Wahda: Understanding the Impact of Youth Dialogue in Lebanon

MEAL Results Report

May 2021

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Acknowledgements

Acronyms

EoD	Essentials of Dialogue
EU	European Union
FCDO	Foreign Commonwealth and Development Office
FGD	Focus Group Discussion
GenG	Generation Global
ICC	In-Country Coordinator
KII	Key Informant Interview
MEAL	Monitoring, Evaluation, Assessment and Learning
MEHE	Ministry of Education and Higher Education
MoSA	Ministry of Social Affairs
OECD	Organisation for Economic Co-operation and Development
OW	Outreach Worker
P/CVE	Preventing and countering violent extremism
PIRS	Performance Indicator Reference Sheet
REM	Religious and ethnic minority
RUSI	Royal United Services Institute
TBI	Tony Blair Institute for Global Change
UN	United Nations
USAID	United States Agency for International Development

VfM	Value for Money
VTC	Video teleconferencing
YDF	Youth Dialogue Facilitator
YDP	Youth Dialogue Participant

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Executive Summary

Overview
This is the Monitoring, Evaluation, Assessment and Learning (MEAL) Results Report for the *Wahda* (togetherness) program. Wahda aimed to evaluate the efficacy of youth dialogue in supporting identification of bias and increasing tolerance of difference and diversity of participating young people in Lebanon. The program was funded by the United States Agency for International Development (USAID) and implemented by the Tony Blair Institute for Global Change (TBI) and Naba'a from October 2019 to February 2021.

Topline Findings
The Wahda youth-driven dialogue hypothesis is promising. Early evidence suggests that youth engaged in the program are likely to be more open-minded and accepting of persons from different nationalities, religions and/or political affiliations than they were before the program started. However, disruptions caused by COVID-19 meant that the original 'youth club' model could not be fully tested. This warrants further investigation in order to refine the model and the impact measurement framework. The evidence justifies a gradual scaling of activities in combination with continual refinement and learning.

USAID and TBI could consider replicating a nationwide cycle of Wahda in Lebanon under post-COVID conditions and expanding the use of innovative qualitative tools piloted to better capture changes in youth attitudes and behavior.

Effectiveness (Immediate Outcomes)
Wahda proved to be highly effective at the immediate outcome level. In-country Coordinators (ICCs) and Outreach Workers (OWs) reported increased capacity to manage youth-focused projects and are more capable to support MEAL monitoring activities. **Youth Dialogue Facilitators (YDFs)** reported increased confidence, knowledge and ability in their dialogue skills and facilitation. Likewise, **Youth Dialogue Participants (YDPs)** reported having more confidence and have demonstrated improved dialogue skills.

Intermediate Outcomes
YDPs and YDFs reported improved attitudes and open-mindedness towards others. Observed interactions and behaviors support these self-assessments. Youth better 'accept' different opinions and deal with disagreements in a constructive manner. **Yet, it is too early to tell whether or not program engagement will lead to reduced bias over the long-term.** Wahda has likely been a good start but continuous engagement is required to ensure net gains are not lost.

Relevance

Wahda was designed to do the right things. Youth in Lebanon – in particular those from religious or ethnic minorities and without status – are at risk of radicalization. TBI consulted with the right stakeholders to design an inclusive intervention that tackles this challenge. Wahda was backed by a robust Theory of Change and measureable indicators. In some instances, however, it was difficult for youth to distinguish the difference between some terminology (i.e. bias versus open-mindedness). Further simplification could be warranted in future iterations of the program.

Coherence

Wahda fits well internally within TBI's ambitions and externally with relevant actors. The program is situated within TBI's GenG program to engage and educate youth to deal with differences in a peaceful way. Wahda is well aligned with other at-risk youth programs delivered by the international community, yet is distinguished by its focus on diverse participation and youth-led pedagogy. Wahda compliments the Lebanese Government's 21st Century Dialogue Skills Strategy in the education system and is aligned with the Global SDGs.

Efficiency

Wahda used its resources well and delivered value for money (VfM) despite a challenging political and economic context and the on-going COVID-19 pandemic. The cost per direct beneficiary was $820, or $48 per beneficiary per month of program delivery. By comparison, extracurricular education in Lebanon costs approximately $50 per student per month. Wahda was about the same cost per direct beneficiary per month, and as it was a pilot, it would likely be less costly at scale. **TBI and Naba'a had the right mix of capacity to efficiently deliver Wahda.** Some key staff turnover and slow recruitment were experienced but TBI found solutions and issues did not hamper program delivery.

Sustainability

TBI and Naba'a developed a practical and actionable Sustainability Strategy. The aim is to embed elements of Wahda within Naba'a's existing portfolio of programs. For example, some YDFs could join Naba'a's Life Skills Program whereas some YDPs could take part in the Numeracy and Remedial Education Program. Resource requirements have been costed and are minimal. An explicit risk and mitigation strategy, however, would be a useful value-addition to the Strategy. **The likelihood of success of the Sustainability Strategy in the short-term is high.** Barriers of entry for YDFs and YDPs into existing Naba'a programming are low. Yet, **Aleph finds the likelihood of success in the long-term to be moderate**. The main barrier being a stable government that endorses and adopts the Wahda model to ensure a critical mass of youth are engaged in a dialogue-based program.

In addition, irrespective of the Strategy and Naba'a's existing programs, some **YDPs have continued to interact via WhatsApp to socialize, discuss their everyday life and even their difficulties.** These new friendships across individuals from different religions are an important outcome of the program, as if sustained, will play a role in reinforcing gains made.

Conclusion and Recommendations

Taken together, the evidence suggests that Wahda is helping lay the foundations of tolerance and open-mindedness among program participants. Yet, the model requires some further refinement and testing before being fully validated. Aleph outlines recommendations to support TBI's learning journey under three crucial areas: 1. Refine the model; 2. Refine MEAL approaches; and 3. Enhance conditions for scale.

Wahda (togetherness) was funded by USAID and implemented by the Tony Blair Institute for Global Change (TBI) and Naba'a in Lebanon. It was a pilot program that aimed to test the efficacy of youth dialogue centered on the identification of bias and augmentation of tolerance for those of various backgrounds.

Wahda was a variation of TBI's Generation Global (GenG) education program, in that the dialogue sessions were led by youth dialogue facilitators (YDFs) aged 18 – 28 as opposed to more seasoned education practitioners. YDFs delivered dialogue-based activities to youth dialogue participants (YDPs) aged 12 – 18 utilizing an adaptation of TBI's '*Essentials of Dialogue*' curriculum to educate youth to deal with differences in a peaceful way.

To date, there is little field-based support for what does and does not work in youth dialogue-oriented programming. By assessing the extent to which youth dialogue can be an effective mechanism for reducing bias and increasing tolerance toward difference and diversity, this program aimed to make a contribution to the existing evidence base.[1]

Wahda was guided by its Theory of Change, logic model and Performance Indicator Reference Sheet (PIRS). These detail the proposed pathway from activities to key results, and the metrics used to measure success. The pilot program ran for 17 months (Oct. 2019 – mid-Feb 2021); 4.5 months longer than intended due to COVID-19.

Wahda Program Logic Model

Long-term Impact

Organizations and institutions have an increased understanding on how facilitated youth dialogue reduces bias and increases tolerance of diversity and difference in Lebanon

Intermediate outcomes

Reduced perceptions of bias amongst facilitators and participating youth towards other religious and ethnic minority groups

Increased open-minded attitudes of facilitators and participating youth towards other religious and ethnic minority groups

Immediate outcomes

Local partners and in-country coordinators have enhanced capability to deliver, monitor and evaluate youth dialogue programs

Youth dialogue facilitators gain confidence, expertise and ability to deliver the youth dialogue curriculum through activities with participating youth

Participating youth demonstrate improvements in practicing dialogue and are more confident in using dialogue to engage with difference and diversity

Outputs

Partnership agreement with local CSO

Needs assessment and training of CSO

Workshops to co-design curriculum and adapt resources

MEAL plan finalized and validated with participants

Youth dialogue facilitators trained to deliver dialogue activities to participating youth

Participating youth attend dialogue sessions delivered by youth dialogue facilitators

[1] This MEAL Results Report adds to TBI's body of evidence. Notably the TBI / Exeter University Report 'Measuring Open-Mindedness' (2017)

This **MEAL Results Report** has been prepared by Aleph Strategies. It follows a Baseline Report (April 2020), Midline Insights (October 2020) and the Intervention End Report (April 2021). The Report assesses the extent to which the implementation of Wahda achieved the intended outcomes, reporting on the relevance and coherence of the approach and content, cost-effectiveness of implementation, and sustainability of efforts. In addition, lessons and recommendations are generated to inform future programs of a similar nature. Given the short timeframe of implementation, the focus of MEAL was at the immediate and intermediate outcome levels. It was too early to measure the program's contributions to long-term Impact ambitions. To these ends, this document is organized as follows:

This **Introduction** provides a brief overview of this document as well as some background on the program.

The **Methodology Note** provides an overview of the approach towards building a robust evidence base, with links to the **Appendix** which provides further details on the research framework, data sources, beneficiary groups, number of interviews conducted, and tools employed.

Saida, Lebanon. Youth Dialogue Facilitators at Essentials of Dialogue Training, February 11, 2020. *Source: Aleph Strategies*

The **Limitations** section details some challenges that were experienced and the counter measures employed to better ensure quality data.

The **Key Findings** section provides a quantitative and qualitative analysis of program performance over time. Finally, the **Recommendations** section ties together observations from program implementation, as well as practical approaches to improve program performance and MEAL.

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Methodology Note

This note provides a brief overview of the approach employed to build a robust evidence base. Please see the Appendix for the detailed [Methodology](#).

Evaluation Index (Research Framework) Jan 2021

Aleph tailored its *Evaluation Index* in collaboration with TBI to provide a transparent basis for assessment. The Index builds on the industry standard [OECD-DAC Evaluation Criteria](#), contains bespoke indicators and a short analysis of how Wahda performs against each desired state, based on data drawn and triangulated from the qualitative, quantitative and observational fieldwork.

Quantitative and Qualitative Tool Check Jan 2021

Aleph quality assured all quantitative scorecards and qualitative guides developed at the baseline and refined at the midline. The Word Association Game was also piloted internally, followed by a trial with Naba'a in order to refine the approach ahead of data collection.

Qualitative Data Collection and Contextual Evidence Mar 2021

Once breadth of change was understood (i.e. what happened?) via quantitative means, Aleph employed a broad range of qualitative data collection methods to uncover depth (i.e. 'Why' and 'how' it happened?). These included the Word Association Game with YDFs and YDPs along with KIIs with Naba'a, TBI, USAID and external stakeholders implementing programs of a similar nature in Lebanon and elsewhere. Furthermore, Aleph mined WhatsApp group discussions, video diaries and video teleconferences facilitated by TBI to provide further colour and insight to the analysis.

Baseline Feb 2020 & Midline Oct 2020

Aleph conducted baseline and midline data collection and analysis to allow for meaningful measurement of change by the endline. Each data collection cycle resulted in lessons and recommendations that fed into program delivery and improving the MEAL approach.

Word Association Card Game Creation Jan 2021

Aleph developed a game that was played with YDFs and YDPs, followed by a discussion to draw insights from answers and observations (i.e. tone, body language). The game was developed as an innovative means to test biases, tolerance and open-mindedness. It was inspired by [*Buffalo*](#), developed by the Tiltfactor Lab at Dartmouth College.

Quantitative Data Collection Feb 2021

Aleph then commenced quantitative data collection with YDFs, YDPs and Naba'a. The scorecards provided a subjective measure of changes to knowledge, attitudes and practices over time in the context of Wahda activities. With the ongoing COVID-19 pandemic and associated travel restrictions, Aleph conducted fieldwork remotely using Google Form Surveys.

Analysis and Reporting April & May 2021

Aleph triangulated monitoring data, qualitative insights and observational findings to build a detailed picture of the Wahda program. The findings were filtered into the Evaluation Index, providing a comprehensive and transparent analysis of program performance followed by drafting this report.

Limitations to the Methodology

Limitations	Consequences	Mitigation Factors
1 The COVID-19 pandemic halted in-person research methods	This had a particular consequence on observational techniques (i.e. observing YDFs leading YDPs during dialogue sessions).	Aleph leveraged VTC facilities to interview; observed video diaries of YDPs and the reflection session. Aleph also introduced a Game to allow observations of tone of voice and facial expressions when cameras could be turned on.
2 The quantitative scorecards required young people to reflect on their capacity and provide honest self assessments	As expected this proved challenging and resulted in likely over-inflated self-appraisals.	Aleph employed a mix of methods to triangulate findings: qualitative interviews, the Game and observation of chat groups, video diaries and a reflection session. Second, over-inflation is a key finding in itself and has not been discounted.
3 COVID-19 halted movement and therefore required beneficiaries to be interviewed online	It is possible that some of the most vulnerable youth could not connect online and therefore could not be interviewed.	Aleph randomly selected interviewees within each dialogue group ensuring equitable balance by gender, nationality and religion. Yet, when a chosen beneficiary could not be reached Aleph relied on Naba'a to find suitable replacements.
4 Some YDFs and YDPs dropped out and were replaced whereas new YDPs joined after the baseline resulting in changing cohorts to measure over time	Baseline YDPs n=170, midline n=252 and endline n=236. Results could not be disaggregated with confidence among 'new' and 'old' given inconsistent socio-demographic data	Most changes occurred between the baseline and midline. Only 1 dialogue session was delivered over this period. Given almost all activities happened after the midline and almost all YDFs & YDPs that participated in the midline also participated in the endline, Aleph has confidence that the data accurately reflects program performance.

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Key Findings

- *Relevance: Was Wahda designed to do the right things?*

- Coherence: How well did Wahda fit?

- Effectiveness: Did Wahda achieve its immediate outcomes?

- Intermediate Outcomes: What difference did Wahda make on YDPs and YDFs?

- Efficiency: Did Wahda use its resources well?

- Sustainability: Will the benefits of Wahda last?

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Wahda was designed to do the right things

By and large TBI consulted with the right stakeholders to design an intervention that tackles a recognized need in Lebanon

1 **Wahda addresses a recognized need in Lebanon**. Lebanon has the highest density of refugees per capita in the world, hosting more than 1.5 million refugees of a population of roughly 4.5 million Lebanese. The collapse of the Lebanese economy from 2020 onwards continues to have devastating impacts on poverty and on livelihoods opportunities, impacting refugees and Lebanese alike. Marginalized youth - in particular religious and ethnic minorities (REM) without official status in Lebanon - are at risk now more than ever of being left behind and without opportunity and therefore more likely to become radicalized. Many of these REM youth (i.e. Palestinians, Syrians) have limited opportunity to interact with other communities. Biases can then be reinforced and intolerance formed. Wahda offered safe spaces for REM youth from different backgrounds to interact together in an open and constructive dialogue. Such spaces are rare; especially those driven by youth for youth with a focus on self-expression and self-efficacy.

2 **TBI consulted with local actors during the inception phase to inform program design and secure buy-in.** First TBI secured Naba'a as its local partner after a competitive process to ensure program delivery was driven by local capacity. Second, TBI consulted with municipal leaders in Saida region to secure their support and ensure their insights were integrated into program design. Third, TBI engaged other stakeholders from the education, humanitarian and CVE sectors such as World Learning, Save the Children, and IRC in the design process. TBI did not / could not, however, consult with the Ministry of Education and Higher Education (MEHE). This decision was taken after the Inception Phase in collaboration with Naba'a and USAID due to the challenging political context (absence of sitting government). This is an understandable decision given the context and non-formal education nature of the program.

"Youth in Lebanon do not have platforms or spaces to get to know people of different backgrounds / opinions. Such programming is lacking."
- SHiFT

"Diversity of youth should be intentional for dialogue projects."
- Right to Play

"Local decision makers were excited by the prospects that the skills covered through Wahda could have a positive impact on youth employability."
- TBI

Wahda was designed to do the right things

Wahda was backed by a robust Theory of Change, logical framework and measureable indicators and was designed to tackle challenges facing at-risk youth

3 **Wahda had clear objectives and a well-designed Theory of Change that articulates assumptions and program risks. The logical framework (USAID PIRS) contained measureable indicators that are linked to activities detailed in the project document and regular updates to USAID (e.g. quarterly reports).** In some instances, it was difficult to distinguish between some immediate and in particular intermediate indicators. For example, 'less bias towards others' and 'improved attitudes/perceptions of others' can be interchangeable and confusing; particularly from a youth perspective. Answers given, therefore largely amounted to similar responses.

