



# **Research and effectiveness of interreligious dialogue and ecumenism interventions:**

Systematic evidence gap map  
and synthesis

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## GLOSSARY

<b>Behaviour change outcomes</b>	A result of an intervention that changes how people outwardly act.
<b>Changing hearts and minds</b>	An approach that aims at persuading people to change their feelings, attitudes and perceptions towards the other group. This 'confrontational' approach is grounded in social identity theory.
<b>Dialogue</b>	A conversation between two or more groups with the aim of fostering greater understanding.
<b>Ecumenism</b>	The principle or aim of promoting unity among the world's Christian churches.
<b>Evidence gap map</b>	A systematic map of literature that highlights areas of interventions and outcomes where there is not literature published.
<b>Knowing the 'other'</b>	An approach that emphasises finding commonalities shared by the two groups. A coexistence approach based on contact theory.
<b>Mechanism</b>	An underlying causal factor that needs to be activated on the casual pathway from intervention to desired outcome.
<b>Mediation</b>	An approach that utilises a church or religious authority to act as a mediator, arbiter or facilitator between groups.
<b>Meta-analysis</b>	A statistical technique of bringing together measures of impact for a measure of overall impact.
<b>Narrative synthesis</b>	A bringing together and summarising of text.
<b>Pedagogy</b>	A field of study of approaches to teaching and learning.
<b>Psychological outcomes</b>	A result of an intervention that is unseen and relates to mind, thinking and internal worlds.
<b>Randomised controlled trial</b>	A study design that aims to reduce bias by allocating participants randomly to an intervention group and a group that does not receive the intervention, in order to isolate the 'true' effect from other possible explanations.
<b>Social outcomes</b>	A result of an intervention that relates to groups and communities, or one's belonging to a group or community.
<b>Socio-ecological framework</b>	A theory of human development that emphasises the influence of different domains of relationships and contexts (Bronfenbrenner 1979).
<b>Systematic review</b>	A purposeful summary and overview of literature, that uses transparent and replicable methods of searching, selection and treatment of findings from primary research studies. Systematic reviews can include both maps and syntheses of the research literature.
<b>Systematic map</b>	A purposeful summary and overview of literature, that uses transparent and replicable methods of searching, selection and description of the characteristics of primary research studies.

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# ABSTRACT

## Background

Globally, hostilities between communities appear to be on the rise. Differences in religious belief are often cited as the root cause though it is not clear whether it is the religious identity of groups in conflict that is the cause or other factors. Hostilities arising from restrictions of religious freedom such as government favouritism of some groups over others, and restrictions of religious practice has been rising, as has violence against migrants and perceived blasphemers (Pew Research Center, 2019). Yet some kinds of long-standing social conflicts such as sectarian and community clashes between some groups, have fallen significantly.

There have been many attempts over historical time to enable intergroup, and interreligious dialogue and ecumenism (IRDE) yet, despite many writings on this topic, little is known about the aims, methods, and impacts of such interventions. Research undertaken on the topic, is mainly focused on peacebuilding, finding resolution after open and perhaps violent conflict.

## Methods

Firstly, we conducted a systematic map of what evaluation research exists on IRDE interventions. Second, we undertook a systematic synthesis of the findings of the subset of experimental studies in the map to assess the evidence for the effectiveness of the IRDE interventions.

## Findings

Four main theoretical approaches were identified in the map: knowing the 'other', a coexistence condition broadly based on contact theory (Allport 1952); changing hearts and minds on 'confrontational' approaches, based on social identity theory (Tajfel and Turner 1979); theories of teaching and learning in pedagogy; and mediation.

The map identified 100 studies. Few of which focused on the areas of the world where most social conflict with religious causes are currently happening.

Most of the studies were identified through searches of bibliographic websites. Few studies were identified on the numerous websites of organisations that work with communities on a day-to-day basis.

Only eight studies met the inclusion criteria for experimental evaluations (that controlled for confounding variables) and were included in the synthesis. These eight studies were highly heterogeneous in the interventions evaluated and in outcome variables, which assessed success ranging from the psychological to attitudes and beliefs, to social and behavioural measures.

The heterogeneity of studies and their limited number meant that it was not possible to reach conclusions on the effectiveness of the interventions. It seems, however, that increasing knowledge alone may not necessarily lead to changes in prosocial behaviour or sustained cross group relationships.

Lower quality studies were less likely to be able to detect an effect, and impacts of higher quality studies were small.

Changing hearts and minds interventions that recognise and address power asymmetries between groups and the contexts of conflicts have both negative and positive effects. Establishing positive social norms through radio dramas was a promising approach in areas of recent violent conflicts. However, sociopolitical contexts, personal experiences of racism and/or community violence, perspectives on the causes of violence, and social identities rooted in historical narratives can moderate the impact of interventions.

## **Conclusions**

The map described a large range of IRDE interventions. These may not fully reflect the range of interventions undertaken by organisations working in this field that are not subject to formal research evaluation. Few of the interventions that were evaluated were subject to experimental evaluation and this limits the ability to make conclusions about the relative efficacy of different strategies on different outcomes. Successful interventions would likely be those that address the determinants of conflict between communities in the different domains of identity, relationships (including power asymmetries) and socioeconomic and cultural contexts, as well as aiming to create the conditions of sustained behaviour change.

The map and synthesis provide a useful resource in describing the state of research in the area. A greater focus on research evaluations and specifically experimental evaluations of impact would help progress the field.

Future research that is interested in effectiveness should consider study designs that can reliably detect changes after, and because of, an intervention. Researchers could consider including a process evaluation of the implementation of the programme, to share learning and increase the likelihood of replicating successful interventions, and report on the theory of change and the moderators and mediators of the effect on outcomes.

# 1 SYSTEMATIC MAP, GAP MAP AND SYNTHESIS SUMMARY

## 1.1 Aims and rationale for the current review

Globally, hostilities between communities appears to be on the rise, and differences in religious belief are often cited as the root cause. It is not, however, clear whether it is the religious identity of groups in conflict that is the cause of such hostilities or other factors. Hostilities arising from restrictions of religious freedom such as government favouritism of some groups over others, and restrictions of religious practice has been rising, as has community violence against migrants and violence against perceived blasphemers (Pew 2018). Yet some kinds of long-standing social conflicts such as sectarian and community clashes between some groups, have fallen significantly (Pew 2017).

Much of the theoretical literature on understanding and preventing conflict between ethnoreligious groups that are interdependent, but are perceived by each other as different or incompatible, has developed from an understanding of there being different stages of conflict. Before conflict reaches overt hostility, there is a preliminary pre-conflict stage of latent conflict. This phase occurs when certain conditions for conflict exist, such as: (i) competition for scarce resources; (ii) drive for autonomy; (iii) divergence of goals; and (iv) role conflict. These conditions, when faced with a triggering event, could then escalate to actual conflict (Deutsch 1973; Galtung 1996).

Interreligious dialogue and ecumenism interventions is one such approach that aims to bring the opposing but interdependent communities to an understanding in and through their shared religious beliefs and values. By providing opportunities for quality meaningful contact, interreligious dialogue creates intentional encounters and interactions between the groups. They increase knowledge of each other and minimise misunderstandings and prejudice that could lead to conflicts.

Similarly, intergroup dialogue interventions focus on the importance of finding common ground of values and beliefs in social or group identities. These interventions also provide opportunities and conditions for quality contact between groups hostile to one another to overcome ignorance, anxieties and prejudice. The contact hypothesis (Allport 1954) stipulates there should be ideal conditions for quality contact such as:

- i) Equal status given to each group. Members of each group must be recognised as having equal value, and any socioeconomic differences or power differentials should be minimised if this will influence the group dynamic.
- ii) Groups should work towards common goals, by pooling their resources, skill and effort in working together.
- iii) Groups should show their recognition and support for the authorities, law or customs that support the intergroup contact and intervene to stop any negative in-group/out-group comparisons.

There have been many attempts over time to enable intergroup, and interreligious dialogue and ecumenism (IRDE) yet despite many writings on this topic, little is known about the aims, methods, and impacts of such interventions. Research undertaken on the topic, is mainly focused on peacebuilding: finding resolution to conflict after open and perhaps violent conflict.

There has been a recent systematic map of research on interventions to improve human wellbeing and security in low and middle-income fragile states (Sonnenfeld et al 2020). The focus was on building resilience in communities using interventions that addressed violent conflict and pre-conflict, the structures and processes that drive conflict, and building peaceful societies with the ultimate goal of reducing reliance on humanitarian aid. The interventions included in the map were diverse: from providing small loans to counselling and almost all focused on a single defined group of participants such as children or refugees, rather than working directly with both of the groups in conflict which IRDE aims to do.

There remains a gap in the evidence base for the overall effectiveness of those interventions that address misunderstanding or conflict in communities that are based on defined religious or group identity with the aim of developing evidence-based interventions in different contexts. The purpose of this current systematic review is to rectify this gap in our knowledge. The aim is to better understand what research exists on IRDE interventions and to identify if there is evidence about whether they are effective or not and, if so, for which interventions and for which outcomes.

The review has two stages:

1. Systematic map: to identify and map the research studies (and gaps in research) on the evaluation of interventions to improve interreligious (and intergroup) dialogue.
2. Synthesis: to quality assure and synthesise the findings of the studies to determine the effectiveness of the interventions at improving interreligious (and intergroup) dialogue.

### **1.1.1 Review perspectives, user engagement and users of the review**

The review, like all research, is driven by the perspectives of those undertaking the work and the potential users that they engage with. The funders and authors of the review are listed in Appendix 1.

The funders and their expert advisory group commented on and agreed the protocol, including the review question, definition and search strategy; reviewed the literature map; influenced the focus of the detailed data extraction; and commented on the final analysis and the reporting of the selected studies. The review also benefited from the advice of a colleague of the review team who studies religious and value change in modern societies, the intergenerational transmission of religion and values, and attitudes of and towards ethnoreligious minorities.

This study will be useful to a range of communities. It can be used to develop our understanding of the research on interventions for interfaith dialogue. It can also inform the development of:

- programmes aimed at improving international dialogue and ecumenism as the outcome;
- programmes in which improving international dialogue and ecumenism is the mechanism of an intervention.

### **1.1.2 Systematic maps and syntheses**

A systematic map is a description and analysis of pre-existing primary research studies. By describing what has been studied they can also indicate what has not been studied (a 'gap map').

A systematic map can be a product in its own right but can also be a stage in undertaking a systematic synthesis. This uses the results of primary research studies to answer a research question. Primary research answers research questions through collecting and analysing data from research participants. A synthesis answers research questions through collecting and analysing the findings of already existing research studies. This systematic review contains both a mapping and synthesis stage.

### **1.1.3 Systematic map and synthesis review research questions**

#### **Map questions**

The systematic map addresses the following broad questions:

- What is the nature and extent of the empirical literature on interreligious dialogue interventions that have been evaluated?
- Where are the gaps in the empirical literature of interreligious dialogue and ecumenism interventions, activities and projects against types of outcomes measured?

#### **Synthesis questions**

The systematic review synthesis addresses the following question:

- What is the evidence for the effectiveness of different types of interreligious dialogue and ecumenism interventions, programmes and activities?

### **1.1.4 Summary of the mapping and synthesis methods**

Appendix 1 provides details of the mapping and synthesis methods used to answer the review questions. This section provides a brief overview of these methods as stages in the review process.

#### **Defining relevant studies (inclusion criteria)**

The first task in a review is to specify the studies that will be included in the review. The inclusion criteria for this review were developed from a conceptual framework around the definitions and meanings for interreligious, faith group and intergroup or cultural or religion not specified groups, and dialogue or peace or reconciliation etc. The search terms were refined by pearl growing terms from free text and subject headings and reviewed by the advisory group. Studies were included if they were:

- published in English;
- referred to an interreligious dialogue or ecumenism intervention, activity or project that has been evaluated;
- included some form of comparison outcome; explored the outcomes of the interreligious dialogue or ecumenism intervention; and provided empirical evidence or data;
- identified as potential studies (in the search strategy).

The next task was to find the studies which met the inclusion criteria. This involved searching for studies from three sources:

- bibliographic databases for academic literature on interreligious and intergroup dialogue;
- websites of relevant organisations concerned with interreligious and ecumenical initiatives (listed in Appendix 2);
- references suggested by the Expert Advisory Group.

### **Screening studies (applying inclusion and exclusion criteria)**

The studies identified by the search were checked to ensure that they met the specification of studies for inclusion in the review. Screening was first undertaken on the titles and abstracts of study reports identified by the search strategy. Where the studies seemed to meet the full inclusion criteria then the full papers were obtained in order to screen the studies in more detail. Those studies that did not meet the criteria were excluded.

### **Characterising included studies**

Included studies were coded on a number of variables in order to: (i) create a map of the nature of the research literature; (ii) identify which studies to include in the narrower synthesis question; (iii) enable the quality appraisal of studies in the synthesis; and (iv) identify the findings of the studies in the synthesis.

### **Internal quality assurance**

All of the review processes were piloted, and members of the review team checked a random sample of ten per cent of each other's screening and coding decisions.

### **Narrowing of inclusion criteria for synthesis**

The synthesis question asks what evidence exists (from the studies in the map) to indicate that the interventions to increase interfaith dialogue are effective. This synthesis thus only examines the sub-sample of studies in the map that use an appropriate method for testing effectiveness. This requires some form of comparison group so that the counterfactual of there being no intervention can be tested. It also requires appropriate measures of study outcome (such as attitudes and beliefs and psychological, behavioural and social outcomes) to measure any change over time.

### **Assessing quality of study and overall confidence in findings for the review question**

Each study meeting the inclusion criteria for the synthesis were quality appraised to ensure that their results were trustworthy on the basis of: the type of outcome measure used; construct validity/fitness for purpose of the methods used; and the precision of the effect findings.

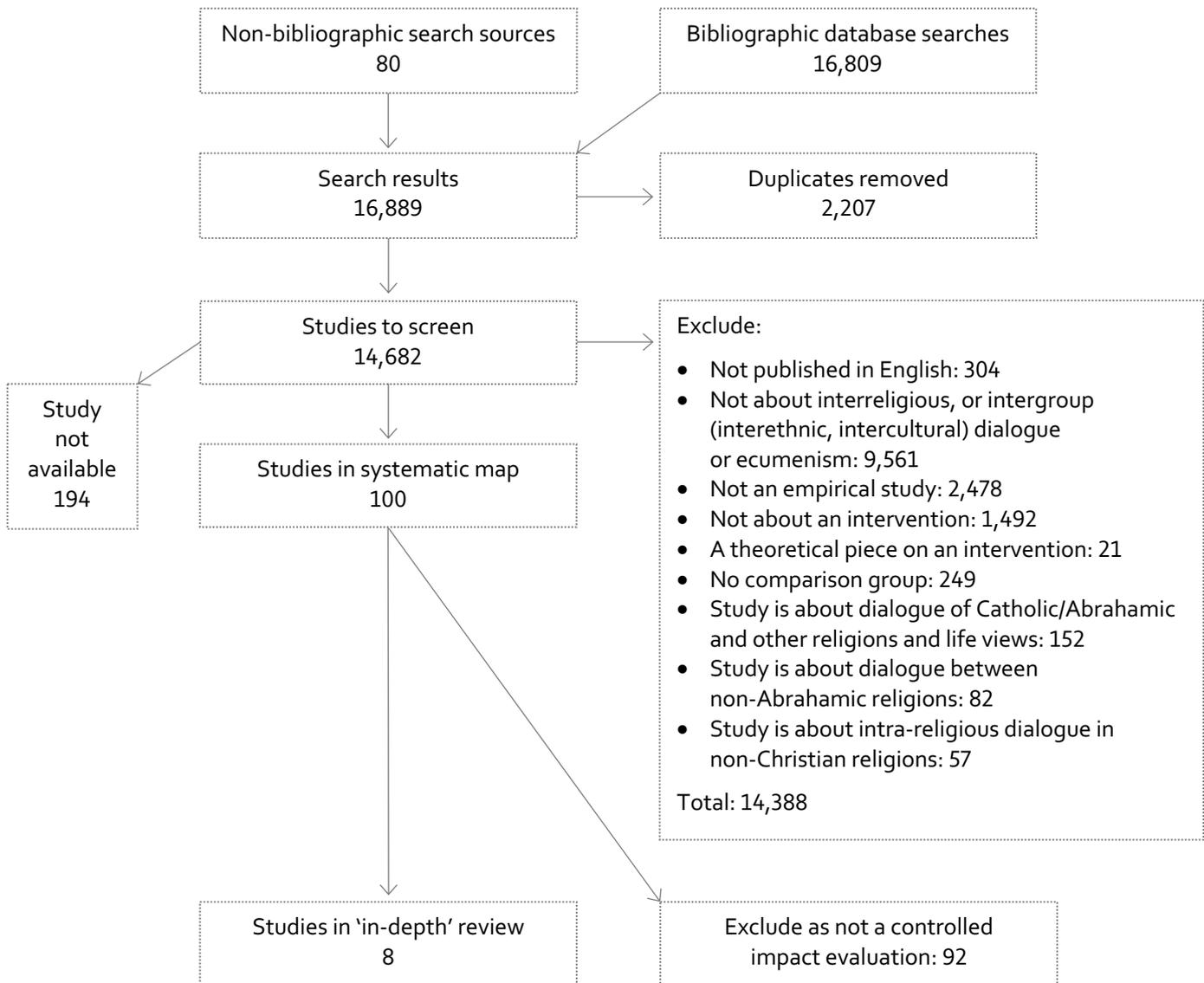
### **Synthesis of studies**

The studies meeting the criteria for the synthesis were too heterogeneous to combine into a statistical meta-analysis and so only a narrative synthesis describing the findings was possible. Results were presented for all studies meeting basic quality measures.

## Flow of studies through the review

Figure 1 shows how many studies were initially identified and then screened out for not meeting the inclusion criteria – firstly for the map, and then for the synthesis.

Figure 1. Identification of studies



## 1.2 Systematic map summary of findings

This section provides a summary of the findings of the systematic map. The map provides a structured description of the studies included in the review. These studies were identified through the comprehensive search strategy and checked to ensure that they met the inclusion criteria for the review. A more detailed report on the map is provided in Section 2.4.

### 1.2.1 Number of studies and geographical location

#### Numbers of studies and where found

The initial search identified 16,889 studies. From these, one hundred studies were identified that met the inclusion criteria of being evaluations of interventions to improve interfaith and/or intergroup dialogue with defined groups. Most of the studies were published in academic journals between 2011 and 2018 with a majority of studies being from the USA, Israel and Palestine and Indonesia.

There were very few studies of interreligious and ecumenism or intergroup dialogue that worked with both groups experiencing latent or recent conflict. A similar finding was reported by a recent evidence map of the literature on peacebuilding in post-conflict areas. This map found mainly studies that worked with single groups and populations in post-conflict situations, such as refugees, or women, or child soldiers (Sonnenfeld 2020).

Despite an extensive search for this review, very few studies that met the inclusion criteria were found on the websites of organisations that are involved in interreligious and intergroup dialogue (listed in Appendix 2). This is not to be taken as an indicator of the level of activity of IRDE at any point in time, but instead that such programmes have not been formally evaluated with reports published in the academic literature or made publicly available on their organisation websites.

There is a growing awareness of the importance of designing programmes for evaluation to ensure that there is evidence of them being effective and not harmful. Designing programmes suitable for evaluations increases accountability to donors, funders and other stakeholders, the involvement of participants in the design of the research and interventions that affect them, as well as sharing best practice of effective interventions with other programme designers.

#### Geographical location

Chart 1 overleaf shows the frequency of the studies by country or region. The size of the circle denotes the number of studies and the colour of the mark shows the most common religion of the population of the country. There were four clusters of locations where the studies of interreligious and intergroup dialogue interventions, programmes or activities were set: the USA (33 studies), Israel (23), Indonesia (8) and the United Kingdom (including Northern Ireland) (8). The group conflicts they represent were mainly between: White and African American Americans in the USA; Jewish Israelis and Muslim Palestinians in Israel; majority Muslims and minority Christians, Hindus and Sikhs in Indonesia; and Catholic and Protestant Christians in Northern Ireland. No studies that were implemented in Central Asia or Latin America and the Caribbean were found.



### 1.2.2 What interventions were studied?

The lists of interventions named in the literature were grouped into: (i) those that were obviously religious (interfaith or interreligious); or (ii) those that did not seem obviously religious (intergroup). Studies that may be relevant to interreligious dialogue in terms of the aims, content and mechanisms may also be described in non-religious terms. There were slightly more interventions that were in the intergroup than interreligious category.

Text on the stated aims of the intervention or programme that was being evaluated were extracted from the studies. These included the stated intention of the intervention and the 'how and why' the authors thought this approach should work. These aims were compared across the studies and four main clusters of approaches and theories of change identified were (in order of frequency of study):

- **Knowing the 'other'** – interventions or programmes that aimed to address the lack of knowledge of the 'other' that had to be overcome, with an emphasis on finding commonalities shared by the two groups. This coexistence approach grounded in contact theory (Allport 1954) asserts that under the right conditions, such as allowing an equal voice for each group, contact will reduce in-group biases by re-categorising the other as the in-group (Gaertner et al. 1994). The elimination of ignorance about the out-group, will reduce feelings of anxiety between groups (Stephan and Stephan 1984) (43 studies).
- **Changing hearts and minds** – studies looked at persuading people to change their feelings, attitudes and perceptions towards the other group. This confrontational approach, grounded in social identity theory (Tajfel and Turner 1986), considers and recognises power imbalances between groups, such as between majority-minority group relations. This approach emphasises learning about difference with the aim of reaching mutual recognition (Halabi & Sonnenschein 2004) (30 studies).
- **Mediation** – where a church or religious authority acts as a mediator, arbiter or facilitator between groups of individuals and communities, or groups of individuals and communities and the state, typically in peacebuilding, conflict management and reconciliation approaches (23 studies).
- **Pedagogy** – studies looked at the different ways of teaching and learning in interventions, programmes and activities (21 studies).

### 1.2.3 Participants in the studies

The most commonly reported group identities of the participants in the research literature were described as Israelis and Palestinians in intergroup interventions and, to a lesser extent, were described as Jewish and Muslim groups in interreligious interventions. This was also the group dyad that were described in the literature in mixed religious and group identity terms such as Jewish and Arab, or Jewish and Palestinians. These were the only group identities described in both national and religious terms. The evaluated programmes for these participants were more often described as intergroup rather than interreligious dialogue.

#### People delivering the intervention

The characteristics of people delivering the interventions described in the map, suggests an underrepresentation of women in the programme evaluations, at least in

the formal roles described in dialogue programme evaluations, though this may not reflect the influence that women may have in practice.

Studies found in this map that did not state the characteristics of the participants, or only look to 'community or religious leaders' as agents of programme delivery and by doing so, may overlook the important influence that women in the communities exercise outside of public facing and formal structures, and their contribution to effective dialogue activities and practices. In one systematic review of women's participation in conflict resolution and peacebuilding efforts (Marshall et al 2011), the authors found that grassroots organisations that did include women in peacemaking programmes are more often found in more informal or behind the scenes roles, but could still have considerable influence. Women may have some advantage from this in being freer from traditional and bureaucratic restraints, and so could be faster to respond to community crisis. Programmes that seek to include women in the design and delivery of interventions, may consider using different terms for roles than 'leadership', where women may 'self-exclude' themselves from such advertised positions. Organisations and individuals delivering interventions in contexts of conflict or sensitive relationships between groups should be aware of not replicating injustice, disempowerment or exclusion in the choice of who to include or not in the programme and evaluation process.

The most commonly described age groups mapped in the literature were for young people and students. Universities provide a ready-made site for recruitment of participants and are likely to include skilled staff to be able to design and implement programmes. Interventions aimed at young people sought to foster good relations and positive experiences between groups early in life.

#### **1.2.4 Socioecological framework for understanding human development and targeted interventions**

The socioecological framework (Bronfenbrenner 1979 theory of healthy human development, is often used in the field of health as a guide to understand both determinants of health and the levels in which an intervention can direct its activities (McLeroy et al. 1988). The framework is often used as a way of understanding where different determinants of health can be found, and where interventions could then be targeted. A socioecological framework can help show where the determinants of potential conflict or prejudice between groups could lie, and areas in which to focus interventions that consider the different contexts and factors that occur and interact. The sphere closest to the individual may be the easiest in which to target interventions, and those furthest away, the least, but may yet have an influence on a person, group or community. Interventions that aim to operate at multiple levels, of interpersonal, institutional and socioeconomic level may be more effective in achieving successful and sustained dialogue.

There was a lack of interreligious interventions at the socioeconomic level of intervention compared to intergroup interventions in the mediation type of interventions. This may be because grassroots IRDE interventions may actively avoid being seen to 'interfere' in the political sphere, particularly where conflict may be ongoing, as the focus of the interventions were mainly on the personal and interpersonal relationships of dialogue between the two communities who have experienced latent or overt conflict.

One example of the influence of this sphere of relationships was illustrated in a study of a Truth and Reconciliation Committee in Rwanda (Millar 2012). Despite the willingness of individuals to participate in the intervention, its success was undermined by the political and economic instability in which it took place.

The sociopolitical and economic context in which a programme takes place can be an important influence on outcomes but not an easy sphere in which to intervene. Yet, charities, NGOs and other non-profit organisations that have a 'social purpose' are under increasing pressure to demonstrate that they have a social impact, even when the very definitions of 'social' and 'impact' are difficult to establish (Arvidson & Lyon 2013). Interventions may instead choose to target their efforts in areas that are easier to measure to meet these requirements, such as through self-reported attitudes and beliefs or changes in behaviour in participants.

### **Mechanisms of behaviour change**

Mechanisms of behaviour change are the steps in the causal chain from intervention to outcome that needs to be set in motion for the intervention to work.

The coding of mechanisms was based on a four-point classification. The first three of these are drawn from the interfaith dialogue triangle (Patel 2012) which theorises that the necessary conditions or mechanisms for successful interfaith dialogue are relationships, knowledge, and attitudes described in this review as 'perspectives'). In addition to this was the contextual mechanism of structures and processes that can also influence how the intervention is supposed to work and change behaviour (a more detailed discussion of the mechanisms in the different types of intervention is in Section 2.4).

Most interventions were targeted at the interpersonal level and, most commonly, activated relationships as the mechanism for change. There were few interventions that considered the contextual mechanisms of structure and processes, and fewer intergroup interventions occurred at the sociopolitical level compared to interreligious ones. The one exception was for intergroup mediation with multi-racial groups (more than four participant groups).

The most commonly reported activities were related to shared learning, including learning about one another and learning by living together, and debate and discussion; mostly discussing issues of conflict and facilitated discussions. Training of people delivering the intervention and facilitation were the most common implementation activity.

#### **1.2.5 How were studies evaluated?**

There are three broad categories of research methods used in the included studies – observational research, experimental research and reviews of existing studies.

Observational studies are those where researchers observe the naturally occurring effect of an intervention without trying to manipulate which subjects were exposed to the intervention. These included case studies, qualitative interviews, ethnographic research, secondary data analysis, cross-sectional surveys, and context analysis (29 studies).

Experimental studies are those where the researchers manipulate who does or does not receive an intervention. These included randomised controlled trials, non-

randomised controlled trials, pre-test and post-test; and post-tests for two groups (19 studies). Of the experimental studies that aimed to evaluate the effectiveness of an intervention, programme or activity, only eight were randomised controlled trials, commonly understood to be the most powerful method for isolating and measuring the effect of an intervention while controlling for confounding variables. A further four evaluation studies were non-randomised controlled studies and 12 were before and after studies.

Reviews of existing studies were described by authors as systematic (with a rigorous transparent research method) and non-systemic reviews (eight reviews). Only one systematic review was a review of the results of experimental studies.

The choice of an appropriate study design to meet the aims of the study depends on the evaluation questions of interest. Impact evaluations of interventions should clarify at the outset, and with stakeholders, at what level the intervention is targeting – whether at individual or programme level, or addressing the underlying drivers of conflict or prejudice. It should also clarify whether it is intended to measure short or longer term impacts as this will affect the design of the evaluation, and the outcomes that are to be measured.

Randomised controlled trials and quasi-experimental designs are accepted as the most appropriate to test the causal relationship from intervention to outcome though, if they do not examine theories of change, they can be limited in their ability to determine how interventions might work, for whom, and in what contexts.

Many of the studies in the map were able to provide some information on the content of interventions and the process by which they might have an effect. Therefore the studies had some strength in considering causal processes but were not designed in a way that allowed a rigorous evaluation of the effectiveness of the interventions, despite this being their stated aim.

It may be that evaluations of grassroots, interreligious dialogue initiatives are not published in academic journals, which is where most of the published literature was found. However, few evaluation studies were found published on the websites of organisations that are involved in interreligious and intergroup dialogue.

This lack of reliable evaluation literature is confirmed by other reviews. A systematic review of intergroup dialogue interventions by Dessel and Rogge (2008) identified only two experimental studies but many observational and “pre-experimental” studies (such as case studies, pre- and post-surveys, and post-tests only with non-equivalent groups). The review concluded that there should be more empirical outcome evaluation in this area. A recent update to this review (Frantelle, Miles and Ruwe 2019) also finds a lack of experimental studies in intergroup dialogue. Experimental and quasi-experimental research is characterised by small sample sizes, in university settings rather than communities, with diverse outcomes and variation in programme content and delivery.

The continuing lack of rigorous evaluations of effectiveness means that there is limited potential to synthesise the findings on the impact of the interventions.

### **1.2.6 How is success measured?**

The outcomes measured in the studies are detailed in the systematic map in Section 2.8. Changes in attitudes and beliefs (40) were the most measured type of outcome in the studies, followed by social outcomes (38). Psychological outcomes were reported in 22 studies, and behavioural outcomes were measured in 20 studies.

The most commonly measured outcomes were around recognising and changing negative attitudes and beliefs, such as changes in attitudes towards other religious groups, reconciliation, prejudice and ability to dispel stereotypes.

The next most commonly measured outcomes were related to increasing awareness and knowledge as a change in attitudes and beliefs: cultural awareness; understanding; awareness of cultural diversity; perceptions; appreciating difference; increasing knowledge about inequality; social identity awareness; and cognition of the other.

There were a number of psychological outcomes identified. The most common was confidence in engagement, followed by developing empathy. However, most of the studies in the map measure motivation to change as the final outcome, few interventions measured changes in behaviour change in the short or long term. Taking the other perspective was the most frequently reported behaviour change outcomes, followed by direct contact behaviours with the other group.

The changes in behaviour that were reported were related to increased skills and competencies, or developing the potential for behaviour change. Examples include developing an ability to teach or facilitate a group, developing reflective listening skills, competence in dialogue, social work skills and public speaking skills.

The majority of the interventions in the map aimed to change thoughts, feelings, perceptions and attitudes of the participants, in order to reduce negative feelings and prejudice, and create or sustain relationships between the groups. This led to improvements like increasing quality contacts and knowledge of the 'other'.

Changes in thoughts and feelings, while indicating success in the short term, doesn't necessarily translate into changes of behaviour as seen in many other kinds of psycho-educational programmes that seek to change behaviour via changing attitudes and beliefs.

### **1.2.7 Factors that impact on outcomes**

Many different factors that could impact on outcomes and were discussed by the studies. Few of these factors were tested statistically against outcomes to see to what degree they impacted on the size and direction of the programmes' effects. However, these factors can offer insights into the contexts and conditions that are necessary on the steps along the causal pathway from intervention to outcome. The long list of factors discussed in the individual studies were grouped into clusters of similar types related to participants, programme, context and methodologies.

Most of these moderating factors reported in studies were to do with the characteristics of the participants taking part. Participants' self-selection into programmes are likely to have an influence on outcomes as participants may have already held favourable views towards the merits of taking part in intergroup dialogue. On the other hand, negative experiences of participants can also affect

outcomes including having personally experienced racism or exposure to neighbourhood conflict.

The delivery of the programme could also affect outcomes. One factor mentioned was that the classroom dynamic was often dominated by groups with the most representation.

Although participants are not likely to be homogeneous, many studies did not report any other participant characteristics beyond religious or ethnic/cultural group. Identities are likely to be more complex and multifaceted. Amartya Sen calls this a 'solitarist' analysis of personal identities and argues that a "single characteristic, affiliation, conviction, or set of practices can (not) do justice to the complexity of anyone's identity" (Sen 2006). Impact evaluations interested in finding out not just what works, but for whom, may want to explore the different facets of an individual identity that exist within and interacts with a group identity and is another factor that may affect effectiveness, feasibility or acceptability of an intervention.

All this further suggests that changing people's firmly held beliefs may need a multi-level approach. Interventions in this area may be complex, with many steps on the causal chain from intervention to outcomes, with numerous and possibly conflicting attention and priorities of participants and shifting contexts.

### **1.2.8 Gaps in topic focus of the research**

The systematic map describes what interventions have been studied in this area, a systematic gap map can also indicate what interventions and outcomes have not been studied.

Studies were coded for the content of the intervention (types of activities that the programme or intervention did with participants) the theory of change for the type of intervention, and the types of outcomes that were measured. Table 1 shows in graphical form the concentration of research of different types of interventions, the different types of content or activities associated with the intervention against the different types of outcomes. The size of each ellipse represents the amount of research literature identified against these characteristics for that cell.

Aspects of the studies in the map that could be considered gaps in the research literature include:

- Very few of the interventions had been designed to be formally evaluated with an experimental design (to test the counterfactual of the intervention not having an effect).
- Few evaluation studies were set in areas of the world where most current religious conflict takes place (Middle East and North Africa). There were few studies from the Indian subcontinent. There were no studies set in China, ex-Soviet countries, and none in South America.
- Few studies of any type measured the impacts of activities that encouraged talking about the future, with only mediation and changing hearts and minds types of intervention delivering this kind of activity.
- A few studies measured group activities such as working together activities or community-oriented activities that had an impact on social outcomes, psychological outcomes or behaviour change.

- Didactic style activities (one-way methods of imparting information, such as a lectures) were not associated with impacts on behaviour change. There was no pedagogy type of intervention that included talking about the future, or had whole community activities as an activity of the intervention.
- Few studies measured the effectiveness of the process of the intervention by recording the implementation activities associated with the intervention and the effect on outcomes.

Like the previous systematic reviews for intergroup dialogue (Dessel 2008, Frantelle, Miles and Ruwe 2019) evaluation research for interreligious and intergroup dialogue is thinly spread over diverse programme theories, programme content and diverse outcomes and measurement. Consequently, identifying any consistent pattern of effectiveness for types of interventions, or gaps in literature where further research effort should be directed, is uncertain.

There are gaps in the research from parts of the world where interreligious and intergroup conflict is highest, this may be because the conflict is still ongoing and interventions to seek peaceful reconciliation between communities is not yet possible, such as in Syria, Lebanon and Yemen. The lack of evaluation studies on the Indian subcontinent may reflect the focus of this review on interreligious dialogue between Abrahamic faiths to a degree, but given the multiplicity of faiths in the region and some long-standing religious and ethnic conflicts, it is still a surprising finding. That there were no studies located in South America was also surprising, given that a recent G20 Interfaith Forum met in Argentina in July 2020 citing Latin America's "long history of interfaith dialogue between religious leaders, communities and policy makers".

As mentioned previously, this lack of visible evaluation studies is not due to the absence of interreligious and intergroup dialogue activity in these regions, but more likely that interventions, activities and programmes have not been designed in such a way as to be formally evaluated. Much of the work undertaken by religious leaders of communities experiencing religious tensions or conflicts, aiming to achieve sustained dialogue, is considered missionary work rather than an 'intervention'.

**Table 1. Gap map of content of the intervention by number of studies reporting types of outcomes for different types of intervention**

Content of the intervention	Social outcomes	Psychological outcomes	Attitudes and beliefs	Behaviour change outcomes
Opportunities for contact				
Debate and discussion				
Implementation of activities				
Self directed/ Individual activities				
Shared Learning activities				
Working together activities				
Didactic activities				
Community activities				
Future talk activities				

**Key**

Knowing the "other"		Mediation	
Changing Hearts and Minds		Pedagogy	

## **1.3 Synthesis review results**

The systematic map describes what research has been undertaken and how. The synthesis uses the findings of the studies to answer a research question. In this case, the research question was asking what evidence was there from the studies that the interventions were effective. This requires the studies to have an appropriate method for assessing impact. As already discussed in Section 1.2, very few of the studies in the map were powerful enough to make such a judgement. As the synthesis methods are quite simple and the results so few, there is no separate section giving more detail on the results (as there is for the map in Section 2 of this report).

### **1.3.1 Selecting studies for the synthesis review**

From the 100 studies in the map, only eight studies, met the additional inclusion criteria for being an ‘experimental study’ (with researcher manipulated conditions that are compared and outcomes measured). The majority of studies that were not included were pre-test or post-test studies on a single group or conflict dyad, or a study that measured effects only after an interreligious or intergroup intervention, programme or activity had taken place.

The eight included studies represent 2,895 participants in the USA, Israel and Palestine, Kenya, Burundi and Rwanda representing white and black, Israeli and Palestinian, Christian and Muslim, multi-religious groups, and Hutu and Tutsi dialogue communities respectively. The studies examined a range of different interventions that were evaluated using different outcome measures.

The heterogeneity of studies meant that a numerical, meta-analysis was not a suitable method to combine the findings of the studies. A narrative synthesis of findings is presented instead. Please see Appendix 3 for a summary of each of the eight studies in the synthesis.

### **1.3.2 Characteristics of participants in the experimental studies**

#### **Religious and religion not specified groups**

The profile of the participants in the eight experimental studies in the synthesis is similar those in the 100 studies of the map. The experimental studies were dominated by interventions to improve relations between young people in Jewish Israeli and Palestinian Muslim groups.

Studies used both religious groups and religion not specified groups’ descriptions interchangeably, these were for Jewish and Muslim groups who were also described as Israelis and Palestinians in three studies (Hammack 2015; Pilecki 2014 and Yablon 2012).

Both the terms ‘Jewish and Muslims’ and also ‘Arabs and Jewish’ were used to describe participant groups in the Yablon 2010 study. One study (Paluck 2007) described their participants groups as multi-religious groups and were comprised of Hutus and Tutsi religion not specified groups. One study (Alimo 2012) described their participants as White and “people of colour”.

## **Age groups**

Most of the studies were designed for young people. Four of the studies were designed for students, two for adolescents, one for youths. Only one study was designed and delivered to adults. This was a mass media radio programme for Rwandan communities that aimed to improve intergroup relations and trauma healing between Hutu and Tutsi multi-religious groups (Paluck 2007).

## **Intervention context/setting**

Five of these studies were targeted at an institutional level, with three set in university campuses (Hammack 2015; Alimo 2012 and Pilecki 2014) and two in high schools (Yablon 2010 and Yablon 2012). Six studies reported the sociopolitical context in which it was set, half of these in an Israel-Palestine context (Hammack 2015; Pilecki 2014; Yablon 2010 and Yablon 2012) and conflict areas were the context/setting of two studies: post-conflict Burundi (Bilali 2016) and in “riot prone” Kaduna, Nigeria (Scacco 2018).

## **Interreligious and intergroup intervention**

Interventions that were designed for groups other than those defined as religious (such as cultural groups, religion not specified groups, or place-based groups) were more likely to be of experimental study design, than those for defined religious groups interventions. Seven of the eight studies were described as intergroup rather than interreligious.

The most commonly reported types of intergroup intervention focussed on intergroup dialogue (four studies) and intergroup contact (three studies). Four studies reported on shared education, dialogue circle, prejudice reduction programmes, discrimination programmes, violence prevention, mass media intervention, conflict management and peacebuilding. (Numbers are not mutually exclusive and programmes may include a range of different activities in their intervention).

The one clearly defined interreligious experimental study design was of a peacebuilding programme that used religion (using the shared values and beliefs in both religions) as a tool for achieving positive group encounters (Yablon 2010).

### **1.3.3 Quality appraisal of the experimental studies**

Studies were assessed for their internal validity, that is how well each study was executed, how accurately the study measured what it set out to measure, and what steps the researchers took to minimise potential bias in the design and delivery of the study and how this would impact on different outcomes. An overall rating of high, low or medium was given for the confidence in the study’s findings based on these assessments.

Five studies (Alimo 2012; Bilali 2016; Paluck 2007; Scacco 2018 and Yablon 2012) were rated as medium confidence and three studies (Hammack 2015; Pilecki 2014 and Yablon 2010) as low confidence.

**Table 2. Impact on outcomes and quality of study**

Direction and size of impact	Low	Medium	High
Positive	0	4	0
Small	1	2	0
Mixed	3	2	0
No effect	1	4	0
Negative	1	2	0

### **1.3.4 Findings of the experimental studies in the synthesis**

The experimental studies mostly reported small to mixed effects or no effects.

#### **Findings from medium quality studies**

Three of the four studies of the medium quality group that reported positive findings were prejudice-reducing interventions, set in post-conflict regions, and one of ongoing conflict in Israel/Palestine. Three of the studies were changing hearts and minds interventions and one was a knowing the ‘other’ type of intervention. All of these studies with positive outcomes reported small to no effect. Two of these studies reported negative as well as positive outcomes. Bilali (2016) in Burundi, Paluck (2007) in Rwanda, and Scacco (2018) set in Nigeria were studies that reported positive effects for their interventions.

Paluck (2007) studied Hutu and Tutsi communities in post-conflict Rwanda, and randomised communities into listening and not-listening groups of a “reconciliation opera” radio programme. This study measured impacts on drivers of intergroup prejudice. The one large effect that this study measured was for relaxing views about in-group marriage after one storyline on the reconciliation programme. Participants were also less likely to agree with the statement “that it is naïve to trust people” in the listening group compared to non-listeners.

Bilali (2016) also compared groups of Hutus and Tutsis in Burundi, comparing listeners and non-listeners of a radio drama programme that fostered improving relations between the groups with positive drama stories, encouraging greater mutual understanding. The researchers reported positive outcomes of more out-group trust, less social distance, and endorsed norms about trauma disclosure.

Scacco (2018) studied an education based, positive-contact intervention between Muslim and Christian groups of young men in Nigeria that focussed on creating positive encounters between groups. A large number of participants (n=854) participated in this Urban Youth Vocational Training programme (UYVT). The study tested the impact of being in a mixed or single religious group on their educational experiences. They found being assigned to a mixed religious group class has a significant effect on reducing discrimination against the out-group.

The other medium quality study reporting positive outcomes was for Yablon (2012) and this reported positive impacts on outcomes between Jewish-Israeli and Arab-Muslim high school, 11th grade students for its intergroup encounters. The outcomes were measured against amotivated (total lack of motivation to take part in the programme), extrinsic (motivated for what they could get from the programme), or intrinsic motivational personality (motivated by the quality of the programme, such as making a difference) types that participated in peace education programmes. These personality types were examined as potential moderators for effects. The study found that amotivated Arab participants had more positive attitudes after participation.

Intrinsically motivated behaviours (that is, students who believed in the intrinsic value of the course) did not improve, but neither did their attitudes, feelings and social distance towards the out-group reduce after participation (unlike the motivated group).

### 1.3.5 Findings from low quality studies

Low quality studies were less likely than medium quality studies to report positive effects. This may be due to the studies being underpowered, and unable to control for or identify differences or similarities between the groups. Many of the studies took place in schools and universities which might already be expected foster a school-wide culture of interreligious and intergroup dialogue and so might show little difference in outcomes between intervention and control groups.

### 1.3.6 Findings for different types of outcomes

The experimental study's findings for their outcomes were compared against the different types of outcomes measured.

**Table 3. Impact on types of outcomes**

Direction of impact	Attitudes and beliefs	Psychological outcomes	Behaviour change outcomes	Social outcomes
Positive	3	1	1	4
Small	2	1	1	2
Mixed	3	1	1	5
No effect	3	1	1	4
Negative	2	0	0	3
Total outcomes	14	4	3	18

#### Attitudes and beliefs

The studies found both positive and negative outcomes for attitudes and beliefs.

#### Positive effects on attitudes and beliefs

Of the positive attitudes and beliefs outcomes, Paluck (2007) reported that their radio intervention positively changed beliefs in listeners, compared to non-listeners, about strict in-group marriage norms, through a storyline on intergroup marriage.

Scacco (2018) in a positive contact study in Nigeria reported on changes in attitudes towards other religious groups.

### **Mixed effects on attitudes and beliefs**

In the first study of a Rwanda mass media radio programme, Paluck (2007) indicated that listeners expressed a willingness to interact with persons who had harmed them or someone in their group in the past, but did not go so far as to agree to be close to that person. The willingness to interact did not extend to cross-group friendships in their personal lives.

In the follow-up study of a mass media radio programme in Burundi, Bilali (2016) reported mixed effects on behaviour change in terms of active bystandership. This intervention promoted positive social norms through the shared experience of a popular radio drama.

There were mixed reactions to active bystandership, that is, the measure of people's self-reported willingness to intervene, both in challenging others on derogatory comments of the out-group as well as understanding the role of passivity towards violence in escalating violence. One of the storylines of the radio drama included role models who spoke out against violence in their community. However, listeners' responses to the possibility of their own intervention in similar scenarios were more equivocal. Listeners said they would be more willing to intervene on behalf of victims of derogatory comments, but did not report any significant difference in their understanding of the role of passivity in permitting violence to escalate. However, these outcomes report on hypothetical behaviour change.

Social distance, a measure of willingness to interact with members of the out-group, was measured in Yablon (2012). This studied the role of motivational personality types in the outcomes of intergroup contact interventions, particularly in areas of intractable conflict. High motivation of participants is a factor that is most commonly associated with positive outcomes of intergroup dialogue interventions and are essentially 'preaching to the converted'. Students were measured for their type of motivation at baseline and after the programme. The extrinsically motivated were defined as students who were motivated by what they could get out of the programme – perhaps some day trips, or that they had heard it was a fun thing to do. The intrinsically motivated groups saw the benefit to wider society or that they "wanted to make a difference" of participation in such a programme (the 'converted') and the amotivated were not committed either way. This study found that social relationships were most enhanced and social distance decreased, for the extrinsically motivated student. Both Jewish and Arab students who were extrinsically motivated became more positive in all aspects of their social relationships as a result of participation in the program (Yablon 2012).

The amotivated students in the programme control, who did not participate deteriorated in their measures of social distance (their willingness to interact with member of the opposite group) whereas the amotivated groups who took part, did not improve but did not deteriorate either.

Motivation to take part in interventions could lessen the degree of difference between the groups, even when randomised. Participants have less far to go to reach positive change, and any self-reported change is likely to be small, both within groups and

between them. On the other hand, dramatic within group differences, demonstrated in the Yablon (2012) study was the effect of both positive and negative outcomes between the intervention and control group.

### **Social outcomes**

'Downstream' behaviour change can be found in measures of social outcomes. The studies measure proxies for social outcomes in that attitudes and beliefs are associated with group identity – the programme theory is to change these foundational attitudes in order to change the group identity and the social norms that maintain and reproduces group conflict and inhibits reconciliation.

### **Positive social outcomes**

The Paluck (2007) Rwandan radio programme reported a large and significant effect in changing the views about the social norms of intermarriage after hearing a relevant storyline. There was a reduction in the proportion of people who agreed with the statement that people should marry within their group only and were less likely to agree with the statement that it was naïve to trust people. Listeners of the radio programme agreed that traumatised people were not mad, or that both perpetrators and victims of violence could be traumatised by it, and that people should talk about their trauma, but were less likely after listening the radio programme to believe that traumatised people can recover.

Power and social dominance featured in Hammack's (2015) conversations about history with Israeli and Palestinian youths that looked at power dynamics in coexistence with confrontational models of intergroup contact. In a linked study, Pilecki (2014) also studied the role of historical narrative in being able to imagine a future peace with Israeli and Palestinian young people, with social outcomes of historical dialogue and dialogue about the future.

### **Negative and mixed social outcomes**

In the Pilecki (2014) study of dialogue content for both Israeli and Palestinian participants, both the coexistence and the confrontational model of intergroup contact revealed that participants in both groups did not reduce but reproduced polarised historical narratives of the conflict.

There were mixed results on social outcomes in the linked Hammack study. There was a degree of power symmetry in conversations about histories, between Jewish Israelis and Palestinians or even a slight advantage in power in favour of the Palestinians within the confrontational condition. But Israeli participants remained more influential in the coexistence condition, in that the usual power relations resumed, and Palestinian participants had lower influence ratings under this model.

There were mixed results too for the Yablon (2010) study of bringing religion into intergroup contact. The study increased positive feelings and perceptions in both the religious-based and social-based encounter groups compared to controls, participants in the religion-based intervention had more positive feelings, and perceptions but with no differences in social distance at the end of the programme. Religion-based encounters did not lead to a greater wish for integration. The control group reported more negative feelings, perceptions and social distance at the end of the intervention.

Participants in the social-based encounters reported increased negative social distance than before the programme started. Authors suggest that increasing willingness for social integration usually requires more time and more personal relationships than could have developed through the process enabled in this study (Yablon 2007b; Yablon 2010).

### **Psychological outcomes**

Psychological outcomes, such as trust and confidence, were measures of the necessary conditions for behaviour change. Studies that measured behaviour change often measured psychological outcomes at the same time. There were fewer studies that measured the necessary conditions for behaviour change that were associated with psychological outcomes

### **Positive psychological outcomes**

In the Bilali (2016) evaluation of a Burundi radio drama programme, the follow-on study to the Paluck study, shared narratives of collective victimhood, beliefs of in-group superiority, attributions of responsibility, social distance, and obedience to leaders were theorised to maintain the fear and mistrust that inhibits peaceful reconciliation between groups. Compared to the non-listening group, listeners to the Rwanda radio programme were less likely to view their in-group as superior, less likely to blame the out-group and somewhat more likely to acknowledge the in-group's responsibility for the country's problems.

### **Behaviour change outcomes**

Successful behaviour change is in forming real and lasting relationships with the other group. Behaviour change can be in the individual in the short term, or in the social groups in the longer term. These studies sought to reorient individual beliefs and attitudes that form one's group identity into positive behaviour change towards the out-group with mixed success.

### **Positive behaviour change**

A positive effect was reported by Scacco (2018). In this study with young men in a riot-prone area of Nigeria, the personally-held prejudices held by group members can undermine efforts towards group reconciliation as prejudiced individuals opt-out of contact with out-group members. This intervention (Urban Youth Vocational Training program (UYVT)) aimed to change prejudicial behaviour by comparing the same socio-educational programme in mixed groups in the same class, compared to classes comprised of the same group, and found positive changes in discriminatory behaviours in mixed group classes after the intervention compared to the same group classes.

### **Psychological outcomes as antecedents to behaviour change**

Small positive effects were found in a study of intergroup dialogue with white college students (Alimo 2012) for the engagement and frequency in 'racial ally' behaviours (intergroup collaboration, self-directed actions, including checking one's own biases in thinking, making efforts to get to know people from diverse backgrounds and other-directed actions, including challenging others on derogatory comments). In this intervention, white students are supported to build their confidence in developing

'racial ally' behaviours, this study also found that frequency of taking action was associated with a level of confidence. That is, taking action precedes building confidence, suggesting that taking perhaps smaller, less risky behaviours to begin with may be necessary to build confidence.

### **1.3.7 Types of interventions, mechanisms and findings**

The types of interventions in the experimental studies were coded in the map as having four main aims, or programme theories of change:

- 'Knowing the other' – based on contact theory, coexistence and finding commonalities between groups.
- 'Changing hearts and minds' – based on social identity theories and 'confrontational' models that challenge negatives views and attitudes, and recognises power imbalances between groups.
- 'Mediation' – characterised by a religious or other trusted authority acting as a mediator, arbiter or facilitator between groups of individuals and communities, or groups of individuals and communities and the state.
- A group of studies that aimed to understand how dialogue is taught and learned by participants.

#### **Mechanisms of change**

In addition to these broad theories of change of the interventions are the specific mechanisms of change, the underlying step in the causal chain from intervention to outcome that needs to 'fire' or to be set in motion, for the intervention to work.

The coding of mechanisms was based on a four-point classification. The first three of these are drawn from the interfaith dialogue triangle (Patel 2012) which theorises that the necessary conditions or mechanisms for successful interfaith dialogue are relationships, knowledge, and attitudes (described in this review as 'perspectives'). In addition to this, was added the contextual mechanism of structures and processes that can also influence how the intervention is supposed to work and change behaviour (a more detailed discussion of the mechanisms in the different types of intervention is in Section 2.4).

The following section compares the findings of the experimental studies for the different types of interventions and their associated mechanisms.

Perspectives as a mechanism for change in the knowing the 'other' type of interventions could be both positive and negative. Knowing the 'other' interventions did not report on any positive impacts on outcomes, and only mixed effects reported for interventions that worked on the mechanisms of changing perspectives (two studies), no effect and negative effects were found for the perspective's mechanism in this type of intervention.

Mediation between church, community and states interventions, were mixed in their outcomes, all reported on relationships as the mechanism for change. These findings ranged from positive to no effect, but unlike perspectives in knowing the 'other', no negative effect was found.

Changing hearts and minds interventions reported the most outcomes of the four types of interventions with experimental studies, and also found some negative effect.

Changing hearts and minds experimental interventions reported on knowledge and relationships as mechanisms that work to change outcomes.

The knowledge mechanisms in changing hearts and minds, like the perspectives mechanisms in knowing the ‘other’ interventions could also move outcomes in either direction. More of the outcomes reported for changing hearts and minds were mixed.

There was only one outcome reported of a pedagogy type of intervention. This reported a small effect of the knowledge on outcomes.

**Table 4. Impact on outcomes and theory of change of interventions**

Direction and size of impact	Knowing the ‘other’	Mediation between church, community and state	Changing hearts and minds	Pedagogy
Positive	0%	20%	25%	0%
Small	0%	20%	8%	100%
Mixed	50%	40%	17%	0%
No effect	25%	20%	25%	0%
Negative	25%	0%	25%	0%
	4 outcomes in 2 studies	5 outcomes in 2 studies	12 outcomes in 4 studies	1 outcome in 1 study

### 1.3.8 Factors that moderate the impact of the interventions

Many different factors that could mediate the impact on outcomes were discussed in the studies and these were grouped into themes of participant, programme, contextual and methodological factors. These factors were most often discussed by the authors of the studies, and not tested against the outcomes.

Most of these mediating factors reported in studies were to do with the characteristics of the participants taking part.

- Changing hearts and minds interventions, that is, those more confrontational type of interventions that reported positive results were in two studies of post-conflict in Rwanda, and Burundi, and one in a setting of an ongoing conflict in Israel and Palestine.
- Participant factors of lived experience of conflict and violence, were shown to moderate the effects of impacts on outcomes. Among non-listeners of the Burundi radio drama in the Bilali (2016) study, exposure to violence predicted greater social distance and in-group superiority. But among listeners, experience of violence was associated with more historical perspectives, taking in regions of recent or ongoing conflict in Bilali (Burundi), Paluck (Rwanda) and in Pilecki (Israel and Palestine), views that form the group narratives of the origin of conflict are hard to change. There was, for instance, no effect on changing people’s minds about the causes of mass violence for Rwandan’s taking part in the Paluck study.
- Programme factors included the quality of group discussion (Paluck 2007). Similarities in behaviours of the control and the intervention group impacted on

outcomes in the Alimo (2012) study of white college students learning to become racial allies. The Yablon study reported that the timescales for the intervention impacts on the ability to detect change over the longer term.

- Social and political contexts were said to have impacted on outcomes for the Bilali (2016) study. The authors point out that their interventions take place in a context of a nationwide programme of reconciliation, which may affect how generalisable these findings are to other contexts.
- History, politics and disparities of power between the groups play their part in moderating outcomes between Israeli and Palestinian participants in the Hammack (2015) study of intergroup dialogue. The retelling of historical narratives, can reinforce divisions, negatively impacting on outcomes (Yablon 2012).

### **1.3.9 Summary of findings**

Interventions for defined Abrahamic religious groups have not often designed studies to be rigorously or formally evaluated for effectiveness with an experimental design. A synthesis across the eight experimental studies in the review were too homogeneous to properly synthesise. Instead, the findings of the individual experimental studies were summarised in a narrative synthesis.

#### **Effectiveness of types of interventions and their mechanisms**

- Knowing the ‘other’, or coexistence type of interventions, are less effective overall than changing hearts and minds confrontational models or mediation interventions. This was found for long term latent conflict communities, but not in communities that have experienced more recent violent conflict. However, numbers are small and there are limits to the confidence in making strong recommendations of any one type of intervention over another.
- Confrontational models that are defined as recognising and addressing imbalances of power between groups were effective where actual violence had taken place (Rwanda), or where the conflict was ongoing (Israel and Palestine). This was shown by factors such as lived experience of conflict and violence and disparities of power between the groups moderating effects on outcomes. This challenges the conditions for intergroup contact based on contact theory (Allport 1954) by ensuring equality of parties, and minimising differences between the groups.

#### **Factors impacting on effectiveness**

- Mechanisms of changing perspectives and knowledge can impact on outcomes in positive and negative ways.
- Historical narratives form part of individual and community identity and are not easily rewritten or abandoned. Interventions will struggle to rewrite the past, or change minds of perceived historical fact or their own experience.
- People can change their outward facing behaviour, but not necessarily their views in the short term. Aiming for behavioural change outcomes, rather than attitudes and beliefs would likely be “more useful in the long-term” (Scacco 2018). Social outcomes can take longer to take effect than was measured in the studies. Simply knowing the ‘other’ was not enough to bring about changes of behaviour.
- Group conflict is a dynamic, ever-changing situation. Sometimes doing nothing is not an option but the impact of an intervention may take time to show and may be longer than current studies allow. Not doing anything may even lead to

deteriorating outcomes. Interventions take place in wider socioeconomic and political contexts that can impact on outcomes. What may work for one intervention, may not easily be transferrable to another without considering factors such as disparities in power, and divergent views on the history and origin of the conflict.

- Studies that aim to create positive conditions of relationships are likely to be multifaceted, as people affect and are affected by their relationships in different domains. These different domains of relationships show where interventions could be targeted, and correspond to the mechanisms at work in the interfaith triangle (Patel 2012). Examples of interventions for each domain include: changing social norms in the socioeconomic and political domain (mechanisms of social structures and processes); working together activities in the community sphere (relationships mechanisms); bystander interventions in the interpersonal relationship's domain (attitudes mechanisms); and changing beliefs and values in the individual's domain (knowledge).

### 1.3.10 Discussion

The narrative synthesis of eight studies showed a diversity of outcomes and theories underpinning the programmes. No one type of intervention could clearly be shown to be more effective than the other, although findings tentatively suggest that increasing knowledge doesn't necessarily increase behaviour change towards greater integration. This may not be a surprising finding in that there is a wealth of research on what works. To get from intentions to actions is difficult to transform into to sustained behaviour change, even to meet one's own personal values. This 'value-action' gap (also known as the intention-behaviour gap, or belief behaviour gap) has been consistently demonstrated in research on health behaviours, environmental concerns and sustainability behaviours, charitable giving, and community participation. Many different factors are likely to play a part in successful interventions and translate this into sustained prosocial behaviours. The socioecological framework offers a way of considering the different domains of relationships that influence and are influenced by people's attitudes and beliefs and behaviours.

Another useful framework for understanding the conditions necessary for behaviour change is COM-B (Michie 2011), this framework condenses the main conditions necessary for designing behaviour change interventions from a synthesis of 24 behaviour change frameworks:

#### **Capability, Opportunities and Motivation Behaviour change (COM-B)**

**C** = There must be the capability of behaviour change, including psychological and physical capability. This capability can be increased with knowledge or developing new skills with training.

**O** = Opportunities for behaviour change, both social and physical opportunities are built into the design of the intervention and in its theory of change by providing opportunities for groups to have contact and learn about one another.

**M** = Motivation to change. Interventions seek to increase motivation changing one's perceptions and/or increasing knowledge of the other. People may be already showing their motivation for change by agreeing to take part in the programme. Motivation to change could be reflective (evaluating, planning) or automatic (impulses, feelings).

**B** = the successful behaviour change is seen in the forming of real and lasting relationships with the other group.

The outcomes measured in the studies are detailed in the systematic map in Section 2.8 changes in attitudes and beliefs (40) were the most measured type of outcome in the studies followed by social outcomes (38). Psychological outcomes were reported in 22 studies, and behavioural outcomes were measured in 20 studies. Many of the studies were focused on increasing motivation, but in terms of sustained behaviour change. The short-term nature of most of the studies meant there was little time or opportunity to practice and adopt these new prosocial behaviours.

The impact evaluations in this literature tended to measure increasing people's *capability* to change, in addressing attitudes and increasing their knowledge, providing *opportunities* to change in the form of contacts in the various working together activities.

Increasing participants' capability to change included increasing their skills and competencies, included developing an ability to teach or to facilitate a group, developing reflective listening skills, developing competence in dialogue, social work skills and public speaking skills.

The most commonly measured outcomes were around increasing motivation to change, including recognising and changing negative attitudes and beliefs such as changes in attitudes towards other religious groups, reconciliation, prejudice and ability to dispel stereotypes. The next most commonly measured were related to raising awareness and knowledge of cultural understanding and diversity, appreciating difference, inequality, social identity, and cognition of 'the other'.

Successful interventions would likely be those that address the determinants of conflict between communities in the different domains of identity, relationships (including power asymmetries) and socioeconomic and cultural contexts, as well as aiming to create the conditions of sustained behaviour change. Interventions should be multifaceted and multi-dimensional, like the lives of the people they seek to influence.

## 2 SYSTEMATIC MAP DETAILED REPORT

The one hundred studies in the map were coded across many variables and so there are a large number of ways in which the studies undertaken on this topic can be described. In order to organise the characterisation of the studies, the map is described under the following sub-sections:

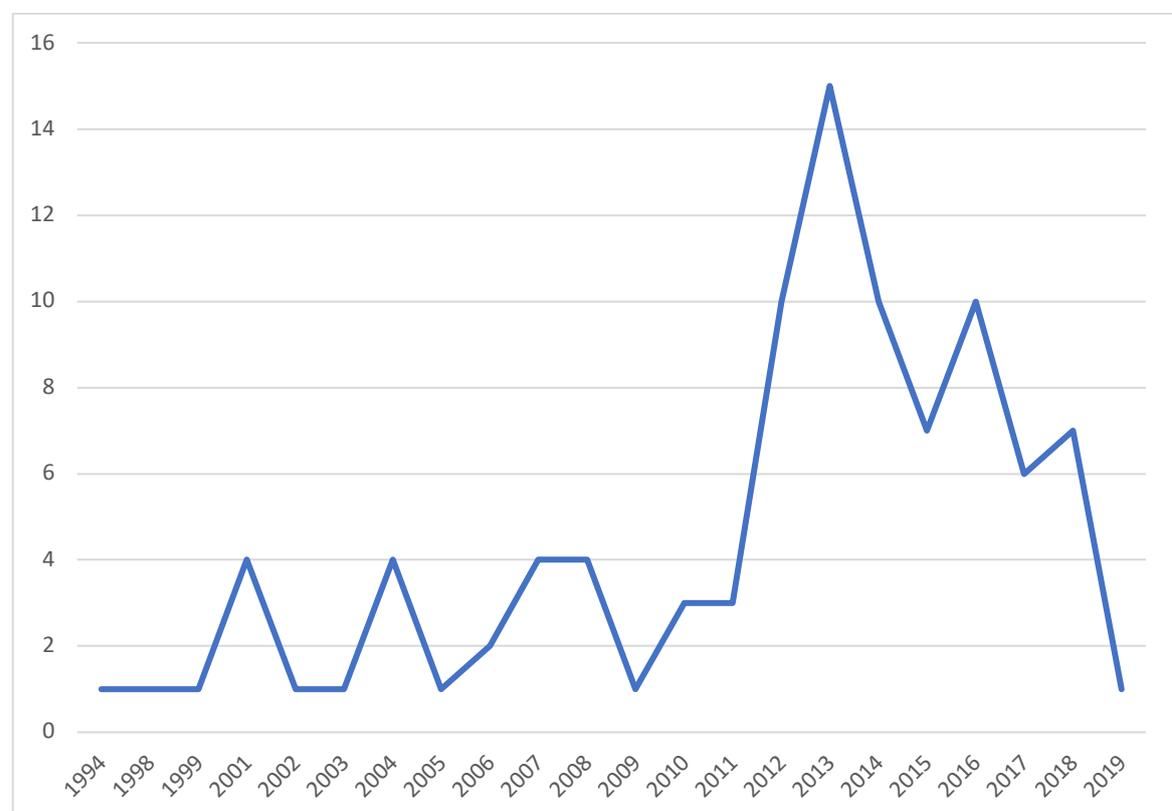
- 2.1. Date, location and research methods
- 2.2. Characteristics of participants in the interventions
- 2.3. Types of intervention programme
- 2.4. Theories of change of the interventions
- 2.5 Specific mechanisms to achieve change
- 2.6 Level and specific content of interventions
- 2.7 Factors effecting outcomes

### 2.1 Date, location and research methods

#### Studies by date

Chart 2 shows that the number of interventions for interreligious dialogue and ecumenism has been rising steadily since 2011 with a sharp increase in the research studies of interreligious dialogue and ecumenism from 2011 to 2015, peaking in 2013. There was no discernible pattern of the studies that were published during these years but the world changing experience of 9-11, is likely to have generated this surge in interest in interreligious and intergroup dialogue.

