LTG ASSOCIATES, INC.

INTERFAITH COLLABORATION AND CAPACITY

REPORT ON EVALUATION CAPACITY DEVELOPMENT FOR THE CATHOLIC–MUSLIM SOCIAL SERVICES PARTNERSHIP PROGRAM OF THE INTERFAITH CENTER OF NEW YORK

Contributors
Reiko Ishihara-Brito, Ph.D., Terry Redding, M.A., Cathleen Crain, M.A., and Niel Tashima, Ph.D.

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Acknowledgements

ACRONYMS

AICC   Albanian Islamic Cultural Center
HCLC   Highbridge Community Life Center
ICNY   Interfaith Center of New York
MLK   Dr. Martin Luther King, Jr.
MWIRD   Muslim Women's Institute for Research and Development
OLGC   Our Lady of Good Counsel

Contents

EXECUTIVE SUMMARY

This report describes the evaluation design, data collection, analysis, and reporting efforts as well as activities related to evaluation capacity development between the Interfaith Center of New York (ICNY) and LTG Associates, Inc. (LTG). These efforts took place between the spring of 2013 and fall of 2014 and involved both the development of concepts, tools, and procedures, as well as corresponding data collection and analysis, to assist ICNY in the evaluation of their Catholic–Muslim interfaith partnership programs in three boroughs (Bronx, Harlem, and Staten Island) in New York City.

ICNY and LTG developed a theory of change and three primary evaluation questions to guide the evaluation process.

> ***Theory of Change.*** Interfaith understanding, service delivery outcomes, and the organizational capacity to deliver services and work in partnerships can be positively impacted by interfaith dialogue on shared common values and by developing shared projects across organizations.

The three primary evaluation questions are:

1. How can an increased dialogue about a common framework for social service and social justice be created successfully and sustainably between interfaith partners?

2. How can effective and meaningful community interfaith social service projects that serve the needs of interfaith understanding be developed?

3. How can effective community interfaith social service projects that serve the needs of community members be developed?

Given the diversity of the three borough partners and projects, several quantitative and qualitative instruments were developed for data collection: a contact tracking log to document communications between ICNY staff and project stakeholders; pre- and post-surveys for adults and youth; an online youth survey; and telephone interview guidelines.

Overall, most of the proposed short-term outcomes outlined in the logic models have been achieved, including: increased interfaith understanding, development of greater collegiality and friendships, identification of common areas of work, identification of community social service needs, defining shared goals, development of appreciation for interfaith partnerships, and willingness to work together on future projects. With regard to discussions about potential future projects, the groundwork for such discussions has been created. The data from the evaluation indicate a positive move forward. Interfaith dialogue and partnerships are still working to achieve these outcomes, and it is too early to determine if the results will be sustainable.

Lessons Learned

- For some issues, there are differences in perception and attitude between the faiths. It is not known whether these differences are meaningful, but they should be kept in mind when designing programs.

- In general, participants saw their own appreciation of interfaith activities as stronger than those of their community members, and they saw their community members as having stronger interfaith relationships than New York City as a whole.

- Participants already understood that the faiths share social justice goals, but the project enhanced participant recognition of the value of interfaith collaborations in spreading mutual understanding and respect in their communities as an important common goal.

- Participants were already largely inclined to participate with other faiths if the opportunity arose. It would be interesting to compare how those perceptions compare with the community as a whole.

- Despite good intentions and desires, it may be difficult to make rapid progress in tangible interfaith actions in communities where stakeholders are already stretched in time and material resources.

Recommendations

- *Scale up toward a culture of interfaith collaboration*. Although making local partnerships and increasing dialogue at the community level are certainly necessary in improving interfaith understandings, an interfaith dialogue and action program at a wider scale (such as the whole of New York City) may be just as important in creating an enabling environment in which local efforts can gain traction.

- *Longer timeframe needed for interfaith dialogue and action*. For projects focused on dialogue and actions, durations should be designed for three to five years including an initial period of establishing communication and building trust.

- *Meals and food as a central element in interfaith learnings and dialogue*. Meals and foods carry symbolic value particularly in faith communities, and as such, they play an important role in facilitating interfaith dialogue.

- *Paid facilitator to coordinate and liaise between interfaith partners*. A paid facilitator who can focus on coordinating interfaith dialogue and partnerships can help navigate the process and ensure the dialogue continues, especially given the stakeholders' busy schedules.

- *House of worship visits*. Another element of interfaith dialogue is the importance of the physical experience of visiting another faith's house of worship.

- *Scale up women's discussion groups in other cities*. Given the success with the Harlem group, women's discussion groups may be a viable interfaith activity for a scale-up pilot in additional cities.

I.   INTRODUCTION AND BACKGROUND

ABOUT THE REPORT

This report describes the evaluation design, data collection, analysis, and reporting efforts as well as activities related to evaluation capacity development between the Interfaith Center of New York (ICNY) and LTG Associates, Inc. These efforts took place between the spring of 2013 and fall of 2014 and involved both the development of concepts, tools, and procedures, as well as corresponding data collection and analysis, to assist ICNY in the evaluation of their Catholic–Muslim interfaith partnership programs in New York City.

During the reporting period, several data collection efforts were planned and implemented by ICNY directly or in tandem with LTG Associates (LTG). The results of this data collection constitute the majority of this report. A separate Appendices section holds the evaluation plan, three logic models, and several instruments and templates that were developed as part of this process. Additional data tables also appear in the Appendices.

BACKGROUND

In late 2009, ICNY undertook a program funded by the GHR Foundation 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, Manhattan (specifically Harlem), and Staten Island. Most project activities occurred in the respective borough communities in 2010 and 2011.

In fall of 2012, LTG Associates conducted a document review, telephone interviews, and a site visit with observations and interviews. These were noted in a November 2012 report submitted by LTG to ICNY and GHR, which contained findings, lessons learned, and recommendations for the program moving forward. The report also contained the evaluation plan, instruments, and spreadsheets with various indicators and measures for future program use. These materials have helped shape the current evaluation.

The continuation of the interfaith partnership dialogue and action project will be discussed in this report. For the reporting period, Catholic Charities was engaged on only a limited basis, allowing ICNY to focus on more direct engagement with stakeholders at the community level.

BOROUGH PROJECTS AND ACTIVITIES

Project activities in each of the three boroughs (Bronx, Harlem, and Staten Island) for 2013 and 2014 are discussed below and outlined in Table 1. Activities related to the foster care training that will encompass all five boroughs in New York City are also included in the table.

Bronx

Over the course of the two years that this report encompasses, the ICNY partnership in Bronx has faced several challenges due to closures of food pantries and leadership changes. ICNY selected a new partner and started a partnership with Highbridge Community Life Center (HCLC) in early 2013 because ICNY's initial Catholic pantry partner had closed in late 2012. The pantry run by the Muslim Women's Institute for Research and Development (MWIRD) temporarily closed in April 2014 due to remodeling at its host church, leading them to reopen the pantry on a smaller scale operating from its office in June 2014 before Ramadan.

Both the MWIRD and the HCLC saw changes in their leadership in February and June 2013, respectively, but after a series of four joint meetings, the two organizations signed individual Memorandum of Understanding with ICNY to support relationship-building activities between MWIRD and HCLC. In addition, in 2013, the organizations participated in each other's' activities. MWIRD, a co-sponsor of a City Council candidates' forum in July 2013, invited HCLC to jointly develop questions—an indication of their shared commitment to social issues in the community. HCLC promoted to its own clients MWIRD's annual toy distribution and Day of Dignity, an event funded by Islamic Relief. In turn, MWIRD promoted HCLC's ESL (English as a Second Language) classes to its clients.

HCLC and MWIRD have been collaborating on reviving the Highbridge Clergy Coalition, an independent group organized by HCLC. In October 2013, a high-profile clergy luncheon was held, which was funded by the Yankees, and a second luncheon followed in November to discuss progress and future projects. The two agencies also planned and held a joint Thanksgiving and Christmas food distribution in 2013.

In September 2014, HCLC unexpectedly closed its doors, after three decades of serving the community. ICNY has been unable to find a new Catholic partner for MWIRD for some time. However, in late 2014, Sisters of St. Dominic agreed to conduct a joint food distribution and health information fair with MWIRD on Martin Luther King, Jr. Day in 2015, calling it Highbridge Unity Day.

Pre- and post-activity surveys were conducted by ICNY with project stakeholders. LTG staff also conducted telephone interviews with three project stakeholders.

Harlem

In Harlem, four interfaith programs led by Mosque of Islamic Brotherhood (MIB) and the Central Harlem Vicariate were held in 2013 and 2014. Two of the events were the second and third annual Martin Luther King, Jr. interfaith services at the All Saints Church and Holy Family Catholic Church in January of 2013 and 2014. In addition, a new interfaith addiction recovery education and discussion event was jointly planned by the two organizations and held at the MIB in September 2013. An additional interfaith recovery month prayer service was held in

Harlem at the Memorial Baptist Church in September 2014, an event that was independent of ICNY involvement.

In March 2014, the Young Adult Ministry (YAG) of St. Charles Borromeo Church became involved with the Catholic-Muslim partnership, and the first in-person interfaith dinner meeting with Imam Talib of the MIB was held in May 2014. In November 2014, the two groups jointly sponsored a three-day anti-racism workshop held at the Kennedy Center in Harlem. They also planned and held the annual Martin Luther King, Jr. interfaith service in January 2015. A panel discussion on racism and theology is scheduled for April 2015.

The Catholic-Muslim-Jewish Women's Group continues to meet several times a year, primarily in Harlem, but occasionally in houses of worship, including a synagogue in Brooklyn, and in participants' homes. The group met seven times in both 2013 and 2014, respectively[1].

Although pre-activity surveys were conducted by ICNY with project stakeholders in Harlem, post-activity surveys were unable to be conducted due to the newly formed partnership and limited project activity in the borough this year. LTG staff also conducted telephone interviews with five male project stakeholders, as well as with eight members of the women's dialogue group.

Staten Island

The Staten Island activities were focused on youth members of the Miraj Islamic School at the Albanian Islamic Cultural Center (AICC) and Our Lady of Good Counsel (OLGC) Parish. Students from the Miraj School had also participated in 2012, but this was the first year of participation for Good Counsel. There was an initial meeting over a meal for youth in November 2013 In December 2013, youth from the parish and mosque met in the Miraj School to prepare a stew that was delivered to a soup kitchen. A follow-up meeting and church tour at Good Counsel was delayed due to heavy winter snows until March 2014. The youth met again in December 2014 to prepare stew for their neighborhood soup kitchen.

To ease the hesitation that ICNY had observed of parents and the principal of OLGC School to engage in a partnership—and given the significant representation of first responder families in OLGC, ICNY and the New York Police Department (NYPD) Community Affairs Division are jointly planning a youth athletic event for 2015.

For youth participants and adult stakeholders (clergy and youth volunteers), pre- and post-activity surveys were collected between fall 2013 and spring 2014. In April 2014, LTG staff interviewed four adult stakeholders who were involved with the project. In addition, an online

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[1] The Women's Group met an additional two times in 2013 to visit an ill member, and in 2014, they attended her Memorial Service together.

youth survey was launched in early 2014, intending to gather broader attitudinal data from youth on Staten Island and surrounding boroughs.

Table 1: Partnership Activities and Participation by Borough

	2013	2014
Bronx	- HCLC participation in MWIRD-sponsored City Council candidates' forum - HCLC participation in MWIRD's annual toy distribution and Day of Dignity - High-profile clergy luncheon, funded by the Yankees - Thanksgiving and Christmas food distribution	- HCLC staff assist MWIRD to identify possible alternative locations for MWIRD's pantry that closed - MWIRD raised funds to remodel space to run pantry out of their office - MWIRD and Sisters of Dominic planned Highbridge Unity Day 2015
Harlem	- MLK Jr interfaith service - Interfaith recovery service (45 individuals of various faiths attended) - Catholic-Muslim-Jewish Women's Group met 7 times	- Catholic-Muslim-Jewish Women's Group met 7 times - MLK Jr interfaith service - Interfaith recovery program (40 people attended) - Interfaith dinner meeting - Anti-racism workshop (35 individuals of various faiths attended)
Staten Island	- Youth planning meeting - Youth dinner preparation for the homeless at AICC	- Wrap-up youth meeting at church - Joint cooking stew for homeless
Citywide	- Outreach to the Administration for Children's Services and foster care service providers - Telephone interviews of Catholic and Muslim leaders - Rabbi Marshall Meyer Retreat (not GHR-funded) focused on foster care issue - Telephone and in person interviews of Muslim leaders and Catholic and other child welfare sector representatives	10 workshops were held: 1 workshop for service provider staff and 1 for Muslim community members in each of the 5 boroughs (60 Muslims attended; 144 staff members, representing 37 child welfare agencies) - Telephone and in person interviews of Muslim leaders and Catholic and other child welfare sector representatives

II.   EVALUATION ACTIVITIES AND METHODOLOGY

Plans and instruments for the evaluation activities were developed in early 2013 and are related to interfaith dialogue and action activities. The bulk of data collection was carried out later in 2013 and early 2014, although the adult post-survey series was completed in the fall of 2014. Documents related to these activities are found in the Appendices section, including the evaluation questions and objectives, plan, and a plan template (Appendix A); logic models (Appendix B); and a contact tracking log, survey and evaluation instruments (Appendices C and D), and a data extraction template (Appendix E). Additional data and findings are presented in Appendix F.

EVALUATION QUESTIONS AND PLAN

The first step in capacity development was a discussion of a theory of change for the evaluation activities. After a few iterations, the following was drafted:

> ***Theory of Change.*** Interfaith understanding, service delivery outcomes, and the organizational capacity to deliver services and work in partnerships can be positively impacted by interfaith dialogue on shared common values and by developing shared projects across organizations.

All evaluation activities were undertaken with this in mind. Three primary evaluation questions were followed as the evaluation activities progressed:

1. How can an increased dialogue about a common framework for social service and social justice be created successfully and sustainably between interfaith partners?

2. How can effective and meaningful community interfaith social service projects that serve the needs of interfaith understanding be developed?

3. How can effective community interfaith social service projects that serve the needs of community members be developed?

From the theory of change and evaluation questions, three logic models were developed to guide specific evaluation activities. The first was an overarching programmatic logic model. The second and third were more specific evaluation logic models, aimed at evaluation dialogue and action project aspects, respectively. These logic models were developed over several weeks through an iterative process between ICNY and LTG staff, and involved literature review along with telephone discussions of current project designs and anticipated outcomes. All logic models are found in Appendix B.

METHODOLOGY AND INSTRUMENTS

The evaluation effort built upon interviews and related evaluation ground work conducted in the fall of 2012. Given the diversity of the three borough partners and projects, and the small participant numbers at each site, several tools, both quantitative and qualitative, were developed to collect as much potential data as possible. Both ICNY and LTG staff participated in data gathering; the bulk of instruments were in fact disseminated by ICNY staff.

Table 2 shows the instruments used and the number of respondents for each.

Table 2: Stakeholders and Data Gathering Instruments
(For the contact tracking log, n refers to contacts made by ICNY. For the surveys and interviews, numbers represent the numbers of respondents)

Instrument	2013	2014	Total
Contact Tracking Log	Email/text: n= 143 Telephone: n=65 In-person: n=32	Email/text: n=122 Telephone: n=15 In-person: n=24	Email/text: n=265 Telephone: n=80 In-person: n=56
Adult Pre-Survey	31	-	31
Adult Post-Survey	-	13	13
Youth Pre-Survey	12	-	12
Youth Post-Survey	-	8	8
Online Youth Survey	-	23	23
Telephone Interviews	-	20	20

The stakeholder contact tracking log recorded ongoing communications between ICNY staff and stakeholders over the course of the projects. These included email, text, telephone, and in-person contacts.

Pre- and post-surveys were administered to adult and youth participants before and after the project activities were carried out in order to gauge any changes in perceptions, feelings, and intent toward interfaith activities.

To gain a better sense of the current context of interfaith youth work, primarily on Staten Island, an online youth survey was launched in early 2014. The survey was open to all area youth, and attempted to record their attitudes and experiences as Muslims or Christians. It was hoped that youth would share the links with others to create a snowball sample, but this did not occur. The survey was thus left open for several months in an effort to gain the largest possible pool of responses.

In coordination with ICNY personnel, LTG staff conducted 30-minute telephone interviews with 20 stakeholders identified by ICNY. The interviews were carried out largely in April 2014. The interviews were designed to collect information from the stakeholders regarding their reflections on interfaith activities, their personal reactions to the activities, lessons learned, and thoughts for how to move similar dialogues and actions forward. The overarching question guiding these telephone interviews was, "Are the interfaith partnering activities developing dialogue and/or action in their respective boroughs?" Only two of the interviewees (Muslim clerics in Harlem and Staten Island) had previously been interviewed by LTG. Two initial interviews served as a pilot; after discussions with ICNY staff, slight wording changes were made for clarity, and the interviews went forward. Many of these stakeholders are also respondents in the pre- and post-surveys.

Qualitative Data Analysis

For the telephone conversations, a total of 20 different stakeholders were interviewed. Interviews were audio recorded with the interviewees' consent, and data extracted for analysis and interpretation. To analyze the transcriptions and search for themes, both *a priori* codes (predetermined from the evaluation questions) and *in vivo* or emergent codes (generated from the data themselves) were used. 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" (pp. 607–608). It is an inductive approach to qualitative data analysis in which researchers closely review respondent-produced information, identifying potentially relevant themes as they arise.

Participant numbers for any one borough were typically insufficient to provide borough-specific analysis. Thus, themes and codes for each question were extracted for analysis and interpretation typically as a whole and not by borough. On occasion, borough-specific insights are offered when a particular theme was embraced by a number of respondents.

Quantitative Data Analysis

For pre- and post-surveys, quantitative responses were analyzed primarily by percentages of responses for each of five categories ("strongly agree" to "strongly disagree"). They were also converted to a point system (from 5 for "strongly agree" to 1 for "strongly disagree"), from which means were derived for comparison. For a fuller picture of the results, see Appendix F, which includes tables and data for all questions. These provide ease of comparison but offer less nuance than do the percentages of responses. "Scores" for each question were then averaged and compared by respondent faith. The numeric values were as follows:

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

Strongly Agree	5
Somewhat Agree	4
Don't know / neutral	3
Somewhat Disagree	2
Strongly Disagree	1

All quantitative data were processed using MS Excel software. Complete tables for the data, when not included in the report text, appear in the appendices.

For the contact log, contact types (email/text, telephone, and in-person) and frequency were designated and then charted by month. This allowed the types of calls to visually demonstrate possible changes in the proportion of person-to-person contacts. This also allowed the types of calls to be totaled and call durations for each to be averaged for comparison purposes. The results provide generalized guidelines to activity; contacts were not further qualified or refined for analysis.

For the youth online survey, data were analyzed and charted in MS Excel for visual representation. Results were examined to provide a sense of context in which the local interfaith activities are occurring.

EVALUATION CHALLENGES

As each borough project was unique, creating a standardized evaluation that could accommodate the realities and accurately reflect the results of each project took careful consideration in both planning and analysis. The design accommodated specific questions for each project as well as questions that could unify the common themes and objectives. Other methodological challenges included relatively small stakeholder groups, turnover among participants, and the difficulty at times in reaching participants.

These challenges were met by designing appropriate instruments, through close collaboration between ICNY and LTG, by diligence in pursuing respondents, with flexibility in scheduling, and by openness in reporting.

III.   FINDINGS

Four data collection efforts will be discussed in this section: the contact tracking log, stakeholder pre- and post-surveys, an online youth survey, and stakeholder telephone interviews.

CONTACT TRACKING LOG

Starting in January 2013, ICNY staff began systematically tracking contacts made with stakeholders as a component of project evaluation. Types of contact included email, texts and voicemails, telephone conversations, and in-person contacts (meetings, services, etc.). The purpose of the tracking was to determine if the number and types of contacts were generally consistent or if any patterns would emerge.

