephone and site visit instruments, can be found in Appendix A.

On September 14, ICNY, Catholic Charities, and LTG staff members participated in a telephone conference call to discuss indicators and measures for interfaith projects. This was followed up with subsequent rounds of email discussions and clarifications. A draft matrix of indicators and measures was produced from these collaborations, and is included in Appendix B.

DOCUMENTATION

ICNY appears to have kept thorough records of activities, and staff have been open and reliable partners in planning evaluation activities. A number of documents were provided by ICNY to help orient LTG to the partnership program activities, and to plan and implement the formative evaluation. These documents included the following:

- The original program proposal and follow up funding requests to the GHR Foundation.
- Major events timeline prepared for LTG.
- A list of activities by borough/project prepared for LTG.
- A list of stakeholders and contact information prepared for LTG.
- Three summary reports delivered to the GHR Foundation.
- Selected agendas from various stakeholder meetings.
- 2012 conference agendas, meeting notes, summaries, and participant feedback forms.
- The U.S. Census training agenda, notes, and feedback.
- Various publicity materials (flyers, press release).
- Partner memoranda of understanding.

METHODOLOGY

The first steps in the information gathering process included three, hour-long background conversations with ICNY staff, followed by a review of several ICNY documents, including the initial proposal and subsequent reports to the GHR Foundation.

Based on the complexities and diversity of the three borough partners and projects, and the lack of specific, measurable objectives and indicators, LTG determined that semi-structured interviewing was the most appropriate method of collecting stakeholder data. Given the time constraints and formative nature of the evaluation, data collection focused on the key stakeholders in the projects, who included community partner members and staff of ICNY and Catholic Charities.

Early in the process, ICNY provided LTG evaluators with a list of key program stakeholders and their contact information (see Appendix A for the full list of key stakeholders). On September 10, ICNY sent an email message to the stakeholders to introduce them to LTG and the

evaluation. LTG followed up with these stakeholders via email and telephone to discuss the evaluation process and to schedule telephone interviews. Not all stakeholders were available; an initial group of 16 stakeholders contacted agreed to be interviewed by telephone. The majority of these conversations were scheduled and concluded by late September. These 30-minute interviews were designed to establish comfort and trust between the stakeholders and LTG evaluators, and also to set the stage for the subsequent field visit. In some cases, for example with clergy who had been moved away from New York City, the interviews served as a one-time data-gathering activity. Table Two lists the key stakeholders interviewed, including those interviewed during the subsequent field visit.

Table Two
Key Stakeholders Interviewed

	Telephone	Site	Title or Affiliation
ICNY STAFF			
Sarah Sayeed	X	X	Program Associate
Chloe Breyer	X	X	Executive Director
Cara Ryan	X	X	Intern
Malika Pulatova	X		Former Intern (April 2010 -July 2011)
Matt Weiner	X		Former Program Director
CATHOLIC CHARITIES			
Tom Dobbins	X	X	Justice and Peace Coordinator
George Horton	X	X	Department of Community and Social Development
Jeanne McGettigan	X	X	Food Pantry Coordinator, Bronx
Raluca Oncioiu	X		Immigrant Services
Joseph Panepinto	X		Catholic Youth Organization, Staten Island
HARLEM			
Imam Talib Abdul-Rashid		X	Mosque of Islamic Brotherhood
Imam Souleimane Konate	X	X	Aqsa Mosque
Father Steven Pavignano	X		All Saints RC Church (relocated)
Stephanie Ali	X	X	All Saints RC Church Food Pantry Coordinator
El Hadji Ndao	X		Touba Mosque member
STATEN ISLAND			
Imam Tahir Kukiqi	X	X	Albanian Islamic Cultural Center
Father Michael Martine	X		St Joseph's Parish
BRONX			
Nurah Amatullah		X	Muslim Women's Institute for Research and Development

During the scheduled telephone interviews, stakeholders were asked whether their quotes could be used in the report, and whether they would be available to meet during the LTG field visit to New York City. Attempts to schedule these hour-long field conversations put into relief

the challenges that ICNY has faced in trying to schedule contacts and meetings with busy clergy and community organizers; several key stakeholders never returned emails or telephone messages from LTG evaluators, despite repeated efforts.

Between October 2 and 4, three LTG evaluators visited the offices of ICNY and Catholic Charities, as well as sites in the three boroughs. The first of the visits was to interview staff at ICNY; while there, the ICNY staff were invaluable in contacting non-responding stakeholders and securing field interviews with a few of them. In total, 11 site interviews were conducted. Table Two (previous page) lists those who were eventually contacted. A handful of other stakeholders never responded to requests for interviews, or opted not to be interviewed.

Between the telephone and subsequent field interviews, a total of 18 different stakeholders were interviewed. Interviews were audio recorded with the interviewees' consent, and transcribed for the analysis and interpretation process. In this effort, both ATLAS.ti software for qualitative data analysis and evaluator reviews were used to analyze the transcriptions and search for themes, using both *a priori* codes (predetermined from the evaluation questions) and *in vivo* or emergent codes (generated from the data themselves). This latter approach incorporated grounded theory (e.g., see Bernard 1998[2]), "a rigorous and detailed method for identifying categories and concepts that emerge from the text" (1998:607-8). It is an inductive approach to qualitative data analysis in which researchers closely review respondent-produced information, identifying potentially relevant themes as they arise.

The interview analysis results and field visit notes (derived in part from the observation guide found in the evaluation plan in the appendices) were used to inform the Findings section.

In the weeks after the field visit, ICNY provided LTG evaluators with additional documentation. During the preparation of the report, ICNY staff again provided prompt responses to clarifying questions. A draft of the report was sent to ICNY staff on November 2 for review and comment. Their clarifications and comments, which did not alter the findings or recommendations, have been incorporated into the report.

EVALUATION CHALLENGES

As the borough summaries in the previous section showed, project activities in some cases were built upon existing relationships. Therefore, determining the specific results of the ICNY partnership activities in these cases required caution. Furthermore, each project was unique, and as such, creating a standardized evaluation that could both accommodate the realities and reflect the results of each project accurately took careful consideration, in both planning and analysis.

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[2] Bernard, H. Russell. 1998. *Handbook of Methods in Cultural Anthropology*. Walnut Creek, CA: Altamira Press.

Another and perhaps greater challenge to the evaluation of the overall partnership program was accounting for the numerous factors outside of the control of ICNY that had some level of effect on the projects. These factors include those directly affecting the partners, and those that were indirect factors affecting the interfaith activity context and environment.

The first set of factors fell within the boundaries of the partnership program (that is, they were external factors that affected the partners directly, and therefore had bearing on the evolution of the partnerships and projects):

Harlem
- All priests in the Harlem Vicariate were relocated mid-project by the Archdiocese.

Bronx
- After state aid was curtailed, Catholic Charities cut pantry budget and staff.
- A church food pantry was closed due to noncompliance with city health ordinances.
- An auto accident sidelined a key field partner.

Staten Island
- Several Catholic parents resisted, and in some cases prevented, their children's participation, after initially agreeing to the mosque visit.
- The Teen Federation ended their affiliation with the CYO.
- The Catholic Charities project lead was gone for several months on medical leave and eventually left the organization.

Projects were also affected by a number of external factors. While not directly related to the partnership, these factors contributed to the general social climate in New York City and likely affected ICNY efforts at the community level:

- The national economic downturn and related stresses put pressure on local service providers.
- The ongoing controversy over the so-called "Mosque at Ground Zero" charged local (and national) emotions.
- Anti-Islamic rhetoric as a prelude to the anniversary of September 11 also increased local tensions.
- A local controversy over a mosque proposed at the site of a Catholic convent (Staten Island) caused the Archdiocese to withdraw from sale negotiations.

In addition to these factors was the reality of the need to be sensitive to and planning around religious holidays and activities (e.g., Easter, Ramadan). These activities slowed planning in some cases as, for example, stakeholders were unable to meet or respond to messages in a timely way.

III. FINDINGS

In this section we review the central evaluation questions as well as other relevant questions and findings from the evaluation. The first sub-section considers the main questions posed by the evaluation partners. Other sub-sections consider, in turn, evaluation questions posed by the evaluation partners, program facilitators and challenges, social services as an interfaith mechanism, and other general findings.

It should be noted that several LTG evaluation findings matched closely with what ICNY has reported in their contract updates to the GHR Foundation between 2010 and 2012. Therefore, some of the results presented here may not be new to foundation reviewers. However, as it seems the LTG evaluation work corroborates the accuracy of the ICNY reporting, this is a positive result.

OVERARCHING EVALUATION QUESTION

The overarching evaluation question posed by LTG for the evaluation was, "Were dialogue, understanding, and collaboration between Catholics and Muslims improved by the program?" Taken as a whole, stakeholders were unanimous in their confidence that the program had created and enhanced dialogue, understanding, and collaboration between Catholics and Muslims in the three boroughs. These results took place at different levels, from the development of a connection between the local Catholic and Muslim communities, to stronger relationships between the organizational partners and communities, to individual connections at both levels. Some stakeholders also noted possible implications for improving interfaith relations at national or other levels. The three particular aspects of this question are reviewed in turn below.

Interfaith Dialogue

Several stakeholders, primarily those connected with the program-level partners (i.e., Catholic Charities and ICNY), said that they felt the program did much to establish a dialogue among entities, especially those that up until that time had limited or no engagement. In particular, it was noted that the Archdiocese of New York did not have a developed relationship with the Muslim community in the New York City area.