**Chart 2. Number of publications over time**



## **Geographical location**

As discussed previously, studies of interreligious and intergroup dialogue interventions, programmes or activities were most commonly located in: the USA (33 studies), Israel (23), Indonesia (8) and the United Kingdom (including Northern Ireland) (8). The group conflicts they represent were mainly between White and African Americans in the USA, Jewish Israelis and Muslim Palestinians in Israel, majority Muslims and minority Christians, Hindus and Sikhs in Indonesia and Catholic and Protestant Christians in Northern Ireland. No studies were found that were implemented in Central Asia or Latin America and the Caribbean.

## **2.2 Characteristics of participants in the interventions**

Individual and group characteristics are important for understanding who was offered the intervention studied and such characteristics may also be moderators of the extent of the effects the interventions. Participant characteristics in the studies were described by the study authors as either a religious identity or as some other not overtly religious kind of group identity, such as ethnic, national, community or cultural group. Participants were usually described one way or another and used consistently throughout the study reports, either as a religious group, or an ethnic, national, community or cultural group (subsequently referred to by the term 'ethnic/cultural'). The one exception was for Jewish Israeli participants and for Muslim Arab/Palestinians, one being a religious group identity and one a national and/or ethnic identity. In this case the participants' groups were double-coded as both religious and national/religion not specified groups.

Please note that the issue of religious or non-religious also applies to the framing of interventions. The interventions could be focused on religious issues and coded as 'interreligious' or not have an overtly religious focus and be coded as 'intergroup' interventions (see Section 3.2).

### **Religious groups**

Studies differed in whether they described their participants in religious or ethnic terms. For religious groups, Jewish and Muslim dialogue and Christian and Muslim dialogue were the most common focus of interventions. For groups framed by ethnicity or nationhood, Arab and Israeli/Jewish groups were the most common focus. The age groups of the participants were not stated in about half the studies and so were likely to be adults of various ages. Where age was stated it was most frequently for students and youths, particularly for Palestinian/Israeli and Arab/Jewish interventions. The location of the interventions was most commonly university. Half of the studies stated that they were with mixed sex groups. Where sex of participants was not stated they may have been more likely to be men as they often are those who have formal or leadership roles in organised religions. It is surprising that many studies were not very specific about the nature of the groups they were working with.

The table below depicts the religious groups that appeared together in the studies of interventions or programmes. Multi-religious programmes (including groups of four or more religious groups) were found in 17 studies; Jewish and Muslim in 16 studies; Christian (Catholic, Orthodox and non-specified Christian) and Muslim in 15 studies. Christian, Jewish and Muslim groups in nine studies; and Catholic and Protestant

participants were specified as together in eight studies. 20 studies had both religious and religion not specified groups described as the participants.

**Table 5. Religious groups**

Religious groups	Number of studies
Multi-religious	17
Jewish and Muslim	16
Christian and Muslims	13
Christian, Jewish and Muslim	9
Catholic and Protestant	8
Christian churches	2
Catholic and Muslim	1
Christian and Jewish	1
Christian and Hindu	1
Muslim and Orthodox Christian	1
Religious and non-religious	1
Total (mutually exclusive)	70

**Religion not specified groups**

Table 6 shows that many studies (n=15) stated that they included multi-racial groups. where studies were more specific about group membership. Israeli and Palestinian were the most common specified not-specifically religious groups in 16 studies, followed by Arab and Jewish in seven studies. German and Jewish groups were specified in two studies, and white people and people of colour also in two studies.

**Table 6. Religion not specified groups**

Religion not specified groups	Number of studies
Israeli and Palestinian	16
Multi-racial	15
Arab-Jewish	7
White and Black	4
German and Jewish	2

Hutu and Tutsi	2
White and people of colour	2
African American and Jewish	1
White and African American	1
Roma and Serbian	1
Serbian and Albanian	1
Turkish, Armenian and Kurdish	1

Total (mutually exclusive) 52

### Age groups

Many study reports did not specify the age of the study participants. Table 4 shows that when this was recorded, this was mostly for students or young people.

**Table 7. Age group**

Age group	Count
Students	35
Youth	11
Adolescent	5
Adults (age above 18)	11
Mixed age range	3

Total from 56 studies (not mutually exclusive) 65

In the studies that reported the ages of the participants, Jewish and Muslim; and Israeli and Palestinian students and young people were the most common participants.

In terms of the type of intervention (see Section 3.2), a similar proportion of both interreligious (63%) and intergroup interventions (52%) had student participants. 8% of the intergroup interventions were with adolescents, compared to 0% for interreligious interventions.

### Age groups of religious groups in interreligious interventions

Age group was often recorded for interreligious interventions for Jewish and Muslim group participants and in programmes with multi-religious participants (more than four religious groups) and the age groups were mostly for young people and adults. However recorded, students were the most common age group to be specified across the religious groups.

**Table 8. Age group (where recorded) by religious group**

Age groups	Jewish and Muslim	Multi-religious	Catholic and Protestant	Christian and Muslim	Christian, Jewish and Muslim	Catholic and Muslim	Religious and non-religious
Students	9	4	1	2	1	1	1
Youths	3	1	0	2	1	0	0
Adolescents	3	0	1	0	0	0	0
Adults (18+)	2	2	3	0	1	0	0
Mixed	0	1	1	0	0	0	0

Total (not mutually exclusive) = 40 (from 36 studies)

### Age groups of religion not specified groups in intergroup interventions

Students were also the most commonly reported age group of participants across the intergroup interventions. Within the Israeli and Palestinian not specified religious groups, the most commonly reported age was students followed by adolescents and youths and one study with adult participants.

**Table 9. Age by religion not specified group**

Age groups	Israeli and Palestinian	Arab-Jewish	White and Black	African American and Jewish	German and Jewish	Turkish, Armenian and Kurdish	White and people of colour	Multi-racial
Students	7	4	0	1	1	1	2	0
Adolescents	2	2	0	0	0	0	0	0
Youths	2	2	0	0	0	0	0	1
Adults (18+)	1	1	1	0	0	0	0	0
Mixed	0	0	1	0	0	0	0	0

Total (not mutually exclusive) = 29 (from 34 studies)

### Participants' educational setting

Where reported, the participants' educational setting were universities (15), higher education (5), and high school students (6). For university students, there were more intergroup (63%) than interreligious (44%) intervention studies. For high school students, there were more interreligious (33%) than intergroup (11%) intervention studies. This suggests that the students identified in the age range characteristics above were for *older* young people, rather than for children.

**Table 10. Participants' educational setting**

<b>Education</b>	<b>Number of studies</b>
University	14
High School	4
Higher Education	5
Multicultural schools	2
Assimilationist schools	1

Total: 27 studies

### **Sex of participants**

Few studies stated that the interventions were with single sex groups of participants (four studies with female participants only; and three studies with males only). Most of the studies, were of mixed sex groups (54) and a relatively high number of studies did not state the sex of the participants (39).

While many of the studies did not state the sex of the participants, it could reasonably be assumed to be all or mostly men, such as those participants described as religious or civic leaders, where leadership positions in church and state tend to be exclusively occupied by men, and where public life, education and places of worship are traditionally separated by sex (Marshall et al 2011).

Studies that did not state the sex of the participants tended not to report on any other characteristics either, with the religious or group identity as the defining characteristic of the participants.

## **2.3 Types of intervention programme**

As previously mentioned, the type of interventions aiming to increase interfaith dialogue were grouped by whether they focused on religious issues (interreligious) or not (intergroup). The majority of the studies focussed on intergroup dialogue (55) compared to interreligious dialogue and ecumenism interventions (39).

There was a diverse range of interventions and programmes that were described as interreligious and intergroup. On the whole, there were more studies that were described as intergroup than as interreligious interventions and the most common of these were described in generic terms such as intergroup or interreligious dialogue.

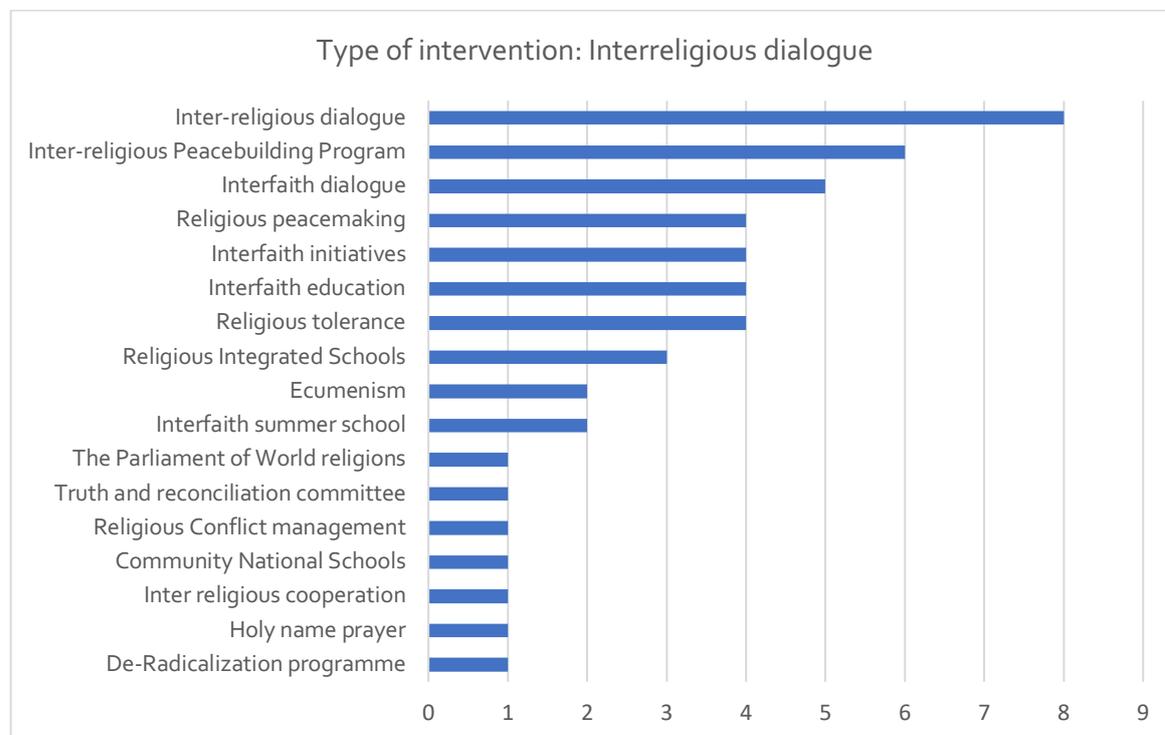
There were more intergroup studies described as conflict resolution than in interreligious interventions, and more interreligious interventions described as peacekeeping compared to intergroup interventions. When it comes to the characteristics of participants in these two types of interventions, the most common groups of participants in the interreligious interventions were for multi-religious groups (four or more groups in one study) and for Israeli and Palestinian participants in intergroup interventions.

### **Interreligious interventions**

The studies provided a range of names to describe the interventions ranging from very generic terms of interreligious dialogue (8), interfaith dialogue (6), and interreligious peacebuilding programmes (6).

Several interreligious interventions were overtly educational using terms such as interfaith education (4), religious integrated schools (3), interfaith summer schools (2), and community national schools (1).

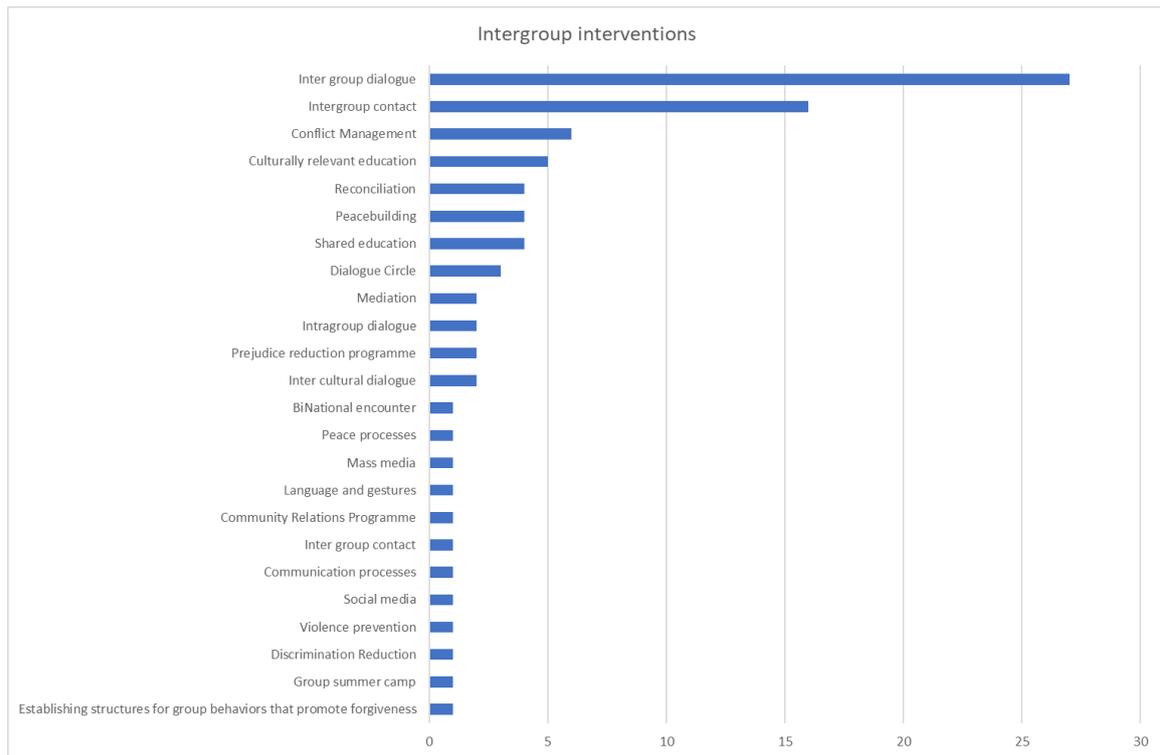
**Chart 3. Numbers not mutually exclusive (40 studies)**



### **Intergroup interventions**

The most common term for framing the intergroup interventions was intergroup dialogue (27) followed by intergroup contact (16). Some interventions were framed as educational such as culturally relevant education (5) and shared education (4).

**Chart 4. Numbers not mutually exclusive (54 studies)**



More interventions were framed as conflict resolution by intergroup studies (6) than for interreligious interventions, (1) fewer interventions were framed as peacebuilding by interreligious studies (4) than interreligious studies (6).

## Religious groups participating in interreligious interventions

Table 11 shows that the most commonly studied programme for interreligious interventions was between Christian and Muslim groups in peacebuilding types of programmes, interreligious peacebuilding programmes (3) and religious peacemaking (2), followed by interreligious programmes that had four of more different religious groups participating. The one deradicalisation programme was between Christian and Muslim groups.

**Table 11 (total 38 studies)**

Interreligious intervention	Multi-religious	Christian and Muslim	Christian, Jewish, Muslim	Catholic and Muslim	Christian Churches	Christian and Jewish	Christian and Hindu	Christian and Hindu	Catholic and Protestant	Jewish and Muslim	Religious and non-religious	Muslim and Orthodox Christian
Interreligious dialogue	3	2	1	0	0	1	0	0	0	0	1	0
Interreligious peacebuilding Program	2	3	1	0	0	0	0	0	0	0	0	0
Religious peacemaking	1	2	1	0	0	0	0	0	0	1	0	0
Interfaith education	1	1	1	1	0	0	0	0	0	0	0	0
Interfaith dialogue	3	1	0	0	0	0	0	0	0	0	0	0
Interfaith initiatives	3	0	1	0	0	0	0	0	0	0	0	0
Religious tolerance	3	1	0	0	0	0	0	0	0	0	0	0
Religious integrated schools	1	0	0	1	0	0	0	0	1	0	0	0
Ecumenism	1	0	0	0	1	0	0	0	0	0	0	0
Holy name prayer	0	0	0	0	0	0	1	1	0	0	0	0
Interfaith summer school	0	1	1	0	0	0	0	0	0	0	0	0
Community National Schools	1	0	0	0	0	0	0	0	0	0	0	0
Deradicalisation programme	0	1	0	0	0	0	0	0	0	0	0	0
Interreligious cooperation	1	0	0	0	0	0	0	0	0	0	0	0
Religious conflict management	1	0	0	0	0	0	0	0	0	0	0	0
Truth and reconciliation committee	0	1	0	0	0	0	0	0	0	0	0	0
Parliament of the World's Religions	1	0	0	0	0	0	0	0	0	0	0	0

### Types of intergroup interventions by religion not specified group

The following table shows the studies where the participants did not list a religious group they belonged to, but another group affiliation, or participants were mixed with a religious group with an religion not specified group. The most common religion not specified group or mixed ethnic and religious group were for Israelis and Palestinians.

Table 12 (total 43 studies)

Intergroup interventions	Arab-Jewish	Roma and Serbian	German and Jewish	African American and Jewish	Hutu and Tutsi	Israeli and Palestinian	Serbian and Albanian	Turkish, Armenian and Kurdish	White and African American	Multi-Racial	White and Black	White and people of colour
Interreligious dialogue	3	1	0	0	1	0	0	0	0	1	0	0
Interfaith initiatives	3	1	0	0	0	0	0	0	0	0	0	0
Interfaith education	1	1	1	0	0	0	0	0	0	0	0	0
Interfaith dialogue	3	0	0	0	0	0	0	0	0	0	0	0
Religious Integrated Schools	1	0	1	0	0	0	0	1	0	0	0	0
Religious tolerance	3	0	0	0	0	0	0	0	0	0	0	0
Religious peacemaking	1	1	0	0	0	0	0	0	1	0	0	0
Interreligious Peacebuilding Program	2	1	0	0	0	0	0	0	0	0	0	0
Ecumenism	1	0	0	1	0	0	0	0	0	0	0	0
Holy name prayer	0	0	0	0	0	1	1	0	0	0	0	0
Community National Schools	1	0	0	0	0	0	0	0	0	0	0	0
Interfaith summer school	0	1	0	0	0	0	0	0	0	0	0	0
Interreligious cooperation	1	0	0	0	0	0	0	0	0	0	0	0
Religious conflict management	1	0	0	0	0	0	0	0	0	0	0	0
Parliament of the World's Religions	1	0	0	0	0	0	0	0	0	0	0	0
Deradicalisation programme	0	0	0	0	0	0	0	0	0	0	0	0
Truth and reconciliation committee	0	0	0	0	0	0	0	0	0	0	0	0

## 2.4 Theories of change of the interventions

Studies of interventions often described the underlying theories on which their programme is informed. Theories could include ‘grand theories’, those that are highly abstract, interdisciplinary and attempt to explain how societies operate as a whole. More commonly used were mid-range theories which are of social phenomenon based on empirical observation from which more general statements about the world can be theorised and tested, and programme theories that relate to the type of programme being studied. A full description of the theoretical foundations of the interventions and the theories of change (mechanisms, moderators and mediators of effect) are listed in Appendix 4 and 5.

A full list of theories that were described by the authors in the studies were coded, and from this long list theories we grouped these into common themes or families of related theories, these were groups of:

- behaviour (why people behave or act the way that they do)
- perspectives, values and beliefs
- explanations of why people hold certain perspectives, attitudes and beliefs
- how institutions and organisations operate in relation to intergroup and interreligious interventions
- extremism (that is, how and why people resort to extremist views and behaviours).

The types of intervention associated with each of these theories is discussed in turn. Most of the theories in the literature were concerned with perspectives, values and beliefs, and fewer referred to theories of behaviour. The most common theory that the authors referred to was contact hypothesis.

Interreligious interventions described behaviour change theories that had to do with building or improving relationships. This was seen in programme theories of healthy relationships, building networks and alliances, cooperation and communication. In theories of perspectives, attitudes and beliefs, the most common were for social awareness, public attitudes, and intergroup relations. Only one interreligious intervention was found that described theories of extremism. In this map of the literature, extremism is found framed as a religious issue, and not as group identification issue. Social identity theory and social justice and social contact theory were more common in intergroup intervention.

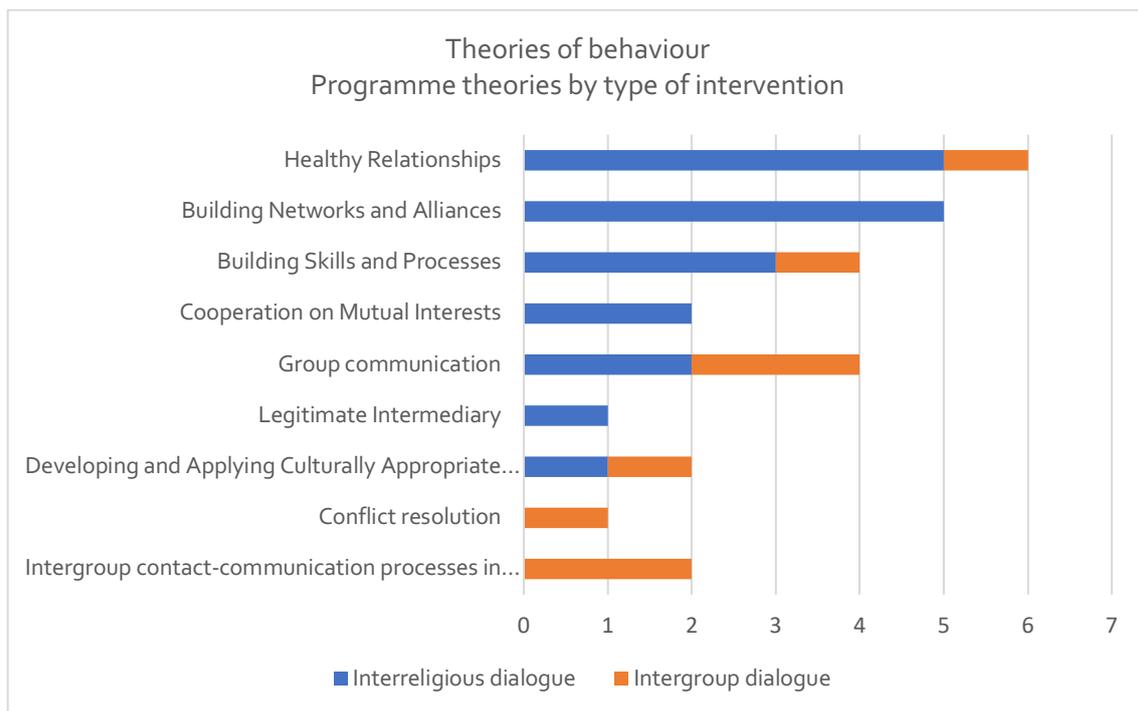
### Theories of behaviour

*Grand theories:* there were no ‘grand theories’ described in the studies that described theories of behaviour underpinning their intervention.

*Mid-range theories:* there were five mid-range theories of behaviour of contingency model, needs-based model, conformity and obedience, in-group superiority, and attributions of responsibility in three intergroup intervention studies.

*Programme theories:* there were nine different programme theories of behaviour in 18 studies. Most of these were about relationships: healthy relationships being the most commonly reported for interreligious interventions, followed by building networks and alliances and communication processes. Group communication and intergroup contact-communication processes were the most common for intergroup interventions.

**Chart 5. Numbers not mutually exclusive (total: 18 studies)**



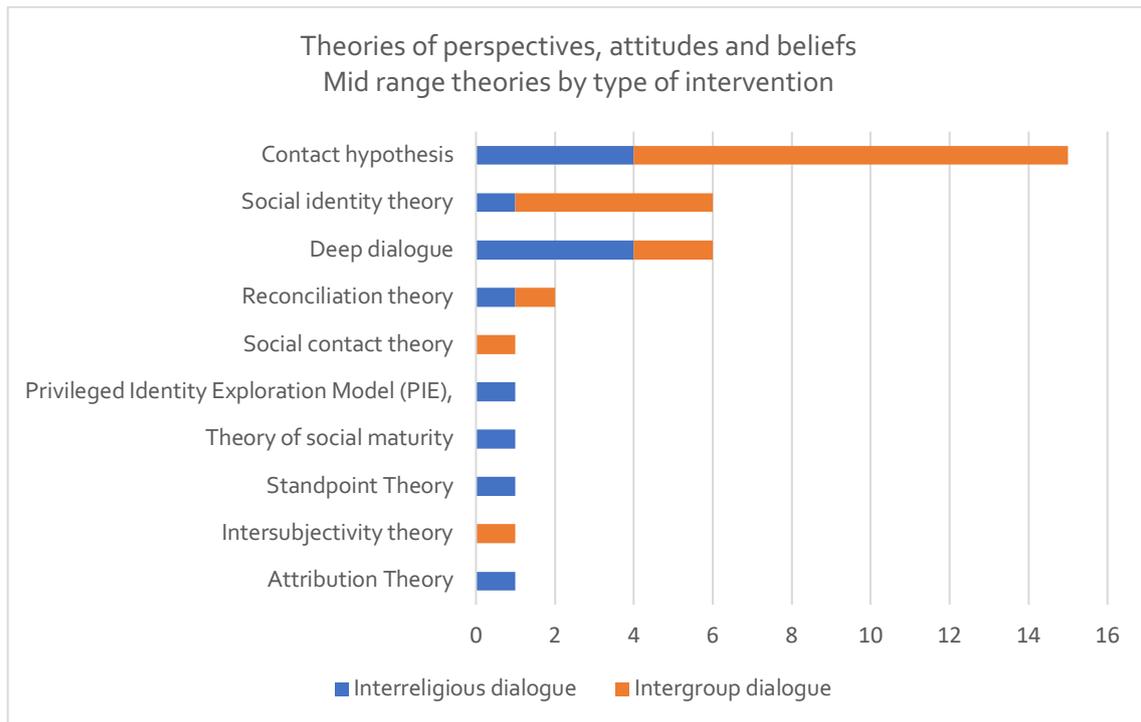
### Theories of perspectives, attitudes and beliefs

*Grand theory:* No studies talked about grand theories.

For perspectives, attitudes and beliefs, there were 32 studies using ten different mid-range theories and 29 studies using 19 different programme theories.

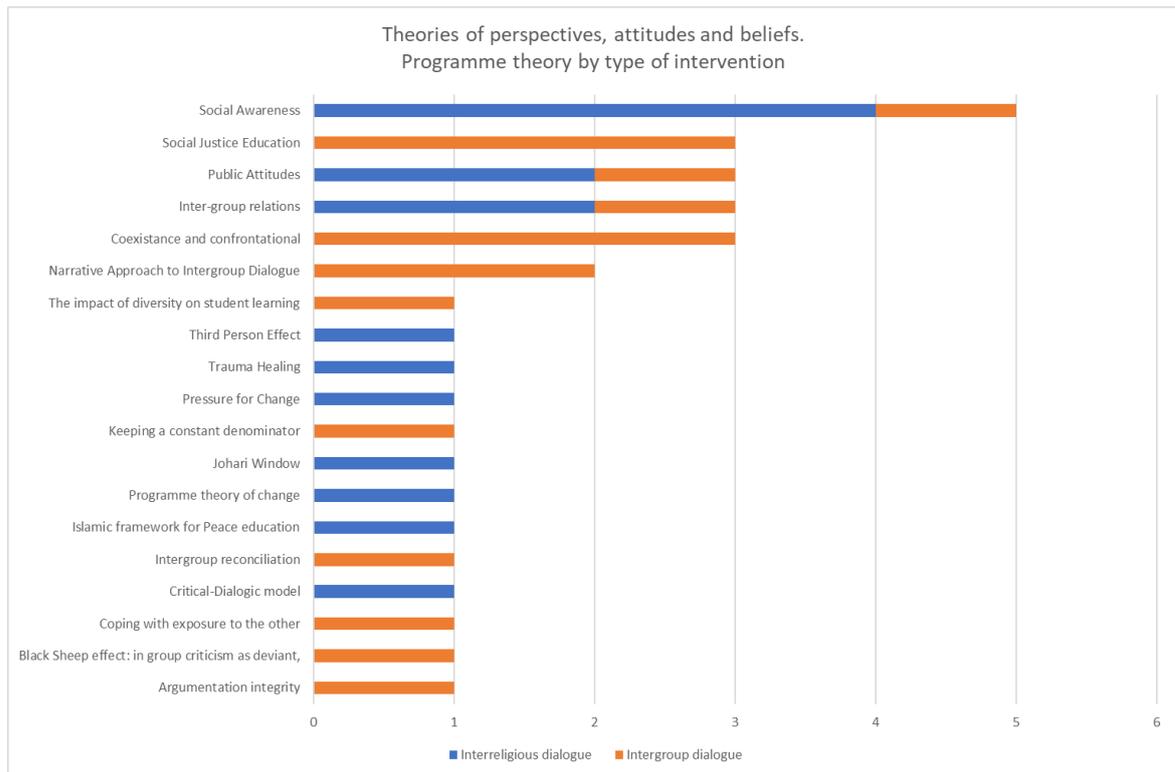
*Mid-range theories:* contact hypothesis was the most common mid-range theory for both intergroup and interreligious interventions. Deep dialogue was the most common also for interreligious dialogue.

**Chart 6. Numbers not mutually exclusive (total 32 studies)**



*Programme theories:* there was a diverse range of programme theories for theories of perspectives, attitudes and awareness (19). The most common interreligious programme theory was for social awareness and for intergroup interventions, social justice education and coexistence and confrontational models. Of the 19 different programme theories for perspectives, attitudes and beliefs, seven related to only interreligious interventions and nine only to intergroup interventions.

**Chart 7. Numbers not mutually exclusive (total 52 studies)**

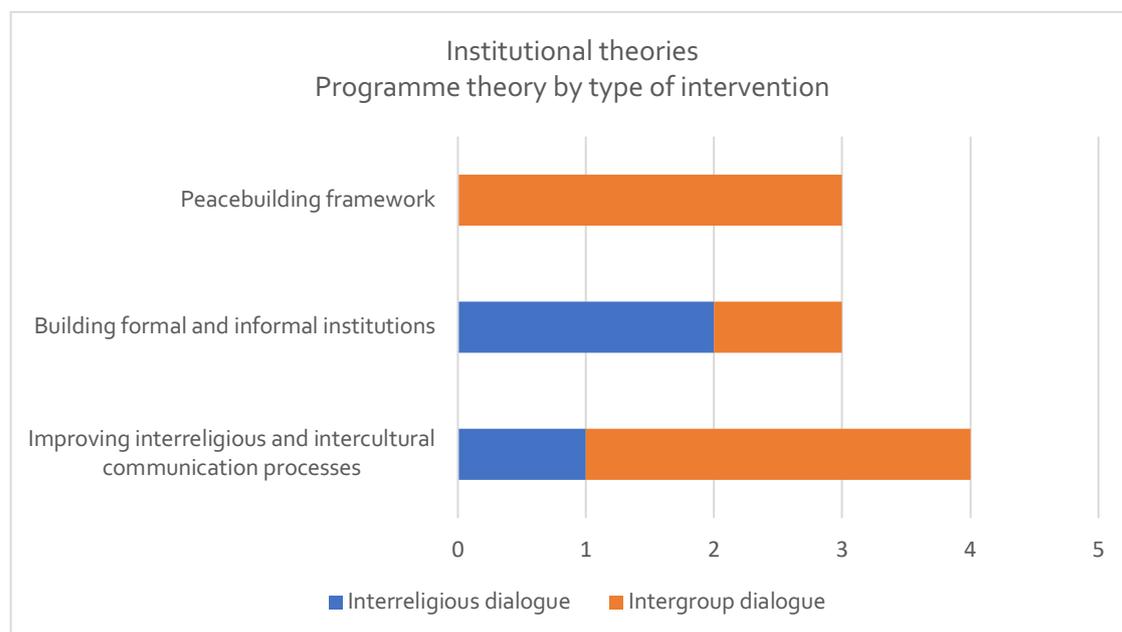


### **Institutional theories**

Only mid-range theories were referred to. One study of intergroup interventions described the mid-range, institutional theory of ethnic conflict, and one study each of intergroup and interreligious intervention described a mid-range theory of a social justice approach.

The institutional programme theories included peacebuilding frameworks for intergroup programmes. Communication processes and building formal and informal institutions were described by both interreligious and intergroup interventions.

**Chart 8. Numbers not mutually exclusive (total 13 studies)**



### **Theories of extremism**

Only mid-range theories were used. There was one systematic review of studies of a peacebuilding intervention that drew on theories of extremism. This interreligious intervention used a mid-range theory of countering violent extremism (CVE) and programme theories of prevention, including ‘Improving State Response, Amplifying New Narratives and Disengagement’.

## **2.5 Specific mechanisms and aims of the interventions**

In addition to the broad theories of change of the interventions are the specific mechanisms of change. These are the underlying steps in the causal chain from intervention to outcome that need to be set in motion for the intervention to work. The following section looks at both the main aim of the programme and the mechanisms that are theorised to be set in motion to cause the desired change.

The coding of mechanisms was based on a four-point classification. The first three of these are from the interfaith triangle (Patel 2012) which theorises that the necessary conditions or mechanisms for successful interfaith dialogue are relationships, knowledge and attitudes described in this review as ‘perspectives’). In addition to this, was added the contextual mechanism of structures and processes that also can influence how the intervention is supposed to work and change behaviour.

In Patel’s theory of the dialogue triangle all three mechanisms of knowledge, relationship and perspectives are needed for successful and sustained interfaith dialogue between groups. Most interventions aimed to activate one or two of these mechanisms at a time, with relationships as the most common mechanism at work in the aims of the different types of interventions.

The specific aims of a study's intervention was coded into four main objectives:

**Knowing the 'other'** – interventions or programmes that aimed to address the lack of knowledge of the 'other' that had to be overcome with an emphasis on finding commonalities shared by the two groups. This coexistence approach asserts that under the right conditions, such as allowing an equal voice for each group, it will reduce in-group biases by re-categorising the other as the in-group (Gaertner, Rust & Dovidio 1994). The elimination of ignorance about the out-group, will reduce feelings of anxiety between groups (Stephan and Stephan 1984) (43 studies),

**Changing hearts and minds** – studies looked at persuading people to change their feelings, attitudes and perceptions towards the other group. This confrontational approach is grounded in social identity theory (Tajfel and Turner 1986) and considers and recognises power imbalances between groups, such as between majority-minority group relations. This approach emphasises learning about difference, with the aim of reaching mutual recognition (Halabi & Sonnenschein 2004) (30 studies).

**Mediation** – where a church or religious authority acts as a mediator, arbiter or facilitator between groups of individuals and communities, or groups of individuals and communities and the state, typically in peacebuilding, conflict management and reconciliation approaches (23 studies).

**Pedagogy** – studies looked at the different ways of teaching and learning in interventions, programmes and activities (21 studies).

In sum, the coding of mechanisms had the following levels:

- Mechanisms through which interventions aimed to work: relationships; knowledge; perspectives; and structures and processes.
- Specific aims of the interventions: knowing the 'other', changing hearts and minds; mediation; and pedagogy.

For different types of intervention (from Section 3.2): interreligious; and intergroup.

### **Relationship mechanisms**

Interventions that use the mechanisms of relationships. The underlying theory to this mechanism of change is that forming, building or strengthening relationships between the two groups needs to happen for the programme to work.

### **Interreligious interventions**

*Knowing the 'other'* – two studies of religious integrated schools, two of interreligious dialogue, one interfaith dialogue study and one interfaith education programme aimed to activate 'relationships' as the mechanism of knowing the 'other' interventions.

In the *changing hearts and minds* interreligious interventions, one study each on interfaith education, religious integrated schools, interreligious dialogue and truth and reconciliation committees activated relationships as the mechanism.

In the interreligious *mediation* interventions, relationships were the mechanism for two studies of religious peacemaking, and one study each for religious tolerance and an interreligious peacebuilding programme.

Only one *pedagogy* interreligious intervention study on interfaith education had relationships as a mechanism for change.

### **Intergroup interventions**

*Knowing the 'other'* – there were three studies of interventions of intergroup contact and three for intergroup dialogue, two studies of shared education, and one study each for culturally relevant education, dialogue circle, intragroup dialogue, conflict management and reconciliation interventions aimed to activate relationships as the mechanism.

*Changing hearts and minds* – intergroup interventions had three studies of intergroup dialogue, three studies of intergroup contact, and one study each for a prejudice reduction programme, discrimination reduction, mediation, conflict management, peacebuilding and peace process interventions with relationships as the mechanism for change.

*Mediation* – intergroup interventions had two studies of intergroup contact, and one study each for establishing structures for group behaviours that promote forgiveness, shared education, violence prevention, intergroup dialogue, language and gestures, conflict management and reconciliation.

In *Pedagogy* – intervention aims with relationships as the mechanism, there was one study of intergroup relations,

### **Knowledge mechanisms**

#### **Interreligious interventions**

Interventions that use the mechanisms of *knowledge*: the underlying theory is increasing knowledge of the participants to one another, which will influence the desired outcomes.

- *Knowing the 'other'* – one study for each intervention was found for religious tolerance, interfaith education, religious integrated schools, interreligious dialogue, holy name prayer, and interreligious peacebuilding interventions that activated knowledge as a mechanism.

There was one study each for interfaith summer school and interreligious dialogue that aimed at *changing hearts and minds* and activating knowledge.

*Mediation* – interreligious interventions included three studies of interreligious peacebuilding and one study each for interreligious cooperation and national community schools that activated knowledge as the mechanism.

*Pedagogy* – interventions included two studies of interfaith summer schools, and one study each for interfaith education, and interfaith initiatives. Interfaith dialogue, and community national schools with knowledge as the mechanism for change.

#### **Intergroup interventions**

*Knowing the 'other'* – only one study of culturally relevant education had knowledge as the mechanisms for change.

*Changing hearts and minds* – there were five studies of intergroup dialogue, three studies of intergroup contact, two of conflict management and one study each for shared education, culturally relevant education, mediation, peacebuilding and the peace process with knowledge as the mechanism for change.

*Mediation* – there was one study each for intergroup contact, intergroup dialogue, community relations programme and peacebuilding.

*Pedagogy* – four studies of intergroup dialogue had knowledge as the mechanism, followed by two interventions of intergroup contact, and one study each for shared education, intercultural dialogue, culturally relevant education, and conflict management.

## **Perspective mechanisms**

### **Interreligious interventions**

- *Knowing the ‘other’* – interfaith summer school (2), interreligious dialogue (2), one study each for religious conflict management, ecumenism, interreligious peacebuilding.
- *Changing hearts and minds* – included one study of a deradicalisation programme, and one interfaith summer school.
- *Mediation* – interventions included one study of an interfaith summer school, and one of an interfaith peacebuilding intervention that activates perspectives as the mechanism.
- *Pedagogy* – there were no interreligious interventions studies of pedagogical aims, that activated perspectives.

### **Intergroup interventions**

- *Knowing the ‘other’* – there was one study of intergroup dialogue with perspectives as the mechanism.
- *Changing hearts and minds* – four studies of intergroup contact had perspectives as the mechanism for change, followed by three studies of intergroup dialogue and one study each of culturally relevant education, conflict management, peacebuilding and peace process interventions.
- *Mediation* – one study of intergroup dialogue had perspectives as mechanism.
- *Pedagogy* – only one study of culturally relevant education had perspectives as the mechanism for change.

## **Structures and processes mechanisms**

### **Interreligious interventions**

- *Knowing the ‘other’* – one study of interfaith dialogue had structures and processes as the, mechanism for change.
- *Changing hearts and minds* – there were no studies with this aim that had structures and processes as the mechanism for change
- *Mediation* – one study of interreligious dialogue in mediation had this mechanism

One study of interreligious dialogue in *pedagogy* had this mechanism

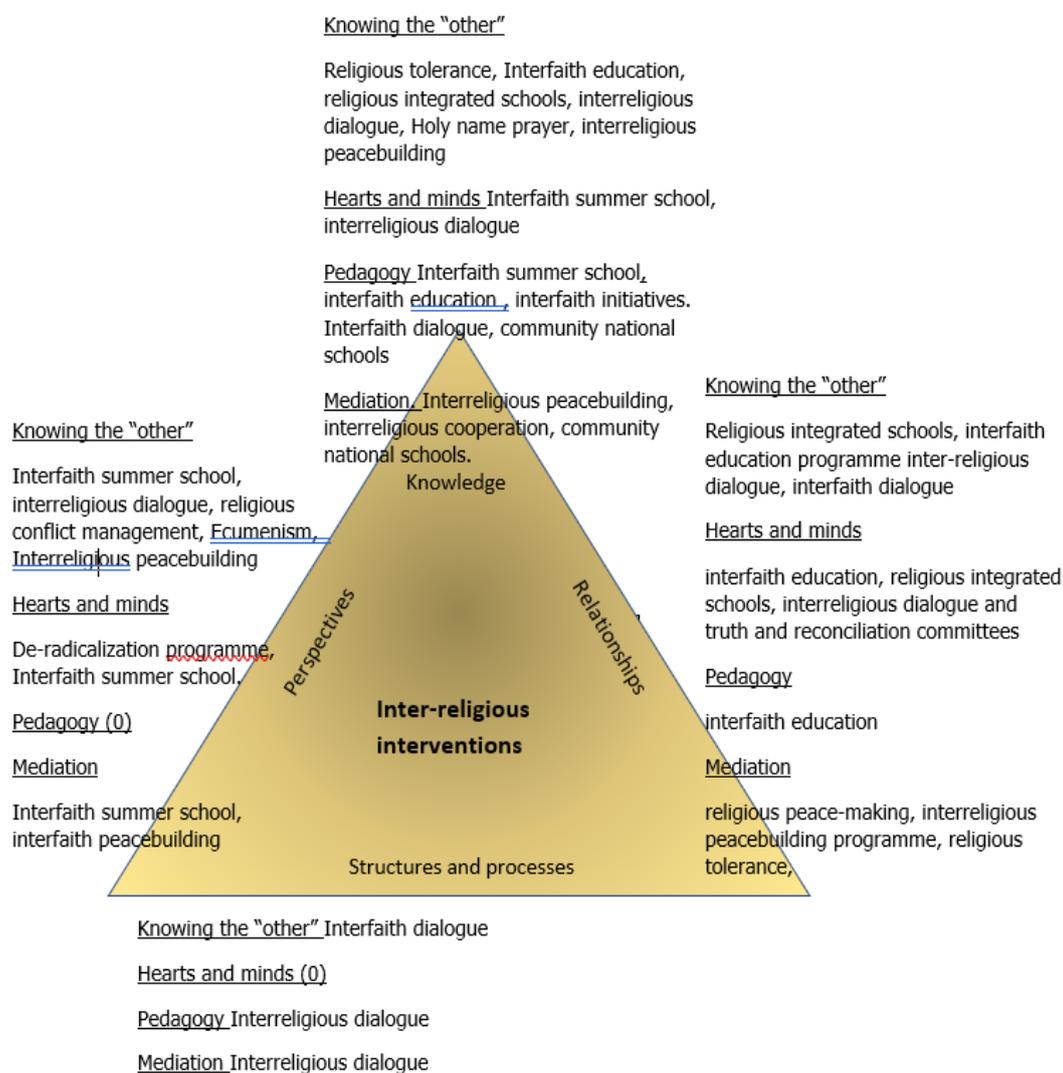
## Intergroup interventions

- *Knowing the 'other'* – only a culturally relevant education programme had structures and processes as the mechanism for this intervention aim.
- *Changing hearts and minds* – there were no studies with this intervention aim and this mechanism.
- *Mediation* – there were no studies with this intervention aim and this mechanism.
- *Pedagogy* – there were no studies with this intervention aim and this mechanism.

Charts 9 and 10 summarise the different types interventions named in the studies and the different mechanisms they activate in their intervention aims, for interreligious and intergroup interventions.

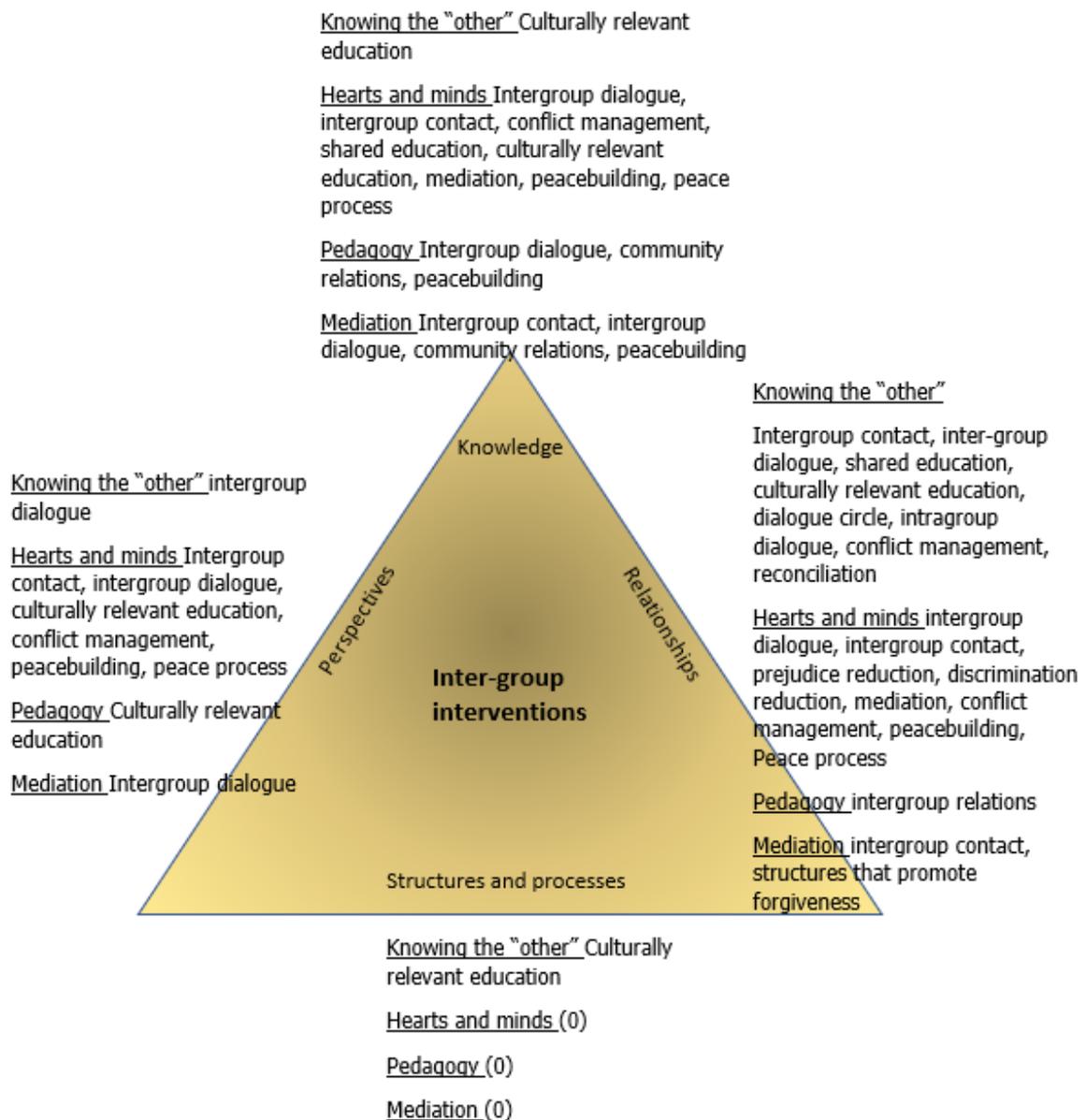
### Summary of mechanisms: knowing the 'other'

Chart 9. Numbers not mutually exclusive (total 40 studies)



**Summary of mechanisms: intergroup interventions**

**Chart 10. Numbers not mutually exclusive (total 54 studies)**



## 2.6 Mechanisms and study participants

This section presents the results of the map on how study participants varied across the different mechanisms for the different types of interventions.

### Religious group participants

Chart 11. Numbers not mutually exclusive (34 studies)

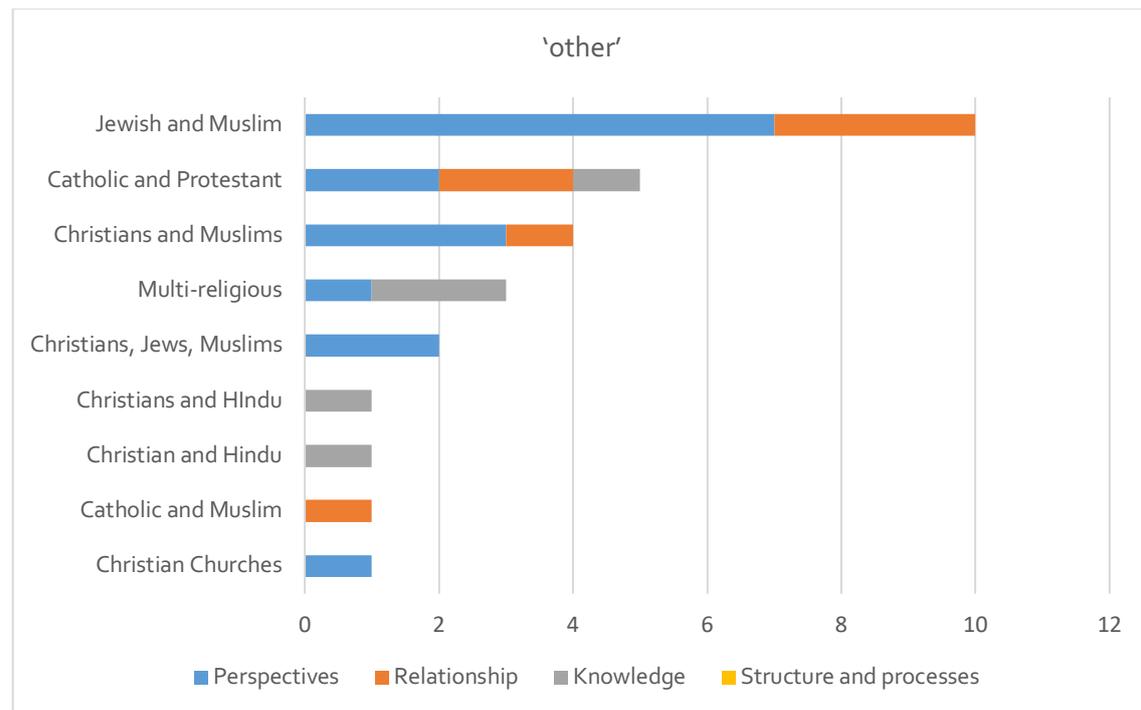


Chart 11 shows that the most common mechanisms for knowing the 'other' interventions were focused on changing participants' perspectives and these were most commonly between Muslim and Jewish groups. Knowing the 'other' interventions between Catholics and Protestants aimed to use the mechanisms of relationships, knowledge and perspectives. Adapting the structures and processes were not the mechanism of the intervention for any of the religious groups 'knowing the other' interventions.

**Chart 12. Numbers not mutually exclusive (21 studies)**

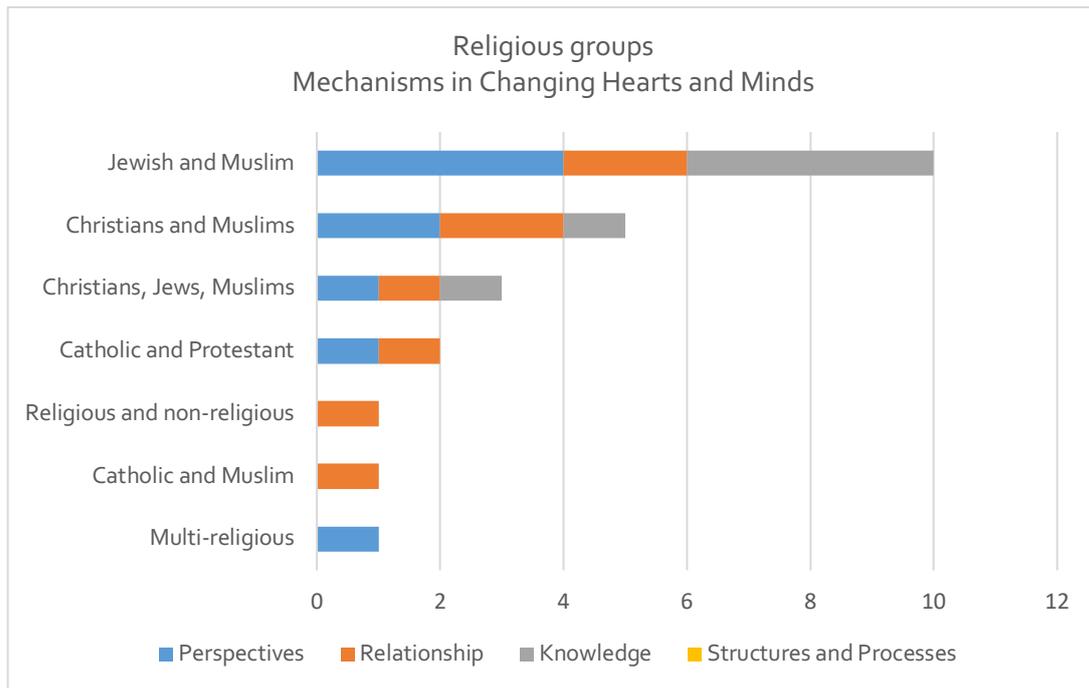


Chart 12 shows that interventions that aimed to change hearts and minds between Jewish and Muslim groups used mechanisms of relationships, knowledge and perspectives, but not structures and processes.

**Chart 13. Numbers not mutually exclusive (18 studies)**

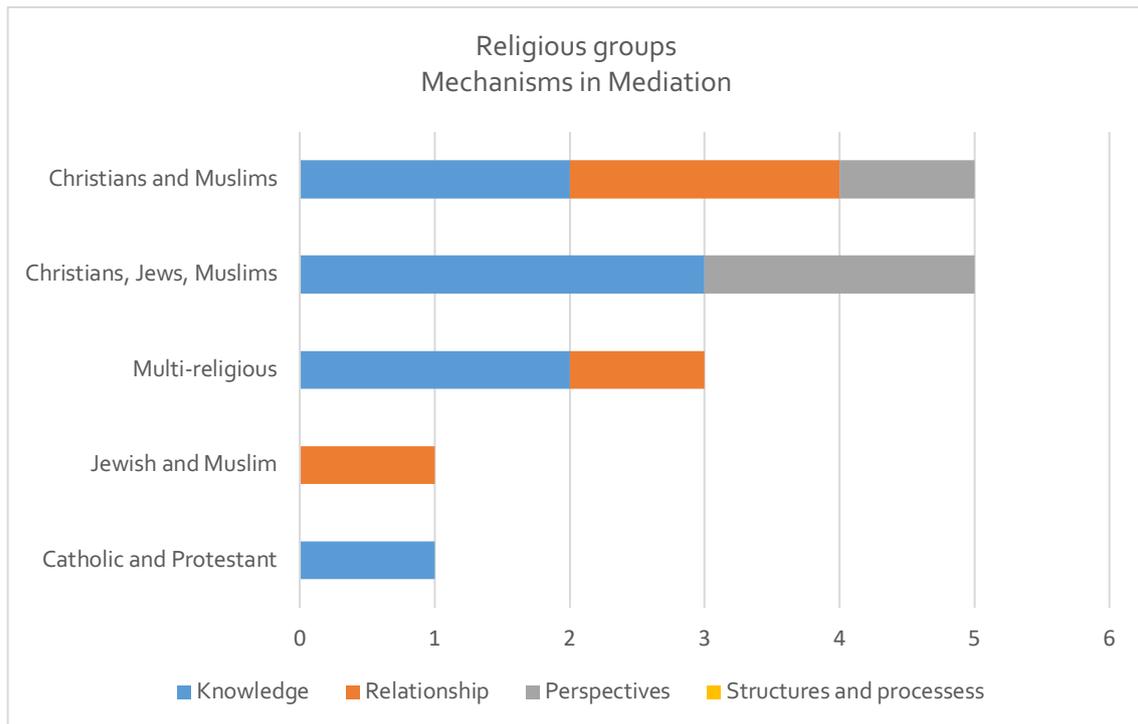


Chart 13 shows that mediation interventions that aimed to activate mechanisms of changing knowledge, relationships and perspectives were between Christians and Muslims, but did not report the use of the mechanism of structures and processes.

**Chart 14. Numbers not mutually exclusive (12 studies)**

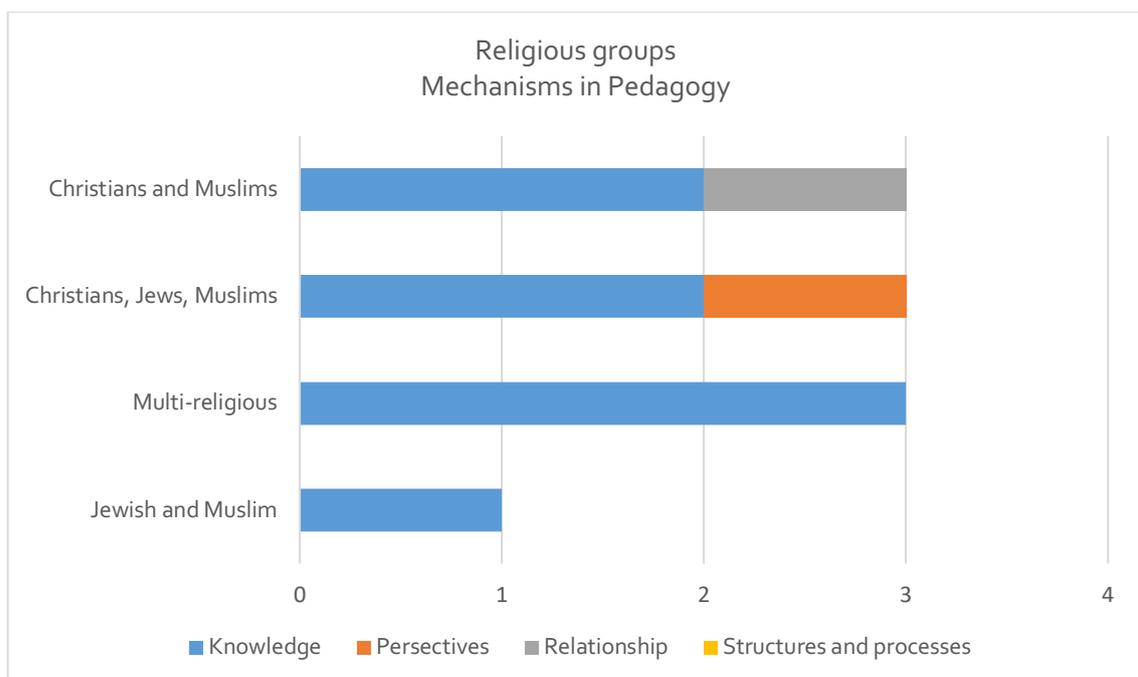


Chart 14 shows that most of the interventions for pedagogy for religious groups aimed to use knowledge as a mechanism to be effective.

**Intervention mechanisms: religion not specified group participants**

Chart 15 shows that interventions between Israeli and Palestinian groups activated mechanisms of attitudes and perspectives and relationships. This is in contrast to the religious group participants where structures and processes were not coded for any of the studies.

Jewish and Muslim; Arab and Jewish; and Muslim and Christian were the most reported participant groups in interventions. These interventions activated mechanisms of relationships, knowledge and perspectives, but not structures and processes as a mechanism for change. Intergroup mediation with multi-racial groups (more than four participant groups) were one of the few interventions that activated structures and processes as a mechanism for change.

Fewer studies were about how participants learn, or how to teach dialogue, and these interreligious interventions aimed to activate knowledge as the mechanisms for dialogue between Christians and Muslims, and for Christians and Jews and Muslims in multi-religious pedagogy interventions.

In the intergroup pedagogy interventions, multi-racial (more than four groups) were the most common participant group.

**Chart 15. Numbers not mutually exclusive (22 studies)**

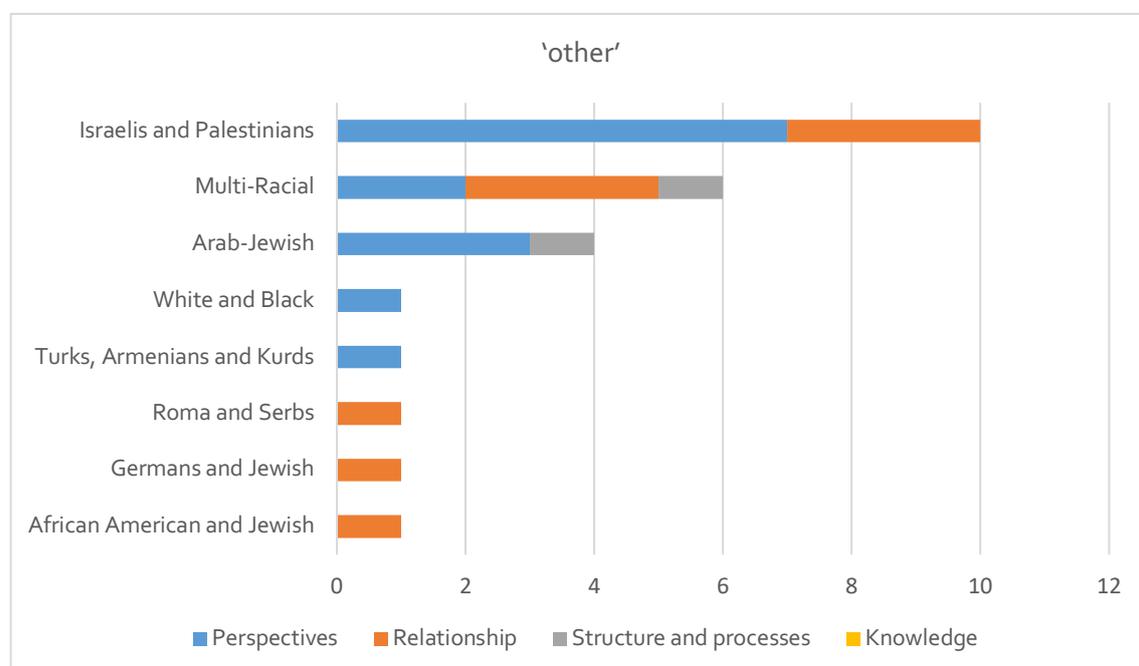


Chart 16 shows that changing hearts and minds interventions for ethnic/cultural groups activated relationship, knowledge and perspectives between Israeli and Palestinian groups and relationships and perspectives between Greek Cypriots and Turkish Cypriots.

**Chart 16. Numbers not mutually exclusive (19 studies)**

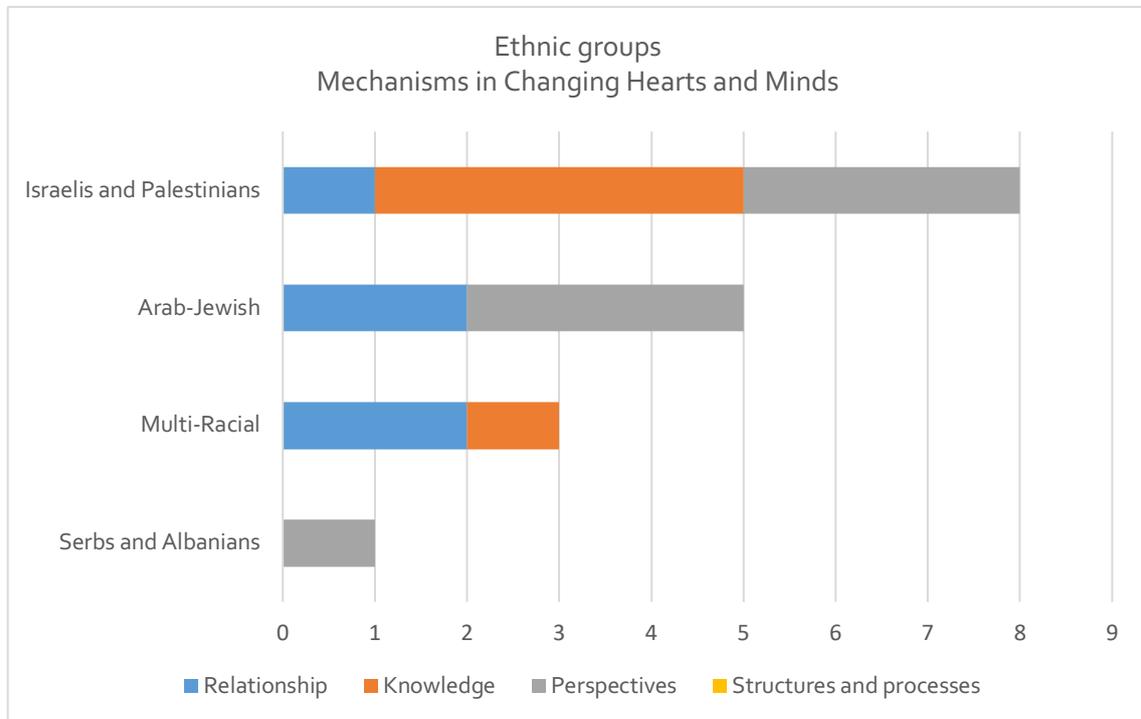


Chart 17 shows that for studies of mediation for multi-racial groups used mechanisms of relationships, knowledge and structures and processes whilst those of interventions between Arab and Jewish participants used the mechanism of relationships, knowledge and perspectives. There were fewer studies of mediation interventions for ethnic/cultural groups than for religious groups.

