Terminal Evaluation of the UNEP Project
"Faith for Earth Initiative PIMS 2053"
2019-2023

Evaluation Office of the United Nations Environment Programme

Distributed: September 2024

This report has been prepared by external consultant evaluators and is a product of the Evaluation Office of UNEP. The findings and conclusions expressed herein do not necessarily reflect the views of Member States or the UN Environment Programme Senior Management.

For further information on this report, please contact:

Evaluation Office of UNEP
P. O. Box 30552-00100 GPO
Nairobi Kenya
Tel: (254-20) 762 3389
Email: unep-evaluation-director@un.org
Website: https://www.unep.org/about-un-environment/evaluation

Faith for Earth Initiative
PIMS 2053
All rights reserved.
© 2024 UNEP

Acknowledgements

This Terminal Evaluation was prepared for UNEP by Michelle Spearing, as an independent consultant, reporting to Julie Njeri Mithika of the UNEP Evaluation Office.

The evaluator would like to express their gratitude to all persons consulted and who contributed to this evaluation for their universally thoughtful and constructive insights.

The evaluation consultant hopes that the findings, conclusions, and recommendations will contribute to the successful formulation of future work building on Faith for Earth's progress to date, as well as informing wider initiatives within UNEP.

Evaluation team
Michelle Spearing – Principal Evaluator

Evaluation Office of UNEP
Julie Njeri Mithika – Evaluation Manager
Mercy Mwangi – Evaluation Management Assistant

Michelle Spearing is an independent research and evaluation consultant with over 20 years of experience spanning operational programming, research and policy engagement, monitoring, and evaluation of humanitarian, development, and peacebuilding programmes. Michelle has broad geographical experience across Africa, Asia and the Middle East both as a consultant and as staff within INGO's. Her consulting clients include UNEP, UN Women and UNDP. Michelle holds a BA in Theology, an MA degree in Peace Studies and a Post-Graduate Diploma in Social Research Skills with Conflict Specialism.

About the Evaluation

Joint Evaluation: No

Report Language(s): English.

Evaluation Type: Terminal Evaluation

Brief Description: This report is a Terminal Evaluation of the UNEP Faith for Earth Initiative project implemented between 2019 and 2023.The project's overall development goal was to Encourage, Empower and Engage with Faith-Based Organizations as partners, at all levels, towards achieving the Sustainable Development Goals and fulfilling Agenda 2030. The evaluation sought to assess project performance (in terms of relevance, effectiveness, and efficiency), and determine outcomes and impacts (actual and potential) stemming from the project, including their sustainability. The evaluation has two primary purposes: (i) to provide evidence of results to meet accountability requirements, and (ii) to promote learning, feedback, and knowledge sharing through results and lessons learned among UNEP, and the relevant agencies of the project participating countries.

Key words: Environmental Policy; Ecosystem Management; Governance; Faith; Religion; SDGs.[1]

Primary data collection period: November – December 2023

---

[1] This data is used to aid the internet search of this report on the Evaluation Office of UNEP Website

Table of contents

List of acronyms and abbreviations

FBO	Faith-Based Organization
ICRD	Interfaith Center for Sustainable Development
IFEES	Islamic Foundation for Ecology and Environmental Sciences
IPCSD	Interagency Platform for Culture and Sustainable Development
IT	Inception Report
IRI	Interfaith Rainforest Initiative
KAICIID	King Abdulaziz Centre for Interreligious and Intercultural Dialogue
MCE	Muslim Council of Elders
MEA	multilateral environment agreement
MOU	Memorandum of Understanding
MTS	Medium-term Strategy (UNEP)
NGO	Non-Governmental Organization
PaRD	International Partnership on Religion and Sustainable Development
PoW	Programme of Work (UNEP MTS)
SCP	sustainable consumption and production
SDG	Sustainable Development Goals
SRMD	Shrimad Rajchandra Mission, Dharampur
SSFA	Small-Scale Funding Agreements
TE	Terminal Evaluation
TEEB	The Economics of Ecosystems and Biodiversity
ToRs	Terms of Reference
UK	United Kingdom
UN	United Nations
UN IATF-R	UN Interagency Task Force on Religion and Sustainable Development
UNEA	United Nations Environment Assembly
UNEP	United Nations Environment Programme
UNEP-FI	UNEP Finance Initiative
URI	United Religions Initiative
WCC	World Council for Churches
WEA	World Evangelical Alliance
WRI	World Resources Institute
WWF	Worldwide Fund for Nature

Project identification

Table 1: Project Identification Table

UNEP PIMS ID:	2053		
Implementing Partners	World Resources Institute (WRI), Shrimad Rajachdra Adhyatmik Satsang Sadhna Kendra (SRMD), University of Connecticut, King Abdulla Bin Abdul Aziz International Center (KAICIID), Center for Earth Ethics, Partnership on Religion and Development (PaRD), Interfaith Center for Sustainable Development (ICRD), Islamic Foundation for Ecology and Environmental Sciences (IFEES), United Religions Initiative, Council for a Parliament of the World's Religions, World Congress of Mountain Jews, WWF-UK, World Council of Churches (WCC), World Evangelical Alliance (WEA), Muslim Council of Elders (MCE), Interfaith Rainforest Initiative (IRI); Yale University Forum on Religion and Ecology.		
Relevant SDG(s) and indicator(s):	**Goal 12.:** Ensure sustainable consumption and production patterns. **Target12.2:** By 2030 achieve sustainable management and efficient use of natural resources. **Indicator 12.2.1:** Material footprint, material footprint per capita, and material footprint per GDP **Indicator 12.2.2:** Domestic material consumption, domestic material consumption per capita, and domestic material consumption per GDP **Target12.3:** By 2030 halve per capita global food waste at the retail and consumer level, and reduce food losses along production and supply chains including postharvest losses **Indicator 12.3.1:** Global food loss index **Target12.5:** By 2030, substantially reduce waste generation through prevention, reduction, recycling, and reuse **Indicator 12.5.1**: National recycling rate, tons of material recycled **Target12.8** by 2030 ensure that people everywhere have the relevant information and awareness for sustainable development and lifestyles in harmony with nature **Indicator 12.8.1:** Extent to which (i) global citizenship education and (ii) education for sustainable development (including climate change education) are mainstreamed in (a) national education policies; (b) curricula; (c) teacher education; and (d) student assessment The initiative will contribute to all other SDGs such as SDG 13 on Climate Change, SDG 16 on Peace and justice, etc.		
Sub-programme:	Environmental Governance	Expected Accomplishment:	Institutional capacities and policy and/or legal frameworks enhanced to achieve internationally agreed environmental goals, including the 2030 Agenda for Sustainable Development and the Sustainable Development Goals Relevant to the targets of the Sustainable Development Goals.
UNEP approval date: 01-01-2019		Programme of Work Output(s): Output (b) (3) Advisory services to countries and regions to promote the implementation of Principle 10 of the Rio Declaration on Environment and Development and the Bali Guidelines[2], including the development of adequate legal instruments and the effective engagement of major groups and stakeholders in environmental decision-making and the implementation of the SDGs	
Expected start date:	Jan. 2019	Actual start date:	1 April 2019
Planned operational completion date:	Dec. 2019	Actual operational completion date:	31 December 2024
Planned total project budget at approval:	USD 504,485	Actual total expenditures reported as of 15-11-2022:	USD 1,946,648
Planned Environment Fund allocation:	USD 164,485	Actual Environment Fund expenditures reported as of 14.11.2023	USD 182,877
Planned Extra-Budgetary Financing:	USD 340,000	Secured Extra-Budgetary Financing:	USD 1,526,660
		Actual Extra-Budgetary Financing expenditures	USD 1,763,771
First disbursement:	USD1,698,557	Planned date of financial closure:	31 December 2024
No. of formal project revisions:	3	Date of last approved project revision:	6th July 2021
Terminal Evaluation *(planned date):*	Dec. 2023	Terminal Evaluation (actual date):	Dec. 2023 – Mar. 2024
Coverage - Country(ies):	Global	Coverage - Region:	Africa, Asia Pacific, Europe, Latin America Caribbean, North America, West Asia
Dates of previous project phases:	20 November 2017 to 31 May 2018	Status of future project phases:	TBC

---

[2]*https://www.unep.org/civilsocietyengagement/partnerships/principle10#:~:text=Principle%2010%20was%20adopted%20in,citizens%2C%20at%20the%20relevant%20level*

1 EXECUTIVE SUMMARY

1.1 Background to the Evaluation

1. The Faith for Earth Initiative's mission stated in its Project Document (ProDoc) was to "Encourage, Empower and Engage with Faith-Based Organizations (FBO's) as partners, at all levels, toward achieving the Sustainable Development Goals and fulfilling Agenda 2030." This mission was operationalized through three goals of empowering leadership, mobilizing faith-based investments, and providing faith-science evidence. The project reflects the UNEP's commitment *'to promote faith-based organizations and communities as custodians of far-reaching, value-based perspectives on environmental sustainability that speak to billions of people around the world"* (MTS 2021: 49).

2. This Terminal Evaluation (TE) covers the implementation of the Faith for Earth project during its second phase implemented between 2019 and 2023, with an initial ProDoc covering one year amended twice to reflect both an increase in secured funds and extension of activities. During the project period, total expenditure was USD 1,946,648,

3. This is the first formal evaluation of Faith for Earth. The TE has two purposes: i) to provide evidence of results to meet accountability requirements, and: ii) to promote operational improvement, learning and knowledge sharing through results and lessons learned among UNEP and Faith for Earth project partners, including recommendations for future project formulation and related activities of UNEP and project partners. The target audience includes the Faith for Earth Coalition, UNEP Project Team, project partners, donors, and wider UNEP constituencies. Secondary audiences include the wider community of stakeholders interested in the interface of faith-based activity and environmental goals.

4. The evaluator reviewed project documentation, including background reports, project design, ProDoc, baseline analysis, annual plans, budgets and reports, revisions to the project during implementation, minutes of meetings, communications materials, and publications. The results framework and theory of change were reconstructed to reflect the changes in approach during the implementation and these provided a basis for evaluation of progress. Key informant interviews (KII) were conducted with stakeholders identified during the inception phase. Partners who played active roles were prioritised for consultation to allow exploration of how different aspects of the project. Interviews were conducted remotely, lasting 1-2 hours.

1.2 Key Findings

5. The project received a highly satisfactory rating overall due to strong strategic relevance and adaptation in support of UNEP's wider environmental goals together with an exceptional level of achievement against targets (effectiveness) with consistently high levels and quality of stakeholder engagement, clear commitments, and advancement of thinking on key approaches (particularly green finance), effective knowledge products and other written communications. The project had relatively lower ratings for enabling factors (efficiency) and financial limitations. Ratings across the criteria in the evaluation framework range from Moderately Satisfactory to Highly Satisfactory.

6. Faith for Earth was designed to align closely with the UNEP Medium-Term Strategy (MTS) 2018-2021 and the design was formally amended to ensure alignment with the MTS 2022-2025. The project clearly identifies how it contributes to the related Programme of Work (PoW) and it is a clear mechanism for realising MTS commitments to engaging faith-based organisations.

7. Faith for Earth reflects a growing interest across the UN system and donor community in how faith communities engage with the SDGs and specifically the faith-environment nexus. The project grew out of extensive dialogue between donors and faith-based organisations and therefore aligns strongly with these priorities.

8. Working through a broad network and with a responsive approach, Faith for Earth demonstrated a strong ability to adapt activities, incorporate new focus areas and respond to challenges and opportunities to influence policy based on priorities identified at national, sub-national and regional levels. This included work through national level programmes in key countries, as well as engagement in regional policy processes and events.

9. Complementarity and enhancement of existing efforts both within the UN and within FBOs was built into the fundamental design of Faith for Earth. It was particularly effective in complementing enabling existing environmental programmes within FBOs to understand, align with and participate in national, regional, and global environmental policy processes.

10. The initial design was strongly rooted in previous preparatory work, established relationships and research around the faith-environment nexus. The underlying theory of change reflected a strong understanding work needed on multiple fronts to increase the interface between intergovernmental bodies and FBOs. Weaknesses in the design around partner roles and governance, gender mainstreaming and sustainability were addressed in subsequent ProDoc revisions, together with increased scope and delivery timeframe.

11. Faith for Earth was designed as a flexible entity and therefore demonstrated a strong ability to respond to both changing needs in environmental issues and to contextual challenges.

12. Faith for Earth has demonstrated an impressive level of achievement against target indicators for all defined outputs. In most cases far exceeding stated targets for partnership and engagement, knowledge creation and dissemination. This was due to significant momentum, active partnerships, an extended project period and an increased budget.

13. There is a deep two-way engagement between UNEP and a wide range of faith-based entities, with strong support for the Faith for Earth charter, understanding of the unique role Faith for Earth can play in the wider sphere of faith and ecology activism and commitment from a core group of partners to collaborate on specific project activities to strengthen the initiative.

14. The project worked successfully with targeted partners to increase support across FBOs for greening investment. These consultations created significant interest and momentum, going far beyond original targets led to subsequent guidelines and ongoing discourse on green investment, including alignment with green economy discourse following the COVID-19 pandemic.

15. Faith for Earth achieved an impressive public-facing knowledge repository, with a well-designed set of web pages under UNEP's wider site, publication of regular activity updates and periodic achievement reports, publication and visibility of knowledge products and training resources and a regular newsletter with a broad subscriber and contributor base. In addition to stated targets, the project utilised emergent social media channels.

16. Faith for Earth produced two vital key publications [Faith for Earth: A Call for Action and *Al-Mizan: A Covenant for Earth in addition to numerous short briefing and updates. These were distributed effectively through Faith for Earth's distribution list of over 4,000 subscribers as well as secondary distribution through partners' extensive networks.*](#)

17. Faith for Earth responded to initial momentum and progress by instituting n impressive consultative process to shape the ongoing evolution of Faith for Earth as a mechanism for interfaith collaboration, resulting in a revised Theory of Change (ToC) and agreement on institutional structures and processes to support effective and sustainable engagement.

18. Faith for Earth made good progress towards its stated Outcome, 'Faith leaders, FBOs and intergovernmental organisations integrate the nexus between environment and religion into their work'. Seven indicators used to track progress towards this and all were fully achieved.

19. Over 500 FBO's were engaged by Faith for Earth and voiced commitment to the SDGs, far exceeding the target of 28. This demonstrates that Faith for Earth represents a sizeable constituency of FBO's representing most major faith groups as well as indigenous religions.

20. In 2020, over 500 faith leaders adopted *Our Sacred Commitment* calling for the institutionalisation of interfaith engagement at UNEP through the Faith for Earth Coalition, including calling for greater involvement by women faith leaders, and faith-youth leaders, demonstrating a vastly expanded scope beyond the initial target of 10 FBO's signing the Faith for Earth Charter. Large-scale events catalysed this interest, bringing together large numbers of FBO's and other stakeholders, whilst support by the Government of Iceland drove the institutionalisation of the Faith for Earth Coalition.

21. Data reported by the project demonstrates a high level of traction towards green investment amongst FBOs, highlighted by high numbers of organisations attending key meetings facilitated by Faith for Earth and formalizing their intentions to divest. 1100 institutions declared their intentions to divest investments worth 11 trillion USD.

22. Faith for Earth facilitated the development of spiritual messages and publications both across the coalition network and within individual faith traditions. It brought together scientific experts with FBOs, provided learning materials and space for dialogue and encouraged sharing of perspectives that explicitly linked faith traditions with scientific environmental approaches.

23. Faith for Earth established National Coordination Hubs in 10 countries, exceeding the target of 5. This highlights the tangible efforts achieved through identifying networks of Faith for Earth stakeholders in specific geographic sub-locations, complementing work at the global level with practical application and discourse on localised priorities.

24. Faith for Earth engaged substantively across key intergovernmental organisations and forums. It made clear contributions to the strategic approach to FBO's within UNEP, influenced the environmental agenda of broader UN inter-agency work on Religion and Sustainable Development, and informed the environmental and interfaith approaches of other significant intergovernmental bodies, including the G20, WEF, EU and ISESCO.

25. The significant momentum gained by Faith for Earth enabled them to far exceed the expected number of FBO's making tangible commitments, with 200+ organisations recording action in the UN SDG's Database managed by Faith for Earth partners.

26. The impressive traction gained by Faith for Earth points towards the project outputs and outcomes collectively contributing to its expected impact stated as 'The environmental action of FBO's and faith communities has contributed, and continues to contribute, to addressing the related environmental crises of climate change, biodiversity and pollution'. Whilst hard to measure at this global level, Faith for Earth captures a vast number of initiatives, from national to global levels, supported by the project to increase their reach and effectiveness.

27. An interrogation of Faith for Earth's Theory of Change suggests that its expected causal pathways were realistic and assumptions and drivers largely held true, although these were refined over time to better reflect the scope of the project. The expected Intermediate States were all evident as a result of Faith for Earth activities, although hard to quantify in terms of significance.

28. Faith for Earth is characterised by an innovative approach to partnership, distinct from that more commonly seen in UNEP. From initiation, the Faith for Earth Secretariat worked alongside FBO's, interfaith networks and conservation-focussed organisations to build relationships and co-design the initiative. Partnerships took multiple forms but were based in common values, collaboration, complementarity, and a desire to add value to wider efforts. The complex relationships across a range of partners underpinned action around common interests whilst recognising diversity in perspectives.

29. Faith for Earth complied with UNEP financial policies and procedures and presented clear financial reports. However, as a flexible initiative that underwent several budget revisions, the justifications for changes and eventual expenditures could have been more detailed.

30. Faith for Earth now represents a vast network seeking to connect faith-based and interfaith environmental thinking with broader global efforts to meet environmental goals. The FBO's, INGOs and academic stakeholders are engaged in intersecting, complementary initiatives, but see a clear niche in Faith for Earth made possible through the role of UNEP in coordinating, mobilising, informing, and realising channels for dialogue and influence that could not be accessed without UN action. Some independent momentum is notable, however, there remains a clear need for UNEP in making connections and fostering external links as well as ensuring that scientific evidence is integrated.

31. Progress on integrating faith perspectives within UNEP programming was seen in key country programmes where local Faith for Earth activities were established, however, this appeared to be driven by somewhat opportunistic engagements that inspired action. UNEP would benefit from a more systematic approach to considering the potential of faith perspectives and FBO's to amplify impact in specific programming contexts. Guidance on how to operationalise faith-science engagement contextually could be a natural next step to ensure that this learning is not lost.

32. The project adapted during implementation, both to incorporate cross-cutting issues that were neglected during the original design phase (notably greater focus on gender), to scale up ambition after initial success, to respond to new opportunities and to respond to the challenges associated with the COVID pandemic.

1.3 Lessons

33. **An active and participatory approach to partnership allowed a wide range of stakeholders to contribute to the project's objectives while ensuring that the initiative added value to existing interfaith efforts on faith and ecology through linkages to policy processes.** Further detail in section 6.4.3 which describes the nature of partnership as fundamental to Faith for Earth.

34. **A deep partnership approach was able to leverage an impressive level of in-kind resourcing from partners including financial contributions to support meetings and provision of staff time and communication channels, allowing greater reach and amplification of environmental messaging and action whilst increasing the likelihood of sustaining action.** Further detail in section 6.4.3 which describes the nature of partnership as fundamental to Faith for Earth and section6 .8.2 on financial sustainability

35. **Diversity within Faith for Earth along multiple lines enabled useful challenge, thought leadership and technical input, and perspectives from different viewpoints to ensure pragmatic action to drive change, but this required explicit structures to enable diverse voices to be heard beyond faith hierarchies, including women and youth and those outside of the major world religions.** This builds on descriptions in sections 6.4.2 and 6.4.3 detailing effectiveness and 6.6.3 detailing risks and safeguards.

36. **The relative lack of traction in terms of mainstreaming faith-based awareness and engagement across UNEP programming compared to the high traction in engaging FBO's at policy level demonstrated that specific incentives and guidelines are required to support mainstreaming of faith-based approaches.** See section 6.4 on effectiveness, noting that although training and knowledge dissemination targeted UNEP staff as well as partners and UNEP had a growing commitment to faith-based approaches, there was little specific guidance on how to mainstream these approaches within UNEP's programming processes.

1.4   Recommendations

37. **Recommendation #1:** UNEP should commit a sufficient level of multi-year funding to maintain secretariat support to the Faith for Earth Coalition for 3-5 years to further establish the interactions between global policy processes and faith actors.

38. **Recommmendation #2:** UNEP should continue to support the institutionalization of the Faith for Earth Coalition, including advocating for financial, technical, and political backing from a range of UN Member States.

39. **Recommendation #3:** UNEP leadership should foster an organization-wide reflection on how to embed faith-sensitivity and FBO engagement across different policy and programme levels, and what institutional mechanisms may be needed to enable this.

40. **Recommendation #4:** UNEP should support efforts of the Faith for Earth Coalition through its designed Interfaith Women Council to consciously identify gendered dimensions of ecological threats being considered and of the potential responses to these, including how women are being enabled to play active roles within Faith for Earth itself.

2 INTRODUCTION

1.   This Terminal Evaluation (TE) covers the implementation of the Faith for Earth project during its second phase, approved on 4th July 2019. The project was implemented between 2019 and 2023, with an initial ProDoc covering one year amended twice to reflect both an increase in secured funds and extension of activities. During the project period, total expenditure was USD 1,946,648,The budget was initially funded by the Government of Norway and the Environment Fund, and later by additional bilateral funds as well as in-kind contributions from FBO's.

2.   The Faith for Earth Initiative was initially hosted by UNEP's Policy and Program Division (PPD) during its preparatory phase 2017-2019). During this second phase it moved to Executive Office (2020/2021) and finally was integrated into the structure of the Law Division (2022-currently).

3.   The Faith for Earth Initiative's mission stated in its Project Document (ProDoc) was to "Encourage, Empower and Engage with Faith-Based Organizations (FBO's) as partners, at all levels, toward achieving the Sustainable Development Goals and fulfilling Agenda 2030." This mission was operationalized through three goals of empowering leadership, mobilizing faith-based investments, and providing faith-science evidence.

4.   Initially Faith for Earth aligned closely with the UNEP Medium-Term Strategy (MTS) 2018-2021, including reference to its' seven Sub-Programs. UNEP's subsequent MTS 2022-2025 noted that *'UNEP will continue to promote faith-based organizations and communities as custodians of far-reaching, value-based perspectives on environmental sustainability that speak to billions of people around the world"* (MTS 2021: 49). Faith for Earth's evolution over time reflects efforts to realise the growing high-level commitments to engagement with faith-based organisations and to integrate this across UNEP's wider strategic approaches.

5.   This is the first formal evaluation of Faith for Earth. In line with the UNEP Evaluation Policy and UNEP Programme Manual, the TE is undertaken at operational completion of the project to assess project performance in terms of relevance, effectiveness, and efficiency, and to determine actual and potential outcomes and impacts.

6.   The TE has two purposes: i) to provide evidence of results to meet accountability requirements, and: ii) to promote operational improvement, learning and knowledge sharing through results and lessons learned among UNEP and Faith for Earth project partners, including recommendations for future project formulation and related activities of UNEP and project partners.

7.   The target audience includes the Faith for Earth Coalition, UNEP Project Team, project partners, donors, and wider UNEP constituencies. Secondary audiences include the wider community of stakeholders interested in the interface of faith-based activity and environmental goals.

8.   The TE was carried out in accordance with the Terms of Reference (ToRs) in Annex VI.

3 EVALUATION METHODS

9. The evaluation commenced with an inception period, during which a preliminary documentation review and interviews with the UNEP Project Director and Project Consultant were conducted. A project design quality assessment was conducted, and the Results Framework and Theory of Change were reconstructed as a basis for assessment, aiming to capture the evolving nature of the initiative and revised ambitions over time. The inception report (IR) set the evaluation framework (Annex III) showing key areas of enquiry against the evaluation criteria.

10. The evaluator reviewed project documentation (Annex IV), including background reports, project design, ProDoc, baseline analysis, annual plans, budgets and reports, revisions to the project during implementation, minutes of meetings, communications materials, and publications.

11. Key informant interviews (KII) were conducted with stakeholders identified during the inception phase (Annex II). Table 2 summarises the informants. Partners who played active roles were prioritised for consultation to allow exploration of different aspects of the project.

12. The response rate for core partners was limited somewhat by the timing of consultations which took place in the period around the CoP 28 conference, during which most core partners were exceptionally busy collectively engaging in related work. However, the spread of respondents was sufficient to give a good picture across different aspects of Faith for Earth. There was a good gender balance across respondents, and representation across the major faith groups – specific efforts were made to include respondents able to speak about perspectives of the major faith groups and those of indigenous traditions which have been previously marginalised from debate at this global level.

Table 2   Stakeholder Sample

		# people (M/F)	# people contacted (M/F)	# respondent (M/F)	% respondent
Implementing agency (UNEP)		3 (3/1)	3 (2/1)	3 (2/1)	100%
	# entities involved	# entities contacted	# people contacted (M/F)	# respondent (M/F)	% respondent
Project partners	14	14	18	9 (4/5)	64% of core partner organisations

13. Interviews were conducted remotely, lasting 1-2 hours. The purpose of the evaluation was explained prior to questioning and stakeholders were informed that their responses would remain confidential, unless they wished to be quoted on anything specifically. Notes from interviews were kept securely by the consultant and efforts were made to relay these inputs anonymously / without attribution in the final report.

14. Data from document review and interviews was analysed according to the evaluation framework and the evaluator explored the causal pathways and assumption in the reconstructed ToC, as well as probing against key performance indicators. The consultant was able to triangulate inputs from different informants with previous project reporting and found that interviews strongly corroborated project reports and the earlier inputs of project staff, whilst adding additional clarity and raising questions from different viewpoints.

15. The Evaluation Team consisted of the Evaluation Consultant (Michelle Spearing) working under the overall responsibility of the UNEP Evaluation Office represented by the Evaluation Manager (Julie Mithika), in consultation with the UNEP Project Director (Dr. Iyad Abu Moghli).

4   THE PROJECT

4.1   Context of Faith for Earth

16.   The ProDoc notes that spiritual values drive behaviours for most people, all religions consider the environment as sacred and religious scripts emphasize people's responsibility to utilize resources with care. It also notes that religious practices are generally poorly linked to sustainable ones, and that religious leaders do not yet play an important role in creating support for sustainable behaviour and lifestyles, missing opportunities to mobilise faith communities.

