Navigating this interactive Theory of Change
British Council Tahawer Programme

View in Slide Show
View this interactive Theory of Change in “Slide Show”. This will allow you to navigate the presentation easily by clicking on elements that you are interested in exploring. The following buttons will help you get around.

More detail
Clicking this button will show you more detail about elements of the Theory of Change. You will find this symbol next to Programme elements, which are colour coded to make your navigation around the Theory of Change easier.

More detail 2
There are two cross cutting themes represented in the Theory of Change, alongside the Programme elements. You can explore more about these themes by clicking this symbol.

Home button
When this button appears in the top right, you are on a page sharing more detail about an element of the Theory of Change. Clicking it will take you back to the Home Page showing the full Theory of Change diagram. From here, you can explore another element of the Theory of Change.

Risks
This symbol will take you to an explanation of the risks identified with each More detail section of the Theory of Change.

Close pop-out
Some explanations require more room. When pop up boxes appear, and you have finished reading them, use this symbol to close them. You will be taken back to the page you were on before you clicked to get more information.
Interactive Theory of Change for the Tahawer Programme
Young women and men experience increased agency in family, community and other spheres of influence.

Young women and men are supported and encouraged to maintain momentum for change.

Young women and men are heard and represented.

People with influence take steps to act.

Young women and men are confident and equipped to participate in purposeful discussions on topics that matter to them.

Young women and men connect and coordinate around issues that matter to them.

Effective channels of purposeful communication between young women and men and community, political and religious leaders are established and maintained.

People with influence recognize and value engaging with young women and men and their issues/concerns.

Young women and men amplify their voices and seek greater representation.

People with influence take steps to act.

Young women and men sustain connections across cultural boundaries.

Engaging, honest and respectful communication amplifies the perspectives of young women and men, and Tahawer discussion outputs.

People with influence engage positively with young women and men and their issues/concerns.

Young women and men develop skills to engage in purposeful discussion with people who are different to them.

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Role of Religion in Peacebuilding: Where it lives within Tahawer

One key element of Tahawer is the opportunity to explore the positive role religion can play in peacebuilding in Iraq.

During the Tahawer design phase, key pieces of research were undertaken to better understand the complexities of the environment. Findings from the Participatory Action Research show that young women and men wish to play an active and leading role in changing the social and political circumstances in Iraq. They view religion as an important component in their society that governs interrelated aspects of daily life.

Findings from the Conflict Sensitivity Research have lead to a design decision to integrate religion into key elements within the programme, rather than highlighting it explicitly. Religion, as identity, as community and as topic for discussion form a key element in the following aspects of Tahawer.

Diversity within, and between Tahawer groups
Tahawer will invite young women and young men to participate in discussion. These young people will be drawn from different communities, backgrounds and identities, of which, different religious affiliations and backgrounds will be one element. Some Tahawer groups will be diverse within the group – they will have people from different backgrounds and communities participating together. Where this is not possible, and Tahawer discussion groups are drawn from more mono-cultural communities, the programme will bring together different Tahawer groups in structured discussion sessions to support cross-community engagement.

Topics for discussion
Tahawer is designed to support young women and men to have structured discussions about issues that matter to them. 6 key areas of focus have been identified. These are 1. cultural heritage, traditions and customs; 2. citizenship/identity; 3. gender/social inequalities; 4. education /opportunities; 5. media; and 6. peacebuilding/co-existence. These discussion areas will include the opportunity to discuss the role of religion as a theme running throughout the different thematic areas. If and when the implementing partner assess the Tahawer group as able and willing to discuss the role of religion in peacebuilding directly, this may emerge. However, religion – be it religious text, religious identity or religious practice - is not going to be directly discussed as a matter of course throughout Tahawer.

Engagement with people of influence
Discussion groups will have the opportunity to present their recommendations to local, regional and national people with influence across a range of engagements, depending on local context. Tahawer, in collaboration with implementing partners will seek alliances with a range of influential moderate religious leaders as
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Effective channels of purposeful communication between young women and men and community political and religious leaders are established and maintained.

