Creating a Significant Impact: Using the Most Significant Change Technique to Evaluate Generations For Peace's Programming in the Former Yugoslav Republic of Macedonia

June – December 2015

Generations For Peace Institute Research | *Programme Research* | *7*

Alexander Dyzenhaus
2015 Summer Field Research Intern
The University of Oxford

Supervised, reviewed, and edited by Generations For Peace Institute:
Sairah Yusuf, Edward Beswick, and Jadranka Stikovac Clark

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List of Acronyms

ADPE	Advocacy For Peace Event
ADPP	Advocacy For Peace Programme
DPA	Democratic Party of Albanians
GFP	Generations For Peace
GFPI	Generations For Peace Institute
HDI	Human Development Indicator
KLA	Kosovo Liberation Army
M&E	Monitoring and Evaluation
MKD	Former Yugoslav Republic of Macedonia
MSC	Most Significant Change
NATO	North Atlantic Treaty Organisation
NGO	Non-Governmental Organisation
NLA	National Liberation Army
OFA	Ohrid Framework Agreement
PE	Participatory Evaluation
PM&E	Participatory Monitoring and Evaluation
SPPC	Sport For Peace Programme for Children
SPPY	Sport For Peace Programme for Youth

1. Introduction

This report analyses the programming conducted in 2013-2015 by Generations For Peace (GFP) in the Former Yugoslav Republic of Macedonia (henceforth referred to in this report as Macedonia). GFP is a youth-focused peace-building NGO headquartered in Amman, Jordan, working in communities across Africa, Asia and Europe. Through the peace-building vehicles of sport, arts, advocacy, dialogue and empowerment, since 2007 GFP's programming has engaged more than 229,020 children, youths and adults with the aims of reducing intolerance, increasing acceptance, and transforming conflict.[1]

GFP's work is entirely volunteer-led. These specially trained local volunteers (known as Delegates and Pioneers) use their unique knowledge skillsets, initially passed on to them by GFP Headquarters (HQ), to design, implement, monitor and evaluate GFP's programmes worldwide.[2] The logic of much of GFP's programming is simple: those who participate in the programming (the Target Group) will build inter-personal ties with other participants, thereby creating a behavioural change that is in line with the goals of peace building, such as inter-group tolerance and acceptance. The Target Group then passes on their lessons to other individuals not involved in direct programming, known as the Beneficiary Community, who experience a more indirect – but still important – change.

To help monitor, evaluate, and improve GFP's practices and programming, the organisation also includes the GFP Institute (GFPI), which is based at GFP HQ in Amman, and serves as a development and research body that assists with the broader goals of the organisation. This report was written for GFPI, in partnership with the University of Oxford. As a post-graduate student at the University the researcher completed this report based on fieldwork conducted in Macedonia during July-August 2015, as part of a research internship with GFPI.

The report looks to address three major questions surrounding the programmes undertaken by GFP in Macedonia. In its programmes there, GFP aims to bring together children from different ethnicities in local schools, and improve their attitudes towards and perceptions of children from other ethnicities. In the northern city of Tetovo, GFP works in the Andreja Saveski Kjikijish Primary School, while in the capital of Skopje, GFP works in Panajot Ginovski Primary School. As described later on in this report, Macedonia's school system is important in perpetuating the prevailing conflict in the country; the conflict between the majority ethnic Macedonian population and minority ethnic Albanian population plays out in segregated classes, stereotypes, and prejudices.[3]

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[1] Information on GFP obtained from http://www.generationsforpeace.org/en/pass-it-on/ and the Generations For Peace Introductory Booklet.
[2] GFP uses a cascading system in which volunteers are trained at international camps or local trainings and become Delegates. Once trained, those volunteers should then train other volunteers in their communities to become Delegates. After a Delegate has completed a programme and met set requirements they can become a certified GFP Pioneer. This system allows GFP to have a truly global reach, while still having a relatively small Headquarters team who provides support to volunteers through continuous mentoring.
[3] Petroska-Beska, Violeta, and Mirjana Najcevska. "Macedonia: Understanding History, Preventing Future Conflict." United States Institute of Peace, February 2004. http://www.usip.org/sites/default/files/sr115.pdf

The researcher explores three research questions to determine whether the programmes achieved their goal of building inter-ethnic acceptance. Research is essential to any successful development or peace-building programme, as it allows an organisation to identify any potential issues and areas of improvement. First, the researcher asks – open-endedly – what are the most significant changes that occurred over a set period of time for the children (the Target Group, or those who are directly involved in the programmes) and their parents (the Beneficiary Community, or those who are affected indirectly by the programmes), and if those changes differ by the age group, ethnicity or location of those two groups. Second, the researcher looks at to what extent programmes have achieved their stated goal of improving inter-ethnic relations in the Target Groups and Beneficiary Communities in the two locations, Skopje and Tetovo. The researcher looks to answer these questions by using a multi-method approach that relies both on GFP's pre-existing indicator-based Participatory Monitoring and Evaluation (PM&E) processes as well as trialling the Most Significant Change (MSC), a process that looks to evaluate interventions in an open-ended way that does not use indicators.[4] This leads to the third and final research question, which looks at what advantages the MSC approach can bring to the existing GFP evaluation model.

To answer these three questions, the researcher used surveys (with a total of 45 respondents), interviews with GFP Pioneers and Delegates (10 interviews), and the MSC method. For the latter, the researcher collected a total of 61 stories, then held workshops with the Target Group and Beneficiary Community to select specific stories. Through these tools, the researcher found that many types of changes were significant for the respondents, but changes to do with ethnicity constituted the majority of stories collected; in addition, all stories that dealt with ethnicity demonstrated a significant positive change in inter-ethnic relations. The researcher also found that there are substantial differences in how various groups in Macedonia – like the GFP Volunteers, Target Groups and Beneficiary Communities – view the significance of the programmes' effects. Furthermore, it is clear that the Beneficiary Communities for both the Skopje and the Tetovo programmes did not demonstrate the impact that was expected. It is therefore argued that the MSC approach reveals a flaw in the programmes' logic – that is, the fact that in both cases the Beneficiary Community, and, therefore, the expected impact, was misidentified. Later in the report, the researcher provides a means to rectify this, alongside suggesting a group that, it is believed, the programme had a greater impact on. Therefore, measures can be taken to ensure that in future the Beneficiary Community is the group that is actually indirectly affected by the programme. The MSC process proved hugely useful in answering these questions for a number of reasons, which are detailed later in the report.

[4] Firstly, GFP uses PM&E to allow volunteers to create localised indicators, which serve as their own standards and measures of success. The model also allows volunteers to evaluate their own programmes by gathering those who were involved (either directly or indirectly) and asking them what happened and why. Secondly, the MSC approach is a method used to evaluate programmes in an open-ended way by asking people to provide narrative answers on what they considered to be the most significant change arising during a particular programme. These answers (or stories) are then discussed among the groups, who are asked to select a single change that is considered the most significant. This method is explained in much greater detail in subsequent sections of the report.

The report is divided into six chapters. The first chapter forms this introduction. In the second chapter, we will begin by providing a brief context to the conflict in Macedonia, focusing on the issues experienced by children in schools and narrowing in on Skopje and Tetovo, as these are the specific demographic groups and locations that GFP programmes focus on. Then, in the third chapter, we will outline the theory surrounding PM&E processes and the MSC approach. After this, we will provide a justification and outline of the methodology used in the research in the fourth chapter. This will lead into discussing the findings in the fifth chapter, answering the research questions in the order presented above. In the final chapter, we will offer several conclusions from the research and produce several recommendations for future GFP interventions, which have both an internal relevance to GFP and an external relevance to the broader development and peace-building field.

2. Conflict Analysis: Macedonia

2.1 Introduction

Conflict in Macedonia is closely connected to larger, regional hostilities resulting from the breakdown of the Former Yugoslavia.[5] With the death of the supranational state's charismatic dictator, Josip Broz Tito, in 1980, the glue that held the Balkan socialist republic together started to weaken.[6] Tensions between the different ethnic groups residing in the nation's various republics grew over the next decade, with Serbia's Premier Slobodan Milosevic promoting Serbian nationalism and a centralised state, and his counterparts Franjo Tudjman, in Croatia, and Milan Kucan, in Slovenia, promoting their own nationalisms and the further decentralisation of state resources and power.[7] A crisis in the Serbian-controlled but autonomous Albanian-majority region of Kosovo proved to be the breaking point.[8]

The breakup of Yugoslavia was catalysed by many different conflicts. Tensions began in Croatia and Bosnia and Herzegovina over control of the police forces and other administrative sectors.[9] By June 1991, Slovenia and Croatia had declared independence from Yugoslavia. Slovenia managed to do this relatively easily given its distance from Serbia, but some independence bids in former republics and regions that had significant Serbian populations (such as Croatia, Bosnia and Herzegovina and Kosovo) led to years of violence and ethnic cleansing.[10] The outcome of this conflict is that what was once Yugoslavia is now seven states: Bosnia and Herzegovina, Croatia, Kosovo, Macedonia, Montenegro, Serbia and Slovenia.

Many analyses of the current conflict in Macedonia begin by remarking that the country came out of the 1990s in a much better shape than many of its Former Yugoslavian neighbours, such as Bosnia, Serbia, Croatia and Kosovo.[11] Without using violent means, Macedonia seceded after two-thirds of its population voted in favour of secession in 1991.[12] A civil war in 2001 was averted by a series of negotiations that culminated in the Ohrid Framework Agreement (OFA), which was lauded by the international community as being a successful peace process.[13] However, despite its past successes, Macedonia is not conflict-free (as will be demonstrated in the following sections). It is a country with deep-seated structural grievances as well as inter- and intra-ethnic tensions, and thus it has the

[5] Socialist Federal Republic of Yugoslavia consisted of six Socialist Republics (SRs): SR Bosnia and Herzegovina, SR Croatia, SR Macedonia, SR Montenegro, SR Slovenia and SR Serbia (including Kosovo).
[6] Ignatieff, Michael. *The Warrior's Honor: Ethnic War and the Modern Conscience*. Toronto: Viking, 1998.
[7] Malesevic, Sinisa. "Ethnicity and Federalism in Communist Yugoslavia and Its Successor States." In Autonomy and Ethnicity: Negotiating Competing Claims in Multi-Ethnic States, edited by Yash Ghai. Cambridge: Cambridge University Press, 2000.
[8] Silber, Laura, and Allan Little. Yugoslavia: Death of a Nation. New York: Penguin Books, 1997.
[9] Ibid.
[10] Ignatieff, Michael. *The Warrior's Honor: Ethnic War and the Modern Conscience.*
[11] Paintin, Katie. "States of Conflict: A Case Study on Conflict Prevention in Macedonia." Institute for Public Policy Research, October 2009.
http://www.ippr.org/files/images/media/files/publication/2011/05/states%20of%20conflict%20Macedonia_1717.pdf?noredirect=1
[12] Petroska-Beska, Violeta, and Mirjana Najcevska. "Macedonia: Understanding History, Preventing Future Conflict."
[13] Ibid.

potential for overt violence. This situation highlights the importance of the peace-building work being carried out in the country.

This section will begin by providing an overview of the demographic and socio-economic situation in Macedonia before going on to look at the conflict itself. It will consider its macro dimensions before looking at the micro manifestations, which play out in the contexts that GFP operates in.

2.2 Demographic and Socio-economics of Macedonia

The conflicts that set upon the Balkans in the 1990s and 2000s were largely based around ethnic lines. Croatian, Serbian, Bosniak and Albanian minorities (to name the larger groups) outside their ethnic homelands found themselves at risk as various state and non-state actors undertook projects of ethnic cleansing within the rapidly disintegrating Yugoslavia. While Macedonia's independence was fairly peaceful, unlike the other states, it also had an ethnic cleavage and a tension surrounding that division. The majority of the population is ethnically Macedonian, with a sizeable Albanian minority. The last census, conducted in 2002, puts 65 per cent of the population as ethnically Macedonian and 25 per cent as ethnic Albanians, with the remaining 10 per cent being a mixture of Turks, Roma and Serbs.[14] Most Albanians live in the north-western part of the country near the borders with Albania and Kosovo as well as around Kumanovo and some of the suburbs of Skopje, and a significant number of these Albanians are refugees from the conflict in Kosovo.[15]

At 0.732, Macedonia scores 84th out of 187 countries in the United Nations' Human Development Indicator (HDI) rankings.[16] This shows a significant increase in its HDI since 2005, when the country had a score of 0.699. Since 1980, life expectancy at birth has gone from 68.5 to 75.2 years. Further, since 1990, the expected years of schooling have risen from 10.6 years to 13.3 years, and the Gross National Income/capita (purchasing power parity 2011) rose from USD 10,050 USD to USD 11,745.[17] However, these improvements are less obvious when viewed in light of the inequality present in Macedonia. When taking into account Macedonia's Gini coefficient, its HDI falls by 13.6 per cent to a rating of 0.633.[18] While this is not a significant drop for the region (for Europe and Central Asia and for the Former Yugoslav Republics the average loss in HDI due to inequality is 13.3 per cent), Macedonia's inequality is especially pronounced at the income level.[19] In 2011, 30.4 per cent of the population was below the poverty line, and by 2012, 31 per cent of the population was unemployed.[20] This inequality falls along ethnic lines, as ethnic Albanian communities tend to be poorer, more rural,

[14] Republic of Macedonia State Statistical Office. "Census of Population: Households and Dwellings in the Republic of Macedonia, 2002," May 2005. http://www.stat.gov.mk/Publikacii/knigaXIII.pdf
[15] International Institute for Strategic Studies. "Divided Macedonia: The Next Balkan Conflict?" *Strategic Comments* 5, no. 5 (1 June 1999): 1–2.
[16] United Nations Development Programme. "2014 Human Development Report," 2014. http://www.undp.org/content/undp/en/home/presscenter/events/2014/july/HDR2014.html
[17] Ibid.
[18] Ibid. The Gini Coefficient is a calculation used to measure inequality within a given polity.
[19] Ibid.
[20] Ibid.

and less well politically positioned than their Macedonian counterparts.[21] However, in recent years the areas populated by ethnic Albanians have seen more social mobility than Macedonian areas.[22] Although, this improvement has not been significant enough to counter existing inequalities.

2.3 The Conflict, Peace Process and Reforms

In early 2001, the National Liberation Army (NLA), an ethnic Albanian military outfit, began to attack government security forces near Macedonia's northern city of Tetovo. The international community, rushing in to assist, put in place peace talks, which began between all parties to the conflict in Ohrid in April of that year. Following this, a national unity government came into being in May and a ceasefire came into force the following month. By August, an agreement was signed and a NATO peace-keeping force established itself. A disarmament programme for members of the NLA was completed by the autumn of that year.[23] Within a period of seven months, the conflict went from escalation to a peace agreement with relatively few deaths.[24] The quick response was impressive, especially given the sudden nature of the onset of violence in a country that was considered stable.

Macedonia has historically had an animosity between its majority Macedonian and minority Albanian communities. This was based around a feeling of cultural marginalisation by the Albanians that came from the lack of recognition of Albanian as an official language, the perceived lack of state support for teaching Albanian at post-secondary institutions, the under-representation of Albanians in government and the emphasis on Macedonian nationalism in the constitution.[25] Counter to this feeling of Albanian marginalisation, Macedonians feared that ethnic Albanians wanted to secede and join either Albania or Kosovo, framing them as a dangerous minority that could undermine national sovereignty.[26]

In analysing why these tensions boiled over into violence, Julie Kim places emphasis on the radicalisation of the ethnic Albanian minority.[27] She contends that Macedonia's Albanians networked using transnational connections with their fellow militant minorities in Kosovo and Serbia, building on a shared feeling of Albanian nationalism that centred around the contested territory of Kosovo. The origins of radicalisation among Albanians and the ensuing violence are attributed to a number of causes: these include the idea that ethnic Albanian groups hoped to elicit international sympathy

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[21] Petroska-Beska, Violeta, and Mirjana Najcevska. "Macedonia: Understanding History, Preventing Future Conflict."
[22] Dehnert, Stefan. "Elections and Conflict in Macedonia." Friedrich Ebert Stiftung, February 2010. http://library.fes.de/pdf-files/iez/07523-b.pdf
[23] Kim, Julie. "Macedonia: Country Background and Recent Conflict." Congressional Research Service, 7 November 2001. http://fas.org/man/crs/RL30900.pdf
[24] Pearson, Brenda. "Putting Peace into Practice: Can Macedonia's New Government Meet the Challenge?" United States Institute of Peace, 13 November 2002. http://www.usip.org/publications/putting-peace-practice-can-macedonias-new-government-meet-the-challenge; International Crisis Group. "Macedonia: Ten Years after the Conflict," 11 August 2011. http://www.crisisgroup.org/en/regions/europe/balkans/macedonia/212-macedonia-ten-years-after-the-conflict.aspx
[25] Kim, Julie. "Macedonia: Country Background and Recent Conflict.
[26] Ibid.
[27] Ibid.

through their rebellion, that members of the Kosovo Liberation Army (KLA)[28] fuelled the NLA after NATO's intervention in Kosovo in 1999 and that a clampdown on smuggling between Macedonia and Kosovo led to conflict between Albanian smugglers and Macedonian border police.[29] With approximately 250,000 Kosovar Albanian refugees coming to northern Macedonia following the conflict in Kosovo in the late 1990s, it is easy to see how this mix of economic and ideological shocks could exacerbate ethnic tensions to the point of violence.[30]

But there was also intra-Albanian tension that motivated the 2001 violence. Some point to the fact that the major Albanian party within Macedonia, the Democratic Party of Albanians (DPA), had lost legitimacy within the population and had lost control over many of the criminal networks that formed its economic base.[31] Many fighters who joined the NLA's struggle were just looking to get a leg-up within these networks and used the rebellion and the language of discrimination as a way to do this. Further, much of the crisis of legitimacy was not so much to do with Albanian perceptions of the Macedonian state, but rather of their own Albanian leadership.[32] This other narrative holds that the government that came to power in 1998 was working across both Albanian and Macedonian parties to resolve some of the Albanian community's grievances, and that the Albanian rebellion used a narrative of ethnic grievance as a foil for intra-Albanian conflicts.[33] These two narratives are not mutually exclusive. A conflict can both be motivated by a nation-wide grievance as well as a breakdown of local patronage networks. This illustrates both the inter- and intra-ethnic dimensions of the conflict.

To address these grievances, the Ohrid Framework Agreement (OFA) of August 2001 sought to ensure fair and equitable hiring procedures, create an imperative to increase the representation of minority communities, and mandated the decentralisation of political authority.[34] As a means of giving Albanians more control over legislation, key bills required a two-thirds vote in the Assembly and the approval of the majority of minority MPs.[35]

The OFA's main structural reform in Macedonia was to decentralise governance to allow for greater autonomy and decision-making power in ethnically-Albanian areas. In addition to such political and economic concessions, the OFA made stipulations about Albanian's role as an official language. Such benefits provided by the OFA for the Albanian community antagonised many Macedonians.[36] Alongside this, a key area of grievance for Albanians in the immediate aftermath of the OFA was to do with the preamble of the constitution and its recognition of Macedonians as the constituent citizens of

[28] The ethnic Albanian force in Kosovo.
[29] Kim, Julie. "Macedonia: Country Background and Recent Conflict."; Pearson, Brenda. "Putting Peace into Practice: Can Macedonia's New Government Meet the Challenge?"
[30] Kim, Julie. "Macedonia: Country Background and Recent Conflict."
[31] Pearson, Brenda. "Putting Peace into Practice: Can Macedonia's New Government Meet the Challenge?"
[32] Ibid.
[33] Ibid.
[34] Ibid; International Crisis Group. "Macedonia: Ten Years after the Conflict."
[35] Paintin, Katie. "States of Conflict: A Case Study on Conflict Prevention in Macedonia."
[36] Ilievski, Zoran, and Dane Taleski. "Was the EU's Role in Conflict Management in Macedonia a Success?" Ethnopolitics 8, no. 3–4 (1 November 2009): 355–67, 362.

the country, a sentiment that the Albanian minority took issue with; this was subsequently changed to be more inclusive of minorities.[37] Further, the post-OFA constitution allowed for minority language education in primary and secondary schools as well as a few select post-secondary Albanian language institutions.[38] In the post-OFA era, Macedonia appointed its first Albanian minister for education, a practice that continued until after the 2008 elections.[39] While OFA brought undeniable advances in terms of minority rights, elements of the agreement led to grievances on both sides of the conflict divide.

2.4 Local and National Setbacks for the OFA Reforms

At the national level, many Macedonians see the OFA as a foreign imposition that gives too much power to minorities, and Macedonians fear that the OFA may even lead to aspirations of autonomy or secession amongst ethnic Albanians.[40] While Ohrid did set the stage for sweeping and important reforms to benefit Macedonia's Albanian population, it has had unintended effects at the local level. The transfer of administrative and fiscal powers to decentralised structures has been a slow process, and some localities have benefited more than others.[41] This may be down to the local capacity for administration of each local government, but some Albanians have taken it as a sign that the central government is intentionally depriving poorer Albanian communities.[42] Many Albanians have interpreted other delays in education, representation and language recognition to indicate further unwillingness on the part of the Macedonian government to concede power to minority groups. This feeling of marginalisation is increased by the sentiment that the government is not filling set quotas for minorities and that the most powerful positions still go to ethnic Macedonians.[43]

Connected to this, in the realm of language policy, many Albanians perceive Macedonian mayors who have Albanian minorities to be unwilling to conduct their business in the Albanian language.[44] Further, Albanians complain that Macedonians are not sufficiently encouraged to learn Albanian as a second language.[45] Many school systems simply do not have the capacity to implement two curricula or two languages, leading to ethnic tensions.[46] Local institutions in multi-ethnic areas generally have found it

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[37] Ibid, 359.
[38] International Crisis Group. "Macedonia: Ten Years after the Conflict."
[39] Koneska, Cvete. "Vetoes, Ethnic Bidding, Decentralisation: Post-Conflict Education in Macedonia." *Journal on Ethnopolitics and Minority Issues in Europe* 11, no. 4 (2012): 28–50, 40.
[40] Lyon, Aisling. "Between the Integration and Accommodation of Ethnic Difference: Decentralization in the Republic of Macedonia." Journal on Ethnopolitics and Minority Issues in Europe 11, no. 3 (2012): 80–103, 90; Pearson, Brenda. "Putting Peace into Practice: Can Macedonia's New Government Meet the Challenge?"; Ilievski, Zoran, and Dane Taleski. "Was the EU's Role in Conflict Management in Macedonia a Success?" 362.
[41] International Crisis Group. "Macedonia: Ten Years after the Conflict."
[42] Ibid
[43] International Crisis Group. "Macedonia: Defusing the Bombs," 9 July 2015. http://www.crisisgroup.org/~/media/Files/europe/balkans/macedonia/b075-macedonia-defusing-the-bombs.pdf; Lyon, Aisling. "Between the Integration and Accommodation of Ethnic Difference: Decentralization in the Republic of Macedonia." 96; International Crisis Group. "Macedonia: Ten Years after the Conflict."
[44] International Crisis Group. "Macedonia: Ten Years after the Conflict."
[45] Ibid.
[46] Koneska, Cvete. "Vetoes, Ethnic Bidding, Decentralisation: Post-Conflict Education in Macedonia." 44.

difficult to deal with accommodating new policies.[47] Ethnic Macedonians living in Albanian areas, however, feel that Albanian administrations favour ethnic Albanians and deprive Macedonians of fair representation and employment.[48]

The lack of implementation on the part of these reforms thus leaves Albanians feeling discriminated against. But it also goes a step further, as without the fairness that comes with properly implemented decentralisation and a recognition of cultural rights, segregation occurs. Dividing governments and schools into Albanian-speaking and Macedonian-speaking shifts has led to a lack of communication between youths that reinforces notions of difference.[49] In schools, often Macedonian and Albanian children study at different times or in different buildings[50] and there is little to "*no institutional support for stimulating positive inter-ethnic co-operation.*"[51] Even in schools where this segregation does not exist, "*separation and lack of communication between the two groups is obvious during breaks and extra-curricular activities.*"[52] The division is further replicated at the level of teachers, who often compete with each other along ethnic lines for resources and positions, and there is minimal inter-ethnic collaboration between educational staff.[53]