17.   The ProDoc articulated how the preparatory phase (2017-2019) mapped a diverse network of interested faith-based organisations (FBOs)[3], faith-based investors and approaches to greening assets. It identified common environmental priorities with faith leaders, assessed the potential for resource mobilization, engaged in the UN Task Force on Religion and Development; established a Steering Committee and an internal advisory committee, identified effective communication approaches with faith-actors and prepared communication material in conjunction with UNEP's Programming and Policy Division and Communication Division. The preparatory phase also undertook research on potential roles of FBOs to impact on environmental issues. It identified strengths, limitations, enablers, and barriers to FBO's environmental engagement. This emphasised that sustained engagement with FBO's was needed and informed a theory of change for the project.

18.   The ProDoc states that there was little interfaith dialogue or partnership at global level to extend influence, and notes that engagement between UNEP and FBO's was largely confined to organisations already engaged on environmental issues rather than those with potential to increase environmental focus alongside other aims. It asserts that FBOs need to be present at global environmental conferences to dialogue with policy makers on moral, ethical, and religious obligations to protect the environment and implement the SDGs. It notes that accreditation of FBO's would give them a platform during UN Environment Assembly (UNEA) sessions to present statements as observer stakeholders, and that introducing faith values and ethics in the decisions.

19.   Constraints to FBOs environmental engagement include lack of tailored capacity building to to connect religious beliefs with environmental goals. Lack of knowledge amongst faith leaders limits attention to environmental messages in religious teaching and limits potential roles of faith leaders, followers, and organisations in implementing the SDGs from local to global levels. Whilst some faith groups campaign alongside major environmental meetings, FBO's were perceived as confined to side-events or demonstrations rather than central to negotiations or technical discourse.

20.   The ProDoc notes a disconnect between FBOs and scientific constituencies, noting that scientific environmental global events do not integrate perspectives of faiths into their deliberations and decisions, nor do faith leaders sufficiently use the existing scientific evidence to strengthen environmental messages.

21.   The ProDoc notes the size and influence of faith-based investment bodies but notes that they are not sufficiently oriented towards sustainable investment and thus miss potential for impact through individual investments, and through influence on frameworks for environmentally positive investment. It notes the potential to leverage faith-based investment approaches to further the aims of existing UNEP initiatives, including the UN Environment Finance Initiative (UNEP-FI), the Economics of Ecosystems and Biodiversity (TEEB) initiative, and the green economy programme. It notes that religious institutions could lead in divesting from fossil fuels to invest in renewable energy and

---

[3] Research during project preparation identified over 250 environmental FBOs addressing climate change, energy conservation, sustainable use of biodiversity, reforestation, and other environmental issues.

sustainable transport. It also notes how greening religious buildings and sites (such as Blue Mosque and Green Church programmes) can put principles into the public sphere and demonstrate environmental approaches.

22.   The ProDoc also notes that FBO's play critical roles at the global, regional, and local levels. FBO's are able to understand the local context, stand for the disenfranchised, deliver better quality services, mobilize resources, and build connections between communities and higher authorities. They can enact a bottom-up development process that supports long-term prosperity. FBOs may also be the longest serving, or only, development-focused organizations in remote communities, able to gain the confidence of local religious groups and work through or support existing structures. As such FBO's have potential both to influence behaviour of faith communities and usefully inform policy at national and global levels to represent faith constituencies – the project supports both.

4.2 Project implementation structure and partners

23.   Faith for Earth was established as a special initiative of the Executive Director of UNEP, incubated within the Policy and Programme Division. During this second phase it moved to Executive Office (2020/2021) and finally was integrated into the structure of the Law Division (since 2022).

24.   During the preparatory phase a global online knowledge sharing platform had been established. The project has now formed an interfaith network of over 5000 members and designed the Faith for Earth Coalition of FBO's as its central entity with clearly set out governance structures, presented in Figure 1. The Coalition is governed by a Steering Committee consisting of representatives from the Youth Council Steering Committee, the FBO Network, the Faith-Science Consortium, and the Management Officer of the Coalition as ex officio. The Council of Eminent Leaders may also decide to send delegates to the Coalition Steering Committee.

Figure 1   Structure of the Faith for Earth Initiative (Source: ProDoc 2019)
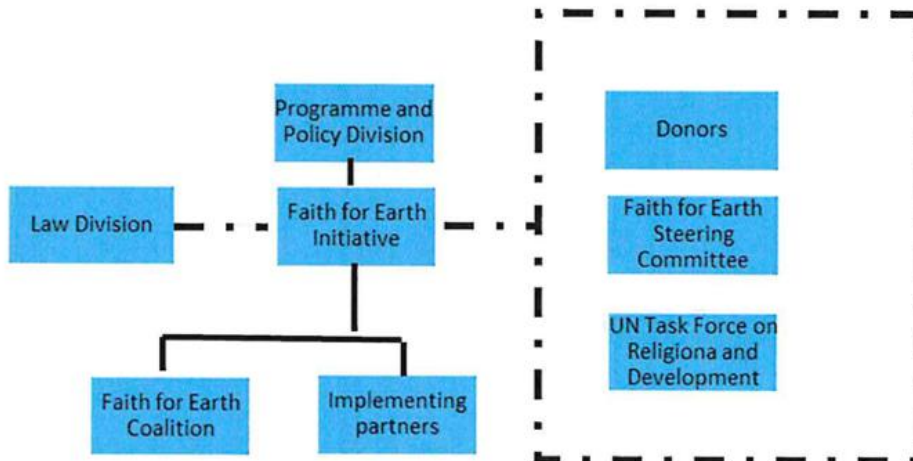
25.   The initiative adopted the UN-wide principles for engaging with FBO's, and forged links with the UN-wide Task Force on Religion and Development which similarly seeks to harness engagement with FBO's to support achievement of the SDGs more broadly. The project designated four high level faith leaders representing different religions to be members of the Multi-Faith Advisory Group of the UN Task Force on Religion and Development. The initiative also aims to enhance work across UNEP by implementing the UNEP Strategy for Engaging with Faith-Based Organisations developed during the preparatory phase of the initiative.

26.   The Coalition was supported by a UNEP-hosted Secretariat reporting to the UNEP Executive Office (2020/2021). This provided advice to the Coalition Steering Committee. The project was implemented by a small team within UNEP, consisting of a Project Director (D1 position) and Project Consultant, supported during implementation by interns and support staff partially provided by UNEP.

27.   A Coalition Trust Fund (held by UNEP) was created to receive donor financial support, including traditional and non-traditional UNEP donors including philanthropists, financial institutions, FBO's and private sector actors as well as governments. Funds covered the expenses of the Secretariat and implementation of projects in line with the Coalition's biannual work plan.

28.   The initiative had a small set of core partners (see Table 4), with their relationship to the project set out in Memoranda of Understanding (MoU's) as well as grant agreements to support specific activities. Additional partners were engaged in more ad hoc ways and a wider set of connected organisations benefitted from the project activities and outputs.

29.   Core project partners had a range of legal agreements with the UNEP, including Donor Agreements, Small-Scale Funding Agreements (SSFA) and Memoranda of Understanding (MoU), presented in Table 3

Table 3   Delivery Partners

Organisation	Role in Project / Relationship to the Project
United Religions Initiative	MoU 2020-2025. SSFA Dec 2020 to Dec 2022.
World Wide Fund for Nature (WWF-UK)	MoU 2021-2025. SSFA Nov-Dec 2021.
Council for a Parliament of the World's Religions	MoU 2019-2022. SSFA Dec 2019 to Dec 2020. Partnered with Yale and UNEP on Earth and Faith publication.
World Congress of Mountain Jews	Partner. MoU 2019-2021.
Yale University Forum on Religion and Ecology	Partner on Earth and Faith publication
UN Inter-Agency Task Force on Engaging Faith-Based Actors for Sustainable Development (UN-IATF R)	Core Partner
King Abdullah bin Abdul-Aziz's International Centre for Interfaith Dialogue (KAICIID)	Delivery partner on training with MOU (2020-2023).
World Resources Institute	MoU 2021-2025.
DanMission	MoU pending
Shrimad Rajachdra Adhyatmik Satsang Sadhna Kendra (SRMD)	MoU 2021-2025
Kabarak University Law School	MoU pending
Berkely GTUx	MOU and SSFA (2022-2023)

30.   The original project design set out modest targets for a one-year implementation period. Revisions to the orginal design reflect an increase in scope after achievement of initial targets and securing of additional funding. Changes are set out in two subsequent ProDoc revisions in August 2020 and July 2021. The delivery timeframe was extended and budget uplifted (see section 5.4). The level of ambition of targets was also revised to reflect initial successes and new opportunities – the revised targets for each year are reflected in integrated results framework used as a basis for the evaluation (see section 4.5).

31.   The revised expected impact and intermediate states better relate to the direct outcomes of the project, and better reflect goals stated in the new UNEP MTS. Reformulation of the expected outcome reflects the increasing emphasis on change within both faith organisations and the wider inter-governmental environment sector. Further, new outputs were added as the scope increased (see section 4.4). These included: publications; efforts to influence strategies of intergovernmental organisations; supporting religions to contribute to post-COVID strategy and formulating a new theory of change for the initiative.

4.3 Stakeholders

32.   A large range of organisations were engaged by the project through the different layers of the Faith for Earth structure. A smaller number of key stakeholders held formal or ongoing roles within the project design. Table 4 categorises stakeholder types and functions within the project as a whole.

Table 4   Types of Stakeholder and Expected Engagement with Faith for Earth

Stakeholder group	Illustrative functions within the project
Global level religious leaders and interfaith organisations	• Active involvement with F4E Coalition, including as part of the advisory team and on the UN Task Force. • Input to development of educational resources. • Participation in policy forums. • Co-delivery of activities and/or in-kind contributions.
Donor governments committed to engaging FBOs on environmental protection.	• Funding committed to Faith for Earth • Roles on Global Steering Committee. • Facilitation of country-based engagements. • Fostering greater awareness of FBO perspectives on funding and political decisions • Stronger coordination of F4E donors
UNEP Divisions and Regional Offices	• Identifying key areas for partnership with FBOs in UNEP PoW. • Knowledge production and capacity building/training. • Provision of scientific knowledge tailored to FBOs. • Participation in interfaith forums. • Mainstreaming engagement with FBOs in sub-programmes, including implementation, advocacy and outreach across a range of UNEP programs
Environmental NGOs / Faith and Environment programmes	• Participation in Faith for Earth consultations. • Alignment of NGO faith-focused programmes with Faith for Earth. • Sharing lessons and opportunities. • Co-delivery of activities and/or in-kind contributions. • Contributing to a greater body of knowledge of intersection of faith and environmental action • Committed engagement between NGO's and Faith for Earth Coalition defined through MoU's.
Local level religious leaders and interfaith groups	• Indirect impact through global/major FBO's and core partners. • Potential engagement in implementation where activities held locally. • Access to greater knowledge and coordination across FBOs on environment, provision of lessons from different contexts to inform global level.
Other UN agencies active on environment[4]	• Engagement with Faith for Earth representatives through the UN Task Force on Religion and Development. • Collaboration on key activities. • Greater representation of environmental issues across UN Taskforce work
Private sector	• Engagement of FBO-linked financial institutions in efforts to green investments • Adoption of environmentally sustainable approaches to investment

33.   Faith for Earth identified specific challenges around ensuring diverse representation by age, gender, and ethnicity, given the predominant gender and age profile within hierarchies of major religions. As such, specific efforts to engage women and youth representatives and to ensure representation from a wider range of faith backgrounds (including minority and indigenous religious traditions) were built into the governance structure of Faith for Earth.

---

[4] 19 agencies are active with FBOs via the UN Task Force on Religion and Development

4.4   Integrated Results Framework[5]

Outcome / Output	Indicator	Baseline	Target			
			2019	2020	2021	2022
Faith leaders, FBOs and intergovernmental organisations integrate the nexus between environment and religion into their work	1. No of high-level declarations by FBOs to voice their commitment in achieving SDGs, including contributions to UNEA	0	5	25	26	28
	2. No of FBOs signing the Faith for Earth Charter addressing the achievement of SDGs	0	10			
	3. No of FBO's with the largest capital investments declare their willingness to switch to environmentally responsible investing (CofE, Church of Sweden, IDB, Holy See)	0	2			
	4. No of high-level spiritual messages and/or publications that integrate scientific evidences in pursuit of action to protect the environment	0		7		
	5. No of countries strategically engaging at the local level with faith actors	0		3		5
	6. No of intergovernmental organisations with strategies on religion and environment	0			2	
	7. No of organisations committing to additional work on SDGs by launching initiatives and documenting their contributions over next 5 years	2			10	
Outputs						
Output 1: *High level global 'Faith for Earth Coalition' Charter to facilitate policy dialogue on environmental issues developed and disseminated*	1.1 No. of FBOs that acknowledge having received or having access and/or commented on the charter and by-laws of the Coalition	0	10			
	1.2 No of FBOs that express willingness to sign the charter	0	10			
	1.3 No of global partnerships created with FBOs (MoU's)	0		6		
Output 2: *Facilitation & consultation services to bring FBOs closer to finance sector for greening investments*	1.1 No of attendees to consultations with major faith-based financing institutions	5	20			
	1.2 No of FBO attendees to organized roundtable discussions with faith-based financing institutions in major financial events (eg Responsible Finance and Investment Summit or Green Finance Summit)	10	25			
	1.3 No of national level commitments by FBOs launched to divest from oil and gas and reinvest in sustainability	0		20		
Output 3: *A knowledge platform for religious leaders and faith communities to share and connect their individual faith-based efforts on environment conservation has been developed and made available, including COVID 19.*	1.1 No of FBOs that have acknowledged having access to a knowledge sharing platform on FBO and environment	0	150			
	1.2 No of FBOs who are using the platform to share their experiences on environment	0	150			
	1.3 No of databases that document work of FBOs with SDGs			2		
	1.4 No new online courses available to FBOs				6	
	1.5 No of guidelines on C19 available on platform				1	
	1.6 No of mappings of the role of faith actors on ecosystem restoration and SDGs					3
Output 4: (Introduced August 2020) *Faith-based thematic publications have been produced, shared and disseminated with FBOs*	1.1 No of FBOs received publications	0	250			
	1.2 No of Faith and Development Series					1
Output 5: (introduced July 2021) **A new theory of change established for institutional strengthened engagement of FBOs.**	7.1 No of FBOs consulted on the theory of change	0				50
	7.2 No of partners included in the strategy	0				5

---

[5] Reconstructed from revised ProDocs and inclusive of targets across the project as a whole.

4.5   Project financing

34.   The budget was initially funded by the Government of Norway and the Environment Fund, and later by additional bilateral funds as well as in-kind contributions from FBO's.

35.   The project commenced with a modest confirmed budget of $504,485 to cover Yr1 activities (2019). This included $164,485 from the Environment Fund activity budget and $340,000 extra-budgetary funding committed by the Government of Norway.

36.   The project first revision in August 2020 showed an increase in Norwegian funding to $372,400 for year one and an additional $356,001 for year two. This revision also noted significant in-kind contributions of $1,000,000, primarily travel costs for participation in key meetings covered directly by partners, including significant contributions by the Vatican. Faith for Earth attracted a range of contributions from donors and partner organisations over time.

37.   The second project revision in July 2021 reflected additional financial contributions secured from a range of sources, as well as some portion of budget that was unsecured. It also shows adjusted amounts for years already implemented. This revision reflects the increased scope of the project (higher budget overall and for a longer time-period) as well as reflecting delays in implementation and a slowdown in activity due to COVID-19 restricting the holiding of events. Table 5 shows the budget figures presented in the revised ProDoc. It should be noted that variances from previous versions reflect the fluid nature of Faith for Earth as a responsive entity. It is therefore also not helpful to directly compare planned versus actual expenditure as the implementation was not expected to be static.

Table 5   **Revised Budget Figures (at second project revision July 2021)** [6]

Type of funding	Sources	2018	2019	2020	2021	2022 *Unsecured*	TOTAL
Environment Fund / Regular Budget		119,172			20,000		139,172
Extra Budgetary Funding (posts+non-posts+PSC)	Norway Fund Faith for Earth Trust Fund (SIDA) KAICIID *Unsecured funding*	372,400	322,160	334,800	322,698	*174,602*	1,526,660
In-kind contributions	Vatican Different FBOs Council for a Parliament of the World's Religions SIDA Iceland United Religions Institute	1,000,000		300,000			1,300,000
TOTAL PLANNED BUDGET		**1,491,572**	**322,160**	**634,800**	**342,698**	**174,602**	**2,965,832**

---

[6] Includes costs for the preparatory year (2018) and unsecured costs. Budget shown for 2018-2020 reflects actual expenditure up to 2021.

5 THEORY OF CHANGE AT EVALUATION

38.   The Evaluation Consultant conducted a review of the Faith for Earth Theory of Change (ToC) as outlined in the ProDoc to understand the intended causal intentions of the project. There is strong evidence that this was developed in partnership with key stakeholders and accurately reflects the key approach of the initiative.

39.   The Evaluation Consultant reconstructed ToC to reflect changes in emphasis and approach during implementation, due to lessons learnt, alignment with the UNEP MTS 2022-2024, and reworking of the long term expected impact to relate to the specific sphere of the Faith for Earth Coalition rather than overarching UNEP goals. This involved amending the impact statement to mirror the later project revisions as this was found to better fit the theory of change as an appropriate level. The reconstruction also involved adding the additional outputs described in the two revised ProDocs – there was some inconsistency in how these were presented so this was the first time all outputs were combined to collectively present a coherent ToC.

40.   The Evaluation Consultant found the original ToC diagram insufficiently descriptive to justify the assumption of causality. Expanded assumptions, drivers and activities are described below, based on the logic of the project design and the problem statement in the ProDoc.

41.   **Causal pathway from intermediate states to <u>long-term impact</u>:** *The environmental action of FBO's and faith communities has contributed, and continues to contribute, to addressing the related environmental crises of climate change, biodiversity loss and pollution.*

<u>Four intermediate states</u> contribute towards the achievement of the long-term impact, enabling FBO's and faith communities to make demonstrable contributions to realising environmental goals:
- *Faith followers adopt sustainable lifestyles consistent with faith practices.*
- *Efforts of FBOs on environment protection are reflected in international policy discussions.*
- *Religious teachings are linked with practical scientific evidence.*
- *FBOs are involved in environmental protection at local, national, and global levels.*

<u>Assumptions:</u>
- Religions can have a huge impact on societal behaviours that affect the environment.
- The environmental commitments of faith communities and FBOs can usefully inform global environmental policy and practice and thus contribute to achievement of global environmental goals.
- Faith leaders can articulate how sustainable lifestyles are compatible with faith and followers are motivated by this moral guidance over other societal factors.
- Linking scientific and faith-based environmental discourse will enhance the impact of faith leaders on environmental practices amongst followers and enable them to shape policy.

<u>Drivers:</u>
- Significant social and political influence of religious leaders from local and national levels to global level.
- Established influence of faith leaders on societal behaviour amongst followers.

42.   **Causal pathways from outcome to intermediate states**. The ToC notes a <u>single outcome</u>: *Faith leaders, FBOs and intergovernmental organisations integrate the nexus between environment and religion into their work. This contributes to the achievement of the four intermediate states listed above.*

<u>Assumptions:</u>
- If international organisations integrate the nexus of faith and environment it will enable faith-leaders and FBOs to better engage in and influence policy debates.

- If faith leaders integrate the nexus between environment and religion they will have increased influence on the environmental practices/impacts of faith followers.
- The daily practice of people of faith are influenced by religious teachings, spiritual values and beliefs, indigenous knowledge, and local practices.

Drivers:

- Leaders of major faiths and interfaith organisations have expressed commitment to environmental goals and a desire to increase their knowledge, capacities, and actions.
- Key actors within intergovernmental bodies have identified the importance of engaging faith actors in development broadly and environment specifically.
- The UN Taskforce on Religion and Development provides a ready mechanism for faith leaders to engage with intergovernmental bodies.
- Key NGO's, academics and think tanks have focussed on linkages between environmental issues and faith and provide complementary activities, lessons, and expertise to further steer integration from both faith and intergovernmental perspectives (WRI, WWF, Yale).

43. **Causal pathways from outputs to outcome**. The ToC details a range of activities expected to contribute to the achievement of each of five outputs, each with targets, detailed in Table 6.

Table 6   Causal pathways: Activities, Assumptions and Drivers related to Outputs

Output 1: High level global 'Faith for Earth Coalition' Charter to facilitate policy dialogue on environmental issues developed and disseminated.
Activities: Produce a charter, bylaws, and other founding documents to officially create the Coalition. Hold a regular global forum to facilitate policy dialogue on the margins of UN Environment Assembly and dedicate a global symposium to faith-environment linkages. Conduct a survey of stakeholders to determine priorities and map relevant organisations and issues. Identify and discuss with experts on how to link faith and environment. Deliver trainings/workshops on development processes to FBOs in each region. Coordinate with governments on engaging FBOs. Engage with specific religions on defining approaches i.e. the Al-Mizan Islamic Covenant. Support Faith-based Organizations from the south to participate in global south-south and triangular expos.   **Assumptions:** A critical mass of interest already exists amongst FBO stakeholders and donors, thus enabling rapid movement to formalise arrangements; Specific activities are needed to encourage participation from the global South and south-south cooperation; Once the Coalition is established further organisations will want to join; Work focussed on specific faiths may be needed to tailor commitments to specific beliefs as a way to garner attention and support – particularly within faiths which have not engaged as much to date. Measuring the ties between the Faith-based Organizations and sustainable development is essential to understand to what extent they have common interests. The corresponding activities include identifying and matching related Faith-based Organizations from the south to participate in south-south and triangular expos, conducting a survey among south-south expo organizers to see if Faith-based Organizations are involved in their events, and provide advice on how to engage FBOs.   **Drivers:** FBOs and experts had previously requested and/or suggested a similar collaborative effort, highlighting identified needs and demands. Existing global forums that already gather environmental and/or faith-based organisations can be leveraged to enable Faith for Earth Coalition business without organising from scratch
Output 2: Consultations to bring FBOs closer to the finance sector for greening investments are facilitated.
Activities: Identify with UNEP FI the mechanisms for partnerships with faith-based investments and funds, agree on modalities for engagement and arrange consultations with major faith-based financing institutions. Hold consultations and meetings with faith-based financing institutions. Hold roundtable discussion with faith-based financing institutions alongside major financial events. Survey FBOs to indicate legal and financial challenges to integrating environment into investments. Report on challenges faced. Identify experts in linking faith and sustainable management of faith resources (ie places of worship). Develop materials and tools to support integration of environmental concerns into faith-based finance, investment, and resource management. Develop partnership / MoU with WWF to support national commitments.Organize roundtable discussions to encourage FBOs to integrate green principles into their own asset ownership and investments.[7], through major events like the Responsible Finance and Investment Summit, Zug Impact Investment and Green Finance Summit.

---

[7] Religious institutions in some parts of the world hold enormous financial assets to build schools, hospitals, infrastructure as well as distribution of humanitarian aid to support the poorest. These financial assets could have a proactive environmental stance and contribute to the promotion of green initiatives, businesses, and innovations. Religious organizations are arguably the fourth largest group of investors in the world. Faith-based investing remains a niche within the overall socially responsible investing theme and involves using ethics to guide monetary decisions.

Assumptions: Faith-based financial institutions are willing to prioritise environmental impacts over/alongside other drivers of investment (social, economic). Mobilizing faith-based investments would require empowered leadership for policy impact based on evidence of trusted experiences from elsewhere, North, and South.
Drivers: There are already some existing commitments to greening faith-based finance and related institutions have requested capacity/guidance.

Output 3: A knowledge platform for religious leaders and faith communities to share and connect their individual faith-based efforts on environment conservation has been developed and made available.

Activities: Share the best practices of sustainable faith-based activities including during and related to pilgrimages, conferences, schools, worship services, holy days and fasting. Organize keynote addresses in the worship houses of different faiths on green practices and to prepare documents where faith followers and leaders can use to find out sustainable faith practices related to consumption, worship houses, pilgrimage, celebrations, and leisure activities. Collaborate with the communication division to develop a digital platform where Faith-based Organizations have access, using Faith for Earth's database to reach FBO's, and finally, campaigning (emails, phone calls and social media) among FBOs on the importance of sharing their experiences on environment. Creation of a platform to share knowledge for use by FBOs. Demonstrate to FBOs how the platform can benefit them through sharing experience and lessons. Identify experts in communication of science and statistics on environment, and creation of infographics aimed at FBOs. Produce relevant documents, report, and materials by identified experts, including mappings on environmental progress. Develop online courses. Deliver/Conduct training workshop for UN staff. Develop partnership agreements between FBOs and UNEP/Faith for Earth. Launch a faith and ecosystem strategy and campaign to support the Decade of Ecosystem Restoration.
Assumptions: A key limitation on effective engagement by FBO's is lack of access to information on environmental goals and approaches. Mobilizing FBOs requires incorporating scientific evidence on environmental issues into spiritual messages and communications to create linkages between the scientific evidence and spiritual messages. UNEP staff will also require capacity building. Almost half of the world's educational institutions are owned or operated by faith organizations that usually add to the official curricula faith-focused lessons and teachings. Improved curriculum material could reach a large audience within faith-based educational institutions. UNEP Communications division can offer support. Knowledge that is backed by scientific evidence is needed to strengthen the relationship between environmental stewardship and duty of care, as well as with ethical behaviour and sustainable citizenship.
Drivers: There were sufficient existing materials to populate the knowledge platform.

Output 4: Faith-based thematic publications have been produced, shared, and disseminated with FBOs.

Activities: Develop and disseminate faith-thematic papers, including the Faith and Development Series. Map faith-environment activities. Launch online courses/webinars. Facilitate / Conduct dialogue with global academic partners (Princeton, Ohio, Yale, Colorado). Develop guidelines for World Environment Day and communications products around SDG anniversary and other key moments for raising awareness.
Assumptions: New materials required as previous publications outdated and don't reflect current environmental goals (SDGs and UNEP strategies). Need for compelling materials specifically focussed on faith and environment.
Drivers: Already established Coalition of FBOs as a mechanism for dissemination. Several researchers/institutes well equipped to undertake research and publication in this area, including through in-kind contributions.

Output 5: A new theory of change established for institutional strengthened engagement of FBOs

Activities: Facilitate discussion of strategy going forward within the Coalition and partners. Draft ToC, circulation to FBOs and approval after consultation. Submit draft of ToC to PRC.
Assumptions: Further support is needed to develop the Coalition, embed its role in bridging FBOs and the international environmental sector, and plan for sustainability of this entity to facilitate ongoing engagement of faith actors within the international system.
Drivers: Strong uptake of the Coalition with rapid growth in members and strong momentum behind faith-science-policy engagements. Indications that donors remain interested in supporting the Coalition. Ongoing recognition of the need to engage FBOs within UNEP together with unrealised potential to mainstream these approaches and lack of other capacity to support this within UNEP (internal need for support).

