eido
research

Impact evaluation design with local faith actors

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Introduction and outline

1. How Eido started
2. Initial feedback from local faith actors
3. Impact evaluation frameworks
4. Kingdom Impact Framework
5. Impact evaluation design: response shift bias

How Eido started

- Passionate about impact
- Frustrated over the lack of evidence
- Eido helps faith-based groups and charities measure and improve their impact in society

Initial feedback from local faith actors

1. “We want to impact the whole life of an individual”

   Ministry schools: “equip and deploy revivalists who passionately pursue worldwide transformation in their God-given spheres of influence”

   Faith groups: “transform the lives of the congregation and local communities in our borough”

   Faith charities: “Empowering individuals to walk in wholeness, strength and freedom”

Initial feedback from local faith actors

2. “It isn’t possible to measure the spiritual”

   Too big: the spiritual dimension is everything. Its too big to measure

   Too intangible: it isn’t possible to measure something that is so meta-physical

Initial feedback from local faith actors

3. “I already know what you are going to find”

   Already know about what my graduates are doing

   Already know about what my congregation thinks

Measuring ‘whole life’ impact

1. Spiritual: relationship with God
2. Personal: relationship with yourself
3. Relational: relationship with others

Measuring ‘whole life’ impact

- Bible references (Mark 12:30-31)
- Qur’an references: Of the necessity of love for God, God says in the Holy Qur’an: *So invoke the Name of thy Lord and devote thyself to Him with a complete devotion* (*Al-Muzzammil*, 73:8). Of the necessity of love for the neighbour, the Prophet Muhammad said: “*None of you has faith until you love for your neighbour what you love for yourself*.”
- Theological references (Mead, 2007; Olthuis, 2006) suggested that relationship with God, relationship with others, relationship with self are core themes throughout faith texts
- Sociological references: Theistic Spiritual Outcome Survey (TSOS), dimensions ‘love for God’, ‘love of Others’, and ‘love of self’. developed for use within psychotherapy by Richards et al (2005).

Measuring ‘spiritual’ impact

1. Beliefs: changed thoughts and beliefs
2. Practices: changed behaviours
3. Experiences: changed feelings and experiences

