Community Dialogue Design Manual

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Introduction and briefing on MENA CGI

ACKNOWLEDGEMENTS

INTRODUCTION AND BRIEFING ON MENA CGI

The MENA Common Ground Institute (MENA CGI) is a regional initiative to enhance dialogue quality in the MENA region with the ultimate goal of advancing social cohesion and social stability through fostering collaborative dialogue on local, regional, and national levels in the region. MENA CGI operates at both the regional and country levels and carries out its activities through the lens of five schemes: training and curriculum development, civil society small grants, research, policy forums, and awards and fairs.

In order to deepen its activities on community dialogue, the MENA CGI developed this community dialogue design curriculum manual. This manual aims to cover in detail topics related to Community Dialogue Design, serving as an informational and pedagogical guide on dialogue design for trainers and program implementers to enhance the possible impact of community dialogue process in prompting peace at the local and national level. The guide will illustrate theoretical and pedagogical questions and processes on community dialogue design using relevant examples from the MENA region.

It should be noted that the community dialogue process design is essential at three levels:

Individual level: this applies to a limited group of individuals, to help them not only to solve problems, but also to understand their roots and causes;

Group level: that applies to a larger group of people within the same country, among conflicting tribes about a particular matter;

National level: which involves or relates to a nation as a whole. It is required that actors of all categories of the same society participate in it. This was the case of the National Tunisian Dialogue Quartet, which won the Nobel Prize. We all remember the famous photo of Mrs. Wided Bouchamaoui, President of the Tunisian Union of Industry of Commerce, laughing and waving with her fist after the announcement of the award; and how it is possible for communities to stand together and spare their country the ravages of conflict.

Each chapter contains informational content describing the concepts and processes central to sound community dialogue design. Throughout the body text, readers will find boxes in blue containing guidelines for teaching this content to dialogue design students. Relevant case

studies illustrating the concepts and processes in each chapter can be found in the orange colored sidebars placed throughout each chapter. Questions to test the reader's learning can be found at the end of each subsection.

Chapter II
CULTURE OF DIALOGUE

OBJECTIVES:

- Explore different understandings of dialogue

- Identify a common definition for dialogue

- Define Dialogue with the culture context

A. Defining Dialogue

Different Understandings of Dialogue

In order to appreciate the different understandings of dialogue, it is helpful to look at some of its definitions. Dialogue is defined as a "flow of meaning which occurs in an environment where people gather together to talk and to understand each other."[1] Dialogue is also defined as a forum that allows participants, drawn from different sections of community, to exchange as much information as possible.[2] William N. Isaacs defined dialogue as ''a sustained collective inquiry into the process, assumptions, and certainties that compose everyday experience."[3]

In all the definitions, one can see that dialogue is a process that involves peoples from different walks of life in a community gathered together to foster understanding and share information on issues of importance to them.

Dialogue vs. Debate

Dialogue differs from debates in many ways. Fundamentally, there are basic differences between the two interactions:

- The purpose of dialogue is to motivate people or community members to work toward a common vision, understanding, or solution to a specific issue of concern. Debate, on the other hand, is oppositional in nature with each side seeking to prove itself right and the other wrong;

- Dialogue differs from debate in terms of its goals. The goal of a debate is to win, while the goal of a dialogue is to find a common ground with the parties involved;

- Dialogue also differs from debate by its process. People in debate listen attentively in order to find flaws and prepare themselves for counter arguments, whereas participants in dialogue listen to each other's arguments in order to understand perspectives, needs, expectations, or solutions;

- Difference can also be seen regarding the respective state of mind of those involved in debate and dialogue. People engaged in debate are characterized as being resistant and strive to be right throughout engagement with the other party. On the other hand, people who are engaged in dialogue display open-minded attitudes and a willingness to be wrong and accept change;[4]

- Engaging in dialogue processes requires a certain level of trust while debate does not require any trust.

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1 McGee-Cooper and Trammell (2010). Servant Leadership Learning Communities®. In Servant Leadership (pp. 130-144). Palgrave Macmillan UK.

2 M. Umbreit (2010). Restorative justice dialogue: An essential guide for research and practice. Springer Publishing Company.

3 W. N. Isaacs (1993). Taking flight: Dialogue, collective thinking, and organizational learning. Organizational dynamics   22(2)   24-39.

4 U.S. Department of Justice (2003). Community Dialogue Guide: Conducting a Discussion on Race.

The following table summarizes the main differences mentioned above:

	Debate	Dialogue
Goal	Winning	Understanding
Nature	Combative	Collaborative
Process	Listening to find flaws and counterarguments	Attentive listening to understand and find solutions
Type of Communication	One-way communication	Two-way communication
Assumption of Participants	Having the right answer and having to defend it	Having a piece of the answer and wanting to explore the other pieces

Defining Dialogue

For the purpose of this manual and its relevance to MENA CGI's objectives, the following definition of community dialogue will be used:

Community dialogue is a forum that draws participants from different sections of a community and creates the opportunity for exchanging information and perspectives, clarifying viewpoints, and developing solutions to issues of interest to the community.

The definition is coined from the different understandings and definitions of dialogue discussed in the section above. It is geared towards community dialogue and is preferred because it incorporates the major principles of inclusion and equal participation in order to achieve the shared goals of the community.

Training Guidelines

- Write the different definitions of dialogue on A3 size paper and post them on the different corners of the room. Ask participants to walk and read each definition of dialogue and to stand by the definition that resonates with them.

- Ask participants to discuss in their groups why they chose this definition of dialogue over the other definitions. Ask them to designate a representative to share their views with the rest of the group.

- After each representative reported, make sure to appreciate each group's presentation and discuss with them that there is no one-size-fits-all definition of dialogue. Then, provide them with the definition of dialogue that is used for this particular training manual.

- Open a discussion with the entire group about the elements of the definition that they have seen to be effective in community dialogue in their specific context or experience.

Test your knowledge

- Test your knowledge
- How does dialogue differ from debate?
- What form of dialogue is suitable for a community dialogue?

B. Impact of Successful Community dialogue

Objectives of Community dialogue

Dialogue is about "listening, sharing, and questioning".[5] It is aimed at developing a common understanding through the exchange of ideas and perspectives. This process entails various objectives, depending on the situation. In general, there are two objectives of any dialogue: universal objectives and subject-specific objectives. Universal objectives are those that any community dialogue initiative sets to achieve, while subject-specific objectives aim to manage and develop solutions that resolve specific concerns of communities.

The following could be considered universal objectives of dialogue:

- Encourage the face-to-face exchange of information among people in order to foster mutual understanding and harmony;[6]
- Enable participants to listen and learn from each other to positively affect the relationship between people;
- Allow people to openly express their ideas and perspectives;
- Enable respect to develop among people to encourage positive relationships between them.

The following are examples of subject-specific objectives of dialogue in the context of peacebuilding and conflict transformation:

- Facilitate a platform for communication whereby violence is prevented and conflicts are managed peacefully;
- Support reconciliation efforts and terminate outbreaks of violence by building mutual respect and renewed trust in each other;
- Engage community members in a process to enhance awareness-raising, sensitization, and collaborative problem solving in order to address specific issues of concern to the community;
- Encourage diverse ethnic, religious, and/or social groups to work on their differences.

Successful Community dialogue Initiatives

Success of community dialogue can be measured in terms of outcomes and processes.

- A community dialogue initiative can be considered successful if its outcomes are in line with the set objectives, both general and context-specific;

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5 David Holloway (2004). A Practical Guide to Dialogue: The Community Dialogue Critical Issues Series. Vol. 2

6 Daniel Yankelovich (1999). The Magic of Dialogue: Transforming Conflict into Cooperation. New York, NY : Simon Schuster

- Success is also defined in terms of how community dialogue initiatives adhered to processes and principles of dialogue. Scholars over the years have developed various processes and principles that govern dialogues. The following table adapted from UNDP's Practical Guide on Democratic Dialogue (2013) shows important principles and processes of dialogue that can be used to evaluate the success of dialogue initiatives.

UNDP outlines the following key principles of democratic community dialogue[7]

Inclusiveness	• Giving voice to actors that are often excluded from decision-making processes; • Opening the door to equitable and effective participation for all actors.
Joint ownership	• Participants commit and believe the dialogue to be meaningful, genuine, and worth participating in.
Learning	• Participants listen with openness in order to learn and better understand the problem that lies at the center of the dialogue.
Humanity	• Participants demonstrate empathy (willingness to put oneself in somebody else's place) and authenticity (expressing what one truly believes).
Confidentiality	• Refers to the trust developed during a dialogue. Confidentiality encourages participants to express their points of view, without fear of criticism or reprisals.
A sustainable long-term perspective	• Is related to the search for sustainable and lasting solutions above and beyond providing immediate solutions to problems; • Dialogue works to transform relationships among communities to bring about lasting solutions.
Good faith	• Refers to the fact that dialogue must not include hidden intentions or agendas, and that participants must exemplify integrity in sharing their knowledge.

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7 Adapted from Practical Guide on Democratic Dialogue, OAS and UNDP (2013).

8 Daniel Yankelovich (1999). The Magic of Dialogue: Transforming Conflict into Cooperation. New York, NY : Simon Schuster

Dialogue and its Impact on Communities

Dialogue is credited for its positive contribution to communities at all levels, from reversing the nuclear arms race globally, to resolving grassroots community problems locally:[8]

- Dialogue can positively impact communities by demonstrating that differences or conflicts among communities can be managed and resolved peacefully;
- It can also foster in communities the sense of being heard and understood while gaining new insight and understanding of the perspectives of others;
- Dialogue is not necessarily about agreement with the other. People and communities can live and coexist peacefully by respecting each other without necessarily agreeing with what others believe and do. As such, people of different demographic backgrounds with varied needs and expectations can find communality;
- Dialogue provides an opportunity to collectively and creatively plan and implement systems that maximize advantages and minimize disadvantages, instead of resorting to potentially unhealthy competition.