Thus, the macro effects of the OFA reforms have had intense effects at the local micro level, especially in the multi-ethnic cities studied in this report: Tetovo and Skopje. Tetovo is in a majority Albanian part of Macedonia. As the centre of the 2001 conflict, an Albanian nationalist sentiment is still present among the population.[54] Skopje, as the capital city, is diverse, with a large minority population comprising of Albanians, Turks, Bosnians and Roma. Schools in these diverse areas share the problems discussed above: that Albanians and Macedonians go to different classes, speak different languages and do not interact or communicate with each other.[55] A study on a municipality near Tetovo showed that more homogenous communities were more distrustful of other ethnicities, finding that "*stereotypes built among the two communities originate from the very low level of communication between them.*"[56] Further, in the absence of communication, prejudices grow within schools as groups "*learn about one another from stories told by members of their own communities.*"[57] Thus, this lack of communication can be said to be a nascent problem for the nation's youth, regardless of their ethnicity. As a result, schools in Macedonia have, in the past, been the site of heated tensions.[58]

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[47] Ibid, 46.
[48] Nansen Dialogue Centre - Skopje. "Inter – Ethnic Relations, Education and Economic Perspectives of the Municipality of Jegunovce," 2005. https://dl.dropboxusercontent.com/u/108137087/publications/Inter-ethnic-Relations-Education-and-Economic-Perspectives-of-Jegunovce.pdf
[49] Petroska-Beska, Violeta, and Mirjana Najcevska. "Macedonia: Understanding History, Preventing Future Conflict."
[50] Ibid.
[51] International Crisis Group. "Macedonia: Ten Years after the Conflict."
[52] Petroska-Beska, Violeta, and Mirjana Najcevska. "Macedonia: Understanding History, Preventing Future Conflict."
[53] Ibid.
[54] International Crisis Group. "Macedonia: Ten Years after the Conflict."
[55] Petroska-Beska, Violeta, and Mirjana Najcevska. "Macedonia: Understanding History, Preventing Future Conflict."
[56] Nansen Dialogue Centre - Skopje. "Inter – Ethnic Relations, Education and Economic Perspectives of the Municipality of Jegunovce."
[57] Petroska-Beska, Violeta, and Mirjana Najcevska. "Macedonia: Understanding History, Preventing Future Conflict."
[58] Reka, Blerim. "Ten Years From the Ohrid Framework Agreement: Is Macedonia Functioning as a Multi-Ethnic State?" South East European University, 2011. http://www.seeu.edu.mk/files/research/projects/OFA_EN_Final.pdf

An interesting case for analysis is the school in Shemshova, a 90 per cent ethnic Albanian town near Tetovo. After the conflict in 2001, authorities transferred all Macedonian students from grades five to eight from Shemshova to a school in the town of Jegunovce, which is predominantly ethnically Macedonian.[59] Parents set out several conditions for their return to the Shemshova school, including a guarantee of safety for their children. The other demands were more nationalistic. After 2001, the Albanian government had changed the name of the school from an ethnic Macedonian folk hero (Dame Gruev) to that of an Albanian teacher (Jumni Jonuzi), and had built a statue of that teacher in front of the school. Macedonian parents demanded that the school be renamed Dame Gruev and that the statue be removed before they returned their children.[60] From the stand-off, ethnic Macedonian parents almost seemed to prefer to create a new school for their children rather than re-join the old one.[61]

There has been work done on the issue of the Shemshova school by the Nansen Dialogue Centre, who have focused on training and activities for teachers, administrators and students to foster inter-ethnic collaboration.[62] Other organisations, like Kurve Wustrow[63] and Multikultura[64], have been active doing similar youth-oriented activities in Macedonian schools and in the broader community to bridge ethnic divides. Finally, the United States Institute of Peace (USIP) has been attempting to address broader issues of curriculum development and inter-ethnic dialogue in schools.[65] It is clear then that inter-ethnic tensions in Macedonian schools have become a focus for several organisations.

GFP focuses on two schools, one in Tetovo and one in Skopje, working in one majority-Albanian area and one majority-Macedonian area. In Tetovo 70.3 per cent of the population is ethnic Albanian and 23.1 per cent ethnic Macedonian.[66] In the municipality of Gazi Baba, where GFP works in Skopje, 73.3 per cent of the population is ethnic Macedonian and 17.3 per cent ethnic Albanian (the rest are other minorities, such as Turks, Roma and Bosniaks).[67]

These demographics are reflected in the multi-ethnic schools: Tetovo's Andreja Saveski Kjikijish Primary School and Skopje's Panajot Ginovski Primary School. The schools in both locations are what is locally known as 'ethnically clean' or, in common parlance, segregated. Often the pupils fight along ethnic lines with students from other schools.[68] Such violence exists in both Skopje and Tetovo, and

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[59] Nansen Dialogue Centre - Skopje. "Inter – Ethnic Relations, Education and Economic Perspectives of the Municipality of Jegunovce."
[60] Ibid.
[61] Ibid.
[62] Nansen Dialogue Centre is a Norwegian NGO that works in the Balkans and uses facilitated dialogue as a vehicle to achieve conflict-transformation aims. NDC *Annual Report 2011*. 2011. http://ndc.net.mk/index.php/en/
[63] A German NGO, the Kurve Wustrow Centre for Non-violent action works to promote non-violent responses to issues of conflict and injustice in the Balkans http://www.kurvewustrow.org/cms/?page_id=2105&lang=en
[64] Mulitkultura is a Macedonian NGO that looks to promote cross-cultural dialogue and tolerance among young Macedonian citizens. http://multikultura.org.mk
[65] Petroska-Beska, Violeta, and Mirjana Najcevska. "Macedonia: Understanding History, Preventing Future Conflict."
[66] Republic of Macedonia State Statistical Office. "Census of Population: Households and Dwellings in the Republic of Macedonia, 2002."
[67] Ibid.
[68] Generations For Peace. "MKD Skopje Panajot Ginovski - ADPE," 2014.

has been the subject of various Organisation for Security and Cooperation in Europe (OSCE) programming to increase inter-ethnic interaction between schoolchildren.[69] The younger children in GFP's two target schools have little interaction across ethnic lines, rarely speak each others' languages,[70] and thus are representative of the sort of problematic and conflict-prone segregation that exists for their older counterparts and even for adults in their communities.

Thus, GFP's work deals directly with the micro manifestations of a conflict that has played out on a macro level in Macedonia over the past two decades. By targeting schools, GFP is able to address the causes of these divisions before they even begin and build a more cohesive and tolerant multi-ethnic community. These programmes still need to be evaluated for effectiveness, however. The next part of the report will detail a means of doing this.

[69] Stojkovski, Sasho, Elizabeta Jovanovska, Bente Knagenhjelm, and Ingrid Vik. "Annual Report 2014." Nansen Dialogue Centre – Skopje, 2014.
https://dl.dropboxusercontent.com/u/108137087/publications/NDC-Skopje-Annual-Report-2014-en.pdf
[70] Generations For Peace. "MKD Skopje Panajot Ginovski – ADPE."; Generations For Peace. "Conflict and Community Background Tetovo," 2013.

3. Literature Review: Evaluating the Most Significant Change Approach

3.1 Introduction

This report aims to evaluate the outcomes and impacts of GFP's programming in Macedonia, and assess whether these programmes met their stated goals of influencing and changing inter-ethnic relationships. To achieve this, the researcher uses the Most Significant Change (MSC) tool, a qualitative method for conducting monitoring and evaluation. This literature review will trace the development of M&E and situate the MSC approach within the literature, before assessing the benefits and drawbacks of using it for the purposes of M&E. In conflict settings, the researcher argues that using MSC as a strategy can be hugely beneficial as a learning tool run in tandem with other, more conventional M&E approaches. In this section, the researcher will analyse the advantages and obstacles to the MSC process both in theory and in practice, and will conclude by arguing that the MSC process can assess concepts like impacts, unintended results, and qualitative indicators much better than traditional M&E procedures, but this must be done with sufficient resources and preferably throughout the programme to achieve the desired ends.

3.2 From Analysing Implementation to Impact

M&E is a process of maintaining accountability and effectiveness within development interventions. Monitoring and evaluation are "*distinct but complementary*" processes.[71] Monitoring is an ongoing process that seeks to assess how an intervention is performing through a descriptive lens. Evaluation, on the other hand, is less frequent[72] and aims to determine how well general objectives have been fulfilled and, most importantly, what can account for successes and failures. In the GFP M&E model, evaluation is a retrospective process after the conclusion of a programme. In keeping with the literature on evaluation, this model is, therefore, more interested in questions of causation and learning for future programmes.[73]

M&E as a process has evolved significantly in recent years. Initially, implementation-based M&E focused largely on monitoring how successfully a development initiative had been *implemented*, and chose as its main objects of analysis the "activities" done in an intervention as well as its "outputs."[74] In other words, implementation-based M&E examines whether the events and services provided by an intervention (outputs) actually occurred and what the immediate deliverables were from those outputs.[75]

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[71] Kusek, Jody Zall, and Ray C. Rist. "Ten Steps to a Results-Based Monitoring and Evaluation System." The World Bank, 2004. https://openknowledge.worldbank.org/bitstream/handle/10986/14926/296720PAPER0100steps.pdf?sequence=1
[72] However, it does not necessarily need to come at the end of an intervention.
[73] Kusek, Jody Zall, and Ray C. Rist. "Ten Steps to a Results-Based Monitoring and Evaluation System."
[74] Ibid.
[75] Ibid.

In contrast, results-based M&E looks past the mere occurrence of these events and instead focuses on their effects. Results-based M&E thus analyses the effects of an intervention within a particular community.[76] In results-based M&E, an impact is considered to be a broader goal of an intervention, while the outcomes are the prerequisite changes that will lead to the achievement of that goal.[77] Yet this form of M&E is focused more on accountability to the umbrella organisation and funders, rather than to the stakeholders involved in the intervention. It prioritises an external examination that aims to check whether money is spent as planned rather than assessing what has changed on the ground. Thus, it serves more as a tool of upward accountability (to superior branches in the organisational hierarchy) rather than downward accountability (to the beneficiaries and participants).[78]

The GFP approach is heavily influenced by the thinking of results-based M&E. In the GFP model, the "outcome" is the change within the Target Group, while the "impact" is the change within the Beneficiary Community. This is symptomatic of a general shift within the development field from implementation-based M&E to *results* or *impact*-based M&E, which expanded the process to analyse the wider change that an intervention brought to a society or community, and attributing that change to the intervention.[79] This can be seen in the GFP model in that it looks at direct and indirect programme effects, considering what changes it brought to the wider community as well as to the people who were directly involved.

A focus on results brought many benefits to the M&E process. Results-based M&E was more focused on institutional learning and theory development, as it began to look more generally at causal theories and the interaction an intervention had with society. It also became much more participatory, as it started engaging more with communities, one of the key tenets of GFP's peace-building interventions. Whereas its predecessor, implementation-based M&E, had less of an obligation to local participants and stakeholders, as it was concerned with accountability to funders and the organisation at large, results-based M&E fosters local ownership to ensure that programming succeeds and is actually a valid learning process for those who partake in it.[80]

3.3 Beyond Impact: Moderation and Participation in M&E

Yet new conceptions of M&E, such as participatory M&E (PM&E) and outcome mapping, have challenged results-based M&E on two grounds. First, critics of results-based M&E argue that it is

[76] Church, Cheyanne, and Mark M. Rogers. "Designing for Results: Integrating Monitoring and Evaluation in Conflict Transformation Programs." Search for Common Ground, 2006. https://www.sfcg.org/Documents/manualpart1.pdf
[77] Ibid.
[78] Herrero, Sonia. "Integrating Monitoring: A Practical Manual for Organisations That Want to Achieve Results." inProgress, April 2012. http://www.cid.org.nz/assets/2015-Integrated-Monitoring-practical-guide.pdf; Lewis, Helen. "Evaluation and Assessment of Interventions." Beyond Intractability, September 2004. http://www.beyondintractability.org/essay/evaluation
[79] Kusek, Jody Zall, and Ray C. Rist. "Ten Steps to a Results-Based Monitoring and Evaluation System."; Coyne, Kathy, and Philip Cox. "Splash and Ripple: Using Outcomes to Design & Manage Community Activities." Plan:Net Limited, 2004. http://www.sparc.bc.ca/index.php?option=com_rubberdoc&view=doc&id=350:splash-and-ripple-using-outcomes-to-design-a-manage-community-activities&format=raw&type=pdf
[80] Kusek, Jody Zall, and Ray C. Rist. "Ten Steps to a Results-Based Monitoring and Evaluation System."

overly focused on attribution of the causes of a particular change, rather than focusing on learning. Second, proponents of PM&E claim their approach is much more inclusive than results-based M&E. These issues of learning and inclusiveness are even more pronounced in conflict zones and peace-building initiatives. As an organisation that works in conflict zones with a focus on local capacity building and participation, GFP requires an M&E approach that not only analyses results, but also allows volunteers to be actively involved in and gain from the process.

The first challenge to results-based M&E comes about as an admonition about the dangers of over-confidence in assuming causality.[81] By emphasising the role the intervention plays in creating an impact, proponents of other theories, such as outcome mapping – an approach which measures contribution by programmes/interventions to complex change processes – claim that results-based M&E will over-attribute the intervention's effect and understate the role of local actors and uncontrollable contexts. It is even argued that as one gets to the level of impacts, it is much harder to ascertain the role of the intervention than at a lower level, like the outputs.[82] The linearity and mono-causal assumptions of results-based M&E limit one's ability to learn from an intervention and will often lead to people claiming credit where it is not due. While there is room for nuance, multi-causality and non-linearity in results-based M&E, its critics are right that there is nothing in the framework that requires one to focus on such issues. Thus, the first critique of results-based M&E argues that it was too ambitious in its rejection of implementation M&E and should be more moderate in its claims of causality.

The second criticism levelled against results-based M&E is that it does not provide a sufficiently bottom-up approach. This criticism is made by the proponents of outcome mapping, as they argue that in results-based M&E the donor plays too great a role in determining success.[83] Participatory monitoring and evaluation, on the other hand, tries to maximise the number and range of stakeholders consulted. By making participation integral to the learning process and mandating that stakeholders set the agenda for M&E processes, PM&E maximises the potential for local ownership and capacity building.[84] While external evaluators still play a large role in results-based M&E, PM&E considers the role of external evaluators as purely a facilitative one.[85] The approach questions the objectivity of an external evaluator, arguing that biases, hidden motivations (to meet funding goals) and unquestioned assumptions exist on the part of such evaluators.[86] PM&E is the type of M&E that most accurately

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[81] Earl, Sarah, Fred Carden, and Terry Smutylo. "Outcome Mapping: Building Learning and Reflection into Development Programs." International Development Research Centre, 2001. http://www.outcomemapping.ca/download/OM_English_final.pdf; Kawano-Chu, Melanie. "Starting on the Same Page: A Lessons Report from the Peacebuilding Evaluation Project." Alliance for Peacebuilding, 2011. http://www.allianceforpeacebuilding.org/site/wp-content/uploads/2012/11/Alliance_for_Peacebuilding_Peacebuilding_Evaluation_Project_Lessons_Report_June2011_FINAL.pdf

[82] Earl, Sarah, Fred Carden, and Terry Smutylo. "Outcome Mapping: Building Learning and Reflection into Development Programs."

[83] Ibid.

[84] The Paul S Nitze School of Advanced International Studies, John Hopkins University. "Conflict Management Toolkit," 2011. https://www.sais-jhu.edu/content/conflict-management#external-resources

[85] Ibid.

[86] Lewis, Helen. "Evaluation and Assessment of Interventions."

describes the approach used by GFP, which hands control over the process to the organisation's volunteers, with HQ staff providing support with mentoring and facilitation.

These issues of moderation and participation are especially relevant for the M&E of peace-building programmes, which is one of the reasons GFP adopted the approach. Conflicts make already complex social situations even harder to interpret, control and analyse.[87] This makes the mono-causal and linear explanations associated with results-based approaches even less relevant to peace-building M&E, and it gives a huge advantage to PM&E as a participatory approach that is better able to adapt to local contexts and unforeseen events.[88] Results-based M&E's use as a learning tool is blunted due to its inability to adapt to the changing and fluid contexts that characterise conflict zones. Additionally, as results-based monitoring is dependent on indicators, the fact that accurate and easy-to-obtain indicators are a rarity in conflict settings make it even less appropriate.[89]

A more complex situation does not mean that it is intractable or impossible to analyse, it just requires a more nuanced and context-specific approach,[90] such as PM&E. Participation is also more crucial in peace-building contexts, as it allows the M&E process to be more ethical by having "*due regard for the participants' subjectivity and the impact of the evaluation on their situation*," a subtlety that one might lose with an external evaluator.[91] That being said, the heavy involvement of stakeholders in peace-building PM&E has ethical drawbacks, as involvement in M&E processes may heighten community tensions or place individuals at risk. Evaluators must be especially attuned to these dangers and employ the necessary respect for such contexts.[92] In conclusion, much of the literature suggests that purely results-based M&E is a sub-optimal framework for many conflict settings when compared to other more participatory frameworks.

As mentioned, GFP already uses participatory processes to carry out its M&E. To evaluate their programming, GFP volunteers use a Participatory Evaluation (PE) process at the end of each programme cycle.[93] The PE brings together programme volunteers, Target Groups, Beneficiary Communities and Key Stakeholders, for focus groups and an all-group discussion about the programme. From this, volunteers can learn about the successes of the programme and discover ways to improve, or even expand it. Yet, other possibilities for evaluation still exist and this report

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[87] Lederach, John Paul, Reina Neufeldt, and Hal Culbertson. "Reflective Peacebuilding: A Planning, Monitoring, and Learning Toolkit." The Joan B. Kroc Institute for International Peace Studies, University of Notre Dame, 2007. http://kroc.nd.edu/sites/default/files/reflective_peacebuilding.pdf; Corlazzoli, Vanessa, and Jonathan White. "Back to Basics: A Compilation of Best Practices in Design, Monitoring & Evaluation in Fragile and Conflict-Affected Environments." Department for International Development - UK Aid, March 2013. https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/304632/Back-to-Basics.pdf
[88] The Paul S Nitze School of Advanced International Studies, John Hopkins University. "Conflict Management Toolkit."
[89] Lewis, Helen. "Evaluation and Assessment of Interventions."
[90] Kawano-Chu, Melanie. "Starting on the Same Page: A Lessons Report from the Peacebuilding Evaluation Project."
[91] Lewis, Helen. "Evaluation and Assessment of Interventions."
[92] Lederach, John Paul, Reina Neufeldt, and Hal Culbertson. "Reflective Peacebuilding: A Planning, Monitoring, and Learning Toolkit."
[93] Generations For Peace. "Generations For Peace Programming Framework," 2014.

seeks to trial an additional method that could be used by the organisation to assess its programmes, which offers several benefits not afforded by more orthodox participatory methods.

3.4 The Most Significant Change Approach (MSC)

The above review of the literature has four major take-away points. First, evaluators must move beyond analysing only implementation in M&E. Second, they must be moderate in their claims of causality. Third, they should focus on participation in the process of M&E. Finally, the last two points are especially relevant in conflict situations. Given the above lessons, the researcher argues that the Most Significant Change (MSC) approach is useful within a peace-building M&E framework.[94]

The MSC process is a slightly unorthodox approach in that it does not use indicators for M&E. Most M&E frameworks base their evaluation on pre-set (if flexible) indicators. Instead, the MSC process asks stakeholders, staff and programme participants to come up with a narrative to describe what they saw as the most significant change brought about by the intervention, or an even more open-ended question about changes unrelated to the intervention. These stories are first *collected* to create a series of significant changes. Second, the participants of the process, which can include both storytellers and members of the evaluation team, then rigorously and transparently discuss the significance of the stories and *select* which stories are the most significant. These results are then relayed back to the individuals affected by the programming. Thus, over a long period of time and through an iterative collection of stories, the MSC process provides a comprehensive view of the intervention, its successes and failures, as well as being an innovative learning tool.[95]

This approach is highly participatory, and brings with it many of the benefits of PM&E, as Dart and Davies (2005) explain.[96] First, they point out that the MSC approach involves a large number of stakeholders, participants, staff and beneficiaries in a rigorous, iterated and structured M&E process. Thus, it helps build local institutional capacity to conduct M&E and other activities simply through local involvement with the process. Second, they show that by giving those involved control over the narrative of what the programme's significant impacts and outcomes are, it fosters local ownership over the M&E process and the programming in general. Third, having local actors set the standards of success and measure it gives the final product high context-specificity, which makes the approach highly appropriate for conflict settings. Furthermore, as they argue, the participatory nature of MSC means that stakeholders dictate what successes and failures are put forward through their stories. Thus, the MSC approach allows people to set their own standards of success and failure, decreasing the risk of an institutionally-mandated over-claim of effects. Given the nature of GFP's peace-building interventions, it is crucial to constantly evaluate the claims one makes about the outcomes and

[94] Davies, Rick, and Jess Dart. "The 'Most Significant Change' (MSC) Technique: A Guide to Its Use." Monitoring and Evaluation NEWS, April 2005. http://www.mande.co.uk/docs/MSCGuide.pdf
[95] Ibid.
[96] Ibid.

impacts of the programmes, as these are subject to change and dependent on diverse perspectives. Thus, the researcher decided to use the MSC approach to evaluate GFP's programming in Macedonia as a complementary tool to the organisation's pre-existing M&E processes.

The feature of MSC that sets it aside from other forms of PM&E that emphasise local capacity building, ownership, and agenda setting is that the process does not use any pre-set indicators and evaluates all outcomes and impacts in hindsight. That is, evaluators start with the (most significant) change and seek to explain it through the experiences of those it affected. This inductive approach allows for a greater degree of insight into issues like unintended, emergent, unexpected and diverse effects of an intervention.[97] Thus, it is possible to evaluate the successes and failures of a programme in a fashion that is unimpeded by many preconceived notions of what impacts or outcomes will emerge from an intervention. This gives MSC an edge over other PM&E and M&E approaches in the domain of learning about the complex processes that lead to change arising from an intervention.
Analyses of past MSC programmes have given evidence for these types of findings. Health sector interventions in Papua New Guinea show that the MSC process is especially good at evaluating impact, which indicator-based analysis struggles to define and assess.[98] Similarly, the analysis of the programme in Papua New Guinea shows that the MSC process can help an M&E approach process indicators that are difficult to quantify.[99] Finally, the Papua New Guinean case shows that the MSC approach is also useful when attempting to discover unintended impacts. These points are reinforced by research into MSC processes in government training programmes in Indonesia, education policy developments in Fiji and post-conflict community development in the Solomon Islands.[100] These findings are further supported by a comprehensive survey that asked participants in an MSC process in Bulawayo, Zimbabwe, what they thought of the methodology.[101] Thus, the advantages of the approach are well-documented.

However, while this inductiveness may be the greatest strength of MSC, it can also be considered its greatest weakness. On a practical level, there is a risk of biases within the stories, and Dart and Davies are aware of these issues that are outlined below.[102] People have a tendency to tell success stories, and they may choose stories that accord to popular or socially desirable views. This could obscure the real change that MSC claims to be able to identify. Additionally, the practice of collecting stories may replicate power structures within the community partaking in the storytelling process. The stories collected during an MSC process may be true, but they may not accurately represent the total experience that people had with the intervention, and a collector may miss out on the experiences of

[97] Ibid.
[98] Reid, Elizabeth, and John Reid. "Story-Based Assessment: Outline of a Story-Telling Methodology, Collaboration for Health in Papua New Guinea (CHPNG), 2004." presented at the Most Significant Change Training by Social Impact Consulting, London, 1 August 2014.
[99] Ibid.
[100] Kotvojs, Fiona, and Carolina Lasambouw. "MSC: Misconceptions, Strengths and Challenges." Monitoring and Evaluation NEWS, 2009. http://mande.co.uk/blog/wp-content/uploads/2010/08/2009-MSC-misconceptions-Kotvojs.pdf
[101] Zimbizi, George, and Zvarevashe Eliot. "Most Significant Change (MSC): Technical Support to PRP Partners Under the LIME Programme." Protracted Relief Programme, August 2010.
[102] Davies, Rick, and Jess Dart. "The 'Most Significant Change' (MSC) Technique: A Guide to Its Use."

marginalised groups. While these sorts of problems are evident in most PM&E approaches due to their increased subjectivity,[103] it is clear that using the MSC approach will exacerbate this problem as it provides no pre-established indicators for comparison. The analysis is, therefore, entirely subjective.

