

Initiatives of Change International's Trustbuilding Program Independent Evaluation

Final Report

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*"The world is suffering from many diseases, but the worst is the attack on the truth"
(evaluation respondent)*

"We should build more trust between humans before we develop truly superintelligent A.I. agents," historian and author Yuval Harari said. "But we are now doing exactly the opposite. All over the world, trust between humans is collapsing. Too many countries think that to be strong is to trust no one and be completely separated from others. If we forget our shared human legacies and lose trust with everyone outside us, that will leave us easy prey for an out-of-control A.I." From the [New York Times](#), March 25, 2025

"Civilization is collapsing on all sides." (evaluation respondent)

"Let's sustain this, it's a good thing." (learning call participant)

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1 Executive Summary

This independent external evaluation of the Trustbuilding Program (TBP) developed by Initiatives of Change International (IofCI) aims to assess the program according to three main issues: the structure of the program, the outcomes of the program, and the extent to which the program is in organizational alignment with IofC. From December 2024 through April 2025 over 50 individuals have engaged in interviews or other discussion fora, and dozens of programmatic documents from both national program implementers and IofC International have been reviewed. This has enabled the evaluators to better understand the program and the context in which it is being implemented by and for the IofC movement at a time in which many movement members sense a period of evolution and change.

The evaluation team finds that the program can be considered a success on a number of measures: it has increased and enhanced IofC engagement in a number of countries; it has brought more people in more places in contact with the principles of IofC and the core elements of trustbuilding; it has enabled IofC leaders in targeted places to work in a more concerted and dedicated manner on issues important to IofC; it has supported a new and often much younger generation of individuals interested and engaged in IofC to become even more involved in spreading the values of trustbuilding; it has been praised by the Fetzer Foundation, the main initial donor, which has been fully satisfied with the work and its engagement with IofC; and it has demonstrated its broader appeal through securing more than \$700,000 of additional funds, as well as a wide range of in-kind activity support and nearly 10,000 hours of voluntary work. As an example of whether IofC is able to develop and implement a large signature program in many places around the world, it has succeeded, according to IofC's own evaluation interests, and the terms of the agreement with Fetzer.

The TBP approach has proven to be appropriate and flexible for use in communities around the world. The TBP manual is thorough and rigorous and provides necessary tools and guidance; at the same time the teams are able to translate, contextualize and adapt the manual and exercises to suit their context. The manual, based on principles of trustbuilding adapted from a decades-long experience in Richmond, Virginia, and infused with the principle that change begins at the individual level and then can spread to the community and society levels, resonates with people familiar and unfamiliar with IofC. While there is a hunger for more signs of more impact, there is also an understanding that the program is still in the early stages.

In-depth consideration of three case study countries enabled a deeper understanding of the impact of the program. The work of the team in Indonesia is notable for its connection to trustbuilding work going back over a decade and through the support of the TBP has deepened and broadened this foundation, now doing work in four different parts of the country. The individuals who have become involved in the program represent the next generation of IofC work and leadership, and have demonstrated an ability to reach people in a new age of communications through adapting and developing IofC values-inspired materials that work in their context. In Australia, the IofC engagement on building trust between indigenous and non-indigenous communities coincided with a national referendum related to the political rights of the country's indigenous population. While the referendum outcome is not the one that IofC and its partners wanted to see, more people and voices were included in relevant TBP activities, and a different perspective from the one being promoted more broadly through the

media discourse was offered. One individual involved contributed to improved political representation of aboriginal communities in what can be considered a direct and tangible result. In Kenya, the TBP was initially developed to address the substantial challenges between communities in an area that was victim to a terrorist attack, filling a gap by ensuring safe spaces where communities could begin to engage and recover. Beyond the case studies the team heard about other important stories of individual change and the beginnings of societal impact. The TBP in France is cooperating with the educational system to integrate its approach into the formal school curriculum. In Nepal, the team has secured support in a public budget.

While it was clear from the beginning that this evaluation was to be aimed at the TBP, as a major global¹ program of IofC it was difficult to neatly disentangle challenges facing the TBP with challenges facing IofC. There is clearly a recognition that the movement is in a time of flux; in fact the TBP itself was developed as one way to energize the movement by more concertedly supporting activities aligned with the movement's principles at the local level, and linked through the global movement and perspective.

However, different perspectives about the movement and the way it should work and evolve have created obstacles to the shared vision of the role of TBP within global trustbuilding. While the debate is a serious one, it is important to note that it is not about the principles of the movement, but the management and financing of the movement. This debate is unfolding at a time of socio-economic changes and new reality noted often by respondents, as well as the changing philanthropic environment. While it is not impossible that some wealthy patrons or donors could provide lump sum funding as in the past for programs run by dedicated volunteers, many acknowledge that in today's world program grants require a degree of professionalization and associated accountability.

While differing visions of how an organization or a movement might be managed and might evolve are common, it is important to emphasize that no one from within the movement or observing it from outside questions the dire need for trustbuilding activities in general, and a trustbuilding approach grounded in the principles of IofC. This unanimity in terms of need and purpose is unique and it is reasonable to anticipate that the need for trustbuilding will only grow as many respondents suggest that the world seems to be at an inflection point.

This evaluation therefore offers recommendations – general, structural, on sustainability, and to ensure global alignment – to IofC for consideration as they deliberate on the future of the trustbuilding program and its global engagement in general. Broadly speaking a big tent approach that more effectively brings together the benefits of learning and implementation and reputation of a global movement with the fine-grained local and national team knowledge will be key, as will combining global values commitment with local context and challenges. The following are highlights, and more details are included in the recommendation section.

- The TBP provides a useful and coherent structure for IofC teams in the field to engage communities, work as part of a global approach, and fundraise; there is a strong argument that it should continue

¹ Global will be generally used, with IofC International to distinguish the bodies related to the IofC association established and managed by a smaller number of national IofC legal entities.

- Work towards a hybrid approach to balancing the role of the global and the national; neither strictly hierarchical nor rigidly horizontal
- Youth communicates in a different way, using different tools (e.g., messaging apps more frequently than email); explore how to meet people where they are in terms of information while also ensuring consistent global information and access
- Simplify the TBP organisational structure to enable clearer strategic direction and faster decision-making
- If/when future large grants are secured, ensure sufficient and proper accounting by lofC International, ensuring prompt and complete reporting
- National fundraising efforts should continue if teams find there is still local need, with greater engagement from national boards, and in certain ways lofC International
- Consider how the TBP is already and can in the future fulfil an identified need for more capacity building of practical skills for teams; in general and on the issue of fundraising
- Consider how lofC International can even more intentionally learn from TBP's contribution to the strengthening of the global movement

2 Introduction and Brief Background

This evaluation is considered to be a 360-degree evaluation, in that it will bring together feedback from a wide variety of stakeholders, will consider the life of the program from conceptualization through pilots to the Gathering in January 2025, and will assess feedback on support for the TBP, governance, and how the TBP fits in with the goals and values of lofC.

The Terms of Reference note the following aims of the evaluation:

“The evaluator will evaluate: Program Structure: Assess the design and management of the TBP, and from the perspective of how to raise more funds.

Outcome Measurement: Evaluate the achievement of desired outcomes, including personal transformations that contribute to conflict resolution and how well the TBP has met the objectives outlined in the original 4-year agreement with the program’s funder.

Organizational Alignment: how has lofC as an organization done in operating the TBP (including governance) and determine how well the program aligns with lofC's mission and values.

It may not be feasible to evaluate all of the above. The contractor will work with the TBP Program Manager and Chair of the Program Steering Group and decide on the approach, design, methodology and scope of the evaluation to be carried out.”²

A review of the finances, and associated review of spending priorities, was not conducted.

While a detailed history of the origins of the TBP would be beyond the scope of this evaluation, some key points deserve mention. The TBP was developed against the backdrop of a rapidly

² While the evaluators could speak to many relevant people, they could not investigate the GAIN program, which as a substantially different and independent program from TBP, would require a separate assessment process.

changing world, and a sense among some within lofC that the mode of working, fundraising and engagement would benefit from a global “flagship” program. One respondent noted that, “lofC needed a focus point...” they had the Peace Circles, which remain an approach used globally; however these were always considered to be women's circles, with a more narrow remit. Other respondents with long experience in the movement noted that there had been some concerns about the business model of lofC, which seemed to become more acute in the mid-2010s, with the global financial crisis perhaps exacerbating longstanding trends. In 2016 “lofC International was literally running out of money”; “lofC people were dying off; the well-heeled people who were carrying it.” There seemed to be a, “need for something that reflected the values of lofC but was structured and strategic.” Some respondents also noted that there was a need to be able to successfully implement a complex program in order to have an example to point to when potentially pursuing other funding.

Discussions and deliberations eventually settled on a Trustbuilding Program developed in Richmond, VA by Rob Corcoran and colleagues (“that was the one that seemed to check all the boxes”). It was seen as an approach that was grounded in lofC values and practical methodologies, could show real results on intractable problems, attract new people and help them become new advocates, and “give lofC a new sail to propel it forward.”

The following provides some key milestones relevant to the TBP:

Figure 1: TBP Timeline/Milestones

2017	Beginnings of discussion at the IC level leading to establishment of the TBP	
2018	TBP launched Global Assembly adopts three resolutions establishing the TBP	
June 2019 – May 2020	Jan 2019 consultation with lofC trainers 3 TBP pilots begin in Canada, France and Kenya Global Assembly adopts budget for TBP in accordance with the Fetzer Agreement, July 2019 Creation of TBP Manual	\$853,050 (4 tranches)
June 2020 – May 2021	Expansion to Australia, Indonesia, Nepal and South Africa Second-year support to the 3 pilots Covid lockdowns begin	\$637,250 (2 tranches)
June 2021 – May 2022	Expansion to Burundi, Nigeria, India, and Ukraine (approved) Awarded UN Intercultural Innovation Award and capacity building support from BMW and Accenture	\$413,950 (2 tranches)
June 2022 – May 2023	Expansion to Cameroon, Ukraine (implemented)	\$95,750 (2 tranches)
2023	Fetzer bridge funding agreed	\$765,000
Dec 2024	Independent evaluation launched	
Jan 2025	TBP workshop at Asia Plateau	
February 2025	Expansion to Uruguay and Brazil (first regional TBP) and Lebanon	
May 2025	Independent evaluation completed	

3 Methodology

The methodology was outlined in the Work Plan and Methodology section, and then refined and updated in the Inception Report. These documents can be considered a part of the annex to this evaluation. This short summary provides broad highlights.

56 people provided feedback as respondents in key informant interviews (KIIs) or learning calls.³ The team spoke with 23 people in person in Panchgani. All other discussions were online. Participation at the workshop in January 2025 was invaluable as a chance to speak to many participants from the TBP stakeholder groups, and enabling general observation and a deeper understanding of the stakeholders, inter-personal dynamics and energy, and the various ways the aims of the TBP are understood, internalized and turned into action on the ground.