**Chart 17. Numbers not mutually exclusive (9 studies)**

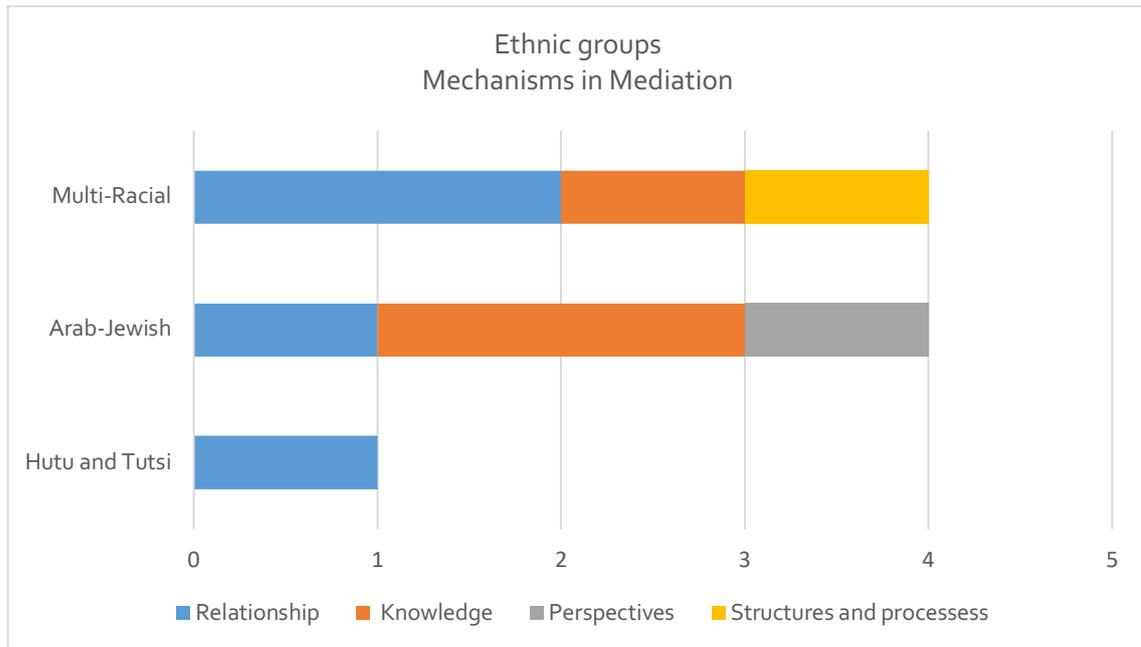
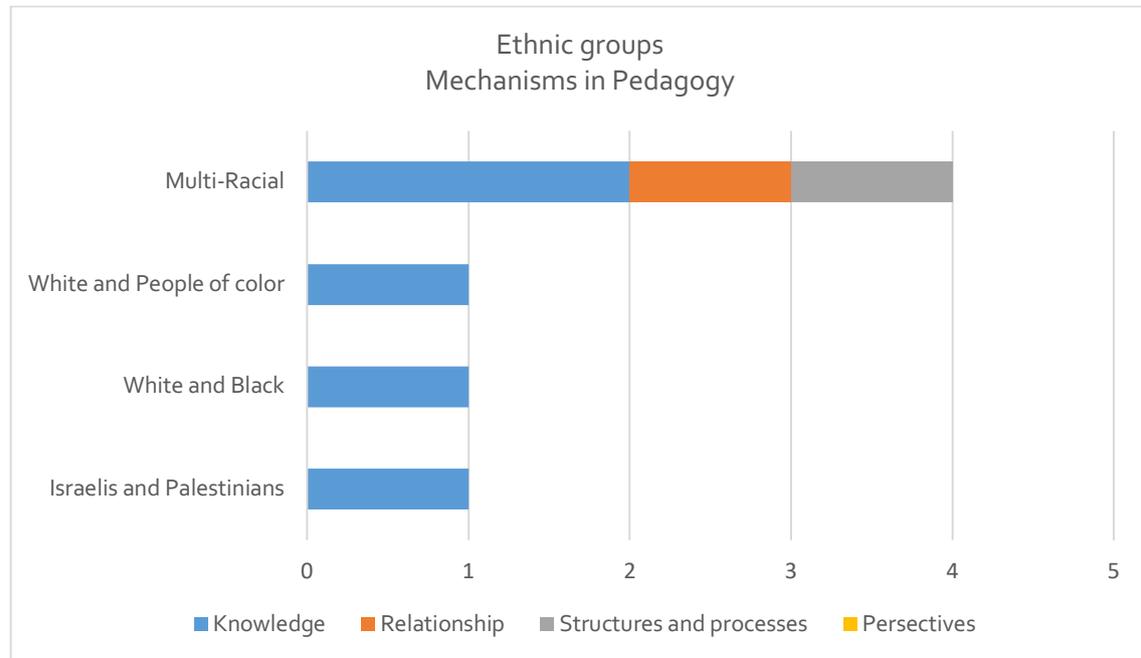


Chart 18 shows that the multi-racial pedagogy interventions activated mechanisms of knowledge, relationships and structures and processes.

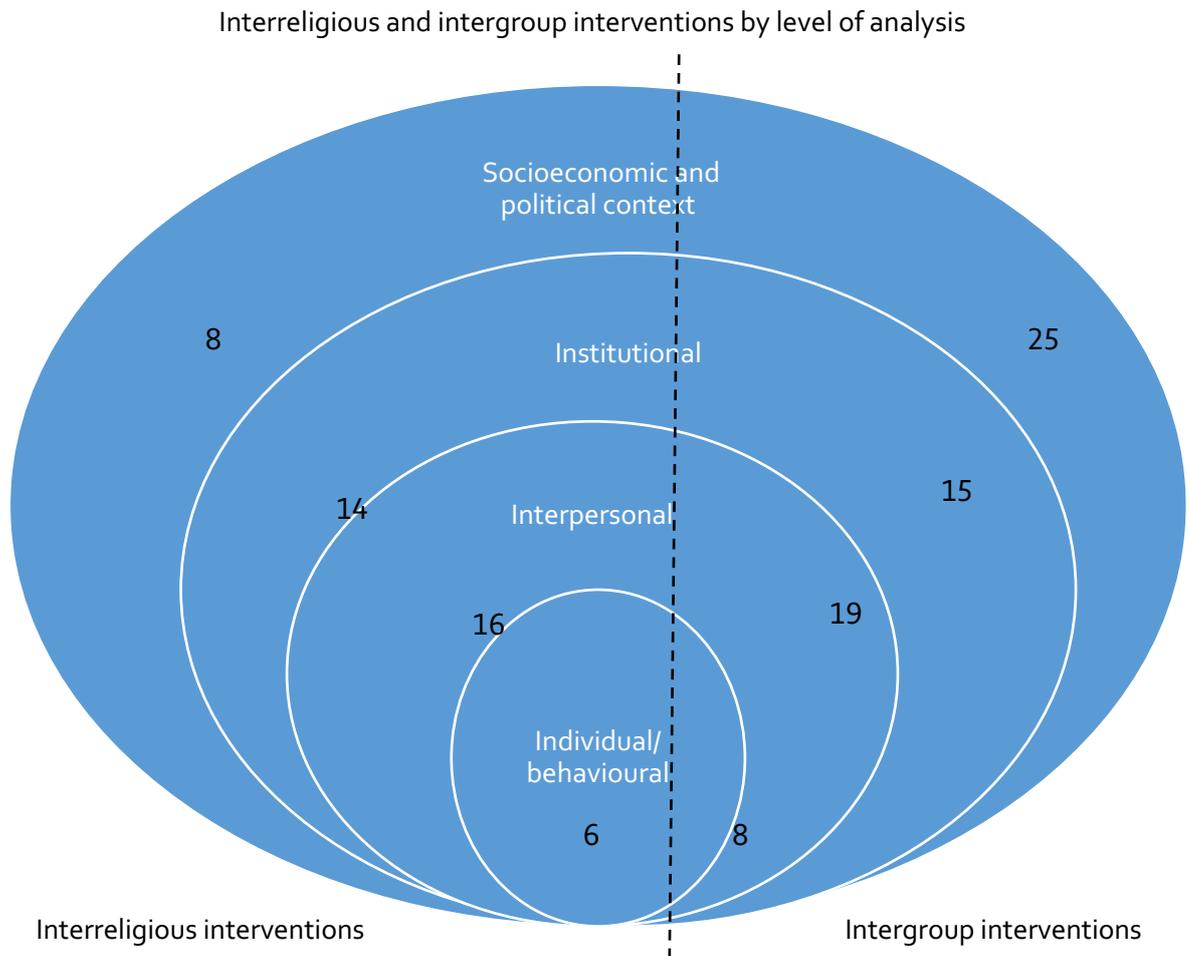
**Chart 18. Numbers not mutually exclusive (10 studies)**



## 2.7 The level and specific content of interventions

The socioecological framework is often used in the field of health as a guide to understand both determinants of health and the levels in which an intervention can direct its activities (McLeroy et al. 1988), whether at the individual/behavioural level (micro level); at the interpersonal, levels of families and communities (meso level) to the wider levels, such as institutions and the sociopolitical contexts. Not surprisingly, most of the intervention's efforts were focused on intervening at the interpersonal level compared to interventions that were targeted at only the individual/personal level. There were more studies of the intergroup interventions that attempted to intervene at the sociopolitical contexts than the interreligious interventions.

**Chart 19. Numbers not mutually exclusive (total 100 studies)**



The following tables show the different levels of intervention or contexts described in the studies in which the intervention takes place.

**Individual/behavioural level contexts/settings**

**Table 13. (total 14 studies)**

Individual/behavioural	Number of studies
Individual	13
Personal	1

In Table 13, the individual/personal level is most commonly described as an intervention for individuals.

### Interpersonal level contexts/settings

**Table 14. Numbers not mutually exclusive (total 36 studies)**

Interpersonal	Number of studies
Communities	15
Cultures	3
Groups	20
Total	36

In table 15, the most commonly described setting or context for the interpersonal level was in 'groups' with no more detail recorded, or in communities.

### Institutional level contexts/settings

**Table 15. Numbers not mutually exclusive (total 28 studies)**

Institutional	Number of studies
University campus	14
Faith schools	5
High Schools	4
Christian churches	2
Interfaith Peacebuilding Institute	2
Primary Schools	2
Middle and High Schools	1
Places of worship	1
Teaching College	1

Most of the institutions in Table 14 were educational contexts or settings, with the most common being universities.

**Table 16. Numbers not mutually exclusive (total 35 studies)**

Sociopolitical contexts	Number of studies
Conflict areas	14
Israeli-Palestinian context	19
States	1
Peace process	2

The most commonly reported socioeconomic context in Table 16 was the Israel-Palestine contexts, followed by conflict areas.

### Content of the intervention

The content of the intervention was the activities that participants did to activate the mechanisms of the interventions. The different activities were recorded as described in the study, then grouped into themes of types of activities. Chart 20 shows that the most common type of activities covered in the content of the intervention were for shared learning activities (38), debate and discussions (36), and implementation activities

(31). These were followed by community activities (19), working together activities (18), self-directed activities (16) and opportunities for contact activities (12) were also used in the interventions. The less frequently used activities were talking about the future activities (6) and didactic activities (6).

Compared to interreligious interventions, there were more intergroup ones targeted at the socioeconomic contexts. These were described in the studies as interventions set in conflict areas, or the Israel-Palestine context. Similar numbers of studies for intergroup and interreligious studies targeted the institutional, interpersonal and individual level.

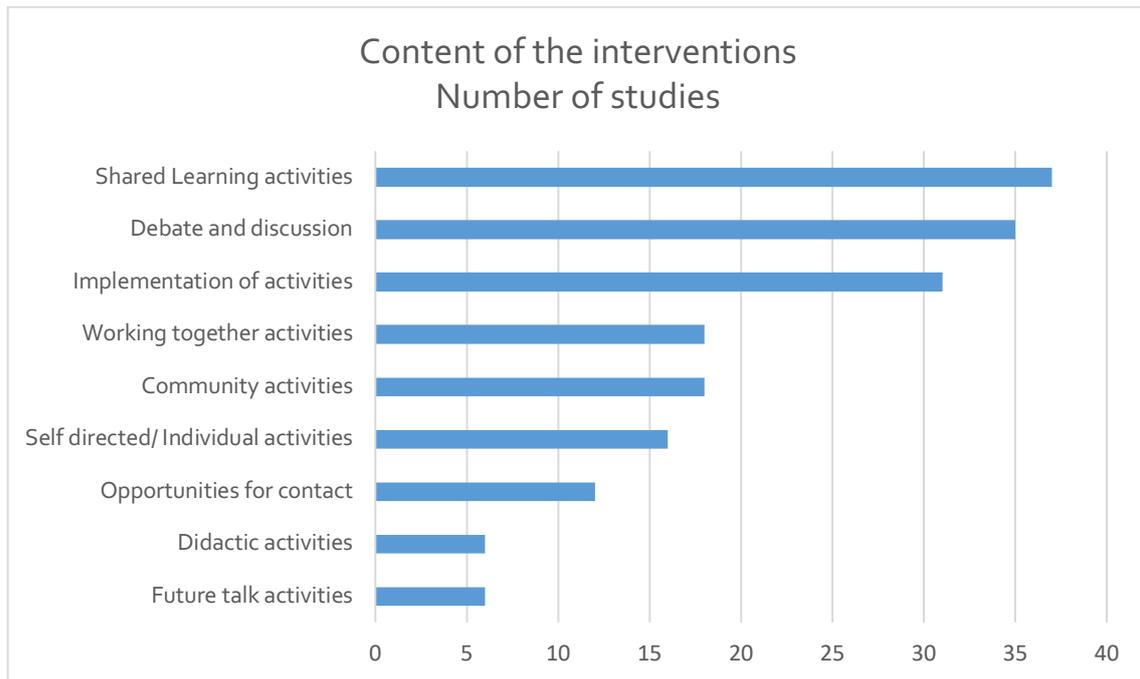
When it comes to the long list of reported content of the interventions these were grouped into common themes of shared learning activities, debate and discussion, activities related to the implementation of the intervention, working together activities, community activities, self-directed activities, opportunities for contact, didactic activities and future talk activities.

The most commonly reported activities were related to shared learning, including learning about one another and learning by living together, and debate and discussion; mostly discussing issues of conflict and facilitated discussions. The training of people delivering the intervention and facilitation were the most common implementation activities.

Community activities included conferencing as an activity and the setting up and running of women's action groups as part of intervention. Other activities were thinly spread across the studies. Few studies included talks, plans and agreements for the future in their interventions.

Few studies reported details of the organisation or individuals that delivered the interventions. Of the roles of individuals described in the studies, many were described as leaders, an assumption could be made that the individuals delivering the intervention are likely to be men, given the traditional segregation of women from formal, public facing leadership roles. The presence of the women's action groups in the community activities indicates that women may still be participating and influencing dialogue programmes.

**Chart 20. Numbers not mutually exclusive (92 studies)**



### **Shared learning activities**

Out of 38 studies using shared learning activities, activities focussed on learning about each other was the most commonly reported (10) followed by living together (6) and shared classes (6). Few studies utilised learning about shared beliefs (4), culturally relevant curriculum (4) and story-telling (3). Two studies each used religious education, problem solving workshops, mutual learning, organisational learning and exploration of identities.

### **Debate and discussions**

The second most preferred type of activities used in the studies fell under the category of debates and discussions. Discussing issues of conflict (8) and facilitated discussions (7) were frequently used. Three studies each used mediation, group discussion and introductory conversation. Two studies each used simulation games, discussing texts, examining power dynamics, structured meetings, dialogue circles, online conversation, Facebook pages and out-group evaluation.

### Implementation activities

Table 17 describes the type of implementation activities used in the interventions. Training and facilitation ranked top on the list.

**Table 17. Numbers not mutually exclusive (total 31 studies)**

Implementation activities	Number of studies
Training	12
Facilitation	9
Religious leaders	7
Leadership	2
Sustained communication	2
Video interactions	1
Data sharing	1
Safe spaces	1
Promotion of interreligious dialogue	1
Student facilitation	1

### Community activities

Table 18 shows that data from 18 studies showed most used type of community activities were conferences and women's action groups.

**Table 18. Numbers not mutually exclusive (total 18)**

Community activities	Number of studies
Conference	4
Women's action group	3
Shared holidays	2
Radio drama	2
Project proposal	2
Media programming	2
Town planning	1
Community reconciliation	1
Donor coordination	1
Funding	1
Interfaith events	1
Joint community activities	1
Community relations program	1
Assemblies	1
Customary law	1
Joint relief work	1

### Working together activities

This group of activities were used in 18 studies. Joint rituals and social activities were used by five studies each, whereas three studies each used sharing experiences and cross-group networking events.

### **Self-directed activities**

The widely used activity was reading (8) followed by self-reflection (2) and writing (2). All other activities such as course completion, prayer, bilingual education, active listening, essays, truth telling, journaling, written reflection, meditation and religious belief were used in single studies.

### **Opportunities for contact activities**

Twelve studies used opportunity for contact activities in their interventions. Table 19 shows that summer camps/schools were the most preferred activity providing opportunities for contact.

**Table 19. Numbers not mutually exclusive (total 12 studies)**

<b>Activities</b>	<b>Number of studies</b>
Summer camps/ schools	3
Encounters with religious representatives	2
Social media	2
Contacts	2
Contact and interaction	1
Encounter activities	1
Face-to-face encounters	1

### **Future talk activities**

Six studies used some type of future talk activities in their intervention. The activities included developing an action plan to take forward (2), agreement between parties (1), goal setting (1), plans for future contact (1) and shared goals (1).

### **Didactic activities**

These types of activities were reported in six studies which consisted of lectures (4), speeches (1) and peace sermons (1).

## 2.8 Characteristics of persons or organisations delivering intervention

Table 20 provides a detailed list of organisations and roles of individuals responsible for intervention delivery where reported by the studies. Community groups were involved in eight studies, followed by local groups in four studies. NGO and charities were involved in a total of five studies. Specific groups such as American Jewish organisations and Ahmadiyya Community (Israel) were responsible to deliver interventions in single studies.

**Table 20. Numbers not mutually exclusive (total 20 studies)**

Organisations	Number of studies
Community group	8
Local groups	4
NGO	3
Charity	2
American-Jewish organisations	1
Ahmadiyya Muslim community in Haifa, Israel	1
Church group	1
Courts	1
Reading group	1
Think tank	1

Some of the studies also reported on the role of the individual that delivered the intervention. Table 21 and 22 shows the role of both religious and secular individuals delivering the intervention. By far the most common individual that delivered the interventions were teachers, followed by academics or researchers.

**Table 21. Numbers not mutually exclusive (total 30 studies)**

Individuals (secular)	Number of studies
Teachers	12
Academics and researchers	8
College student facilitators and teachers	4
Intergroup dialogue facilitators	3
Project directors	2
Peer facilitators	1
Politicians	1
Program coordinators	1

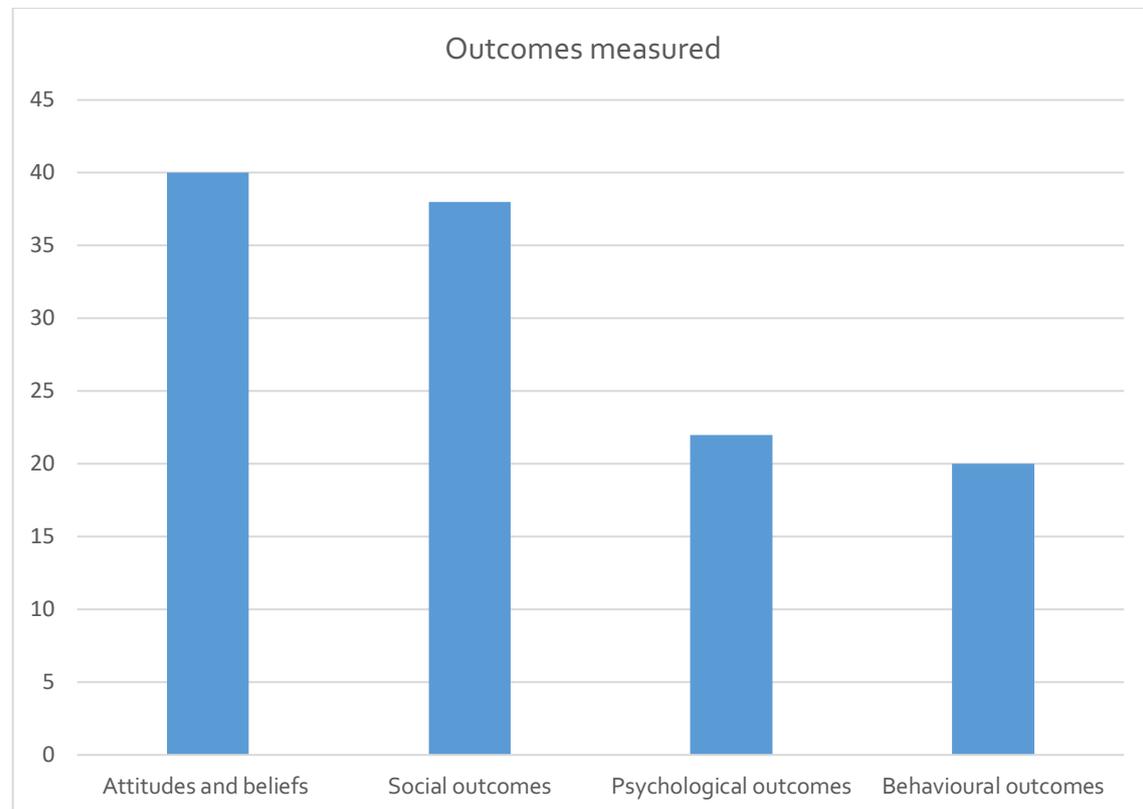
**Table 22. Numbers not mutually exclusive (total 10 studies)**

Individuals (Religious)	Number of studies
Religious leaders	6
Church leaders	3
Religious peacebuilders	2
Local leaders	1

## 2.9 Study outcomes measured

The outcomes measured in individual studies are grouped in Chart 21 into broad type of outcome. Attitudes and beliefs (40) were the most measured outcomes followed by social outcomes (38). Psychological outcomes were reported in 22 studies, whereas behavioural outcomes were measured in 20 studies.

**Chart 21. Numbers not mutually exclusive (total 68 studies)**



### 2.9.1 Attitudes and beliefs

Table 23 shows the detailed list of attitudes and belief outcomes measured in the studies. Attitudes towards other religious groups ranked highest (16), followed by cultural awareness (7) and understanding (7).

Seven outcomes related to recognising and changing negative attitudes and beliefs, such as changes in attitudes towards other religious groups (16), reconciliation (3), prejudice (2), ability to dispel stereotypes (1), reduction in views of anti-Semitism (1), reducing authoritarian views (1), reducing Islamophobic views (1), reduced fear (1) and changing the views on the importance (of) reducing prejudice (1).

Thirteen outcomes were related to increased awareness and knowledge as the change in attitudes and beliefs: cultural awareness (7), understanding (7), awareness of cultural diversity (4), perceptions (4), appreciating difference (2), knowledge about inequality (2), social identity awareness (2), cognition of the other (1), developing knowledge of civil rights movement (1), developing respect for people different to (oneself) (1), learning about experience of African Americans (1), learning about the experience of Jews (1), learning about tools for societal change (1).

**Table 23. Numbers not mutually exclusive (total 45 studies)**

<b>Attitudes and beliefs</b>	<b>Number of studies</b>
Attitudes towards other religious groups	16
Cultural awareness	7
Understanding	7
Awareness of religious diversity	4
Perceptions	4
Reconciliation	3
Appreciating difference	2
Knowledge about inequality	2
Out-group evaluation	2
Social identity awareness	2
Prejudice	2
Ability to dispel stereotypes	1
Attributions of responsibility	1
Anti-Semitism	1
Attitudes towards violence	1
Authoritarian	1
Belief similarity	1
Cognition of the other	1
Developing knowledge of civil rights movement	1
Developing respect for people different to (oneself)	1
Development of cooperation within (programme)	1
How each side evaluates the other's characteristics	1
Importance: reducing prejudice	1
Importance: promoting diversity	1
Intergroup attitudes	1
Islamophobia	1
Learning about experience of African Americans	1
Learning about experience of Jews	1
Learning about tools for societal change	1
Perceptions of success	1
Personal growth	1
Reduced fear	1
Strengthened religious identity	1
Racial attitudes	1
Forgiveness	1
Willingness for intergroup interaction	1
Willingness to talk	1
Relevance	1

**Social outcomes**

Among the societal outcomes measured in the studies, conflict resolution and cross-group friendships were the most frequently reported outcomes (Table 23). Intergroup dialogue encounter, awareness of religious diversity, peace and feeling towards members of the other group outcomes followed. Three studies each reported (changes in) social dominance and social distance as an outcome measure.

**Table 24. Numbers not mutually exclusive (total 34 studies)**

<b>Social outcomes</b>	<b>Count</b>
Conflict resolution	6
Cross-group friendships	6
Intergroup dialogue encounter	5
Peace	4
Feeling towards members of the other group	4
Social dominance	3
Social distance	3
Power	2
Sustainability	2
Collective victimhood	1
Dialogue about future	1
Discrimination	1
Group forgiveness	1
Historical dialogue	1
In-group identification	1
In-group superiority	1
Obedience to leaders	1
Recovery	1
Social norms	1
Symmetry or equality	1
Transitivity	1
Contact quality	1
Exposure to conflict	1
Out-group intentions	1
Stability	1

### 2.9.2 Psychological outcomes

Table 25 lists 21 psychological outcomes identified in 23 studies. The most common was confidence in engagement (5), followed by empathy (4). Three studies each reported intra- and interpersonal development. Two factors were about increasing motivation in learning about difference (2) and engaging in the intervention (1). There was little discernible pattern in the other psychological outcomes with several studies reporting one outcome each.

**Table 25. Numbers not mutually exclusive (total 25 studies)**

<b>Psychological outcomes</b>	<b>Number of studies</b>
Confidence in engagement	5
Empathy	4
Trust	4
Interpersonal development	3
Intrapersonal development	3
Positive experience	3

Cognitive development	2
Motivation for Learning about Difference	2
Openness	2
Bridging differences	1
Confidence in acting	1
Critical self-reflection	1
Developing empathy within (programme)	1
Guilt	1
Intergroup understanding	1
Hope	1
Intergroup anxiety	1
Intergroup relations optimism	1
Motivation to engage in contact intervention program	1
Healing	1
Trauma experience	1

### 2.9.3 Behavioural outcomes

There were 18 behavioural outcomes in 19 studies, and these were the least reported type of outcome across all the studies (Table 26). Perspective taking (6) was the most frequently reported followed by direct contact (4) and two studies each reported appreciating difference and engaging self.

Five outcomes related to increasing skills and competencies, or potential for behaviour change. These were ability to teach or facilitate a group (1), reflective listening skills (1), dialogue competence (1), micro and macro social work skills (1) and public speaking ability (1).

**Table 26. Numbers not mutually exclusive (total 19 studies)**

Behaviour change outcomes	Number of studies
Perspective taking	6
Direct contact	4
Engaging self	2
Ability to teach or facilitate a group	1
Active bystandership	1
Alliance building	1
Reflective listening skills	1
Creating honest relations within (programme)	1
Dialogue competence	1
Developing effective dialogue within (programme)	1
Effectiveness	1
Engagement in behaviours	1
Extended contact	1
Future contact intentions	1
Identification and designation of rule violations	1
Micro and macro social work skills	1
Preventing radicalism	1
Public speaking ability	1

## 2.10 Interventions aims, mechanisms and outcomes measured

This section describes the outcomes measured for different types of intervention aims (knowing the ‘other’, changing hearts and minds, mediation, and pedagogy) the mechanisms that drive the change (knowledge, relationships, perspectives and structures and processes) and the types of outcomes that these interventions measured in order to demonstrate the theorised change (attitudes and beliefs, social outcomes, psychological outcomes and behavioural outcomes).

Knowing the ‘other’ interventions were more likely to measure changes in attitudes and beliefs with 29 different outcomes in 21 studies, compared to the other types of interventions. This was one of only two interventions that activated structures and processes as the mechanism for change in two of the 14 social outcomes measured. The other intervention was mediation, with one attitudes and beliefs outcome activating structures and processes.

There were 15 studies of knowing the ‘other’ that measured social outcomes, followed by 11 studies that measured psychological outcomes, and nine studies that measured behavioural outcomes. Changing hearts and minds interventions also measured attitudes and beliefs outcomes in 17 studies, with fewer types of outcomes (12). Three outcomes that measured attitudes and beliefs and two social outcomes in changing hearts and minds interventions activated knowledge as the mechanisms for change.

Mediation interventions were marginally more likely to measure social outcomes (9), than other types of outcomes, than changes in attitudes and beliefs (8), a smaller number measured psychological outcomes (4) and three studies measured behaviour outcomes.

Around half of the studies in pedagogy interventions measured changes in attitudes and beliefs (10 in 21 studies), six pedagogy studies measured psychological outcomes and six measured behaviour, followed by four studies that measured social outcomes.

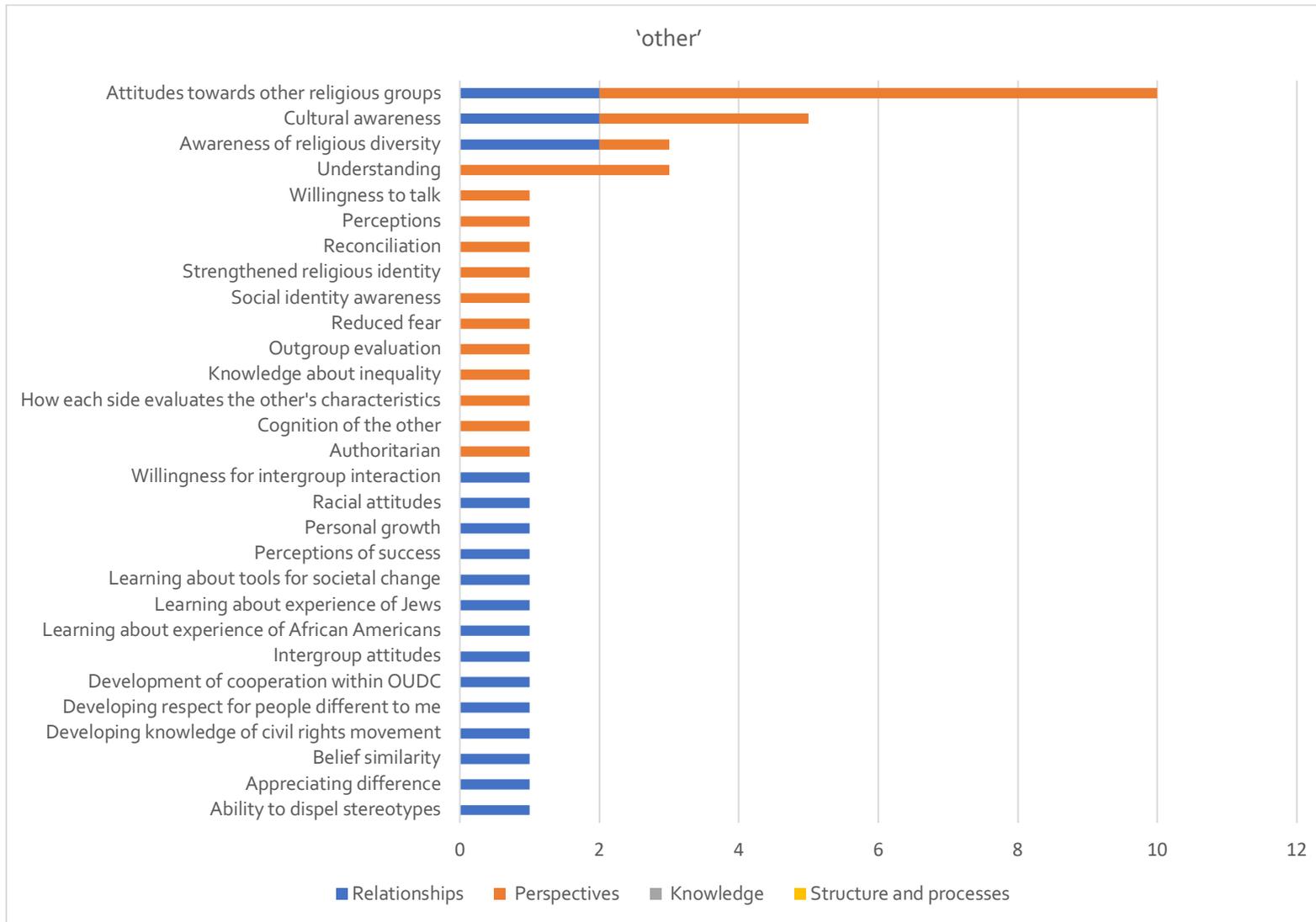
### **Outcomes measured by knowing the ‘other’ interventions**

#### *Knowing the ‘other’, mechanisms and attitudes and beliefs outcomes*

Chart 22 shows that there were 21 different studies of knowing the ‘other’ interventions that reported 29 different attitudes and beliefs outcomes. Most of the outcomes were reported in only one study.

15 of the 29 different outcomes activated the perspectives mechanisms, 17 out of 21 outcomes activated relationships mechanisms. There were no attitudes and beliefs outcomes driven by structures and processes and knowledge mechanisms in the knowing the ‘other’ interventions. The most commonly reported mechanisms were for the perspectives in changing attitudes towards other religious groups reported in eight studies.

Chart 22. Numbers not exclusive (21 studies)

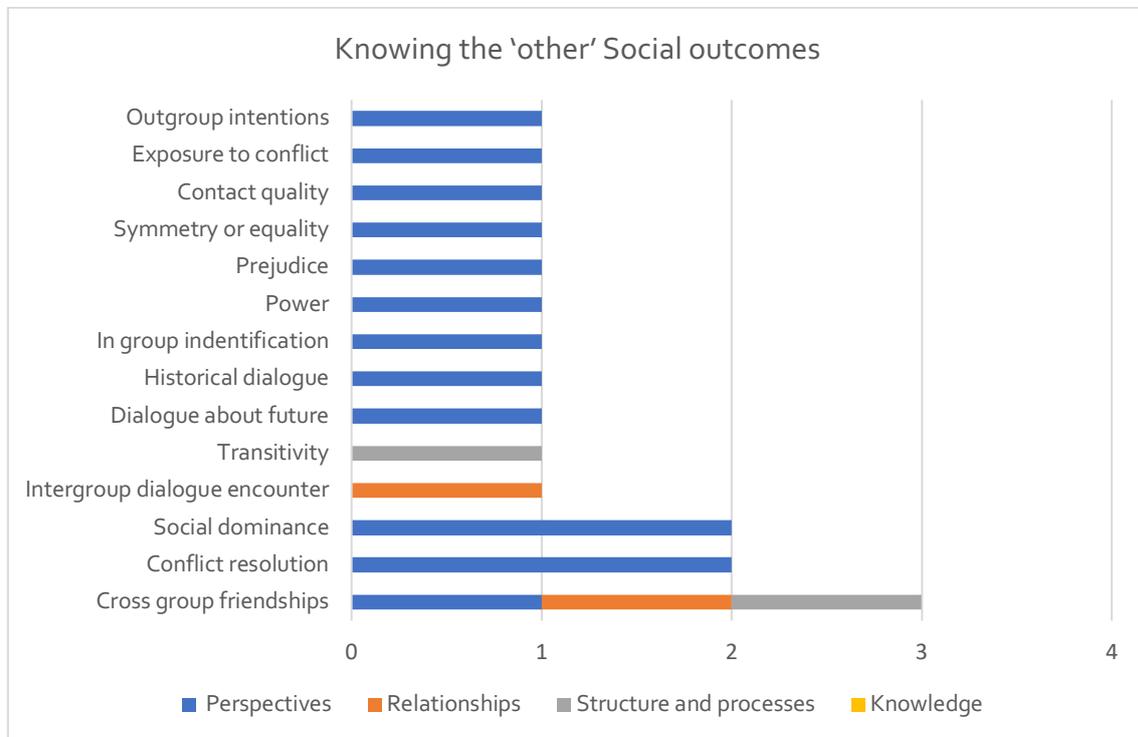


### Knowing the ‘other’, mechanisms and social outcomes

Within the knowing the ‘other’ interventions, there was a diverse range of social outcomes measured across the studies (15 studies), with few appearing in more than one study (Chart 23). The majority of the studies of knowing the ‘other’ interventions that measured social change outcomes, were concerned with changing participants’ perspectives and were comprised of 12 of the 14 outcomes measured. There were two studies that activated the mechanism of relationships to achieve social outcomes: one study measured a change in intergroup dialogue encounters and one of cross-group friendships by knowing the ‘other’.

Two studies activated changes in structures and processes to achieve changes in transitivity (in this study, expanding one’s friend groups to friends of friends) and one study that measured changes in cross-group friendships.

Chart 23. Numbers not mutually exclusive (total 15 studies)



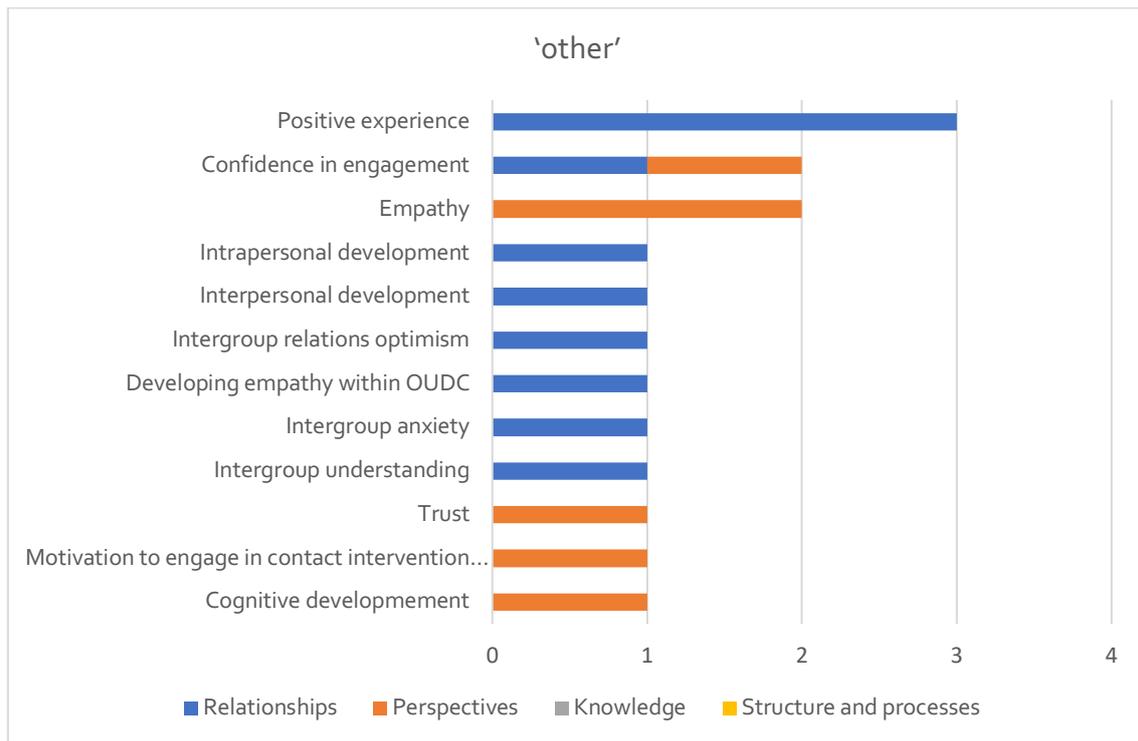
### Knowing the ‘other’, mechanisms and psychological outcomes

Eleven studies of knowing the ‘other’ interventions reported psychological outcomes.

Eight psychological outcomes activated relationships mechanisms, followed by five of the psychological outcomes activated perspectives mechanism.

Three studies activated relationships mechanism to change positive experiences. Two studies of knowing the ‘other’ interventions activated the mechanism of perspectives that changed participants’ empathy.

**Chart 24. Numbers not mutually exclusive (total 11 studies)**



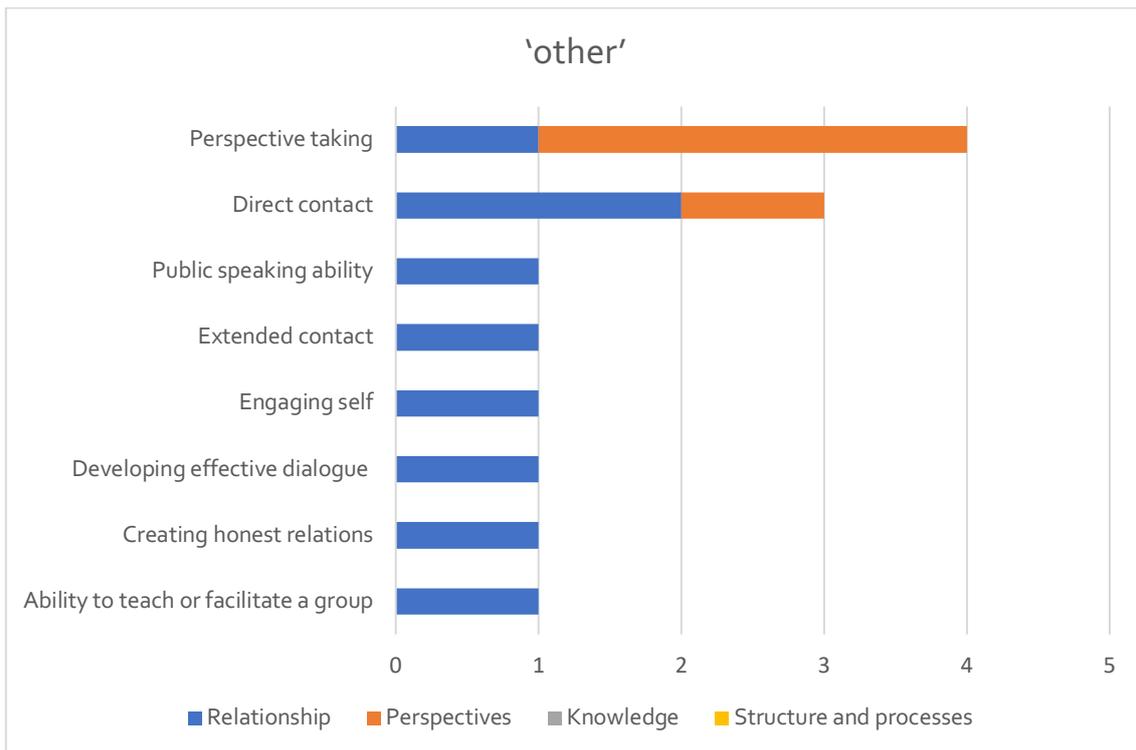
### **Knowing the 'other', mechanisms and behaviour outcomes**

There were fewer studies of knowing the 'other' interventions that measured behaviour change than for other types of outcomes (9 studies).

Eight of the behaviour change outcomes were activated by the relationship's mechanisms, two behaviour change outcomes activated perspectives,

There were no mechanisms of knowledge or structures and processes activated in this type of intervention to change behaviour outcomes. Two of the behaviour outcomes related to using new skills learnt in the programme, such as public speaking, and teaching or facilitating a group.

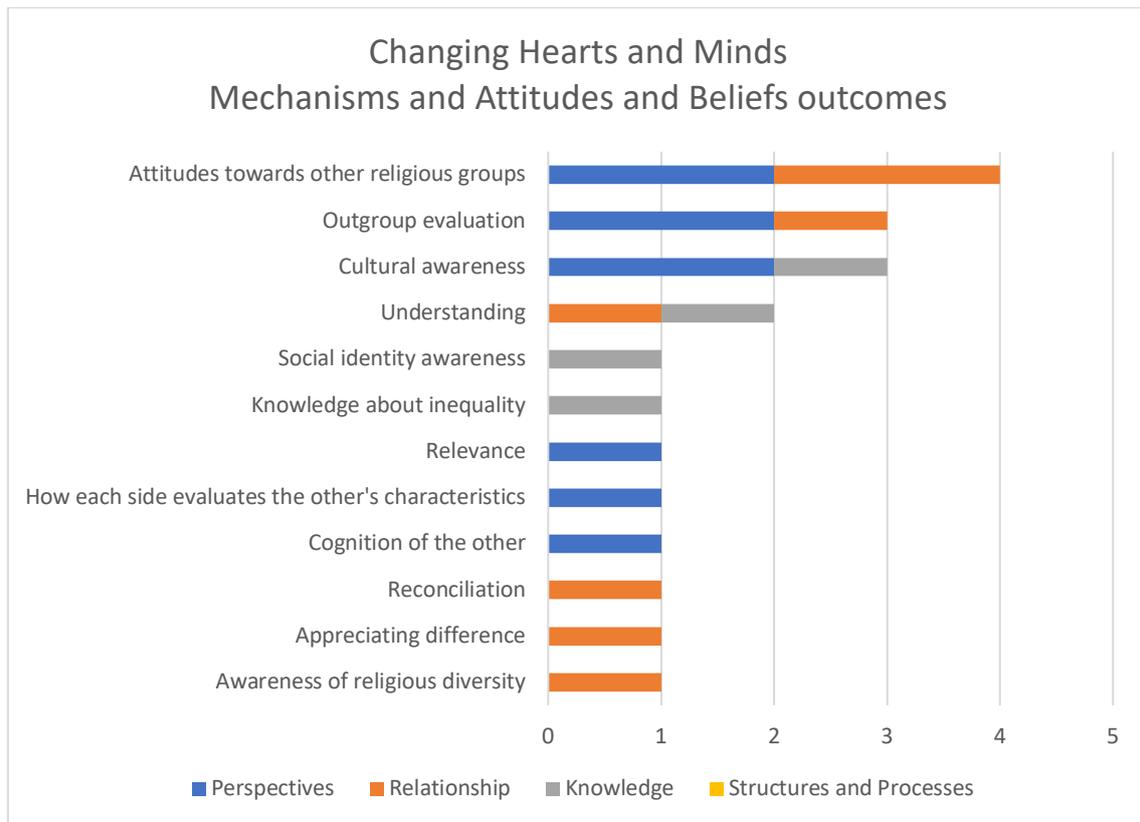
**Chart 25. Numbers not mutually exclusive (total 9 studies)**



**Outcomes measured by Changing Hearts and Minds interventions.**

There were 12 different attitudes and beliefs outcomes measured in 17 studies. Four of the 12 attitudes and beliefs outcomes measured activated knowledge as the mechanisms for change, six outcomes activated perspectives and six outcomes activated relationships, none of the changing hearts and minds interventions that measured attitudes and beliefs reported structures and processes as the mechanisms for change.

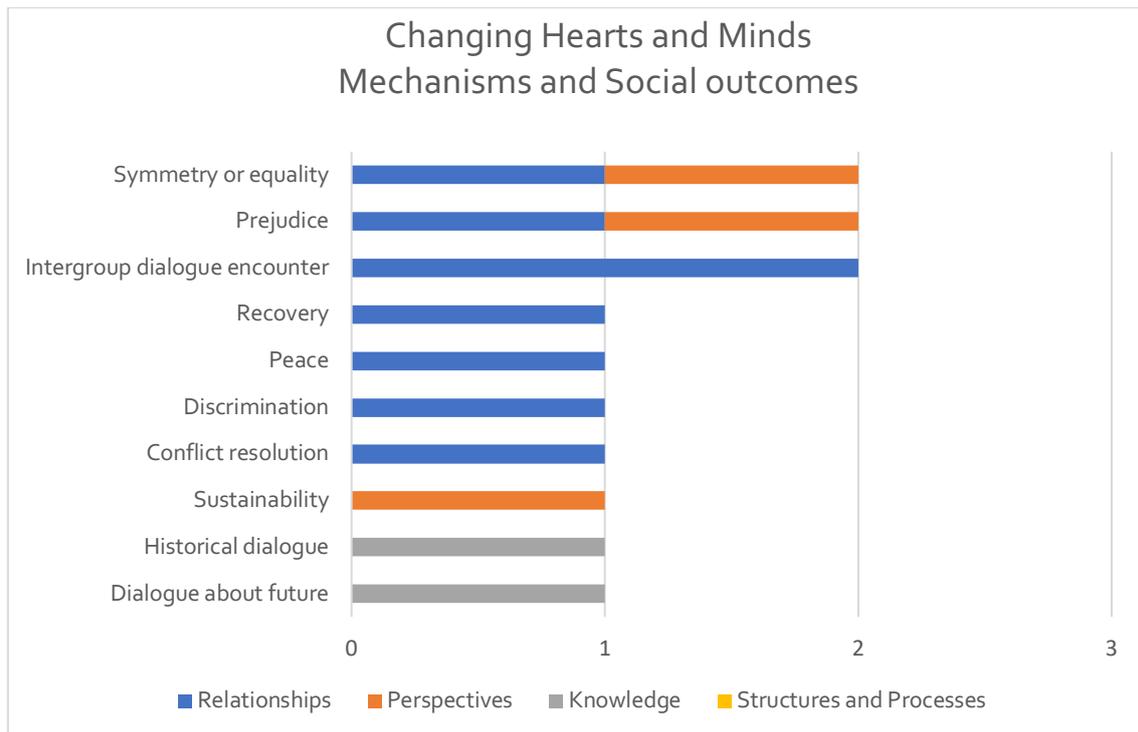
**Chart 26. Numbers not mutually exclusive (total 12 studies)**



**Changing hearts and minds, mechanisms and social outcomes**

There were ten different social outcomes measured in 12 studies of changing hearts and minds interventions that measured social outcomes. Seven of the ten outcomes activated relationships as the mechanism, three of the ten outcomes activated perspectives and two were the outcomes from activating knowledge as the mechanism for this intervention.

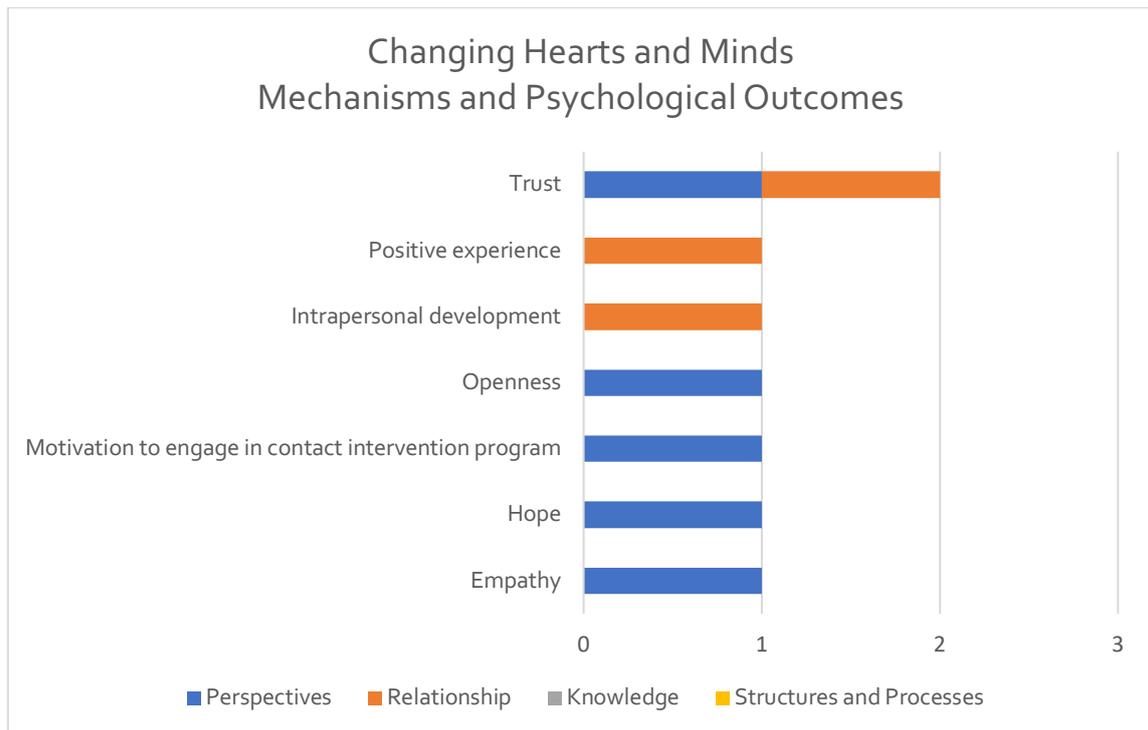
**Chart 27. Numbers not mutually exclusive (total 10 studies)**



### **Changing hearts and minds, mechanisms and psychological outcomes**

There were seven different psychological outcomes in seven studies of changing hearts and minds that measured psychological outcomes. Five of the seven psychological outcomes activated perspectives as the mechanism and three of the seven psychological outcomes activated relationships as the mechanism. There were no outcomes that activated knowledge or structures and processes as the mechanisms for change for psychological outcomes in this intervention.

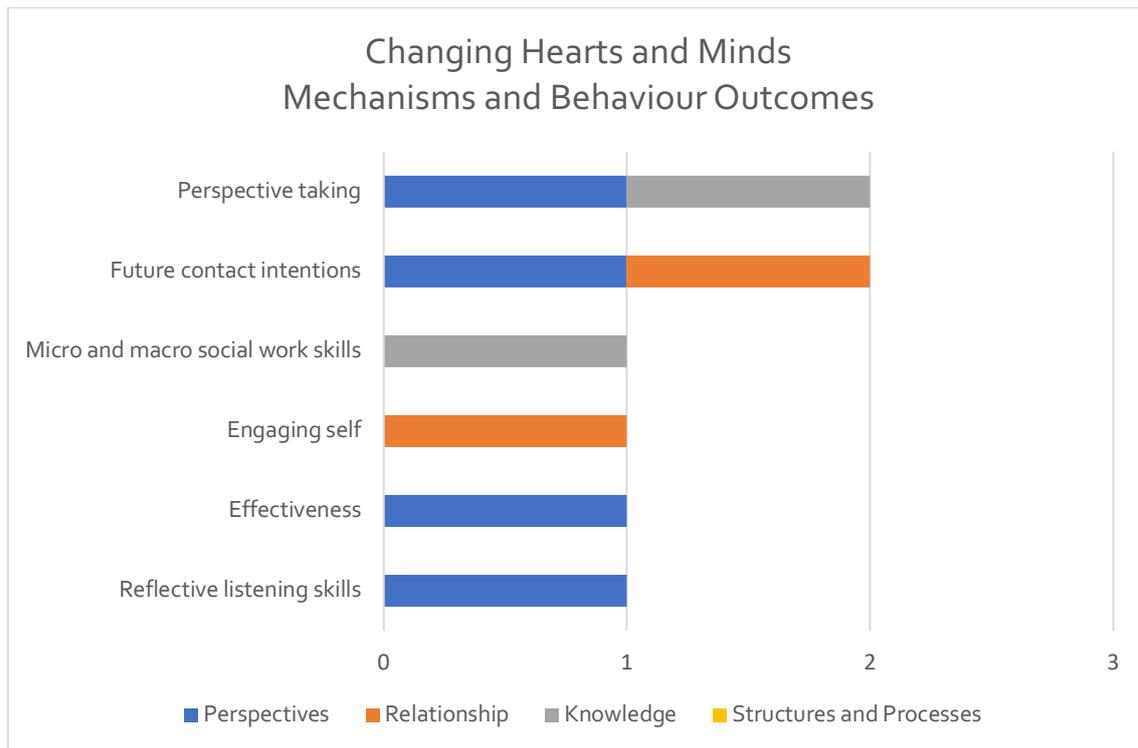
**Chart 28. Numbers not mutually exclusive (total 7 studies)**



### **Changing hearts and minds, mechanisms and behaviour outcomes**

There were six different behaviour outcomes measured in six studies of changing hearts and minds interventions. Three behaviour change outcomes activated perspectives to change behaviour, two outcomes activated relationships and two outcomes activated knowledge. The perspective taking outcome activated both perspectives and knowledge mechanisms, and intentions for future contact activated perspectives and relationships mechanisms for change in this intervention.

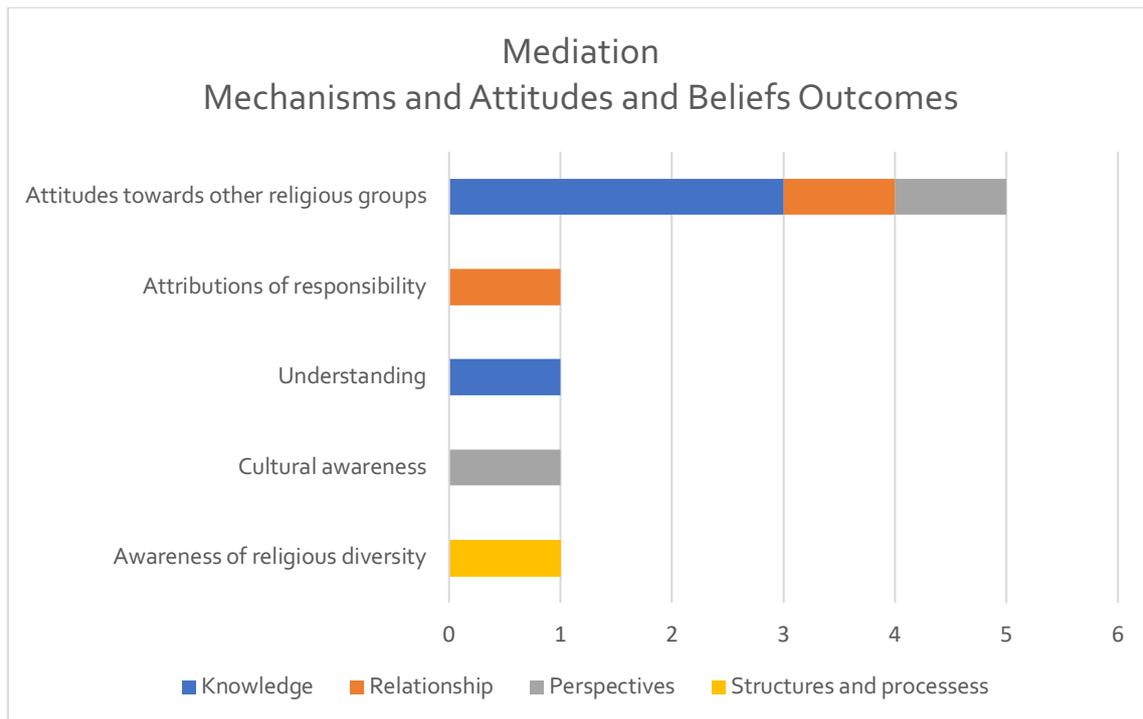
**Chart 29. Numbers not mutually exclusive (total 6 studies)**



**Mediation interventions, mechanisms and attitudes and beliefs outcomes**

Unlike other interventions that measured attitudes and beliefs, the mediation intervention measured changes in attitudes and beliefs that activated all four mechanisms. There were five different outcomes in eight studies of mediation interventions that measured attitudes and beliefs outcomes. Two of the five outcomes activated knowledge, two outcomes activated relationships, two activated perspectives and one outcome was activated by structures and processes. The outcome of attitudes towards other religious groups was activated by mechanism of knowledge, relationships and perspectives.

**Chart 30. Numbers not mutually exclusive (total 8 studies)**



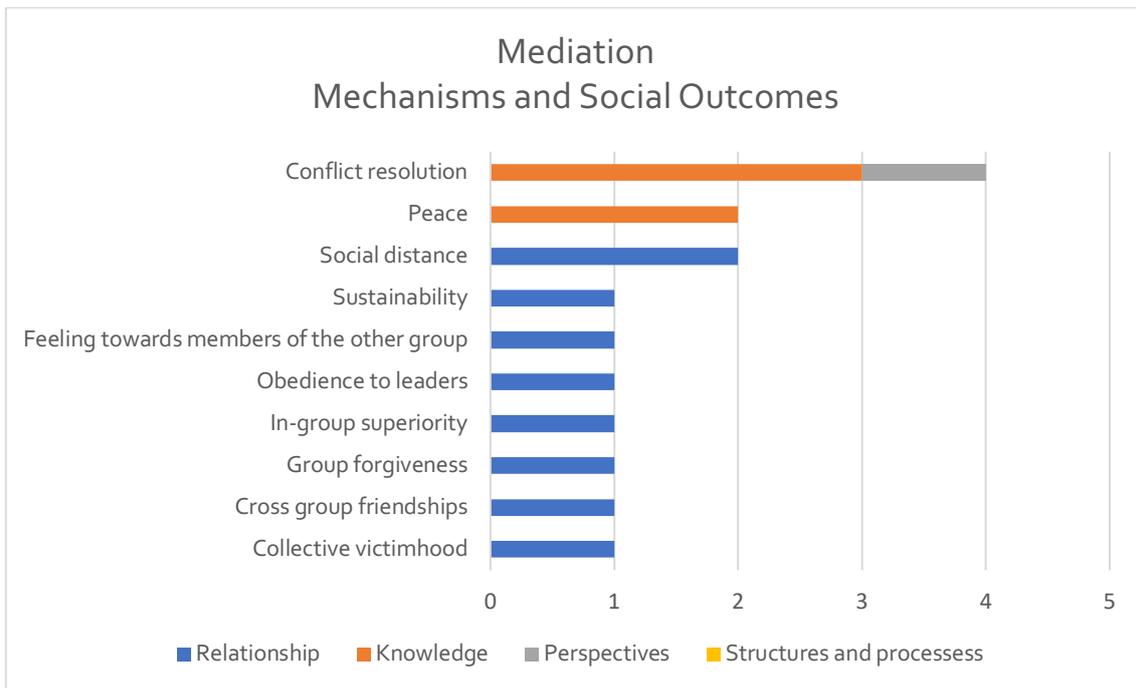
### **Mediation interventions, mechanisms and social outcomes**

There were ten different social outcomes measured in nine studies of mediation measuring social outcomes and eight of the nine outcomes activated relationships as the mechanisms of change. Two outcomes activated knowledge and these two outcomes measured the related social outcomes of conflict resolution and peace. Conflict resolution also activated the mechanism of perspectives. None of the social outcomes measured in this intervention were activated by the mechanisms of structures and processes.

The most common type of outcome measured changes in attitudes and beliefs, and of these the most common outcomes measured changes in attitudes towards other religious groups.

There was a slightly higher proportion of mediation outcomes, which were for social outcomes compared to other types of interventions. Few studies measured changes in behaviour in any of the types of interventions. Few of the outcomes were associated with structures and processes as mechanisms.