> Before this project, the Roman Catholic Church as a church did not really have a dialogue, did not have a relationship with the Muslim community. They did after this. And I think they did it in a way that makes them actually understand Islam in New York… The way they went about the project showed they didn't know the Muslim community at all. … They knew there were Muslims in the diocese but did not know who they were.
>
> ICNY Staff

The program was seen as helpful in establishing relations and connections, for example between service providers who could then access reciprocal resources. At the community level,

participants from some of the Catholic and Muslim partner organizations indicated that they already knew each other or had even worked together in various contexts; the interfaith partnership program, then, provided a forum for expanding their interactions through meetings, planning, and activities as stakeholders conducted their borough-level projects.

Some stakeholders noted that they personally felt more a part of the interfaith dialogue because the program provided real opportunities to meet and get to know people of different faiths in different contexts. By the same token, they felt that community members gained by being part of the dialogue; these individuals were likely to carry the message of interfaith understanding back to their families and social circles.

> *When I met the parents (of the Catholic youth), they were kind of, not suspicious, but hesitated to send their kids to the mosque by themselves and they asked if they could come and we said "Yes, why not." And they came and they felt so relaxed. It was excellent.*
>
> Staten Island Imam

Interfaith Understanding

Stakeholders who participated in the evaluation indicated that they thought that increasing the level of understanding among members of the faith communities was fundamental to the program's mission. At the very least, it was discussed that participants at all levels learned much about their co-collaborators of the other faith.

A major realization of this increased level of understanding was participants' increased awareness that people of both faiths share many of the same viewpoints, concerns, and values. Stakeholders noted that some congregants and community members on both sides were surprised to learn the degree of similarity between these two Abrahamic religions. The opportunities to gather, discuss, and compare the belief systems and their theological underpinnings were eye-opening for many of the various stakeholders and community participants.

> *Our kids, when they listened to the way Muslims and non-Muslims are commanded as believers to behave, it's very much the same as Jesus' teachings. One of the (Catholic) kids said "It was as if I am hearing the pastor."*
>
> Staten Island Imam

In particular, a key similarity is that both faiths place a premium on social justice and service to the poor and other vulnerable groups. The process of working together to provide services to the community was an opportunity to see both faiths "in operation," which helped reaffirm the similarities.

On a more practical level, anecdotes revealed that Catholics became more aware of and familiar with how to be respectful of Muslim traditions and practices, like prayer times and removing shoes before entering a mosque.

> *That was also a change, for me, to send my people to Catholic Charities… That kind of changed the mentality of some Muslims. … I said, "They are not against us. They are not our enemies. We are in this together. We have the same messages."*
>
> Harlem Imam
>
> *(It is enlightening) to be able to say I have experience of the other. … Also, educating people to be more critical in what they hear and are told, to not just take everything at face value.*
>
> Harlem Priest

In addition, some stakeholders were very direct in noting that the projects helped members of their faith communities to understand that members of the "other" religion were not adversaries.

Interfaith Collaboration

While many stakeholders were generally pleased with the increased levels of dialogue and understanding, in the end, they typically wanted their projects to be about more than just the conversation. Concrete collaborations in the form of shared activities and service (e.g., immigration presentations, census collaboration, food gathering and distribution) were crucial to the success of the program. Many stakeholders felt that collaborating on related projects, including such non-social service activities as the interfaith MLK services and attendance at the two ICNY conferences, brought more participants to the table than would have been likely otherwise.

Along with that, gathering stakeholders to collaborate on a common social services mission helped create bonds that will go beyond the scope and duration of the immediate program. Stakeholders from both faiths said they now know, on a deeper and more personal level, individuals they can contact from the other faith when the need arises. In particular, for those in immigrant communities, it provided for some the first opportunities they have had to get to know native-born Americans through work together on a shared faith goal, and to understand the shared connections.

> *We always send the message to people that Christianity and Islam are one, right? But that's just talking. To take that to reality, for me to collaborate with Catholic Charities, that was great, especially when we came to feed people. On both sides, that was really good, yes.*
>
> Harlem Imam

While the timelines needed to develop these connections are long, and, in fact, are still progressing, significant groundwork has been laid to demonstrate that such programs can achieve success. Detailed indicators were not in place to assess a specific level of success, but stakeholder feedback indicated overwhelmingly that dialogue, understanding, and collaboration were improved.

EVALUATION PARTNERS' QUESTIONS

The organizational partners in the LTG evaluation–the GHR Foundation and ICNY–each posed two additional questions to probe in the evaluation.

GHR Foundation Questions

The first question posed by the GHR Foundation was, "Did participants believe that they were better able to provide services due to the interfaith component of the work?"

> *If we have everyone together and we know what we are doing, when the Jewish holidays come up, when the Muslim holidays come up, make sure we have programs in place to support whatever they may give. So it does make a difference.*
>
> Harlem Pantry Volunteer

Stakeholders indicated they felt, overall, that introducing an interfaith component into their social services activities enabled them to provide a higher level of service that was better attuned to the needs of the various beneficiary populations, as well as the operational context of the other service organizations. Two examples are the immigration orientation presented by Catholic Charities to West African immigrants, and the ICNY presentation on Islam to Catholic Charities' social workers. For stakeholders in the field, working with other faith groups facilitated an understanding of problems such as hunger in a broader context, rather than only as it affects members of their own congregations. Participation in the program was also credited with increasing some participants' awareness of available services to which clients can be referred.

Another example is awareness of each faith's holidays. Many noted they had already been conducting some activities in an interfaith context. By working with groups representing other faiths, each got to know about the timing, meaning, and traditions of the various holidays, creating respect and appreciation. Additionally, the knowledge gained allowed them to prepare in advance to have the appropriate resources on hand (e.g., specific food in the pantries related to religious holidays).

On a more abstract level, applying an interfaith underpinning to service provision was seen as a natural outgrowth of the shared concerns, values, and goals of the faith groups. Both Catholicism and Islam teach the importance of service to humanity, regardless of the faith (or lack thereof) of the recipients of the service.

> *All the teachings of Islam about human service are really about serving humanity. So it crosses the faith tradition boundaries, and we have an obligation to all of humanity to serve those needs. And that may be unique in some ways. That is how the organization is structured, to serve not just Muslims but all the people in need.*
>
> Bronx Muslim Service Organization Staff

Some stakeholders also said they recognized that having religious groups–that may at times be seen as being at odds on issues such as the rights of the individual or the role of the religion in politics–work together for common goals significantly increases the potential impact of their overall efforts through increased understanding and cooperation.

> *It wasn't just a disparate group of folks getting together with the Islamic community, it was Roman Catholics getting together with the Islamic community. And that's why that worked. If you just had an amorphous group saying "Let's get to know our Muslim neighbors," it would have been much harder.*
>
> Catholic Charities Staff

Finally, some stakeholders said that they were convinced that some of the service projects

would never have come into existence, or at least would have been decidedly more difficult to accomplish, without the interfaith component of the program.

The second GHR Foundation evaluation question was, "Did service providers reach more people, communicate more effectively, or realize any efficiencies due to the interfaith nature of the work?"

Some interviewees were certain that their projects had reached more people, although in some cases they were not able to state how many or whether the interfaith nature contributed to efficiencies. Others were not sure whether they had reached more people with their particular projects, especially the food distribution projects. However, the offshoot projects (e.g., the women's interfaith discussion group) were well received.

> *In Harlem, when we did the immigration workshop at the mosque, that was a good example of how the interfaith relationship between Catholic Charities and the Harlem mosques allowed Catholic Charities to reach a lot more of the African immigrant population than they might have reached otherwise. That was really valuable. I think that's probably the best example.*
>
> ICNY Staff

In general, however, this was not a question that the stakeholders had considered from the start in a way that would enable them to quantify the change in their social services programs. The question did invoke reflection, but many were uncertain whether they could accurately provide an answer. Others suggested that reaching more people, for example, was secondary to strengthening understanding and collaborations.

ICNY Questions

ICNY also posed two evaluation questions. The first of these was, "Did people of faith find their level of faith changed through the project?"

Responses were somewhat mixed from stakeholders, both from those of faith and those without strong faith connections. The overall response was that the opportunity to better understand other religions, and to have their own religion better understood by others, clarified the similarities and shared values of the different faith groups, which in turn strengthened commitment to their own beliefs.

> *I think this is a good project because it asked the Muslim community and the Catholic community to turn outward. There's a great danger to turning inward. I think this project said faith is about relationships…*
>
> Catholic Charities Staff

Those who did not feel their own faith had been affected nonetheless appreciated the two-way nature of the learning that took place, and were gratified in seeing the devotion of others through the projects.

At the root of all the responses to this question was the conviction that a real outcome, from a faith perspective, was the positive impact on faith at the group rather than individual level. The

shared goals and values of the religious communities created an opportunity for collective action for the greater good at the local level.

The second ICNY evaluation question was, "Did participants' level of commitment to social justice change?"

> *I would say my commitment to social justice has been strengthened in terms of an appreciation for the level of anti-Islamic feeling in society. I am more intentional about speaking up against it.*
>
> Catholic Charities Staff

Stakeholder responses to this question were nuanced, and often addressed how the program enabled stakeholders to articulate social justice issues more concretely. Stakeholders already had a strong commitment to social justice, which was a part of why they were involved with the program in the first place.

Nevertheless, the experience of expanding their network of like-minded people doing similar work did indeed strengthen the commitment of some participants to the ideals of social justice. One stakeholder summed up the role of the program in raising not only her own level of commitment, but in encouraging and enabling the community to become their own change agents by providing education and support.