Several case studies were selected to enable a deeper dive into the experience of these teams with the TBP. The cases were selected to include geographic and environmental differences. Kenya was a case study and therefore provides a more medium-term perspective, Indonesia was a less active IofC national program and Australia is one with a long-term presence and also a global North country. Initially, Ukraine was also included; however, due to the nature of that active war, the team was unable to participate as intended.

Figure 2: Three Case Studies

The evaluators primarily used qualitative evaluation methodologies, though an online survey provided a chance to in addition integrate quantitative findings. The link to an online survey aimed at participants in TBP activities was distributed by TBP national team contact points. The option of translating and customising the survey was offered in all cases, but was only done in the case of Australia to include the Turruk name rather than TBP. While it is estimated that it was sent to 380 people, 70 were received (Australia: 30, Indonesia: 20, Kenya: 20); a low response rate, but one not out of sync with online survey response rates.⁴

In addition, a questionnaire was sent to each TBP team, to collect standardized information and details; information is peppered throughout the text and included in Annex 8.5.

The Karuna Center for Peacebuilding was additionally selected for indicative insight in how other organisations with relevant interests and engagements working in today's environment.

The following conceptual frameworks informed the analysis:

- The evaluation is *formative*, to help to refine and improve the Program⁵

³ Talia Smith and Imad were each interviewed twice; two discussions were held with Alex Wise and Ron Lawler; Sarah Naarden and Huda Miftahul were each interviewed once and participated in their case study Learning Calls.

⁴ One [study](#) puts the average return rate of such surveys at 33%.

⁵ How is the Program implementation progressing? Which gaps have been identified since the beginning of implementation? Has there been any realignment of priorities among listed objectives? Have there been any country-specific/context-based changes that affect implementation? Are the MEL processes suitable for both field teams and HQ assessment? Is this information being used to improve implementation? What (if anything) could be done to improve implementation? Where is additional focus in advocacy needed to facilitate implementation?

- The evaluation includes elements of *outcome harvesting*⁶
- As the TBP is premised on the idea that individual change is the first step towards broader social change, *most significant change thinking* informs the analysis.⁷

The preliminary findings and recommendations were presented and discussed in an online workshop on April 2, in which 18 people participated, representing IofCI, the national teams, the donor, and the main TBP implementers. There was a good question and answer session that helped to point out issues that require more clarity, and which also influenced this report.

4 Major Findings and Analysis

The data have been reviewed and considered through the following frameworks:

- The three intentions outlined by IofC
- Fulfilment of the Fetzer agreement
 - The activities as outlined in the Fetzer agreement
 - The objectives as outlined in the Fetzer agreement

The most detail is provided within the scope of the first point; the review through the Fetzer lens can be reflected through the broader IofC evaluation aims.

4.1 IofC Evaluation Intentions – Program Structure

4.1.1 Selection and Roll Out

Key Takeaways

- “Pilot to roll out” approach enabled ongoing recalibrations
- Over the six year period, the selection successfully engaged diverse groups of teams (geographically, in terms of experience/maturity, etc.)
- While the application process is simpler than many donor funding processes, there remain concerns about capacity of all teams to take advantage of the opportunity
 - More preparatory support, and capacity building may have been helpful
- Selection process was thorough and intentional, but not well understood by all
- Many of the national IofC member organisations with interest and capacity to undertake TBP programs have already done so. There may be little interest/demand for continued geographic expansion in the same way it has been done to date

Based on the materials that the evaluators received, the selection process was methodical, transparent and thorough. The process unfolded from expression of interest (EOI) review to increasing provision of detail and final consideration; the evaluators view this as beneficial to less experienced teams than many funding application processes that require complex

⁶ What initial results have been achieved? Have any changes in behaviours, attitudes or practices been identified? Which activities have been identified that could strengthen delivery of intended outcomes? Which activities have been identified as less promising in terms of delivering the intended outcomes?

⁷ What evidence of individual change is available? Have these instances of individual change led to community change? What is the outlook for community change leading to broader social change?

applications as the first and only stage. This provided more noticeable benefit to the less established IofC member countries. The requirement that national boards sign off on projects was a good recognition of the need for cohesion between boards and implementation teams.

Based on learning from the pilots, significant changes were made to this process that improved it e.g the funding model was changed from 1 year to 2, and MEL was revised from a classical questionnaire-based baseline and endline survey to a learning and principle-based approach.

Figure 3: Selection Process

Round	Expressions of Interest	Repeat EOI	Ineligible	Shortlisted	Final selection
Pilot	3				3
Round 2	13		1	7	4
Round 3	9	Cameroon, Burundi	2	6	4
Round 4	4	Canada	1	2	1
Round 5	7	Lebanon, Latin America	3		3
TOTAL	24⁸				15

One respondent expressed frustration with the failure of one national project to be selected. Another noted that while they were successful on the third try, had they not succeeded they would not have applied again. Such feedback suggests the need to ensure solid and transparent explanations in decision-making, and additional supportive capacity for applicants to ensure that they do not lose hope but learn from the application experience. An important component of the selection process was the completion of a readiness check list.

One respondent’s comment was a reminder of the difference the program could make for those seeking to help to resolve conflicts in their community/country: “the trustbuilding program was like an answer to my prayers.”

4.1.2 TBP Design and Resources

<i>Key Takeaways</i>
<ul style="list-style-type: none"> • Widespread satisfaction with TBP Manual; a lasting tool <ul style="list-style-type: none"> ○ Viewed as strong core reference ○ Translated and contextualized (example, exercises, etc.) ○ Several noted it is almost too much; but they pull out and use modules as they can based on time availability and target participant group • Satisfaction with training related to manual and implementation of methodology (despite being almost all online)

Respondents consistently noted satisfaction with the tools and resources they were provided, in particular the manual. Many commented on the length and detail, noting it can almost seem

⁸ 24 unique and eligible EOIs.

like too much to process. However, once they learned that it is a resource that can feed into implementation and can be contextualized, it is seen as a broader resource and reference that can evolve with their work and provide support on many topics including dealing with trauma, fundraising, monitoring and evaluation, and more. Broadly speaking it is understood that well-trained facilitators and trainers can use these tools to meet participants where they are at.

In addition to the full manual translations available in French, Spanish and Indonesian, teams have taken parts and adapted it for the groups that they work with e.g India developed a manual with activities and exercise descriptions adapted for their work with school children.

4.1.3 Flexibility and Localization

Key Takeaways

- Focus on trustbuilding rather than peacebuilding is distinctive
 - It is more common to encounter PB in the Humanitarian-Development-Peace (HDP) nexus; TB more widely applicable (family, community, society, company); and a building block of PB
 - Useful as way to distinguish lofC's approach to peacebuilding/conflict approaches
- High degree of localisation and ownership by lofC members from a given country – key strength not always effectively communicated, which brings challenges
- Each TBP project has a clearly articulated focus (which social divide will they work on) and justification; teams have shown ability to adapt in response to opportunities and changes in the context (e.g., Kenya, Ukraine)
- However, a desire for flexibility and ongoing adaptation contributed to a lack of an overarching program document identifying impact goals, a theory of change and potential risks. Such a program document is common in programs of this scope.

There was overall satisfaction with the design of the program, with many commenting that while there were core methodologies and resources, there was an understanding of the need to be flexible and enable the translation and localization of materials. The focus on trustbuilding rather than peacebuilding is innovative in that it provides a methodology that can be used and implemented more broadly – outside of just “conflict areas” or the humanitarian/development/peace (HDP) nexus, including in spaces such as businesses interested in creating a climate of trust. TBP is also distinctive in its values base (particularly the spiritual emphasis on beginning through inner reflection), and through its position within and connection to lofC as a global movement.

To what degree is the TBP innovative in relation to other similar initiatives in each community? Other initiatives certainly exist in some contexts that address similar divides and with a similar approach. An example is the work of the Karuna Center for Peacebuilding, a US-based NGO which has worked with local NGOs in 23 countries including Burundi, Nepal, Nigeria and Ukraine from the TBP countries. Although this work has unfolded in different ways over time and depending on the donors, it also often includes a spiritual component and religious leaders and work on restoring relationships at the community level. Karuna's work is different in a frequent inclusion of early warning systems, they are larger scale and until recently frequently funded by the US State Department. It is similar in that the international/US organization has worked to secure funding and report on it, while the local work is done by partners.

The TBP methodology was praised by implementers and outsiders alike. One non-TBP respondent who experienced the process noted, "It was so well planned by people who have honest, straightforward intentions in building relationships;" as the methodology unrolled he was amazed at how open people became just spending time and talking together in small and large groups, and how in a very short time they became friends, "knowing and understanding the differences between them and, talking through any religious misunderstandings." It was an "eye-opening experience," and the only time he has seen an approach like this.

While there are consistent values and methodology, there is also appreciation of the need for contextualization. Each projects has a clearly articulated focus and justification for why the divide is a particular need in the given context. (See Annex 8.3 for descriptions.) This is somewhat innovative in relation to the predominant structure in which programs are often designed by those *outside* the context using external frameworks, approaches and theories of change. However, this dimension of its innovativeness is in tension with the need to represent TBP as following one cohesive model and an approach that emphasizes demonstrating impact. Additionally, the high degree of localization is complemented by the tie-in to lofC's global networks, including Asia Plateau and Caux. The degree to which these resources are intentionally linked to the projects is inconsistent, often for reasons of time and money.

One particularly difficult example of flexibility comes from Ukraine, which is the only project operating in an active war zone. The initial project concept was to work in towns in different regions on participatory budget practices, to provide a practical approach through which stakeholder groups would engage. However, after the full-scale invasion in February 2022, the team changed the focus to look at issues of internally displaced persons and the local populations affected by the arrival of displaced persons. It was explained that these dynamics are hard for the people who have been displaced, but also for the people in communities that receive them, and as a result trustbuilding is vitally needed.

Another reflection on adaptability came from a TBP implementor working with youth from varying backgrounds. While quiet time was introduced early on, it was done in a way that was sensitive to the context. To introduce the practice, they produced a journal to accompany the students in this process; free writing space is provided, and also guidance to provoke reflection.

In addition to feeling the program is adaptable to their situations, respondents felt heard in terms of internal lofC and TBP implementation. Respondents report that the TBP delivery team and governance bodies are widely seen to be working in a collaborative way in which suggestions are welcomed and considered. In this way it reflects lofC's priority of ethical leadership. More than 90% of activity participants reported that their ideas are heard and considered, and sometimes integrated. All (100%) of the teams also responded this way regarding the TBP leadership. This is remarkably consistent.

4.1.4 TBP Support

Key Takeaways

- Strong appreciation of support for international program manager in terms of responsiveness, problem solving, and networking teams with people and resources
- Regular meetings between national and international staff (monthly) useful as check-ins, but also in terms of developing a Community of Practice (quarterly)

- Cascading downward, teams adapt meetings and comms for their context (ex: TBP WhatsApp groups as a sort of digital Community of Practice)

There was universal praise for the work of the TBP implementation, managed by Talia Smith. Respondents noted that reporting, communications and MEL were well organized, with questions answered promptly. She was seen as effective in arranging trainings and other project implementation support. The high praise is particularly notable considering Covid, the steady expansion of the TBP to more countries, and the fact that this position is at 80% time.