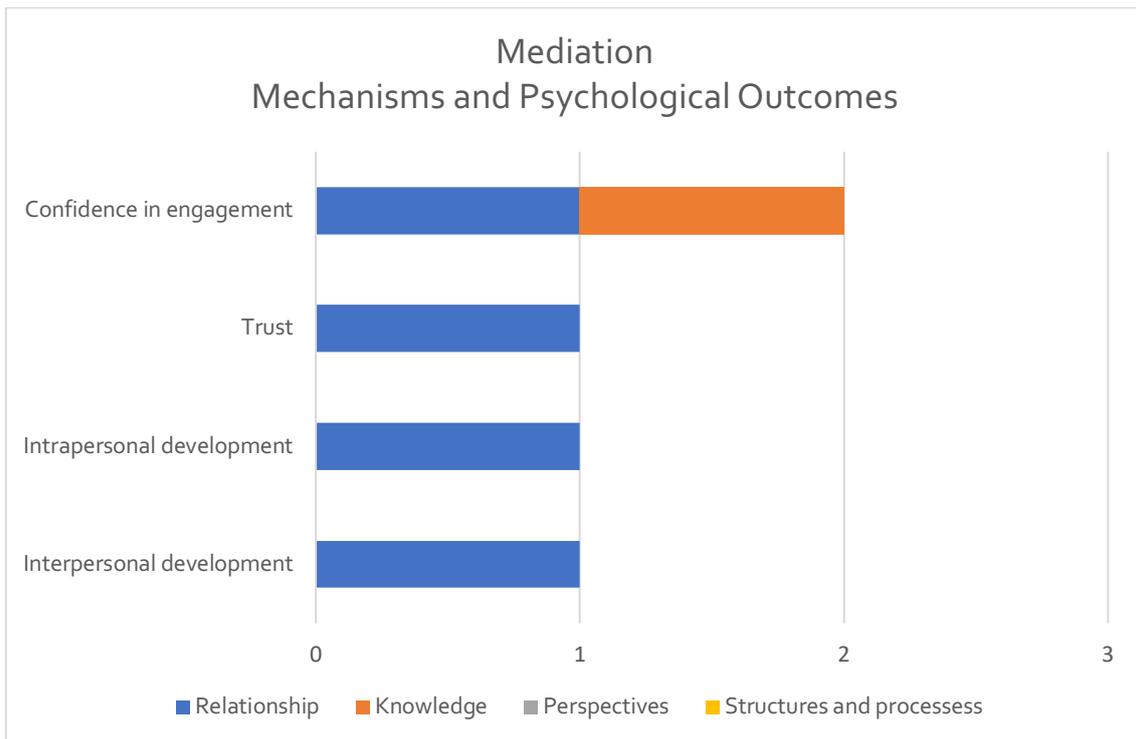
**Chart 31. Numbers not mutually exclusive (total 9 studies)**



**Mediation interventions, mechanisms and psychological outcomes**

Few of the mediation interventions measured impacts on psychological outcomes, with four psychological outcomes measured in four mediation studies. Three of the four outcomes activated relationships as the mechanisms of change with confidence in engagement outcomes activating both relationships and knowledge mechanisms.

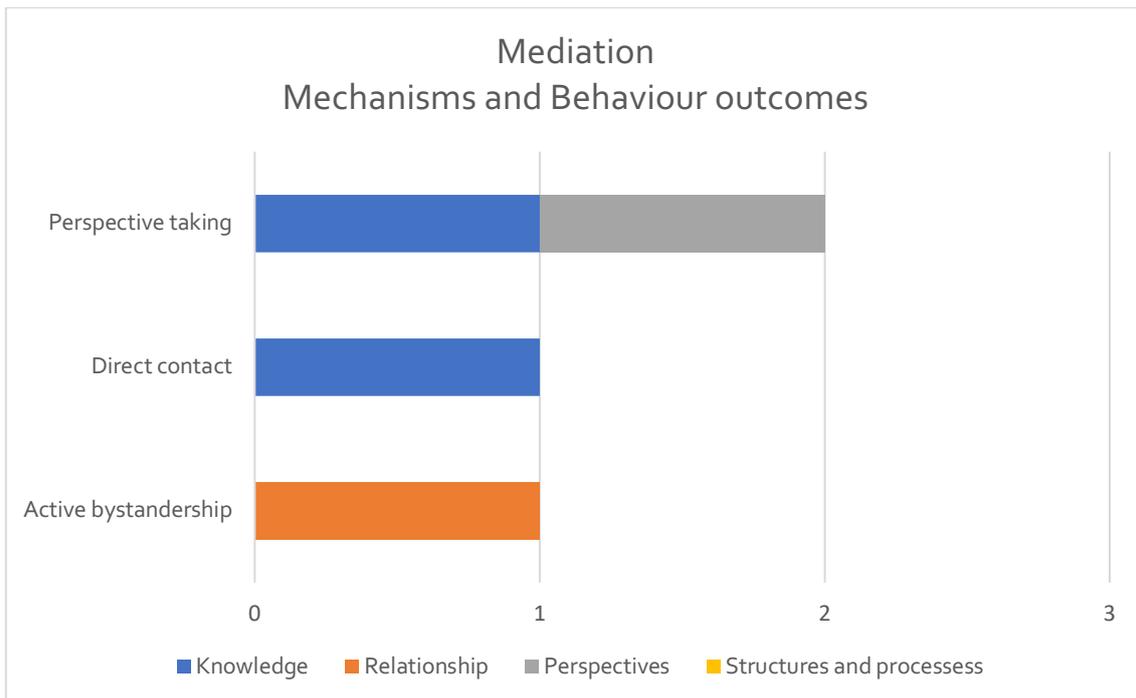
**Chart 32. Numbers not mutually exclusive (total 4 studies)**



**Mediation interventions, mechanisms and behaviour outcomes**

Few of the mediation interventions measured behaviour change outcomes, with three different behaviour change outcomes in three mediation studies. Two of the outcomes activated knowledge as the mechanisms of change, and one outcome activated perspectives. The outcome of perspective taking activated both knowledge and perspectives.

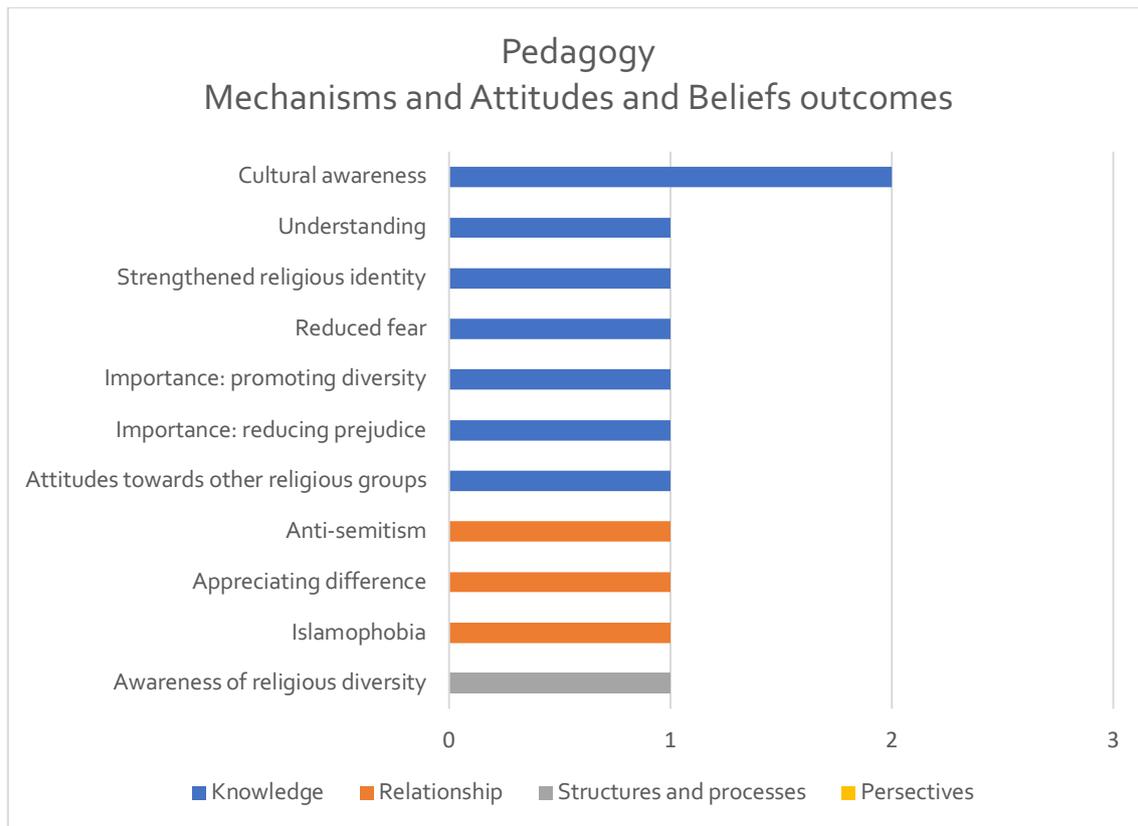
**Chart 33. Numbers not mutually exclusive (total 3 studies)**



**Pedagogy interventions, mechanisms and attitudes and beliefs outcomes**

There were eleven different attitudes and beliefs outcomes in ten pedagogy studies that reported attitudes and beliefs outcomes. Seven of the ten outcomes activated knowledge as the mechanism of change, three outcomes activated relationship and one outcome of awareness of religious diversity activated structures and processes as the mechanisms for change. The related outcomes of anti-Semitism and Islamophobia were in the same study.

**Chart 34. Numbers not mutually exclusive (total 10 studies)**

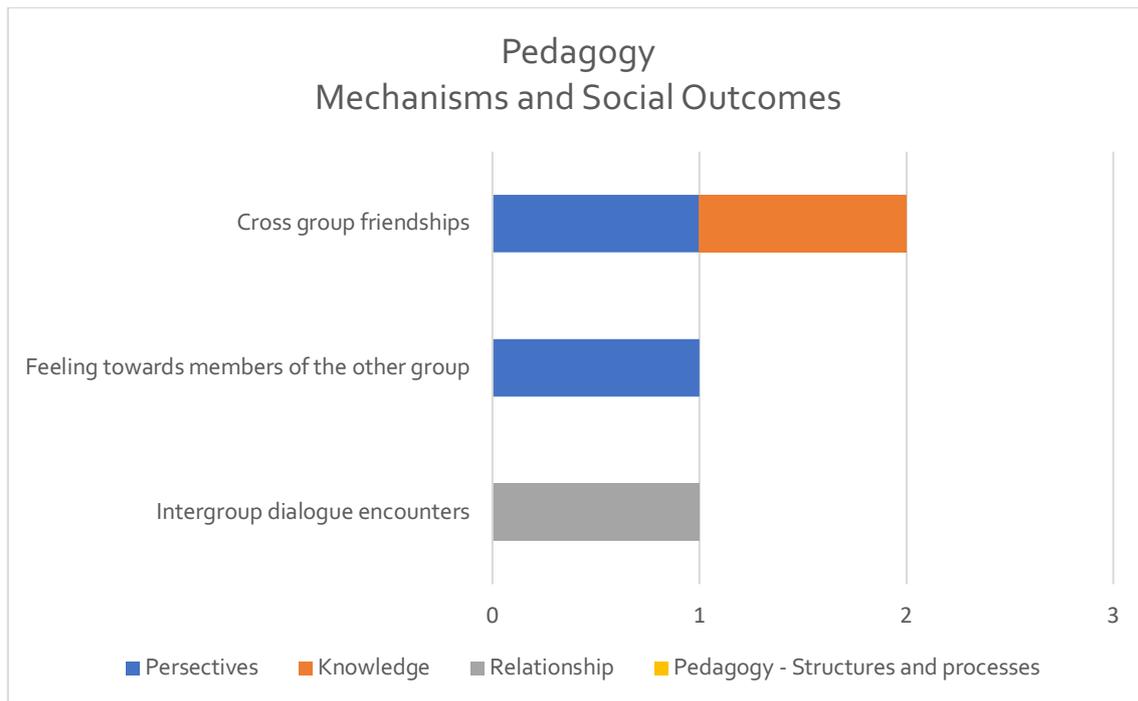


### **Pedagogy interventions, mechanisms and social outcomes**

There were few pedagogical interventions that measured social outcomes (three outcomes in four studies) (Chart 36). One pedagogical intervention activated knowledge and perspectives mechanisms that changed cross-group friendships outcomes, one study that activated relationships mechanism to change intergroup dialogue encounters.

Two of the three outcomes activated perspectives as the mechanism for change in pedagogy interventions.

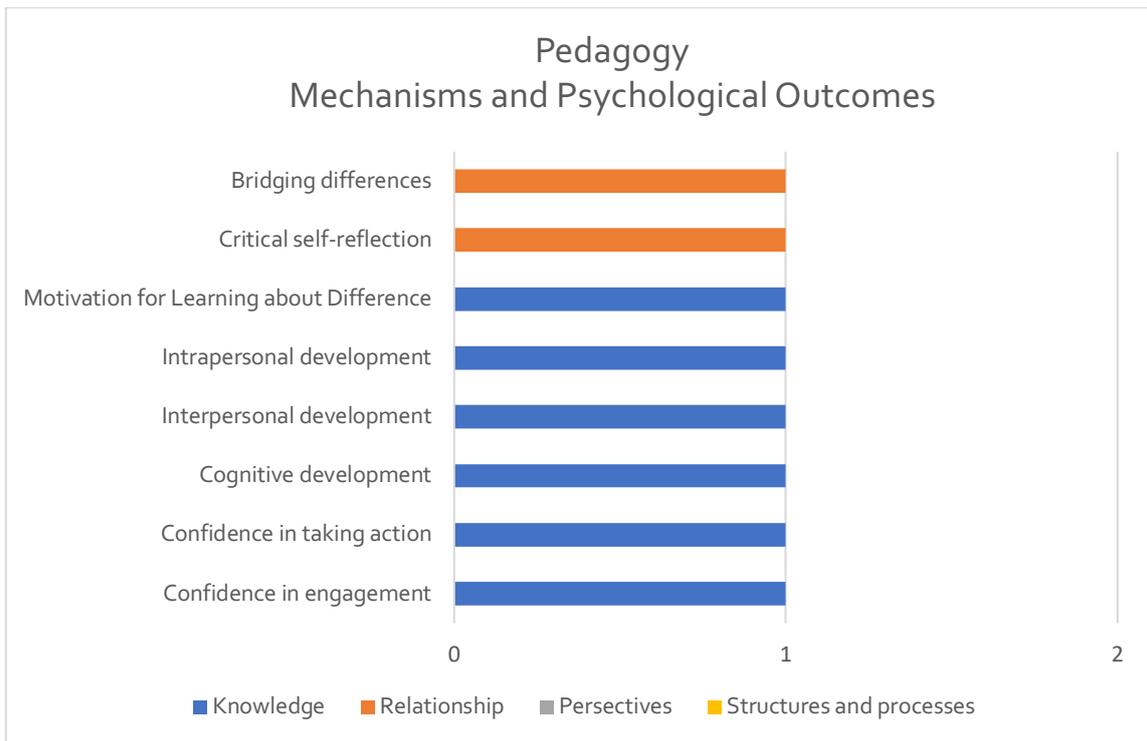
**Chart 35. Numbers not mutually exclusive (total 4 studies)**



**Pedagogy interventions, mechanisms and psychological outcomes**

There were eight different psychological outcomes in six pedagogy studies. Six of the eight outcomes activated knowledge as the mechanisms and two outcomes activated relationships. None of the outcomes reported perspectives of structures and processes as the mechanisms of change in pedagogy studies.

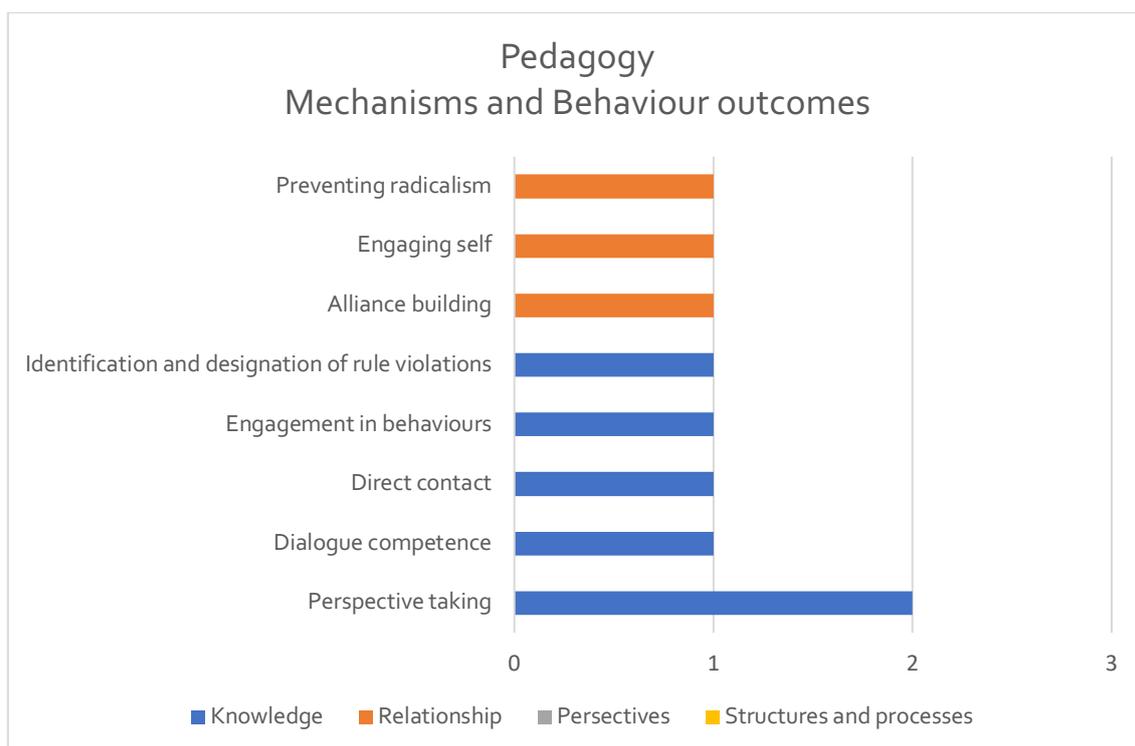
**Chart 36. Numbers not mutually exclusive (total 6 studies)**



**Pedagogy interventions, mechanisms and behaviour outcomes**

There were eight different behaviour change outcomes reported in six pedagogy studies. Five outcomes were associated with knowledge as the mechanism and three with relationships as the mechanism of change in pedagogy interventions.

**Chart 37. Numbers not mutually exclusive (total 6 studies)**



## 2.11 Factors effecting outcomes

The factors effecting outcomes are the moderators and mediators that can affect the strength and direction of effect of the intervention. The most common factor affecting outcomes were the characteristics of the participants including attitudes or previous contact experiences toward the other group before starting the programme, already having shared values, attitudes of acceptance, attitudes towards the out-group, and previous intergroup contact.

Few of the studies included consideration of the impact of methodological factors that may affect outcomes. Of the nine studies that did, around half considered the choice of methods of measurement as a factor.

The list of factors was coded inductively and grouped into analytical themes across the studies.

By far the most common factors recorded (47 different factors in 35 studies) were related to participant characteristics that acted as either a barrier or facilitator to the programme (Table 27). The most common were (the participants') aptitude for acceptance (7), having shared values (6) and attitudes towards the outgroup (4), and previously having had cross-community contact (4).

Two factors were neutral (being neither a barrier nor facilitators to outcomes) were 'preaching to the converted' (1), that is the participants were already predisposed to positive outcomes and 'gender'.

Several other factors were considered facilitators included the attitudes towards the out-group (4), having already had a degree of cross-community contact (4), having

shared beliefs (3), having individual agency (2), an ecumenical worldview (1), prior knowledge about racial inequality (1), and having a self-awareness of spirituality, cultural and religious diversity (1).

On the other hand, baseline characteristics of participants that could have a negative impact on outcomes included: having had experience of racism (1), exposure to neighbourhood conflict (1), and perceptions of ethnic discrimination (1).

**Table 27. Numbers not mutually exclusive (total 35 studies)**

<b>PARTICIPANT FACTORS</b>	<b>NUMBER OF STUDIES</b>
<b>Neutral</b>	
Preaching to the converted	1
Gender	1
<b>Barriers</b>	
Defence mechanisms	3
Religio-centric attitudes	3
Denial	2
Competitive victimhood	2
Minimisation	2
Experience of racism	1
Exposure to neighbourhood conflict	1
Perceptions of ethnic discrimination	1
Religio-relativism	1
Risk of participation	1
Social dominance orientation (SDO)	1
Traumatic war experiences	1
<b>Facilitators</b>	
Acceptance	7
Shared values	6
Attitudes towards out-group	4
Cross-community contact	4
Dealing with difference	3
Shared beliefs	3
Adaptive management	2
Engaging self	2
Individual agency	2
Focus and goals	2
Religious adaptation	2
Religious identification	2
Religious attitudes	2
Trust	2
Cognition of the other	1
Agency	1
Ecumenical worldview	1
Feeling heard	1
Exposure to the narratives of out-group	1
Forgiveness	1

In-group identification	1
Intergroup forgiveness	1
Moral defensiveness	1
Morality	1
Motivation to engage in contact intervention program	1
Majority group identification	1
Prior knowledge about racial inequality	1
Reduced prejudice and stereotyped attitudes toward members of out-group	1
Relationships	1
Religious faith	1
Self-awareness of spirituality, cultural and religious diversity	1
Social contact	1
Spiritual dialogue	1

29 studies considered contextual factors that impacted on outcomes (Table 28). The most common were the context of the intergroup contact at 14 studies, followed by the education systems (5) and the social and political contexts in which the intervention takes place (4).

**Table 28. Numbers not mutually exclusive (total 29 studies)**

Contextual factors	Number of studies
Intergroup contact	14
Education Systems	5
Social and political contexts	4
Politics and power	3
Integration	3
Culture	1
History	1
Ideologies of belief in cultural diversity	1
Christian privilege	1
Family	1
Nature of the dispute	1
Collective guilt	1
Ecumenical and interfaith unity	1
Material resources	1
Religious diversity	1
Social cohesion	1
White privilege	1

There were 17 different programme factors listed in 16 studies that cited programme factors as impacting on outcomes (Table 29). There was a diversity of different factors, with a small majority of studies of three that said participants shared experience was a factor impacting on outcomes, one or two studies each discussed the other programme factors.

Seven factors were about the nature of the group interaction that impacted on outcomes. These were shared experience (2), collective learning (2), inclusive

practices (2), quality contact (2), course dynamics dependent on the two groups with most representation (1), similar behaviours of the intervention and control groups (1), and group discussion (1).

Five implementation factors impacted on outcomes. These were: sustained funding (2), implementation (2), joint programming (2), environment (2) and scaling up (1).

Three factors related to the person delivering the programme impacting on outcomes: the competency of the person delivering the intervention (2), the nature of the mediator (1), and the person delivering the intervention (1).

**Table 29. Numbers not mutually exclusive (total 16 studies)**

Programme factors	Number of studies
Shared experience	3
Environment	2
Sustained funding	2
Collective learning	2
Implementation	2
Joint programming	2
Inclusive practices	2
Quality contact	2
Competency of the person delivering the intervention	1
Course dynamics dependent on two groups with most representation	1
Essentialising religion	1
Group discussion	1
Similar behaviours of intervention and control groups	1
Nature of the mediator	1
Person delivering the intervention	1
Scaling up	1
Structured intervention to ensure equal participation	1

Table 30 shows that there were nine studies that included four methodological factors that could impact on outcomes, including the study choice of how to measure the outcomes, how the problem is framed, which theoretical frameworks are used to define the question and which evaluation methods are used.

**Table 30. Numbers not mutually exclusive (total 9 studies)**

Methodological factors	Number of studies
Methods of measurement	4
Framing the problem	2
Theoretical frameworks that help to define research questions	2
Evaluation methods	1

## 2.12 Research methods in the studies

There are three broad categories of research methods used in the included – observational research, experimental research and reviews of existing studies.

Observational studies are those where researchers observe the naturally occurring effect of an intervention without trying to manipulate which subjects were exposed to the intervention. These were described by study authors using a variety of terms such as case study, qualitative interview, ethnographic research, secondary data analysis, cross-sectional survey, and context analysis (29).

Experimental studies are those where the researchers manipulate who does or does not receive an intervention. These were described by authors as randomised controlled trial, non-randomised controlled trial, pre-test and post-test, and two groups of post-tests only (19). Of the experimental studies that aimed to evaluate the effectiveness of an intervention, programme or activity, only eight were randomised controlled trials, commonly understood to be the most powerful method for isolating and measuring the effect of an intervention. Four more evaluation studies were non-randomised controlled studies and 12 were before and after studies.

Reviews of existing studies were described by authors as systematic (with a rigorous transparent research method) and non-systematic reviews (8). Only one systematic review was a review of the results of experimental studies.

**Table 31. Numbers not mutually exclusive (total 100 studies)**

Study design	Number of studies
<b>Reviews</b>	
Non-systematic review	2
Non-systematic review of experimental studies	2
Systematic review – conceptualisations	1
Systematic review of experimental studies	1
Systematic review of qualitative studies	1
<b>Experimental</b>	
Pre-test post-test	12
Randomised controlled trial	8
Non-randomised controlled trial	5
Two groups, post-test only	1
<b>Observational</b>	
Case study	31
Qualitative interviews	20
Cross sectional survey	11
Ethnographic research	7
Content analysis	4
Secondary data analysis	2

### 2.12.1 Study research aims

The aims of the studies show what it intends to do – such as evaluate a programme, or investigate factors associated with effectiveness and in stating the aim: the theory on how and why the intervention is going to work. When compared to the study

methods, this can indicate whether the appropriate study design is selected for the type of research question in the aims of the study and, more broadly, the topics of interest in the literature. A primary study had to be an intervention with a control outcome measure to be included in the review. Systematic reviews had to include the majority of studies that met the inclusion criteria for primary studies.

Numbers in Table 32 are not mutually exclusive, as study may have more than one aim of interest.

**Table 32. Numbers not mutually exclusive (total 100 studies)**

<b>Aims of the studies</b>	<b>Number of studies</b>
Evaluation of an intervention	53
Views and experiences of an intervention	17
Factors associated with effectiveness	15
Evaluation of a natural experiment	8
Development of concepts and definitions	4
Review of initiatives	2
Cross-cultural comparisons	1
Model for ecumenical worldview development	1

### 2.12.2 Controlled trials by types of interventions and participants

There were eight experimental studies described as intergroup interventions, (although two studies mixed both religious and religion not specified grouping of Jewish and Arab participants, and African American and Jewish). There were two experimental studies of interreligious interventions between Catholics and Protestants in Northern Ireland.

There were seven randomised controlled trials (RCTs) and four non-randomised controlled trials, for intergroup interventions. Three of these RCTs were between Israeli and Palestinian participants: one for Israeli and Palestinian youth, one of Israeli and Palestinian adolescents, and one study of Jewish and Arab high school students.

Four RCTs were about other groups: a racial diversity university campus programme in the USA between “white” and African American students, one study of Mexican and American students, one of a Rwandan reconciliation programme, one study of Christian and Muslim young men in Nigeria.

There were two interreligious non-randomised controlled trials: one for an education programme for students and one community relations programme in Northern Ireland.

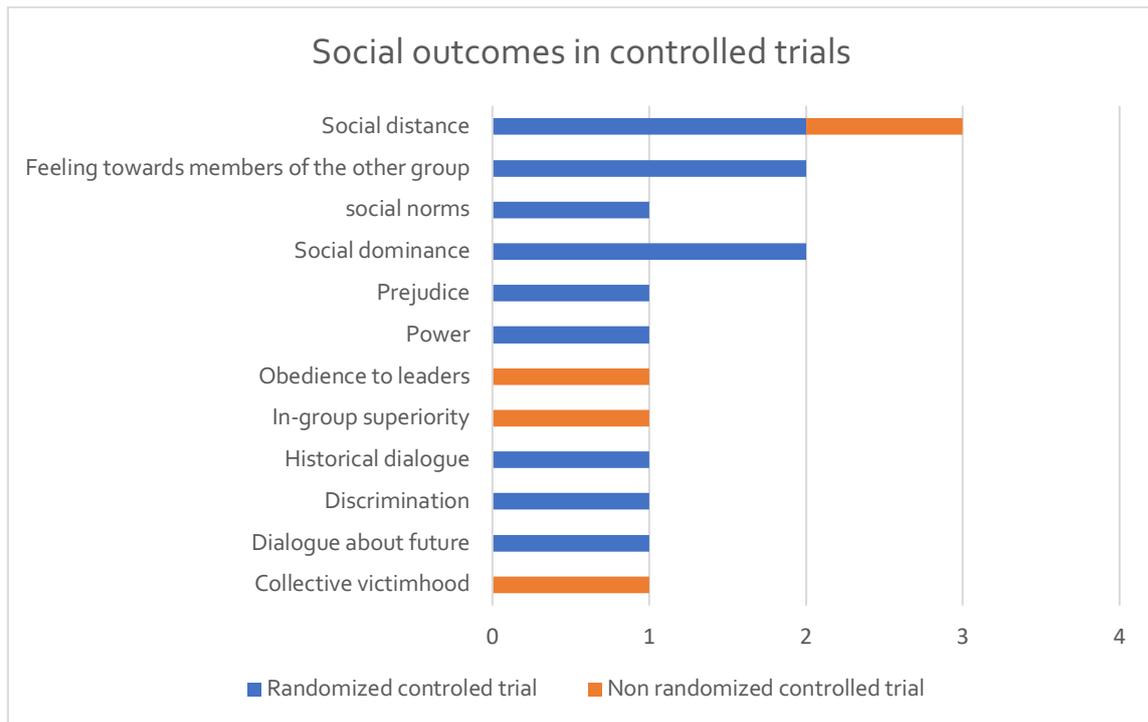
There were two further intergroup intervention non-randomised evaluations: one radio drama in Burundi, and one dialogue programme for African American and Jewish high school students in the USA.

### 2.12.3 Outcomes measured in controlled trials

The studies of controlled trials measured many different outcomes, these were grouped into types of social outcomes (8), psychological outcomes (6), behaviour change outcomes (4), and changes in attitudes and beliefs (10). Studies may measure more than one outcome.

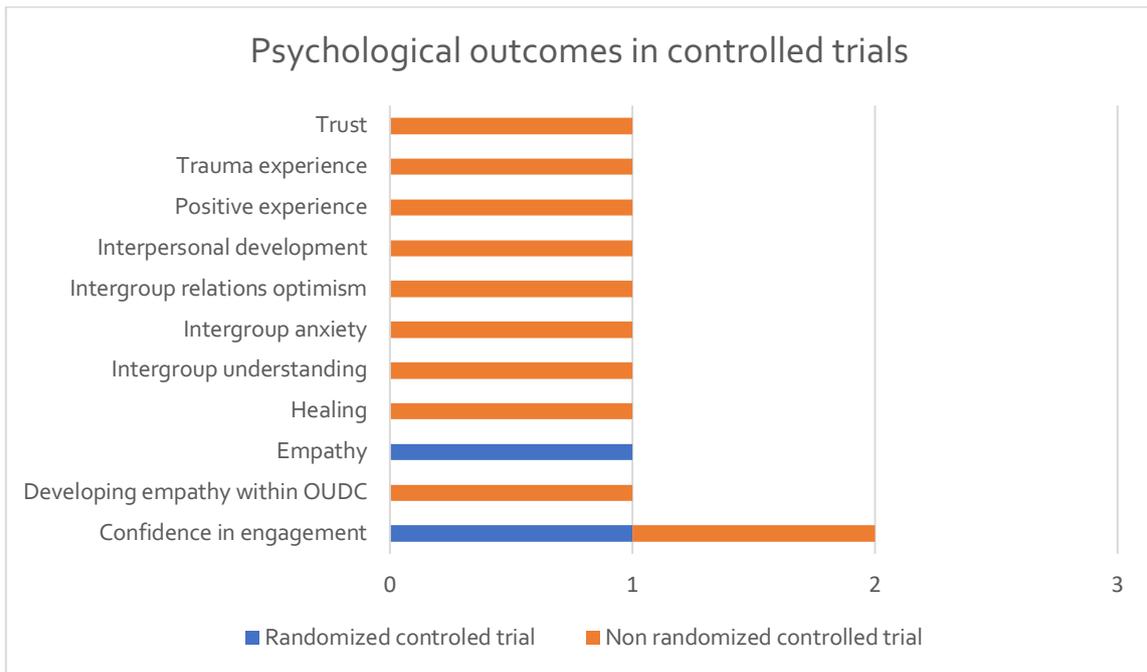
Chart 38 shows that for social outcomes there were three controlled trials that measured social distance as a social outcome and two trials that measured feelings towards the other group and social dominance.

**Chart 38. Numbers not mutually exclusive (total 8 studies)**



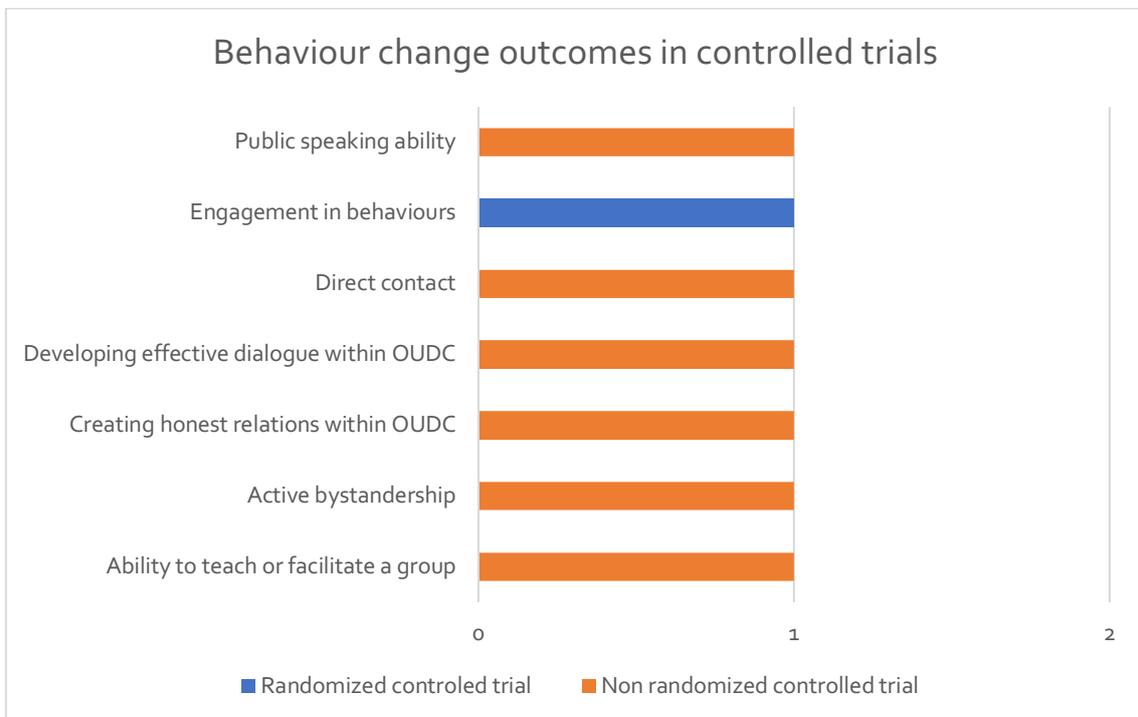
Trials that measured psychological outcomes included empathy and confidence in engagement.

**Chart 39. Numbers not mutually exclusive (total 6 studies)**



There were four controlled trials that measured behaviour change outcomes, these measured a range of different behaviour change outcomes.

**Chart 40. Numbers not mutually exclusive (total 4 studies)**



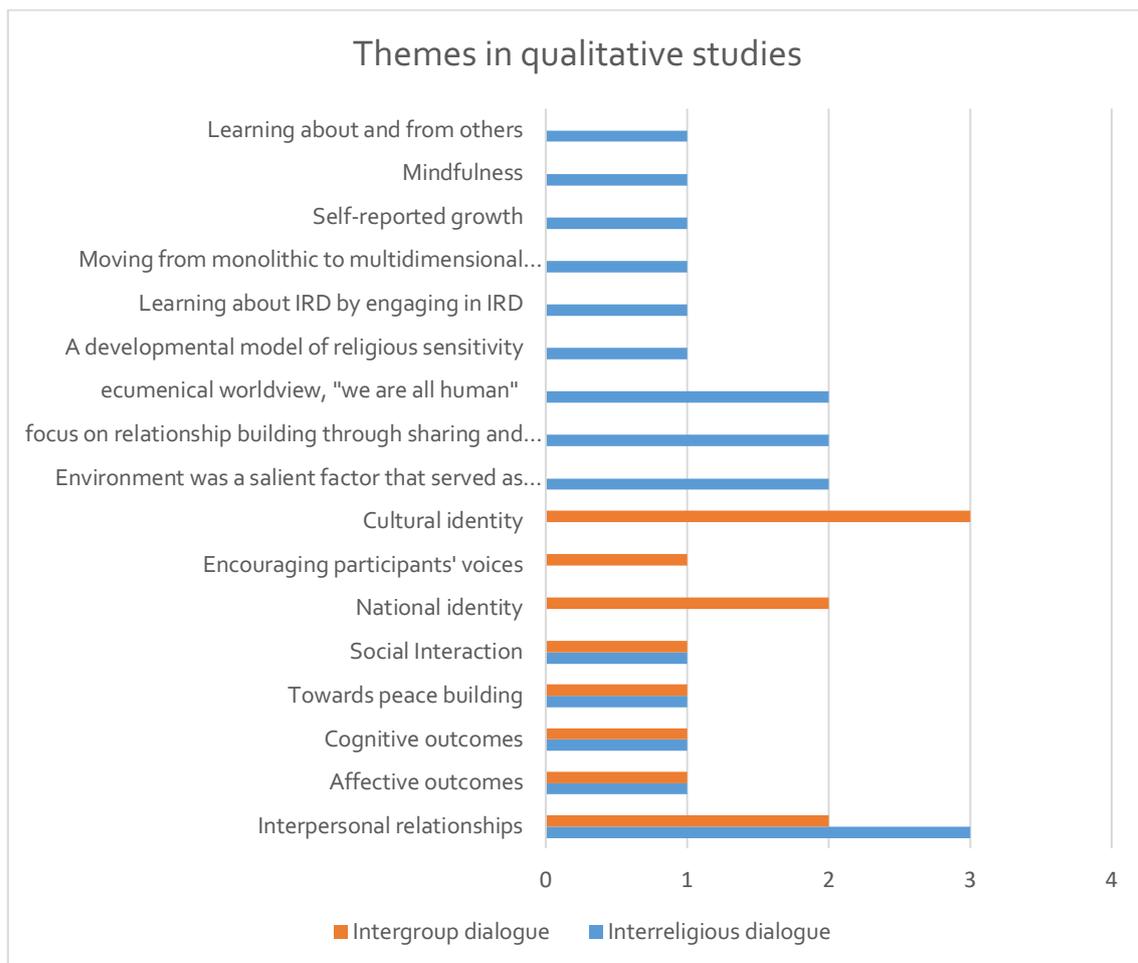
## 2.13 Studies of qualitative themes of views and experiences in interventions

Chart 41 shows that there were 20 studies that were of a qualitative design. 11 interreligious and nine intergroup interventions. Five themes were shared by both interreligious and intergroup interventions: interpersonal relationships in three studies of interreligious interventions and two studies of intergroup interventions, one study of interreligious and one of intergroup described themes of cognitive outcomes, affective outcomes and towards peacebuilding and social interactions.

Qualitative themes of national (2) and cultural identity (3) were for intergroup interventions. Encouraging participants' voices also appeared only for intergroup dialogue.

Qualitative themes that only appeared in interreligious interventions were environment as a salient factor (2), focussing on relationship building (2), ecumenical worldview (2) and one study each for a developmental model of religious sensitivity, moving from monolithic to multidimensional views, self-reported growth, mindfulness and learning about others.

**Chart 41. Numbers not mutually exclusive (total 39 studies)**



### **Systematic review of experimental studies: peacekeeping interventions**

There was one systematic review of experimental studies by Schmidt (2016). The aims of the included interventions was knowing the 'other' with the mechanism of increasing knowledge: "How inter-religious action can help in building resilient and peaceful societies with diversities".

The review included seven evaluations of peacebuilding interventions and elicitation of expert views on theories of change.

The review drew on several underlying theories at mid-range and programme level underpinning the interventions.

**Table 33. Theories in systematic reviews of peacekeeping interventions**

<b>THEORIES OF BEHAVIOUR CHANGE</b>	
<b>Programme level theory</b>	
Building Skills and Processes	Trainings. While there is evidence that this approach can be a necessary step, there must be additional efforts to enable actors and organisations to use their new capacity to effect sociopolitical change for peace.
Building Networks and Alliances	Cross-group Networking Events, Trust-Building. There is case study evidence to support the necessity of this approach, such as the alliance of secular and religious groups in South Africa and Guatemala.
Cooperation on Mutual Interests	Economic Development Activities, Structural Changes (not directly related to peacebuilding).
Healthy Relationships	Dialogues, Social and Cultural Events.
(Utilising a) Legitimate Intermediary	Mediation, Negotiation, Dialogues, 'Good Offices', Strong case study support, such as the Community of Sant' Egidio or Imam Ashafa and Pastor Wuye in Nigeria.
<b>THEORIES OF PERSPECTIVES, VALUES AND BELIEFS</b>	
<b>Mid range theories</b>	
Contact hypothesis	Dialogues, Social and Cultural Events. The review found strong evidence for contact theory reducing prejudice and building empathy among individuals, including positive evidence for interreligious contact, but less evidence on change translating from the individual to the sociopolitical level to affect the broader peace. Common Activities: Economic Development Activities, Structural Changes (not directly related to peacebuilding).
<b>Programme level theory</b>	
Pressure for Change	Mass Mobilisation, Advocacy, Agenda Setting. Strong case study evidence, such as religious groups' roles advocating for peace in Sierra Leone and apartheid South Africa.
Public Attitudes	Media Programming, Religious Addresses, community development programs. Mixed evidence for what kinds of change media programming creates or how those changes affect the sociopolitical level (such as group behavior or norms). No evidence was identified about how religious organisations help spread or disseminate attitudes of tolerance, understanding and nonviolence, although evidence does exist that religion does shape attitudes.
Trauma Healing	Dialogues, Counseling. At the individual level, trauma healing appears extremely effective, and religion can contribute to personal healing. However, no evidence was found regarding how this creates sociopolitical level change.
<b>INSTITUTIONAL THEORIES</b>	
<b>Programme level theories</b>	
Building formal and informal institutions	Advocating or Supporting Transitional Justice. There is case study evidence of religious actors supporting transitional justice, but overall religious actors have focused less on this approach.

<b>THEORIES OF EXTREMISM</b>	
<b>Mid range theories</b>	
Countering violence extremism (CVE)	Strategies that aim to dissuade, stop or curb individuals or groups from mobilising towards violent extremism and encouraging the use of nonviolent means.
<b>Programme level theories</b>	
Prevention	Linking youth with elected officials (their needs are being addressed in government) and media (messaging).
Improving State Response	Empowering civil societies, dialogue, trainings, etc. A study in Northern Nigeria and Indonesia showed that improving state response had an effect in improving the knowledge and application of human right principles by security forces in these countries. There was also an increased collaboration between states and non-state actors.
Amplifying New Narratives	Dialogue, supporting media outlets, trainings, debate competitions, comic books. There is a penetration of narratives into areas previously accessed by extremist views.
Disengagement	Counselling and mentorship; providing access to social services, including employment/job training. There is a study in Morocco and Indonesia prisons by Search for Common Ground (SFCG) that showed disengagement helped prison officials accept and use better skills in managing prisoners convicted of violence, and high risk prisoners engaged and participated in most of the activities that involved mentorship.

There was one systematic review of qualitative studies by Treacle (2016). The review aimed to identify themes of experiences of Israeli Jewish and Palestinian Arab intergroup dialogue participants.

The review included 17 studies of views and experiences of Israeli Jewish and Palestinian Arab participants in intergroup dialogue programmes. The author compares and contrasts this research to Hammack et al (2015) on the meaning-making of participants in intergroup dialogue programmes, especially in areas of intractable conflict.

**Table 34. Theories in included studies in Schmidt (2016)**  
**Systematic review of qualitative studies**

<b>THEORIES OF PERSPECTIVES, VALUES AND BELIEFS</b>	
<b>Mid range theories</b>	
Contact hypothesis	No activities described
Intersubjectivity theory	No activities described
Social identity theory	No activities described

**Table 35. Models of intervention in included studies in Schmidt (2016)**

	Activist	Co-existence	Conflict management	Confrontational	Mixed methods	Narrative	Track 2
Number of coded quotations before dialogue	—	—	—	1	40	1	1
Number of coded quotations after dialogue	1	22	1	113	37	10	12

In the review by Schmidt (2016), the confrontational model was associated with negative psychological experiences, such as unpleasant feelings and feelings of frustration. After participation in the programmes, participants talked about discussing these negative feelings and how they tried to reconcile them.

The review reported that the confrontation model appeared to be effective in initiating self-reflection and understanding of intergroup distinctiveness and in empowering Palestinian-Arab participants to pose bold and challenging questions to Jewish-Israeli participants. Please note however, that this Chapter 3 is a map and so this is simply reporting the review findings without any quality assurance of the included studies.

### **Systematic map: conceptualisations of group forgiveness**

Enright et al (2016) undertook a review on ‘Examining group forgiveness: Conceptual and empirical issues’. The review mapped the different definitions of interpersonal forgiveness and the emerging literature on group forgiveness. They examined whether the concept of group forgiveness can be operationalised and measured in interventions that promote group forgiveness to solve intergroup conflicts.

They identified two major ways that the literature had defined group forgiveness: one as an expansion from individual, interpersonal forgiveness, so that individual victims become “victim groups” and perpetrators become “perpetrator groups”. On the other hand, another dominant conceptualisation was one that understood group forgiveness as qualitatively different from a simple scaling-up of individual, interpersonal forgiveness and often draws on social identity theory to explain the shift from personal to social that creates conditions for group forgiveness.

The review made a distinction between forgiveness as a moral virtue, to reconciliation, which involves a renewal of trust between two parties. In this understanding, one party may agree to forgive, but not necessarily reconcile, but while reconciliation is not in itself a moral virtue, it must necessarily involve an element of forgiveness.

## What can groups do to create conditions for group forgiveness?

- Creating group norms and shared values that foster forgiveness
- Proclamations, promises, and gestures of good will
- Establishing structures for group behaviours that promote forgiveness
- Group emotions

In this review the authors suggest that group emotion is too difficult to extrapolate from individuals to groups. They suggest researchers interested in this aspect should measure behaviours associated with group emotions instead, such as gestures of goodwill.

### 2.13.1 Publication type

The majority of the studies in the map were published in academic journals.

**Table 36. Types of publication.  
Not mutually exclusive (total 100 studies)**

Publication type	Number
Journal article	86
Thesis	9
Report	8
Book chapter	1
Conference paper	1

Chart 42 shows the type of measurement tools used in the studies. This includes whether a validated instrument was used and how the data was collected. We have broadly categorised as qualitative measures and quantitative measures.

The most common type of qualitative measure used in studies as shown in the graph was interviews (38), followed by participant observations (16) and self-assessment (10). Focus groups, a widely used qualitative measure, were used in nine studies. Some of the studies used technology driven measures such as video/audio (2), Facebook activity analysis (2) and games (1).

**Chart 42. Numbers not mutually exclusive (total 39 studies)**

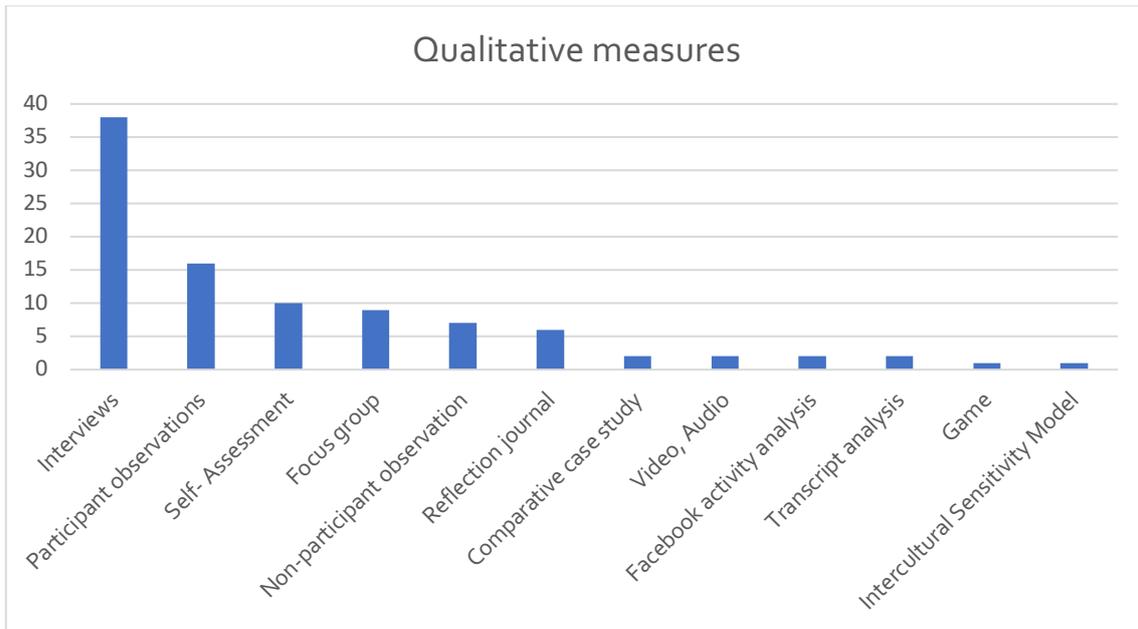
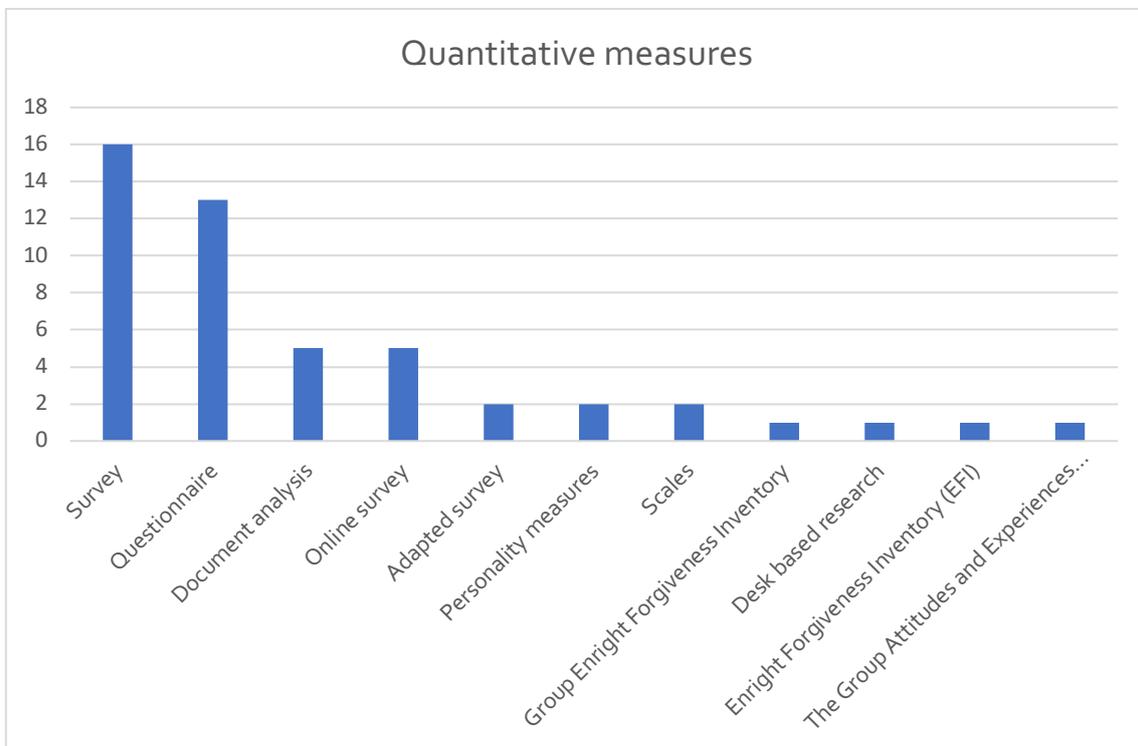


Chart 43 depicts the different types of quantitative measures used in the studies. Surveys and questionnaires dominated the list with 16 and 13 studies using those respectively. Five studies each used online surveys and document analysis.

**Chart 43. Types of quantitative measures**



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## 4 APPENDICES

### 4.1 Appendix 1: Methods of review

This appendix describes the methods used in the systematic map, gap map and synthesis using EPPI-Centre methods, procedures and tools. Figure 1 shows the ‘flow’ of studies through the review from identification to screening decisions about inclusion or exclusion and final inclusion in the map or synthesis.

#### 4.1.1 Defining relevant studies: Inclusion criteria

The inclusion criteria define the type of studies relevant to the review question and included in the review. These criteria were developed from a conceptual framework of meanings of interreligious, and intergroup, ecumenism dialogue and intervention and evaluation, and define the scope of the review. Studies were included if they met all of the following criteria:

- Published in English (but can relate to any country). No language limit applied to the search strategy, but non-English language studies excluded at the screening stage (and with non-English language studies available should resources for translation become available at a later date).
- The study must refer to an interreligious dialogue or ecumenism intervention, activity or project that has been evaluated, for example, leadership activities, grass-roots community activities. This may be directly or indirectly: the study may evaluate an intervention where interreligious dialogue is the main focus of the intervention or it is the by-product of the intervention of a different activity with a common goal. The study must name the religious groups that are engaged in dialogue in the aims of the study or in the way that the sample is described in the study. The studies that have been evaluated, will necessarily be a subset of all interventions, programmes and activities that may have been undertaken. The focus of this map and review is to learn from those studies that are based on a theoretical foundation and may be replicable. That is, the intervention is designed to show if it is effective in its aims, and be able to explain why.
- The study must include a comparison outcome, either by way of a comparison group or by repeated measures in a one-group pre-test/post-test design.
- The study must explore the outcomes of the interreligious dialogue or ecumenism intervention, activity or project, whether directly or indirectly. The study findings are not an inclusion or exclusion criteria. Study outcomes may be positive or negative, or there may be no evidence of any outcome or the evidence may be unclear.
- The study must be research providing some sort of empirical evidence or data. This can be quantitative or qualitative, an evaluation, or a secondary analysis of data (including existing literature). The study will not be included if it does not include any evidence or data. For example, if they only include policy descriptions, personal views and opinions, conceptualisations, or hypothesising without supporting research data.

#### 4.1.2 Identification of potential studies: search strategy

We adopted the following search strategy to identify studies meeting the inclusion criteria. This was refined as the search progressed.

The search strategy had three main components. First, we searched systematically for studies published in peer-reviewed journals in a number of indexed bibliographic databases. Second, we searched websites of relevant organisations. Third, we received suggestions of studies from the Expert Advisory Group.

#### **4.1.3 Bibliographic database searches**

The search combined the two concepts of interreligious AND dialogue. Synonyms for these concepts were developed for the search strategy from pearl growing terms from studies suggested by the Expert Advisory Group. The search strategy was:

Inter Religious OR Inter-religious OR Interreligious OR "inter religious" OR "inter religious" OR intergroup OR "inter-group" OR Faith-based OR "Faith based" OR religious OR Interfaith OR Inter-faith OR "Inter faith" OR Multifaith OR Multi-faith OR "multi faith" OR Cooperation circle OR Ecumenic\* OR church OR Interchurch OR "Inter-church"

#### **OR**

MAINSUBJECT.EXACT("interfaith dialogue") OR MAINSUBJECT.EXACT(Judaism) OR MAINSUBJECT.EXACT("Christian Islamic relations") OR MAINSUBJECT.EXACT(Christians) OR MAINSUBJECT.EXACT(Muslims)

#### **AND**

dialogue OR dialogue OR reconciliation OR peace\* OR resolution OR Encounter

The following ten databases were searched using keyword and free text and subject headings terms Via ProQuest Central:

- Arts & Humanities Database
- ABI/INFORM Collection (1971 - current)
- Asian & European Business Collection (1971 - current)
- Business Market Research Collection (1986 - current)
- Education Database (1988 - current)
- Political Science Database (1985 - current)
- Psychology Database
- Research Library
- Social Science Database
- Sociology Database (1985 - current)

The following search engines and databases were searched using keywords consistent with those used for the bibliographic databases:

- Scopus
- Web of science
- Google
- Google Scholar
- JSTOR

#### **Website searches**

Websites of organisations have been identified by the review team and the advisory group as potentially containing publications relevant to this study. A full list is

provided in Appendix 2. To ensure consistency we recorded which navigation headings are browsed and which search terms are used for each website (Stansfield 2016).

#### **4.1.4 Screening studies: applying inclusion and exclusion criteria**

Inclusion and exclusion criteria were first applied to the titles and abstracts of study reports identified by the search strategy. Full papers were obtained for those studies where the abstracts suggest that the studies might meet the inclusion criteria and the inclusion and exclusion criteria were re-applied. Those studies that did not meet the criteria were excluded. All studies that meet the criteria were entered into the EPPI-Centre systematic review software, EPPI-Reviewer.

#### **4.1.5 Characterising included studies**

The studies classified as eligible following the initial screening were coded on EPPI-Reviewer using keywords specific to this particular systematic review.

The included studies were described according to the following key characteristics:

- Date of publication
- Aim of the study
- Aim of the intervention (programme theory of change)
- Study methods
- Geographical location
- Intervention context
- Individual behavioural
- Interpersonal
- Sociopolitical contexts
- Time
- Group characteristics
- Age group
- Role
- Religious group
- Religion not specified group
- Socioeconomic
- Sex
- Other
- Characteristics of the person(s) / organisation(s) delivering the intervention
- Type of programme, activity or project
- Content of the intervention
- Theory of change
- Outcomes measures (short term, long term)
- Qualitative themes
- Tools and methods of measurement
- Factors effecting outcomes
- Literature type: grey literature, journal article

Following the keywording of relevant studies, these were described as a map of the range of literature identified. As well as a tool for planning the rest of the project, the map is a useful product in its own right. It shows the nature and extent of literature in

the area of interreligious dialogue and ecumenism interventions, activities and projects.

The evidence map tabulates the interventions, types of studies and relevant outcomes to show where research activity is concentrated, and where there are gaps in the research literature.

#### **4.1.6 Identifying and describing studies: internal quality assurance process**

Before starting the initial screening of abstracts and key-wording, the review group met to discuss in greater detail how to apply the strategies outlined above. Those directly working on the screening and key-wording and the project manager screened and key-worded a sample of studies. Their assessments were compared, and any inconsistencies discussed and addressed.

The assessment of abstracts and key-wording was done by two EPPI Centre review staff, each working on separate studies, who checked a random sample of ten per cent of each other's screening and coding decisions.

Throughout the process, the Review Group would meet to discuss any issues that arose.

#### **4.1.7 In-depth review: Moving from broad characterisation (mapping) to in depth review**

##### **Narrowing of inclusion criteria**

The synthesis review question differs from the map question that asks what research has been done about interventions, and asks a question of what impact do these interventions have. The map of the interventions showed that there was a range of ways that change could be measured, there were different aims of the interventions indicated by their underlying theories of change in the interventions, and different types of ethnic, cultural or religious groups of interest.

##### **Study type**

The synthesis review narrows down from the studies included in the map to those subset of studies that were designed in such a way that could:

- isolate the effect of the intervention on the participants taking part. The study had to have an intervention group and a control group;
- measured predefined outcomes that would indicate the expected change.

##### **Type of outcomes measured**

The types of outcomes that studies used to measure change were drawn from the whole map of the literature on interreligious dialogue and ecumenism, all outcomes measures of the experimental studies were considered. These different outcomes reported in the map fell into four categories:

- Attitudes and beliefs – outcomes that measure change in attitudes and beliefs included awareness of social identity, or understanding.
- Psychological outcomes – these included measures of change in confidence, or hope.

- Behavioural outcomes – these included measures of change in behaviour, such as engagement in positive behaviours or direct contact.
- Social outcomes – such as conflict resolution, or group forgiveness and other outcomes that impacted on the social, instead of individual.

#### **4.1.8 Detailed description of studies in the in-depth review**

Data and text were extracted from the individual studies on their findings and comments and reflections from the authors on any factors affecting each of the measure’s outcomes. Each of the outcomes in the studies was reported as:

- Positive
- Small effect
- Mixed effects
- Unable to detect effect
- No effect
- Negative (harmful effect)
- Adverse events

#### **4.1.9 Assessing quality of study and overall confidence in findings for the review question**

The quality of execution, and the confidence in findings of each study was ranked and scored for each study using three criteria and an overall score.

##### **The type of measure used**

Direct objective measure – for example, reported school incidents (score 4).

Direct subjective measure – for example, a self-completion questionnaire (score 3).

Observer subjective – for example, this could include the researchers’ observations of cross-group friendships in a school (score 2).

Agency responses – for example, the school’s response to a follow-up saying things had much improved since the intervention. Impact measured not by the participant or the researcher (score 1).

##### **Construct validity/fitness for purpose**

Uses a validated tool (score 4)

Uses a validated tool adapted for this project (score 3)

Uses a tool created for the purpose of this research, and is tested or piloted (score 2)

Uses a tool created for the purpose of this research and is not tested or piloted (score 1)

##### **Precision of effect**

High (score 4)

Medium (score 3)

Low (score 2)

Very low (score 1)

#### **4.1.10 Synthesis of evidence**

The studies were found to be too heterogeneous to combine into a meta-analysis and so a narrative synthesis was conducted. Results were presented for all quality studies and also findings were presented for studies of different quality scores.

#### **4.1.11 Funders and authors of the review**

##### **Authors – The Review Group**

Name: Carol Vigurs

- a) Topic knowledge and skills: No specialist topic knowledge in this area. Related topic interests include sustainable international development and social policy.
- b) Systematic review knowledge and skills: Specialist in systematic reviews methods, including guideline development, systematic maps and evidence gap maps.
- c) Other perspectives and skills: Cultural background of Church of England.

Name: David Gough

- a) Topic knowledge and skills: No specialist knowledge.
- b) Systematic review knowledge and skills: Specialist in systematic reviews.
- c) Other perspectives and skills: Cultural background of Church of England.

Name: Preethy D'Souza

- a) Topic knowledge and skills: History of Orthodox, Catholic and Protestant faiths.
- b) Systematic review knowledge and skills: Specialist in systematic reviews.
- c) Other perspectives and skills: Nil.

Name: Hui-Teng Hoo

- a) Topic knowledge and skills: No specialist topic knowledge in this area. Related topic interest includes Culture, Assessment, and Pedagogy.
- b) Systematic review knowledge and skills: Completed systematic review course with EPPI-Centre during doctoral studies.
- c) Other perspectives and skills: Intervention and impact of education programs.

##### **The Expert Advisory Group**

- Ed Kessler – Woolf Institute
- Jo Frank – Ernst Ludwig Ehrlich Studienwerk
- Josh Cass – Faith & Belief Forum
- Katherine Marshall – Berkley Center for Religion, Peace, and World Affairs
- Mary Ellen Geiss – Interfaith Youth Corps
- Michel Younes – Pontifical Institute for Arabic & Islamic Studies
- Patrice Brodeur – Institute of Religious Studies, University of Montreal
- Phil Champain – Faith & Belief Forum
- Radia Bakkouch – Coexister

## 4.2 Appendix 2: Website searches

### Interreligious and ecumenical initiatives web page searches

Organisation websites were searched for keywords in website search functions where available. Website pages were searched for publications, research, audits or reports. Pathways to potentially relevant articles were recorded. New items were checked against studies in existing results in EPPI-Reviewer for duplications and any new records were added and screened against the inclusion criteria.