Example

During the Burundian civil war, many people had to leave their homes and subsequently live in internal displacement camps for many years. The Women Peace Center of Search for Common Ground, in partnership with other local civil society and business organizations, helped displaced families return to their homes by organizing a series of community dialogue sessions with these families and other local NGOs. The main aim of the project was to rebuild the houses of these families that were destroyed during the war. With the financial support of partners, the initiative managed to restore and rebuild the homes together with the same families who killed each other during the war.[9]

Culture of Dialogue

"A culture of dialogue is one in which people habitually gather together to explore their lives, their differences, their dreams. Every facet of such a culture would contribute to people learning together, building healthy relationships with each other and the natural world, and co-creating better prospects for their shared future." [10]

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8   Daniel Yankelovich (1999). The Magic of Dialogue: Transforming Conflict into Cooperation. New York, NY : Simon Schuster

9   Abdalla, Amr; Davenport, Noa, et al. (2001). Evaluation Report of Conflict Resolution, Peacebuilding and Reconciliation Programs Conducted
     by Search for Common Ground in Burundi. A Research and Evaluation Report to Search for Common Ground. Washington, D.C.

10 Tom Atlee. Building a Culture of Dialogue (among other things). Available at http://www.co-intelligence.org/CIPol_CultrOfDialog.html

Example

Initiatives for Change, previously known as "Moral Re-Armament" (MRA), are an international moral and spiritual movement that began in 1938. When European countries were preparing for Second World War, the movement advocated for moral and spiritual rearmament as the way to build a hate-free, fear-free, greed-free world. After the end of the war the MRA launched a program of moral and spiritual reconstruction. As such, in the immediate aftermath of the Second World War, MRA invited a number of German and French citizens to Caux, Switzerland for dialogue. Over the years, these dialogues became the basis of a massive development in reconciliation between these communities. This movement is hailed for the surprisingly quick Franco-German reconciliation after the Second World War. This successful European dialogue initiative has now grown into an institutionalized dialogue forum, which now works all over the world to develop and entrench a culture of dialogue. It provides an opportunity for people of different religious and political backgrounds to meet and work collectively for a better tomorrow.[11]

Training Guidelines

MINI-LECTURE:

Objectives and processes of dialogue

TIME: 15 minutes

GROUP DISCUSSION AND PRESENTATION

The participants should be divided into small groups to discuss the processes and principles of dialogue, as shown in the table above. Each group can take one or two elements and discuss them to come up with concrete responses. The groups should not be more than 3- 5 participants. Each group should be given concrete questions with the goal of:

- Ensuring deeper understanding of the particular process or principle;
- Discussing the process or principle with particular application to the MENA region by building on participants' personal experiences and observations;
- Sharing the participants' stories to avoid abstract discussions;
- Translating the process or principle into practice.

TIME: 1 hour

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11 Adapted from: http://www.iofc.org/history

Test your knowledge

- How do successful dialogue initiatives contribute to a culture of dialogue?
- How does a dialogue initiative achieve positive impact within communities?
- How do you define success in dialogue initiatives?
- What could be the basic objectives of any dialogue?

B. The Cultural Roots of Dialogue in the MENA Region

Dialogue in the MENA Culture

Dialogue is a popular way of communication that can be found in everyday interactions of communities in the MENA region. It is engrained in the culture and religion of the MENA region. The principles of *shura* and *sulha* can be noted as religious and historical roots of dialogue in the MENA region.

Shura is an Arabic word that literally means consultation and is considered a foundation for governance in Islam. *Shura* is a decision-making process based on consultation,[12] involving all stakeholders in making a decision. The process of *shura* implies dialogue, as it gives individuals and groups the opportunity to be heard and allowing them to listen to the concerns and perspectives of others. As such, *shura* is not only a ceremonial procedure but requires active and attentive participation in decision-making processes.[13] *Shura* in the MENA region is not only practiced in the private sphere, but also in the public sphere as it requires governments to extensively consult the public in making decisions. This culture of consultation is ingrained in the region in the sense that communities try to hold consultations and dialogue sessions when making decisions and resolving conflicts or disputes.

Sulha, which means reconciliation in Arabic, is an inter- and intra-communal traditional dispute resolution process in the Middle East that takes place at all levels: family, clan, tribe, and village.[14] It is practiced across the MENA region with subtle variations. *Sulha* is "based on a mix of mediation and arbitration applications performed interchangeably by a *sulha* committee composed of community dignitaries—men with standing and clout.[15]" A big part of this reconciliation process is bringing people together to deal with community conflicts and is practiced widely within the region across different religions.

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12 http://www.ijtihad.org/shura.htm

13 Fathi Osman (2001). Islam in a Modern State: Democracy and the Concept of Shura. Center for Muslim-Christian Understanding, Georgetown University

14 http://sulha.org/category/whatisulha

15 Doron Pely. (2010). Honor: The Sulha's Main Dispute Resolution Tool. Conflict Resolution Quarterly: Vol 28 no 1

Overall, the influences of these two processes are evident in conflict management activities and community engagement in the MENA region. Communities in the region often use dialogue and related processes to deal with community concerns. At the community level, dialogue often adheres to values and principles that reflect respect for elders and for those with religious, social, and official authority. Principles of inclusiveness and participation, especially of women and youth, are not traditionally strong within public-level processes.

The *shura* and *sulha* models of dialogue are geared toward restoring justice and mending relationships, which are common, traditional ways of resolving conflicts across the MENA region that lend an understanding to current community dialogue approaches. However, their application in the 21st century must take into consideration the principles of community dialogue – such as inclusivity – that require addressing values in some MENA cultures such as patriarchy, hierarchy, and authority of the elders, while maintaining the essence of what peaceful dialogue and consultation is all about.

At the same time, women and youth in the MENA region have been engaged in non-formal dialogue processes. Besides influencing more traditional forms of dialogue, directly or through their family and networks, women and youth in the region are often active in the informal peacebuilding sphere at the grass root level.

Example

As stated in the Quran (chapter 27 (Al-Naml- The Ants), Verses 27:20-44), when King Solomon sent a message to Queen of Sheba to accept the faith of Islam, she consulted her community to make a decision. After consultation on how to move forward, she decided to send a gift to King Solomon instead of going to war. The King did not accept the gift as he thought that she was trying to bribe him. After that the Queen decided to visit Solomon's kingdom and eventually accepted the faith of Islam.

This example shows the role that women can play in peace-making as it represented Queen of Sheba as having the following characteristics, important for dialogue:

- Woman as leader of a powerful nation
- She does not take action without consulting her advisors
- She dialogues with her advisors about how to respond to King Solomon's message
- She enters into more dialogue with King Solomon leading to peace and her embracing faith in God
- Queen of Sheba followed her misunderstood gesture towards King Solomon by taking a farther step towards dialoguing with him directly. She did not get offended by his rejection, and instead continued with her peaceful approach.
- Queen of Sheba was not stubbornly positional, even on matters of faith. When presented by evidence supporting the other's position, she was willing to change her own.

Dialogue Traditions in the Subregions of the MENA Region

Dialogue brings people from different walks of life together to develop solutions that can improve situations that cannot be resolved by formal institutions. Dialogue traditions are generally similar across the broader MENA region, showing crosscutting features such as hierarchy, centrality of religion, and the exclusion of minority groups such as women and youth. In fact, community dialogues in the broader MENA region are organized in a top-down approach. Facilitators and organizers should therefore first reach out and gain buy-in from elders, influential personalities, and religious leaders in order to conduct any community dialogue initiative.

Example

After Saddam Hussein was ousted from power, a number of political prisoners were released. Some of these political prisoners were imprisoned as the result of information from neighbors or someone they know. After they were released, the former prisoners started threatening and retaliating against these individuals. These individuals went to their Sheiks to inform them of the situation. The former prisoners immediately stopped their threats, waiting to be adjudicated by the Sheiks. The Sheiks of both the accused and the accuser started an investigation to determine guilt, using the religious principles of evidence- seeking to investigate the situation.

If the violation is determined to be dishonorable to the whole tribe of the accused, the tribe distances itself from that person, forcing the accused to find a solution by himself. If not, the tribe will pitch in to pay compensation to the aggrieved family. In such cases, the community will come together in dialogue to negotiate the amount of compensation until they reach an appropriate amount. At this stage, dialogue becomes a community effort in order to arrive at a financial compensation that will be satisfactory to the victim.[16]

Example

Example

Egypt was under the control of the Ottoman Empire from the early years of the 16th century. Ottoman rulers (Walis) were selected by the Sultan to govern the country with the aid of Memluks, a military slave system that dominated the Muslim world for centuries. In 1801, Egypt came under the rule of Wali Khorshid and suffered great injustice, particularly in the form of increased taxes.

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16 Source: Amr Abdalla, research work in Iraq July 2003. See also:
    http://archive.aawsat.com/details.asp?issueno=10992&article=539460#.VulaS-Rvk3c

Suite

The country's religious intellectuals, who were frequently visited by the masses to listen to their appeals and pleas, combined forces with the business elite to raise people's concerns to the Wali. The concerns were about taxes, the presence of soldiers in Cairo, and the blocking of transportation to Upper Egypt. The Wali refused to listen to the religious and business leaders. Consequently, they demanded the impeachment of the Wali and install an Ottoman officer of Albanian origin, Mohamed Ali, as ruler because of "his justice and goodness."[17] The people succeeded in replacing the Wali with the one they chose.

Egypt's religious and business leaders convened dialogues on several occasions during that period over the concerns of the people. They also engaged in dialogues with the appointed Wali and his assistants about the legitimacy of the peoples' demands to oust him and replace him with a new Wali. The dialogues were shaped by religious discourse and interpretations as narrated by the historical context of that time.[18] The people's representatives also alerted the ruler that there was a cultural pattern in Egypt that had led to ousting unjust rulers in the past by the will of the people. The use of religious and cultural justification and the involvement of the public led by religious and business leaders marked a unique, but not uncommon, precedent in Egypt's socio-political history of community dialogue leading to political change.

Example

In 2011 a group of 40 people from different religious and professional backgrounds conducted a workshop under the name of "Ta3yoush Ahl el 7etta" (Coexistence of Neighborhood Folks). The broader objective of this particular workshop was to prevent sectarian violence in Egypt by developing early warning systems in communities. The strategy employed by this group was to establish a forum for dialogue among group members in order to deter and prevent religious strife and fanaticism. The team members worked with the principles of embracing diversity, pluralism, and peaceful coexistence. The group used dialogue as a tool to develop appropriate early warning detection mechanisms and knowledge dissemination on sectarian violence prevention. The Neighborhood Folks also served as a network of different groups within the community to create and maintain effective communication channels, especially in times of crisis. [19]

17 Metwali, Mahmoud, Omar Makram Sout (2008). Al Horeya Wa Raed Al Demokrateya Al Masreya. Cairo: Al Hay'a Al Ama Lel Este'lamat, p.59.