Respondents were also happy with the regular TBP monthly meetings, noting that they were useful for the transmission of information down to the country teams, as well as for the country teams to be able to seek guidance and clarification as necessary. Quarterly meetings aimed at developing a community of practice among participants were also noted as useful.

In terms of the projects being a part of a community of practice, some countries naturally collaborated more with other partners in their region, in part due to existing personal connections e.g Australia and Indonesia teams, noted bilateral cooperation. The TBP teams in Africa expressed similar opportunities to share experiences and to support one another.

4.1.5 Sustainability

Key Takeaways

- Financial sustainability is a key concern of those working on the TBP
 - National level: good examples of both financial and in-kind support
 - Program level: Fetzer bridge funding; BMW
- 88,566 voluntary hours reported, and ~\$700,000 raised (excluding Fetzer funding)
 - As a key metric for IofC, would benefit from a common definition/methodology for counting voluntary hours
- The TBP has engaged volunteers in a substantive way
 - Some feedback that IofC International accounting systems were inadequate; a professional/dedicated accountant may have helped in terms of implementation but also info sharing
- The role/output of 2 full-time, paid fundraisers remains a black box
- Challenges to large-scale fundraising
 - Challenge inherent in localised national programs working on different divides
 - Lack of agreement and support (at IC and national levels) for this approach
- Covid/post-Covid philanthropic challenges

The issue of sustainability was raised often, in particular the issue of financial sustainability of the TBP and the activities that have rolled out. While some of the bigger picture quandaries about the role of money and in particular paid work is noted at the end of this report, some insights are provided here.

One issue of common and serious importance is of the availability of financial means for project continuance and fundraising to support it. The need for a fundraising plan was viewed as important enough that it was included in the Fetzer agreement. The assessment of the success of fundraising can be viewed at two levels: from the global, and from the national side.

From the global side it must be noted that the initial support from Fetzer, together with the follow-on bridge funding, is itself an impressive accomplishment. An initial \$2 million was secured from Fetzer (including \$462,000 for GAIN and IofCI infrastructure); The subsequent bridge funding of \$765,000 was noted as a necessary provision of additional support to “lengthen the runway” for the program to further take root, mature, and become sustainable. The personal connection between a key supporter at Fetzer and an IofC member, together with the development of the TBP as a concrete program, was an example of how networks, structured programming, and relationships could work together to support IofC engagement on the ground. In addition, an award from the UN Alliance of Civilizations included a grant from BMW. As one respondent noted, “the trustbuilding program is showing the direction of how they can put together the needs for personal change with those who have the money.”

The Fetzer agreement included funding for two full-time fundraisers; one worked until the end of 2019 for about one year, and then another for about one year in 2021. They did not succeed in raising substantial funds. The evaluation team was unable to speak with either individual.⁹ If a fundraising strategy was developed, this document was not shared for review.¹⁰ While in retrospect it was noted that each individual had their own strengths and weaknesses, it was also noted that they were each frustrated by the seeming lack of consistent support for the TBP, for a more concerted IofC global role in supporting fundraising in general and to continue and expand TBP. This disconnect and frustration may have also contributed to the lack of effectiveness of this element of the plan. In 2025, a new fundraiser, working one day a week, started, and will identify opportunities. This person is essentially a junior fundraiser, as full-time fundraisers are more costly; this re-shaped strategy is an example of learning through experience in implementation and adapting.

Despite the lack of desired level of fundraising results, \$700,000 has been raised including for and by the projects teams. While this has not been sufficient to continue to fund the concerted work – including paid professional engagement – that marked the beginning of TBP, based on the evaluators’ experiences this is a very impressive number for a new initiative by a movement with little formal grant fulfilment experience. At the same time, all active projects received some funding in 2024, so no project has “graduated” to be self-sustaining.

Another form of sustainability is the key role of volunteering, which is reflective of the IofC ethos. Teams reported a high level of voluntary engagement (average of 1,500 hrs/project in 2024). Such voluntary support, if assigned a monetary value, would represent a substantial contribution.

⁹ Moving forward it would be worth considering having someone from IofC speaking with each of them, separately, to debrief them on their experience and ideas, if they would be willing to take an hour to do so.

¹⁰ During the workshop a “Program Statement” was shared which noted the following points relevant to fundraising: “1) IofCI seeks major funding partners to enable the operation of the program internationally; 2) Options may be deployed of delivery partnerships with IofC teams directly or through partners of those teams. Funding would be provided with an agreement for the local team and partners to fundraise the balance; 3) Volunteerism is a key resourcing component for delivery and program governance (PSG, planning committee at operations level); 4) Establishing independent funding streams for IofCI and teams so that the benefits of discretionary funding, can be applied towards the sustainability of needed IofC institutional infrastructure at all levels. There would be discretion to apply these funds to administration and other services/ programs, as well as the TBP.” Such points if further developed could be the foundation for a cohesive fundraising strategy.

Figure 4: TBP Volunteerism in the national programs

In addition, national teams have done well in securing in-kind support for activities, ranging from meeting and event space to support with lodging and food or other basic supplies.

While people – including critics of fundraising or funded engagement within lofC – may tend to focus on dollar amounts, the combination of in-kind support cannot be discounted. One respondent with long experience with lofC noted this notion of the lofC "X Factor;" having \$2.7 million, engaging in 12 countries, and showing so much impact... noting that success is not just because of some part-time hires, but the "invisible cohort of people in all of these places that help to make it happen." Another experienced lofC member who engages at the global level said, "you should be appalled at what we do with how little we have."

4.2 lofC Evaluation Intentions - Outcome Measurement

4.2.1 Theory of Change

<i>Key Takeaways</i>
<ul style="list-style-type: none"> • Inconsistent rigor in the formulation and application of a theory of change for the teams and TBP globally. The ToC formulated in 2022 does not factor in lofC globally (empowerment of national members) • Did ToC development process reflect all perspectives of what TBP was aiming to achieve? <ul style="list-style-type: none"> ○ Alignment with predominant lofC primary concern with individual change ○ Either further development of the ToC or adopting other models (e.g. social impact/systems thinking may be more helpful)

The TBP’s theory of change has shifted significantly during these first years. An evaluation from 2020 refers to a circular theory of change (See Figure 6 below), though this was differently understood by implementors not as the *ToC* but as the TBP *methodology*:

Figure 5: Initial theory of change (2020 Evaluation Report)



In the 2019 TBP Manual and 2022 Learning Report, a different “If-Then” formulation is included with a more linear structure. This integrated societal change in a new way via new elements – including leaders with strategic influence, focused action, multi-sectoral networks. These additions are consistent with the work in Richmond on which the TBP is based.

Figure 6: Revised theory of change (Reflective Learning Report 2022)



However, TBP projects largely do not have the scope to include these elements – if they include leaders, they are more commonly community-level leaders and do not incorporate multi-sectoral networks. This can be explained in part by the fact that this new theory of change was developed while programs were already in process or kicking off on the ground; the teams were occupied with that work. Further, there was not a concerted effort to shepherd the TBP teams through the theory of change to determine whether recalibrations were needed. Finally, looking at one line in the 2022 theory of change – “diverse stakeholders and leaders with strategic influence” – is important; while some would argue that by working with young people they are helping to build the agents of change for the future, others might ask where are today’s political and business leaders in these activities?

One respondent with long experience in developing theories of change noted, “basically lofC doesn't have a cohesive theory of change even today.” While the TBP theory of change was worked out for the program, should this approach be derived from a confirmed understanding of and commitment to the movement’s own theory of change? And is the theory of change approach the most appropriate one for lofC and the TBP considering the complex and multi-faceted systems in which they are working, and the combination of personal and societal change sought? Or would a systems change approach be better suited for both thinking about the work being done, and then later assessing it? These are questions that could drive further discussion about lofC’s trustbuilding work as whole moving forward.

At the level of national program implementation, in line with lofC’s values basis, there is a strong emphasis on impact at the level of individual change and increase of awareness and attitudes. This is discussed in the section on MEL below.

4.2.2 Monitoring, Evaluation and Learning (MEL)

Key Takeaways

- An intentional focus on evaluating and learning was present in TBP materials from the beginning and is central to three of the nine key activities in the Fetzer agreement
 - Perhaps too much focus on documenting/evaluating direct project outcomes (the trees) and not enough on the broader impact (the forest)
 - Helpful in continued learning and longer-term impact measurement
- Different approaches to evaluation remain present throughout the materials

- Focus on MEL useful in both implementation but also ongoing team (and participant) capacity building
- Example of resulting adaptation: Distribute funds over time, not all in Year 1

A focus on evaluating and learning was present in TBP materials from the beginning and is central to three of the nine activities in the Fetzer agreement. A significant shift happened at the end of the TBP’s first year and pilots, when a more traditional quantitative indicator-based approach to evaluation was replaced with a principles focused approach, focused on including participatory evaluation into the training, embedding evaluation in a learning process, and focusing on assessing a system (not individual assessment) (Evaluation Learnings, 2020).

Different approaches to evaluation remain present throughout the materials e.g “Evaluation Learnings” from 2020 mentioned above identifies the need to make a choice between a more flexible approach where the program provides a framework with guiding principles vs. providing a narrowly defined model. Based on evaluation interviews, an answer to this challenge was never explicitly formulated, but the first option of a framework with guiding principles seems to have predominated.

The MEL training that was offered online were widely praised and described as helpful. One national team respondent noted that feedback forms themselves can be a tool for reflection, helpful for the participants but also for the TBP teams. In line with the commitment to flexibility and adaption, teams are encouraged to integrate feedback into their work and planning.

At a broad level, changes were made based on learnings from the pilots; e.g disbursement of funding was changed to over two years, rather than one. This was an example of short-term and specific learning. The long-term impact measurement is not yet clear, as described below.

4.2.3 Personal Growth

Key Takeaways

- In line with IofC’s values, there is a strong emphasis on impact at the level of individual change; facilitators, trainers, and participants valued personal change and dialogue on sensitive topics the most highly
- Facilitators, trainers, and participants value TBP events for the skills that they learned, noting they are transferrable to their workplace
- Participants highly value their experience in TBP and 66% would absolutely recommend it to family or friends

In terms of what participants gained from their participation, participants valued personal change and dialogue on sensitive topics the most highly. Interviews with TBP respondents often noted that participants note that they value the quiet time and reflection. One of the evaluators was interested to hear that this was noted by a youth participant from the project in India during a presentation at the January 2025 TBP workshop; the notion that a child in a village in India would seek and benefit from quiet time is a reflection of the need for intentionality of reflection time, that needs to be learned.

From the online survey, in response to the question on personal impact the most common answers (multiple answers were possible) were, “Gaining experiences that have helped me to

change as a person” and “Participating in dialogues on issues that are not often openly discussed” (both above 70% of participants). The second group of less common responses were “Looking at relationships with other people in my community in a new way” and “Being a part of changes in my community” (both around 60% of participants).

Participants also value TBP events for the skills they learned. Almost half of participants reported that they use these skills daily or weekly (21%) or once a month (27%). Only 6% reported they never use them. This is similar to sentiments expressed in interviews; in one a respondent who works in healthcare noted being able to bring TBP skills to her work.