#### 4.2.1 Ecumenical initiatives

Organisation	Affiliation	Based in	Website
Action of Churches Together in Scotland (ACTS)	Christian	UK	<a href="http://www.acts-scotland.org/">http://www.acts-scotland.org/</a>
All Africa Conference of Churches (AACC)	Christian	Africa	<a href="http://www.aacc-ceta.org/en/">http://www.aacc-ceta.org/en/</a>
Association of Member Episcopal Conferences in Eastern Africa (AMECEA)	Christian	Africa	<a href="http://amecea.org/">http://amecea.org/</a>
Association of Protestant Churches and Missions in Germany (EMW)	Protestant	Germany	<a href="https://www.emw-d.de/SIWW9bQ7J3XYdnYNbt/index.html">https://www.emw-d.de/SIWW9bQ7J3XYdnYNbt/index.html</a>
Baptist World Alliance	Baptist	USA	<a href="http://www.bwanet.org/">http://www.bwanet.org/</a>
Berliner Missionswerk	Christian	Germany	<a href="http://www.berliner-missionswerk.de/">http://www.berliner-missionswerk.de/</a>
Cardinal Willebrands Research Centre (CWRC)	Christian	Netherlands	<a href="https://www.tilburguniversity.edu/research/institutes-and-research-groups/cwrc/">https://www.tilburguniversity.edu/research/institutes-and-research-groups/cwrc/</a>
Centro de Estudios Ecuménicos	Christian	Mexico	<a href="http://estudiosecumenicos.org.mx/">http://estudiosecumenicos.org.mx/</a>
Centro Pro Unione (Franciscan Center for Christian Unity)	Franciscan	Italy	<a href="http://www.prounione.it/en/">http://www.prounione.it/en/</a>
Christian Churches Together in the USA	Christian	USA	<a href="http://christianchurchestogether.org/">http://christianchurchestogether.org/</a>
Christian Interconfessional Advisory Committee (CIAC)	Christian	Russia	<a href="http://www.xmkk.org/en/">http://www.xmkk.org/en/</a>
Churches Together in Britain and Ireland (CTBI)	Christian	UK	<a href="https://ctbi.org.uk/membership/">https://ctbi.org.uk/membership/</a>
Churches Together in England (CTE)	Christian	UK	<a href="http://www.cte.org.uk/">http://www.cte.org.uk/</a>
Churches Together in Wales (Cytûn)	Christian	UK	<a href="http://www.cytun.org.uk/">http://www.cytun.org.uk/</a>
Comité Ecuménico de Panamá (COEPA)	Christian	Panama	<a href="http://archived.oikoumene.org/en/members-churches/regions/latin-america/panama/coepa.html">http://archived.oikoumene.org/en/members-churches/regions/latin-america/panama/coepa.html</a>
Communauté Évangélique d'Action Apostolique (Cevaa)	Protestant	France	<a href="http://www.cevaa.org/">http://www.cevaa.org/</a>
Community of Aidan and Hilda	Christian	UK	<a href="https://www.aidanandhilda.org.uk/index.php">https://www.aidanandhilda.org.uk/index.php</a>
Comunità di Sant'Egidio	Christian	Italy	<a href="http://www.santegidio.org/index.php">http://www.santegidio.org/index.php</a>
Conference of European Churches (CEC)	Christian	Europe	<a href="http://www.ceceurope.org/">http://www.ceceurope.org/</a>

Council for World Mission (CWM)	Christian	Multi-national	<a href="http://www.cwmission.org/">http://www.cwmission.org/</a>
Council of African and Caribbean Churches (CACC)	Christian	UK	<a href="http://caccuk.org/">http://caccuk.org/</a>
Disciples Ecumenical Consultative Council (DECC)	Christian	Multi-national	<a href="http://disciples.org/">http://disciples.org/</a>
Disciples Nations Alliance (DNA)	Christian	Multi-national	<a href="http://www.disciplenations.org/">http://www.disciplenations.org/</a>
Ecclesiological Investigations International Research Network	Christian	Multi-national	<a href="http://ei-research.net/">http://ei-research.net/</a>
Ecumenical Centre of Services for Evangelisation and Popular Education (CESEEP)	Christian	Brazil	<a href="http://novo.ceseep.org.br/">http://novo.ceseep.org.br/</a>
Ecumenical Council for Corporate Responsibility (ECCR)	Christian	UK	<a href="http://www.eccr.org.uk/">http://www.eccr.org.uk/</a>
Ecumenical Institute at Bossey	Christian	Switzerland	<a href="https://institute.oikoumene.org/en">https://institute.oikoumene.org/en</a>
Ecumenical Marian Pilgrimage Trust	Christian	UK	<a href="http://www.ecumenicalmarianpilgrimage.org.uk/">http://www.ecumenicalmarianpilgrimage.org.uk/</a>
Ecumenical Patriarchate of Constantinople	Orthodox	Turkey	<a href="http://www.ec-patr.org/default.php?lang=en">http://www.ec-patr.org/default.php?lang=en</a>
Ecumenical United Nations Office (EUNO)	Christian	USA	<a href="https://www.oikoumene.org/en/what-we-do/wcc-un-office-new-york">https://www.oikoumene.org/en/what-we-do/wcc-un-office-new-york</a>
Ecumenical Women at the United Nations	Christian	USA	<a href="https://ecumenicalwomen.org/">https://ecumenicalwomen.org/</a>
European Society for Ecumenical Research (Societas Oecumenica)	Christian	Europe	<a href="http://www.societasoecumenica.net/">http://www.societasoecumenica.net/</a>
Faith in Europe	Christian	UK	<a href="http://www.faithineurope.org.uk/">http://www.faithineurope.org.uk/</a>
Fellowship of Christian Councils and Churches in the Great Lakes and Horn of Africa (FECCLAHA)	Christian	Africa	<a href="http://www.fecclaha.org/index.php">http://www.fecclaha.org/index.php</a>
Foundation for Social Assistance of Christian Churches (FASIC)	Christian	Chile	<a href="http://fasic.cl/fasic-doc/index.php/">http://fasic.cl/fasic-doc/index.php/</a>
Friends World Committee for Consultation	Quaker	Multi-national	<a href="http://fwcc.world/">http://fwcc.world/</a>
Global Christian Forum	Christian	Switzerland	<a href="http://www.globalchristianforum.org/index.html">http://www.globalchristianforum.org/index.html</a>
Green Chalice	Christian	USA	<a href="https://www.discipleshomemissions.org/missions-advocacy/green-chalice/">https://www.discipleshomemissions.org/missions-advocacy/green-chalice/</a>
Institut für Ökumenische und Interreligiöse Forschung	Catholic	Germany	<a href="http://www.oekumene-institut.uni-tuebingen.de/container/institut.html">http://www.oekumene-institut.uni-tuebingen.de/container/institut.html</a>
Institute of Ecumenical Studies	Catholic	Ukraine	<a href="http://www.ecumenicalstudies.org.ua/eng">http://www.ecumenicalstudies.org.ua/eng</a>
Interchurch Families	Christian	UK	<a href="http://www.interchurchfamilies.org.uk/">http://www.interchurchfamilies.org.uk/</a>
International Charismatic Consultation (ICC)	Christian	UK	<a href="http://www.iccove.com/">http://www.iccove.com/</a>
International Old Catholic Bishops' Conference	Christian	Multi-national	<a href="http://utrechtunion.org/index.htm">http://utrechtunion.org/index.htm</a>
Italian Catholic University Federation (FUCI)	Catholic	Italy	<a href="http://fuci.net/">http://fuci.net/</a>

Johann-Adam-Möhler Institut für Ökumenik	Catholic	Germany	<a href="http://www.moehlerinstitut.de/en/">http://www.moehlerinstitut.de/en/</a>
Jubilee Partners	Christian	USA	<a href="http://www.jubileepartners.org/">http://www.jubileepartners.org/</a>
Kerk in Actie	Protestant	Netherlands	<a href="https://www.kerkinactie.nl/">https://www.kerkinactie.nl/</a>
Latin-American Council of Churches (Consejo Latinoamericano de Iglesias, CLAI)	Christian	Latin America	<a href="http://www.claiweb.org/index.php">http://www.claiweb.org/index.php</a>
Life & Peace Institute (LPI)	Christian	Sweden	<a href="http://life-peace.org/">http://life-peace.org/</a>
Luxembourg Council of Christian Churches	Christian	Luxembourg	<a href="http://kierchen.lu/">http://kierchen.lu/</a>
Melkite Greek Catholic Church	Christian	Multi-national	<a href="http://www.pgc-lb.org/eng/home">http://www.pgc-lb.org/eng/home</a>
Mennonite World Conference (MWC)	Christian	Multi-national	<a href="https://www.mwc-cmm.org/">https://www.mwc-cmm.org/</a>
Micah Network	Christian	UK	<a href="http://www.micahnetwork.org/">http://www.micahnetwork.org/</a>
Myanmar Council of Churches (MCC)	Christian	Myanmar	<a href="https://www.oikoumene.org/en/member-churches/asia/myanmar/mcc">https://www.oikoumene.org/en/member-churches/asia/myanmar/mcc</a>
National Council of Churches in Denmark	Christian	Denmark	<a href="http://www.danskekirkersraad.dk/english/">http://www.danskekirkersraad.dk/english/</a>
Nijmegen Institute for Mission Studies (NIM)	Catholic	Netherlands	<a href="http://www.ru.nl/nim/">http://www.ru.nl/nim/</a>
North American Academy of Ecumenists (NAAE)	Christian	USA	<a href="http://naae.net/site/">http://naae.net/site/</a>
Oriente Lumen Foundation	Christian	USA	<a href="http://olfoundation.net/">http://olfoundation.net/</a>
Pentecostal/Charismatic Churches of North America (PCCNA)	Christian	USA	<a href="http://www.pccna.org/default.aspx">http://www.pccna.org/default.aspx</a>
Pontifical Council for Promoting Christian Unity (PCPCU)	Catholic	Vatican City State	<a href="http://www.vatican.va/roman_curia/pontifical_councils/chrstuni/documents/rc_pc_chrstuni_pro_20051996_chrstuni_pro_en.html">http://www.vatican.va/roman_curia/pontifical_councils/chrstuni/documents/rc_pc_chrstuni_pro_20051996_chrstuni_pro_en.html</a>
Prayer Breakfast Network	Christian	USA	<a href="http://www.pbnet.org/Index.html">http://www.pbnet.org/Index.html</a>
Pro Oriente	Christian	Austria	<a href="http://www.pro-oriente.at/">http://www.pro-oriente.at/</a>
Society of St John Chrysostom	Christian	Multi-national	<a href="http://www.orientalelumen.org.uk/">http://www.orientalelumen.org.uk/</a>
Solidarity with the East	Christian	Belgium	<a href="http://www.orient-oosten.org/">http://www.orient-oosten.org/</a>
Swiss Interchurch Aid (HEKS)	Christian	Switzerland	<a href="https://www.heks.ch/">https://www.heks.ch/</a>
Washington Theological Consortium	Christian	USA	<a href="http://washtheocon.org/resources/ecumenical-websites/">http://washtheocon.org/resources/ecumenical-websites/</a>
World Communion of Reformed Churches (WCRC)	Christian	Multi-national	<a href="http://wcrc.ch/">http://wcrc.ch/</a>
World Convention of Churches of Christ	Christian	USA	<a href="http://www.worldconvention.org/about-us/">http://www.worldconvention.org/about-us/</a>
World Council of Churches (WCC)	Christian	Multi-national	<a href="http://www.oikoumene.org/en">http://www.oikoumene.org/en</a>
World Vision	Christian	USA	<a href="https://www.worldvision.org/">https://www.worldvision.org/</a>

#### 4.2.2 Ecumenical dialogue initiatives

- World Council of Churches (WCC), (Ecumenical Institute/Ecumenical Theological Education/Continuing Formation Programs) <https://www.oikoumene.org/en>
- Ecumenical Disability Advocates Network <http://www.edan-wcc.org/>

##### Europe:

- Churches Together in England (CTE) <http://www.cte.org.uk/Groups/42314/Home.aspx>
- Churches Together in Britain and Ireland (CTBI) <https://ctbi.org.uk/>
- Association of Interchurch Families (AIF) <http://www.interchurchfamilies.org.uk/>
- Saint Apostel Hermas Center for Ecumenical Dialogue (Bulgaria) [http://www.uri.org/cooperation\\_circles/detail/sahced](http://www.uri.org/cooperation_circles/detail/sahced)
- Unitheum – Germany <http://www.unitheum.de/>
- Spiritual Revival-Bulgaria Union – Bulgaria <http://www.iskri.net/sianie/>
- Ecumenical Commission Of The Diocese Of Feldkirch – Austria <http://www.kath-kirche-vorarlberg.at/themen/oekumene/oekumene-der-weg-zur-einheit>
- Centre Chrétien pour les relations avec l'Islam (El Kalima) – Belgium <http://elkalima.be/>
- Service National pour les Relations avec les Musulmans – France <http://www.relations-catholiques-musulmans.cef.fr/>
- Centro Studi per l'Ecumenismo in Italia <http://www.centroecumenismo.it/Default.aspx>
- Institute of Ecumenical Studies "San Bernardino" (ISE) – Italy <http://www.isevenezia.it/en/>
- L'Ufficio Nazionale Per L'ecumenismo E Il Dialogo Interreligioso – Italy [http://banchedati.chiesacattolica.it/ecumenismo/siti\\_di\\_uffici\\_e\\_servizi/ufficio\\_nazionale\\_per\\_l\\_ecumenismo\\_e\\_il\\_dialogo\\_interreligioso/00004062\\_Ufficio\\_Nazionale\\_per\\_l\\_ecumenismo\\_e\\_il\\_dialogo\\_interreligioso.html](http://banchedati.chiesacattolica.it/ecumenismo/siti_di_uffici_e_servizi/ufficio_nazionale_per_l_ecumenismo_e_il_dialogo_interreligioso/00004062_Ufficio_Nazionale_per_l_ecumenismo_e_il_dialogo_interreligioso.html)
- Romanian Church United with Rome (BRU) – Romania <http://www.bru.ro/bru/>
- The Queens Foundation for Ecumenical Theological Education – UK <http://www.queens.ac.uk/>

##### USA:

- Catholic Association of Diocesan Ecumenical and Interreligious Officers (CADEIO) - USA <http://cadeio.org/whoweare.php>

##### Canada:

- Canadian Centre for Ecumenism <http://www.oikoumene.ca/>
- Prairie Centre for Ecumenism <http://pcecumenism.ca/>

##### Australia:

- Ecumenical and Interfaith Commission (Archdiocese of Melbourne) <http://www.cam.org.au/eic/>

##### Africa:

- CRECCAP [http://www.uri.org/cooperation\\_circles/detail/creccap](http://www.uri.org/cooperation_circles/detail/creccap)

### **Latin America:**

- Confraternidad Argentina Judeo Cristiana <http://confraternidadjc.blogspot.be/>
- Centro Ecumenico Diego De Medellín – Chile <http://cedmchile.org/>

### **4.2.3 Interfaith dialogue initiatives:**

- International Council of Christians and Jews (ICCJ) <http://www.iccj.org/>
- Parliament of world religions <https://parliamentofreligions.org/>

### **Europe:**

- Baptist Union Interfaith Working Group of Great Britain [http://www.baptist.org.uk/Groups/220648/Inter\\_Faith\\_Engagement.aspx](http://www.baptist.org.uk/Groups/220648/Inter_Faith_Engagement.aspx)
- Bridges – Bulgaria <http://bridges-forum.org/>
- National Council Of Religious Communities – Bulgaria <http://ncrcb-bg.org/>
- Christlich-Islamische Begegnungs-Und Dokumentationsstelle (CIBEDO) <http://cibedo.de/>
- Koordinierungsrat Des Christlich-Islamischen Dialogs E.V <http://www.kcid.de/>
- Christian Muslim Forum – UK <http://www.christianmuslimforum.org/>

### **Middle East:**

- Sabeel Ecumenical Liberation Theology Center, Jerusalem <http://sabeel.org/>
- Jerusalem Center for Jewish-Christian Relations (JCJCR) <http://www.jcjr.org/>
- Al-Liqa Center – Jerusalem <http://www.al-liqacenter.org.ps/eng/>

### **Australia:**

- Jewish Christian Muslim Association of Australia (JCMA) <http://jcma.org.au/>
- Columban Centre For Christian-Muslim Relations <https://www.columban.org.au/our-work/interfaith-relations/christian-muslim-relations/>
- <https://www.facebook.com/ChristianMuslimRelations.CMI>

### **Africa:**

- Acholi Religious Leaders Peace Initiative (ARLPI) <http://www.arlpi.org/>
- Uganda Youth Inter-Faith Network (UYIN) <https://yinublog.wordpress.com/>
- The Christian Muslim Unity Foundation Nigeria <http://www.christianmuslimunity.org/>
- Face to Face / Faith to Faith [http://www.uri.org/cooperation\\_circles/detail/facetoface](http://www.uri.org/cooperation_circles/detail/facetoface)
- Interfaith Forum of Muslim and Christian Women’s Association/Women’s Interfaith Council (WIC) <http://www.womeninterfaithcouncil.org/>
- Interfaith Mediation Centre (IMC) <http://www.imc-nigeria.org/>
- Malawi Interfaith AIDS Association (MIAA) <http://www.interfaithaids.mw/>
- The Inter Religious Council of Burundi <https://www.uri.org/who-we-are/cooperation-circle/inter-religious-council-burundi>

### **Asia:**

- Peace Center Lahore – Pakistan <http://www.peacecenter.org.pk/>

#### 4.2.4 Interreligious dialogue initiatives:

- United Religions Initiative (URI) (866 Cooperation Circles in 102 Countries) <http://www.uri.org/>
- International Association of Religion Journalists <http://www.theiarj.org/>
- Religions for Peace <http://www.rfp.org/>
- Global Network of Religions for Children (GNRC) <https://gnrc.net/en/>
- The Elijah Interfaith Institute (Elijah Board of World Religious Leaders/Elijah Intefaitth Academy/HOPE Center) <http://elijah-interfaith.org/>
- Pontifical Council for Interreligious Dialogue <http://pcinterreligious.org/>
- UN Committee of Religious NGO's <https://rngos.wordpress.com/>

#### Latin America:

- Comisión episcopal de ecumenismo, relaciones con el judaísmo, el islam y las religiones (ceerjir) <http://www.ceerjircea.org.ar/>

#### Canada:

- Canadian Conference of Catholic Bishops Interreligious Dialogue <http://www.cccb.ca/site/frc/commissions-comites-et-conseil-autochtone/commissions-nationales/unite-chretienne-relations-religieuses-avec-les-juifs-et-dialogue-interreligieux/dialogues>
- Surrey Interfaith Council <http://www.surreyinterfaith.ca/>

#### USA:

- Interfaith Alliance (USA) <http://interfaithalliance.org/>
- Berkley Center for Interreligious and World Affairs (Georgetown University initiative) <https://berkeleycenter.georgetown.edu/>
- <https://berkeleycenter.georgetown.edu/themes/religion-and-culture-in-dialogue>
- <https://berkeleycenter.georgetown.edu/projects/habitat-for-humanity-interfaith-pilot-project>
- Spokane Interfaith Council <http://www.spokaneifc.org/>
- Dialogue Interreligieux Monastique / Monastic Interreligious Dialogue (DIMMID) <http://www.dimmid.org/>
- Interfaith Youth Core (IFYC) <https://www.ifyc.org/>
- Gerrie and Henrietta Rauenhurst Foundation (GHR) Foundation <http://www.ghrfoundation.org/>
- Soliya <https://www.soliya.net/>
- Temple of Understanding <https://templeofunderstanding.org/what-we-do/interfaith-programs/>
- Inter-Faith Ministries <http://interfaithwichita.org/>
- Interfaith Conference of Metropolitan Washington <http://ifcmw.org/>
- North American Interfaith Network (NAIN) <http://www.nain.org/>
- Religious Literacy Project at Harvard <https://rlp.hds.harvard.edu/>

#### Europe:

- St Philip's Centre, UK <http://www.stphilipscentre.co.uk/home/>
- European Interreligious Forum for Religious Freedom (EIFRF) <http://www.eifrf-articles.org/>

- Winchester Centre of Religion, Reconciliation and Peace – UK  
<http://www.winchester.ac.uk/aboutus/lifelonglearning/wccrp/Pages/TheCentreofReligionsforReconciliationandPeace.aspx>
- (I.T.OUCH) – Brussels, BE <http://itouchalameda.wixsite.com/itouch-english/blank>
- [http://docs.wixstatic.com/ugd/305afa\\_82642dba30ee4459a955e93b66b76dde.pdf](http://docs.wixstatic.com/ugd/305afa_82642dba30ee4459a955e93b66b76dde.pdf)
- Northern Ireland Inter-Faith Forum <http://niinterfaithforum.org/index.php/home-65>
- Associació UNESCO per al Diàleg Interreligiós (AUDIR) - Spain <http://audir.org/>
- Amsterdam Women’s Group (Vrouwengroep RLRA Amsterdam)  
<http://www.amsterdamsevrouwengroep.nl/>
- Dialogue Center – Bulgaria  
[http://www.uri.org/cooperation\\_circles/detail/dialoguecenterbul](http://www.uri.org/cooperation_circles/detail/dialoguecenterbul)
- Convictions en Dialogue – Brussels <http://www.convictionsendialogue.be/>
- Bond Zonder Naam – Belgium [http://en.bzn.be/EN/Projecten-Interfaith\\_dialogue-1-14.php](http://en.bzn.be/EN/Projecten-Interfaith_dialogue-1-14.php)
- Interlevensbeschouwelijke Werkgroep Gent – Belgium <http://iw-gent.be/>
- United Religions Initiative (URI) Netherlands <http://unitedreligions.nl/>
- GUNE – Spain <http://www.gunee.org/eu/>
- Multicultural Discussion Group Merzig – Germany <http://www.multikulti-merzig.de/>
- Vlaams Partnership voor Interlevensbeschouwelijke Dialoog – Belgium  
<https://www.bzn.be/nl/home>
- Youth for Peace, Bosnia & Herzegovina <http://youth-for-peace.ba/bhs/>
- Centre for Inter-religion Dialogue of the International Forum Bosnia  
<http://www.forumbosna.org/centre-for-interreligious-dialogue>
- Religions for Peace, Commission Of The Diocese Of Feldkirch – Austria (Religionen für den Frieden) <http://www.kath-kirche-vorarlberg.at/themen/religionen-fuer-den-frieden/willkommen>
- Forum Für Weltreligionen – Austria <http://weltreligionen.at/>
- Centre for Interreligious Dialogue (CIRD) – Ireland  
<http://www.dcu.ie/cird/index.shtml>
- Council for Ecumenism and Dialogue of the Irish Catholic Bishops’ Conference  
<http://www.catholicbishops.ie/ecumenism/>
- Association of Non-Governmental Organizations of Southeast Europe – CIVIS  
<http://www.civis-see.org/en/projects-interreligious-dialogue.html>
- Secretariado de Relaciones Interconfesionales – Spain  
<http://www.conferenciaepiscopal.es/comision-episcopal-de-relaciones-interconfesionales/>
- KID - Kommissionen för Interreligiös Dialog i Stockholms Katolska Stift – Sweden  
<http://www.interrel.se/viewNavMenu.do?menuID=1>
- Kosovo Interfaith Initiative <https://www.facebook.com/Interfaith-Kosovo-403629399719855/>  
<http://erb.unaoc.org/%EF%BB%BF%EF%BB%BFinterfaith-kosovo/>
- WWU Munster – Germany <https://www.uni-muenster.de/Religion-und-Politik/en/>
- The Unity of Faiths Foundation – UK <https://theunityoffaiths.org>

#### **Australia:**

- Columbian Center for Interreligious Dialogue <http://columbanird.org/>

- Interreligious Dialogue Network (Australian Catholic University) [http://www.acu.edu.au/about\\_acu/faculties\\_institutes\\_and\\_centres/centres/inter-religious\\_dialogue](http://www.acu.edu.au/about_acu/faculties_institutes_and_centres/centres/inter-religious_dialogue)
- Catholic Interfaith Committee ( subcommittee of the Ecumenical and Interfaith Commission of the Catholic Archdiocese of Melbourne) <http://www.cam.org.au/eic/About-Us/Interfaith-committee>
- Australian Intercultural Society (AIS) <http://www.intercultural.org.au/>

#### **Africa:**

- Interfaith Action for Peace in Africa – IFAPA <http://www.ifapa-africa.com/about-us.html>
- Angalidom [http://www.uri.org/cooperation\\_circles/detail/angalidom#1](http://www.uri.org/cooperation_circles/detail/angalidom#1)
- Inter-Religious Council of Uganda (IRCU) <http://ircu.or.ug>
- Teso Religious Leader's Effort For Peace And Reconciliation (TERELEPAR) <http://www.terelepar.org/index.php>
- Cape Town Interfaith Initiative (CTII) <http://capeinterfaith.org.za/>
- Center For Applied Spiritual Science [http://www.uri.org/cooperation\\_circles/detail/cfass](http://www.uri.org/cooperation_circles/detail/cfass)
- Council of Religions Mauritius <https://www.facebook.com/pg/CouncilOfReligions/about/>
- Dialogue Interreligieux pour la Paix en Afrique (DIREPAF) [http://www.uri.org/cooperation\\_circles/detail/direpaf](http://www.uri.org/cooperation_circles/detail/direpaf)
- Faiths Together Uganda <https://www.facebook.com/Faiths-Together-Uganda-348908348532659/>
- Inter-religious and Intercultural Dialogue Programme (INTERDIP) –Uganda <https://ihmsistersggogonya.org/social-workers/interdip-uganda/>
- Inter-Religious Council of Ethiopia [http://www.uri.org/cooperation\\_circles/detail/ircethiopia](http://www.uri.org/cooperation_circles/detail/ircethiopia)
- Africa Interfaith Youth Network [https://www.facebook.com/pg/Africa-Interfaith-Youth-Network-482511245249604/about/?ref=page\\_internal](https://www.facebook.com/pg/Africa-Interfaith-Youth-Network-482511245249604/about/?ref=page_internal)
- Interfaith Peace Building Initiative (IPI) – Ethiopia <http://www.paxchristi.net/member-organizations/ethiopia/179>
- Kenya Interfaith Network on Environmental Action (KINEA) <http://www.kinea.org/index/sample-page/>
- Mangochi Central West Cooperation Circle <https://www.facebook.com/Mangochi-Central-West-Cooperation-Circle-1616251688622015/>
- Undugu Family Hope Kibera <http://www.undugufamily.com/>
- The National Coalition of Religions and Community Together Burundi [http://www.uri.org/cooperation\\_circles/detail/nationalcoalition](http://www.uri.org/cooperation_circles/detail/nationalcoalition)

#### **Middle East:**

- The Center of Inter-religious Peace, Tel Aviv <https://www.facebook.com/CenterIRPeace/>  
<https://doritkedar.wordpress.com/>

#### **Asia:**

- Doha International Center on Interreligious Dialogue (DICID), Qatar <http://www.dicid.org/english/>

- Ahle Aman Society – India [http://www.uri.org/cooperation\\_circles/detail/aass](http://www.uri.org/cooperation_circles/detail/aass)
- Japan Interfaith Council <http://jic.mughal.net/>
- Abhishiktananda Centre for Interreligious Dialogue – India <http://www.abhishiktananda.org.in/html/editorial-info-swami-abhishiktananda.php>
- Building Bridges for Peace and Development – Pakistan [http://www.uri.org/cooperation\\_circles/detail/bbpd](http://www.uri.org/cooperation_circles/detail/bbpd)
- Pakistan Council for Social Welfare & Human Rights (PCSW&HR) [http://www.pcswhr.com/projects.php?proj\\_id=387](http://www.pcswhr.com/projects.php?proj_id=387)
- Roots, Pakistan [http://www.uri.org/cooperation\\_circles/detail/rootssc](http://www.uri.org/cooperation_circles/detail/rootssc)
- National Commission for Inter-religious Dialogue & Ecumenism – Pakistan <https://www.insightonconflict.org/conflicts/pakistan/peacebuilding-organisations/ncide/>
- Alor Jatri ( Vanguard of Light ) – Bangladesh [http://www.uri.org/cooperation\\_circles/detail/alorjatri](http://www.uri.org/cooperation_circles/detail/alorjatri)
- Institute of Dialogue with Cultures and Religions [IDCR] – India <https://www.facebook.com/IDCR.dialogue/>
- World Fellowship Of Inter-Religious Councils (WFIRC) – India <http://www.chavaraculturalcentre.org/index.html>
- Congress of the Leaders of World and Traditional Religions – Kazakhstan [http://www.religions-congress.org/component/option,com\\_frontpage/Itemid,1/lang,english/](http://www.religions-congress.org/component/option,com_frontpage/Itemid,1/lang,english/)
- Department on Promotion the Goals and Objectives of the Congress of the Leaders of World and Traditional Religions
- Catholic Commission For Interreligious Dialogue And Christian Unity – Thailand <http://cidcu.cbct.net/homepage.html>
- Inter-Religious Organisation, Singapore (IRO) <http://iro.sg/about/>
- Tulana Research Center for Encounter and Dialogue – Sri Lanka <http://tulana.org/>

#### 4.2.5 Foundations

- Anna Lindh Foundation <http://www.annalindhfoundation.org/>
- Henry Luce Foundation <http://www.hluce.org/>
- Lisle International <http://grants.lisleinternational.org/>
- Foundation for Interreligious and Intercultural Research and Dialogue (FIIRD) <http://www.thelevantfoundation.org/index.php/projects/4-fiird>
- The Levant Foundation <http://www.thelevantfoundation.org/>

## 4.3 Appendix 3. Summaries of studies in the synthesis

### 4.3.1 Study 1. Alimo CJ (2012)

Alimo CJ (2012) From dialogue to action: The impact of cross-race intergroup dialogue on the development of White college students as racial allies. *Equity & Excellence in Education* 45(1):36-59.

#### **Study summary**

Randomised controlled trial of an intergroup dialogue intervention between white and people of colour, university students, mean age 20.5, mixed sex group n=85 vs. n=88 , part of a larger Multi-University Intergroup Dialogue Research (MIGR) project that included nine college and universities (USA).

#### **Intervention aim**

The study aimed to answer: “does participation in a race/ethnicity intergroup dialogue facilitate the development of confidence and frequency of white college students taking three types of action when compared to waitlist control group (usual activities), when taking into account prior confidence and frequency of action?”

#### **Content of intervention**

The intervention included shared reading assignments, classroom exercises, classroom discussion processes, and other assignments. Intervention was delivered by academics and researchers, college student facilitators and teachers. Training was provided for facilitators. The intervention was approximately 24 contact hours as a credit-bearing course.

#### **Theories of change**

Contact hypothesis and Social Justice Education.

#### **Types of Outcomes measured**

Psychological outcomes: confidence in engagement; behaviour change outcomes: frequency of engagement in being a racial ally (self-directed) and intergroup collaborative actions (other directed).

#### **Summary of findings**

Overall effects were positive but small, likely due to the similarity of groups who had already attended similar race awareness courses.

#### **SMALL**

Mean scores revealed dialogue participants reported slightly higher levels of frequency of taking actions at the post-test than the control group on all three levels: individually-directed (M = 22.341, SD = 4.291) compared to the control (M = 19.984, SD = 4.775), other-directed (M = 9.595, SD = 2.682) compared to the control group (M = 8.617, SD = 2.916), and intergroup collaborative (M = 10.620, SD = 5.203) compared to the control group (M = 8.678, SD = 4.833).

## Quality appraisal

- Type of outcome measure: direct subjective review score 3.
- Construct validity/fitness for purpose of the measure used. Review score 3.
- Construct validity of the scales was assessed using factor analysis and analyses of internal consistency. All of the measures were pretested and analysed for psychometric properties (in 2004) and during the dialogue experiments for pre-test and post-test data (Multi-University Intergroup Dialogue Research project, 2008).
- Precision of effect: Medium confidence. Review score 3.
- Overall confidence: Medium (for review scores 7-9).

### 4.3.2 Study 2. Bilali R (2016)

Bilali R, Volhardt JR, Rarick JRD (2016) Assessing the impact of a media-based intervention to prevent intergroup violence and promote positive intergroup relations in Burundi. *Journal of Community & Applied Social Psychology* 26(3):221-235.

#### Study summary

A non-randomised evaluation of a theory-driven media intervention aimed at violence prevention and intergroup reconciliation in post-conflict area, between Hutu and Tutsi religion not specified groups of all ages, in Burundi. Participants listened to the recorded items on a CD player over headphones and marked their responses on 4-point pictorial scales depicting two 'thumbs up' to show agreement and two 'thumbs down' to show disagreement. A small thumb represented moderate agreement or disagreement and a bigger thumb strong agreement or disagreement. Intervention n=714 listeners who had listened to the programme six months or more compared to n=360 non-listeners.

#### Intervention aim

To examine whether participants' degree of exposure to violence experiences make them more or less open to messages promoting positive intergroup relations.

#### Content of intervention

A radio drama using the entertainment/education approach addressing intergroup conflict and promoting intergroup reconciliation.

#### Theories of change

Changing hearts and minds. Mid-range theories of behaviour were theories of conformity and obedience, in-group superiority, attributions of responsibility.

#### Types of outcomes measured

Social outcomes of collective victimhood, in-group superiority, obedience to leaders, and social distance. Psychological outcomes of interpersonal development, and trust. Attitudes and beliefs outcomes of attributions of responsibility. Behaviour change outcomes of active bystandership.

## **Summary of findings**

### **POSITIVE**

Compared with non-listeners, listeners reported more out-group trust, less social distance and endorsed norms about trauma disclosure more, and more tolerant of allowing people to express diverse opinions. There was a positive effect of listening to the drama (significant and marginally significant effects) on in-group superiority and responsibility attributions, such that listeners were less likely to view their in-group as superior, less likely to blame the out-group and somewhat more likely to acknowledge the in-group's responsibility for the country's problems.

### **MIXED**

There were mixed effects with regard to active bystandership. In line with the goals of the intervention, listeners were somewhat more likely to report that they act on behalf of the victims when they witness derogation of an out-group member. However, contrary to the goals of the intervention, listeners showed less awareness of the role that passive bystanders can play in the escalation of violence.

### **NO EFFECT**

There were no differences in obedience toward leaders, dissent, inclusive victimhood and historical perspective taking.

## **Factors effecting outcomes**

- Participant factors – exposure to violence moderated the listening effect on four outcomes: social distance, tolerance, historical perspective taking (one item) and in-group superiority (one item).
- Social and political contextual factors – system-level and setting-level features such as culture, sociopolitical context and policies can influence the effectiveness of interventions. This seems particularly crucial to consider in the case of post-genocide Rwanda, where the government has implemented a nationwide 'reconciliation and unity campaign'. Authors suggest that more research is needed on whether the positive effects of the radio reconciliation intervention extend to other post-conflict contexts that lack strong reconciliation policies, such as Burundi.

## **Quality appraisal**

- Direct subjective measure. Review score 3.  
A novel, audio-delivered questionnaire procedure
- Construct validity/fitness for purpose of the measure used. Review score 4. Uses a validated tool.
- Precision of effect. Review score 3. Medium confidence. Large N, distributed areas, purposive sample for ethnic diversity. Propensity score matching for groups balanced on probability of hearing a similar radio programme to create intervention and control groups, adjustment for clustering in regions. Selection not on participant being literate. Study aims to test the mechanisms that prevent intergroup violence and promotes positive intergroup relations.
- Overall confidence: medium (review scores 7-9).

### 4.3.3 Study 3. Hammack (2015)

Hammack PL, Pilecki A (2015) Power in History: Contrasting Theoretical Approaches to Intergroup Dialogue. *The Journal of Social Issues* 71(2):371-385.

#### **Study summary**

Randomised controlled trial evaluation of coexistence vs. confrontational approaches to intergroup dialogue. 16 participants: age median = 17 years; age range = 14-18 years from secondary schools and extracurricular venues in Israel, the occupied Palestinian territories (West Bank and East Jerusalem), and a large metropolitan area in the USA.

The coexistence condition consisted of four Jewish Israelis (two females; two males), one female Palestinian Israeli and four Palestinians from the occupied territories (two females; two males).

The confrontational condition consisted of three Jewish Israelis (two females; one male), one female Palestinian Israeli and three Palestinians from the occupied territories (one female; two males).

#### **Intervention aim**

To test the ways in which power dynamics in conversations about history vary as a function of the distinct theoretical approach to dialogue facilitation among Palestinian and Israeli youth.

#### **Content of intervention**

The intervention included shared learning activities, living together in a summer school/camp, debate and discussion, examining power dynamics, and opportunities for contact.

#### **Theories of change**

Knowing the 'other' intervention, based on the underlying theories of the coexistence and confrontational models of intergroup dialogue, the authors hypothesised that (1) historical dialogue in the coexistence model would reproduce the power dynamics of the conflict, with evidence of dominance among the higher status group (Jewish Israelis); and that (2) historical dialogue in the confrontational model would reveal evidence of greater power symmetry between the low status (Palestinians) and the high status (Jewish Israelis) groups, as reflected either in a pattern of equality or Palestinian dominance.

#### **Types of outcomes measured**

Social outcomes: power was "measured using two distinct approaches common in research on language and social interaction: social influence and gross speaking time" as measures for social dominance and social influence.

## Summary of findings

### MIXED FINDINGS

#### *Power*

Coexistence condition: suggests a degree of power symmetry between Jewish Israelis and Palestinians or even a slight advantage in power in favour of the Palestinians within the confrontational condition. Coexistence condition two Palestinian participants received higher influence ratings than any Jewish Israeli participant. Three Palestinian participants received lower influence ratings than any Jewish Israeli participant. Collectively, Jewish Israeli group were more influential than Palestinian counterparts. Confrontational condition: Palestinian participants were highest rated in terms of social influence followed by Jewish Israeli participants. One Palestinian citizen of Israel was rated higher than either of the remaining two participants (one Jewish Israeli and one Palestinian).

#### *Gross speaking time*

Coexistence condition: Jewish Israeli utterances accounted for a greater proportion of gross participant speaking time (3,669 seconds; 52.7%) during the history sessions within the coexistence condition than Palestinian (3,296 seconds; 47.3%) utterances.

Confrontational condition: Palestinian utterances in the confrontational condition, in contrast, accounted for a greater proportion of the gross participant speaking time (4,295 seconds; 58.9%) during history sessions occurring in the confrontational condition than Jewish Israeli (2,994 seconds; 41.1%) utterances.

### Factors effecting outcomes

Contextual factors, history, politics and power

### Quality appraisal

- Observer subjective: review score 2. Six independent raters, blind to the nature and conditions of the study and screened for bias and familiarity with the Israeli-Palestinian conflict, listened to each session and completed a questionnaire in which they were instructed to rate the influence.
- Construct validity/fitness for purpose of the measure used.
- Uses a tool created for this research and is not tested. Review score 1.
- Overall confidence: low (review score 3-6).

#### 4.3.4 Study 4. Paluck E L (2007)

Paluck EL (2007) *Reconciling intergroup prejudice and conflict with the mass media: A field experiment in Rwanda*. Unpublished doctoral dissertation, Yale University.

### Study summary

A randomised controlled trial, one year-long mass-media reconciliation radio programme, compared to a control group of a health-related soap opera programme in post-conflict Rwanda. Participants were multi-religious (and non-religious) groups including Seventh Day Adventist, Protestant, Muslim, Catholic and Atheist; of Hutu and

Tutsi ethnic groups. Number in intervention 241 participants (six clusters of about 40 participants compared to control group of 237 participants).

### **Intervention aim**

This study tested two related propositions: (1) the mass media have the capacity to convey a particular set of beliefs (in this case, beliefs about prejudice reduction, violence prevention and trauma healing); and (2) promote new social norms that describe and prescribe peaceful intergroup relations and reconciliation. The reconciliation soap opera aimed to influence beliefs about intergroup prejudice, mass violence and trauma with a series of educational messages.

### **Content of intervention**

The radio programme is developed based on theoretical reasoning by Staub and Pearlman's twelve educational messages about intergroup prejudice, violence and trauma healing<sup>1</sup>.

### **Theories of change**

Changing hearts and minds.

### **Types of Outcomes measured**

Social outcomes of social norms, attitudes and beliefs: appreciating difference. Prescriptive norms about intermarriage, beliefs about bystander responsibility.

### **Summary of findings**

#### **POSITIVE**

Those exposed to the reconciliation program are between .25 and .28 probits less likely to advise in-group marriage.

Norms about trust: reconciliation group members were significantly more likely to deny "it is naive to trust people" at a level of "strongly" disagree vs. "somewhat" disagree,  $\beta = -.20$ ,  $se = .10$   $p < .05$ . Reconciliation groups disagreed on average 1.81 ( $sd = .07$ ) and health groups on average 2.01 ( $sd = .08$ ).

Norm about open dissent: survey participants' evaluation of the statement "if I disagree with something that someone is doing or saying, I should keep quiet". Those exposed to the reconciliation program were .26 to .29 probits less likely to endorse this statement.

Norm of talking about personal trauma: reconciliation participants were much more likely to agree that people should talk about traumatic experiences, an effect of .17 to .22 probits.

#### **NO EFFECT**

Belief about mass violence: reconciliation program had no effect on listeners' endorsement of either proposition (the idea that violence escalates along a continuum

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<sup>1</sup> Reducing Intergroup Prejudice and Conflict: A Commentary (2009) Staub E R , Pearlman L A. American Psychological Association. Vol 96. No. 3. pp.588-593.

starting with prejudiced speech and small hostile acts, and that mass violence is therefore not a 'sudden' event).

There was no difference between the reconciliation and health groups' belief that violence gradually builds along a continuum ( $M = 3.61$ ,  $sd = .05$ , for both groups); there was also no difference between the groups' lukewarm endorsement of the idea that "violence comes suddenly" ( $M = 2.77$ ,  $sd = .09$ ).

Belief on scapegoating: no evidence for changed beliefs about scapegoating. Both reconciliation ( $m = 2.78$ ,  $sd = .07$ ) and health groups ( $m = 2.80$ ,  $sd = .07$ ) on average agreed "somewhat" that the frustration of basic physical and psychological needs leads people to blame others.

Beliefs about active bystandership: participants' beliefs did not change regarding a bystander's responsibility to intervene when others are promoting violence or intergroup conflict. Reconciliation ( $m = 3.11$ ,  $sd = .08$ ) and health groups ( $m = 3.21$ ,  $sd = .07$ ) on average agreed "somewhat" that bystanders share responsibility for what happens before their eyes.

Beliefs about intermarriage and peace: the reconciliation radio programme had a modest and statistically insignificant effect in the opposite direction than predicted, with the reconciliation group being slightly less likely to believe in peace coming from intermarriage ( $m = 3.59$ ,  $sd = .05$ ;  $m = 3.65$ ,  $sd = .04$ ).

Beliefs about trauma: to the exact same degree ( $m = 1.51$ ,  $sd = .07$ ), reconciliation and health groups disagreed that traumatised people are mad. Contrary to the aim of the reconciliation program, reconciliation listeners were significantly less likely to believe that traumatised people can recover.

Social distance measures: however, there was no difference, substantively or statistically, between the two groups' willingness to be close to that person.

#### **NEGATIVE EFFECT**

Beliefs about trauma: contrary to the aim of the reconciliation programme, reconciliation listeners were significantly less likely to believe that traumatised people can recover.

#### **Quality appraisal**

- Observer subjective type of measure: review score 2.
- Construct validity/fitness for purpose of the measure used: review score 2.
- Study uses a tool created for and tested for the purpose of this research.  
Precision of effect: review score 3.  
Sample size – fairly large, random assignment. Possible contamination – through interviews with other members of the communities where the research was conducted, some intervention members discussed the programme with other members of the community outside of the experiment.
- Overall confidence: medium (review scores 7-9).

#### 4.3.5 Study 5. Pilecki (2014)

Pilecki A, Hammack PL (2014) Negotiating the past, imagining the future: Israeli and Palestinian narratives in intergroup dialog. *International Journal of Intercultural Relations*, IJIR 43:100.

##### **Study summary**

Evaluation of an intergroup dialogue field study with Israeli and Palestinian adolescents randomly assigned to one of two conditions of intergroup dialogue of confrontational model vs coexistence model. The study examined variability in narrative content based on dialogue condition and topical focus on either history or the imagined future.

##### **THE COEXISTENCE CONDITION (N = 13)**

Four Jewish Israelis (two females and two males)  
Four Palestinians (two females and two males)  
One female Palestinian citizen of Israel  
Six USA participants (two females and four males)

##### **THE CONFRONTATIONAL CONDITION (N = 13)**

Three Jewish Israelis (two female and one male)  
Three Palestinians (one female and two male)  
One female Palestinian citizen of Israel  
Six female USA participants

Participants who were randomly assigned to dialogue condition with consideration to balance national representation and sex among Jewish Israelis, Palestinian Israelis and Palestinians. Every session during the two-week program was audio-recorded and transcribed verbatim. Authors were present at each session to record observational and ethnographic notes.

##### **Intervention aim**

In the coexistence condition, facilitators encouraged participants to focus on similarities and to construct a common in-group identity. In the confrontational condition, facilitators encouraged participants to see themselves as group representatives and to become aware of power differences among groups. Authors sought to examine and test the potential configuration of facilitation approach and dialogue topic that most effectively arrests the processes of mutual identity denial and narrative polarisation that characterizes the Israeli-Palestinian conflict.

##### **Content of intervention**

USA participants acted as third-party mediators. Debates and discussions such as facilitated discussions of issues of conflict. Future contact intentions, and face-to-face encounters.

##### **Theories of change**

Knowing the 'other' by changing perspectives: to become aware of power differences. Changing hearts and minds. Knowledge: changes in social identity awareness. Theories

of perspectives, values and beliefs theories of mid-range theory of contact hypothesis, and programme theories of coexistence and confrontational models.

### **Types of outcomes measured**

Social outcomes: dialogue about future, historical dialogue.

Instances of narrative convergence and narrative divergence during intergroup dialogue. Examples of convergence would include the recognition among Israeli participants of Palestinian claims to the land or Palestinian recognition of the need for a Jewish state. Israeli claims that Palestinian refugees left under their own accord during the 1948 war or Palestinian claims that Israel is merely a European colonial project would represent examples of narrative divergence.

### **Summary of findings**

#### **MIXED**

Promise and peril of future: evidence for narrative convergence within the coexistence condition, limited to Jewish Israeli participants when a hypothetical post-conflict future was discussed.

There was a narrative divergence between Jewish Israeli and Palestinian narratives regardless of condition, when the discussion moved from a hypothetical point in the future to a more concrete discussion of the terms of any future settlement.

#### **NEGATIVE EFFECTS**

Historical dialogue: a common pattern of narrative polarisation between Jewish Israeli and Palestinian participants. Interpretive analysis of dialogue content revealed that participants across dialogue conditions reproduced polarised historical narratives of the conflict.

Historical narratives diverged among participants about the context and meaning of the 1948 war, with Jewish Israelis framing the war as the culmination of its quest for autonomy and independence, and Palestinians framing the war as an act of oppressive aggression.

### **Quality appraisal**

- Type of measure used: observer subjective review score 2.
- Construct validity/fitness for purpose of the measure used.
- Review score 1. Uses a tool created for this research, and is not tested.  
Precision: review score 1. Low.  
Interpretive validity determined via discussion and consensus among two authors.
- Overall confidence low (review scores 3-6).

#### **4.3.6 Study 6. Scacco (2018)**

Scacco A, Warren S (2018) Can Social Contact Reduce Prejudice and Discrimination? Evidence from a Field Experiment in Nigeria. *The American Political Science Review* 112(3):654-677.

## **Study summary**

Mixed methods evaluation of an intergroup dialogue, prejudice and discrimination reduction programme compared to no intervention. Participants were young Christian and Muslim males, in poor, conflict prone areas of Nigeria. Intervention compares impact of social contact of mixed religious (heterogeneous) social contact interventions with single religious group classrooms (homogenous) controls.

300 served as a control group, participating only in the survey components of the study.

550 randomly selected subjects were invited to join the UYVT program.

184 UYVT participants were assigned to religiously homogeneous classrooms

- 184 had co-religious partner

366 to heterogeneous classrooms.

- 183 had co-religious partner

- 183 had non-co-religious

Teacher delivered.

## **Intervention aim**

Intervention focuses on skill-building rather than peace messaging.

## **Content of intervention**

A 16-week computer training course.

## **Theories of change**

Changing hearts and minds activating mechanisms of relationships.

Theories of perspectives, values and beliefs: mid-range theories of social contact theory. Based on the theory that social contact reduces prejudice and discrimination.

## **Types of outcomes measured**

Social outcomes – discrimination, attitudes and beliefs: attitudes towards other religious groups. Behaviour change outcomes: discriminatory behaviour.

## **Summary of findings**

### **POSITIVE**

Generosity: assignment to the UYVT course had a positive and highly significant effect on generosity toward both co-religious and non-co-religious recipients in the dictator game. Across the full sample, assignment to the training course increased the average transfers by Muslim and Christian respondents to both in-group and out-group members. Discriminatory behaviours: being assigned to a heterogeneous class has a significant effect on discrimination. Sharing an educational experience with out-group members reduces discriminatory behaviour toward the out-group.

Destructive behaviours: assignment to the UYVT course leads to less destructive behaviour toward both co-religious and non co-religious recipients.

Assignment to a heterogeneous class, that is, the social contact treatment, on the other hand, reduces discriminatory behaviour against out-group members.

The extent to which behavioural change induced by out-group contact extends to unknown out-group members.

#### **MIXED EFFECT**

Anxiety: some evidence that UYVT program assignment reduced anxiety for Muslims about spending time with Christians, but the training course had no equivalent effect for Christians.

Out-group evaluation – at the overall program level, among Christians, with two contradictory results: UYVT-assigned Christian respondents were less likely to agree with both negative and positive assessments of Muslims.

#### **NO EFFECT**

Social evidence that the 16-week computer training course reduced prejudice among young men in Kaduna's poorest and most conflict-prone neighbourhoods, and no significant effects associated with being assigned to an intergroup social contact treatment (heterogeneous class) within this course or to a non co-religious partner within a heterogeneous class.

Prejudices remain entrenched and largely unaffected by any aspect of the UYVT intervention.

Study finds virtually no evidence that any of the UYVT treatments had desirable effects along the lines predicted by prejudice-reduction mechanisms in the social contact literature.

Out-group knowledge: with respect to out-group knowledge, no effect of any UYVT treatment on whether subjects feel they understand out-group customs and behaviours.

The UYVT intervention had no positive impact on perceptions of how rewarding it might be to get to know people of different faiths.

Empathy: finally, we find no evidence across the four empathy. Measures to suggest that any of the UYVT treatments led to increased empathy or perspective-taking across group lines.

Assignment to the UYVT program alone does not reduce discrimination.

#### **Quality appraisal**

- Type of measure used: direct subjective. Review Score 3.
- Construct validity/fitness for purpose of the measure used.
- Uses a validated tool adapted for this project. Review Score 3.
- Precision of effect. Review score 3. Medium confidence.
- Overall confidence.
- Medium (scores 7-9).

#### **4.3.7 Study 7. Yablon (2010)**

Yablon YB (2010) Religion as a basis for dialogue in peace education programs. *Cambridge Journal of Education* 40(4):341.

##### **Study summary**

A randomised controlled trial, evaluation of an interreligious dialogue, religious peace making intervention compared to usual activities, between 255 eleventh-grade students (17-years-old), randomly assigned into three groups: intergroup encounters based on religious content (n=83), inter-group encounters based on social content (n=72), and a control group (n=82). Four full-day meetings (eight hours each) held at one-month intervals (Israel).

##### **Intervention aim**

The enhancement of tolerance and understanding via the contribution of religion to intergroup encounters.

##### **Content of intervention**

Religious content of peace encounters, small-group discussions, and religious or social based activities. Informal face-to-face get-togethers to discuss issues raised in the lectures and panel discussions. Eating lunch together. Sharing and talking about each others' customs and traditions, studying religious texts or discussing social justice, develop agreements and commitment to religious and/or democratic values.

##### **Theories of change**

Mediation between church, community and state, activating mechanism of building relationships.

##### **Types of Outcomes measured**

Social outcomes: feeling towards members of the other group, social distance. Attitudes and beliefs: attitudes towards other religious groups, perceptions of members of the other group.

##### **Summary of findings**

###### **SMALL POSITIVE**

Higher positive perceptions,  $F(2,240) = 47.37$ ;  $p < .001$ , and feelings,  $F(2,241) = 22.28$ ;  $p < .001$ , towards their counterparts than those presented by the participants of the social-based encounters who presented more positive perceptions and feelings than the participants of the control group.

Participants in the religion-based intervention presented less social distance, than participants in the social and control groups. Participants in the social-based intervention did not present any differences in feelings and perceptions after their participation in the program while they presented more negative social distance.

Participants in the control group had more negative feelings, and social distance, the end of the intervention.

## **MIXED**

Participants in the religion-based intervention had more positive feelings,  $t(81) = -6.33$ ;  $p < .001$ , and perceptions,  $t(82) = -3.93$ ;  $p < .001$ , after participation in the program but with no differences in social distance.

Religion-based encounters did not lead to a greater wish for integration.

## **PROGRAMME FACTORS**

Short term experience: the enhancement of willingness for social integration usually requires more time and more personal relationships than could have developed through the process enabled in this study (Yablon 2007b).

### **Quality appraisal**

- Type of measure used: direct subjective. Review score 3.
- Construct validity/fitness for purpose of the measure used. Review score 2.
- Uses a validated tool adapted for this project.  
Precision of effect. Review score 1. Low confidence.  
Measures of perceptions were not linked to behavioural change.
- Overall confidence: low (review scores 3-6).

### **4.3.8 Study 8. Yablon (2012)**

Yablon YB (2012) Are we preaching to the converted? The role of motivation in understanding the contribution of intergroup encounters. *Journal of Peace Education* 9(3):249.

#### **Study summary**

Evaluation of an intergroup dialogue. Testing the role of motivation to participate in peace encounters against the claims that such programs mainly benefit those who already espouse peace movement ideas. Jewish and Arab high school students in Israel ( $N = 330$ ) were randomly assigned to research and control groups based on their motivation to participate in peace encounters (intrinsically motivated, extrinsically motivated, amotivated). Number in control: 77 Jewish, 65 Arab total = 142. Number in intervention: 82 Jewish and 60 Arab so total = 142. Six monthly face-to-face encounters.

#### **Intervention aim**

Participation in peace encounters to reduce feeling of prejudice.

#### **Content of intervention**

Shared learning activities in shared classes including lectures given by experts on conflict resolution, informal small group meetings, eating lunch together, informal gatherings. Students in the control group participated in regular school activities.

## **Theories of change**

Changing hearts and minds activating changing perspectives. The role of motivation to participate in peace encounters as a possible explanation for the success or failure of peace interventions. Self-determination theory.

## **Types of outcomes measured**

Social outcomes included social distance. Attitudes and beliefs types of outcomes were measuring perceptions.

## **Summary of findings**

Those who were amotivated gained nothing but did not deteriorate, whereas their counterparts in the control group deteriorated. Those who were intrinsically motivated did not gain much from their participation but did not deteriorate, even without the encounters (in the control group).

### **POSITIVE EFFECTS**

Experimental group: amotivated Arab participants who became more positive in their attitudes after participation in the project,  $t(19) = -2.61$ ;  $p < .05$ .

Intrinsically motivated Jewish participants became more positive in their attitudes after participation in the project,  $t(25) = -2.50$ ;  $p < .05$ .

Extrinsically motivated were more positive after participation in the encounters in all three aspects of social relationships.

Both Jewish and Arab participants who were extrinsically motivated toward participation in the encounters had more positive feelings,  $t(25) = -3.38$ ;  $p < .01$ ;  $t(18) = -3.55$ ;  $p < .001$ , attitudes,  $t(26) = -5.54$ ;  $p < .001$ ;  $t(19) = -4.44$ ;  $p < .001$ , and social distance,  $t(25) = -2.68$ ;  $p < .05$ ;  $t(18) = -2.12$ ;  $p < .05$ , after their participation.

### **NEGATIVE EFFECTS**

Control group participants in the extrinsically motivated group in both Jewish,  $t(25) = 4.18$ ;  $p < .001$ , and Arab,  $t(25) = 4.18$ ;  $p < .001$ , control groups deteriorated in their attitudes toward the out-group. Both Jewish and Arab participants in the amotivated control group deteriorated in their feelings,  $t(24) = 2.25$ ;  $p < .05$ ;  $t(21) = 2.43$ ;  $p < .05$ , and social distance,  $t(24) = 2.32$ ;  $p < .05$ ;  $t(21) = 2.15$ ;  $p < .05$ .

## **Quality appraisal**

- Type of measure used: direct subjective review score 3.
- Construct validity/fitness for purpose of the measure used.
- Review score 3. Uses a validated tool adapted for this project.
- Precision of effect.
- Review scores 3. Medium confidence.
- Overall confidence.
- Medium (Scores 7-9).

#### 4.4 Appendix 4. The theoretical foundations of interreligious and intergroup dialogue of the studies

Theories of behaviour			
Type	Theory	Description	Reference
Grand theory	Self-determination theory	Self-Determination Theory is concerned with human motivation, development, and wellness: it outlines how the concept of motivation relates to individuals' affect, behaviour, and wellbeing.	Deci E. L., Ryan R. M. (2000). The "what" and "why" of goal pursuits: human needs the self-determination of behavior. <i>Psychol. Inq.</i> 11 227–268.
Mid-range theories	Contingency model	The contingency model originates from studies of organisational and leadership, suggests that there is no one way to do effective leadership, or one best to lead, organise or to make decisions, but depends on the situation "the appropriate form depends on the kind of task or environment one is dealing with" (McGraw 2008).	Fiedler, F.E. (1967), <i>A Theory of Leadership Effectiveness</i> , McGraw-Hill, New York, NY. Fiedler, F.E. (1971), "Validation and extension of the contingency model of leadership effectiveness: a review of empirical findings", <i>Psychological Bulletin</i> , Vol. 76 No. 2, pp. 128-48. Fiedler, F.E. (1978), "Contingency model of leadership effectiveness", in Berkowitz, L. (Ed.), <i>Advances in Experimental Social Psychology</i> , Vol. 11, Academic Press, New York, NY, pp. 60-112. Morgan G (1998) <i>Images of organization</i> . SAGE
	Needs based model	According to the model, transgressions impair victims' sense of <i>agency</i> (ability to determine their own and others' outcomes). Consequently, victims experience a heightened need for empowerment, that is, they are motivated to restore their agency and strength. Perpetrators, in contrast, experience impairment to their <i>moral identity</i> .	Nadler, A., Shnabel, N. (2008). Intergroup reconciliation: The instrumental and socio-emotional paths and the need-based model of socio-emotional reconciliation. In Nadler, A., Malloy, T., Fisher, J. D. (Eds.), <i>Social psychology of intergroup reconciliation</i> (pp. 37-56). New York, NY: Oxford University Press.
	Conformity and obedience	Obedience and conformity are two kinds of social influences when people change attitude or behaviour under the influence of the	Nail, P. R., MacDonald, G., and Levy, D. A. (2000). Proposal of a four-dimensional model of social

		views of others. The term 'obedience' refers to direct requests from an authority figure to one or more persons (Nail et al., 2000). Conformity behaviour describes various social and economic situations in which individuals are strongly influenced by the decisions of others (Asch, 1956).	response. <i>Psychol. Bull.</i> 126, 454–470. doi: 10.1037/0033-2909.126.3.454.  Asch, S. E. (1956). Studies of independence and conformity: I. A minority of one against a unanimous majority. <i>Psychol. Monogr. (Gen. Appl.)</i> 70, 1–70. doi: 10.1037/h0093718.
	In-group superiority	Perceived in-group moral superiority directly or indirectly reduced willingness to provide either general or specific reparations, while internally focused in-group critical emotions predicted specific misdeed-related reparative intentions but not general approach motivation.	Szabó ZP, Mészáros NZ and Csertő I (2017) The Role of Perceived In-group Moral Superiority in Reparative Intentions and Approach Motivation. <i>Front. Psychol.</i> 8:912. doi: 10.3389/fpsyg.2017.00912.
	Attributions of responsibility	The study of attributions of responsibility at the intergroup level has primarily focused on the ultimate attribution error, which suggests that group members make situational attributions for negative acts carried out by an in-group member, but they make dispositional attributions if these negative acts are carried out by an out-group member.	Pettigrew, T. F. (1979). The ultimate attribution error: Extending Allport's cognitive analysis of prejudice. <i>Personality and Social Psychology Bulletin</i> , 5, 461-476. doi:10.1177/014616727900500407.
<b>Theories of Perspectives, values and beliefs</b>			
Grand Theory	Critical identity	Identity theory and social identity theory are two similar perspectives on the dynamic mediation of the socially constructed self between individual behaviour and social structure. Identity theory may be more effective in dealing with chronic identities and with interpersonal social interaction, while social identity theory may be more useful in exploring intergroup dimensions and in specifying the socio-cognitive generative details of identity dynamics.	Hogg, M., Terry, D., & White, K. (1995). A Tale of Two Theories: A Critical Comparison of Identity Theory with Social Identity Theory. <i>Social Psychology Quarterly</i> , 58(4), 255-269. Retrieved from <a href="http://www.jstor.org/stable/2787127">http://www.jstor.org/stable/2787127</a> .

Mid-range theories	Attribution theory	Attribution-based theory of motivation demonstrates how different causal ascriptions lead to different motivational outcomes. It is recognised that attributions are influenced by causal antecedents such as past history, social norms, hedonic biasing, and so forth.	Weiner B. (2010). The development of an attribution-based theory of motivation: A history of ideas. <i>Educational Psychologist</i> , 45, 28-36.
	Contact hypothesis	The contact hypothesis asserts positive associations through intergroup contact can reduce prejudice. Intergroup contact enables members from different groups to explore their similarities, develop liking for one another, and generally improve intergroup relationships.	Allport, G. W. (1954). The historical background of modern social psychology. <i>Handbook of Social Psychology</i> , 1, 3–56.  Cao, B., and Lin, W. Y. (2017). Revisiting the contact hypothesis: effects of different modes of computer-mediated communication on intergroup relationships. <i>Int. J. Intercult. Relat.</i> 58, 23–30. doi: 10.1016/j.ijintrel.2017.03.003.
	Deep dialogue	Deep-dialogue leads to change in individuals involved and from there in “groups or communities as well”. Thus, a church and a world community committed to justice must be places where such deep-dialogue takes place. If there can be no peace in the world without justice, then it follows that there can be no justice in the world without dialogue.	Stoutzenberger, J. (2015). Dialogue and Justice: Leonard Swidler’s Deep-Dialogue as an Essential Component of Justice. <i>Journal of Ecumenical Studies</i> 50(1), 42-46. University of Pennsylvania Press. Retrieved July 8, 2019, from Project MUSE database.
	Intersubjectivity theory	Intersubjective theory postulates that the other must be recognised as another subject in order for the self to fully experience his or her subjectivity in the other’s presence. This means, first, that we have a need for recognition and second, that we have a capacity to recognise others in return-mutual recognition.	Benjamin, J. (1990). An outline of intersubjectivity: The development of recognition. <i>Psychoanalytic Psychology</i> , 7(Suppl), 33-46.
	Standpoint theory	American feminist theorist Sandra Harding coined this term to categorise epistemologies that emphasise women’s knowledge. She argued that it is easy for those at the top of social hierarchies	Standpoint theory. (2019). In <i>Encyclopedia Britannica</i> . Retrieved from

	to lose sight of real human relations and the true nature of social reality and thus miss critical questions about the social and natural world in their academic pursuits.	<a href="https://academic.eb.com/levels/collegiate/article/s tandpoint-theory/607855">https://academic.eb.com/levels/collegiate/article/s tandpoint-theory/607855</a> .
Theory of social maturity	Kegan describes a theory of how people become progressively more socially mature across their lifespan. If people are able to understand what others are thinking or feeling, new layers of social and emotional development will occur. So, it is being able to have multiple perspectives at once. As people mature, they become progressively less subjective, and thus more able to appreciate the complexity of the social world.	Kegan, Robert (1982). <i>The evolving self: problem and process in human development</i> . Cambridge, MA: <a href="#">Harvard University Press</a> . ISBN 978-0674272316.
Reconciliation theory	This term, which described the idea of reconciliation as “estranged from life” and as “impracticable”, was essentially coined by Karl Marx and Friedrich Engels and, probably, had been introduced into political journalism in the beginning of June 1848. The advocates of reconciliation called it the “principle of reconciliation”. They spoke of an “accommodation between old and new conditions”, of a “settlement” or of the indispensable “transaction with the crown”.	<a href="https://www.ohio.edu/chastain/rz/reconcil.htm">https://www.ohio.edu/chastain/rz/reconcil.htm</a> .
Privilege identity exploration (PIE) model	This identifies eight defensive reactions which occur when one is being encouraged to reflect on their social, political, and economic position in society. The term ‘privileged identity’ refers to an identity that is historically linked to social or political advantages in this society. Privileged identities include not only racial (White), but also sexual (Heterosexual), gender (Male), and ability (Able-bodied) identity. The PIE model is designed to assist practitioners who are using strategies that are focused on raising individual's critical consciousness by encouraging them to dialogue about their privileged identities. Practitioners can use the model as a tool to help them anticipate defensive behaviors and devise a strategy to prevent productive dialogue from being derailed.	Watt, S. K. (2007). Difficult dialogues, privilege and social justice: Uses of the privileged identity exploration (PIE) model in student affairs practice. <i>College Student Affairs Journal</i> , 26(2), 114-126. Retrieved from <a href="https://search.proquest.com/docview/224809239?accountid=14511">https://search.proquest.com/docview/224809239?accountid=14511</a> .