44.   Two additional output areas, detailed in Table 7, were reflected in the first ProDoc revision but not fully integrated into expected results in the final revised logframe amended in 2021. These will be assessed under discussion of the other outputs.

Table 7   Additional Outputs

Additional Output: Intergovernmental organisations have adopted strategies on religion and environment.
Activities included in ProDoc revision 1
Work with faith groups to develop strategies. Support the approval and signing of Islamic Charter.
Assumptions
Work within individual faiths to advance thinking on environment is needed to enable interfaith work.
Drivers

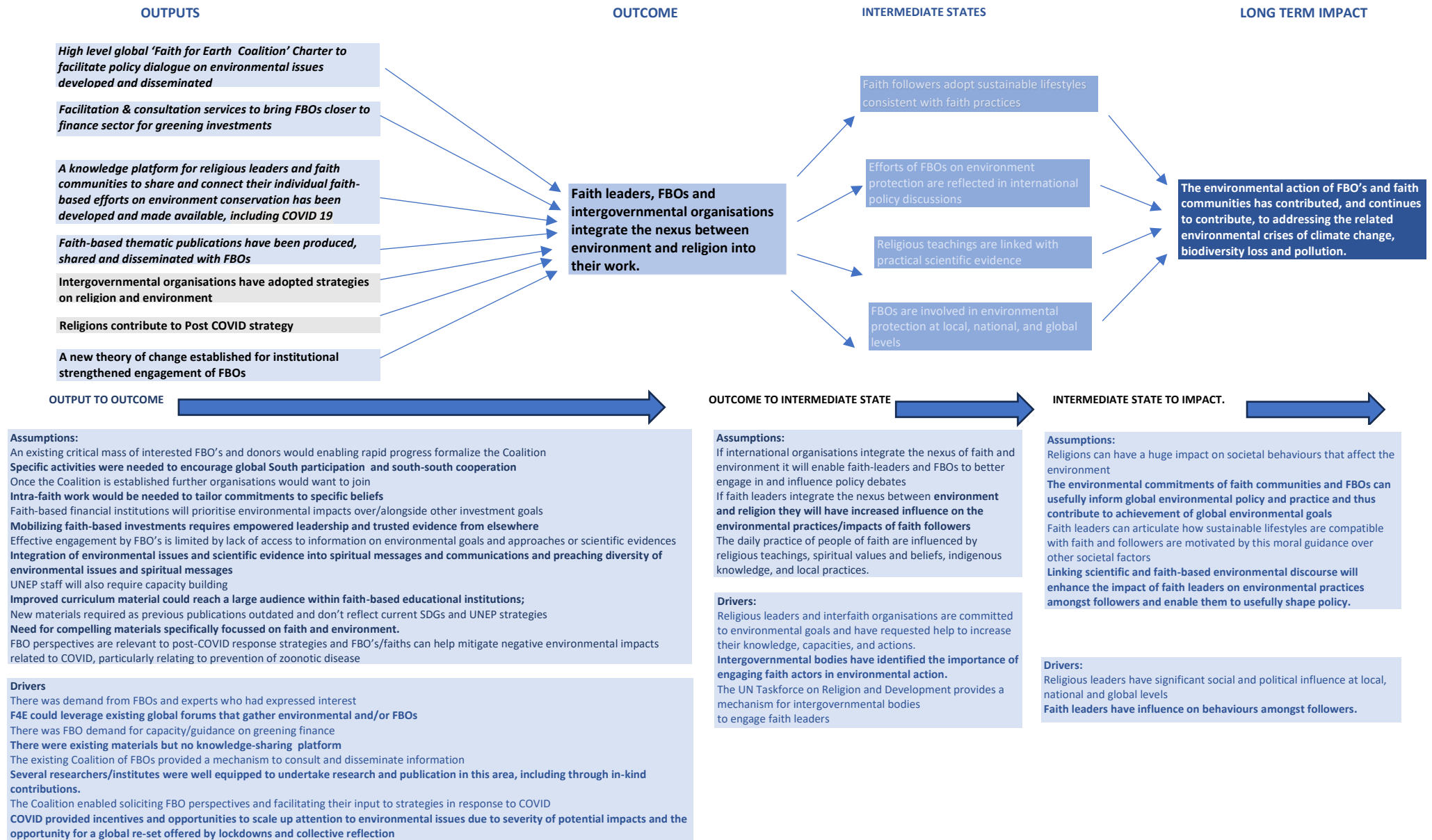| There has been demand from partners from an Islamic background and the pilot phase identified a gap in strategic approaches related to Islam. |
| --- |
| **Additional Output: Religions contribute to post COVID strategy** |
| **Activities included in ProDoc revision 1** |
| Develop guidelines for Green Houses of Worship initiative which gained momentum after COVID lockdowns. Ensure FBO participation in UN responses to COVID, including responses to Zoonotic Diseases (Vatican led). Co-Chair Environment Stream of Partnership on Religion and Development (PaRD). |
| **Assumptions** |
| FBO perspectives are relevant to post-COVID response strategies and FBO's/faiths can help mitigate negative environmental impacts related to COVID, particularly relating to prevention of zoonotic disease. |
| **Drivers** |
| Coalition established as mechanism to solicit FBO perspectives and facilitate input to COVID-response strategies. COVID provided incentive and opportunity to scale up attention to environmental issues due to severity of potential impacts and the opportunity for a global re-set offered by lockdowns and collective reflection. |

45.   Overarching assumptions on causal pathways

- Establishing innovative partnerships is essential to positively involve Faith-Based Organizations in the protection of the environment and the implementation of the 2030 Agenda.
- Enabling FBOs to work together through an interfaith approach will multiply their effectiveness compared to singular approaches – lessons can be shared effectively between faith groups.
- All major faiths have teachings compatible with environmental protection that can be drawn on.
- Scientific and professional environmental organisations and individuals recognise the value of engaging FBOs and are open to discourse on the complementarity of approaches.
- Improving the environmental approach of faith-based investments and other resources owned by FBOs is an effective way to engage faith communities and put environmental principles into action - harnessing existing mechanisms to demonstrate commitment.
- Increased knowledge and confidence of global religious leaders, key environmental FBO's, and interfaith institutions in speaking about environmental issues will in turn influence knowledge and action within faith constituencies at lower levels, through a trickle-down approach utilising existing networks within faith systems.

46.   Overarching drivers behind the reconstructed Theory of Change

- Established systems, communications and commitments within faiths connecting local to global levels provide channels for dissemination and a multiplier effect within local faith communities.
- Availability of a wide range of scientific publications and expertise within UNEP and partner organisations provides a wealth of material to be channelled towards FBO's.

Figure 2   Faith for Earth Reconstructed Theory of Change used for Evaluation

OUTPUTS   OUTCOME   INTERMEDIATE STATES   LONG TERM IMPACT

High level global 'Faith for Earth Coalition' Charter to facilitate policy dialogue on environmental issues developed and disseminated

Facilitation & consultation services to bring FBOs closer to finance sector for greening investments

A knowledge platform for religious leaders and faith communities to share and connect their individual faith-based efforts on environment conservation has been developed and made available, including COVID 19

Faith-based thematic publications have been produced, shared and disseminated with FBOs

Intergovernmental organisations have adopted strategies on religion and environment

Religions contribute to Post COVID strategy

A new theory of change established for institutional strengthened engagement of FBOs

Faith leaders, FBOs and intergovernmental organisations integrate the nexus between environment and religion into their work.

Faith followers adopt sustainable lifestyles consistent with faith practices

Efforts of FBOs on environment protection are reflected in international policy discussions

Religious teachings are linked with practical scientific evidence

FBOs are involved in environmental protection at local, national, and global levels

The environmental action of FBO's and faith communities has contributed, and continues to contribute, to addressing the related environmental crises of climate change, biodiversity loss and pollution.

OUTPUT TO OUTCOME   OUTCOME TO INTERMEDIATE STATE   INTERMEDIATE STATE TO IMPACT.

Assumptions:
An existing critical mass of interested FBO's and donors would enabling rapid progress formalize the Coalition
Specific activities were needed to encourage global South participation and south-south cooperation
Once the Coalition is established further organisations would want to join
Intra-faith work would be needed to tailor commitments to specific beliefs
Faith-based financial institutions will prioritise environmental impacts over/alongside other investment goals
Mobilizing faith-based investments requires empowered leadership and trusted evidence from elsewhere
Effective engagement by FBO's is limited by lack of access to information on environmental goals and approaches or scientific evidences
Integration of environmental issues and scientific evidence into spiritual messages and communications and preaching diversity of environmental issues and spiritual messages
UNEP staff will also require capacity building
Improved curriculum material could reach a large audience within faith-based educational institutions;
New materials required as previous publications outdated and don't reflect current SDGs and UNEP strategies
Need for compelling materials specifically focussed on faith and environment.
FBO perspectives are relevant to post-COVID response strategies and FBO's/faiths can help mitigate negative environmental impacts related to COVID, particularly relating to prevention of zoonotic disease

Drivers
There was demand from FBOs and experts who had expressed interest
F4E could leverage existing global forums that gather environmental and/or FBOs
There was FBO demand for capacity/guidance on greening finance
There were existing materials but no knowledge-sharing platform
The existing Coalition of FBOs provided a mechanism to consult and disseminate information
Several researchers/institutes were well equipped to undertake research and publication in this area, including through in-kind contributions.
The Coalition enabled soliciting FBO perspectives and facilitating their input to strategies in response to COVID
COVID provided incentives and opportunities to scale up attention to environmental issues due to severity of potential impacts and the opportunity for a global re-set offered by lockdowns and collective reflection

Assumptions:
If international organisations integrate the nexus of faith and environment it will enable faith-leaders and FBOs to better engage in and influence policy debates
If faith leaders integrate the nexus between **environment and religion they will have increased influence on the environmental practices/impacts of faith followers**
The daily practice of people of faith are influenced by religious teachings, spiritual values and beliefs, indigenous knowledge, and local practices.

Drivers:
Religious leaders and interfaith organisations are committed to environmental goals and have requested help to increase their knowledge, capacities, and actions.
Intergovernmental bodies have identified the importance of engaging faith actors in environmental action.
The UN Taskforce on Religion and Development provides a mechanism for intergovernmental bodies to engage faith leaders

Assumptions:
Religions can have a huge impact on societal behaviours that affect the environment
The environmental commitments of faith communities and FBOs can usefully inform global environmental policy and practice and thus contribute to achievement of global environmental goals
Faith leaders can articulate how sustainable lifestyles are compatible with faith and followers are motivated by this moral guidance over other societal factors
Linking scientific and faith-based environmental discourse will enhance the impact of faith leaders on environmental practices amongst followers and enable them to usefully shape policy.

Drivers:
Religious leaders have significant social and political influence at local, national and global levels
Faith leaders have influence on behaviours amongst followers.

6   EVALUATION FINDINGS

6.1   Strategic Relevance

6.1.1   Alignment to the UNEP Medium Term Strategy (MTS), Programme of Work (POW) and Strategic Priorities

47.   **Finding 1: Faith for Earth was designed to align closely with the UNEP Medium-Term Strategy (MTS) 2018-2021 and the design was formally amended to ensure alignment with the MTS 2022-2025. The project clearly identifies how it contributes to the related Programme of Work (PoW) and it is a clear mechanism for realising MTS commitments to engaging faith-based organisations.**

48.   At design stage, Faith for Earth aligned closely with the UNEP Medium-Term Strategy (MTS) 2018-2021, including reference to its' seven Sub-Programs. The MTS noted that issue-based coalitions and platforms that integrate diverse stakeholders are key to strategy implementation, monitoring, and accountability. Establishing mechanisms to effectively engage FBOs contributed to inclusive environmental governance. Faith for Earth also aligned with the MTS emphasis on science-based policy and programming as fundamental to addressing environmental issues, as it promoted understanding of scientific evidence on environmental issues amongst FBOs (UNEP MTS, 2016).

49.   At design stage, Faith for Earth also aligned to the MTS commitment to engage the finance sector to influence adoption of sustainable investment practices, decarbonisation of investments and financing of green technologies. Faith for Earth identified a specific opportunity to work with FBO's to improve the sustainability focus of their property and investment portfolios.

50.   The project design was formally amended to ensure ongoing broader alignment with UNEP following the UNEA 5.1 approval of the UNEP MTS for 2022-2025 which restructured and defined new objectives and goals, including a reduced number of Sub-Programmes. The MTS articulates the need for transformational partnerships, participation, and inclusion of diverse stakeholders in tackling interconnected environmental challenges. It commits UNEP to *"inclusive multilateralism that reaches beyond governments and supports systemic shifts, with the help and collaboration of the private sector and business community, youth, civil society at large and faith-based organizations" (MTS 2021:52)*.

51.   The MTS 2022-2025 notes that *'UNEP will continue to promote faith-based organizations and communities as custodians of far-reaching, value-based perspectives on environmental sustainability that speak to billions of people around the world"* (MTS 2021: 49). The commitment to engaging FBOs on environmental sustainability reflects an evolving recognition over decades that faith-communities and leaders should be included within major groups and stakeholders.

52.   The alignment of Faith for Earth with the Programme of Work (PoW) under the new MTS is explicitly identified under the "Environmental Governance Coordination" project, (PROGRAMME coordination project template, 2022). This identifies PoW indicators to which the project contributes, covering Environmental Governance, Climate Action, Nature Action, Chemicals & Pollution and Digital Transformations.

53.   Faith for Earth is relevant across multiple areas of the current PoW. In particular, it aligns with Outcome One under Policymaking 'The United Nations Environment Assembly attracts significant interest from key decision-makers and stakeholders', measured by the performance indicator, 'Enhanced engagement of major group and stakeholder representatives in the Environment Assembly'. (PoW 2022-23:24). Project documents track inputs across the PoW Sub-Programmes.

Rating for Alignment to UNEP MTS, POW and Strategic Priorities: ***Highly Satisfactory***

6.1.2   Alignment to Donor/GEF/Partners Strategic Priorities

54.   **Finding 2: Faith for Earth reflects a growing interest across the UN system and donor community in how faith communities engage with the SDGs and specifically the faith-environment nexus. The project grew out of extensive dialogue between donors and faith-based organisations and therefore aligns strongly with these priorities.**

55.   Faith for Earth incorporated a strong focus on increasing understanding of the faith-environment nexus and on building skills to enhance the positive impacts of faith constituencies on environmental and development issues across the wider UN and donor system. This interest in how FBOs and faith communities can be engaged to further the SDGs is evident across the UN system as well as in the policies of multiple bilateral donors. The initiative adopted the UN-wide principles for engaging with FBO's, and forged links with the UN-wide Task Force on Religion and Development which seeks to harness engagement with FBO's to support achievement of the SDGs more broadly.

56.   Working through strong consultation and emphasising representation ensured that Faith for Earth responded to the explicit needs of the faith-based and interfaith partners helping to deliver the projects, as well as the wider faith for earth network. For example, educational and capacity building efforts were implemented in response to FBO's requests for increased capacity, particularly through knowledge sharing and learning. The project designated four high level faith leaders representing different religions to be members of the Multi-Faith Advisory Group of the UN Task Force on Religion and Development.

57.   The programme team and FBO members identified a gap in explicit articulation and commitment to environmental conservation from the Islamic perspective. Additional funding and activity was developed and launched Al-Mizan: A Covenant for Earth, together with a recognised need for a concerted and strategic approach to disseminating this and gaining adoption of the charter across key Islamic Institutions. This example highlights Faith for Earth's responsiveness to needs amongst its partners.

Rating for alignment to donor/GEF/Partner Strategic Priorities: Highly *Satisfactory*

6.1.3   Relevance to Regional, Sub-regional and National Environmental Priorities

58.   **Finding 3: Working through a broad network and with a responsive approach, Faith for Earth demonstrated a strong ability to adapt activities, incorporate new focus areas and respond to challenges and opportunities to influence policy based on priorities identified at national, sub-national and regional levels. This included work through national level programmes in key countries, as well as engagement in regional policy processes and events.**

59.   Faith for Earth was a unique initiative able to focus on global policy, as well as reaching regional, sub-regional and national levels through the network of stakeholders and national-level activities initiated through UNEP country programme offices. It gathered input from a range of levels and adapted to meet emerging opportunities and priorities. As such it was responsive to environmental priorities at a range of levels from national to global.

60.   Faith for Earth facilitated engagement with ongoing, fluid, and changeable policy processes and programmes addressing environmental goals. Faith for Earth demonstrated a strong ability to adapt activities, incorporate new focus areas and respond to new challenges and opportunities to influence policy based on the priorities identified at national, sub-national and regional levels.

61.   During implementation, there was an increase in operational activities in response to increased requests from countries wishing to launch national Faith for Earth Programmes to address national environmental policy priorities. Lebanon, Bosnia, Ethiopia and India emerged as national programmes, and additional discussions were being held with the UK and Spain to create national chapters. The potential for national level activity goes beyond initial linkages to the existing UNEP programme base where UNEP has presence and Faith for Earth was able to offer the support to facilitate these discussions.

62.   Partners described an initial process of learning between UNEP and FBO's. This included FBO's learning about UNEP's programmes and policy-making activity, and UNEP learning about the different ways in which FBO's already acted separately and together for environmental goals and the ways different faiths conceive environmental responsibilities. Partners felt that the UNEP approach refined during the implementation period to better complement existing efforts, particularly in recognising its potential to support advocacy by faith leaders.

63.   Faith for Earth created institutional structures to sustain the engagement of a vast number of linked FBO's in global environmental governance and to ensure that its work reflected the priorities of diverse groups within this network. Figure 3 conveys the nascent structures and how they interact. The Evaluator also reviewed lists showing the composition of each structure which showed a wide range of FBO's in formal positions, representing different types of organization, belief, interfaith approaches, and geographical reach. Further effort is needed to complete formal recognition, shore up further governmental/donor interest and embed structures and systems to sustain this.

Figure 3   Adapted Faith for Earth structure
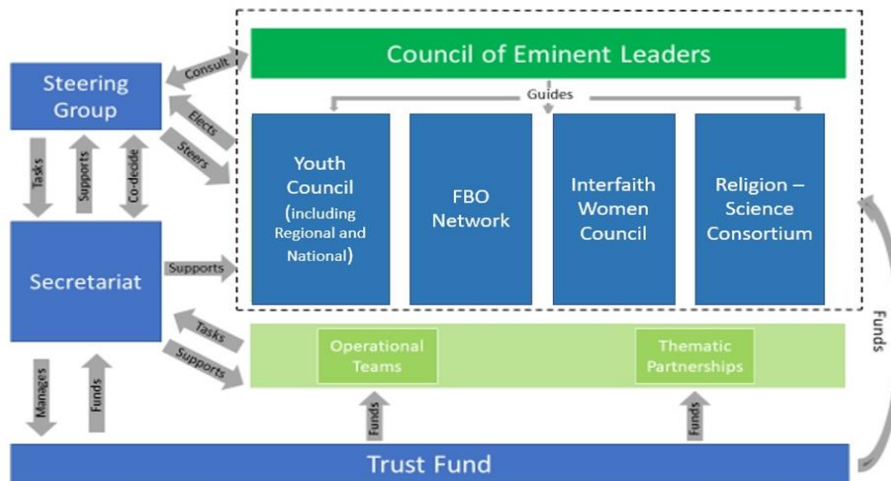
64.   Many informants noted that interfaith environmental action pre-dated the project and that it took time to build understanding and trust and to identify the added value of UNEP within a complex picture of overlapping or related initiatives led by interfaith environmental organisations. It is now understood by FBOs that UNEP brings a significant value in facilitating engagement of faith-based actors within wider global environmental governance, and that there is huge potential to expand this approach at regional and national policy levels. Informants noted that UNEPs convening role enabled much wider discussion amongst FBOs and reflection of more diverse views.

Rating for Relevance to Regional, Sub-regional and National Environmental Priorities: Highly satisfactory

6.1.4 Complementarity with Existing Interventions:

65.   **Finding 4: Complementarity and enhancement of existing efforts both within the UN and within FBOs was built into the fundamental design of Faith for Earth. It was particularly effective in complementing enabling existing environmental programmes within FBOs to understand, align with and participate in national, regional, and global environmental policy processes.**

66.   Faith for Earth sought to encourage UNEP and the wider UN system to recognise and engage faith-based environmental action. It was also was highly complementary with existing environmental programmes within FBOs as it sought both to inform these institutions on environmental policy and to enable them to participate in national, regional, and global environmental policy processes. The nexus of faith and ecology, and its importance for achieving global environmental goals, is articulated repeatedly across the ProDocs, Annual Reports, and knowledge products.

67.   The UNEP Executive Office requested Faith for Earth to engage in the wider COVID response strategy as it identified the vast potential for FBO's in reaching different constituencies during this period and the related faith- and values-based elements prominent in wider discussions around green recovery after the pandemic. Faith for Earth's role in engaging FBO's in developing and implementing the post-COVID strategy demonstrated how Faith for Earth complemented the efforts of UNEP and enhanced the wider system responding to the crisis.

Rating for Complementarity with Existing Interventions: Highly satisfactory

Rating for Strategic Relevance: Highly satisfactory

6.2   Quality of Project Design

68.   **Finding 1: The initial design was strongly rooted in previous preparatory work, established relationships and research around the faith-environment nexus. The underlying theory of change reflected a strong understanding work needed on multiple fronts to increase the interface between intergovernmental bodies and FBOs. Weaknesses in the design around partner roles and governance, gender mainstreaming and sustainability were addressed in subsequent ProDoc revisions, together with increased scope and delivery timeframe.**

69.   The design process was a notable strength as it was built on previous preparatory work, surveys, and consultations. The project design was based on an identified and evidenced gap in engagement between intergovernmental environmental bodies and FBOs, together with a lack of understanding and capacity on environmental issues within FBOs.

70.   The rationale for the project was made strongly, citing evidence from multiple consultations across FBOs and UNEP as well as lessons from the earlier preparatory phase. There was a strong problem analysis that corresponded to the proposed approach and theory of change.

71.   The underlying theory of change was sound, showing a need to work on multiple fronts to increase the interface between intergovernmental bodies and FBOs, including work to build capacity within FBOs, work to bring different faith groups together and work to enable FBOs to engage with the environmental policy sector through dialogue and advocacy in global policy processes.

72.   Arrangements for governance and supervision were a significant strength of the design, reflecting the nature of a project as a facilitator of coalition building and cooperation which requires clear rules of association. The project design included the development of coalition oversight as a key target for year 1 and carefully articulated the position of the secretariat within UNEP as an enabler of the wider network.

73.   The analysis shows several weaknesses in the design which led to shifts in focus during early implementation:

- The articulation of partner roles was weak within the ProDoc. Whilst several potential partners were listed, it was not clear exactly how these would be engaged by the project nor what they would each bring. Whilst development of partnerships was a key activity for year 1 (leading to MoU's, declarations etc), this could have been more clearly articulated in the ProDoc.
- The project initially had limited funding for one year. This necessitated a tight workplan for year one together with ongoing work to secure further funds for subsequent years.
- The articulation of sustainability in results was relatively weak. It was implied that the intervention, whether training or facilitation of engagement opportunities, would have lasting effects on the ability of FBO's to influence environmental debate. However, from early implementation the project sought to formalise and institutionalize mechanisms for FBO engagement which reflects awareness of sustainability concerns.
- The project design included a Gender Marker Self-Assessment which noted that gender inequality can be reflected within religious institutions and that the project's activities could potentially contribute to empowering women within religious structures. There was no analysis of the different roles men and women play within environmental degradation or conservation. The ProDoc also noted that there were no specific activities or approaches incorporating gender equality objectives and the project design is largely gender blind. However, later revisions have incorporated gender issues and specific activities to address gender dimensions.

Rating for Project Design:	Satisfactory

6.3   Nature of the External Context

74.   **Finding 1: Faith for Earth was designed as a flexible entity and therefore demonstrated a strong ability to respond to both changing needs in environmental issues and to contextual challenges.**

75.   Over the course of the Faith for Earth implementation period, global environmental policy sharpened its focus on climate as well as on other key agendas. Reflecting this, Faith for Earth also took a sharper focus on climate negotiations, as well as on biodiversity and pollution, responding to the key global meetings taking place each year and reflecting the wider strategy of UNEP. This wider UN context provided a framework and focus for Faith for Earth to coalesce around.

76.   The primary contextual factor that Faith for Earth had to adapt to was the COVID-19 pandemic, which both limited delivery of planned activities and led to new potential for engagement as online activity became the norm. COVID 19 contributed to increasing Faith for Earth engagement with different regions and religions through enabling massive online conferencing and meetings. A case in point is the Faith for Nature Global conference held with Iceland in October 2021 with more than 680 participants representing 90 religions. This would have not been possible had shifting to online conferencing was not made a strategic approach by Faith for Earth.

77.   COVID-19 also necessitated adapted activity to respond to new needs. As a responsive initiative, linked explicitly to external policy processes and initiatives, Faith for Earth took on new aspects in response to the COVID pandemic, the associated shift in environmental discourse and the new realities of operating in the post-COVID context. The second and third ProDoc revisions reflect this, including explicitly naming COVID response within the expected results and extending the project timeframe. Table 8 provides deeper reflection on Faith for Earth engagement on COVID-19.

Table 8 Faith for Earth Engagement in the COVID-19 Context

Faith for Earth responses to COVID-19 provide a useful illustration of the needs it could meet and the ways in which it could adapt to a changed context.

The second ProDoc revision in 2020 reflected the significant contextual conditions and new needs introduced by the COVID-19 pandemic. The ProDoc refined the language of existing indicators to reflect the need to respond to COVID-19 and also incorporated a short-term output '**Religions contribute to Post COVID strategy'** that did not appear in the final ProDoc revision of 2021. This stated an indicator, 'Reflection of FBO perspectives in COVID 19 responses' but no baseline or specific target.

Faith for Earth continually emphasised the environmental dimension of the Coronavirus outbreak for their FBO Network. Recognising, firstly, that humanity's unsustainable and unhealthy relationship with nature increases the likelihoods of such pandemics occurring, and secondly, that amongst the crisis, the world cannot lose sight of the threats of climate change, environmental degradation, and pollution, using this as an opportunity to build a more sustainable and resilient future. Utilising its place within the UN system, Faith for Earth was able to highlight the science related to COVID in an environmental context as well as global guidelines on how to respond, and ensure that this informed discussion amongst faith constituencies.