> *I think what I learned in this context is that when the people in the community are engaged, in a respectful and dignified manner, and given resources and education on any number of issues, they will participate. They will become their best advocate.*
>
> Bronx Muslim Service Organization Staff

PROGRAM FACILITATORS AND CHALLENGES

Stakeholders were asked what facilitated and what challenged the implementation of the program's interfaith activities. Responses most often focused on the challenges, and differed among stakeholders. Stakeholder viewpoints are grouped below by community-level, Catholic Charities, and ICNY perspectives, starting with the facilitators to program activities.

Program Facilitators

According to community stakeholders in the boroughs, project implementation was facilitated by efforts to build local projects upon existing relationships. ICNY was also credited with

> *To get people to participate we needed to feed them, and the agency's resources made it easy to get those things going. The fact that we're part of a network that reaches into the very far corners of the Bronx and also has many resources available, it was in some ways a good thing.*
>
> Catholic Charities Staff

keeping stakeholders well informed, especially regarding planning and meeting details. Interviewees also felt that ICNY made this program a priority, and collaborated with partners throughout the process to ensure understanding was accurate and information was clear.

Staff at Catholic Charities described different facilitators. First, they noted that their organization was in fact open to the program itself, and this openness helped gain the approval and participation of others throughout their organizational system. The organization often had resources to bring to bear in the boroughs, which facilitated the program's progress. They also noted that the program timing proved to be germane because it occurred in the context of the run-up to the 10th anniversary of the September 11 attack on New York City, when awareness of the need for interfaith dialogue was heightened. This awareness among faith groups led to closer collaborations, with faith leaders coming together to present interfaith public responses in order to cool the heated public rhetoric.

Catholic Charities staff also said the pre-existing relationship with ICNY facilitated trust and program development, and they credited ICNY staff with finding the right balance between program leadership and stakeholder needs and perspectives.

From the ICNY perspective, staff said that their ongoing persistence helped facilitate progress, especially given the number of unanticipated challenges affecting all the borough activities. Identifying stakeholders with a genuine interest in the overlapping social concerns and who were enthusiastic about participation were also key elements that facilitated progress. ICNY itself further facilitated collaboration by being a trusted bridge between the Catholic and Muslim communities.

Program Challenges

As with the above discussions about program facilitators, the challenges were seen somewhat differently by borough stakeholders, Catholic Charities staff, and ICNY staff. However, two particular challenges were noted across the board by all stakeholders.

First, at both community and program levels, a common challenge was finding time for meetings that could accommodate all stakeholder schedules. Most community stakeholders were already stretched thin due to multiple project commitments.

Second, dealing with the Archdiocese of New York in general proved to be a challenge, due to its structure, personnel changes and individual illnesses, and conventional thinking in some cases. Catholic Charities itself is a large, hierarchical organization that is often interacting with autonomous, nimbler service organizations in the boroughs. Along with the challenges of simply navigating this bureaucracy, another aspect was finding the right reciprocal partners at Catholic Charities for the decision-makers in the borough organizations.

> *An obstacle that we ran into this past year was the Archdiocese, which is always changing here in New York because they have a real changing demographic. So the people who were together the first year, year and a half, all of them got transferred. Then we got a brand new group of people, and it almost pushed us back to square one. The only thing we have was the foundation, from the initial work.*
>
> Harlem Imam

A few community stakeholders noted that there are extreme or slanted congregational viewpoints about the other faith, within both Muslim and Catholic communities. These attitudes are at times exacerbated by negative media portrayals of Muslims. Negative rhetoric from whatever source can make it difficult to convince communities to commit to interfaith programs.

To a lesser degree, there can be challenges within the respective faith communities themselves, with the Muslims having diverse cultural and intra-faith differences within their community, and Catholics having similar differences among branches within the faith. One stakeholder noted it can be difficult for a faith to speak with one voice when there might be conflicting internal perspectives on what the right message should be.

At the larger organizational level, some Catholic Charities staff acknowledged that the difference in sheer size and organizational cultures between the Catholic Church hierarchy and local mosques and Islamic communities could be a challenge. Because of the structure of the Archdiocese, it can be difficult to gain rapid bureaucratic cooperation and move projects forward, and such a hierarchical organization may be somewhat detached from communities they serve.

On the other hand, within the Catholic hierarchy, the lines of authority are clear and can be easily tracked. The Muslim community, however, is more diffuse in terms of hierarchy and responsibility, so at times it can be a challenge to recognize and connect with the specific individuals needed.

> *When we are told, "You have to do this project"' the wheels start turning. But that already gives a project a certain character. It must be done. We don't have a choice. When people in a neighborhood say, "I want to do something about (an issue)" and start gathering neighbors, it has a different temperament already… But many great things are done top-down, and many things are grassroots. I think you have to try every angle.*
> Catholic Charities Staff

Another challenge related to Catholic Charities was that a top-down approach, in which staff are told a project must be done, does not always generate the same level of enthusiasm for a project among staff as that felt by those in the community served.

An additional challenge cited by Catholic Charities staff was the approach of the 10th anniversary of September 11. In the years just prior to the date, the growing public discourse surrounding the anniversary and related activities (e.g., the "mosque at Ground Zero") were said to have increased the level of community anxiety and fear. While it took energy away from program activities in order to address growing tensions, the end result was that the actual anniversary passed without significant conflict in the city. As was noted above under "facilitators," this anniversary served to bring together faith leaders to create joint interfaith public messages.

Catholic Charities staff noted that the loss of key personnel was also a challenge, but was also at times out of their control, being a decision made at the Archdiocesan and not Catholic Charities level.

From their unique perspective, ICNY staff noted several challenges. While aspects of these were similar to obstacles noted by other stakeholders, ICNY staff were also well positioned to see the overall intricacies of the challenges and their effects on the program. Primary among these challenges is the tendency of religious leaders to be overwhelmed with existing projects; adding an additional project means that they are stretched that much more. Initial efforts to reach out and connect with community faith leaders are also difficult and may not always be successful, as was illustrated by LTG's attempts

> *People are really busy, in terms of the partners on the ground... They are people already working on a number of issues. So they were enthusiastic, but this is also just one of a million things they have to do. In terms of implementing the project, the challenge is the different organizational structures. There were a lot of different kinds of individuals and organizations involved, and they all kind of functioned differently. If a mosque and a church do a project together, they function differently.*
>
> ICNY Staff

to reach some religious leaders; others have noted similar difficulty in creating active engagement with some clergy. Even when leaders are enthusiastic about a project, it may not rank highly on their list of immediate duties and priorities. Along with this, it may take a significant investment of time to establish relationships with leaders, with only a limited return on that investment in the short term. It is still too early to know what those connections might lead to in the long term.

ICNY staff described the challenge of managing the function of the larger organizational structures and the different individuals involved. Similarly challenging was managing the varying capacities of different community organizations, whether a community agency or house of worship. The main line of work for these organizations is to serve their own communities, and they may be operating in figurative silos within their communities. Thus, their capacities may be limited by a lack of resources and/or by a lack of history of collaboration with other similarly focused community organizations.

> *The partners in Catholic Charities were wonderful. The structure they were working in was just impossible for innovation, interfaith innovation. It took huge amounts of effort to get the structure to move in tiny ways.*
>
> ICNY Staff

ICNY staff echoed other stakeholders in their description of the challenges of working with both Catholic Charities and the Archdiocese of New York hierarchy. This was exemplified, for example, with funding and staff cuts that occurred during the program, and perhaps more so by the turnover among the clergy. ICNY staff acknowledged they did not realize how difficult it would be to move that side of the partnership program forward.

At times, ICNY saw that the communities in which the religious leaders were working were not familiar with or did not understood the nature of their interfaith work, which meant the leaders had a harder time gaining acceptance of and comfort with interfaith collaborations coordinated by ICNY.

Finally, the former ICNY program director noted that the program itself represented a known

> *We could have picked an easier 'win' but that's not our style. It would be easier to pick something that looked dramatically successful. I think GHR was generous in the time they gave us, but in general it takes a lot of time.*
>
> ICNY Staff

challenge going in, as it was meant to be a new experiment that would necessitate a long time horizon. A program like this could not be done in one year, and even within a longer time frame, if five different experiments are created, often only one will likely take off.

SOCIAL SERVICE AS AN INTERFAITH MECHANISM

Another essential question asked of stakeholders by evaluators was, "Did social service prove to be a good mechanism for interfaith collaboration?"

All stakeholders, at both community and program levels, agreed that social service was a good mechanism for interfaith collaboration. There were also a few caveats noted below.

> *Because social work will get us close to each other, we will learn from each other's culture and religion. Social work between two communities will bring them together, build strong relationships.*
>
> Harlem Imam

The most obvious value of using social services is that simply working together on projects provides an opportunity to become acquainted with other religions and faith traditions, and individuals from those faith traditions. The time spent together in meetings and activities allowed participants to learn about the teachings, culture, and worldview of religions other than their own, in a setting that emphasized working together towards shared objectives. Stakeholders felt strongly that this led to stronger relationships between the Catholic and Muslim partners.

As noted previously, one of the most enlightening outcomes was the realization of just how many similarities the faiths share, especially in the area of service provision. The common mission to provide social services became a safe and mutually acceptable starting point for interfaith dialogue and collaboration.