	Social identity theory	The goal of social identity theory is to explain group processes, intergroup relations, and the social self. The basic idea of social identity theory is that a person forms a unique personal identity as an individual and develops a social identity based on the groups to which he or she belongs.	Tajfel, H. (1982). Social psychology of intergroup relations. <i>Annual Review of Psychology</i> , 33, 1–39.  Pearce, J. A. (2013). Using social identity theory to predict managers' emphases on ethical and legal values in judging business issues: <i>JBE. Journal of Business Ethics</i> , 112(3), 497-514. doi: <a href="http://dx.doi.org/10.1007/s10551-012-1274-x">http://dx.doi.org/10.1007/s10551-012-1274-x</a> .
	Contact theory	The premise of Allport's theory states that under appropriate conditions interpersonal contact is one of the most effective ways to reduce prejudice between majority and minority group members. If one has the opportunity to communicate with others, they are able to understand and appreciate different points of views involving their way of life. As a result of new appreciation and understanding, prejudice should diminish. Issues of stereotyping, prejudice, and discrimination are commonly occurring issues between rival groups. Allport's proposal was that properly managed contact between the groups should reduce these problems and lead to better interactions.	Pettigrew, L.R. Tropp, U. Wagner, O. Christ. Recent advances in intergroup contact theory. <i>International Journal of Intercultural Relations</i> , 35 (3) (2011), pp. 271-280
<b>Institutional theories</b>			
Mid-range theories	Theory of ethnic conflict	Ethnic markers help enforce group membership: in homogeneous societies members of the losing group can more easily pass themselves as members of the winning group, and this reduces the chances of conflict as an equilibrium outcome.	Francesco Caselli & Wilbur John Coleman II (2008). "On the Theory of Ethnic Conflict," <i>CEDI Discussion Paper Series 08-08</i> , Centre for Economic Development and Institutions (CEDI), Brunel University.
	Social justice approach to intergroup dialogues	Intergroup dialogue potentiates a democratic process that acknowledges and respects all parties, creates a context that reinforces the notion that change is possible, and transforms relationships toward positive social change.	Dessel, A., Rogge, M., & Garlington, S. (2006). Using Intergroup Dialogue to Promote Social Justice and Change. <i>Social Work</i> , 51(4), 303-315.

		Characteristics of intergroup dialogue include fostering an environment that enables participants to speak and listen in the present while understanding the contributions of the past and the unfolding of the future.	Retrieved from <a href="http://www.jstor.org/stable/23721215">http://www.jstor.org/stable/23721215</a> .
<b>Theories of extremism</b>			
Mid-range theories	Countering violent extremism	The prevention model of post-9/11 terrorism, known to many as Countering Violent Extremism (CVE). CVE counters the ideological recruitment, focusing on the root causes of many terrorist motivations, and working to prevent those causes, or provide 'off-ramps' for individuals who may have taken steps toward embracing ideologically-motivated violence. There are already multiple definitions of CVE, typically noting that CVE is a collection of non-coercive, non-kinetic, and, most importantly, voluntary activities to prevent and intervene in the process of radicalisation to violence.	Selim, G. (2016). Approaches for Countering Violent Extremism at Home and Abroad. <i>The ANNALS of the American Academy of Political and Social Science</i> , 668(1), 94–101. <a href="https://doi.org/10.1177/0002716216672866">https://doi.org/10.1177/0002716216672866</a> .

## 4.5 Appendix 5. The interventions, mechanisms, methods and outcomes for each study

### 4.5.1 Mediation: Interreligious interventions

Short Title	Intervention, mechanisms	Content, outcomes, moderators
Abu-Nimer (2001)	<p><b>Interreligious dialogue</b></p> <ul style="list-style-type: none"> <li>• Interreligious Peacebuilding Program conflict resolution workshops</li> </ul> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Christian</li> <li>• Jewish</li> <li>• Muslim</li> <li>• Religious</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Not known/ stated</li> </ul> <p><b>Programme theory</b></p> <ul style="list-style-type: none"> <li>• Building Skills and Processes</li> <li>• Healthy Relationships</li> <li>• Public Attitudes</li> </ul> <p><b>Mechanism: Knowledge</b></p> <ul style="list-style-type: none"> <li>• develop awareness of religion and conflict that limits interreligious interaction</li> </ul> <p><b>Mechanism :Perspectives</b></p> <ul style="list-style-type: none"> <li>• explore underlying values that shape peacebuilding methodologies</li> <li>• examine how religion can construct worldview and shape value system</li> <li>• examine how interreligious cooperation resolve conflicts</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Interviews</li> <li>• Intercultural Sensitivity Model</li> <li>• Participant observations</li> </ul> <p><b>Shared Learning activities</b></p> <ul style="list-style-type: none"> <li>• Learning peacebuilding skills</li> <li>• Problem solving workshop</li> <li>• Storytelling</li> <li>• Participants of all cultural backgrounds volunteer stories</li> </ul> <p><b>Future talk activities</b></p> <ul style="list-style-type: none"> <li>• Develop an action plan to take forward</li> </ul> <p><b>Working together activities</b></p> <ul style="list-style-type: none"> <li>• Establish a common language</li> </ul> <p>Terminology, basic definitions, and assumptions underlying the processes of conflict resolution are made explicit</p> <p><b>Social outcomes</b></p> <ul style="list-style-type: none"> <li>• Conflict resolution</li> </ul> <p><b>Attitudes and beliefs</b></p> <ul style="list-style-type: none"> <li>• Attitudes towards other religious groups</li> </ul> <p>participants are asked to identify their attitudes toward other religious groups using the proposed developmental model</p> <p><b>Qualitative themes</b></p>

		<ul style="list-style-type: none"> <li>• A developmental model of religious sensitivity</li> <li>• Towards religious peacebuilding</li> </ul> <p><b>Factors effecting effectiveness</b></p> <p><b>Participant factors</b></p> <ul style="list-style-type: none"> <li>• Acceptance</li> <li>• Defence mechanisms</li> <li>• Denial</li> <li>• Minimisation</li> <li>• Religious adaptation</li> <li>• Religiocentric attitudes</li> </ul> <p>religious minimisation is religiocentric because the person is ignoring the different religious meanings represented by the ritual acts</p> <ul style="list-style-type: none"> <li>• Religious attitudes</li> </ul>
<p>Abu-Nimer (2016)</p>	<p><b>Interreligious dialogue</b></p> <ul style="list-style-type: none"> <li>• Interreligious Peacebuilding Program</li> </ul> <p>peace education</p> <p><b>Participants role</b></p> <ul style="list-style-type: none"> <li>• Teachers</li> </ul> <p>training of about 56 teachers</p> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Muslim</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Academics and Researchers</li> <li>• NGO</li> </ul> <p>The project was implemented by the Salam Institute for Peace and Justice</p> <p><b>Programme theory</b></p> <ul style="list-style-type: none"> <li>• Islamic framework for peace education</li> </ul> <p><b>Mechanism-Relationship</b></p> <ul style="list-style-type: none"> <li>• Grassroots peacebuilding initiatives</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Field trip</li> </ul> <p>two field trips (each trip was ten days in length), visiting 20 Qs in Zinder, Niger.</p> <ul style="list-style-type: none"> <li>• Focus group</li> <li>• Interviews</li> <li>• Non-participant observation</li> </ul> <p><b>Implementation of activities</b></p> <ul style="list-style-type: none"> <li>• Training</li> </ul> <p><b>Social outcomes</b></p> <ul style="list-style-type: none"> <li>• Sustainability</li> </ul> <p><b>Psychological outcomes</b></p> <ul style="list-style-type: none"> <li>• Confidence in engagement</li> </ul>

<p>Abu-Nimer M (2011)</p>	<p><b>Interreligious dialogue</b></p> <ul style="list-style-type: none"> <li>• Religious peacemaking</li> </ul> <p>Including, Rabbis for Human Rights (RHR)</p> <p><b>Participants' role</b></p> <ul style="list-style-type: none"> <li>• Religious leaders</li> </ul> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Christian</li> <li>• Jewish</li> <li>• Muslim</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• American-Jewish organisations</li> <li>• Religious peacebuilder</li> </ul> <p><b>Mechanism: Relationship</b></p> <ul style="list-style-type: none"> <li>• Religious peacebuilders have been exploring different processes and models to bring change into this conflict reality</li> </ul>	<p><b>Working together activities</b></p> <ul style="list-style-type: none"> <li>• Comparative study of scripture</li> <li>• Joint rituals</li> </ul> <p><b>Implementation of activities</b></p> <ul style="list-style-type: none"> <li>• Religious leaders</li> </ul> <p><b>Participant factors</b></p> <ul style="list-style-type: none"> <li>• Acceptance</li> <li>• Defence mechanisms</li> <li>• Denial</li> <li>• Minimisation</li> <li>• Religious adaptation</li> </ul> <p>Religious pluralism, empathy</p> <ul style="list-style-type: none"> <li>• Religiocentric attitudes</li> <li>• Religiorelativism</li> </ul>
<p>Al Qurtuby (2013)</p>	<p><b>Interreligious dialogue</b></p> <ul style="list-style-type: none"> <li>• Interreligious Peacebuilding Program</li> </ul> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Christian</li> <li>• Muslim</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Community group</li> <li>• Local leaders</li> <li>• Religious leader</li> <li>• Religious peacebuilder</li> </ul> <p><b>Programme theory</b></p> <ul style="list-style-type: none"> <li>• Building Networks and Alliances</li> </ul> <p><b>Mechanism: Knowledge</b></p> <ul style="list-style-type: none"> <li>• To defuse religious tensions and urge calm by dispelling rumours with the potential to inflame local populations into collective riots.</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Not stated</li> </ul> <p><b>Future talk activities</b></p> <ul style="list-style-type: none"> <li>• Agreement between parties</li> </ul> <p><b>Working together activities</b></p> <ul style="list-style-type: none"> <li>• Establish a team of religious leaders</li> </ul> <p><b>Implementation of activities</b></p> <ul style="list-style-type: none"> <li>• Religious leaders</li> </ul> <p><b>Social outcomes</b></p> <ul style="list-style-type: none"> <li>• Peace</li> <li>• Government</li> </ul> <p><b>Qualitative themes</b></p> <ul style="list-style-type: none"> <li>• Towards religious peacebuilding</li> </ul> <p><b>Factors effecting effectiveness</b></p> <p><b>Participant factors</b></p> <ul style="list-style-type: none"> <li>• Acceptance</li> </ul>

		<ul style="list-style-type: none"> <li>• Dealing with difference</li> <li>• Shared values</li> </ul>
Faas (2018)	<p><b>Interreligious dialogue</b></p> <ul style="list-style-type: none"> <li>• Community National Schools</li> </ul> <p><b>Age group</b></p> <ul style="list-style-type: none"> <li>• Students</li> </ul> <p><b>Participants role</b></p> <ul style="list-style-type: none"> <li>• Academia</li> </ul> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Catholic</li> <li>• Christian</li> <li>• Hindu</li> <li>• Muslim</li> <li>• Orthodox Christian</li> <li>• Protestant</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Academics and Researchers</li> </ul> <p><b>Sex</b></p> <ul style="list-style-type: none"> <li>• Male</li> <li>• Female</li> </ul> <p><b>Mechanism- Knowledge</b></p> <ul style="list-style-type: none"> <li>• Inclusive education to all faiths</li> </ul> <p><b>Other types of interventions and mechanisms</b></p> <p><b>Pedagogy –</b></p> <p><b>Mechanism: knowledge</b></p> <ul style="list-style-type: none"> <li>• developing interfaith maturity in their student population</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Focus group</li> <li>• Interviews</li> <li>• Survey</li> </ul> <p><b>Shared Learning activities</b></p> <ul style="list-style-type: none"> <li>• Learning about each other</li> <li>• Learning about shared beliefs</li> </ul> <p><b>Qualitative themes</b></p> <ul style="list-style-type: none"> <li>• A developmental model of religious sensitivity</li> <li>• Interpersonal relationship</li> <li>• Moving from monolithic to multidimensional understanding of the other</li> <li>• Cultural and religious identity</li> </ul> <p>Developing belief identity: the influence of school, home, and religious leaders</p> <ul style="list-style-type: none"> <li>• Social Interaction</li> <li>• Learning about and from others</li> </ul>
Francis (2010)	<p><b>Interreligious dialogue</b></p> <ul style="list-style-type: none"> <li>• The Parliament of the World’s Religions</li> </ul> <p><b>Age group</b></p> <ul style="list-style-type: none"> <li>• Mixed age group</li> </ul> <p>36 individuals under the age of 20, 114 in their twenties, 69 in their thirties,</p>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Questionnaire</li> </ul> <p><b>Community activities</b></p> <ul style="list-style-type: none"> <li>• Conferences</li> </ul> <p>The Parliament of the World’s Religions</p>

	<p>110 in their forties, 162 in their fifties, 127 in their sixties, 35 aged 70 or over, and five of undisclosed age.</p> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Baha'i</li> <li>• Buddhist</li> <li>• Christian</li> <li>• Jewish</li> <li>• Muslim</li> <li>• Pagan</li> <li>• Sikh</li> <li>• Hindu</li> <li>• Jain</li> <li>• Zoroastrian</li> </ul> <p><b>Sex</b></p> <ul style="list-style-type: none"> <li>• Male</li> <li>• Female</li> </ul> <p><b>Mechanism: Perspectives</b></p> <ul style="list-style-type: none"> <li>• A common set of core values is found in the teachings of religion that provide the conditions for a sustainable world order.</li> </ul>	<p><b>Social outcomes</b></p> <ul style="list-style-type: none"> <li>• Awareness of religious diversity views on God and on the Ultimate Real (11 items); (3) understandings of religion and spirituality (6 items); (4) beliefs about life after death (8 items); (5) sources of knowledge about God (10 items)</li> </ul> <p><b>Psychological outcomes</b></p> <ul style="list-style-type: none"> <li>• Motivation for Learning about Difference motivation for attending the Parliament (8 items)</li> </ul> <p><b>Attitudes and beliefs</b></p> <ul style="list-style-type: none"> <li>• Understanding interfaith engagement (5 items); and (9) the relationship between religion and ethics and morality</li> </ul>
<p>Garadian (2018)</p>	<p><b>Interreligious dialogue</b></p> <ul style="list-style-type: none"> <li>• Interfaith summer school</li> </ul> <p><b>Age group</b></p> <ul style="list-style-type: none"> <li>• Youth</li> </ul> <p><b>Education</b></p> <ul style="list-style-type: none"> <li>• Higher education</li> </ul> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Multi-religious</li> <li>• Muslim</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Academics and Researchers</li> <li>• Community group</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Discussion</li> <li>• Participant observations</li> </ul> <p><b>Working together activities</b></p> <ul style="list-style-type: none"> <li>• Cross-group Networking Events</li> </ul> <p><b>Attitudes and beliefs</b></p> <ul style="list-style-type: none"> <li>• Cultural awareness</li> </ul> <p><b>Qualitative themes</b></p> <ul style="list-style-type: none"> <li>• Affective outcomes</li> <li>• Cognitive outcomes</li> <li>• Towards religious peacebuilding</li> </ul> <p><b>Behaviour change outcomes</b></p>

	<p><b>Sex</b></p> <ul style="list-style-type: none"> <li>• Male</li> <li>• Female</li> </ul> <p><b>Programme theory</b></p> <ul style="list-style-type: none"> <li>• Social Awareness</li> </ul> <p><b>Mechanism- Perspectives</b></p> <ul style="list-style-type: none"> <li>• explore underlying values that shape peacebuilding methodologies</li> </ul> <p><b>Other types of interventions and mechanisms</b></p> <p><u><b>Changing hearts and minds</b></u></p> <p><b>Mechanism: Knowledge</b></p> <ul style="list-style-type: none"> <li>• Experiences of individuals engaged in interreligious dialogue</li> </ul> <p><b>Mechanism: Perspectives</b></p> <ul style="list-style-type: none"> <li>• Preventing radicalisation of young people</li> </ul> <p><u><b>Pedagogy</b></u></p> <p><b>Mechanism: Knowledge</b></p> <ul style="list-style-type: none"> <li>• Youth camp with dialogue on experiences of diversity and inclusivity</li> </ul> <p><u><b>Knowing the 'other'</b></u></p> <p><b>Mechanism: Perspectives</b></p> <ul style="list-style-type: none"> <li>• Understand similarities and differences in beliefs, values and attitudes in people from different cultures.</li> </ul>	<ul style="list-style-type: none"> <li>• Perspective taking</li> </ul> <p><b>Factors effecting effectiveness</b></p> <p><b>Methodological factors</b></p> <ul style="list-style-type: none"> <li>• Theoretical frameworks that help to define research questions</li> <li>• Methods of measurement</li> </ul>
Jordhus-Lier (2013)	<p><b>Interreligious dialogue</b></p> <ul style="list-style-type: none"> <li>• Religious peacemaking</li> </ul> <p><b>Participants' role</b></p> <ul style="list-style-type: none"> <li>• Religious leaders</li> </ul> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Anglican</li> <li>• Catholic</li> <li>• Muslim</li> <li>• Orthodox Christian</li> <li>• Pentecostal</li> <li>• Protestant</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Comparative case study</li> </ul> <p><b>Working together activities</b></p> <ul style="list-style-type: none"> <li>• Joint rituals</li> </ul> <p>Joint prayer</p>

	<p>Fellowship of Christian Councils and Churches in the Great Lakes and Horn of Africa (FECCLAHA).</p> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Church leaders</li> </ul> <p><b>Mechanism-Relationship</b></p> <ul style="list-style-type: none"> <li>• Church networks are involved in national political processes, legitimised as an attempt to put pressure on diplomatic processes and peace talks</li> </ul>	
Karuna Centre (2013)	<p><b>Interreligious dialogue</b></p> <ul style="list-style-type: none"> <li>• Interreligious cooperation</li> </ul> <p><b>Participants' role</b></p> <ul style="list-style-type: none"> <li>• Religious leaders</li> </ul> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Buddhist</li> <li>• Christian</li> <li>• Hindu</li> <li>• Muslim</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Charity</li> </ul> <p>Karuna Center for Peacebuilding and Sarvodaya</p> <ul style="list-style-type: none"> <li>• Religious leader</li> </ul> <p><b>Programme theory</b></p> <ul style="list-style-type: none"> <li>• Cooperation on Mutual Interests</li> <li>• Programme theory of change</li> </ul> <p><b>Mechanism: Knowledge</b></p> <ul style="list-style-type: none"> <li>• Empower religious leaders to foster community reconciliation</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Interviews</li> <li>• Self-assessment</li> </ul> <p><b>Community activities</b></p> <ul style="list-style-type: none"> <li>• Joint community activities</li> </ul> <p><b>Implementation of activities</b></p> <ul style="list-style-type: none"> <li>• Religious leaders</li> </ul>
Lowry (2006)	<p><b>Interreligious dialogue</b></p> <ul style="list-style-type: none"> <li>• Interreligious Peacebuilding Program</li> </ul> <p><b>Role</b></p>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Discussion</li> <li>• Interviews</li> </ul>

	<ul style="list-style-type: none"> <li>• Religious leaders</li> </ul> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Christian</li> <li>• Muslim</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Academics and Researchers</li> <li>• Project director</li> </ul> <p><b>Mid-Range theories</b></p> <ul style="list-style-type: none"> <li>• Deep dialogue</li> </ul> <p><b>Programme theories</b></p> <ul style="list-style-type: none"> <li>• Improving interreligious and intercultural communication processes</li> </ul> <p><b>Mechanism: Knowledge</b></p> <ul style="list-style-type: none"> <li>• Empowers religious leaders to foster community reconciliation</li> </ul> <p><b>Other types of interventions and mechanisms</b></p> <p><b><u>Knowing the 'other'</u></b></p> <p><b>Mechanism: Perspectives</b></p> <ul style="list-style-type: none"> <li>• understands similarities and differences in beliefs, values and attitudes in people from different cultures.</li> </ul>	<ul style="list-style-type: none"> <li>• Participant observations</li> </ul> <p><b>Opportunities for contact</b></p> <ul style="list-style-type: none"> <li>• Encounters with religious representatives</li> </ul> <p><b>Social outcomes</b></p> <ul style="list-style-type: none"> <li>• Conflict resolution</li> </ul> <p><b>Psychological outcomes</b></p> <ul style="list-style-type: none"> <li>• Confidence in engagement</li> </ul> <p><b>Attitudes and beliefs</b></p> <ul style="list-style-type: none"> <li>• Attitudes towards other religious groups</li> <li>• Understanding</li> </ul> <p><b>Qualitative themes</b></p> <ul style="list-style-type: none"> <li>• Learning about and from others</li> </ul> <p><b>Behaviour change outcomes</b></p> <ul style="list-style-type: none"> <li>• Direct contact</li> <li>• Perspective taking</li> </ul> <p><b>Factors effecting effectiveness</b></p> <p><b>Participant factors</b></p> <ul style="list-style-type: none"> <li>• Cross-community contact</li> </ul>
Puig (2018)	<p><b>Interreligious dialogue</b></p> <ul style="list-style-type: none"> <li>• Interreligious dialogue</li> </ul> <p><b>Participants role</b></p> <ul style="list-style-type: none"> <li>• Academia</li> <li>• Administrators</li> <li>• Community organisers</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Academics and Researchers</li> </ul> <p><b>Mid-Range theories</b></p> <ul style="list-style-type: none"> <li>• Social identity theory</li> </ul> <p><b>Programme theory</b></p> <ul style="list-style-type: none"> <li>• Social Awareness</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Interviews</li> </ul> <p><b>Self-directed/individual activities</b></p> <ul style="list-style-type: none"> <li>• Meditation</li> </ul> <p><b>Shared Learning activities</b></p> <ul style="list-style-type: none"> <li>• Learning about each other</li> <li>• Study and research groups</li> </ul> <p><b>Community activities</b></p> <ul style="list-style-type: none"> <li>• Assemblies</li> </ul> <p><b>Social outcomes</b></p> <ul style="list-style-type: none"> <li>• Awareness of religious diversity</li> </ul> <p><b>Factors effecting effectiveness</b></p>

	<p><b>Mechanism – Structures and processes</b></p> <ul style="list-style-type: none"> <li>• Nuance the regulatory needs for managing religious diversity in public sphere</li> </ul> <p><b>Other types of interventions and mechanisms</b></p> <p><b><u>Pedagogy</u></b></p> <p><b>Mechanism: Structures and processes</b></p> <ul style="list-style-type: none"> <li>• Identify and propose community and policy initiatives that favour intercultural and interreligious dialogue</li> </ul> <p><b><u>Knowing the 'other'</u></b></p> <p><b>Mechanism: Relationship</b></p> <ul style="list-style-type: none"> <li>• Describe the factors favouring intercultural and interreligious dialogue</li> </ul> <p><b>Mechanism – Perspectives</b></p> <ul style="list-style-type: none"> <li>• Understand public administrators, community organisers and academics' concepts of intercultural and interreligious dialogue</li> </ul>	<p><b>Participant factors</b></p> <ul style="list-style-type: none"> <li>• Engaging self</li> <li>• Self-awareness of spirituality, cultural and religious diversity</li> <li>• Spiritual dialogue</li> </ul>
Al Qurtuby (2012)	<p><b>Interreligious dialogue</b></p> <ul style="list-style-type: none"> <li>• Religious tolerance</li> <li>• Religious peacemaking</li> </ul> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Christian</li> <li>• Muslim</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Local groups</li> </ul> <p>Peace provocateurs, the Baku Bae movement, the 20</p> <ul style="list-style-type: none"> <li>• Religious leader</li> </ul> <p><b>Mid-Range theories</b></p> <ul style="list-style-type: none"> <li>• Deep dialogue</li> </ul> <p><b>Mechanism: Relationship</b></p> <ul style="list-style-type: none"> <li>• Grassroots peacebuilding initiatives</li> </ul>	<p><b>Shared Learning activities</b></p> <ul style="list-style-type: none"> <li>• Living together</li> </ul> <p>'live -ins' several days in a particular site or a camp</p> <p><b>Community activities</b></p> <ul style="list-style-type: none"> <li>• Customary law</li> </ul> <p>'Adat'</p> <ul style="list-style-type: none"> <li>• Joint relief work</li> </ul> <p>different religious groups working together after the 2004 India Ocean tsunami</p> <p><b>Working together activities</b></p> <ul style="list-style-type: none"> <li>• Joint rituals</li> <li>• Joint social activities</li> <li>• Sharing experiences</li> </ul>
Sarapung (2016)	<p><b>Interreligious dialogue</b></p> <ul style="list-style-type: none"> <li>• Religious peacemaking</li> </ul>	<p><b>Shared Learning activities</b></p> <ul style="list-style-type: none"> <li>• Living together</li> </ul>

	<p><b>Participants' role</b></p> <ul style="list-style-type: none"> <li>• Public</li> </ul> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Christian</li> <li>• Muslim</li> </ul> <p><b>Mechanism-Relationship</b></p> <ul style="list-style-type: none"> <li>• two religious leaders</li> </ul>	<p>Live-ins</p> <p><b>Working together activities</b></p> <ul style="list-style-type: none"> <li>• Joint social activities</li> </ul> <p><b>Implementation of activities</b></p> <ul style="list-style-type: none"> <li>• Religious leaders</li> </ul> <p><b>Opportunities for contact</b></p> <ul style="list-style-type: none"> <li>• Social media</li> </ul> <p>use of social media to quell rumours</p> <p><b>Didactic activities</b></p> <ul style="list-style-type: none"> <li>• Peace sermons</li> </ul> <p><b>Qualitative themes</b></p> <ul style="list-style-type: none"> <li>• A developmental model of religious sensitivity</li> </ul> <p>Partnerships for Peace: Religious-secular partnerships</p> <ul style="list-style-type: none"> <li>• Towards religious peacebuilding</li> </ul> <p>Partnerships for Peace: Religious-secular Partnerships</p>
Yablon (2010)	<p><b>Age group</b></p> <ul style="list-style-type: none"> <li>• Adolescents</li> </ul> <p>17 years old</p> <p><b>Education</b></p> <ul style="list-style-type: none"> <li>• High school</li> </ul> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Jewish</li> <li>• Muslim</li> </ul> <p><b>Religion not specified group</b></p> <ul style="list-style-type: none"> <li>• Israeli</li> <li>• Palestinian</li> </ul> <p><b>Sex</b></p> <ul style="list-style-type: none"> <li>• Male</li> <li>• Female</li> </ul> <p><b>Mediation-Relationship</b></p> <ul style="list-style-type: none"> <li>• Grassroots peacebuilding initiatives</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Questionnaire</li> </ul> <p><b>Social outcomes</b></p> <ul style="list-style-type: none"> <li>• Feeling towards members of the other group</li> <li>• Social distance</li> </ul> <p><b>Attitudes and beliefs</b></p> <ul style="list-style-type: none"> <li>• Attitudes towards other religious groups</li> <li>• perceptions of members of the other group</li> </ul>

The aim of this study was to examine the contribution of religious content of peace encounters between Israeli Jewish and Muslim Arab high school students.

#### 4.5.2 Mediation: intergroup interventions

Short Title	Intervention, mechanisms	Content, outcomes, moderators
Bilali (2016)	<p><b>Intergroup dialogue</b></p> <ul style="list-style-type: none"> <li>• Shared education</li> <li>• Intergroup contact</li> <li>• Violence prevention</li> <li>• Intergroup dialogue</li> <li>• Conflict management</li> </ul> <p><b>Age group</b></p> <ul style="list-style-type: none"> <li>• Age</li> </ul> <p>16-85 years</p> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Not known/stated</li> </ul> <p><b>Sex</b></p> <ul style="list-style-type: none"> <li>• Male</li> <li>• Female</li> </ul> <p><b>Mid-range theories</b></p> <ul style="list-style-type: none"> <li>• Conformity and obedience</li> <li>• In-group superiority</li> <li>• Attributions of responsibility</li> </ul> <p><b>Mechanism: Relationship</b></p> <ul style="list-style-type: none"> <li>• Grassroots peacebuilding initiatives.</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Survey</li> </ul> <p><b>Community activities</b></p> <ul style="list-style-type: none"> <li>• Media programming</li> <li>• Radio drama</li> </ul> <p><b>Social outcomes</b></p> <ul style="list-style-type: none"> <li>• Collective victimhood</li> <li>• In-group superiority</li> <li>• Obedience to leaders</li> <li>• Social distance</li> </ul> <p><b>Psychological outcomes</b></p> <ul style="list-style-type: none"> <li>• Interpersonal development</li> </ul> <p><b>Attitudes and beliefs</b></p> <ul style="list-style-type: none"> <li>• Attributions of responsibility</li> <li>• Trust</li> </ul> <p><b>Behaviour change outcomes</b></p> <ul style="list-style-type: none"> <li>• Active bystandership</li> </ul>
De Tezanos-Pinto (2017)	<p><b>Intergroup dialogue</b></p> <ul style="list-style-type: none"> <li>• Intergroup contact</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Interviews</li> </ul>

	<ul style="list-style-type: none"> <li>• Reconciliation</li> </ul> <p><b>Mechanism: Relationship</b></p> <ul style="list-style-type: none"> <li>• To investigate the relation between contact and attitudes toward each out-group, as well as the influence of overall intergroup contact on reconciliation</li> </ul>	<p><b>Shared Learning activities</b></p> <ul style="list-style-type: none"> <li>• Learning about each other</li> </ul> <p><b>Social outcomes</b></p> <ul style="list-style-type: none"> <li>• Cross-group friendships</li> </ul> <p><b>Participant factors</b></p> <ul style="list-style-type: none"> <li>• Traumatic war experiences</li> </ul> <p><b>Factors affecting effectiveness</b></p> <p><b>Programme factors</b></p> <ul style="list-style-type: none"> <li>• Shared experience</li> </ul> <p>the construction of a common identity based on residents' nationality and their common fate as refugees</p>
Del Re (2014)	<p><b>Intergroup dialogue</b></p> <ul style="list-style-type: none"> <li>• Intergroup contact</li> </ul> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Christian</li> <li>• Jewish</li> <li>• Muslim</li> </ul> <p><b>Ethnic group</b></p> <ul style="list-style-type: none"> <li>• Ahmadi</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Ahmadiyya community in Haifa, Israel</li> </ul> <p><b>Programme theory</b></p> <ul style="list-style-type: none"> <li>• Keeping a constant denominator</li> <li>• Improving interreligious and intercultural communication processes</li> </ul> <p><b>Mechanism: Knowledge</b></p> <ul style="list-style-type: none"> <li>• analyse role and impact of community in complex cultural context</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Participant observations</li> </ul> <p><b>Community activities</b></p> <ul style="list-style-type: none"> <li>• Shared holidays/celebrations</li> </ul> <p><b>Working together activities</b></p> <ul style="list-style-type: none"> <li>• Joint declaration of peace</li> </ul> <p><b>Social outcomes</b></p> <ul style="list-style-type: none"> <li>• Conflict resolution</li> <li>• Peace</li> </ul> <p><b>Qualitative themes</b></p> <ul style="list-style-type: none"> <li>• Towards religious peacebuilding</li> </ul> <p><b>Factors affecting effectiveness</b></p> <p><b>Participant factors</b></p> <ul style="list-style-type: none"> <li>• Adaptive Management</li> </ul>
Dessel A B; Dessel N B (2012)	<p><b>Intergroup dialogue</b></p> <ul style="list-style-type: none"> <li>• Intergroup dialogue</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Discussion</li> </ul>

	<p><b>Age group</b></p> <ul style="list-style-type: none"> <li>• Youth</li> </ul> <p><b>Education</b></p> <ul style="list-style-type: none"> <li>• University</li> </ul> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Christian</li> <li>• Christian Chaldean</li> <li>• Jewish</li> <li>• Muslim</li> </ul> <p><b>Religion not specified group</b></p> <ul style="list-style-type: none"> <li>• Israeli</li> <li>• Palestinian</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Academics and Researchers</li> </ul> <p><b>Mechanism: Knowledge</b></p> <ul style="list-style-type: none"> <li>• Conflict prevention and conflict transformation.</li> </ul> <p><b>Mechanism: Perspectives</b></p> <ul style="list-style-type: none"> <li>• Examine how interreligious cooperation resolve conflicts</li> </ul> <p><b>Other types of interventions and mechanisms</b></p> <p><u><b>Hearts and Minds</b></u></p> <p><b>Mechanism: relationship</b></p> <ul style="list-style-type: none"> <li>• To establish peaceful intergroup relations</li> </ul> <p><b>Mechanism: Perspectives</b></p> <ul style="list-style-type: none"> <li>• Clarify own beliefs</li> </ul> <p><u><b>Knowing the 'other'</b></u></p> <p><b>Mechanism: Perspectives</b></p> <ul style="list-style-type: none"> <li>• understand similarities and differences in beliefs, values and attitudes in people from different cultures</li> </ul>	<ul style="list-style-type: none"> <li>• Interviews</li> <li>• Reflection journal</li> <li>• Self-assessment</li> </ul> <p><b>Shared Learning activities</b></p> <ul style="list-style-type: none"> <li>• Learning about each other</li> </ul> <p><b>Debate and discussion</b></p> <ul style="list-style-type: none"> <li>• Group discussion</li> </ul> <p><b>Working together activities</b></p> <ul style="list-style-type: none"> <li>• Joint social activities</li> </ul> <p><b>Implementation of activities</b></p> <ul style="list-style-type: none"> <li>• Facilitators</li> </ul> <p><b>Qualitative themes</b></p> <ul style="list-style-type: none"> <li>• Interpersonal relationship</li> <li>• Affective outcomes</li> <li>• Cognitive outcomes</li> <li>• Cultural and Religious identity</li> <li>• National identity</li> </ul>
Enright R D et al (2016)	<p><b>Intergroup dialogue</b></p> <ul style="list-style-type: none"> <li>• Establishing structures for group behaviours that promote forgiveness</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Group Enright Forgiveness Inventory</li> <li>• Enright Forgiveness Inventory (EFI)</li> </ul>

	<ul style="list-style-type: none"> <li>• Language and gestures</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Not known/ stated</li> </ul> <p><b>Mechanism: Relationship</b></p> <ul style="list-style-type: none"> <li>• forgiveness between groups might have an important role in peace efforts</li> </ul>	<ul style="list-style-type: none"> <li>• Self-assessment</li> </ul> <p><b>Social outcomes</b></p> <ul style="list-style-type: none"> <li>• Group forgiveness</li> </ul> <p><b>Factors affecting effectiveness</b></p> <p><b>Methodological factors</b></p> <ul style="list-style-type: none"> <li>• Methods of measurement</li> </ul>
Ernstorfer A (2018)	<p><b>Intergroup dialogue</b></p> <ul style="list-style-type: none"> <li>• Peacebuilding</li> </ul> <p><b>Role</b></p> <ul style="list-style-type: none"> <li>• Academia</li> <li>• Consultants, experts</li> <li>• NGO representatives</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Community group</li> <li>• Local groups</li> <li>• NGO</li> </ul> <p><b>Socioeconomic</b></p> <ul style="list-style-type: none"> <li>• Elites</li> </ul> <p><b>Programme theories</b></p> <ul style="list-style-type: none"> <li>• Peacebuilding framework</li> </ul> <p><b>Mechanism: Knowledge</b></p> <ul style="list-style-type: none"> <li>• Conflict prevention and conflict transformation.</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Interviews</li> </ul> <p><b>Shared Learning activities</b></p> <ul style="list-style-type: none"> <li>• Mutual learning</li> <li>• Regular feedback</li> </ul> <p><b>Debate and discussion</b></p> <ul style="list-style-type: none"> <li>• Multi-stakeholder fora</li> </ul> <p><b>Community activities</b></p> <ul style="list-style-type: none"> <li>• Donor coordination</li> <li>• Funding</li> </ul> <p><b>Implementation of activities</b></p> <ul style="list-style-type: none"> <li>• Data sharing</li> <li>• Leadership</li> </ul> <p><b>Factors affecting effectiveness</b></p> <p><b>Participant factors</b></p> <ul style="list-style-type: none"> <li>• Acceptance</li> <li>• Adaptive Management</li> <li>• Shared beliefs</li> <li>• Shared values</li> </ul> <p><b>Programme factors</b></p> <ul style="list-style-type: none"> <li>• Sustained funding</li> <li>• Collective learning</li> <li>• Implementation</li> </ul>

		<ul style="list-style-type: none"> <li>• Joint programming</li> </ul>
Knox (1994)	<p><b>Intergroup dialogue</b></p> <ul style="list-style-type: none"> <li>• Community Relations Programme</li> </ul> <p><b>Age group</b></p> <ul style="list-style-type: none"> <li>• Adults (18 &amp; above)</li> </ul> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Catholic</li> <li>• Protestant</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Academics and Researchers</li> </ul> <p><b>Sex</b></p> <ul style="list-style-type: none"> <li>• Male</li> <li>• Female</li> </ul> <p><b>Programme theories</b></p> <ul style="list-style-type: none"> <li>• Building formal and informal institutions</li> </ul> <p><b>Mechanism: Knowledge</b></p> <ul style="list-style-type: none"> <li>• Analyse role and impact of community in complex cultural context</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Survey</li> </ul> <p><b>Community activities</b></p> <ul style="list-style-type: none"> <li>• Community relations programme</li> </ul> <p><b>Attitudes and beliefs</b></p> <ul style="list-style-type: none"> <li>• Attitudes towards other religious groups</li> </ul> <p><b>Qualitative themes</b></p> <ul style="list-style-type: none"> <li>• Establishing community relations</li> </ul>
Roberts T (2014)	<p><b>Intergroup dialogue</b></p> <ul style="list-style-type: none"> <li>• Intergroup dialogue</li> </ul> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Christian</li> </ul> <p><b>Religion not specified group</b></p> <ul style="list-style-type: none"> <li>• African American</li> <li>• White</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Church leaders</li> </ul> <p><b>Mechanism: Relationship</b></p>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Focus group</li> <li>• Participant observations</li> </ul> <p><b>Debate and discussion</b></p> <ul style="list-style-type: none"> <li>• Facilitated discussions</li> </ul>

<ul style="list-style-type: none"> <li>• Multidimensional church congregations</li> </ul> <p>This project will address the racial-political divide within the local church</p> <p><b>Mechanism: Knowledge</b></p> <ul style="list-style-type: none"> <li>• To facilitate greater understanding and enable genuine 'koinonia' (Christian fellowship) across racial lines</li> </ul>
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### 4.5.3 Knowing the 'other': Interreligious interventions

Short Title	Intervention mechanisms	Content, outcomes and moderators
Abidin (2014)	<p><b>Interreligious dialogue</b></p> <ul style="list-style-type: none"> <li>• Religious Conflict management</li> </ul> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Buddhist</li> <li>• Catholic</li> <li>• Christian</li> <li>• Hindu</li> <li>• Muslim</li> </ul> <p><b>Religion not specified group</b></p> <ul style="list-style-type: none"> <li>• Javanese</li> <li>• Madurese</li> </ul> <p><b>Mechanism: Perspectives</b></p> <ul style="list-style-type: none"> <li>• Why [the community] can live in harmony in diversity, what values they gather in unity are and how they manage conflicts in their communities.</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Interviews</li> <li>• Non-participant observation</li> </ul> <p><b>Community activities</b></p> <ul style="list-style-type: none"> <li>• Shared holidays/ celebrations</li> </ul> <p><b>Working together activities</b></p> <ul style="list-style-type: none"> <li>• Joint rituals</li> </ul> <p><b>Factors affecting effectiveness</b></p> <p><b>Participant factors</b></p> <ul style="list-style-type: none"> <li>• Shared values</li> </ul>
Agrawal (2014)	<p><b>Interreligious dialogue</b></p> <ul style="list-style-type: none"> <li>• Interfaith dialogue</li> </ul> <p><b>Role</b></p> <ul style="list-style-type: none"> <li>• Interfaith advocates</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Interviews</li> </ul> <p><b>Community activities</b></p> <ul style="list-style-type: none"> <li>• Town planning</li> </ul>

	<ul style="list-style-type: none"> <li>• Religious leaders</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Not known/ stated</li> </ul> <p><b>Mid-Range theories</b></p> <ul style="list-style-type: none"> <li>• Contact hypothesis</li> </ul> <p><b>knowing: Structure and processes</b></p> <ul style="list-style-type: none"> <li>• Proximity of places of worship promotes interfaith dialogue</li> </ul>	<p><b>Working together activities</b></p> <ul style="list-style-type: none"> <li>• Collaboration</li> </ul> <p><b>Opportunities for contact</b></p> <ul style="list-style-type: none"> <li>• Contact and interaction</li> </ul> <p><b>Qualitative themes</b></p> <ul style="list-style-type: none"> <li>• Religion as a point of contestation</li> <li>• The role of government</li> <li>• Working towards a common goal</li> <li>• Seeing the 'other' as human</li> </ul> <p><b>Factors affecting effectiveness</b></p> <p><b>Participant factors</b></p> <ul style="list-style-type: none"> <li>• Shared values</li> </ul> <p><b>Programme factors</b></p> <ul style="list-style-type: none"> <li>• Sustained funding</li> <li>• Quality contact</li> <li>• Shared experience</li> </ul>
Badri D (2004)	<p><b>Interreligious dialogue</b></p> <ul style="list-style-type: none"> <li>• Interreligious dialogue</li> <li>• Interfaith dialogue</li> </ul> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Christian</li> <li>• Muslim</li> </ul> <p><b>Religion not specified group</b></p> <ul style="list-style-type: none"> <li>• Sudanese</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Community group</li> </ul> <p><b>Sex</b></p> <ul style="list-style-type: none"> <li>• Female</li> </ul> <p><b>Programme theory</b></p> <ul style="list-style-type: none"> <li>• Healthy Relationships</li> </ul> <p><b>Mechanism: Relationship</b></p> <ul style="list-style-type: none"> <li>• bringing together women from different ethnic backgrounds and faiths to</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Not stated</li> </ul> <p><b>Shared Learning activities</b></p> <ul style="list-style-type: none"> <li>• Learning about each other</li> <li>• learning about shared beliefs</li> <li>• Living together</li> </ul> <p><b>Community activities</b></p> <ul style="list-style-type: none"> <li>• Conferences</li> <li>• Women's action group</li> </ul>

	get to know each other	
Baesler EJ (2001)	<p><b>Interreligious dialogue</b></p> <ul style="list-style-type: none"> <li>• Holy name prayer</li> </ul> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Christian</li> </ul> <p><i>Orthodox and Western</i></p> <ul style="list-style-type: none"> <li>• Hindu</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Religious leaders</li> </ul> <p><b>Mid-Range theories</b></p> <ul style="list-style-type: none"> <li>• Deep dialogue</li> </ul> <p><b>Mechanism: Knowledge</b></p> <ul style="list-style-type: none"> <li>• the connection* explored between intercultural prayer dialogue and religious enculturation, using the Holy Name prayer as an exemplar.</li> </ul>	<p><b>Working together activities</b></p> <ul style="list-style-type: none"> <li>• Holy name prayer</li> <li>• Joint rituals</li> </ul>
Brie M (2010)	<p><b>Interreligious dialogue</b></p> <ul style="list-style-type: none"> <li>• Ecumenism</li> </ul> <p><b>Education</b></p> <ul style="list-style-type: none"> <li>• Higher education</li> </ul> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Baptist</li> <li>• Calvinist</li> <li>• Greek Catholic</li> <li>• Lutheran</li> <li>• Orthodox Christian</li> <li>• Pentecostal</li> <li>• Roman Catholic</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Not known/stated</li> </ul> <p><b>Profession</b></p> <ul style="list-style-type: none"> <li>• Ecclesiastics</li> <li>• Lay practitioners</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Interviews</li> </ul> <p><b>Community activities</b></p> <ul style="list-style-type: none"> <li>• Conferences</li> </ul> <p><b>Factors affecting effectiveness</b></p> <p><b>Participant factors</b></p> <ul style="list-style-type: none"> <li>• Acceptance</li> <li>• Religious identification</li> <li>• Shared beliefs</li> </ul>

	<p><b>Mechanism: Perspectives</b></p> <ul style="list-style-type: none"> <li>• From a Christian perspective, the participation to the ecumenical movement results and leads to the shared faith in the Trinity and in the common values.</li> </ul>	
DeWitt (2008)	<p><b>Interreligious dialogue</b></p> <ul style="list-style-type: none"> <li>• Interreligious dialogue</li> </ul> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Muslim</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Academics and Researchers</li> </ul> <p><b>Mid-Range theories</b></p> <ul style="list-style-type: none"> <li>• Attribution Theory</li> <li>• Standpoint Theory</li> </ul> <p><b>Programme theory</b></p> <ul style="list-style-type: none"> <li>• Third Person Effect</li> </ul> <p><b>Mechanism: Perspectives</b></p> <ul style="list-style-type: none"> <li>• How Muslim construct American Christians through dialogue</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Discussion</li> <li>• Focus group</li> </ul> <p><b>Debate and discussion</b></p> <ul style="list-style-type: none"> <li>• Focus groups</li> <li>• Mediation</li> </ul> <p><b>Psychological outcomes</b></p> <ul style="list-style-type: none"> <li>• Cognitive development</li> </ul> <p><b>Attitudes and beliefs</b></p> <ul style="list-style-type: none"> <li>• Attitudes towards other religious groups</li> </ul> <p><b>Qualitative themes</b></p> <ul style="list-style-type: none"> <li>• Cognitive outcomes</li> <li>• Mindfulness</li> </ul> <p><b>Factors affecting effectiveness</b></p> <p><b>Methodological factors</b></p> <ul style="list-style-type: none"> <li>• Theoretical frameworks that help to define research questions</li> </ul>
Fahy (2018)	<p><b>Interreligious dialogue</b></p> <ul style="list-style-type: none"> <li>• Interfaith initiatives</li> </ul> <p><b>Intergroup dialogue</b></p> <ul style="list-style-type: none"> <li>• Bi-national encounter</li> </ul> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Christian</li> <li>• Hindu</li> <li>• Jewish</li> <li>• Muslim</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Not known/stated</li> </ul> <p><b>Mechanism: Knowledge</b></p> <ul style="list-style-type: none"> <li>• The range of factors that motivate and inform interfaith engagement across</li> </ul>	<p><b>Community activities</b></p> <ul style="list-style-type: none"> <li>• Conferences</li> <li>• Interfaith events</li> </ul> <p><b>Factors affecting effectiveness</b></p> <p><b>Methodological factors</b></p> <ul style="list-style-type: none"> <li>• Framing the problem</li> </ul> <p><b>Participant factors</b></p> <ul style="list-style-type: none"> <li>• Focus and goals</li> <li>• Dealing with difference</li> <li>• Preaching to the converted</li> </ul> <p><b>Programme factors</b></p> <ul style="list-style-type: none"> <li>• Essentialising religion. <i>The emphasis on abstractions limits the ability of interfaith initiatives to shape broader conversations about religion and</i></li> </ul>

	these diverse contexts, and between different religious traditions	<i>society in the public sphere</i> • Inclusive practices
Garadian (2018)	<p><b>Interreligious dialogue</b></p> <ul style="list-style-type: none"> <li>• Interfaith summer school</li> </ul> <p><b>Age group</b></p> <ul style="list-style-type: none"> <li>• Youth</li> </ul> <p><b>Education</b></p> <ul style="list-style-type: none"> <li>• Higher education</li> </ul> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Multi-religious</li> <li>• Muslim</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Academics and Researchers</li> <li>• Community group</li> </ul> <p><b>Sex</b></p> <ul style="list-style-type: none"> <li>• Male</li> <li>• Female</li> </ul> <p><b>Programme theory</b></p> <ul style="list-style-type: none"> <li>• Social Awareness</li> </ul> <p><b>Other types of interventions and mechanisms</b></p> <p><b><u>Mediation</u></b></p> <p><b>Mechanism: Perspectives</b></p> <ul style="list-style-type: none"> <li>• Explore underlying values that shape peacebuilding methodologies</li> </ul> <p><b><u>Hearts and Minds</u></b></p> <p><b>Mechanism: Perspectives</b></p> <ul style="list-style-type: none"> <li>• Preventing radicalisation of young people</li> </ul> <p><b>Mechanism: Knowledge</b></p> <ul style="list-style-type: none"> <li>• Experiences of individuals engaged in interreligious dialogue</li> </ul> <p><b><u>Pedagogy</u></b></p> <p><b>Mechanism: Knowledge</b></p> <ul style="list-style-type: none"> <li>• Youth camp with dialogue on experiences of diversity and inclusivity</li> </ul> <p><b>Mechanism: Perspectives</b></p>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Discussion</li> <li>• Participant observations</li> </ul> <p><b>Working together activities</b></p> <ul style="list-style-type: none"> <li>• Cross-group networking events</li> </ul> <p><b>Attitudes and beliefs</b></p> <ul style="list-style-type: none"> <li>• Cultural awareness</li> </ul> <p><b>Qualitative themes</b></p> <ul style="list-style-type: none"> <li>• Affective outcomes</li> <li>• Cognitive outcomes</li> <li>• Towards religious peacebuilding</li> </ul> <p><b>Behaviour change outcomes</b></p> <ul style="list-style-type: none"> <li>• Perspective taking</li> </ul> <p><b>Factors affecting effectiveness</b></p> <p><b>Methodological factors</b></p> <ul style="list-style-type: none"> <li>• Theoretical frameworks that help to define research questions</li> <li>• Methods of measurement</li> </ul>

	<ul style="list-style-type: none"> <li>• Understand similarities and differences in beliefs, values and attitudes in people from different cultures.</li> </ul>	
Gramstrup (2018)	<p><b>Interreligious dialogue</b></p> <ul style="list-style-type: none"> <li>• Interfaith initiatives</li> <li><i>Women's interfaith book group</i></li> </ul> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Christian</li> <li>• Jewish</li> <li>• Muslim</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Academics and Researchers</li> </ul> <p><b>Sex</b></p> <ul style="list-style-type: none"> <li>• Female</li> </ul> <p><b>Mid-Range theories</b></p> <ul style="list-style-type: none"> <li>• Deep dialogue</li> </ul> <p><b>Mechanism: Knowledge</b></p> <ul style="list-style-type: none"> <li>• (The) appropriation of literary voices advances their engagement with religious diversity</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Participant observations</li> </ul> <p><b>Self-directed/individual activities</b></p> <ul style="list-style-type: none"> <li>• Readings</li> </ul> <p><b>Attitudes and beliefs</b></p> <ul style="list-style-type: none"> <li>• Cultural awareness</li> </ul> <p><b>Qualitative themes</b></p> <ul style="list-style-type: none"> <li>• A developmental model of religious sensitivity</li> </ul> <p><b>Behaviour change outcomes</b></p> <ul style="list-style-type: none"> <li>• Perspective taking</li> </ul> <p><b>Factors affecting effectiveness</b></p> <p><b>Methodological factors</b></p> <ul style="list-style-type: none"> <li>• Methods of measurement</li> </ul>
Hayes B C; McAllister I (2009)	<p><b>Interreligious dialogue</b></p> <ul style="list-style-type: none"> <li>• Religious Integrated Schools</li> </ul> <p><b>Age group</b></p> <ul style="list-style-type: none"> <li>• Adults (18 &amp; above)</li> </ul> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Catholic</li> <li>• Protestant</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Academics and Researchers</li> </ul> <p><b>Programme theory</b></p> <ul style="list-style-type: none"> <li>• Building Networks and Alliances</li> </ul> <p><b>Mid-Range theories</b></p> <ul style="list-style-type: none"> <li>• Contact hypothesis</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Adapted survey</li> </ul> <p><b>Shared Learning activities</b></p> <ul style="list-style-type: none"> <li>• Integrated education</li> </ul> <p><b>Social outcomes</b></p> <ul style="list-style-type: none"> <li>• Cross-group friendships</li> </ul> <p><b>Psychological outcomes</b></p> <ul style="list-style-type: none"> <li>• Interpersonal development</li> <li>• Positive experience</li> </ul> <p><b>Attitudes and beliefs</b></p> <ul style="list-style-type: none"> <li>• Attitudes towards other religious groups</li> </ul> <p><b>Behaviour change outcomes</b></p>

	<p><b>Programme theories</b></p> <ul style="list-style-type: none"> <li>• Building formal and informal institutions</li> </ul> <p><b>Mechanism: Relationship</b></p> <ul style="list-style-type: none"> <li>• Integrated schools create interreligious friendship networks</li> </ul>	<ul style="list-style-type: none"> <li>• Direct contact</li> <li>• Extended contact</li> </ul> <p><b>Factors affecting effectiveness</b></p> <p><b>Participant factors</b></p> <ul style="list-style-type: none"> <li>• Cross-community contact</li> </ul>
Illman (2015)	<p><b>Interreligious dialogue</b></p> <ul style="list-style-type: none"> <li>• Interreligious dialogue</li> </ul> <p><b>Role</b></p> <ul style="list-style-type: none"> <li>• Academia</li> <li>• Religious leaders</li> <li>• Political actors</li> </ul> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Buddhist</li> <li>• Lutheran</li> <li>• Muslim</li> <li>• Pagan</li> </ul> <p><b>Mechanism: Relationship</b></p> <ul style="list-style-type: none"> <li>• the strengths and limitations of social networking sites such as Facebook for encountering and connecting with religious others</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Facebook activity analysis</li> <li>• Interviews</li> </ul> <p><b>Debate and discussion</b></p> <ul style="list-style-type: none"> <li>• Online conversations</li> <li>• Facebook page</li> </ul> <p><b>Qualitative themes</b></p> <ul style="list-style-type: none"> <li>• Interpersonal relationship</li> <li>• Social Interaction</li> </ul>
Krebs S R (2014)	<p><b>Interreligious dialogue</b></p> <ul style="list-style-type: none"> <li>• Interfaith dialogue</li> </ul> <p><i>interfaith dialogue at the Interfaith Youth Core (IFYC)</i></p> <p><b>Age group</b></p> <ul style="list-style-type: none"> <li>• Students</li> </ul> <p><b>Education</b></p> <ul style="list-style-type: none"> <li>• University</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Academics and Researchers</li> </ul> <p><b>Mechanism: Perspectives</b></p> <ul style="list-style-type: none"> <li>• What do participants perceive that they learn or gain through participation in interfaith dialogue?</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Interviews</li> </ul> <p><b>Shared Learning activities</b></p> <ul style="list-style-type: none"> <li>• Storytelling</li> </ul> <p><b>Implementation of activities</b></p> <ul style="list-style-type: none"> <li>• Training</li> </ul> <p><b>Qualitative themes</b></p> <ul style="list-style-type: none"> <li>• Interpersonal relationship</li> <li>• Self-reported growth</li> <li>• Environment was a salient factor that served as foundation for experience</li> <li>• Focus on relationship building through sharing and storytelling</li> </ul>

	<p><b>Mechanism: Knowledge</b></p> <ul style="list-style-type: none"> <li>• How do participants experience interfaith dialogue?</li> </ul>	<p>enhanced their experience</p> <ul style="list-style-type: none"> <li>• Ecumenical worldview, 'we are all human' mindset enhanced dialogic experience</li> </ul> <p><b>Factors affecting effectiveness</b></p> <p><b>Participant factors</b></p> <ul style="list-style-type: none"> <li>• Religio-centric attitudes</li> </ul> <p><i>Religious literacy</i></p> <p><b>Programme factors</b></p> <ul style="list-style-type: none"> <li>• Environment</li> </ul>
Lovrić I (2017)	<p><b>Interreligious dialogue</b></p> <ul style="list-style-type: none"> <li>• Interfaith education</li> <li>• Religious Integrated Schools</li> </ul> <p><b>Age group</b></p> <ul style="list-style-type: none"> <li>• Students</li> </ul> <p><b>Education</b></p> <ul style="list-style-type: none"> <li>• Multicultural Schools</li> </ul> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Catholic</li> <li>• Multi-religious</li> <li>• Muslim</li> </ul> <p><b>Religion not specified group</b></p> <ul style="list-style-type: none"> <li>• Multi-racial</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Church leaders</li> </ul> <p><b>Programme theory</b></p> <ul style="list-style-type: none"> <li>• Developing and Applying Culturally Appropriate Intervention</li> <li>• Group communication</li> <li>• Intergroup relations</li> <li>• Social Awareness</li> </ul> <p><b>Mechanism: Relationship</b></p> <ul style="list-style-type: none"> <li>• Describe the factors favouring intercultural and interreligious dialogue</li> </ul> <p><b>Hearts and Minds</b></p>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Not stated</li> </ul> <p><b>Shared Learning activities</b></p> <ul style="list-style-type: none"> <li>• Culturally relevant curriculum</li> </ul> <p><b>Social outcomes</b></p> <ul style="list-style-type: none"> <li>• Awareness of religious diversity</li> <li>• Intergroup dialogue encounter</li> </ul> <p><b>Psychological outcomes</b></p> <ul style="list-style-type: none"> <li>• Intrapersonal development</li> <li>• Positive experience</li> </ul> <p><b>Qualitative themes</b></p> <ul style="list-style-type: none"> <li>• Towards religious peacebuilding</li> </ul> <p><b>Behaviour change outcomes</b></p> <ul style="list-style-type: none"> <li>• Appreciating difference</li> <li>• Engaging self</li> </ul>

	<p><b>Mechanism: relationship</b></p> <ul style="list-style-type: none"> <li>• To establish peaceful intergroup relations</li> <li>• Promoting post-war reconciliation</li> </ul>	
Lowry (2006)	<p><b>Interreligious dialogue</b></p> <ul style="list-style-type: none"> <li>• Interreligious Peacebuilding Program</li> </ul> <p><b>Role</b></p> <ul style="list-style-type: none"> <li>• Religious leaders</li> </ul> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Christian</li> <li>• Muslim</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Academics and Researchers</li> <li>• Project director</li> </ul> <p><b>Mid-Range theories</b></p> <ul style="list-style-type: none"> <li>• Deep dialogue</li> </ul> <p><b>Programme theories</b></p> <ul style="list-style-type: none"> <li>• Improving interreligious and intercultural communication processes</li> </ul> <p><b>Mechanism: Perspectives</b></p> <ul style="list-style-type: none"> <li>• Understand similarities and differences in beliefs, values and attitudes in people from different cultures</li> </ul> <p><b>Other types of interventions and mechanisms</b></p> <p><b>Mediation</b></p> <p><b>Mechanism: Knowledge</b></p> <ul style="list-style-type: none"> <li>• Empower religious leaders to foster community reconciliation</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Discussion</li> <li>• Interviews</li> <li>• Participant observations</li> </ul> <p><b>Opportunities for contact</b></p> <ul style="list-style-type: none"> <li>• Encounters with religious representatives</li> </ul> <p><b>Social outcomes</b></p> <ul style="list-style-type: none"> <li>• Conflict resolution</li> </ul> <p><b>Psychological outcomes</b></p> <ul style="list-style-type: none"> <li>• Confidence in engagement</li> </ul> <p><b>Attitudes and beliefs</b></p> <ul style="list-style-type: none"> <li>• Attitudes towards other religious groups</li> <li>• Understanding</li> </ul> <p><b>Qualitative themes</b></p> <ul style="list-style-type: none"> <li>• Learning about and from others</li> </ul> <p><b>Behaviour change outcomes</b></p> <ul style="list-style-type: none"> <li>• Direct contact</li> <li>• Perspective taking</li> </ul> <p><b>Factors affecting effectiveness</b></p> <p><b>Participant factors</b></p> <ul style="list-style-type: none"> <li>• Cross-community contact</li> </ul>
McCallum (2013)	<p><b>Interreligious dialogue</b></p> <ul style="list-style-type: none"> <li>• Interfaith summer school</li> </ul> <p><b>Age group</b></p> <ul style="list-style-type: none"> <li>• Adults (18 &amp; above)</li> </ul> <p><b>Role</b></p> <ul style="list-style-type: none"> <li>• Religious leaders</li> </ul> <p><b>Religious group</b></p>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Participant observations</li> <li>• Survey</li> </ul> <p><b>Shared Learning activities</b></p> <ul style="list-style-type: none"> <li>• Culturally relevant curriculum</li> <li>• Religious education</li> <li>• Shared classes</li> </ul>

	<ul style="list-style-type: none"> <li>• Christian</li> <li>• Jewish</li> <li>• Multi-religious</li> <li>• Muslim</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Academics and Researchers</li> </ul> <p><b>Sex</b></p> <ul style="list-style-type: none"> <li>• Male</li> <li>• Female</li> </ul> <p><b>Programme theory</b></p> <ul style="list-style-type: none"> <li>• Building Networks and Alliances</li> <li>• Group communication</li> </ul> <p><b>Programme theory</b></p> <ul style="list-style-type: none"> <li>• Intergroup relations</li> </ul> <p><b>Mechanism: Perspectives</b></p> <ul style="list-style-type: none"> <li>• Understand similarities and differences in beliefs, values and attitudes in people from different cultures</li> </ul> <p><b>Other types of interventions and mechanisms</b></p> <p><b><u>Pedagogy</u></b></p> <p><b>Mechanism: Knowledge</b></p> <ul style="list-style-type: none"> <li>• Better understanding of differences and how to disagree well</li> </ul>	<p><b>Debate and discussion</b></p> <ul style="list-style-type: none"> <li>• Discussion</li> </ul> <p><b>Implementation of activities</b></p> <ul style="list-style-type: none"> <li>• Training</li> </ul> <p><b>Opportunities for contact</b></p> <ul style="list-style-type: none"> <li>• Summer school/camp</li> </ul> <p><b>Didactic activities</b></p> <ul style="list-style-type: none"> <li>• Lectures</li> </ul> <p><b>Social outcomes</b></p> <ul style="list-style-type: none"> <li>• Cross-group friendships</li> </ul> <p><b>Attitudes and beliefs</b></p> <ul style="list-style-type: none"> <li>• Reduced fear</li> <li>• Strengthened religious identity</li> <li>• Understanding</li> </ul> <p><b>Qualitative themes</b></p> <ul style="list-style-type: none"> <li>• Scriptural Reasoning</li> </ul> <p><b>Factors affecting effectiveness</b></p> <p><b>Programme factors</b></p> <ul style="list-style-type: none"> <li>• Joint programming</li> </ul>
Puig (2018)	<p><b>Interreligious dialogue</b></p> <ul style="list-style-type: none"> <li>• Interreligious dialogue</li> </ul> <p><b>Role</b></p> <ul style="list-style-type: none"> <li>• Academia</li> <li>• Administrators</li> <li>• Community organisers</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Academics and Researchers</li> </ul> <p><b>Mid-Range theories</b></p> <ul style="list-style-type: none"> <li>• Social identity theory</li> </ul> <p><b>Programme theory</b></p>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Interviews</li> </ul> <p><b>Self-directed/ Individual activities</b></p> <ul style="list-style-type: none"> <li>• Meditation</li> </ul> <p><b>Shared Learning activities</b></p> <ul style="list-style-type: none"> <li>• Learning about each other</li> <li>• Study and research groups</li> </ul> <p><b>Community activities</b></p> <ul style="list-style-type: none"> <li>• Assemblies</li> </ul> <p><b>Social outcomes</b></p> <ul style="list-style-type: none"> <li>• Awareness of religious diversity</li> </ul>

	<ul style="list-style-type: none"> <li>• Social Awareness</li> </ul> <p><b>Mechanism: Relationship</b></p> <ul style="list-style-type: none"> <li>• Describe the factors favouring intercultural and interreligious dialogue</li> </ul> <p><b>Mechanism: Perspectives</b></p> <ul style="list-style-type: none"> <li>• Understand public administrators, community organisers and academics' concepts of intercultural and interreligious dialogue</li> </ul> <p><b>Other types of interventions and mechanisms</b></p> <p><b><u>Mediation</u></b></p> <p><b>Mechanism: Structures and processes</b></p> <ul style="list-style-type: none"> <li>• Nuance the regulatory needs for managing religious diversity in public sphere</li> </ul> <p><b><u>Pedagogy</u></b></p> <p><b>Mechanism: Structures and processes</b></p> <ul style="list-style-type: none"> <li>• Identify and propose community and policy initiatives that favour intercultural and interreligious dialogue</li> </ul>	<p><b>Factors affecting effectiveness</b></p> <p><b>Participant factors</b></p> <ul style="list-style-type: none"> <li>• Engaging self</li> <li>• Self-awareness of spirituality, cultural and religious diversity</li> <li>• Spiritual dialogue</li> </ul>
Schmidt S L (2016)	<p><b>Interreligious dialogue</b></p> <ul style="list-style-type: none"> <li>• Interreligious Peacebuilding Program</li> </ul> <p><b>Programme theory</b></p> <ul style="list-style-type: none"> <li>• Building Skills and Processes</li> <li>• Building Networks and Alliances</li> <li>• Cooperation on Mutual Interests</li> <li>• Healthy Relationships</li> <li>• Legitimate Intermediary</li> </ul> <p><b>Mid-Range theories</b></p> <ul style="list-style-type: none"> <li>• Contact hypothesis</li> </ul> <p><b>Programme theory</b></p> <ul style="list-style-type: none"> <li>• Pressure for Change</li> <li>• Public Attitudes</li> <li>• Trauma Healing</li> </ul> <p><b>Programme theories</b></p> <ul style="list-style-type: none"> <li>• Building formal and informal institutions</li> </ul> <p><b>Programme theories</b></p>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Interviews</li> <li>• Programme materials</li> </ul> <p><b>Self-directed/ Individual activities</b></p> <ul style="list-style-type: none"> <li>• Religious beliefs</li> </ul> <p><b>Implementation of activities</b></p> <ul style="list-style-type: none"> <li>• Religious leaders</li> </ul>