"The ToC is anchored in the GenG model, which had received a lot of focus over the years."

- TBI

4 **The program had an inclusive approach at its very core. Wahda targeted disadvantaged youth and it strove for gender balance (70% of YDFs, and 62% of YDPs were female) and to include a diverse range of REMs (e.g. at-risk Palestinian, Syrian youth).** Yet, given the program focused on Saida and El Eklim areas, some REMs were over-represented (89% Sunni Muslim). Second, COVID-19 may have had consequences on participation of some of the most marginalized youth. Connectivity (smart phones and data bundles) became necessary for project participation. TBI and Naba'a worked hard to provide online access (i.e. data bundles) to youth whom otherwise did not have access; but it is possible that some of the most marginalized were left behind without good recourse to ensure this was not the case. Visiting household locations, for example, was not possible for large portions of implementation due to COVID-19 restrictions on movement. Youth with disabilities were not specifically targeted to participate in the project. Of those that did participate, **TBI managed to maintain their safety and safeguarding throughout project implementation**. For example, careful attention was given to limiting exposure to COVID-19. Even if it could have been legal in some instances to gather youth, TBI took an ethical decision not to do so to better ensure health and safety. Consent was also collected from all caregivers in regard to their child's participation in the program. Finally, Naba'a staff are trained in child protection and safeguarding and have extensive experience working with at-risk youth in Lebanon.

"Wahda is not just relevant to youth programming – it is also relevant to our work with minority groups across the region."

- USAID

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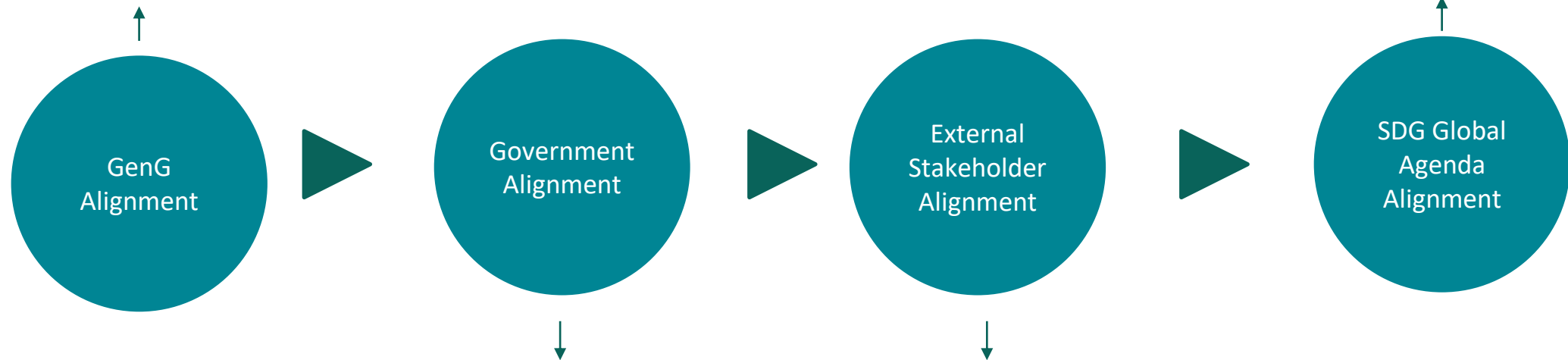
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Wahda fits well within TBI's GenG ambitions. It also aligns well with other at-risk youth programming performed by the international community and compliments - theoretically – the Government's 21st Century Dialogue Skills in the education system

Wahda fits well within TBI's GenG ambitions to engage and educate youth to deal with differences in a peaceful way. The program approach is anchored by, and an adaptation of, GenG's 'Essentials of Dialogue'. Wahda draws on lessons and experience of GenG's implementation globally over the past 10 years and leveraged its connections with schools globally to connect Wahda YDFs and YDPs to other youth in the UAE, Jordan, and beyond.

In addition to SDG 4 (quality education) different topics that Wahda covered through the curriculum and Video Conferences (VCs) align with the Sustainable Development Goals (SDGs) as follows: Essentials of Dialogue & Difficult Dialogue: SDG 16, Hate Speech: SDG 10, 16, Wealth, Charity & Poverty: SDG 1,2, 8, 10, 12, Faith, values & communities (includes festivals): SDG 10,16, Identity & Belonging: SDG: 3,5, The power of narrative (social media & fake news): SDG 10,16

GenG Alignment → Government Alignment → External Stakeholder Alignment → SDG Global Agenda Alignment

Aleph finds that Wahda **is aligned with the work of the MEHE at the level of "21st century dialogue skills" in the education system**. It is also aligned with the national P/CVE strategy by MEHE and the Ministry of Youth and Sports to develop "training programs for young people on the concepts of citizenship, prevention of violent extremism, social integration and respect for national diversity," Yet, given the program was never introduced to representatives of MEHE, it is unknown if decision makers at MEHE see merit in Wahda's unique youth-driven approach.

TBI successfully built external partner coherence into program implementation. TBI collaborated with Naba'a for its good reputation, reporting capacity, neutrality, experience working in youth empowerment and relationship with at-risk communities. Aleph's analysis finds that Wahda also **compliments other ongoing programs in the region and beyond (see next slides) whilst having unique characteristics, thereby finding niche positioning**. Finally, USAID states that TBI had excellent communication and coordination with them throughout program implementation and this included the high-level coordination with other USAID supported projects targeting youth and non-formal education such as Qitabi, implemented by World Learning and the USAID-funded network Youth Power.

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- To put findings into perspective Aleph situated Wahda within the universe of programs with **preventing and countering violent extremism (P/CVE) outcomes** funded by USAID, UK FCDO, EU DEVCO and EU member states to draw meaningful comparisons.

- In the absence of a systematic database of P/CVE programs, Aleph first compiled a list of relevant P/CVE initiatives through a literature review[2] and interviews with Key Informants and P/CVE practitioners. Aleph did not incorporate programs that were so different from Wahda that a comparison would be meaningless – in particular, programs that theorize that VE is a consequence of poverty and thus focus on youth employment, or programs that would focus on delivering economic support to communities at risk. We instead focused on programs that aim at generating an effect in terms of awareness, open-mindedness, integrative complexity at individual or community levels, through messaging or education and training. In cases where programs had several components (e.g. USAID/OTI transition initiatives) we focused on those that dealt with information messaging or peace dialogues.

- Aleph positioned those programs on a **two-dimensional matrix**:
    - The first dimension is the **prevention – targeting continuum**, which determines whether programs intervene upstream, before VE materializes, or downstream, when VE is destabilizing communities and beyond.
    - The second dimension relates to the direction of **delivery**, which determines whether a program works to impart information content to beneficiaries (**delivery**), or whether it helps them build skills, individually or collectively (**development**).
    - Regarding both dimensions, it is acknowledged that most programs feature mixed activities that will fall somewhere in-between those extremes.

- We then group programs by quadrants to identify programming archetypes and better understand how Wahda unique features compare to mainstream P/CVE programs.

2. Beyond previous experience and internet searches, main references included:
Idris, I. (2019). Preventing/countering violent extremism programming on men, women, boys and girls. K4D Helpdesk Report 671. Brighton, UK: Institute of Development Studies.
Atamuradova S. and Zeiger, S., Researching the Evolution of Violent Extremism, Hedayah Centre, 2021

Key Findings: Coherence > Rapid listing of illustrative P/CVE programs

Program Designation	Main Methods	Area of Implementation	Funding	Implementation
STRIVE	Youth mentorship	East Africa / Afghanistan	EU	RUSI
CREATE	Localized systemic interventions	East Africa	UK	Mercy Corps
Newatu	Localized systemic interventions	East Africa	US	DAI
Jendouba	Multi-level mentorship	North Africa	Dutch	N/a
Ma3an	Youth network development and mentorship	Morocco	US	IREX
FORSATY	Multi-level mentorship and capacity-building	Morocco	UK, US, NL	IOM
Transition Initiatives	Localized systemic interventions	Multi-country	US	Multiple
PAIMAN's 'Let's live in peace!'	Group discussions and Mediation training	Pakistan	UN	PAIMAN Alumni Trust
Peacebuilding in Yemen	Awareness campaigns and dialogues	Yemen	UN	Abyan Youth Foundation
FACES Pakistan initiative	Informal education and recreation projects	Pakistan	UN	Pakistan Youth Alliance
Drop the Gun, Pick Up the Pen	DDR	Somalia	UN	Elman Peace and Human Rights Centre
White Dove (Farar Tattabara)	Messaging hub / radio	Nigeria	US	EAC
Voices for Peace	Messaging hub / radio	Sahel	US	EAC
Empowered Women, Peaceful Communities	Women focused multi-sectorial	Asia Pacific	Multi-donor	UN
Al Hol Camp Targeted Messaging	Social media and SMS campaigns	Syria	UK/US	Multiple

Key Findings: Coherence > Wahda and P/CVE programming

A **Prevention / Development Quadrant** – Programs like Let's Live in Peace which organizes broad group discussions in FATA / Pakhtunkhwah of Pakistan help participating individuals and communities develop mediation skills for prevention of future conflicts.

B **Prevention / Delivery Quadrant** – Programs like the SMS and radio-based Strategic Communication program White Dove implemented by the NGO Equal Access in Nigeria typically deliver information content and initiate limited dialogue on radio shows to achieve broad-band prevention nationwide.

C **Targeting / Delivery Quadrant** – Targeted strategic communication programs (like the ones implemented in the Al Hom camp in Syria, and in numerous other programs in active conflict environments) typically pre-identify individuals already engaged in VE to deliver information or in-kind support that would bring them back to viable development trajectories.

D **Targeting / Development Quadrant** – Programs like STRIVE will invest in identifying high-risk communities and youths to provide targeted developmental support through training and mentorship programs.

Intervention P/CVE programming matrix

Development

A

D

FORSATY

Jendouba

Ma3an

Let's live in Peace

Pick up the Pen

Empowered Women

STRIVE

FACES

Transition Initiatives

Prevention

Targeting

Newatu / CREATE

Voices for Peace/ White Dove

Al Hom Camp

B

Peacebuilding in Yemen

C

Delivery

Where does Wahda fit?

- **Wahda is firmly in the prevention / development quadrant**.
- It is implemented upstream, in communities that are at risk of VE but without targeting individuals or communities that have already engaged on a VE trajectory.
- Rather than delivering content, it works to help participants in developing open-mindedness as a positive intellectual attitude that prevents the emergence of conflict and hone skills that can support mediation efforts within the wider community through the training of facilitators.

What makes Wahda different?

- Compared to other programs considered that operate in the same quadrant, **Wahda is different in that it intervenes within a diverse socio-cultural environment**, **is driven by youth working with at-risk youth, and facilitates self-expression to reflect on one's own attitude and to self-transform** – whereas other programs reviewed would typically intervene in more homogenous cultural environments, working across a broader socio-demographic spectrum, and either teach or train methods to resolve conflictual behaviors – rather than operate to changing attitudes.
- While other programs across the board have similarities with Wahda (e.g. STRIVE youth mentorship program), we find that this **focus on self-expression and self-efficacy and a model of 'youth leading youth' are perhaps the most differentiating features of Wahda**.

Rapid P/CVE Program Sampling Frame

The program has been **highly effective at the immediate outcome level.**

ICCs & OWs are capable project managers and have made strides on supporting some MEAL monitoring activities. They require more experience and knowledge on MEAL design and analysis.

YDFs report increased confidence, knowledge and ability in their dialogue skills and facilitation. Qualitative interviews support these self-assessments.

Likewise, **YDPs** report having more confidence and have demonstrated improved dialogue skills. Whilst their skillset is likely still overstated (similar to the baseline), qualitative interviews and observations support claims that they have a more constructive approach to dialogue.

IMMEDIATE OUTCOME INDICATORS[3]	Baseline	Endline
1.1 ICCs and OWs report increased knowledge to deliver program management and MEAL activities	3 (of 3)	4 (of 5)[4]
1.2: ICCs and OWs report increased confidence to deliver program management and MEAL activities	2 (of 3)	4 (of 5)
1.3: ICCs and OWs report improved ability to support youth dialogue facilitators	3 (of 3)	5 (of 5)
2.1: % of youth dialogue facilitators reporting improved dialogue skills	76%	88%
2.2: % of youth dialogue facilitators reporting increased levels of confidence for engaging in dialogue	54%	95%
2.3: % of youth dialogue facilitators demonstrating improved knowledge of facilitating dialogue	93%	99%
2.4. % of youth dialogue facilitators reporting improved confidence in dialogue facilitation	85%	92%
2.5. % of youth dialogue facilitators reporting improved dialogue facilitation skills	43%	80%
3.1: % of youth dialogue facilitators reporting improvements in YDP's ability to engage in dialogue	42%	92%
3.2 % of youth dialogue participants demonstrating improved dialogue skills	64%	65%[5]
3.3: % of youth dialogue participants reporting increased levels of confidence for engaging in dialogue	92%	97%

3. Percentages refer to an aggregate score of several questions (composite indicator) rather than people. The improvement is the difference between the baseline and endline.

4. Only the 3 OWs took part in baseline data collection. At the midline and endline, the 3 OWs and 2 ICCs (total 5) took part in the trainings, surveys and interviews.

5. This stasis can likely be attributed to over-confident self-reporting at baseline. The comparison between midline (55%) and endline (65%) is therefore more revealing. See slide 33 for further details.

ICCs and OWs have enhanced capability to deliver, monitor and evaluate youth dialogue programs

ICCs & OWs report increased confidence and knowledge to manage programs and MEAL activities and have more ability to work with youth. Wahda provided the right mix of classroom-based training, practical experience and ad-hoc support over the course of program implementation

1 **ICCs and OWs demonstrated an increased capacity to deliver PM responsibilities and duties tasked to them.** By the end of the program, they ensured consistent and tailored mobilization, coordination and support to TBI and YDFs/YDPs. For example, they recruited the requisite number of YDFs and YDPs (which was a challenge given Wahda was outside formal education and focused on the most marginalized); they somewhat diversified the types of beneficiaries post-baseline (i.e. inclusion of 3 Christians); they coordinated MEAL activities for Aleph and dialogue sessions for TBI on the ground from the midline point onwards (travel not possible for TBI and Aleph); engaged with local authorities and parents to guarantee their buy-in; and exhibited an ability to be flexible and adaptable depending on the needs of the project. In particular, ICCs and OWs were also capable of thinking of alternatives and contingency planning during COVID-19, which demonstrates growing confidence and leadership.

2 **High levels of support and guidance were offered by ICCs, and in particular OWs, to the YDFs.** For example, the OWs supported the YDFs in better understanding the design and content of different dialogue sessions. OWs expressed that they have used a 'friendly approach on follow up and support in order to make the YDFs comfortable with the processes to follow. YDFs have all described the high level of trust and collaboration they had with the OWs. OWs were always available to answer any questions, concerns or solve technical difficulties encountered. They organized group sessions with YDFs, shared technical feedback on session outline and offered bilateral support for exact application of the different dialogue sessions.

3 **Naba'a performed their MEAL tasks well. ICCs and OWs understand the basic MEAL fundamentals and in practice can support monitoring activities. They require more support and experience on design and analysis.** ICCs and OWs participated in two MEAL training sessions. MEAL assessments reveal a deeper theoretical understanding of the importance of tracking progress to learn and improve programming and communicate the efficacy of program activities. In practice, they proved effective in supporting Aleph in YDP selection for interviews, facilitating quantitative interview completion and following up with missing beneficiaries. Moving forward, Naba'a requires experience in MEAL design (i.e. tools, research framework, etc.), leading qualitative data collection and an opportunity to conduct analysis and produce reports.