Measuring ‘spiritual’ impact

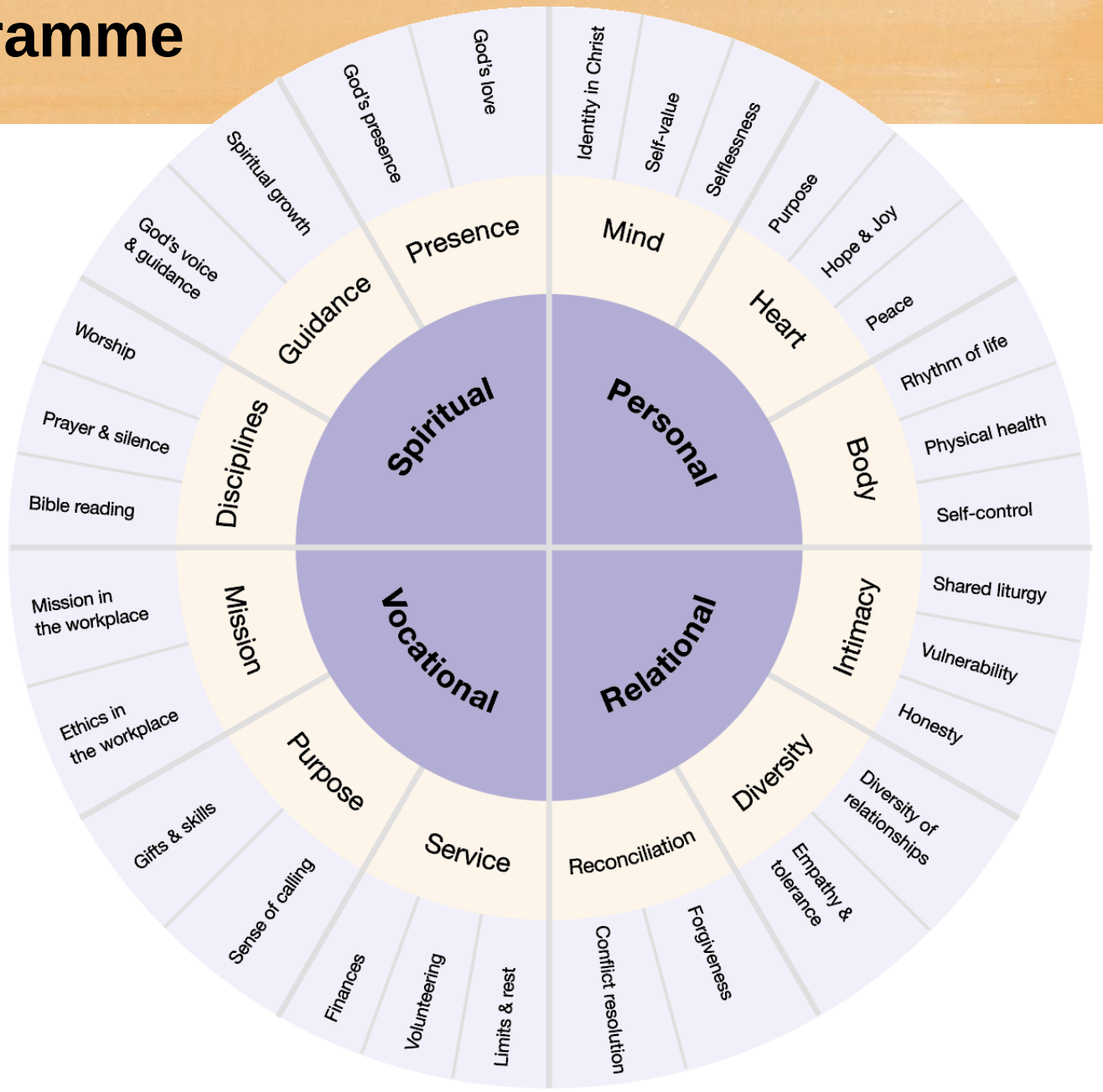
- Sociological references: Charles Glock (1962), argued for beliefs, practices, experiences as the best way to encapsulate an individuals’ ‘religiosity’
- Since then it has been expanded to 5 then 7, but the basic building blocks have remained the same