There are ways to minimise the impact of these biases, including encouraging the telling of negative stories, verification mechanisms, purposive and diverse selection of storytellers and general transparency in the process.[104] However, to fully address these problems an evaluator must recognise that they cannot be entirely overcome when using the MSC approach. The researcher sought to minimise these weaknesses (and those outlined below) by triangulating the MSC data with data collected from other methodologies.

A more damning and theoretical critique of MSC's inductive approach might involve the hint of circularity that is present in induction. That is, working backwards to determine the success of something can lead you to identify false positives and ignore hidden factors. The MSC might then, without pre-established indicators and a specific theoretical approach it seeks to test, simply verify what the evaluator wants to prove. It is an approach that risks suffering from overclaiming, but in a different way to results-based monitoring. Results-based M&E looks for an impact to attribute to a potentially ineffective intervention and therefore exaggerates the role of the intervention by searching for evidence to support a pre-determined theory. In contrast, MSC might see a change and in hindsight falsely attribute it to the intervention it is evaluating.

This important critique emphasises the need to remain flexible when using the approach. The MSC approach's creators have given clear guidelines, which recognises its limitations. For instance, they know that it cannot serve the purposes of M&E that is looking to capture expected change, produce a report for external PR purposes, do a retrospective evaluation of an intervention or give an accurate reading of the aggregate or average experiences of participants.[105] Instead, the MSC is not meant to be a standalone M&E process. It should be conducted side-by-side with more conventional, indicator-based M&E.[106] In doing this, it provides a parallel learning tool and its methodological weaknesses are compensated for by other methods. Combined with rigorous verification and analysis of the most significant changes identified, using a triangulated approach with another form of M&E can help limit the approach's circularity. The researcher has considered these limitations in his own methodology and implementation of the MSC process (see chapter Methodology).

Past MSC programmes have, again, supported the findings detailed above. By analysing programmes in the South Pacific, researchers have concluded that people often undertake the MSC process at the

[103] Kusek, Jody Zall, and Ray C. Rist. "Ten Steps to a Results-Based Monitoring and Evaluation System."
[104] Davies, Rick, and Jess Dart. "The 'Most Significant Change' (MSC) Technique: A Guide to Its Use."
[105] Ibid. Another weakness is that MSC is a lengthy and costly process, which places a great burden on those carrying out the evaluation.
[106] Ibid.

end of an intervention in the absence of a strong baseline or indicator-based evaluation, limiting the use of the MSC approach.[107] They show that the MSC project must be done concurrently with other indicator-based M&E projects as a long-term process, and they argue that it is resource-intensive rather than being easy to implement. Indeed, another weakness of the approach is that it is a lengthy and costly process, which places a great burden on those carrying out the evaluation. The idea that the MSC approach requires a solid baseline and indicator-based analysis to pair with an MSC process is reiterated in a meta-analysis of a Zimbabwean MSC processes.[108] Thus, both practice and theory show that while the MSC process is useful in ascertaining vague concepts like qualitative variables, impacts and unintended consequences, it must be done in tandem with another more conventional process, and must have sufficient resources to achieve its goals.

From the literature, it is clear that MSC represents a learning tool that provides subtle and nuanced information on a programme. It can account for complex, diverse, unforeseen, unintended and emergent outcomes, allowing it to help a programme adapt to a changing or unexpected situation. Such adaptability is crucial in a conflict context, and thus the MSC process is a good tool for M&E within peace-building interventions – the focus of this report. Further, the MSC process provides what conventional and results-based M&E lack: a comprehensive and participatory way to re-evaluate assumptions of cause and effect, adjust a programme's goals accordingly and adapt to changing circumstances. While it has serious drawbacks, both theoretically and practically, there are ways to mitigate those issues. Namely, using the approach alongside indicator-based M&E methods. In the next section, the report will outline how this tool was applied in the Macedonian context, as described in the previous section, to assess the effectiveness of GFP programming in Skopje and Tetovo.

[107] Kotvojs, Fiona, and Carolina Lasambouw. "MSC: Misconceptions, Strengths and Challenges."
[108] Zimbizi, George, and Zvarevashe Eliot. "Most Significant Change (MSC): Technical Support to PRP Partners Under the LIME Programme."

4. Methodology

4.1 Introduction

Based on the insights outlined above in the Conflict Context and Literature Review, the researcher developed a methodology that was used to assess the results of the GFP programmes in Tetovo and Skopje. This section will first give a background to those programmes. Then it will outline several research questions surrounding them. Finally, it will present a rigorous methodology to answer these research questions.

GFP's programmes in Skopje and Tetovo both function on a similar logic. The programme in Tetovo is running for the second time (second cycle). It looks to provide a space, outside of segregated schools, in which 30 Macedonian and Albanian children (9-13 y/o) could interact and engage in "constructive communication" outside of their regular school day.[109] Over an eight month period, the children were meant to meet twice a month for four-hour sessions.[110] The Volunteers' Theory of Change placed emphasis on using these sessions to foster positive interaction and friendships, thereby creating trust that crosscut ethnic lines between the children and their families. The children were defined as the Target Group, and the designers of the programme hoped that after their participation, they would be more comfortable with people from other ethnic groups. The children's 60-odd parents made up the Beneficiary Community, and the logic of the programme held that after the programming, the parents would interact more with adults from other ethnicities.

In Skopje, the first round of the programme looked to do the same for children (9-11 y/o) from Macedonian, Albanian and minority backgrounds (e.g., Turkish and Bosnian). The designers of this programme argued that through the same set of interactions over an eight month period, children would start interacting more with other ethnic groups, learning more about them and therefore accepting them more.[111] Specifically, the designers expected the Target Group (the children) to realise their prejudices and abandon them, while they expected the Beneficiary Community (the parents) to become more supportive of the activities.

4.2 Research Questions

In this context, the researcher first asks about the most significant changes to have occurred within the Target Groups, Beneficiary Communities and Volunteers' lives over the course of the intervention. This serves two purposes. First, it helps to alleviate some of the burden on the indicator-based M&E of the programme. While measuring indicators can point towards the change brought by the interventions, the MSC approach could also help to verify that change or explore new changes. The

[109] Generations For Peace. "Conflict and Community Background Tetovo."
[110] Generations For Peace. "MKD Tetovo C SPPY Grid," 2014.
[111] Generations For Peace. "MKD Skopje C SPPC Grid," 2014.

researcher will explore potential changes by analysing not only the stories that are selected as most significant, but also by analysing the entire collection of stories (which will be treated as a qualitative interview database). Second, the MSC technique is useful in its own right, as it helps show the outcomes and impacts (both expected and unexpected) of a programme.

This leads to the second question, which asks what effect the GFP programmes in Skopje and Tetovo have had on inter-ethnic relations, both in general and in relation to the Target Group and Beneficiary Communities. While GFP usually uses a standard PM&E indicator-based approach with a baseline and endline measurement, this approach seems unlikely to yield much information for its programming in Macedonia. This is because the indicators for the interventions in both Skopje and Tetovo are difficult to measure and quantify, as they involve perceptions and attitudes towards other ethnic groups. The MSC tool may be more useful for evaluating these programmes.

The above questions are crucial, as they will help shed light on a complex intervention that GFP hopes has had important ramifications for the inter-ethnic attitudes of some of Macedonia's youngest citizens. This leads into the third question: to what extent is this approach (the MSC process, which is new to GFP), helpful? Does it answer questions of effect on inter-ethnic attitudes better than previous methods of PM&E? By answering this question, this research project essentially serves as a sort of pilot for the MSC approach in GFP's context.

4.3 Research Tools

To answer these questions, the researcher used three separate research tools that employed mixed methods, as the MSC theory and experiences prescribe. First, the researcher used an indicator-based survey. Second, the researcher used the MSC method. Finally, the researcher used qualitative interviews with GFP Pioneers and Delegates.

4.3.1 Surveys and Indicators

To address outcomes and impacts, the researcher in part relied upon the pre-existing baseline survey that the GFP Volunteers conducted prior to the start of the current programmes in Skopje and Tetovo. GFP's programming in Macedonia uses an indicator-based method to assess whether a programme's intended changes did indeed occur. Baseline measurements of an indicator were to be compared with an endline measured at the end of the programmes. However, the research conducted happened before this endline was measured; thus the researcher created a survey to approximate an endline. The researcher issued this survey to members of the Target Groups and Beneficiary Communities, outlined in Table 4.3.1.a.

GROUP	TOTAL	GENDER		ETHNICITY		
		MALE	FEMALE	MACEDONIAN	ALBANIAN	OTHER
Skopje Target Group	12	6	6	6	3	3
Skopje Beneficiary Community	12	2	10	7	4	1
Tetovo Target Group	15	2	13	7	8	0
Tetovo Beneficiary Community	6	2	4	5	1	0
Total	**45**	**12**	**33**	**25**	**16**	**4**

Table 4.3.1.a Breakdown of 45 Survey Respondents from Tetovo and Skopje

The researcher designed a number of survey questions to examine the outcomes and impacts of the two programmes in Tetovo and Skopje respectively, and these are outlined in Table 4.3.1.b. Specifically, the researcher tried to make the endline questions correspond to the questions asked in the baseline survey and follow the changes predicted by the Theories of Change of each programme.[112] These surveys were translated by GFP Volunteers from English to both Macedonian and Albanian languages, and each survey took no more than 15 or 20 minutes. GFP Volunteers were present to answer any questions about the surveys.

GROUP	BASELINE QUESTION[113]	ENDLINE QUESTION
Tetovo Target Group	A) On the scale provided, how willing would you be to share a desk with someone from a different ethnicity? B) On the scale provided, would you like to play and interact with someone from only your own ethnicity?	Would you say that your interaction [with children of other ethnicities] has improved, stayed the same or got worse since the start of the programming?
Tetovo Beneficiary Community	How often do you interact with people (not professionally) outside your own ethnicity?	How often do you communicate with a person from another ethnicity outside of your professional life?
Skopje Target Group	In your opinion, is there an ethnicity that is not good?	Would you say that your interaction [with children of other ethnicities] has improved, stayed the same or got worse since the start of the programming?
Skopje Beneficiary Community	Should your children attend ethnically mixed classes?	A selection of questions addressing the inter-ethnic attitudes of the Beneficiary Community both before and after the programming.

Table 4.3.1.b Baseline and Endline Survey Questions

[112] The full survey can be found in the appendix.
[113] Generations For Peace. "MKD M&E Indicator Information," 2015.

As explained in the Literature Review, results-based evaluations that use indicators to understand qualitative outcomes and impacts have their limits, and these are exemplified in the Macedonian programming in Skopje and Tetovo. The measurement of the baseline shows the difficulties faced when using quantitative variables for capturing qualitative phenomena. In Skopje, to measure the baseline for outcomes (changes in the Target Group, as defined by the GFP Programming Framework), Volunteers used a survey that asked 9 to 11 year olds which ethnic group they thought was "*the best*" and whether there was one that was "*not that good*."[114] This question demonstrates how difficult it is to directly ask somebody about a hard-to-define topic that is also very sensitive and subject to a degree of bias. Such a direct line of questioning on sensitive issues is likely to bias responses by provoking a motivation among respondents to answer in a socially desirable (i.e., tolerant) way. In the end, a minority of children (26 per cent) answered in a way that was negative towards other ethnicities. Given that the social desirability bias would have decreased the number of negative responses, it is reasonable to assume that there was a presence of inter-ethnic distrust among the Target Group.

In Tetovo, the indicators were, for the most part, more helpful. The outcome variable asked the Target Group to rate their comfort level from one to four about a list of seven cross-ethnic or 'ethnically clean' activities. While these may be a good measure of the children's perceptions of children of other ethnicities, some of the questions overlapped and elicited very different responses. For instance, three questions asked: "*Would you like it if you received visits only from peers of the same ethnicity?*", "*Would you allow a visit at your home from an Albanian/Macedonian friend?*" and "*Would you allow home visits only from peers of the same nationality as yours?*"[115] In response, 50 per cent of respondents answered that they would be reluctant to interact with a child from another ethnicity, but 100 per cent of the same respondents also answered that they would share a desk with someone from another ethnicity, an act that presumably implies comfort with a degree of interaction.[116]

The researcher believes that the MSC approach could mitigate the above biases by refraining from asking leading questions, which surveys may struggle with. Further, it can approach questions more open-endedly, allowing for an evaluator to find out about sensitive and vague issues without being too direct.

In particular, an analysis of the impact of the Skopje programming could also benefit from the MSC process. First, as argued in the preceding section, the MSC approach is relatively good at dealing with impacts. But it also has a specific use in this context. The baseline questionnaire asked the Skopje Beneficiary Community whether they approved of inter-ethnic mixing in schools, and they all responded that they were comfortable with it. This implies that there is essentially no room for an

[114] Generations For Peace. "MKD Tetovo C SPPY Grid."; MKD Skopje C SPCC Grid, Generations For Peace.
[115] Generations For Peace. "MKD M&E Indicator Information."
[116] Ibid.

'improvement' in attitudes. However, had these attitudes been measured differently, this might not have been the case. These results show how difficult it is to measure impact, a fairly vague and difficult to define phenomenon, with a questionnaire that is inherently narrow because it must involve a direct line of questioning. Again, having an open-ended MSC process might account for unexpected views and impacts.

While the Tetovo survey was more useful, it also shows that to grasp the complexity of a concept like inter-ethnic tolerance, surveys can quickly become unwieldy. The MSC approach would help better assess the outcomes in Tetovo, as it presents a straightforward and simple way to understand complex phenomena. The impact indicator for Tetovo focuses on the rate of inter-ethnic interaction amongst the children's parents and is quite straightforward, but could still benefit from the insights gleaned during an MSC process.

Thus, an MSC approach would greatly help understand the complex changes and processes that are occurring in the Target Groups and Beneficiary Communities in Tetovo and Skopje. The researcher therefore used the MSC process alongside a more conventional indicator-based M&E process, as described above.

4.4 Using the Most Significant Change Approach

The MSC approach is a retrospective M&E tool in that it works inductively rather than deductively. Deductive M&E starts with a premise of what outcomes and impacts might occur as a result of an intervention, and tests that premise by looking at the changes in an indicator before and after the completion of an intervention. The MSC approach does not do that; rather, it works backwards by asking what sort of outcomes and impacts occurred during the programming. Below, the researcher will outline and justify the various stages of his MSC approach: training, domain creation, collection, selection, verification, feedback and secondary analysis. In Section 5.2.1, the researcher will outline the number of people who participated in the story collection and selection processes.

4.4.1 Training

This research was completed with the support of a dedicated research team, which was composed of GFP Volunteers, the researcher, staff from GFP HQ, one translator and one transcriber. It was decided that the researcher would serve as the collector of the stories and the facilitator of the workshops held to select specific MSC stories, with the help of the research team for translation and transcription. Training the research team is generally a crucial part of MSC, both because it ensures that the process produces usable stories and because it helps build local capacity. Given the differences between the MSC approach and the results-based M&E with which the research team was

most familiar, the researcher had to emphasise the unique features of the MSC process.[117] For instance, the team needed to be trained in collecting stories, such as how to ask questions and what questions to ask. Without proper training, stories might be collected in a way that influenced the content of the story and introduced the biases of the research team.[118]

As the research team had no experience with the MSC method, the researcher conducted a half-day training session, on 26 July 2015, to explain why the MSC approach is useful and what its purpose is. The MSC approach is, luckily, fairly intuitive. The session touched on all the key points, such as the absence of indicators, the open-ended nature of the collection and selection process, and the abstracted role of those collecting the stories and facilitating the discussions.

4.4.2 Collection

For the Skopje Target Group and Beneficiary Community, collection occurred on 27-28 July, before two selection workshops on 29 July 2015. In total, the research team collected 12 stories from the Target Group in Skopje and 12 stories from the Beneficiary Community. For the Tetovo programme, collection occurred on 30-31 July, before two workshops on 1 August 2015. This involved collecting 17 stories from the Target Group and 10 from the Beneficiary Community. As a result of logistical constraints, story collection from GFP Volunteers was more spread out, lasting from 1-9 August, before an online workshop that ran for the second half of August 2015. There were only 10 stories collected from the Volunteers.

With the aid of a translator, the researcher acted as a story collector for both Skopje and Tetovo. Seeing as this stage of the MSC process is meant to gather detailed information, this approach was preferable to a group interview.[119] The research team, including the researcher, interviewed respondents over the phone, recorded the stories and transcribed them. Importantly, all interviews were conducted in the language in which the interviewee felt most comfortable, as this was presumed to elicit a richer story.[120] The interviews took the following form:

> *Example collection guide:*[121]
> Q1: Please list the good and bad changes that occurred in your community since the programmes began.[122]

[117] Sigsgaard, Peter. "Monitoring without Indicators." Evaluation Journal of Australasia 2, no. 1 (2002): 8–15, 9; Kotvojs, Fiona, and Carolina Lasambouw. "MSC: Misconceptions, Strengths and Challenges."
[118] Davies, Rick, and Tracey Delaney. "Connecting Communities?: A Review of World Vision's Use of MSC." SEA Change, 2011. http://www.seachangecop.org/node/1291
[119] Ibid.
[120] Kotvojs, Fiona, and Carolina Lasambouw. "MSC: Misconceptions, Strengths and Challenges."
[121] These questions were asked along with the content of the 'Story Collection Guide', included in the appendix.
[122] Kotvojs and Lasambouw state that "good" and "bad" seem to be more effective at communicating the sorts of change than "positive" and "negative." Therefore, the researcher took this approach, especially seeing as the questions will be asked to children.

Q2: In your opinion, which of these was the most significant change of all the changes you listed above? It can be a positive or negative change.
Q3: What was the situation like before?
Q4: What happened during the programme?
Q5: What is the situation like now?
Q6: Why did you choose this particular story of change? Why is it significant to you?
Q6: What else was happening in the community that could have caused this change?

At times, the researcher prompted the storyteller for more information or to describe why something happened. This was especially important for the stories of young participants. The research team then transcribed the recorded stories, translated them into English and stored them in a database. After the stories were compiled, the research team met and determined the broader categories – or rather, the "domains of change" – that the stories might fall into. The story collection team, led by the researcher, acquired the consent of interviewees (or their parents, if the interviewee was a minor) for the story to be shown (anonymously) to others and to be used for the purposes of M&E. The researcher also collected stories from the GFP Volunteers – Pioneers and Delegates – themselves.

4.4.3 Domains

During story collection, the researcher asked open-ended questions about any significant changes that occurred during the programming. Further, respondents were asked specifically about negative changes. To make these responses more manageable for the next stage (as the next stage involved selecting a single "most" significant story), the researcher determined domains in consultation with the research team after story collection. This was done through content analysis.[123] In addition to maximising MSC's openness, this approach would make selection easier for the workshop participants and analysis easier for the researcher.[124]

This meant that for selection, people did not have to choose one story of 10 or 20; rather, stories were sorted into several categories, and similar stories were condensed to reduce the total number of stories. While some argue that story selectors should be allowed to choose the domains themselves,[125] it is often difficult for those participating in MSC to grasp the concept of domains of change quickly enough to make their own.[126] Exposure to a long list of stories that sound quite similar can also be repetitive and overwhelming for respondents, and this process of sorting and condensing stories avoided that.

[123] The researcher will specify this later in the report.
[124] Davies, Rick, and Tracey Delaney. "Connecting Communities?: A Review of World Vision's Use of MSC."
[125] Davies, Rick, and Jess Dart. "The 'Most Significant Change' (MSC) Technique: A Guide to Its Use."; Pineros, Renan. "Making the Best of the Selection Process, 2008." presented at the xMost Significant Change Training by Social Impact Consulting, London, 1 August 2014.
[126] Kotvojs, Fiona, and Carolina Lasambouw. "MSC: Misconceptions, Strengths and Challenges."

4.4.4 Selection

For both Skopje and Tetovo, the Target Groups and Beneficiary Communities selected the most significant stories through a two-level process. First, the research team conducted one workshop each for the Target Group and Beneficiary Community in each location. In the two Tetovo workshops, there were 15 participants from the Target Group and six participants from the Beneficiary Community respectively, while in the two Skopje workshops there were 12 participants from the Target Group and 12 from the Beneficiary Communities (each group had their own workshop).[127] During the workshops, for each domain, translators read out each story in both Albanian and Macedonian. After finishing each domain (e.g., inter-ethnic relations, personal change, etc.), the research team distributed ranked ballots, where – for each domain – the participants would individually rank the stories in order of significance. For each domain, the two top ranked stories were selected as significant from this first round of selection.

Importantly, during the selection workshops, the researcher emphasised that not being the *most* significant does not indicate the relative importance of the story; to avoid feelings of competition amongst the participants, the researcher stated that each story was important in its own right.[128] During each workshop, the researcher noted down why people felt a story was most significant. This proved to be relevant and crucial data for later evaluation and analysis.[129] After balloting was complete and the two most significant stories per domain announced, workshop participants were asked to explain why they thought certain stories were most significant. Along with the reading of stories, subsequent discussion and voting, each workshop took around two hours.

After two stories had been selected, through balloting for each domain in the four workshops, these selected stories were given to the Pioneers and Delegates in an online workshop. Over the course of two weeks, Pioneers and Delegates were given access to an online document containing the two stories per domain that each Target Group and Beneficiary Community had chosen as most significant, and were asked to pick the most significant of each pair. This second level of selection was done by the Pioneers and Delegates as they were the direct implementers of the programmes. Like for the Target Groups and Beneficiary Communities, the Volunteers cast their vote and chose the most significant story for each domain in each programme, and explain their decisions. Again, all remarks and justifications were recorded for analysis.

In addition, Pioneers and Delegates were presented with a collection of their *own* stories of change and were asked to rank them in order of significance by domain. The researcher collected these

[127] A further breakdown is available in Table 5.2.1.b.
[128] Dart, Jess, and Rick Davies. "Quick-Start Guide: A Self-Help Guide for Implementing the Most Significant Change Technique (MSC)." Clear Horizon, October 2003. http://www.clearhorizon.com.au/wp-content/uploads/2008/12/dd-2003-msc_quickstart.pdf; Zimbizi, George, and Zvarevashe Eliot. "Most Significant Change (MSC): Technical Support to PRP Partners Under the LIME Programme."
[129] Davies, Rick, and Tracey Delaney. "Connecting Communities?: A Review of World Vision's Use of MSC."

stories during a series of one-on-one qualitative interviews, conducted either face-to-face or through Skype. Like the selection process for the Target Groups and Beneficiary Communities, the Volunteers were presented with several stories across several domains and used a ranked ballot to decide which they found most significant. While there was no room for a discussion, they were asked to justify their choice of story through an online form.

4.4.5 Verification

MSC stories should also be true, as without such validity it is hard to draw lessons and take away insights from the stories. Thus, one of the crucial parts of the MSC process is to verify that collected stories did in fact happen. Due to the localised nature of the programmes and the closeness the Pioneers and Delegates have with the Target Group and Beneficiary Community in both locations, the researcher was able to ask the GFP Pioneers and Delegates to verify the stories. While other, perhaps more rigorous, processes of verification do exist, the closeness of GFP's Volunteers to the Target Groups and Beneficiary Communities and the relatively small size of these groups meant that verification could be more informal.

4.4.6 Feedback

To feed back information gathered through the MSC process to the community, the researcher used several methods. In line with the MSC process, the researcher condensed the collected stories from the Target Groups, Beneficiary Communities and Volunteers and presented them back to those same respondents in MSC selection workshops (online or otherwise). The second main process of feedback will be through this report itself, which will be made available to a wider audience including the GFP HQ staff, research team, GFP Volunteers in Macedonia, Target Groups and Beneficiary Communities.