"The most important thing I learned is that we have to be ready for the unexpected. I believe this experience will help me to remain agile and think outside the box when issues arise on projects in the future."
- OW

"We worked closely with the OWs and Naba'a to improvise and adapt...Naba'a has been amazing...they have learned quickly, and they have learned a lot."
- TBI

"This was my first ever project with Naba'a and in the field. Other OWs supported me to better understand my tasks and role. I improved my organization and planning skills to best support the YDPs and YDFs."
- OW

"Naba'a did really well adjust activities post COVID. For example, the sharing of videos and infographics with YDFs and YDPs went relatively smoothly." - TBI

"We conducted weekly planning meetings, spot checks on groups and had daily communication with the team. I received daily updates from the OWs."
- ICC Naba'a

"We managed time effectively between YDPs and YDFs and simplified many things, like working collaboratively with the facilitators on dialogue session organisation and time management. Facilitators got easily frustrated when sessions did not run smoothly. We were there to support them, simplify the process and find solutions."
- OW

"Our support significantly contributed to gains made by YDFs and YDPs. We worked well together collectively as a unit. We had the same positive mentality and supported one another."
- OW

"Aleph's MEAL training was delivered well at the baseline. The facilitators and OWs were there. They were constantly distracted by the coordination requirements of the project. Which is why it was so good to deliver top-up training later in the project. Any time I have had to follow up with Naba'a, they are quick to respond, delivering quality work."
- TBI

IO 2: YDFs gain confidence, expertise and ability to deliver the youth dialogue curriculum through activities with participating youth

### 2.1: % of youth dialogue facilitators reporting improved dialogue skills

YDFs reported that they have improved their dialogue skills through their participation in Wahda. Self-reported improvement in dialogue skills is a composite indicator built on different questions assessing to what extent YDFs related to key dialogue skills (See Appendix). YDFs self-reported that they are better at **accepting and respecting the opinion of others**, and have **become more understanding and compassionate**. They remarked that they have developed **positive attitudes and encourage collaboration with others**. They learned how to express themselves and use appropriate body language (e.g. maintaining eye contact, showing others that we are listening, and using appropriate hand gestures).

YDFs also reported that they have benefited from the different skills they have taught the YDPs. They have also shared different examples on how they have been implementing key notions and skills they have learned and acquired into their everyday lives (examples explored under indicator 2.7).

76% of YDFs assessed their dialogue skills to be strong at baseline; whereas only 63% felt similarly at midline. An explanation for this drop could the YDFs' experience and knowledge gained during Wahda of what constructive dialogue actually entails.

During qualitative interviews YDFs stated that before Wahda they thought they knew how to have a constructive dialogue but during their engagement with the program they realised they had much to learn. 88% of YDFs reported strong dialogue skills at the endline, which marks a 12% increase from the baseline and crucially, 22% from the midline.

YDFs who Stated they had Strong Dialogue Skills

Baseline · Midline · Endline

- Baseline: 76%
- Midline: 63%
- Endline: 88%

A lot like me
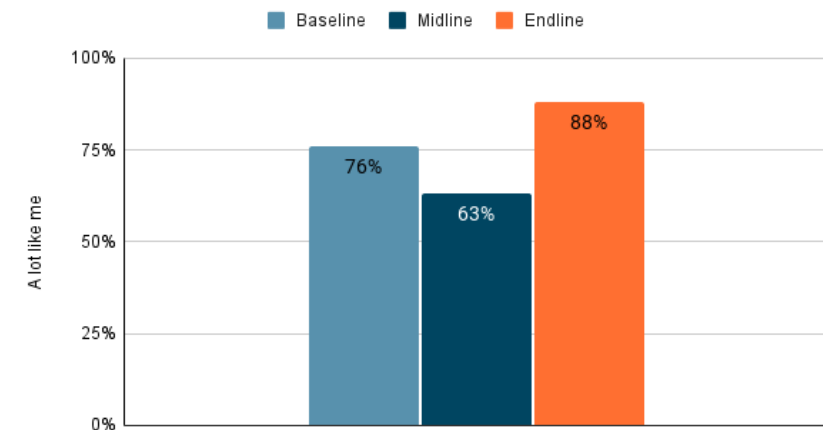
Lebanese Sunni Female YDF

"Before Wahda, I used to be very aggressive, and thought that my opinion was the right one only. After Wahda, my parents felt the change. I became less aggressive, as if there is a new me. I did not know people from other backgrounds, I developed this knowledge and acceptance of others."

2.2: % of youth dialogue facilitators reporting increased levels of confidence for engaging in dialogue

YDF scorecards and qualitative feedback from the YDFs themselves showed increased levels of confidence in engaging in dialogue with people from different backgrounds, or with different ideas to their own. At baseline, 54% of YDFs were confident in engaging in dialogue. At endline, this figure has risen to 95%, a 41% change.

Several YDFs said that **they used to be shy and refrained from connecting with others; now they do so without reservations**. YDFs said that they are **more likely to share their opinions, and welcome those of others who do not share the same opinion**.

Lebanese Sunni Male YDF

"I benefited greatly from all the information that I taught the YDPs. On the social level, I developed my skills in communicating with others after I was shy in the past. I learned how to listen and accept the differences of others. For example, I became able to sit and work in a group that includes others even if they are not from my religion."

Several YDFs shared examples of how they accept and encourage opinions and points of view that are different from their own. They provided examples of engaging with people from different religious or political affiliations in healthy dialogue. Some also mentioned how they have corrected their misconceptions after engaging with religiously mixed groups. They attributed these changes to the skills and values they acquired from participation in Wahda. One Shia female YDF shared how there were *'things that she used to believe were true about Christian girls'*. She described how something in her life changed after having the opportunity to interact and work with a Christian. She remarked that her increased confidence in engaging in constructive dialogue allowed her to rectify her misconceptions over time.

YDF Self-assessed Confidence for Engaging in Dialogue with People from Different Backgrounds
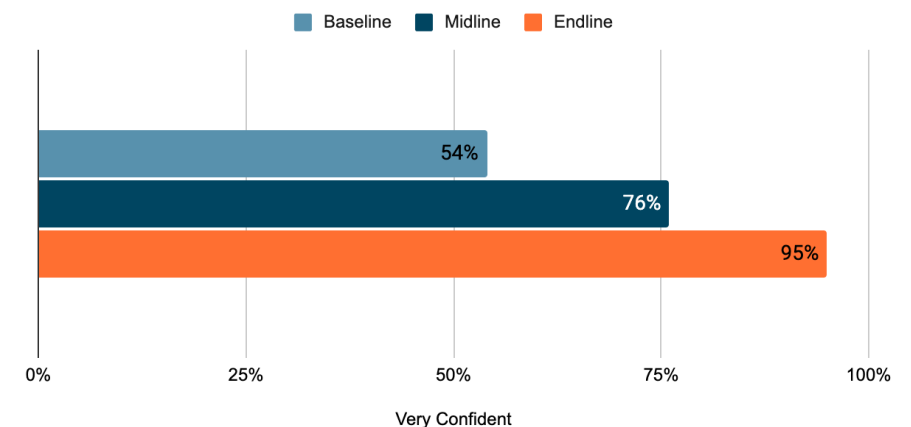
Baseline: 54%
Midline: 76%
Endline: 95%

Very Confident

2.3: % of youth dialogue facilitators demonstrating improved knowledge of facilitating dialogue

YDFs reported and demonstrated improved knowledge in facilitation during the endline card association game and discussion. It was not possible due to COVID-19 for Aleph to observe classroom activities, however it managed to draw on some evidence from conversations held with the YDFs. During the game, they managed to listen and show respect to others, paraphrase and build on the notions of their colleagues and use neutral and encouraging terminology to increase the level of depth and participation in the conversations.

2.4: % of youth dialogue facilitators reporting improved confidence in dialogue facilitation

YDFs have reported some improved knowledge of dialogue facilitation principles since baseline. The biggest shift, however, resulted among those who transitioned from answering 'agree' to 'strongly agree'. At midline, 57% agreed and 33% strongly agreed (the remaining disagreed). At endline, 75% strongly agreed whereas 25% agreed and no YDFs disagreed. Through Wahda YDFs learned how to listen to others, accept their opinions and become more aware of their own biases.

YDFs are more confident in dialogue facilitation since baseline. YDFs worked on conveying key messages by acting as role models for their YDPs. That included examples of how they accept all opinions and rephrase ideas (i.e. thanking a YDP on their contribution and repeating the main summary points before taking the discussion further with the others). YDFs were happy and benefited from the support offered by the OWs. The latter provided YDFs with guidance and listened to their experiences and challenges actively and compassionately. YDFs sought the support of OWs to get more explanations on the exercises/lesson plans. Also, OWs offered support on how to deal with certain personalities or cases, like dealing with someone who does not participate much, or has very strong opinions towards certain issues.

2.3 YDFs who Report Strong Knowledge of Dialogue Facilitation Skills
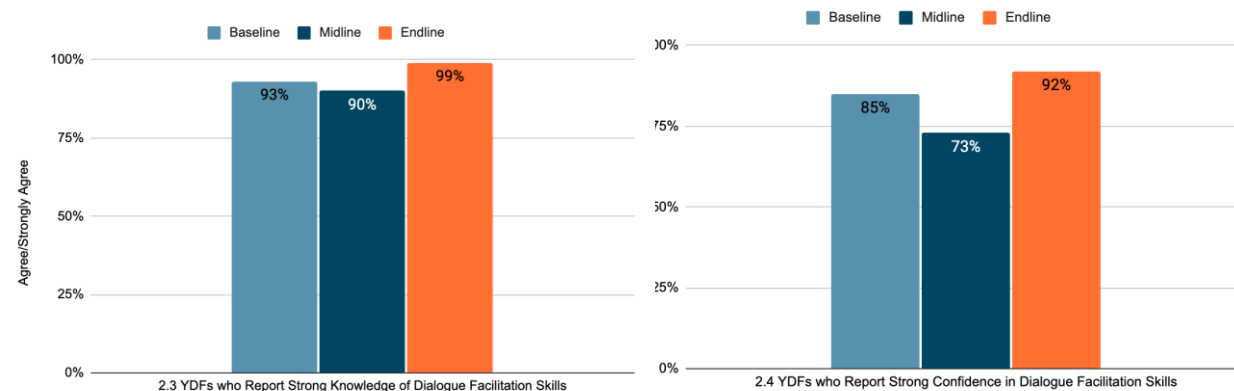
2.4 YDFs who Report Strong Confidence in Dialogue Facilitation Skills

2.5: % of youth dialogue facilitators reporting improved dialogue facilitation skills
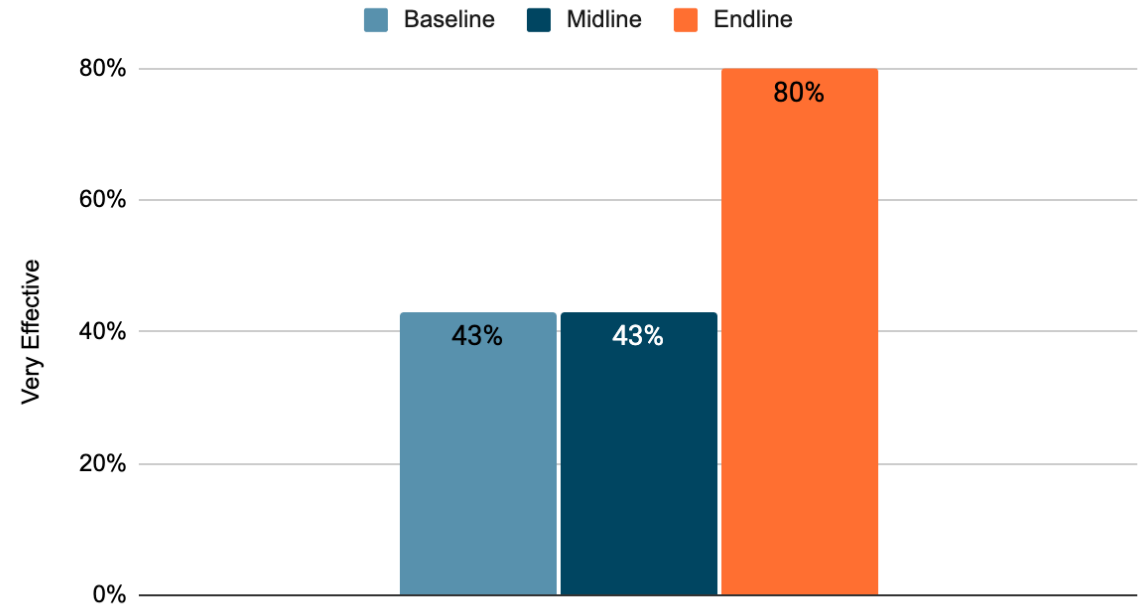
YDFs reported significantly higher dialogue skills at endline (80%) compared to baseline (43%); a 37% improvement. YDFs remarked that they are better able to facilitate and manage a group of participants, discuss sensitive topics, develop and execute action plans, prepare dialogue sessions and report back.

| Lebanese Christian Female YDF | *"I felt at the beginning that facilitating dialogue was going to be a difficult endeavor, but it turned out to be a very positive experience."* |

As facilitators, YDFs reported being aware of their body language and how to use it to better facilitate discussion. During WhatsApp discussions, they knew how to use the right pitch of voice (e.g. voice notes and activities delivered via Zoom), speed and momentum. They also became better capable of explaining the exercises and delving into the different topics, with greater depth. They also reported how they had developed the courage to engage and facilitate discussions around topics that they did not know much about (i.e. customs and traditions).

YDFs who Report Effective Dialogue Facilitation Skills

Legend: Baseline, Midline, Endline

- Baseline: 43%
- Midline: 43%
- Endline: 80%

(Y-axis: Very Effective, 0% to 80%)

| Lebanese Christian Female YDF | *"We became better at using our hearts and ears when engaging in discussions, accepting others' opinions; in particular those from different background. This made us better facilitators."* |

2.7: Youth dialogue facilitators delivering (similar) dialogue sessions outside of the planned dialogue session organised by Naba'a during the project period

Anecdotal evidence suggests that Wahda had knock-on positive effects. YDFs have put their new knowledge and facilitation skills into practice in other areas of their lives. **Some of the YDFs have used their new skills and experiences within their occupations**. Some are teachers, who gave examples of how they integrated the different dialogue aspects and skills into their classrooms. Body language and facilitation skills were used to guarantee a higher level of engagement and participation from the students. **YDFs developed the know-how to facilitate dialogue sessions using digital platforms** such as WhatsApp. They have identified and used certain tactics to increase youth participation using voice notes, emojis and individual calls to YDPs.

Syrian Sunni Female YDF

What I have acquired through Wahda impacted me a lot. I started using it with my students at school. I hear them more, and support them to better develop their personal point of views, help them better express their opinions, work in groups and discuss among each other

Other YDFs used their new dialogue skills in their work with different NGOs. For example, a social worker offered sessions in the field for targeted beneficiaries through another NGO. At the personal level, **one YDF shared how she improved the way she treated and communicated with her children and family members**. Another, described how he used to be shy before Wahda. Now, he developed the self-confidence to share his opinion and interact with others even if they are from a different religion.

Lebanese Sunni Male YDF

"I tried to reach out to people from outside my religion at work, to better know and understand others."

A Lebanese Sunni Male YDF used the different skills and know-how he gained during Wahda through his work as a social worker. He became more capable of facilitating and leading small groups of youth, designing and implementing an action plan and reporting on the sessions. He currently offers awareness raising sessions in his community through his engagement with other community-based organizations.

IO 3: YDPs demonstrate improvements in practicing dialogue and are more confident in using dialogue to engage with difference and diversity

3.1: % of YDFs reporting improvements in young people's ability to engage in dialogue

YDFs expressed a significant improvement (42% to 92%) in YDPs' ability to engage in dialogue. YDFs described how the YDPs started listening to each other more and avoided interruptions. They respected the answers of others and thanked each other for their opinions. They started asking questions that help them better understand the subject at hand and how others formed their opinions. **YDFs felt that they have managed to offer YDPs a safe space to discuss and participate**, while preparing them to trust each other. They have become more confident in themselves and therefore can have better dialogue with others. YDFs and YDPs both shared how YDPs were comfortable to discuss sensitive personal stories, such as early marriage, or challenges they face continuing their education.

A YDP shared how her parents are trying to take her out of school for lack of funds. Her fellow group members offered supportive and compassionate messages, encouraged her to talk to her parents and even connected with her outside of the dialogue session as well. YDFs of this group described how YDPs from different nationalities and religions managed to empathise with her situation, even when this problem is perceived to be affecting a specific group (Syrian refugees).

YDFs shared difficulties they faced in facilitating the engagement of illiterate or less educated YDPs in the discussions. They tried to use activities that would not discriminate against them, such as asking for voice notes and sharing questions by voice and calls instead of writing only over WhatsApp. Some YDFs, with the support of OWs, have also reached out to the caregivers of those YDPs to have them encourage their children's participation in dialogue sessions.