More specifically, Faith for Earth adapted its approach to greening investment to align with wider discussions on green recovery from COVID and a renewed interest in sustainable lifestyles caused by debate around the pandemic and forced changes to patterns of work, travel, domestic life and production. Faith for Earth and WWF convened global faith leaders to explore the role of faith groups in advocating for a green recovery in a post-COVID world in June 2020. The discussion focused on the role of faith in COVID-19 response, supporting a green economy, ensuring financial investments from faith groups are aligned with their values and that these investments enhance social and/or environmental impact. Experts from FaithInvest, a global membership association and network for faith asset owners addressed participants on how their investment and financial decisions can create a better world for people and the planet. FaithInvest provides FBOs with a network, platform, sustainable investment pipelines and educational material to help empower religious asset owners to green their assets.

The structure of Faith for Earth as a flexible entity, adapting to emerging challenges and opportunities ensured that it was able to adapt its focus easily and make new connections to address new challenges. COVID provided incentives and opportunities to scale up attention to environmental issues due to severity of potential impacts and the opportunity for a global re-set offered by lockdowns and collective reflection.

Rating for Nature of the external context:	Favourable

6.4 Effectiveness

6.4.1 Availability of Outputs (Fully Available)

78. **Finding 1: Faith for Earth has demonstrated an impressive level of achievement against target indicators for all defined outputs. In most cases far exceeding stated targets for partnership and engagement, knowledge creation and dissemination. This was due to significant momentum, active partnerships, an extended project period and an increased budget.**

79. **Finding 2: There is a deep two-way engagement between UNEP and a wide range of faith-based entities, with strong support for the Faith for Earth charter, understanding of the unique role Faith for Earth can play in the wider sphere of faith and ecology activism and commitment from a core group of partners to collaborate on specific project activities to strengthen the initiative.**

80. Table 9 summarises key achievements and evidence of progress against Output 1: '*High level global 'Faith for Earth Coalition' Charter to facilitate policy dialogue on environmental issues developed and disseminated'*. The project far exceeded its original target of actively engaging 10 FBO's and establishing partnerships under MoUs with 6 FBOs. It gained support for its' charter from 614 FBOs and made steps towards having Faith for Earth officially established as a Coalition. At the end of the

project it had MoU's established with 11 FBOs and additionally had 8 SSFA (funding agreements, one donor agreement and two licensing agreements.

Table 9   Evidence of progress against Output 1

Indicator 1.1 No. of FBOs that acknowledge having received or having access and/or commented on the charter and by-laws of the Coalition (Baseline 0, Target10)
Evidence: According to project updates against the logframe 130 faith actors provided written support for the establishment of the Faith for Earth Coalition, and dedication to engage under specific Councils namely, the Women's Council, Faith for Earth Steering Committee, the Youth Council, Religion-Science consortium, group of CEOs of FBOs, and the Council for Academic institutions. By December 2022, 705 FBOs had received the Coalition charter. This engagement and growth continued through 2023 as the Coalition gained further momentum.
Indicator 1.2 No of FBOs that express willingness to sign the charter (B:0, T:10)
Evidence: Project reporting notes that 614 faith actors provided their written or verbal support for the establishment of the Faith for Earth Coalition, including signing of the charter.
Published Faith for Earth Annual Achievement Reports and regular updates published on the Faith for Earth Website portray a picture of broad support and participation from a wide range of FBO's as well as related faith-oriented programmes within other organisations.
Indicator 1.3 No of global partnerships created with FBOs (B:0, T:6)
Evidence: End of project reporting noted that by 2023, 11 MoUs, 8 SSFA and 1 SSFA Amendment, 1 Donor Agreement, and 2 License Agreements were executed demonstrating commitments with partners to work at the local and global level with between faith actors, NGOs, and intergovernmental agencies. Further, by October 2023, 85 FBOs were accredited to UNEA where Faith for Earth has convened the larger group towards presenting diverse interfaith perspectives to the Ministerial Declaration, Resolutions, and Leadership Dialogues.
Copies of the MoUs were made available to the evaluator. They contained some common elements around commitment to interfaith cooperation and promotion of faith-based approaches to the environment, for example:
- *'To collaborate and maintain close and continuing working partnership on the issue of faith and environmental sustainability;*
- *'To enhance and facilitate interfaith cooperation and foster consistent working partnership between UNEP and religious. Leaders from different faith traditions on environmental sustainability issues'*
- *'To promote the role of religious leaders in the stewardship of Mother Earth, increasing religious communities resilience to climate change, ensuring the health and productivity of ecosystems and conserving biological diversity for human well-being, and creating public awareness of the importance of environmental pillars in the context of the SDGs'*
- *'To enhance participatory contribution of faith-based organizations to bridging policy and operational gaps aimed at implementing the Paris Agreement, Sustainable Development Goals'*
MoU's commit partners to regular exchange and dialogue, as well as defining activities relevant to specific organisations, for example:
- *'Create and maintain partnerships to promote educational projects linking traditional indigenous knowledge with climate change science'* (MoU between UNEP and Danmission)
- *'Support faith groups active at the UN level around nature related advocacy', and 'Collaborate on creating a new project to identify, manage and preserve faith-owned land, financial and other faith assets such as houses of worship and forests'* (MoU between UNEP and WWF)

81.   **Finding 3: The project worked successfully with targeted partners to increase support across FBOs for greening investment. These consultations created significant interest and momentum, going far beyond original targets led to subsequent guidelines and ongoing discourse on green investment, including alignment with green economy discourse following the COVID-19 pandemic.**

82.   Table 10 summarises key achievements and evidence of progress against Output 2: *Facilitation & consultation services to bring FBOs closer to finance sector for greening investments*. The project built effectively on the partnership established during its preparatory phase with the Responsible Finance and Investment Foundation and the momentum established at the Faith and Finance Roundtable in 2018. More than 620 faith-based respresentatives attended consultations on greening investments, , far exceeding the target of 20 and reflecting the focus, detail and practical approach taken.

Table 10   Evidence of progress against Output 2

Indicator 2.1 No of attendees to consultations with major faith-based financing institutions (Baseline 5: Target 20)

Evidence: Project reporting notes that over 620 representatives of FBOs and other faith institutions attended consultations hosted by Faith or Earth and partners on divesting investment portfolios that support the fossil fuel industry, and reinvestment since 2020.   Responding to a shift in public discourse in the COVID-19 context, Faith for Earth and WWF convened global faith leaders to explore the role of faith groups in advocating for green recovery post-COVID in June 2020, focussing on supporting green economy and ensuring that financial investments from faith groups align with their values and enhance positive impact.   Further examples include a conference organised by FaithPlans in December 2022, the Moral Imperative, at the Faith for Earth Dialogue on climate-responsible financing, FaithInvest, and more. This widespread engagement and strategic partnerships enabled a vast global reach compared to the poriginal level of ambition, including through FaithInvest, a global membership association for faith asset owners (F4E Achievement Report 2020)
Indicator 2.1 No of FBO attendees to organized roundtable discussions with faith-based financing institutions in major financial events (Baseline 10: Target 25)
Evidence: Same as above.
Indicator 1.3 No of national level commitments by FBOs launched to divest from oil and gas and reinvest in sustainability (Baseline 0: Target 20)
Evidence: By December 2022, 40 churches announced divestment (reported in Project completion report)

83.   **Finding 4: Faith for Earth achieved an impressive public-facing knowledge repository, with a well-designed set of web pages under UNEP's wider site, publication of regular activity updates and periodic achievement reports, publication and visibility of knowledge products and training resources and a regular newsletter with a broad subscriber and contributor base. In addition to stated targets, the project utilised emergent social media channels.**

84.   Table 11 summarises key achievements and evidence of progress against Output 3: A knowledge platform for religious leaders and faith communities to share and connect their individual faith-based efforts on environment conservation has been developed and made available, including COVID 19.

Table 11   Progress towards Output 3:

Indicator 3.1: No of FBOs that have acknowledged having access to a knowledge sharing platform on FBO and environment (Baseline 0: Target 150)
Evidence: By December 2022, 4,165 direct subscribers were contributing and receiving news updates, opportunities to engage, and other notifications through the Faith for Earth Newsletter.   Faith for Earth achievements and activities were also further disseminated through partners' own established communication platforms, including: KAICIID Forums and Digest reaching c. 30,000 subscribers, Yale FORE's Newsletter reaching c. 20,000 subscribers, URIs Newsletter reaching c. 40,000, and the Parliament of the Worlds Religions Newsletter reaching c. 40,000.   In addition to stated targets, the project utilised emergent social media channels, including twitter and You Tube, to publicise and connect with interested parties. This also enabled tracking of uptake through data on number of views, likes, shares etc. Hashtags (#Faith4Earth #Faith4Nature) were used effectively to enable followers to identify Faith for Earth content and link this to related global initiatives, such as #GenerationRestoration #ActNow. An online search shows high levels of activity following these channels, particularly during key events.
Indicator 3.2: No of FBOs who are using the platform to share their experiences on environment (Baseline 0: Target 150)
Evidence: As above. The online platform shows contributions from a wide range of FBO's, including through online training provision that enabled interaction and high levels of sharing between participants.
Indicator 3.3 No of databases that document work of FBOs with SDGs (Baseline 0: Target 2)
Evidence: In addition to the repository held directly on the Faith for Earth web pages, FBO engagement on the SDG's was documented on other platforms. By October 2023, 87 projects were included in the Faith Action on the UN SDGs Platform hosted by the Yale Forum on Ecology and Religion, supplemented by a monthly primer highlighting 5-6 projects touching on various thematic areas/targets under an SDG. The work of FBO's accredited to UNEA is also contained in the wider database of accredited partners.
Indicator 3.4 No new online courses available to FBOs (Baseline 0: Target 6)
Evidence: In partnership with KAICIID, Faith for Earth developed and delivered a six-part course The Faith, Environment, and Climate Change e-Learning Course module was undertaken by 800 learners by October 2023. Other modules include: 'faith and sustainable lifestyles' and 'faith and environmental security'

Additionally, an additional online module "Scaling-up Community-level Faith-based Engagement in Eco-DRR for Cities Resilience' was developed with KAICIID, UNEP, UCLG, ICLE and MCR2030 Initiative. The Parliament for the World's Religions also developed an e-book with UNEP which is now used in two universities
Indicator 3.5: No of guidelines on C19 available on platform (Baseline 0: Target 1)
Evidence: Two guidelines on the role of faith-based organizations have been made available. One in collaboration with WHO and one on the Faith for earth website. Faith for Earth contributed to the WHO guidance, 'Practical considerations and recommendations for religious leaders and faith-based communities in the context of COVID-19' Faith for Earth also profiles the proceedings of the digital conference supported by SIDA 'People and Planet – Faith in the 2030 Agenda' held in 2020 and focussing on the roles of moral duty bearers such as faith leaders in the coronavirus context.
Indicator 3.6 No of mappings of the role of faith actors on ecosystem restoration and SDGs (Baseline 0: Target 3)
By December 2022, the Center of Earth Ethics, Faiths for Biodiversity Coalition, and WWF-UK were engaged under the CBD COP15, UN Decade on Ecosystem Restoration. Related to this, mapping of FBOs or faith actors and restoration activities was conducted with PaRD and WWF-UK in **four** contexts Kenya, Tanzania, Indonesia and Nepal

85.   Faith for Earth effectively utilised its web presence and social media channels to highlight faith-dimensions of the COVID-19 crisis and response, profiling discussion on the role of faith leaders and linking to key guidance, such as the WHO 'Practical considerations and recommendations for religious leaders and faith-based communities in the context of COVID-19'.

86.   The project supported KAICIID to develop online learning materials that remain available at no cost through a link on the Faith for Earth web pages. Eight modules on faith, environment, and climate change were developed and demonstrate very high quality in terms of content, structure, and mode of delivery. A pilot course was delivered through Faith for Earth before wider launch and roll-out. A blended learning approach appears to be highly effective, with some self-paced modules and other moderated components, and the technical platform compatible with mobile technology, allows easy access. The description of both design and delivery modality suggests an effective approach to online learning.

87.   KAICIID reported that they jointly moderated courses for 5 cohorts for UNEP in 2023, and 4 in 2022, attracting participation from UN staff, government officials, INGOs and CSOs, academics and faith actors (including from Faith for Earth's network). This suggests a strong interest from non-faith actors in engaging with the faith-ecology nexus. The approach spanned global level policy and practical, localised approaches, incorporating case studies to enable a focus on operationalising learning.

88.   When the e-learning was launched at UNEA, initial demand was immediate (28 requests to register before the presentation had ended), indicating a high level of interest in this topic. Feedback from participants immediately after course participation suggests strong appreciation of the knowledge gained and the mode of facilitation, some participants were able to describe how they would use the new capacities they gained. The training encouraged peer-to-peer exchange to continue learning.

89.   There is potential for the course material to be tailored to focussed cohorts relating to specific projects or contexts which UNEP project teams could draw on in future. There are also plans to make materials available in additional languages in 2024 if funds allow (Spanish and Portuguese). KAICIID were also considering the introduction of an online networking platform to extend learning.

90.   The knowledge platform was used actively to highlight ongoing activities as well as new issues and approaches arising. It provides a key reference point for individuals and organisations seeking to understand the faith-environment nexus from a range of religious perspectives, as well as highlighting how faith-actors and others can collaborate on this agenda. Regular updating of the platform ensured that this remained relevant over time, presenting new initiatives as well as providing visibility for new products that provide a sound basis for future cooperation.

91. **Finding 5: Faith for Earth produced two vital key publications** <u>**Faith for Earth: A Call for Action**</u> *and* <u>*Al-Mizan: A Covenant for Earth*</u> *in addition to numerous short briefing and updates. These were distributed effectively through Faith for Earth's distribution list of over 4,000 subscribers as well as secondary distribution through partners' extensive networks.*

92.   Table 12 summarises key achievements and evidence of progress against Output 4: Faith-based thematic publications have been produced, shared, and disseminated with FBOs. The indicator measures the reach of publications. Indicative data suggests a vast reach of over 100,000 compared to the target of 250 FBO's.

93.   The project also reports that it met its target for the publication of one edition of the Faith and Development Series, a substantial publication. Alongside this, the project reports publication of 867 documents overall, including articles and think-pieces, guidelines, thematic papers, and research. A review of documents available on the Faith for Earth website suggests high standards across these publications, with coverage of both global thematic issues and approaches, as well as sector specific information, case studies, Faith for Earth Dialogue Synthesis, and toolkits/guidance. Publications also included 50+ articles co-authored by the Director of the Initiative, highlighting a strong level of thought leadership across different aspects of Faith for Earth as well as impressive communication effort.

Table 12   Evidence of progress against Output 4

Indicator 4.1 No of FBOs received publications (Baseline = 0; Target = 250)
Evidence: The indicator measures the reach of publications. Indicative data suggests a reach to 4,165 direct subscribers to the Faith for Earth Newsletter, and a much wider onward reach upwards of 130,000 through the distribution lists of partners such as Yale, URI, KAICIID and the Parliament of the World's religions.
Indicator 4.2 No of Faith and Development Series (Baseline = 0; Target = 1)
Evidence: By December 2022, 1 development series was reviewed by the Publishing Board

94.   Notably, a key publication was developed in collaboration with the Parliament of the World's Religions, <u>Faith for Earth: A Call for Action</u>. In its own words, this 'describes the essential, unshakeable reverence that all religions have for creation and nature and introduces the world's major life support systems'. It aims to inform and inspire action within the global interfaith movement to protect and sustain life on Earth. This is a significant publication as it collates sufficiently diverse religious perspectives on ecology, explained simply. This publication should stand as a key resource for interfaith action on ecology and for broader environmentalism seeking to engage with faith-based constituencies. It provides a basis for understanding between different belief systems.

95. One of Faith for Earth's most notable and highly significant publications was <u>*Al-Mizan: A Covenant for Earth*</u>, led by Faith for Earth partner the <u>Islamic Foundation for Ecology and Environmental Sciences (IFEES</u>. This responded to an identified gap in common knowledge and understanding specific to one major faith, Islam. It presents an Islamic outlook on environmental issues aimed at underpinning action rooted in Islam at local, regional, and international levels. This was a major endeavour led by Islamic scholars and Muslim institutions working collaboratively to develop a call to action. Work is ongoing to socialise this work as a definitive reference for Islamic environmental action, working through the dispersed structures, institutions, and practices of Islamic faith communities. The publication stands as a lasting scholarly work and exemplifies the depth of understanding from within singular faith traditions that can be drawn upon to foster action.

96.   **Finding 6: Faith for Earth responded to initial momentum and progress by instituting n impressive consultative process to shape the ongoing evolution of Faith for Earth as a mechanism for interfaith collaboration, resulting in a revised Theory of Change (ToC) and agreement on institutional structures and processes to support effective and sustainable engagement.**

97.   Table 13 summarises key achievements and evidence of progress against Output 5: A new theory of change established for institutionally strengthened engagement of FBOs. The project demonstrated an impressive level of inclusion, consultation, and participation across stakeholders in informing and shaping the ongoing evolution of Faith for Earth as a mechanism for interfaith collaboration and in directing the focus of the activities undertaken collaboratively. 880 consultations were held and 11 partners were deeply engaged in the ToC development.

98.   Notes of consultative meetings show an impressive breadth of participation from across a wide range of institutions and religious faiths. The Faith for Earth Dialogue held during UNEA 5.2 in 2022 provided a specific opportunity to gather views on future plans, through multiple sessions covering different related topics. The series of dialogues at UNEA was supported by 94 FBO's and engaged 10 high level faith leaders (representing the faiths of 80% of the global population). It particularly provided space to reflect on Faith for Earth's increased recognition within the UNEP MTS from 2022 and the theory of change underlying this, as well as progressing discussion on the evolution and formal establishment of the Faith for Earth Coalition.

Table 13 Progress towards a new theory of change

Indicator 7.1 No of FBOs consulted on the theory of change. Baseline = 0. Target = 50.
Evidence: 880 direct and indirect consultations were held through the Faith for Earth Dialogue at UNEA 5.2 including Faith for Earth's priorities and future plans over the course of 25 sessions – captured by project reporting.
Indicator 7.2 No of partners included in the strategy. Baseline = 0. Target = 5.
Evidence: 11 partners were involved in the formation and development of Faith for Earth's new theory of change, including elements under the new project document – reported in revised ProDoc and during interviews.

99.   Additionally, informants' descriptions of the range of activities undertaken by Faith for Earth and its significant outputs demonstrate that its' efforts added up to more than the sum of their parts, reflecting the complementarity between different output areas and the momentum created that enabled an organic growth in activity.

Rating for Availability of Outputs:	**Highly Satisfactory**

6.4.2   Achievement of project outcomes

100.   **Finding 7: Faith for Earth made good progress towards its stated Outcome, 'Faith leaders, FBOs and intergovernmental organisations integrate the nexus between environment and religion into their work'. Seven indicators used to track progress towards this and all were fully achieved.**

101.   **Finding 8*: Over 500 FBO's were engaged by Faith for Earth and voiced commitment to the SDGs, far exceeding the target of 28. This demonstrates that Faith for Earth represents a sizeable constituency of FBO's representing most major faith groups as well as indigenous religions.**

102.   Table 14 summarises evidence of achievement against Outcome Indicator 1: Number of high-level declarations by FBOs to voice their commitment in achieving SDGs, including contributions to UNEA. The project achieved its initial target of 5 within its first year and revised this to a target of 28. It now has over 500 FBO's engaged and voicing support. Multiple individual statements have been captured as well as joint statements and declarations emerging from Faith for Earth-facilitated events around key meetings.

Table 14   Progress towards Outcome Indicator 1

Outcome Indicator 1 Number of high-level declarations by FBOs to voice their commitment in achieving SDGs, including contributions to UNEA. Baseline 0. Target 5 (2019). Target 28 (2022).

> **Evidence:**
> - The project reported that 586 FBOs voiced their commitments in achieving the SDGs, demonstrating a significant growing support and action for multilateralism. This was further reflected by high levels of participation in key consultative and advocacy events.
> - High-level Religious Leaders and of FBOs allied to Faith for Earth, published statements representing their own institutions and faith constituencies, calling for greater commitments, ambition, action across the SDGs. The database 'Faith Action on the SDGs' captures these developments.
> - UNEP convened interfaith thematic working groups in response to the growing interest, rallying behind UNEPs Climate, Nature, and Pollution Action Sub-programmes. This included 200 FBOs that were actively engaged, of which 85 were accredited to UNEA.
> - High level faith leaders made written joint statements and interventions in the Leadership Dialogues at UNEA 4, UNEA 5.2 (particularly in support of the resolution to end plastic pollution), Stockholm +50, COP 26, COP 27, COP 28, in support of the UN Decade on Ecosystem Restoration and CBD COP 15, Food Systems Summit and Stocktaking Moment, SDG Summit, and several more global conferences.

103. Some key informants noted that certain faith groups and geographies are under-represented. Examples cited included groups from the Far East and from a Confucianism background, as well as groups from Latin America. Language barriers and associated costs were identified as one factor limiting wider representation to date.

104. Over time, the level of discourse deepened and focussed on current policy debates to increase relevance and potential for influence. This can be understood by looking at the declarations made by FBO's following Faith for Earth-facilitated meetings around the major global environmental policy events.

105. In addition to FBO declarations, interest in faith-based environmental action increased within intergovernmental debate, evidenced by the explicit inclusion for the first time of FBO's as a distinct group within the current UNEP MTS.

106. **Finding 9: In 2020, over 500 faith leaders adopted *Our Sacred Commitment* calling for the institutionalisation of interfaith engagement at UNEP through the Faith for Earth Coalition, including calling for greater involvement by women faith leaders, and faith-youth leaders, demonstrating a vastly expanded scope beyond the initial target of 10 FBO's signing the Faith for Earth Charter. Large-scale events catalysed this interest, bringing together large numbers of FBO's and other stakeholders, whilst support by the Government of Iceland drove the institutionalisation of the Faith for Earth Coalition.**

107. Table 15 presents evidence of progress against Outcome Indicator 2: *Number of FBOs signing the Faith for Earth charter addressing the achievement of SDGs.*

Table 15   Progress towards Outcome Indicator 2

Indicator 2: Evidence of progress towards *Outcome Indicator 2: Number of FBOs signing the Faith for Earth charter addressing the achievement of SDGs.* (Baseline = 0; Target = 10)
Evidence: Target exceeded. In 2020, at the Faith for Nature Conference, more than 557 faith leaders adopted *Our Sacred Commitment* calling for the institutionalisation of interfaith engagement at UNEP through the Faith for Earth Coalition, including calling for greater involvement by women faith leaders, and faith-youth leaders. Terms of Reference for the various Councils were established and disseminated, garnering further support. Strong support from religious leadership "the Bishops" from Nordic Countries, Canada and USA as well as the Minister of Environment of Iceland for the Coalition drove the Government of Iceland's commitment to submit a resolution at UNEA 5.2 for the institutionalisation of the Faith for Earth Coalition.

108. **Finding 10:** Data reported by the project demonstrates a high level of traction towards green investment amongst FBOs, highlighted by high numbers of organisations attending key meetings

facilitated by Faith for Earth and formalizing their intentions to divest. 1100 institutions declared their intentions to divest investments worth 11 trillion USD.

109.   Table 16 presents evidence of progress against *Outcome Indicator 3: Number of FBOs with the largest capital investments declare their willingness to switch to environmentally responsible investing [Church of England, Church of Sweden, Islamic Development Bank, Holy See].*

Table 16   Progress towards Outcome Indicator 3

Outcome Indicator 3: Number of FBOs with the largest capital investments declare their willingness to switch to environmentally responsible investing (Baseline = 0: Target = 2)
Evidence: Target Exceeded. - By December 2022, 233 FBOs were engaged under The Moral Imperative that received support from the UN SG. - 2 global capacity-building webinars were held in collaboration with UNEP FI demonstrating good practices in responsible investing to 50 FBOs and over 40 religious networks on how to divest from the fossil fuel industry. - 1100 institutions declared their intention to divest 11 trillion USD. 42 FBOs declared divestment in May 2020. - Thirty-five faith institutions with more than **$1.25 billion** in combined assets, including Catholic organizations (the faith with the largest capital investments), announced in 2022 they are divesting from fossil fuel companies by 2025. - Working with GreenFaith, 130 religious institutions with assets of over US $24 billion have committed to full or partial fossil fuel divestment.

110.   **Finding 11: Faith for Earth facilitated the development of spiritual messages and publications both across the coalition network and within individual faith traditions. It brought together scientific experts with FBOs, provided learning materials and space for dialogue and encouraged sharing of perspectives that explicitly linked faith traditions with scientific environmental approaches.**

111.   Table 18 presents evidence of progress against Outcome Indicator 4: Number of high-level spiritual messages and/or publications that integrate scientific evidence in pursuit of action to protect the environment.

Table 17   Progress towards Outcome Indicator 4

Outcome Indicator 4: Number of high-level spiritual messages and/or publications that integrate scientific evidence in pursuit of action to protect the environment. (Baseline n/a; Target = 7)
Evidence. Target Exceeded. 280 statements, declarations, and positive spiritual messages and/or publications were shared by December 2022. Partners noted that there was a strong faith-science dialogue before the Glasgow CoP By 2023, thousands of instances calling for science-based evidence to drive environmental action (climate and nature action) by faith actors stemmed from the highest-level leaders and institutions. Seminal pieces like Laudato Si: Care for Our Common Home', Laudatum Deum, Islamic Declaration, Al-Mizan: A Covenant for the Earth, Save Soil Movement, Jewish Declaration, and many others like them have driven the religion and ecology movement while embracing science-based approaches.

112.   Informants from FBO's particularly noted the value of increasing understanding of scientific perspectives and data amongst FBO's and noted that the establishment of the Religion-Science Consortium was a useful way to ensure this through two-way dialogue.

113.   In addition to publications, Faith for Earth carved specific space for information sharing and dialogue on the nexus of religion and science alongside key events. An example of this was a session of the Religion-Science Consortium incorporated into the Faith for Earth Dialogue at UNEA, supported by the Yale Forum on Religion and Ecology and the World Resources Institute (WRI). Providing spaces to explicitly discuss linkages to science ensured that this key commitment of UNEP's wider strategy was integrated into Faith for Earth outputs. Informants felt that this increased the ability to collaborate

between FBO's and environmental actors working primarily from a scientific or evidence-based perspective.

114.   The interfaith response to COVID-19 provides a useful example of the value of FBO's integrating scientific evidence and approaches. Faith for Earth partners sought to enhance existing responses by interpreting and disseminating COVD-19 guidance amongst faith communities.

115.   **Finding 12: Faith for Earth established National Coordination Hubs in 10 countries, exceeding the target of 5. This highlights the tangible efforts achieved through identifying networks of Faith for Earth stakeholders in specific geographic sub-locations, complementing work at the global level with practical application and discourse on localised priorities.**

116.   Table 18 presents evidence of progress against Outcome indicator 5: Number of countries strategically engaging at the local level with faith actors.