Figure 1: 2013 and 2014 Contacts (Email/Text, Telephone, and In-Person)
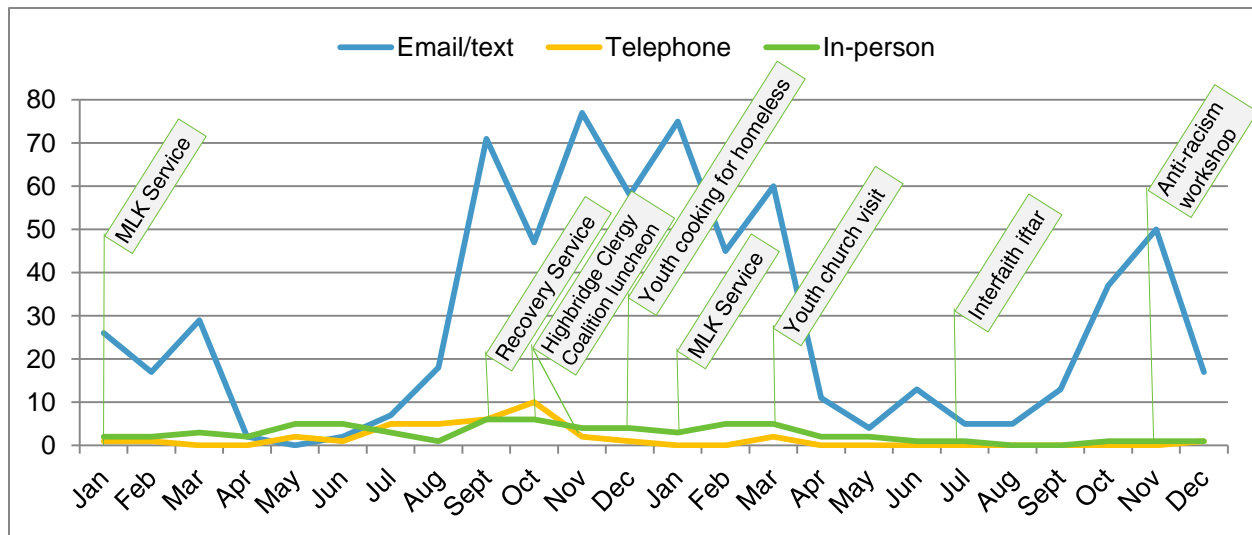
Figure 1 shows contacts made by ICNY staff to interfaith project stakeholders during 2013 and 2014[3], including clergy, religious leaders, volunteers, and other relevant parties. It also includes meetings held with GHR and intern candidates interviewed by ICNY, but not contacts made with LTG Associates staff. Figure 1 also shows key interfaith events that were organized by the project stakeholders.

Figure 1 shows that emails and text messages were the most common types of contacts made over the two-year period. In contrast, telephone contacts were few in number, particularly in 2014, as only three phone calls were made that year. Emails and text messages were usually used for scheduling and coordinating in-person meetings and activities. Over a third of the

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[3] The data for 2014 are complete through December 15, 2014.

phone conversations (35% of phone calls in 2013 and 40% in 2014) also related to similar purposes. In-person contacts (see Table 5 below) consisted of partnership planning meetings, Highbridge Clergy Coalition meetings, Catholic-Jewish-Muslim Women's Group meetings, talks presented to relevant stakeholders by ICNY, and interfaith events organized by the project stakeholders. ICNY intern interviews (one in February and two in March 2013) as well as two-day GHR grantees meetings in February 2014 are included as well.

As Figure 1 shows, the frequency of email/text contacts was relatively moderate in the first quarter of 2013 and the last quarter of 2014, while contacts were made most frequent in the last quarter of 2013 and first quarter of 2014. In both years, email/text contacts tapered off after Easter and the summer vacation months. Email/text contacts began to rise again in late summer and fall, especially after Ramadan (concluding on August 7, 2013 and July 28, 2014). The high frequencies of email/text contacts coincide with the high frequencies of in-person contacts, and are associated with the planning of and preparation for interfaith activities and events.

Table 3: 2013 and 2014 In-person Contacts, by Half Year

Time Period	Total In-person Contacts	Total Minutes	Average Minutes per Contact
2013			
January—June	19	1,920	101
July—December	24	2,675	111
Total 2013	43	4,595	107
2014			
January—June	18	2,590	144
July—December	6	1,290	215
Total 2014	24	3,880	162

Table 3 compares in-person contacts between the first and second halves of 2013 and 2014, using the number of contacts made and the duration of all meetings, activities, and events. It is immediately apparent that almost twice as many in-person contacts were made in 2013 as compared to 2014 (or a 56% decrease in 2014). The numbers of in-person contacts made in the first halves of 2013 and 2014 are comparable (19 and 18 contacts, respectively). When comparing the second halves of 2013 and 2014, in-person contacts decreased to a fourth of the total number of contacts made a year earlier in 2013 (from 24 to 6 contacts), while the length of individual contact sessions almost doubled in 2014. A detailed comparison of the types of in-person contacts sheds some light on this observation (see Table 4).

Table 4: Frequencies and Duration of In-person Contacts in 2013 and 2014, by Half Year

	2013						2014					
	January—June			July—December			January—June			July—December		
	Frequency	Total Minutes	Min. per Contact	Frequency	Total Minutes	Min. per Contact	Frequency	Total Minutes	Min. per Contact	Frequency	Total Minutes	Min. per Contact
Partnership/ Planning	10	930	93	12	1130	94	5	390	78	0	0	0
Activities/ Events	1	180	180	7	945	135	3	450	150	2	990	495
Women's Group	4	660	165	5	600	120	6	840	140	2	300	150
Talk/ Presentation	1	60	60	0	0	0	2	130	65	0	0	0
Other	3	90	30	0	0	0	2	780	390	0	0	0
Total	19	1920	101	24	2675	111	18	2590	144	4	1290	323

Table 4 shows the types of in-person contacts that ICNY staff engaged in 2013 and 2014, and the total duration as well as average duration per contact. As mentioned above, in-person contacts consisted of partnership planning meetings, interfaith activities and events organized by the project stakeholders, Catholic-Jewish-Muslim Women's Group meetings, and talks presented to relevant stakeholders. ICNY intern interviews (one in February and two in March 2013) as well as two days of GHR grantees meetings in February 2014 are included as well.

Although the total number of in-person contacts made during the first halves of 2013 and 2014 were comparable (as shown in Table 3 above), the nature of the meetings was different. In 2013, the number of meetings to discuss and establish interfaith partnerships as well as to plan interfaith activities was high (10 and 12 contacts in the first and second halves of 2013, respectively, compared to 5 and 0 in 2014). These numbers, as well as an examination of the purposes of the in-person meetings, indicate that much of 2013 was spent on launching the dialogue with the project stakeholders and gaining trust. Starting in the second half of 2013, once partnerships were established, some of the in-person meetings focused on the planning of interfaith activities and events. It should also be noted that the decrease in in-person and phone contacts in the latter half of 2014 is due to ICNY's shift in their focus from the borough-based activities to the citywide foster care trainings.

This trend is apparent in the number of events that were carried out. The first half of 2013 had the smallest number of events when partnerships were being established, and the number of events increased significantly in the second half of 2013. Although the number of in-person meetings decreased in 2014 (to three and two in-person contacts in the first and second halves of 2014, respectively), the average duration of in-person meetings increased significantly in the latter half of 2014. This increase to 495 minutes (or about 8.5 hours) is due to the anti-racism workshop that spanned three days. When talks and other in-person contacts are excluded from the comparison (as they are not directly related to interfaith partnership-building), the average duration of in-person contacts remained relatively constant of about 2 hours (111 minutes in both halves of 2013 and 120 minutes in the first half of 2014; increased to 160 minutes in the latter half of 2014).

ADULT PRE- AND POST-SURVEYS

Pre-Survey Summary

Across the three boroughs, there were 31 adult respondents for the pre-survey, nearly all of whom self-identified their religious affiliation. Of the group, 11 were Muslim, 10 were Catholic, seven were Christian, one was Jewish, one was agnostic, and one did not identify. Of the three boroughs represented, 13 were from Bronx, 16 were from Harlem (of which 10 were from the Women's Group), and two were from Staten Island. Most respondents completed most of the questions (15 Likert-scale questions and three short-answer questions; see Appendix D for the instrument).

After data review, three outliers were found. Three self-identified Christians from Bronx likely reversed the instrument scale, because their answers did not make logical sense and were generally contrary to all other responses (e.g., they "strongly disagreed" that they had an understanding of the basic beliefs of Christianity, whereas nearly all other respondents offered the opposite response). Given the likelihood of this being an error, and also that including their responses would have skewed the data, the quantitative responses for these three outliers were discarded for analysis, leaving a pool of 28 respondents.

Overall, Muslim respondents answered more positively (i.e., more frequently checking "somewhat agree" and "strongly agree") on all but one of the questions (Question 2, understanding Christianity) than did their Catholic counterparts (see Appendix D). On two of the questions, both Muslims and Christians had the same average score (Question 6, benefits of interfaith partners, and Question 15, closer interfaith ties). This was consistent across all three boroughs.

Post-Survey Summary

For the post-survey, there were 13 respondents. All but one self-identified their religious affiliation. Of the group, six were Muslim, five were Catholic, one was Jewish, and one responded "n/a." Of the three boroughs represented, two respondents were from Bronx, seven

were from Harlem (all from the Women's Group), two were from Staten Island, and one did not identify.

The post-survey instrument consisted of two additional short-answer questions (see Appendix D for the instrument). Similar to the pre-survey, most of the respondents answered most questions. In total, seven individuals did not provide responses to 10 questions.

The small number of respondents in the post-survey poses a challenge in analysis, and the uneven distribution of respondents across boroughs limits any meaningful comparison by borough. That said, however, it is noteworthy that the level of agreement between Muslim and Christian respondents was very high for over half of the questions. That is, in eight of the 15 questions, the combined rate of responses that noted strongly and somewhat agree was the same between Muslims and Christians. One question in particular saw unanimous agreement; all Christians and Muslims in the post-survey strongly agreed that interfaith dialogue and partnerships are worth the time and effort. This unanimity in the post-survey was a significant increase from the pre-survey, especially for the Christian respondents of whom 79% had strongly agreed (Muslim respondents who strongly agreed in the pre-survey were very high at 91%).

Understanding of Faiths

For all pre-survey respondents, 83% agreed (strongly or somewhat agree) they understand Islam (Question 1 on the instrument), and 93% said they understand Christianity (Question 2 on the instrument). Thus, there is something of a 10% self-reported difference between those who feel they understand Islam and Christianity. Similarly, when looking at only Muslim and Catholic respondents, the mean values of their respective responses show a nearly one-point difference in understanding each other's faiths. Muslims (11 respondents) scored their understanding of Christianity as 4.5 out of 5, while Christians (14 respondents) scored their understanding of Islam as only 3.6 out of 5.

In the post-survey, the percentage of individuals who responded that they understand (strongly or somewhat agree) Islam and Christianity increased to 85% and 100%, respectively. Similarly, the mean values of the responses of Muslim (n=6) and Catholic (n=5) respondents increased to 4.8 (up from 4.5 on the pre-survey) and 3.8 (up from 3.6) out of 5, respectively. Among both the pre-survey and post-survey respondents, Muslims said they understand Christianity much better than Christians said they understand Islam.

Relations between Muslims and Christians

Two pre-survey questions (Questions 3 and 4 on the instrument) provided the lowest *relative* levels of agreement of the 15 questions. Respondents also scored these two questions the lowest (4.0 and 3.6, respectively). The questions asked whether Muslims and Christians have a strong relationship in the community and in New York City. For the question on communities, 73% agreed (somewhat or strongly agree) about strong relationships between Muslims and

Christians; for New York City as a whole, this drops to 61%. When looking at Muslim and Christian respondents separately, Muslims scored these questions higher than Christians. One individual did not give a response to the question concerning the community, and two individuals skipped the question concerning New York City.

Respondents indicated by these results that they believe their local community had a better interfaith relationship than New York City as a whole. Nonetheless, about two thirds of respondents thought that there was a strong relationship in New York City. These feelings were not particularly strong, however; only 15% strongly agreed, while 46% somewhat agreed. For all survey questions, this was the lowest percentage of "strongly agree" responses.

There was little change in the post-survey results for these questions. For the question on communities, 69% agreed (somewhat or strongly agree) that there is a strong Muslim–Christian relationship in the community, and 62% agreed about a strong relationship in New York City. When looking at Muslim and Christian respondents separately, similar to the pre-survey, Muslims generally scored these relationships higher than Christians in the post-survey. The exception was for the post-survey question concerning New York City—both Muslims and Christians gave an average score of 3.8.

Social Justice

A question (Question 5) asking whether Christianity and Islam have similar values when it comes to social justice elicited one of the highest levels of agreement on the pre-survey: 92% agreed, with nearly three quarters, 71%, agreeing strongly. Catholics and Muslims were very close in their strength of agreement, although one outlier Catholic respondent skewed the data somewhat by responding "strongly disagree" to this question. When analyzed using the mean, Muslims scored this at 4.8, while Catholics scored it at 4.4.

In the post-survey, this question was one of several that elicited 100% agreement from the respondents. All respondents agreed that Christianity and Islam have similar values and goals regarding social justice issues: 69% strongly agreed and 31% agreed somewhat. When analyzed using the mean, Muslims scored this at 4.7, while Catholics scored it at 5.0.

Benefits of Interfaith Partners

Two questions on the pre-survey elicited 100% overall agreement from respondents. The first (Question 6) asked whether working with interfaith partners helps serve people in need better than working alone; 65% expressed strong agreement; the remainder somewhat agreed. The second (Question 7) asked if interfaith dialogue and partnerships are worth the time and effort they take; 86% of respondents strongly agreed. By far, this was the question that elicited the highest percentage of strong agreements.

In the post-survey, although still strongly positive, the level of agreement to the first question decreased to 83%; one Muslim respondent did not provide an answer and two responded

"neutral." All of the post-survey respondents to the second question, however, strongly agreed that interfaith dialogue and partnerships are worth the time and effort.

Prioritizing Interfaith Partnerships

As with the prior questions, nearly all pre-survey respondents said interfaith partnerships were a high priority for them personally (Question 8); 68% strongly agreed, while 29% somewhat agreed. Again, Muslims scored this more highly (4.8) than Catholics (4.4); indeed, this was the third highest score given by Muslims for any question.

In the post-survey, this question received a 100% agreement by the respondents, with over three quarters of the respondents strongly agreeing that interfaith partnerships are a high personal priority. The mean score increased to 4.8 by the Catholics, while it remained the same for Muslims.

Faith Leaders and Interfaith Partnerships

Most pre-survey respondents (86%) agreed that their faith leaders have a commitment to engage in interfaith dialogue and partnerships (Question 9); a few responded "don't know/neutral." Catholics and Muslims scored this somewhat differently, however. While Muslims provided a score of 4.6, indicating very strong agreement, Catholics scored this as 4.2, putting their sentiments squarely in the "somewhat agree" category.

In the post-survey, sentiments shifted towards increased agreement. A total of 92% of respondents agreed that their faith leaders have commitment to interfaith work, with over two thirds (69%) strongly agreeing. As in the pre-survey, Muslims strongly agreed with a 5.0 score and Catholics provided a score of 4.6, indicating a shift from "somewhat agree" to "strongly agree."

Community Members and Interfaith Activities

Although over three quarters (78%) of pre-survey stakeholders generally agreed that their community members enjoy interfaith activities, this question (Question 10) elicited the survey's second-lowest percentage of respondents who *strongly* agreed (32%). Once again there were differences between Muslim and Catholic perceptions, with Muslims scoring this as 4.3, while Catholics only scored interest from their communities as 3.9.

Respondents in the post-survey showed little change in their perception of their communities, with three quarters (76%) agreeing that their community members enjoy interfaith activities.

Interfaith Partnerships and Community Solutions

Nine of ten pre-survey stakeholders (85%) saw the value of interfaith partnerships in finding solutions to community problems (Question 11), with two thirds (64%) strongly agreeing that

this was the case. Catholics and Muslims both scored this highly (4.5 and 4.6, respectively). One of the Jewish respondents answered "neutral" to this question.

In the post-survey, there was 100% agreement among the respondents for this question, with over half (54%) strongly agreeing about the value of interfaith partnerships.

Interfaith Partnerships and Negative Stereotypes

Some 93% of pre-survey stakeholders agreed that interfaith partnerships help their religious community to break down negative stereotypes, with almost two thirds (63%) agreeing strongly (Question 12). Both Muslims and Catholics gave a high score to this question (4.6 and 4.5, respectively). One Catholic respondent did not provide an answer.

In the post-survey, this question also elicited a 100% agreement among the respondents, with an overwhelming number (85%) agreeing strongly. All Muslim respondents strongly agreed (5.0 score), and while Catholics gave a high score (4.6), it remained relatively unchanged from the pre-survey.

Comfort with Interfaith Partner

In the pre-survey, a majority of respondents (85%) agreed that they felt comfortable turning to interfaith partners in times of community need (Question 13); only one individual noted some disagreement. Catholics and Muslims were relatively close in their scores (4.2 and 4.4, respectively), although once again the Muslim score was somewhat higher.

Post-survey respondents indicated that comfort levels in interfaith partnerships have been strengthened. Both Catholics and Muslims scored this question at 4.5; one Catholic respondent did not give an answer.

Joint Project Planning

Respondents were asked if they were interested in planning a joint interfaith project to address a community problem (Question 14). An overwhelming majority (82%) of pre-survey respondents generally agreed and showed interest; two thirds (64%) said they strongly agree that they have such an interest. However, Muslims once again scored their interest higher (4.6) than did Catholics (4.2).

In the post-survey, although the level of interest remained generally the same (84%), the percentage of respondents showing strong interest dropped to under half of the respondents (46%). The Muslim respondents' score decreased to 4.3, while that of the Catholics remained the same (4.2).

Closer Interfaith Ties

There was broad agreement (93%) from respondents in the pre-survey that they already had closer ties with their interfaith partners because of their collaboration, with over half (57%) strongly agreeing (Question 15).

The post-survey results showed that all respondents (100%) came to a consensus that interfaith activities have strengthened their partnerships, with over three fourths agreeing strongly. Both Catholics and Muslims scored their responses very highly at 4.8, respectively.

Additional Open Questions

At the end of the surveys, three additional questions asked respondents to list ideas and comments on interfaith common areas, goals, and shared problems. These typically elicited a few words or brief phrases covering a number of issues and items. The complete list of responses is found in Appendix F.

Shared Interests among Interfaith Partners

Twenty-six of the 31 pre-survey stakeholders provided a number of common areas, often closely aligned with issues of social justice. The most commonly mentioned were food and hunger, legal issues/crime, homeless/housing, education, and exploring shared values.

In the post-survey, 12 of the 13 respondents gave an answer, and generally were similar to what was mentioned in the pre-survey. The most commonly mentioned were food and hunger, poverty, and community service and outreach.

Shared Social Justice Goals with Interfaith Partners

Twenty-two of the 31 pre-survey stakeholders offered a number of shared goals. Some individual respondents simply repeated their answers from the prior question, and in general, responses parallel those from the prior question. Two individual wrote "no" or "N/A" in response to this question.

In the post-survey, 12 of the 13 respondents listed goals they share with their interfaith partners. Many echoed those named by the pre-survey respondents, such as helping the poor, food and hunger, immigrant rights, and community service. It is noteworthy that over half of the post-survey stakeholders mentioned trust and relationship-building by spreading mutual respect and understanding, both within and outside the community, as a shared goal— something that was not included in any of the pre-survey comments.

Shared Problems in Community

Once again, responses from 27 of the 31 pre-survey stakeholders paralleled the prior two questions. Issues of social justice and poverty-related themes were mentioned, including domestic violence and other crime, housing and homelessness, hunger, immigrant rights, the elderly, youth, and health. Additionally, five respondents mentioned a lack of communication or awareness among faiths, stereotypes, and acceptance of individuals.

Twelve of the 13 post-survey stakeholders responded and the issues they listed echoed many of the same ones that were mentioned in the pre-survey. Two additional issues were mentioned that did not appear among the issues listed by the pre-survey respondents: unemployment and child care.

Most Memorable Aspect of Project

Two additional questions were asked in the post-survey. The first question inquired about the aspect of the project that the stakeholder will remember the most. Eleven individuals provided a response. All respondents mentioned that coming together to share and build trusting relationships was the most memorable part of the project. Members in the women's group referred to the personal relationships built through the project as an "outpouring of friendship and a "sisterly bond."

Post-project Impressions about Interfaith Work

Ten respondents commented on the second and final question of the post-survey, asking what they would tell their friends now about interfaith work that they may not have told them before. Six of them noted that interfaith work including relationship building across faiths is important and rewarding. One of them related

> *Some aspects are thrilling and heartwarming. They add to who I am as a human being and a man of faith. Some aspects can be slow-moving and undramatic. But all is worth the effort.*
> Post-survey respondent

that the interfaith project has empowered women to help improve their community. Half of the respondents indicated that the project has enabled them to appreciate the beliefs and values of other faiths and understand that they share the same goals.

YOUTH STAKESHOLDER PRE- AND POST-SURVEYS

Youth participants on Staten Island took pre- and post-surveys to gauge their interfaith attitudes and experiences. There were too few respondents to conduct cross tabulations with any confidence. However, available data suggested that responses from Christian and Muslim youth were similar for most of the issues presented. Instruments can be found in Appendix D.