YDFs who Report YDPs Have a High Ability to Engage in Dialogue
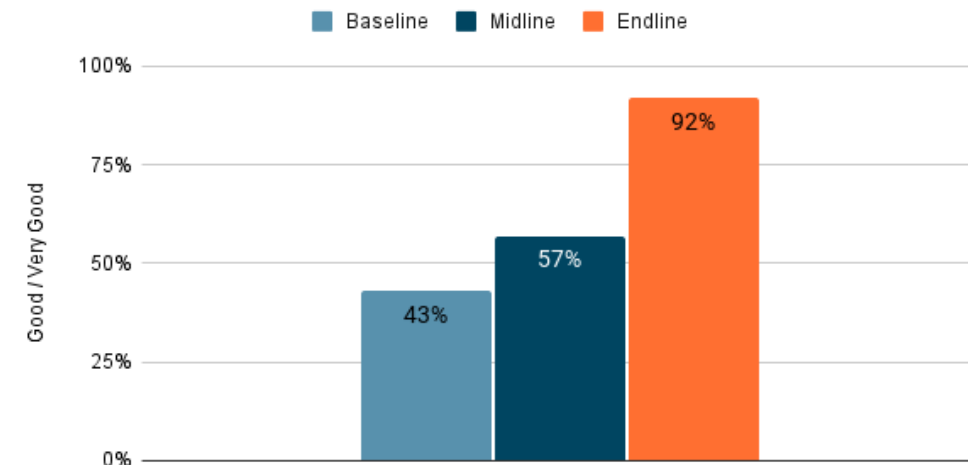
Baseline: 43%
Midline: 57%
Endline: 92%

3.2: % of youth dialogue participants demonstrating improved dialogue skills
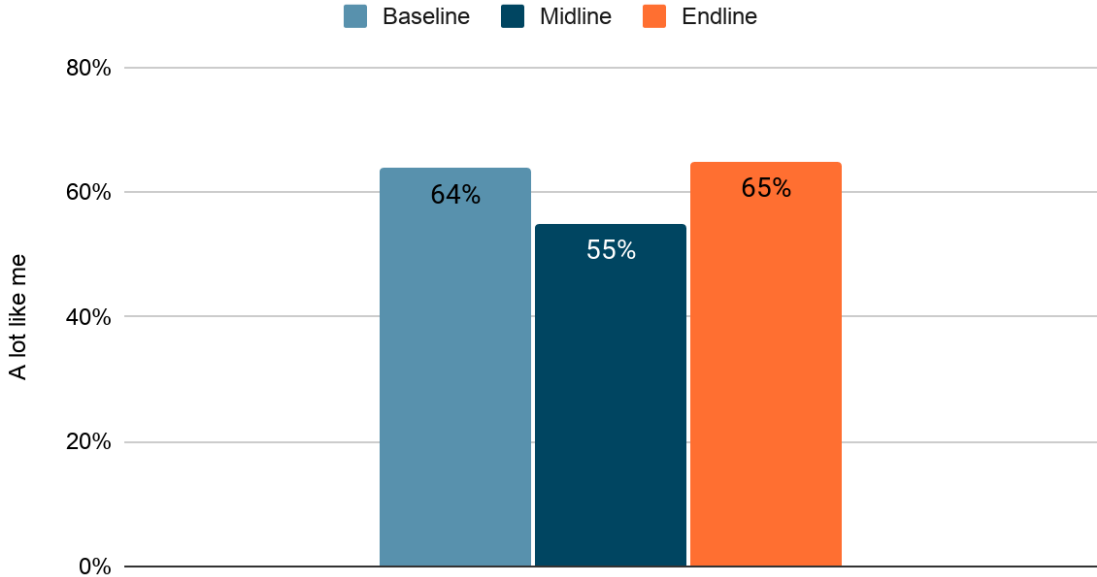
YDPs' assessment of their own dialogue skills remained stable (64% at baseline compared to 65% at endline). Aleph attributes this apparent 'stasis' to over-confident self-reporting at baseline. The dip in scores at midline seems to corroborate this view. **The comparison between midline (55%) and endline (65%) is therefore more revealing.** Qualitative findings suggest some general improvements in dialogue skills. Aleph's observations from VCs and the Game find higher levels of confidence in engaging in dialogue, and respecting different opinions. YDPs actively listened to others and Wahda gave them the space to express themselves. They generally used "I" for denoting a personal opinion/statement instead of generalizing and using "we".

YDPs from group C & J attending the VC on "faith, values and communities" managed to discuss early marriage and stigma against married women, a very sensitive topic, in an open and respectful manner. They used "I" to avoid generalization, and built on each others' opinion even when they disagreed.

Syrian Sunni Male YDP

"Each one of us has developed his/her self-confidence, he/she became more capable of expressing his/her opinions and debate with his/her family and community. Not to be oppressed anymore and speak out."

YDPs who Report Strong Dialogue Skills

3.3: % of youth dialogue participants reporting increased levels of confidence for engaging in dialogue

The endline evaluation signalled a 5 percentage point increase (92% at baseline to 97% at endline) in YDPs' perception of their confidence for engaging in dialogue with people from different backgrounds.

Lebanese Christian Male YDP

"It is not necessary that our opinion is the right one, what is important is the exchange and hear others what they believe and think."

YDPs participating in the qualitative discussion described how Wahda has increased their confidence for engaging in dialogue with people from different backgrounds or ideas to their own. Their experience has built their self-confidence and character. They are better capable to actively listen and respect others, which became a common practice in their lives.

One male YDP described during the endline discussion how he use to believe and feel always right. After Wahda, he started listening more to others and acknowledged their opinions. This was a start for him to accepting opinions that he used to just disregard.

YDPs expressed an increase in their self-confidence which helped them to engage in conversations with others who they did not know from before. The examples ranged from a simple act such as turning on the microphone and contributing to a discussion, to active participation in the VCs organized with other groups from inside and outside Lebanon. The VCs were also an indication of their capacity and interest to engage in dialogue with others who they did not know.

Syrian Sunni Female YDP

"I used to be very shy and rarely spoke with others. With the encouragement of my colleagues, and one session after the other, I improved and became better."

YDPs who Report High Confidence for Engaging in Dialogue

Baseline   Midline   Endline
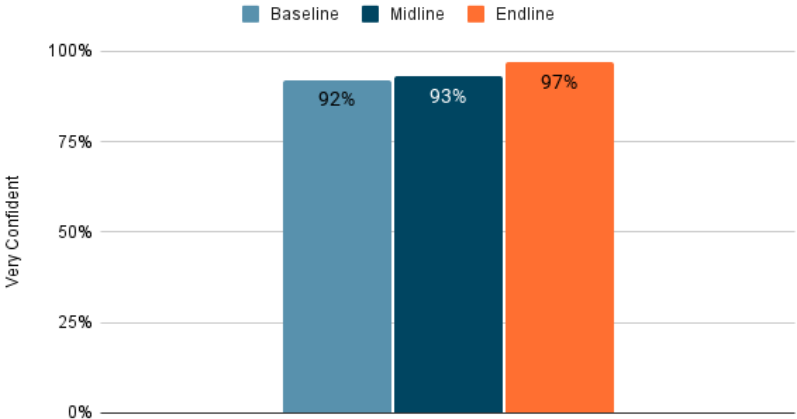
3.4: Types of examples given by youth dialogue participants using dialogue skills outside of the dialogue sessions

YDPs have benefited from the skills they have gained through Wahda to engage in dialogue with family members, friends and peers, colleagues and co-workers and in some cases with customers. Several male YDPs have also shared through the endline discussions and video journals how they used to bully others and stopped after their participation in Wahda. For example, a male YDP from group H mentioned how he became convinced of using dialogue with others instead of being a bully.

"I became very sociable after Wahda. My self-confidence increased and I started talking to new people and got encouraged to get to know others."

- Female YDP through video journal

Lebanese Sunni Male YDP

"Pre-Wahda I used to listen to others but was shy to speak. Because of Wahda I managed to break out of my shyness. I used to also bully others, especially children. Now I know better to treat others respectfully."

"Wahda helped us to become more engaged in our communities and engage in dialogue with others who we don't know."
– Female YDP through video journal

Executive Summary

Introduction

Methodology Note & Limitations

Key Findings

- Relevance: Was Wahda designed to do the right things?

- Coherence: How well did Wahda fit?

- Effectiveness: Did Wahda achieve its immediate outcomes?

- ***Intermediate Outcomes: What difference did Wahda make on YDPs and YDFs?***

- Efficiency: Did Wahda use its resources well?

- Sustainability: Will the benefits of Wahda last?

Conclusion and Recommendations

Appendixes

YDPs and YDFs alike report improved attitudes towards others. Observed interactions and behaviors detailed in the subsequent slides support these claims. They better 'accept' different opinions and deal with disagreements in a constructive manner.

Yet, it is inconclusive whether or not program engagement has led to reduced bias over the long term. Evidence suggests that Wahda is helping to lay the foundations of tolerance and open-mindedness among program participants but it is just a start. Continuous engagement and training is likely required to ensure net gains are not lost.

In regards to MEAL, **the word association game and discussions proved effective to triangulate findings and better understand self-reported attitudes**; in particular given YDF-led dialogue sessions could not be observed due to COVID-19.

Saida, Lebanon. Youth Dialogue Facilitators pause for a photo at MEAL Training, February 14, 2020. Source: Aleph Strategies.
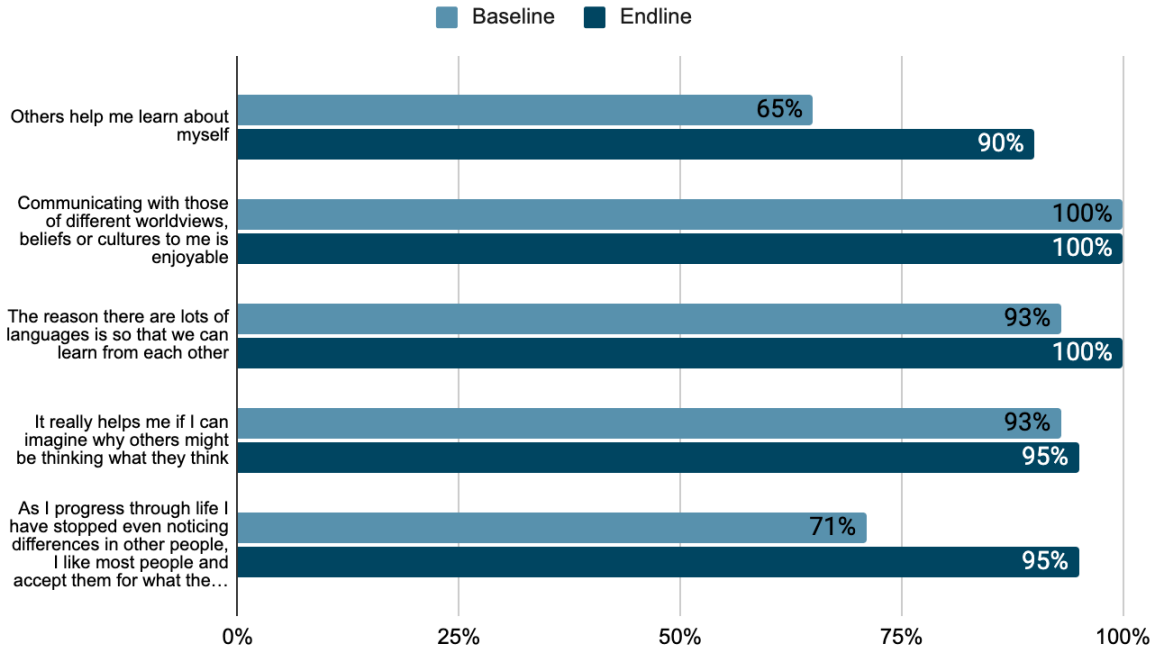
Do YDPs report increased open-mindedness and reduced bias towards others from different religious and ethnic minorities?

YDPs report a significant shift in open-mindedness and accepting others from different nationalities, religions or political affiliations. The endline shows a high level (89% at endline in comparison to 77% at baseline) of YDPs reporting positive attitudes towards others from different religious or ethnic backgrounds. This was also connected to the increased levels of confidence explored in immediate outcomes.

YDPs' participation in dialogue sessions has increased their level of self-confidence to become better capable of **(1) being in an environment with peers from different backgrounds, and (2) accept to engage in a dialogue even when they had opposing view-points**. YDPs described under previous indicator, how they have become better capable of listening and accepting opinions of others who they do not know.

% of YDPs Who Agree/Strongly Agree on their Attitudes Towards Others

Legend: Baseline, Endline

Statement	Baseline	Endline
Others help me learn about myself	65%	90%
Communicating with those of different worldviews, beliefs or cultures to me is enjoyable	100%	100%
The reason there are lots of languages is so that we can learn from each other	93%	100%
It really helps me if I can imagine why others might be thinking what they think	93%	95%
As I progress through life I have stopped even noticing differences in other people, I like most people and accept them for what the...	71%	95%

Lebanese Sunni Female YDF

"Syrian participants were afraid that they wouldn't be accepted by the group in the beginning. They shared how they used to be subject to harassment before. It took us several sessions until they became more comfortable with the process."

Christian Lebanese Female YDP

"Each one of us think in a certain way, and has certain opinions. Dialogue will always help us reach a solution."

Evidence suggests that Wahda has contributed to increasing YDP tolerance and open-minded attitudes towards those who are different. At baseline, just over half of YDFs (58%) assessed YDP attitudes related to open mindedness to be good or better. Nearly all YDFs assessed YDPs to have better attitudes by endline. **Through Wahda, YDPs had the opportunity to discuss topics in their groups or VCs that they might have never been exposed to before, like discrimination against wearing Hijab and early marriage (labelled as a challenge faced by Syrian refugees mostly, thus more of a Muslim issue).** They listened and offered support for those who are facing this challenge in their family or community without any discrimination or prejudice. In addition, YDPs also discussed having to convince their caregivers of the importance of education and continuing their education. Also, in here, YDPs offered support and suggestions. Some took this conversation private and continued the discussion out of the group.

YDF Perceptions of YDPs' Attitudes Towards Others
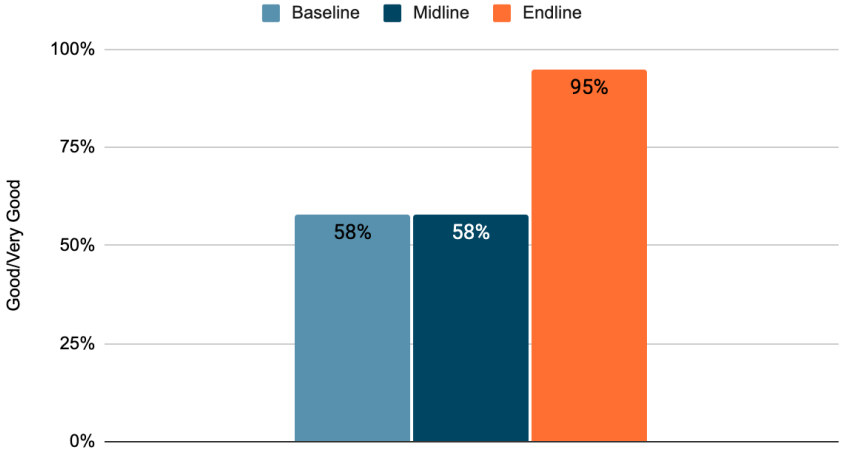
Some of the YDPs, similar to findings from midline, **have taken the relationship with new made friends from the group beyond Wahda**. A group of girls have formed a WhatsApp group purely for socializing. Others contact each other on a regular basis, and shared that they have implemented what they have learned in their everyday life, by developing new friendships with youth from other religions.

| **Lebanese Christian Male YDP** | *"Now I accept to have a conversation with another person who supports other political leaders. I used to believe that I am the only one who is right, but now this has changed."* |

| **Naba'a OW** | *"Groups that were more diverse witnessed greater interaction. It was great to see how Christian and Muslims participants exchanged messages during Holy celebrations."* |

YDPs described how **Wahda helped them better accept others**. They shared how in their groups they 'don't refuse someone from another religion or denomination'. The type and nature of the shared discussions, along with the continuous interactions and personal exchanges have increased the awareness, tolerance and acceptance of others among the YDPs. As a start for those who are part of their groups, and others in real life. Several of the YDPs shared how they used to object to others' opinions and feel that their religion is superior and the 'right one'. Things has shifted during the program and several of their misconceptions were corrected. YDFs have also noted an increase in YDP performance at the level of openness to learn about others; confidence to share their own values and beliefs; listen to others without prejudice; and are concerned with finding solutions to share problems.

How would you (YDFs) rate your participants' performance in each of the following areas?	Baseline	Endline
1 My participants are open to learning about the lives, values and beliefs of others	95%	100%
2 They exhibit increased confidence to share their own lives, values and beliefs with others	26%	100%
3 My participants can put their prejudices to one side, and listen to one another without judgement	68%	95%
4 They are concerned to find solutions to shared problems.	42%	85%

Lebanese Sunni Female YDF

"During session 2 of Wahda, my Palestinian and Syrian YDPs got into heated arguments and that frustrated me. I benefited from the support of the OWs and guidance, to reset the guidelines and rules at the beginning of every session and started noticing the difference with time. They have changed completely and engage better with each other."