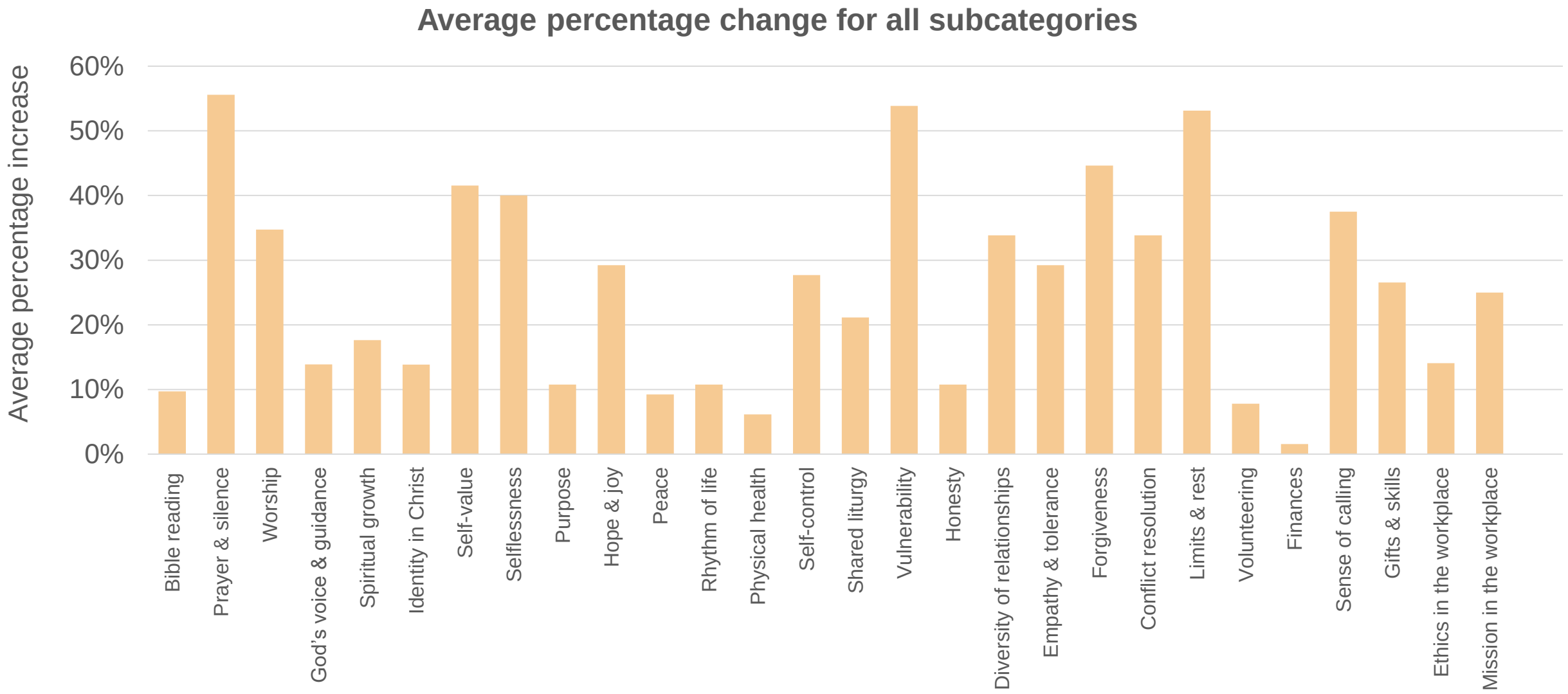
Example – Faith-based rehabilitation

Relationship	…with God	…with self	…with others
Beliefs	Beliefs and attitudes about God, beliefs in authority of faith	Beliefs and attitudes towards oneself	Beliefs and attitudes towards others
Practices	Prayer, worship, Bible reading, church	Emotional, physical, and psychological, self-care	Intimacy and relationships with others
Experiences	Emotions and feelings with God	Feelings of self-esteem, Anxiety and depression, Medication	Work and social engagement experiences