Table 18   Progress against Outcome Indicator 5

	Evidence of Achievement
Outcome Indicator 5: Number of countries strategically engaging at the local level with faith actors Baseline = 0; Target = 3 (2020) / 5 (2022)	
Evidence: Faith for Earth National Coordination Hubs were established in India, Lebanon, Jordan, Bosnia and Herzegovina, Kenya, Tanzania, Indonesia, Nepal, Bolivia, and Malawi. These mapped faith actors engaged in climate action, nature action, and pollution action. Each country-specific engagement focused on the needs of the faith network amassed during stakeholder mapping and analysis. For example, in India Ecosystem Restoration and the waste crises were identified as priority. In Bosnia and Herzegovina, faith-youth engagement was a priority providing robust avenues of faith engagement at the national level.	

117.   Illustrative of this national-level approach, UNEPs India Office developed a 'Faith for Earth Strategy' inviting a network of 80 FBOs to engage at the country level; and ISESCO, Council Ministers of Islamic Countries, USAID, KAICIID, PaRD adopted a strategy or programme of work dedicated to religion, science, and the environment.

118.   **Finding 13: Faith for Earth engaged substantively across key intergovernmental organisations and forums. It made clear contributions to the strategic approach to FBO's within UNEP, influenced the environmental agenda of broader UN inter-agency work on Religion and Sustainable Development, and informed the environmental and interfaith approaches of other significant intergovernmental bodies, including the G20, WEF, EU and ISESCO.**

119.   Table 19 highlights progress towards Outcome Indicator 6: Number of Intergovernmental organisations with strategies on religion and the environment.

Table19   Progress towards Outcome Indicator 6

Outcome Indicator 6: # of Intergovernmental organizations with strategies on religion and the environment. Baseline = 0. Target = 2 (2021)
Evidence: During implementation, Faith for Earth engaged with multiple intergovernmental bodies, including a range of UN agencies, the World Economic Forum, EU, African Union, G20 and Islamic Scientific, Educational and Cultural Organisation (ISESCO). Faith for Earth appears to be a key informant shaping the environmental understanding and global linkages at strategic level with these bodies. Within the UN, UNEP Faith for Earth engagement shaped the environmental focus of the UN Taskforce of Religion and development, as well as contributing to more explicit recognition of faith actors within UNEP's MTS. A key achievement was the pivotal role of Faith for Earth in supporting ISESCO in development of the Islamic Charter.

120.   Faith for Earth gained significant momentum in engaging FBO's and establishing a collaborative approach across a vast range of entities. In doing so, it created support for greater formalisation of the mechanism for inter-faith environmental collaboration and recognition of its importance within UNEP's overall strategy. This was evident at the event Faith for Nature: Multi-Faith Action convened with support from the Government of Iceland in 2020, at which over 450 participants committed to the global process led by UNEP to establish the Faith for Earth Coalition. A subsequent Sacred Commitment Strategic Meeting in 2021 (held with a hybrid remote and in-person model) resulted in a set of recommendations to adopt a global resolution formalising Faith for Earth.

121.   Faith for Earth actively sought to influence interagency efforts within the UN system. It participates in the UN Interagency Task Force on Religion and Sustainable Development (UN IATF-R) which brings together 27 UN entities from across the UN system that meet on a regular basis and co-organize joint advocacy and capacity- building activities. Read the Annual Reports of the UN IATF-R. IATF Annual Reports highlight UNEP contributions as well as listing Faith for Earth partners as members of the Multifaith Advisory Council

122.   As one of many stakeholders engaging with a range of multilateral and intergovernmental organisations, it is hard to attribute changes within external bodies specifically to Faith for Earth engagement. However, the initiative appears to be a valued partner in shaping faith-based engagement for the environment, is consistently invited to participate in dialogues, and demonstrated useful written inputs as well as face-to-face participation. Key informants noted that Faith for Earth has a unique standpoint as a focussed faith and ecology resource coming from within the inter-governmental system. It therefore usefully bridges between different constituencies and standpoints.

123.   An example of influencing broader interfaith strategy at intergovernmental level is Faith for Earth input on environmental governance at meetings of the G20 Interfaith Forum for the Arab Region and for the Africa region, both held in 2020 as part of a global consultation process led by KAICIID. This engagement provided space to find synergies between environmental agendas and the wider G20 interfaith agenda. Recommendations from these consultations fed into the G20 Summit in 2020 (noted in Faith for Earth Annual Reporting).

124.   Counting the number of organisations with strategies is a limited indicator of wider influence, particularly where environment may be incorporated within wider strategy rather than standalone. A more useful approach for future input could be to specify a particular organisation and process and describe qualitatively the different inputs from Faith for Earth over time and how these affected key changes.

125.   One key process influenced by Faith for Earth was work between Islamic governments and wider Islamic organisations to develop an approach to the environment rooted in Islam. Faith for Earth had an ongoing partnership with ISESCO and attended the 8th Islamic Conference of Environment Ministers in 2019 at which a series of strategies for joint Islamic action were adopted, including a 'Strategy for the Activation of the Role of Cultural and Religious Factors in Protecting the Environment and Achieving Sustainable Development in the Islamic World' (Reported in the Faith for Earth Achievement Report 2018/19).

126.   **Finding 14: The significant momentum gained by Faith for Earth enabled them to far exceed the expected number of FBO's making tangible commitments, with 200+ organisations recording action in the UN SDG's Database managed by Faith for Earth partners.**

127.   Table 20 highlights progress towards Outcome Indicator 7: Number of organisations committing to additional work on SDGs by launching initiatives and documenting their contributions over next 5 years.

Table 20   Progress towards Outcome Indicator 7

Outcome Indicator 7: Number of organisations committing to additional work on SDGs by launching initiatives and documenting their contributions over next 5 years. *Baseline = 2. Target = 10 (2021)*
Evidence: - 115 FBOs took action on the SDGs by 2023. The actual number of organizations is 200+ recorded in the Faith Action section on the UN SDGs Database managed by Yale FORE, the Parliament of the World's Religions, URI, and UNEP. - Monthly thematic primers identifying good practices under the 'SDG in focus' were disseminated to a network of 40,000

Rating for Achievement of Project Outcomes: Highly Satisfactory

6.4.3   Likelihood of Impact

128.   **Finding 15: The impressive traction gained by Faith for Earth points towards the project outputs and outcomes collectively contributing to its expected impact stated as 'The environmental action of FBO's and faith communities has contributed, and continues to contribute, to addressing the related environmental crises of climate change, biodiversity and pollution'. Whilst hard to measure at this global level, Faith for Earth captures a vast number of initiatives, from national to global levels, supported by the project to increase their reach and effectiveness.**

129.   **Finding 16: An interrogation of Faith for Earth's Theory of Change suggests that its expected causal pathways were realistic and assumptions and drivers largely held true, although these were refined over time to better reflect the scope of the project. The expected Intermediate States were all evident as a result of Faith for Earth activities, although hard to quantify in terms of significance.**

130.   The first stated Intermediate State 'Faith followers adopt sustainable lifestyles consistent with faith practices', was hard to quantify on the global level. However, case studies within Faith for Earth reporting and publications, as well as individual projects recorded in the database held by Faith for Earth demonstrate that faith followers across multiple faith traditions were successfully engaged with messages around sustainable lifestyles and adopted some more sustainable practices within the context of specific projects. However, to truly assess this impact it would be necessary to understand in greater complexity the multiple incentives and barriers to sustainable practices at systemic and structural levels and how these intersect with those related to knowledge and motivation rooted in the nexus of science and faith.

131.   The most evident shift towards sustainable practices was adopting sustainable approaches to investment and to greening religious sites. Faith for Earth launched 'Guidelines on Green Houses of Worship' (available online), a compendium of examples to support efforts to improve the environmental impact of faith-related spaces, recognising the scope for impact in the management of physical assets as well as investments through market mechanisms. This publication reflects the ongoing dialogue and interest on appropriate and effective strategies and represents a pragmatic approach to push discussions beyond strategic and theoretical reflection to practical action.

132.   ·The second stated Intermediate State 'Efforts of FBOs on environment protection are reflected in international policy discussions' was clearly achieved through Faith for Earth's engagement in the CoP28 process and other similar global and regional policy processes. Through Faith for Earth an impressive array of faith-based environmental initiatives have been showcased at global level The faith-based constituency has become notably larger, more active and more prominent at global meetings including increased accreditation of FBO's UNEA and active engagements at both Climate Change and Biodiversity CoPs, with Faith for Earth partners hosting events and publishing

statements. Again, whilst hard to quantify what a significant level of change would look like, clear gains were made.

133.   ·The third stated Intermediate State 'Religious teachings are linked with practical scientific evidence' was achieved through the faith-science focus of Faith for Earth and evidenced by key publications that articulate the linkages that have been identified through Faith for Earth enquiry and dialogue. Perspectives on the faith-science nexus and ways to initiate change processes in respinses have been shared through the online knowledge platform and related training has been delivered to faith-based actors and to UN staff members.

134.   ·The fourth Intermediate State 'FBOs are involved in environmental protection at local, national, and global levels' was achieved. Although it is impossible to capture the full reach of Faith for Earth's influence, particularly at local and national levels, a vast number of FBO's have expressed support for the approach and become linked to a network of peers communicating through email groups and social media channels, national, regional, and global events. At the end of 2023, the interactive database 'Faith Action on the UN Sustainable Development Goals' maintained by Faith for Earth partners featured 86 projects spread across a vast range of religious groups and geographical coverage. Further, at national levels, Faith for Earth, together with its partner the United Religions Initiative, sought to mobilise the vast interfaith network of grassroots faith leaders, faith-based organizations, and community members in countries including India, Lebanon, Bosnia and Herzegovina, and Ethiopia to respond to the urgent, climate-related concerns at the local, national, and regional levels.

135.   The project continued to develop its understanding of how change could happen in engaging FBO's, leading to a refinement in articulation of its theory of change within different documents. Notably, the articulation of Faith for Earth's niche became clearer over time, alongside the new MTS published by UNEP.

136.   Building the coalition was the foundation for further activities and reach. This was given momentum by a combination of personal and institutional engagement, production of updated materials that reflected current environmental challenges and global policy, provision of training and capacity building, fostering of dialogue and linking to existing policy forums. The growth of the network appears to have snowballed following high-profile events, clear outputs, clever alignment with existing efforts and a welcoming and supportive ethos welcoming a range of type of entity, from large global religious organizations, explicitly inter-faith initiatives and more localized organizations. Although this makes the network complex to describe and unwieldy to capture, it demonstrates a capacity to effect change at different levels and for these levels to learn from each other.

137.   The assumption that specific activities were needed to encourage global South participation and south-south cooperation appears to have been important and Faith for Earth engagement in regional forums responded to this. National level activities emerged where UNEP had programming presence, showing local interest in faith-based approaches.

138.   The Theory of Change recognized the need to translate or tailor commitments to reflect the articulation of specific religious beliefs and traditions. Work to capture perspectives across global religions and indigenous traditions stands as a resource to be drawn on in future discourse.

139.   The detailed work done within Islam highlights the importance both of understanding tenets of faith and understanding the systems and structures through which religious communities connect, in this case being dispersed without a central institutional body. Faith for Earth recognized the importance of recognising both belief and socially constructed systems in reaching and engaging different communities guided by faith.

140. Mobilizing faith-based investments required empowered leadership and trusted evidence from elsewhere to capitalise on existing interest. The forums convened by Faith for Earth drew in specific expertise to mobilse support for ethical approaches by demonstrating how this could be done. This highlights a very practical element to Faith for Earth discourse where learning and exchange has gone beyond establishing common values to addressing common issues through practical exchange and encouragement.

141. Over time, the aspect of FBO engagement in formal global policy processes appears to have become a stronger focus for Faith for Earth. Informants noted that this was a niche where UNEP brought clear added value to the existing complex network of interfaith efforts on ecology.

142. Faith for Earth demonstrated impressive ability to attract interested organisations and harness the existing energy within interfaith networks. It was able to leverage UNEP's position and communication channels to gather environmental and faith-based organisations around key agendas and at key meetings.

143. Notably, key institutes were able to bring an academic perspective alongside organisations motivated by faith, enabling a high level of reflection and learning on the process as implementation went on. Engaging these key partners allowed UNEP to connect with an existing movement on faith and ecology and provide additional avenues for a strongly motivated, connected global network. This was not a new movement, but existing efforts did not have a unified approach to global engagement or to bridging faith-based and secular narratives and approaches.

144. In order to integrate FBO's and faith-based considerations into programming, it would be useful to identify a Faith for Earth programming champion or technical advisor as a complementary resource to the current policy focussed efforts. This could be particularly focussed on integrating behaviour-change activities linked to faith perspectives and leadership. This would enable the commitments in the MTS to be realised within UNEP as well as externally, in programming and not just at policy level. Guidelines for integrating consideration of faith and FBO's could be developed, charting out UNEP programming processes. Nominating pilot programmes to test strengthening of faith-based integration may be necessary to incentivise new approaches and learning.

145. The ToC was refined during the project period. Although the power of FBO's to reach followers and influence behaviours was still recognised, the real niche of Faith for Earth became more clear over time in terms of harnessing high-level engagements and aligning faith with science as drivers of change. The ToC evolved from promoting environment to FBO's to recognising they already have a focus in many cases but need a channel for influence and increased connection to evidence.

146. Over time the theory of change evolved to recognise greater potential in two-way exchange between faith-based and secular environmental actors. Early emphasis was on building knowledge and capacities of FBO's, at their request. However, as confidence and action grew together with articulation and documentation, there was more scope to share learning from faith-based approaches with actors from within the UN, governments, donors, and other environmental stakeholders, particularly with recognition of faith-based actors within the UNEP MTS. Knowledge products provided useful materials for secular audiences to understand faith perspectives, including the Faith for Earth book summarising ecological approaches from different religions and the online training modules. At the same time there are training materials on religion and ecology and some case studies from localised action by UNEP and partners such as WWF.

147. Faith for Earth have developed a well-considered Streamlining Strategic Plan to guide enhanced efforts at mainstreaming and to maximise wider benefits to achievement of UNEP's environmental goal from the gains made by the project to date, notably widespread and deep connections with FBOs and major faith leaders, a body of knowledge on the faith-ecology nexus,

specific learning resources and training of a number of UNEP staff and partners, established channels at policy levels and a number of strong examples of integrating faith effectively in programming design and delivery.

148.   Faith for Earth has developed a comprehensive reflection on how to mainstream Faith for Earth principles and learning across UNEP structures and systems. In order to capitalize on the knowledge, resources, communication channels and partnerships developed to date by Faith for Earth, senior leadership is needed to encourage adoption of related approaches through different parts of UNEP, and to realize the potential of faith actors as a crucial constituency for advancing environmental goals as stated in the MTS. This should include building further on the national level activities initiated through Faith for Earth and could include developing targeted programming guidance for faith-informed UNEP programming[8]. Different mechanisms to support integration or mainstreaming should be considered, such as a community of practice or peer-support, or tailored guidelines to accompany different steps in the programme process.

149.   Progress on integrating faith perspectives within UNEP programming was seen in key country programmes where local Faith for Earth activities were established, however, this appeared to be driven by somewhat opportunistic engagements that inspired action. UNEP would benefit from a more systematic approach to considering the potential of faith perspectives and FBO's to amplify impact in specific programming contexts. Guidance on how to operationalise faith-science engagement contextually could be a natural next step to ensure that this learning is not lost.

Reflection on the Faith for Earth Partnership Approach

150.   **Finding 17: Faith for Earth is characterised by an innovative approach to partnership, distinct from that more commonly seen in UNEP, which was both a mechanism for achieving its aims and an objective in itself. From initiation, the Faith for Earth Secretariat worked alongside FBO's, interfaith networks and conservation-focussed organisations to build relationships and co-design the initiative. Partnerships took multiple forms but were based in common values, collaboration, complementarity, and a desire to add value to wider efforts. The complex relationships across a range of partners underpinned action around common interests whilst recognising diversity in perspectives.**

151.   The project team took time to learn from the existing inter-faith ecological movement, attending key meetings, and engaging in expansive conversation to understand both the range of faith-based perspective on environmental responsibility and the inter-related initiatives already active in this space. It took time to understand how different stakeholders worked (separately and together) and how UNEP input could enhance and complement existing efforts.

152.   One informant stated, 'Faith for Earth and its' Project Director are now key global players in the faith and ecology field which has many players. Many other actors in this space are relatively small or limited in focus. Faith for Earth has a unique convening role at the global level'. However, other partners consulted were keen to emphasise that inter-faith collaboration on environmental issues pre-existed Faith for Earth and continues in many forms alongside Faith for Earth activities. Most members or partners are active within a range of complementary initiatives and networks, as would be expected, but recognised that Faith for Earth added a unique aspect to this wider engagement.

153.   Partners consulted for this evaluation, were amongst the most active during the implementation period. They consistently rated the partnership with UNEP very highly. They described a complex network of partners, with a distinct role for UNEP as a convener and capacity building resource. Practically, partners noted that planning activities was clear, communication was good with the project team being responsive, accessible, and clear. They felt that delivery was efficient, although some noted that the level of bureaucracy was far beyond what they normally experience. Partners also highly valued the profile that the Secretariat was able to give to faith-based approaches, through articles such as an Op Ed in the Chronicle of Philanthropy written by the Project Director. They felt this was profile they could not gain themselves.

154.   The role of the Project Director was noted by most partners as key to establishing partnerships. The Project Director was able to transform meetings with key individuals at specific events into longer term working relationships and a range of differentiated formal agreements with core delivery partners.

155.   Some partnerships were governed by formal funding agreements where specific activities were required to meet objectives. However, a wider core group of partners also included partnerships governed by MoU's between UNEP and the relevant organisation. These MoUs reflected commitment to two-way exchange, with UNEP particularly supporting linkages at global policy levels, partners committing to involve UNEP in related meetings and activities, both parties committing to share lessons and make connections that enhance goals on both sides. These partnerships were founded in an understanding that they were mutually beneficial from both sides. MoU's recognised two-way partnership between UNEP and key institutions. These were appropriate because partner organisations had existing bodies at work and a two-way benefit and engagement was envisaged.

156.   Partnerships were based in common values, collaboration, complementarity, and a desire to add value to wider efforts. There is an interdependence on the complex relationships and communications channels across a range of organisations from which emerges action around common interests. Mobilisation across the vast distribution lists of these networks is impressive.

157.   Although activities were delivered by a small number of partners receiving direct funding, this was atypical, and indeed, many partners provided funding from their own sources to organise events and support Faith for Earth Secretariat to attend. However, it would be useful to extend the direct funding arrangements to support capacities in the longer term and ensure dissemination.

158.   The wider group of Faith for Earth members were a less active kind of partner. This group mushroomed, notably around key meetings which were an opportunity to highlight the inter-faith work and invite more to join. Different constituencies were attracted at different meetings, for example, greater interest from Islamic and Arabic organisations after the summit in Abu Dhabi, more African representation at UNEA, greater interest from European organisations following Stockholm +50. The Secretariat was noted as providing effective communications to keep a very large number of interested members connected, through newsletters, online resources, and comprehensive Annual Reports, as well as email distributions lists.

159.   Several partners gave compelling examples of how UNEP added value to existing efforts. An example of the value of UNEP engagement was given by one partner, who had reached out to Faith for Earth following CoP 27 and FBO's had identified a need for a faith pavilion. The Project Director, stepped in to advocate for this with the CoP28 presidency and to attract funding from the Muslim Council of Elders when they met at the Abu Dhabi global faith-leaders' summit. Partners all saw the Faith Pavilion as a major achievement. They planned to give spiritual support to CoP negotiators and counsel people experiencing climate grief, as well as hosting multiple events to raise awareness

160.   The Islamic Foundation for Ecology and Environment noted that its' idea to work on an Islamic document paralleling the Catholic Laudate Si, was grasped by Faith for Earth as they could see the potential this had for catalysing greater action from within Islam. This led to a widespread collaboration with academics and Islamic institutions to publish a book, including bring in ISESCO. Collaboration with Faith for Earth helped to ensure traction for this book, including a high- profile launch. It was noted that 'the UN is secular, but they are doing a great job of mobilising and motivating with faith-based ideas – both within faiths and with interfaith organisations'.

161.   The constituency focussed on the faith-ecology nexus is diverse, with different faith perspectives, FBO's (single faith and explicitly inter-faith), conservation organisations with faith-related initiatives, and academic or research approaches that theorise faith-science linkages and potential contributions of faith to environmental goals. Age, gender and geographical or socio-political context all shape perspectives. Within faiths, leadership and action is found at different levels, including recognised faith leaders whose primary role is to steer religious practice, those in leadership positions within faith-based organisations/NGO's, those who provide thought leadership and academic credibility, and those from within faith communities who are active leaders, including youth activists and women activists. Faith for Earth members have recognised the need to structure dialogue to ensure that diverse voices are heard, and that mutually reinforcing roles contribute to better outcomes. Dialogue through Faith for Earth on the nature of these identities and roles and how they inter-relate informed the evolution of the proposed structure of the Faith for Earth Coalition, including recognition on how these groups can inform and challenge each other. Although less explicit, this structure also provides greater scope for engagement of women, who are less likely to be in position as 'eminent leaders' due to the nature of the major global faiths. The Youth Council, FBO Network and Faith-Science consortium provide scope for greater engagement of women, although this could be articulated more clearly.

162.   Figure 4 sets out the dynamic relationships between core proposed structures of the Faith for Earth Coalition, noting how they expect these to be mutually reinforcing and enable a wide range of partner voices to contribute. It should be noted that the Coalition supposes an ongoing role for a UNEP Secretariat providing the essential linkages to the wider global efforts.

Figure 4   Faith for Earth Coalition structures, roles, and inter-relationships
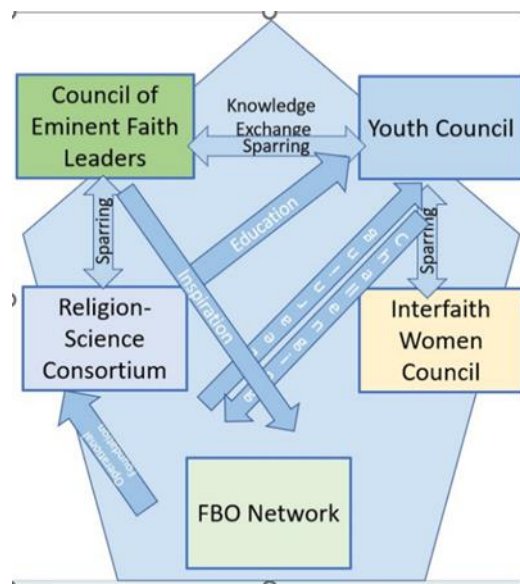
163.   It was noted that the structures developed to govern partnership through Faith for Earth in the longer term are nascent, for example, the Steering Committee had only met twice as these are not regular and have, to date, focused on mobilising other accredited FBOs.

164.   UNEP provided creative direction, financial and technical support. There was a high emphasis in documentation, joint papers, and publications, providing a growing knowledge base around which to coalesce.

165.   Several partners commented on the high levels of respect, understanding and friendship that exist between partners. There is a monthly open meeting and many email threads. One informant said, 'Faith for Earth is a community, a way to connect and beyond a project'. There is a strong ethos of solidarity in advancing environmental goals amongst members.

166.   Many individuals brought into Faith for earth had longstanding working relationships with each other, many knew each other extremely well. This ensured an existing understanding of how to facilitate useful exchange between individuals from different faith traditions and between organisations with different mandates and strategies. Other faith groups were engaging for the first time at global policy level, or with global environmental policy or with the inter-faith movement. The Faith for Earth project team took time to understand the different interests and motivations amongst the wider, growing coalition.

167.   Some informants noted that the Faith for Earth group is not yet broad enough, there is broad participation across Islam, Christianity, Jewish Groups and Hindu groups as well as some indigenous religions. Specific efforts have ensured that indigenous religions were included as these are sometimes marginalised from the wider inter-faith movement. Faith for Earth also specifically engaged women and youth representatives through outreach and inclusion of dedicated structures for consultation and representation of these groups which are historically marginalised within the formal structures of major religious organisations. However, mirroring the interfaith movement more broadly there is relatively little engagement with religions from some key geographies, including China. It was noted that attending regional and global meetings held in different locations had helped to attract a wider range of coalition members, for example, meetings in the middle East tended to have greater Islamic/Arabic representation, UNEA meetings tended to have greater African representation. Thus, it was anticipated that the reach would extend further to new regions over time.

168.   Many of the Faith for Earth partners are highly vocal in calling for radical change. As non-governmental actors they are not constrained by the same political factors. This includes calling for action on colonialism, racism, and materialism/capitalism as drivers of ecological destruction and risk. Indeed, some viewed the SDG's as compromised and hoped that faith actors can provide challenge to this next time. However, some partners identified a risk of FBO's being co-opted rather than providing challenge to accepted truths around the SDGs, noting that, to date, the interfaith ecology movement has been overly focussed on getting a seat at the table, being present and being accepted. Some felt that this could deter real critique of the sustainable development/SDG paradigm or recognition of provocative differences between faith-based world views and the construct of development that underpins the international system. One informant said, 'we need to focus on faith-based critique of development and not on faith-based presence for its own sake'. It was felt across informants that faiths have a lot to offer in terms of vision for 'other ways of being' compared to the individualism and materialism prevalent in many societies today and that these conversations are critical in bringing significant changes to avert ecological disaster. There are some tensions around FBO's which take a more adversarial approach and how to incorporate these voices.

169.   Some informants discussed the notion of a religious leader and how this played out in Faith for Earth. There was certainly space created to platform leaders at global level of major faiths, but there were seen to be other sources of authority and legitimacy to speak, including high office but

also other criteria such as nobel laureates, scholarship, leadership of grassroots movements, 'illumined mystic', or community respect/eldership.

170.   Some informants noted that interfaith work does not feature heavily in media reporting, particularly because it is usually a positive story. Some suggested more concerted efforts to partner with media.

171.   Some informants noted that face to face meeting had been critical to building the movement, which is still forming, and the move to primarily online engagements due to COVID restrictions made this harder. However, it was also testament to the strength of commitment that Faith for Earth was able to host dialogue over a 5-day period alongside UNEA in 2021. In order to sustain a global network, particularly on environmental issues, reliance on face-to- face engagement is limiting. The precedent of online working driven by COVID should be built on further to enable greater reach.

172.   The movement is necessarily fluid given the immense number of interfaith entities globally, one informant noted that there may be over 200 in North America alone. This is not a known or static group. Faith for Earth needs to retain public profile and an open invitation to dialogue to connect with interested groups. It was noted by respondents that nobody has a list of all interfaith entities, there would be over 200 in USA/Canada alone.