Participants highly value their experience in TBP and 66% would absolutely recommend it to family or friends.

4.2.4 Societal Impact

Key Takeaways

- As a result of the diversity of societal divides and contexts in which TBP is working, the *overall* impact of TBP is more difficult to assess
- Most significant change (MSC) stories primarily self-reported following events
 - Infrequent practice of using interviewers to draw out change stories later (even in 2-3 years) to draw out higher-level impacts
- TBP projects largely do not have the scope (budget size, duration) to have already achieved societal impact. Some have greater potential, but potential was not one of the selection criteria.
- A strong majority of participants (71%) reported that the TBP program has led to change in their community
- Impact reporting tends to fall back on quantitative (output) indicators (participants, events) as a proxy for impact
- Impact reports not always effective for outlining the bigger picture; a good reference point and communications element; but have not (yet) woven into a global story
- Different formats may be required to communicate impact to different audiences. For example, some interviewees found the MSC examples in the impact report ineffective as a way to demonstrate impact

As a result of the natural and necessary diversity of societal divides and contexts in which TBP is working, the overall impact of the MEL process within TBP is more difficult to assess. However, the evaluators’ opinion is that the TBP has not been working long enough to achieve societal change, and community change is almost by necessity limited to a few targeted communities. While some projects such as Kenya have been engaged since the pilot stage, others had shorter intervention periods in terms of active support and funding. While the selection of projects enabled a solid and broad set of projects globally, it does not appear that considering the extent to which one proposal/context or another has greater/ less chance of leading to societal change was among the selection criteria.

There is a strong emphasis on collecting stories of personal change enabled through TBP participation. However, there is a question of what the teams themselves do with them, and how does IofC as a global structure and movement itself learn from them? While this information is included in impact and donor reports, there does not yet seem to be a process

of intentional review of the learning and experiences happening through TBP, even though this would be beneficial to understand the context in which work in support of lofC values is being done, and the challenges being faced on the ground, globally. As one respondent involved with lofC at the international level explained, “we need to be more than just a few great anecdotes about significant personal change; “what are the ripples of that personal impact?”

A final factor regarding the level of societal impact is the question of the scope of the national TBP projects. In almost all cases this is by nature of the size of the TBP grants limited to a few communities. Increased societal compact could somewhat come from broadening this geographic focus, from building the multi-sectoral alliances used in Richmond and envisioned in the theory of change, and from continued funding over a longer time period. Some of the factors that might affect this potential for greater impact are the societal resonance or salience of the divides that are being focused on, the level of access to political, social and economic leaders as well as relationship to key social institutions (state/religious/educational).

Without time to put their new perspective into action and without the benefits of an engaged interviewer, the resulting MSC stories predominantly focus on individual changes in attitude. A respondent from Indonesia noted that rather than capturing feedback after participation in an event, it would be interesting to go back to a person in two years, to find out if they have continued to experience an impact based on their engagement – recommending longitudinal assessment.

Returning to the discussion on how to measure change and impact in a complex system, considering the challenges to trust in each country, “success” would need to be measured differently. One respondent with experience with lofC international noted even more complexity, reflecting that the work could fail, but the implementing team could still come out stronger, is a gain for lofC. He went on to note that success is a deeper level of

engagement with lofC, and is about building a “pipeline” of people who are willing to serve on teams and boards, then concluding, “at some level this is a training pipeline.”

A strong majority of survey participants (71%) reported that the TBP has already led to change in their community. Only 6% reported that it will *not* lead to broader impact. A similar percentage answered a question about the impact that they have observed. Echoing reflections above, the most common theme is mindset and personal growth (28%) e.g through understanding of, “Practical conflict resolution and more democratic behaviour.” The second most common theme is increased openness and acceptance (23%), e.g “My community

So for example, Jane, ... She joined us for about three Turruk sessions and she thought she was a pretty good ally, but she also used to conform to a lot of protocol and was very polite and Uncle Shane really opened up and gave her confidence to say that whatever you're learning, whatever you're experiencing, that's all valid. Do your research, ask other allies. She volunteered for her local Yes referendum campaign and she's something that she probably wouldn't have done prior to having experienced this new confidence in filling the gap of her own cultural education.

*So she went as a volunteer, did some door knocking.. She then became a trainer. Then she went to mobilize 5,000 people who were going out into the McNamara area, which was an area in southeast Melbourne. Then the impact of McNamara being one of the major electorates that got behind First Nations people has now been noticed federally in government and there's the **first Aboriginal MP being put up in an election.***

become more open and tolerant, it decreased the tension and prejudice among believers and non-believers." The third theme (20%) is trustbuilding and developing relationships, e.g "The coexistence between people and I see trust being rebuilt one action at a time."

This variety of experience leads to a variety of results and impact. The team in Nepal is engaging with two communities in need of trustbuilding, and through its work has managed to get a government funding line in the budget, which helps with financing of work but also shows official appreciation of the importance of the work. In France, TBP principles are being implemented in schools, with the full cooperation of educational officials, creating another formal entry point for institutionalization of lofC values. A participant from the Kenya team shared: "...we have seen a lot of change between Muslims and Christians. Even in our places of work. You can see Muslims coming and greeting you even by shaking of your hand. Those days it was never there. At least you can see people interacting now and I'm sure because these Muslims are preaching the same peace in the mosque and the pastors the same, now people are coming to understand each other." Will these examples of cooperation lead to further expansion, or will they fade with time? Such long-term perspectives are crucial if there is interest in understanding how lofC through TBP is impacting bigger societal constructs.

4.2.5 Outreach and Expansion

Key Takeaways

- TBP has brought a significant number of new people in contact with lofC and some of these people have engaged in other lofC activities
 - It has rarely attracted "high level" social or political actors, or the well-connected elite
- According to the participant survey responses in 3 case study countries, TBP was somewhat successful at drawing in participants who had never attended a similar event
 - A third of respondents indicated that they did not know lofC at all before their TBP participation.
 - As many of these interactions happen within a university/school setting, there is potential impact on groups of peers of the TBP participant, spillover to other lofC programs and a long-term values shift

As noted above TBP can be a pipeline for people to the work and values of lofC. By creating more opportunities for more people to engage with TBP in more places, there has been new exposure to the ideals underlying the movement.

According to the participant survey responses in 3 case study countries, TBP was somewhat successful at drawing in participants who had never attended a similar event. Twenty-three % of participants reported attending this kind of event for the first time, and 41% had attended 2-3 other times. Some "preaching to the choir" dynamic can be seen in the responses, as 23% had attended similar events 4-5 times. It is also likely that frequent attenders were more likely to respond to the questionnaire, which may bias these results somewhat in that direction.

TBP brings in new people into contact with lofC. A third of respondents indicated that they did not know lofC before their TBP participation. A minister with decades of experience travelling in Asia noted being very impressed with TBP, and having never heard of lofC before; this respondent also noted bringing some of the TBP methodology back to his home community.

As discussed below in the section on the lofC reputation (or “brand”), it appears that there was not a concerted effort or strategy to link the hyper-local with the global; while it did happen naturally it was a soft-touch approach to spreading information about lofC.

4.3 lofC Evaluation Intentions - Organizational Alignment

4.3.1 Reputation

Key Takeaways

- lofC Reputation (branding/marketing)
 - lofC identity (visual & name) present on all materials that were reviewed
 - Indonesia: good example of local learning tool development with lofC branding
 - France: present within formal school system
- The TBP has produced strong communications materials, with clearly written texts, good use of photographs and attractive design.
 - Different generations pay attention to different media (email/social media/video)
- Challenges to overcome/leverage
 - Language/translation considerations (words like “trustbuilding” or “empowerment”)
 - Practice of lofC variably working with or through locally registered bodies/partners, with different names
- More people in more places had the opportunity to engage with lofC people and ideas through TBP than would have happened without TBP
 - Maintaining momentum during COVID in itself an impressive success; timing of TBP may have been even more critically important

TBP materials and tools are professionally designed and themselves offer an opportunity to expose new people and new generations to lofC. The team in Indonesia developed a set of tools that they use in the implementation of their program and which are in both Indonesian and English. Use of these materials, and their sales of such materials to others, provides an opportunity to spread the lofC name, logo and reputation further.

While such individual examples are clear, there does not appear to be an intentional strategy to link lofC’s reputation and “global identity” with the TBP programming. The evaluators are not certain if this lack of a global reputation building strategy was intentional or was just unable to do in light of the extensive amount of work in getting the program off the ground. The lack of such consistent guidance can help to explain the lack of consistent strategic outreach; as noted, regular reporting often seemed aimed more at demonstrating implementation to Fetzer than weaving together a cohesive global narrative. This is muddied further by the fact that some local implementers implemented TBP through different institutional names. For example, in Australia the TBP is referred to through its local and indigenous name “Turruk;”. Further, it was noted that for example, terms such as trustbuilding are not easily translatable in the same way into French. This again speaks to the need to be flexible and sensitive to how to have the most impact in any given place. On top of all of this, the Moral Rearmament and “brand” legacy sometimes remains.

4.3.2 Governance (National)

Key Takeaways

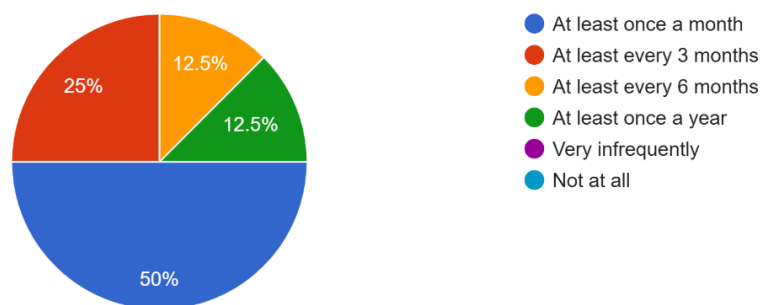
- Requiring national boards to sign off on applications good in theory; however engagement of board members in TBP varies greatly
- Those TBP teams with the greatest convergence between Boards and implementation seem to be stronger and most mutually satisfied

While observing the TBP workshop at Asia Plateau, the evaluators began to have questions about the relationship between the National boards and TBP implementation teams. This was driven by comments about the extent to which national boards have been supportive with the implementation and financial sustainability of the projects, which at times seemed to be in opposition with the principle that all applications for the TBP require national board sign off. As a result, two questions about the national boards were added to the team questionnaire. In addition, board members were interviewed for each case study. Our conclusion is that board participation and active support vary. Some are highly supportive and see TBP as a definite contribution to the lofC work in their country, others have a more critical view. A relevant factor is the distinction between more established lofC teams with other existing activities, in which the more critical opinion of the TBP tended to be stronger, and national organizations that were inactive or that have been revitalized by the TBP e.g Nepal and Indonesia. This spectrum will be reflected upon later in this report and factored into our recommendations.

While engagement varies, the questionnaire sent to all teams reveals solid engagement. In all but one case, lofC board members have participated in TBP events (average of 6.5/country).

How often are you in touch with your national board?