18 Al Gabarti, Abdel Rahman (1905). Tareekh Aga'eb Al Athar Fe Al Taragem Wal Akhbar Al Goz' Al Thaleth. Cairo: Al Matba'a Al Amera Al Sharkeya, pp. 329-33.

19 See: https://www.facebook.com/groups/306084176127984/

Cultures that Undermine Dialogue in the MENA Region

The above mentioned traditional and religious practices influence who is invited to dialogues due to hierarchical and patriarchal structures and values. Dialogue processes have continued to exclude youth, the poor, and other marginalized groups. This has and continues to undermine the culture of dialogue in the region. As such, discussions and activities on dialogue in the MENA region should emphasize how good practices from traditional MENA dialogues can be extracted and maintained, while at the same time changing elements that undermine the culture of dialogue in the region.

Blood revenge is a strong cultural force in some rural and desert areas of the MENA region, and is seen as a means to restore family honor and therefore is tolerated by the legal system to varying degrees in MENA countries.[20] It has been and still is a serious obstacle to developing and implementing dialogue initiatives in the region, especially in tribal and rural areas. For instance, the blood revenge practice, in which the family of a victim of a murdered person would retaliate by killing the murder or someone from his family, is still common in Upper Egypt and other parts of the MENA region. It is so embedded in community cultures that family members, men and women alike, enforce it and ensure that revenge is taken against their enemies even at the cost of perpetual violence and violation of the law. Here the notion of family honor takes precedence over other considerations. Examples of such revenge incidents were included in a report by The Refugee Documentation Center of Ireland. Below is an example from the report:

Example

"Walking through the narrow, unpaved alleyways of Beit Allam, a village 400 kilometres south of Cairo in the district of Gerga, Sohag governorate, it seems clear that life here will never be the same again. On Saturday 10 August, in broad daylight, more than a dozen gunmen ambushed two vehicles, murdering 22 members of the same family -- including a nine-year-old child -- in cold blood. The surprise attack was allegedly orchestrated by members of the Abdel- Halim family, their target a rival clan called ElHanashat. The two families comprise the majority of the population of Beit Allam, although there are more El-Hanashats than Abdel-Halims. The blood feud between the two families began in 1990, sparked by a fight between children that ended with the murder of two members of El-Hanashat at the hands of the rival clan. Over a decade later, in April of this year, El-Hanashat reportedly got their revenge, killing a man named Hammam Abdel-Halim and injuring his son. That murder brought the tension between the two families back into the open again." (Al-Ahram Weekly Online (21 August 2002) 'Honour' drenched in blood)"[21]

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20 Oussama Safa (2007). Conflict Resolution and Reconciliation in the Arab World: The Work of Civil Society Organisations in Lebanon and Morocco. Berghof Research Center for Constructive Conflict Management

21 www.refworld.org/docid/4f1025b62.htmlpp2

Training Guidelines

Mini Presentation:

Cultural and historical roots of dialogue in the MENA region (if possible, supported by documentaries or movie clips).

Group work:

Ask each participant to present in detail dialogue processes from his/her respective area or community. Make sure that they present the details of the process in terms of its relation with religion, tradition, government structures, and others. Question participants about how those traditional dialogue practices can be leveraged today, and what (if any) aspects would need to be altered to be more relevant and/or effective.

TIME: 1 hour

MATERIAL: LCD projector and audio-visual equipment

Test your knowledge

- How is dialogue embedded in the MENA culture?
- What other elements of traditional MENA culture could undermine a culture of dialogue?
- How does the dialogue tradition exist in the subregions of the broader MENA region (Egypt, North Africa, Levant, and Gulf)?

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21 www.refworld.org/docid/4f1025b62.htmlpp2

Chapter III

COMMUNITY DIALOGUE DESIGN : PRE-DIALOGUE

OBJECTIVES:

- Use conflict analysis to advise dialogue design including its suitability

- Learn dialogue design cycle

- Apply conflict sensitivity in community dialogue

A. Context Analysis

Context analysis is a method that seeks to understand the broader situation, including all economic, social, and political factors.[22]   For dialogue design processes, the context analysis should focus on the elements relevant to the dialogue initiative at hand or areas that the dialogue initiative seeks to influence.

In designing a dialogue process, the context analysis assists in determining the suitability of dialogue to address a certain issue. There are various ways to assess whether dialogue is suitable to address a particular issue, and there are instances when dialogue is inappropriate. Gaining an understanding of the issue, context, dynamics, and actors is a prerequisite for assessing the appropriateness of dialogue. Dialogue can be suitable when the following conditions are met:

- There are willing and able participants.[23] Dialogue requires the readiness and commitment of participants, as it requires talking and understanding each other's perspectives;

- There is a relative balance of power among the parties. There should not be strong imbalance in the status of the participants. A relative balance of power is an essential element to implement community dialogue initiatives as it allows participants to engage in the dialogue without feeling that they are coerced;

- The context or environment allows the participants to speak freely and without fear of revenge or rejection;[24]

Example

Two men from rural Upper Egypt, which is known to be a highly conservative and traditional region, worked in tourism. One of them got engaged to the sister of the other and a few months later the fiancé heard rumors that the girl is behaving inappropriately. He heard that she hangs out with other men in the village, which is very demeaning and negative for a woman's reputation in his tradition. The fiancé became so angry that he went to the village, insulted the woman, and broke-up the engagement. Eventually, the woman became so depressed and three months later committed suicide. A few months later, the fiancé realized that those rumors were incorrect. He felt very guilty and wanted to apologize to his friend but could not find a way to get to him. In 2004, he chose to go to a famous TV program called "Open Your Heart" hosted by the famous TV personality George Qardahi and shared the story with the host. The brother came to the program not knowing who invited him. When he

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22 Norwegian Church Aid (2012). Conflict Analysis Framework Field Guidelines & Procedures

23 Maiese, Michelle (2003). Maiese, Michelle. "Dialogue. " Beyond Intractability. Eds. Guy Burgess and Heidi Burgess. Conflict Information Consortium, University of Colorado, Boulder. Posted: September 2003 ; Available at: http://www.beyondintractability.org/essay/dialogue.

24 UNDP(2009). Why dialogue matters for conflict prevention and peace-building.

Suite

realized that the inviter was the former fiancé of his sister and when the host started to hold a dialogue between the two, the brother refused immediately and explained that this is an issue that is not appropriate for public dialogue and should remain to be resolved in their village.

The example shows that the format of the dialogue was not appropriate to deal with the issue as the case is private and sensitive in nature. It affirms that proper and wise selection of the format of the dialogue process determines the suitability of dialogue to address an issue.

Conflict Escalation and Dialogue Processes

The above mentioned traditional and religious practices influence who is invited to dialogues Dialogue is a classic means of dealing with conflict constructively.[25] However, there are situations in which dialogue is not a viable tool for dealing with conflict. Although dialogue is often cited as a means of peaceful conflict resolution, it isn't always advisable. Sometimes dialogue can cause more trouble.

Conflict resolution depends principally on the "identification of a ripe moment in the course of a conflict."[26] It is common within the field of peace and conflict studies to describe conflicts in relation to the phases they pass through, and as such, scholars over the years have defined different phases of conflict. Among these phases, there are specific stages where conflict becomes ripe for dialogue.

25 Norbert Ropers (2004). From Resolution to Transformation: The Role of Dialogue Projects. Berghof Research Center for Constructive Conflict Management.

26 M Kleiboer (1994). Ripeness of Conflict: A Fruitful Notion?Journal of Peace Research: Vol. 31, No. 1, pp. 109-116.

27   Simon Fisher (2000). Working With Conflict: Skills and Strategies for Action.

Conflict Phase[27]	Appropriateness and Objective of Dialogue
PRE-CONFLICT There is concealed incompatibility of the goals of different parties that has a potential of turning into open conflict. **CONFRONTATION** The conflict becomes open at this stage and relationships are becoming polarized. The conflicting parties may start mobilizing resources and looking for allies with the intention of intensifying hostility, or all the more so engaging in violence.	It is common knowledge that conflicts can be dealt with more effectively at an early phase. Thus, community dialogue is relatively more effective in the pre-conflict and confrontation stages of a conflict. In these phases, it is already understood that these people are going to fight each other; thus, the purpose of dialogue is to help them understand their specific interests and needs and try to find a common ground. The problem and interests of all parties can be recognized and dealt with through this dialogue process. During this stage, dialogue can be a "flexible and relatively cost-effective tool that can bridge the gap between early warning and early action[28]".
CRISIS The situation is characterized by violence and in a large-scale conflict; this is the period of war. Communication between the parties is almost non-existent.	In this phase, conflicts develop and it becomes difficult, if not impossible, to implement dialogue among the direct parties of the conflict on the specific issues of that conflict. Once a conflict has escalated into violence, high-level formal mechanisms of conflict resolution become a higher priority than dialogue processes. Initiatives to de-escalate the conflict will be given priority before dialogue can become a practical tool. During this phase, violence, distrust, and hate among the parties may render dialogue impossible.[30] In this phase, emotions and misunderstandings among the parties are high, which means that discussions that occur during dialogue may aggravate existing tensions and consequently lead to further escalation. Dialogue processes may still be relevant during crisis – to build trust among peripheral actors and/or among direct conflict actors but on peripheral issues – but directly addressing the crisis between the main parties during ongoing violence is very difficult through dialogue.
OUTCOME The conflict parties arrived at an outcome, whether a surrender, an agreement, negotiations, or another outcome. **POST CONFLICT** The crisis comes to an end, and the situation is resolved. There are no violent hostilities in this phase.	In this phase, dialogue can be used as an important tool to build trust and peaceful relations among communities. Peacebuilding involves addressing and transforming the structural causes and political aspects of conflict, which requires communication and personal interaction. Thus, community dialogues can be used as significant instruments for communities to air their grievances and relationship issues. Dialogue in these phases can be a tool for reconciliation, healing, and conflict prevention.