173.   The role of the Project Director in facilitating Faith for Earth engagement, and particularly in bridging between a ready faith-based constituency and formal UN channels appears significant in forging productive partnerships and has driven progress to date. Stakeholders universally identified this role as crucial, in providing a person mandated to bridge between these groups. It was clear from all partner informants that their level of personal and institutional commitment to Faith for Earth remained high.

174.   Different types of partners contributed and benefitted indifferent ways from Faith for Earth, in particular:

-   Academic programmes focussed on research and publication on the nexus of faith and ecology (Yale, Union Theological Seminary), and on incorporation of related approaches into educational curricula (University of Connecticut). Academic stakeholders particularly noted interest in the faith-science nexus and that they felt their presence as academic, secular institutions leant gravitas to some activists and helped them to navigate UN channels whilst articulating objectively how faith and ecology are linked. It was noted that, although 85% of the world's population are religious in some way, there has been a particular discomfort within secular agencies in taking faith-based approaches. One informant noted that there are 20+ academic programs on religion and ecology with growth especially in last 2-3 yrs. This comes at a time of interest and potential. Another noted that students/youth are visibly more engaged and active than previously.
-   Large conservation INGO's with faith-based programming, whether programmatic or policy-approaches (WWF, WRI). It was noted that explicit faith approaches within broader conservation organisations are uncommon and they are usually relatively small initiatives. As such, partnership through Faith for Earth was a way to amplify the importance of faith-based approaches to conservation programming and help technical programming staff understand the potential to engage FBO's in field programmes. WWF received funding for programmatic work from Faith for Earth, which enabled tangible lessons to be documented. Together with academic stakeholders, these INGOs are a source of research and documentation and thinking, which is complemented by organisations who can mobilise.
-   Interfaith organisations with a large network or membership model, representing a range of faiths. These benefitted from gaining understanding of environmental policy issues and channels for influence as well as connections facilitated by UNEP and analysis of faith-science compatibility.

- Organisations focussed on environmental issues from a single faith standpoint but with commitment to interfaith `approaches, were able to contribute knowledge to the growing body of work on the faith-ecology nexus. They benefitted from working alongside other faiths with similar goals but different faith traditions.

Rating for Impact: **Highly Satisfactory**

- *Rating for Likelihood of Impact: Highly Satisfactory*

Overall Rating for Effectiveness: **Highly Satisfactory**

6.5 Financial Management

175. **Finding 1: Faith for Earth complied with UNEP financial policies and procedures and presented clear financial reports. However, as a flexible initiative that underwent several budget revisions, the justifications for changes and eventual expenditures could have been more detailed.**

6.5.1 Adherence to UNEP's financial policies

176. The review of project records and discussion with project staff suggests that the project complied with UNEP financial policies and procedures in a satisfactory manner. No significant shortcomings in compliance were identified.

177. Signed MoUs were available between partners where activities were jointly delivered or aligned and where in-kind contributions were made.

178. Where the project made direct payments to project partners to support clear activities, these were reflected in signed Small-Scale Funding Agreement (SSFA) or a Donor Agreement for more substantial support. The amounts detailed in SSFA and Donor Agreements were identifiable in the provided list of project expenditures, and tallied with project activities. The detailed budget for each SSFA as well as detailed expenditure reports were recorded in Umoja.

Rating for Adherence to UNEP's financial policies: **Satisfactory**

6.5.2 Completeness of financial information

179. The review of project records presented a complete list of expenditures, as well as signed budget revisions corresponding with the ProDoc and two subsequent revisions.

180. The project team provided a full list of expenditures from 2020-2022, which reflected the nature of activities during different stages of the implementation period. A summary of annual expenditure up to the end of 2022 by output is presented in Table 21. Final figures for 2023 were not available to the consultant at the time of the evaluation.

Table 21.   **Expenditure per output 2020-2022[9]**

Item	2020 Budget	2020 expenditure	2021 budget	2021 expenditure	2022 budget	2022 expenditure	Total
Evaluation							
Output 1				54,315.06		-11,962.49	42,352.57
Output 2				46,544.80			46,544.80
Output 3						6,780.00	6,780.00

---

[9] Based on expenditures reported in Umoja and budget outlined at the second project revision.

Output 4				10,908.00			10,908.00
Output 5				21,621.60			21,621.60
Staff costs		186,841.55		264,035.28		239,233.80	690,110.63
Grand Total	334,800	**186,841.55**	342,698	**397,424.74**	*174,602*	**234,051.31**	**818,317.60**

181.   Notably, during 2020, expenditure fell well below budget due to the postponement of face-to-face activities during the COVID pandemic. Budget revisions were made in 2020 and in 2021to reflect the changed implementation schedule and newly planned activities. Funding to partners was concentrated during 2021, reflecting increased activity following lifting of COVID restrictions.

182.   The second Prodoc revision in 2021 noted adjustment of discrepancies in annual allocations, however this could have been accompanied by greater clarity of justification.

183.   Faith for Earth presented in-kind contributions alongside the budget it held within UNEP's financial system. From project plans and narratives, in-kind contributions make sense but are not fully described. The project team demonstrated a record of in-kind contributions showing the origin of the contribution (donor), its use and which output it related to. These contributions covered either technical assistance paid for by partners/donors or travel support paid directly. These contributions were noted in travel requests where tickets were paid for directly by event organisers, with UN project budget covering incidental expenses.

184.   Due to the variable and responsive nature of the initiative, as well as the significant contextual factor of COVID, annual expenditures varied against budget. There was a significant underspend (around 40%) during 2020 due to postponement of activities during COVID. A smaller overspend during 2021 reflected the upturn in delivery of planned activities during recovery from the pandemic.

185.   Expenditure for 2022 exceeded the approved, but unsecured, budget. This reflects efforts by the project team to attract further financial support for increased activity during implementation. Donor approvals were not aligned with the timing of the project approval and so actual secured budget and expenditure varied from the budget approval.

Rating for Completeness of Financial Information:	**Satisfactory**

6.5.3 Communication between finance and project management staff

186.   Discussion with project staff suggests a good grasp of project budget, expenditure / disbursement, and financial reporting, reflecting the direct involvement of core project staff in project delivery and good liaison with finance staff, including around how to present the changing budget and in-kind contributions.

Rating for Communication between finance and project management staff:	**Satisfactory**

Table 22   **Financial Management Summary Table**

Financial Management Components		Rating	Comments
Adherence to UNEP's policies and procedures		S	
Any evidence that indicates shortcomings in the project's adherence to UNEP or donor policies, procedures or rules			No significant shortcomings in compliance were identified.
Completeness of project financial information		S	
A	Co-financing and Project Cost's tables at design (by budget lines)		Project costs and sources of funding clearly articulated at design
B	Revisions to budget		Clear revisions aligned to revised ProDoc

C	All relevant project legal agreements		MoU's and SSFA's and Donor Agreement available for project partners as appropriate
D	Proof of fund transfers		Documented in list of expenditures
E	Proof of co-financing		Records of donor contributions. Evidence of in-kind contributions contained within travel requests and activity reports.
F	A summary report on the project's expenditures during the life of the project		Summary of expenditure on staff and against each output provided.
G	Copies of any completed audits and management responses		n/a
H	Any other financial information required		n/a
Communication between finance and project management staff		S	
Project staff level of awareness of project's financial status			Discussion with Project Director and Coordinator suggests a high awareness of available project funds, associated costs and expenditures given that activities were highly related to core staff activity.
Fund Management Officer knowledge of project progress			Fair
Level of addressing and resolving financial management issues among Fund Management Officer and Project Manager			Good
Responsiveness to financial requests during the evaluation process			Key information was supplied at the start of the evaluation process
Overall Rating		S	Evidence provided suggests that the project had complete documentation required and that financial status was transparent.

Rating for Financial Management:	**Satisfactory**

6.6 Efficiency

6.6.1 Cost Effectiveness

187.   **Finding 1: Faith for Earth's project model of delivery through partnership and cost-sharing ensured that a lot could be achieved together with a relatively small UNEP budget, making it highly cost-effective.**

188.   UNEP's input enhanced existing activities in the faith-based environmental sphere. Partnerships were only established with organisations that had demonstrated existing commitments and strategies on faith-based approaches to the environment. This included faith-based or interfaith oriented institutions as well as wider conservation organisations with recognised programmes or approaches to engage faith constituencies.

189.   The project benefitted from a significant set of in-kind contributions from project partners and donor agencies, particularly where these paid directly for transport of project personnel to attend key consultations and events. The project relied heavily on attendance at face-to-face meetings to build relationships and trust between stakeholders as well as ensuring visibility at key global policy events.

190.   The project operated with a minimal staff consisting of a D1 post as Project Director and a consultant. Although the Project Director staff cost is relatively high, the seniority of this role and the Project Director's standing both within UNEP and externally appear to be key factors in gaining support across a broad constituency and thus should be considered cost effective.

191.   The project relied on inputs from a consultant and from successive interns to deliver activities, particularly its significant communications output. The team estimated that intern input from around 40 individuals was equivalent to 2-3 full time staff roles. On the positive side, this enabled additional staff input, and some benefit was felt within the project team from having a variety of perspectives within the project at different times. However, this model created a level of uncertainty due to insecurity of tenure in roles and limited the power of some individuals involved to grasp the additional potential for the project to scale up, for example, in identifying potential for additional reach within UNEP itself. One partner noted particularly the significant input of 4 interns in realising the faith pavilion, stating that intern support was central to this mobilising in time for CoP28 because of the significant workload involved and the ability to scale up effort rapidly for a short period through using interns. However, the same informant also noted that reliance on interns brings a lack of continuity, low levels of experience and a lack of power to get things done relative to professional staff.

192.   The project developed a model of working that exploited existing meetings and events where key stakeholders were gathering and added Faith for Earth components. This enabled a wide reach for the project, to a vast audience, at relatively low additional expense.

193.   The project responded well to the challenges of COVID-19 and engaged in several large meetings of partners through virtual means. This mirrored the wider shift towards online working during lockdowns and the project continued to use these effectively, although travel to face-to-face meetings returned as a key modus operandi following the lifting of restrictions. A hybrid delivery approach works well for the project and should be considered wherever possible to reduce the relatively high caron footprint associated with attendance at global meetings – in line with practice across the sector.

194.   The project, aligning with wider UNEP policy, was able to draw on existing resources, individual experts, and scientific data on environmental issues, translating these so that they could enhance faith-based work. It also utilised the existing momentum within the inter-faith movement and

harnessed this to enhance global policy dialogue. It therefore added value to existing initiatives effectively.

195.   The project team were highly focussed on achieving the stated outcomes and had a high level of engagement in all activities that ensured alignment and complementarity of various elements, in part due to continuity of individual engagement across multiple activities and partnerships. Leadership of the initiative was strong and proactive, enabling rapid achievement of targets and scale up of efforts when opportunities arose.

196.   Significant efforts were made to build open communication, understanding and trust with key project partners and the wider Faith for Earth constituency. This was an efficient way to facilitate greater engagement. Partner informants consistently noted the high quality of interpersonal engagement with the Project Director and Coordinator as an enabler of activity within the project.

6.6.2   Timeliness

197.   **Finding 2: The project had an uncertain delivery timeframe at design due to lack of long-term committed funds. It completed project revisions in 2020 and 2021 to reflect changed circumstances and explain changes in the timing of delivery. This was an appropriate response to both the contextual restrictions, variable funding, and emerging challenges and opportunities.**

198.   The project's modus operandi meant that its activities had to be aligned with existing global policy meetings and other gatherings of stakeholders. Delivery therefore reflected the schedule of these opportunities in a timely manner, although project staff noted that it was easier to respond quickly when partners were paying costs directly rather than going through the internal approval process. In person activities were put on hold during COVID restrictions and activities changed to remote engagements during this time, returning to deliver in-person activities once restrictions were lifted.

199.   Faith for Earth was an easily scalable project in terms of reach and potential for greater levels of activity. The relatively low level of core funding compared to the ambition of the project, limited the ability of the project team to develop further localised activities proactively or strategically but they engaged in continual dialogue with supporters and potential donors on funding for continuation of the project overall and for implementation of activities in response to newly identified opportunities.

200.   Some project partners found the process of accessing project funding cumbersome and time consuming but recognised that this reflected the established institutional nature of a UN agency with high standards for transparency and accountability in financial management compared to the more flexible and trust-based institutional cultures found in many of Faith for Earth's partners.

201.   The creation of the knowledge platform in a timely manner ensured that reach of various knowledge products was enhanced during the implementation period.

6.6.3   Risks and Safeguards

202.   **Finding 3: Faith for Earth identified potential risks in managing relationships with diverse faith-based organisations. To mitigate potential harms, the project took time to share information, establish common values and shape a culture of tolerance and mutual respect – an approach practised by existing interfaith organisations.**

203.   Agenda 2030 and the SDGs have been seen by some faith-based organizations as a global agenda to create a new world order at odds with, religious beliefs. Other UN organizations had previously faced challenges working with some faith-based organizations and religious leaders. Faith for Earth managed this risk well by celebrating diversity in addressing mutual concerns rather than

implying the need to change the approaches of any single tradition to fit intergovernmental frameworks or impose a secular approach. Training modules were designed to inform faith-based actors but also to facilitate learning about the faith-ecology nexus amongst secular actors and organisations through creation of two-way understanding.

204.   In some contexts, some religious organisations have been associated with extremism, inability to engage peacefully with other religions, gender inequality or opposition to human rights discourse. The project took a due diligence approach to ensure that the FBO's engaging with faith for Earth shared compatible principles around environmental goals as well as wider social and human rights norms.

205.   Gender issues and women's involvement might be sensitive to some FBO's. The project took a gender mainstreaming approach, and efforts were specifically made to increase women's participation within Faith for Earth activities, for example by establishing the Interfaith women's council and mandating 50% representation for women in the Faith-Science Consortium and the Youth Council.

206.   The project identified the potential need to work within single faith traditions or FBOs in certain regions or to address certain issues, however this could risk the momentum of interfaith cooperation. An adequate balance representing all major faiths was sought in a transparent manner, along with incorporating indigenous spirituality, with the core focus being broad inter-faith exchange.

Rating for Efficiency:	Satisfactory

6.7   Monitoring and Reporting

207.   **Finding 1: The project had a clear monitoring system and reported regularly on activities/inputs and related outputs as well as on related outcomes. Given the nature of the initiative, with a small number of core project staff, documenting activities was a low-cost activity and did not require significant additional budget. The project team provided extensive additional reporting publicly on activities and knowledge products, facilitated by the knowledge platform.**

6.7.1   Monitoring Design and Budgeting

208.   Given that targets against indicators were routinely exceeded by a large margin, it may have been possible to revise the reporting framework to focus more on how change was occurring and what the achievement of outputs added up to at outcome level. The project provided updates against the defined logframe with brief indicative numbers to illustrate achievement of targets. It could have benefited from more substantial narrative description of how these targets were met and what changes they achieved, as well as noting unplanned activities/outputs and unanticipated outcomes.

209.   Comprehensive mission reports were completed by the Project Director following attendance at meetings and travel to global meetings. These provide a useful level of detail on the focus of different engagements and what was achieved in terms of partnership strengthening and specific activities.

210.   The compilation of high quality, comprehensive annual reports available publicly on the knowledge platform provided useful additional level of detail and links to external resources to verify the results, explore additional activities and changes related to the project that were not articulated in the expected results and link to the wider work of FBO's that could indicate the influence of Faith for Earth engagement across the network.

211. Key informants from partner organisations highlighted the same significant achievements that the project self-reported, reflecting broad consensus on the project's value.

212. The monitoring system did not sufficiently encourage detailed narrative description of how outputs and outcomes were achieved. Whilst they convey the scale of activities and achievements, they do not contribute significantly towards validating the reconstructed theory of change.

Rating for Monitoring Design and Budgeting: Moderately Satisfactory

6.7.2   Monitoring of Project Implementation

213. Regular monitoring reports showed early achievement of key indicators, whilst the COVID pandemic brought significant short-term limitations to delivery. Two project design revisions, reflected in ProDocs, amended targets slightly and added some new aspects, such as reference to COVID-19 response. However, as the scope of the project went far beyond what was expected at design stage, a longer narrative explanation of the changed potential could have provided greater guidance for further implementation and for tracking potential outcomes and impact in greater depth.

214. The ProDoc revisions and shifts in detail of delivery demonstrate an adaptive approach from a project team that was closely involved with activities and strongly engaged with the vision and potential of the initiative.

Rating for Monitoring of Project Implementation: Moderately Satisfactory

6.7.3   Project Reporting

215. The project met the basic requirements for updates against expected outputs in regular reporting templates, enabling easy verification of achievement against targets.

216. Due to the nature of the project design, the monitoring system did not lead to reporting of gender disaggregated data or consideration of vulnerable/marginalised groups. The team recognised this weakness in the project design and incorporated clear activities focussed on gendered aspects within FBO environmental activities. These were detailed within longer written outputs of the project, including the comprehensive Annual Report format.

217. The project published Annual Reports on its knowledge platform, from which it is possible to grasp the scale of its reach and the detail of work under specific outputs. However, this does not explicitly articulate how changes were made in relation to stated outcomes and so requires a deep level of scrutiny to piece together to sum of the project's different parts in relation to project plans. Faith for Earth could benefit from the addition of narrative description in its reporting explicitly detailing the changes brought about in relation to its theory of change.

Rating for Project Reporting: Moderately Satisfactory

Rating for Monitoring and Reporting: Moderately satisfactory

6.8   Sustainability

218. **Finding 1: The project made strong progress towards sustainability through its alignment to wider environmental policy and programming, its partnership approach and cost-sharing model and its efforts to establish institutional structures to enable ongoing engagement between faith-based organisations and the wider environmental sector at different levels.**

6.8.1   Socio-political Sustainability

219.   The project had a strong focus on linking faith-based approaches to ecology with global policy processes, indeed this focus and niche became stronger over time. The project has contributed to stronger channels of communication between faith-based and interfaith organisations around global policy processes as well as enabling these organisations to engage at key global events. It has increased the visibility and official presence of key faith-based organisations through registration at UNEA and through coordinated presence at CoPs and other global meetings. It has also made significant efforts to institutionalise these arrangements through representation on key bodies, such as the UN Taskforce on Religion and Development. There is a high likelihood that much of this engagement will continue and continue to evolve in years to come., enabling ongoing influence at policy levels.

220.   The increased recognition of faith-based actors within UNEP's MTS and through other UN bodies points to an ongoing willingness to foster greater participation, influence and partnership that should sustain engagement and potential for influence.

221.   ***Rating for Socio-political Sustainability: Highly Satisfactory***

6.8.2   Financial Sustainability

222.   The project experienced regular periods of financial uncertainty but attracted additional funds through significant effort on the part of project staff. This financial uncertainty limited potential to explore new avenues for impact in a strategic manner, making activity more opportunistic and short term.

223.   The cost-sharing model with significant in-kind contributions from partners suggests that long-term stability for Faith for Earth may lie in part outside of formal UN funding channels. However, some regular project funding would be needed for the foreseeable future to ensure that UNEP has a designated focal point and champion for the project, is able to host and facilitate activities appropriately, is able to focus on greater integration of faith-based partnerships and approaches across a wider range of UNEP programming and can demonstrate its ongoing commitment to faith-based actors who have developed a strong level of trust in UNEP as a partner.

224.   Regular project funding would be needed for the foreseeable future to ensure that UNEP has a designated focal point and champion for the project, is able to host and facilitate activities appropriately, is able to focus on greater integration of faith-based partnerships and approaches across a wider range of UNEP programming and can demonstrate its ongoing commitment to faith-based actors who have developed a strong level of trust in UNEP as a partner. Several member states have expressed support for Faith for Earth conceptually and practically, although this has not always been expressed through direct financial contributions. This has included engagement with the governments of Norway, Iceland, Germany, the USA and Sweden.

Rating for Financial Sustainability: Moderately Unsatisfactory

6.8.3   Institutional Sustainability

225.   The role of the Project Director in facilitating Faith for Earth engagement, and particularly in bridging between a ready faith-based constituency and formal UN channels appears significant and has driven progress to date. Stakeholders universally identified this role as crucial, in providing a person mandated to bridge between these groups. Stakeholders emphatically noted that the Project Director gained traction due to a high level of knowledge, commitment, and credibility within faith-based discourse, understanding of the institutional cultures of inter-faith dialogue, and sufficient seniority within the UN system to identify and realise opportunities for influence. Some noted a dependence on this individual whilst also recognising the strength of the institutional structures, systems and practices that had emerged from Faith for Earth. Specific efforts may be needed to

ensure that Faith for Earth's momentum long-term is not dependent on an individual but integrated across a wider range of UNEP staff roles and Faith for Earth structures.

226.   Faith for Earth has focussed on creating institutional channels for dialogue and representation, able to ensure a range of FBO's from different beliefs are active and that they communicate back to a wider Faith for Earth Network. The creation of different structures within the wider network enables a degree of self-governance, including the Youth Council, Network of CEO's of FBO's, Council of Eminent Leaders and Faith-Science Consortium. These structures enable broad participation through appropriate roles but are not yet able to sustain their engagement at UN level independently.

227.   It was clear from all partner informants that their level of personal and institutional commitment to Faith for Earth remained high, and many noted that Faith for Earth did not create inter-faith environmental cooperation but rather created a platform for enhancement of existing networks within the interfaith movement to grow, align with global policy and influence at UN level. That said, partners were concerned that UN commitment to ongoing support was not clear and this presents some reputational risk for UNEP.

228.   As this phase of Faith for Earth closes, the partners have a vision for continuing faith engagement with UNFCCC and at CoP29 but the nascent coalition structure still needs support if the great momentum is to become self-sustaining in the longer term.

229.   The Faith for Earth team reflected on the relative lack of traction to date in terms of mainstreaming faith-based awareness and engagement across UNEP programming, compared to the high traction in engaging FBO's at policy level. They have developed a well-considered Streamlining Strategic Plan to guide enhanced efforts at mainstreaming and to maximise wider benefits to achievement of UNEP's environmental goal from the gains made by the project to date, notably widespread and deep connections with FBOs and major faith leaders, a body of knowledge on the faith-ecology nexus, specific learning resources and training of a number of UNEP staff and partners, established channels at policy levels and a number of strong examples of integrating faith effectively in programming design and delivery.

Rating for Institutional Sustainability: Moderately Satisfactory

Rating for Sustainability:	**Moderately Satisfactory**

Factors affecting project Performance and Cross-Cutting Issues have already been analysed under the following sections, as outlined in Table 24:

Table 16   Consideration of Performance and Cross-Cutting Issues

Performance and Cross-Cutting Issues Reflected Elsewhere	**Section**
Preparation and Readiness	6.2 Quality of Project Design
Quality of Project Management and Supervision	6.6 Efficiency
Stakeholders Participation and Cooperation	6.4 Effectiveness 6.6. Efficiency
Responsiveness to Human Right and Gender Equality	6.2 Quality of Project Design
Environmental and Social Safeguards Efficiency	6.2 Quality of Project Design
Country Ownership and Driven-ness	6.4 Effectiveness
Communication and Public Awareness Outputs and Outcomes	6.4 Effectiveness

7   CONCLUSIONS AND RECOMMENDATIONS

7.1   Conclusions

230.   Table 24 summarises findings and ratings across the criteria in the evaluation framework. Ratings range from Moderately Satisfactory to Highly Satisfactory for two key criteria. **A rating of highly satisfactory is suggested due to strong strategic relevance and adaptation in support of UNEP's wider environmental goals together with an exceptional level of achievement against targets (Effectiveness), despite less impressive ratings for enabling factors of efficiency and financial limitations.**

Table 17. Summary of project findings and ratings

Criterion	Summary assessment	Rating
Strategic Relevance	**Faith for Earth is highly aligned with global goals and UNEP strategy, demonstrating adaptation to ensure this over time.**	**Highly Satisfactory**
• Alignment to UNEP MTS, POW and Strategic Priorities	High level of alignment which further strengthened with development of a new UNEP MTS during implementation. Links are explicit in the MTS and PoW.	Highly Satisfactory
• Alignment to donor/GEF/Partner Strategic Priorities	High level of response to global environmental needs and priorities and the strategic priorities of the wider UN system, donors and faith-based partners..	Highly Satisfactory
• Relevance to Regional, Sub-Regional and National Environmental PRiorities	Strong ability to adapt, incorporate new focus areas and respond to both challenges and opportunities based on priorities at national, regional and global levels..	Highly Satisfactory
• Complementarity with Existing Interventions	Complementarity and enhancement of existing efforts both within the UN and within FBOs was built into the fundamental design of Faith for Earth. It was particularly effective in complementing enabling existing environmental programmes within FBOs to understand, align with and participate in national, regional, and global environmental policy processes.	Highly Satisfactory
Quality of Project Design	Strong participatory design process ensured responsiveness to opportunity and existing potential partners, clearly articulated expected outputs and outcomes (with some revision over time), weaknesses in incorporating cross-cutting issues in original design.	**Satisfactory**
Nature of External Context	COVID-19 impacted project delivery but the project also responded to new request and needs in the post-COVID recovery period. The project responded to the evolving global environmental agenda and UN policy processes, embracing these as a key opportunity for faith-based action.	**Favourable**
Effectiveness	**Faith for Earth achieved impressive reach, momentum and visibility, presenting a high likelihood of increased contribution of faith-based approaches to achievement of global environmental goals.**	**Highly Satisfactory**
• Availability of outputs	Faith for Earth has demonstrated an impressive level of achievement against target indicators for all defined outputs. In most cases far exceeding stated targets.	**Highly Satisfactory**
• Achievement of project outcomes	Faith for Earth demonstrated an impressive level of achievement against target indicators for all defined putcomes. In most cases far exceeding stated targets.	**Highly Satisfactory**
• Likelihood of impact	The significant outputs and outcomes point towards increased roles for and influence of faith-based actors.	**Highly Likely**
Financial Management	Overall financial management was good, particularly considering the financial uncertainties and adaptation required during implementation.	**Satisfactory**
• Adherence to UNEP's financial policies	The project complied with UNEP policies and procedures for financial management. There were discrepencies and adjustments during implementation, reflecting a high level of financial uncertainty as well as fluid activity levels.	**Satisfactory**

Criterion	Summary assessment	Rating
• Completeness of Financial Information	All records were available but greater narrative justification for changes would enhance this.	**Satisfactory**
• Communication between finance and project management staff	No significant issues in communication were identified.	**Satisfactory**
Efficiency	**The project achieved a lot on a limited and unpredictable budget.**	**Satisfactory**
Monitoring and Reporting	**The project had a clear monitoring plan which was deliverable with few additional resources, relying on project staff documentation on activities, together with wider reporting and knowledge outputs produced by the project. However, this monitoring plan could have been more effective at capturing unanticipated results or charting lessons around the process of change.**	**Moderately Satisfactory**
• Monitoring design and budgeting	The project had a clear monitoring plan, however it did not budget additional resources for monitoring and the plan did not maximise the capturing of achievements beyond those originally included in the results framework.	**Moderately Satisfactory**
• Monitoring of project implementation	Project staff produced a high level of documentation on different activities relative to the resources they had, such as mission reports and annual reports. These captured different activities across the project but project monitoring reports needed to be cross-checked with other reporting to capture the full	**Moderately Satisfactory**
• Project reporting	Reports were compiled against the results framework and showed impressive progress, however these did not fully explain the scope of all activities. It was hard to capture unanticipated outputs and outcomes in the regular project reporting.	**Moderately Satisfactory**
Sustainability	**The project has developed some building blocks for sustainability but these remain nascent and require further financial, technical and political support to achieve greater self-governance and sustainability.**	**Moderately Satisfactory**
• Socio-political sustainability	The increased recognition of faith-based actors within UNEP's MTS and through other UN bodies points to an ongoing willingness to foster greater participation, influence and partnership that should sustain engagement and potential for influence.	**Satisfactory**
• Financial sustainability	The project experienced regular periods of financial uncertainty but attracted additional funds through significant effort on the part of project staff. This financial uncertainty did limit potential to explore new avenues for impact in a strategic manner, making activity more opportunistic and short term.	**Moderately Unsatisfactory**
• Institutional sustainability	Faith for Earth has paid a lot of attention to creating institutional channels for dialogue and representation, able to ensure a range of FBO's from different beliefs are active and that they communicate back to a wider Faith for Earth Network. The creation of different structures within the wider network enables a degree of self-governance but they are not yet able to sustain their engagement at UN level independently.	**Moderately Satisfactory**
Overall Project Performance Rating	**A score of highly satisfactory is suggested due to strong strategic relevance and adaptation in support of UNEP's wider environmental goals together with an exceptional level of achievement against targets (Effectiveness), despite less impressive ratings for enabling factors of efficiency and financial limitations.**	**Highly Satisfactory**

231. Faith for Earth was designed to reflect and support implementation of UNEP's MTS, utilising faith-based approaches, and faith-science dialogue to advance efforts on climate change, biodiversity, and pollution. The project demonstrated extremely strong effectiveness in meeting and exceeding stated output and outcome targets with consistently high levels and quality of stakeholder engagement, clear commitments, and advancement of thinking on key approaches (particularly green finance), effective knowledge products and other communications, delivered despite limited funding.