4.4.7 Secondary Analysis

To finish off the MSC process, the researcher analysed the actual content of all of the stories. In addition to helping understand the most significant changes, such analysis was crucial in an attempt to answer the full range of research questions presented above. Primary analysis inquires into how and why the MSC stories are selected, through analysing people's justifications for that selection. Secondary analysis uses the MSC stories as additional interviews, whether the stories were selected as significant or not. The researcher did this using content analysis[130] of both selected and unselected stories. To do this content analysis, the researcher coded stories and sorted them into groups using a

[130] Stemler, Steve. "An Overview of Content Analysis." *Practical Assessment, Research & Evaluation* 7, no. 17 (7 June 2001). http://pareonline.net/getvn.asp?v=7&n=17

free-sorting methodology.[131] During primary analysis, sorting stories into domains meant that a story was placed in a domain based on the overall thematic content of the story. A story's individual components were not analysed. Secondary coding, however, identified the various components included in a story and tagged them where relevant. This coding took into account the location (Tetovo or Skopje), role or status of respondent (Target Group, Beneficiary Community, GFP Volunteer), age, ethnicity and gender. This created a new set of categories that somewhat overlapped with the domains already assigned to the stories. Given the limited number of stories (there were at most 20 per workshop), the researcher did this secondary coding manually rather than use an online programme, and examined causal linkages by hand. Finally, the volunteer MSC collection had been done through longer qualitative interviews about the programme; additional information gained through these interviews was analysed to provide the researcher with additional data on the programmes and the MSC process.

[131] Davies, Rick. "Secondary Analysis of MSC Stories, 2014." presented at the Most Significant Change Training by Social Impact Consulting, London, 31 July 2014.

5. Findings

5.1 Introduction

In this chapter, the researcher will present the data collected from the stories, the workshops, the surveys and the interviews, and proceed to analyse it. The researcher will use this data to answer three questions in the next section. First, the researcher will ask what the most significant changes were during the programming. The researcher will further disaggregate these changes into several categories, such as location, age group, ethnicity, gender and an individual's role in the programme. Second, the researcher will ask to what extent the programmes have achieved their goal of building inter-ethnic interaction, tolerance and acceptance in the Target Groups and Beneficiary Communities. Finally, the researcher will address a third question about the advantages and potential uses of the MSC process.

In the first part of this section, the researcher outlined the most significant changes that the interviews and workshops demonstrated – which, while multifaceted, largely tend to focus on changes to do with ethnicity. After analysing the themes present in the stories and disaggregating that analysis by various sub-groups, the researcher found that there is a degree of difference in attitudes towards what counts as a significant change between the Target Groups and Beneficiary Communities.

In the second part, the researcher then turned to addressing whether the programmes achieved their goals of creating inter-ethnic tolerance and acceptance within the Target Groups and Beneficiary Communities. Overall, the researcher found that the programmes achieved these goals in terms of outcomes, but not in terms of impacts. Once again, the researcher discovered variation in how the Target Groups and Beneficiary Communities perceived and experienced change. Specifically, while the Target Groups experienced a positive attitudinal shift in terms of tolerance and acceptance of other ethnicities, the Beneficiary Communities were already fairly tolerant and accepting before the programmes began; as a result, they did not demonstrate significant attitudinal change.

In the final part of this section, the researcher concluded, based on the findings from the MSC process, that the GFP programmes in Macedonia might be better served if they choose a different Beneficiary Community to assess as the target of their impact.

5.2 The Most Significant Changes

5.2.1 Introduction

In total, 61 stories of change were collected, with 24 from Skopje, 27 from Tetovo and 10 from the Volunteers in both locations (see Table 5.2.1.a for a more detailed demographic breakdown). In this section, the researcher will provide an analysis of the themes discussed in all the stories *collected* during the process, as well as outlining the main themes in the stories that were *selected*. The researcher will begin this analysis by providing some background on the storytellers; then, the stories collected before each workshop will be analysed. The researcher will follow this with a discussion of the selection process in each of the workshops, and finally, the stories will be broken down by various groups, such as age, ethnicity and gender, to further deepen the analysis. In this way, the researcher will be able to determine what the most significant changes were for the different individuals involved with the programmes, and what determined differences in what respondents were found significant.

From this analysis, the researcher drew two main findings. First, the researcher found that both collected and selected stories seemed to emphasise changes in ethnicity regardless of the group that selected or told them. Second, among all the differences in what was considered most significant in other areas between groups, the one most worthy of analysis is that between the three categories of storyteller or selector: GFP Volunteer, Target Group and Beneficiary Community. These groups diverge in a consistent way over the themes they emphasised in their selection and storytelling.

The storytellers represented a diverse set of actors across a number of demographic categories, as outlined in Table 5.2.1.a. As is evident, there is a good distribution of both Albanians and Macedonians that remains somewhat proportional to national demographics (from the chapter on Conflict Context, this is approximately 65 per cent Macedonian, 25 per cent Albanian and 10 per cent other) – even if this is not proportional to the ethnic make-up of the municipalities in which the schools are located. Importantly, there are very few males compared to females who submitted stories. This is in line with accounts collected in interviews that males in Tetovo came to the programming less frequently. [132] In fact, there were no fathers who submitted stories for the Tetovo Beneficiary Community.

[132] Interview with GFP Volunteer, Matka, Macedonia. 1 August 2015; Interview with GFP Volunteer, Skopje, Macedonia. 5 August 2015.

LOCATION	CATEGORY	TOTAL STORIES	GENDER		ETHNICITY		
			MALE	FEMALE	MACEDONIAN	ALBANIAN	OTHER
Skopje	TG	12	7	5	6	4	2
	BC	12	3	9	7	3	2
	Total	*24*	*10*	*14*	*13*	*7*	*4*
Tetovo	TG	17	3	14	11	6	0
	BC	10	0	10	7	3	0
	Total	*27*	*3*	*24*	*18*	*9*	*0*
Total (TG + BC)		51	13	38	31	16	4
Volunteers		10	3	7	7	3	0
Total (Stories)		**61**	**16**	**45**	**38**	**19**	**4**

Table Error! No text of specified style in document.**.a Breakdown of 61 storytellers from Target Group (TG), Beneficiary Community (BC) and GFP Volunteers**

The four in-person workshops had a slightly different breakdown, and had 45 people participating from the Target Groups and Beneficiary Communities. Regarding GFP Volunteers, 10 Volunteers participated in the online workshop, but their participation was anonymous and thus the researcher has no demographic data for them. While it would have been ideal to have every storyteller present at the workshops to select stories, some could not attend the workshops after providing the research team with a story. In each case, the number of people who provided a story but did not come to the selection workshop was never more than five. Further, one or two workshop participants in the Skopje workshop attended it without telling a story. The number of people who told a story and did not show up or who showed up but did not tell a story were so few that it did not affect the validity of the analysis.

As Table 5.2.1.b shows in comparison to Table 5.2.1.a, there is not too much difference in those who attended the workshops from those who told the stories. For example, in the Skopje Target Group, the numbers are nearly the same for both ethnicity and gender. In some cases, the workshop participants became slightly less ethnically diverse, but they also may have represented gender slightly more equally (e.g., in the Beneficiary Community in Tetovo). The researcher will discuss this and its implications further on in this report.

GROUP	TOTAL VOTERS	GENDER		ETHNICITY		
		MALE	FEMALE	MACEDONIAN	ALBANIAN	OTHER
Skopje Target Group	12	6	6	6	3	3
Skopje Beneficiary Community	12	2	10	7	4	1
Skopje Total	*24*	*8*	*16*	*13*	*7*	*4*
Tetovo Target Group	15	2	13	7	8	0
Tetovo Beneficiary Community	6	2	4	5	1	0
Tetovo Total	*21*	*4*	*17*	*12*	*9*	*0*
Volunteer Total	*10*	*3*	*7*	*7*	*3*	*0*
Total	**55**	**15**	**40**	**32**	**19**	**4**

Table 5.2.1.b Breakdown of 55 Workshop Participants from Target Group (TG), Beneficiary Community (BC) and Volunteers

5.2.2 Domains

The stories themselves covered a lot of thematic ground, addressing areas of the programme that ranged from the personal growth of the workshop participants to improved inter-ethnic relations. As discussed in the section on Methodology, the researcher broke them down into *domains*, or thematic categories. Stories collected from each Target Group were divided into three domains (three for Skopje, and three for Tetovo); the stories of each Beneficiary Community were divided into two domains (two for Skopje, and two for Tetovo); finally, the Volunteers' stories were divided into three domains (Table 5.2.2.a). In all cases, each story was placed into only one domain.

For the Target Group, the researcher chose five unique domains or thematic categories in total (of the three chosen for Skopje and the three chosen for Tetovo, one was the same). These five unique domains can be explained as follows:

- ***Improving Relationships*** had to do with changes in inter-personal skills;
- ***Learning*** had to do with specific lessons and concepts that children learned in GFP activities;
- ***Social Networks*** concerned itself with the explicit act of making new friends (whether these friends were from one's own ethnicity or not);
- ***Ethnic Relations*** had to do with a change relating to inter-ethnic interaction; and
- ***Communication*** was more about improved language skills and strategies to communicate.

While these can be considered to overlap, the domain labels were used to create distinct and manageable categories from which respondents at workshops could select what, for them, were the most significant stories of change.

The Beneficiary Communities had two unique domains that had to do with the change they saw in their children. These domains were the same for the Skopje Beneficiary Community and the Tetovo Beneficiary Community:

- the first was ***Personal Change*** – that is, changes that had to do with the behaviour of individuals within the Target Group, such as self-esteem, learning and happiness;
- the second was ***Relationship Change***, which looked more at stories of change in the interactions between children.

The domains for the Volunteers' stories were very similar, but phrased in language that was more familiar to them – and relatively more complex.

- The domain of ***Communication*** remained the same;
- Personal Change became ***Behaviour and Personal Growth***; and
- Ethnic Relations became ***Prejudices and Stereotypes***.

GROUP DOMAIN CODE *DOMAIN NAME*	NUMBER OF STORIES	DESCRIPTION OF DOMAIN
Skopje Target Group Domain A *Improving Relationships*	3	Changes in inter-personal skills for the children
Skopje Target Group Domain B *Learning*	4	Specific lessons and concepts that children learned in GFP activities
Skopje Target Group Domain C *Making Friends*	5	The explicit act of making new friends (whether they are from the child's own ethnicity or not)
Skopje Beneficiary Community Domain A *Relationship Change*	8	Change in the interactions between children
Skopje Beneficiary Community Domain B *Personal Change*	4	Changes within children that had to do with individual behaviour such as self-esteem, learning and happiness
Tetovo Target Group Domain A *Ethnic Relations*	10 (4)[133]	A change relating to inter-ethnic interaction between children
Tetovo Target Group Domain B *Learning*	3	Specific lessons and concepts that children learned in GFP activities
Tetovo Target Group Domain C *Communication*	4	Changes in language skills and strategies to communicate
Tetovo Beneficiary Community Domain A *Personal Change*	6	Changes within children that had to do with individual behaviour such as self-esteem, learning and happiness
Tetovo Beneficiary Community Domain B *Relationship Change*	4	Change in the interactions between children
Volunteers Domain A *Communication*	4	Changes in language skills and strategies to communicate
Volunteers Domain B *Prejudices and Stereotypes*	4	A change relating to inter-ethnic interaction between children
Volunteers Domain C *Behaviour and Personal Growth*	3	Changes within children that had to do with individual behaviour such as self-esteem, learning and happiness

Table 5.2.2.a Domains Used to Categorise MSC Stories Collected from 61 Storytellers from TG, BC and GFP Volunteers

[133] Only four stories were read out at the workshop to ease the load on the children. Two of these stories were chosen as prototypes of highly similar categories. Thus, six stories that were about making friends with children from another ethnicity became two stories, one of an Albanian child making friends with Macedonians and the other about a Macedonian child making friends with Albanians.

Of the 45 stories presented in the workshops for the Target Groups and Beneficiary Communities, a total of 20 potential MSCs were chosen by the workshop participants. During the online workshop, where GFP Volunteers were asked to further narrow down the MSCs chosen by the Target Groups and Beneficiary Communities, the Volunteers chose 10 of those to be MSCs. Of the 10 stories collected from the Volunteers themselves, the Volunteers' selection workshop chose three of those to be MSCs. Thus, the selection process produced 13 MSCs from the initial 61 stories collected from the Target Groups, Beneficiary Communities and Volunteers. These 13 MSCs for the programming in Tetovo and Skopje in 2014-2015 are presented in Table 5.2.2.c. The stories told by the Tetovo-based storytellers describe the MSCs for Tetovo, the stories told by those from Skopje apply to Skopje, and those told by the Volunteers cover both sites.

GROUP: DOMAIN	**STORY**
Skopje Target Group A: *Improving Relationships*	Well how can I say, in the beginning we didn't even talk or say hi at each other but since the programme we started to get along with each other and started to hang out and we learned that we are all the same and we now help each other and when the GFP ended we learned that we have to be together and help each other so we can make our schools better places…I chose this story because it has a moral to it because we all have to be together and after hearing this they should all be getting along with each other and help each other if they need help with something. We should all be together.
Skopje Target Group B: *Learning*	Well I am a better person now more humble and I respect the older people now I don't bully my friends anymore I also respect them…before the programme started, I used to fight a lot, I cursed a lot, I wasn't listening to my parents, but since the programme began I started to learn how should I act and how I shouldn't act…if it wasn't for GFP I would have continued to be the same old guy…I am agreeing with them more now, I have more friends to help me now in tough times and situations, we don't always fight but sometimes it happens.
Skopje Target Group C: *Making Friends*	I am now hanging out with Albanians, Macedonians, Bosnians and Turks. Before, we were not really hanging out. After, I have improved my relationships with them. This is important because I've always wanted to hang out with Macedonian people and people from all over the world.
Skopje Beneficiary Community A: *Relationship Change*	First the kids were really excited that they were going to be attending in this kind of programme, during the sessions that I consider one of the best things is that during those sessions the kids got to know each other even more even though they were from different ethnicities (Macedonians, Albanians, Bosnians) and they learned from each other how to respect each other, share love, know each other's holidays and that for me was really significant because they learned how to love each other. That is one of the stories that I can tell and even after each session they were excited about the next one and now they are really excited about getting their diplomas and I think that it would be nice to continue with this programme at least that's what I think about it…well we are living and my kid goes to a school where there are more nationalities and my kid runs into them every day not just in school but in the streets too and the main thing is that we the parents with this kind of a programme will teach the kids that there is equality and that they have to grow up together…this was in a short way but in this whole process this is the main moment for me because we live in a place with a lot of different nationalities, at least my kid does, and I want my kid do grow up with them regardless if he is Albanian or Macedonian.
Skopje Beneficiary	The only thing that I can say is that my kid is happy and really positive about this whole thing. But the main thing that I like the most is because it's multi-ethnic and all the kids

Community B: *Personal Change*	get to hang out together and everything and also they are not separated which is really good …well in school she didn't get to learn anything about this connectivity and all that, how to hang out or that they should hang out with other nationalities. I guess that now [it] is stuck in her head that [she] should hang out and all that now from the programme of GFP and that she will be using all those positive things that she learned there later on in her life.
Tetovo Target Group A: *Ethnic Relations*	I have friends from different nationalities because I don't differentiate others by their skin colour or their religions, but instead I see if that person can be trusted or no…if you respect someone that means that you can have trust in them. In my class I had this one girl that was Turkish and no one was hanging out with her, but we started hanging out together because people can't be separated. I also talked to my class and I explained to them what GFP explained to me in the same way, and they all understood that and they all started to hang out with her too. It wasn't fair to separate her because of her different nationality. She always wanted to hang out with us and she always helped us after class, but she was always sitting alone.
Tetovo Target Group B: *Learning*	After the sessions I feel older. I learned some new terms like "conflict" and "I-Speech." I had heard about conflict before, but I didn't know what it meant and I didn't know much about I-Speech. I learned what it meant in the sessions and I'm trying to implement that in my daily life. Now I use I-Speech when there is a conflict and I also started using everything that I learned in real [life]. The sessions had a big influence on daily basis.
Tetovo Target Group C: *Communication*	Before the programme I used to stay home and I didn't hang out with other kids, I had friends but I just didn't hang out with them, but since GFP started I am hanging out with them and I have more friends from different nationalities and I learned new words from them.
Tetovo Beneficiary Community A: *Personal Change*	The most significant change can be that they are more independent and they are more open and not shy anymore. Before they were more conservative, they used to make me go to school with them, but since the programme they go now by themselves without a problem. They have played those games in the sessions, and now they don't have problems anymore like they used to. GFP even celebrated my kid's birthday there, the kid was really happy, they bought him a cake.
Tetovo Beneficiary Community B: *Relationship Change*	My daughter never had communication with other kids from other nationalities and since she joined the programme she understands more things now and she hangs out with kids more and communicates with them more. She is more open and she doesn't mind if other kids are from other nationalities. She doesn't differentiate between them at all. This is important for me because we live in a country where there are multiple nationalities and she is able to communicate with them now and it is important that she is doing that because it will help her in her life. In our neighbourhood we live they are all Albanians and before she didn't have any communications with others except at the GFP programme.
Volunteers A: *Communication*	Before the programme, the kids weren't talking too much with each other. But now the interaction and communication has risen up. They have started learning each other's languages. Before, I knew some cases between Albanians and Macedonians who were even talking with each other in English. This is not good. So they have started to learn languages, communicate much more and they even share books amongst each other in order to learn the language. During the break time, they asked how they could spell each other's names in Macedonian, what does it mean, how do I write it? When I saw that kind of situation, it was what I wanted to see in reality. Maybe tomorrow they can cooperate in much more serious issues together. This is just the beginning.
Volunteers B: *Prejudices and Stereotypes*	The children hang out together. They are united more than ever and they are removing prejudices, for example those that Macedonians can have against Albanians or Albanians against Macedonians. Also, learning these core values. I cannot say that this is the most significant because we cannot see that now, we cannot measure that change. But in the long term, we will see this. We live as different nations. When you

	are children, your father says, “don’t hang out with him, he is Macedonian, or he is Roma.” We create barriers between different ethnicities and by removing this prejudice and by removing those negative pictures that we have towards one another. We can remove the barriers. We can have more effective communication. It is important to coexist and to live together in this country. There was a session (in Tetovo) where we asked the children “what are prejudices” and we taught them how we can remove prejudice by communicating with and knowing one another.
Volunteers C: *Behaviour and Personal Growth*	I am feeling more self-esteem now because I can go and speak with kids [and] feel more enjoyable. I can more clearly say what I want. When I compare the first time I went and did things in the programme, I was so shy and maybe not too loud. Now I feel like I can say the main point that I want to say. The first time, I was feeling nervous. There was one energiser where the kids had to choose one of two things, like afternoon and evening. And one was to choose between me and another Delegate, but no one was moving. I was happy that they are loving each other and not taking the side of “who is better?” They are not deciding who is doing things better or who they love more. They don’t make differences like before, they don’t choose one side like they would have before. It was good for me to know that they love me. No one is saying that I am better, but I know that they are loving me and feeling happy and good about themselves. If I go there and say something, they will hear me and they will do the things I am saying. They have an appreciation for me. A lot of things from that session helped me feel better and have more self-confidence for speaking and doing activities.

Table 5.2.2.b The 13 Most Significant Change Stories that Resulted from the Two-level MSC Selection Process

5.2.3 Coding

To assist in gaining a deeper understanding of these stories and the process of selecting them, the researcher proceeded with a form of secondary analysis. To start with, the researcher created a series of tags to code them. This coding is quite similar to the process of identifying domains, but in a way it is also very different. While many of the tags emphasise traits that are captured in the domains, they are different in purpose.

The domains created for the selection process were meant to create clear-cut and exclusive categories to make a vast number of stories easily digestible for workshop participants. These domains did not capture the more complex elements of stories that touched on multiple themes, as creating domains involved deciding that one story belonged in category A, but not category B; those categories then became exclusive and over-arching domains. Tagging stories according to the themes that each story invoked instead allows for the recognition of different features of the story, making it possible to analyse it for all of its contents. This was different from the process of categorising into domains, which served only to make the selection process more manageable.

Rather than choose one theme per story as in the domains, each story could contain as many of the five themes as it referenced. Thus, in the process of secondary analysis, a single story that had been in a domain about inter-ethnic relations could now have the tags Ethnicity for its reference to issues to do with ethnicity, Communication for talking about learning words in a new language and Social

Networks for the mention of making new friends in another ethnicity. In this example, a single story could have up to three tags for the three different themes it mentioned. At the same time, some stories only spoke of one issue, and thus only received one tag. This allows for a deeper analysis of the collected and selected stories, as simply relying on the domains would leave out a great deal of information. The coded thematic tags are outlined in Table 5.2.3.a, below.

TAG/THEME	DESCRIPTION
Communication	Changes in the quality, quantity and style of communication between children
Social Networks	Changes in the type or quantity of friends of the children
Ethnicity	Changes in inter-ethnic interaction or perception
Behaviour/Respect	Changes in the behaviour or disposition of children with a special emphasis on that child's respect for others
Learning	Changes in which children learned new concepts or lessons

Table 5.2.3.a Thematic Tags Used to Code 61 MSC Stories Collected from TG, BC and GFP Volunteers

Graph 5.2.3.a below shows these tags on aggregate for the Volunteers, the Target Groups and Beneficiary Communities, and then for these three groups combined. Graph 5.2.3.b further below then disaggregates these by location (Skopje or Tetovo) and age (i.e., Target Group/child or Beneficiary Community/adult). The aggregated analyses allowed the researcher to compare the Target Groups and Beneficiary Communities with the Volunteers, thus helping to ascertain whether the expectations, experiences and goals of the Volunteers matched with those who benefited directly or indirectly from the programmes. This is important for future programme design, as it can show whether the programmes are actually meeting the needs of those they are trying to affect. In contrast, the disaggregated analyses show that by analysing the Beneficiary Communities and Target Groups in different locations, we can learn more about the focus of the impacts and outcomes of the programmes in each location.

The distribution of tags across all stories is shown below in Graph 5.2.3.a. In terms of distribution of tags, the total number of tags may add up to more than the total number of stories. This is because individual stories had multiple tags. The percentages therefore represent how often a tag/theme presented itself, compared to the total number of all tags. Thus the following tables and graphs measure the frequency of the occurrence of various tags and the themes they represent.