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28 Organization for Security and Co-operation in Europe (2009). Mediation and Dialogue Facilitation in the OSCE Reference Guide.

29 http://www.beyondintractability.org/essay/dialogue

30 UNDP (2009). Why dialogue matters for conflict prevention and peace-building.

31 Norbert Ropers (2004). From Resolution to Transformation: The Role of Dialogue Projects. Berghof Research Center for Constructive Conflict Management.

Example

The current security situation in Libya has rendered both political and community dialogues very challenging. There is intensified violence and break down of state institutions in the country. The Libyan state system has broken down as political and security institutions became increasingly polarized along regional, communal, and ideological fault lines.[32] The violence, hate, and mistrust among the parties and consequently among the communities are strong. In order to start a dialogue under such circumstances, several efforts have to take place. Ibrahim Sharqieh up on his assessment of the Libyan crisis recommended the following in order to start a dialogue:

"Public awareness campaigns can play an instrumental role in educating people about national dialogue. Radio and television programs can provide a space for this healthy and constructive debate, promoting greater understanding of the issues at hand and narrowing divisions on particularly polarizing subjects. Furthermore, these programs can educate the public about the risks and benefits of key decisions. On the PIL, for example, the law's hardcore supporters may have been unaware of the grave risks that came with it. National dialogue, and a process of public debate, could make clear the dangers of societal division and the marginalization of entire segments of Libyan society. That, in turn, could lead some Libyans to take a different position on exclusion and excommunication, or at least be willing to entertain different methods to defend their revolutionary gains."[33]

Using Existing Dialogue Structures and Norms

Dialogue initiatives can be successful by building upon existing dialogue structures and norms of a community. In the MENA region, structures and norms like Sulha and Shura can be a basis for designing dialogue initiatives.

This is because:

- Existing structures and norms of dialogue in a given community legitimize and strengthen new dialogue initiatives. For example, making use of local conflict-solving structures and mechanisms like tribal elders, and religious leaders who are widely respected in their communities in the MENA region will assist in setting up new dialogue initiatives;

- Communities already understand and buy into these structures, and therefore such structures can be used as an entry point for designing new dialogue initiatives. This can be done by aligning new initiatives with the practices and experiences of the norms and structures of existing community dialogues;

32 Frederic Wehrey (2014). Ending Libya's Civil War Reconciling Politics, Rebuilding Security. Carnegie Endowment For International Peace.

33 Ibrahim Sharqieh (2013). Reconstructing Libya: Stability Through National Reconciliation. Brookings Doha Center Analysis Paper Number 9, December 2013 Available at: http://www.brookings.edu/~/media/research/files/papers/2013/12/03-libya-national reconciliation-sharqieh/libya-national-reconciliation-english.pdf

• In many cultures there is existing knowledge, practice, and experience regarding how dialogue processes should be framed in terms of who can speak, who can represent, where dialogue should take place, and how to engage women and youth. This can be used as a foundation for developing new dialogue initiatives.

Conflict Analysis Tools

There are various tools and approaches for undertaking conflict analysis. These tools and approaches are among others developed by international and regional organizations as well as NGOs. The use of a certain tool or approach for conflict analysis depends on the particular need of a dialogue initiative, as there is no standardized approach to conflict analysis. In designing a dialogue process, conflict analysis aims to understand the various perspectives and experiences of communities regarding a given conflict.[34] In order to align dialogue initiatives with the reality on the ground, a thorough assessment of the conflict is required. This can be done with various conflict analysis tools. In most cases understanding the issue, context, and key actors of a conflict will help situate the dialogue initiative on a solid ground.

Conflict analysis is the basis for designing the dialogue process. The information obtained through the conflict analysis will determine the feasibility and appropriateness of dialogue for dealing with the issue or conflict. If dialogue is appropriate, conflict analysis informs the type, goal, objective, timing, and actors of the dialogue design process.

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34 B. Pruitt and P. Thomas (2007). Democratic dialogue: A Handbook for Practitioners.

Issues	Issue analysis is conducted to understand the conflict from varying perspectives, including the topics and facets of the conflict as well as what stakeholders are discussing or fighting about.[35] Defining the issue provides the bases for assessing if a dialogue initiative is appropriate and strategic in the first place. It helps organizers of the dialogue to identify a possible entry point for the dialogue initiative. Questions for Analysis: • What are the origins of the conflict? • What are the key issues in the conflict? • What phase is the conflict in? • Who is suffering most? • How is the conflict manifested? • What are the possible options for resolution?
Context	The context of the conflict is often outside the conflict system and dynamics.[36] The conflict exists within the context and is influenced by it, but the conflict has its own important dynamics.[37] The conflict context describes issues or situations that affect the conflict but are not necessarily part of the conflict. Typically three aspects of the conflict context are analyzed: the historical, the political, and the social or cultural. Questions for Analysis: • What are the existing and emerging political, economic, and socio- cultural contexts? • What specific conflict-prone or conflict-affected areas can be situated within this context? • What is the history of the conflict?
Stakeholders	Stakeholder analysis includes an analysis of primary and secondary parties, followed by the identification of their stated (public) positions or demands, their interests and basic needs that lie behind those demands.[38] Stakeholder analysis provides the background knowledge needed to identify the target audiences for dialogue, as well as other institutions and groups that have a stake in the issue. Stakeholder analysis can also determine the dialogue's area of focus. Questions for Analysis: • Who are the primary actors in the conflict? • Who are the secondary actors? • Who else has influence over events? • What are the public demands of the actors? • What is the interest of the actors and stakeholders? • What needs of the stakeholders underlie these demands and interests?

35 Simon Mason and Sandra Rychard (2005). Conflict Analysis Tools.Swiss Agency for Development and Cooperation, SDC.

36 Ibid.

37 Norwegian Church Aid (2012). Conflict Analysis Framework Field Guidelines & Procedures.

38 Ibid.

Stakeholders' Analysis: There are different tools that can be used to analyze stakeholders in conflict situation. The "conflict layer model," which focuses on identifying the interests, goals, positions, capacities, and relationships of stakeholders is widely used in analyzing stakeholders within a conflict situation. In designing the dialogue process, the stakeholders' analysis tools will help organizers to single out key actors at different levels that have an effect on or are affected by the conflict. In addition, in the designing stage, this tool provides vital background information for identifying and differentiating among target audience of the community dialogue, for choosing partners for cooperation, and for identifying the community dialogue's area of focus in terms of activities.[39] It will also assist community dialogue designers to identify the role of spoilers in the process.

Below is a brief summary of the tool, adapted from "Conflict-Sensitive Approaches to Development, Humanitarian Assistance and Peace-Building."[40]

- **"Interests:** The underlying motivations of the actors (concerns, goals, hopes and fears);
- **Goals**: The strategies that actors use to pursue their interests;
- **Positions:** The solution presented by actors on key and emerging issues in a given context, irrespective of the interests and goals of others;
- **Capacities**: The actors' potential to affect the context, positively or negatively. Potential can be defined in terms of resources, access, social networks, and constituencies, or other support and alliances;
- **Relationships:** The interactions between actors at various levels, and their perception of these interactions".

The above tool for stakeholders' analysis assists community dialogue organizers to identify relevant stakeholders and explore how they will affect the dialogue initiative. Several methods can be used to collect data on these elements of stakeholders' analysis. Among many others conducting interviews with the stakeholders directly is an important data collection method in addition to indirect sources of collecting data.

Test your knowledge

- How can you tell if dialogue is suitable to address a particular issue?

- How can existing dialogue process structures or norms in community be leveraged in designing the dialogue process?

- What are the issues that could be addressed by dialogue? Can you think of instances where dialogue is not appropriate?

- What tools are necessary to conduct a conflict analysis?

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39 Manuela Leonhardt (2001). Conflict Analysis for Project Planning and Management: A Practical Guideline.

40 Conflict Sensitivity Consortium (2004). Conflict-sensitive approaches to development, humanitarian assistance and peace-building: Resource Pack.

B. Strategic Planning

Defining Goals

Every single dialogue initiative has a specific goal, which is designed to address the specific issues or demands of communities. Dialogue goals are often derived from the analysis of the issue, context, and stakeholders of the conflict. As such, dialogue can be discussion-oriented or outcome-oriented. In some cases, organizing a community dialogue session where conflicting actors are seated together might have a great symbolic value, even though it doesn't solve anything.[41] While the aim might only be to create space for dialogue, the process can at times offer space to develop solutions to conflict, as it allows for a brief hiatus from violence.

While the dialogue itself has a certain goal, the different stages of dialogue can also have different objectives. The first session could aim at creating a common understanding, the second session might aim at building trust amongst the participant. The following session could then aim at generating solutions.

Goals, objectives, and steps leading to clear outcomes should have a hierarchical relationship where one derives from the other. Goals are broad desired changes that the dialogue process strives to bring about, and describe what the dialogue seeks to accomplish, whether it is conflict prevention, resolution, transformation, or reconciliation. The goal is based on the problem or the group of problems that the dialogue intends to change.

Objectives are the steps or changes that are prerequisites to achieve the goals. Objectives are brief and clear steps and activities required to achieving the goal. Objectives should be broken down into clear steps with implementable time-bound actions. UNDP's Practical Guide on Democratic Dialogue (2013) provides the following brief steps to develop good definition of objectives:

- "Define the result objectives, which explain the specific outcomes the dialogue process will have (for example, tangible results such as a specific agreement, new legislation or policies; or intangible outcomes such as capacity building or a greater understanding despite the existing differences);

- Determine the process objectives (such as building trust, strengthening relationships, inclusive participation, building consensus, identification of dissent, or greater understanding of the issue, among others).

- Consider context-specific objectives (for example, reduce violence, increase citizen participation, and strengthen political parties, among others)."[42]

The following example of establishing dialogue among Iraqi stakeholders illustrates how dialogue initiatives evolve from being discussion-oriented to outcome-oriented and how broad objectives can be translated into specific objectives and steps.

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41 UNDP (2003). Towards The Construction of a Dialogue Typology.