> *When we start to work with each other and see each other that's how the creator made us to be, human beings, and we have so much in common. Then we can work at overcoming more difficult things... Social service really does do that because it's less threatening. You don't have to be there arguing about doctrine or whatever.*
>
> Harlem Priest
>
> *Before, ICNY and one or two other groups were the interfaith hubs of activity. But now the social problems, again, are looming so large in society that the problems are creating new partnerships.*
>
> Harlem Imam

Still, several stakeholders were adamant that, whatever form a partnership might take, it needed to be about more than just "dialogue." They said they felt that interfaith collaboration needs to be about concrete action, providing a service, and improving people's lives. While learning about other religions is a laudable goal, the social service component is indispensible if the effort is to have any meaning in the long run.

Despite the shared goals and concerns of the faith traditions, combining social service and interfaith work is not necessarily easy to do, nor is a meaningful impact guaranteed. People may want to develop relationships and cooperate on making the world a better place, but the realities of limited time and resources, uncontrollable external factors, and pushback from

participants who are not comfortable with the concept of interfaith collaboration must be borne in mind in order to avoid raising unrealistic expectations.

> *In the grand scheme of things it was perhaps a drop in the bucket. … I want to be realistic about what we actually achieved in terms of the social service impact. I think because of the nature of how faith-based organizations operate, bringing people together is a big challenge. Getting people to work together in this kind of way is a challenge… This gave them a chance to come together with people who are enduring the same kind of issues, financially, capacity-wise, to say "given our limited resources, is there something we can do together?"*
>
> ICNY Staff

OTHER GENERAL FINDINGS

A few general findings that were not related specifically to the evaluation questions emerged from the conversations with stakeholders. Some of these findings have, in part, been mentioned previously; the discussion below addresses them and others in more depth.

Implementation

> *From this program I found out that Catholic Charities can help when we come to immigration, and they did help many people. And that was a great success. If they are able to help just one, believe me, many people will join us. Because the person being helped by Catholic Charities will come and say, 'You know what? Our imams are doing a great job with the Catholic priests. Because of them, I got my green card.' Believe me, that will change things.*
>
> Harlem Imam

The training and education activities turned out to be good catalysts for collaboration and understanding. For example, the Catholic Charities presentation to West African immigrants in Harlem not only informed immigrants about their rights and options, it showed them, despite what they may have heard in their home countries, that Catholics were not their adversaries and in fact had the resources to offer them assistance. On the other side, ICNY's presentation to Catholic Charities social workers on Islam engendered robust discussion and provided, at times for the first time, an understanding among non-Muslims about Islam. Similarly, the U.S. Census training of pantry volunteers in the Bronx was a good mechanism for Muslims and Catholics to come together to address an important issue (the lack of representation of the community in census data) and see a collaborative way forward.

Gender roles can be an underlying issue in any collaboration. During the conversations, particularly with female stakeholders, it became evident that issues related to the role of women within the respective faith traditions were important. While the specific rights, roles, and responsibilities of women vary within each faith tradition, both groups are exclusively male in

> *It is really problematic, across the faith communities. I think part of countering that lies with women. Because when women engage the scriptures of their traditions, whichever one, we see ourselves written into the text. We see ourselves in full covenant with God. And once you engage that process, there is no one who is able to limit you to a kind of second class status within your faith tradition.*
>
> Bronx Muslim Service Organization Staff

clergy and hierarchy. There seemed to be a slight undercurrent of discontent among the women stakeholders when discussing this. The few males that were asked did not seem to think it was of special concern, although one acknowledged that there was an inherent imbalance in the system. As these discussions came up spontaneously in the course of early interviews (i.e., gender was not addressed in the original evaluation instruments), it was not possible to systematically assess the perspectives of all stakeholders in the context of this evaluation. Although it might not have had any significant bearing on the current program, it is a matter of interest.

Establishing a level of trust early on was mentioned by many stakeholders as an important step in building dialogue and collaboration. Most stakeholders mentioned this in the course of describing how understanding was developed, although trust came up in various contexts in many of the interviews. It should also be noted that not all stakeholders felt complete trust has been established. Trust was an ongoing objective for collaborations, but in those cases where it was absent or not fully developed, it did not prevent projects from moving forward.

> *I think because it was an initial project and a lot of people were involved for a limited time, we were all on our best behavior. Dialogue, for me, doesn't really start until trust has been established and people feel like they can ask the hard questions. And I don't think they got there - not in the project I was involved in. Staten Island seemed like a really different animal, and I think that's the juicy part of the project.*
>
> Catholic Charities Staff

Sustainability

The program activities were designed primarily as a pilot; therefore sustainability at the borough project level, although mentioned in ICNY reports to the GHR Foundation, was a secondary consideration to the actual success of the program. Still, ICNY is actively pursuing additional community-level partners to build on what has been established. In Harlem, it seems likely that the women's group will continue to meet and may even undertake a service project. The imams plan to continue their involvement with the MLK interfaith prayer services and seem open to future interfaith partnerships. In the Bronx, it is hard to know if the connections between pantry volunteers will continue on their own. On Staten Island, another youth project is possible and the groundwork has been laid, but there is no certainty as to what will develop. All in all, stakeholders were not certain as to whether their projects would be sustained in the longer term.

> *I think our ideal was that they become self-sustaining, but I think we didn't have a clear sense of how long it would take to get to that point. I think they are not self-sustaining right now. I think if the Interfaith Center went away, people would remember that they did this together, but they wouldn't necessarily continue to work as hard as they have been.*
>
> ICNY Staff

> *If you look at what's going to go on, you've got things in Harlem–continuation of the Martin Luther King [interfaith prayer service]. You've got the reentry program. There's a women's group that came together up there. Staten Island, there's something that will hopefully continue. And*

then there are things here (Catholic Charities). There's the relationship with the immigration department. There's relationship with our food (department). I think the challenge is taking existing institutions, whatever they are–the mosque, the parish–and expecting them to continue the actual collaboration around 'the project.' Because you need somebody that's going to make sure the meetings happen, somebody who does the agenda. Who's going to do that? It's very hard to get something going and sustain it, because this was all taken on by people who already were working hard, and they wanted to do this. What made it effective, it was a time limited project. What you do (now) is look at what came out of this.

<div align="right">Catholic Charities Staff</div>

ICNY CONFERENCES

ICNY sponsored two interfaith conferences in early 2012; at both of these, evaluation forms were distributed to participants. Although LTG did not play a role in this evaluation, conference information and completed evaluation forms provided by ICNY were reviewed. A brief summary is presented below for each conference.

January 2012 Partnership Conference

ICNY held a full-day "Catholic-Muslim Social Service Partnerships: Lessons from Manhattan, Bronx, and Staten Island" conference on January 19 to explore local issues of interfaith collaboration, including from an historic perspective. The conference was held primarily to report on the partnership program and bring together relevant stakeholders. Session topics included "Muslim-Catholic Dialogue: Past and Present," "Roundtable on Borough Based Partnerships: Reports from the Field," "Roundtable: Challenges, Best Practices," and "Small Group Discussions of Case Study."

ICNY evaluated the program by asking participants to provide feedback on a satisfaction survey at the end of the event, regarding their impressions of the conference, what information was most helpful, and program content and logistics. Participants were also asked about the social and/or religious issues they have addressed through interfaith activities. In addition, ICNY collected personal information on religion, gender, occupation, community/congregation size, and level of involvement in interfaith activities.

Feedback was provided by 25 participants, the majority of whom reported being Muslim (10) or Catholics (5), with the remainder noting affiliation with a wide range of faiths including Hinduism, Buddhism, and even Wicca. Most indicated that they were very or somewhat active in interfaith work.

Evaluation responses indicated that participants generally appreciated the opportunity to come together and engage in interfaith connection and dialogue. Participants noted an interest in attending similar discussion-based conferences, with ample opportunity to share points of view on topics relevant to interfaith work. Some also mentioned a desire to learn practical steps in

establishing similar interfaith partnerships and projects in other communities and congregations. Finally, it was noted that the conference itself could be a venue for fostering future interfaith collaborations and coalitions.

May 2012 Social Justice Coalition Building Conference

In May, ICNY hosted the 26th Rabbi Marshall T. Meyer Retreat for Social Justice with the theme, "Together in Service: Building Interfaith Partnerships for Social Action." The one-day conference brought together religious leaders from many traditions and communities to share their experiences of interfaith collaboration, and to develop strategies for interfaith coalition building. Traditionally, the retreats have provided a venue for conversation and learning about the shared concerns of the diverse religious communities in New York City from a social justice perspective. Based on observations from the Catholic-Muslim Social Services Partnership Program, ICNY decided in this year's retreat to systematically include opportunities for concrete discussions and plans for action-oriented projects and service through interfaith partnership. A generous portion of the retreat was devoted to discussions of evaluation and effectiveness from the perspective of programs, funders, and evaluators.

ICNY staff members evaluated the retreat using a post-event feedback evaluation form. Personal information collected included religion, gender, size of community or congregation, and role (e.g., clergy, services provider) and level of involvement in interfaith activities. Participants were also asked about the types of interfaith projects they have engaged in, challenges they have faced, whether they have been involved in evaluation of the partnership, and to provide feedback on the retreat itself.

Feedback forms were returned by 44 participants, including 22 men and 20 women (2 individuals did not specify gender). The largest number of participants self-identified as Catholic (13), Christian (11), or specifically Baptist, Presbyterian, or Lutheran. Other participants identified as being Jewish, Hindu, Muslim, Buddhist, Sikh, Quaker, or unaffiliated. Professional roles included 16 clergy, 13 academics, 8 social service providers, 7 lay leaders, as well as administrators, students, volunteers, and organizers.