8 responses



4.3.3 Governance (Global)

Key Takeaways

- The in-person TBP workshop at Asia Plateau was a good chance to address questions and concerns, and left many people more confident in TBP's soundness
- Governance turnover on the IC created knowledge and momentum gaps that stood in contrast with TBP teams working for 1-6 years as a core team; handover (in general and to IC president) process left knowledge gaps

- It appears that no part of the governance structure was tasked with working to ensure the *global* impact of the Fetzer funds

Evaluation interviews indicated that there is substantive disagreement at the level of IofCI about the sustainability and impact of the TBP, and its contribution to the movement. The timeline (See Figure 1: TBP Timeline/Milestones) indicates that at least two Global Assemblies endorsed key decisions on launching the TBP and acceptance of the Fetzer Agreement. Assessment of current support for the TBP by the GA and IC is beyond the scope of our evaluation. These disagreements have negatively impacted the implementation of the TBP, for example leading to a delay in agreement on how to use the Fetzer bridge funding, and potentially weakening fundraising efforts.

As noted in Section 4.1.5 Sustainability, the TBP has very substantively engaged volunteers from IofC who have committed many hours of dedicated work to the governance and implementation of the TBP – at the national team level but also in terms of global governance. The evaluation team received numerous documents defining the role of the PSG and PC and documenting their work. One aspect that stood out is the regular rotation of members in these bodies. Although that creates challenges for the organisational memory, in its essence this is fundamentally the result of voluntary and democratic values, both spreading the voluntary workload and responsibilities, and also avoiding the risk of establishing personal fiefdoms.

At the same time, questions were raised about which body is empowered to make which kinds of decisions. The PSG was formally established by the GA in 2018 and is included in the Fetzer Agreement. According to its ToR (2022), it: should report quarterly to the IC; sends recommendations for selection and sub-agreements to the IC for approval; has budgetary oversight; includes one appointed IC member; and its chairperson is appointed by the IC. The PC has more clearly evolved from its role as one of several intended subcommittees of the PSG but is the only remaining one (Planning Committee Mandate, Aug 2019). Our assessment is that this has become an operational working group. In our assessment, it is both common practice and understandable that a staff person like the international program manager would convene and chair such a group. Rob Corcoran’s role as a member of the PC appears to complicate this as, on the one hand, he is a key figure in the design of the TBP, while he is also in an ongoing paid role as a design consultant.

Numerous interviewees told us that the governance structure was at times slow to make decisions and that this was a barrier to better work (for example, regarding improved communications, or timely feedback to applying countries). A contributing factor to this may be a very consultative culture and a hesitance to delegate certain decisions. Diverse and at times opposing views about the contribution of the TBP to the global IofC movement (further discussed in Section 4.3.5 below) further slowed decision-making, notably regarding the uses of the Fetzer bridge funding. In addition, Covid led to a lot of disruption including limiting in-person meetings of the IC and likely weakening prompt information sharing between the programming side of the TBP and the governance bodies (PSG, IC). One respondent noted that while the national teams adapted quickly to online work during the lockdowns, it was at this same time that some disagreements about TBP within the movement began to emerge, suggesting this was at least in part a result of changed communications.

4.3.4 Global Movement

Key Takeaways

- TBP’s design and implementation puts lofC values into action, engaging more people in more places. One-third of TBP participants reported they were “not at all” previously familiar with lofC.
- The substantial discord among some at the global level trickled down
 - There remains scepticism among some in lofC of TBP
 - This created some dismay as teams felt they were doing good work
 - This did not make lofC weaker, but was a distraction
 - This exacerbated generational, country/region and top-down/bottom-up worldview discrepancies
- 12% of funds covered “infrastructure support,” and was not spent directly by TBP
- While discord is clear within the lofC family, no evidence of this internal difference damaging reputation to outsiders involved in TBP activities, though this internal conflict can only make future fundraising efforts more difficult
- TBP has contributed to the global movement but to varying degrees. The effect of participation in TBP varied based on the context – in some cases joining TBP invigorated and provided focus for national member organizations, in some it benefited from national infrastructure and pre-existing relationships, and in others it was a very marginal part of established member organizations.
- TBP filled a need for capacity building among teams to ensure they can do the work (in a structured, coordinated way despite lofC focus on listening to the spirit and acting)

As noted, while the TBP provided an opportunity to put lofC values into action in a concerted way, and within a coherent programmatic structure, the benefits were felt more acutely at the national level than globally. Discord about the program, funding, grant implementation structure and financing – often grounded in ideological differences about the nature of the movement (explained in Questions and Dilemma below) – led to missed opportunities to fully exploit the program and ensure that activity through the program was tightly integrated into a process of strengthening the global movement.

From the bottom up, implementers report being more closely tied to a global movement and community of practice. One respondent expressed, “there's so much happening and trustbuilding work can feel lonely; it's good to hear from others.” To borrow language from sociology,¹¹ TBP strengthened both the *bonding* social capital (within primary social divides) and *bridging* social capital (across these divides) e.g more than 50% of participants heard about TBP events from a team member, and an additional 38% heard about it from a friend.

One respondent with global experience shared that the organization is in a constant state of flux; fundamentally it is a movement about an idea that sometimes materializes into programs. Another reflected that the word “program” quote can be distracting; some people see the notion of a program as not being about people, not being about spirituality. But then others

¹¹ More about these kinds of social capital can be found [here](#). These concepts were popularized by Robert Putnam in his classic book, *Bowling Alone*.

noted that doing good and necessary work within the “package” of a program is a reality of seeking financial support for such actions in the 21st century.

Some insight into these questions can be achieved by comparing and contrasting TBP to the Creators of Peace – also a program with a common methodology, involvement of some national lofC teams and challenges regarding the relationship between accountability of the global effort and national efforts. In addition, there are some programmatic relationships between the two– for example the CoP circle model was used in several TBP projects. Furthermore many people involved in TBP are or have been engaged with CoP; they are both seen as engagement options. The evaluators are puzzled that the divided perceptions regarding the TBP do not seem to apply to CoP. It is notable that CoP is a women’s program, and TBP includes a predominance of men in the governance structures, although the implementation teams are quite balanced. It is also notable that TBP benefitted from the substantial Fetzer financial support which enabled greater professionalization of the work, and was conceptualized and rolled out in a relatively short timeframe. The chart below provides additional comparisons to support more reflection on why these two lofC initiatives appear to be viewed by some through very different lenses.

Figure 7: Comparison of TBP to Creators of Peace

Characteristic	TBP	Creators of Peace
History and evolution	Initiated following GA resolution in 2018 and Fetzer Agreement	Grew out of 1991 conference, has grown organically
Degree of formalization	Established within lofC International	Separate registration in Switzerland and several countries
Identity and link to lofC	Outward communications within lofC channels	Outward communications within lofC and separate channels (e.g. https://www.creatorsofpeace.org)
Relationship to lofC International governance	Significant decisions endorsed by IC, regular decisions made by the PSG with IC representation	CoP is a member of the GA
Funding model	Uses both global grants and national fundraising	Primarily uses national fundraising and voluntary efforts, also global grants

4.4 Eight Objectives of the Collaboration (Fetzer Agreement)

It has already been noted that Fetzer has been satisfied with the implementation of TBP, as representatives have expressed throughout implementation, in an interview, and through the decision to provide follow on bridge funding. The evaluation team looked through the activities and objectives outlined in the agreement; their assessment of fulfilment is summarized at the beginning of this section and the one on activities that follows.

In terms of the eight stated objectives, the evaluators assess that six were fully achieved, and two were partly achieved:

<p>Fully</p> <ul style="list-style-type: none"> • 1 – pull together lofC experience into “single, scalable and adaptable program offering” • 3 – utilize existing lofC human potential • 4– support development of local lofC teams • 5 – invite and engage people across world in TB work • 6 – strengthen lofC international’s brand • 8 – building lofC org. capacity to launch a global program) 	<p>Partly</p> <ul style="list-style-type: none"> • 2 – invigorate and unify lofC’s global network by providing a common focus and purpose • 7 – cultivate a sustainable and balanced funding stream)
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Objective	Assessment	Comment
1. Pull together and concentrate lofC's expertise and global efforts into a single, scalable, and adaptable program offering.	Fully	TBP was developed, building on TB model used by lofC team in US; scaled up for global use; proven to be adaptable to local contexts; all in fairly short time in light of lack of organizational precedent
2. Invigorate and unify lofC's global network by providing a common focus and purpose.	Partly	Teams engaged in ways that they likely would not have in absence of TBP; voices of support stronger from the bottom up, and among PSG; lingering questions about top-down lofC commitment limited opportunity
3. Utilize the vast human potential that already exists in lofC's network who have been trained and spiritually moulded through lofC programs and experiences.	Fully	TBP developed by long-term and proven lofC members; TBP implemented in countries by people with various levels of lofC experience
4. Support the continued development of local lofC teams.	Fully	Local teams grew in terms of engagement with lofC and bringing on new partners; this in particular evident in post-pilot "second wave" national programs
5. Invite and engage people across the world to join lofC in its trustbuilding work.	Fully	More people in more places were exposed to TBP/lofC; estimated over 21,000 beneficiaries touched by TBP in the last year alone (Draft Impact Report 2023-2024).
6. Strengthen lofC International's brand.	Fully	lofC logo and colour scheme consistently used in TBP materials and resources; the expanded number of people who encountered lofC through TBP contributed to the strengthening of lofC's brand/reputation.
7. Cultivate a sustainable and balanced funding stream.	Partly	Combination of more than \$700,000 raised and thousands of volunteer hours, as well as in-kind support, impressive; full-time fundraisers did not achieve additional Fetzer-size funding; no discernible fundraising strategy
8. Build lofC's organizational and programmatic capacity to launch a global program through new staff hires, evaluation, implementation of a fundraising plan, and technical assistance from relevant Institute staff.	Fully	This has now been done through TBP and can be pointed to as a milestone to future funders

4.5 Nine Activities noted in Fetzer Agreement

In terms of the nine activities, the evaluators assess that seven were fully achieved, and one partly achieved. One (Develop a new generation of IofC and local leaders by investing in IofC USA’s “NextGen Global Action Network”) was outside the scope of this TBP evaluation.