42 UNDP (2013). Practical Guide on Democratic Dialogue.

Example

The year 2007 had been Iraq's most violent generating fear of civil war. In the same year Padraig O'Malley, the Irish peacemaker, brought together more than a dozen Iraqis from different sects to discuss and reflect on the situation in Helsinki. A follow-up meeting was held in 2008 by broadening the participants from different sections of the society including civil society, academia, and government representatives. The purpose of the dialogue was primarily to provide a space for the participants to come together and talk in order to build trust among the participants. During the dialogue, the participants agreed on a series of principles, called the "Helsinki Agreement," that became the basis for exploring political reconciliation in Iraq in 2009. In the following months, violence declined in Iraq, even though long-term political reconciliation was not reached.[43]

The above example regarding dialogue among Iraqi stakeholders illustrates the following:

- The process started with an overall, general goal of getting people to learn and know how to talk to each other;
- Through this process, they learned that the other might have a different point of view worth listening to;
- Through this exploration, the participants also discovered elements of common ground, such as the need to improve security and respect for minority rights;
- This led to a focused discussion about how each of them could contribute to the above specific goals of ensuring security within their own area or jurisdiction;
- The mechanisms used to implement the Helsinki Agreement contributed, inter alia, to the reform of the armed forces and the establishment of special committees for reconciliation.

The example above illustrates that while the overall goal of the dialogue was to facilitate dialogue and understanding, it was translated into specific objectives and initiatives. It should be noted that in order for dialogue to reach this level of specificity, a proper conflict analysis, facilitation, and context analysis as described throughout this curriculum will be required.

The following example of Neighborhood Folks in Egypt illustrates how broad objectives can be translated into specific objectives and steps:

43 Padraig O'Malley (2008). The Helsinki Agreement. Framing the Debate on Iraq

Example

There was a project called Coexistence of Neighborhood Folks in Egypt which had a board goal of preventing religious violence in Egypt by using peace and conflict resolution approaches. One of the objectives stated to attaining this broad goal was training various professionals on principles and practices of diversity, pluralism, acceptance of the other, and religious peaceful coexistence.

In order to turn this objective into action, the organizers brought various professionals for a workshop. The organizers used a role play of a conflict that happened between Muslims and Christians and how the conflict escalated. By using this example, the participants were given an opportunity to engage in this activity for two days. Participants were then asked to develop approaches of how they would deal with every stage of conflict escalation. Those approaches developed by the participants were adopted to be institutional guidelines for members of the workshop on how to deal with related situations when they happen. This exercise reflects the broad goal of training professional on principles of conflict prevention and management.[44]

Managing expectations

Community dialogue designers should be able to manage expectations regarding the outcome of dialogue initiatives. Expectations of both the participants as well as the community should be managed. Prior to a community dialogue, the facilitator should ask the participants about their expectations. If the expectations exceed the scope of the dialogue or dialogue session, the participants should agree on achievable goal for the given time available. The goal or goals should be documented so that everyone is able to revert back to them at a later point. Participants should also be given the opportunity to voice their expectations of the facilitator. This will help the facilitator to know what is expected of him, and if needed allow him to clarify his role in the process.

Training Guidelines

To manage expectations, the facilitator could ask the group to create a road map for the dialogue session based on the expectations they raised. In this exercise, the participants themselves should be able to identify which expectations are achievable and which are beyond the scope of the session. If needed to accommodate everyone's wishes, commitments could be made from the whole group to continue the dialogue in several sessions.

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44 Mediation for Community Development (2011). Hotob Center for Human Development, and UPEACE Workshop on Prevention of Religious Violence in Egypt. Link to the role play: http://1drv.ms/1DjtdZO

There are various ways of managing expectations of community dialogue participants, among others:

- The outcome of a dialogue should, by definition, reflect the objectives of the dialogue initiative. In order to avoid mismatch between community expectations and outcome of the dialogue, organizers of the dialogue should formulate clear and realistic objectives from the onset, as well as a clear definition of success. The objectives should be clearly communicated to the participants. In that way participants are aware of what is planned and furthermore stay updated to what is expected to happen on the long-term as a result of their participation in the dialogue.45 This is an essential means to manage expectations;

- Regularly engaging the various actors in the dialogue to inform and review expectations about the dialogue is another way of managing expectations; In doing so, re-explain the set objectives every step of the way;

- Another important and efficient way to manage expectations from the beginning is to include it as an introductory part of the dialogue session. Facilitators should ask participants to describe their expectations of the dialogue, and help participants to set realistic expectations and manage them at this point;

- In cases where the dialogue process does not lead to what people are expecting, the organizers should not pretend everything is okay. If something is not achieved, it is better to be open about it and offer a space to explore why objectives were not achieved and what else can be done to achieve them.

- To mitigate the negative impact of negative rumors about the dialogue process, keep an ear out for rumors both within the participants group and the general community;

On the other hand after the dialogue process, participants will have to deal with the expectations of the community. Therefore participants should be prepared to develop a response to these issues, should they occur. Community expectations can be managed:

- By developing clear responses to the community;

- By equipping participants with skills on how they will disseminate their acquired knowledge to the community in order to impact the wider audience;

- By recognizing that change doesn't happen overnight. Dialogue is the first step to bring about change, and it should be coupled with other initiatives and programs to effect change.

As people are suffering from the lack of very basic needs in conflict ridden areas, they have huge expectations for attending dialogue sessions. People often expect that they will get something out of their participation in the dialogue process, which could be some type of reward including monetary compensation. The issue of monetary compensation for participation in dialogue raises ethical question as the issue of the appropriateness of giving money to participants is still controversial. On that level, facilitators should resolve this issue beforehand with the organizers of the dialogue process.

While travel costs, and if needed lodging, should be reimbursed, the commitment of the participants should not be influenced through monetary compensation. In some contexts, however, payment of per diems is a given for participation in any event.

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45 UNDP (2009). Why dialogue matters for conflict prevention and peace-building.

Example

In a project in Egypt where participants were asked to watch an episode of a TV program and were asked to discuss what went well and didn't go well in the TV program. People used to receive money after they finished the discussion, however, facilitators noted that the participants were trying to get the cue from the facilitators to discuss and air their opinion in order to ensure they get the money and be invited for the next sessions. When facilitators noted that people were censoring themselves the facilitators had to assure participants that the money is totally different from what they say and as such are free to express their opinion. This method helped to get people be more comfortable and express their opinions freely.

Other levels of expectation in conflict ridden situations and within peacebuilding activities relate more to long-term expectations of the dialogue process. Communities will question the objective of engaging in dialogue as many such processes come and go and they see nothing concrete coming out of it. In this case, it is imperative for facilitators and organizers not to overcommit so as to bring people to the room. They have to clearly communicate that the process is intended for communities to share their concerns and find a common solution to the given problem.

Training Guidelines

Mini presentation on the meaning of context analysis and conflict analysis
The facilitator will introduce the rationale and tools for conflict and context analysis in dialogue designing process. The presentation will be followed by a question and answer session.
TIME: 30 minutes

Group work
Participants should be in groups of 4-5 to brainstorm examples of conflict and context analysis they conducted in the past. The groups will then present the examples to the class.
TIME: 30 minutes

Suite

Role play

Using the hypothetical Green River case in Annex 1, the facilitator will ask the participants to conduct a context and conflict analysis in groups.

The participants should then be asked to discuss and present their assessment of the context to find out if dialogue is suitable to address the case, i.e. discuss and asses conflict escalation stage and suggest when dialogue is appropriate in the case as well as conduct conflict analysis of the case by focusing on the issues, contest and actors.

TIME: 1 hour

Mini presentation on strategic planning

The facilitator should conduct a mini presentation on strategic planning. The presentation should be followed by a question and answer session.

TIME: 30 minutes

Dialogue design

Using the Green River example in Annex 1 participants shall design a dialogue process, including defining its goal and objectives, in small groups.

TIME: 30 min

Test your knowledge

- How would you define the goals and objectives of the dialogue?

- How would you translate the broad goals of the dialogue process into specific objectives and clear steps?

- How would you manage expectations around the outcome of the dialogue?

C. Selecting Dialogue Actors

Facilitator Skills

A dialogue is meant to create a safe environment allowing participants to share their experiences, opinions, and concerns. The willingness of participants to share their thoughts without fear of judgment is determined by the skills of the facilitator. These participants must feel both physically and emotionally safe, and the facilitator must create and maintain this safe environment throughout the dialogue while also building trust among the group.[46] Thus, identifying and selecting the right facilitator is an important step in the realization of the objectives of a community dialogue.[47]

What skills are needed to facilitate this particular dialogue process?

The skills required of a facilitator can differ depending on the specific nature of the dialogue initiative, but there are also characteristics common to all facilitators. Below are the main abilities to be considered:

1. **Reflecting & Clarifying** - A facilitator should be able to clarify and reflect back on the ideas discussed in the dialogue for the concerned participants.

2. **Summarizing** - A facilitator should be able to briefly and efficiently present the ideas of the dialogue participants.

3. **Shifting Focus** - It is important that a facilitator is able to engage all participants, conducting the conversation such that all participants can express their views or ideas no matter what they are. Furthermore, the facilitator should be able to progress and transition into the different topics of the dialogue in a timely manner.

4. **Asking Probing or Follow-Up Questions** - The dialogue facilitator should conduct the dialogue in a manner that allows participants to express different views, explore different ideas, and most importantly, foster an appreciation of disagreement and difference in order for participants to identify common ground. This is achieved by the facilitator's ability to ask follow-up questions throughout the dialogue.

5. **Managing Conflict** - As diversity of ideas can lead to dispute and conflict, it is important that a facilitator is able to maintain peace throughout any dialogue. To this end, the facilitator should help participants understand and respect differing worldviews so as to make the dialogue not only engaging, but also productive.

6. **Using Silence** - A facilitator should not only trigger discussions and engagement among participants, but also smartly allocate the time and space for each of them to reflect on the ongoing discussion and give back their particular comments.

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46 Darling-Hammond, L. (2012). Powerful teacher education: Lessons from exemplary programs. John Wiley & Sons.

47 Cawagas, V. (2007). Pedagogical principles in educating for a culture of peace. In S. H. Toh &V. Cawagas (Eds.) Cultivating Wisdom, Harvesting Peace. Brisbane, Queensland: Multi-Faith Centre, Griffith University.