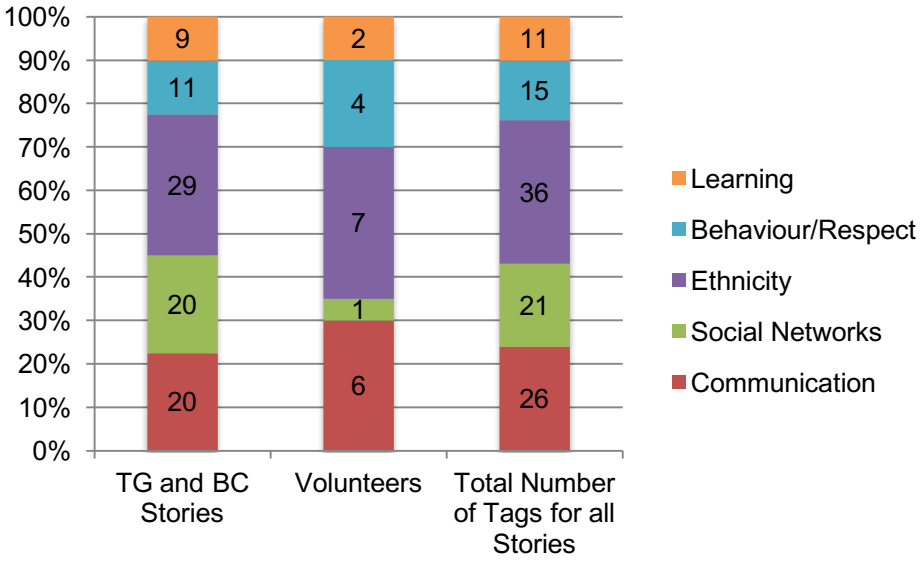

Figure 5.2.3.a Thematic Breakdown of 61 Stories Collected in Macedonia (51 from the Target Groups and Beneficiary Communities and 10 from GFP Volunteers)

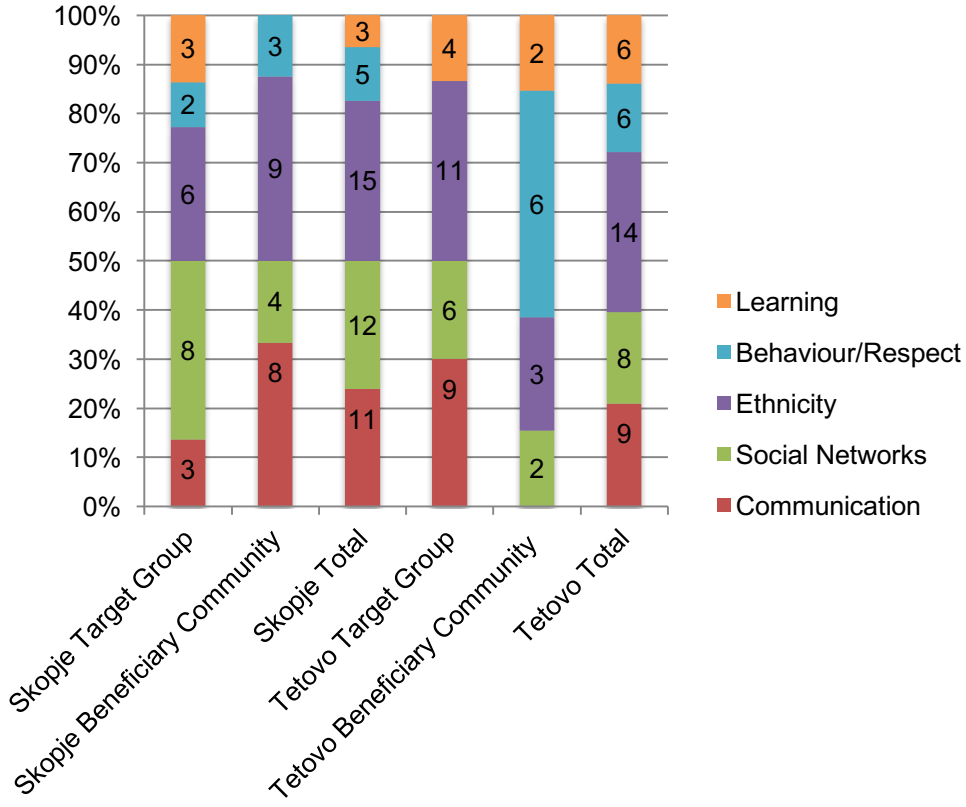

Figure 5.2.3.b Thematic Breakdown of 51 Stories Collected from the Target Groups and Beneficiary Communities in Skopje and Tetovo

There are some initial trends that can be drawn from analysing these statistics on an aggregate level.[134] First, over half (57 per cent) of the Target Group and Beneficiary Community members and 70 per cent of the Volunteers told a story that related to Ethnicity. Given its frequency, these instances may indicate extensive changes in that area, which will be analysed in Section 5.3. Additionally, nearly 40 per cent of in-person workshop participants shared a story that concerned either Communication or Social Networks.

Yet few in-person workshop participants told stories that included changes in Behaviour/Respect (18 per cent) or Learning (22 per cent). Thus, one must concede that in terms of outcomes and impacts, the programmes did not create prominent changes in these fields. In contrast, the Volunteers chose to focus on stories to do with Communication (60 per cent – while the Target Groups and Beneficiary Communities only mentioned these 39 per cent of the time) and Behaviour/Respect (40 per cent). Thus, one can see that there is a perception amongst Volunteers that there have been significant changes in communication and behaviour/respect that are not seen as so important by the direct and indirect targets of the programming.

5.2.4 Tagging MSCs

Moving beyond the analysis of the tags of all stories, there is a difference between the aggregate story data and the data on the stories seen as most significant at each level of selection. Thus, this section will analyse the themes in the stories selected as *most significant* rather than in all of the collected stories. These MSCs best reveal the priorities of the Target Groups, Beneficiary Communities and GFP Volunteers. Table 5.2.4.a presents the tags associated with the stories selected as most significant in the first round of workshops by the workshop participants. Thus, it shows the themes that the Target Groups and Beneficiary Communities saw as most significant.

[134] See below for an analysis disaggregated by age, gender, ethnicity and location.

GROUP	MSCS BY DOMAIN	TAGS				
		COMMUNICATION	SOCIAL NETWORKS	ETHNICITY	BEHAVIOUR/ RESPECT	LEARNING
Skopje Target Group	A	0	0	2	1	0
	B	0	0	0	2	1
	C	0	2	1	0	1
Total		*0%*	*33%*	*50%*	*50%*	*33%*
Skopje Beneficiary Community	A	0	0	2	1	0
	B	0	1	2	0	0
Total		*0%*	*25%*	*100%*	*25%*	*0%*
Tetovo Target Group	A	0	1	2	0	0
	B	0	1	0	0	1
	C	2	1	1	0	0
Total		*33%*	*50%*	*50%*	*0%*	*17%*
Tetovo Beneficiary Community	A	0	0	0	2	0
	B	0	0	1	1	0
Total		*0%*	*0%*	*25%*	*75%*	*0%*
Total (of 20)		**2 (10%)**	**6 (30%)**	**11 (55%)**	**7 (35%)**	**3 (15%)**

Table 5.2.4.a Thematic Breakdown of the 20 MSCs Selected by Target Groups and Beneficiary Communities at In-person Workshops for Skopje and Tetovo

Table 5.2.4.a shows that 11 out of 20 (or 55 per cent) stories selected by the Target Groups and Beneficiary Communities during the workshops had a mention of Ethnicity. This appears to be very similar to 57 per cent of stories from the Target Groups and the Beneficiary Communities that initially referred to Ethnicity, and is again by far the most frequent theme. However, this is, in a way, an increase. Four stories mentioning Ethnicity were actually taken out of Domain B for the Tetovo Target Group (see note 133), and some categories did not even include a story relating to Ethnicity (e.g., Tetovo Target Group's Domain B and Tetovo Beneficiary Community's Domain A had no stories with a relevant ethnicity tag).

The percentage of stories to do with Ethnicity in initial collection was therefore maintained despite the reduction of options to choose from for Ethnicity, emphasising the significance of this theme for all storytellers and selectors. Ethnicity's overall prominence across all workshops shows how important ethnicity is to each respondent group. Nearly all other categories dropped off their initial proportion significantly, except for Behaviour/Respect, which rose from only being in 22 per cent of all workshop participants' stories to being in 35 per cent of the stories selected in the first round. Thus, one can see that the programmes had a greater effect in the intended field of inter-ethnic relations than in the other identified thematic areas.

There is a notable difference between Tetovo and Skopje. However, it is not so much to do with the content of *individual* stories, but the aggregate content of the stories collected. While the Skopje stories included many themes, the Tetovo stories were often much shorter and focused around one

theme. On average, the stories told by those from Skopje featured 1.92 themes on average, while those from Tetovo only had 1.52 themes on average. Often, the Tetovo stories had very narrow themes. For example, many children in Tetovo referenced very specific lessons learned in GFP activities, like "I-Speech."[135] Thus, there is nearly an across-the-board drop in mentions of various themes in Tetovo. Otherwise, there is little difference between the two locations. Volunteers, on average, told the richest stories, featuring two themes per story.

GROUP	MSCS BY DOMAIN	TAGS				
		COMMUNICATION	SOCIAL NETWORKS	ETHNICITY	BEHAVIOUR/ RESPECT	LEARNING
Skopje Target Group	A	0	0	1	0	0
	B	0	0	0	1	0
	C	0	1	1	0	0
Total		*0%*	*33%*	*66%*	*33%*	*0%*
Skopje Beneficiary Community	A	0	0	1	1	0
	B	0	0	1	0	0
Total		*0%*	*0%*	*100%*	*50%*	*0%*
Tetovo Target Group	A	0	1	1	0	0
	B	0	0	0	0	1
	C	1	1	1	0	0
Total		*33%*	*66%*	*66%*	*0%*	*33%*
Tetovo Beneficiary Community	A	0	0	0	1	0
	B	0	0	1	0	0
Total		*0%*	*0%*	*50%*	*50%*	*0%*
Total (of 10)		**1 (10%)**	**2 (20%)**	**7 (70%)**	**3 (30%)**	**1 (10%)**
Volunteers	A	1	0	1	0	1
	B	1	0	1	0	1
	C	1	0	0	1	0
Total (of 3)		**3 (100%)**	**0 (0%)**	**2 (67%)**	**1 (33%)**	**2 (67%)**
Total (of 13)		**4 (31%)**	**2 (15%)**	**9 (69%)**	**4 (31%)**	**3 (23%)**

Table 5.2.4.b Thematic Breakdown of the Volunteers' Selection of Their Own Stories and Those of the Target Groups and Beneficiary Communities

The Volunteers undertook the next round of selection, and the results are outlined above in Table 5.3.4.b. Like the Target Groups and Beneficiary Communities, the Volunteers selected mostly stories to do with Ethnicity (almost 70 per cent) and Behaviour/Respect (close to 30 per cent). The other categories again either remained at low levels or decreased even further. This shows the prominence of changes to do with ethnicity in the minds of both Volunteers and the Target Groups and Beneficiary Communities. Thus, the MSC process has shown how important changes related to ethnicity were. As Section 5.3 will show, most of these changes were positive.

[135] Interview with Tetovo Target Group Member, Skopje, Macedonia. 30 July 2015; Interview with Tetovo Target Group Member, Skopje, Macedonia. 30 July 2015.

5.2.5 The MSC Approach and Thematic Connections

Table 5.2.5.a shows that the workshops are not just meant to select a few stories as significant, but rather are themselves learning processes and discussions. They allow workshop participants to reflect and discuss the changes; they also allow participants to talk about why particular changes are significant to them. The graphic provided in the table below is helpful for visualising how the discussions branched out and made connections between different aspects of the programming. Each dark blue square shows a time when a tag was invoked, either in the story or in the discussion. If the tag was not invoked again in the subsequent round, it fades in strength to indicate that it was still relevant to the story, but was not explicitly mentioned. The researcher has chosen to include the two stories that were voted the most significant in each domain by the Target Groups and Beneficiary Communities because they were the ones to undergo two workshops.[136] Every story is labelled by the location (Skopje or Tetovo), the respondent group (TG= Target Group, BG= Beneficiary Community), Domain (A, B, C), and finally the story (labelled "1" for the MSC from the final selection round and labelled "2" for the runner-up).

Key

Tag mentioned in **this** collection/selection round	Tag mentioned in **previous** collection/selection round	Tag mentioned **two** collection/selection rounds ago

GROUP DOMAIN	**TAG**	**COLLECTION**	**SELECTION I**	**SELECTION II**
Skopje TG ***Improving Relationships* 1**	Communication			
	Social Networks			
	Ethnicity			
	Behaviour/Respect			
	Learning			
Skopje TG ***Improving Relationships* 2**	Communication			
	Social Networks			
	Ethnicity			
	Behaviour/Respect			
	Learning			
Skopje TG ***Learning* 1**	Communication			
	Social Networks			
	Ethnicity			
	Behaviour/Respect			
	Learning			

[136] 1= A TG/BC story selected by the Volunteers as *the* most significant in the online workshop, 2= A TG/BC story not selected by the Volunteers as the most significant in the online workshop.

Skopje TG ***Learning* 2**	Communication			
	Social Networks			
	Ethnicity			
	Behaviour/Respect			
	Learning			
Skopje TG ***Making Friends* 1**	Communication			
	Social Networks			
	Ethnicity			
	Behaviour/Respect			
	Learning			
Skopje TG ***Making Friends* 2**	Communication			
	Social Networks			
	Ethnicity			
	Behaviour/Respect			
	Learning			
Skopje BC ***Relationship Change* 1**	Communication			
	Social Networks			
	Ethnicity			
	Behaviour/Respect			
	Learning			
Skopje BC ***Relationship Change* 2**	Communication			
	Social Networks			
	Ethnicity			
	Behaviour/Respect			
	Learning			
Skopje BC ***Personal Change* 1**	Communication			
	Social Networks			
	Ethnicity			
	Behaviour/Respect			
	Learning			
Skopje BC ***Personal Change* 2**	Communication			
	Social Networks			
	Ethnicity			
	Behaviour/Respect			
	Learning			
Tetovo TG ***Ethnic Relations* 1**	Communication			
	Social Networks			
	Ethnicity			
	Behaviour/Respect			
	Learning			

Tetovo TG	Communication			
	Social Networks			
Ethnic Relations	Ethnicity			
2	Behaviour/Respect			
	Learning			
Tetovo TG	Communication			
	Social Networks			
	Ethnicity			
***Learning* 1**	Behaviour/Respect			
	Learning			
Tetovo TG	Communication			
	Social Networks			
	Ethnicity			
***Learning* 2**	Behaviour/Respect			
	Learning			
Tetovo TG	Communication			
	Social Networks			
Communication	Ethnicity			
1	Behaviour/Respect			
	Learning			
Tetovo TG	Communication			
	Social Networks			
	Ethnicity			
Communication	Behaviour/Respect			
2	Learning			
Tetovo BC	Communication			
	Social Networks			
Personal Change	Ethnicity			
1	Behaviour/Respect			
	Learning			
Tetovo BC	Communication			
	Social Networks			
Personal Change	Ethnicity			
2	Behaviour/Respect			
	Learning			
Tetovo BC	Communication			
	Social Networks			
Relationship	Ethnicity			
***Change* 1**	Behaviour/Respect			
	Learning			

Tetovo BC ***Relationship Change* 2**	Communication			
	Social Networks			
	Ethnicity			
	Behaviour/Respect			
	Learning			

Table 5.2.5.a Development of themes in the 51 stories told by the Target Groups and Beneficiary Communities in Tetovo and Skopje

As is evident, most stories begin by invoking one or two of the tagged themes. The discussions then served to make connections between other themes. Often stories that were just about Ethnicity would spill into other categories, while stories that were superficially unrelated to Ethnicity were discussed in light of it. This serves as a reminder that the outcomes and impacts that one seeks to effect are rarely discrete. Instead, they are often mutually dependent and reinforcing.

Above, it was explained that Skopje's groups mentioned 1.92 themes per story, while Tetovo's mentioned 1.52. When including discussions, Skopje workshop participants' stories now held 3.1 themes on average, while Tetovo workshop participants' stories averaged 2.8. This meta-data shows that the MSC selection process makes clear various connections between themes that may not have been apparent from one account. This is interesting to note both for those designing future programmes, evaluating them and even those who experience them.

5.2.6 The Difference between GFP Volunteers and Other Respondent Groups

The researcher has drawn several conclusions from this analysis of the aggregate data of the MSCs. First, changes to do with Ethnicity were both by far the most frequent told in all stories, but also continued to be chosen as most significant throughout the selection processes. Importantly, the Volunteers themselves seemed to weight Ethnicity as a more significant change than the Target Groups and Beneficiary Communities. This can be seen in the spike from 55-57 per cent in the collection and selection rounds done by the Target Groups and Beneficiary Communities to up to 70 per cent in the collection and selection done by the Volunteers. This may mean that, while Ethnicity is important for all parties involved in the programmes, the Volunteers see it as more significant. The same is somewhat true of Communication, which appeared infrequently in the Target Groups and Beneficiary Communities' selection, but features in all of the Volunteers' most significant stories.

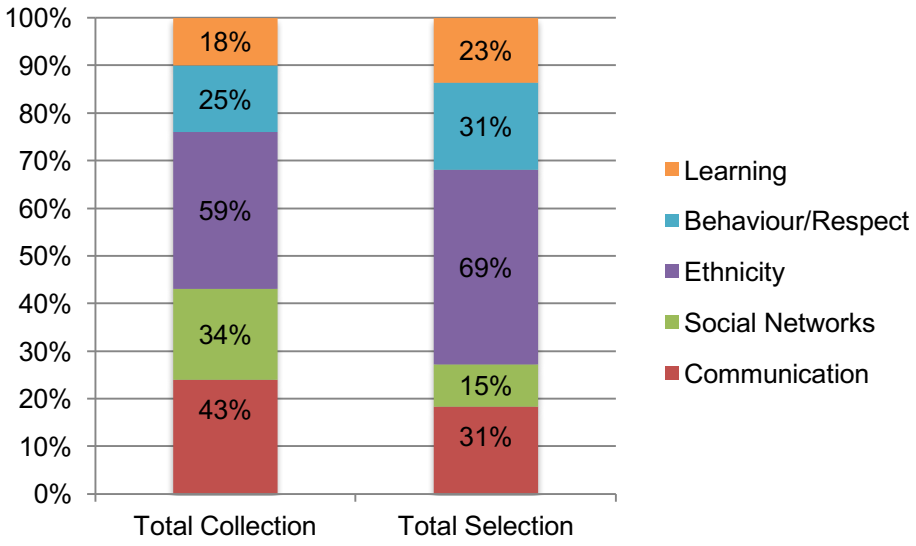

Figure 5.2.6.a Thematic Breakdown of Themes Occurring in the Final Selection of 13 MSCs and the Original Collection of 61 Stories Told by TG, BC and GFP Volunteers
(percentage in bars = percentage of **stories**; while percentage on vertical axis = percentage of **tags received**)

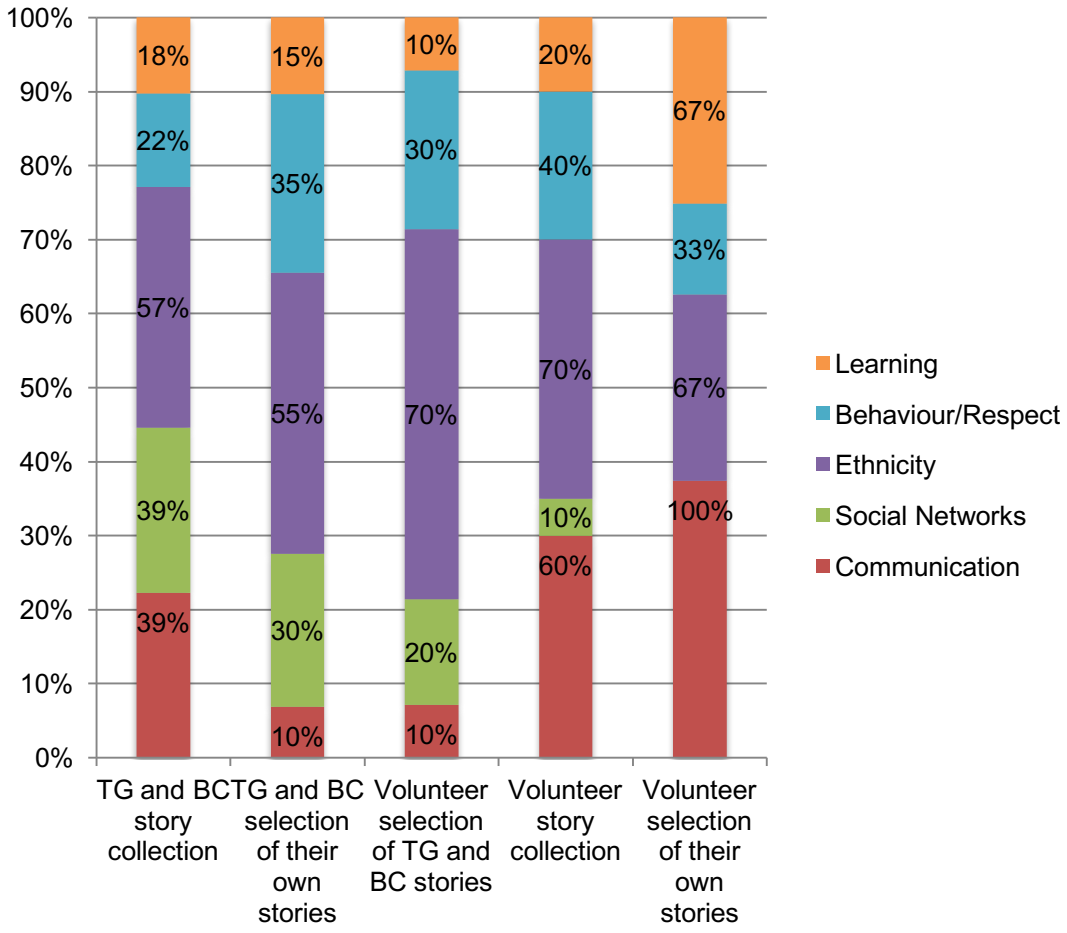

Figure 5.2.6.b Thematic Breakdown of Themes, in Percentages, of the Final Selection of 13 MSCs from 61 Stories Told by TG, BC and GFP Volunteers
(percentage in bars = percentage of **stories told** per respondent group;
percentage on vertical axis = percentage of **tags received** per respondent group)

The graphs above need to be interpreted in the following manner: the percentages listed inside the vertical bars are the percentage of all stories that correspond to a particular tag, out of the total number of stories collected/selected by a particular respondent group. In Graph 5.2.6.b, this means, for example, that 100 per cent of all stories selected by Volunteers from their own stories had the tag Communication. In addition, by plotting the proportion of tags received on a 100 per cent vertical scale, these charts have the dual purpose of showing which of the tags appeared most frequently when compared to each other. The longest parts of each bar show when the occurrence of a particular tag overshadows all other tags (in Graph 5.2.6.b for example, in Volunteers' selection of Target Group and Beneficiary Community stories, the Ethnicity tag has the highest proportion of tags received compared to all others).

From the graphs above, it is apparent that the Volunteers prioritise certain peace-building goals (like an improvement in communication skills and ethnic relations) more than the Target Groups and Beneficiary Communities. While these two groups do value such abstract goals, they are more concerned with other issues that may well be more immediately pressing to them. For example, the category of Social Networks was present in 39 per cent of the stories told by in-person workshop participants and 30 per cent of those selected by them. However, Volunteers only selected 20 per cent of in-person workshop participants' stories that had something to do with Social Networks, and selected none of their own that involved that theme. In other words, the in-person workshop participants (Target Groups and Beneficiary Communities from both locations) saw making and maintaining friendships as a higher priority than the Volunteers. This makes sense, as the Volunteers' goals are perhaps more conceptual, long-term and broader than the more immediate concerns of the children and parents associated with the programmes in Skopje and Tetovo.

5.2.7 Disaggregating the Results

Moving beyond the aggregate statistics, there is a degree of differentiation amongst various groups. These are along several different lines, including ethnicity, location and age. The researcher will analyse this disaggregation solely in reference to the stories collected from the workshop participants. This is because the number of stories provided by the Volunteers, and the number of stories selected by both them and the Target Groups and Beneficiary Communities, is quite small. Such a small number does not allow for adequate quantitative analysis.

With regard to story collection, it is important to examine differences in respondent profiles because the programmes run by GFP Volunteers may affect distinct communities in different ways. This is crucial to this analysis for two major reasons. First, GFP can use any findings here to learn from past programming. It is possible that girls feel that something is more significant than boys do, Albanians see something else as significant or parents view certain areas as more important than children do.

Thus, it is possible to tailor future programming to these differences. Alternatively, such analysis could reveal cross-cutting shared perceptions if groups tend to see certain issues as similarly significant.

To begin with, the researcher will examine the statistics based around ethnic divides. For all stories collected, Albanians spoke of changes relating to Ethnicity 56 per cent of the time, while Macedonians did so ever so slightly more at 58 per cent. While further differentiation along the lines of age and location leads to some deviations (see Table 5.2.7.a), they seem to be without a pattern, and thus are not noteworthy. Sometimes one ethnicity in one location or in one group focused on a certain category more than others, but it is difficult to draw many conclusions from these small deviations. Ethnicity, as a key component of study for this report, seems to be valued fairly regularly by all groups, with no ethnic group in any location or age group mentioning ethnicity less than 33 per cent of the time in their stories. Most often, groups, however they are disaggregated by their ethnicity, discuss Ethnicity in around half of their stories, as Table 5.2.7.a shows.

