# Summary of Research Questions from Pre-meeting Survey

35 different questions were received. Some broad thematic areas were common among the questions submitted and the questions have been grouped accordingly, although it should be noted that many questions are relevant across themes. The themes and questions are summarised below as a guide. The full lists of questions can be found on the next page.

## The specific role/added value of faith (FBOs, faith leaders, LFCs, faith and spirituality)

The most questions were submitted in this area. Respondents were interested in the specific position of faith in development. Questions covered evidence for the role or added value of faith leaders and actors, examples of faith actors influencing government and policy, evidence of the role of faith, values, and spirituality in development, and contributions of LFCs to more holistic development.

## Bridging Capital

This was the second most popular area. Respondents wanted to know more about how faith actors interacted with others in their communities. Questions covered LFC interaction with those of other faiths, local authorities, and development outcomes in the wider community.

## Efficiency and Effectiveness

This was the third most popular area. Questions that covered efficiency and effectiveness were broadly concerned with the ways in which LFCs can be supported to be effective, not just efficient, and how local work can be scaled-up.

## Monitoring and Evaluation

This was the fourth most popular area. Respondents wanted to know how best to measure and evaluate LFC work, as well as disseminate findings. Questions covered effective measurement tools, how to evaluate without disempowering, more responsive evaluation mechanisms, and making evaluation dissemination impactful.

## Bonding Capital

This was the final main area. Respondents were interested in how best to support the working of actors within their own faith communities, with questions concerning how to mobilise churches and how to build more loosely affiliated communities.

# Annex 1: The Grouped Questions

## The specific role/added value of faith (FBOs, faith leaders, LFCs, faith and spirituality)

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| * How can working with Faith Leaders and other Faith Actors increase outcomes towards SDGs? |
| * What is the value adding element that faith communities bring to achieving development outcomes? |
| * What are some concrete examples of when local faith groups have successfully influenced government and policy? What factors led to their success? |
| * What evidence is there of the values that underpin LFC and FBO activities? |
| * What is it that faith and spirituality contribute to the sustainability of the development process? |
| * How are local faith communities contributing to sustainability and holistic well being of local communities through their approaches and ability to mobilise the community? |
| * Is there something about faith and spirituality that lends itself to bringing about a better quality of life, the material circumstances being equal? * Given the position of FBOs, are they more able (compared to other CBOs) to recognize and identify instances of structural poverty and injustices? (ie. Are they better able, through their unique lens, to identify the needs of their communities, including the root causes of issues)? * To what degree are faith-based organizations helping tackle the issue of supernatural powers that seem to be so crucial to engage with in many different development contexts? * What is a difference in terms of how faith functions between developed countries and developing countries, and, between cities and rural areas? |

## Bridging Capital

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| * How does the community deal with people who have a different faith? Is there a good example of collaborating with or involving those people? |
| * Do LFCs possess the appropriate balance of "bonding" social capital (i.e. within the LFC) and "bridging" social capital (i.e. between the LFC and the wider community) |
| * How does the local authority deal with faith? |
| * What lessons can be drawn from local faith groups around how to successfully enhance inter-religious social cohesion and stability in communities in areas where 2 or more religions are practiced? |
| * What role do local faith communities have in changing wider social norms and negative policies and practices which contribute to people remaining in poverty? What is the evidence of how locally mobilised, managed and driven faith initiatives are seeing positive change to negative social norms, practices and policies? |
| * What is the relationship between a mobilized church and its community? * What are the most significant barriers you see that keep LFCs from contributing to the following in their communities? (a) Improvements in overall quality of life; (b) A safer and more nurturing context for community members; (c) Personal change for the people with whom they work; and (d) Transformed relationships * How do organisations define coordination and cooperation? * How can local faith communities best engage in complex issues (such as child protection or social cohesion) in a manner that increases protective attitudes, draws upon and informs their religious perspectives, and is sustainable? |

## Efficiency and Effectiveness

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| * How could we improve aid effectiveness? |
| * Do we need to be mindful of LFCs being asked to act purely as efficient service providers responding to others' agendas, thus disregarding their more holistic (even sacred) role? |
| * How can they be supported to be more effective in this? |
| * Are there particular factors that support them to be effective? |
| * Locally owned, global change, can we achieve the paradox? |
| * What evidence is there of scale-up of initiative to large-scale intervention? * How do you fund transformation? |

## Monitoring and Evaluation

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| * What are the most effective measurement tools for monitoring the impact that LFCs have on those they interact with? |
| * Evaluating without disempowering? |
| * What should we actually be measuring? What changes, and in and between whom? |
| * How could we develop responsive evaluation mechanisms? |
| * How can dissemination of evaluation findings produce social change in its own right? Should we be placing higher emphasis on sharing evaluation findings with donors, partners and recipients and what could the impact be? |

## Bonding Capital

* What change do faith-based communities want to see in relation to their faith?
* What are the mechanisms for supporting and building the capacity of 'loosely formed' LFCs?
* What are the characteristics of a fully or successfully mobilized church, including theological, social, contextual and organizational elements?
* What is known about the necessary strategies or changes needed to move a less mobilized church into becoming a more mobilized church?