Effective engagement of young women and men from diverse backgrounds, outlooks and opinions.

Effective stakeholder and contextual analysis.

Adaptive project and process management rooted in proactive engagement with political, conflict and gender context.

Through purposeful facilitated discussion, young women and men develop their confidence and improve their self and social awareness. They develop improved empathy and understanding of “the other.”

Engaging, honest and respectful communication amplifies the perspectives of young women and men, and Tahawer discussion outputs.

People with influence recognise and value engaging with young women and men and their issues/concerns.

An engaging and effective environment and approach for learning and development.

Engaging, honest and respectful communication amplifies the perspectives of young women and men, and Tahawer discussion outputs.

People with influence take steps to act.
The Tahawer programme will operate in a series of deeply complex environments. Programme delivery is expected to be hugely vulnerable to localised contextual factors. Foremost of these will be safety and security concerns, but will also include political, social and reputational concerns for the participants, implementing partners and for the British Council. These concerns will be impacted by diverse, at times competing political and social norms between communities rooted in religious, ethnic, tribal and social groups.

Added to this, the practice of purposeful discussion across cultural boundaries that effects political change is not a current strong feature of Iraqi society, let alone for young people. The turbulence in the political system – at the local, regional and national level – make predicting influence very hard.

For this reason, the Theory of Change draws a strong boundary between those results areas that the programme has some confidence in supporting change (at the “lower” end of the results chain) and those where there is significantly less confidence (at the “higher” end of the results chain).

Even more than a “traditional” Theory of Change, the Tahawer programme Theory of Change will need to be considered an adaptive and responsive document. This entails treating the areas of change as subject to revision as information comes into the programme team about how implementing partners are able to operate. An annual review process may result in adapting the programme’s confidence in their ability to effect change according to experience.
The Tahawer programme will operate in a series of deeply complex environments, and programme delivery will be vulnerable to contextual factors, varying from place to place. Foremost of these will be safety and security concerns, but will also include political, social and reputational concerns for the participants, implementing partners and for the British Council. These concerns will be impacted by diverse, at times competing political and social norms between communities rooted in religious, ethnic, tribal and social groups.

A key capability for implementing partners, supported and guided by British Council expertise, tools and approaches, will be to ensure that each Tahawer discussion group is very well situated in the local context. Effective stakeholder and contextual analysis will enable implementing partners to recruit young women and men to take part; enable the programme to operate with minimised risk of misrepresentation or derailment; and to engage with people of influence.

A combination of existing networks and reputation, supported by effective stakeholder and contextual analysis, will support Tahawer to effectively engage young women and men from diverse backgrounds, outlooks and opinions.

The implementing partner will then create and maintain an engaging and effective environment and approach for learning and development. These key underpinning foundations must each be met for the provision of any other changes envisaged higher up the Tahawer results chain.

Adaptive project and process management rooted in proactive engagement with political, conflict and gender context
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These key underpinning foundations must each be met for the provision of any other changes envisaged higher up the Tahawer results chain.
Primary risk: The programme will be delivered in environments that are subject to volatility and changeable security circumstances. Programme participants and facilitators may be at significant risk of physical harm (particularly young women) or to social or reputational risk (particularly young women). People with influence may misrepresent Tahawer and contribute to unsafe conditions for participants (including misunderstanding, or misrepresenting, British Council’s involvement).

Mitigation: Safety and security risks will be proactively managed using tools and approaches to analyse and assess a range of risks. Clear escalation and mitigation processes will be in place in the event of safety and security issues arising. To counter misinformation, the programme will maintain a focus on context - responding to changes in environment. Clear and accurate messaging about the programme to participants, communities around the participants and people of influence will reduce the risk of misrepresentation.

Risk 2: Implementing partners will not attract participants from sufficiently diverse backgrounds, outlooks and opinions, or will not attract young women to take part.

Mitigation: Diversity will be represented across the portfolio of Tahawer groups, as well as within groups. Where single groups are strongly monocultural, inter-group discussion will bring people of differing identities, perspectives and communities together.
The “purposeful discussion” is at the heart of the Tahawer programme.