Youth Pre-Survey Summary

A dozen Staten Island youth ages 13–17 took a 14-question survey (12 quantitative, two qualitative questions) in November 2013. Of the group, seven were Muslim (all male), four were Christian (two female, two male); one respondent (male) did not identify with a religion. Responses were generally very positive and showed an interest in and previous exposure to the other faith. A majority also indicated that they would be willing to spend some hours each month working on an interfaith project with other youth.

Youth Post-Survey Summary

Eight Muslim and Christian youth took the post-survey in February 2014. These same eight also took the pre-survey and attended all meetings. Of the group, four were Muslim (all male) and four were Christian (two females and two males). Respondents were aged 13–17, although one youth did not list his age. The post-survey contained the same 12 quantitative questions as the pre-survey, along with two additional quantitative questions. Of the three qualitative questions, one was the same as the pre-survey, while two were new.

Responses again were very positive, but as there were fewer respondents, it is hard to draw firm conclusions as to post-activity change. Differences were found at times between Muslim and Christian responses; as with the adult pre- and post-surveys, Muslims were generally more positive than Christians in some of the responses. Average ratings between Muslims and Christians are shown for some results; again, given the small respondent numbers, these should be used for general guidance only.

Each question is taken in turn below. For additional results, turn to Appendix F, which includes tables and figures for all questions.

Understanding of Faiths

Pre-survey youth strongly agreed that they understood their own faiths. They were mixed in their answers as to whether they understood the other faith, with responses ranging from "somewhat agree" to "somewhat disagree."

In the post-survey, all youth once again strongly agreed that they understood their own faiths. Nearly all youth also answered "somewhat agree" when asked about understanding of the other faith. This suggests an improvement in knowledge; two of the Christian students indicated a higher level of understanding than in the pre-survey. This information could not be derived for Muslim respondents as some did not take the post-survey.

Exposure to Houses of Worship

Youth of each faith visited their *own* house of worship, but were mixed in their pre-survey exposure to the *other* house of worship. Muslims were much more likely than Christians to say

they had visited the other house of worship; only one Christian indicated that he had previously been to a mosque, while most Muslims indicated they had visited a Catholic church.

In the post-survey, all participants strongly agreed that they had visited both their own and the other house of worship. Given that Catholics in particular indicated they had not visited a mosque prior to the project, the results are a first-time exposure to many youth to another house of worship.

Community Members and Interfaith Activities

Youth stakeholders generally agreed to the statement that their community members enjoy getting together with people of different religions. Half the pre-survey respondents (6 of 12 respondents) strongly agreed with the statement. Four somewhat agreed, and two did not know or were neutral.

In the post-survey, nearly all (7 of 8) respondents strongly agreed with the statement, with one Christian selecting "don't know/neutral."

Interfaith Partnerships and Negative Stereotypes

If stakeholders thought members of their community enjoyed getting together with other faiths (prior question), it is reasonable to think they would also rate that such gatherings would help break down stereotypes. Youth pre-survey responses were in fact very similar, with only one response being different between this and the prior question (a shift from strongly agree to somewhat agree). Five strongly agreed while five somewhat agreed, with two noting "don't know/neutral."

In the post-survey, the data show that two Christian individuals chose "don't know/neutral" while the remainder, both Christian and Muslim, strongly agreed (see Figure 2 below).

Figure 2[4]: Breaking Down Negative Community Stereotypes

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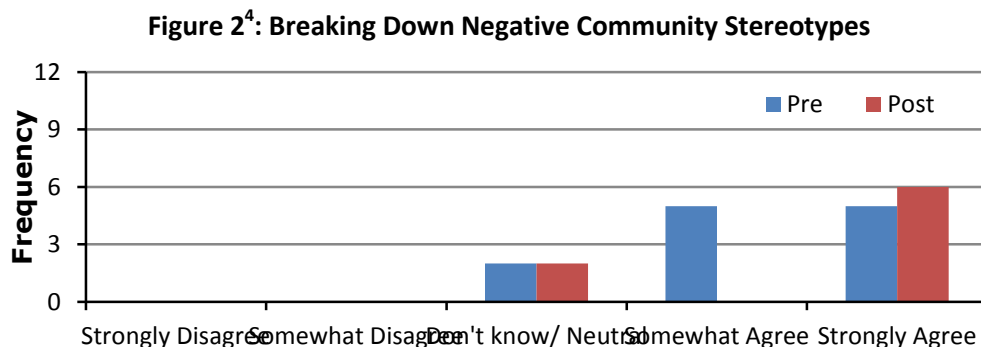
[4] Data and figures were provided by ICNY staff.

Relations between Muslims and Christians

Pre-survey responses from youth of both faiths were somewhat equally distributed in this statement, although there was no disagreement recorded. However, five were neutral or did not know; this was also the most frequently selected response (see Figure 3). Four strongly agreed, while three somewhat agreed.

In the post-survey, it is difficult to know whether the differences in responses are based on individual change or simply fewer individuals taking the survey. Nonetheless, Muslims were much more positive; their average rating was 4.75, while Christians were less positive at 4. As noted, given the limited number of respondents, these figures are simply a reference point for discussion.

Figure 3: Muslim–Christian Relations in the Community
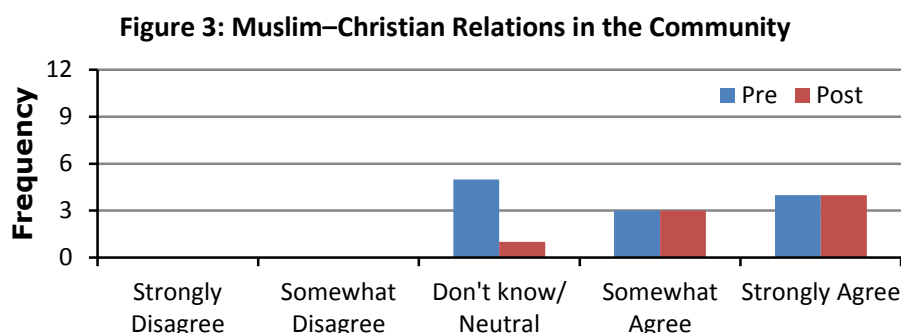
Social Justice

A majority (seven youth) strongly agreed with this statement in the pre-survey, showing that youth already have a good understanding that the two faiths share values. Only three selected the "don't know/neutral" response.

In the post-survey, all four Muslim youth strongly agreed, while the four Christian youth split between strongly and somewhat agree. Overall, this again shows that youth have a good understanding that the two faiths share values related to the poor and needy.

Faith Leaders and Interfaith Partnerships

Two thirds of pre-survey youth (8 of 12 respondents) strongly agree that their leaders spoke about interfaith dialogue and collaborations; only one showed a level of disagreement.

In the post-survey, nearly all youth (7 of 8 respondents) strongly agreed that their faith leaders spoke about working with other religions. This is a very positive result, but again it is hard to know if it represents a shift in perceptions, a change in the discussions of leaders, or simply having fewer respondents. Figure 4 shows responses between the pre- and post-surveys.

Figure 4: Faith Leaders Talk about Working Together
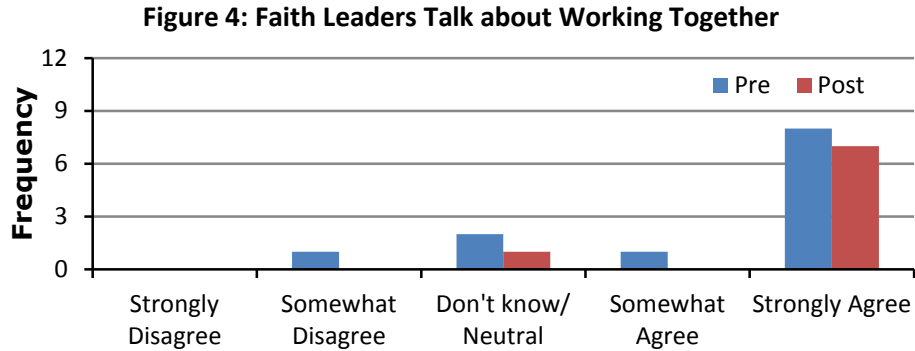
Youth and Interfaith Activities

Ten of 12 pre-survey youth strongly agreed with the statement that they know other young people who have participated in interfaith activities.

In the post-survey, the results were similar. Nearly all youth (6 of 8 respondents) strongly agreed. In both the pre- and post-survey, *all* of the Muslim youth strongly agreed. Assuming equal opportunities, and given that Islam is a minority religion on Staten Island, it would follow that Muslim youth would be more likely to participate in activities with other religions. It would be of interest to ask a similar question of the youth community as a whole to gain a sense of what percentage of youth know others involved in interfaith.

Friendships across Faiths

Responses were a bit more diverse for this question compared to others in the pre-survey. Three strongly agreed and one strongly disagreed that they have both Muslim and Christian friends, with eight other responses falling between those two poles. It is hard to know how to interpret those who answered "don't know/neutral" (2 of 12 respondents). Perhaps they do not know the religious affiliations of some of their friends. Figure 5 shows the distribution of responses.

Nearly all of the youth (7 of 8 respondents) in the post-survey strongly agreed that they had both Muslim and Christian friends. This is a positive outcome that suggests that most project participants now feel strongly that they have friends from both faiths.

Figure 5: Muslim and Christian Friends
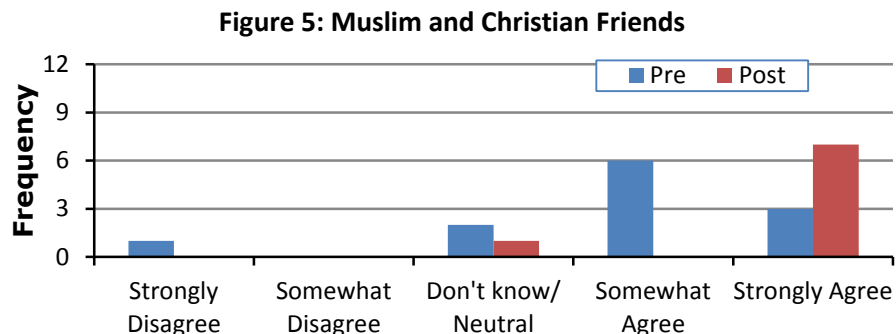
Interest in Interfaith Activities

Nine of 12 pre-survey youth (75%) responded that they strongly agreed with this, showing a solid intent towards proactive interfaith activities. Intent does not equal action, but this is a good indicator that interfaith is important to these youth. The remaining three selected "don't know/neutral."

Most of the post-survey youth (7 of 8) indicated interest in interfaith activities, while one individual disagreed.

Figure 6: Commitment to an Interfaith Project
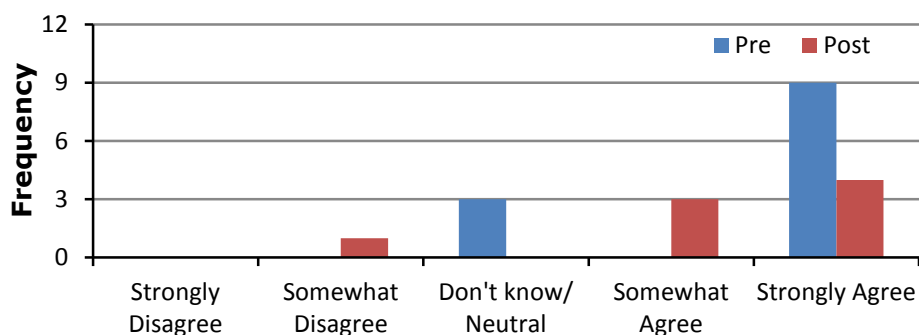
Two additional questions were asked on the post-survey and not the pre-survey. The first was, "This project helped me feel closer to students in the group who are of different faiths."

Given the responses above in Figure 5 regarding interfaith friends, it could be assumed that the responses for this additional question might be similar. However, all four Muslim youth, but only one Catholic youth, answered "strongly agree." Two of the remaining Catholics answered "somewhat agree," and one answered "don't know/neutral." Figure 7 shows the results for this question.

Figure 7: Feeling Closer to Youth of Other Faiths
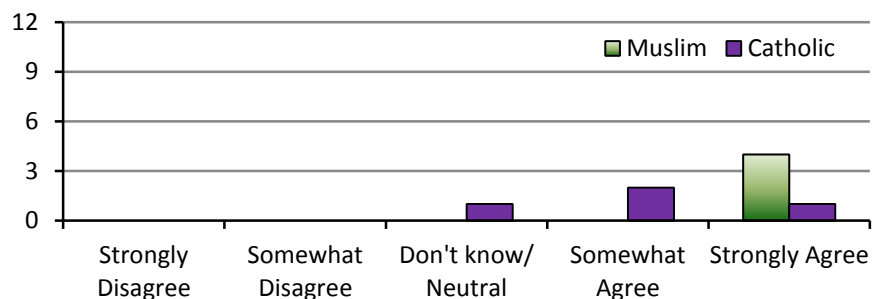
The second additional question, "This project gave me knowledge to make a more effective team member in interfaith work," garnered nearly identical results as the first (one Christian shifted from "somewhat agree" to "strongly agree"). Again, the Muslims felt more strongly than the Christians overall, although there are too few respondents to draw reliable conclusions.

Youth Survey Qualitative Results

One qualitative question was asked in both the pre- and post-surveys: "Can you name any problems that both your religious communities and other communities face?" This question was repeated to determine if youth would change their thinking based on project experiences. Five respondents provided answers in the pre-survey, making comparisons difficult.

Of the five pre-survey responses, two wrote "passiveness," although neither explained the context. One mentioned stereotypes, while another noted the differences that all religions have. The remaining youth wrote, "How to spread their religious teachings without disrespecting other religions."

All eight youth in the post-survey provided responses, most of which related to a lack of information about other faiths. Five mentioned unfamiliarity with, misunderstanding about, or stereotypes towards other faiths. Two said simply the different beliefs held by the faiths. One stated that many people no longer take their faith seriously.

On the pre-survey only, youth stakeholders were asked, "What would be a useful project for your community to work on with young people of another religion?" There were only four relevant responses, and two of those said "community service." One noted some type of marathon, while the last response mentioned making meals for the hungry.

The post-survey only asked, "What aspect of this project do you think you will remember the most?" The question elicited a variety of responses, mostly related to visits to the houses of worship. Two Christians noted their visit to the mosque, while three Muslims mentioned aspects of the church décor. Two youths mentioned working in the soup kitchen. One mentioned learning more about his own church, while a Muslim youth most remembered the Catholic concept of Transubstantiation.

The post-survey also asked, "Based on your experience with the project, what do you think you would tell your friends now about interfaith work that you might not have told them before?" Comments related to the benefits of learning about other faiths: that there are similarities between the faiths, that learning about ceremonies and faith traditions is interesting, that dialogue helps individuals learn about each other, and that it was simply fun to meet new youth from another faith.

ONLINE YOUTH SURVEY

Given the anti-Muslim sentiments present in Staten Island[5], an online youth survey was created with the intent of gathering data from the larger youth community on their interfaith feelings.

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[5] For example, see the June 2010 news article on plans to create a mosque on the site of a Catholic convent: http://www.nytimes.com/2010/06/11/nyregion/11mosque.html.

This data would be used to better understand the context in which the project youth are situated in their interfaith efforts.

For quality control, the survey gathered gender, age, religion, and zip code information from all respondents, as well as whether they attended religious services weekly. There were 12 quantitative questions, similar in nature to the youth pre- and post-surveys. Three open-ended questions asked about their perspectives on interfaith work, and a final question allowed general comments. See Appendix D for a copy of the survey instrument.

The survey was opened in February 2014 with distribution to a few youth, but the hoped-for snowball effect of students passing the survey link to their peers did not materialize. Groups were contacted by ICNY staff over time, although the only respondents were from March and April of 2014.

A total of 20 individuals completed the survey. Three individuals (Muslim, Christian, and Jewish participants) had initiated the survey and only responded to the first five background questions; thus, they are not included in the analysis. Although marked as a youth survey, several young adults participated as well. Half of the individuals were age 19 and under (n=10), and the other half of the respondents were over 21 (n=10). The majority of the respondents were female (n=15). Of the group, 10 individuals were Muslim (9 females, 1 male), and eight individuals were Christian (six females, two males). Of the eight Christians, six were Catholic and one was Episcopalian; one self-identified as Christian. Two individuals (both males) typed in "None" and "n/a" as their responses, respectively. While almost all the Christian respondents (n=7) attend church regularly, half of the Muslim respondents attend a mosque regularly (n=5).

Based on the zip code (and IP addresses of two individuals whose zip codes were outside of New York), seven individuals were from Queens, four from Brooklyn, four from Manhattan, three from Bronx, and one from outside of New York City proper. Two individuals entered a zip code that was outside of the state of New York.

In sum, almost all of the respondents were open to friendships with people of other faiths as were their friends, but admitted they did not have a complete understanding of the other faith's beliefs and practices. Muslims were more likely to have visited a Christian church and understand Christianity, than Christians were to have visited a mosque and understand Islam. All the respondents agreed that interfaith work is important for the community and almost everyone noted that the two religions share social justice values and goals.

Despite recognizing the importance of increasing understandings between people of different faiths, only half of the youth were willing to work a few hours a month on an interfaith project. The rest were somewhat hesitant and their individual willingness to participate in interfaith activities may be dependent on having a voice in the type of interfaith project. Based on the open-ended comments, the youth who responded expressed an openness to discuss issues with their peers and other community members in an effort to resolve them together.

Each question is taken in turn below. For additional results, turn to Appendix F, which includes complete figures for all questions.

Understanding of Faiths

All the participants understood their own faiths, but expressed mixed understandings of the other faith. A majority of the Muslim respondents (six out of 10) noted they "sort of" understood the beliefs and practices of Christianity, and half of the Christian respondents (four out of eight) either "sort of" understood or did not understand the beliefs and practices of Islam. The two individuals who did not specify a religion responded affirmatively about both religions. Echoing the aforementioned youths' responses from the pre- and post-survey, young people do not have a complete understanding of other faiths. The two respondents who self-identified as having no religion indicated that they understood both Christianity and Islam.

Exposure to Houses of Worship

Young people of each faith had visited their *own* house of worship, but were mixed in their exposure to the *other* house of worship. Muslims were more likely than Christians to say they had visited the other house of worship; half of the Christians indicated that they had previously been to a mosque, while most Muslims (8 of 10) indicated they had visited a Catholic church. Of the two non-Muslim/Christian participants, one responded that he had never visited a mosque, but both participants had visited a church.

Open to Diverse Friendships

Almost all (19 of 20) the young people, including the two non-religious individuals who participated in the survey, were open to friendships with varied religious backgrounds. Only one Muslim respondent noted she "sort of" was open to having good friends of very different religions.

Friendships across Faiths

Almost all the participants (18 of 20) responded that they have friends from either faith. One Christian respondent indicated "sort of" having both Christian and Muslim friends. One non-Muslim/Christian individual answered that he did not have both Christian and Muslim friends.

Acceptance of Friendships across Faiths

A majority (8 of 10 Muslims, 7 of 8 Christians, and both non-religious individuals) gave an affirmative response to the statement "If I had a friend from a very different religion, my other friends would accept them." Two were uncertain about their friends' reaction ("don't know"), and one person responded "sort of" to the statement.

Social Justice

Almost all the Muslim and Christian respondents (only one Christian answered "don't know") were in agreement that Islam and Christianity have similar values and goals with regard to social issues such as caring for the poor and the needy. These responses indicate that, despite a general lack of understanding of the other faith's beliefs and practices, similar to the youths who participated in the pre/post survey, the young people in this survey have a solid understanding that the two faiths share similar values and goals.

Benefits of Interfaith Partners

All the respondents agreed that it is helpful to the community if Christians and Muslims cooperated on local issues and needs.

Relations between Muslims and Christians

The responses to the statement "Muslims and Christians have a strong relationship in my local community" was mixed, with almost half of all participants (9 of 20) noting that Muslims and Christians have a somewhat ("sort of") strong relationship in their local community. A similar number (8 of 20) did not know the degree of Muslim–Christian relationship that exists in their community. Only two individuals affirmed a strong relationship (one Muslim, one Christian), while one Muslim respondent indicated that the relationship is weak. Responses to this question suggest that participants believe there is much room for improvement in interfaith relationships.

Interfaith Partnerships and Negative Stereotypes

When asked if interfaith partnerships have helped people in her/his own religious community or house of worship to break down negative stereotypes about other religions, the responses were mixed. Half of the Muslim respondents answered affirmatively, while three were uncertain ("sort of"); one did not know and another negated the statement. Of the Christian respondents, three answered positively, two were uncertain ("sort of"), and two negated the statement; one did not know. Of the two non-Muslim/Christian individuals, one agreed to the statement and one agreed somewhat. These mixed responses suggest that interfaith partnerships have been somewhat productive but the reality of negative stereotypes continue to be a challenge.