Palestinian Sunni Male YDP

"Before when the Syrians first came to Lebanon, we used to treat them as enemies. Because of my participation in Wahda, I became friends with other Syrians and became convinced that nothing should be or can be treated with violence."

YDPs have discovered more about peers from other backgrounds who have different culture and traditions. Being part of a mixed group, in terms of nationality, religion and sometimes gender as well, was something certain YDPs have done for the first time. In one of the word association game sessions, a YDP made a concerted effort to answer names to combinations that included characters from different nationalities or religions, or stating traditions or festivals of other religions. This was linked to their capacity to disagree and to not hesitate in answering, but express their opinions even if they are not 100% sure.

YDPs participating in the word association game and discussions preferred the VCs organized over Zoom more than the WhatsApp discussions. They liked the opportunity they had to meet and talk to peers from inside and outside Lebanon and found them to be more social. VCs were an opportunity to put in practice and better explore what they have learned during the project. That included personal interactions and body language.

Trust among YDPs has also increased in comparison to the baseline period. They had limited trust in each other at that stage and it developed over time as more and more interactions took place. YDFs shared during the discussions how the majority of YDPs liked the level of interaction and the ability to see and communicate with others during the VCs with other youth from other countries. They had the opportunity to learn about new cultures and traditions.

Lebanese Shiaa Female YDP

"During the VCs we talked with peers that we haven't seen or met before. We did not know their religion or beliefs. This helped us better know how to deal with others from different countries and religions."

Syrian Sunni Female YDP

"I did not used to accept others; especially those with a different opinion. After Wahda I have developed more trust towards others. If we are different, it does not mean that we cannot be friends."

Lebanese Sunni Male YDF

"I am responsible for a group of mixed YDPs. they used to criticize the opinions of others and hesitate to engage in dialogue. With time, they have changed and became more accepting towards each other. They applied what they learned during the VCs, especially at the level of respecting others from different backgrounds."

Qualitative insight from the word association game provided further evidence of positive attitudinal change. Participants were challenged to think outside their cultural comfort zones by confronting stereotypes and innate biases. In follow up discussions, participants revealed that they would have struggled to engage in this game or to be so candid in their responses before they participated in the Wahda program. The discussions were certainly lively, engaging and dynamic. Though one or two participants did not perform well (scoring 0 on any of the 18 combinations), the majority tended to enjoy the experience, taking pleasure in responding to unusual or a-typical combinations of words.

Participants reported that they were more accepting of alternative perspectives as a result of the Wahda program. During the game, participants listened to each other as they used the same figures to describe both negative and positive card combinations. For example, the name of the Secretary General of Hezbollah - a prominent Shiite political party - was given in the same session as an answer to one positive association (leader with a beard), and another with a negative one (talkative religious figure).

In another combination (hated political figure) answers offered included politically opposing Lebanese Christian, Shiaa and Druze prominent figures. The fact that participants seem to be happy sharing a space, and engaging in discussion (rather than outright argument) with differing religious or political viewpoints was encouraging.

YDPs were also capable of disagreeing constructively. In one of the sessions, a participant mentioned Hitler as a leader. In the debrief, another participant stated that she believes that Hitler should not be counted as a leader since he committed massacres. Instead of this causing an argument the participant behind the answer explained that he only shouted the first name that came to mind since he was currently studying about Hitler at school.

Lebanese Sunni Female YDP

"I hesitated in the beginning to share the name of a prominent yet conflicting religious leader. Nevertheless, that was my opinion and I shared it. Each one of us is entitled to his/her personal opinion."

Do YDFs report increased open-mindedness and reduced bias towards others from different religious and ethnic minorities?

YDFs have also improved their attitudes towards others from different nationalities and religions, as demonstrated by the improved scores from baseline to endline. This was essential for them to be able to transmit these values and notions to their YDPs. One of the groups had two female co-facilitators, a Christian and a Shia. They both remarked during the endline discussion how before Wahda they would have never imagined to engage with someone outside of their religion. From the beginning of the project, they have got to know each other and accept each other, not because they were forced to do so, but rather because they became convinced that respect between religious sects is a moral and spiritual duty. Their collaboration has also presented them as role-models to their YDPs.

% of YDFs Who Agree/Strongly Agree on their Attitudes Towards Others

Legend: Baseline, Endline

Statement	Baseline	Endline
Others help me learn about myself	65%	90%
Communicating with those of different worldviews, beliefs or cultures to me is enjoyable	100%	100%
The reason there are lots of languages is so that we can learn from each other	93%	100%
It really helps me if I can imagine why others might be thinking what they think	93%	95%
As I progress through life I have stopped even noticing differences in other people, I like most people and accept them for what the…	71%	95%

Lebanese Shiaa Female YDF

"I am a Muslim Shiaa and my co-facilitator is a Christian. We got to know each other more through our work on Wahda. Our YDPs became more accepting of each other after they saw how me and my colleague respect and treat each other."
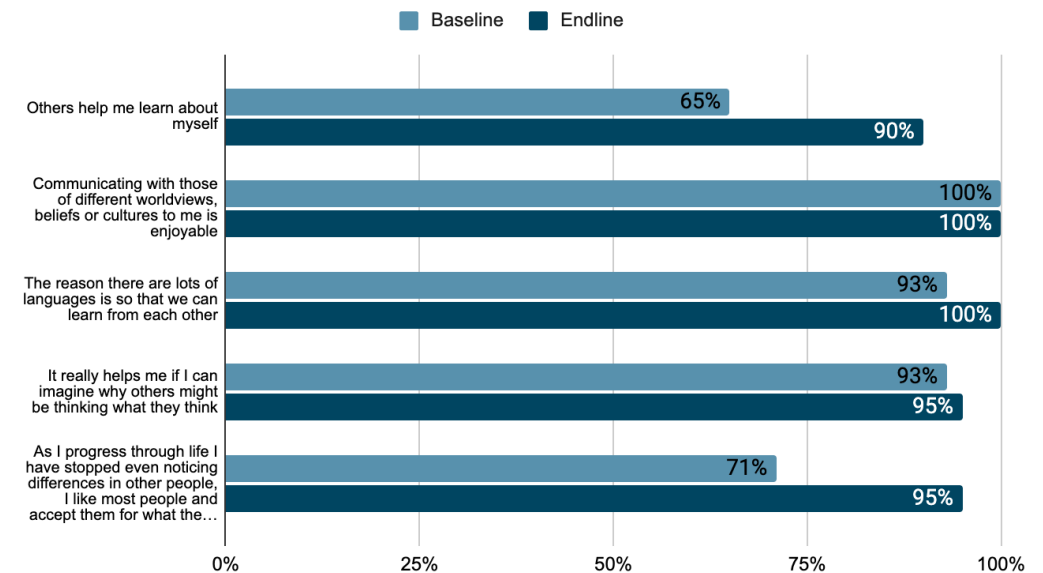
YDFs were divided regarding the preference between Zoom and WhatsApp. The latter is perceived by some to be more conducive for privacy (no need to have camera on) and offers the possibility for extensive sharing. On the other hand, VCs over Zoom, allowed YDPs to go in-depth in their discussions of topics and helped them to experience a 'real' dialogue. YDFs generally report that YDPs were also happy that they managed to meet and got to know each other and others from different countries.

Similar to the YDPs, YDFs had strong religious and political and affiliations or beliefs. During the word association game, several expressed a greater acceptance of others' opinions. For example, the names of opposing religious and political leaders were given and that did not create any clashes among the participants. In one group specifically a Sunni YDF gave the names of prominent Sunni and Shiaa political leaders on two different combinations. When asked how she felt about this, she answered "I respect everyone's opinion and I expect the same from others". This shows how YDFs have become more comfortable in dealing with issues that are sensitive in Lebanon while making sure not to disrespect others who have strong beliefs about it.

Different iterations of the game also added to the evidence collected. One Sunni female YDF gave the name of a prominent Christian political leader to answer for a game combination of 'unattractive political figure'. This can typically be very sensitive in Lebanon and in particular coming from someone from a different religion; but it did not cause any issue. When asked to explain her answer during the follow-on discussion, she remarked that she was comfortable to state this political leader as it is a commonly held opinion (and she was trying to win a point); even if it is not her own personal view of this political figure. All participants engaged in this discussion constructively, which is evidence of progress made through the Wahda program.

Lebanese Female Sunni YDF

"You could say that I used to be a fanatic supporter to one specific political party. I was capable of waging a war in case someone pronounced the name of my leader. Now and after Wahda, I became more accepting and open to hearing the opinions of others."

Lebanese Female Shiaa YDF

"I said the first thing that came to my mind. I think that we must accept the opinions of others, no matter how different it is, and accept it. Just as others accept my opinion, I must accept theirs. My partner and I in the group, we are from different nationalities and we became able to respect each other, which positively affected the members of the group despite their diversity.

Taken together, the endline findings suggest that YDPs and YDFs have better attitudes and therefore are demonstrating signs of open-mindedness towards others. Yet, this is just a start as evidence suggests they are at the level of <u>acceptance</u>.[6] YDPs and YDFs stated during the endline discussions that they are willing to listen and accept different opinions, but **they are likely not yet at the stage of sustained change,** or able/willing to benefit from other opinions, cultures or traditions to help them reflect on their own attitudes or beliefs and ultimately help themselves mature and grow.

Aleph finds evidence that underlying biases towards other groups still persist. For example, YDPs and YDFs negatively identified with non-religious celebrations mainly celebrated by Christians. For example, Halloween and New Years were repeatedly answered as "Corrupt Festival", "Hated Celebration" or "Corrupt Celebration". The celebration of Saint Maroun (the founder of the Maronite Church the most prominent Christian denomination in Lebanon) and the Festival of Colors (from their VC with UAE that include Indian students) were also answers provided by participants in one of the game iterations in response to a negative word combination.

These negative biases are likely driven by a continued lack of awareness and exposure to Christians. Only a handful of Christian YDPs took part in Wahda and therefore youth had little to no opportunities to discuss Christian celebrations, beliefs, etc., with Christians themselves. This calls for better religious diversity in any program of a similar nature and crucially, within each group (5 groups were entirely Sunni Muslim). It is also worth noting that they both confused "Corrupt" with "Immoral" in most of the cases due to the resemblance in Arabic between both terms.

YDPs and YDFs also struggled to suggest female entrepreneurs, characters, and scientists. They could suggest options for female artists or celebrities. They also identified "heroes" with physical strength (i.e. super heroes) – who tend to be male – as opposed to real life heroes who may have achieved / are known for something.

6. Please see the recommendation on a [potential scale towards open-mindedness](#).

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Key Findings

- Relevance: Was Wahda designed to do the right things?

- Coherence: How well did Wahda fit?

- Effectiveness: Did Wahda achieve its immediate outcomes?

- Intermediate Outcomes: What difference did Wahda make on YDPs and YDFs?

- *Efficiency: Did Wahda use its resources well?*

- Sustainability: Will the benefits of Wahda last?

Conclusion and Recommendations

Appendixes

Wahda used its resources well and delivered value for money despite a challenging political and economic context and the on-going COVID-19 pandemic

1

Wahda was resource efficient. The program was **delivered under budget** despite disruptions and some delays caused by COVID-19 and the growing economic and political crisis. The pilot budget was $499K over 21 months, with $337K (67%) going to training and program delivery and $162K (37%) going to evaluation and reporting; a fair distribution given that evidence and learning is a primary objective of Wahda. However, only $240K was spent on program delivery. **This amounts to a cost per direct beneficiary of $820, or $48 per beneficiary per month of program delivery.** By comparison, extracurricular education in Lebanon costs approximately $50 per student per month (two 90 minute sessions per week).[7] Right to Play delivers its play-based approach for approximately $15 per student per month (pre-COVID; it is more expensive now with online costs associated with data bundles and distribution of play materials). Overall, Wahda was in-line with extracurricular education, and as it was a pilot, it would likely be even less costly at scale.

Direct beneficiaries stated that they used their dialogue skills with their family members, colleagues, friends, etc. As such, it is possible that the benefits of Wahda extended beyond direct beneficiaries by 'word of mouth' and 'dialogue' opportunities with these indirect program stakeholders. Research for this evaluation did not include these indirect groups but it is worth considering for future iterations of a program of a similar nature to understand the breadth of impact.

7. This is an indicative cost only as it is based on information from a few extracurricular centers and the cost can fluctuate quickly based on rapid inflation in Lebanon.

5 Local Staff (3 OWs & 2 ICCs)

Direct Beneficiary Universe 292 people

262 YDPs (237 by endline)

25 YDFs trained (20 selected for program)

"The budget was appropriate and sufficient for us to achieve the planned objectives within the project duration." - Naba'a

TBI and Naba'a had the right mix of capacity to efficiently deliver Wahda. Some key staff turnover and slow recruitment were experienced but TBI found solutions and issues did not hamper program delivery

2 **TBI and Naba'a had the knowledge and experience to effectively manage and deliver Wahda.** Its relevant expertise for Wahda includes: 1) international development project management (e.g. management team has 45+ years combined experience); 2) the right mix of thematic/sectoral knowledge and experience (P/CVE, education and youth programming) and 3) MEAL design and delivery (e.g. dedicated and experienced MEAL team to work alongside Aleph). Understanding its internal limitations in regards to the Lebanese context, TBI sourced Naba'a as its local partner and a local ICC, who have been operating education and youth-related programs in Lebanon for years. Having a local partner proved to be instrumental during COVID (permanent in-country presence) and to better ensure sustainability of results (Naba'a can leverage capacity built from Wahda into its other streams of work).

3 **It took longer than anticipated to fill some key positions and the program experienced some staff turnover. Yet TBI proved flexible and adaptable and always found solutions and kept USAID regularly updated.** It took some time to select and contract Naba'a and in particular the MEAL Consultant (Aleph Strategies). This may have contributed to a longer than anticipated 'inception phase'. Delays in contracting were further compounded by USAID vetting requirements. All key positions were filled by January 2020 ahead of the baseline process, but this made for a slightly rushed baseline data collection component.
Staff retention was good given the circumstances. TBI experienced two major changes: 1) Dr. Ian Jamison (Education expert) left the program and 2) the original TBI In-Country Coordinator left and needed to be replaced. Yet the rest of the team remained intact for the duration of the program. In regards to Naba'a, the core team was retained. The ICC and OWs stayed with the program until completion. One OW joined the team somewhat later as agreed with Naba'a to add a third OW to the team at the end of 2019. The main 'staffing' challenge was with the YDFs. Seven of the original YDFs left the program over the course of implementation. TBI and Naba'a anticipated this challenge and trained more YDFs than required and therefore were able to replace YDFs who left the program without problem or much delay.

"Naba'a has a good reputation in Lebanon. We vetted them and they are seen as neutral. Their reporting standards are very high. They also have a good relationship with the Palestinian refugee communities. Their Project Manager is also highly experienced in youth programming."
- TBI

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Planning: Is an exit strategy in place?

Operationalizing: What is the likelihood the strategy will work in the short-term?

Prospects: What is the likelihood the strategy will work in the long-term?

TBI has developed a practical and actionable Sustainability Strategy. Resource requirements have been costed and are minimal. An explicit risk and mitigation strategy would be a useful value-addition

Yes. TBI has developed a sound plan that focuses on its 'sphere of control' and advocates for inclusion of Wahda in its 'sphere of influence'. Within its 'sphere of control', Naba'a – rightfully so – has been identified as the best institution able to sustain gains and hopefully continue to build YDF and YDP capacity on constructive dialogue. To minimize costs and increase the likelihood of operationalization, the Strategy is to embed elements of Wahda within Naba'a's existing portfolio of programs. Resource requirements have been costed and are minimal and the timeline for delivery has been estimated.

Within its 'sphere or influence', TBI has identified and will advocate for opportunities with the Saida NGO Forum, 6 private schools in Saida, Tyre and Akkar and when the time is right, with the MEHE and the Ministry of Social Affairs (MoSA)

"Wahda is cross-cutting with the second strategic aim of Naba'a at the level of its youth strategy. The topics offered will continue within our ongoing programs."

– Naba'a

The likelihood of success in the short-term is high. *Barriers of entry for YDFs and YDPs into existing Naba'a programming are low*

Planning: Is an exit strategy in place?

Operationalizing: What is the likelihood the strategy will work in the short-term?