<p>Fully</p> <ul style="list-style-type: none"> • 1 - one-year pilots • 2 – evaluations of each pilot • 3 - dedicated Program Manager • 4 – convene PSG to oversee and support TBP • 5 – engage professional evaluator to assist in the evaluation process and based on evaluation results, design and implement programmatic rollout to 9 to 12 countries • 7 - convene an evaluation team develop and oversee the program pilots and program evaluation) • 8 - process and outcome evaluations of activities and impact, and communicate results 	<p>Partly</p> <ul style="list-style-type: none"> • 9 -a targeted and strategic fundraising plan & engage or hire a dedicated development professional
<p>Not able to assess</p> <ul style="list-style-type: none"> • 6- Develop a new generation of IofC and local leaders by investing in IofC USA’s “NextGen Global Action Network” 	

Activity	Grade	Comment
1. Develop and conduct 1 year pilots of a signature TBP for IofC in three countries - Canada, Kenya, and a third country to be determined – in year one of the project.	Fully	This was done in Canada, Kenya, and France
2. Conduct process and outcome evaluations of each pilot to inform subsequent development, expansion, and rollout of the program in years two through four.	Fully	An evaluation of the entire pilot process was conducted
3. Hire a dedicated Program Manager to direct the logistics and activities of planning and coordinating the program development, implementation, and evaluation.	Fully	Done; Talia was hired to work at 80% level of effort; widely praised
4. Regularly convene a Program Steering Group (PSG) to oversee and support the program development and implementation, to include Institute staff representation.	Fully	PSG established; there have been lessons for improvement and streamlining, but it has functioned
5. Engage or hire a professional evaluator to assist in the design and implementation of the evaluation plan and process; based on evaluation results, design and implement a larger programmatic rollout of the signature program across nine to fifteen additional countries through 2022, depending on country	Fully	Evaluator/evaluation expert hired at beginning of program, and engaged throughout the process for support and training

trustbuilding needs and potential impact, readiness, and organizational capacity.		
6. Develop a new generation of lofC and local leaders by investing in lofC USA's "NextGen Global Action Network" to activate and integrate the growing number (nearly 1,000 in some 54 countries) of Caux Scholar and Community Trustbuilding Fellowship alumni with the Signature TBP and other lofC initiatives; provide support to the NextGen project director in developing and managing this initiative.	Not able to assess	GAIN (the NextGen Global Action Network) evolved as a separate initiative and is not included in this evaluation
7. Establish and regularly convene an evaluation team to develop and oversee the program pilots and program evaluation, to include Institute staff representation and technical assistance as needed and appropriate.	Fully	"Evaluation team" not formally established as standing body; however ongoing engagement with evaluation trainer and strong commitment to evaluation
8. Conduct process and outcome evaluations of the larger project activities and impact, and communicate results to internal and external audiences and stakeholders.	Fully	Evaluation conducted following the pilots in 2020, regular reflection processes as defined by the 2020 evaluation, Independent team contracted for this evaluation
9. Implement a targeted and strategic fundraising plan; engage or hire a dedicated development professional to drive the work of donor research, cultivation, and solicitation.	Partly	Two full-time fundraisers hired (consecutively); in 2025 one part-time consultant hired; no plan developed

5 Questions and Dilemmas

Some big picture lofC questions and dilemmas appear to be playing out through TBP, including:

- To what extent is the lofC tendency for reliance on voluntary engagement realistic, particularly in less well-off societies?
- To what extent is TBP sufficiently ambitious in terms of country program implementation goals and demands that it is unrealistic to be done by volunteers?
- To what extent is lofC historical reliance on ad hoc benefactor generosity to support engagement at odds with the need for contemporary means of support for lofC values, or the new philanthropic environment that requires more reporting, accountability etc.?
- Strategic planning processes were both taught and put into place during TBP; have similar structured strategic planning happened at the global movement level? Should it?
- How can people involved in trust-building empower disempowered communities more?
- How can lofC values be best maintained and spread?
- Should TBP develop further by becoming broader or deeper? (see Recommendations for further explanation)

- Who is responsible for the future sustainability of the program, and regular evaluation of the impact? (this was in particular raised by the TBP teams)
- lofC seems to be experiencing several evolutions, including from the “old guard” to “new guard,” or the elders and the younger generation.... who gets to decide what lofC is and can be? Is this generational hand-off happening in an intentional way?
- Broadly speaking in the world today, are the global forces interested in building trust being as strategic and forward-thinking as the global forces that are intentionally or unintentionally breaking trust?

Perhaps the biggest ongoing dilemma is an ideological one, in which lofC members who care equally for the movement fall along a spectrum of consideration, with some occupying space on the poles. On one side are what might be called ideological purists, who feel that the work of the movement can be best achieved by quiet reflection, personal change and individual acts that contribute to societal change. This worldview is leery about the risks of professionalization of lofC, noting that is it not an NGO, but a spiritually informed movement. They warn of the risks of people who sacrifice and contribute voluntarily looking on at others who are paid for their engagement, noting this could cause a rift.¹²

On the other side are what could be called grounded reformers, who feel that the movement itself could be threatened if there is not an active and concerted effort to attract new participants and new funds through programs designed to appeal to a new generation of philanthropic foundations and donors. Those with this worldview argue that while following the spirit remains core to lofC work, money has *always* been needed to engage, network and expand – they question why funds from a wealthy benefactor or a wealthy organization should differ, beyond the requirement of the latter for paperwork.

And many people fall somewhere between these poles, often coming from the perspective of living in a society with great need for trustbuilding, and within a system of economic constraints, who often argue that flexibility and pragmatism is key to keep the lofC spirit growing. As one national board member put it, as a human being doing professional work and having commitments it is important “to deal with today's reality” and “face global disruption issues,” and a need to adapt our processes.

Organizational change is never simple; as one respondent said, “you didn't get here overnight and we won't see the change overnight either.” Another respondent with strong lofC global experience said that the IC needs to come into its own as a “custodian of this moment,” to play this big picture strategic role and ensure such conversations. Another pondered the possible pros and cons of lofC being organized along the model of a foundation, while also pointing out that models such as Amnesty International and Transparency International could provide insights into how global initiatives integrate and empower local work.

Closely related are discussions and questions about the nature of the movement, and the extent to which it is a top-down, bottom-up or hybrid structure. In the Global Community

¹² The following paraphrases this position as heard from one respondent: With the trustbuilding program, some select people get selected to be remunerated in countries, and they report to the international manager; the rest of people reported to the informal structure; this led to a division between the trustbuilding people/selectees, and those who are paid or not paid; this created tension.

Forum Peter Rundell raised two questions, which came out of his reflections after the Global Fellowship Gathering in January 2025, and which were shared in a subsequent IofC newsletter:

“1. Are we a world team or a world network of national teams? I saw evidence of striking national work, but perhaps not so much sense of a mutually supporting and accountable global team. When we face massive global challenges, from climate change to the return of "hot" war in Europe, is that sufficient?

“2. We heard powerful stories of deep personal change. Perhaps less evident was the sense of linking that to strategic shifts in the massive forces confronting us. Is that a consequence of our limited resources and relationships, or of a limited vision of the change which IofC exists to bring?”

It is good that such issues and debates are happening, as such matters are important not only to the future of the TBP, but to the IofC movement in general.

6 Recommendations

General

- The TBP provides a useful and coherent structure for IofC teams in the field to engage communities, work as part of a global approach, and fundraise; there is a strong argument that it should continue
 - Ending it/global support for it risks losing young participants/new energy
 - It should continue, with plans for an impact assessment at the 10-year mark
- Work towards hybrid approach to balancing the role of the global and the national; neither strictly hierarchical nor rigidly horizontal
- The younger generation communicates in a different way, using different tools (e.g., messaging apps more frequently than email); explore how to meet people where they are in terms of information while also ensuring consistent global information and access
- Build on existing IofC business connections to strengthen trustbuilding role of IofC & sustainability
- Enable ongoing dialogue among those holding different visions of IofC’s future directions, to keep them **in the IofC tent**; at minimum sharing acknowledgement of a changing world
 - Endowments by benefactors (old model) vs. grants (new model) – does IofC want to adapt?
 - New generation and income disparities raising question about need for paid staff as well as volunteers
 - Is there a generational hand-off happening? Is it happening in an intentional way? Some interviewees noted a lack of transmission from the elders to the newcomers; rather than saying, "that is not an IofC value," more intentionally explain what these values really are
- The question was posed by several whether the TBP should become broader or deeper. The team heard that possible expansion to new countries, or beyond IofC to partnerships with relevant NGOs, would be ways that it could become broader. Our recommendation is to focus resources and time on going *deeper* – to select some country teams with the

greatest potential for social impact based on factors such as social resonance, access to leadership and relationship to social institutions, and to further develop and expand.

- Sharpen TBP focus on linking individual and social change in each context and adapt evaluation methodologies in line with this; consider doing MSC interviews 6-12 months after participation to better capture higher-level impact
- Consider partnering with universities/graduate students to support longitudinal impact assessment/research

Structure

- Simplify the TBP organisational structure to enable clearer strategic direction and faster decision-making
 - Eliminate overlap between the PSG, PC and delivery team to better separate governance and implementation
 - Some joint meetings (for example with/among the IC, PSG and PC) to strengthen information sharing and decision-making speed; Numerous interlocutors told the evaluators that waiting for IC decisions slowed timely implementation
 - Delegate some decision-making authority from the IC to the PSG, being clear about what issues will be devolved; this could be part of an effort to ensure current Terms of Reference for these bodies
 - Strengthen both onboarding of new members and institutional memory to facilitate TBP implementation and sharing of lessons
- If/when future large grants are secured, ensure sufficient and proper accounting by IofC International, ensuring prompt and complete reporting
- Encourage and enable ongoing dialogue among those holding different visions of IofC's directions, in order to keep them in the IofC tent
 - This recommendation arose because these different visions directly affect the sustainability of TBP, but also the cohesion of IofC
 - At least two deeply held and passionately articulated visions could be heard in our evaluation interviews: one advocates for the need for IofC to have more paid staff and organisational structures and fundraising to enable their work, the other for a heavily volunteer-driven structure. We do not see these as mutually exclusive, in fact TBP has unlocked significant engagement of volunteers and contributed to the strength of numerous IofC national programs.
 - Ensure clarity, transparency, openness and ongoing communication to ensure that there is no emergence of two "tracks" among people working in support of IofC values promotion

Sustainability

- National fundraising efforts should continue if teams find there is still local need, with greater engagement from national boards, and in certain ways IofC international
 - Implementation teams are clear that support from international – even if broad and general – would enhance their own fundraising efforts; networks, door opening and capacity building on complex applications are "soft touch" ways to provide support, and build on global reputation

- That IofC international can and should lead on multi-country grant/funding opportunities
 - Future funds raised at a multicountry or global level, should continue a percentage “tithe” (as in the case of the infrastructure support in the TBP) to continue to strengthen the global team
 - Deepening the work of TBP will depend on international fund-raising efforts
 - The role of the IC in particular in opening doors for fundraising efforts for the TBP is a particular issue on which there are different opinions. If there is agreement about the benefits to the movement of such fundraising efforts, perhaps other supporters with strong connections can supplement the PSG or an advisory group in order to strengthen fundraising efforts.