7. **Using Body Language** - A facilitator should be conscious of participants' body language to perceive when it is necessary to reframe the discussion in case of rising tensions or stalemates, or continue the discussion when a good deal of progress is being made[48].

The Role of the Facilitator

The facilitator should receive adequate information about the issues and conflict dynamics from any conflict analysis done prior to the dialogue. This will help the facilitator support designing the dialogue in order to further familiarize him or herself with the context of the dialogue and identify which skills will be required to trigger a fruitful conversation. A successful dialogue should have the facilitator working closely with the organizing team and the dialogue designer.[49]

Example

Participant Selection in Yemen

The case of the Yemeni National Dialogue can be taken as an example to see how the selection process of participants to the dialogue. The Technical Committee which is responsible to for organizing the NDC was not in agreement on how to conduct the selection process of the youth, women, and civil society constituencies. Some of the TC members argued that the selection to the national dialogue might be manipulated by the major political parties if it is going to be based on self-selection. On the other hand other members argued in favor of self-selection as it is imperative to ensure legitimacy of the NDC. However, others were in favor of incorporating the three constituencies on the bases of self-selection than appointment. Finally the TC decided to combine to the self-selection and appointment approach.

Test your knowledge

- What steps can be taken when selecting participants for a community dialogue?

- What can a facilitator do when the whole range of stakeholders cannot be included in the community dialogue process?

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48 Everyday Democracy. (2008). A Guide for Training Public Dialogue facilitators. Hartford-CT: Every Day Democracy.

49   ibid

Selection of Participants

Dialogue processes should aim to include diverse participants from different social groups. Developing a selection method based on the principles of legitimacy and composition. Legitimacy refers to the process of a dialogue how honest, transparent, and guided by collective agreements to ensure all parties in evolved in the dialogue view the result as legitimate.[50]

To ensure that everyone is heard during the dialogue, the number of participants should ideally not exceed 15-20 persons. More than that will also make it difficult for the facilitator to engage everyone. As always, this is dependent on the level of sensitivity of the topic, the format of the dialogue as well as its duration.

Dialogue composition refers to the composition of the participants taking part in the community dialogue. This can be achieved by taking in to consideration how wide the inclusion should be? What constituencies need to be included in the community dialogue at the designing stage?

The following steps should be considered in light of selecting the right participants for a dialogue:

- **Participatory decision making:** As organizers are deciding who should be included in a dialogue initiative, consultations should be held with local independent youth organizations, civil society organizations, religious leaders, professional associations, and ethnic group leaders;

- **Inclusiveness:** The composition of participants should be inclusive and ensure that sections of the society that are usually excluded from dialogues or in other community initiatives are represented.

- **Voice to voiceless:** A dialogue is a way of engaging different participants to appreciate the diversity of views and find a common ground to resolve a dispute or problem. As such, it is important to ensure that those who are marginalized and excluded from the day to day socio-economic and political realm of a community are included. As such, through this step, organizers must ensure the participation of the neglected in the dialogue forum;

- **Empowerment:** It is important for the organizers to ensure that the selected participants have the ability to voice their ideas, opinions, and concerns, especially if they have never had the experience of doing so in dialogue forum Participants with the ability to participate and voice their voice can be identified by reaching out those who are open minded to the dialoged and with a potential to become change agents. This will thus require them to not only create the conducive and favorable environment to have them express themselves but also offer them train them in doing so.

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50 Van Tulder, R. (2011). From Platform to Partnership.

- **Gender-sensitivity:** In the MENA context, it is important to know how women can be empowered during and within the dialogue. Therefore a format acceptable by local traditions should be chosen. Should this not be possible, it might better to have separate dialogues for women.

- **Participants' background:** It is important to consider the participants' backgrounds in order to understand and evaluate their expectations. This will also help the facilitators in monitoring and evaluating the final outcomes of the dialogue.

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---

51 E. Gaston (2014). Process lessons learned in Yemen's National Dialogue. United States Institute of Peace (Special report, 342).

52 Adapted from: Uniting Communities To Mitigate Conflict (UCMC). Dialogue Facilitation training Manual.

Stakeholder Mapping

It is important for any community dialogue to reflect the principle of inclusiveness. As such, it is important that the mapping of the community dialogue participants identifies the different stakeholders to the community dialogue. The following criteria could be considered in the identification and mapping of key stakeholders in a community dialogue.[51]

- **Knowledge and Interest:** It is important to assess and eventually ensure the familiarity of all potential participants about the intended community dialogue as well as observe the level of interest they show vis-a- vis the community dialogue;

- **Diversity:** A stakeholders mapping should identify both the knowledgeable and less-informed individuals within the community on the dialogue topic. A balanced representation from both groups helps to minimize the knowledge gap and make the process more informative and participatory, rather than a lecture;

- **Inclusivity:** This includes developing a mechanism to broaden participation of stakeholders in the process. Inclusivity helps to engage and include the different perspectives of stakeholders to the process throughout the steps of the community dialogue.

- **Relevance:** Stakeholders that fulfill all of the above, i.e. be knowledgeable and interested, might not be relevant to the issue at hand.

Although all stakeholders should be mapped in order to fully understand the conflict analysis, this does not necessarily mean that all have to be included in the final community dialogue process. The success of any community dialogue is likely dependent upon the level of interaction between the participants and thus the amount of their engagement. This is likely to be achieved with an efficient number of participants.[53]

One way of acting mappings is by graphically placing the different stakeholders on a literal map. The stakeholders could be divided in different groups, such as:

- Key actors (to be involved in the community dialogue);

- Primary actors (actors with influence in the community dialogue process);

- Secondary actors (actors with little or no influence, but who are directly or indirectly affected by the community dialogue).

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53 Pioneers of Change Associate (2006). Mapping Dialogue: Mapping Dialogue A research project profiling dialogue tools and processes for social change. Johannesburg: The German Development Corporation.

In addition, it can be helpful to draw lines representing the relationship between the different actors. Examples could be:

- **Solid line:** close relationship with regular exchange or similar interests;
- **Dotted line:** weak or informal relationship;
- **Double lines:** formalized partnerships (agreements);
- **Crossed lines:** interrupted or damaged relationships;
- **Arrowed lines:** Symbolize the dominance of one actor over the other;
- **Lines crossed with a bolt of lightning:** Tense relationships or conflicting interests;

Example

The Oslo Peace Accords did not see all of the members of the Palestinian Liberation Front (PLO) coalition represented during the so-called secret talks between the movement and the Israeli Government members. It was only Ahmad Qurei, treasurer of the PLO, who led the talks with Israel in order to find a stalemate for the negotiations to launch and an agreement to be reached in the future. As the format did not allow for all members of the PLO to be present, Ahmad Qurei led the talks on behalf of the PLO. [54]

As such, not all stakeholders need to be included in the community dialogue; only those that are deemed representatives and key in brokering a solution. In deciding who should be included, it is recommended to on the one hand, target those individuals who have the ability to make commitments and agreements of behalf of their stakeholder group. On the other hand, however, for the outcomes of the community dialogue to be sustainable, the community dialogue needs to be inclusive of the broader society.

Grooming Participants

Given that participants typically participate in community dialogue processes on a voluntary basis, their readiness usually depends on the participants themselves. This can be determined by evaluating the participants' political will and commitment to engaging in community dialogue, as well as their level of faith in the community dialogue process itself. Additionally, organizers can also consider the increasing attention paid by certain members of the society to a prevailing certain issue. Issues that are becoming a subject of discussion among communities or community members discussing an issue in different platforms indicates that members of the communities are ready to community dialogue on the subject formally, if given the chance.

After selecting participants, the organizing team should prepare them for the community dialogue, keeping in mind the different set of interests shown by the selected stakeholders in the community.

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54 Shlaim, A. (2005). The Rise and Fall of the Oslo Peace Process. International Relations of The Middle East, 241-261.

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In preparing the participants for a community dialogue, it can be useful to develop guidelines for and with the participants in a participatory manner. As an example, the following sets guidelines could be used and discussed:

- Behavioral guidelines: The facilitator should make sure that rules are established among participants and the rules are clear. This helps to assure that all participants enter the community dialogue in a more relaxed psychological readiness. The facilitator should encourage participants to come up with some sort of agreement reached among all participants. This will assure that all community dialogue participants feel comfortable and committed to the process;

- Procedural guidelines: These are technical elements participant preparations. Procedural guidelines should be communicated in a clear and timely manner; examples includes the roles of each participant and the agenda of the event;

- Communications guidelines: The process of the community dialogue must remain transparent all the times. To realize this community dialogue, participants should reach a consensus on both internal and external communication.

Conflict Sensitivity in Selecting Participants

Applying conflict sensitive principles in selecting participant to community dialogue helps to recognize unintended consequence at the selection process. Before selecting participants to a community dialogue it is recommended to conduct conflict analysis and stakeholder mapping of a community. Using the analysis and the indicators of the two fosters the ability of the organizers to understand the conflict dynamics in the community. The two analyses also provide an entry point to the community dialogue organizers to select potential participants to the planed dialogue.

In the selection process of participants to the community dialogue, it is also recommended to favor fairness, transparency, and accountability. Selecting participants to community dialogue during an ongoing conflict needs to carefully apply the principle of conflict sensitivity, as the participants in the community dialogue may have different views on the conflict, which can also affect the objectives of the community dialogue in the process.

Exclusion of Community Members

In some instances, organizers may not be able to invite the entire community to the dialogue for a variety of reasons, including time, space or capacity constraints. However, in general, participants in community dialogues should be representative of the different segments of society. As such, exclusion can be explained on the basis of legitimate representation. If this is somehow contested, facilitators should work with the community to help them understand the format and constraints of the community dialogue and if possible find representatives from the segments of society that may not have been included.