	<ul style="list-style-type: none"> <li>• Prevention</li> <li>• Improving State Response</li> <li>• Amplifying New Narratives</li> <li>• Disengagement</li> </ul> <p><b>Mid-range theories</b></p> <ul style="list-style-type: none"> <li>• Countering violent extremism (CVE)</li> </ul> <p><b>Mechanism: Knowledge</b></p> <ul style="list-style-type: none"> <li>• How interreligious action can help in building resilient and peaceful societies with diversities</li> </ul>	
Weisse (2011)	<p><b>Interreligious dialogue</b></p> <ul style="list-style-type: none"> <li>• Religious tolerance</li> <li>• Interfaith education</li> </ul> <p><i>REDCo project</i></p> <ul style="list-style-type: none"> <li>• Religious Integrated Schools</li> <li>• Interreligious dialogue</li> </ul> <p><b>Age group</b></p> <ul style="list-style-type: none"> <li>• Students</li> </ul> <p><i>14- to 16-year age group</i></p> <p><b>Education</b></p> <ul style="list-style-type: none"> <li>• High school</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Academics and Researchers</li> <li>• Project director</li> </ul> <p><b>Mechanism: Knowledge</b></p> <ul style="list-style-type: none"> <li>• How study of religions and values in schools could contribute to either dialogue or tension in Europe</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Interviews</li> <li>• Participant observations</li> <li>• Questionnaire</li> <li>• Video, Audio</li> </ul> <p><b>Shared Learning activities</b></p> <ul style="list-style-type: none"> <li>• Religious education</li> </ul> <p><b>Qualitative themes</b></p> <ul style="list-style-type: none"> <li>• A developmental model of religious sensitivity</li> <li>• Cultural and Religious identity</li> </ul> <p><i>Promotion of diversity management</i></p>
Williams R J; Ruparell T (2014)	<p><b>Role</b></p> <ul style="list-style-type: none"> <li>• Public</li> </ul> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Christian</li> <li>• Jewish</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Interviews</li> <li>• Questionnaire</li> </ul> <p><b>Social outcomes</b></p>

**Characteristics of the person(s)/organisation(s) delivering the intervention**

- Academics and Researchers

**Programme theory**

- Building Networks and Alliances

*Social Network Analysis*

**Mid-Range theories**

- Social contact theory

*Social Network Analysis*

**Programme theory**

- Social Awareness

**Mechanism: Knowledge**

- Conceptualised interreligious dialogue as a communication network and investigated the impact of differences in access to communication flows on dialogue participants

- Intergroup dialogue encounter

#### 4.5.4 Knowing the 'other': Intergroup interventions

Short Title	Intervention, mechanisms	Content, outcomes and moderators
Bekerman Z; Horenczyk G (2004)	<p><b>Intergroup dialogue</b></p> <ul style="list-style-type: none"> <li>• Shared education</li> </ul> <p><i>Bilingual education</i></p> <ul style="list-style-type: none"> <li>• Culturally relevant education</li> <li>• Intergroup contact</li> <li>• Intergroup dialogue</li> <li>• Conflict Management</li> </ul> <p><b>Age group</b></p> <ul style="list-style-type: none"> <li>• Students</li> </ul> <p><b>Role</b></p> <ul style="list-style-type: none"> <li>• Teachers</li> <li>• Parents</li> </ul> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Jewish</li> <li>• Muslim</li> </ul> <p><b>Religion not specified group</b></p> <ul style="list-style-type: none"> <li>• Israeli</li> <li>• Palestinian</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Academics and Researchers</li> <li>• Teachers</li> </ul> <p><b>Sex</b></p> <ul style="list-style-type: none"> <li>• Male</li> <li>• Female</li> </ul> <p><b>Mechanisms: Knowledge</b></p> <ul style="list-style-type: none"> <li>• Change in social identity awareness</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Interviews</li> <li>• Participant observations</li> </ul> <p><b>Self-directed/ Individual activities</b></p> <ul style="list-style-type: none"> <li>• Bilingual education</li> </ul> <p><b>Shared Learning activities</b></p> <ul style="list-style-type: none"> <li>• Culturally relevant curriculum</li> <li>• Shared classes</li> </ul> <p><b>Qualitative themes</b></p> <ul style="list-style-type: none"> <li>• Cultural and Religious identity</li> <li>• National identity</li> <li>• Social Interaction</li> </ul> <p><b>Moderators</b></p> <p><b>Participant factors</b></p> <ul style="list-style-type: none"> <li>• Shared beliefs</li> </ul>

	<p><b>Mechanism: Relationship</b></p> <ul style="list-style-type: none"> <li>• To promote sustained interaction through the development of shared classes</li> </ul> <p><b>Other types of interventions and mechanisms</b></p> <p><b>Pedagogy</b></p> <p><b>Mechanism: Knowledge</b></p> <ul style="list-style-type: none"> <li>• To understand educational mechanisms and processes that can empower students to learn about difference, engage in prejudice reduction, and promote diversity</li> </ul>	
Bikmen (2013)	<p><b>Intergroup dialogue</b></p> <ul style="list-style-type: none"> <li>• Intergroup dialogue</li> </ul> <p><b>Age group</b></p> <ul style="list-style-type: none"> <li>• Students</li> </ul> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Muslim</li> </ul> <p><b>Religion not specified group</b></p> <ul style="list-style-type: none"> <li>• Armenian</li> <li>• Kurdish</li> <li>• Turkish</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Not known/stated</li> </ul> <p><b>Mid-Range theories</b></p> <ul style="list-style-type: none"> <li>• Contact hypothesis</li> </ul> <p><b>Mechanism: Perspectives</b></p> <ul style="list-style-type: none"> <li>• Belief in cultural diversity and perceptions of ethnic discrimination as predictors of willingness for power talk with each group</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Online survey</li> </ul> <p><b>Content</b></p> <p><b>Debate and discussion</b></p> <ul style="list-style-type: none"> <li>• Discussing issues of conflict</li> <li>• Examine power dynamics</li> </ul> <p><b>Behaviour change outcomes</b></p> <ul style="list-style-type: none"> <li>• Willingness to talk</li> </ul> <p><b>Factors affecting effectiveness</b></p> <p><b>Participant factors</b></p> <ul style="list-style-type: none"> <li>• Majority group identification</li> <li>• Perceptions of ethnic discrimination</li> <li>• Religious identification</li> <li>• Social dominance orientation (SDO)</li> </ul>
Bjerkan (2003)	<p><b>Intergroup dialogue</b></p> <ul style="list-style-type: none"> <li>• Dialogue Circle</li> <li>• Intragroup dialogue</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the</b></p>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Interviews</li> </ul> <p><b>Future talk activities</b></p> <ul style="list-style-type: none"> <li>• Goal setting</li> </ul>

	<p><b>intervention</b></p> <ul style="list-style-type: none"> <li>• Academics and Researchers</li> </ul> <p><b>Sex</b></p> <ul style="list-style-type: none"> <li>• Female</li> </ul> <p><b>Mechanism - Relationship</b></p> <ul style="list-style-type: none"> <li>• Bringing together women from different ethnic backgrounds and faiths to know each other</li> </ul>	<p><b>Community activities</b></p> <ul style="list-style-type: none"> <li>• Project proposals</li> <li>• Women's action group</li> </ul> <p><b>Qualitative themes</b></p> <ul style="list-style-type: none"> <li>• Interpersonal relationship</li> <li>• "Encouraging participants' voices"</li> <li>• Cultural and Religious identity</li> </ul>
Blaylock (2013)	<p><b>Intergroup dialogue</b></p> <ul style="list-style-type: none"> <li>• Shared education</li> </ul> <p><b>Age group</b></p> <ul style="list-style-type: none"> <li>• Students</li> </ul> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Catholic</li> <li>• Protestant</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Teachers</li> </ul> <p><b>Spatial</b></p> <ul style="list-style-type: none"> <li>• Rural</li> </ul> <p><b>Mid-Range theories</b></p> <ul style="list-style-type: none"> <li>• Contact hypothesis</li> </ul> <p><b>Mechanism - Relationship</b></p> <ul style="list-style-type: none"> <li>• To promote sustained interaction through the development of shared classes</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Interviews</li> </ul> <p><b>Shared Learning activities</b></p> <ul style="list-style-type: none"> <li>• Organisational learning</li> <li>• Shared classes</li> </ul> <p><b>Psychological outcomes</b></p> <ul style="list-style-type: none"> <li>• Confidence in engagement</li> <li>• Positive experience</li> </ul> <p><b>Attitudes and beliefs</b></p> <ul style="list-style-type: none"> <li>• Cultural awareness</li> </ul> <p><b>Behaviour change outcomes</b></p> <ul style="list-style-type: none"> <li>• Direct contact</li> </ul>
Bruneau (2012)	<p><b>Intergroup dialogue</b></p> <ul style="list-style-type: none"> <li>• Intergroup dialogue</li> </ul> <p><b>Age group</b></p> <ul style="list-style-type: none"> <li>• Age</li> </ul> <p><i>Ramallah (Palestinians, mean age = 24 ± 2 s.d.) and Tel Aviv (mean age = 24 ± 4 s.d.)</i></p> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Jewish</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Personality measures</li> <li>• Self-assessment</li> </ul> <p><b>Self-directed/individual activities</b></p> <ul style="list-style-type: none"> <li>• Writing</li> </ul> <p><b>Shared Learning activities</b></p> <ul style="list-style-type: none"> <li>• Exploration of identities</li> </ul> <p><b>Implementation of activities</b></p>

	<ul style="list-style-type: none"> <li>• Muslim</li> </ul> <p><b>Religion not specified group</b></p> <ul style="list-style-type: none"> <li>• Israeli</li> <li>• Palestinian</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Academics and Researchers</li> </ul> <p><b>Mid-Range theories</b></p> <ul style="list-style-type: none"> <li>• Reconciliation theory</li> </ul> <p><b>Programme theory</b></p> <ul style="list-style-type: none"> <li>• Public Attitudes.</li> </ul> <p><b>Mechanism : Perspectives</b></p> <ul style="list-style-type: none"> <li>• Understand similarities and differences in beliefs, values and attitudes in people from different cultures</li> </ul>	<ul style="list-style-type: none"> <li>• Video interactions</li> </ul> <p><b>Social outcomes</b></p> <ul style="list-style-type: none"> <li>• Social dominance</li> </ul> <p><b>Psychological outcomes</b></p> <ul style="list-style-type: none"> <li>• Empathy</li> </ul> <p><b>Attitudes and beliefs</b></p> <ul style="list-style-type: none"> <li>• Attitudes towards other religious groups</li> <li>• Authoritarian attitudes</li> </ul> <p><b>Factors affecting effectiveness</b></p> <p><b>Participant factors</b></p> <ul style="list-style-type: none"> <li>• Feeling heard</li> <li>• Individual Agency</li> <li>• Gender</li> </ul>
David (2017)	<p><b>Intergroup dialogue</b></p> <ul style="list-style-type: none"> <li>• Intragroup dialogue</li> <li>• Conflict Management</li> <li>• Peacebuilding</li> </ul> <p><b>Age group</b></p> <ul style="list-style-type: none"> <li>• Students</li> </ul> <p><b>Education</b></p> <ul style="list-style-type: none"> <li>• University</li> </ul> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Jewish</li> </ul> <p><b>Religion not specified group</b></p> <ul style="list-style-type: none"> <li>• Israeli</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Academics and Researchers</li> </ul> <p><b>Sex</b></p> <ul style="list-style-type: none"> <li>• Male</li> <li>• Female</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Discussion</li> <li>• Field trip</li> <li>• Interviews</li> <li>• Personality measures</li> <li>• Survey</li> </ul> <p><b>Debate and discussion</b></p> <ul style="list-style-type: none"> <li>• Discussing issues of conflict</li> </ul> <p><b>Working together activities</b></p> <ul style="list-style-type: none"> <li>• Joint social activities</li> </ul> <p><b>Didactic activities</b></p> <ul style="list-style-type: none"> <li>• Lectures</li> </ul> <p><b>Social outcomes</b></p> <ul style="list-style-type: none"> <li>• Conflict resolution</li> </ul> <p><b>Psychological outcomes</b></p> <ul style="list-style-type: none"> <li>• Empathy</li> </ul> <p><b>Attitudes and beliefs</b></p> <ul style="list-style-type: none"> <li>• Attitudes towards other religious groups</li> </ul>

	<p><b>Programme theory</b></p> <ul style="list-style-type: none"> <li>• Building Skills and Processes</li> <li>• Healthy Relationships</li> </ul> <p><b>Mid-Range theories</b></p> <ul style="list-style-type: none"> <li>• Deep dialogue</li> </ul> <p><b>Programme theories</b></p> <ul style="list-style-type: none"> <li>• Peacebuilding framework</li> </ul> <p><b>Mechanism: Perspectives</b></p> <ul style="list-style-type: none"> <li>• Understand similarities and differences in beliefs, values and attitudes in people from different cultures</li> </ul>	<ul style="list-style-type: none"> <li>• Knowledge about inequality</li> <li>• Understanding</li> </ul> <p><b>Qualitative themes</b></p> <ul style="list-style-type: none"> <li>• Interpersonal relationship</li> <li>• Towards religious peacebuilding</li> <li>• Personal Prejudices and Biases</li> </ul>
<p>Dessel A B; Dessel N B (2012)</p>	<p><b>Intergroup dialogue</b></p> <ul style="list-style-type: none"> <li>• Intergroup dialogue</li> </ul> <p><b>Age group</b></p> <ul style="list-style-type: none"> <li>• Youth</li> </ul> <p><b>Education</b></p> <ul style="list-style-type: none"> <li>• University</li> </ul> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Christian</li> <li>• Jewish</li> <li>• Muslim</li> </ul> <p><b>Religion not specified group</b></p> <ul style="list-style-type: none"> <li>• Israeli</li> <li>• Palestinian</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Academics and Researchers</li> </ul> <p><b>Mechanism: Knowledge</b></p> <ul style="list-style-type: none"> <li>• Conflict prevention and conflict transformation.</li> </ul> <p><b>Mechanism: Perspectives</b></p> <ul style="list-style-type: none"> <li>• Understand similarities and differences in beliefs, values and attitudes in people from different cultures.</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Discussion</li> <li>• Interviews</li> <li>• Reflection journal</li> <li>• Self-assessment</li> </ul> <p><b>Shared Learning activities</b></p> <ul style="list-style-type: none"> <li>• Learning about each other</li> </ul> <p><b>Debate and discussion</b></p> <ul style="list-style-type: none"> <li>• Group discussion</li> </ul> <p><b>Working together activities</b></p> <ul style="list-style-type: none"> <li>• Joint social activities</li> </ul> <p><b>Implementation of activities</b></p> <ul style="list-style-type: none"> <li>• Facilitators</li> </ul> <p><b>Qualitative themes</b></p> <ul style="list-style-type: none"> <li>• Interpersonal relationship</li> <li>• Affective outcomes</li> <li>• Cognitive outcomes</li> <li>• Cultural and Religious identity</li> <li>• National identity</li> </ul>

	<p><b>Other types of interventions and mechanisms</b></p> <p><b><u>Mediation</u></b></p> <p><b>Mechanism: Perspectives</b></p> <ul style="list-style-type: none"> <li>• examine how interreligious cooperation resolve conflicts</li> </ul> <p><b>Mechanism: relationship</b></p> <ul style="list-style-type: none"> <li>• To establish peaceful intergroup relations</li> </ul> <p><b><u>Hearts and Minds</u></b></p> <p><b>Mechanism: Perspectives</b></p> <ul style="list-style-type: none"> <li>• Clarify own beliefs</li> </ul>	
Eshel (1999)	<p><b>Intergroup dialogue</b></p> <ul style="list-style-type: none"> <li>• Shared education</li> <li>• Dialogue Circle</li> <li>• Intergroup contact</li> <li>• Intergroup dialogue</li> </ul> <p><b>Age group</b></p> <ul style="list-style-type: none"> <li>• Students</li> </ul> <p><b>Education</b></p> <ul style="list-style-type: none"> <li>• High school</li> </ul> <p><i>9th grade</i></p> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Jewish</li> <li>• Muslim</li> </ul> <p><b>Religion not specified group</b></p> <ul style="list-style-type: none"> <li>• Israeli</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Intergroup dialogue facilitators</li> </ul> <p><i>Trained group leaders</i></p> <p><b>Mid-Range theories</b></p> <ul style="list-style-type: none"> <li>• Social identity theory</li> </ul> <p><b>mechanism : Perspectives</b></p>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Scales</li> </ul> <p><i>Legitimacy Stability Interpersonal and intergroup</i></p> <p><b>Shared Learning activities</b></p> <ul style="list-style-type: none"> <li>• Learning about each other</li> </ul> <p><b>Debate and discussion</b></p> <ul style="list-style-type: none"> <li>• Introductory conversations</li> <li>• Group discussion</li> </ul> <p><b>Social outcomes</b></p> <ul style="list-style-type: none"> <li>• Intergroup dialogue encounter</li> </ul> <p><i>Interpersonal and intergroup contacts</i></p> <ul style="list-style-type: none"> <li>• Power</li> <li>• Stability</li> </ul> <p><b>Psychological outcomes</b></p> <ul style="list-style-type: none"> <li>• Openness</li> </ul> <p><b>Attitudes and beliefs</b></p> <ul style="list-style-type: none"> <li>• Perceptions</li> </ul>

	<ul style="list-style-type: none"> <li>• Perceptions of the encounter between the groups as interpersonal or as intergroup contact</li> </ul>	
Hammack (2015)	<p><b>Intergroup dialogue</b></p> <ul style="list-style-type: none"> <li>• Dialogue Circle</li> <li>• Intergroup contact</li> <li>• Peacebuilding</li> </ul> <p><b>Age group</b></p> <ul style="list-style-type: none"> <li>• Age</li> </ul> <p>(Age Median = 17 years; Age Range = 14–18 years')</p> <p><b>Education</b></p> <ul style="list-style-type: none"> <li>• Higher education</li> </ul> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Jewish</li> <li>• Muslim</li> </ul> <p><b>Religion not specified group</b></p> <ul style="list-style-type: none"> <li>• Israeli</li> <li>• Palestinian</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Academics and Researchers</li> </ul> <p><b>Programme theory</b></p> <ul style="list-style-type: none"> <li>• Coexistence and confrontational model</li> </ul> <p><b>Mechanism: Perspectives</b></p> <ul style="list-style-type: none"> <li>• Examines power dynamics in conversations about history</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• document analysis</li> <li>• Non-participant observation</li> </ul> <p><b>Shared Learning activities</b></p> <ul style="list-style-type: none"> <li>• Living together</li> </ul> <p><b>Debate and discussion</b></p> <ul style="list-style-type: none"> <li>• Examine power dynamics</li> </ul> <p><b>Opportunities for contact</b></p> <ul style="list-style-type: none"> <li>• Summer school/ camp</li> </ul> <p><b>Social outcomes</b></p> <ul style="list-style-type: none"> <li>• Power</li> <li>• Social dominance</li> </ul>
Kellen (2013)	<p><b>Intergroup dialogue</b></p> <ul style="list-style-type: none"> <li>• Conflict Management</li> </ul> <p><b>Role</b></p> <ul style="list-style-type: none"> <li>• Academia</li> <li>• Journalists</li> <li>• NGO representatives</li> <li>• Political actors</li> </ul>	<p><b>Debate and discussion</b></p> <ul style="list-style-type: none"> <li>• Interactive problem solving</li> <li>• Interactive conflict resolution</li> </ul> <p><b>Social outcomes</b></p> <ul style="list-style-type: none"> <li>• In-group identification</li> </ul> <p><b>Attitudes and beliefs</b></p> <ul style="list-style-type: none"> <li>• Social identity awareness</li> </ul>

	<p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Jewish</li> </ul> <p><b>Religion not specified group</b></p> <ul style="list-style-type: none"> <li>• Israeli</li> <li>• Palestinian</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Academics and Researchers</li> <li>• Religious leader</li> </ul> <p><b>Sex</b></p> <ul style="list-style-type: none"> <li>• Male</li> <li>• Female</li> </ul> <p><b>Mid-Range theories</b></p> <ul style="list-style-type: none"> <li>• Contact hypothesis</li> <li>• Social identity theory</li> </ul> <p><b>Mechanism: Perspectives</b></p> <ul style="list-style-type: none"> <li>• Conflicting groups would form a shared superordinate identity in the course of workshop</li> </ul>	<p><b>Qualitative themes</b></p> <ul style="list-style-type: none"> <li>• Positive in-group bias</li> <li>• Practical Engineering</li> </ul> <p><b>Factors affecting effectiveness</b></p> <p><b>Methodological factors</b></p> <ul style="list-style-type: none"> <li>• Methods of measurement</li> </ul> <p><b>Participant factors</b></p> <ul style="list-style-type: none"> <li>• Cross-community contact</li> </ul>
<p>Leonard M A, Yung S M; Cairns E (2015)</p>	<p><b>Intergroup dialogue</b></p> <ul style="list-style-type: none"> <li>• Intergroup dialogue</li> </ul> <p><b>Age group</b></p> <ul style="list-style-type: none"> <li>• Adolescent</li> </ul> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Catholic</li> <li>• Protestant</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Community group</li> </ul> <p><i>The Ulster Group</i></p> <p><b>Mid-Range theories</b></p> <ul style="list-style-type: none"> <li>• Contact hypothesis</li> </ul> <p><b>Mechanism: Perspectives</b></p>	<p><b>Shared Learning activities</b></p> <ul style="list-style-type: none"> <li>• Living together</li> </ul> <p><i>Two-week trip to America, staying with host families</i></p> <p><b>Debate and discussion</b></p> <ul style="list-style-type: none"> <li>• Discussing issues of conflict</li> </ul> <p><b>Implementation of activities</b></p> <ul style="list-style-type: none"> <li>• Facilitators</li> </ul> <p><b>Factors affecting effectiveness</b></p> <p><b>Participant factors</b></p> <ul style="list-style-type: none"> <li>• In-group identification</li> <li>• Intergroup forgiveness</li> </ul>

	<ul style="list-style-type: none"> <li>• Dedicated to promoting peace and fostering a mutual understanding between adolescents (14 –17-year olds) from Catholic and Protestant communities</li> </ul>	
Maoz I (2004)	<p><b>Intergroup dialogue</b></p> <ul style="list-style-type: none"> <li>• Intergroup contact</li> </ul> <p><b>Age group</b></p> <ul style="list-style-type: none"> <li>• Adults (18 &amp; above)</li> <li>• Student</li> <li>• Age</li> </ul> <p><i>From pre-school children to adults</i></p> <ul style="list-style-type: none"> <li>• Adolescent</li> <li>• Youth</li> </ul> <p><b>Role</b></p> <ul style="list-style-type: none"> <li>• Academia</li> <li>• Teachers</li> </ul> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Jewish</li> <li>• Muslim</li> </ul> <p><b>Religion not specified group</b></p> <ul style="list-style-type: none"> <li>• Israeli</li> <li>• Palestinian</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Not known/ stated</li> </ul> <p><b>Programme theory</b></p> <ul style="list-style-type: none"> <li>• Coexistence and confrontational model</li> </ul> <p><b>Mechanism: Perspectives</b></p> <ul style="list-style-type: none"> <li>• Dedicated to promoting peace and fostering a mutual understanding between adolescents (14 –17-year olds) from Catholic and Protestant communities</li> </ul> <p><b>Other types of interventions and mechanisms</b></p> <p><b>Hearts and Minds</b></p>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Scales</li> </ul> <p><b>Debate and discussion</b></p> <ul style="list-style-type: none"> <li>• Discussing issues of conflict</li> <li>• Facilitated discussions</li> </ul> <p><b>Opportunities for contact</b></p> <ul style="list-style-type: none"> <li>• Encounter activities</li> </ul> <p><b>Social outcomes</b></p> <ul style="list-style-type: none"> <li>• Symmetry or equality</li> </ul> <p><b>Factors affecting effectiveness</b></p> <p><b>Programme factors</b></p> <ul style="list-style-type: none"> <li>• Structured intervention to ensure equal participation</li> </ul>

	<p><b>Mechanism: relationship</b></p> <ul style="list-style-type: none"> <li>• To establish peaceful intergroup relations</li> </ul> <p><b>Mechanism: Perspectives</b></p> <ul style="list-style-type: none"> <li>• reduce hostility and prejudice</li> </ul>	
Mitchell (2019)	<p><b>Intergroup dialogue</b></p> <ul style="list-style-type: none"> <li>• Culturally relevant education</li> </ul> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Catholic</li> <li>• Protestant</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Community group</li> </ul> <p><b>Mid-range theories</b></p> <ul style="list-style-type: none"> <li>• Theory of ethnic conflict</li> </ul> <p><i>In this case, the sidelining of the Irish language</i></p> <p><b>Mechanism: Knowledge</b></p> <ul style="list-style-type: none"> <li>• Irish language classes for Protestants</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Interviews</li> </ul> <p><b>Shared Learning activities</b></p> <ul style="list-style-type: none"> <li>• Language learning</li> </ul> <p><b>Qualitative themes</b></p> <ul style="list-style-type: none"> <li>• the impact of learning Irish on identity</li> <li>• the significance of experiencing new people and places</li> <li>• the importance of the project's leadership</li> <li>• the appeal of the atmosphere and ethos</li> </ul> <p><b>Factors affecting effectiveness</b></p> <p><b>Participant factors</b></p> <ul style="list-style-type: none"> <li>• Risk of participation</li> </ul> <p><i>"I myself am not completely open and forthcoming about it, because I'm afraid of what people's reactions would be ..."</i></p> <p><b>Programme factors</b></p> <ul style="list-style-type: none"> <li>• Scaling up</li> </ul>
Mollov B; Lavie C (2001)	<p><b>Intergroup dialogue</b></p> <ul style="list-style-type: none"> <li>• Intercultural dialogue</li> </ul> <p><b>Age group</b></p> <ul style="list-style-type: none"> <li>• Students</li> </ul> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Jewish</li> <li>• Muslim</li> </ul> <p><b>Religion not specified group</b></p> <ul style="list-style-type: none"> <li>• Israeli</li> <li>• Palestinian</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Survey</li> </ul> <p><b>Debate and discussion</b></p> <ul style="list-style-type: none"> <li>• Out-group evaluation</li> </ul> <p><b>Attitudes and beliefs</b></p> <ul style="list-style-type: none"> <li>• Attitudes towards other religious groups</li> <li>• Cultural awareness</li> <li>• How each side evaluates the other's characteristics</li> <li>• Out-group evaluation</li> </ul> <p><b>Qualitative themes</b></p> <ul style="list-style-type: none"> <li>• Discover important commonalities in the other</li> </ul>

	<ul style="list-style-type: none"> <li>• Academics and Researchers</li> </ul> <p><b>Sex</b></p> <ul style="list-style-type: none"> <li>• Male</li> <li>• Female</li> </ul> <p><b>Programme theory</b></p> <ul style="list-style-type: none"> <li>• Group communication</li> </ul> <p><b>Programme theory</b></p> <ul style="list-style-type: none"> <li>• Intergroup relations</li> <li>• Improving interreligious and intercultural communication processes</li> </ul> <p><b>Mechanism: Perspectives</b></p> <ul style="list-style-type: none"> <li>• Understand similarities and differences in beliefs, values and attitudes in people from different cultures</li> <li>• Willingness to have contact with other side</li> <li>• General attitude regarding the other side</li> <li>• how each side evaluates the other's characteristics</li> </ul> <p><b>Other types of interventions and mechanisms</b></p> <p><b><u>Hearts and minds</u></b></p> <p><b>Mechanism: Perspectives</b></p> <ul style="list-style-type: none"> <li>• Willingness to have contact in other areas</li> </ul>	
<p>Mor Y; Yiftach R; Maoz I (2016)</p>	<p><b>Intergroup dialogue</b></p> <ul style="list-style-type: none"> <li>• Intergroup dialogue</li> <li>• Reconciliation</li> </ul> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Jewish</li> <li>• Muslim</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Academics and Researchers</li> </ul> <p><b>Programme theory</b></p> <ul style="list-style-type: none"> <li>• Narrative Approach to Intergroup Dialogue</li> </ul> <p><b>Mechanism: Relationship</b></p>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Facebook activity analysis</li> </ul> <p><b>Debate and discussion</b></p> <ul style="list-style-type: none"> <li>• Online conversations</li> <li>• Facebook page</li> </ul> <p><i>Facebook page named 'Tweeting Arabs'</i></p> <p><b>Attitudes and beliefs</b></p> <ul style="list-style-type: none"> <li>• Attitudes towards other religious groups</li> <li>• Cultural awareness</li> </ul> <p><b>Behaviour change outcomes</b></p> <ul style="list-style-type: none"> <li>• Perspective taking</li> </ul> <p><b>Factors affecting effectiveness</b></p> <p><b>Participant factors</b></p>

	<ul style="list-style-type: none"> <li>• encourage dialogue</li> </ul>	<ul style="list-style-type: none"> <li>• Attitudes towards out-group</li> </ul>
Pilecki (2014)	<p><b>Intergroup dialogue</b></p> <ul style="list-style-type: none"> <li>• Intergroup contact</li> <li>• Intergroup dialogue</li> </ul> <p><b>Age group</b></p> <ul style="list-style-type: none"> <li>• Students</li> <li>• Youth</li> </ul> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Jewish</li> <li>• Muslim</li> </ul> <p><b>Religion not specified group</b></p> <ul style="list-style-type: none"> <li>• Israeli</li> <li>• Palestinian</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Academics and Researchers</li> </ul> <p><b>Sex</b></p> <ul style="list-style-type: none"> <li>• Male</li> <li>• Female</li> </ul> <p><b>Programme theory</b></p> <ul style="list-style-type: none"> <li>• Coexistence and confrontational model</li> </ul> <p><b>Mechanism: Perspectives</b></p> <ul style="list-style-type: none"> <li>• to become aware of power difference</li> </ul> <p><b>Other types of interventions and mechanisms</b></p> <p><u>Hearts and minds</u></p> <p><b>Mechanism: Knowledge</b></p> <ul style="list-style-type: none"> <li>• change in social identity awareness</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Participant observations</li> <li>• Transcript analysis</li> </ul> <p><b>Debate and discussion</b></p> <ul style="list-style-type: none"> <li>• Discussing issues of conflict</li> <li>• Facilitated discussions</li> </ul> <p><b>Social outcomes</b></p> <ul style="list-style-type: none"> <li>• Dialogue about future</li> <li>• Historical dialogue</li> </ul> <p><b>Qualitative themes</b></p> <ul style="list-style-type: none"> <li>• Historical dialogue</li> <li>• The promise and peril of future</li> </ul>
Ron (2013)	<p><b>Intergroup dialogue</b></p> <ul style="list-style-type: none"> <li>• Intergroup dialogue</li> </ul> <p><b>Age group</b></p> <ul style="list-style-type: none"> <li>• Adults (18 &amp; above)</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Interviews</li> </ul> <p><b>Shared Learning activities</b></p> <ul style="list-style-type: none"> <li>• Narrative of the other</li> </ul>

	<p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Jewish</li> <li>• Muslim</li> </ul> <p><b>Religion not specified group</b></p> <ul style="list-style-type: none"> <li>• Israeli</li> <li>• Palestinian</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Academics and Researchers</li> </ul> <p><b>Sex</b></p> <ul style="list-style-type: none"> <li>• Male</li> <li>• Female</li> </ul> <p><b>Grand theory</b></p> <ul style="list-style-type: none"> <li>• Critical identity</li> </ul> <p><b>Programme theory</b></p> <ul style="list-style-type: none"> <li>• Coping with exposure to the other</li> <li>• Narrative Approach to Intergroup Dialogue</li> </ul> <p><b>Mechanism: Perspectives</b></p> <ul style="list-style-type: none"> <li>• Exposure to the narrative of the other</li> </ul>	<ul style="list-style-type: none"> <li>• Storytelling</li> </ul> <p><b>Attitudes and beliefs</b></p> <ul style="list-style-type: none"> <li>• Attitudes towards other religious groups</li> <li>• Cultural awareness</li> </ul> <p><b>Behaviour change outcomes</b></p> <ul style="list-style-type: none"> <li>• Perspective taking</li> </ul> <p><b>Factors affecting effectiveness</b></p> <p><b>Participant factors</b></p> <ul style="list-style-type: none"> <li>• Exposure to the narratives of out-group</li> </ul>
Shwed (2018)	<p><b>Intergroup dialogue</b></p> <ul style="list-style-type: none"> <li>• Culturally relevant education</li> </ul> <p><b>Age group</b></p> <ul style="list-style-type: none"> <li>• Students</li> </ul> <p><i>4<sup>th</sup> to 11<sup>th</sup> grade</i></p> <p><b>Education</b></p> <ul style="list-style-type: none"> <li>• Assimilationist schools</li> <li>• Multicultural Schools</li> </ul> <p><b>Religion not specified group</b></p> <ul style="list-style-type: none"> <li>• Israeli</li> <li>• Palestinian</li> </ul> <p><b>Mid-Range theories</b></p> <ul style="list-style-type: none"> <li>• Contact hypothesis</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Survey</li> </ul> <p><b>Social outcomes</b></p> <ul style="list-style-type: none"> <li>• Cross group friendships</li> <li>• Transitivity</li> </ul>

	<ul style="list-style-type: none"> <li>• Social identity theory</li> </ul> <p><b>Mechanism: Structure and processes</b></p> <ul style="list-style-type: none"> <li>• To compare the predictions of contact theory with those of social identity theory (SIT), as they pertain to Israeli Arab-Jewish integrated schools</li> </ul>	
Tauriac (2013)	<p><b>Age group</b></p> <ul style="list-style-type: none"> <li>• Adolescents</li> </ul> <p><b>Education</b></p> <ul style="list-style-type: none"> <li>• High school</li> </ul> <p><b>Religion not specified group</b></p> <ul style="list-style-type: none"> <li>• BAME</li> <li>• Asian</li> <li>• Latino</li> <li>• Multi-racial</li> <li>• White</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Academics and Researchers</li> <li>• College student facilitators and teachers</li> </ul> <p><b>Sex</b></p> <ul style="list-style-type: none"> <li>• Male</li> <li>• Female</li> </ul> <p><b>Mechanism: Relationship</b></p> <ul style="list-style-type: none"> <li>• encourage dialogue</li> </ul> <p><b>Mechanism: Perspectives</b></p> <ul style="list-style-type: none"> <li>• Belief in cultural diversity and perceptions of ethnic discrimination as predictors of willingness for power talk with each group</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Questionnaire</li> <li>• Survey</li> </ul> <p><b>Self-directed/ Individual activities</b></p> <ul style="list-style-type: none"> <li>• Readings</li> </ul> <p><b>Debate and discussion</b></p> <ul style="list-style-type: none"> <li>• Introductory conversations</li> </ul> <p><b>Didactic activities</b></p> <ul style="list-style-type: none"> <li>• Lectures</li> </ul>
Tropp (2017)	<p><b>Intergroup dialogue</b></p> <ul style="list-style-type: none"> <li>• Intergroup contact</li> </ul> <p><b>Age group</b></p> <ul style="list-style-type: none"> <li>• Adults (18 &amp; above)</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Questionnaire</li> </ul> <p><b>Debate and discussion</b></p> <ul style="list-style-type: none"> <li>• Exposure to intergroup conflict</li> </ul>

	<ul style="list-style-type: none"> <li>• Mixed age group <i>16-81 years Mean age 36</i></li> </ul> <p><b>Role</b></p> <ul style="list-style-type: none"> <li>• Public</li> </ul> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Catholic</li> <li>• Protestant</li> </ul> <p><b>Religion not specified group</b></p> <ul style="list-style-type: none"> <li>• Black</li> <li>• White</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Academics and Researchers</li> <li>• College student facilitators and teachers</li> </ul> <p><b>Sex</b></p> <ul style="list-style-type: none"> <li>• Male <i>65 males</i></li> <li>• Female <i>68 females</i></li> </ul> <p><b>Mechanism: Perspectives</b></p> <ul style="list-style-type: none"> <li>• Contact of higher quality will predict more positive perceptions of out-group intentions in working towards peace as well as greater involvement in reconciliation efforts</li> </ul>	<p><b>Opportunities for contact</b></p> <ul style="list-style-type: none"> <li>• Quality and quantity of contact</li> </ul> <p><b>Social outcomes</b></p> <ul style="list-style-type: none"> <li>• Contact quality</li> <li>• Exposure to conflict</li> <li>• Out-group intentions</li> </ul> <p><b>Attitudes and beliefs</b></p> <ul style="list-style-type: none"> <li>• Attitudes towards other religious groups</li> <li>• Reconciliation</li> <li>• Trust</li> <li>• Perceptions</li> </ul> <p><b>Factors affecting effectiveness</b></p> <p><b>Participant factors</b></p> <ul style="list-style-type: none"> <li>• Exposure to neighbourhood conflict</li> </ul> <p><i>the effects of contact quality were dampened the more that participants were exposed to conflict-related violence in the neighbourhood where they were raised.</i></p>
Wayne E K (2008)	<p><b>Intergroup dialogue</b></p> <ul style="list-style-type: none"> <li>• Intergroup dialogue <i>Operation Understanding D.C. ('OUDC')</i></li> </ul> <p><b>Age group</b></p> <ul style="list-style-type: none"> <li>• Students</li> </ul> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Jewish</li> </ul> <p><b>Religion not specified group</b></p> <ul style="list-style-type: none"> <li>• African American</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Focus group</li> <li>• Interviews</li> <li>• Non-participant observation</li> <li>• Online survey</li> </ul> <p><b>Shared Learning activities</b></p> <ul style="list-style-type: none"> <li>• Learning about each other</li> </ul> <p><b>Debate and discussion</b></p> <ul style="list-style-type: none"> <li>• Facilitated discussions</li> </ul>

**Sex**

- Male
- Female

**Mechanism: Relationship**

- To build relationships and consider difficult issues affecting

**Implementation of activities**

- Facilitators
- Sustained communication

**Psychological outcomes**

- Developing empathy within OUDC
- Intergroup understanding
- Intergroup anxiety
- Intergroup relations optimism

**Attitudes and beliefs**

- Ability to dispel stereotypes
- Belief similarity
- Developing knowledge of civil rights movement
- Developing respect for people different to me
- Development of cooperation within OUDC
- Intergroup attitudes
- Learning about experience of African Americans
- Learning about experience of Jews
- Learning about tools for societal change
- Personal growth
- Willingness for intergroup interaction

**Qualitative themes**

- Learning-related processes
- Behavioural processes
- Affective processes

**Behaviour change outcomes**

- Ability to teach or facilitate a group
- Creating honest relations within OUDC
- Developing effective dialogue within OUDC
- Public speaking ability

**Factors affecting effectiveness****Participant factors**

- Experience of racism

<p>Weinberg-Kurnik G; Nadan Y; Adital B A (2015)</p>	<p><b>Intergroup dialogue</b></p> <ul style="list-style-type: none"> <li>• Intergroup contact</li> </ul> <p>'Berlin Meets Haifa'</p> <p><b>Age group</b></p> <ul style="list-style-type: none"> <li>• Students</li> </ul> <p><i>Social work students</i></p> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Jewish</li> <li>• Muslim</li> </ul> <p><b>Religion not specified group</b></p> <ul style="list-style-type: none"> <li>• Israeli</li> <li>• Palestinian</li> </ul> <p><b>Mid-Range theories</b></p> <ul style="list-style-type: none"> <li>• Social identity theory</li> </ul> <p><b>Mechanism: Relationship</b></p> <ul style="list-style-type: none"> <li>• how introducing a third party helps to deconstruct the 'us vs. them' relationship</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Interviews</li> </ul> <p><b>Qualitative themes</b></p> <ul style="list-style-type: none"> <li>• Particularity</li> <li>• Universality</li> </ul>
<p>Wittig (1998)</p>	<p><b>Intergroup dialogue</b></p> <ul style="list-style-type: none"> <li>• Prejudice reduction programme</li> </ul> <p><i>The Southern California Racial Awareness Program (RAP)</i></p> <ul style="list-style-type: none"> <li>• Intergroup contact</li> </ul> <p><b>Age group</b></p> <ul style="list-style-type: none"> <li>• Students</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• College student facilitators and teachers</li> </ul> <p><b>Mid-Range theories</b></p> <ul style="list-style-type: none"> <li>• Contact hypothesis</li> </ul> <p><b>Mechanism: Relationship</b></p> <ul style="list-style-type: none"> <li>• Components that may influence various dimensions of prejudice reduction</li> </ul>	<p><b>Debate and discussion</b></p> <ul style="list-style-type: none"> <li>• Facilitated discussions</li> </ul> <p><b>Implementation of activities</b></p> <ul style="list-style-type: none"> <li>• Facilitators</li> <li>• Student facilitators</li> </ul> <p><b>Attitudes and beliefs</b></p> <ul style="list-style-type: none"> <li>• Perceptions of success</li> <li>• Racial attitudes</li> </ul>

Yablon Y B (2007)	<p><b>Intergroup dialogue</b></p> <ul style="list-style-type: none"> <li>• Culturally relevant education</li> <li>• Intergroup contact</li> </ul> <p><b>Age group</b></p> <ul style="list-style-type: none"> <li>• Students</li> </ul> <p><b>Education</b></p> <ul style="list-style-type: none"> <li>• High school</li> </ul> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Jewish</li> <li>• Muslim</li> </ul> <p><b>Religion not specified group</b></p> <ul style="list-style-type: none"> <li>• Israeli</li> <li>• Palestinian</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Academics and Researchers</li> </ul> <p><b>Sex</b></p> <ul style="list-style-type: none"> <li>• Male</li> <li>• Female</li> </ul> <p><b>Mechanism: Perspectives</b></p> <ul style="list-style-type: none"> <li>• Willingness to have contact with other side</li> <li>• Cognitive knowledge of the other</li> </ul> <p><b>Hearts and minds</b></p> <p><b>Mechanism: Perspectives</b></p> <ul style="list-style-type: none"> <li>• Reduce hostility and prejudice</li> <li>• Motivation to know the other</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Questionnaire</li> </ul> <p><b>Implementation of activities</b></p> <ul style="list-style-type: none"> <li>• Training</li> </ul> <p><b>Opportunities for contact</b></p> <ul style="list-style-type: none"> <li>• Face-to-face encounters</li> </ul> <p><b>Social outcomes</b></p> <ul style="list-style-type: none"> <li>• Prejudice</li> </ul> <p><b>Attitudes and beliefs</b></p> <ul style="list-style-type: none"> <li>• Attitudes towards other religious groups</li> <li>• Cognition of the other</li> </ul> <p><b>Behaviour change outcomes</b></p> <ul style="list-style-type: none"> <li>• Motivation to engage in contact intervention program</li> </ul> <p><b>Factors affecting effectiveness</b></p> <p><b>Participant factors</b></p> <ul style="list-style-type: none"> <li>• Cognition of the other</li> <li>• Attitudes towards out-group</li> <li>• Motivation to engage in contact intervention program</li> <li>• Reduced prejudice and stereotyped attitudes toward members of out-group</li> </ul>
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#### 4.5.5 Changing hearts and minds, interreligious interventions

Short Title	Intervention, mechanisms	Content, outcomes, moderators
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<p>Charaniya (2001)</p>	<p><b>Interreligious dialogue</b></p> <ul style="list-style-type: none"> <li>• Interreligious dialogue</li> </ul> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Christian</li> <li>• Jewish</li> <li>• Muslim</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Academics and Researchers</li> </ul> <p><b>Programme theory</b></p> <ul style="list-style-type: none"> <li>• Building Networks and Alliances</li> <li>• Healthy Relationships</li> </ul> <p><b>Mechanism: Knowledge</b></p> <ul style="list-style-type: none"> <li>• Experiences of individuals engaged in interreligious dialogue</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Interviews</li> <li>• Participant observations</li> <li>• Programme materials</li> <li>• Self-assessment</li> </ul> <p><i>Journal entries</i></p> <p><b>Shared Learning activities</b></p> <ul style="list-style-type: none"> <li>• Learning about each other</li> </ul> <p><b>Debate and discussion</b></p> <ul style="list-style-type: none"> <li>• Discussing texts</li> </ul> <p><b>Attitudes and beliefs</b></p> <ul style="list-style-type: none"> <li>• Understanding</li> </ul> <p><b>Qualitative themes</b></p> <ul style="list-style-type: none"> <li>• Interpersonal relationship</li> <li>• Learning about IRD by engaging in it</li> <li>• Moving from monolithic to multidimensional understanding of the other</li> </ul> <p><b>Factors affecting effectiveness</b></p> <p><b>Participant factors</b></p> <ul style="list-style-type: none"> <li>• Acceptance</li> <li>• Shared values</li> </ul>
<p>Fairchild (2007)</p>	<p><b>Interreligious dialogue</b></p> <ul style="list-style-type: none"> <li>• Interreligious dialogue</li> </ul> <p><b>Age group</b></p> <ul style="list-style-type: none"> <li>• Students</li> </ul> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Non-religious</li> <li>• Religious</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• College student facilitators and teachers</li> </ul> <p><b>Mid-Range theories</b></p>	<p><b>Debate and discussion</b></p> <ul style="list-style-type: none"> <li>• Dialogue circles</li> </ul> <p><b>Attitudes and beliefs</b></p> <ul style="list-style-type: none"> <li>• Understanding</li> </ul> <p><b>Factors affecting effectiveness</b></p> <p><b>Participant factors</b></p> <ul style="list-style-type: none"> <li>• Defence mechanisms</li> </ul>

	<ul style="list-style-type: none"> <li>• Theory of social maturity</li> <li>• Privileged Identity Exploration Model (PIE)</li> <li>• Social justice approach to intergroup dialogues</li> </ul> <p><b>Mechanism: relationship</b></p> <ul style="list-style-type: none"> <li>• The goal of the dialogue circles is to create and maintain a true multicultural community on the university campus</li> </ul>	
Garadian (2018)	<p><b>Interreligious dialogue</b></p> <ul style="list-style-type: none"> <li>• Interfaith summer school</li> </ul> <p><b>Age group</b></p> <ul style="list-style-type: none"> <li>• Youth</li> </ul> <p><b>Education</b></p> <ul style="list-style-type: none"> <li>• Higher education</li> </ul> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Multi-religious</li> <li>• Muslim</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Academics and Researchers</li> <li>• Community group</li> </ul> <p><b>Sex</b></p> <ul style="list-style-type: none"> <li>• Male</li> <li>• Female</li> </ul> <p><b>Programme theory</b></p> <ul style="list-style-type: none"> <li>• Social Awareness</li> </ul> <p><b>Mechanism: Knowledge</b></p> <ul style="list-style-type: none"> <li>• Experiences of individuals engaged in interreligious dialogue</li> </ul> <p><b>Mechanism: Perspectives</b></p> <ul style="list-style-type: none"> <li>• Preventing radicalisation of young people</li> </ul> <p><b>Other types of interventions and mechanisms</b></p> <p><b>Mediation: Perspectives</b></p> <ul style="list-style-type: none"> <li>• explore underlying values that shape peacebuilding methodologies</li> </ul> <p><b>Pedagogy</b></p>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Discussion</li> <li>• Participant observations</li> </ul> <p><b>Working together activities</b></p> <ul style="list-style-type: none"> <li>• Cross-group Networking Events</li> </ul> <p><b>Attitudes and beliefs</b></p> <ul style="list-style-type: none"> <li>• Cultural awareness</li> </ul> <p><b>Qualitative themes</b></p> <ul style="list-style-type: none"> <li>• Affective outcomes</li> <li>• Cognitive outcomes</li> <li>• Towards religious peacebuilding</li> </ul> <p><b>Behaviour change outcomes</b></p> <ul style="list-style-type: none"> <li>• Perspective taking</li> </ul> <p><b>Factors affecting effectiveness</b></p> <p><b>Methodological factors</b></p> <ul style="list-style-type: none"> <li>• Theoretical frameworks that help to define research questions</li> <li>• Methods of measurement</li> </ul>

	<p><b>Mechanism: Knowledge</b></p> <ul style="list-style-type: none"> <li>• Youth camp with dialogue on experiences of diversity and inclusivity</li> </ul> <p><b><u>Knowing the 'other'</u></b></p> <p><b>Mechanism: Perspectives</b></p> <ul style="list-style-type: none"> <li>• understand similarities and differences in beliefs, values and attitudes in people from different cultures.</li> </ul>	
Lovrić I (2017)	<p><b>Interreligious dialogue</b></p> <ul style="list-style-type: none"> <li>• Interfaith education</li> <li>• Religious Integrated Schools</li> </ul> <p><b>Age group</b></p> <ul style="list-style-type: none"> <li>• Students</li> </ul> <p><b>Education</b></p> <ul style="list-style-type: none"> <li>• Multicultural Schools</li> </ul> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Catholic</li> <li>• Multi-religious</li> <li>• Muslim</li> </ul> <p><b>Religion not specified group</b> Religion not specified group</p> <ul style="list-style-type: none"> <li>• Multi-racial</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Church leaders</li> </ul> <p><b>Programme theory</b></p> <ul style="list-style-type: none"> <li>• Developing and Applying Culturally Appropriate Intervention</li> <li>• Group communication</li> <li>• Intergroup relations</li> <li>• Social Awareness</li> </ul> <p><b>Mechanism: relationship</b></p> <ul style="list-style-type: none"> <li>• To establish peaceful intergroup relations</li> <li>• Promoting post-war reconciliation</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Not stated</li> </ul> <p><b>Shared Learning activities</b></p> <ul style="list-style-type: none"> <li>• Culturally relevant curriculum</li> </ul> <p><b>Social outcomes</b></p> <ul style="list-style-type: none"> <li>• Awareness of religious diversity</li> <li>• Intergroup dialogue encounter</li> </ul> <p><b>Psychological outcomes</b></p> <ul style="list-style-type: none"> <li>• Intrapersonal development</li> <li>• Positive experience</li> </ul> <p><b>Qualitative themes</b></p> <ul style="list-style-type: none"> <li>• Towards religious peacebuilding</li> </ul> <p><b>Behaviour change outcomes</b></p> <ul style="list-style-type: none"> <li>• Appreciating difference</li> <li>• Engaging self</li> </ul>

	<p><b>Knowing the 'other'</b>  <b>Mechanism: Relationship</b></p> <ul style="list-style-type: none"> <li>• Describe the factors favouring intercultural and interreligious dialogue</li> </ul>	
Millar (2012)	<p><b>Interreligious dialogue</b></p> <ul style="list-style-type: none"> <li>• Truth and reconciliation committee</li> </ul> <p><b>Age group</b></p> <ul style="list-style-type: none"> <li>• Age</li> </ul> <p><i>average age was approximately 39</i></p> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Christian</li> <li>• Muslim</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Courts</li> </ul> <p><b>Socioeconomic</b></p> <ul style="list-style-type: none"> <li>• Elites</li> </ul> <p><b>Sex</b></p> <ul style="list-style-type: none"> <li>• Male (42)</li> <li>• Female (20)</li> </ul> <p><b>Mid-Range theories</b></p> <ul style="list-style-type: none"> <li>• Reconciliation theory</li> </ul> <p><b>Mechanism: relationship</b></p> <ul style="list-style-type: none"> <li>• Promoting post-war reconciliation</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Interviews</li> <li>• Participant observations</li> </ul> <p><b>Self-directed/individual activities</b></p> <ul style="list-style-type: none"> <li>• Truth telling</li> </ul> <p><b>Social outcomes</b></p> <ul style="list-style-type: none"> <li>• Recovery</li> </ul> <p><b>Factors affecting effectiveness</b></p> <p><b>Participant factors</b></p> <ul style="list-style-type: none"> <li>• Individual agency</li> <li>• Religious faith</li> </ul>
Puig (2018)	<p><b>Interreligious dialogue</b></p> <ul style="list-style-type: none"> <li>• Interreligious dialogue</li> </ul> <p><b>Role</b></p> <ul style="list-style-type: none"> <li>• Academia</li> <li>• Administrators</li> <li>• Community organisers</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Interviews</li> </ul> <p><b>Self-directed/ Individual activities</b></p> <ul style="list-style-type: none"> <li>• Meditation</li> </ul> <p><b>Shared Learning activities</b></p> <ul style="list-style-type: none"> <li>• Learning about each other</li> <li>• Study and research groups</li> </ul> <p><b>Community activities</b></p>

	<ul style="list-style-type: none"> <li>• Academics and Researchers</li> </ul> <p><b>Mid-Range theories</b></p> <ul style="list-style-type: none"> <li>• Social identity theory</li> </ul> <p><b>Programme theory</b></p> <ul style="list-style-type: none"> <li>• Social awareness</li> </ul> <p><b>Other types of interventions and mechanisms</b></p> <p><b><u>Mediation</u></b></p> <p><b>Mechanism: Structures and processes</b></p> <ul style="list-style-type: none"> <li>• Nuance the regulatory needs for managing religious diversity in public sphere</li> </ul> <p><b><u>Pedagogy</u></b></p> <p><b>Mechanism: Structures and processes</b></p> <ul style="list-style-type: none"> <li>• Identify and propose community and policy initiatives that favour intercultural and interreligious dialogue</li> </ul> <p><b><u>Knowing the 'other'</u></b></p> <p><b>Mechanism: Relationship</b></p> <ul style="list-style-type: none"> <li>• Describe the factors favouring intercultural and interreligious dialogue</li> </ul> <p><b>Mechanism: Perspectives</b></p> <ul style="list-style-type: none"> <li>• Understand public administrators, community organisers and academics' concepts of intercultural and interreligious dialogue</li> </ul>	<ul style="list-style-type: none"> <li>• Assemblies</li> </ul> <p><b>Social outcomes</b></p> <ul style="list-style-type: none"> <li>• Awareness of religious diversity</li> </ul> <p><b>Factors affecting effectiveness</b></p> <p><b>Participant factors</b></p> <ul style="list-style-type: none"> <li>• Engaging self</li> <li>• Self-awareness of spirituality, cultural and religious diversity</li> <li>• Spiritual dialogue</li> </ul>
Shaefer (2013)	<p><b>Age group</b></p> <ul style="list-style-type: none"> <li>• Adults (18 &amp; above)</li> </ul> <p><b>Role</b></p> <ul style="list-style-type: none"> <li>• Public</li> </ul> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Catholic</li> <li>• Christian</li> <li>• Muslim</li> <li>• Protestant</li> <li>• Presbyterian</li> <li>• Mormon</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Focus group</li> <li>• Interviews</li> <li>• Questionnaire</li> <li>• Self-assessment</li> </ul> <p><b>Shared learning activities</b></p> <ul style="list-style-type: none"> <li>• Learning communication skills</li> <li>• Problem-solving workshop</li> </ul> <p><b>Implementation of activities</b></p> <ul style="list-style-type: none"> <li>• Training</li> </ul> <p><i>Effectiveness training in listening</i></p>

	<ul style="list-style-type: none"> <li>• Evangelical</li> <li>• Methodist</li> </ul> <p><b>Mechanism: Perspectives</b></p> <ul style="list-style-type: none"> <li>• examine effect and behavioural intentions</li> </ul>	<p><b>Opportunities for contact</b></p> <ul style="list-style-type: none"> <li>• Social media</li> </ul> <p><i>I-messages</i></p> <p><b>Social outcomes</b></p> <ul style="list-style-type: none"> <li>• Reflective listening skills</li> </ul> <p><b>Psychological outcomes</b></p> <ul style="list-style-type: none"> <li>• Empathy</li> </ul>
Smart (2017)	<p><b>Age group</b></p> <ul style="list-style-type: none"> <li>• Adults (18 &amp; above)</li> <li>• Youth</li> </ul> <p><b>Role</b></p> <ul style="list-style-type: none"> <li>• Community organisers</li> <li>• Religious leaders</li> <li>• Public</li> </ul> <p><b>Programme theory</b></p> <ul style="list-style-type: none"> <li>• Conflict resolution</li> </ul> <p><b>Programme theory</b></p> <ul style="list-style-type: none"> <li>• Intergroup reconciliation</li> </ul> <p><i>Theory-to-action approach that focused on the promotion of change in people's knowledge, attitudes, and behaviour</i></p> <p><b>Mechanism: relationship</b></p> <ul style="list-style-type: none"> <li>• To establish peaceful intergroup relations</li> <li>• Promoting post-war reconciliation</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Document analysis</li> <li>• Focus group</li> <li>• Interviews</li> </ul> <p><b>Shared Learning activities</b></p> <ul style="list-style-type: none"> <li>• Capacity building</li> </ul> <p><b>Community activities</b></p> <ul style="list-style-type: none"> <li>• Activities for community reconciliation</li> <li>• Increase civic engagement</li> </ul> <p><b>Implementation of activities</b></p> <ul style="list-style-type: none"> <li>• Promotion of interreligious dialogue</li> </ul> <p><b>Social outcomes</b></p> <ul style="list-style-type: none"> <li>• Conflict resolution</li> <li>• Intergroup dialogue encounter</li> <li>• Peace</li> </ul> <p><b>Attitudes and beliefs</b></p> <ul style="list-style-type: none"> <li>• Attitudes towards other religious groups</li> <li>• Reconciliation</li> </ul>
Staub E; Pearlman L A; Gubin A; Hagengimana A (2005)	<p><b>Role</b></p> <ul style="list-style-type: none"> <li>• Public</li> </ul> <p><b>Religion not specified group</b></p> <ul style="list-style-type: none"> <li>• Hutus</li> <li>• Tutsis</li> </ul> <p><b>Sex</b></p>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Questionnaire</li> </ul> <p><b>Debate and discussion</b></p> <ul style="list-style-type: none"> <li>• Discussing issues of conflict</li> </ul> <p><b>Implementation of activities</b></p> <ul style="list-style-type: none"> <li>• Facilitators</li> </ul>

	<ul style="list-style-type: none"> <li>• Male</li> <li>• Female</li> </ul> <p><b>Mechanism: relationship</b></p> <ul style="list-style-type: none"> <li>• To promote healing and reconciliation</li> </ul>	<p><b>Didactic activities</b></p> <ul style="list-style-type: none"> <li>• Lectures</li> </ul> <p><b>Psychological outcomes</b></p> <ul style="list-style-type: none"> <li>• Healing</li> <li>• Trauma experience</li> </ul> <p><b>Attitudes and beliefs</b></p> <ul style="list-style-type: none"> <li>• Reconciliation</li> <li>• Forgiveness</li> </ul>
Vader (2015)	<p><b>Interreligious dialogue</b></p> <ul style="list-style-type: none"> <li>• Religious tolerance</li> <li>• Interfaith initiatives</li> </ul> <p><i>interfaith action towards development aims</i></p> <ul style="list-style-type: none"> <li>• Interreligious dialogue</li> <li>• Interfaith dialogue</li> <li>• Interreligious Peacebuilding Program</li> </ul> <p><b>Age group</b></p> <ul style="list-style-type: none"> <li>• Students</li> </ul> <p><b>Education</b></p> <ul style="list-style-type: none"> <li>• University</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Local groups</li> <li>• Religious leader</li> </ul> <p><b>Sex</b></p> <ul style="list-style-type: none"> <li>• Female</li> </ul> <p><b>Mechanism: relationship</b></p> <ul style="list-style-type: none"> <li>• What the current trends are in the evaluation of interreligious peacebuilding programs and to assess the quality of evaluations.</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Desk-based research</li> </ul> <p><b>Community activities</b></p> <ul style="list-style-type: none"> <li>• Media Programming</li> </ul> <p><i>Mass media, Radio drama</i></p> <p><b>Implementation of activities</b></p> <ul style="list-style-type: none"> <li>• Religious leaders</li> </ul> <p><b>Factors affecting effectiveness</b></p> <p><b>Methodological factors</b></p> <ul style="list-style-type: none"> <li>• Evaluation methods</li> </ul>
Wahuyuni (2014)	<p><b>Interreligious dialogue</b></p> <ul style="list-style-type: none"> <li>• Deradicalisation programme</li> </ul> <p><b>Age group</b></p>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Interviews</li> <li>• Participant observations</li> </ul>

	<ul style="list-style-type: none"> <li>• Students</li> </ul> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Ahmadi</li> <li>• Christian</li> <li>• Muslim</li> <li>• Shia</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Charity</li> </ul> <p><i>Search for Common Ground, Indonesia</i></p> <ul style="list-style-type: none"> <li>• Community group</li> </ul> <p><b>Mechanism: Perspectives</b></p> <ul style="list-style-type: none"> <li>• Preventing radicalisation of young people</li> </ul>	<ul style="list-style-type: none"> <li>• Programme materials</li> </ul> <p><b>Community activities</b></p> <ul style="list-style-type: none"> <li>• Media programming</li> </ul> <p><i>Community radio programme, establishing of video competitions and documentary productions which included creative documentary video training, students' films, one-hour video documentary, and video outreach.</i></p> <p><b>Social outcomes</b></p> <ul style="list-style-type: none"> <li>• Sustainability</li> </ul> <p><b>Attitudes and beliefs</b></p> <ul style="list-style-type: none"> <li>• Relevance</li> </ul> <p><b>Behaviour change outcomes</b></p> <ul style="list-style-type: none"> <li>• Effectiveness</li> </ul> <p><b>Factors affecting effectiveness</b></p> <p><b>Programme factors</b></p> <ul style="list-style-type: none"> <li>• Person delivering the intervention</li> </ul> <p><i>There is a need that the source persons in the material production reflect the diversity of religion, gender, and ethnicity in the country.</i></p>
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#### 4.5.6 Changing hearts and minds, intergroup interventions

Short Title	Intervention, mechanisms	Content, outcomes, moderators
Alimo (2002)	<p><b>Intergroup dialogue</b></p> <ul style="list-style-type: none"> <li>• Intergroup dialogue</li> </ul> <p><b>Age group</b></p> <ul style="list-style-type: none"> <li>• Students</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the</b></p>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Interviews</li> </ul> <p><b>Shared Learning activities</b></p> <ul style="list-style-type: none"> <li>• Social justice education</li> </ul> <p><b>Debate and discussion</b></p>

	<p><b>intervention</b></p> <ul style="list-style-type: none"> <li>• Not known/ stated</li> </ul> <p><b>Programme theory</b></p> <ul style="list-style-type: none"> <li>• Social Justice Education</li> </ul> <p><i>Based on Freire: work on dialogue</i></p> <p><b>Mechanism: relationship</b></p> <ul style="list-style-type: none"> <li>• foster celebration across difference based on race or ethnicity</li> </ul>	<ul style="list-style-type: none"> <li>• Discussing issues of conflict</li> </ul> <p><i>Discussion of 'hot topics'</i></p> <ul style="list-style-type: none"> <li>• Introductory conversations</li> </ul> <p><b>Future talk activities</b></p> <ul style="list-style-type: none"> <li>• Develop an action plan to take forward</li> </ul> <p><i>Action planning and alliance building</i></p> <p><b>Qualitative themes</b></p> <ul style="list-style-type: none"> <li>• Affective outcomes</li> </ul> <p><i>Students were asked about their behaviours</i></p> <ul style="list-style-type: none"> <li>• Cognitive outcomes</li> </ul> <p><i>students were asked what they had learned about their experience</i></p> <ul style="list-style-type: none"> <li>• Residential life</li> </ul>
Bekerman Z; Horenczyk G (2004)	<p><b>Intergroup dialogue</b></p> <ul style="list-style-type: none"> <li>• Shared education</li> </ul> <p><i>Bilingual education</i></p> <ul style="list-style-type: none"> <li>• Culturally relevant education</li> </ul> <p><i>Bilingual education includes culture</i></p> <ul style="list-style-type: none"> <li>• Intergroup contact</li> <li>• Intergroup dialogue</li> <li>• Conflict Management</li> </ul> <p><b>Age group</b></p> <ul style="list-style-type: none"> <li>• Students</li> </ul> <p><b>Role</b></p> <ul style="list-style-type: none"> <li>• Teachers</li> <li>• Parents</li> </ul> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Jewish</li> <li>• Muslim</li> </ul> <p><b>Religion not specified group</b></p> <ul style="list-style-type: none"> <li>• Israeli</li> <li>• Palestinian</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Interviews</li> <li>• Participant observations</li> </ul> <p><b>Self-directed/ Individual activities</b></p> <ul style="list-style-type: none"> <li>• Bilingual education</li> </ul> <p><b>Shared Learning activities</b></p> <ul style="list-style-type: none"> <li>• Culturally relevant curriculum</li> <li>• Shared classes</li> </ul> <p><b>Qualitative themes</b></p> <ul style="list-style-type: none"> <li>• Cultural and religious identity</li> <li>• National identity</li> <li>• Social Interaction</li> </ul> <p><b>Factors affecting effectiveness</b></p> <p><b>Participant factors</b></p> <ul style="list-style-type: none"> <li>• Shared beliefs</li> </ul>