Overall, the retreat was well received and reviewed by participants. A small number of logistical and structural suggestions were made, but for the most part, participants appreciated learning about the diversity of interfaith experiences from knowledgeable presenters. Among other feedback, participants noted several key challenges to their work, including time, funding, and the effort needed to simply giving a voice and equity to the powerless. Key issues from the conference that would affect their future work included fundraising, networking, and understanding the need for evaluation.

IV. LESSONS LEARNED AND RECOMMENDATIONS

This section first presents some specific program observations made by the evaluation team. These observations are followed by lessons learned and recommendations, both of which are based largely on feedback from stakeholders. We conclude with some issues to consider when moving forward into a potential next phase of the interfaith program.

PROGRAM OBSERVATIONS

> *I just want to say these guys worked very hard… they are wonderful people.*
>
> Staten Island Imam
>
> *Now I say "you can always contact ICNY when you need information" because we can trust their advice. It is good to have someone with their feet on the ground in interfaith.*
>
> Catholic Charities Staff

Key stakeholders indicated that they thought highly of both the partnership program activities to date and of ICNY's efforts to bring them to fruition. In addition, ICNY staff were routinely praised by other stakeholders for their abilities and efforts. The two interfaith conferences held in early 2012 were also well received by most participants, based on seminar evaluation feedback and comments made to LTG evaluators.

Progress is being made in developing interfaith dialogue, collaboration, and especially understanding, albeit much more slowly than ICNY had anticipated. This pace seems mainly due to three key issues.

- First was the number of planning meetings needed to coordinate activities, and the challenge of trying to plan those meetings around busy and sometimes unpredictable stakeholder schedules. These meetings were nonetheless critical as they served to build trust, and to ensure that all stakeholders had a voice.

- Second, decision-making through Catholic Charities was not always rapid enough to facilitate progress without delaying other project activities. This obstacle was in part a purposive tradeoff, as ICNY weighed the overall potential of having Catholic Charities as a full and visible partner against the ability to move activities forward more quickly with community-level stakeholders.

- Third, the numerous, unfortunate, and coincidental factors described previously that merged to impede overall program progress.

> *We were just getting started when the brouhaha over the Ground Zero mosque happened. I don't think in our proposal we anticipated the way that changing events and public concerns around religious dialogue would also affect the importance of what we were doing on the ground.*
>
> ICNY Staff

Nonetheless, the partnership program has shown some interesting results that can be built upon in the future. Social services were a good

mechanism to facilitate dialogue, understanding, and cooperation. Stakeholders seemed largely committed to the ideals of the program, and seemed interested in seeing their projects continue in some way.

In Staten Island, students and parents alike learned about another faith, particularly on the Catholic side. Given the tight-knit nature of the Catholic Youth Organization community, it is likely that the parents affected by the activities communicated their experiences with parents of children who did not participate, according to the Catholic Charities director for Staten Island. While no follow up social service activities have been initiated, ICNY continues to look for new partners on the Catholic side.

In the Bronx, a number of activities demonstrated both the need for and potential of interfaith collaborations. Future activities are uncertain, however, because at the time of this report the key partner in the community was still mostly at home recovering from automobile accident injuries, and was just getting back to her duties. Follow up activity in the Bronx has been limited after the initial burst of activities in 2010 and early 2011.

In Harlem, the results of activities are somewhat harder to gauge, although the foundations laid seem to be quite solid. The degree to which the new Catholic clergy in Harlem will continue the interfaith dialogue is still uncertain. Participation in MLK services seemed to be a particular point of emphasis of imams, and this participation will likely continue in coming years. As an offshoot activity, the woman's interfaith

> *Of all the projects, I would say the Harlem one was the least productive in terms of things done, but the most productive in terms of relationships.*
> Catholic Charities Staff

discussion group seems to represent the most organic and sustained aspect of the program, although to date there has been no direct social service component to their meetings. There are also interfaith activities developing around parolee reentry into Harlem, which are outside of the scope of this evaluation.

LESSONS LEARNED

Key stakeholders at both the organizational (ICNY, Catholic Charities) and community levels were asked about the lessons they thought had emerged during the course of this interfaith partnership project. The following lessons learned are synthesized from these conversations.

Organizational Level

Building relationships and developing trust is vital. Organizers should try to start with community stakeholders who are already familiar with one another (to any extent, even if marginally), and strengthen not only their relationship with each other but relationships across institutions.

A community organizer position (i.e., a fulltime, paid staffer) is still necessary to get people to show up and to help community stakeholders succeed. It is crucial to allow, to the degree practical, the projects to be the agreed-upon ideas of the religious partners. However, it is still of key importance to have a dedicated individual to coordinate meetings and communications, to encourage stakeholders to come to meetings, to coordinate logistics and food for the meetings, and to then follow up with another round of communication and coordination, all while continually seeking new partners.

For logistical purposes, there would be of benefit to have partner sites close together

> *I think the idea of establishing projects that will go on forever, to me, that's not realistic. From my experience they need to be time limited… The more defined and targeted, and I would say time limited, the project the better.*
>
> Catholic Charities Staff

geographically. This proximity would also help keep community partners aware that they are all part of something larger, and not feel isolated within their own communities. Also, in terms of logistics, projects should start out with very small-scale expectations, and undertake only what can be realistically achieved. Time limits on projects can give stakeholders a sense of timing, scale, and closure for their individual efforts.

As individuals continue to work together over time, and as relationships are solidifying, it is helpful to try to create more organizational structures within which to work (e.g., specified roles, mutual timelines, and meeting places), and also to build the capacity of the partners to perhaps carry out some of this work on their own.

ICNY staff noted that an essential lesson across the three boroughs was being sensitive to the different community contexts, individuals, needs, and capacities, while doing what is required

to keep projects moving forward. Although individuals may not always show up, or may drop out of their roles, such changes have to be anticipated and navigated to ensure progress. That said, consistency in religious leadership will typically be vital for success in the communities. As much of the work is relational, the loss of one or two key clergy in a community can have a negative effect on a project. To mitigate this, it is valuable to try to elicit the leadership of congregants and relevant others in the process early on, so any loss of clergy leadership will have fewer lasting effects.

> *The MLK service in Harlem had the support of key Harlem vicariate leaders who had participated in the first years' service, and with whom ICNY met and connected with during the course of the year, as well as after the relocation of the partner priests. In particular, the deacons and the Office of Black Ministry of the Archdiocese were able to make a strong case for the continued involvement of Muslims in the second year, in spite of some ambivalence on the part of new priests.*
>
> ICNY Staff

According to ICNY staff, dealing with the large, hierarchical, centralized religious system that is Catholic Charities proved to be more of a challenge than dealing with the decentralized community entities. However, this was not merely because of the nature of the bureaucracy and the associated hierarchy, but also because of budget cuts, reductions in staffing, and staff turnover.

From the Catholic Charities perspective, a lesson noted was that, although there is no reciprocal Muslim institution, such a previously untried interfaith project with the Muslim community was actually possible. Although mistakes will be part of the process, staff have learned and will continue to learn from such interactions. For example, the sharing of resources can be made more intentional by Catholic Charities in the future.

Another lesson Catholic Charities staff said they learned was that this project did not need to be "top down" to be successful within their organization. It had in fact started somewhere in the middle of the hierarchy, based on the interests of a few staff. It evolved from there, and leadership provided positive feedback when they saw the results.

Several individuals noted that, given the current state of interfaith relations in the U.S., and especially in relations with those from Muslim traditions, it is important for members of all faith communities to act more publicly and in unison when there is a public misrepresentation of any one group. Understandings developed during interfaith partnerships will facilitate these collaborations and coordinated responses.

> *If we can say we're praying with the various faith groups, we're going to the mosque, we're going to the synagogue, we're going to temple, we're going to church with other people… It says that we do this because we're a people of faith, because we do this not just so we can feed people, but because we believe that we're driven by a divine being.*
>
> Harlem Priest

Community Level

As noted previously, community leaders advised that it is best to start by identifying projects and communities where Muslims and Catholics are already working together, and to support, enhance, or expand those activities.

It is vital to keep lines of communication open, and to keep the communications genuine. Religious groups can come together and talk about differences between faiths, but conversations may also reveal differences within the same faith (i.e., Islam and Catholicism have internal theological distinctions). These discussions should ultimately reveal the common purposes (e.g., social service, human values) between the faith traditions. At times, it may be appropriate to bring in other religious or community groups in conversations. In those instances, meetings should be organized and publicized well in advance to ensure broad community involvement.

> *We have to be sincere. Because sincerity, for the people of God - if you're not sincere, you're not getting anywhere. God himself mentions sincerity in the Quran, the Bible, the Torah.*
>
> Harlem Imam

While planning and organizational meetings are time consuming, they help to establish a clear vision of what is being done, how and why it is being done, and who will be participating. Participants will be motivated by seeing that their efforts are making a difference with interfaith understanding and collaboration.

Allowing the communities to identify their areas of need was a central and beneficial part of the projects. It helped to engender trust from participants that their voices would be heard and that their needs would be addressed. Thus it was an influential step in generating their support and active engagement.

Although the program was designed to develop understanding and collaboration between Muslims and Catholics, opportunities to bring in other faiths should be taken when appropriate and possible. Examples of broader interfaith interaction that have already taken place include the Martin Luther King, Jr., prayer service, which is open to all faiths, and the Harlem women's discussion group, which includes Muslim, Catholic, and Jewish women.

