# Using Scales for baselines assessments and outcome monitoring – an example from Danmission.

**Impact outcomes 2: Faith-based and other civil society actors contribute to more peaceful, inclusive, and just communities through interfaith, intercultural and interethnic dialogue and through peacebuilding**

| Criteria | Harmful | Unconducive | Partly conducive | Conducive | Thrievable |
|---|---|---|---|---|---|
| 2.1 Faith-based and other civil society actors have knowledge, tools and skills to engage in intercultural dialogue and/or conflict resolution. | Faith-based and other civil society actors' knowledge related to diapraxis and/or conflict resolution is very limited | Some faith based and CSO actors from different denominations take an interest in and acquire knowledge about intercultural dialogue and/or conflict resolution | Some Faith based and other civil society actors master and begin to use dialogical skills and/or skills for conflict resolution for intercultural dialogue or conflict management. | A significant group of faith based actors and CSOs representing different denominations are familiar with and practice intercultural dialogue and/or conflict resolution. | Most faith based and other civil society organisations master a variety of dialogical skills or skills for conflict resolutions – and use them for intercultural dialogue and resolution of conflicts. |
| 2.2 Presence/ occurrence of interfaith dialogue in X country | Interfaith/dialogical activities are non-existing, either online or offline | Some faith-based actors and CSOs participate in activities facilitated by Danmission and its partners, either online or offline. | A small group of faith-based actors and CSOs commit to and engage in the planning of interfaith dialogue, supported by Danmission and partners, either offline or online | A consolidated group of faith-based actors and CSOs take responsibility to plan interfaith activities with limited support from Danmission and partners, either offline or online. | Interfaith/dialogical activities are 'systematized and conducted regularly without Danmission's and partners' active engagement, either offline or online.. |
| 2.3 Inclusion and diversity in interfaith activities | Faith based activities primarily 'speak to' and embrace participants of the same faith, political opinion, age, gender and social segment. | Faith based activities are largely organized within homogeneous demographic groups although some groups are beginning to meet across 'social and religious ties' | Faith based activities partly consider and embrace groups of different religious, political and social belonging, age and gender | Faith based activities represent most groups of different religious, political and social belonging, age and gender. Some few, but key groups are still missing. | Faith based dialogue embrace a very diverse group of representatives from civil society and Faith-based organisations, representing different political opinions, age spans, gender identifies etc. |
|  | Faith based and intercultural dialogue | Faith based and intercultural dialogue test | Dialogue sessions cautiously test and thoroughly address | Dialogue sessions regularly address sensitive issues and | Dialogue sessions address 'sensitive issues' and are |

| | | | | | |
|---|---|---|---|---|---|
| 2.4 Dialogue addressing sensitive and painful issues | mainly address 'safe' topics that participants can agree about. | and address a few topics, that might be controversial. Issues are not discussed in-depth | some controversial topics. Participants hesitantly cope with the fact that they can 'agree to disagree' and begin to recognize each others' grievances | are discussed constructively and with a mutual recognition between participants. Some of the most painful issues are still left aside, however | discussed in a constructive manner. Disagreements are accepted and coped with and participants trust each other. |
| 2.5 Inclusive and reconciliatory discourse. | Public opinion makers that use derogative narratives, scapegoating and hate speech in media and new technology dominate the public discourse

Faith based actors contribute to the discourse or are complacent | Public opinion makers that use derogative narratives, scapegoating and hate speech in media and new technology dominate the public discourse.

Faith based actors remain silent. A few faith-based actors may try to challenge the discourse, but mainly in private or closed fora | Derogative narratives, scapegoating and hate speech in media and new technology is challenged by other narratives.

Some faith-based actors speak out and call for appreciation of the grievances, needs and perspectives of all stakeholders | A public narrative that seeks to embrace and appreciate diversity, needs and concerns of all is gaining momentum.

Several interfaith actors speak out and call for appreciation of the grievances, needs and perspectives of all actors. | Public discourse is characterized by appreciative enquiry and attempts to understand and embrace the perspectives, grievances, needs and concerns and of all groups in society.

Faith based actors from several denominations call for reconciliations and encourage decision makers to do the same. |

# Baseline questions to be discussed and described:

## 2.1The actors engage in intercultural dialogue and/or conflict resolution

1.1 Who are the faith based and other civil society organisations that it is relevant to include in an interfaith and intercultural dialogue and/or conflict resolution?

You may consider to cluster/categorise them accordingly:

- Most influential actors
- Actors with a medium influence
- Actors with little influence

Within these organisations: who are the (most) important individual actors to include in interfaith/intercultural dialogue and/or conflict resolution?

1.2 For each actor: describe their attitude and interest in an interfaith/intercultural dialogue and/or conflict resolution?

1.3 What experience, skills and knowledge do these actors possess to engage and facilitate an intercultural/interfaith dialogue and/or conflict resolution?