Prospects: What is the likelihood the strategy will work in the long-term?

High; in particular avenues identified through TBI's sphere of control. The YDFs and YDPs would be afforded the opportunity to hone skills developed through Wahda through programs of a similar nature. Furthermore, costs identified are very low (i.e. data bundles or printing of some materials) and several program options have been identified to better ensure success (e.g. if integration does not work for one program, there are others). It is unclear, however, if YDFs will continue to receive a stipend for participation in Naba'a's ongoing programs.

Finally, TBI has proposed a no-cost extension to USAID to leverage remaining Wahda funds to implement youth-led community awareness initiatives in Saida and El Eklim from July to December 2021. If approved, 20 YDFs will work together on initiatives to raise awareness on COVID-19, address misinformation, tackle discrimination, address prejudice and bias, and provide tangible support for marginalized community members. The lessons and recommendations will be used by program partners for advocacy activities with municipal government. This is a low-risk and high-probability sustainability option as there is no additional cost to USAID, would include current Wahda YDFs and could lead to local government prioritizing youth interventions and including youth in decision making on matters that affect them.

"The skills and know-how that the YDPs and YDFs gained will be theirs for the near future to use and benefit from. They think and act differently already ."

– TBI

Planning: Is an exit strategy in place?

Operationalizing: What is the likelihood the strategy will work in the short-term?

Prospects: What is the likelihood the strategy will work in the long-term?

The likelihood of success in the long-term is moderate. The main barrier being a stable Government that endorses and adopts the Wahda model

"If we further develop the project based on the results and evaluation findings, we suggest scaling it up to other geographical areas, adding new topics and a component for community projects run by youth."
– Naba'a

Moderate. Long-term sustainability of beneficiary gains rests on factors outside the control of TBI and Naba'a. One of the main issues is the lack of awareness and buy-in at the national government level. Currently there is no sitting government in Lebanon and therefore the program was not introduced to the MEHE or the MoSA. Without the endorsement of the government and adoption of dialogue-based teaching in formal curriculums, it is unlikely that a critical mass of at-risk youth can be reached to affect change at scale. TBI and Naba'a acknowledge this and will advocate for the adoption of dialogue-based teaching with the MEHE and the MoSA at the national and regional levels once it is appropriate / possible to do so. Naba'a has relationships with both Ministries and a history of positive engagement which could serve as a useful entry point for actioning this option. In parallel, TBI will advocate for dialogue-based programming with locally operating NGOs and civil society organizations.

In the absence of government funded extracurricular youth dialogue 'clubs' then more funding will likely be needed in the medium term to launch an expanded pilot and/or hope that private sector schools can hire/fund YDFs to provide extracurricular clubs for at-risk youth.
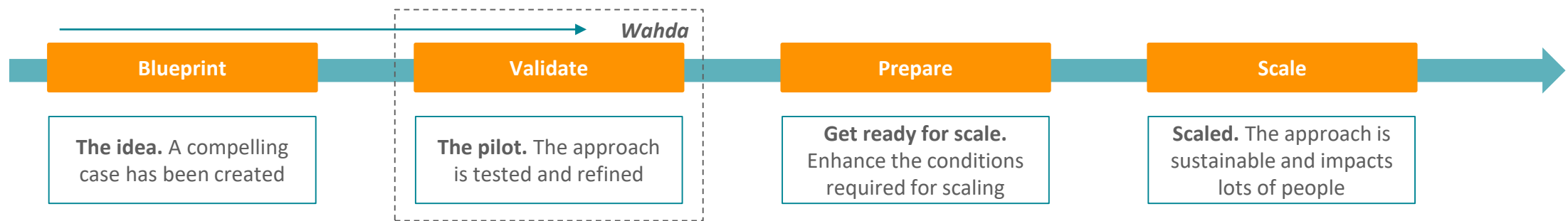
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The Wahda program was conceived as a pilot to test a 'youth-leading-youth' dialogue approach, with an ambition to scale if successful. Acumen's *Blueprint to Scale* model provides a helpful analogy for contextualizing progress to date, and setting out a preliminary pathway for expansion. During the pilot phase, Wahda has moved from **Blueprint to Validate**. The basic concept has been piloted, though severely-disrupted test conditions necessitate further reflection and refinement as the program continues on a journey to **Prepare** and **Scale**

Wahda

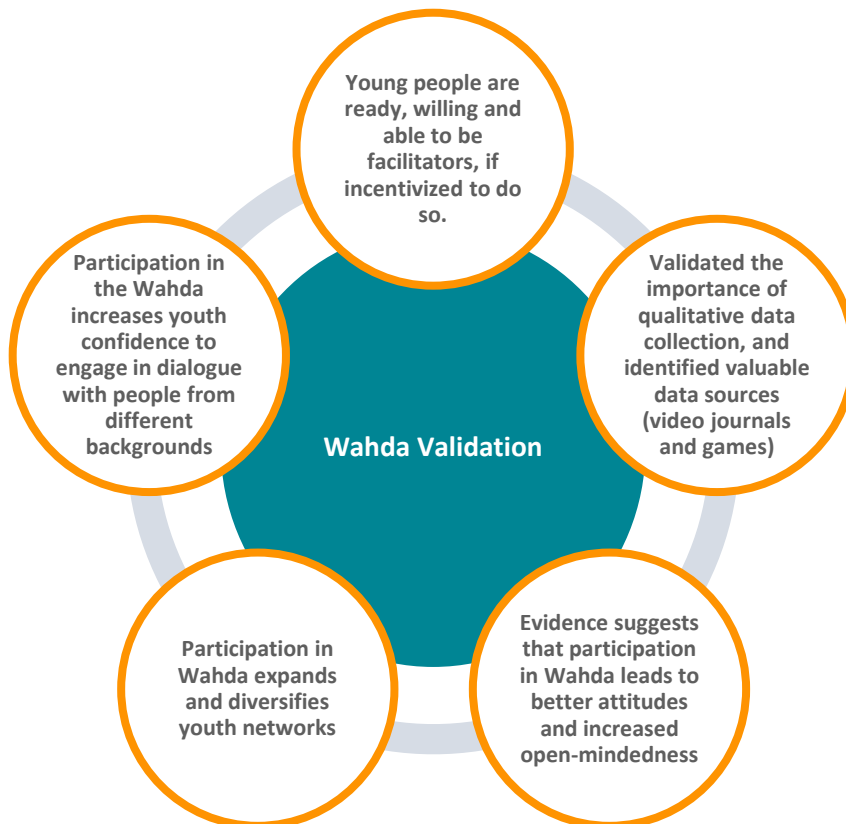| Blueprint	Validate	Prepare	Scale
The idea. A compelling case has been created	**The pilot.** The approach is tested and refined	**Get ready for scale.** Enhance the conditions required for scaling	**Scaled.** The approach is sustainable and impacts lots of people

Wahda sought to test whether youth-led dialogue training is effective. **Early evidence is encouraging**, though disruptions to implementation and evaluation due to COVID-19 necessitate further reflection and investigation to make a definitive assessment. YDFs and YDPs gained knowledge and developed skills to engage in constructive dialogue. Analysis finds improvements in confidence to engage in dialogue: listening to others, respecting different opinions, and 'agreeing to disagree' in a peaceful manner, even when discussing sensitive topics. Taken together, the evidence suggests that Wahda is helping to lay the foundations of tolerance and open-mindedness among program participants.

Yet, **the approach requires further testing and refinement.** The pilot was short and focused on a small subset of youth; some groups were religiously homogeneous. Observations of in-person dialogue sessions were not possible; diminishing learning opportunities. Crucially, YDFs/YDPs require continuous engagement to ensure net gains are not lost. TBI's immediate-term sustainability strategy is promising but long-term sustainability could be hampered if more funding is not secured to trial a larger pilot and/or if the political context does not improve to allow for government engagement to better ensure a critical mass of youth could be involved in dialogue-based programming.

There are a number of hypotheses that the pilot was unable to address adequately under the circumstances. However, the data provides compelling justification to expand the program in a phased manner, allowing further reflection and learning before scaling

Broadly, what have we learned?

Wahda Validation

- Young people are ready, willing and able to be facilitators, if incentivized to do so.
- Validated the importance of qualitative data collection, and identified valuable data sources (video journals and games)
- Evidence suggests that participation in Wahda leads to better attitudes and increased open-mindedness
- Participation in Wahda expands and diversifies youth networks
- Participation in the Wahda increases youth confidence to engage in dialogue with people from different backgrounds

Broadly, what remains unanswered?

Wahda Validation

- What would have been the results if the in-person youth-club model could have been realized?
- Is the Wahda model more/less effective than traditional engagement?
- Is the Wahda model more/less effective than other innovative programs? (Play, sport)
- Would Wahda have been as successful if group composition was more balanced?
- What is the Lebanese Government's perspective on the Wahda model?

We offer recommendations to refine the Wahda model, refine MEAL approaches, and enhance the conditions for scaling the program

1 **Refine the Model**

2 **Refine MEAL Approaches**

3 **Enhance Conditions for Scale**

1.1 Include game-based approaches to achieve 'youth club' environment

1.2 Expand scope to include all regions of Lebanon to achieve better diversity

1.3 Maintain flexible approach to ensure lessons are used to adapt the program on an on-going basis

1.4 Maintain balance of online and physical activities

1.5 Formalise the YDF role as a full time job

1.6 Expand use of video conferences

1.7 Ensure 'refresher' curriculum training

1.8 Invest in quality translation & deliver in local languages

1.9 Consider a fewer number of YDPs per group

2.1 Develop innovative attitudinal change methodology by shifting focus from quantitative to qualitative tools

2.2 Simplify Theory of Change and PIRs language

2.3 Expand midline intervention and collect insights on a regular basis

2.4 Expand methodology to account for knock-on effects of program to better measure VfM

2.5 Expand methodology to account for dropouts

2.6 Conduct an additional evaluation in the near future to assess sustainability, the model against another youth-focused program and impact ambitions

3.1 Immediate-term: Consider funding an expanded Wahda Pilot 2.0 to test under post-COVID-19 conditions

3.2 Short-term: Expand Sustainability Strategy to include YDFs / YDPs in other ongoing USAID funded programs focused on youth in Lebanon

3.3 Short-term: Share the dialogue-based approach with other local NGOs through the Saida NGO Forum

3.4 Medium to long term: Secure government buy-in so that the dialogue-based approach could potentially be included in national, regional and local education policy strategies

What?	Why?	How?
1.1 **Refine the Wahda approach to include game-based activities to achieve the 'youth club' environment**	• The Wahda pedagogy is almost exclusively 'classroom' based. While the classes contain numerous games and exercises, they are still indoor 'desk-based' activities with an overt teaching objective. Given the diverse demographics in each group, this may not be the most effective learning environment. Other organizations employ sports, music and games to foster attitudinal change, working on the basis that simply mixing with other people in a creative and/or physical environment creates opportunities to build consensus and cooperation around non-contentious issues like 'what shall we paint now?', 'what position will you play?' • YDPs and YDFs were more engaged and more likely to participate in activities that included 'fun' (Word Game), topics close to their interests (see next slide for suggestions), or at a minimum interactive (VCs or in-person); in particular when participation is outside of formal education • Organizations such as [Right to Play](#) and [Skateistan](#) have years of evidence to suggest that combining play and education is an excellent means to break down barriers, provide psychosocial support and empower children and youth. Right to Play states: "*When you organically bring youth from different backgrounds, their focus would be on the game. They are in the moment and concentrating on playing well. It does not matter who their teammates are. Dialogue happens without us pushing for it*" • Tolerance and open-mindedness require continual 'exercise' – not only are there degrees of open-mindedness, but gains can be lost as well as gained. Participating in Wahda must be appealing for young people	• The Wahda 'club' should combine the Essentials of Dialogue curriculum with games (i.e. football, board games, skateboarding, hiking, movies, etc.) to attract youth to the extracurricular program and better ensure their sustained participation • An afternoon could include an hour of dialogue-based classroom activities and an hour of 'fun' • The YDFs and even the YDPs should be involved in activity decision making. This is an extracurricular club for them • Partnerships could be formed with organizations such as Right to Play who specialise in game-based approaches with youth in Lebanon and globally

Beneficiaries made a number of suggestions on curriculum topics that they would find engaging and/or relevant to the objectives of Wahda

ICCs & OWs

- Anger Management
- Conflict Resolution
- Conflict Transformation

YDFs

- Customs and Traditions
- Early Marriage
- Education
- Bullying
- Racism
- Discrimination
- Relationship with Parents

YDPs

- Customs & Traditions
- Bullying
- Discrimination
- Racism and Prejudice
- Gender discrimination
- Gender Equality

What?	Why?	How?
1.2 **Expand scope to multiple regions to ensure a more diverse range of YDFs and YDPs**	• Wahda was limited to Saida and to some degree, El Eklim. It then became challenging to recruit enough youth from different nationalities and religions to test the efficacy of the model • Naba'a worked hard post-baseline to achieve more balance but participation was skewed towards certain groups • Participation: 269 Sunni Muslims, 30 Shia Muslims and 3 Christians, and; 104 Lebanese, 170 Syrians and 55 Palestinians • Some groups were entirely religiously homogeneous (i.e. entirely Sunni Muslim)	• Expand Wahda to include at-risk youth from all 4 distinct regions in Lebanon (South, Mount Lebanon, North and Bekaa) • Ensure each 'club' attains a better balance of youth from different nationalities and religions; along with gender and appropriate ages to ensure participation (i.e. 13 year olds less likely to participate in a group containing too many 17 and 18 year olds) • Persons with disabilities (PwDs) should be included in a program of a similar nature in the future
1.3 **Maintain flexible approach to ensure lessons are used to adapt the program on an on-going basis**	• All project partners remained flexible, open-minded and willing to learn throughout the implementation period • Notwithstanding the security/political context and COVID-19 pandemic (which necessitated adaptation), from inception to endline, Wahda has invited a creative and iterative approach to learning. Given the highly qualitative nature of the intended outcomes and impacts, as well as the volatile operational context, this degree of flexibility should continue to be embedded in any future scale up	• TBI and Naba'a should continue to collect and reflect on evidence on a rolling basis • Ensure buy-in from donor (e.g. USAID) that some measurement goalposts might shift after lessons have been generated (e.g. indicators change) • Continue to solicit youth feedback on a rolling basis (e.g. reflection sessions) and use this information to improve programming

What?	Why?	How?
1.4 **Maintain balance of online and physical activities**	• COVID-19 precipitated the need for testing online methods to engage youth. Whilst effort was made to make these sessions as interactive as possible, YDFs/YDPs suggest in-person activities are preferred • This is particularly true with the most vulnerable / most marginalized. YDPs with limited literacy could not actively participate in WhatsApp chat groups. YDPs with limited access to personal space & mobile devices could often not connect or have the necessary privacy from family members to engage to discussions • In general, unreliable electricity is a challenge hampering participation in online dialogue	• Any future programming should prioritise in-person activities when COVID-19 allows. These in-person activities can be complemented by online and chat group activities • Reducing bias and increasing open-mindedness is likely best served by in-person 'youth club' interaction. Youth need to see each other, share meals together, play games together, etc. in order to fully understand and appreciate someone else's opinion, culture, and religious beliefs
1.5 **Formalise YDF role as a full-time job**	• YDFs were paid a stipend per dialogue session delivered. Once COVID happened and program activities were delayed, some YDFs left as their was no incentive to continue • YDFs often reflected that they viewed Wahda as a job and were hoping to secure full-time positions post-program. A few even changed LinkedIn status to employees of 'Wahda' • The efficacy of the approach rests on capable YDFs to lead YDPs. They require regular 'refresher' training and consistent engagement with YDPs over time	• Any future iteration of the program should include adequate budget to provide YDFs an entry level salary commensurate with local standards • This will ensure higher quality candidates, more accountability and longevity of participation • It is unclear whether YDFs slated to be involved with Naba'a's on-going programs post Wahda will be paid or not. Yet, Naba'a should plan for financial incentives to keep them engaged

What?	Why?	How?
1.6 **Expand use of video conferences**	• YDFs and YDPs appreciated the opportunity to connect with students/youth clubs outside Wahda, in particular those based outside of Lebanon • It is a further opportunity to broaden their perspective and perhaps make 'friends' or modern 'pen pals' from across the globe	• Video conferences should happen at multiple junctures throughout program implementation (i.e. once per quarter) • Connect youth of similar age and the same language to encourage better participation. Interpretation impedes interactions and possible knock-on 'friendships' post-VCs
1.7 **Ensure regular refresher curriculum training**	• The Essentials of Dialogue curriculum training was offered at the baseline. A second training was offered to deepen YDF dialogue and facilitation skills in summer of 2020 and a third training was provided on the adapted online curriculum • Despite this, YDFs remarked that it would have been useful to receive 'refresher' trainings on a regular basis to reinforce knowledge and skills	• OWs (or other dialogue observers) should make note of mistakes made by YDFs during dialogue sessions • These mistakes can be discussed with YDFs immediately after the session, but also compiled across different YDFs and all sessions • Each quarter a refresher training could be conducted based on an analysis of observed issues

What?	Why?	How?
1.8 **Invest in quality translation and interpretation / deliver presentations in local languages**	• The curriculum interpretation contained some errors which led to some confusion (i.e. open-mindedness) • The curriculum was presented in English and interpreted into Arabic. Not all key points were effectively interpreted	• TBI has already reflected on this issue and course corrected post-baseline but confusion – in some regards – was already instilled • Any future budget should contain enough space for professional translation / interpretation services • All documents should be 'back translated' by the professional company
1.9 **Consider fewer YDPs per group**	• YDFs remarked that YDP groups were too large (up to 25 YDPs per group) • Smaller groups would encourage more participation from each YDP and potentially faster knowledge acquisition/retention • Smaller groups would better enable YDFs to facilitate dialogue, in particular since they are learning how to do so	• Trial different group sizes to find the optimal group size • Groups could range from 10, 15, 20 and 25 YDPs per group, for example

What?	Why?	How?