Interest in Interfaith Social Service Activities

The final question asked about the willingness of the participant to commit a few hours each month on an interfaith social service project. Half of the Muslim and Christian respondents respectively said "yes" (five Muslims, four Christians) and the rest answered hesitantly ("maybe"). Of those that answered they may be willing to participate in interfaith work, it

seems that their decision (at least for a couple of individuals) would be dependent on the type of interfaith project, given the comment they wrote in the subsequent question.

Youth Survey Qualitative Results

Three open-ended questions were asked at the end of the survey. Only eight individuals answered at least one of the questions, and of those, only two individuals answered all three questions.

Ideas for Interfaith Youth Projects

Six individuals gave responses to this question asking for ideas for an interfaith youth project in their community. Two respondents referenced enhancing interfaith understanding as a possibility. One of these individuals commented that an interfaith group of youth could address common social justice issues. Two individuals indicated that a project should be discussed and decided by the youth themselves. Another respondent called for a "non-typical service project," and appears to be longing for a unique opportunity to collaborate on underrepresented types of services. One respondent suggested incorporating poetry and art into an interfaith project. Interestingly, one individual wrote that she felt uncomfortable discussing her ideas on the survey.

Personal Interfaith Experiences

Seven individuals gave short personal stories on interfaith experiences. A common theme across the stories was breaking down stereotypes and increasing interfaith understanding—whether at an individual level, within the family, or at a wider scale such as at a class for primary school children or community event.

> *I love that when I talk to people of other religions when it comes down to it we have very similar beliefs and values. I know that's not interesting but it makes me feel like we are all the same.*
> Online youth respondent

A couple of the respondents expressed a personal interest and willingness to learn about others. Perhaps more importantly, these youth respondents show an openness to discuss problems of stereotypes in order to overcome them and increase interfaith understanding. Recognizing that people of different faiths share both the positive (ie. shared beliefs and values) as well as the negative (e.g. experiences being bullied because of religious identity) seems to be an important experience that the surveyed youth have had.

Other Comments

Only two individuals gave a response to the final question for any additional comments they thought would be important. One respondent elaborated on a theme mentioned in the previous question that a forum or other opportunity to learn about other religions would enhance interfaith understanding. The other individual posed a question as to why Judaism was not discussed in the survey.

STAKEHOLDER TELEPHONE INTERVIEWS

Twenty stakeholder telephone interviews conducted in April 2014 by LTG Associates provided perspectives on both the current programming and future possibilities. Each stakeholder was asked the same set of 11 questions, as well as a set of borough-specific questions (see methodology section for details, and Appendix D for the telephone interview instrument).

Increases in Understanding

All but one of the stakeholders said their projects had contributed to a deeper and stronger understanding among partners. Most comments were general in nature, with respondents noting that conversations were positive and productive, that there was brainstorming and a sharing of mutually beneficial ideas, that personal bonds were deepened, and that understanding of both individuals' own faith and other faiths was enhanced. Some specific examples of understanding included the following:

- Discussions revealed similarities in how women are treated differently in sacred spaces in both Islam and Christianity.
- Discussions of theological approaches to forgiveness provided much common ground.
- Both Muslims and Catholics were surprised to learn the Aramaic word *efita*, used in Catholic baptismal ceremonies, is the same word (*ifta*) in Arabic.
- Discussions about the place of Jesus in Islam were enlightening for many non-Muslims.
- The planning of interfaith worship services provided tangible guidance in how to incorporate other religions into services.

A qualification about levels of understanding came from a Muslim cleric in Harlem, who noted that changes in personnel on the Catholic side had set back the interfaith groundwork locally and also made the future of working with the Catholic hierarchy uncertain.

The one stakeholder who felt the project who did not lead to a deeper and stronger understanding was a Catholic priest in Harlem, who noted that he had not met with any Muslim counterparts. This was both an issue of time and a lack of relevant programming in which all parties were participating.

Shared Interests and Views

Stakeholders said they discovered many shared interests and common views, including those on social justice. Among the issues frequently mentioned were:

> *Hunger and homelessness do not skip over certain houses based on religious tradition.*
>
> Tyrone Davis
> Office of Black Ministry
> Archdiocese of New York, Harlem

- Poverty, including tending to and feeding the poor;
- Hunger and food;

- Homelessness;
- Addressing the needs of neighbors and communities;
- Trafficking of women and children;
- Discrimination and employment;
- Education and schools;
- Children, youth, and family issues;
- Domestic violence and health issues;
- Environmental issues, particularly hydraulic fracturing (fracking);
- The role of women in faith traditions; and
- Concepts of mercy.

Larger concerns were also noted, such as the desire of stakeholders to deepen their own relationships with God, the study and exploration of religions, finding a common bond between the faiths, and approaching social justice through faith.

Members of the Harlem women's discussion group said that members of the group had seen a few relevant films, either in the group setting or outside the group, which had provided compelling subject matter for discussion and contemplation.

Most Important Results

Stakeholders described the most important results of the partnerships along three general themes or levels: interpersonal, religious, and functional.

> *You see the unity that is among us—that should be among people no matter what religion they belong to. The more people we can bring together, it's like a ripple effect; it helps to break down the walls that divide us.*
>
> Sister Loretta Theresa Richards
> Franciscan Handmaids of Mary
> Harlem

At the interpersonal level, stakeholders found increased awareness, better understanding, and respect for each other's work; increased trust and deepening relationships; a bonding and desire to know one another through personal connections; and working together to build and strengthen a dialogue.

On the religious level, stakeholders explored religious commonalities and differences, as well as depths of faith; gained a greater appreciation for the other faith(s); learned about Jesus from different faith traditions; toured each other's houses of worship; and explored the religious texts of partners.

From a functional level, stakeholders learned that they could work together on issues; noted that collaboration is beneficial and that more is needed; and discussed that having a consistent partner, with support from the top of the hierarchy, is important for progress. One did note, however, that unless there is an individual with a deep, personal interest in interfaith connections, it is difficult to move activities forward.

New Relationships

When time allowed, stakeholders were asked if they saw any new relationships develop, either personal or professional relationships. Nearly all of those who were queried (representing three quarters of the group as a whole) said that some types of new relationships developed. These were both personal and professional, and were often aligned along the need for connecting and sharing resources. These relationships typically were not close interpersonal relationships that functioned outside of the partnerships, although several members of the Harlem women's group noted gathering outside of the scheduled meeting times to attend a film, for example.

While the adult leaders on Staten Island had developed relationships with their partners, they were less certain that the youth participants themselves had developed any kind of long-term ties. However, it was noted that, when a prior Muslim participant got married, she invited her Catholic partners to the wedding.

Lessons Learned

Stakeholders from across the boroughs were diverse in the lessons they said they had learned, with one exception. Half of the stakeholders said the most important lesson was related to similarities of faith,

> *It might not be easy, but it is worth it.*
> Father Liam O'Doherty
> Our Lady of Good Counsel Parish
> Staten Island

purposes, human nature, and our basic humanity. There were a few specific lessons, such as:

- A timekeeper is needed during group dialogue.
- An external organizer/facilitator is needed to ensure sustainability.
- Interfaith work is difficult but it can work, and is worth the effort.
- You must sometimes step outside of your comfort zone.
- All groups have fanatics that do not represent the majority of members.

Most stakeholders said their prior experiences with interfaith work meant there were not many surprises in the current partnerships. There were a few specifics related to the faiths; one participant was surprised that there was no afterlife in Judaism. Another said there was more content about Jesus in the Koran than the Bible. One noted that layers of Catholic bureaucracy slowed the partnership progress. One stakeholder was surprised by the depth of faith of some Catholics, while another was impressed with the devotion of Muslim prayers.

Strongest Memory

Asked what they would remember the most about the partnership, stakeholders had a diverse set of responses that reflected their specific communities and projects. There were no overarching memories or themes that were consistent between communities.

For the Bronx, one respondent said Sarah Sayeed as facilitator would remain strongest in her memory. Another respondent noted a Christmas brunch with which she assisted, and how it

provided a sense of what the Catholics has been doing in the area for many years. The third said interfaith is now integral to the work he does in the community and schools.

On Staten Island, two stakeholders said seeing the youth working together on a project was most memorable, while another said the highlight was working together with other adults on a common goal. The fourth recalled the insights that he and the youth had learned on their visit to the other house of worship.

For the men in the Harlem project, two clergy brought up the interfaith recovery worship service. Another mentioned simply the developing sense of worship in the community, and how this provides spiritual nourishment. The fourth referred to the developing sense of camaraderie as members of the different faiths engaged, and the love for God and humanity that had come out of this, while the fifth noted that he would remember Sarah Sayeed the most, as she had been "relentless" in her efforts.

For the Harlem women's group, there was one theme within the group that was consistent. All women described that some type of sharing and connecting with women of other faiths, such as through scriptures and discussions, was what they would remember the most. There were several aspects of this, such as mourning together for the loss of a member, discovering the similarities and differences in their faiths, and the warmth and caring among women who were all very deeply committed to their own faiths.

Changes in Thinking

Reflecting back to before the partnerships started, stakeholders had a variety of perspectives on their thinking now versus then. The only consistent response, provided by six respondents, was that they have come to appreciate—or appreciate more deeply—the value and importance of interfaith partnerships. Other

> *As you learn more about another faith, you have to come to terms with and respect other people's needs and desires.*
> Chauncy Young
> Highbridge Community Life Center
> Bronx

comments expressed hope that efforts would continue in the future, that partnerships could expand to include additional groups and faiths, and that it might be 10-15 years before results are actually seen with youth participants. While one stakeholder said that religious institutions are untapped resources in many communities, another noted that there are sometimes inherent institutional obstacles that can slow the process.

Borough-specific Questions

Stakeholders in each borough were asked a few additional questions that related specifically to their partnerships. As the Harlem women's group was a regular gathering, and the Staten Island youth was the most structured, there were more questions for these two projects (see Table 5; see also Appendix D for the relevant instruments). Consequently, the depth and breadth of the analysis will vary.

Table 5: Stakeholders and Specific Instrument Questions

Borough	Stakeholders Interviewed	Borough-specific Questions
Bronx	3	3
Harlem	5	2
Harlem Women's Group	8	5
Staten Island	4	5

The Bronx stakeholders were asked if social service is a good mechanism to increase interfaith dialogue, and all agreed it was. One noted that it helps build networks and understand shared goals; another added that other vehicles and activities should be tried as well. Stakeholders were also asked if anything they wanted to happen did not happen. One said no; another said she wished she had known what was going on with other ICNY interfaith activities in other parts of the city. The third noted frustration at having limited resources available in the community, but that groups were collaborating to meet the needs.

The Harlem stakeholders (all male; four of five were clergy) were asked if dialogue can lead to other things, such as shared actions. The consensus was that it does, but that it often takes time to build the base for shared action. One to two years was the timeline presented (with monthly dialogue ongoing), and participants explained that in the past, Catholic clergy participants in Harlem were relocated, which required starting again with a new clergy group. Stakeholders added that long timelines are often unappealing to funders, who prefer to see immediate action and specific results.

The Staten Island adult organizers were interviewed for this analysis; due to access and complexity, the youth were not interviewed.[6] Five questions were asked, and addressed challenges in sustaining a dialogue and how they can be overcome, why the youth participated, how other youth can be drawn in, how parents can be engaged, and advice to others on how to set up a similar project.

Leadership and time were themes that emerged throughout the responses to these questions. Getting leaders to commit to interfaith activities is a foundational step, because a committed leadership is key to engaging their community members in an interfaith project. One respondent noted the particular importance of the role of leaders in reaching out to youth, in which leaders as role models encourage and stimulate youth to participate.

However, even with leaders committed to interfaith activities, time is an issue. One respondent noted that faith leaders' tight schedules are a reality, and finding a balance between their

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[6] Both youth and adults did complete activity pre- and post-surveys.

responsibilities and duties to their faith community, and their commitment to interfaith activities remains a challenge. A couple of respondents observed that the youth who are more likely to participate in interfaith activities are often more "intellectually open" and "have high academics," and thus are involved in other activities, making time commitment and scheduling a challenge. Yet it was noted that more time is needed in a given project to get to know each other, engage participants, and "marinate thoughts and ideas." With regard to advice for creating a similar, sustainable action program, a structured program is most conducive to youth—preferably not in the winter months—in which youth are assigned well-defined tasks and scheduled at the onset of the program.

In response to the question about why respondents thought the youth of their faith participated in the project, three of the four respondents postulated that the youth had a personal interest in participating and that the interest was in part linked to the faith's teaching and mission ("love for doing good"). The fourth respondent observed that the youth who participated in the project are those that regularly attend their house of worship, thus implying that these youth have an understanding of the importance of interfaith activities. One respondent suggested that the youth may have "felt an obligation" to participate. Yet a couple of individuals noted the challenge that remains in increasing youth participation and engaging them in interfaith activities. One mentioned that incentives (to both youth and leadership) and fun activities are key factors.

With regard to ideas on how to develop the interest of other youth, two of the respondents noted that it is up to the faith leaders' leadership skills to reach out to the youth. One suggested more advertisement of interfaith programs to an expanded number of communities may pull in more youth participants. Another individual suggested leveraging the sports programs that already exist in the faith-based schools as a way of increasing youth participation, since they already "have met each other on the basketball court." Video games were mentioned, but this individual admitted to being at a loss with the young population in terms of outreach.

In terms of parental involvement in interfaith dialogue and action, three of the respondents provided concrete comments and suggestions. One individual suggested creating opportunities where youth from different groups present on a topic (such as an interfaith activity), and invite family members to come listen. Two respondents mentioned the issue of fear and ignorance about the other faith, particularly Islam, but their responses to the issue were strikingly different. One observed that once individuals come and share food with those of the other faith, they leave with a deeper appreciation. However, the other respondent was less sure about how to handle the issue with parents, especially as it may be superseded by other more immediate concerns.

The results from the Harlem women's group, which was not a primary area of ICNY focus, are presented below.

Challenges and Suggestions for Improvements

Challenges

Stakeholders noted several challenges to keeping a dialogue going. These fell into three general categories: individual characteristics and choices, logistics, and programming.

The most commonly mentioned challenge overall—the lack of time—relates to individual characteristics. Other challenges were the need for commitment to the partnership (from either clergy or congregants), observing mutual respect for partners, an openness from the religious hierarchy for projects, and averting apathy from participants and the immediate faith community.

For programming, the most frequently mentioned challenges were maintaining relevant programming/agenda items, and being flexible to suit participant needs and wishes. Having common goals, incentives, and sufficient project durations were also noted.

Under logistics, the need to attract youth or younger partners, a consistency and sufficient number of partners, travel distances and venues, and the importance of a skilled coordinator were all discussed as important challenges to address. Economic struggles within organizations were also mentioned as limiting by one stakeholder.

A few challenges came up at other points in the interviews. These included keeping funders engaged for the long term (i.e., several years), and keeping participants focused on the issues and programs at hand. At several points throughout the interviews, many stakeholders reinforced the reality that, in a time-challenged society, a commitment is needed to ensure a group's success.

Stakeholders also shared some thoughts on how to involve others in the community in interfaith dialogue. Many were again quick to observe that a major challenge is time; community members who are likely to be engaged in interfaith activities are already involved in many other responsibilities and duties that demand much of their time. However, for those who are willing to become involved, they must be open and curious, willing to share, willing to prioritize and commit to the activity, and have a love of their house of worship and "doing good." Stakeholders said that outreach and publicity are valuable and should focus on the neighborhood level. In addition, efforts are more likely to move forward if there is funding to hire a coordinator.

> *It has to be a very concrete issue that calls people together. There are so many issues in our community that if it's not pressing, it won't be addressed.*
> Sister Ellenrita Pucaro
> Highbridge Community Life Center
> (retired)
> Bronx

Thoughts on how to engage others in interfaith activities addressed both those within and outside of the particular house of worship. For those within the house of worship, clergy must show leadership and approval of interfaith activities, and empower members to carry out

actions. For the larger community, it is important to find shared, concrete goals, common problems, and pressing issues, such as schools, local violence, or even something as simple as inoperative street lighting. Gatherings must have food and time for socializing. It is also important to try to engage youth, through schools, clubs, or other venues. Special community events (health fairs, community clean ups) can also be used by religious institutions to engage more community members, or existing activities can be expanded or leveraged to draw in more participants.

Stakeholder Suggestions

Two suggestions were made most frequently by stakeholders. First, new members and faiths could be brought into participation to increase both potential reach and dialogue diversity. Second, several stakeholders noted that sufficient time should be allotted at the start of a program for participants to simply get to know each other and bond before moving forward. The timeframe needed for this varied, but 6 to 12 months was often discussed. Similarly, some stakeholders mentioned that funders need to be engaged for the long term, from 5 to 10 years. It was stated by two stakeholders that, in their community, residents had seen several programs come and go over the years, without funders fully appreciating how long it took to develop and progress with sustainable social service programs.

Several suggested simply "more:" more outreach, more marketing/advertising, more communication, more engagement with other groups, more programming, and more of an ICNY presence that would demonstrate the organization's breadth and complexity. One mentioned making better connections with the local political power structures.

A few stakeholders mentioned that having a paid, outside facilitator and organizer was key in keeping programs moving forward. The facilitator also needed a very solid skill set, such as being engaging and a good listener and synthesizer; Sarah Sayeed was praised by participants for having these and other key skills.

Related comments included the advantage to offering food at meetings, the benefits of visiting other houses of worship and services, and engaging youth in activities (they can relay messages to their peers and parents, and they also represent the future).

Harlem Women's Dialogue Group

The current set of evaluation telephone interviews included, for the first time, stakeholders from the women's dialogue group in Harlem. Although outside of the primary purview of the ICNY mandate, the group provides several interesting aspects that merit investigation, as it provides a compelling model for what could be initiated and sustained in other areas.

First, its existence is due to the wife of a Harlem Muslim cleric, who asked if ICNY could create such a group in the borough. Next, the group meets regularly (monthly), and has been able to sustain itself over several years since its inception in early 2011. In addition, the group almost

immediately set about expanding it by requesting that not only Muslim and Catholic women be included, but that Jewish women be invited as well.

Given those factors, the group provides a solid example of what can be set in motion when such programs arise organically from local desires. It is important to note that ICNY is still the force that drives the group and holds it together by sending reminders about meetings, working out details of the locations and food for the meetings, and facilitating the meetings themselves. In addition, the group has not taken actual steps to engage in any specific action, although some women thought it might come in time. Still, while activities have waxed and waned with projects in other boroughs, the women's group has the largest participant numbers and continues to meet on a regular basis (excepting a summer break).

Stakeholders were first asked if they knew how the dialogue initially got started, and what factors keep it going. While some had a general idea, none knew specifically that the group was the result of an imam's wife suggesting the need and ICNY creating the groundwork. The factors that keep it going, according to stakeholders, include having a skilled facilitator, having shared interests and trust, making a commitment to attend, and having food and funding for the meetings. One woman did note that the group was composed of mature women, and that it would be desirable to have more young women engaged.

All the women agreed that there was a need for such a group in other communities, although there was uncertainty to how well received such a group would be in more rural communities. Asked how such a group could get started in other communities, several components were offered:

- A paid facilitator is needed, at least in the beginning.
- Match the group to a specific community need or interest. Often a catalyst event, such as a violent act, can set the need in motion.
- Focus on recruiting a core group of specific stakeholders, who can bring in additional members from among their own constituent groups.
- To keep the group going, leadership, vision, and patience are needed. Food is also an important part of bonding and developing group ease.

A few women were asked if the group would be different if men were included. All agreed that it would be a much different dynamic; in particular, it was felt that there has been more freedom and openness in the single-gender group.

IV.   DISCUSSION, LESSONS LEARNED, AND RECOMMENDATIONS

The three evaluation questions (see Section II) that the project set out to explore are addressed first in this section, using the evaluation logic models (see Appendix B) that were developed as guides for discussion. The program goal was to promote interfaith collaboration among Catholic and Muslim social service providers in New York City. Two strategies were outlined to achieve the goal and are discussed in turn below. Then, we present several points for discussion based on the evaluation findings. Some of these are simply interesting outcomes, while others may be more actionable in terms of program design. Not all discussion points will have lessons learned.

Overall, most of the proposed short-term outcomes have been achieved, including: increased interfaith understanding, development of greater collegiality and friendships, identification of common areas of work, identification of community social service needs, defining shared goals, development of appreciation for interfaith partnerships, and willingness to work together on future projects. The remaining item concerns discussions about potential future projects, and the groundwork for such discussions has been created.