D. Selection of Location and Timeline

The venue and location are among the variables to be considered to ensure a fruitful and constructive community dialogue. Stakeholders must feel secure and at ease within their surroundings in order to discuss the issues at hand. The location must thus ensure neutrality, be a safe haven for the participating stakeholders, and be inviting enough to trigger engaging discussions among the participants.[55]

One way of ensuring neutrality is to carefully assess the context of the problem that required the discussion. For instance, if the community dialogue occurs between parties conflicted over territory, it may not be a wise choice to conduct the community dialogue in the conflicted territory until a certain amount of trust has been built or is present between the disputing parties. Yet, using the conflict grounds as the location for a community dialogue sometimes helps in building and strengthening trust between the concerned parties.[56]

Location	Pros	Cons
Within the community	Safe ground familiar to all participants and able to build trust between participants.	Participants will be reluctant of speaking their minds in fear of stigmatization or misjudgments; Mistrust, tradition and religious principles might restrict the participation of youth and women.
Outside the community	Neutral ground for all participants	Logistics and accommodation burden (transportation, visa, allowance); Facilitators have to ensure that all participants have been accommodated equally. Disregard of cultural and religious principles in addressing participants or organizing the searing arrangements

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55 The American Assembly: Columbia University. (2002). Building a More United America-A national Dialogue; Conducting Your Community Dialogue. New York: The American Assembly: Columbia University.

56 Organization for Security and Cooperation in Europe (OSCE) (2014). Mediation and Dialogue Facilitation in the OSCE: Reference Guide. Austria: OSCE.

Example

The Transdniestrian peace process

The Transdniestrian peace process in the late 1990's between Moldova and the separatists of Transdiniestria in Easter Europe was conducted on a rotating basis between the capital cities of the concerned stakeholders. Meetings at the level of the political leadership, political representatives, and technical experts have taken place both in the Moldovan capital, Chisinau, and the administrative center of Transdniestria, Tiraspol during the first phase of the community dialogue. In 2003, negotiations within the Joint Constitutional Commission of Moldovan and Transdniestrian representatives were delayed by several months because the parties could not agree on a venue for the talks. While the Moldovan side demanded that meetings take place in the Moldovan Parliament in Chisinau, which they considered to be the only legitimate national legislative organ in Moldova, the Transdniestrian side demanded that the tradition of rotating meetings between Chisinau and Tiraspol continue. A compromise was found when the OSCE Mission to Moldova opened an OSCE office in Bender for the purpose of holding Joint Constitutional Commission meetings. According to the July 1992 Moscow Agreement, the city of Bender is under the joint control of the conflict parties and also serves as the seat of the Joint Control Commission (JCC), which oversees the Security Zone between the sides.[57]

Facilitators must also ensure that all stakeholders are able to reach the selected venue, taking into consideration accessibility issues such as transportation and special needs. In order to maximize the community dialogue's success, venue selection must consider security, neutrality, and accessibility in order to ensure participants are able to constructively engage with one another.

In addition to the venue, facilitators must carefully plan out the timing of the community dialogue. This should be done on the basis of the schedules of the participants. While doing so, specific cultural contexts should also be considered. For example, if the concerned stakeholders are all farmers from a rural community, conducting the community dialogue early in the morning or during harvest season may not be convenient. Additionally, when conducting a community dialogue in rural areas, one has to consider the gender labor division of the particular community. If men work the land in the morning, women have to fetch water from long distance place and can only come back mid-day, dedicating most of the afternoon preparing meals for those returning from farming. Conducting a community dialogue in the morning in this case is neither effective nor efficient. Maybe conducting it late in the afternoon might be more efficient. In the Jewish community for instance, Saturday is the Sabbath and is believed to be the day when God rested

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57 Organization for Security and Cooperation in Europe (OSCE) (2014). Mediation and Dialogue Facilitation in the OSCE: Reference Guide. Austria: OSCE.

after the creation of the world. In the same vein, adherents of the faith rest on this day, and so a community dialogue held on this day may not be effective. Conducting an effective community dialogue requires the organizers, as well as the facilitators, to consider all of the above political, cultural, and socio-economic factors. On a general basis, community dialogues yield more results when they are conducted at times that ensure the participation of all concerned stakeholders. This makes them more inclusive and more likely to tackle the outstanding issues at hand.

A simple manner to consider is the timeline of a community dialogue is in terms of the weekend vs. work days. The specific stakeholders invited should be considered when determining the time of the community dialogue, as socio-economic status, gender, and other factors may effect when is convenient and appropriate to attend events. A community dialogue during work days entails participants leaving work to join as well as partake in the discussion. This means that they would have to request for leave if they are in the formal sector, or cease their farming activities for several days if they are farmers working the land. If facilitators plan the community dialogue then, it is important that they send out invitations in advance (at least two weeks) in advance to ensure their participations. This is if the community dialogue is during the day time. Community dialogues could also be planned after work hours. This is the most often used timing as it does not interfere with the day-to-day activities of the participants. Thus participants will be more at ease and comfortable in joining the community dialogue and substantively contribute to it.[58]

Community Dialogues on a weekend also yield progress on the resolution of the problem to be discussed. Yet they should not be lengthy and take away all of the complete three days. If it is envisioned to be lengthy, they should be planned on a regularly basis for the same amount of time. They can start on a Friday Morning and end early on a Saturday Afternoon. This should be so as weekends are usually planned for spending time with family or conduct any form of social activities such as visiting relatives. In this manner, participants are likely to give their full attention and time to it. There are no specific agenda templates for a community dialogue especially for one in the MENA region. The following is illustrative example of an agenda that could fit community dialogues in general. Yet, it has to be adjusted and reshuffled on the basis of the needs of the particular community:

Introductory Session(s)

Facilitators should do one where participants introduce themselves to one another and engage in a series of trust building exercises. This sets a solid ground of trust and informality for them to openly and comfortably discuss and engage in the community dialogue. This should be done in the circular seating so as to avoid the setting up of a hierarchy between the participants. Facilitators should also introduce themselves. This allows them to be perceived as part of the community dialogue by the participants. Based on the atmosphere in the room, facilitators can proceed into a second session to strengthen the trust between the participants

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58 M. Herzig, M (2011). Fostering Welcoming Communities through Dialogue. Decatur: Welcoming America.

Coffee Break

Following the Introductory Session, participants should go on a short coffee break to revitalize their interactions and informally build on the introductions that were made.

Setting the Ground

Session 1: To guarantee a good discussion, the facilitator should propose certain ground rules or guidelines of the community dialogue that everyone can agree with. The facilitator then has to ensure that the ground rules are adhered to throughout the community dialogue. An example could be to let everyone finish their sentence before responding, or to keep a certain time limit when intervening. Furthermore, the facilitator should point out to the participants that the community dialogue might become conflictual at a certain point and that it is important not to become personal or offensive when sharing one's opinion.

This could take up to 30 minutes.

Session 2: The facilitator introduces the issue to be discussed. The facilitator should then give a chance for the parties involved to say a few points on it. All the parties involved should get the same amount of time to have their representatives present their opinions on the matter.

Discussing the Issues

There could be as many as 3 sessions of 45 minutes each where the facilitator opens the ground for discussion between the parties. These discussions can be done in the format of a plenary involving all the participants throughout the duration of the community dialogue. It can also be done by alternating between working groups and a plenary. The facilitator can assign different questions to be answered by each group and then proposed at the plenary. This format that should be used if tensions persist between the groups or a breakthrough could not be reached at the plenary. A 15-20 minute coffee break should be offered during these sessions.

Concluding Session

In this session, facilitators identify the areas of common ground reached in the earlier sessions and propose them back to the participants for validation. This can take up to 30 minutes. Then, facilitators should open the floor for recommendations for how to move forward by the representatives of the different groups involved and wrap up the community dialogue.

It should be noted that depending on the number and dynamic of participants and the likelihood of reaching a mutual agreement, facilitators should be open minded on the timing of the sessions. The introductory and discussing the issues sessions could both take longer than anticipated depending on the aforementioned factors.

However, the model is very much dependent on the objectives set forth by the concerned stakeholders as well as the problem that needs to be resolved. And this in turn will determine whether the community dialogue will last one single day or several days, weeks, months and even years.[59]

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59 ibid

Training Guidelines

Group Exercise
Participants organize themselves in groups of 5-4 and brainstorm on the best time and best place to hold a community dialogue. Participants with previous experience should give their own examples and discuss them with the rest of the participants.
TIME: 30 minutes

Mini- Presentation and Lecture on Selection of Location and Timeline
The facilitator makes a presentation on how to select the perfect time and location for a community dialogue.

Group Exercise
Participants organize themselves in groups of 5-4 create a sample agenda, that lists the location and days/times, plus a -1day agenda.
TIME: 30 minutes

Test your knowledge

- How do you select a location that ensures neutrality and accessibility for all participants? What are some best practices?

- When do you think is the best time to hold a community dialogue? What needs to be taken into account? Give examples.

- How long should the community dialogue process last? How should the community dialogue be structured (one session, or a sequence of sessions?) What are the advantages and disadvantages of various timing options?

E. Safety and Conflict Sensitivity

Defining Conflict Sensitivity

Conflict sensitivity is "the ability of an organization [or individual] to: 1) understand the context it operates in 2) understand the interaction between its intervention and that context and 3) act upon this understanding in order to minimize negative impacts and maximize positive impacts on conflict".[60]

Integrating Conflict-Sensitive Approaches in Community Dialogue

In all aspects of community dialogue design, conflict-sensitive approaches need to be taken. There are, however, three particular issues that require a high-level level of conflict sensitivity:

- Issue identification: How open are and can people be about this issue? Can people discuss it freely or could this open any wounds?

- Selection of participants: Who are the people (to be) involved in the community dialogue process? Is the selection balanced? How is exclusion being managed?

- Managing expectations and outcomes: Are the expectations being managed well? Are the results and outcomes of the community dialogue process acceptable by all?

The following are guiding principles of a conflict-sensitive approach that should be taken into account during community dialogue processes:

- **Participatory processes:** build local capacities for peace and build confidence among the community to participate in the community dialogue;

- **Inclusiveness:** of actors, issues, and perceptions;

- **Impartiality:** in relation to actors and issues in order to maintain positive relationships with all stakeholders to prevent denunciation;

- **Transparency:** in all the steps of the community dialogue process to shield it against potential critics;

- **Ownership:** ensure respect for people's ownership by for example involving participants in setting the rules of the game and through partnership with different stakeholders in the community dialogue process;

- **Adaptability:** to new circumstances and to deal with and prepare for uncertainty, as there is no one-size-fits-all recipe for conflict sensitivity. The ability to detect the situation on the ground and to be creative in changing approaches instead of following the same steps.[61]

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60 Conflict Sensitivity Consortium (2012). How to guide to conflict sensitivity, p.2.