232. Faith for Earth now represents a vast network seeking to connect faith-based and interfaith environmental thinking with broader global efforts to meet environmental goals. The FBO's, INGOs and academic stakeholders are engaged in intersecting, complementary initiatives, but see a clear

niche in Faith for Earth made possible through the role of UNEP in coordinating, mobilising, informing, and realising channels for dialogue and influence that could not be accessed without UN action. Some independent momentum is notable, however, there remains a clear need for UNEP in making connections and fostering external links as well as ensuring that scientific evidence is integrated.

233.   Progress on integrating faith perspectives within UNEP programming was seen in key country programmes where local Faith for Earth activities were established, however, this appeared to be driven by somewhat opportunistic engagements that inspired action. UNEP would benefit from a more systematic approach to considering the potential of faith perspectives and FBO's to amplify impact in specific programming contexts. Guidance on how to operationalise faith-science engagement contextually could be a natural next step to ensure that this learning is not lost.

234.   The project adapted during implementation, both to incorporate cross-cutting issues that were neglected during the original design phase (notably greater focus on gender), to scale up ambition after initial success, to respond to new opportunities and to respond to the challenges associated with the COVID pandemic.

235.   Project management, financial management and monitoring were undertaken to satisfy the requirements of UNEP. However, the project never reached its stated ideal level of funding and staffing, meaning that delivery had to be pragmatic and not always as strategic as it might want to be. The project often 'went where the energy was' which enabled high levels of activity but may have missed strategic opportunities, such as outreach to under-represented regions and religions, or greater efforts to gain traction for partnership across a wider range of UNEP departments.

7.2   Lessons learned

Lessons learned are used to bring together any insights gained during the project that can be usefully applied in future projects. Capturing lessons learned from the project implementation is of extreme importance, as it may result in more effective and efficient future rollout of project activities and organizational learning. Seizing lessons learned and turning that hindsight into best practices will achieve far greater long-term project success, which can be captured and possibly replicated within UNEP and broader. The following lessons were learned from the implementation of this project:

Lesson #1	**An active and participatory approach to partnership allowed a wide range of stakeholders to contribute to the project's objectives while ensuring that the initiative added value to existing interfaith efforts on faith and ecology through linkages to policy processes.**
Comment	Detailed in section 6.4.3 which describes the nature of partnership as fundamental to Faith for Earth

Lesson #2	**A deep partnership approach was able to leverage an impressive level of in-kind resourcing from partners including financial contributions to support meetings and provision of staff time and communication channels, allowing greater reach and amplification of environmental messaging and action whilst increasing the likelihood of sustaining action.**
Comment	Further detail in section 6.4.3 which describes the nature of partnership as fundamental to Faith for Earth and section6.8.2 on financial sustainability

Lesson #3	**Diversity within Faith for Earth along multiple lines enabled useful challenge, thought leadership and technical input, and perspectives from different viewpoints to ensure pragmatic action to drive change, but this required explicit structures to enable diverse voices to be heard beyond faith hierarchies, including women and youth and those outside of the major world religions.**
Comment	Building on descriptions in sections 6.4.2 and 6.4.3 detailing effectiveness and 6.6.3 detailing risks and safeguards.

Lesson #4	**The relative lack of traction in terms of mainstreaming faith-based awareness and engagement across UNEP programming compared to the high traction in engaging FBO's at policy level demonstrated that specific incentives and guidelines are required to support mainstreaming of faith-based approaches.**

Comment	See section 6.4 on effectiveness, noting that although training and knowledge dissemination targeted UNEP staff as well as partners and UNEP had a growing commitment to faith-based approaches, there was little specific guidance eon how to mainstream these approaches within UNEP's programming processes.

7.3 Recommendations

236.   Based on the findings of this report, the evaluator prepared several recommendations that can contribute to enhancement of the faith-science nexus across environmental change policy processes and programming.

Recommendation #1	**UNEP should commit a sufficient level of multi-year funding to maintain secretariat support to the Faith for Earth Coalition for 3-5 years to further establish the interactions between global policy processes and faith actors.**
Challenge/problem to be addressed	The initiative has achieved a high level of success in attracting organizations to the initiative but is still evolving its structures and its modes of engagement with policy processes.
Priority Level:	High
Type of Recommendation:	Funding
Responsibility:	UNEP
Proposed time- frame:	3-5 years

Recommendation #2	**UNEP should continue to support the institutionalization of the Faith for Earth Coalition, including advocating for financial, technical, and political backing from a range of UN Member States**
Challenge/problem to be addressed	Faith for Earth is not able to exist independently of UNEP's technical and policy support as it is still evolving. Agreed structures of the Faith for Earth Coalition offer a prospect of greater future autonomy with a reduced role for UNEP staff. The Initiative is able to leverage partner funding for activities, and has seen interest from a number of Member States, but currently requires ongoing technical and institutional accompaniment by UNEP staff. Further support is needed in the medium term to develop institutional structures and sustainability.
Priority Level:	High
Type of Recommendation:	Institutional change
Responsibility:	UNEP/Faith for Earth Secretariat
Proposed time- frame:	5 years (ongoing)

Recommendation #3	**UNEP leadership should foster an organization-wide reflection on how to embed faith-sensitivity and FBO engagement across different policy and programme levels, and what institutional mechanisms may be needed to enable this.**
Challenge/problem to be addressed	There is untapped potential to integrate faith-sensitive approaches across a range of UNEP policy and programming contexts and in institutional systems.
Priority Level:	Medium
Type of Recommendation:	Mainstreaming
Responsibility:	UNEP Leadership / Faith for Earth Secretariat
Proposed time- frame:	2 years

Recommendation #4	**UNEP should support efforts of the Faith for Earth Coalition through its designed Interfaith Women Council to consciously identify gendered dimensions of ecological threats being considered and of the potential responses to these, including how women are being enabled to play active roles within Faith for Earth itself.**
Challenge/problem to be addressed	It is widely understood that gender roles influence how individuals interact with their environment and their abilities to respond to address threats. Indeed, Faith for Earth held a dialogue explicitly on this and has created structures to increase the representation of women across different activities. Faith for Earth has also developed a well-considered gender equality strategy and requires time to implement this.
Priority Level:	Medium
Type of Recommendation:	Gender mainstreaming
Responsibility:	Faith for Earth Coalition – informed by UNEP/Faith for Earth Secretariat
Proposed time- frame:	Ongoing

ANNEX I. RESPONSE TO STAKEHOLDER COMMENTS

Response to stakeholder comments received but not (fully) accepted by the reviewers, where appropriate

Page Ref	Stakeholder comment	Evaluator(s) Response	UNEP Evaluation Office Response

ANNEX I. RESPONSE TO STAKEHOLDER COMMENTS

ANNEX II. PEOPLE CONSULTED DURING THE EVALUATION

Organisation	Name	Position	Gender
UNEP	Iyad Abu Moghli	Project Director	M
UNEP	Azmaira Alibhai	Project Consultant	F
UNEP	Charles McNeill	Senior Advisor, Forests & Climate, Interfaith Rainforest Initiative	M
Parliament of the World's Religions	Emily Echevarria	Director of Climate Action	F
Parliament of the World's Religions	David Hales	Chair of the Climate Action Taskforce	M
Parliament of the World's Religions / Interfaith Center of New York / St Francis College	Kusumita Pedersen	Trustee / Chair / Professor Emerita of Religious Studies	F
Yale Forum of Religion and Ecology	Mary Evelyn Tucker	Co-Director	F
KAICIID	Armen Rostomyan	Senior Programme Manager, KAICIID Dialogue Knowledge Hub	M
Center for Earth Ethics, Union Theological Seminary	Karenna Gore	Executive Director	F
IFEES Islamic Foundation for Ecology and Environmental Studies	Fazlun Khalid	Director	M
World Wide Fund for Nature (WWF)	Chantal Elkin	Head of Beliefs and Values Programme	F
Interfaith Center for Sustaiable Development	Yonatan Neril	Director	M

ANNEX III. EVALUATION FRAMEWORK/MATRIX

Evaluation questions	Indicators	Information source	Data collection methods
A. Strategic relevance			
To what extent was the project aligned with the UNEP Medium Term Strategy (MTS) and Programme of Work (POW), and other Strategic Priorities?	Level of alignment between the project and the MTS, the POW, and strategic priorities	• ProDoc and project planning documents • UNEP MTS, POW and strategic priorities • UNEP staff	• Desk review • Interviews
To what extent did the project respond to demonstrated environmental needs and priorities?	• Level of alignment between the project and plans of key stakeholder institutions. • Level of alignment between the project and local needs and priorities • Level of complementarity between the project and other existing initiatives • Evidence of coordination between relevant ongoing initiatives	• Prodoc and project planning documents • Documents outlining approaches to faith and environment • Partners • UNEP staff	• Desk review • Interviews
To what extent did the project embrace a strong adaptation approach?	Evidence of changes in approach over time	• Prodoc and project planning documents • UNEP and delivery partners	• Desk review • Interviews
To what extent, and in what ways, does the emerging work of the project team build effectively on the learning from this project, especially in terms of learning with regard to theories of change and results frameworks?	**Evidence/description of evolving strategic direction and evidence of effective approaches**	• **Prodoc and project planning documents** • **UNEP, delivery partners**	• **Desk review** • **Interviews**
What is the potential for an extended and/or adjusted project infrastructure design to encourage other sectors and divisions within UNEP to effectively coordinate and work with the initiative?	**Evidence/description of evolving strategic direction and evidence of effective approaches**	• **ProDoc and project planning documents** • **UNEP, delivery partners**	• **Desk review** • **Interviews**
B. Effectiveness			
Achievement of outputs: was the project successful in delivering its outputs and achieving targets as per the prodoc?	• Number and type of outputs delivered against the logframe's final targets. • Timeliness of output delivery against the work plan. • Quality of outputs delivered: level of alignment with plan and with needs. • Durability of execution.	• Monitoring and reporting documents (quarterly and annual work plans) • Minutes • Stakeholders	• Desk review • Interviews
Achievement of direct outcomes: Did the outputs contribute to the achievement of the project's outcomes?	• Number and extent of achievement of milestones toward meeting direct outcome indicators • Evidence of contribution of the project to direct outcomes	• Monitoring and reporting documents (quarterly and annual work plans) • Minutes • Stakeholders	• Desk review • Interviews
Likelihood of impact (where appropriate and feasible): Did intended impacts effectively materialise as a result of the project's outcomes? Did the project generate adverse environmental, social, and economic effects?	• Number and extent of achievement towards meeting impact/objective indicators • Evidence and extent of barriers or enabling conditions toward achievement of impact indicators • Nature and likelihood of adverse environmental, social and economic effects from the project	• Monitoring and reporting documents (quarterly and annual work plans) • Minutes • Stakeholders	• Interviews
What distinctive features of partnership has the project demonstrated and what are the strengths and	**Description of partnership approaches – strengths and weaknesses**	• **Prodoc and project planning documents** • **UNEP and delivery partners**	• **Desk review** • **Interviews**

Evaluation questions	Indicators	Information source	Data collection methods
weaknesses of building such an initiative on partnerships that are not founded on financial agreements?			
To what extent, and in what ways, (if any), has this project's potential to have sustainable engagement of faith actors and a visible environmental impact been constrained by its limited secured resources?	**Evidence/description of financial constraints and enablers**	**Reports and stakeholder views**	• **Desk review** • **Interviews**
C. Financial management			
Was the rate of disbursement consistent with the work plan, the length of implementation to date and the outputs delivered?	Budget execution	• Monitoring and reporting documents (quarterly and annual work plans) • Minutes	Document review
Did the project comply with financial reporting and/or auditing requirements/ schedule, including quality and timeliness of reports?	• Proportion and types of financial reporting and/or auditing materials submitted a) correctly and b) on time • Quality of financial reporting/auditing materials	Financial reporting/ auditing documents (quarterly, annual reports)	• Interviews • Desk Review
D. Efficiency			
To what extent were the outputs achieved in a cost-effective manner?	• Level of alignment between planned and incurred implementation costs and nature of divergences • Evidence of use of financially sound practices for project execution and Quality and timeliness of procurement processes • Cost-effectiveness of human resources arrangements	Financial reporting/ auditing documents (quarterly, annual reports)	• Desk review • Interviews
Did the timing and sequence of activities contribute to or hinder efficiency?	• Timing and sequence of outputs against work plan • Nature and total delays (in months) generated by implementation bottlenecks	• Project planning and reporting documents • Financial reporting/ auditing documents	• Desk review • Interviews
How did the project enhance its cost- and time-effectiveness	• Number and nature of measures implemented to enhance cost- and time-effectiveness • Likelihood and effect of factors likely to enhance or hinder efficiency	Project planning and reporting documents	• Desk review • Interviews
E. Monitoring and Reporting			
Was the monitoring plan well- conceived, and sufficient to monitor results and track progress toward achieving project outputs and direct outcomes?	• Use of SMART indicators • Existence and quality of: o Baseline assessment; o Performance measurement framework/ logframe; o Methodology; o Roles and responsibilities; o Budget and timeframe/ work plan	• Planning documents • Baseline report • Monitoring and reporting documents	• Desk review • Interviews
Was the monitoring plan operational and effective to track results and progress towards objectives?	• Proportion of executed monitoring budget against planned monitoring budget • Degree of adherence to timeline and work plan, and (if any) evidence of external factors affecting them • Evidence of collection of monitoring data from all relevant stakeholders • Coherence between types of reported results (activities, outputs) and actual activities and outputs on the ground • Difference between types of progress and activities reported by local stakeholders and the indicators used to assess results	• Planning meeting minutes/review procedures • Monitoring and reporting documents (annual reports)	• Desk review

Evaluation questions	Indicators	Information source	Data collection methods
Did the project comply with the progress documentation and monitoring reporting requirements/ schedule, including quality and timeliness of reports?	Types, number and quality of reporting materials submitted a) correctly and b) on time	• Monitoring and reporting documents (quarterly, PPRs, relevant prodoc sections) • UNEP reporting guidelines	• Desk review
What (if any) corrective actions were taken in response to monitoring reports (such as PPRs)?	Evidence of management response/changes in project strategy/approach as a direct result of information in PRRs	• Project Performance Reviews (PPRs) • Workshops/Meeting minutes from technical group, steering committee, staff, stakeholders, including project steering committee (PSC)	• Desk review
What corrective actions were taken in response to changes/lessons during the implementation period. Were these actions able to enhance delivery of the project's results?	Evidence of management response/changes in project strategy/approach as a direct result of lessons, contextual changes or recommendations	• Workshops/Meeting minutes from technical group, steering committee, staff, stakeholders, including PSC	
F. Sustainability			
Did the project design and implement an appropriate exit strategy and measures to mitigate risks to sustainability?	• Existence and quality of a plan to manage financial, socio-economic, institutional, governance and environmental risks • Existence and quality of an exit strategy • Degree of coherence between actions taken during implementation to avert sustainability risks and prepare project exit, and intended plan	• Project planning documents • Staff • Key stakeholders	• Desk review • Interviews
What factors in place enabled or hindered the persistence of achieved direct outcomes?	• Number and type of organisational arrangements that support or hinder the continuation of project activities or results (private or public sector) • Type of political and social conditions affecting the sustainability of direct outcomes • Level of declared willingness among stakeholders to take the project achievements forward • Level of dependence of achievements on future funding for their sustainability and likely availability	Project documents, monitoring and reporting, partners	• Desk review • Interviews
To what extent is replication or upscaling of project activities ongoing / likely?	• Existence and type of contextual factors supporting or hindering replication/upscaling • Examples of actions undertaken by the project to favour upscaling and replication • Evidence of monitoring on the upscaling actions	Project documents, monitoring and reporting, partners	• Desk review • Interviews
G. Factors affecting project performance			
Did the project appropriately address any weaknesses in project design or any changes in the context or needs identified during the inception/ mobilisation stage of the project?	• Nature and extent of weaknesses and change needs identified during the inception/ mobilisation, with regards to: o institutional, socio-economic, environmental or political context o nature and quality of engagement with stakeholders o capacity or partners o development of partnership arrangements o staffing and financing arrangements • Number, quality and timeliness of adjustments made • Extent of beneficiary needs integrated into project design (appropriateness of strategies chosen, site selection, degree of vulnerability of targeted HHs, etc.)	Delivery partners, staff, meeting minutes	• Desk review • Interviews

Evaluation questions	Indicators	Information source	Data collection methods
Did the project team and management place sufficient focus on: a. achieving project outcomes? b. supervision?	• Perceptions of quality of supervision • Difference in actual and planned timetable for project execution	• Project team members • Reporting • Minutes	• Desk review • Interviews
Did the management team and project team, respectively, provide quality and timely project management and backstopping?	• Perceived leadership of towards achieving project outcomes • Perceived effectiveness of in managing team structures and maintaining productive partner relationships, communication, and collaboration • Extent of use of risk management tools • Perceived effectiveness of problem-solving methods • Perceived timeliness and quality of management response to project team members' inquiries, needs • PSC and other stakeholder perceptions of quality of PCU and oversight • Evidence of re-adjustment of project strategy in response to internal reviews, management findings and MTR	Implementing staff and partners	• Desk review • Interviews
Were the stakeholder communication and consultation mechanisms effective and inclusive of differentiated groups?	• Number and type of stakeholder engagement activities at each stage of the project • Evidence of participation from a representative range of stakeholder groups, including differentiated groups • Proportion of male/female implementing partners, and participants of workshops, trainings or knowledge exchange • Evidence that issues and feedback provided by stakeholders were taken into consideration in project implementation	Workshop/planning meeting minutes and action items, including PSC Staff and partners	• Desk review • Interviews
To what extent were effective partnership arrangements established for implementation of the project with relevant stakeholders involved in the country/region?	• Number and types of partnerships developed between project and local bodies/organisations • Extent and quality of interaction/ exchange between project implementers and local partners	Minutes and reports	• Desk review • Interviews
To what extent did the project apply the UN Human rights-based approach, the UN Declaration on the rights of Indigenous People and UNEP's Policy and Strategy for gender Equality and the Environment?	Level of alignment between project design and implementation and the UN HRBA, the UN DRIP and UNEP Policy and Strategy for gender Equality and the Environment	Planning, monitoring and reporting documents	• Desk review
Did the project effectively communicate lessons and experience with project partners and interested groups?	• Number and quality of knowledge sharing mechanisms with project partners and interested groups • Perceived awareness by partners and interested groups about project lessons, including by gender and marginalized groups • Evidence of existence and use of feedback channels by partners and interested groups	Partners Reports	• Desk review • Interviews
Did the project implement appropriate outreach and public awareness campaigns?	• Number and quality of public awareness activities undertaken • Number and type of public reached • Changes in public awareness as a result of outreach/ communication by project	Partners Meeting minutes	• Desk review • Interviews

ANNEX IV. KEY DOCUMENTS CONSULTED

Title / Type	Source	Date
Medium-Term Strategy / For People and Planet: the UNEP Strategy for 2022-2025	UNEP	2021
Mid-Term Strategy 2018 - 2021	UNEP	2016
Faith for Earth Initiative ProDoc	UNEP	2019
Faith for Earth ProDoc Revision 2	UNEP	2020
Faith for Earth ProDoc Revision 3	UNEP	2021
Project Preparation Proposal: Engaging with Faith Based Organisations	UNEP	2017
UNEP Programme of Work (PoW) 2022-23	UNEP	2021
Faith for Earth Coalition Statutes (draft, v5)	UNEP	2020
UN Environment Strategy: Engaging with Faith Based Organisations	UNEP	2018
Faith for Earth Achievement Report: 2018/19	UNEP	2019
Faith for Earth Achievement Report: 2020	UNEP	2020
Faith for Earth Achievement Report: 2021-22	UNEP	2022
Faith for Earth Newsletters 2018 - 2023	UNEP	2018 - 2023
List of Faith for Earth Partners (with contact details, MoUs and SSFAs)		n/a
Guidelines on Green Houses of Worship	UNEP	2020
Faith for Earth Dialogue Synthesis Report at UNEA 3		
List of Faith-based Organisations Accredited to UNEA		n/a
Minutes of Inception Meeting		2019
Steering Committee Meeting Documents		Various
Reports of Faith for Earth National Coordination Hubs in India, Lebanon, Bosnia and Herzegovina		Various
Mission Reports of the F4E Director		Various
'Practical considerations and recommendations for religious leaders and faith-based communities in the context of COVID-19'	WHO	2020
PROGRAMME COORDINATION PROJECT TEMPLATE, *"ENVIRONMENTAL GOVERNANCE COORDINATION PROJECT*	UNEP	2022
Note on the creation of the Religion-Science Consortium	UNEP	2022
Terms of Reference for the Faith for Earth Steering Committee	UNEP	undated
UN Decade Restoration Challenges: Expression of Interest	UNEP	2022
IATF Annual Report 2021	UN IATF	2022
IATF Annual Report 2020		2021
The role of Faith, Values and Ethics in Strengthening Action for Nature and Environmnetal Governance	UNEP	2021
Faith for Earth: A Call for Action	UNEP / PaRD	2020
Al-Mizan: A Covenant for Earth	IFEES	2024

ANNEX V.   BRIEF CV OF THE EVALUATOR

Name	Michelle Spearing
Profession	Independent Consultant
Nationality	United Kingdom
Country experience	• Europe: Netherlands, Belgium • Africa: Burundi, Democratic Republic of Congo, Kenya, Ethiopia, Nigeria, Rwanda, Tanzania, Uganda, Sierra Leone, Somalia, South Africa, South Sudan, Sudan • Americas: USA • Asia: Indonesia, Nepal, Yemen • Oceania: Australia, Papua New Guinea
Education	• **PG Diploma in Social Research Skills**, University of Ulster, 2017 • **MA in Peace Studies**, University of Lancaster, 1998 • **BA in Theology**, University of Oxford, 1997

Short biography

Michelle Spearing is an independent research and evaluation consultant with over 20 years of experience spanning operational programming, research and policy engagement, monitoring, and evaluation of humanitarian, development, and peacebuilding programmes. Michelle has broad geographical experience across Africa, Asia and the Middle East both as a consultant and as staff within INGO's. Her consulting clients include UNEP, UN Women, UK FCDO, Australia DFAT, and UNDP. Michelle holds a BA in Theology, an MA degree in Peace Studies and a Post-Graduate Diploma in Social Research Skills with Conflict Specialism.

Illustrative assignments

- October 2022 - ongoing, **Researcher: Mapping Climate Finance and Resilience Capacity in Somalia.** CAN-International/ODI for FCDO.
- May 2022 to December 2022, **International Expert, Evaluation of UNPBF-funded projects in Bougainville, PNG,** UNDP.
- March 2022 to June 2022, **Review Consultant, External Review of PVE Projects, UN Women Asia Pacific.**
- February 2018 to April 2022, **Team Leader / Technical Advisor, Papua New Guinea Quality and Technical Assurance Group (QTAG).** An initiative to evaluate and support DFAT aid programming in PNG. Roles included: **2021/2022 Final Review of the PNG Governance Facility**; **2019 Mid-Term Review of Australia-PNG Church Partnerships Programme**; **2019 Annual Review of PNG Governance Facility; 2018 Annual Review of PNG Governance Facility**; **2018 Independent Evaluation of Justice Services for Stability and Development - JSS4D**
- August to December 2021, **Gender and Peacebuilding Evaluation Consultant - Development of a Women, Peace and Security Strategic Approach for UNDP Asia-Pacific,** UNDP Asia-Pacific Regional Hub.
- April 2020 to Dec 2021, **Women, Peace and Security Thematic Lead, Global Monitoring, Evaluation and Learning (GMEL) Project**, UK CSSF.
- August to October 2021, **Women, Peace, and Security Research Consultant - Study on Women Peacebuilders in Somalia**, UNDP Somalia.
- Dec 2020 to May 2021, **Technical Lead, Development of a Guidance Note to support Implementation of the Danish National Action Plan on Women, Peace and Security**, Danish Ministry of Foreign Affairs
- March 2020 to Aug 2020, **Technical Lead on Security, Justice, and Peacebuilding, VAWG Helpdesk**, DFID
- 2020, **Project Director, Inclusive peacebuilding and decision-making in Yemen,** CSSF.
- Jan-March 2020, **Gender Expert, The Pacific Ocean Litter Project**, DfEE (Australia).
- 2019-2020, **Project Director, The South Sudan Peacebuilding Opportunities Fund**, UK CSSF -
- 2019, **Lead Researcher, The Centre for Disaster Protection (Crisis Financing Series)**, DFID UK.
- 2017-2018, **Researcher, Private Sector Development in Countries Progressing to Peace**, DFID.
- 2017 to 2018, **Lead on Conflict, Fragility and Humanitarian Programming, Enhancing Diagnostics,** DFID**.**
- 2017-2019, **Principal Investigator: 'Exploring the Intersection of peacebuilding and statebuilding with violence against women and girls',** What Works to Prevent Violence Against Women and Girls in Conflict and Humanitarian Emergencies, UK/DFID.