ETHNICITY	**TAGS**				
	COMMUNICATION	**SOCIAL NETWORKS**	**ETHNICITY**	**BEHAVIOUR/ RESPECT**	**LEARNING**
Macedonian Skopje TG	50%	33%	50%	17%	0
Macedonian Skopje BC	14%	43%	86%	14%	0
Macedonian Tetovo TG	45%	36%	55%	0	36%
Macedonian Tetovo BC	0	29%	43%	57%	29%
Macedonian Skopje Total	**31%**	**38%**	**69%**	**15%**	**0**
Macedonian Tetovo Total	**28%**	**33%**	**50%**	**22%**	**33%**
Macedonian TG Total	**44%**	**33%**	**50%**	**6%**	**22%**
Macedonian BC Total	**7%**	**36%**	**69%**	**36%**	**15%**
Macedonian Total	**29%**	**35%**	**58%**	**19%**	**19%**
Albanian Skopje TG	0	75%	75%	25%	25%
Albanian Skopje BC	0	66%	33%	33%	0
Albanian Tetovo TG	66%	33%	66%	0	0
Albanian Tetovo BC	0	0	33%	66%	0
Albanian Skopje Total	**0**	**71%**	**57%**	**29%**	**14%**
Albanian Tetovo Total	**44%**	**22%**	**56%**	**29%**	**0**
Albanian TG Total	**40%**	**50%**	**70%**	**30%**	**10%**
Albanian BC Total	**0**	**33%**	**33%**	**50%**	**0**
Albanian Total	**31%**	**44%**	**56%**	**25%**	**6%**

Table 5.2.7.a Disaggregating the Results by Ethnicity, Location, Age[137] and Theme for 51 Stories told by the Target Groups and Beneficiary Communities

Notably, however, the Tetovo Albanian Beneficiary Community mentioned ethnicity the least – only 33 per cent of the time. Instead, the Tetovo Beneficiary Community as a whole focused more on

[137] Age here refers to the division between Target Group (children) and Beneficiary Community (parents/adults).

Behaviour and Respect, with 60 per cent of their stories featuring this theme (as shown in Graph 5.2.7.a, below).

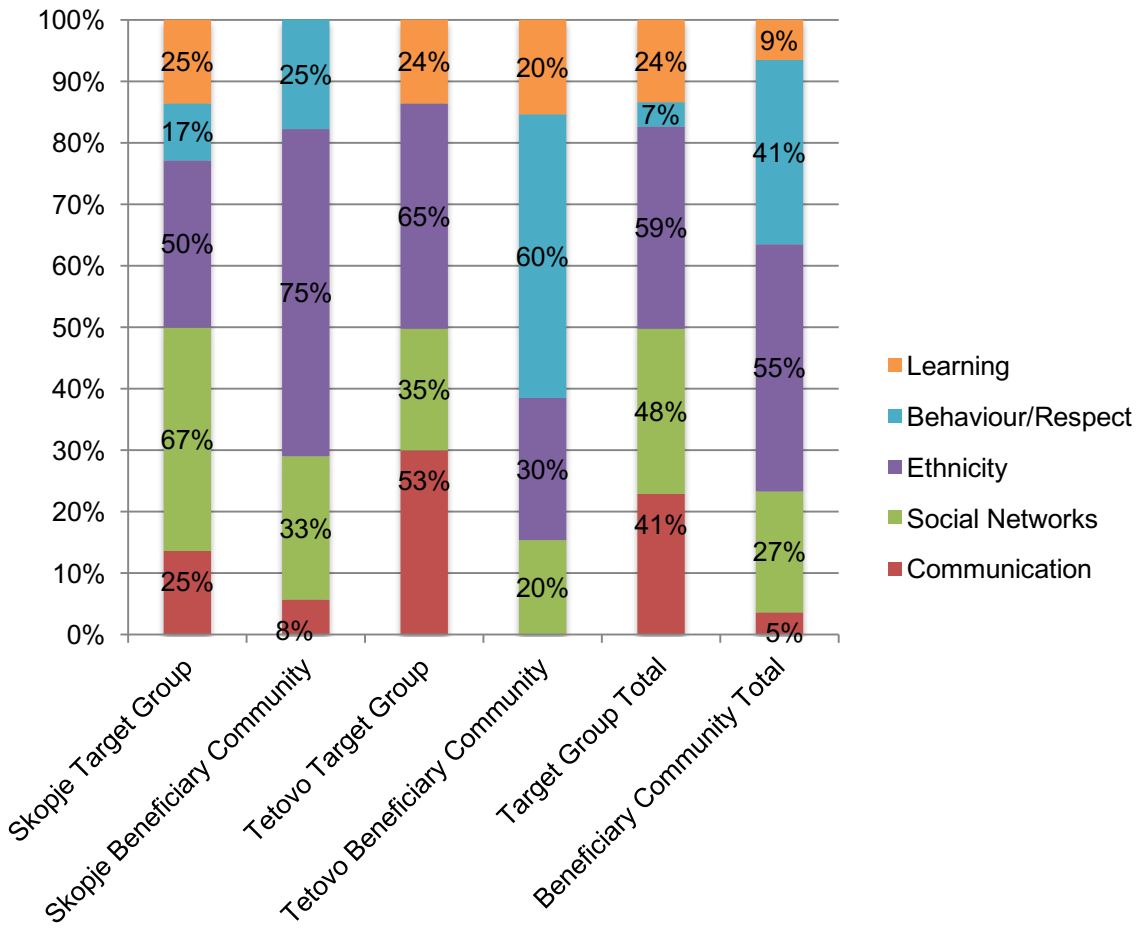

Figure 5.2.7.a Disaggregating the Results in 51 Collected Stories from the Target Groups and Beneficiary Communities by Location, Age and Theme by per cent
(percentage in bars = percentage of **stories told** per respondent group;
percentage on vertical axis = percentage of **tags received** per respondent group)

As evidenced in the graph above, this theme of Behaviour and Respect was mostly the concern of the Beneficiary Communities; other than the Beneficiary Community members, only the Skopje Target Group raised this theme. Within this respondent group, the Macedonian Skopje Target Group raised it 17 per cent of the time, while the Albanian Skopje Target Group raised it 25 per cent of the time. In contrast, both Beneficiary Communities spoke about Behaviour and Respect in 41 per cent of their stories. This falls in line with what might be expected from any set of parents, in that they see changes in behaviour and respect as more significant than children might.

Compared to the Target Groups, the Beneficiary Communities seem to neglect the rest of the themes, such as Communication, Social Networks and Learning. Specifically for Communication and Social Networks, nearly half of the Target Group stories talked of these themes (41 per cent and 48 per cent respectively), but only 5 per cent and 27 per cent of the Beneficiary Communities' stories looked at

them. Again, this makes sense. Children are more likely to be concerned about issues of communication and making friends, while their parents will be more impressed by the children's increasing maturity and better behaviour.

Therefore, the interests of the Target Groups and Beneficiary Communities diverge to some extent. While they tended to share a focus on ethnic issues, they diverged on the other ones. This should be accounted for in future programming. It may be wrong to assume that programmes will affect parents in the same way as their children. While parents get a vicarious benefit in seeing their children happy and thriving, their own immediate interests may lie elsewhere. They could lie in seeing advances in communication, behaviour and general respect. It is therefore important to note this difference, and Graph 5.2.7.a lays it out.

As for gender, it is fairly difficult to draw many substantive conclusions from the stories given the lack of male participants both within the storytellers and the in-person workshop participants. In all but one group, there were a maximum of three male in-person workshop participants. While 38 mothers and daughters submitted stories, only 10 sons and three fathers shared their MSC stories. For the rest of the groups, it remains a very female-focused story, with women making up 85 per cent of the storytellers. This is very much in line with issues raised by the Volunteers, who had difficulty encouraging boys to come out to the programmes, especially in Tetovo.[138] It is thus a further indication of what the Volunteers in Macedonia know already: they need to find new ways to encourage boys to attend programming and evaluation activities.

5.2.8 Conclusion – A Difference in Significance

Through analysing both the aggregate collected and selected stories, we have discovered similar trends to the statistics when they are disaggregated by groups. First, all groups tend to see ethnicity as significant. Most groups, be they divided by gender, ethnicity, geography or age tend to bring up changes to do with ethnicity as significant fairly frequently (between 33 per cent and 86 per cent of the time, as shown in Table 5.2.7.a). Ethnicity is a priority for the Volunteers as well, as evidenced by the fact that ethnicity was the focus of 70 per cent of their collected stories and 67 per cent of their selection of their own stories. And then these groups continue to select stories to do with ethnicity at a similarly high rate as *most* significant. For example, of the stories selected by the Target Groups and Beneficiary Communities, 55 per cent were about ethnicity, and of those selected in the second round by the Volunteers, 70 per cent concerned ethnicity.

Differentiation occurs mainly along the lines of the three distinct groups who participated in the MSC process. Volunteers tended to emphasise communication and learning more than the Target Groups

[138] Interview with GFP Volunteer, Skopje, Macedonia. 5 August 2015.

and Beneficiary Communities. This is probably indicative of the goals and desires of the Volunteers. Disaggregation of the in-person workshop participants' stories reveals a similarly interesting conclusion: stories seem to vary between adults (Beneficiary Communities) and children (Target Groups). While both see ethnicity as significant, adults tend to value behaviour and respect far more than children do (41 per cent compared to 7 per cent). Conversely, children emphasise the other themes of communication, social networks and learning, while their parents tend to value them much less.

These two findings show that there is a divergence in priorities between the Volunteers and Target Groups, as well as between the Target Groups and Beneficiary Communities. All may value ethnicity, but they value the other themes differently. The researcher would argue that this requires attention in programme design. When Volunteers analyse how to best get results within a Target Group and Beneficiary Community, we argue that it is necessary to take into account the divergent interests of the individuals affected by the programmes. While there is some overlap – both in the desirable results between the two groups and in the fact that parents want to see their children happy – there is also a distinct difference in preferences as summarised above. Parents may prioritise their children behaving more respectfully, while children may care most about making new friends and having fun.

But the analysis above also shows that Volunteers tend to prefer more abstract issues of acceptance and tolerance than the issues that those affected by the programme (the Target Groups and Beneficiary Communities) prioritise; these groups tend to prefer making friends (in the case of the Target Group) and more respectful behaviour (in the case of the Beneficiary Community). This is not to say that Volunteers do not value these ends, but it is important that they take special consideration of them given their pronounced preference for other peace-building goals. As a participatory organisation, GFP's volunteers in general must seek to maximise the input of the Target Group and Beneficiary Community, in order to bring their own goals as close as possible to those of the Target Group and Beneficiary Community.

5.3 An Improvement in Ethnic Relations

5.3.1 Introduction

In this next section, we will address the first of these findings: that all groups value ethnicity highly. We will answer the question as to whether this means that the initial goal of the two programmes – that is, to foster better inter-ethnic interaction and more tolerance between the Target Groups and Beneficiary Communities – was successful. To do this, three methodologies were employed. First, the researcher administered a survey to compare it to the baseline data collected by GFP Volunteers in 2014 (see Table 5.2.1.b for a breakdown of survey respondents, as they were the same as the in-person workshop participants). Second, we analysed the stories collected in the MSC process. Finally, we

conducted a series of 10 interviews with Volunteers to determine how well they believed the programmes achieved their stated goals.

While none of these measurements are watertight on their own, the researcher used these three methods to triangulate the results and try and eliminate the subjectivity or biases inherent in each of them. What we find runs along the same lines as the conclusions from the analysis of the MSCs themselves: there is a difference between the Target Group and Beneficiary Community. While both sides value changes in ethnicity, they both seem to mainly focus on the changes that occurred within the Target Group. That is, the programming did not affect the Beneficiary Community except to make them happy with their children's progress. Thus, we argue that to have increased inter-ethnic interaction as the intended impact of the programmes within the Beneficiary Community was misguided, as there was not much room for impact to begin with.

5.3.2 Target Group – Surveys

The Target Groups showed a great deal of improvement in terms of ethnic tolerance over the course of the programmes, as shown by the survey data, MSC stories and volunteer interviews. This positive reading on three different fronts provides overwhelming support for the argument that the GFP programmes in Skopje and Tetovo helped children improve their inter-ethnic relations and interaction. Table 5.3.2.a shows the change in the Target Groups during the programming.

GROUP	BASELINE MEASUREMENT OF LEVEL OF INTER-ETHNIC TOLERANCE	ENDLINE MEASUREMENT OF IMPROVEMENT IN INTER-ETHNIC TOLERANCE
Tetovo Target Group	**50%** reported comfort with inter-ethnic interaction against Variable 1 **100%** reported comfort with inter-ethnic interaction against Variable 2[139]	**93%** reported a personal improvement in ethnic tolerance
Skopje Target Group	**74%** did not view other ethnicities negatively	**92%** reported a personal improvement in ethnic tolerance

Table 5.3.2.a Change in Inter-ethnic Relations of Target Groups Based off of Baseline and Endline Surveys

In the baseline surveys conducted by GFP Volunteers in 2014, both the Tetovo and Skopje Target Groups showed a degree of reticence about interacting with other children outside their own ethnicity. In Skopje, the Volunteers set as their goal to make children more aware of the nature of prejudices and then become more accepting of others.[140] At the beginning, 35 per cent of the Target Group declared that there was an ethnic group with which they felt uncomfortable. While these questions

[139] While this figure may initially look confusing, it demonstrates the answers received from the Tetovo Target Group regarding two different variables of inter-ethnic interaction (level of comfort interacting with a child from another ethnicity, and level of comfort sharing a desk with a child from another ethnicity). While half would feel comfortable playing or interacting with a child from another ethnicity, all would feel comfortable sharing a desk with a child from another ethnicity.
[140] Generations For Peace. "MKD Skopje C SPPC Grid."

may have been slightly problematic in the way they approached ethnicity, as outlined in the chapter on Methodology, they still showed that there was wariness of an ethnic "other" in the Skopje Target Group.

Tetovo was a similar story. The Volunteers wanted the children to gain more trust across ethnic divides.[141] In the baseline, participants in GFP's Tetovo programming all agreed that they would share a desk with someone from another ethnicity, but 38 per cent of them were uncomfortable playing or interacting socially with a child from another ethnicity. This is especially notable given the fact that this was the second cycle of the Tetovo programming.

Therefore, both Target Groups were in need of a degree of improvement in ethnic relations in terms of acceptance of others. The researcher's own surveys contained two questions that, it is believed would shed light on the improvements made through these two programmes. Both were simple questions about the quality of interactions that children had with non-co-ethnics. The first one[142] asked about the children in GFP, while the second[143] inquired into the quality of their relationships with all other children.[144] In Skopje, 92 per cent of children said their interactions had improved, with the other 8 per cent saying they had stayed the same. The survey for Tetovo's Target Group looked similar, with only 7 per cent of respondents reporting a worsening relationship with children from other ethnicities, 93 per cent of respondents saying their relations had improved with other members of the Target Group and 87 per cent claiming ethnic relations had improved generally.[145]

Yet, as mentioned above, the surveys the researcher administered had certain limitations. This may have been down to the implementation of the surveys themselves. The only time all the GFP Target Groups and Beneficiary Communities were in one area was at the workshops. The children filled out the surveys after doing their MSC workshops, and they were tired, distracted and maybe even likely to view ethnicity in a more positive light given the changes discussed in the workshop immediately prior (see below). The researcher got the impression that they filled out the surveys without much thought, and often they filled in questions incorrectly, with respondents sometimes choosing multiple options for questions where they were only meant to pick one option. For this reason, the survey data can be used to present a trend in inter-ethnic changes but cannot stand on its own as a watertight method of showing the results of the programmes in Skopje and Tetovo.

[141] Generations For Peace. "MKD Tetovo C SPPY Grid."
[142] See Question 4b in the Target Group Survey.
[143] See Question 6b in the Target Group Survey.
[144] The researcher found the baseline indicator question for Skopje difficult to replicate. See Methodology.
[145] One respondent failed to fill out Question 6b properly.

5.3.3 Target Group – MSCs

However, there are other ways to examine how ethnic relations have fared during the programmes – for example, examining the content of the MSC stories themselves. The stories concerned with ethnicity talked about a diverse range of topics to do with ethnicity. A quick summary of these is given below.

In Skopje, the Target Group told six stories that had something to do with a positive ethnic change. Many of these told of children making new friends (one of the Skopje Target Group's most significant themes) from different ethnicities. Others spoke of learning each other's languages so as to better communicate. Some still attributed direct links from the programmes to these positive changes, with one story explaining that "*the programme has enabled me to have more friends, and even more important was that we have been able to hang out with both Macedonians and Albanians."*[146] These changes were real and concrete. Some children even talked of how they now interact with children from other ethnicities more often outside the programmes. One respondent claimed that "*there were no opportunities to hang out with [other ethnicities] before the programming, and GFP provided that platform.*"[147] He then went on to mention that he had just been at the pool with a friend from GFP from another ethnicity, clearly undertaking cross-ethnic interaction outside of the GFP programmes. Another story showed how a child had used the lessons he had learned in GFP to be more comfortable in a foreign country on a trip.[148] This sort of cross-cultural interaction and education is a good sign of greater acceptance.

Tetovo's stories were also positive. A total of 11 stories looked at changes in ethnicity, and again they were all positive. Again, many stories discussed how children now had new friends from different nationalities or had learned words in other languages to help communicate. The Tetovo stories, however, seemed to be slightly more detailed in one area: ethnicity. Some invoked specific tools or techniques that they had learned in the GFP programme, such as "I-Speech", as reasons for why they had improved relations with children from other ethnicities.[149] Others still spoke more deeply about language and communication, arguing that, before GFP, they were "*uncomfortable when someone would speak in a different language, but now [were] trying to learn other languages*" to get over that.[150] One especially touching story outlined how the child took lessons she learned from GFP to her class and stopped her class from ostracising a Turkish student.[151]

Thus, in each location, the Target Groups had a great deal of positive changes to talk about. Stories concerned with ethnicity were, as the last section argued, relatively numerous amongst stories when

[146] Interview with Skopje Target Group Member, Skopje, Macedonia. 27 July 2015.
[147] Interview with Skopje Target Group Member, Skopje, Macedonia. 28 July 2015.
[148] Interview with Skopje Target Group Member, Skopje, Macedonia. 28 July 2015.
[149] Interview with Tetovo Target Group Member, Skopje, Macedonia. 31 July 2015.
[150] Interview with Tetovo Target Group Member, Skopje, Macedonia. 30 July 2015.
[151] Ibid.

compared to other themes. But they were also entirely positive, and were far-reaching in the topics they discussed. Some were about learning languages, others about making friends and still others were about applying concepts that they learned in the programmes to their lives outside of GFP.

5.3.4 Target Groups – Interviews

The interviews with Volunteers reaffirmed this idea that there were positive outcomes in terms of ethnic relations in the Target Groups. Most interviewees defined the goals of the programmes in terms of the children, often having a wide view of what the goals were. Some focused on inter-ethnic communication, while others looked more at stereotypes and tolerance.

When evaluating the results, the Volunteers were unanimously positive. On average, they gave the programmes an overall ranking of 7.9 out of 10 for how successful they thought the programme was. When asked to justify their scores, the only reasons given for why they had deducted points were minor logistical problems or the modest desire to avoid claiming perfection. To see some specific accounts of inter-ethnic change, it is important to examine the MSCs selected by the Volunteers in Table 2.b, rows VA and VB. Again, all stories the Volunteers told, whether they were about ethnicity or other themes, were positive. In more detailed accounts of their programmatic rankings, the Volunteers still only listed minor obstacles while maintaining that the programmes had created real tolerance, acceptance and self-confidence within the Target Group.

While these accounts are very subjective – it is easy to see how someone involved with the implementation of a programme would be hesitant to criticise it – the method is one among three that makes the same assertion. The surveys show positive change in a more quantitative way, while the interviews and MSCs collection and selection with the Target Groups, Beneficiary Communities and Volunteers show a more qualitative assessment of the programmes. The quantitative method's flaws are backed up by the qualitative method. Therefore, using all three methods, the argument can be made that the interventions created a positive change in terms of inter-ethnic relations among the Target Group.

5.3.5 Beneficiary Communities – Surveys

While the baselines for the Target Groups were usable, those for the Beneficiary Communities are more difficult to evaluate (Table 5.3.5.a shows the changes in the Beneficiary Communities over the course of the programming). When asked about their level of comfort for their children undertaking a programme with children from other ethnicities, the Skopje Beneficiary Community responded unanimously that they were, in fact, comfortable. It is no surprise that all but one of the Skopje Beneficiary Community workshop participants answered similarly on the post-workshop questionnaire. It is quite difficult to measure positive change from a baseline that is already maximally positive. Once

again, 100 per cent of respondents declared their comfort with their children's participation in the activities in the post-workshop questionnaire.[152]

GROUP	BASELINE	ENDLINE
Tetovo Beneficiary Community	**13%** interact with other ethnicities daily	**100%** interact with other ethnicities daily
Skopje Beneficiary Community	**100%** approve of their children's involvement in GFP programming	**100%** approve of their children's involvement in GFP programming

Table 5.3.5.a Change in Inter-ethnic Relations of Beneficiary Communities Based off of Baseline and Endline Surveys

As a counterpoint to Skopje, the baseline for Tetovo does allow for some comparison. It asked about the frequency of interaction between the parents and adults of another ethnicity. Most (79 per cent) of the respondents to this baseline question stated that they had weekly interaction with other ethnicities, while 8 per cent interacted twice a week and 13 per cent had daily interaction. In the post-workshop survey, respondents were asked the same question, and this time all respondents declared that they had weekly interactions with adults from other ethnicities. This seems encouraging for the impact of the programme in Tetovo, but we would caution against interpreting this as substantive proof for several reasons.

First, the Tetovo Beneficiary Community taking the survey had a very small population size. All the baseline surveys were done with 10 or more people, but there were only six present to fill out the Tetovo endline survey. This seems like too small a number to draw firm conclusions. Second, it was a very Macedonian respondent group within the Beneficiary Community, with five Macedonian respondents and one Albanian. This makes it hard to discern the general opinion of the Tetovo Albanian Beneficiary Community, as such a conclusion would rely on the opinion of just one person. Finally, with such a small population, it is reasonable to assume that self-selection played a part. If these were the only six parents who made the effort to come to the workshops, it would not be unreasonable to assume that that they were already the members of the Beneficiary Community who were most enthusiastic about the project.

The baseline and endline surveys for the Beneficiary Communities therefore leave a greater deal of ambiguity than those for the Target Group. For Skopje, the indicators do not demonstrate any change; for Tetovo, the change the indicators claim to represent is hard to judge. Thus, other methods must be used to make sense of this ambiguity.

[152] See Question 2a in the Beneficiary Community Survey.

5.3.6 Beneficiary Communities – MSCs

While the MSC process gives a better idea of the opinions that the Beneficiary Communities have about ethnicity, it still struggles to define a clear impact that aligns with the stated impact in the logic of both programmes. There is clearly a high valuation of ethnicity as significant in the Beneficiary Community. As the previous sections have shown, 55 per cent of the stories *collected* from Beneficiary Community involved ethnicity, and 75 per cent of those that they *selected* also included ethnicity as a theme. Once again, all of these stories are positive. But the content of these stories is not in line with the stated impact of the programme's logic: that the children will improve their inter-ethnic relations and transfer new attitudes to the home and to their parents. While children may have had some effect on their parents' views on ethnicity, this did not seem to be what parents saw as most significant.

In particular, the most significant changes relayed in collection and selected in the workshops do not tell of such changes in the behaviours and attitudes of the parents. Instead, *every collected story* concerned the changes that have happened in the children in the Target Group. Parents in Skopje and Tetovo told effectively the same stories as their children. They talked of increased inter-ethnic interaction and tolerance – *amongst children*.

> For example, one parent from Tetovo declared:
> "*My daughter never had communication with other kids from other nationalities and since she joined the programme she understands more things now and she hangs out with kids more and communicates with them more. She is more open and she doesn't mind if other kids are from other nationalities. She doesn't differentiate between them at all.*[153]
>
> Another from Skopje was as follows:
> "*… the children learned from each other how to respect each other, share love, know each other's holidays and that for me was really significant because they learned how to love each other.*"[154]

The rest of the stories to do with ethnicity followed this line of reasoning as well – that is, they dealt entirely with changes in the children/Target Groups rather than in the Beneficiary Communities.

There were, however, one or two effects on the Beneficiary Community. The first was pride and happiness as a parent. While not related to ethnicity, the following statement shows the major effect of the programmes on the parents: "*When my granddaughters are happy because of your organisation*

[153] Interview with Tetovo Beneficiary Community Member, Skopje, Macedonia. 31 July 2015.
[154] Interview with Skopje Beneficiary Community Member, Skopje, Macedonia. 28 July 2015.