Discussion cycles and groups
Tahawer exists as a series of discussions within individual Tahawer groups, and as a set of interactions between Tahawer groups that will cross geography and communities. The concept of purposeful discussion is designed as a flexible framework for building attitudinal change at the individual, group and cohort levels.

A safe space for diverse group of participants
Active management of the physical security of participants must sit alongside an awareness of the social and reputational risks of young people (particularly young women) taking part in Tahawer. Beyond physical safety, a safe space for learning, discussion and growth will be maintained by **skilled and consistent group facilitation**, supported by clear, agreed rules regarding format of discussions and ways of participating.

Prepared and empowered participants
Through the creation and maintenance of an effective learning environment, Tahawer facilitators will deliver communications skills **training**. This will support Tahawer participants to **build their confidence to participate in purposeful discussions**, as well as actively listen to each other. Young people will be provided with engaging resources to support their discussion. These will illuminate different perspectives and provide source material. They will support participants to engage with evidence as well as personal experience in their discussion.

Self and social awareness
Young women and men will be given tools and techniques that will support improved understanding of self and others. Through exercises, discussion and active learning, they will be encouraged to **recognise their own biases, and manage their responses when engaging with people who are different to them**. Through sustained connection with other Tahawer participants, they will **improve empathy and understanding of “the other”**.

Confidence, empathy, tolerance, cultural resilience
The aspiration is that young women and men who successfully engage with Tahawer will be confident and equipped to **participate in purposeful discussions on topics that matter to them** outside the Tahawer structures. They will do so in a way that demonstrates increased empathy, tolerance and appreciation of the perspectives and identities of people who are different to them.
A series of purposeful discussions on topics that matter to young women and men

**Risk 1**: The quality of the interactions for young women and men in their Tahawer groups is highly dependent on the quality of the training they receive (preparing them for discussion) and the facilitation practice (managing discussions when they are live).

Poor quality training or facilitation could result in poor quality and potentially harmful interactions.

**Mitigation**: Effective recruitment of implementing partners with the right skills and experience, combined with comprehensive and high quality facilitation training will support the creation of safe spaces for learning and purposeful discussion. An ongoing and active management of purposeful discussion sessions, fully informed by best practice in Gender Sensitivity, will create the underpinning conditions for participants to have meaningful interactions. Young women and men will be supported to participate fully, honestly, and safely with trust in themselves, others and the process they are part of.

**Risk 2**: Tahawer participants may not be able or willing to commit to a 20 week programme. The benefits of the group experience will not be realised.

**Mitigation**: Implementing partners will be supported to recruit effectively, ensuring participants are fully aware of the commitment involved and dedicated to their participation. The delivery of the Tahawer programme will focus on ensuring valuable and engaging experiences for participants.

**Risk 3**: Discussion topics are not in line with young women and men’s areas of interest, or prove to be too contentious

**Mitigation**: While the topics under discussion in Tahawer were selected following Participatory Action Research during the Inception Phase, they may prove to be.
Engaging, honest and respectful communication amplifies the perspectives of young women and men, and Tahawer discussion outputs.

Tahawer discussion groups are envisaged to be the space for individual growth and change, as well as way to collect, represent and share key perspectives of young women and men to people of influence.

Producing engaging, honest and respectful communications that accurately represent individual and group stories of change, will reinforce individual journeys of change, reminding participants of valuable experiences. The material can also be shared to amplify the perspectives and experiences of young women and men to people of influence.
COMMUNICATE
Amplify the perspectives of young people

**Risks**

**Risk 1:** Recording or otherwise capturing the perspectives and experiences of young participants, using text, audio or video, may inhibit full participation in purposeful discussion – particularly of young women.

**Mitigation:** Ensure participants understand and provide ongoing, active consent to communicators and storytellers who accompany the Tahawer groups. Storytellers are sensitive and respectful communicators, who are skilled and experienced in working with young people.

**Risk 2:** Communications do not accurately or sensitively represent the perspectives or experiences of Tahawer participants.