- 2017 to 2018, **Project Director and Lead Researcher, Gender Analysis of GiZ Programme with Refugee/Host Communities, Kenya,** GiZ.
- 2015-2016, **Lead Researcher: Inclusive Local Governance in Fragile States, Peace under Construction (PUC)/ Foundations for Peace (FFP) Programme,** CARE Netherlands.
- 2012 to 2015, **Technical Advisor, Somalia Governance and Peacebuilding Programme**, DFID.
- 2010-2012, **Project Manager and Technical Advisor, Reducing conflict between refugees, IDP's and host communities in Yemen,** FCO.
- 2009-2010, **Conflict Sensitivity Advisor, Girls Education in Yemen,** Dubai Cares.
- 2008 to 2001, **Technical Advisor to The Conflict Sensitivity Consortium,** DFID.
- 2012-2013, **Project Director, The Conflict, Crime and Violence Results Initiative (CCVRI),** DFID.

Selected publications

- Loyaan, F, Kazmi, B; Spearing, M. (2022), **Inclusive Peace: A Case Study of Women Peacebuilders,** CAN International for UNDP Somalia
- Clugston, N., Martineau-Searle, L., & Spearing, M. (2021) **Guidance Note to support Implementation of the Danish National Action Plan on Women, Peace and Security**, Danish Ministry of Foreign Affairs
- Spearing, M (2020), **Guidance Note on integrating VAWG prevention and response into Security and Justice programming in the context of COVID 19**, DFID
- Spearing, M (2020), **A review of evidence on linkages between conflict in Yemen and VAWG**, DFID
- Spearing, M and Clugston, N., (2020), **A review of evidence on the impact of COVID-19 on conflict-related sexual violence (CRSV),** VAWG Helpdesk/DFID
- Clugston, N and Spearing, M (2019) **The Impacts of COVID-19 on women and LGBT+ people across Commonwealth a**nd neighbouring countries of relevance to the Conflict, Security and Stability Fund (CSSF)
- Swaine, A., Spearing, M., Murphy, M., and Contreras, M. (2019), **Exploring the intersection of violence against women and girls (VAWG) with post-conflict state-building and peace-building: An Analytical Framework,** Journal of Peacebuilding and Development, Vol 14 (1) 3-21
- Spearing, M., (2019), **IDA's Crisis Response Window: Learning Lessons to Drive Change,** The Centre for Disaster Protection/DFID, London
- Swaine, A., Spearing, M., Murphy, M., and Contreras, m. (2018), **Exploring the intersection of violence against women and girls with post-conflict state-building and peace-building: Lessons from Sierra Leone, Nepal and South Sudan**, IRC/The George Washington University/CARE
- Davis, P., Spearing, M., and Thorpe, J. (2018), **Private Sector Development in Countries Progressing to Peace and Prosperity,** DFID
- Spearing, M (2016), **Addressing state fragility from the bottom-up through inclusive community governance: Exploring Theories of Change**, CARE Netherlands
- Spearing, M. (Lead Author), Jean, I. and Midgely, T. (2014) **Beneficiary Feedback in Fragile and Conflict-Affected States**, CCVRI for DFID Finance, Performance and Impact Department
- Midgely, T., Chigas, D., Miller, B. and Spearing, M. (2014) **Conflict Sensitivity in Development of Policy and Legislation**, CCVRI for DFID Kenya
- Spearing, M. (Lead Author), Wilton, P-A. and Bardouille-Crema, D. (2013) **Conflict Sensitive Approaches and the IFC Performance Standards on Environmental and Social Sustainability**, CCVRI for DFID Private Sector Department

ANNEX VI. EVALUATION TORS (WITHOUT ANNEXES)

Evaluation Consultant for Terminal Evaluation of the UNEP project "Faith for Earth Initiative" (PIMS 2053)

Purpose

To assess project performance in terms of relevance, effectiveness and efficiency and determine outcomes and impacts stemming from the project including sustainability.

Duties and Responsibilities

ORGANIZATION SETTING. This consultancy is located at Headquarters in the Evaluation Office which reports directly to the Executive Director. The consultant reports to the Evaluation Manager and the Director of the Evaluation Office.

THE EVALUATION. In line with the UNEP Evaluation Policy and the UNEP Programme Manual, the Terminal Evaluation is undertaken at operational completion of the project to assess project performance (in terms of relevance, effectiveness, and efficiency), and determine outcomes and impacts (actual and potential) stemming from the project, including their sustainability. The evaluation has two primary purposes: (i) to provide evidence of results to meet accountability requirements, and (ii) to promote operational improvement, learning and knowledge sharing through results and lessons learned among UNEP and Faith for Earth project partners. Therefore, the Evaluation will identify lessons of operational relevance for future project formulation and implementation, especially where a second phase of the project is being considered. Recommendations relevant to the whole house may also be identified during the evaluation process.

FAITH FOR THE EARTH INITIATIVE. Faith for Earth Initiative project's mission was to "Encourage, Empower and Engage with Faith-Based Organizations as partners, at all levels, toward achieving the Sustainable Development Goals and fulfilling Agenda 2030." This mission was operationalized through three overarching goals of empowering leadership, mobilizing faith-based investments, and providing the faith-science evidence.

THE EVALUATION TEAM. The Evaluation Team will consist of one Evaluation Consultant who will work under the overall responsibility of the Evaluation Office represented by an Evaluation Manager, in consultation with the UNEP Project Manager, Fund Management Officer and the Sub-programme Coordinators of the environmental Governance sub-programme.

SPECIFIC RESPONSIBILITIES. In close consultation with the Evaluation Manager, the Evaluation Consultant will be responsible for the overall management of the Evaluation and timely provision of its outputs, data collection and analysis and report-writing. More specifically: Inception phase of the Evaluation, including: - preliminary desk review and introductory interviews with project staff; - draft the reconstructed Theory of Change of the project; - prepare the evaluation framework; - develop the desk review and interview protocols; - draft the survey protocols (if relevant); - develop and present criteria for country and/or site selection for the evaluation mission; - plan the evaluation schedule; - prepare the Inception Report, incorporating comments until approved by the Evaluation Manager Data collection and analysis phase of the Evaluation, including: - conduct further desk review and virtual in-depth interviews with project implementing and executing agencies, project partners and project stakeholders; - regularly report back to the Evaluation Manager on progress and inform of any possible problems or issues encountered and; - keep the Project Manager informed of the evaluation progress. Reporting phase, including: - draft the Main Evaluation Report, ensuring that the evaluation report is complete, coherent and consistent with the Evaluation Manager guidelines both in substance and style; - liaise with the Evaluation Manager on comments received and finalize the Main Evaluation

Report, ensuring that comments are taken into account until approved by the Evaluation Manager - prepare a Response to Comments annex for the main report, listing those comments not accepted by the Evaluation Consultant and indicating the reason for the rejection; and - (where agreed with the Evaluation Manager) prepare an Evaluation Brief (2-page summary of the evaluand and the key evaluation findings and lessons) Managing relations, including: - maintain a positive relationship with evaluation stakeholders, ensuring that the evaluation process is as participatory as possible but at the same time maintains its independence; - communicate in a timely manner with the Evaluation Manager on any issues requiring its attention and intervention. The Evaluation Consultant shall have had no prior involvement in the formulation or implementation of the project and will be independent from the participating institutions. The consultant will sign the Evaluation Consultant Code of Conduct Agreement Form. The Evaluation Consultant will be selected and recruited by the UNEP Evaluation Office through an individual consultancy contract. Comprehensive terms of reference will be shared with the consultant separately.

Ultimate result of service

The consultant will submit a concise evaluation report.

Travel Details

N/A

Output/Work Assignments

Deliverables and corresponding Special Service Agreement fee:

Approved Inception Report - 30%
Approved Draft Main Evaluation Report – 30%

Approved Final Main Evaluation Report 40%

Contract Duration

Overall Contract Duration: 6 Months / 45 days

Qualification Requirements/Evaluation Criteria

Education:
A university degree in environmental sciences, international development or other relevant political or social

sciences area is required and an advanced degree in the same areas is desirable.

Language:
English and French are the working languages of the United Nations Secretariat. For this consultancy, fluency in

oral and written English is a requirement and knowledge of other UN languages is desirable.

A minimum of 5 years of technical evaluation experience is required, preferably including evaluating large, regional, or global programmes and using a Theory of Change approach.

A good/broad understanding of faith-based organizations is required.

ANNEX VII. QUALITY ASSESSMENT OF THE EVALUATION REPORT

All UNEP Reviews are subject to a quality assessment by the UNEP Evaluation Office. This is an assessment of the quality of the review product (i.e. Main Review Report).

	UNEP Evaluation Office Comments	Final Review Report Rating
Report Quality Criteria		
Quality of the Executive Summary Purpose: acts as a stand alone and accurate summary of the main review product, especially for senior management. To include: • concise overview of the review object • clear summary of the review objectives and scope • overall review rating of the project and key features of performance (strengths and weaknesses) against exceptional criteria • reference to where the review ratings table can be found within the report • summary response to key strategic review questions • summary of the main findings of the exercise/synthesis of main conclusions • summary of lessons learned and recommendations.	Final report (coverage/omissions): The section is well covered. It provides a detailed and comprehensive overview Final report (strengths/weaknesses): This section lacks strategic question responses	5
Quality of the 'Introduction' Section Purpose: introduces/situates the evaluand in its institutional context, establishes its main parameters (time, value, results, geography) and the purpose of the review itself. To include: • institutional context of the project (sub-programme, Division, Branch etc) • date of PRC approval, project duration and start/end dates • number of project phases (where appropriate)	Final report (coverage/omissions): The introduction provides a clear and comprehensive background of the project. Final report (strengths/weaknesses): However, this section does not specify the exact number of project phases, and there is no mention of the date of PRC approval.	5

	UNEP Evaluation Office Comments	Final Review Report Rating
• results frameworks to which it contributes (e.g. POW Direct Outcome) • coverage of the review (regions/countries where implemented) • implementing and funding partners • total secured budget • whether the project has been reviewed/evaluated in the past (e.g. mid-term, external agency etc.) • concise statement of the purpose of the review and the key intended audience for the findings.		
Quality of the 'Review Methods' Section Purpose: provides reader with clear and comprehensive description of review methods, demonstrates the credibility of the findings and performance ratings. To include: • description of review data collection methods and information sources • justification for methods used (e.g. qualitative/ quantitative; electronic/face-to-face) • number and type of respondents *(see table template)* • selection criteria used to identify respondents, case studies or sites/countries visited • strategies used to increase stakeholder engagement and consultation • methods to include the voices/experiences of different and potentially excluded groups (e.g. vulnerable, gender, marginalised etc) • details of how data were verified (e.g. triangulation, review by stakeholders etc.) • methods used to analyse data (scoring, coding, thematic analysis etc) • review limitations (e.g. low/ imbalanced response rates across different groups; gaps in documentation; language barriers etc) • ethics and human rights issues should be highlighted including: how anonymity and confidentiality were protected. Is there an ethics	Final report (coverage/omissions): The section details the range of methods used in the evaluation, including preliminary documentation review, interviews, and a project design quality assessment. Final report (strengths/weaknesses): This section lacks ethics and human rights considerations are minimally covered; It lacks a comprehensive ethics statement or detailed strategies to protect these aspects.	5

	UNEP Evaluation Office Comments	Final Review Report Rating
statement? E.g. *'Throughout the review process and in the compilation of the Final Review Report efforts have been made to represent the views of both mainstream and more marginalised groups. All efforts to provide respondents with anonymity have been made.*		
Quality of the 'Project' Section Purpose: describes and verifies key dimensions of the evaluand relevant to assessing its performance. To include: • *Context:* overview of the main issue that the project is trying to address, its root causes and consequences on the environment and human well-being (i.e. synopsis of the problem and situational analyses) • *Results framework*: summary of the project's results hierarchy as stated in the ProDoc (or as officially revised) • *Stakeholders:* description of groups of targeted stakeholders organised according to relevant common characteristics • *Project implementation structure and partners:* description of the implementation structure with diagram and a list of key project partners • *Changes in design during implementation:* any key events that affected the project's scope or parameters should be described in brief in chronological order • *Project financing:* completed tables of: (a) budget at design and expenditure by components (b) planned and actual sources of funding/co-financing	Final report (coverage/omissions): This section is well covered Final report (strengths/weaknesses): The report successfully frames the environmental and social issues	6
Quality of the Theory of Change Purpose: to set out the TOC at Review in diagrammatic and narrative forms to support consistent project performance; to articulate the causal pathways with drivers and assumptions and justify any reconstruction necessary to assess the project's performance. To include:	Final report (coverage/omissions): The section is well presented in its detailed narrative of the TOC, providing a thorough understanding of how the project's components are expected to contribute to its	5

	UNEP Evaluation Office Comments	Final Review Report Rating
- description of how the *TOC at Review*[10] was designed (who was involved etc) - confirmation/reconstruction of results in accordance with UNEP definitions - articulation of causal pathways - identification of drivers and assumptions - identification of key actors in the change process - summary of the reconstruction/results re-formulation in tabular form. *The two results hierarchies (original/formal revision and reconstructed) should be presented as a two-column table to show clearly that, although wording and placement may have changed, the results 'goal posts' have not been 'moved'.* This table may have initially been presented in the Inception Report and should appear somewhere in the Main Review report.	broader goals. The diagram is clearly represented. Final report (strengths/weaknesses): The section is strong in its detailed narrative of the TOC. The assumptions and drivers are not only listed but are connected explicitly to the project's activities and expected outcomes	
Quality of Key Findings within the Report Presentation of evidence: nature of evidence should be clear (interview, document, survey, observation, online resources etc) and evidence should be explicitly triangulated unless noted as having a single source. Consistency within the report: all parts of the report should form consistent support for findings and performance ratings, which should be in line with UNEP's Criteria Ratings Matrix. Findings Statements (where applicable): The frame of reference for a finding should be an individual review criterion or a strategic question from the TOR. **A finding should go beyond description and uses analysis to provide insights that aid learning specific to the evaluand.** In some cases a findings statement may articulate a key element that has determined the	Final report (coverage/omissions): This is well-addressed Final report (strengths/weaknesses): Findings are covered throughout the report.	5

[10] During the Inception Phase of the review process a *TOC at Review Inception* is created based on the information contained in the approved project documents (these may include either logical framework or a TOC or narrative descriptions), formal revisions and annual reports etc. During the review process this TOC is revised based on changes made during project intervention and becomes the *TOC at Review*.

	UNEP Evaluation Office Comments	Final Review Report Rating
performance rating of a criterion. Findings will frequently provide insight into 'how' and/or 'why' questions.		
Quality of 'Strategic Relevance' Section Purpose: to present evidence and analysis of project strategic relevance with respect to UNEP, partner and geographic policies and strategies at the time of project approval. To include: Assessment of the evaluand's relevance vis-à-vis: • Alignment to the UNEP Medium Term Strategy (MTS), Programme of Work (POW) and Strategic Priorities • Alignment to Donor/GEF/Partners Strategic Priorities • Relevance to Regional, Sub-regional and National Environmental Priorities • Complementarity with Existing Interventions: complementarity of the project at design (or during inception/mobilisation[11]), with other interventions addressing the needs of the same target groups.	Final report (coverage/omissions): No missing sections Final report (strengths/weaknesses): This section is well-covered	6
Quality of the 'Quality of Project Design' Section Purpose: to present a summary of the strengths and weaknesses of the project design, on the basis that the detailed assessment was presented in the Inception Report.	Final report (coverage/omissions): The report does a good job detailing the strengths of the project's design. It clearly identifies specific weaknesses in the initial design, such as unclear partner roles, initial funding constraints, sustainability of results, and gender considerations	5

---

[11] A project's inception or mobilization period is understood as the time between project approval and first disbursement. Complementarity during project implementation is considered under Efficiency, see below.

	UNEP Evaluation Office Comments	Final Review Report Rating
	Final report (strengths/weaknesses): While the section mentions how initial weaknesses were addressed, it could benefit from a more detailed discussion of the impact these weaknesses had on the project's execution and outcomes.	
Quality of the 'Nature of the External Context' Section Purpose: to describe and recognise, when appropriate, key external features of the project's implementing context that limited the project's performance (e.g. conflict, natural disaster, political upheaval[12]), and how they affected performance. While additional details of the implementing context may be informative, this section should clearly record whether or not a major and unexpected disrupting event took place during the project's life in the implementing sites.	Final report (coverage/omissions): This section is well-covered Final report (strengths/weaknesses):	5
Quality of 'Effectiveness' Section **(i) Availability of Outputs:** Purpose: to present a well-reasoned, complete and evidence-based assessment of the outputs made available to the intended beneficiaries. To include: • a convincing, evidence-supported and clear presentation of the outputs made available by the project compared to its approved plans and budget • assessment of the nature and scale of outputs versus the project indicators and targets	Final report (coverage/omissions): This section is well covered Final report (strengths/weaknesses): The section provides a comprehensive overview of the outputs made available by the project, including clear evidence of achievement against predefined targets.	5

---

[12] Note that 'political upheaval' does not include regular national election cycles, but unanticipated unrest or prolonged disruption. The potential delays or changes in political support that are often associated with the regular national election cycle should be part of the project's design and addressed through adaptive management of the project team.

	UNEP Evaluation Office Comments	Final Review Report Rating
- assessment of the timeliness, quality and utility of outputs to intended beneficiaries - identification of positive or negative effects of the project on disadvantaged groups, including those with specific needs due to gender, vulnerability or marginalisation (e.g. through disability).		
ii) Achievement of Project Outcomes: <u>Purpose:</u> to present a well-reasoned, complete and evidence-based assessment of the uptake, adoption and/or implementation of outputs by the intended beneficiaries. This may include behaviour changes at an individual or collective level. To include: - a convincing and evidence-supported analysis of the uptake of outputs by intended beneficiaries - assessment of the nature, depth and scale of outcomes versus the project indicators and targets - discussion of the contribution, credible association and/or attribution of outcome level changes to the work of the project itself - any constraints to attributing effects to the projects' work - identification of positive or negative effects of the project on disadvantaged groups, including those with specific needs due to gender, vulnerability or marginalisation (e.g. through disability).	Final report (coverage/omissions): All aspects are covered Final report (strengths/weaknesses): The report covers a broad range of outcomes across different domains, from high-level policy changes to localized actions and commitments.	5
(iii) Likelihood of Impact: <u>Purpose:</u> to present an integrated analysis, guided by the causal pathways represented by the TOC, of all evidence relating to likelihood of impact, including an assessment of the extent to which drivers and assumptions necessary for change to happen, were seen to be holding. To include: an explanation of how causal pathways emerged and change processes can be shown	Final report (coverage/omissions): This section covers a thorough exploration of how the project's outputs and outcomes linked to long-term impacts, detailing the roles of various actors and the validation of Theory of Change assumptions. Final report (strengths/weaknesses):	5

	UNEP Evaluation Office Comments	Final Review Report Rating
• an explanation of the roles played by key actors and change agents • explicit discussion of how drivers and assumptions played out • identification of any unintended negative effects of the project, especially on disadvantaged groups, including those with specific needs due to gender, vulnerability or marginalisation (e.g. through disability).	All areas are highlighted	
Quality of 'Financial Management' Section Purpose: to present an integrated analysis of all dimensions evaluated under financial management and include a completed 'financial management' table (may be annexed). Consider how well the report addresses the following: • *adherence* to UNEP's financial policies and procedures • *completeness* of financial information, including the actual project costs (total and per activity) and actual co-financing used • *communication* between financial and project management staff	Final report (coverage/omissions): This section covers all relevant areas of financial management Final report (strengths/weaknesses): This is well covered	6
Quality of 'Efficiency' Section Purpose: to present an integrated analysis of all dimensions evaluated under efficiency (i.e. the primary categories of cost-effectiveness and timeliness). To include: • time-saving measures put in place to maximise results within the secured budget and agreed project timeframe • discussion of making use, during project implementation, of/building on pre-existing institutions, agreements and partnerships, data sources, synergies and complementarities with other initiatives, programmes and projects etc. • implications of any delays and no cost extensions	Final report (coverage/omissions): All sections are covered Final report (strengths/weaknesses): While changes in timelines are noted, the report could elaborate more on the implications of any delays and no-cost extensions	5

	UNEP Evaluation Office Comments	Final Review Report Rating
• the extent to which the management of the project minimised UNEP's environmental footprint.		
Quality of 'Monitoring and Reporting' Section Purpose: to present well-reasoned, complete and evidence-based assessment of the evaluand's monitoring and reporting. Consider how well the report addresses the following: • quality of the monitoring design and budgeting *(including SMART results with measurable indicators, resources for MTE/R etc.)* • quality of monitoring of project implementation *(including use of monitoring data for adaptive management)* • quality of project reporting *(e.g. PIMS and donor reports)* \	Final report (coverage/omissions): All sections are covered Final report (strengths/weaknesses): This section covers the basic requirements	5
Quality of 'Sustainability' Section Purpose: to present an integrated analysis of all dimensions evaluated under sustainability (i.e. the endurance of benefits achieved at outcome level). Consider how well the report addresses the following: • socio-political sustainability • financial sustainability • institutional sustainability	Final report (coverage/omissions): This section is well-covered Final report (strengths/weaknesses): The section could have provided more detailed strategies or plans for securing future funding and reducing dependency on erratic financial contributions.	5
Quality of Factors Affecting Performance Section Purpose: These factors are not always discussed in stand-alone sections and may be integrated in the other performance criteria as appropriate. However, if not addressed substantively in this section, a cross reference must be given to where the topic is addressed and that entry must be sufficient to justify the performance rating for these factors.	Final report (coverage/omissions): This section is not on its own. They are integrated into the main report Final report (strengths/weaknesses):	4

	UNEP Evaluation Office Comments	Final Review Report Rating
Consider how well the review report, either in this section or in cross-referenced sections, covers the following cross-cutting themes: • preparation and readiness • quality of project management and supervision[13] • stakeholder participation and co-operation • responsiveness to human rights and gender equality • environmental and social safeguards • country ownership and driven-ness • communication and public awareness	This part of the report would have had a stand-alone section	
Quality of the Conclusions Section **(i) Conclusions Narrative:** Purpose: to present summative statements reflecting on prominent aspects of the performance of the evaluand as a whole, they should be derived from the synthesized analysis of evidence gathered during the review process. To include: • compelling narrative providing an integrated summary of the strengths and weakness in overall performance (achievements and limitations) of the project • clear and succinct response to the key strategic questions • human rights and gender dimensions of the intervention should be discussed explicitly (e.g. how these dimensions were considered, addressed or impacted on)	Final report (coverage/omissions): This section is well-covered Final report (strengths/weaknesses): The lack of detailed strategic responses and comprehensive coverage of human rights and gender dimensions is missing	5
ii) Utility of the Lessons:	Final report (strengths/weaknesses):	5

---

[13] In some cases 'project management and supervision' will refer to the supervision and guidance provided by UNEP to implementing partners and national governments while in others, specifically for GEF funded projects, it will refer to the project management performance of the executing agency and the technical backstopping provided by UNEP. This includes providing the answers to the questions on Core Indicator Targets, stakeholder engagement, gender responsiveness, safeguards and knowledge management, required for the GEF portal.

	UNEP Evaluation Office Comments	Final Review Report Rating
<u>Purpose:</u> to present both positive and negative lessons that have potential for wider application and use (replication and generalization) Consider how well the lessons achieve the following: • are rooted in real project experiences (i.e. derived from explicit review findings or from problems encountered and mistakes made that should be avoided in the future) • briefly describe the context from which they are derived and those contexts in which they may be useful • do not duplicate recommendations	The lessons are strongly rooted in the project's real experiences, making them credible and actionable. This section is well covered	
(iii) Utility and Actionability of the Recommendations: <u>Purpose:</u> to present proposals for specific action to be taken by identified people/position-holders to resolve concrete problems affecting the project or the sustainability of its results. Consider how well the lessons achieve the following: • are feasible to implement within the timeframe and resources available (including local capacities) and specific in terms of who would do what and when • include at least one recommendation relating to strengthening the human rights and gender dimensions of UNEP interventions • represent a measurable performance target in order that the UNEP Unit/Branch can monitor and assess compliance with the recommendations. <u>NOTES:</u> **(i)** In cases where the recommendation is addressed to a third party, compliance can only be monitored and assessed where a contractual/legal agreement remains in place. Without such an agreement, the recommendation should be formulated to say that UNEP project staff should pass on the recommendation to the relevant third party in an effective or substantive manner. The effective transmission by UNEP of the recommendation will then be monitored for compliance. **(ii)** Where a new project phase is already under discussion or in preparation with the same third party, a	Final report (strengths/weaknesses): This section is well covered. The recommendations section clearly outline who should do what, with suggested timeframes.	5

	UNEP Evaluation Office Comments	Final Review Report Rating
recommendation can be made to address the issue in the next phase.		
Quality of Report Structure and Presentation **(i) Structure and completeness of the report:** To what extent does the report follow the UNEP Evaluation Office structure and formatting guidelines? Are all requested Annexes included and complete?	Final report (coverage/omissions): The only section that is not on its own is "factors affecting performance" Final report (strengths/weaknesses): The report is well-structured	5
(ii) Writing and formatting: Consider whether the report is well written (clear English language and grammar) with language that is adequate in quality and tone for an official document? Do visual aids, such as maps and graphs convey key information?	Final report (strengths/weaknesses): The report is well written and follows the correct format.	6
OVERALL REPORT QUALITY RATING		**5**

A number rating 1-6 is used for each criterion: Highly Satisfactory = 6, Satisfactory = 5, Moderately Satisfactory = 4, Moderately Unsatisfactory = 3, Unsatisfactory = 2, Highly Unsatisfactory = 1. The overall quality of the review report is calculated by taking the mean score of all rated quality criteria.