As for midterm outcomes, the data from the evaluation indicate a positive move forward. Interfaith dialogue and partnerships are still working to achieve these midterm outcomes. For example, based on evaluation responses by the faith leaders, organizations seem to understand the value of interfaith partnerships and improvements may be seen in capacity for collaboration through discussion of goals, roles, tasks, and budgets. It is too early to determine if the results will be sustainable.

> **Strategy 1.** Increase dialogue about common framework for social service and social justice (see Appendix B, Evaluation Logic Model 1).

Two objectives were outlined under Strategy 1 and consisted of increasing the dialogue itself and increasing the learning based on that dialogue. Over the course of two years in 2013 and 2014, interfaith dialogue certainly increased among the stakeholders in the different boroughs. Much of 2013 was spent initiating dialogue by nurturing relationship-building among the interfaith leaders, and in 2014, some of the partnerships came to fruition in the form of interfaith projects that were planned and implemented by the partnering organizations. Given the lengthy and complex process of relationship-building, some of the evaluation process indicators (e.g. meetings go on longer and/or more frequently) may not be suitable and some of the evaluation instruments (e.g. meeting tracking forms, contact tracking log) may be combined to streamline data collection processes.

With regard to the second objective of increasing interfaith learning, data from pre- and post-surveys and faith leader interviews indicated that almost all of the outcome indicators were satisfied. These indicators included: positive reactions toward dialogue, intent to continue, and increased level of understanding; increased satisfaction with ties between partners; and able to name one to three shared goals for social justice as well as shared problems in their communities. The final indicator aimed for an increase of 15% more positive scores between

pre- and post-surveys relative to interfaith understanding, and only the Staten Island youth achieved this with over a 20% increase. The adult stakeholders increased between 2% and 8%, but in most of these cases, the pre-survey level was already high.

> ***Strategy 2.*** Work with partners to develop collaborative projects that can be implemented at the borough/neighborhood level (see Appendix B, Evaluation Logic Model 2).

This strategy consisted of three objectives: develop collaborative project(s) at the borough level; carry out project(s) to reach those in need; and create a replicable and efficient model for interfaith partnerships. The first objective was achieved at varying degrees in the three boroughs (see descriptions of the activities in Section I). Overall stakeholders demonstrated appreciation for the interfaith collaborations. Despite the relatively short two-year timeframe of the projects, dialogue and partnerships were successfully established and projects launched. The replicability of the projects is more difficult to assess at this point for most of the projects, as each of the boroughs took an organic approach in addressing different community needs and contexts. Some general learnings and recommendations are discussed below. In addition, evaluation of the projects focused on interfaith dialogue and partnerships amongst the faith-based communities and not on the community members who received services; future work may include the service recipients and the community at large.

Lessons Learned

> ***Lesson Learned.*** For some issues, there are differences in perception and attitude between the faiths. It is not known whether these differences are meaningful, but they should be kept in mind when designing programs.

There were differences between Muslims and Christians in survey responses. In both adult and youth surveys, Muslim respondents typically answered more positively; that is, they "strongly agreed" more frequently than their Christian counterparts on issues of the benefits of interfaith dialogue and action. The meaning and implications of this are unclear. As with any majority/minority relationship, this could simply be the minority faith (Islam) needing to know more about the majority faith in the society. The current data do not provide any insights that are beyond speculation.

> ***Lesson Learned.*** In general, participants saw their own appreciation of interfaith activities as stronger than those of their community members, and they saw their community members as having stronger interfaith relationships than New York City as a whole.

Despite interfaith tensions in New York, a majority of respondents felt that Muslims and Christians have a strong relationship in their boroughs, although all felt that relationships in New York City overall were not as good as within their boroughs. Similarly, a majority agreed that their community members enjoyed interfaith activities, although they did not agree

strongly in most cases. Their own responses on personal feelings toward interfaith were rated more highly than those of the community. In a way this is to be expected, as they are the ones who have actually committed the time and effort to participate.

> ***Lesson Learned.*** Participants already understood that the faiths share social justice goals, but the project enhanced participant recognition of the value of interfaith collaborations in spreading mutual understanding and respect in their communities as an important common goal.

Participants saw the commonalities between their faiths, such as on issues of social justice, and they understood the benefits of working together on serving people in need, even before project participation. Moreover, the project prompted many stakeholders to recognize the value of interfaith collaborations as a way to spread mutual understanding and respect in their communities. They also said interfaith partnerships were also personally important to them.

> ***Lesson Learned.*** Participants were already largely inclined to participate with other faiths if the opportunity arose. It would be interesting to compare how those perceptions compare with the community as a whole.

Similarly, even in the pre-survey, a strong majority of respondents agreed they felt comfortable turning to their interfaith partners, and that they were interested in a joint interfaith activity to address a community problem. As their participation already shows an interest in interfaith cooperation, this may not be surprising. However, in all cases, it is worth noting that Muslim respondents were in more strong agreement than their Christian counterparts.

> ***Lesson Learned.*** Despite good intentions and desires, it may be difficult to make rapid progress in tangible interfaith actions in communities where stakeholders are already stretched in time and material resources.

Nearly all stakeholders said that interfaith understanding had been increased through the projects, and they were able to name several shared interests and views. Individual results were quite diverse, although they all appreciated finding common bonds. In the same way, their own lessons learned covered a range of issues, although many noted a reinforcement of similarities of faith and basic human nature. Still, most were working in contexts with many competing interests, and time was a major consideration in moving any activity forward.

Stakeholders were most animated in discussions when speaking about what they would remember the most from the projects. There were no consistent themes from this, but it does demonstrate the fondness they felt for the activities.

From the data, it is possible to draw a few insights for the specific borough projects.

Bronx

While participants knew that social service was a good mechanism for interfaith action, there were also limited and unreliable resources available and high personnel turnover in the Bronx. Even when things appear solid, internal financial struggles within organizations can prove challenging. Thus, any projects in areas of such limited resources will need a very long timeline to produce any kinds of results, and expectations must be realistic for what can be achieved. In these situations, the clergy must show leadership, must empower others to move forward, and a pressing community issue is needed to bring people together. It may also be beneficial to go where people already assemble regularly (e.g., community events, health fairs) to engage others at some minimal level.

Harlem Women's Group

Started in early 2011, this group is now in its fifth year, and provides an interesting model for what might be possible to replicate and sustain in other communities. A key factor to its sustainability includes the group's grassroots origin that addressed the needs of the participants. As a result of the group's regular meetings over a period of several years, the participants have formed strong personal relationships and commitments that feed back into its continuity.

Efforts to recruit participants could be among stakeholders who themselves have access to larger networks. To date, the interfaith dialogue has been focused inwardly among the group participants, but now with a strong base for a partnership, the group may look toward planning an activity together. If action is desired, it may need to be placed within a long time frame, such as three to five years after the meetings get underway.

A paid facilitator with a specific relevant skill set would likely be needed, at least initially, and food will help to facilitate social interactions. The key in sustainability is allowing the women to agree to how the group can best meet their own needs, and designing the project accordingly.

Staten Island Youth

Of the four ICNY programs underway, the Staten Island youth project had the most finite structure. Youth came together for three meetings. The first was for planning, the second was implementation (preparing a meal for the homeless), and the third was for reflection. Given the structure and stakeholder comments, it is possible to derive parameters to help improve future projects.

Challenges noted by community organizers were that, although more time was needed to help youth bond, participants and organizers alike had full schedules that made scheduling difficult. Incentives, careful and well-considered timing, and inclusion of fun activities were all noted as being important.

Given the time needed for bonding, youth should meet at least five times over the course of a year. The meeting dates should be determined before activities proceed, and youth should commit to attending all sessions. Given the typically busy lives of those youth who would be interested and engaged in an interfaith project, multiple needs should be met through the project. Students should receive credit for school service hours as part of the project. A meal should also be included as part of each meeting. To assist with planning, activities could overlap with existing community programs. For example, youth could join a blood drive, tree planting, or park clean up. Some engagement with sports or sporting events would also serve, particularly with males. Existing CYO (Catholic Youth Organization) activities could be leveraged when possible. Young people who responded to the online survey indicated an interest in discussing different types of interfaith collaborations that may or may not be service-oriented such as art, poetry, etc.

An ideal meeting might include a tour of a house of worship, followed by a meal, followed by the actual service event (e.g., joining an existing walkathon as an interfaith team). To encourage youth to interact more closely, pairing exercises within genders could be planned during the initial part of the meetings.

At the end of the project, youth could report to their respective houses of worship about their experiences. This would be enhanced by attendance by youth from the other faith. Similarly, projects could be kicked off initially by clergy from each faith being introduced during services at the other house of worship, to facilitate familiarity among parishioners. Parents could also be invited to the other house of worship for an introductory meal.

Other suggestions and options include the following:

- The imam or priest could discuss the role of Jesus at the other house of worship as part of a worship service. At this time, parents could be invited for a meal or special service at the other house of worship.
- A presentation by youth focusing on similarities between Catholic and Muslim faiths could be presented to each faith group.
- Students could take a daytime field trip to the other house of worship for lunch and quick tour.

Recommendations

The diversity and unstructured nature of the action projects and the relatively low numbers of respondents present a challenge in making specific programming recommendations. However, some general but important recommendations can be made in moving forward with increasing interfaith dialogue and partnership.

- *Scale up toward a culture of interfaith collaboration*. Part of the challenge in making specific programmatic recommendations is due to the borough-specific nature of the projects,

resulting in localized dialogue and action. Although making local partnerships and increasing dialogue at the community level are certainly necessary in improving interfaith understandings, an interfaith dialogue and action program at a wider scale (such as the whole of New York City) may be just as important in creating an enabling environment in which local efforts can gain traction. Data presented in this report indicates that project participants perceive city-wide Muslim–Catholic relations to not be as strong as that at the community level. Thus an interfaith dialogue and action program at multiple levels, from borough to city, may foster a culture of interfaith collaboration to solve common social problems.

- *Longer timeframe needed for interfaith dialogue and action*. For projects focused on dialogue and actions, durations should be designed for three to five years including an initial period of establishing communication and building trust. Building personal and organizational relationships takes time, and getting to know each other and creating a personal bond is a process that cannot be hurried, as it is the foundation for any real and lasting interfaith dialogue and partnership. A minimum of six to twelve months should be allotted to the process once the stakeholders have been identified and their commitment to an interfaith project is solidified.

- *Meals and food as a central element in interfaith learnings and dialogue*. Meals and foods carry symbolic value particularly in faith communities, and as such, they play an important role in facilitating interfaith dialogue. Interfaith meetings may be best organized around meals, and meal planning and preparation should be taken into careful consideration as part of the planning process of interfaith dialogue and partnerships. Sharing food with others not only puts people at ease, but also provides a catalyst for socializing. As a vital part of culture, meals can also provide a learning opportunity about different faiths and cultures. Sharing meals can be an important foundation for building relationships and community.

- *Paid facilitator to coordinate and liaise between interfaith partners*. A paid facilitator who can focus on coordinating interfaith dialogue and partnerships can help navigate the process and ensure the dialogue continues, especially given the stakeholders' busy schedules.

- *House of worship visits*. Another element of interfaith dialogue is the importance of the physical experience of visiting another faith's house of worship, which adds experiential context to the learning process of an unfamiliar religion.

- *Scale up women's discussion groups in other cities*. Given the success with the Harlem group, women's discussion groups may be a viable interfaith activity for a scale-up pilot in three additional cities.

APPENDICES

APPENDIX A: Evaluation Plan

- Evaluation Questions and Objectives
- Evaluation Outline
- Evaluation Plan Template
- Evaluation Activity Templates
    ICNY Telephone Interview Protocol
    ICNY Meeting Observation Guide
    ICNY Focus Group Protocol
    ICNY Interview/Focus Group Data Extraction Form

Evaluation Questions and Objectives

Questions

(All evaluation logic model activities and results should be able to address these primary questions)

1. How can an increased dialogue about a common framework for social service and social justice be created successfully and sustainably between interfaith partners?

2. How can effective and meaningful community interfaith social service projects that serve the needs of interfaith understanding be developed?

3. How can effective community interfaith social service projects that serve the needs of community members be developed?

Objectives

Strategy One

1. Engage partners in increased interfaith dialogue focused on social service and social justice.

2. Assess the depth and strength of interfaith dialogue related to social service and justice.

3. Assess the depth and strength of interfaith learning.

Strategy Two

1. Increase interfaith understanding and cooperation among community faith leaders through social service projects.

2. Assess potential increases in interfaith understanding gained through social service projects.

3. Meet community needs through interfaith social service projects.

4. Assess potential increases in community services and meeting of community needs achieved through interfaith social service projects.

Evaluation Outline
2013-14

Sampling Plans: The sample consists of key stakeholders from each borough identified by ICNY.

Participant Protection: For telephone interviews, informed consent will be read to interviewees and their verbal consent obtained.

Instrument Design Plans: Drafts and final instruments will be reviewed by both ICNY and LTG staffs, based on prior instruments.

Surveys, Interview, Focus Group, and Site Visit Protocols: Only telephone and surveys are planned. Telephone interviewees will be introduced by ICNY. LTG will follow up with emails and telephone calls to schedule interviews. Stakeholders have the option to be identified or remain anonymous.

Data Analysis Plans: Data will be analyzed independently by ICNY and LTG staff. Both teams will consult via telephone to reach final interpretations.

Reporting Plans: LTG staff will draft the main report for submission to ICNY and GHR in fall 2014. A draft will circulate to all team members for comments. Comments will be incorporated into a second draft. PowerPoint materials will be developed if needed to highlight findings.

Dissemination Plans: TBD based on consultations with the client.

Potential Challenges and Means to Address: The primary challenge has been engaging stakeholders for interviews or surveys. ICNY staff will work to locate needed individuals and encourage them to complete surveys and/or be available for interviews as needed.

ICNY Evaluation Plan 2014-15 (template)

For Program(s): _____

Theory of Change   Completed:

Program Logic Model   Completed:

Primary Evaluation Questions and Objectives: Completed:

Evaluation Logic Model(s)   Completed:

Timeline(s)   Completed:

Instruments and informed consent   Completed:

Data Collection Plans:

Instrument/ format	Location	Time needed	Stakeholders	n=	Date
Baseline pre/post survey					
Open ended interview					
Focus group					
Follow up interview					
Observation guide					
Online survey					
Meeting log					

Data Transcription Plans:

Data collected	Data extract/ form needed	Activity	Staff	Deadline
Baseline pre/post survey	Excel sheet	Enter survey data into excel sheet		
Open ended interview	Word form	Transcribe interview into form		

Focus group	Transcription/ Data extraction form	Transcribe audio into data extraction form		
Follow up interview	Word form	Transcribe interview into form		
Observations/field notes	Excel sheet	Enter observations and notes into excel sheet		

Data Analysis Plans:

Data collected	Analysis	Activity	Staff	Dates	Deadline
Baseline pre/post survey	Quantitative review	Create and review excel charts of data.			
Open ended interview	Word form	Two staff analyze and code data. Codes are compared and finalized. Data are recoded as needed. Staff meet to compare findings and discuss meaning.			
Focus group	Transcription/ Data extraction form	Two staff analyze and code data. Codes are compared and finalized. Data are recoded as needed. Staff meet to compare findings and discuss meaning.			
Follow-up interview	Word form	Two staff analyze and code data. Codes are compared and finalized. Data are recoded as needed. Staff meet to compare findings and discuss meaning.			
Observations	Quantitative and qualitative review	Create and review excel charts of data. Two staff analyze and code qualitative data. Codes are compared and finalized. Data are recoded as needed. Staff meet to compare findings and discuss meaning.			

Primary Evaluation Questions

1.

2.

3.

Primary Evaluation Goals/Objectives/Strategies

1.

2.

3.

ICNY Telephone Interview Protocol

Semi-structured 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:

_____

INTERVIEW EXPLANATION AND INFORMED CONSENT

▪ I am _____ from the Interfaith Center of New York, calling about our Catholic-Muslim social service partnership project. This telephone interview is part of our data gathering process. It will take about 30 minutes.

▪ As we go through the interview, you may choose not to answer any question, and you may stop the interview at any point.

▪ The information you provide will be kept strictly confidential. We will not use any information that could identify you personally. With your approval, we may use quotes or paraphrasing from you in our reporting, as long as they would not identify you.

Interviewee agreed to have quotes/paraphrasing used: Yes / No

▪ To help me with note-taking I would like to record our conversation. Is that OK with you?   Yes | No

▪ Do you have any questions before we begin?

Thank you, let's begin.

Telephone Interview Questions:

1. (insert questions here)

2.

3.

4.

Thank you very much for the conversation today.

Call end time: _____

ICNY Meeting Observation Guide

How many in attendance from each partner:

Meeting start time:
Meeting started on time? Y | N

Duration of meeting: _____ minutes

Number of participants who engaged:

How many participants spoke during the meeting?

Was the discussion balanced or did certain individual dominate?

Rate the formality of the conversation:
Very Informal   Very Formal
      1   2   3   4   5

The extent to which questions and issues were resolved:
Never   Seldom   Occasionally   Frequently

General notes and observations of interest:

ICNY Focus Group Protocol

Thank you very much for taking the time to reflect with us on your experiences with this Interfaith Center program. During our discussion, all of your answers will be completely confidential, and if we have your name, it will never be associated with your responses.

To help us recall the things we talk about today, we'd like to tape record this focus group, but we can proceed without recording if you prefer. Interview notes and audio tapes will be stored in a locked filing cabinet in our office, and only evaluation personnel will have access to the raw data. Because your responses in this interview will be kept anonymous, we do not attach your responses to any previously collected data.

Notes will be retained for a minimum of five years. Audio tapes will be destroyed within 6 months of the last recording.

Again, to help us recall the things we talk about today, we'd like to tape record this focus group, but we can proceed without recording if you prefer. May we tape record this conversation?   Yes | No

We may wish to use some anonymous, verbatim quotes of what you say for our reporting purposes. Does anyone have an objection?   All   Agree
        Objection to Quote

We have a total of __ questions, so our conversation will take about ___ minutes. I will try to get each of you to contribute some thoughts as we proceed. Is everyone ready to begin?

The first few questions are yes/no or brief answer questions that should just take a minute.

Questions:

Optional questions if time allows:
Thank you for coming together and for sharing your thoughts with us. Your responses are very important to help us understand and develop our interfaith programs.