**Mitigation:** Effective recruitment to ensure skilled and sensitive communicators are engaged. Strong, participatory involvement in the production of material by Tahawer participants and facilitators.

**Risk 3:** Context collapse: communications material generated to represent Tahawer discussions for participants or people of influence may be interpreted as controversial and inflammatory if shared outside Tahawer contexts.

**Mitigation:** Drawing from best practice for media in conflict environments, storytellers to concentrate on sensitive and context-aware presentation of material.

Tahawer will be engaging with young women and men who most likely have strategies for mitigating the risks of online interaction in their own contexts.
People with influence engage positively with young women and men’s perspectives on key issues raised through Tahawer. Effective channels of purposeful communication between young women and men and community political and religious leaders are established and maintained. People with influence recognise and value engaging with young women and men and their issues/concerns.

Risks

Tahawer will invite those who hold formal and informal power or influence at the local, regional and national level to engage with the perspectives and recommendations of young women and men, and to take steps to act.

**People of influence**

Tahawer will be delivered in many and varied contexts. The core concept of “people of influence” recognises that political power or influence may or may not be concentrated in formal political or governmental structures. Adopting a formal “policy influencing” approach designed for different types of polity may not be appropriate, but the ambitions of the Tahawer project may include aiming for high level political action on issues young women and men care about.

The Tahawer programme is seeking to explore the role of religion in peacebuilding in different contexts in Iraq. Key to this approach will be to engage with moderate religious leaders and invite them to participate in the broader conversation around peacebuilding practice, informed by the perspectives of young women and men.

**Amplifying the perspectives and recommendations of young women and men**

Honest, engaging and respectful communications, representing the perspectives and experiences of young women and men will be shared in support of more direct and face-to-face events. This will provide a sharable resource for participants, people of influence and others to use in further amplifying their perspectives.

**Paths to action**

In the complex and varied contexts Tahawer will operate within, the scope and scale of the action that can be taken by people of influence cannot be predicted. A flexible and adaptive approach to identifying paths to action, and ways of recognising small shifts and change will support a nuanced understanding of how, and if, Tahawer is able to support change.
People with influence engage positively with young women and men’s perspectives on key issues raised through Tahawer.

Effective channels of purposeful communication between young women and men and community political and religious leaders are established and maintained.

People with influence recognise and value engaging with young women and men and their issues/concerns.

**Risks**

**Risk 1:** Not everyone can participate equally in exchanges with leaders and influencers. Young women in particular may need additional support to contribute to public discussion about their experiences.

**Mitigation:** An ongoing focus on the experiences of young women during each stage of the Tahawer programme delivery will support them, over time, to bring their perspectives to people with influence.

**Risk 2:** Some stakeholders may respond differently to invitations if they come from groups of mixed young women and men, rather than single gender groups, and youth from different communities.

**Mitigation:** Effective stakeholder analysis and engagement will ensure people with influence are well prepared and informed of who will be attending Tahawer sessions. Continuous contextual analysis by partner organisations will highlight if and when additional efforts are needed to raise marginalised voices to a range of people with influence, without pushing the limits of appropriate sensitivity. If single gender meetings occur, as they may be the only acceptable form of meeting that will be accepted by stakeholders, then particular focus will be paid to ensuring that the voices of young women are amplified, even if young women are not in attendance at meetings.

**Risk 3:** People with influence participate in Tahawer events but do not subsequently act on, or value participant contribution. This could lead to young women and men becoming disillusioned.

**Mitigation:** Tahawer facilitators should prepare participants well for the complexity and uncertainty involved in influencing practice, and support them to set realistic goals for their influence.
Tahawer will be bringing young women and men together to provide them with skills training, a unique experience of purposeful discussions, and potentially, access to people with influence. While it is not assumed that it will be case for all participants, experience from other youth programming within the British Council suggests that this can be a very powerful experience. The length of time spent in the group, the potential for personal growth and deepened understanding of others can lead to strong bonds being formed between participants. These connections may be primarily social, may be utilised to advance representation on issues that matter to them, or to leverage connections with people of influence.