Along with this, one community leader advised engaging individuals from all walks of life and circumstances as quickly as possible when a project is developing or underway. They can be the employed or not employed, religious or not religious, and can also be formerly incarcerated individuals who are finding their way back into the community. Individuals can be made partners in the process by doing outreach to others in their neighborhoods, or by working behind the scenes to organize activities and keep communication channels open. To build capacity, all individuals should be encouraged to take some ownership of the project, and to make efforts to promote it as appropriate; the projects cannot always be run by clergy or by key community leaders.

RECOMMENDATIONS

Recommendations were developed as an outcome of both LTG evaluators' observations and analysis and from the partnership stakeholders themselves; several of these recommendations reflect activities that ICNY has already successfully undertaken. The recommendations are organized into four sets. The first set presents a focus on program and project evaluation design. The second set is recommendations related to partnerships. The third set of recommendations relates to the process of program development. The final set of recommendations addresses issues to consider moving forward.

Evaluation Design

- Articulate a "theory of change" to address exactly how and why the proposed activities are expected to achieve the expected outcomes. This can be done in the initial proposal and also with stakeholders for each project. Through the process of articulating the rationale for the specific project and expected change, stakeholders will come to a better understanding of and mutual agreement on what they expect to achieve.

- Establish clear goals and measurable objectives from the start. It is understood that projects will develop based on stakeholder needs and feedback; objectives can be modified as needed. Goals and objectives should be recorded and circulated to stakeholders on an ongoing basis if changes develop.

- Allocate and schedule specific staff time to and provide funding for evaluation activities. Clearly outline roles for who will be responsible for organizing, collecting, and analyzing data, as well as compiling and disseminating the results.

- Create specific, time-bound quantitative and qualitative benchmarks, while still looking to the long term. Develop a logic model to structure how and when these benchmarks are expected to be measured and reached. Timelines should remain somewhat flexible to accommodate unanticipated developments and changes.

- Quantify and record a baseline and subsequent counts for such basic activities as attendance at and numbers of meetings, duration of gatherings, volunteer hours spent on projects, etc., in order to develop specific indicators for assessing growth and change.

- Explore various feedback mechanisms (evaluation forms, question and answer sessions, etc.) and revise as needed on an ongoing basis. As projects will be diverse and the number of participants may be limited, indicators should be as simple as possible while still providing adequate and useful data. Some flexibility and scalability will need to be incorporated into objectives and benchmarks.

Partnerships

- Assess the entire community landscape for potential cultural and organizational partners/structures that will support balanced and sustainable interfaith relationships. Identify specific political, economic, and social factors that may have an effect on program success.

> *Identify places and projects and communities where Muslims and Catholics are already engaged. What you don't want, and what does not work, is to put some money on the table and have people try to build something around the fact that there is money on the table. It might be worth doing a little work to identify things that are there, and make a decision to support it. And with encouragement to enhance or expand what is already there.*
> Bronx Muslim Service Organization Staff

- Recruit existing interfaith partnerships, networks, collaborations, and activities; support, enhance, and expand what already is working in communities. For example, this could involve working to connect existing Catholic and Muslim student groups at a local university. Projects could focus on existing service infrastructures to organize, for example, an interfaith blood drive or a charity walkathon.

- Connect symmetric interfaith partners when possible. At the community level, there may be inherent asymmetries between local Catholic groups (typically native-born and well established in communities) and Muslim groups (often immigrant and sometimes less well established) that should be anticipated and managed as appropriate.

- Once communities voice their interest in an interfaith project, realistically assess the proposed project for development potential, relevance, applicability, and sustainability. Any rationale for needed modifications (e.g., if the community partners desire an activity considered outside of the scope of the project objectives) should be discussed with the respective community partners and an agreement reached on how to proceed.

- To become familiar with the local Catholic Charities structure, operating procedures, and relationships with its affiliates, future partnerships can engage Catholic Charities in the early program stages primarily as a facilitator (rather than a major partner) to reach local Catholic parishes and associated service providers. Once local partnerships have been created and activities are underway (e.g., two to three years into the program), assess the benefits of expanding the Catholic Charities role where needed into a larger partnership in order to scale up, expand, and better sustain activities (contingent upon the decision-making structure and reach of the Catholic Charities office).

- For any projects involving Catholic parishes and organizations, connect with the Catholic hierarchy (i.e., the diocese or archdiocese) to gain their sanction for all church and organizational involvement and activities.

- Try to recruit and develop the engagement and capacity of congregation members into leadership/stakeholder roles at the community level, with the acceptance and approval of their respective clergy. This may help enhance sustainability and diffusion, particularly in cases in which the religious leader moves away from the community.

- Recruit multiple partners from each faith. Should an individual partner falter, others should be in place to continue moving the project forward.

The Process

- Set modest objectives and let activities develop from there. Equally modest expectations should be created to assist progress and create a system of desired responsibility and accountability. Start with simple activities that are time limited to develop the interest of participants and facilitate their understanding and acceptance of the project. Once comfort and trust have been established, the project can grow.

> *It worked because people knew the expectations could be met. That was a thing that Catholic Charities said from the beginning: we want something manageable. So they went to the Bronx and they said, "We're going to let people know about the Census. We're going to meet once, a second time, and then we're going to do very concrete things." People knew it was time limited.*
> Catholic Charities Staff

- Create agreements for how information is to be gathered, reported, and disseminated during the process, and who will take responsibility for specific activities. As part of this, develop an intentional communications plan, and be mindful of ongoing communication opportunities.

- Review and update detailed memoranda of understanding that specify the roles and responsibilities of all stakeholders, confirm various timelines, and establish the implications for noncompliance.

Moving Forward: Issues to Consider and Monitor

- If the program is to expand into other areas, the local Catholic culture will need to be explored, including the dynamic of the local Catholic Charities. In the same way, the diversity within the specific Muslim community will need to be explored.

- As mentioned previously, there are inherent asymmetries between Catholic and Muslim social organizations. But there are also asymmetries with the religious populations in the United States. Catholics make up 24 percent of the U.S. population, and are well established in many local communities. Muslims make up only about 0.8 percent of the U.S. population and are not nearly as broadly represented across the country as are Catholics. One-third of Muslims in the U.S. are native born (mostly African American; often converts from Protestant faiths), while two-thirds are immigrants from a diverse range of ethnic communities around the world.[3] These asymmetries will need to be recognized and accommodated in program design.

- Asymmetry of gender roles appears to be an issue within both faith traditions. As the hierarchies of both Catholic and Muslim faiths are male-dominated, issues related to the equal representation and treatment of women should be recognized and addressed as relevant. As women perform the majority of the work at the grassroots level, it is important that they are not marginalized.

- The time available for stakeholders and participants to dedicate to interfaith activities at the grassroots can be limited, especially in the current economy. Clergy in particular may only have narrow windows of time to dedicate to interfaith projects, no matter how strongly they believe in the outcomes. Project objectives should therefore set realistic time expectations and points for activities to occur. The planning process should set realistic deadlines that accommodate delays and unanticipated events.

- Program proposals should consider the changing demographics in communities (e.g., the growing Latino Catholic communities), and how these changes may influence planning or could influence outcomes.

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[3] Pew Research Center, Forum on Religion and Public Life, http://religions.pewforum.org/reports.

APPENDICES

A. ICNY Evaluation Plan, September-October 2012

B. Potential Measures and Indicators, Draft Matrix

C. Major Partnership Events Timeline, 2010-2012

LTG Associates, Inc.
Evaluation Plan for ICNY Interfaith Partnership Program
September-October 2012

Each element below corresponds to an element in the evaluation proposal. The development of each element has been and will be affected by continuous team learning.

Logic Model: Based on documents reviewed and successive interviews, and given the diversity of sites and specific activities, a series of logic models would need to be developed. Based on the time and resources available, this is impractical and not in the best interest of the project.

Evaluation Questions and Objectives: Included.

Timelines: Included.

Stakeholder Groups/Key Stakeholders: Included.

Literature Review Plans: Materials were collected from ICNY and reviewed in early September. Supplemental documents were reviewed in due course during the evaluation.

Evaluation Designs: This plan as a whole will demonstrate the evaluation design.

Listing of Existing Data: There are no existing data that have been systematically collected. Attendee satisfaction surveys were taken after two seminars in 2012, which were reviewed in due course.

Identification of Data Gaps: There are no existing data. Limited quantitative (e.g., numbers of participants) and qualitative (reports, notes, etc.) sources are available.

Data Collection Plans:

The first data collection point will be a 30 minute telephone interview with 16 key stakeholders. Another 4 stakeholders are available if those interviews cannot be arranged. The purpose is to gather basic feedback, establish a dialogue with the individual, and determine the individual's openness and availability for an interview during the field visit.

These interviews will be followed by a three-day field visit, which will include semi-structured, on-site interviews; open-ended interviews; observations; and possibly interviews of convenience. The purpose is to gather key data to be used in the evaluation analysis that will help answer the evaluation questions.

After the site visit, follow up telephone conversations will be organized as needed. The purpose is to answer any lingering questions or address unanticipated issues that may have arisen during the field visit.

Sampling Plans: The sample consists of the key stakeholders identified by ICNY.

Participant Protection: For telephone interviews, informed consent will be read to interviewees and their verbal consent obtained. For field visit interviews, a written informed consent form will be presented to all interviewees for their acceptance and signature.

Instrument Design Plans: Instruments and drafts are attached. The calendar below shows how the instruments are to be deployed.

Surveys, Interview, Focus Group, and Site Visit Protocols: Telephone and site interviews are planned. Interviewees have been introduced by ICNY. LTG will follow up with emails and telephone calls to schedule interviews. Telephone interviews will be used to schedule site visit interviews. All interviewee responses will be kept anonymous unless the interviewee chooses to be identified.