2.1

Develop an innovative evaluation methodology to measure attitudinal change by shifting focus from quantitative to qualitative data collection methods

- The M&E methodology for Wahda relied out of necessity on quantitative datasets based on self-reported data. These findings have been triangulated with observational findings and performance scorecards
- At endline, Aleph piloted a game to test attitudes. This elicited candid and insightful information, enabling a more nuanced interpretation of the data
- There is an opportunity to refine this approach so that it can be employed at baseline, midline and endline to measure changes over time

- **Game-based testing** provided an exciting, innovative and informative approach to assessing levels of open-mindedness. Aleph introduced a card game to test unconscious bias towards gender, social, cultural, political and religious identities. The game elicited a high degree of participation, and generated strong qualitative insights to strengthen analysis. In the next stage, TBI should explore the feasibility and application of extracting simplified (coded) responses from each game session to allow for more systematised reporting. Further thought will be required to mitigate the risk of participants 'gaming the game' as they grow familiar with the concept over successive waves. A partnership could be explored with Tiltfactor Lab to refine 'Buffalo' for TBI's needs from an academic perspective
- **Video journals** generated strong qualitative data, and could be further integrated into MEAL processes. The quality of insights generated through the personal video journals were extremely helpful in providing further nuance to Aleph's analysis. In the future, qualitative guidelines could be enriched by harmonising implementation and research activities, so that the video journals are shared before research fieldwork commences. This would help identify specific entry-points for discussions with individuals, and suggest new potential avenues of enquiry that we had not previously anticipated
- **Observations:** Future programming under normal conditions would allow for more in-person observations of YDF led dialogue sessions. These are critical to understanding the efficacy of this model

What?	Why?	How?
2.2 **Simplify Theory of Change and PIRS language**	• Distinguishing between terms such as 'Reducing bias' and 'improved attitudes/open-mindedness' was found to be challenging based on somewhat superficial answers given by youth and in other cases, reluctance to engage in some topics • Youth were able to articulate what they learned, what they did and did not like and at a simple level what changes occurred (e.g. I listen to others, I am less aggressive, I let others finish their sentences, 'agree to disagree', etc.	• Future Theory of Change and PIRS language should be further simplified to account for what can be substantiated • Better attitudes and increased open-mindedness of youth can be observed • Reduced bias is much more difficult to discern. As mentioned previously, youth can learn to 'game the game' and therefore Aleph cautions drawing definitive conclusions on bias under current evidence and learning approaches • An open-mindedness Journey scale could be developed. See next slide for ideas
2.3 **Expand midline intervention and collect insights on a regular basis**	• Midline reporting can be neglected or overlooked as implementers and donors focus on baseline and endline comparisons only • The argument against a midline is time and cost vs. change that could happen over a short implementation period • This project has demonstrated the importance of midline data as change in fragile environments can happen quickly. Midline data has helped to identify over-confidence in self-reported dialogue behaviors and attitudes, as hypothesised at baseline and allowed for necessary evidence collection adaptations ahead of the endline	• The Wahda model requires further testing to be validated. Investing in scaled up learning is an asset • Expand midline from a data collection from generating 'insights' into a full 'assessment' • 'Insights' should be collected on a monthly basis; perhaps through a longitudinal study of certain YDFs and YDPs through gaming, video journals and discreet dialogue observations

Recommendations > Ideas for Open-mindedness Journey Scale

YDFs and in particular YDPs could be measured on a path towards open-mindedness. Participants could fall into different categories based on reported and observed characteristics. Some broad ideas are presented below. All measurement tools would be geared to testing and placing youth on their progress towards sustained behavior change.

Little to no confidence and experience

Sustained observed open-mindedness

Unaware	Aware	Accept	Change

Characteristics

- Little to no experience engaging in dialogue with different groups

- Have little reported / observed confidence in dialogue capacity

- Have reported / observed biases towards other groups

Characteristics

- Some experience engaging in dialogue with different groups

- Aware of their own biases and acknowledge others may have different opinions and beliefs; but do not accept them

- Cannot yet constructively engage in dialogue

Characteristics

- Has considerable experience engaging in dialogue with different groups

- Aware and accepts opinions of others.

- Can have constructive dialogue

Characteristics

- Has considerable experience engaging in dialogue with different groups

- Aware and accepts opinions of others

- Ready, willing and able to change opinion

- Observed to have constructive dialogue over time

What?	Why?	How?
2.4 **Expand methodology to account for knock-on effects of program to better measure VfM**	• YDFs and YDPs reported that they now engage in constructive dialogue with a variety of different groups of people: family members, colleagues, friends, etc. • It is likely therefore that the benefits of Wahda extend beyond the direct beneficiaries and include these groups • This potential multiplier effect of Wahda is important to unpack	• Future evaluation approaches should include interviews with family members at a minimum and potentially other groups • Did these conversations happen as reported?; what knowledge was passed on?; what was learned? • Household members can be assumed indirect beneficiaries of the program given regular contact with YDFs and YDPs • Include more VfM analysis with longer timeframe and more resources, looking at economy and efficiency, as well as social return
2.5 **Expand methodology to account for dropouts**	• It would have been useful to understand 'why' certain YDFs and in particular YDPs dropped out of Wahda to generate even more lessons • Unfortunately COVID-19 made it difficult to secure interviews with youth who dropped out of the program	• Future evaluation approaches should include interviews with dropouts (best effort basis) • When in-person activities can resume, the households can be visited of a select group of dropouts to determine the reasons: Why did you drop out? What didn't work? How can we better encourage your participation in the future?

What?

2.6

Conduct second evaluation in the future to determine if net gains were sustained, assess efficacy of the model against other approaches and if impact ambitions are starting to materialize

Why?

- The evaluation took place immediately after the implementation period
- It was important to collect and analyze data at this juncture, but it is also true that sustainability and impact cannot be truly assessed at this time
- This evaluation allowed space to benchmark Wahda against other P/CVE programs but a deeper analysis of one or two approaches in comparison to Wahda would be useful

How?

- TBI and USAID should consider commissioning an additional evaluation that focuses on the outcomes of the sustainability strategy and impact ambitions
- Did the YDFs and YDPs successfully engage in other on-going programming implemented by Naba'a? How many of them?
- Is Naba'a utilising skills and knowledge developed through Wahda in other programs?
- Are local, regional and federal governments aware of Wahda? Has the curriculum been adopted by private schools?
- How does Wahda stack up against another youth-focused program in Lebanon?

What?	Why?	How?
3.1 **Immediate-term: USAID and TBI should consider an expanded Wahda pilot in Lebanon to test refined model and efficacy under post-COVID-19 conditions**	• Overall, the program did not get to test the intended model given severe disruptions caused by COVID-19 • Nevertheless, much was learned and the model can be refined before a scaled V2 pilot across Lebanon	• USAID could agree to fund a second pilot in 2022 – 2023 taking into consideration the lessons from the Intervention End Report and this MEAL Results Report
3.2 **Short-term: In parallel USAID could include YDFs and YDPs in other youth-focused programs in Lebanon**	• USAID has other youth-focused programs on-going in Lebanon • Including YDFs and YDPs in these programs (if aligned with Wahda objectives) provides another avenue to better ensure the sustainability of gains from Wahda • Doing so could work well to complement YDFs/YDPs in on-going programs implemented by Naba'a as not all YDFs and in particular YDPs can be absorbed in these programs	• If integration makes sense, USAID could make introductions to ongoing programs/networks such as Qitabi, implemented by World Learning and the USAID-funded network Youth Power

What?	Why?	How?
3.3 Short-term: Share the dialogue-based approach with other local and international NGOs through the **Saida NGO Forum** and other similar forums operating in Lebanon	• One of the main strategic aims of the Saida NGO Forum is to support young people by delivering interventions focused on conflict resolution and peacebuilding – and therefore this aligns well with the purpose of activities delivered through Wahda • A much larger cohort of youth could participate in dialogue activities. By achieving a critical mass, this could help develop greater societal cohesion in the longer-term	• As per the sustainability strategy, Naba'a could deliver training and share copies of the YDF Handbook with member organizations to ensure that not only are they familiarized with the concept but are able to effectively deliver dialogue-based activities themselves • GenG online resources could also be shared with interested parties, such as the Essentials of Dialogue (available in Arabic)
3.4 Medium-Term: Secure government buy-in so that the dialogue-based approach could potentially be included in national, regional and local education policies	• The Lebanese Government sets the national education policies and approaches • If Wahda's dialogue-based model is to reach a critical mass of youth in Lebanon, it needs to be endorsed by local, regional and national governments • Unfortunately the political crisis did not allow Wahda to engage with the MEHE or other relevant Ministries. Furthermore, intended local government collaboration (i.e. space for youth clubs) could not be realized due to COVID-19	• USAID, TBI and Naba'a should share evidence and lessons with government at all levels once it is possible to do so • Use the alignment of Wahda with the Lebanese Governments *21st Century Dialogue Skills* as leverage • Use cases (e.g. stories of change) from this pilot should be developed and showcased with local, regional and national officials • A roll-out strategy could be developed and budgeted in collaboration with government

Appendix 1: Methodology > Evolution of MEAL Approach and Data Sources

The Figure on the right provides an overview of tools used over the implementation of Wahda. The MEAL approach evolved alongside the program as a) we learned more about what worked and what could be improved and b) in response to the COVID-19 pandemic. Overall, the MEAL approach shifted to place more emphasis on qualitative tools to capture subtle YDF and YDP behavior changes and introduced a Word Association game to observe bias, open-mindedness, etc. in action.

	Baseline	Midline	Endline	
Subjective self-reporting	YDF Dialogue Scorecard	YDF Dialogue Scorecard	YDF Dialogue Scorecard	YDFs / YDPs / ICCs / OWs Supported by Aleph
	YDF Facilitation Scorecard	YDF Facilitation Scorecard	YDF Facilitation Scorecard	
	Classroom Performance Scorecard	Classroom Performance Scorecard	Classroom Performance Scorecard	
	Youth Participants Dialogue Scorecard	Youth Participants Dialogue Scorecard	Youth Participants Dialogue Scorecard	
	ICC / OW Capacity and MEL Assessment	ICC / OW Capacity and MEL Assessment	ICC / OW Capacity and MEL Assessment	
Contextual evidence	WhatsApp Discussion Groups	WhatsApp Discussion Groups	WhatsApp Discussion Groups	TBI / Aleph
	YDF Video Diaries	YDF Video Diaries	YDF Video Diaries	
			GenG Videoconferences	
			YDF Reflection Session	
Objective assessment	Paired Interviews with YDFs	Paired Interviews with YDFs	YDF Word Association Game & Discussion	Aleph Strategies
	KIIs with ICCs / OWs	KIIs with ICCs / OWs / Exec Director	KIIs with ICCs / OWs / Exec Director	
	FGDs with YDPs	Paired Interviews with YDPs	YDP Word Association Game & Discussion	
	Classroom observations		KIIs with External Stakeholders: USAID, Government	

What is it?

The Evaluation is underpinned by Aleph's *Impact Index*. The Index has been designed to provide a transparent and robust measurement framework. It was developed in collaboration with TBI and refined throughout program implementation. The Index is based on the OECD-DAC evaluation criteria for development assistance: relevance, coherence, effectiveness, efficiency, sustainability and impact. The Wahda evaluation primarily focused on the first four pillars, as it was too soon to determine the program's contribution to impact ambitions (we analysed intermediate outcomes) and the COVID-19 pandemic has somewhat disrupted sustainability efforts.

How does it work?

Each pillar was divided into **areas** that correspond to performance within that pillar. Each area is further broken down into **indicators**. Each indicator is scored on a scale of 1=poor, 2=satisfactory and 3=good. The score is based on whether the program achieved a **desired state**. Desired states are listed next to each indicator, setting out the type of evidence required to achieve a high score. The indicator score is accompanied by **narrative evidence**, as well as **sources of evidence**. The average creates an area score. The average area score generates an overall score for each pillar. The numbers have been colour-coded for ease of analysis and use.

Wahda Evaluation Index Front-end Summary

Pillar	Area	Score	Total
Relevance	Validity of Objectives	2.8	2.8
	Design	2.8	
Coherence	Internal Coherence	3.0	2.9
	External Coherence	2.9	
Effectiveness	Immediate Outcome 1	2.7	2.8
	Immediate Outcome 2	2.9	
	Immediate Outcome 3	3.0	
	Measurement Reflection	2.8	
	External Considerations	2.9	
Efficiency	Resource Efficiency	3.0	2.9
	Human Resource	2.5	
	Time Efficiency	3.0	
	Monitoring and Accountability	2.8	
	Policy and Procedure	3.0	
Sustainability	Planning	2.8	2.7
	Operational	2.8	
	Collaboration	2.5	
Intermediate Outcome Considerations	Progress towards YDP increased open-mindedness and reduced biases	2.5	2.5
	Progress towards YDF increased open-mindedness and reduced biases	2.5	

The above Table depicts the summary scores of each area and OECD pillar. This analysis was used as the basis for the narrative presented in this report. Please refer to the Evaluation Index in Excel for further information (Appendix 2).

Wahda Evaluation Index back-end Example

At the 'back end' readers can see how the scores for each pillar have been compiled. The example below is taken from part of the first area from the Relevance pillar. For further information on this pillar and others, please refer to the Evaluation Index in Excel (Appendix 2).

Area		Indictor	Desired State	Questions	Source of Information	Evidence	Score: 1=poor, 2=satisfactory, 3=good
Area 1: Validity of Objectives	1.1	Context	Wahda addresses a recognized need in Lebanon	Does Wahda tackle a specific problem? Is this problem well-recognised by government, NGOs and local communities? Does Wahda provide an adequate solution? What evidence can be shown to illustrate the appropriateness of the approaches?	KIIs with ICCs, TBI and USAID, FGDs with OWs and KIIs external stakeholders; quarterly reports; Intervention End Report	Yes, Wahda is attempting to address a recognized need in Lebanon. Marginalized youth - in particular those in refugee camps without official status in Lebanon - are at risk of being left behind / without opportunity and therefore becoming radicalized. Many of these religious and ethnic minorities (REM) youth (i.e. Palestinians, Syrians) have limited opportunity to interact with other communities. Biases can then be reinforced and intolerance formed. Wahda offered safe spaces for REM youth from different backgrounds to interact together in an open dialogue. Such spaces or platforms are rare and youth residing in Lebanon have little chances of engaging in dialogue or interacting with others who have different opinions, backgrounds or beliefs. During the exploratory phase youth mentioned that lack the space to engage with others; in particular spaces led by other youth (youth clubs) as opposed to formal education channels.	3
	1.2	Stakeholder consultation	Key stakeholders were engaged in the design of the project	Did TBI consult with external stakeholders including religious groups, INGOs, LNGOs, youth representative organizations, civil society organizations, schools, universities, vocational colleges and young people themselves?	KIIs with ICCs; KIIs with TBI; early quarterly reports reflecting inception period	Yes. TBI consulted with several governmental and non-governmental stakeholders (local and international working) in Lebanon and designed the project based on lessons learned, priorities and recommendations shared. At the local level, TBI met with Mayors and municipal members of areas targeted by Wahda to insure their buy-in and integration of their insights. TBI and Naba'a also connected with other stakeholders from the education, humanitarian and CVE sectors such as World Learning, Save the Children, IRC, UNESCO among others.	3

YDF Scorecards

YDFs were asked to complete 3 different scorecards including a series of questions designed to assess levels of open-mindedness, dialogue skills, and confidence (in dialogue, and for YDFs, facilitation). These tools provide a self-reported measure of change to knowledge, attitude and practice over time from baseline to midline and endline.