This area of change is considered highly subject to factors out of the control of the Tahawer programme. These include the desire of young women and men to retain connection to each other and to the Tahawer programme; their success or otherwise in engaging with people of influence; and the external context they find themselves within.

Sustaining connection through social media
With participants coming from different backgrounds and communities, their opportunities to interact in person following the close of the formal aspects of the programme may be limited. It is likely that they will use social media to sustain connection with one another. Tahawer, as a programme, must understand how and when and if it is appropriate to participate or support this connection formally. There may be an opportunity to support some form of alumni network for Tahawer participants and mobilise a network using social media.

Connect and co-ordinate around issues that matter to them
Depending on their experiences within and outside Tahawer, and their level of commitment, young women and men may seek to connect and coordinate around key issues (those identified in Tahawer discussions, or others). If young women and men were to do this, they may choose to include and engage Tahawer implementing partners, or Tahawer produced communications material to support them to do so. In combination with effective channels of purposeful communication with people of influence, young women and men may amplify their voices and seek greater representation.

Establishing and maintaining effective channels of purposeful communication between young women and men and community political and religious leaders would be a sign of significant success for the Tahawer programme. While recognising the challenges involved, Tahawer aspires to support young women and men to improve their ability to connect to people of influence, and use that connection to push to be heard – this area of change is closely tied to the programme element of INFLUENCE.
Effective channels of purposeful communication between young women and men and community political and religious leaders are established and maintained. Young women and men amplify their voices and seek greater representation. Young women and men connect and coordinate around issues that matter to them. Young women and men sustain connections across cultural boundaries.

Risks:

Risk 1: Tahawer may not be well positioned to support effective, sustained channels of purposeful communication between young women and men, and people of influence.

Mitigation: As the Tahawer programme develops, a greater understanding will develop of the role the Tahawer programme and implementing partners can play in supporting participants to network and sustain connection. If participants choose to sustain connection AND they choose to use this sustained connection to further engage with people of influence, Tahawer may have a role to play.

Greater understanding will emerge when the Tahawer Engagement Strategy is completed (expected late 2018). It is expected that engagement with people of influence at the local level (around one discussion group) will be lead by implementing partners. At the regional and national level (where Tahawer groups are brought together) the British Council will play a greater role in engaging with people of influence. The scope and scale of the potential for influence is expected to be variable, according to context.

Risk 2: Tahawer may not have the experience or resources to manage a network of alumni.

Mitigation: Young women and men may want to sustain connection following the end of their programme. They may not. If they do, they may want to manage this themselves, and may or may not welcome Tahawer participating or leading in this connection. This element of the change Tahawer is hoping to effect will have to remain adaptive and responsive as more information becomes available.

Risk 3: Interactions between Tahawer participants may differ when they translate to virtual/online media – it might be more difficult for young women and men to demonstrate empathy and tolerance online.

Mitigation: Tahawer will support participants to agree appropriate and effective ways of engaging with each other if and when interactions go online, recognizing that online interactions can be more difficult to practice emotional regulation.
ASPIRE
High level aspirations for the Tahawer project

This is the highest level of aspirational change for the Tahawer programme, representing highly complex, significant and higher order change that may or may not occur.

If change in these areas is occurs, is observable and is recognized, it may or may not be possible to demonstrate that Tahawer has contributed to that change.

However, these are goal level aspirations for the Tahawer programme and provide the moral and ethical direction for the programme.
Young women and men are heard and represented.

Young women and men are supported and encouraged to maintain momentum for change.

Young women and men experience increased agency in family, community and other spheres of influence.

People with influence take steps to act.

Risk: The process of understanding Tahawer’s input to these kinds of changes (if they occur) are complex. Evidencing change at this level, let alone identifying or assessing Tahawer’s contribution, is likely to be highly difficult.

Mitigation: Concentrating on generating good evidence of change at the lower end of the results chain, Tahawer may be able to cooperate with other agencies, development actors and/or government agencies to further advance understanding of any shifts that may occur.