	<p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Academics and Researchers</li> <li>• Teachers</li> </ul> <p><b>Sex</b></p> <ul style="list-style-type: none"> <li>• Male</li> <li>• Female</li> </ul> <p><b>Mechanism: Knowledge</b></p> <ul style="list-style-type: none"> <li>• change in social identity awareness</li> </ul> <p><b>Other types of interventions and mechanisms</b></p> <p><b><u>Pedagogy</u></b></p> <p><b>Mechanism: Knowledge</b></p> <ul style="list-style-type: none"> <li>• To understand educational mechanisms and processes that can empower students to learn about difference, engage in prejudice reduction, and promote diversity</li> </ul> <p><b><u>Knowing the 'other'</u></b></p> <p><b>Mechanism: Relationship</b></p> <ul style="list-style-type: none"> <li>• To promote sustained interaction through the development of shared classes</li> </ul>	
Bercovitch J; Foulkes J (2012)	<p><b>Intergroup dialogue</b></p> <ul style="list-style-type: none"> <li>• Mediation</li> <li>• Conflict Management</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Not known/ stated</li> </ul> <p><b>Mid-range theories</b></p> <ul style="list-style-type: none"> <li>• Contingency Model</li> </ul> <p><b>Mechanism: relationship</b></p> <ul style="list-style-type: none"> <li>• Cultural variation has an impact on mediation and conflict resolution.</li> </ul>	<p><b>Debate and discussion</b></p> <ul style="list-style-type: none"> <li>• Mediation</li> </ul> <p><b>Social outcomes</b></p> <ul style="list-style-type: none"> <li>• Conflict resolution</li> </ul> <p><b>Factors affecting effectiveness</b></p> <p><b>Programme factors</b></p> <ul style="list-style-type: none"> <li>• Implementation</li> </ul> <p><i>The initiation of mediation, mediation strategies, culture and the choice of mediator's strategy</i></p> <ul style="list-style-type: none"> <li>• Nature of the mediator</li> </ul> <p><i>Personal attributes, representative attributes (representative</i></p>

		<i>attributes refer to the nature of the group, organization, or state that the mediator is representing.)</i>
Dessel (2012)	<p><b>Intergroup dialogue</b></p> <ul style="list-style-type: none"> <li>• Intergroup contact</li> <li>• Intergroup dialogue</li> </ul> <p><i>the Minds of Peace Experiment</i></p> <ul style="list-style-type: none"> <li>• Mediation</li> <li>• Conflict Management</li> <li>• Peacebuilding</li> <li>• Peace processes</li> </ul> <p><b>Age group</b></p> <ul style="list-style-type: none"> <li>• Students</li> <li>• Youth</li> </ul> <p><b>Education</b></p> <ul style="list-style-type: none"> <li>• University</li> </ul> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Jewish</li> <li>• Muslim</li> </ul> <p><b>Religion not specified group</b></p> <ul style="list-style-type: none"> <li>• Israeli</li> <li>• Palestinian</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Academics and Researchers</li> </ul> <p><b>Mid-Range theories</b></p> <ul style="list-style-type: none"> <li>• Deep dialogue</li> </ul> <p><b>Programme theories</b></p> <ul style="list-style-type: none"> <li>• Peacebuilding framework</li> </ul> <p><b>Mechanism: relationship</b></p> <ul style="list-style-type: none"> <li>• To establish peaceful intergroup relations</li> </ul> <p><b>Mechanism: Knowledge</b></p> <ul style="list-style-type: none"> <li>• Change in knowledge about inequality</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Discussion</li> <li>• Interviews</li> <li>• Reflection journal</li> <li>• Self-assessment</li> </ul> <p><b>Self-directed/ Individual activities</b></p> <ul style="list-style-type: none"> <li>• Active listening</li> <li>• Self-reflection</li> </ul> <p><b>Shared Learning activities</b></p> <ul style="list-style-type: none"> <li>• Exploration of identities</li> </ul> <p><b>Working together activities</b></p> <ul style="list-style-type: none"> <li>• Sharing experiences</li> </ul> <p><b>Implementation of activities</b></p> <ul style="list-style-type: none"> <li>• Facilitators</li> </ul> <p><b>Qualitative themes</b></p> <ul style="list-style-type: none"> <li>• Interpersonal relationship</li> <li>• “Encouraging participants’ voices”</li> <li>• Cultural and religious identity</li> <li>• Towards religious peacebuilding</li> <li>• Personal Prejudices and Biases</li> <li>• Social Interaction</li> </ul> <p><b>Factors affecting effectiveness</b></p> <p><b>Participant factors</b></p> <ul style="list-style-type: none"> <li>• Acceptance</li> <li>• Competitive victimhood</li> <li>• Focus and goals</li> <li>• Dealing with difference</li> <li>• Religious attitudes</li> </ul>

	<p><b>Mechanism: Perspectives</b></p> <ul style="list-style-type: none"> <li>• Clarify own beliefs</li> </ul>	<ul style="list-style-type: none"> <li>• Shared values</li> </ul> <p><b>Factors affecting effectiveness</b></p> <p><b>Programme factors</b></p> <ul style="list-style-type: none"> <li>• Collective learning</li> <li>• Inclusive practices</li> <li>• Shared experience</li> </ul>
<p>Dessel A B; Dessel N B (2012)</p>	<p><b>Intergroup dialogue</b></p> <ul style="list-style-type: none"> <li>• Intergroup dialogue</li> </ul> <p><b>Age group</b></p> <ul style="list-style-type: none"> <li>• Youth</li> </ul> <p><b>Education</b></p> <ul style="list-style-type: none"> <li>• University</li> </ul> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Christian</li> <li>• Christian Chaldean</li> <li>• Jewish</li> <li>• Muslim</li> </ul> <p><b>Religion not specified group</b></p> <ul style="list-style-type: none"> <li>• Israeli</li> <li>• Palestinian</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Academics and Researchers</li> </ul> <p><b>Mechanism: relationship</b></p> <ul style="list-style-type: none"> <li>• To establish peaceful intergroup relations</li> </ul> <p><b>Mechanism: Perspectives</b></p> <ul style="list-style-type: none"> <li>• Clarify own beliefs</li> </ul> <p><b>Other types of interventions and mechanisms</b></p> <p><b>Mediation</b></p> <p><b>Mechanism: Knowledge</b></p> <ul style="list-style-type: none"> <li>• Conflict prevention and conflict transformation.</li> </ul> <p><b>Mechanism: Perspectives</b></p>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Discussion</li> <li>• Interviews</li> <li>• Reflection journal</li> <li>• Self-assessment</li> </ul> <p><b>Shared Learning activities</b></p> <ul style="list-style-type: none"> <li>• Learning about each other</li> </ul> <p><b>Debate and discussion</b></p> <ul style="list-style-type: none"> <li>• Group discussion</li> </ul> <p><b>Working together activities</b></p> <ul style="list-style-type: none"> <li>• Joint social activities</li> </ul> <p><b>Implementation of activities</b></p> <ul style="list-style-type: none"> <li>• Facilitators</li> </ul> <p><b>Qualitative themes</b></p> <ul style="list-style-type: none"> <li>• Interpersonal relationship</li> <li>• Affective outcomes</li> <li>• Cognitive outcomes</li> <li>• Cultural and religious identity</li> <li>• National identity</li> </ul>

	<ul style="list-style-type: none"> <li>• Examine how interreligious cooperation resolve conflicts</li> </ul> <p><b>Knowing the 'other'</b></p> <p><b>Mechanism: Perspectives</b></p> <ul style="list-style-type: none"> <li>• Understand similarities and differences in beliefs, values and attitudes in people from different cultures</li> </ul>	
Dessel AB; Rodenborg N (2017)	<p><b>Intergroup dialogue</b></p> <ul style="list-style-type: none"> <li>• Intergroup dialogue</li> </ul> <p><b>Age group</b></p> <ul style="list-style-type: none"> <li>• Students</li> </ul> <p><b>Education</b></p> <ul style="list-style-type: none"> <li>• University</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Academics and Researchers</li> </ul> <p><b>Programme theory</b></p> <ul style="list-style-type: none"> <li>• Developing and Applying Culturally Appropriate Intervention</li> </ul> <p><b>Programme theory</b></p> <ul style="list-style-type: none"> <li>• Social Awareness</li> </ul> <p><b>Mechanism: Knowledge</b></p> <ul style="list-style-type: none"> <li>• change in knowledge about inequality</li> <li>• change in social identity awareness</li> <li>• change in micro and macro skills and practice of culturally appropriate intervention</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Reflection journal</li> <li>• Self-assessment</li> <li>• Survey</li> </ul> <p><b>Self-directed/ Individual activities</b></p> <ul style="list-style-type: none"> <li>• Readings</li> </ul> <p><b>Debate and discussion</b></p> <ul style="list-style-type: none"> <li>• Facilitated discussions</li> <li>• Structured meetings</li> </ul> <p><b>Attitudes and beliefs</b></p> <ul style="list-style-type: none"> <li>• Knowledge about inequality</li> <li>• Social identity awareness</li> </ul> <p><b>Behaviour change outcomes</b></p> <ul style="list-style-type: none"> <li>• Micro and macro social work skills</li> </ul> <p><b>Factors affecting effectiveness</b></p> <p><b>Participant factors</b></p> <ul style="list-style-type: none"> <li>• Prior knowledge about racial inequality</li> </ul>
Maoz (2008)	<p><b>Intergroup dialogue</b></p> <ul style="list-style-type: none"> <li>• Intergroup contact</li> </ul> <p><b>Role</b></p> <ul style="list-style-type: none"> <li>• Public</li> </ul> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Jewish</li> <li>• Muslim</li> </ul> <p><b>Religion not specified group</b></p> <ul style="list-style-type: none"> <li>• Israeli</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Survey</li> </ul> <p><b>Debate and discussion</b></p> <ul style="list-style-type: none"> <li>• Structured meetings</li> </ul> <p><b>Psychological outcomes</b></p> <ul style="list-style-type: none"> <li>• Guilt</li> </ul> <p><b>Attitudes and beliefs</b></p> <ul style="list-style-type: none"> <li>• Trust</li> </ul>

	<ul style="list-style-type: none"> <li>• Palestinian</li> </ul> <p><b>Programme theory</b></p> <ul style="list-style-type: none"> <li>• Conflict resolution</li> <li>• Group communication</li> </ul> <p><b>Mechanism: relationship</b></p> <ul style="list-style-type: none"> <li>• Structured intergroup meetings increases the propensity for peaceful conflict resolution</li> </ul>	
Maoz I (2004)	<p><b>Intergroup dialogue</b></p> <ul style="list-style-type: none"> <li>• Intergroup contact</li> </ul> <p><b>Age group</b></p> <ul style="list-style-type: none"> <li>• Adults (18 &amp; above)</li> <li>• Students</li> <li>• Age</li> </ul> <p><i>From pre-school children to adults</i></p> <ul style="list-style-type: none"> <li>• Adolescents</li> <li>• Youth</li> </ul> <p><b>Role</b></p> <ul style="list-style-type: none"> <li>• Academia</li> <li>• Teachers</li> </ul> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Jewish</li> <li>• Muslim</li> </ul> <p><b>Religion not specified group</b></p> <ul style="list-style-type: none"> <li>• Israeli</li> <li>• Palestinian</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Not known/ stated</li> </ul> <p><b>Programme theory</b></p> <ul style="list-style-type: none"> <li>• Coexistence and confrontational</li> </ul> <p><b>Mechanism: relationship</b></p>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Scales</li> </ul> <p><b>Debate and discussion</b></p> <ul style="list-style-type: none"> <li>• Discussing issues of conflict</li> <li>• Facilitated discussions</li> </ul> <p><b>Opportunities for contact</b></p> <ul style="list-style-type: none"> <li>• Encounter activities</li> </ul> <p><b>Social outcomes</b></p> <ul style="list-style-type: none"> <li>• Symmetry or equality</li> </ul> <p><b>Factors affecting effectiveness</b></p> <p><b>Programme factors</b></p> <ul style="list-style-type: none"> <li>• Structured intervention to ensure equal participation</li> </ul>

	<ul style="list-style-type: none"> <li>• To establish peaceful intergroup relations</li> </ul> <p><b>Mechanism: Perspectives</b></p> <ul style="list-style-type: none"> <li>• reduce hostility and prejudice</li> </ul> <p><b>Knowing the 'other'</b></p> <p><b>Mechanism: Perspectives</b></p> <ul style="list-style-type: none"> <li>• fostering a mutual understanding between adolescents (14 –17-year olds) from Catholic and Protestant communities</li> </ul>	
McKeown (2017)	<p><b>Intergroup dialogue</b></p> <ul style="list-style-type: none"> <li>• Intergroup contact</li> </ul> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Catholic</li> <li>• Protestant</li> </ul> <p><b>Religion not specified group</b></p> <ul style="list-style-type: none"> <li>• Greek Cypriot</li> <li>• Turkish Cypriot</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Academics and Researchers</li> </ul> <p><b>Sex</b></p> <ul style="list-style-type: none"> <li>• Male</li> <li>• Female</li> </ul> <p><b>Mid-Range theories</b></p> <ul style="list-style-type: none"> <li>• Contact hypothesis</li> </ul> <p><b>Mechanism: relationship</b></p> <ul style="list-style-type: none"> <li>• parse out effects of quality and quantity of contact in relation to intergroup trust</li> <li>• test relations among real conflict groups</li> </ul> <p><b>Mechanism: Perspectives</b></p> <ul style="list-style-type: none"> <li>• examine affect and behavioural intentions</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Online survey</li> </ul> <p><b>Debate and discussion</b></p> <ul style="list-style-type: none"> <li>• Out-group evaluation</li> </ul> <p><b>Future talk activities</b></p> <ul style="list-style-type: none"> <li>• Future contact intention</li> </ul> <p><b>Opportunities for contact</b></p> <ul style="list-style-type: none"> <li>• Quality and Quantity of Contact</li> </ul> <p><b>Attitudes and beliefs</b></p> <ul style="list-style-type: none"> <li>• Out-group evaluation</li> <li>• Trust</li> </ul> <p><b>Qualitative themes</b></p> <ul style="list-style-type: none"> <li>• Quality rather than quantity of intergroup contact</li> </ul> <p><b>Behaviour change outcomes</b></p> <ul style="list-style-type: none"> <li>• Future contact intentions</li> </ul> <p><b>Factors affecting effectiveness</b></p> <p><b>Participant factors</b></p> <ul style="list-style-type: none"> <li>• Trust</li> </ul> <p><b>Programme factors</b></p> <ul style="list-style-type: none"> <li>• Quality contact</li> </ul>

Mollov B; Lavie C (2001)

**Intergroup dialogue**

- Intercultural dialogue

**Age group**

- Students

**Religious group**

- Jewish
- Muslim

**Religion not specified group**

- Israeli
- Palestinian

**Characteristics of the person(s)/organisation(s) delivering the intervention**

- Academics and Researchers

**Sex**

- Male
- Female

**Programme theory**

- Group communication
- Intergroup relations
- Improving interreligious and intercultural communication processes

**Mechanism: Perspectives**

- Willingness to have contact in other areas

**Other types of interventions and mechanisms**

**Knowing the 'other'**

**Mechanism: Perspectives**

- understand similarities and differences in beliefs, values and attitudes in people from different cultures.
- Willingness to have contact with other side
- General attitude regarding the other side
- How each side evaluates the other's characteristics

**Tools and methods of measurement**

- Survey

**Debate and discussion**

- Out-group evaluation

**Attitudes and beliefs**

- Attitudes towards other religious groups
- Cultural awareness
- How each side evaluates the other's characteristics
- Out-group evaluation

**Qualitative themes**

- Discover important commonalities in the other

<p>Nadler (2015)</p>	<p><b>Intergroup dialogue</b></p> <ul style="list-style-type: none"> <li>• Intergroup dialogue</li> <li>• Reconciliation</li> </ul> <p><b>Religion not specified group</b></p> <ul style="list-style-type: none"> <li>• German</li> </ul> <p><b>Mid-range theories</b></p> <ul style="list-style-type: none"> <li>• Needs-based model</li> </ul> <p><b>Programme theory</b></p> <ul style="list-style-type: none"> <li>• Intergroup reconciliation</li> </ul> <p><b>Mechanism: relationship</b></p> <ul style="list-style-type: none"> <li>• Social exchange interactions that restore victims' and perpetrators' impaired identities promote reconciliation</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Online survey</li> </ul> <p><b>Future talk activities</b></p> <ul style="list-style-type: none"> <li>• Shared goals</li> </ul> <p><i>pragmatic cooperation to achieve common instrumental goals (e.g., cleaner environment, better health)</i></p> <p><b>Implementation of activities</b></p> <ul style="list-style-type: none"> <li>• Sustained communication</li> </ul> <p><i>recurring cooperative interactions</i></p> <p><b>Didactic activities</b></p> <ul style="list-style-type: none"> <li>• Speeches</li> </ul> <p><b>Factors affecting effectiveness</b></p> <p><b>Participant factors</b></p> <ul style="list-style-type: none"> <li>• Agency</li> <li>• Competitive victimhood</li> <li>• Forgiveness</li> <li>• Moral defensiveness</li> <li>• Morality</li> </ul>
<p>Paluck (2007)</p>	<p><b>Intergroup dialogue</b></p> <ul style="list-style-type: none"> <li>• Mass media</li> </ul> <p><i>radio program, Rwanda</i></p> <p><b>Age group</b></p> <ul style="list-style-type: none"> <li>• Adults (18 &amp; above)</li> <li>• Students</li> </ul> <p><b>Role</b></p> <ul style="list-style-type: none"> <li>• Public</li> </ul> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Atheist (3%)</li> <li>• Catholic (64% of the sample)</li> <li>• Muslim (2.5%)</li> <li>• Protestant (14%)</li> <li>• Seventh Day Adventist (9%)</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Focus group</li> <li>• Non-participant observation</li> <li>• Questionnaire</li> </ul> <p><b>Community activities</b></p> <ul style="list-style-type: none"> <li>• Radio drama</li> </ul> <p><b>Social outcomes</b></p> <ul style="list-style-type: none"> <li>• Social norms</li> </ul> <p><b>Attitudes and beliefs</b></p> <ul style="list-style-type: none"> <li>• Attitudes towards violence</li> </ul> <p><b>Factors affecting effectiveness</b></p> <p><b>Programme factors</b></p> <ul style="list-style-type: none"> <li>• Group discussion</li> </ul>

	<p><b>Sex</b></p> <ul style="list-style-type: none"> <li>• Male</li> <li>• Female</li> </ul> <p><b>Mechanism: Perspectives</b></p> <ul style="list-style-type: none"> <li>• The reconciliation soap opera aimed to influence beliefs about intergroup prejudice, mass violence and trauma with a series of educational messages</li> </ul>	
Pilecki (2014)	<p><b>Intergroup dialogue</b></p> <ul style="list-style-type: none"> <li>• Intergroup contact</li> <li>• Intergroup dialogue</li> </ul> <p><b>Age group</b></p> <ul style="list-style-type: none"> <li>• Students</li> <li>• Youth</li> </ul> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Jewish</li> <li>• Muslim</li> </ul> <p><b>Religion not specified group</b></p> <ul style="list-style-type: none"> <li>• Israeli</li> <li>• Palestinian</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Academics and Researchers</li> </ul> <p><b>Sex</b></p> <ul style="list-style-type: none"> <li>• Male</li> <li>• Female</li> </ul> <p><b>Programme theory</b></p> <ul style="list-style-type: none"> <li>• Coexistence and confrontational</li> </ul> <p><b>Mechanism: Knowledge</b></p> <ul style="list-style-type: none"> <li>• change in social identity awareness</li> </ul> <p><b>Other types of interventions and mechanisms</b></p> <p><b>Knowing the 'other'</b></p>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Participant observations</li> <li>• Transcript analysis</li> </ul> <p><b>Debate and discussion</b></p> <ul style="list-style-type: none"> <li>• Discussing issues of conflict</li> <li>• Facilitated discussions</li> </ul> <p><b>Social outcomes</b></p> <ul style="list-style-type: none"> <li>• Dialogue about future</li> <li>• Historical dialogue</li> </ul> <p><b>Qualitative themes</b></p> <ul style="list-style-type: none"> <li>• Historical dialogue</li> <li>• The promise and peril of future</li> </ul>

	<p><b>Mechanism: Perspectives</b></p> <ul style="list-style-type: none"> <li>• To become aware of power difference</li> </ul>	
Saguy T; Halperin E (2014)	<p><b>Intergroup dialogue</b></p> <ul style="list-style-type: none"> <li>• Intergroup dialogue</li> </ul> <p><b>Religion not specified group</b></p> <ul style="list-style-type: none"> <li>• Israeli</li> <li>• Palestinian</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Not known/ stated</li> </ul> <p><b>Programme theory</b></p> <ul style="list-style-type: none"> <li>• Black Sheep effect: in-group criticism as deviant, [Exposure to Outgroup Members.pdf] Page 1: <i>"Our central proposition is that expressions of internal criticism, when communicated to the outgroup within the context of intergroup conflict, can open the minds of outgroup members exposed to that criticism."</i></li> </ul> <p><b>Mechanism: Perspectives</b></p> <ul style="list-style-type: none"> <li>• Voicing internal criticism to an out-group crowd can undermine such orientations (to hold onto group narratives of conflict) and foster intergroup openness</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Survey</li> </ul> <p><b>Debate and discussion</b></p> <ul style="list-style-type: none"> <li>• In-group criticism</li> </ul> <p><b>Psychological outcomes</b></p> <ul style="list-style-type: none"> <li>• Openness</li> </ul> <p><b>Attitudes and beliefs</b></p> <ul style="list-style-type: none"> <li>• Hope</li> </ul> <p><b>Factors affecting effectiveness</b></p> <p><b>Participant factors</b></p> <ul style="list-style-type: none"> <li>• Attitudes towards out-group</li> </ul>
Scacco (2018)	<p><b>Intergroup dialogue</b></p> <ul style="list-style-type: none"> <li>• Prejudice reduction programme</li> <li>• Discrimination Reduction</li> </ul> <p><b>Age group</b></p> <ul style="list-style-type: none"> <li>• Youth</li> </ul> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Christian</li> <li>• Muslim</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Game</li> <li>• Interviews</li> <li>• Survey</li> </ul> <p><b>Implementation of activities</b></p> <ul style="list-style-type: none"> <li>• Training</li> </ul> <p><i>computer training</i></p> <p><b>Social outcomes</b></p> <ul style="list-style-type: none"> <li>• Discrimination</li> <li>• Prejudice</li> </ul>

	<ul style="list-style-type: none"> <li>• Academics and Researchers</li> </ul> <p><b>Sex</b></p> <ul style="list-style-type: none"> <li>• Male</li> </ul> <p><b>Mid-Range theories</b></p> <ul style="list-style-type: none"> <li>• Social contact theory</li> </ul> <p><b>Mechanism: relationship</b></p> <ul style="list-style-type: none"> <li>• Social contact reduce prejudice and discrimination</li> </ul>	<p><b>Attitudes and beliefs</b></p> <ul style="list-style-type: none"> <li>• Attitudes towards other religious groups</li> </ul> <p><b>Factors affecting effectiveness</b></p> <p><b>Participant factors</b></p> <ul style="list-style-type: none"> <li>• Social contact</li> </ul>
Schleien (2008)	<p><b>Intergroup dialogue</b></p> <ul style="list-style-type: none"> <li>• Group summer camp</li> </ul> <p><i>Seeds of Peace International Summer Camp</i></p> <p><b>Age group</b></p> <ul style="list-style-type: none"> <li>• Adolescents</li> </ul> <p><b>Religion not specified group</b></p> <ul style="list-style-type: none"> <li>• Israeli</li> <li>• Palestinian</li> </ul> <p><b>Mechanism: Perspectives</b></p> <ul style="list-style-type: none"> <li>• Attitudes toward perceived enemies and in-group members.</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Online survey</li> <li>• Questionnaire</li> </ul> <p><b>Shared Learning activities</b></p> <ul style="list-style-type: none"> <li>• Living together</li> </ul> <p><b>Opportunities for contact</b></p> <ul style="list-style-type: none"> <li>• Summer school/camp</li> </ul> <p><b>Social outcomes</b></p> <ul style="list-style-type: none"> <li>• Cross-group friendships</li> <li>• Peace</li> <li>• Social dominance</li> </ul>
Treacle (2016)	<p><b>Intergroup dialogue</b></p> <ul style="list-style-type: none"> <li>• Intergroup dialogue</li> </ul> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Jewish</li> <li>• Muslim</li> </ul> <p><b>Religion not specified group</b></p> <ul style="list-style-type: none"> <li>• Israeli</li> <li>• Palestinian</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Not known/stated</li> </ul> <p><b>Mid-Range theories</b></p> <ul style="list-style-type: none"> <li>• Contact hypothesis</li> </ul>	<p><b>Qualitative themes</b></p> <ul style="list-style-type: none"> <li>• Necessity of intergroup dialogue</li> </ul>

	<ul style="list-style-type: none"> <li>• Inter-subjectivity theory</li> <li>• Social identity theory</li> </ul> <p><b>Mechanism: Knowledge</b></p> <ul style="list-style-type: none"> <li>• To identify overarching themes of experience for Israeli Jews and Palestinian Arabs who have participated in a structured intergroup dialogue programme</li> </ul>	
Yablon (2012)	<p><b>Intergroup dialogue</b></p> <ul style="list-style-type: none"> <li>• Intergroup dialogue</li> </ul> <p><b>Age group</b></p> <ul style="list-style-type: none"> <li>• Students</li> <li>• Age</li> </ul> <p><i>All were 11th-grade students (17-years-old)</i></p> <ul style="list-style-type: none"> <li>• Adolescents</li> </ul> <p><b>Education</b></p> <ul style="list-style-type: none"> <li>• High school</li> </ul> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Jewish</li> <li>• Muslim</li> </ul> <p><b>Religion not specified group</b></p> <ul style="list-style-type: none"> <li>• Israeli</li> <li>• Palestinian</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Not known/ stated</li> </ul> <p><b>Grand theory</b></p> <ul style="list-style-type: none"> <li>• Self-determination theory</li> </ul> <p><b>Mechanism: Perspectives</b></p> <ul style="list-style-type: none"> <li>• The role of motivation to participate in peace encounters was examined against the popular claim that such programs mainly benefit those who already espouse peace movement ideas</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Questionnaire</li> </ul> <p><b>Shared learning activities</b></p> <ul style="list-style-type: none"> <li>• Shared classes</li> </ul> <p><b>Social outcomes</b></p> <ul style="list-style-type: none"> <li>• Feeling towards members of the other group</li> <li>• Social distance</li> </ul> <p><b>Attitudes and beliefs</b></p> <ul style="list-style-type: none"> <li>• Perceptions</li> </ul>

Yablon Y B (2007)

**Intergroup dialogue**

- Culturally relevant education
- Intergroup contact

**Age group**

- Students

**Education**

- High school

**Religious group**

- Jewish
- Muslim

**Religion not specified group**

- Israeli
- Palestinian

**Characteristics of the person(s)/organisation(s) delivering the intervention**

- Academics and Researchers

**Sex**

- Male
- Female

**Mechanism: Perspectives**

- Reduce hostility and prejudice
- Motivation to know the other

**Other types of interventions and mechanisms**

**Knowing the 'other'**

**Mechanism: Perspectives**

- Willingness to have contact with other side
- Cognitive knowledge of the other

**Tools and methods of measurement**

- Questionnaire

**Implementation of activities**

- Training

**Opportunities for contact**

- Face-to-face encounters

**Social outcomes**

- Prejudice

**Attitudes and beliefs**

- Attitudes towards other religious groups
- Cognition of the other

**Behaviour change outcomes**

- Motivation to engage in contact intervention programme

**Factors affecting effectiveness**

**Participant factors**

- Cognition of the other
- Attitudes towards out-group
- Motivation to engage in contact intervention program
- Reduced prejudice and stereotyped attitudes toward members of out-group

#### 4.5.7 Pedagogy interreligious interventions

Short Title	Interventions, mechanisms	Content, outcomes, moderators
Allen K (2016)	<p><b>Interreligious dialogue</b></p> <ul style="list-style-type: none"> <li>• Interfaith education</li> </ul> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Christian</li> <li>• Jewish</li> <li>• Muslim</li> </ul> <p><b>Mechanism: Knowledge</b></p> <ul style="list-style-type: none"> <li>• Developing interfaith maturity in their student population</li> </ul>	<p><b>Self-directed/ Individual activities</b></p> <ul style="list-style-type: none"> <li>• Course completion certificate</li> <li>• Prayer</li> <li>• Readings</li> <li>• Self-reflection</li> </ul> <p><b>Shared learning activities</b></p> <ul style="list-style-type: none"> <li>• Learning about each other</li> <li>• Learning about shared beliefs</li> <li>• Pilgrimage</li> <li>• Shared research and education projects</li> </ul> <p><b>Debate and discussion</b></p> <ul style="list-style-type: none"> <li>• Discussing texts</li> <li>• Mediation</li> <li>• Group discussion</li> </ul> <p><b>Working together activities</b></p> <ul style="list-style-type: none"> <li>• Joint social activities</li> <li>• Scriptural reasoning</li> </ul> <p><b>Implementation of activities</b></p> <ul style="list-style-type: none"> <li>• Training</li> </ul> <p><b>Psychological outcomes</b></p> <ul style="list-style-type: none"> <li>• Cognitive development</li> <li>• Interpersonal development</li> <li>• Intrapersonal development</li> </ul>
Bardwell (2013)	<p><b>Interreligious dialogue</b></p> <ul style="list-style-type: none"> <li>• Religious tolerance</li> </ul> <p><b>Role</b></p>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Survey</li> </ul>

	<ul style="list-style-type: none"> <li>• Academia <i>Faculty</i></li> </ul> <p><b>Education</b></p> <ul style="list-style-type: none"> <li>• University</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Teachers</li> </ul> <p><b>Mechanism: Perspectives</b></p> <ul style="list-style-type: none"> <li>• What is the role of the university as it relates to religion, expression, diversity and tolerance</li> </ul>	<p><b>Debate and discussion</b></p> <ul style="list-style-type: none"> <li>• Protected forum for free expression</li> </ul> <p><b>Social outcomes</b></p> <ul style="list-style-type: none"> <li>• Awareness of religious diversity</li> <li>• Feeling towards members of the other group</li> </ul> <p><b>Psychological outcomes</b></p> <ul style="list-style-type: none"> <li>• Confidence in engagement</li> </ul>
Bryant A N (2011)	<p><b>Interreligious dialogue</b></p> <ul style="list-style-type: none"> <li>• Ecumenism</li> </ul> <p><b>Education</b></p> <ul style="list-style-type: none"> <li>• Higher education</li> </ul> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Buddhist</li> <li>• Catholic</li> <li>• Hindu</li> <li>• Jewish</li> <li>• Muslim</li> <li>• Non-religious</li> <li>• Orthodox Christian</li> <li>• Protestant</li> </ul> <p><b>Religion not specified group</b></p> <ul style="list-style-type: none"> <li>• Multi-racial</li> </ul> <p><b>Sex</b></p> <ul style="list-style-type: none"> <li>• Male</li> <li>• Female</li> </ul> <p><b>Mechanism: Perspectives</b></p> <ul style="list-style-type: none"> <li>• Co-curricular experiences and religion in academic encounters tend to provoke religious/spiritual struggles, which in turn enhance ecumenical</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Survey</li> </ul> <p><i>College Students' Beliefs and Values (CSBV) survey</i></p> <p><b>Shared Learning activities</b></p> <ul style="list-style-type: none"> <li>• Co-curricular activities</li> </ul> <p><b>Attitudes and beliefs</b></p> <ul style="list-style-type: none"> <li>• Perceptions</li> </ul>

	worldview	
Edwards (2014)	<p><b>Interreligious dialogue</b></p> <ul style="list-style-type: none"> <li>• Interfaith initiatives</li> </ul> <p><b>Age group</b></p> <ul style="list-style-type: none"> <li>• Students</li> </ul> <p><b>Education</b></p> <ul style="list-style-type: none"> <li>• University</li> </ul> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Agnostic</li> <li>• Atheist</li> <li>• Buddhist</li> <li>• Christian</li> <li>• Hindu</li> <li>• Jewish</li> <li>• Muslim</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Intergroup dialogue facilitators</li> <li>• Program coordinators</li> </ul> <p><b>Grand theory</b></p> <ul style="list-style-type: none"> <li>• Critical identity</li> </ul> <p><b>Programme theory</b></p> <ul style="list-style-type: none"> <li>• Critical-Dialogic model</li> </ul> <p><b>Mechanism: Knowledge</b></p> <ul style="list-style-type: none"> <li>• To facilitate student learning about issues of identity and structural power dynamics</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Interviews</li> <li>• Participant observations</li> </ul> <p><b>Self-directed/individual activities</b></p> <ul style="list-style-type: none"> <li>• Readings</li> </ul> <p><b>Debate and discussion</b></p> <ul style="list-style-type: none"> <li>• Discussing issues of conflict</li> </ul> <p><b>Qualitative themes</b></p> <ul style="list-style-type: none"> <li>• Religious identity as a personal belief system not sociocultural identity</li> </ul> <p><b>Factors affecting effectiveness</b></p> <p><b>Methodological factors</b></p> <ul style="list-style-type: none"> <li>• Course dynamics dependent on two groups with most representation</li> </ul>
Faas (2018)	<p><b>Interreligious dialogue</b></p> <ul style="list-style-type: none"> <li>• Community National Schools</li> </ul> <p><i>Community National Schools (CNS) follow the multi-belief Goodness Me, Goodness You! (GMGY) program of RE.</i></p> <p><b>Age group</b></p>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Focus group</li> <li>• Interviews</li> <li>• Survey</li> </ul> <p><b>Shared Learning activities</b></p>

	<ul style="list-style-type: none"> <li>• Students</li> </ul> <p><b>Role</b></p> <ul style="list-style-type: none"> <li>• Academia</li> </ul> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Catholic</li> <li>• Christian</li> <li>• Hindu</li> <li>• Muslim</li> <li>• Orthodox Christian</li> <li>• Protestant</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Academics and Researchers</li> </ul> <p><b>Sex</b></p> <ul style="list-style-type: none"> <li>• Male</li> <li>• Female</li> </ul> <p><b>Mechanism: Knowledge</b></p> <ul style="list-style-type: none"> <li>• Developing interfaith maturity in their student population.</li> </ul> <p><b>Other types of interventions and mechanisms</b></p> <p><b><u>Mediation</u></b></p> <p><b>Mechanism: Knowledge</b></p> <ul style="list-style-type: none"> <li>• Inclusive education to all faiths</li> </ul>	<ul style="list-style-type: none"> <li>• Learning about each other</li> <li>• Learning about shared beliefs</li> </ul> <p><b>Qualitative themes</b></p> <ul style="list-style-type: none"> <li>• A developmental model of religious sensitivity</li> <li>• Interpersonal relationship</li> <li>• Moving from monolithic to multidimensional understanding of the other</li> <li>• Cultural and religious identity</li> </ul> <p><i>Developing belief identity: The influence of school, home, and religious leaders</i></p> <ul style="list-style-type: none"> <li>• Social Interaction</li> <li>• Learning about and from others</li> </ul>
Garadian (2018)	<p><b>Interreligious dialogue</b></p> <ul style="list-style-type: none"> <li>• Interfaith summer school</li> </ul> <p><b>Age group</b></p> <ul style="list-style-type: none"> <li>• Youth</li> </ul> <p><b>Education</b></p> <ul style="list-style-type: none"> <li>• Higher education</li> </ul> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Multi-religious</li> <li>• Muslim</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the</b></p>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Discussion</li> <li>• Participant observations</li> </ul> <p><b>Working together activities</b></p> <ul style="list-style-type: none"> <li>• Cross-group Networking Events</li> </ul> <p><b>Attitudes and beliefs</b></p> <ul style="list-style-type: none"> <li>• Cultural awareness</li> </ul> <p><b>Qualitative themes</b></p> <ul style="list-style-type: none"> <li>• Affective outcomes</li> <li>• Cognitive outcomes</li> </ul>

	<p><b>intervention</b></p> <ul style="list-style-type: none"> <li>• Academics and Researchers</li> <li>• Community group</li> </ul> <p><b>Sex</b></p> <ul style="list-style-type: none"> <li>• Male</li> <li>• Female</li> </ul> <p><b>Programme theory</b></p> <ul style="list-style-type: none"> <li>• Social Awareness</li> </ul> <p><b>Mechanism: Knowledge</b></p> <ul style="list-style-type: none"> <li>• Youth camp with dialogue on experiences of diversity and inclusivity</li> </ul> <p><b>Other types of interventions and mechanisms</b></p> <p><b>Mediation</b></p> <p><b>Mechanism: Perspectives</b></p> <ul style="list-style-type: none"> <li>• Explore underlying values that shape peacebuilding methodologies</li> </ul> <p><b>Hearts and Minds</b></p> <p><b>Mechanism: Knowledge</b></p> <ul style="list-style-type: none"> <li>• Experiences of individuals engaged in interreligious dialogue</li> </ul> <p><b>Mechanism: Perspectives</b></p> <ul style="list-style-type: none"> <li>• Preventing radicalisation of young people</li> </ul> <p><b>Knowing the 'other'</b></p> <p><b>Mechanism: Perspectives</b></p> <ul style="list-style-type: none"> <li>• Understand similarities and differences in beliefs, values and attitudes in people from different cultures</li> </ul>	<ul style="list-style-type: none"> <li>• Towards religious peacebuilding</li> </ul> <p><b>Behaviour change outcomes</b></p> <ul style="list-style-type: none"> <li>• Perspective taking</li> </ul> <p><b>Factors affecting effectiveness</b></p> <p><b>Methodological factors</b></p> <ul style="list-style-type: none"> <li>• Theoretical frameworks that help to define research questions</li> <li>• Methods of measurement</li> </ul>
Krebs (2015)	<p><b>Interreligious dialogue</b></p> <ul style="list-style-type: none"> <li>• Interfaith dialogue</li> </ul> <p><b>Age group</b></p> <ul style="list-style-type: none"> <li>• Students</li> <li>• Youth</li> </ul> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Multi-religious</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Interviews</li> </ul> <p><b>Shared Learning activities</b></p> <ul style="list-style-type: none"> <li>• Learning about each other</li> <li>• learning about shared beliefs</li> <li>• Mutual learning</li> <li>• Storytelling</li> </ul> <p><b>Debate and discussion</b></p> <ul style="list-style-type: none"> <li>• Dialogue circles</li> </ul>

	<ul style="list-style-type: none"> <li>• Academics and Researchers</li> </ul> <p><b>Sex</b></p> <ul style="list-style-type: none"> <li>• Male</li> <li>• Female</li> </ul> <p><b>Programme theory</b></p> <ul style="list-style-type: none"> <li>• Building Skills and Processes</li> </ul> <p><b>Mid-Range theories</b></p> <ul style="list-style-type: none"> <li>• Contact hypothesis</li> </ul> <p><b>Programme theory</b></p> <ul style="list-style-type: none"> <li>• Social Awareness</li> </ul> <p><b>Mechanism: Knowledge</b></p> <ul style="list-style-type: none"> <li>• What are the lived experiences of interfaith dialogue student participants?</li> <li>• What do interfaith dialogue student participants perceive they learn/gain?</li> <li>• How do interfaith dialogue student participants experience interfaith dialogue?</li> </ul>	<p><b>Working together activities</b></p> <ul style="list-style-type: none"> <li>• Sharing experiences</li> </ul> <p><b>Implementation of activities</b></p> <ul style="list-style-type: none"> <li>• Safe spaces</li> </ul> <p><b>Attitudes and beliefs</b></p> <ul style="list-style-type: none"> <li>• Attitudes towards other religious groups</li> <li>• Cultural awareness</li> </ul> <p><b>Qualitative themes</b></p> <ul style="list-style-type: none"> <li>• Environment was a salient factor that served as foundation for experience</li> <li>• Focus on relationship building through sharing and storytelling enhanced their experience</li> <li>• Ecumenical worldview, 'we are all human' mindset enhanced dialogic experience</li> </ul> <p><b>Behaviour change outcomes</b></p> <ul style="list-style-type: none"> <li>• Direct contact</li> <li>• Perspective taking</li> </ul> <p><b>Factors affecting effectiveness</b></p> <p><b>Participant factors</b></p> <ul style="list-style-type: none"> <li>• Ecumenical Worldview</li> <li>• Relationships</li> </ul> <p><b>Programme factors</b></p> <ul style="list-style-type: none"> <li>• Environment</li> </ul>
<p>McCallum (2013)</p>	<p><b>Interreligious dialogue</b></p> <ul style="list-style-type: none"> <li>• Interfaith summer school</li> </ul> <p><b>Age group</b></p> <ul style="list-style-type: none"> <li>• Adults (18 &amp; above)</li> </ul> <p><b>Role</b></p> <ul style="list-style-type: none"> <li>• Religious leaders</li> </ul> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Christian</li> <li>• Jewish</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Participant observations</li> <li>• Survey</li> </ul> <p><b>Shared Learning activities</b></p> <ul style="list-style-type: none"> <li>• Culturally relevant curriculum</li> <li>• Religious education</li> <li>• Shared classes</li> </ul> <p><b>Debate and discussion</b></p> <ul style="list-style-type: none"> <li>• Discussion</li> </ul>

	<ul style="list-style-type: none"> <li>• Multi-religious</li> <li>• Muslim</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Academics and Researchers</li> </ul> <p><b>Sex</b></p> <ul style="list-style-type: none"> <li>• Male</li> <li>• Female</li> </ul> <p><b>Programme theory</b></p> <ul style="list-style-type: none"> <li>• Building Networks and Alliances</li> <li>• Group communication</li> </ul> <p><b>Programme theory</b></p> <ul style="list-style-type: none"> <li>• Intergroup relations</li> </ul> <p><b>Mechanism: Knowledge</b></p> <ul style="list-style-type: none"> <li>• Better understanding of differences and how to disagree well</li> </ul> <p><b><u>Knowing the 'other'</u></b></p> <p><b>Mechanism: Perspectives</b></p> <ul style="list-style-type: none"> <li>• Understand similarities and differences in beliefs, values and attitudes in people from different cultures.</li> </ul>	<p><b>Implementation of activities</b></p> <ul style="list-style-type: none"> <li>• Training</li> </ul> <p><b>Opportunities for contact</b></p> <ul style="list-style-type: none"> <li>• Summer school/camp</li> </ul> <p><b>Didactic activities</b></p> <ul style="list-style-type: none"> <li>• Lectures</li> </ul> <p><b>Social outcomes</b></p> <ul style="list-style-type: none"> <li>• Cross-group friendships</li> </ul> <p><b>Attitudes and beliefs</b></p> <ul style="list-style-type: none"> <li>• Reduced fear</li> <li>• Strengthened religious identity</li> <li>• Understanding</li> </ul> <p><b>Qualitative themes</b></p> <ul style="list-style-type: none"> <li>• Scriptural Reasoning</li> </ul> <p><b>Factors affecting effectiveness</b></p> <p><b>Programme factors</b></p> <ul style="list-style-type: none"> <li>• Joint programming</li> </ul>
Pallavicini (2016)	<p><b>Interreligious dialogue</b></p> <ul style="list-style-type: none"> <li>• Interfaith education</li> </ul> <p><i>Islamic Culture Day 2014 – a journey through the culture, history, spirituality and art of Islam between the East and the West</i></p> <p><b>Age group</b></p> <ul style="list-style-type: none"> <li>• Students</li> </ul> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Muslim</li> </ul> <p><b>Mechanism: Relationship</b></p> <ul style="list-style-type: none"> <li>• introducing new models into the relationship between teachers and students</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Not stated</li> </ul> <p><b>Implementation of activities</b></p> <ul style="list-style-type: none"> <li>• Training</li> </ul> <p><b>Opportunities for contact</b></p> <ul style="list-style-type: none"> <li>• Encounters with religious representatives</li> </ul> <p><b>Attitudes and beliefs</b></p> <ul style="list-style-type: none"> <li>• Anti-Semitism</li> <li>• Islamophobia</li> </ul> <p><b>Behaviour change outcomes</b></p> <ul style="list-style-type: none"> <li>• Preventing radicalism</li> </ul>
Puig (2018)	<p><b>Interreligious dialogue</b></p> <ul style="list-style-type: none"> <li>• Interreligious dialogue</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Interviews</li> </ul>

**Role**

- Academia
- Administrators
- Community organisers

**Characteristics of the person(s)/organisation(s) delivering the intervention**

- Academics and Researchers

**Mid-Range theories**

- Social identity theory

**Programme theory**

- Social Awareness

**Mechanism: Structures and processes**

- Nuance the regulatory needs for managing religious diversity in public sphere

**Other types of interventions and mechanisms****Pedagogy****Mechanism: Structures and processes**

- Identify and propose community and policy initiatives that favour intercultural and interreligious dialogue

**Knowing the 'other'****Mechanism: Relationship**

- Describe the factors favouring intercultural and interreligious dialogue

**Mechanism: Perspectives**

- Understand public administrators, community organisers and academics' concepts of intercultural and interreligious dialogue

**Self-directed/ Individual activities**

- Meditation

**Shared Learning activities**

- Learning about each other
- Study and research groups

**Community activities**

- Assemblies

**Social outcomes**

- Awareness of religious diversity

**Factors affecting effectiveness****Participant factors**

- Engaging self
- Self-awareness of spirituality, cultural and religious diversity
- Spiritual dialogue

#### 4.5.8 Pedagogy intergroup interventions

Short Title	Interventions, mechanisms	Content, outcomes, moderators
Alimo CJ (2012)	<p><b>Intergroup dialogue</b></p> <ul style="list-style-type: none"> <li>• Intergroup dialogue</li> </ul> <p><b>Age group</b></p> <ul style="list-style-type: none"> <li>• Students</li> </ul> <p><b>Mid-Range theories</b></p> <ul style="list-style-type: none"> <li>• Contact hypothesis</li> </ul> <p><b>Programme theory</b></p> <ul style="list-style-type: none"> <li>• Social Justice Education</li> </ul> <p><b>Mid-range theories</b></p> <ul style="list-style-type: none"> <li>• Social justice approach to intergroup dialogues</li> </ul> <p><b>Mechanism: Knowledge</b></p> <ul style="list-style-type: none"> <li>• To examine how a race/ethnicity themed intergroup dialogue facilitates the development of confidence and frequency of White college students' engagement in actions that are congruent with the development of White racial allies.</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• The Group Attitudes and Experiences on Campus Surveys I &amp; II</li> </ul> <p><b>Self-directed/ Individual activities</b></p> <ul style="list-style-type: none"> <li>• Readings</li> </ul> <p><b>Shared Learning activities</b></p> <ul style="list-style-type: none"> <li>• Classroom exercises</li> </ul> <p><b>Implementation of activities</b></p> <ul style="list-style-type: none"> <li>• Facilitators</li> <li>• Training</li> </ul> <p><b>Psychological outcomes</b></p> <ul style="list-style-type: none"> <li>• Confidence in engagement</li> </ul> <p><b>Behaviour change outcomes</b></p> <ul style="list-style-type: none"> <li>• Engagement in behaviours</li> </ul> <p><b>Factors affecting effectiveness</b></p> <p><b>Programme factors</b></p> <ul style="list-style-type: none"> <li>• Similar behaviours of intervention and control groups</li> </ul>
Aronson (2016)	<p><b>Intergroup dialogue</b></p> <ul style="list-style-type: none"> <li>• Culturally relevant education</li> </ul> <p><b>Age group</b></p> <ul style="list-style-type: none"> <li>• Students</li> </ul> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Christian</li> <li>• Jewish</li> <li>• Muslim</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Teachers</li> </ul> <p><b>Programme theory</b></p>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Not stated</li> </ul> <p><b>Shared Learning activities</b></p> <ul style="list-style-type: none"> <li>• Culturally relevant curriculum</li> </ul>

	<ul style="list-style-type: none"> <li>• Social Justice Education</li> </ul> <p><b>Mechanism: Perspectives</b></p> <ul style="list-style-type: none"> <li>• By opening the dialogue to include religious diversity, we are working together as educators to promote social justice in schools that benefits all children regardless of their religious backgrounds</li> </ul>	
Bekerman Z; Horenczyk G (2004)	<p><b>Intergroup dialogue</b></p> <ul style="list-style-type: none"> <li>• Shared education</li> </ul> <p><i>Bilingual education</i></p> <ul style="list-style-type: none"> <li>• Culturally relevant education</li> </ul> <p><i>Bilingual education includes culture</i></p> <ul style="list-style-type: none"> <li>• Intergroup contact</li> <li>• Intergroup dialogue</li> <li>• Conflict Management</li> </ul> <p><b>Age group</b></p> <ul style="list-style-type: none"> <li>• Students</li> </ul> <p><b>Role</b></p> <ul style="list-style-type: none"> <li>• Teachers</li> <li>• Parents</li> </ul> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Jewish</li> <li>• Muslim</li> </ul> <p><b>Religion not specified group</b></p> <ul style="list-style-type: none"> <li>• Israeli</li> <li>• Palestinian</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Academics and Researchers</li> <li>• Teachers</li> </ul> <p><b>Sex</b></p> <ul style="list-style-type: none"> <li>• Male</li> <li>• Female</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Interviews</li> <li>• Participant observations</li> </ul> <p><b>Self-directed/individual activities</b></p> <ul style="list-style-type: none"> <li>• Bilingual education</li> </ul> <p><b>Shared Learning activities</b></p> <ul style="list-style-type: none"> <li>• Culturally relevant curriculum</li> <li>• Shared classes</li> </ul> <p><b>Qualitative themes</b></p> <ul style="list-style-type: none"> <li>• Cultural and religious identity</li> <li>• National identity</li> <li>• Social Interaction</li> </ul> <p><b>Participant factors</b></p> <ul style="list-style-type: none"> <li>• Shared beliefs</li> </ul>

	<p><b>Other types of interventions and mechanisms</b></p> <p><b><u>Hearts and Minds</u></b></p> <p><b>Mechanism: Knowledge</b></p> <ul style="list-style-type: none"> <li>• Change in social identity awareness</li> </ul> <p><b><u>Pedagogy</u></b></p> <p><b>Mechanism: Knowledge</b></p> <ul style="list-style-type: none"> <li>• To understand educational mechanisms and processes that can empower students to learn about difference, engage in prejudice reduction, and promote diversity</li> </ul> <p><b><u>Knowing the 'other'</u></b></p> <p><b>Mechanism: Relationship</b></p> <ul style="list-style-type: none"> <li>• To promote sustained interaction through the development of shared classes</li> </ul>	
Bender-Szymanski (2013)	<p><b>Intergroup dialogue</b></p> <ul style="list-style-type: none"> <li>• Intercultural dialogue</li> </ul> <p><b>Role</b></p> <ul style="list-style-type: none"> <li>• Teachers</li> </ul> <p><b>Education</b></p> <ul style="list-style-type: none"> <li>• Higher education</li> <li>• University</li> </ul> <p><b>Religious group</b></p> <ul style="list-style-type: none"> <li>• Christian</li> <li>• Muslim</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Academics and Researchers</li> </ul> <p><b>Programme theory</b></p> <ul style="list-style-type: none"> <li>• Argumentation integrity</li> <li>• Improving interreligious and intercultural communication processes</li> </ul> <p><b>Mechanism: Knowledge</b></p> <ul style="list-style-type: none"> <li>• Sensitise to issues of argumentation integrity in dialogues</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Discussion</li> <li>• Participant observations</li> <li>• Reflection journal</li> <li>• Self-assessment</li> <li>• Survey</li> </ul> <p><b>Debate and discussion</b></p> <ul style="list-style-type: none"> <li>• Simulation game</li> </ul> <p><b>Implementation of activities</b></p> <ul style="list-style-type: none"> <li>• Training</li> </ul> <p><b>Social outcomes</b></p> <ul style="list-style-type: none"> <li>• Dialogue competence</li> </ul> <p><b>Qualitative themes</b></p> <ul style="list-style-type: none"> <li>• Cognitive outcomes</li> </ul> <p><b>Behaviour change outcomes</b></p> <ul style="list-style-type: none"> <li>• Identification and designation of rule violations</li> </ul> <p><b>Factors affecting effectiveness</b></p> <p><b>Methodological factors</b></p> <ul style="list-style-type: none"> <li>• Framing the problem</li> </ul> <p><i>Identify violations and criticise them accurately and</i></p>

		<i>appropriately</i>
Evinger (2014)	<p><b>Intergroup dialogue</b></p> <ul style="list-style-type: none"> <li>• Intergroup dialogue</li> </ul> <p><b>Age group</b></p> <ul style="list-style-type: none"> <li>• Students</li> </ul> <p><b>Education</b></p> <ul style="list-style-type: none"> <li>• University</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Intergroup dialogue facilitators</li> </ul> <p><b>Mid-Range theories</b></p> <ul style="list-style-type: none"> <li>• Contact hypothesis</li> </ul> <p><b>Mechanism: Knowledge</b></p> <ul style="list-style-type: none"> <li>• For incoming students to learn essential dialogue and intercultural communication skills</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Interviews</li> <li>• Non-participant observation</li> </ul> <p><b>Debate and discussion</b></p> <ul style="list-style-type: none"> <li>• Facilitated discussions</li> </ul> <p><b>Implementation of activities</b></p> <ul style="list-style-type: none"> <li>• Facilitators</li> </ul> <p><b>Qualitative themes</b></p> <ul style="list-style-type: none"> <li>• “Encouraging participants’ voices”</li> <li>• “Researching and preparing for the dialogue”</li> <li>• “We are in this together”</li> <li>• “Understanding who comes into [the university]”</li> <li>• Skills can be taught</li> <li>• “You feel that sense of vulnerability”</li> </ul> <p><i>The creation of a safe space for dialogue was articulated several times</i></p> <ul style="list-style-type: none"> <li>• “I could speak up in front of people with different identities”</li> <li>• “They are engaged if they look engaged”</li> </ul> <p><i>The word “engaged” was used often to describe participant’s body language or how they interacted with others in the dialogue.</i></p> <ul style="list-style-type: none"> <li>• “Making some time to talk with my partner”</li> </ul> <p><i>Peer Dialogue Facilitators shared the importance of having opportunities to check-in with each other at various times during the dialogue to evaluate what was happening in the dialogue and to adapt as needed.</i></p> <ul style="list-style-type: none"> <li>• “Opportunities to surface learning about social justice”</li> </ul>

		<p><b>Programme factors</b></p> <ul style="list-style-type: none"> <li>• Competency of the person delivering the intervention</li> </ul>
Ford (2012)	<p><b>Intergroup dialogue</b></p> <ul style="list-style-type: none"> <li>• Intergroup dialogue</li> </ul> <p><b>Age group</b></p> <ul style="list-style-type: none"> <li>• Students</li> </ul> <p><b>Education</b></p> <ul style="list-style-type: none"> <li>• University</li> </ul> <p><b>Religion not specified group</b></p> <ul style="list-style-type: none"> <li>• BAME</li> </ul> <p><i>20% people of colour</i></p> <ul style="list-style-type: none"> <li>• White</li> </ul> <p><i>80% white</i></p> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Peer facilitators</li> </ul> <p><b>Sex</b></p> <ul style="list-style-type: none"> <li>• Male (40%)</li> <li>• Female (60%)</li> </ul> <p><b>Mid-Range theories</b></p> <ul style="list-style-type: none"> <li>• Contact hypothesis</li> </ul> <p><b>Mechanism: Knowledge</b></p> <ul style="list-style-type: none"> <li>• What pedagogies and inter-/intragroup dynamics facilitate increased understanding of issues of race, white racial identity development, and racism in the USA? And, can white students effectively learn about whiteness by themselves as well as in collaboration?</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Comparative case study</li> <li>• Document analysis</li> </ul> <p><b>Self-directed/ Individual activities</b></p> <ul style="list-style-type: none"> <li>• Essays</li> </ul> <p><i>Papers required students to critically reflect on their experiences with and understandings of race</i></p> <p><b>Qualitative themes</b></p> <ul style="list-style-type: none"> <li>• White Privilege and Power</li> <li>• Self-reported growth</li> <li>• Feelings of Shame and Guilt</li> <li>• Personal Prejudices and Biases</li> <li>• Terminology and Definitions: Colour blind racism</li> <li>• Personal Accountability and Responsibility in creating social change</li> </ul>
Gurin-Sands (2012)	<p><b>Intergroup dialogue</b></p> <ul style="list-style-type: none"> <li>• Intergroup dialogue</li> </ul> <p><i>The Multi-University Intergroup Dialogue Research Project</i></p> <p><b>Age group</b></p> <ul style="list-style-type: none"> <li>• Students</li> </ul>	<p><b>Self-directed/individual activities</b></p> <ul style="list-style-type: none"> <li>• Readings</li> <li>• Writing</li> </ul> <p><b>Shared Learning activities</b></p> <ul style="list-style-type: none"> <li>• Shared classes</li> </ul>

	<p><b>Education</b></p> <ul style="list-style-type: none"> <li>• University</li> </ul> <p><b>Religion not specified group</b></p> <ul style="list-style-type: none"> <li>• Multi-racial</li> </ul> <p><b>Sex</b></p> <ul style="list-style-type: none"> <li>• Male</li> <li>• Female</li> </ul> <p><b>Programme theory</b></p> <ul style="list-style-type: none"> <li>• Intergroup contact-communication processes in dialogues across differences</li> </ul> <p><i>critical-dialogic theoretical model of how intergroup dialogue is expected to foster action.</i></p> <p><b>Mechanism: Relationship</b></p> <ul style="list-style-type: none"> <li>• How intergroup dialogue is expected to encourage frequency of acting to educate others and to collaborate with others</li> </ul>	<p><b>Working together activities</b></p> <ul style="list-style-type: none"> <li>• Cross-group Networking Events</li> </ul> <p><b>Implementation of activities</b></p> <ul style="list-style-type: none"> <li>• Facilitators</li> <li>• Training</li> </ul> <p><b>Social outcomes</b></p> <ul style="list-style-type: none"> <li>• Cross-group friendships</li> </ul> <p><i>educating others and collaborating with others</i></p> <ul style="list-style-type: none"> <li>• Feeling towards members of the other group</li> </ul> <p><i>communication processes</i></p>
Nagda (2006)	<p><b>Intergroup dialogue</b></p> <ul style="list-style-type: none"> <li>• Intergroup contact</li> <li>• Communication processes</li> <li>• Intergroup dialogue</li> </ul> <p><b>Age group</b></p> <ul style="list-style-type: none"> <li>• Adults (18 &amp; above)</li> <li>• Students</li> </ul> <p><b>Education</b></p> <ul style="list-style-type: none"> <li>• University</li> </ul> <p><b>Sex</b></p> <ul style="list-style-type: none"> <li>• Male</li> <li>• Female</li> </ul> <p><b>Programme theory</b></p> <ul style="list-style-type: none"> <li>• Intergroup contact-communication processes in dialogues across differences</li> </ul> <p><b>Mechanism - Relationship</b></p>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Programme materials</li> <li>• Questionnaire</li> <li>• Reflection journal</li> <li>• Self-assessment</li> </ul> <p><b>Self-directed/ Individual activities</b></p> <ul style="list-style-type: none"> <li>• Journaling, written reflections</li> </ul> <p><b>Social outcomes</b></p> <ul style="list-style-type: none"> <li>• Intergroup dialogue encounter</li> </ul> <p><b>Psychological outcomes</b></p> <ul style="list-style-type: none"> <li>• Bridging differences</li> </ul> <p><b>Qualitative themes</b></p> <ul style="list-style-type: none"> <li>• Critical-Dialogic Empathy</li> <li>• Intergroup engagement</li> </ul> <p><b>Behaviour change outcomes</b></p> <ul style="list-style-type: none"> <li>• Alliance building</li> <li>• Appreciating difference</li> </ul>

	<ul style="list-style-type: none"> <li>• Communication processes in intergroup dialogues</li> </ul>	<ul style="list-style-type: none"> <li>• Critical self-reflection</li> <li>• Engaging self</li> </ul> <p><b>Factors affecting effectiveness</b></p> <p><b>Participant factors</b></p> <ul style="list-style-type: none"> <li>• Attitudes towards out-group</li> <li>• Cross-community contact</li> <li>• Engaging self</li> </ul>
Nagda B A; Kim C; Yaffa T (2004)	<p><b>Intergroup dialogue</b></p> <ul style="list-style-type: none"> <li>• Intergroup contact</li> </ul> <p><b>Age group</b></p> <ul style="list-style-type: none"> <li>• Students</li> </ul> <p><b>Programme theory</b></p> <ul style="list-style-type: none"> <li>• The impact of diversity on student learning</li> </ul> <p><b>Mechanism: Knowledge</b></p> <ul style="list-style-type: none"> <li>• To understand educational mechanisms and processes that can empower students to learn about difference, engage in prejudice reduction, and promote diversity</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Adapted survey</li> </ul> <p><b>Self-directed/ Individual activities</b></p> <ul style="list-style-type: none"> <li>• Readings</li> </ul> <p><b>Psychological outcomes</b></p> <ul style="list-style-type: none"> <li>• Confidence in acting</li> <li>• Motivation for Learning about Difference</li> </ul> <p><b>Attitudes and beliefs</b></p> <ul style="list-style-type: none"> <li>• Importance: reducing prejudice</li> <li>• Importance: promoting diversity</li> </ul>
Richards-Schuster (2013)	<p><b>Intergroup dialogue</b></p> <ul style="list-style-type: none"> <li>• Intergroup dialogue</li> </ul> <p><b>Age group</b></p> <ul style="list-style-type: none"> <li>• Youth</li> </ul> <p><b>Education</b></p> <ul style="list-style-type: none"> <li>• University</li> </ul> <p><b>Characteristics of the person(s)/organisation(s) delivering the intervention</b></p> <ul style="list-style-type: none"> <li>• Academics and Researchers</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Document analysis</li> <li>• Focus group</li> <li>• Interviews</li> <li>• Participant observations</li> <li>• Survey</li> </ul> <p><b>Shared Learning activities</b></p> <ul style="list-style-type: none"> <li>• Learning communication skills</li> </ul> <p><b>Working together activities</b></p> <ul style="list-style-type: none"> <li>• Cross-group Networking Events</li> </ul> <p><b>Implementation of activities</b></p> <ul style="list-style-type: none"> <li>• Leadership</li> </ul> <p><b>Qualitative themes</b></p>

		<ul style="list-style-type: none"> <li>• Affective outcomes</li> <li><i>Leadership development</i></li> <li>• Critical discussion of the race</li> <li>• Communication across difference</li> <li>• Privilege and oppression</li> </ul>
Simons (2013)	<p><b>Intergroup dialogue</b></p> <ul style="list-style-type: none"> <li>• Intergroup dialogue</li> </ul> <p><b>Age group</b></p> <ul style="list-style-type: none"> <li>• Youth</li> </ul> <p><b>Education</b></p> <ul style="list-style-type: none"> <li>• University</li> </ul> <p><b>Mechanism: Knowledge</b></p> <ul style="list-style-type: none"> <li>• How the use of this drama-based pedagogy shaped participants' understandings about race and privilege</li> </ul> <p><b>Mechanism: Perspectives</b></p> <ul style="list-style-type: none"> <li>• How the use of this drama-based pedagogy shaped participants' attitudes about race and privilege</li> </ul>	<p><b>Tools and methods of measurement</b></p> <ul style="list-style-type: none"> <li>• Document analysis</li> <li>• Field trip</li> <li>• Interviews</li> <li>• Reflection journal</li> <li>• Transcript analysis</li> <li>• Video, audio</li> </ul> <p><b>Psychological outcomes</b></p> <ul style="list-style-type: none"> <li>• Empathy</li> </ul> <p><b>Attitudes and beliefs</b></p> <ul style="list-style-type: none"> <li>• Understanding</li> </ul> <p><b>Qualitative themes</b></p> <ul style="list-style-type: none"> <li>• Interpersonal relationship</li> <li>• Intergroup engagement</li> <li>• Taking on different perspectives</li> <li>• Taking on roles of power</li> </ul>



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