20 YDFs

14   6

A total of 20 YDFs participated in the endline evaluation process. 14 young women and 6 young men.

Self-assessment

YDFs completed an online self-assessment scorecard of their confidence in oneself and in teaching others, skills and attitudes. The questions were adjusted after the baseline and the same questions were used at the endline as at the midline.

Facilitation

This self-assessment survey YDFs to evaluate their own performance as facilitators following their last dialogue session. The survey asked participants how strongly they agree (or disagree) with a series of statements about themselves as facilitators. Following these questions, YDFs were asked to rate their effectiveness as facilitators overall.

Classroom Performance

This survey allowed YDFs to evaluate the dialogue skills of the participants in their group immediately following their final dialogue session. The survey presents the YDFs with a series of statements about their participants (attitudes, speaking, listening, responding, reflecting etc.) , and asks them how strongly they agree (or disagree) with these statements.
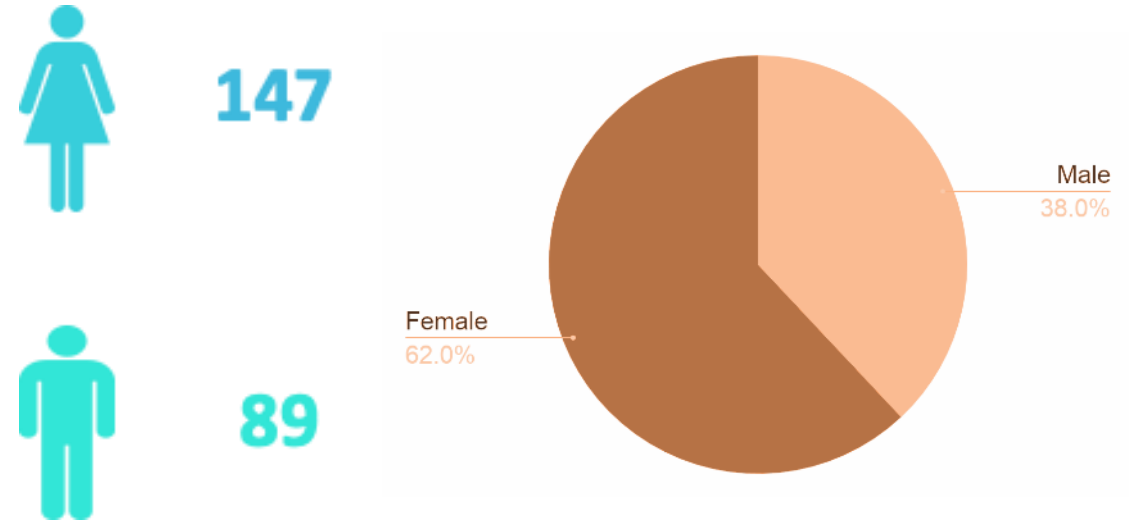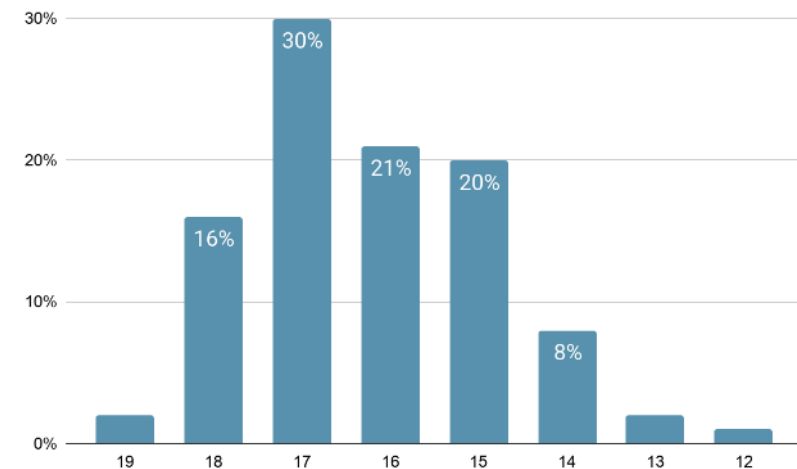
YDP Scorecard

The YDP scorecard is a version of the Dialogue Scorecard adapted for youth participants. It includes questions in which participants are asked to indicate how strongly they agree (or disagree) with a series of statements about their own dialogue skills and confidence. It also contains some additional knowledge questions about whether certain behaviors are respectful or disrespectful in the context of dialogue. The YDP scorecard was revised after the baseline and employed again at the midline and endline.

236 YDPs

YDP Scorecard Gender Distribution

147

89

Male
38.0%

Female
62.0%

YDP Scorecard Age Distribution

Word Association Card Game

Aleph developed a game to compliment the qualitative interviews with YDFs and YDPs. The combination of the game and discussion helped test YDFs and YDPs' biases, open-mindedness and dialogue skills. This type of assessment helped in **mitigating the reliance on self-reported behaviors** and allow Aleph to push beyond the formal constraints of traditional focus group settings or paired interviews.

Game Concept

The game included two decks of cards (18 in each), one including adjectives and the other nouns. The list of adjectives includes those based on nationality (Syrian, Lebanese, Palestinian, Arab), religion (Christian, Muslim), sex (female), personality (talkative, funny, corrupt, hated, honest), physicality (bearded, unattractive), popularity (famous, fashionable, influential) and a miscellaneous category including (poor and dead). Nationality, religion and sex cards were duplicated to allow higher chances for these important adjectives to be played. The other deck contained cards listing nouns based on profession (journalist, business leader, singer, comedian, musician, politician, athlete, scientist, author, actor), role (hero, movie character, religious figure, leader, motivational speaker, influencer) and tradition/festival. Both decks included one Joker card. If drawn, participants could state a name based only on the other card drawn.

How it works

Aleph played the game with YDFs / YDPs for 20 mins and then moved into focused discussions for at least 25 mins. The Aleph PM started the game by simultaneously flipping a card from each deck. Using the noun-adjective combination formed (e.g. a Muslim influencer), the players raced to be the first to shout the name of a real-life person or fictional character who satisfies both words. The game started with one easy pre-prepared combination for the participants to have a sense of the game and encourage play.

The Aleph PM had the video on for the participants to see that the cards were drawn randomly, which encouraged more a more playful environment. TBI's ICC supported in noting the scores and answers given for the different combinations. Winners received an incentive. The game was not an end by itself. It helped assessing the existing biases, prejudices and learning from Wahda. The game was used to launch a discussion around it and used the momentum to introduce questions linked to the program evaluation.

YDF Participants

Aleph facilitated 5 discussions with all 20 YDFs (14 young women and 6 young men). It included the Word Association Game and a discussion/ reflection on the results from the Game and more broadly on the Wahda program.

20 YDFs

YDP Participants by Gender

Aleph also facilitated 10 discussions with 40 YDPs from the 10 different groups. YDPs were sampled ensuring a proper mix of gender, nationality and religion. 24 of the participants were girls and 16 were boys.

24 16

40 YDPs

YDP Participants by Nationality and Religion

In terms of nationalities, 16 of the YDPs interviewed are Lebanese, 16 are Syrians and 8 are Palestinians. The majority are Muslim Sunni (29), 6 are Muslim Shiaa and 5 are Christians.
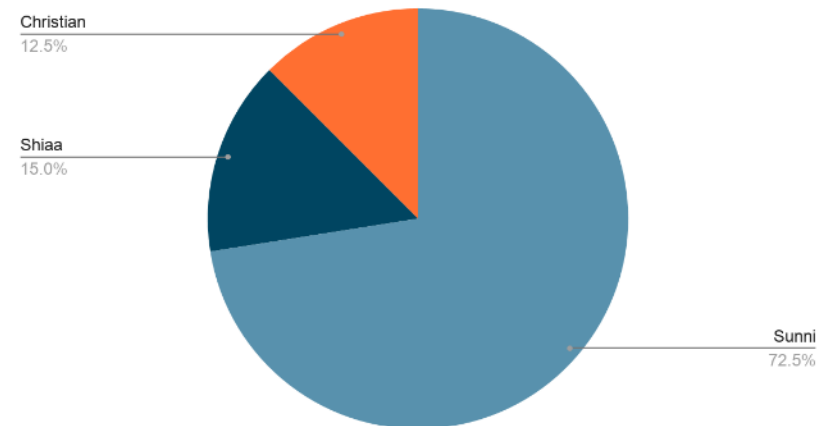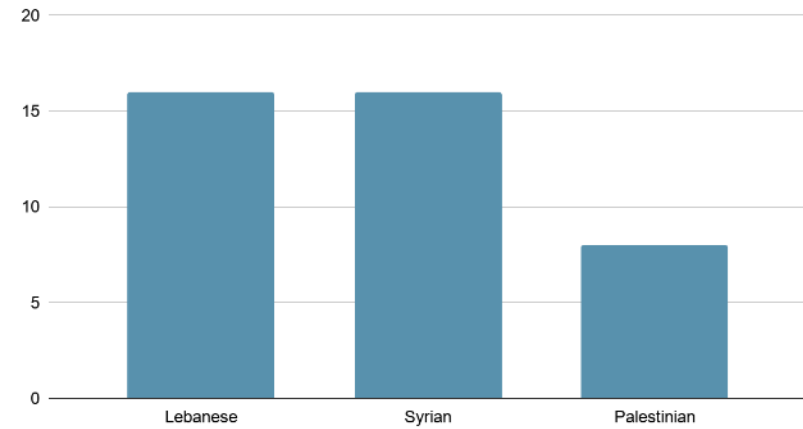
Christian 12.5%

Shiaa 15.0%

Sunni 72.5%

Program Partners

Aleph conducted qualitative key informant interviews with key staff from TBI (x3), USAID (x1) and Naba'a (x5). The purpose of these interviews was to deepen Aleph's understanding of program design and delivery, as well as methods to better ensure sustainability of results achieved. In the case of Naba'a, elements of program management and MEAL capacity were also unpacked given some Naba'a staff were beneficiaries of the program.

External Stakeholders

Aleph also engaged other stakeholders delivering programs in Lebanon and elsewhere to compare/contrast approaches, to see where Wahda fits in relation to other programs and to determine what could be learned to improve a Wahda-type program if such a program were to be funded in the future. Aleph interviewed representatives of Right to Play in Lebanon, Danish Refugee Council (DRC), and the SHiFT Social Innovation Hub and mapped Wahda against a number of different P/CVE programs globally.

Organization	Number of Interviewees / Programs
TBI	3
Naba'a	5
USAID	1
Right to Play Lebanon	1
DRC	3
SHiFT - Social Innovation Hub	1
Multi P/CVE global programs	13

Aleph changed the way indicators were reported at baseline (# of respondents who strongly agreed on a set of questions) to midline/endline (based on an aggregate of questions) because a) some scorecard questions were deleted based on lessons from the baseline and b) to demonstrate results in a clearer manner. The following describes the questions that form each composite score and how they were calculated. Aleph has also changed the calculations of some indictors from # to % of respondents, and instead of # of examples on indicators 2.7 and 3.4 to type of examples.

Indicator	Components	Calculation
Immediate Indicator 2.1	• I'm able to explain my experiences to someone who is not familiar with them. • I know how to show people that I'm actively listening to them rather than just waiting to speak. • I can reflect upon what I've heard from other people in order to work out what more I would like to know. • I can ask questions that look for deeper meaning and help me to understand someone else's perspective. • I'm able to disagree with someone's views in a polite and respectful way. • I can think critically about new information I see/hear in the news, or encounter in a conversation	• The aggregate of the percentage of respondents who answered "a lot like me" on these questions (total divided by 6).
Immediate Indicator 2.2	• Generally, how confident do you feel engaging in dialogue with people from different backgrounds, or with different ideas to your own?	• Percentage of respondents who answered "very confident" on this question.

Indicator	Components	Calculation
Immediate Indicator 2.3	• I was aware of my own biases before I started facilitating • I felt comfortable leading the youth participants • I felt comfortable adapting my behavior as a facilitator to unexpected developments in the class • I felt comfortable adapting the activities to the specific needs of the youth participants • I was able to remain and appear neutral at all times • I was able to redirect the class when we went off topic • I was able to deepen the discussion when comments were remaining at a superficial level • I was able to focus the discussion when participants were skirting the issue • I was able to effectively de-escalate moments of tension • I was able to make use of moments of tension to serve the dialogue	• The aggregate of the percentage of respondents who answered "strongly agree" and "agree" on these questions (total divided by 10).
Indicator 2.4	• Facilitating active workshops with young people • Training young people in the core skills of dialogue • Facilitating dialogue with young people in groups	• The aggregate of the percentage of respondents who answered "very confident" on the 3 questions.
Indicator 2.5	• Overall, how effective do you think you are as a facilitator?	• Percentage of respondents who answered "very effective" on this question.

Indicator	Components	Calculation
Immediate Indicator 3.1	- My participants speak for themselves and not on behalf of others (using 'I' instead of 'we'). - My participants can give good descriptions, details and explanations when speaking about their communities, cultures, faiths, beliefs and values - They do not make unfair comments about those not represented in the dialogue. - They can go beyond describing and explaining events and features to sharing 'meaning' and 'significance'. - My participants can process what they hear to ask questions that clarify, challenge and seek a deeper understanding. - My participants listen carefully, process and reflect before speaking again in order to avoid spontaneous responses that might be ill-thought through. - My participants can ask questions that are open- ended and that seek meaning and significance. - My participants can ask questions formed by what they hear from others to further their understanding. - They can articulate how they feel on hearing something from someone else. - They can show that they value the ideas, experiences and beliefs of others even when they do not agree with them. - They can challenge others in the dialogue in a way that is respectful and open. - My participants are able to identify the major influences on their lives, behavior and worldviews - My participants are able to understand themselves as members of local, national and global communities and what their role is in these groups - They can find differences as well as similarities between their own lives, values and beliefs and those of others - They can articulate clearly what they have learned about the 'other' through their dialogue with them, focusing on specific points. - They are able to reflect on their own skills for dialogue (and those of others) and consider how these could be improved in the future. - They can explain how their learning through dialogue may impact their behavior or choices in the future.	The aggregate of the percentage of respondents who answered "strongly agree" and "agree" on these questions (total divided by 17).

Indicator	Components	Calculation
Immediate Indicator 3.2	• I'm able to explain my experiences to someone who is not familiar with them. • I know how to show people that I'm actively listening to them rather than just waiting to speak. • I can reflect upon what I've heard from other people in order to work out what more I would like to know. • I can ask questions that look for deeper meaning and help me to understand someone else's perspective. • I'm able to disagree with someone's views in a polite and respectful way. • I can think critically about new information I see/hear in the news, or encounter in a conversation	• The aggregate of the percentage of respondents who answered "a lot like me" on these questions (total divided by 6).
Immediate Indicator 3.3	• Generally, how confident do you feel engaging in dialogue with people from different backgrounds, or with different ideas to your own?	• Percentage of respondents who answered "very confident" on this question.

Indicator	Components	Calculation
Intermediate Indicator YDFs	• Others help me learn about myself • Communicating with those of different worldviews, beliefs or cultures to me is enjoyable • I am interested in getting to know people who are different to me, and having them as friends • It really helps me if I can imagine why others might be thinking what they think • As I progress through life, I have stopped even noticing differences in other people, I like most people and accept them for what they are	• The aggregate of the percentage of respondents who answered "strongly agree" and "agree" on these questions (total divided by 5).
Intermediate Indicator YDPs 1	• Others help me learn about myself • Communicating with those of different worldviews, beliefs or cultures to me is enjoyable • I am interested in getting to know people who are different to me, and having them as friends • It really helps me if I can imagine why others might be thinking what they think • As I progress through life, I have stopped even noticing differences in other people, I like most people and accept them for what they are	• The aggregate of the percentage of respondents who answered "strongly agree" and "agree" on these questions (total divided by 5).
Intermediate Indicator YDPs 2	• My participants are open to learning about the lives, values and beliefs of others • They are confident to share their own lives, values and beliefs with others. • My participants can put their prejudices to one side and listen to one another without judgement. • They are concerned to find solutions to shared problems.	• The aggregate of YDFs who answered "very good" and "good" on these questions (total divided by 4).