Data Analysis Plans: Data will be analyzed using ATLAS.ti software, as well as LTG evaluation group discussions to finalize coding. The evaluation group will meet twice after analysis to discuss interpretations.

Reporting Plans: Two team members will write the bulk of the report text (~20 pp), with one team member as lead. A draft will circulate to all team members for comments. Comments will be incorporated into a second draft. In addition, PowerPoint materials will be developed as needed to highlight findings.

Dissemination Plans: TBD based on consultations with the client.

Potential Challenges and Means to Address: At this point, challenges primarily involve locating stakeholders. Two have moved from the area, one is said to be out of the country, and one was seriously injured in an automobile accident and is currently in recovery. These four are not a part of the initial 16 interviews planned above. LTG is coordinating with ICNY to determine the status of these individuals.

Questions Guiding the Evaluation

Overarching Evaluation Question:

Were collaboration, dialogue, and understanding between Catholics and Muslims improved by the program?

This question will be enhanced by addressing the following:

- What challenged and what facilitated the development of programs that encouraged interfaith relationships?
- How well did social services serve as a mechanism to facilitate dialogue and collaboration?
- In what ways did the three borough projects serve as useful models for large-scale and sustainable interfaith collaborations? What were the relevant lessons learned?
- How and under what circumstances were new relationships created? What was the quality and utility of those relationships? How was the sustainability of these relationships considered?

Additional questions have been posed by GHR and ICNY, revised versions of which appear below.

Questions posed by GHR Foundation:

- Did participants believe that they were better able to provide services due to the interfaith component of the work?
- Did they reach more people, communicate more effectively, or realize any efficiencies? (9/20/12 email).

Questions posed by ICNY:

- Did people of faith find their own level of faith changed through the project?
- Did participants' level of commitment to social justice change?

Calendar
September 2012

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
Aug. 26	Aug. 27	Aug. 28	Aug. 29	Aug. 30	Aug. 31	1
2	3 OFFICE CLOSED: LABOR DAY	4	5 ICNY Evaluation planning	6 ICNY Evaluation planning	7 ICNY Evaluation planning; **Call 1 to ICNY 10 am**	8
9	10 ICNY instrument development **Call 2 to ICNY 2 pm**	11 ICNY instrument development/ scheduling	12 ICNY instrument development/ scheduling	13 ICNY instrument development/ scheduling	14 ICNY instrument development/ **Measures Meeting 10am**	15
16	17 ICNY phone interviewing with key stakeholders	18 ICNY phone interviewing	19 ICNY phone interviewing	20 ICNY phone interviewing	21 ICNY phone interviewing	22
23	24	25	26 ICNY phone interviewing/ data extraction/ site visit scheduling	27 ICNY phone interviewing / data extraction/ site visit scheduling	28 ICNY phone interviewing / data extraction/ site visit scheduling	29
30						

October 2012

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
Sept 30	1 Data extraction of ICNY phone interviews	2 ICNY final scheduling, instrument review, conversations, prep for field trip	3 **Proposed NYC site visit** (TR, JB, KH) Ongoing analysis/ writing of ICNY phone interviews	4 **Proposed NYC site visit** (TR, JB, KH) Ongoing analysis/ writing of ICNY phone interviews	5 **Proposed NYC site visit** (TR, JB, KH) Ongoing analysis/ writing of ICNY phone interviews	6
7	8 ICNY data extraction/Analysis	9 ICNY data extraction/ Analysis	10 ICNY data extraction/ Analysis Follow up calls/	11 ICNY data extraction/ Analysis Follow up calls/ interviews for	12 ICNY data extraction/ Analysis Follow up calls/ interviews for ICNY	13
14	**15** ICNY data analysis ICNY report writing	16 ICNY data analysis ICNY report writing	17 ICNY data analysis ICNY report writing	18 ICNY data analysis ICNY *PPT* draft to CC/NT	19 ICNY data analysis completed ICNY report draft goes to team	20
21	22 ICNY *PPT* draft edits to TR Team meets to discuss ICNY report draft	23 ICNY *PPT* final draft completed	24 AEA MEETING/ MPLS **TR sends ICNY report draft to AB**	25 AEA MEETING/ MPLS **MPLS PPT Presentation** **AB returns ICNY draft to TR**	26 AEA MEETING/ MPLS TR sends ICNY draft to NC/CC draft 1 goes to ICNY office	27
28	29	30	31 NT/CC return ICNY draft 1 to TR	Nov 1 TR gives ICNY draft 2 to NT/CC for review;	Nov 2 NT/CC return ICNY draft 2 to TR	Nov 3
Nov 4	Nov 5 Final edits to ICNY report	**Nov 6** **ICNY REPORT DUE**	Nov 7 Drafting of any additional ICNY materials	Nov 8 Finalization of any additional ICNY materials	Nov 9 Delivery of any additional ICNY materials	

ICNY Contact and Telephone Interview Protocols

Week of Sept. 10:
Introductory email
"Dear _____:
You received an email on Monday (September 10) from Sarah Sayeed of the Interfaith Center of New York about the Catholic-Muslim social service partnership project with which you have been involved. Our company, LTG Associates, is the evaluator for the project.

As one of the steps in our evaluation, we would like to conduct 30-minute telephone interviews with key stakeholders. We would like to conduct these calls during the week of September 17th (next week) if possible. I will be calling you in the next couple of days to introduce myself and to determine your possible availability for a conversation.

If you prefer, you can simply respond to this email and let me know if you have a preferred time when we can talk. Please let me know if there is a telephone number where you prefer to be reached.

Thank you,
_____ "

Follow-up Telephone Call One: Introduction, Scheduling (within a day or two of the email)

- Introduce self, mention the emails, see if stakeholder is willing and able to chat the week of the 17th.

- Get correct spelling and title, and confirm organization's name.

In the likely event that someone does not respond after a couple of phone and email attempts, please let AB and TR know.

Week of Sept. 17:

Interview call

Date: _____ Start Time: _____am/pm

Interviewer: _____

Stakeholder: _____

Organization: _____

Phone #: _____

Was stakeholder available at scheduled time? Yes / No   If no, left message?_____

If rescheduled, new date and time: _____

1. Can you tell me a little about your role in this program? (Depending on the individual, this will include all three sites, or be specific to just one borough.)

2. Can you tell me a little about how the program was designed to work?

3. Can you tell me about how the program actually worked?

4. Do you think social services proved to be a good mechanism for interfaith collaboration? If so, why? If not, why not?

5. Did this program contribute to a better dialogue and understanding between faiths? Please explain.

6. Please describe any new relationships created, professional or personal, as a result of the program.

7. How could the program be improved?

8. Is there anything I did not ask that you think we should know?

9. Do you have any questions for me?

If stakeholder is someone we hope to meet with during the field visit:

10. We will be coming to New York the first week of October. Can we visit you in person on October 4 or 5 for another conversation? We will be back in touch before then to give you more specific details.

Available for a visit: Yes / No
Possible date(s)/time(s) available_____

Thank you very much for the conversation today.

Call end time: _____

ICNY Evaluation Site Visit Interviews
October 2012

Name: _____

Interviewer: _____   Interview Date: _____/_____/_____

Organization: _____   Borough: _____

Audio File #_____   Respondent ID# _____

Start the recording.
"This is an Interfaith Center of New York partnership project site visit conversation. Today is October _____.
The audio file number is ____.
The respondent ID is _____."

OK, let's begin.

1. How were collaboration, dialogue, and understanding between Catholics and Muslims improved by the social service partnership project? In what ways did you see this?

1a. Collaboration:

1b. Dialogue:

1c. Understanding:

2. What challenged and what facilitated the implementation of the project's interfaith activities?

2a. What challenged?

2b. What facilitated?

3. What, if any, are the shared interests and concerns of your organization and other faith organizations with which you partner?

4. Do you think you were better able to provide services because of the interfaith aspect? Please explain.

5. Were you able to reach more people because of the interfaith aspect? Were there any efficiencies realized through this approach?

6. What are some things you learned about members of other faith communities in the process of this project? How did you learn these things?

7. If you are a person of faith, in what ways has the level of your own faith has been changed through this project? Explain.

8. Similarly, if you feel a commitment to social justice, in what ways has the level of your commitment to social justice has been changed through this project? Explain.

9. What is the most important lesson your organization has learned to date from participating in this project?

The next few questions are for a more open-ended discussion for the second half of the interview. This should get at more specific aspects of the stakeholder's organization and particular experiences and realities. They should feel free to elaborate on issues and themes. Bullet points represent potential prompts for further discussion.

10. Please describe how the partnership worked at the community level with your organization. What worked, and why? What did not work, and why?

▪ What were the changes from what was originally proposed to you?

▪ How many staff and volunteers were involved altogether from your organization?

▪ What other interfaith cooperative activities (of any kind) occurred before this program? During? After?

11. How did religious observations and traditions affect activities?

12. Are there any special challenges to creating such a program as this in New York City? Explain.

▪ Have any external factors had any effect, positive or negative, on your efforts (e.g., media, politicians, community and business leaders)?

13. If someone was starting such a program in another city, what advice would you give to them?

14. Is there anything I did not ask that you think we should know? Please elaborate on anything you feel relevant that we may not have covered thoroughly enough.

15. Do you have any questions for me?

If time remains, additional questions to pose:

Have the project collaborations strengthened the capacity of faith-based social services in NYC? If yes, how?