ICNY Interview/Focus Group Data Extraction Form

Interviewee:
Title/Affiliation:
Date of Interview:
Interviewer:

	Question	Code(s)
	Question One	
	Response	

	Question Two	
	Response	

APPENDIX B: Logic Models

- Program Logic Model
- Evaluation Logic Model 1
- Evaluation Logic Model 2

Program: GHR Catholic-Muslim Social Service Partnership

Goal: To promote interfaith collaboration among Catholic and Muslim social service providers in New York City

Strategy 1: Increase dialogue about common framework for social service and social justice (evaluation logic model 1)

Strategy 2: Work with partners to develop collaborative projects that can be implemented at the borough/neighborhood level (evaluation logic model 2)

Inputs	Outputs		Outcomes -- Impact		
			Short	*Medium*	*Long*
What we invest	**Activities/Products** *What we do*	**Participation** *Who we reach*	**Short Term Results**	**Midterm Results**	**Long Term Results**
Staff/Experience	Coordinate meetings w/ Stakeholders and volunteers	Religious Leaders in 3 boroughs	**S1**	**S1**	**S1**
Time (ICNY staff brokers relationships)	Facilitate discussion with stakeholders about level of interfaith involvement and improving social service delivery	Volunteers	Interfaith understanding: *Learn about each other's religious teachings regarding social justice and the issues of focus in the program*	Organizations understand value of interfaith partnerships for their work	Stronger interfaith relations between Catholics and Muslims in NYC
Money-distribute $7K/borough+9K for CC and meeting costs; total grant=$125K	Create a process and structure for collaboration through -appropriate planning/execution skills -time lines; -defining roles -discuss budget -defining partner tasks -develop MOUs	Local Muslim community / Local Catholic community	Build collegiality and friendships	**S2**	Greater awareness of Catholicism, and Islam
Religious Leaders/Partners	-Assisting in the implementation of projects	Wider NYC community	Identify common areas of work	Improved capacity for collaboration through discussion of goals, roles, tasks and budgets	**S2**
Leverage pre-existing relationships and projects	Facilitate collaboration on an ongoing basis	Indirectly: Other interfaith leaders	Identify community social service needs	Planning for potential future projects	Religious communities have greater awareness of and value for collaborative interfaith partnerships to address community needs
Materials	Monitor the program through minutes, notes, and forms		Definition of shared goals	More proactive contacts between faiths	Gather enough evidence to clearly demonstrate results.
Volunteers from each borough	3 defined projects that are time-bound, feasible and meet budget		**S2**		Additional projects initiated
Evaluation consultants	Executed projects that reach community members/those in need		Develop appreciation for interfaith partnerships		Automatic interfaith engagement in times of crisis
	Assess progress and evaluate outcomes		Willingness to work together in future projects		
	A replicable and efficient model for interfaith partnerships		Discussions of potential future project		
	A replicable monitoring and evaluation process				

Interfaith Partnership Project Evaluation Logic Model 1

Strategy/Goal 1: Increase interfaith dialogue about a common framework for social service and social justice (see Note 1 below)

Objectives	Baseline Data	Evaluation Activities (see note 3 below)	Process Indicators (numbers in parentheses relate to evaluation activities at left)	Outcome Indicators (numbers in parentheses relate to evaluation activities at left)
I. Assess increased depth and strength of interfaith partners' dialogue	IA. Types (in person, telephone, informal, etc.) and amounts (duration, frequency, # of participants) of *previous* interfaith contacts, meetings, and dialogues IB. Types (in person, telephone, etc.) and amounts (duration, frequency, participants) of *current* interfaith contacts, meetings, and dialogues	*1a.* Track # of meetings organized and held, and participants present *1b.* Meeting notes taken 1c. Faith leader pre/post-surveys *1d.* Faith leader interviews *1e.* Observations/checklists *1f.* Other note-taking/recordkeeping	▪ Descriptions of planning activities conducted *(see evaluation activities 1a,b,f) (1a,b,e,f)* ▪ Number of meetings held *(1b,e)* ▪ Duration of meetings held *(1b,e)* ▪ Number of participants involved *(1a, b, e)* ▪ Meetings go on longer and/or more frequently *(1b,e)* ▪ All participants are openly discussing/ communicating *(1b,e)*	▪ Increase in number of ongoing meetings/ dialogues *(see evaluation activities 1a,b,e)* ▪ Increase in number of participants *(1a)* ▪ Partners express interest in and take steps towards planning a collaborative project *(1c,d,e,f)* ▪ Engagement in other partnerships (1d,e,f) ▪ Increase in expression of close ties *(1c,d)* ▪ Other groups express interest in participation *(1f)* ▪ Partners express some level of mutual respect, admiration, fondness, and/or friendship with other partners *(1d,e)* ▪ Identify 1 to 3 potential common areas of interaction or work *(1c,d,e,f)*
II. Assess changes in depth and strength of interfaith partners' learning and understanding through dialogue	IIA. Knowledge/beliefs/attitudes of partners about each other (initial level of interfaith understanding)	*2a.* Observations/checklists *2b.* Pre/post survey *2c.* Faith leader interviews	▪ Number of signed MOUs *(1f)* ▪ Number of budgets signed *(1f)*	▪ Interviews indicate positive reactions toward dialogue, intent to continue, and increased level of understanding *(2c)* ▪ Expression of increased satisfaction with ties between partners *(2a,b,c)* ▪ Participants are able to name 1 to 3 shared goals for social justice *(2b,c)* ▪ Participants are able to name 1 to 3 shared problems in their communities *(2b,c)* ▪ Increase of 15% more positive scores between pre and post relative to interfaith understanding *(2b)*

Notes:

1. This logic model focuses on increases in dialogue itself (Obj. I), and increases in learning based on that dialogue (Obj. II).

2. Per the objectives, measures of depth and strength are complicated to measure. Interview instruments will need to be constructed carefully to obtain subjective nuance and get at objectives, esp. vis-a-vis pre and post levels of understanding.

3. There will be natural redundancy and overlap between activities; indicators can be gathered from several activities, and are NOT mutually exclusive.

Interfaith Partnership Project Evaluation Logic Model 2

Strategy/Goal 2: Work with partners to develop collaborative projects that can be implemented at the borough/neighborhood level

Objectives	Baseline Data	Evaluation Activities	Process Indicators	Outcome Indicators (numbers in parentheses relate to evaluation activities at left)
I. Develop collaborative project(s) at borough level	Ia. Level of existing project activity (# volunteers and/or clients, extent of service) Ib. Number of leaders involved Ic. Number of volunteers involved Id. Types of previous interfaith projects	1a. Track # of meetings organized and held 1b. Meeting notes taken 1c. Surveys, pre-surveys 1d. Interviews 1e. Observations	▪ Planning activities carried out ▪ Number of meetings held and decisions made ▪ Finalized plans, agreements signed, funding distributed ▪ Projects are carried out ▪ Number of clients served (increase) ▪ Level of understanding created (increase) ▪ Level to which partners attend meetings, respond to communication, and are involved in process	▪ Evidence collected to clearly demonstrate results (e.g., project occurred, participants express satisfaction). ▪ Project objectives are met (see Objectives I-III). ▪ Improved capacity for collaboration through discussions of goals, roles, tasks, and budgets, and then project implementation (see Evaluation Activities 1a-1e) ▪ Increased appreciation for interfaith collaboration and cohesion among staff and volunteers (1c, 1d) ▪ Partners automatically engage each other in times of need or local stress, or major relevant event. (May not occur within current project period) ▪ Religious communities have greater awareness of and value for collaborative interfaith partnerships to address community needs. (1c, 1d)
II. Carry out project(s) to reach those in need.	IIa. Number of clients, if any, served currently IIb. Number of staff/volunteers currently involved IIc. Funds currently expended (pre-project) by others IId. Initial interest within community	2a. Interviews 2b. Observations 2c. User surveys (volunteers and clients)	▪ Increase in community/ client participation ▪ Increase in volunteer participation ▪ Outreach successful in finding clients	▪ Client satisfaction with services overall (2a, 2c) ▪ Percent increase in clients served (2b, 2c) ▪ Social service agencies express improved capacity to work together (2a, 2c)
III. Create a replicable and efficient model for interfaith partnerships	III. Any existing models	3a. Note taking/record keeping 3b. Observation 3c. Track expenditure of money and time	▪ Partners express enthusiasm for project via commitment and attendance ▪ Clients express interest/ gratitude by participating and word of mouth to other potential clients ▪ Model refinements are suggested and incorporated as relevant	▪ Partners express willingness to engage in a future collaborative project (2a, 2c) ▪ Partners take steps towards discussing and planning future collaborative projects (3a-c) ▪ Partners are more proactive in their mutual contacts and discussions (3a, 3b) ▪ Additional projects are initiated (3a, 3b)

This logic model should be used in close tandem with evaluation logic model 1.

APPENDIX C: Contact Tracking Log

Date	Scheduled/ Unscheduled	Participant(s)	Type of contact	one-time or ongoing?	Duration (mins)	Summary	Filled in by:

APPENDIX D: Evaluation Instruments

- Adult Pre-Test
- Adult Post-Test
- Youth Pre-Test
- Youth Post-Test
- Online Youth Survey
- Telephone Interview Instrument
- ICNY Supplemental Interview Questions

INTERFAITH PARTNERSHIPS: SURVEY FOR RELIGIOUS LEADERS (PRE)

Religion _____ Gender _____ Size of your congregation/community _____

	Strongly disagree	Somewhat disagree	Don't know/ neutral	Somewhat Agree	Strongly Agree
I understand the basic beliefs and practices of Islam					
I understand the basic beliefs and practices of Christianity					
Muslims and Christians have a strong relationship in our local community.					
Muslims and Christians have a strong relationship in New York City					
When it comes to teachings about social justice and caring for the poor and needy, Christianity and Islam have similar values and goals.					
Working with my interfaith partners helps me do a better job of serving people in need than if I work on my own.					
Interfaith dialogue and partnerships are worth the time and effort they take.					
Interfaith partnerships are a high priority for me personally.					
The leaders of my organization or house of worship have a commitment to engage in interfaith dialogue and partnerships.					
My community members enjoy interfaith activities.					
Interfaith partnerships help us find solutions to problems our community members face.					
Interfaith partnerships help my religious community to break down negative stereotypes.					
I feel comfortable turning to my interfaith partners in a time of need for my community.					
I am interested in planning a joint interfaith project to address a community problem.					
I have closer ties with my interfaith partners because of our collaboration.					

Can you name any common areas in which you and your interfaith partners work?

Can you name any goals you share with your interfaith partner for social justice?

Can you name any shared problems in your community?

INTERFAITH PARTNERSHIPS: SURVEY FOR RELIGIOUS LEADERS (POST)

Religion _____ Gender _____ Size of your congregation/community _____

	Strongly disagree	Somewhat disagree	Don't know/ neutral	Somewhat Agree	Strongly Agree
I understand the basic beliefs and practices of Islam					
I understand the basic beliefs and practices of Christianity					
Muslims and Christians have a strong relationship in our local community.					
Muslims and Christians have a strong relationship in New York City					
When it comes to teachings about social justice and caring for the poor and needy, Christianity and Islam have similar values and goals.					
Working with my interfaith partners helps me do a better job of serving people in need than if I work on my own.					
Interfaith dialogue and partnerships are worth the time and effort they take.					
Interfaith partnerships are a high priority for me personally.					
The leaders of my organization or house of worship have a commitment to engage in interfaith dialogue and partnerships.					
My community members enjoy interfaith activities.					
Interfaith partnerships help us find solutions to problems our community members face.					
Interfaith partnerships help my religious community to break down negative stereotypes.					
I feel comfortable turning to my interfaith partners in a time of need for my community.					
I am interested in planning a joint interfaith project to address a community problem.					
I have closer ties with my interfaith partners because of our collaboration.					

Please turn over for questions on back

Can you name any common areas in which you and your interfaith partners work?	
Can you name any goals you share with your interfaith partner for social justice?	
Can you name any shared problems in your community?	
What aspect of this project do you think you will remember the most?	
Based on your experience with the project, what do you think you would tell your friends **now** about interfaith work that you might not have told them **before** this project?	

INTERFAITH PARTNERSHIPS: SURVEY FOR YOUTH (PRE)

Religion _____ Gender _____ Age: _____ Home ZIP Code:_____

	Strongly disagree	Somewhat disagree	Don't know/ neutral	Somewhat Agree	Strongly Agree
1. I understand the basic beliefs and practices of Islam.					
2. I understand the basic beliefs and practices of Christianity.					
3. I have visited a mosque at least once in my life.					
4. I have visited a Catholic church at least once in my life.					
5. My community members enjoy getting together with people of different religions.					
6. Talking and working with people of different religions have helped my community break down negative stereotypes.					
7. Muslims and Christians have a strong relationship in our local community.					
8. When it comes to caring for the poor and needy, Christianity and Islam have similar values and goals.					
9. The leaders of my church or mosque have spoken to the community about talking and working with people of other religions.					
10. I know other young people my age who have participated in activities with other religions.					
11. I have both Muslim and Christian friends.					
12. I am willing to commit a few hours each month to work on a project with young people from another religion.					
13. Can you name any problems that both your religious communities and other communities face?					
14. What would be a useful project for your community to work on with young people of another religion?					

INTERFAITH PARTNERSHIPS: SURVEY FOR YOUTH (POST)

Religion _____ Gender _____ Age: _____ Home ZIP Code:_____

	Strongly Disagree	Somewhat Disagree	Don't know/ neutral	Somewhat Agree	Strongly Agree
1. I understand the basic beliefs and practices of Islam.					
2. I understand the basic beliefs and practices of Christianity.					
3. I have visited a mosque at least once in my life.					
4. I have visited a Catholic church at least once in my life.					
5. My community members enjoy getting together with people of different religions.					
6. Talking and working with people of different religions has helped my community break down negative stereotypes.					
7. Muslims and Christians have a strong relationship in our local community.					
8. When it comes to caring for the poor and needy, Christianity and Islam have similar values and goals.					
9. The leaders of my church or mosque have spoken to the community about talking and working with people of other religions.					
10. I know other young people my age who have participated in activities with other religions.					
11. I have both Muslim and Christian friends.					
12. I am willing to commit a few hours each month to work on a project with young people from another religion.					
13. This project helped me feel closer to students in the group who are of different faiths.					
14. This project gave me knowledge to make me a more effective team member in interfaith work.					

15. Can you name any problems that both your religious communities and other religious communities face?	
16. What aspect of this project do you think you will remember the most?	
17. Based on your experience with the project, what do you think you would tell your friends now about interfaith work that you might not have told them before?	

INTERFAITH ONLINE YOUTH SURVEY
2014

Section I.
This is a survey for young people to help understand how they feel about interactions between people from different religions (also called "interfaith" interactions). Take as much time as you want, but it will probably take you less than five minutes to complete. Please answer all questions as best you can.

This survey is anonymous, so don't tell us your name. But we do need some basic information about you to get you started.

Religion:
Age:
Gender:
Zip Code:
Do you attend a church, mosque, or other house of worship weekly?

Section II.
Please respond to the following statements.

1. I understand the basic beliefs and practices of Islam.
   o   Yes
   o   Sort of
   o   No

2. I understand the basic beliefs and practices of Christianity.
   o   Yes
   o   Sort of
   o   No

3. I have visited a mosque at least once in my life.
   o   Yes
   o   No

4. I have visited a Christian church at least once in my life.
   o   Yes
   o   No

Section III.
Please respond as best you can to the following statements.

5. I am open to having good friends of a very different religion.
   o   Yes
   o   Sort of
   o   No

6. I have both Christian and Muslim friends.
- o Yes
- o Sort of
- o No

7. If I had a friend from a very different religion, my other friends would accept them.
- o Yes
- o Sort of
- o No
- o Don't know

Section IV.
Please respond as best you can to the following statements.

8. When it comes to caring for the poor and needy, Christianity and Islam have similar values and goals.
- o Yes
- o Sort of
- o No
- o Don't know

9. It is helpful to the community if Christians and Muslims cooperate with each other on local issues and needs.
- o Yes
- o Sort of
- o No
- o Don't know

10. Muslims and Christians have a strong relationship in my local community.
- o Yes
- o Sort of
- o No
- o Don't know

11. Interfaith partnerships have helped people in my own religious community or house of worship to break down negative stereotypes about other religions.
- o Yes
- o Sort of
- o No
- o Don't know

Section V.
12. I would be willing to work a few hours each month on a social service project that involved Christian and Muslim youth.
- o Yes
- o Maybe
- o No

13. Can you think of any kind of useful interfaith youth project for your community? If so, please describe your idea briefly:

14. Please tell us briefly about any interesting experiences you have had with people from other religions:

15. Please add any other comments that you think are important:

Survey behavior upon completion:

Submit

Thank you for taking the survey, we really appreciate it. Please help us out and send this survey link to a friend or two.

Goes to ICNY website

ICNY Participant Experience Telephone Interviews
March/April 2014

Telephone Call One: Introduction, Scheduling
(Follow-up within a day or two of the email sent by Sarah Sayeed from ICNY to participants)

Interviewer: _____

Stakeholder: _____

Title: _____

Organization: _____

Phone #: _____

Hello _____:

My name is _____. You received an email on March 27 from Sarah Sayeed of the Interfaith Center of New York about the Catholic-Muslim partnership project that you have been involved with. Our company, LTG Associates, is the evaluator for the project.

As Sarah mentioned in her email, we would like to conduct 20 to 30-minute telephone interviews with key stakeholders. We hope to schedule these calls during the next week or two if possible. Would you have time in the next week or so for a conversation?   Yes   No

If respondent agrees, complete the information below. Also verify that the information above (e.g., spelling, title) is correct.

Interview Date: _____Start Time: _____am/pm

Is this number the best one to call you on for the interview?

Thank you very much, I will give you a call then.

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

If rescheduled, new date and time: _____

Telephone Call Two: Interview Call

<u>Interview Explanation and Informed Consent</u>

▪ As I mentioned previously, we are from LTG Associates, the evaluator for the Interfaith Center of New York Catholic-Muslim social service partnership project. This telephone interview is part of our data gathering process.

[For Imams Talib and Tahir: We spoke with you in fall of 2012, so thank you for your prior participation.]

▪ At times in our report to ICNY we may discuss conversations with individuals. We will protect the confidentiality of those who wish it. At your option, you may choose to be identified or not identified in our evaluation report. If you wish to remain anonymous, we will not use any information that could identify you personally. Also, we sometimes use quotes from individuals in our reporting to help illustrate a point. If anonymous, we would not identify you. Would it be OK to quote you?

o Interviewee agreed to be identified in reporting: Yes / No
o Interviewee agreed to have quotes used: Yes / No

▪ As we go through the interview, you may choose not to answer any question, and you may stop the interview at any point. For accuracy's sake I would like to record our conversation. Would that be OK with you? Yes/No

▪ Do you have any questions before we begin?

Thank you, let's begin. I'll first turn on the recorder and make a time stamp.

Turn on recorder.

This is _____ and the date today is _____.

This is an ICNY interfaith project conversation. Our interviewee has consented to being recorded, is that right? _____

OK, let's go to our first question.

Questions for all Boroughs

Programmatic

1. Did this project contribute to a deeper and stronger understanding among the partners?
Can you give a specific example?

2. This project expected partners to work together on shared interests and concerns. What key, shared interests, if any, have you discovered with your interfaith partner(s)?

3. What similarities, if any, have you discovered in how each religion views social justice?
    o Did the collaboration reinforce any similarities you were already aware of?

4. In your view, what were the two or three most important results of your partnership?
    o Did you see any new relationships develop, personally or professionally, for yourself or others?

5. What can be done to involve more people in your community in interfaith dialogue and action?

Personal

6. What aspect of this partnership do you think you will remember the most?

7. What is the most important lesson you learned through your participation?
    o Were you surprised by anything you learned? (esp. about the other faith)

Borough-specific Questions

Harlem Women's Group

Do you know how the dialogue got started?

What are the factors that keep it going?

What are the challenges to keeping a dialogue going, and how can they be overcome?

Is there a need in other communities for such dialogues between women of different faiths? Would there be openness to it, or is this something special to New York?

What is needed to start a similar dialogue in other communities?

Harlem Clergy

What are the challenges to keeping a dialogue going, and how can they be overcome?

Can dialogue lead to other things, such as shared actions?

Bronx

Do you think social service projects are a good mechanism to increase interfaith dialogue and understanding? Please explain.

What are the challenges to keeping a dialogue going, and how can they be overcome?

Is there anything that you wanted to happen that did not happen? Please explain.

Staten Island

What are the challenges to keeping a dialogue going, and how can they be overcome?

Similarly, how would you advise others on creating a similar, sustainable action program?

Why do you think the youth of your faith participated?

What would work best to develop the interest of other youth?

How can parents become more engaged in youth interfaith dialogue and action?

Closing Questions

8. What can you say now about interfaith partnerships that you might not have said before the project?

9. Can you suggest any improvements for a future interfaith project like this?

10. Is there anything that I did not ask that you think is important for us to know?

11. Do you have any questions for me?

Thank you very much for your time and thoughts.

End time: _____

APPENDIX E: Data Extraction Template

Data Extraction Form – ICNY Phone Interviews
April 2014

Interviewer initials	
Transcriber initials	
Date	
Respondent Name	
title/org	
Borough	
Interview date	
Quotes OK?	

Indv.	Borough	CODES	Questions
			1. Did this project contribute to a deeper and stronger understanding among the partners? Can you give a specific example?
			2. This project expected partners to work together on shared interests and concerns. What key, shared interests, if any, have you discovered with your interfaith partner(s)?

			3. What similarities, if any, have you discovered in how each religion views social justice? o Did the collaboration reinforce any similarities you were already aware of?
			4. In your view, what were the two or three most important results of your partnership? o Did you see any new relationships develop, personally or professionally?
			5. What can be done to involve more people in your community in interfaith dialogue and action?
			6. What aspect of this partnership do you think you will remember the most?
			7. What is the most important lesson you learned through your participation? o Were you surprised by anything you learned? (esp. about the other faith)

			8. What can you say now about interfaith partnerships that you might not have said before the project?
			9. Can you suggest any improvements for a future interfaith project like this?
			10. Is there anything that I did not ask that you think is important for us to know?
			11. Do you have any questions for me?
			BOROUGH SPECIFIC QUESTIONS
	Harlem women		Do you know how the dialogue got started?
			What are the factors that keep it going?

			What are the challenges to keeping a dialogue going, and how can they be overcome?
			Do you think there is a need in other communities for such dialogues between women of different faiths?
			What is needed to start a similar dialogue in other communities?
	Harlem Clergy		What are the challenges to keeping a dialogue going, and how can they be overcome?
			Can dialogue lead to other things, such as shared actions?
	Bronx		Do you think social service projects are a good mechanism to increase interfaith dialogue and understanding? Please explain.

			What are the challenges to keeping a dialogue going, and how can they be overcome?
			Is there anything that you wanted to happen that did not happen? Please explain.
	Staten Island		What are the challenges to keeping a dialogue going, and how can they be overcome?
			Similarly, how would you advise others on creating a similar, sustainable action program?
			Why do you think the youth of your faith participated?
			What would work best to develop the interest of other youth?
			How can parents become more engaged in youth interfaith dialogue and action?