Example – New monastic programme

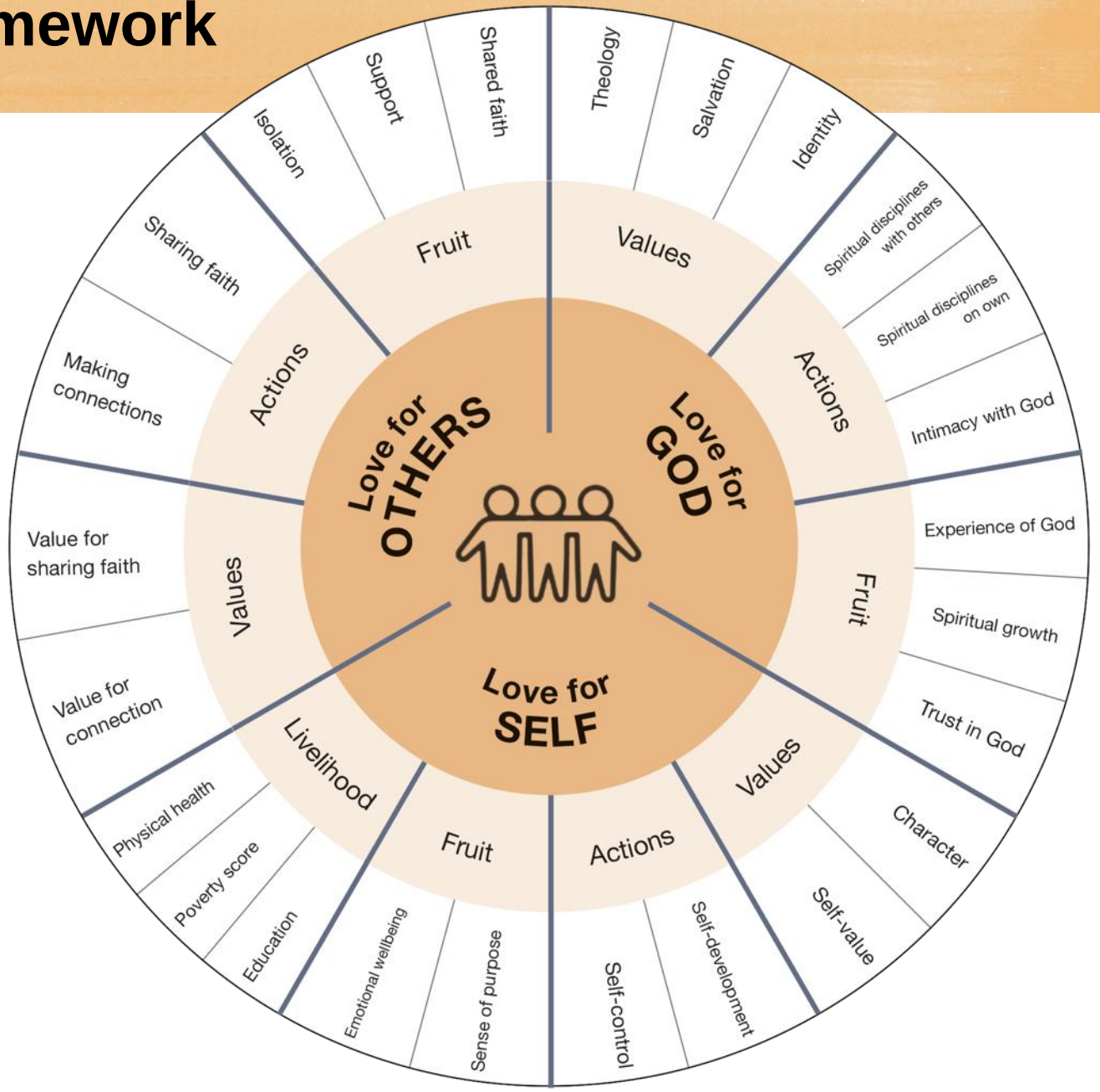
CoSA metric concept	Standardised metric
Empathy and tolerance	Interpersonal Tolerance Scale (Tomae et al., 2016)
Purpose, hope, and joy	Flourishing Scale (Diener et al., 2009)
Peace (lack of depression and anxiety)	Patient Health Questionnaire 4 (Kroenke et al., 2009)
Rhythm of life	Patient Health Questionnaire 9 (Kroenke et al., 2001)
Limits and rest	Work Life Balance (Brough et al., 2014)
Various	Spiritual Wellbeing Scale (Ellison, 2006)
Various	Theistic Spiritual Outcome Survey (Richards, 2007)
Various	Kingdom Impact Framework (Eido Reseach, 2019)




Average percentage change for all subcategories
Average percentage increase
60%
50%
40%
30%
20%
10%
0%
Bible reading
Prayer & silence
Worship
God's voice & guidance
Spiritual growth
Identity in Christ
Self-value
Selflessness
Purpose
Hope & joy
Peace
Rhythm of life
Physical health
Self-control
Shared liturgy
Vulnerability
Honesty
Diversity of relationships
Empathy & tolerance
Forgiveness
Conflict resolution
Limits & rest
Volunteering
Finances
Sense of calling
Gifts & skills
Ethics in the workplace
Mission in the workplace

Example – Kingdom Impact Framework

[still under construction – please don't share!]



Research designs?

- What has been the long-term impact of a programme on participants?
- Longitudinal?
- Population has already completed the programme
- Danger of ‘response shift-bias’
- ‘When an individual’s internal frame of reference about the construct being measured changes between the pretest and the posttest’ (Little et al., 2019: 2).

Retrospective pretest designs

- An RPT administers both the pre- and post-test measurements after the intervention.
- ‘Pretest data collected at the posttime provide a highly reliable and valid reflection of participants’ true preintervention levels and thereby provide very precise estimation of participants’ perceived changes due to the programme effects’ (Rong Chang and Todd Little, 2018:10).