What foundations do you think have been created for any future types of faith-based relationships and activities?

How many individuals did the project affect here in your immediate community? In what ways were they affected?

In what ways can this project serve as a model for other, similar efforts?

What, if any, religious symbols/signs are displayed?

Are any indicators (posters, displays, photos) of interfaith collaboration readily visible?

Is there visible diversity among those present at the site? Is the dress code more formal or less formal?

Do things seem well organized at the site? Were appointment times kept?

Is the physical space open and illuminated well, and welcoming to strangers?

Is there nearby signage that makes finding the site easier? Does signage indicate interfaith welcome?

Describe the neighborhood (ethnic makeup, businesses, activities, etc.).

Describe the sense of general security and police presence in the neighborhood.

Is there much pedestrian traffic in the area?

Describe any types of public transportation located nearby.

Note anything else of interest that you have observed.

[Note write ups should be prepared in narrative style. Notes will be separated into three sections: Site Description, Neighborhood (geography, infrastructure, etc.), and Context/Feel. Before preparing notes, confirm elements with Pamela.]

Potential Measures and Indicators, Draft Matrix

(electronic version of this document in MS Excel format provided to ICNY and Catholic Charities)

AREA		Organizational Level				Individual Level	
		Programming		Staff/Volunteers		Individual Participants/Clients	
Collaborations		Indicators	Measures	Indicators	Measures	Indicators	Measures
	Qualitative	Receipt of funding	Amount of funding	Staff attitudes toward interfaith collaborations (openness to and interest in, and improvements		Level to which own faith has been changed	
		MOUs signed	Increased # of MOUs over time	Relationships created (type and duration)		Level to which own faith-based commitment to social justice has been changed	
		Types of activities planned	Number of prior collaborations	Dialogues held (type and duration)		Relationships created (type and duration)	
		Level of stakeholder/ community involvement in developing indicators/measures	Increased # of individuals served	Discovery/ development of shared organizational interests		Feedback on activities	

AREA		Organizational Level				Individual Level	
		Programming		Staff/Volunteers		Individual Participants/Clients	
Collaborations (continued from previous page)		Types of activities held	Post-activity evaluations			Change in understanding of social situations of others	
		Types of challenges met and resolved				Change in optimism of interfaith partnership potential	
						Change in value of religious pluralism/ cooperation	
	Quantitative	Stakeholders' engagement in planning	# of planning meetings held	# of staff at trainings/ workshops/ conferences	Workshop scores		Attendance
			% increase in staff hours dedicated to project (needs baseline)				
		Level of partners' contributions	# and duration of dialogues held				Learning scales/ scores
			Hours spent in planning/ implementation by each partner				Change in prior beliefs/ attitudes/ feelings/ knowledge
			Pre/post workshop evaluations				

AREAS		Organizational Level					Individual Level	
		Programming		Staff/Volunteers			Individual Participants/Clients	
Education		Indicators	Measures	Indicators	Measures		Indicators	Measures
	Qualitative	Curriculum/ Instruments developed/ drafted	Number of finalized instruments	Attendance at training	Pre-post test responses		Knowledge gained by participant	Evaluation form
		Literature review and results	Number of similar projects found	Dialogue created	Attitudinal change			
				Learning about members of other faith communities	# of things learned (itemized)			
					Retention over time of things learned			
	Quantitative		Workshop performance improvement ratings	Hours trained	Pre-post test scores			
			Increase in ratings of workshop facilitators	Attendance	Attitudinal scales			

AREAS		Organizational Level					Individual Level	
		Programming		**Staff/Volunteers**			**Individual Participants/Clients**	
Social Service Provision		Indicators	Measures	Indicators	Measures		Indicators	Measures
	Qualitative	Perceived increase in program efficiency due to interfaith aspect	Increased number of individuals served	Staff training provided			Impact on recipients	
		Perceived increase in communication efficiency due to interfaith aspect	Measureable improvements to services provided				Development of community leaders	
		Staff engagement	Client feedback					
		Development of regular cooperative activities		Level to which serviced improved due to interfaith aspect				
		Strength of future partnerships						
		Creation of regular ties with other organizations						
	Quantitative	Increase in client turnout	Increase in number of recipients due to interfaith aspect	Staff training provided	Scores on post-training test		Impact on recipients	
		Benchmarks met	Client feedback					
		Development of logic model(s)	Logic model measures					
		Increase in staff engagement/ involvement	Measured increase in program efficiency					

AREAS		Organizational Level					Individual Level	
		Programming		Staff/Volunteers			Individual Participants/Clients	
Capacity Building/ Sustain- ability		Indicators	Measures	Indicators	Measures		Indicators	Measures
	Qualitative	Commitment to participate in future projects		Increase in staff experience				
		Publicity/ outreach developed		Increases in staff training/ orientation				
		Interest from other organizations						
		Adaptation of model by others						
	Quantitative	Designation of ongoing staff dedicated to project	Funding dedicated to project					
		Increased staff/ volunteers						

AREAS		Organizational Level					Individual Level	
		Programming		Staff/Volunteers			Individual Participants/Clients	
Unantici-pated Outcomes		Indicators	Measures	Indicators	Measures		Indicators	Measures
	Qualitative	Innovations discovered		Friendships created			Friendships created	
		Type of interest generated from non-stakeholders (other orgs, community, etc.)					Development of interpersonal collaborations and directions	
		New programs created						
	Quantitative		# of unanticipated activities					

APPENDIX C

Major Partnership Events Timeline, 2010-2012
(ICNY document provided to LTG Associates)

Throughout the program, ICNY has been doing outreach to meet Catholic and Muslim leaders in NYC- interviews have been documented with notes; interviewees were invited to the January 2012 conference. Outreach to new leaders has continued during 2012. Scheduling events/programs also involved planning conversations, by email, telephone and in person, all of which are not noted in the list below.

October 2009 through February 2010: Preliminary planning, laying groundwork, exploring with Catholic Charities and Muslims possibilities of partners and projects

November 2011: Catholic Charities involved with Prepare NY- film screening "American Made" in staff training

November 2011: Muslim Women's Institute Presents @ Fordham University Interfaith Council Eid dinner

January 2012: Conference on Catholic-Muslim Partnerships held at Interchurch Center, NYC

February 2012: Presentation at Catholic Charities to staff on Islam and Muslims

May 2012: Conference on Interfaith Partnerships for Social Service and Advocacy

BRONX

March 2010: Bronx Interfaith Census Training

June 2010: 2nd Bronx interfaith meeting of volunteers- discussion of training, pantry operations, write letters to elected officials

September2010: Bronx partners speak at interfaith iftar organized by ICNY, Union and Muslim Consultative Network

October 2010: Bronx 3rd interfaith meeting of volunteers at Councilwoman Foster's office

November 2010: Bronx- Joint attempt to secure additional food donations for Thanksgiving- unsuccessful

March 2011: St. Francis of Assisi compliance issues- pantry is temporarily shut down

March-April 2011: Loss of state funds to Catholic Charities impact pantries

May 2011: MWIRD, St. Francis of Assisi and Intersections hold Leadership and Creative Expressions Workshop. The event was attended by community members and pantry volunteers.

July 2011: Catholic Charities second funding cut - staff devoted to Bronx partnership pull out completely.

October 2011: Bronx Day of Dignity organized by MWIRD; Catholic pantry volunteers involved

November 2011: Thanksgiving Food Distribution- Catholic volunteers help at MWIRD

February 2012: Catholic Charities delivers food collected from parishes to MWIRD

HARLEM

Fall2010: Continue exploratory conversations to identify projects and partners; Harlem- started planning work around hunger and immigration [Note: religious observances on each side impact the progression of partnership. E.g., December has generally been a slow month to get Catholic participation in meetings or programmatic activities]

January 2011: MLK prayer service with Muslim participation

January 2011: Muslim women (Mosque of Islamic Brotherhood) meet with Catholic women, launch of women's group with monthly meetings taking place until summer 2011; Meet again in September 2011, continue monthly meetings. Last meeting of women's group held in June 2012—to reconvene in September 2012.

February 2011: Harlem Catholic & Muslim religious leaders hear from the NYC Coalition Against Hunger and as a way to build knowledge and capacity to address hunger in Harlem

Early April: Food drive launched at Mosque of Islamic Brotherhood

April 2011: Food donated by Mosque of Islamic Brotherhood to All Saints RC Church with interfaith prayer service

June 2011: All priests in Harlem vicariate relocated; new priests appointed

June 2011: Catholic Charities presents to mosque community of Touba Masjid

August 2011: Touba Masjid volunteer helps at All Saints Pantry (more Muslims from MIB were due to come but unexpectedly had a funeral to attend)

January 2012: 2nd MLK Prayer service

May-June 2012: Harlem: partners hold two planning meetings focused on re-entry

July 2012: Harlem presentation on re-entry organized by Catholic & Muslim partners

STATEN ISLAND

October 2010: First meeting of youth at Catholic Youth Organization

November 2010: Youth visit Albanian Cultural Center and Mosque

Late November 2010: Youth visit St. Joseph's Parish and plan food drive

February-March 2011: Youth begin work on food drive, develop flyer 1

April 2011: Food drive launched in Staten Island

June 2011: Youth deliver food and serve at soup kitchen at St. Paul's in Staten Island

October 2011: Teen Federation no longer part of Catholic Youth Organization

February 2012: Gayle Murphy out on sick leave due to knee surgery; begin work on finding new partnership possibilities

May to June 2012: Two meetings to explore partnership between Miraj School and Our Lady of Good Counsel parish and school