APPENDIX F: Tables and Figures

CONTACT TRACKING LOG

All Contacts, 2013 and 2014
Tracking emails, texts, telephone, voicemail, and in-person contacts

		All Contacts	Email/Text	Telephone	In Person
2013	**Jan**	29	26	1	2
	Feb	20	17	1	2
	Mar	32	29	0	3
	Apr	4	2	0	2
	May	7	0	2	5
	Jun	8	2	1	5
	Jul	15	7	5	3
	Aug	24	18	5	1
	Sep	83	71	6	6
	Oct	63	47	10	6
	Nov	83	77	2	4
	Dec	63	58	1	4
2014	**Jan**	78	75	0	3
	Feb	50	45	0	5
	Mar	67	60	2	5
	Apr	13	11	0	2
	May	6	4	0	2
	Jun	14	13	0	1
	Jul	6	5	0	1
	Aug	5	5	0	0
	Sep	13	13	0	0
	Oct	38	37	0	1
	Nov	51	50	0	1
	Dec	19	17	1	1

ADULT PRE- AND POST-SURVEY RESULTS

Questions One and Two

"I understand the basic beliefs and practices of Islam/Christianity."

		Strongly agree	Somewhat agree	Neutral	Somewhat disagree	Strongly disagree
Islam	Pre	54%	29%	7%	11%	0%
	Post	62%	23%	8%	8%	0%
Christianity	Pre	75%	18%	7%	0%	0%
	Post	77%	23%	0%	0%	0%

Q1: "I understand the basic beliefs and practices of Islam."
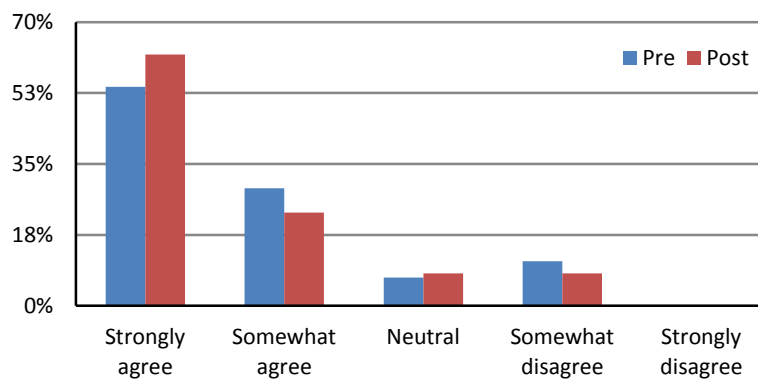
Q2: "I understand the basic beliefs and practices of Christianity."
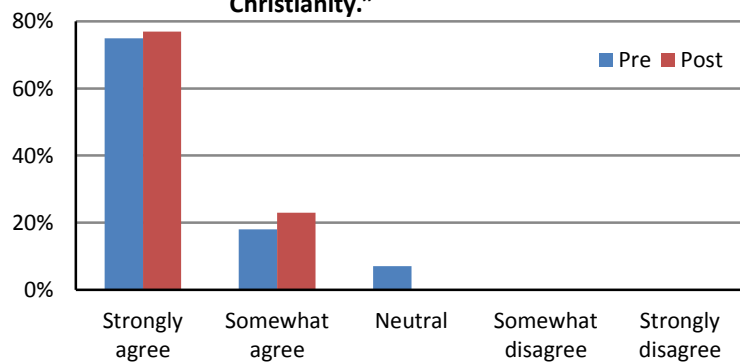
"I understand the basic beliefs and practices of Islam." (By respondents' religion)

		Strongly agree	Somewhat agree	Neutral	Somewhat disagree	Strongly disagree
Muslim respondents	Pre	100%	0%	0%	0%	0%
	Post	100%	0%	0%	0%	0%
Christian respondents	Pre	14%	50%	14%	21%	0%
	Post	20%	60%	0%	20%	0%

"I understand the basic beliefs and practices of Christianity." (By respondents' religion)

		Strongly agree	Somewhat agree	Neutral	Somewhat disagree	Strongly disagree
Muslim respondents	Pre	64%	18%	18%	0%	0%
	Post	83%	17%	0%	0%	0%
Christian respondents	Pre	93%	7%	0%	0%	0%
	Post	80%	20%	0%	0%	0%

Q1: "I understand the basic beliefs and practices of Islam." (Christian respondents)
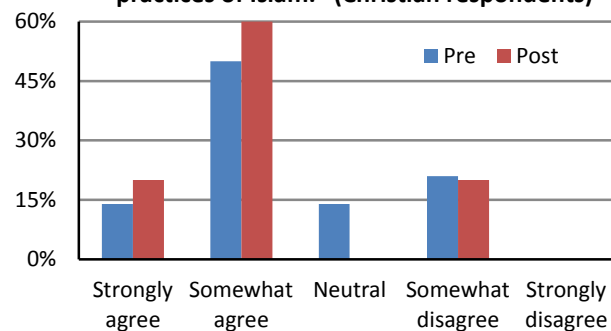
Q2: "I understand the basic beliefs and practices of Christianity." (Muslim respondents)
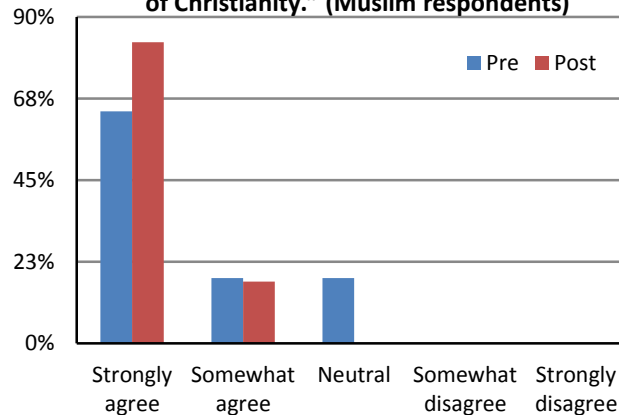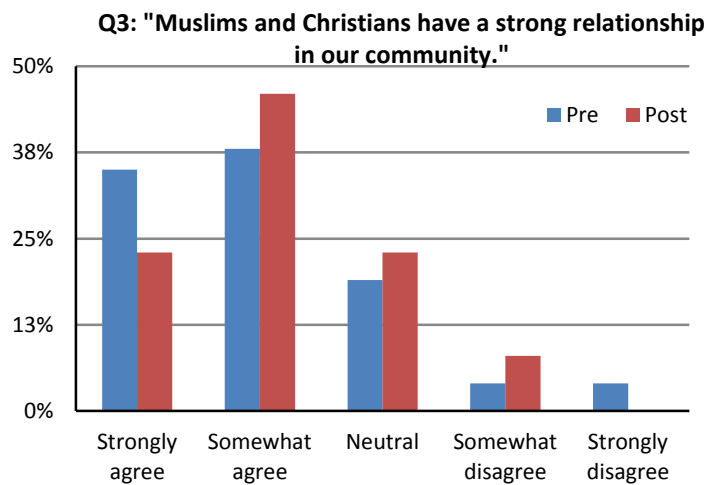
Questions Three and Four

"Muslims and Christians have a strong relationship in our community."
"Muslims and Christians have a strong relationship in New York City."

		Strongly agree	Somewhat agree	Neutral	Somewhat disagree	Strongly disagree
Community	Pre	35%	38%	19%	4%	4%
	Post	23%	46%	23%	8%	0%
New York City	Pre	16%	48%	28%	8%	0%
	Post	31%	31%	31%	8%	0%

Q3: "Muslims and Christians have a strong relationship in our community."

Q4: "Muslims and Christians have a strong relationship in New York City."
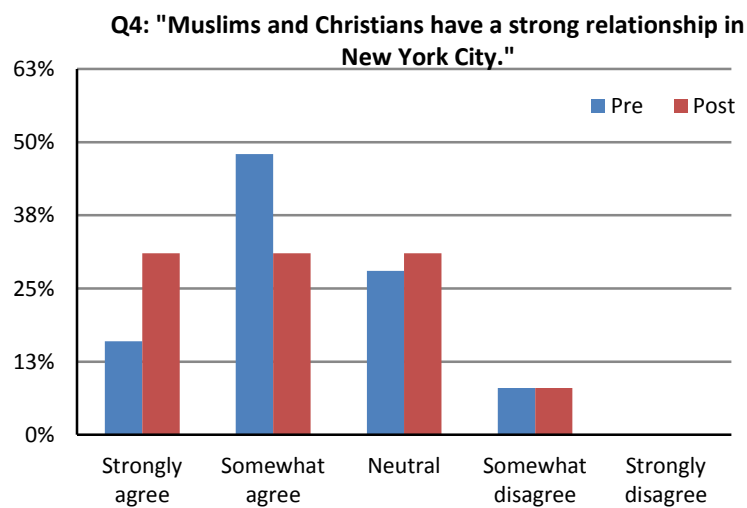
Question Five

"When it comes to teachings about social justice and caring for the poor and needy, Christianity and Islam have similar values and goals."

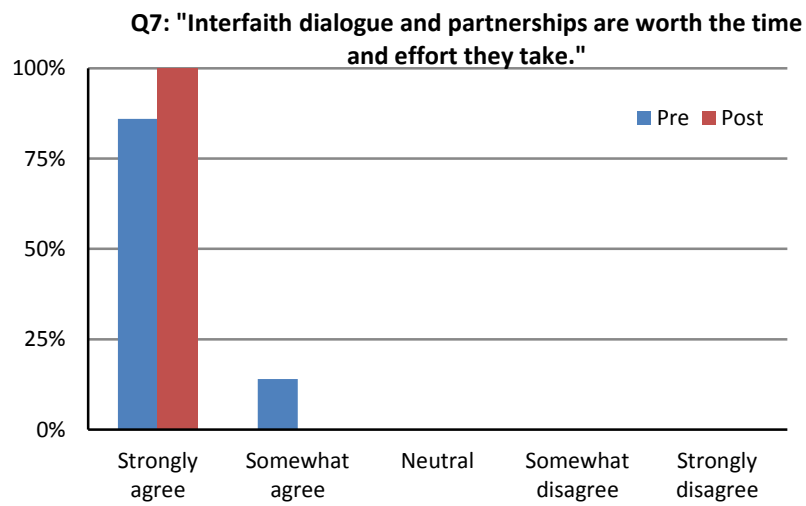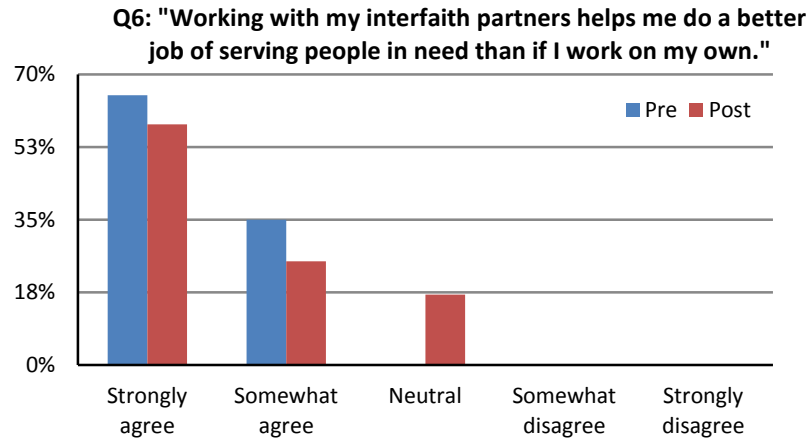|	Strongly agree	Somewhat agree	Neutral	Somewhat disagree	Strongly disagree
Pre	71%	21%	4%	0%	4%
Post	69%	31%	0%	0%	0%
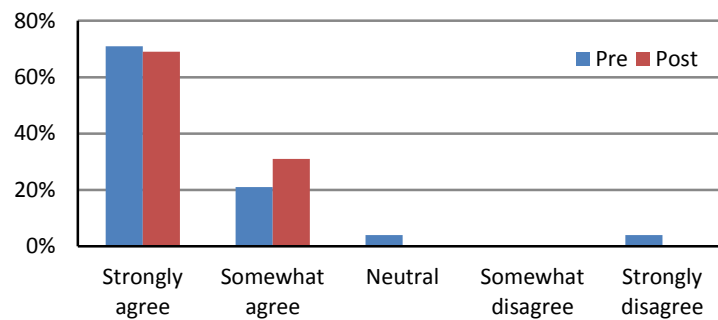
Questions Six and Seven

"Working with my interfaith partners helps me do a better job of serving people in need than if I work on my own."
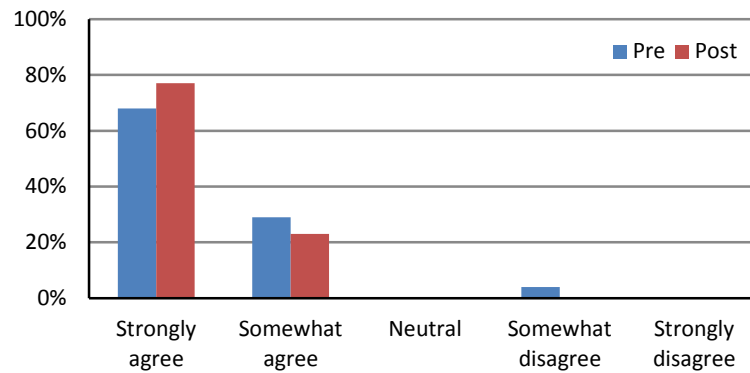"Interfaith dialogue and partnerships are worth the time and effort they take."

		Strongly agree	Somewhat agree	Neutral	Somewhat disagree	Strongly disagree
Partners do better	Pre	65%	35%	0%	0%	0%
	Post	58%	25%	17%	0%	0%
Worth the time	Pre	86%	14%	0%	0%	0%
	Post	100%	0%	0%	0%	0%

Q6: "Working with my interfaith partners helps me do a better job of serving people in need than if I work on my own."

Q7: "Interfaith dialogue and partnerships are worth the time and effort they take."

Question Eight

"Interfaith partnerships are a high priority for me personally."

	Strongly agree	Somewhat agree	Neutral	Somewhat disagree	Strongly disagree
Pre	68%	29%	0%	4%	0%
Post	77%	23%	0%	0%	0%

Question Nine

"The leaders of my organization or house of worship have a commitment to engage in interfaith dialogue and partnerships."
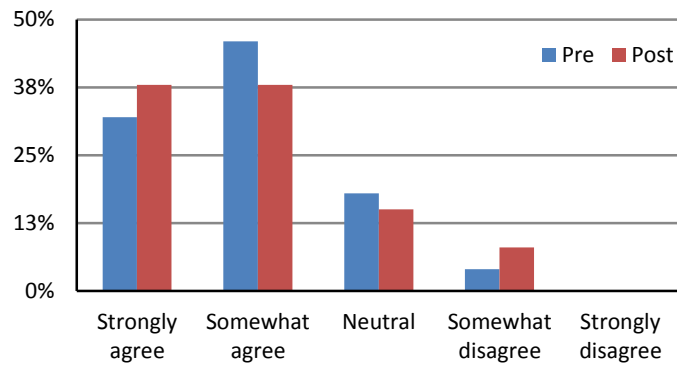
	Strongly agree	Somewhat agree	Neutral	Somewhat disagree	Strongly disagree
Pre	54%	32%	14%	0%	0%
Post	69%	23%	8%	0%	0%
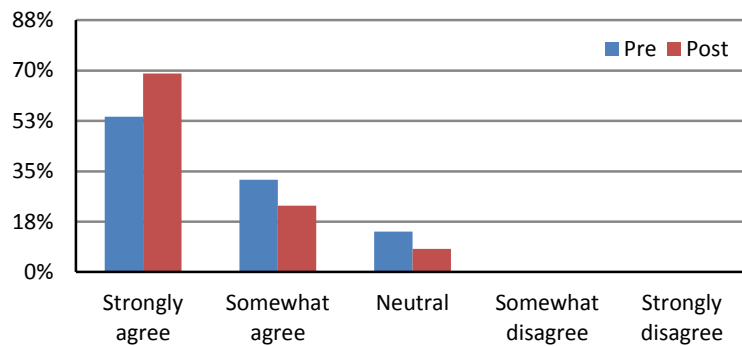
Question Ten

"My community members enjoy interfaith activities."

	Strongly agree	Somewhat agree	Neutral	Somewhat disagree	Strongly disagree
Pre	32%	46%	18%	4%	0%
Post	38%	38%	15%	8%	0%

Question Eleven

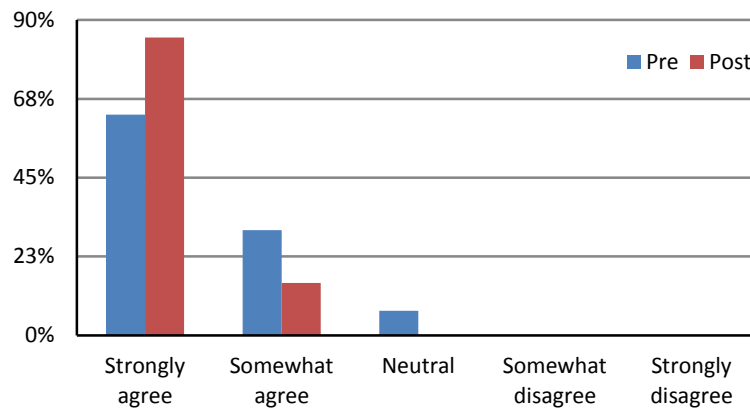"Interfaith partnerships help us find solutions to problems our community members face."

	Strongly agree	Somewhat agree	Neutral	Somewhat disagree	Strongly disagree
Pre	64%	21%	14%	0%	0%
Post	54%	46%	0%	0%	0%
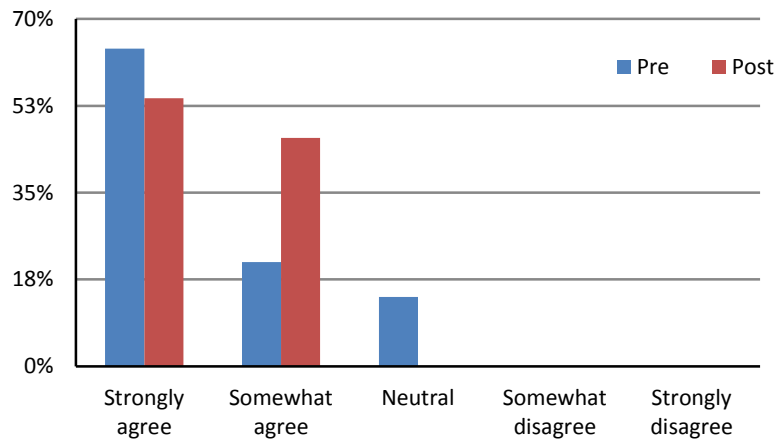
Question Twelve

"Interfaith partnerships help my religious community to break down negative stereotypes."

	Strongly agree	Somewhat agree	Neutral	Somewhat disagree	Strongly disagree
Pre	63%	30%	7%	0%	0%
Post	85%	15%	0%	0%	0%

Question Thirteen

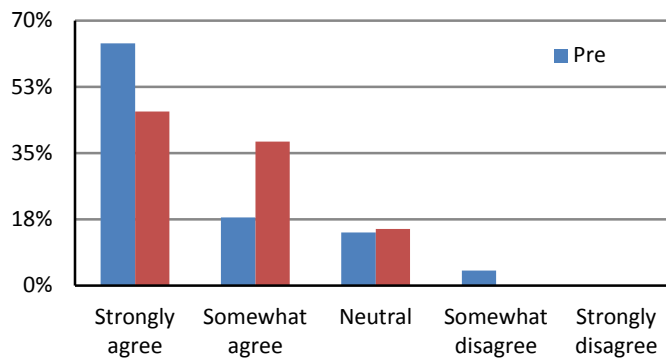"I feel comfortable turning to my interfaith partners in a time of need for my community."

	Strongly agree	Somewhat agree	Neutral	Somewhat disagree	Strongly disagree
Pre	52%	33%	11%	4%	0%
Post	58%	33%	8%	0%	0%
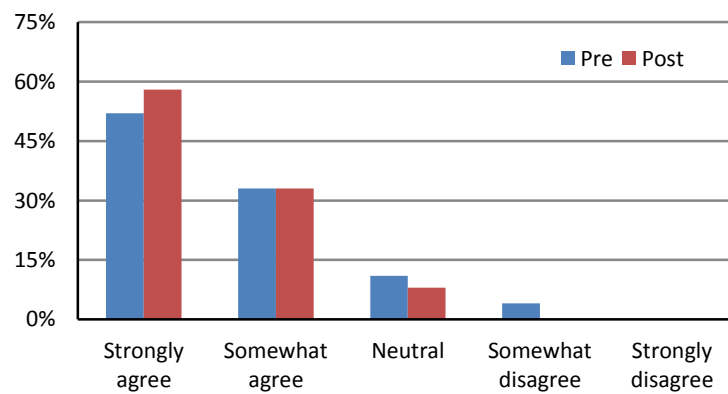
Question Fourteen

"I am interested in planning a joint interfaith project to address a community problem."