[GFP], that makes me really happy too."[155] Others were "*really happy that [their children] were behaving this way*" and hoped the programmes would "*help [them] later on in the future.*"[156]

Another way that the programmes affected the Beneficiary Community was that it helped their children act in the mature and accepting way that parents claimed they had wanted them to act all along. Eight of the 22 stories from the Beneficiary Community indicated that parents already had internalised multi-cultural values and acceptance, but were concerned that their children's segregated schools may have jeopardised children's ability to learn such values. They were thus grateful for the GFP programmes as a place where their children could interact with children from other ethnicities and put into practice the values that parents had tried to instil in them. One parent claimed that GFP "*unleashed the efforts of [their] family*" to make their child more independent.[157] Another stated that she liked the programme's focus on ethnicity and acceptance because "*we live in a place with a lot of different nationalities, at least my child is, and I want my child to grow up with them regardless if he is Albanian or Macedonian.*"[158]

These opinions solidified in the discussions during the workshops. While "*in school [children] didn't get to learn anything about … how … they should hang out with other nationalities,*" in the GFP programmes they did.[159] The following quote from the Skopje Beneficiary Community workshop shows that parents believe that they have tried to instil values of acceptance and toleration in their children.

> "*Theory and experience have a big difference. It's different when you tell them at home about these things and other nationalities and it's different when the children experience that by themselves when they talk about these things.*" [160]

Another parent was especially keen to emphasise that they "*think that the main reason about how the children are educated are the parents and the family and how [we] teach them at home.*"[161]

Throughout the discussions, parents emphasised that they were pleased with their children's progress and their increased tolerance, but never mentioned any increase in tolerance amongst themselves. This finding seems to provide support for the baseline impact survey in Skopje, which showed that every parent was enthusiastic about the programmes. That is, there was no change to make in the first place as the parents were already tolerant and simply hoped for their children to become tolerant as well. Therefore, we argue that the impact of the programme – changing views on ethnicity outside the Target Group – did not, and could not, happen in the designated Beneficiary Community.

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[155] Interview with Tetovo Beneficiary Community Member, Skopje, Macedonia. 30 July 2015.
[156] Ibid.
[157] Interview with Skopje Beneficiary Community Member, Skopje, Macedonia. 27 July 2015.
[158] Interview with Skopje Beneficiary Community Member, Skopje, Macedonia. 28 July 2015.
[159] Ibid.
[160] Workshop #2 with Skopje Beneficiary Community with 12 Participants, Matka, Macedonia. 29 July 2015.
[161] Ibid.

5.3.7 Beneficiary Communities – Interviews

Much like the MSC process, the interviews with GFP Volunteers provided evidence for the idea that the Beneficiary Communities did not benefit so much from the programming in terms of ethnic tolerance. None of the 10 interviewees mentioned a change in the Beneficiary Communities when asked about the goals and results of the programmes. Instead, they mentioned general goals and effects of the programmes – such as the reduction of stereotypes – or they talked about the goals for and outcomes in the Target Group that are discussed above. Parents and teachers were mentioned infrequently. One interviewee emphasised, "*parents are very supportive,*"[162] while another argued, "*without their support, you can achieve nothing*" as they "*are the biggest motivators of the children.*"[163]

Another interviewee perhaps put it best: "*influence comes from the parents to the children, and from the children towards the parents.*"[164] While this seems like a contradiction of this report's main argument, it is not. There may have been some influence going from the children to their parents, but it does not seem to be a notable impact in terms of a change in parents' attitudes towards other ethnic groups, as none of the parents' stories and the workshops brought it up. Children's influence over the parents may simply have referred to the increased pride and happiness parents reported when considering the effects of the GFP programmes on their children.

While some parents and teachers were initially sceptical at the start of both programmes, they quickly came around to the importance of the GFP activities and their effects on the children.[165] However, this sort of change does not seem to be one of general inter-ethnic attitudes, but rather of their trust in GFP. According to an anecdote relayed during an interview, a child claimed their "*parents would not let me go if they do not trust [GFP].*"[166] This does not seem to be the attitudinal shift that the programme logic predicted, but rather a transition from distrust to acceptance of a new initiative.

More and more, the findings are revealing that, for a *Beneficiary* Community, the parents are not benefitting too much from the programmes in both Skopje and Tetovo. The interviews show for a third time that it is unclear what sort of impact could have occurred in the Beneficiary Community beyond the pride they expressed in their children's progress or the process of Volunteers earning the trust of the parents. This is not a failing of the programmes. On the contrary, from the MSC stories and the workshops, we received a fairly convincing impression that the stated Beneficiary Community was very pleased with the programmes.

[162] Interview with GFP Volunteer, Matka, Macedonia. 1 August 2015.
[163] Interview with GFP Volunteer, Skopje, Macedonia. 5 August 2015.
[164] Interview with GFP Volunteer (from Macedonia), Amman, Jordan. 9 August 2015.
[165] Interview with GFP Volunteer, Skopje, Macedonia. 5 August 2015; Interview with GFP Volunteer (from Macedonia), Amman, Jordan. 7 August 2015.
[166] Interview with GFP Volunteer, Skopje, Macedonia. 6 August 2015.

5.3.8 Conclusion – A New Beneficiary Community

If the reason that the Beneficiary Community is not impacted as expected does not lie in the programmes themselves, it must lie elsewhere. We believe that the issue lies in the logic that underlies the programmes themselves. That is, the idea that the programmes will create a change in the Target Group (children participating in the activities) and then will create a change in the Beneficiary Community (their parents) is problematic. What this research has consistently shown is that while the programmes can effect a great deal of change as an outcome in the Target Group, their ability to produce an impact in the chosen Beneficiary Community is limited.

And again, this is not because the programming is flawed, but rather the logic behind it is flawed. And even then, the flaws do not have drastic negative effects. What we argue is the key error in the logic of both programmes is the identification of the parents as the Beneficiary Community. Instead, they would be better conceived of as stakeholders or supporters of the programmes in Skopje and Tetovo.

But where, then, is the impact of the programming, and who does it impact outside of the individuals in the Target Group? The MSC stories and the interviews give a good indication of this. It is best to look at other children in the school and in the community who do not participate in GFP programming. There is a reason for this choice, based out of a logic developed by the parents themselves in their stories and in the workshops. By conceiving of children as malleable and easily influenced, they have identified where the majority of the effects of the programme can be seen.

Additionally, many of the stories and comments in all of the workshops related not just to children's ability to internalise the lessons, but also to externalise them by putting them into practice in their lives. Some used it to help improve relationships with their siblings,[167] others used it to work with their friends outside of GFP[168] and some used it with their classmates in school.[169] Therefore, other children outside of the GFP programming are a) more open to these sorts of ideas and b) exposed to them indirectly through the Target Group.

The Volunteers' MSCs help us understand this even more. One volunteer went as far as to say:

> "*The teachers told us that we have achieved something, that there is less conflict and that the children that are visiting our programmes are trying to help the other children to understand how to work with other children from different nationalities.*"[170]

[167] Interview with member of Tetovo Target Group, Skopje, Macedonia. 30 July 2015; Workshop #3 with Tetovo Target Group with 15 Participants, Matka, Macedonia. 1 August 2015.
[168] Workshop #5 with GFP Volunteers with 9 Participants, Macedonia.
[169] Interview with member of Tetovo Target Group, Skopje, Macedonia. 30 July 2015.
[170] Interview with GFP Volunteer, Skopje, Macedonia. 5 August 2015.

Further comments on this story in the Volunteers' workshop brought out more aspects of this dynamic. Another commenter argued that the fact that "*kids from the programme share the things that they learn with the other kids and friends outside the programme makes achieving our conflict free society goal easier,*" while another argued:

> "*The GFP programme had a big impact on the school itself because if they stop fighting with each other this means other kids will potentially stop as well, and they will spread the word and explain why they should not fight.*"[171]

Therefore, it seemed that children were exporting their knowledge throughout the school as well.

Finally, there is demonstrated interest in expanding the programmes to serve other children. Many parents wanted to know if their children who were too young or old for the GFP programmes could participate,[172] while other schools have approached GFP to expand programmes into their schools.[173] This shows that the word about GFP has spread, and people are enthusiastic about expanding the programmes. Children in GFP seem to serve as an example of well-behaved and tolerant students to teachers and parents, so it is logical to assume that their behaviour affects their peers.

The impact of the programmes was therefore quite far-reaching, but Volunteers had no way to measure this if they focused on the parents as the Beneficiary Community. This is why the misidentification of the Beneficiary Community is not such a problem for the functioning of the project as the impact still occurred; it was just left observed but unmeasured. The MSC process can help to capture this and thus help to evaluate whether the programme still had an impact. It is important to start analysing new rounds of the interventions in Skopje and Tetovo using this logic as soon as possible; this can help measure, expand and maximise the impact for those who are experiencing it. When approached by another school to expand the programming, a GFP volunteer speculated, "*what we wanted to achieve was very limited, we know what we want to change, but not broader than that.*"[174] This modesty and caution should be applauded, as all too often people overextend themselves both in their claims of what they have achieved in terms of impact, but also in terms of resources. However, what this MSC process has shown is that there are key impacts in the peers of the Target Group that probably should be measured as such and taken more seriously, and it should not be assumed that the parents of children and youth will be the primary benefactors of any ripple effect of youth-oriented programming.

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[171] Workshop #5 with GFP Volunteers with 9 Participants, Macedonia.
[172] Workshop #2 with Skopje Beneficiary Community with 12 Participants, Matka, Macedonia. 29 July 2015; Workshop #2 with Tetovo Beneficiary Community with 6 Participants, Matka, Macedonia. 1 August 2015.
[173] Interview with GFP Volunteer (from Macedonia), Amman, Jordan. 9 August 2015.
[174] Ibid.

6. Conclusion and Recommendations

This report has looked at two peace-building programmes carried out by the Jordan-based non-profit organisation, Generations For Peace, to see if these programmes achieved their stated aims of improving inter-ethnic relations in mixed-ethnic schools. The researcher carried out field research in Tetovo and Skopje, Macedonia, during July-August 2015 using three research tools: surveys, interviews and the MSC method. The researcher conducted 45 surveys, 10 interviews and collected a total of 61 MSC stories from the Target Group, Beneficiary Community, and GFP Volunteers. In addition, the researcher also held four in-person MSC workshops with Target Groups and Beneficiary Communities from Skopje and Tetovo, and a fifth online workshop with GFP Volunteers. In addition to providing conclusions about the results of the programmes in Macedonia, the report also carried out an assessment of the MSC process and an exploration of how it could be used alongside existing M&E procedures by GFP and other similar organisations. The conclusions and recommendations for this report are divided into three: programmatic, methodological and GFP-specific. These are presented in the sections that follow.

6.1 Programmatic Conclusions

In this report, the MSC process revealed that there were many significant changes brought about by the two programmes (outlined in Table 5.2.2.c). They addressed a variety of themes that ranged from improvements in communication, to opportunities for individual learning, to greater tolerance and acceptance of inter-ethnic interaction within the Target Groups. But, most importantly, the MSC process identified a discrepancy in how GFP Volunteers, the Target Groups and the Beneficiary Communities involved in GFP's programming in Macedonia interpreted the significance of the changes. While these groups shared an interest in inter-ethnic relations, they differed on their perception of the importance of other themes. The Volunteers tended to prioritise more peace-building oriented goals, like better communication, improved inter-ethnic relations and behavioural change, over themes that had more to do with making friends and learning. The Target Groups and Beneficiary Communities also differed in their prioritisation of significance. While the Target Groups, as children, valued issues such as building social networks (i.e., making friends) and improved communication, their parents in the Beneficiary Communities seemed to prioritise seeing their children improve their behaviour and become more respectful. These findings reveal important gaps between the interests of the Volunteers, Target Groups and Beneficiary Communities.

Second, the research addressed the extent to which GFP programmes have succeeded in changing inter-ethnic relations to be more positive. We conclude that the respondents to the MSC process, the surveys and the interviews sincerely felt that a great deal of positive change had occurred within the Target Group in terms of inter-ethnic relations. However, there was little indication of any of the expected changes occurring in the Beneficiary Community (i.e., increased inter-ethnic interaction and

better inter-ethnic relations). Instead, the Beneficiary Community just expressed their joy at the improvements their children made in the MSC process. This led us to conclude that this was because the Beneficiary Community was misidentified. Instead, it would be better to look at other children in the schools who are not part of the programme to see whether the programmes have ripple effects, or impacts, there. Therefore, the programme logic should change so that the Beneficiary Community is sourced from a demographic that is impacted by the programme. Suggestions for how this could be achieved are provided below.

6.2 Programmatic Recommendations

1. GFP's Macedonian Volunteers consider more abstract, long-term changes to be the most significant changes, while its Target Groups and Beneficiary Communities emphasise short-term goals to a greater extent.
    - From the researcher's perspective, the GFP Volunteers balance the enjoyment of the participants of the programmes with their long-term goals very well, but it is important to note this distinction when implementing programmes. It should be reiterated that the immediate goals of the Target Groups and Beneficiary Communities deserve equal recognition to the more long-term goals of peace building in order to ensure maximum community buy-in.
2. Children (Target Groups) have different goals to their parents (Beneficiary Communities) in GFP's programming in Macedonia.
    - Thus, when designing programmes, GFP's Volunteers in Macedonia should acknowledge the fact that Target Groups and Beneficiary Communities have different priorities than the Volunteers themselves. This will be useful to keep in mind when deciding the goals of the programming and how to measure them using indicators for outcomes and impacts. They can then use simple but subtle indicators that accurately capture these goals. As above, Volunteers could potentially conduct focus groups or quick consultations with stakeholders before designing programmes to see what sort of desires and goals exist on behalf of the projected Target Group and Beneficiary Community.
        - For both points one and two, prior consultation would mean the programme's aims would more accurately reflect what the different groups involved expect to see and which of these changes they most value.
3. The assumption that the parents are a natural Beneficiary Community has been proven not to be the case in the programmes under review.
    - Instead, based on the findings from the MSC stories, we recommend that the GFP Volunteers in Macedonia consider the other children within schools (those who are not currently part of GFP programming) as a new Beneficiary Community. In this

case, in future programmes, it would be best to see the parents as stakeholders rather than the Beneficiary Community.

- For GFP more generally, focus groups or other forms of consultation should be conducted prior to designing the programme to ensure that the Target Groups and Beneficiary Communities have been correctly identified: Target Group members can be asked who they think will be the indirect beneficiaries of the programme by being asked who they feel they have the most influence over. In future, parents should not be assumed to be the indirect beneficiaries of the programming; this assumption must be investigated before deciding on a fixed Beneficiary Community.

6.3 Methodological Conclusions

Throughout this report, we have used the MSC process in combination with more traditional results-based methods to answer the three research questions (what the programme achieved; whether it demonstrated changes in ethnicity or not; and whether the MSC approach was a useful one for GFP). We found that the MSC method worked as expected. It showed the issues and changes that indicator-based approaches – including those the researcher designed – struggled to measure, such as changes in attitudes and behaviours, demonstrating its ability to yield qualitative data on hard-to-measure themes. This occurred in a wide range of areas, including social and personal growth within the respondents.

But most importantly, the MSC approach allowed us to ask difficult and complex questions about sensitive issues to do with changes in inter-ethnic attitudes. Questions to do with ethnicity often deal with measures that are difficult to define, such as perceptions and beliefs, and are also prone to a degree of bias due to their sensitive nature. The MSC method allowed the researcher, as an evaluator, to get at such difficult and sensitive concepts and questions – far more so than quantitative methods. Quantitative methods are useful, but what is measured in conflict settings is often difficult to quantify. For instance, it is difficult for an indicator to capture changes in behaviour or attitudes in a quick survey made up of a few questions. While it can be done, the situation in GFP settings is often not conducive to measuring pre-selected indicators successfully, given that any evaluator for child- or youth-based programming (including the volunteers themselves) would be asking *children* or young people about sensitive issues that are prone to social desirability bias.

- Firstly, the MSC's simple and open-ended questions enabled people to give similarly simple, open, and detailed answers. People spoke of ethnicity without any prompting, leading us to view these stories as less affected by a social desirability bias than a question that asks explicitly how ethnic relations have changed. People were free to tell stories of change about issues that had nothing to do with ethnicity, and many did. This led the researcher to conclude that the stories about changes in inter-ethnic relations were less prompted and more genuine.

- Second, while the MSCs did not necessarily reveal unexpected effects of the programme, they did shine light on the erroneous assumption that the parents were the correct Beneficiary Community for both programmes (see above). These findings are in agreement with the arguments raised in the Literature Review. The MSC approach is often lauded as an innovative learning tool that can reveal key details that a more indicator-based M&E approach might miss, and this key conclusion can be attributed to this quality of the MSC methodology as it highlighted a flaw in programme logic that other methods missed.

- Third, the MSC approach showed how various themes and goals of the programming were inter-connected (see Section 5.2.5). This demonstrates that issues such as inter-ethnic relations, communication and social networks are connected and inter-dependent.

- Finally, while the MSC approach is meant to be hampered if it is done retrospectively (that is, after the conclusion of programming), the fact that the GFP MSC approach was so useful when used in this way shows that it can be used as a purely retrospective tool. However, it must be used in coordination with other methodologies that sufficiently account for the subjective nature of the MSC, like surveys to capture indicator-based measurements, and semi-structured qualitative interviews. In sum, the method was able to shed light on difficult-to-research issues through being open-ended, it unearthed flaws in the programme that other methods had not, and it revealed the interconnectivity of programme themes/goals. All of these points highlight the benefits using the MSC approach could bring to GFP. It also provides a case study of many of the assertions made in the literature review of this report.

6.4 The MSC within GFP's Framework

To evaluate their programming, GFP volunteers use a Participatory Evaluation (PE) process at the end of each cycle of a programme.[175] This brings together all the groups involved in a programme (the Target Group, the Beneficiary Community, Key Stakeholders, and the GFP volunteers themselves) to discuss what happened with the programme and why. From this, volunteers can learn about the successes of the programme and discover ways to improve or even expand it.

The MSC process, notably, is very similar to the PE. Both involve participatory discussions with the Target Group and Beneficiary Community to discuss how the programme turned out. In Macedonia, while the researcher had initial concerns that there was too much overlap, it was found out through the interviews with the Volunteers that this was not the case. In their mind, the MSC was still a valuable process even if there was overlap with the PE. There were several key aspects that appealed to the

[175] Generations For Peace. "Generations For Peace Programming Framework."

GFP Volunteers. First was the subjective nature of process. Those consulted about the process in this research liked that "*everyone gets to share their own personal story*"[176] and that the story matters to them as it comes from their own experience and their understanding of its significance. While the PE does this to some extent, in that it gives everyone a voice to express their opinion on the programme, the MSC approach involves a few open-ended, simple and unspecific questions, making it an easy approach to understand.[177] This accessibility is a key strength.

This ease of understanding was an important factor for the Volunteers. As one stated, the MSC approach is good for "*people coming from different backgrounds*" due to its simplicity.[178] While the PE approach is also simple and inclusive, it is still more formal. Some of the people spoken to believed that this formality can be intimidating to children, however. Discussions amongst the children seemed to come more easily in the MSC process than in the focus groups held during the PE process.[179] One volunteer hypothesised that this was due to the fact that most workshop participants had already contributed by sharing their pre-collected story, making it easier to have a discussion on the basis of that story during the workshops themselves.[180] Along these lines, volunteers felt that it was good that each workshop participant contributed something, meaning that everyone's voice was heard.[181] It was felt that while the PE often "*cannot get 100% of the feedback,*" the MSC "*gets real feedback*" from everyone.[182]

Finally, Volunteers enjoyed hearing about the effects of the programme. Although the effects of programmes are visible, it is always a rewarding and affirming process to hear it from the Target Groups and Beneficiary Communities in a workshop setting.[183] The advantages of hearing about programme results extended to more groups than just the GFP Volunteers; some Volunteers noted that the in-person workshop participants themselves were able to learn about how the programme had been important to everyone in such different ways.[184]

There were one or two minor concerns raised by Volunteers. Most of these were logistical. Some felt that the process could have received more detailed stories had collection occurred face-to-face rather than over the phone.[185] However, others thought that this approach might actually lead some of more shy workshop participants to feel more intimidated.[186] Another thought that it may have been better to have had the stories written up on the wall for the workshops,[187] which is an idea that Davies and Dart

[176] Interview with GFP Volunteer, Skopje, Macedonia. 1 August 2015.
[177] Interview with GFP Volunteer, Skopje, Macedonia. 3 August 2015.
[178] Interview with GFP Volunteer (from Macedonia), Amman, Jordan. 9 August 2015.
[179] Interview with GFP Volunteer, Skopje, Macedonia. 3 August 2015.
[180] Interview with GFP Volunteer, Skopje, Macedonia. 1 August 2015.
[181] Ibid; Interview with GFP Volunteer, Skopje, Macedonia. 5 August 2015.
[182] Interview with GFP Volunteer, Skopje, Macedonia. 5 August 2015.
[183] Ibid.
[184] Interview with GFP Volunteer, Skopje, Macedonia. 1 August 2015.
[185] Ibid.
[186] Interview with GFP Volunteer, Skopje, Macedonia. 3 August 2015.
[187] Interview with GFP Volunteer, Skopje, Macedonia. 1 August 2015.

also recommend.[188] Finally, one Volunteer expressed the thought that calling the data collected "*stories*" may be helpful for children, but it could appear patronising to adults.[189]

Despite these minor concerns, the response to the MSC approach from the Volunteers was very positive. Many felt that it was a useful supplement, and perhaps in some areas an improvement, to the PE process. Notably, however, no one felt that it could be a replacement for that process.

Finally, some minor concerns had been noticed during this research. First, many MSC projects have struggled to get negative stories of change.[190] This limits their use as explicit learning tools, and makes analysing the programmes tricky. While it was made sure that the MSC process contained explicit requests for negative themes, no respondent gave any criticism. There could be two reasons for this. One reason is that it could have been that there was nothing to complain about. However, if there was something wrong with the programme, people may have been worried to express negative comments due to the presence of GFP Pioneers and Delegates during collection and selection.

However, one anticipated problem did not emerge. The chapter on Literature Review outlined that MSC processes should not be done as a purely retrospective evaluation, and should instead occur throughout the lifecycle of the programme. However, the GFP MSC process in Macedonia was, due to logistical practicalities, a purely retrospective process. Even so, it still provided interesting and significant findings about GFP's programming. Thus, we believe that with the right measures, such as data triangulation, even a retrospective MSC process can be hugely useful.

6.5 Methodological Recommendations

1. Survey questions proved to have large gaps when trying to analyse changes in inter-ethnic relations. Thus, the research endorses the MSC process for GFP evaluation processes alongside PE where volunteers must evaluate concepts that are difficult to quantify, such as ethnic relations and other behavioural or attitudinal change, for which the MSC approach has proven itself to be a useful tool.
2. Given the MSC's effectiveness in analysing impact, it is recommended that the MSC be adopted by GFP evaluation processes where the impact of the programme is in doubt or seemingly not occurring. In cases where the results of the PE were inconclusive, the MSC approach could be incorporated in to the next cycle of programming. This would allow for a thorough, alternate means of testing programme outcomes and impacts as well as revealing whether the Beneficiary Community has been correctly identified.

[188] Davies, Rick, and Jess Dart. "The 'Most Significant Change' (MSC) Technique: A Guide to Its Use."
[189] Interview with GFP Volunteer (from Macedonia), Amman, Jordan. 9 August 2015.
[190] Davies, Rick, and Tracey Delaney. "Connecting Communities?: A Review of World Vision's Use of MSC."; Zimbizi, George, and Zvarevashe Eliot. "Most Significant Change (MSC): Technical Support to PRP Partners Under the LIME Programme."

3. Given the absence of negative stories in the above MSCs, it is recommended that GFP should use external translators and facilitators in any MSC process to reduce pressures on respondents to give positive answers.[191] Negative stories are important for the learning process, and must be encouraged.
4. While theory dictates that the MSC should not be done retrospectively, this research has found that it can work in this way if it is also triangulated with other data-gathering methods, such as quantifiable surveys and qualitative interviews. Therefore, the MSC is recommended for GFP as part of a mixed-method retrospective evaluation tool.