Strengthening Contribution to the Global Network

- Consider how the TBP is already and can in the future fulfil an identified need for more capacity building of practical skills for teams; in general and on the issue of fundraising
- Consider how IofC International can even more intentionally learn from TBP’s contribution to the strengthening of the global movement

7 Annexes

7.1 List of Interviews and Learning Calls

Date	Name	Connection to TBP	Format
6-Jan	Sarah Naarden	TBP Australia	In person
6-Jan	Mike Brown	TBP Australia	In person
6-Jan	Alex Wise Ron Lawler	PSG members	In person
7-Jan	Steven Greisdorf	Secretary to the IC	In person
8-Jan	Talia Smith	International Program Manager	In person
8-Jan	Kamal Kandel	TBP Nepal	In person
8-Jan	Huda Miftahul Nenden Vinna Riri Lestari	TBP Indonesia	In person
9-Jan	Imad Karam	IofC International ED	In person
9-Jan	Sonia Deshpande Vishal (last name unavailable)	TBP India	In person

Date	Name	Connection to TBP	Format
9-Jan	Shoufeng Hsu	TBP PC	In person
9-Jan	Olga Merezhuk	IofC	In person
9-Jan	Kiran Gandhi	TBP PC	In person
10-Jan	Dan Mugeru	TBP Kenya	In person
10-Jan	Gerald Pillay	IC President	In person
10-Jan	Polycarpe Kundabandi	TBP Burundi	In person
10-Jan	Cleo Mohlaodi	TBP South Africa	In person
10-Jan	<ul style="list-style-type: none"> • Tapan Parekh • Zacharia Muturi Karimi • Pilar Griffen 	IC members	In person
11-Jan	Patrick McNamara	IC member	In person
17-Feb	Talia Smith	TBP PM	Online
25-Feb	Marianne Makoudem	TBP Cameroon	Online
25-Feb	Seth Karamage	Karuna	Online
26-Feb	Manon Michelle Monhemius	TBP Comms Officer	Online
27-Feb	Rob Corcoran	TBP Design/PC	Online
2-Mar	Jessie Sutherland	TBP Evaluation	Online
5-Mar	Sylvester Jones	PSG/Fetzer	Online
6-Mar	Bill Hamilton	Former IC/IofC USA	Online
7-Mar	Imad Karam	IofC International ED	Online
11-Mar	Jean Brown	Creators of Peace, President	Online
13-Mar	<ul style="list-style-type: none"> • Mariam Swaleh (Volunteer-Comms person) • Anne Ochola (TBP Team-Mombasa) • Vincent Ochembo (TBP Team-Mombasa) 	TBP Kenya	Online Learning Call

Date	Name	Connection to TBP	Format
	<ul style="list-style-type: none"> ● Sofia Gatwiri (TBP Garissa) ● Zalikha Ibrahim (Nairobi) 		
14-Mar	Julius Opara	TBP Nigeria	Online
17-Mar	Daya Bhagwandas	IofC Australia board	Online
18-Mar	<ul style="list-style-type: none"> ● Nurhayati Syafii ● Ahmad Wildansyah ● Kamardi ● Tabita Marta ● Huda Miftahul ● Rinni Meir 	TBP Indonesia	Online Learning Call
18-Mar	<ul style="list-style-type: none"> ● Mike Brown ● Brenda Cooke ● Bianca Easton ● Anne Holland ● Sarah Naarden 	TBP Australia	Online Learning Call
18-Mar	Barry Hart	PSG	Online
19-Mar	Mohan Bhagwandas	Former IC	Online
19-Mar	Victoria Burkard	Oui Act, IofC France	Online
19-Mar	Siti Zaetun	IofC Indonesia board	Online
20-Mar	Ferry Pardosi	TBP Indonesia partner	Online
26-Mar	Gary Wagner	Indonesia practitioner	Online
26-Mar	Stephen Kimaru	IofC Kenya board	Online

7.2 TBP Conflict and Trustbuilding Focus

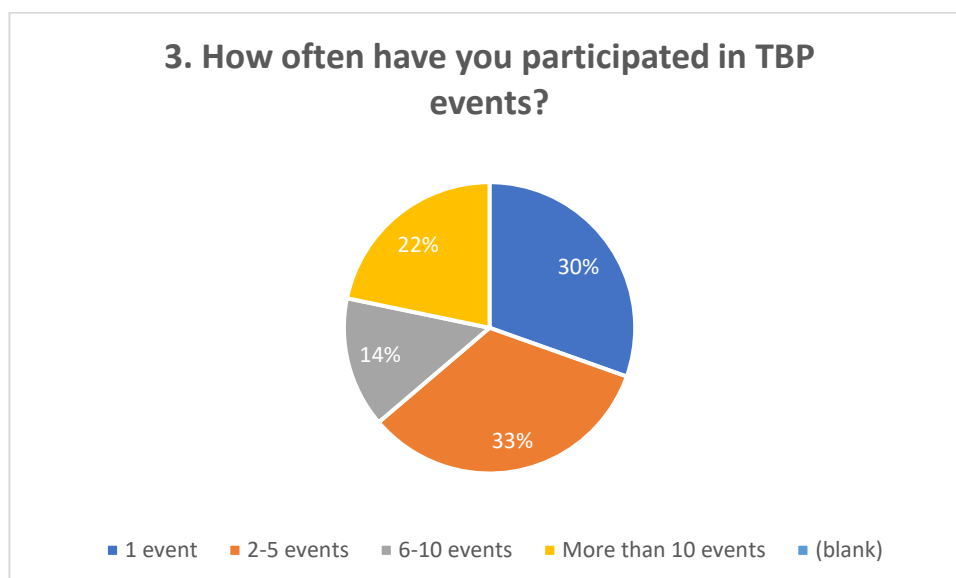
Australia	Indigenous/non-indigenous relations; legacy of colonisation
Burundi	Coming to terms with decades of violence and trauma from 1960s until today; fighting among government and rebel groups; Hutu and Tutsi ethnic groups often exist in polarization
Cameroon	Anglophone/Francophone divides (broadly north/south); Colonial legacies; Separatist movement by Anglophone groups/guerilla campaign; state army sent to Anglophone regions; active/recent violence
Canada	Anglophone/Francophone distinctions and social distance

France	Immigrant/recent immigrant communities and citizens with longstanding roots
India	Urban/rural youth distinctions and social distance
Indonesia	Christian/Muslim relations and social distance; radicalization trends
Kenya	Christian/Muslim students and several mixed neighbourhoods; recent legacy of terrorist attacks
Nepal	Mountain/plains distinctions and social distance
Nigeria	Police and community members in communities in several districts
South Africa	Social/family tensions and violence
Ukraine	Trust among Ukrainians and Ukrainians that have been displaced to other parts of the country; active warzone

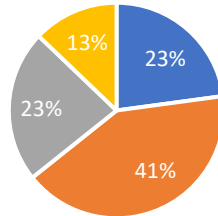
7.3 Participant Survey Results

Survey Respondents by Case Study Country and Gender

Country	Female	Male	Blank	Total
Australia	23	7		30
Indonesia	9	10	1	20
Kenya	9	11		20
Total	41	28	1	70

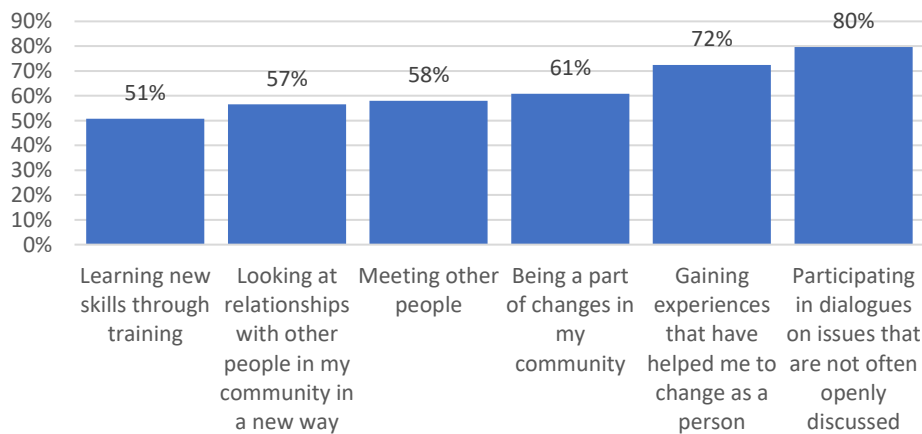


4. How frequently have you participated in other similar initiatives (run by other organisations)?



- a. This is the first time
- b. Occasionally (2-3 other times)
- c. Frequently (4-5 other times)
- d. Often (more than 6 other times)

5. My favorite parts of the TBP are (select as many as you wish)?



6. How did you learn about the opportunity to participate?

a. Through an announcement on social media	3%
b. Through an announcement in traditional media	3%
c. Through a member of the TBP country team	50%
d. From a friend	31%
Other	13%

7. How frequently have you had a chance to use the skills you have gained in TBP in your job, in your family or in other voluntary engagement?

a. Never	6%
b. Occasionally (once or twice per year)	17%
c. Sometimes (several times a year)	29%
d. Frequently (at least once a month)	27%
e. Very often (weekly or daily)	21%

8. I think this program will have an impact on my community

a. It has already led to change in my community	71%
b. In another 1-2 years	12%
c. Once a new generation is in place	15%
d. I don't think it would lead to broader impact	3%