	Strongly agree	Somewhat agree	Neutral	Somewhat disagree	Strongly disagree
Pre	64%	18%	14%	4%	0%
Post	46%	38%	15%	0%	0%

Question Fifteen

"I have closer ties with my interfaith partners because of our collaboration."

	Strongly agree	Somewhat agree	Neutral	Somewhat disagree	Strongly disagree
Pre	57%	36%	7%	0%	0%
Post	77%	23%	0%	0%	0%
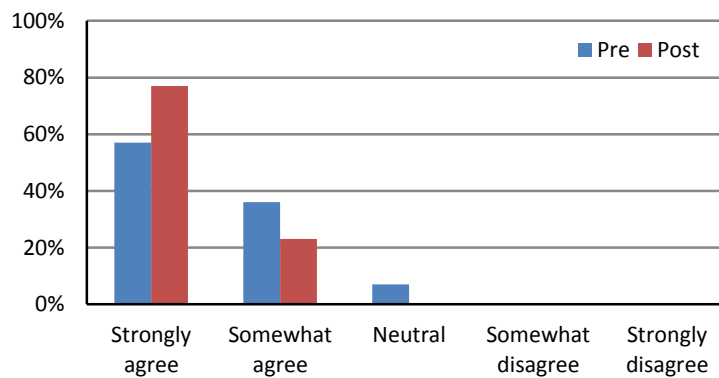
Additional Structured Questions

"Can you name any common areas in which you and your interfaith partners work?"

Twenty-six respondents in the pre-survey and 12 respondents in the post-survey provided a number of common areas, often closely aligned with issues of social justice. The most commonly mentioned were poverty-related issues including food and hunger as well as homeless/housing, legal issues/crime, and exploring shared values. The complete list is as follows:

	Pre	Post
Food and hunger (including food justice, food security, food pantries)	8	5
Legal issues (including police, crime, domestic violence, drug abuse, public safety, immigration)	6	1
Exploring shared values, problem solving, interfaith understanding, religious tolerance, breaking down stereotypes between religions	4	2
Education (including youth & adult education)	4	2
Homelessness/housing	4	1
Health (including mental health), health care	3	2
Youth issues	3	0
Community service & outreach	2	3
Poverty	1	4
Racism	1	1
Environment	1	0
World peace	1	0
Access to public services	0	1

"Can you name any goals you share with your interfaith partner for social justice?"

Twenty-two respondents offered a number of shared goals. Some individual respondents simply repeated their answers from the prior question, and in general group responses parallel those from the prior question. Interestingly, two other individual wrote "no" or "N/A" in response to this question.

	Pre	Post
Violence (including domestic violence awareness)	5	0
Helping the poor	4	2
Food and hunger	4	2
Education	4	1
Improved relations between community members including fighting racism	4	0
Immigrant rights	3	2

Gender equality, women's/girls' rights	3	1
Homelessness/housing	3	0
Youth (including leadership & academics)	2	0
Community service	1	2
Employment	1	0
Drug/alcohol abuse	1	0
Environment	1	0
Freedom, justice, equality	1	0
Mental health	1	0
Spreading mutual respect/understanding, increasing outside awareness, give voice to community members, trust and relationship building	0	7
Peace	0	1

"Can you name any shared problems in your community?"

Responses from 27 respondents in the pre-survey and 12 respondents in the post-survey paralleled the prior two questions. Issues of social justice, poverty, literacy, domestic violence and other crimes, hunger, homelessness, immigrant rights, the elderly, youth, family, and health were all noted. Additionally, five respondents mentioned a lack of communication or awareness among faiths, stereotypes, and acceptance of individuals.

	Pre	Post
Crime, unsafe neighborhoods, violence, drugs, alcohol, law enforcement	10	2
Housing, homelessness including displacement of poor due to gentrification	8	1
Poverty	6	4
Ignorance of basic beliefs, relationships of faiths, mistrust, fighting stereotypes	4	2
Health care, health (including mental health)	4	2
Immigration	4	1
Racism	3	0
Social justice	2	2
Domestic violence	2	2

Youth programs	2	1
Education, low literacy levels	2	1
Hunger	2	0
Women's issues, women and children in distress	2	0
Family breakdown	2	0
Unemployment	0	3
Lack of communication among faith organizations/leaders to promote interfaith activism	1	0
Environmental justice	1	0
Equality	1	0
Human trafficking	1	0
Potable water access	1	0
Issues faced by the elderly	1	0
Child care	0	1

"What aspect of this project do you think you will remember the most?"

Two additional questions were asked in the post-survey. Eleven individuals provided a response. All respondents mentioned that coming together to share and build trust and relationships was the most memorable part of the project. Members in the women's group referred to the personal relationships built through the project as an "outpouring of friendship" and a "sisterly bond."

"Based on your experience with the project, what do you think you would tell your friends now about interfaith work that you might not have told them before this project?"

Ten respondents commented. Six of them noted that interfaith work including relationship building across faiths is important and rewarding. One of them described that the interfaith project has empowered women to help improve their community. Half of the respondents indicated that the project has enabled them to appreciate the beliefs and values of other faiths and understand that they share the same goals.
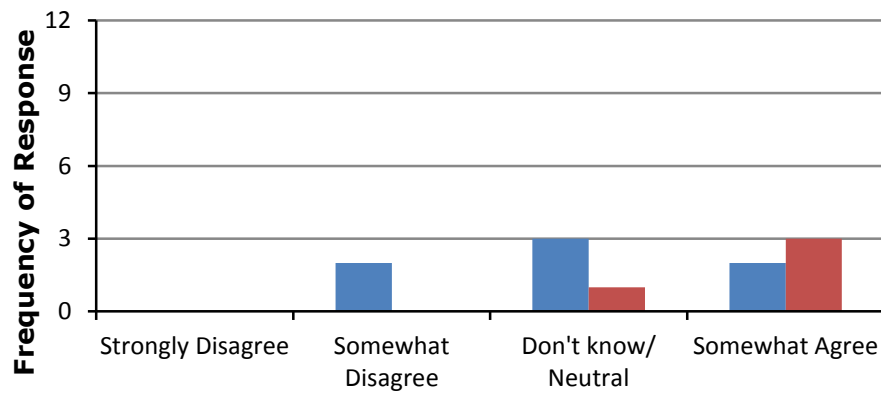
YOUTH PRE- AND POST-SURVEY RESULTS
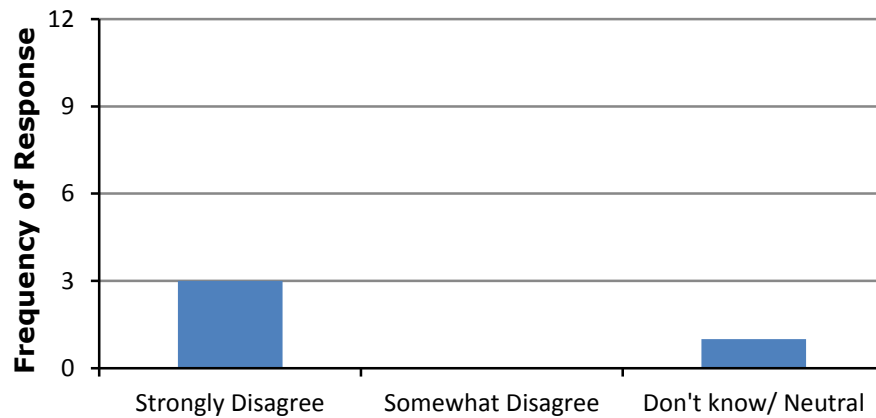Figures provided by ICNY Staff
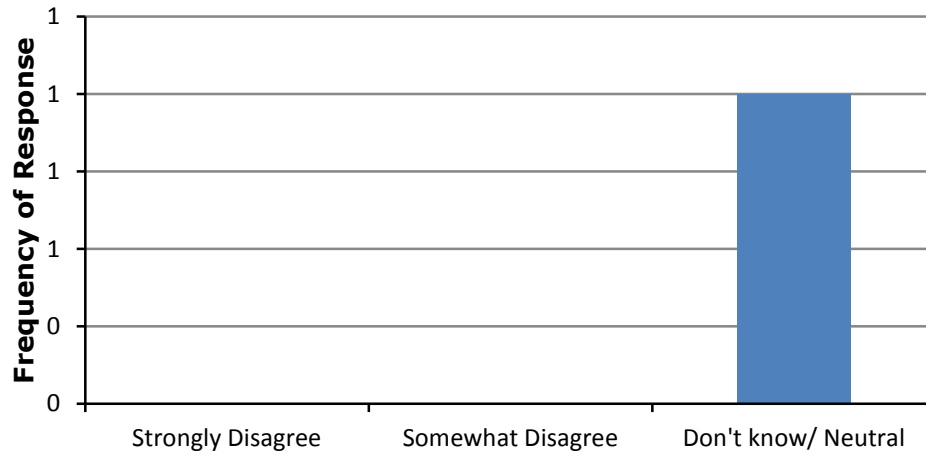
Q1. I understand basic beliefs & practices of Islam.
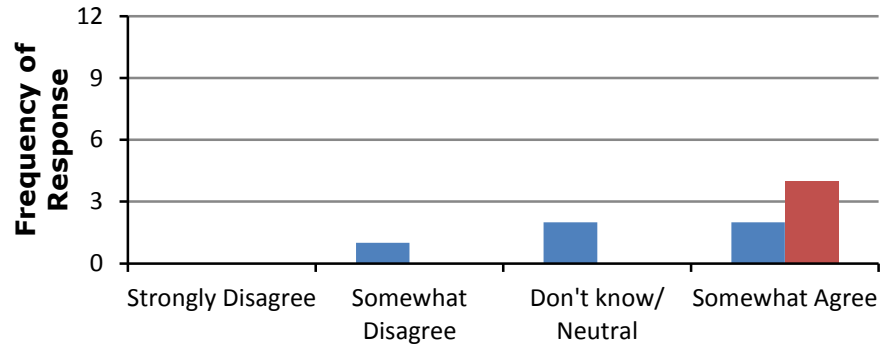
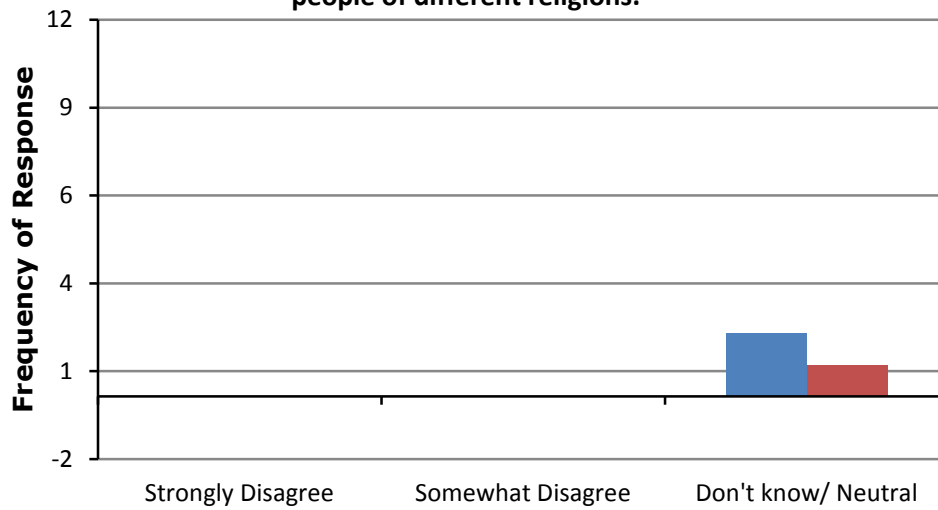**Q2. I understand basic beliefs & practices of Christianity.**

Q3. I have visited a mosque at least once in my life.

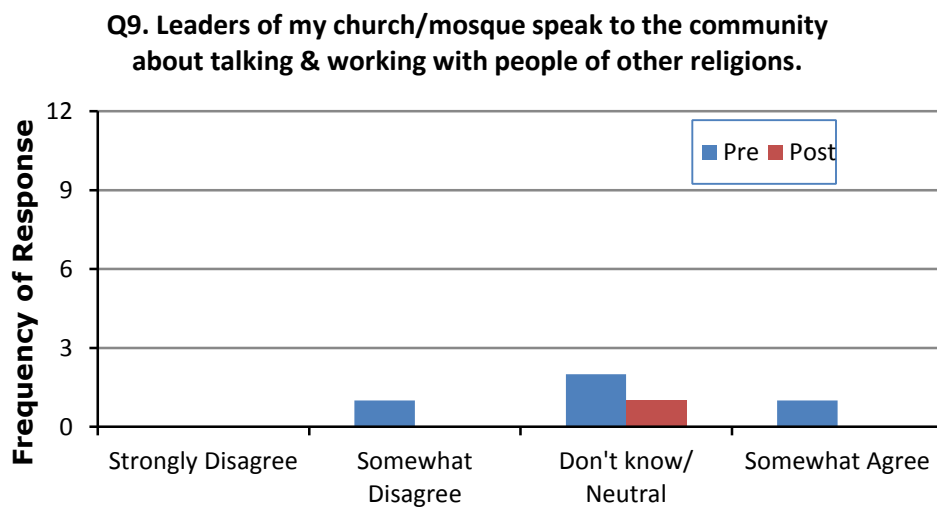## Q4. I have visited a Catholic church at least once in my life.
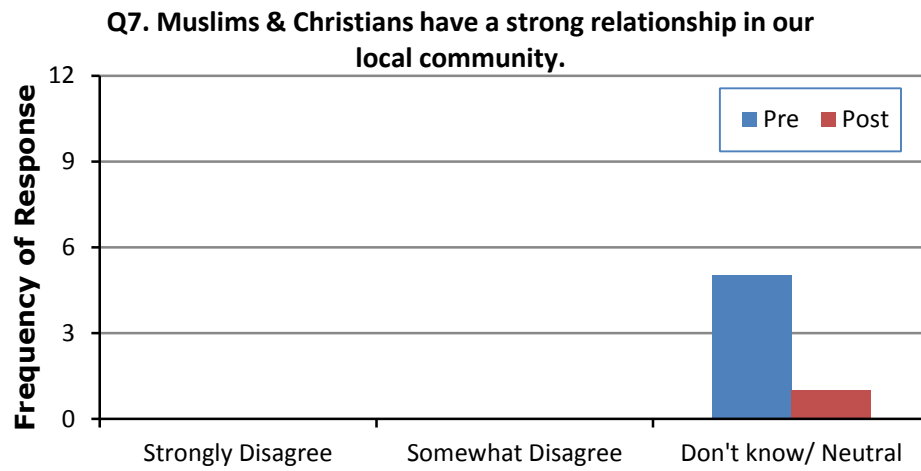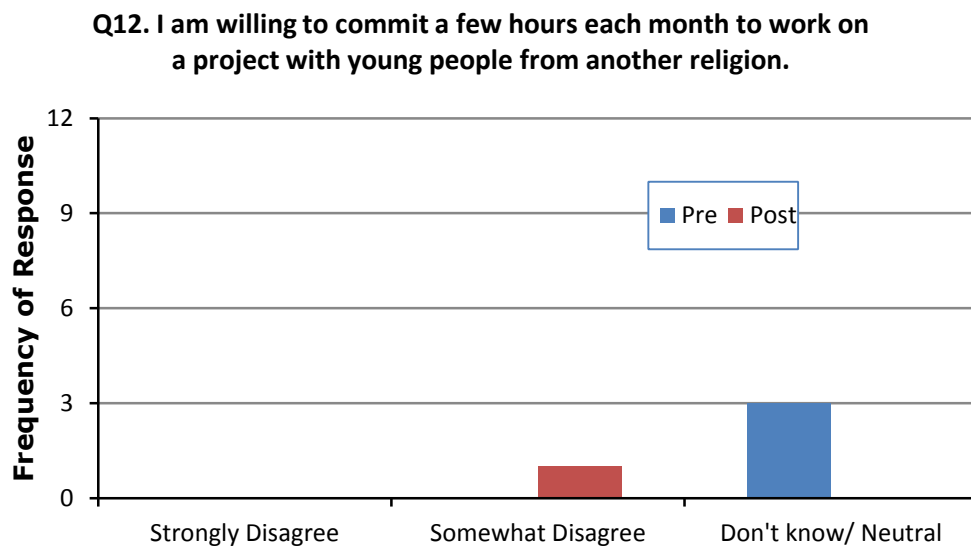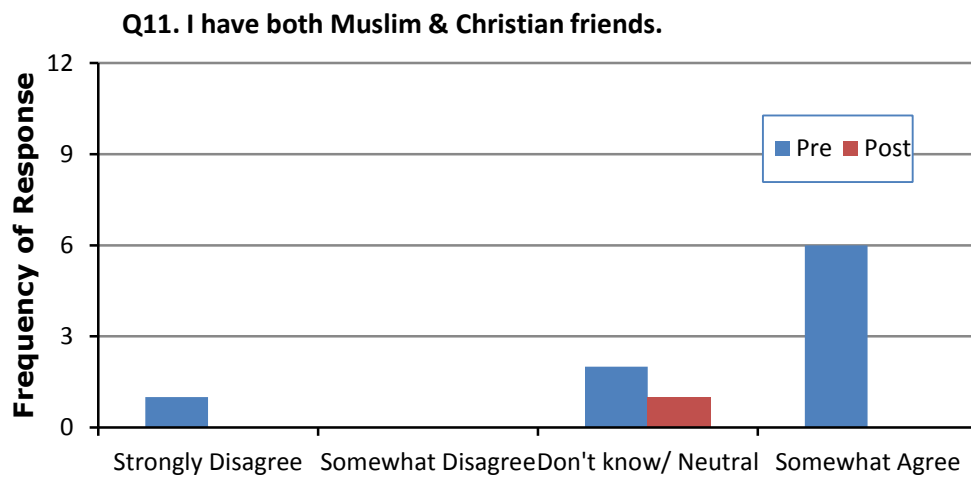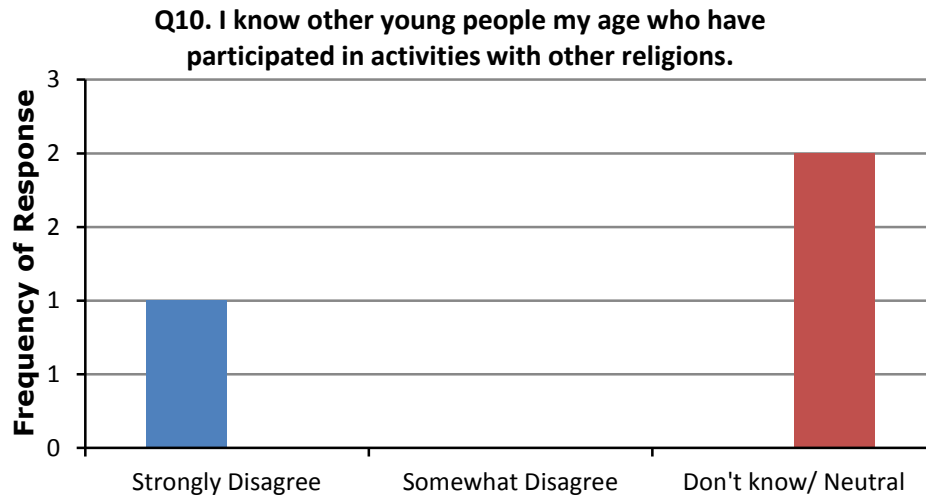

Q5. My community members enjoy getting together with people of different religions.

Q6. Talking & working with people of different religions helps my community break down negative stereotypes.

Q7. Muslims & Christians have a strong relationship in our local community.

Q8. When it comes to caring for the poor & needy, Christianity & Islam have similar values & goals.

Q9. Leaders of my church/mosque speak to the community about talking & working with people of other religions.

Q10. I know other young people my age who have participated in activities with other religions.

Q11. I have both Muslim & Christian friends.

Q12. I am willing to commit a few hours each month to work on a project with young people from another religion.

Q 13. This Project helped me feel closer to students in the group who are of different faiths.

12

9

6

3

0

Strongly Disagree   Somewhat Disagree   Don't know/ Neutral

Q 14. This project gave me knowledge to make a more effective team member in interfaith work.

12

9

6

3

0

Strongly Disagree   Somewhat Disagree   Don't know/ Neutral