If you wish – and for the sake of overview, you can present the analysis in the following table. Add more cells if needed:

|  | Name of organization/center/church | Attitude towards interfaith/cultural dialogue (e.g positive, neutral, negative) Explain in details | Experience, skills and knowledge towards interfaith dialogue. Explain in details |
|---|---|---|---|
| Most influential actors | Name |  |  |
|  | Name |  |  |
| Actors with medium influence | Name |  |  |
|  | Name |  |  |
| Actors with little influence | Name |  |  |
|  | Name |  |  |

## 2.2 Presence of interfaith/intercultural dialogue in your country

2.1 What regular forums or one-off events for intercultural or interfaith dialogue exist or have taken place in the country within the past 2-3 years?

2.2   Who organize these meetings/events?

2.3   If dialogue is recurring, how frequent do they take place?

2.4   Which of the organizations that you have described under section two above participate, and at what level are they represented in the meetings/events and/or online forums?

## 2.3 Inclusion and diversity of actors in interfaith/cultural dialogue

3.1 To what extent do the events and forums (either online or offline) that you have described under section two include voices of:

|  | Describe in your own words who they are and who they represent |
|---|---|
| Men |  |
| Women |  |
| Other sexual identities |  |
| Youth |  |
| Different political identities |  |
| Different religious identities |  |
| Different ethnic identities |  |

Note: online platforms may be coonected to programs like google analytics that collects and analyses these data

3.2  How are these groups' voices and concerns reflected in the dialogue?

## 2.4 Dialogue addressing sensitive and painful issues.

4.1 What issues have been/are being addressed and discussed during the interfaith and/or intercultural dialogue sessions that you have described in section two above?

4.2 Which of these issues do you – with your knowledge of the country and context – consider to be sensitive and painful to the participants ?

4.3 If sensitive or painful issues are discussed, how are they being discussed? *For instance*:

➤ The discussion is superficial and mainly 'token'.
➤ The discussion dares to address some difficult issues. Participants are cautious towards each other Participants can mainly agree to disagree.
➤ The discussion addresses some difficult issues. Participants seek to understand each other's positions and recognize each other's pains. Trust is being built

## 2.5 Inclusive and reconciliatory discourse.

5.1 What are the most import online, radio or TV programs hosting public debates in your country?

5.2 How are different segments of community portrayed and talked about in these media?

5.3 how – and to what extent – do religious leaders and actors – contribute to these debates?
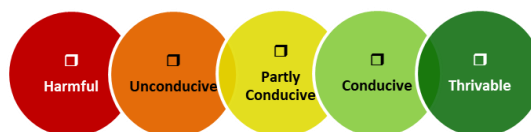
## References:
List here the sources you have used to answer the questions above. These could *for instance* be:
Written analyses
Religious leaders, intellectuals and other observers you have talked to
Observations you have made while participating in dialogue sessions or other relevant events your self

# Example: Summary of Outcome 2.1 – Country program 'Narnia'

| Harmful | Unconducive | Partly Conducive | Conducive | Thrivable |
|---------|-------------|------------------|-----------|-----------|

| | |
|---|---|
| Faith-based and other civil society actors have dialogical knowledge, tools and skills to engage in intercultural dialogue | (baseline grey) → Partly Conducive (yellow) |
| Presence/occurrence of interfaith dialogue in X country | (baseline grey) → Unconducive (orange) |
| Inclusion and diversity in interfaith activities | (baseline grey) → Partly Conducive (yellow) |
| Ability to address sensitive and painful issues | (baseline grey) → Unconducive (orange) |

= baseline 2022

**Activities and Outcomes achieved in 2023, that have contributed to the status of outcome 2.1: (Data collected using outcome harvesting)**

In 2023 Danmission and its partners conducted a series of training workshops in intercultural dialogue for preventatives from the shia and catholic communities in Narnia. These were later joined by representatives from the Greek-orthodox church too. Each faith group joined with four male and four female participants. The training workshops introduced participants to topics such as appreciative enquiry, conflict management and group facilitation. The post-test/end of workshop questionnaire indicated that the training had strengthened participants' knowledge of how to facilitate interfaith dialogue significantly and motivated them to 'test their knowledge in real life.

*Outcome and significance:* During the training process, participants agreed to organize an interfaith dialogue session to discuss the question of interfaith marriages. The session was co-facilitated by Danmission's Narnia country office in October 2023

While this was not the first time for the three groups to meet, the dialogue session was (one of) the first times where not only male, religious leaders, but also youth and women from the three religious denominations were represented in the discussion and granted the opportunity to speak.

Participants further told Danmission staff that this was one of the first times where a 'sensitive issue' had been discussed in a – fairly – open and constructive manner. The session did not reach any conclusions about interfaith marriages, but participants expressed their interest to meet again within 4-5 months. The co-organisers (those who had participated in the training process initially), also expressed their commitment to co-organise the next event and were impressed by the effectiveness of the skills that they had been taught and that they were able to practice during the session.

**External factors and actors affecting the outcome and status (progress/regression, status quo).**

Important to write about, if you have achieved a great outcome that contributes to maintain status quo 'only'.