9. What impact have you seen from this program in your community?

<ul style="list-style-type: none"> • First Nations people are trusting allies to collaborate with them on personal and professional development • Gaining skills • Bringing youth into the space of dialogue • It has changed most of my people's mindsets • Changing the mindset of my community. • The coexistence between people and I see trust being rebuilt one action at a time. • The has been a sense of closure as well as newfound empathy between people of different diversity • Youth get the chance to express themselves openly without fear. • Community trust each other • Relationship in different communities • It helps bridge peace and understanding between people in the community and eradicate misconceptions, misunderstandings and suspicious among people; especially in inter religious and ethnic lines. • Coping with situation that people don't talk about • People have opened up to change and are looking to create new relations • People attend because they are interested in First Nations issues. Turrak allows participants to hear from, meet and greet FNs presenters in a middle class white way which would not be the case if participants had to go outside the area into FNs dominated programs and be subjected to radical, angry, often unrealistic polemic which alienates rather than includes. Though the latter is certainly not 	<ul style="list-style-type: none"> • Change of mind set. • As IofCA learned about our relationship with our First Nations we also realised that we have treated and thought about our near Pacific Nations similarly. • People live in peace & trust each other • I feel like I already have becoming part of this, like I usually playing friends for life card with my friends, my community, my agency and that's make strong bonding between them. • We really appreciate opinion from others, and listen carefully the other opinion. Now we feel everyone and every moment meaningful. • students being more willing to share their ideas • The perspective, the mindset and the prejudice are changed. They are more open, more tolerance, and more inclusive to whom they are different • Increase in trust among community • It has helped me to grow individually and as a member of my community. I am now taking initiatives and taking leadership roles in my local Transition Towns group (transitioning our community towards sustainability). • More open communication. Increased emotional intelligence. • My community become more open, more tolerate, automatically it decreases the tension and prejudice among believers and non-believers. We are easy to make friends and experience the valuable program. With TBP, the personal growing and simultaneously the community developing to its 	<ul style="list-style-type: none"> • Gives people confidence and educate • Provided a framework for truth telling towards healing our national history. • None • Curiosity leading to education and changed narratives • I have seen Indigenous people who have been involved in this program grow in their personal dignity, confidence, and competence. • Higher awareness and understanding and deeper appreciation of Aboriginal culture and history • If more people participate and come from a lens of understanding I believe great impact • Community, Social, political and personal change. • a deepened understanding in many community members of the horrendous and ongoing impacts of colonialism on the first peoples of this land (Australia) • It's created a space where people feel they won't be judged for asking questions about truths they weren't told through history lessons. It's lead to greater understanding and empathy, leading to change in hearts and minds. • Those who came at the beginning keep coming back to learn more and bring others. Deeper understanding of First Nation's culture, truth telling, compassion, and being able to work together. • Though people who have participated, they have spoken to others and helped continue the conversation.
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<p>true of all FNs led programs many of which are professionally presented. The information given at Turruk is horrifying and is delivered in a FNs front and centre way so that the etiquette, sensibilities and sensitivities are absorbed empathetically without the need for anger, polemic or lectures on how to behave or speak with FNs.</p> <ul style="list-style-type: none"> • Greater empathy • An appreciation, awareness and understanding of First Nations culture and thinking as well as 'white privilege'. Being able to listen to and learn from First Nations people sharing their stories and experiences builds relationships of meaning and enrichment. • As I am a non Indigenous Australian, I have felt more able to connect to sacred ceremonies such as a Smoking Ceremony. From only the two events I went, it seems there is a wonderful community who regularly attend with new people joining each time and being welcomed, which feels important from an impact standpoint. " • More awareness and respect 	<p>purpose of the nation. Living peace and harmony with differences.</p> <ul style="list-style-type: none"> • Practical conflict resolution and more democratic behaviour • In my community more respectful and open minded with another religion • accepting differences, more open • People are having warm connection and they started to be open minded • Peaceful and mindful people. • strengthen relationships between members, and teach how to get to know yourself • adding new material on discussion dynamics management techniques • I've seen that the members in my community respecting each other after joining this, they comprehend the boundaries of their friends and act respectfully. • Depends on what you define as my community. I traverse in many communities & cost of living takes precedence for many. • "Providing pathways for employment and experience for an incredible range of FN artists, storytellers and creatives. 	<ul style="list-style-type: none"> • None directly as all events took place in Melbourne • A friend who participated in the Turruk workshop formed a First Nations Alliance group- originally to support the YES campaign and now it is an advocacy and truth-telling events group. There are at least 100 members and relationships of trust are being built with First Nations people. • Have a good communication with others • It raise the awareness of self-love and empathy to others. • My community have open minded and willing to accept other people • An ability to handle more difficult and challenging questions and concepts; an ability to listen more openly to other people's perspectives; truth-telling the history of Australia • It has led to non-indigenous people seeing the issues confronting Australian FN peoples in new ways. • Led to a new perspective of activism • I think there is a greater openness to discuss/share be with the complexity of building trust in my community.
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10. When I have an idea about how to influence the TBP

a. My ideas are heard and considered, and sometimes integrated	88%
b. My ideas are heard and considered, but not integrated	8%
c. I have never felt comfortable sharing ideas	3%
d. There is no space to share my ideas	2%

11. If Initiatives of Change International stopped supporting the trust-building program country initiative

a. I am very confident that local funding can be identified to continue the work	13%
b. I am somewhat confident that local funding can be identified to continue the work	29%
c. I am confident that sufficient volunteers will step forward to continue the work	29%
d. I am not certain if local funding sources would be available to continue the work	28%

12. I would recommend participating in this program or another like it to family or friends

a. Not at all	0%
b. Somewhat	6%

c. Very much	29%
d. Absolutely	66%

13. How well did you know IofC before you participated in the Trust-building Program?

1 – Not at all	33%
2	4%
3	19%
4	10%
5 – Very well	34%

14. Please feel free to add any additional reflections you have on TBP

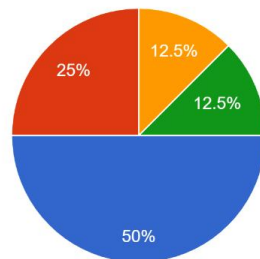
<ul style="list-style-type: none"> • Ongoing training and mentoring around financial sustainability and business modelling will significantly help program • At least go visit some schools so as to reach to many people • Exposure to TBP has added more experience to my volunteering and peacekeeping. The idea of dialogue has opened my eyes to new knowledge. • It should be a frequent program in the society. • 4 important moral values • I really appreciate the opportunity to be part of the last dialogue and I'd like to participate in more and see it grow, take shape in different ways and create a powerful movement that fosters for peace. • Just amazing dialogues • The number of participants and outreach into "hostile" areas needs to increase. The effectiveness needs to be measured to attract funding and partners. Presentations in the corporate/ESG/DEI sectors can be increased though competition from FNs led organisations is intense. Additionally, the focus of ESG/DEI comes and goes depending on the media and the political climate. In Australia the trend has moved away from FNs since the loss of the 	<ul style="list-style-type: none"> • Turruk was wonderful- I learned much by listening to our FN people, thank you! • This should continue more often • When I am alone, and I need someone to talk, I just pick FFL card to talk and to renew my Idea about how to see anything differently. • the debate format is VERY appropriate for secondary school settings & would be an excellent incursion program- if isn't already • TBP is very much needed in Indonesia. Dialogue (contact theory) is significantly change the attitude and perspectives in the heart and mind and people becoming more peaceful towards differences and diversity. As this is in line with our nation motto "Unity in Diversity". • This is a really great initiative and I hope it continues doing its job 😊 • "TBP is a platform to bridge the differences among communities. TBP is very needed in a country with so many differences like Indonesia. The TBP is supported the spirit of the nation that is Unity in Diversity. How we can be a strong nation and united if the people don't have trust. • TBP is unique as it uses the core approach in IofC that is Change stars from within. It is not about 	<ul style="list-style-type: none"> • I am not clear who this organization serves. I am also not clear about its faith alliances. • It is an outstanding program well thought out and delivered • It has given, IofCA particularly in Melbourne, many new contacts with Indigenous Australians. It has focussed more than ever the need to address our racist past. We must attempt this so our country can heal its past and move forward! • The healing approach across communities through Turruk is very special • Mine was a journey of learning. • Turruk fosters relationships between non indigenous and indigenous peoples and this is central to any hope we have of reconciliation and justice • I came to IofCA when Uncle Shane Charles led a Yidaki healing. That led to me working at IofCA and being part of TBP, where I got to contribute and learn so much! It is one of the best times in my personal and professional life. It is vital work. • The leadership of Sarah Naarden and her knowledge of First Nation's people and friendship with FNs has been a hallmark of this program. She has built a dedicated
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<p>referendum. FNs are just one of the issues competing with many other pressing ESG/DEI issues in the social grievance sector etc. The need for reconciliation is urgent for those FNs in remote areas for whom change is an existential matter of life and death. Also, there needs to be more engagement developed between Turruk and politicians of all political colours and levels of government with a view to influence for evidence based change led by and benefitting FNs.</p> <ul style="list-style-type: none"> • Sarah Naarden has done an outstanding job of leading the TBP team in Australia • "I attended Fireside Yarn and the recent Sustainable Country and Native Foods event. I greatly appreciate how there are many different speakers, reflecting diverse views and honouring the truth that there is no singular First Nations viewpoint. My only feedback would be for the events to be described and promoted as close as possible to how the Facilitator will be holding the space. I didn't realise the Dinner would involve silence and wondered if I had misread something. It seems such a beautiful and open minded community who are willing to listen. However, offering a ""social script"" (i.e. explaining more objectively what will occur) with differing Facilitators might help ensure the audience attending feel safe and the Facilitator is also being matched with an audience whom are ready to explore the content. • Thank you for organising these events and I feel it's so important for the local area." 	<p>interfaith/interpersonal dialogue but also intrapersonal dialogue which both are in need urgently in the crisis of now's situation.</p> <ul style="list-style-type: none"> • After I join TBP, I see myself more patient understand more about me. TBP made me free to dialog with others and give me more ideas and motivation. • This program very needed to my country • Creating more relation with many company • Please make more! • TBP is a great program for someone who needs a place to tell their story. • Gives a strategic and practical focus on an area of foundational significance for Australia and globally. • Turruk has been an invaluable addition to lofCA. Meeting and hearing from FN Elders and emerging leaders has been a blessing. The program offers non Aboriginal peoples a wealth of insight on which to both reflect and take action. Turruk has built a strong community base who promote, explore, share and add to the depth of discussion required for real change in our society. A huge thanks to Sarah and the team for all that you bring. • Turruk/TBP is unique in what it offers to those who attend, and also to those who run sessions because it is about deep personal change and resulting action. • I hope TBP initiative work can be spreading to other place and the local team can be strengthened • a vitally important program. Keep going! • keep doing your great work • Later, as I didn't do TBP for so long. I look forward to join further agendas. 	<p>team of volunteers. There are several FNs people who have come back several times to contribute the program and grow understanding within cultural immersion. The values of lofC are important. Starting with a smoking ceremony is a cleansing ritual which brings all closer.</p> <ul style="list-style-type: none"> • We had Sarah and Uncle Shane undertake a Cultural Competency course in our organisation, which was hugely beneficial. Extending to bring Turruk to workplaces would significantly broaden its reach. The sessions are a commitment of time when you have to travel to Turruk. Therefore, a model that comes to the city/ workplaces would enhance it's reach and in turn enact broader change/ awareness. • TBP programs/events are best experienced in person rather than zoom. National impact can only happen when programs are localised. This did not happen in Australia. • Sarah Naarden has done a magnificent job in organising innovative, culturally immersive and sensitive events which have attracted wonderful participation in both quality and quantity. Sarah is an amazing find- a tremendous gift. • TBP can change individual mindset to solve problems. • Need to reach more youth in Indonesia! • We need to more campaign • Unfortunately most adults I encounter are set in their ways so I suggest focusing these programs to the youth who are more open & want to believe. Let them spark the curiosity in their parents & if enough interest you could run an adults program
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7.4 TBP National Program Survey Results – Selected Questions

How often are you in touch with your national board?

8 responses



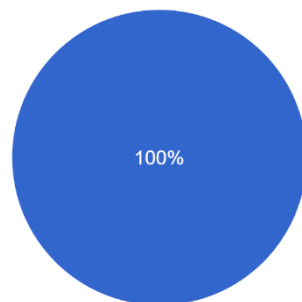
- At least once a month
- At least every 3 months
- At least every 6 months
- At least once a year
- Very infrequently
- Not at all

How many board members have participated in TBP events?

- 18
- 4
- 11
- Three
- at least 6 members
- 3
- None till date.
- 7

When I have an idea about how to influence the TBP:

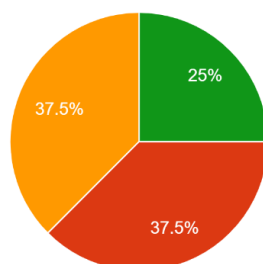
8 responses



- a. My ideas are heard and considered, and sometimes integrated
- b. My ideas are heard and considered, but not integrated
- c. I have never felt comfortable sharing ideas
- d. There is no space to share my ideas

If Initiatives of Change stopped supporting the TBP country initiative:

8 responses



- a. I am very confident that local funding can be identified to continue the work
- b. I am somewhat confident that sufficient volunteers will step forward to continue the work
- c. I am confident that sufficient volunteers will step forward to continue the work
- d. I am not certain if local funding sources would be available to continu...