From the findings it is clear that the MSC approach provides a useful and informative means of evaluation that overcomes many of the pitfalls present in more orthodox M&E methods. Its open-ended and accessible nature means that is able to capture information that other, indicator-based forms of M&E cannot. In both the programmes studied through this research, the MSC approach revealed the salience of ethnicity and ethnic relations as a concern for all respondents; the differences in terms of priorities and values among the different groups involved in programmes in Skopje and Tetovo; and a potential weakness in the programme logic due to a misidentified Beneficiary Community in both cases. These findings are a testament to the utility of the method. Whatever drawbacks the process has in terms of only providing positive stories and being time-consuming, the findings of this report demonstrate clearly both the use of the method and the importance of its findings in putting forward research-based evidence of programme results.

[191] Kotvojs, Fiona, and Carolina Lasambouw. "MSC: Misconceptions, Strengths and Challenges."

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Appendix

Research Tools

A. Target Group Survey (English, Albanian, Macedonian)

Generations For Peace
Survey (Target Group) - English

The purpose of this survey is to evaluate the outcomes and impacts of GFP programming in your area. Information you provide will be confidential and anonymous. It will be used in an evaluation report conducted by GFP.

By filling out this survey, you consent to providing your information for the above purposes.

Gender: M/F Age: School: Date: Location:

1a. How often do you talk to other children **within the GFP activities themselves**?

In ALL the activities	In MOST activities	In SOME activities	In VERY FEW activities	NEVER

1b. How often do you talk with other children from GFP **outside the GFP activities**?

EVERY DAY	EVERY WEEK	EVERY MONTH	ONCE EVERY FEW MONTHS	NEVER

1c. What kind of interaction do you have with these other children?

POSITIVE	KIND OF POSITIVE	OKAY	KIND OF NEGATIVE	NEGATIVE

2a. **Outside of the activities,** would you say that you interact with the GFP children…

…more often than before the GFP programmes?	…the same as before the GFP programmes?	…less than before the GFP programmes?

2b. Would you say that the kind of interaction you have with other GFP children has improved or got worse since before the programmes?

Improved	Stayed the same	Got worse

3a. How often do you talk to children from another ethnicity **within the GFP activities**?

In ALL the activities	In MOST activities	In SOME activities	In VERY FEW activities	NEVER

3b. What kind of interaction do you have with these other children?

POSITIVE	KIND OF POSITIVE	OKAY	KIND OF NEGATIVE	NEGATIVE

4a. Would you say that you interact with the children of other ethnicities from GFP activities **outside of the activities**…

…more often than before the GFP programmes?	…the same as before the GFP programmes?	…less than before the GFP programmes?

4b. Would you say that the kind of that interaction you have has improved or got worse since before the programmes?

Improved	Stayed the same	Got worse

5a. Think about the other children you talk to (**NOT children from GFP**). How often do you talk to children from another ethnicity outside the GFP activities?

EVERY DAY	EVERY WEEK	EVERY MONTH	ONCE EVERY FEW MONTHS	NEVER

5b. What kind of interaction do you have with these other children?

POSITIVE	KIND OF POSITIVE	OKAY	KIND OF NEGATIVE	NEGATIVE

6a. Would you say that you interact with the children of other ethnicities **in general**…

…more often than before the GFP programmes?	…the same as before the GFP programmes?	…less than before the GFP programmes?

6b. Would you say that this kind of that interaction has improved or got worse since before the programmes?

Improved	Stayed the same	Got worse

7. What is your own ethnic background?

Albanian	Bosnian	Macedonian	Roma	Serb	Turkish

8. Generally, which ethnicity **other than your own** do you interact with most?

Albanian	Bosnian	Macedonian	Roma	Serb	Turkish

Generations For Peace

Anketa (Target Group) - Albanian

Qëllimi i këtij studimi është të vlerësojë rezultatet dhe ndikimet e programimit GFP në zonën apo bashkësinë tuaj. Informatat të cilët ju do ti ofroni do të jenë konfidenciale dhe anonime. Ato do të përdoren në raportin të vlerësimit të publikuar nga GFP.

Duke plotësuar këtë anketë, ju pranoni që të dhënat tuaja te përdopren për qëllimet e mësipërme.

Gjinia: M/F Mosha: Shkolla: Data: Vendi:

1a. Sa shpesh flitni me fëmijët të tjerë **<u>në kuadër të aktiviteteve të GFP-së?</u>**

Në të GJITHA aktivitetet	Në MË shum prej aktivitete	Në DISA aktivitete	Në MË PAK aktivitete	ASNJËHERË

1b. Sa shpesh flisni me femijë tjerë prej programit të GFP **<u>jasht GFP aktiviteteve</u>**?

SECILËN DITË	SECIËN JAVË	SECILËN MUAJ	NJË HERE NË DISA MUAJ	ASNJËHERË

1c. Çfarë lloji komunikimi keni me këta fëmijë të tjerë?

POZITIVE	PJESËRISHT POSITIVE	MIRË	DISI NEGATIVE	NEGATIVE

2a. **<u>Jashtë aktiviteteve,</u>** a do të kishit thëne se komunikoni me femijët e GFP...

…më shume se më para, prej fillmit të programit të GFP?	… njëlloj si më para, prej kur kan filluar programet e GFP?	…më pak se më para, prej kur ka filluar programi GFP?

2b. A do të kishit thënë se komunikimi të cilin e keni me femijët tjerë të GFP ka permirësim ose është bërë më keq prej kur ka filluar programi?

Përmirësuar	Ka mbetur njëlloj	Është perkeqesuar

3a. Sa shpesh flisni me femijë prej bashkësive etnike të tjera **<u>mbrenda aktiviteteve të GFP?</u>**

Në të GJITHA aktivitetet	Në me shume prej aktivitete	Në DISA aktivitete	Në MË PAK aktivitete	ASNJËHERË

3b. Çfarë lloj komunikimi keni me këta fëmijë të tjerë?

POZITIVE	PJESËRISHT POSITIVE	MIRË	DISI NEGATIVE	NEGATIVE

4a. A do të kishit thënë se komunikoni me femijët nga përkatësit e ndryshme etnike nga aktivitetet e GFP **jashtë aktiviteteve**...

…më shume se më para, prej fillmit të programit të GFP?	… njëlloj si më para, prej kur ka filluar programet e GFP?	…më pak se më para, prej kur ka filluar programi GFP?

4b.A do të kishit thënë se kjo mënyr e komunikimit ka përmirsuar ose përkeqësuar qe kur ka filluar programi?

Përmirësuar	Ka mbetur njëlloj	Është perkeqësuar

5a.Mendoni për fëmijët e tjer me të cilët bisedoni (**JO femijë nga GFP**). Sa shpesh bisedoni me fëmijë prej bashkësive etnike tjera jashtë aktiviteteve të GFP?

SECILËN DITË	SECIËN JAVË	SECILËN MUAJ	NJË HERE NË DISA MUAJ	ASNJËHERË

5b. Cfarë lloj komunikimi keni me këto femijë të tjerë?

POZITIVE	PJESËRISHT POSITIVE	MIRË	DISI NEGATIVE	NEGATIVE

6a. A do të kishit thënë se keni komunikim me femijë të tjerë prej bashkëesive të tjera etnike ne përgjithësi...

…më shume se më para, prej fillmit të programit të GFP?	… njëlloj si më para, prej kur ka filluar programet e GFP?	…më pak se më para, prej kur ka filluar programi GFP?

6b. A do të kishit thënë se kjo mënyr e komunikimit ka përmirsuar ose përkeqësuar qe kur ka filluar programi?

Përmirësuar	Ka mbetur njëlloj	Është perkeqësuar

7. Cila është bashkësia etnike e juaja?

Shipëtare	Boshnjake	Maqedonase	Rome	Serbe	Turke

8. Në pergjithësi, me cilët bashkësi etnike të tjera komunikoni përveç atë tuajën?

Shipëtare	Boshnjake	Maqedonase	Rome	Serbe	Turke

Generations For Peace

Анкета (Целна група) – Macedonian

Целта на ова истражување е да се оценат резултатите и влијанието на GFP програмата во вашата област. Информациите кои ги доставувате ќе бидат доверливи и анонимни. . Тие ќе се користат во извештаи објавени од GFP.

Со пополнување на оваа анкета, вие се согласувате вашите информации да бидат употребени за горенаведените цели.

Пол: М/Ж Години: Училиште: Дата: Место:

1а. Колку често разговарате со другите деца за време на **активностите на GFP?**

Во СИТЕ активности	Во повеќето активности	Во некои активности	Во многу малку активности	НИКОГАШ

1b. Колку често зборувате со другите деца од GFP **надвор од активностите на GFP**?

СЕКОЈ ДЕН	СЕКОЈА НЕДЕЛА	СЕКОЈ МЕСЕЦ	ЕДНАШ НА СЕКОИ НЕКОЛКУ МЕСЕЦИ	НИКОГАШ

1ц. Каков вид на комуникација имаш со другите деца?

Позитивна	На некој начин позитвна	Во ред	На некој начин негативна	Негативна

2а. **Надвор од активностите**, дали комуницирате со децата од ГФП програмата?

...почесто од пред почетокот на ГФП програмите?	..исто како пред почетокот на ГФП програмите?	...помалку од пред почетокот на ГФП програмите?

2б. Дали би рекле дека начинот на комуникација што ја имате со другите ГФП децата е подобрена или е влошена од почетокот на програмите?

Подобрена	Иста е	Влошена

3а.Колку често разговараш со децата од друга националност **во рамки на ГФП активностите?**

Во СИТЕ активности	Во повеќето активности	Во некои активности	Во многу малку активности	НИКОГАШ

3б. Каква комуникација имаш со другите деца?

Позитивна	На некој начин позитвна	Во ред	На некој начин негативна	Негатина

4а. Колку често комуницираш со децата од другите националости од ГФП **надвор од активностите...**

...почесто од пред почетокот на ГФП програмите?	..исто како пред почетокот на ГФП програмите?	...помалку од пред почетокот на ГФП програмите?

4b. Дали комуникацијата со другите деца од ГФП програмата е подобрена или е влошена од почетокот на програмите?

Подобрена	Иста е	Влошена

5а. Размисли за другите деца со кои зборуваш **(НЕ децата од ГФП).** Колку често зборуваш со деца од другите националности надвор од ГФП активностите?

СЕКОЈ ДЕН	СЕКОЈА НЕДЕЛА	СЕКОЈ МЕСЕЦ	ЕДНАШ НА СЕКОИ НЕКОЛКУ МЕСЕЦИ	НИКОГАШ

5b. Каква комуникација имаш со другите деца?

Позитивна	На некој начин позитвна	Во ред	На некој начин негативна	Негатина

6а. Дали би рекле дека комуницирате со деца од други националности

...почесто од пред почетокот на ГФП програмите?	..исто како пред почетокот на ГФП програмите?	...помалку од пред почетокот на ГФП програмите?

6б. Дали би рекле дека овој вид на комуникација е подобрена или влошена од пред програмите?

Подобрена	Иста е	Влошена

7. Која е твојата националност?

Албанска	Босанска	Македонска	Ромска	Српска	Турска

8. Со која националност најмногу комуницираш а е **различна од твојата** ?

Албанска	Босанска	Македонска	Ромска	Српска	Турска

B. Beneficiary Community Survey (English, Albanian Macedonian)

Generations For Peace
Survey (Beneficiary Group) - English

The purpose of this survey is to evaluate the outcomes and impacts of GFP programming in your area. Information you provide will be confidential and anonymous. It will be used in an evaluation report published by GFP.

By filling out this survey, you consent to providing your information for the above purposes.

Gender: M/F Age: School: Date: Location:

1a. How often do you communicate with a person from another ethnicity outside of your professional life?

EVERY DAY	EVERY WEEK	EVERY MONTH	ONCE EVERY FEW MONTHS	NEVER

1b. In general, which ethnicity **other than your own** do you interact with most outside of your professional life?

Albanian	Bosnian	Macedonian	Roma	Serb	Turkish

1c. On a scale of 1-5, would you say that that communication is…

1 Negative	2	3 Neutral	4	5 Positive

2a. On a scale of 1-5, how do you feel about your children participating in GFP programming with children from other ethnicities?

1 Uncomfortable	2	3 Neutral	4	5 Comfortable

2b. How did you feel about your children participating in GFP programming with other ethnicities before the last programme began in 2014?

1 Uncomfortable	2	3 Neutral	4	5 Comfortable

3. What is your own ethnicity?

Albanian	Bosnian	Macedonian	Roma	Serb	Turkish

Generations For Peace

Anketa (Groupi Përfitues) - Albanian

Qëllimi i këtij studimi është të vlerësojë rezultatet dhe ndikimet e programimit GFP në zonën apo bashkësinë tuaj. Informatat të cilët ju do ti ofroni do të jenë konfidenciale dhe anonime. Ato do të përdoren në raportin të vlerësimit të publikuar nga GFP.

Duke plotësuar këtë anketë, ju pranoni që të dhënat tuaja te përdopren për qëllimet e mësipërme.

Gjinia: M/F Mosha: Shkolla: Data: Vendi:

1a. Sa shpesh ju komunikoni me një person nga një etntitet tjeter jashtë jetës tuaj profesionale?

ÇDO DITË	ÇDO JAVË	ÇDO MUAJ	NJË HERË NË DISA MUAJ	ASNJËHERË

1b. Në përgjithësi, me cilat përkatësijë etnike **<u>përveç atë tuajën</u>** ju komunikoni jashtë jetës tuaj profesionale?

Shqipëtar	Boshnjak	Maqedonas	Romë	Serb	Turk

1c. Në shkallë prej 1-5, a do të kishit thënë se komunimi juaj është…

1	2	3	4	5
Negative		Neutrale		Pozitive

2a. Në shkallë prej 1-5, si ndiheni për pjesëmarjen e femijëve tuaj ne programin e GFP me femijë nga përkatësitë etnike tjera?

1	2	3	4	5
I PAREHATSHËM		Neutral		I REHATSHËM

2b. Si u ndjetë në lidhje me fëmijët tuaj që marrin pjesë në programimin GFP me nacionalitete tjera para programit të fundit që ka filluar në vitin 2014?

1	2	3	4	5
I PAREHATSHËM		Neutral		I REHATSHËM

3. Cila është përkatësisë juaj etnike?

Shqipëtar	Boshnjak	Maqedonas	Romë	Serb	Turk

Generations For Peace

Анкета (Бенефикарна заедница) – Macedonian

Целта на ова истражување е да се оценат резултатите и влијанието на GFP програмата во вашата област. Информациите кои ги доставувате ќе бидат доверливи и анонимни. Тие ќе се користат во извештаи објавени од GFP.

Со пополнување на оваа анкета, вие се согласувате вашите информации да бидат употребени за горенаведените цели.

Пол: М/Ж Години: Школо: Data: Место:

1a. Колку често комуницирате со лица од друга националност надвор од вашиот професионален живот?

СЕКОЈ ДЕН	СЕКОЈА НЕДЕЛА	СЕКОЈ МЕСЕЦ	ЕДНАШ НА СЕКОИ НЕКОЛКУ МЕСЕЦИ	НИКОГАШ

1b. Колку често комуницирате со лица од друга етничка припадност со исклучок на вашата професионална комуникација?

Албанска	Босанска	Македонска	Ромска	Српска	Турска

1c. на скала од 1-5, дали би кажале дека таа комуникација е...

1	2	3	4	5
Негативна		Неутрална		Позитивна

2a. на скала од 1-5, како се чувствувате околу учеството на вашето дете во GFP програмата со деца од други етнички заедници?

1	2	3	4	5
Непријатно		Неутрално		Пријатно

2b.Пред да започне програмата во 2014та како се чувствувавте во врска со одлуката вашето дете да биде дел од истата?

1	2	3	4	5
непријатно		Неутрално		пријатно

3. Која е вашата етничка припадност?

Албанец	Босансец	Македонец	Ромец	Србин	Турчин

C. Sample MSC Questionnaire

Generations For Peace

MSC Collection Template

Background

My name is Alex. I am a researcher for Generations For Peace, the organisation that has been holding the sport activities at your/your child's school for the past (2) year(s), and we are hoping to collect stories of negative or positive changes that have occurred in your community during our programming. If you are happy with this I will ask you a few questions and write your comments in my notebook. Is now a good time to begin? It will take about 20-30 minutes.

We hope to use the stories and information collected from the interviews for a number of purposes:

- Help us understand what participants think about the project
- To make improvements to our work
- To tell funders what has been achieved
- To use some of the stories for publicity or training

Confidentiality

We may like to use your story for reporting to funders, sharing with other participants, or training. Do you (storyteller or parent/guardian) consent to that?

Yes No

Having the story published in some form? Yes† No†

Sharing**

Contact details

Name of storyteller (if needed):

Position/some background:

Name of person *recording* the story:

Name of *Interviewer*:

Location:

Date of recording:

Gender *(tick one)*: ❑ Female ❑Male

Age:

Question 1

Please list the **good and bad** changes that occurred in your community since the programmes began. (no need to discuss)

1. _____
2. _____
3. _____

In your opinion, which of these was the MOST significant change of all the changes you listed above? It can be a positive or negative change.

_____

Please try to describe this change in the form of a story [*ie a beginning (what it was like before), a middle (what caused the change) and an end (what it is like now)].*

What was the situation like before (beginning):

What happened during the programme (middle) :

What is the situation like now (end):

Why did you choose this particular story? Eg why was it significant to you?

Think of a bedtime story or a fairy tale. It starts with a certain situation. There is a *moral* for what happens in the story. The moral is the significance; why did the change happen?

What else was happening in the community that could have caused this change?

D. Pioneer and Delegate Semi-Structured Questionnaire

- Basic questions
  - Grid
    - What GFP programmes were you involved in?
    - What were the goals of those programmes?
    - What were the results and changes after the programmes finished?
      - Is there a most significant change?
      - Why is it significant?
      - What other causes might have helped this change?
    - What were the unintended results, if any, of the project? These could be both positive or negative
    - What were the main obstacles, if any, to the achievement of these initial goals?
- Challenges and recommendations for the MSC process
  - What were the strengths and weaknesses of the MSC process?
  - How does the MSC process compare to the PE process in helping you understand the outcome/impact of your programme?
  - In your opinion, how consistent was the MSC process with GFP's approach to peace building?

Interview and Workshop Guide

Date	**Day**	**Respondent Category**	**Research Tool Used**	**Time**	**Translator Needed**	Ethnicity (where known)
27 July 2015	Mon	Target Group	Phone interviews	16.30-16.45	Yes	Albanian
		Target Group	Phone interviews	17.00-17.15	Yes	Macedonian
		Target Group	Phone interviews	18.15-18.30	Yes	Macedonian
		Beneficiary Community	Phone interviews	16.00-16.15	Yes	Albanian
		Beneficiary Community	Phone interviews	16.45-17.00	Yes	Macedonian
		Beneficiary Community	Phone interviews	17.30-17.45	Yes	Albanian
		Beneficiary Community	Phone interviews	18.00-18.15	Yes	Macedonian
28 July 2015	Tue	Target Group	Phone interviews	15.15-15.30	Yes	Macedonian
		Target Group	Phone interviews	15.30-15.45	Yes	Albanian
		Target Group	Phone interviews	15.45-16.00	Yes	Albanian
		Target Group	Phone interviews	16.00-16.15	Yes	Macedonian
		Target Group	Phone interviews	16.45-17.00	Yes	Macedonian
		Target Group	Phone interviews	17.00-17.15	Yes	Macedonian
		Target Group	Phone interviews	17.30-17.45	Yes	Bosnian
		Target Group	Phone interviews	18.00-18.15	Yes	Bosnian
		Target Group	Phone interviews	18.45-19.00	Yes	Albanian
		Beneficiary Community	Phone interviews	15.00-15.15	Yes	Macedonian
		Beneficiary Community	Phone interviews	16.15-16.30	Yes	Macedonian
		Beneficiary Community	Phone interviews	16.30-16.45	Yes	Macedonian
		Beneficiary Community	Phone interviews	16.45-17.00	Yes	Macedonian

		Beneficiary Community	Phone interviews	17.15-17.30	Yes	Macedonian
		Beneficiary Community	Phone interviews	18.15-18.30	Yes	Albanian
		Beneficiary Community	Phone Interviews	18.30-18.45	Yes	Bosnian
		Beneficiary Community	Phone interviews	19.00-19.15	Yes	Bosnian
29 July 2015	Wed	Beneficiary Community	MSC Workshop	11.15-13.30	Yes	
		Target Group	MSC Workshop	14.30-16.30	Yes	
		Beneficiary Community	Survey	16.30-16.45	Yes	
		Target Group	Survey	16.30-16.45	Yes	
30 July 2015	Thu	Target Group	Phone interviews	14.15-14.30	Yes	Macedonian
		Target Group	Phone interviews	14.30-14.45	Yes	Macedonian
		Target Group	Phone interviews	15.00-15.15	Yes	Macedonian
		Target Group	Phone interviews	15.30-15.45	Yes	Macedonian
		Target Group	Phone interviews	15.45-16.00	Yes	Macedonian
		Target Group	Phone interviews	16.30-16.45	Yes	Albanian
		Target Group	Phone interviews	17.00-17.15	Yes	Albanian
		Target Group	Phone interviews	17.15-17.30	Yes	Albanian
		Target Group	Phone interviews	17.45-18.00	Yes	Macedonian
		Target Group	Phone interviews	18.00-18.15	Yes	Albanian
		Beneficiary Community	Phone interviews	14.00-14.15	Yes	Macedonian
		Beneficiary Community	Phone interviews	14.45-15.00	Yes	Macedonian
		Beneficiary Community	Phone interviews	15.15-15.30	Yes	
		Beneficiary Community	Phone interviews	16.15-16.30	Yes	Albanian
		Beneficiary	Phone	16.45-17.00	Yes	Albanian

		Community	interviews			
		Beneficiary Community	Phone interviews	17.30-17.45	Yes	Macedonian
31 July 2015	Fri	Target Group	Phone interviews	12.15-12.30	Yes	Macedonian
		Target Group	Phone interviews	12.45-13.00	Yes	Macedonian
		Target Group	Phone interviews	13.00-13.15	Yes	Albanian
		Target Group	Phone interviews	13.15-13.30	Yes	Albanian
		Target Group	Phone interviews	13.45-14.00	Yes	Macedonian
		Target Group	Phone interviews	14.00-14.15	Yes	Macedonian
		Target Group	Phone interviews	14.15-14.30	Yes	Macedonian
		Beneficiary Community	Phone interviews	12.00-12.15	Yes	Macedonian
		Beneficiary Community	Phone interviews	12.30-12.45	Yes	Macedonian
		Beneficiary Community	Phone interviews	13.30-13.45	Yes	Albanian
		Beneficiary Community	Phone interviews	14.30-14.45	Yes	Macedonian
1 Aug 2015	Sat	Beneficiary Community	MSC Workshop	11.15-13.30	Yes	
		Target Group	MSC Workshop	14.30-16.30	Yes	
		Beneficiary Community	Survey	16.30-16.45	Yes	
		Target Group	Survey	16.30-16.45	Yes	
		Pioneers and Delegates	Phone or in-person interviews	10.30-11.00	No	Macedonian
		Pioneers and Delegates	Phone or in-person interviews	16.45-17.15	No	Albanian
2 Aug 2015	Sun					
3 Aug 2015	Mon	Pioneers and Delegates	Phone or in-person interviews	16.00-16.30	No	Albanian
4 Aug	Tue	Pioneers and	Phone or in-	16.00-16.15	No	Albanian

2015		Delegates	person interviews			
		Pioneers and Delegates	Phone or in-person interviews	16.15-16.30	No	Albanian
5 Aug 2015	Wed	Pioneers and Delegates	Phone or in-person interviews	16.00-16.30	No	Albanian
		Pioneers and Delegates	Phone or in-person interviews	17.30-18.00	No	Macedonian
6 Aug 2015	Thu	Pioneers and Delegates	Phone or in-person interviews	11.00-11.30	No	Macedonian
7 Aug 2015	Fri	Pioneers and Delegates	Phone or in-person interviews	18.00-18.30	No	Macedonian
8 Aug 2015	Sat	Pioneers and Delegates	Phone or in-person interviews	17.00-17.30	No	
9 Aug 2015	Wed	Pioneers and Delegates	Phone or in-person interviews	15.00-15.30	No	
		Pioneers and Delegates	Phone or in-person interviews	20.00-20.30	No	