61 Ibid

Ensuring Privacy and Anonymity

Participants' anonymity and confidentiality should be guaranteed when the facilitator or the organizer realizes that the context is not conductive to participants' safety, or when the context of the community dialogue is tense. In these situations community dialogues should maybe be held outside of the community to ensure anonymity. Also, by setting ground rules at the beginning that participants agree not to reveal who is in the room, privacy can be assured. However, at the same time, the facilitator needs to be honest with participants about his/her limitation in ensuring privacy and the participants should acknowledging that it's impossible to guarantee that their attendance will remain 100% confidential.

It is therefore important for the facilitator and the participants to understand and acknowledge the harm that could occur if their participation is discovered.

Example

The Oslo Accords of 1993 are a testament to the need to sometimes conduct community dialogues privately and anonymously. The agreement was the result of a series of fourteen talks held over an eight-month period, all behind a thick veil of secrecy. Norwegian foreign affairs minister Johan Joergen Holst and social scientist Terge Rød Larsen acted as hosts and facilitators. The key players were two Israeli academics, Dr. Yair Hirschfeld and Dr. Ron Pundik, and PLO treasurer Ahmad Qurei, better known as Abu Ala. Away from the glare of publicity and political pressures, these three men worked imaginatively and indefatigably to establish the conceptual framework of the Israel-PLO accord. Their discussions ran parallel to bilateral talks in Washington, but they proceeded without the knowledge of the official Israeli and Palestinian negotiators. The final breakthrough of these anonymous and secret talks was the agreement and eventual signing of the Oslo I accords on September 1993 in Washington DC.

F. Promotion of the Initiative

Community Dialogue and the Media

When determining the role of the media in a community dialogue process, community dialogue designers should assess the context and stage of the conflict. If the dispute is contentious and has reached escalation, the use of media to promote the community dialogue initiative is likely to backfire and disrupt the whole process. As such, community dialogue designers and facilitators should clearly frame to the media how they should promote the community dialogue initiative, compromising between the community dialogue participants and the media personnel. The successful promotion of such initiatives is informative for the public and inspiring for any community to engage in community dialogue to resolve its outstanding issues.

As such, the media can play both a constructive and a destructive role during the community dialogue process. When objectives of the community dialogue are well captured and reported in a balanced way, media has the potential to inspire and stimulate other community members to take interest in the community dialogue process and to initiate their own community dialogues. If so, organizers of a community dialogue should assign a particular spokesperson to manage access to information by the media. The spokesperson can give information on the progress of the community dialogue. However, in many cases, it can be better to not include a public media component of community dialogues to respect participants' privacy.

Example

During the Arab Israeli War of 1973, neither Egypt nor Israel was ready for direct talks. For Egypt engaging with Israel was betraying its cause and allegiance to the Arab League. Additionally, direct talks were not supported by each country's populations. The tension and hostility was soon brought down under the pressure of the international community that pushed both parties for discussions. When they reached a breakthrough, spokespersons from both sides framed the talks to the media in terms of the mutual disengagement of troops. Both sides engaged the media in this manner so as to avoid miss-representation of the discussion in international media. While the international and western media would focus on the promotion of a full-fledged independent Israel state, the Palestinian and Arab media would frame the public opinion for the self-determination of the Palestinian state and the criminalization of Israeli occupation and settlement. This would not only disrupt the talks between the Egypt and Israel but also renew appeased tensions between both. In this understanding, both Egyptian and Israeli government, avoided the participation of the media in and during the talks and refrained from making public statements separately. This framing enabled both sides to avoid spoilers and evade public discontent.

The promotion of a community dialogue initiative through the media is effective when undertaken with the following aims:

- Attracting a wider number of participants to the community dialogue.
- When announcing the community dialogue in itself is a mitigating factor in the ongoing dispute or conflict.

Apart from the added values cited above, the promotion of a community dialogue initiative through the media offers the following:

- Provide participants with hope for peace: Depending on the ripeness of the dispute at hand for which a community dialogue is being conducted, announcing the initiative in the media will likely provide community members with relief regarding approaching the end of the conflict and inspire them to engage in the community dialogue in order to resolve the problem at hand.
- **Trigger the support needed from the outside:** In many instances, media publicity can initiate engagement and support from international organizations and donor agencies for the success of the process. The announcement of the Middle East Peace Process has triggered a vast amount of pledges from the international community and donor agencies such as the Red Cross, the Red Crescent, the United Nations Development Program (UNDP), and others to see an end to the Israeli-Palestinian conflict.

On the other hand, depending on the context of the dispute, the engagement of the media in the community dialogue is likely to trigger resistance from the participants themselves who wished it to be anonymous and confidential. At worst, it can also disrupt the process as a whole.

Community Dialogue and Word of Mouth

Apart from the media, relying on word of mouth and community engagement to promote community dialogue is highly dependent on the social makeup and peculiarities of a particular community. In instances where the community is within a village area that is lacking in media presence, relying on word of mouth to spread the news of the community dialogue is very much encouraged. However, it is important to consider who within the community is taking on this role. The credibility of the community dialogue and the promotion of community dialogue culture is more likely to be achieved if this role is undertaken by a village elder, respected personality, or religious leaders. Finally, word of mouth promotion is likely to be encouraged in instances where the community dialogue is low key and confidential. In this context, word about the community dialogue should be spread among key personalities of the community.

Word of mouth promotion of the community dialogue should not be encouraged in instances truth and valid information is based on a series of miss-information and rumors. This usually happens in instances where there is no clear channel of public communications. The effects are not only felt during day to day activities of the community but also during times of disputes,

and worse, conflicts. This will jeopardize the promotion of the initiative and create distrust in the community due to the lack of transparency (information was shared with only a few) and lack of inclusiveness (only a few were selected to be part of the process). It thus becomes self-defeating.

Example

Consider the case in which the mayor of a small community with a culture of gossip organizes a community dialogue and only invites a few participants. Word will spread that the process was organized for the mayor and his friends, and not the remainder of the community. This will create doubts among the different members of the community and lead to distrust between them. Additionally, the results that came in from the community dialogue are less likely to be sustainable due to the lack of inclusiveness.

Training Guidelines

Group Exercise
Participants should be in groups of 4-3 and list the pros and cons of using the media during a community dialogue. Participants should make us of their previous experience and share any examples they might have. The examples, pros and cons should then be discussed with the facilitator and the remaining participants to avoid any missing item.
TIME: 30 minutes

Mini-Lecture
The facilitator makes a short presentation on the use of media and promotion of a community dialogue with regards to the time it should be done, the manner and contexts, in which it is to be done, and the challenges and their respective solutions to avoid the failure of the community dialogue.

Test your knowledge

- When should initiatives be promoted using the media?
- What risks or added value could the media create for the community dialogue?
- When can you rely on word of mouth and community engagement to promote the community dialogue?

G. M&E Baseline Assessment

The baseline assessment should be the first activity in the implementation phase of the community dialogue process. It is carried out prior to the community dialogue initiative and serves as a point of comparison. It provides a benchmark to measure progress of the community dialogue initiative and what change is triggered by the community dialogue initiative. The baseline assessment should be conducted in a way that the same set and type of data can be collected before and after the community dialogue, making the results comparable and therefore guarantee the ability to assess the extent of change, or lack thereof.[62] The design of the baseline assessment should aim to learn the following:[63]

- **What is the current status of the attitudes, perceptions, or behaviors that the community dialogue intends to change**? Every community dialogue initiative aims to bring about some sort of change to the behavior and attitude of participants. The current status of the intended change should be assessed and measured at the beginning of the community dialogue so as to verify the community dialogue design;

- **What are the expected secondary changes?** A secondary change is the positive or negative impact that the community dialogue process has on an indirect target. The baseline should assess the status of any secondary changes.

- **What are assumptions behind the intended change?** There is always an assumption behind every community dialogue objective and activity. Identifying and verifying these assumptions should be part of the baseline assessment.

The baseline assessment is part of the community dialogue design process and should be designed by those who are organizing the community dialogue. However, it is advisable that the evaluation team primarily plans, develops, and conducts the baseline assessment. This is because the baseline result will be used as a point of comparison for the evaluation process.

The results of the baseline assessment are used to confirm the validity of the community dialogue objectives, making them an important part of refining and reviewing the objectives of the community dialogue. The findings of the baseline assessment will also feed into the design process by identifying potential challenges and opportunities, which will need to be avoided or leveraged in the community dialogue implementation strategy. Specifically:

- Baseline results may help organizers identify or refine specific issues to address during the community dialogue process;

- Results may raise organizers' and facilitators' awareness of certain sensitivities;

- Results may help to better identify stakeholders who should not participate in the community dialogue.

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62 http://www.endvawnow.org/en/articles/1323-what-is-a-baseline-assessment.html?next=1324

63 C. Church and MM Rogers (2006). Designing for results: Integrating monitoring and evaluation in conflict transformation programs

Training Guidelines

Mini presentation on M&E

The facilitator should briefly present about baseline assessment in a community dialogue process. The presentation should be followed by a question and answer session.

The facilitator should also ask the participants to share their examples of conducting baseline assessments.

TIME: 30 minutes

Test your knowledge

- In your words, what is a baseline assessment?
- Who designs the baseline assessment?
- How can the results of baseline help in the design of the community dialogue?

Chapter IV

COMMUNITY DIALOGUE DESIGN

OBJECTIVES:

- Understand the different types of questions

- Apply active listening in group discussions

- Ask the right questions

- Manage complex community dialogue process

- Understand roles of different stakeholders

A. Role of the Facilitator

Community dialogue facilitation has gained increased recognition as a professional activity requiring specific knowledge and expertise in recent years.[64] The challenging role of a facilitator is not to lead the community dialogue itself, but to guide the process of the community dialogue. In other words, facilitators do not make decisions, but rather steer the participants to make agreed-upon decisions, ensuring everyone's buy in. Facilitators are neutral to the opinions presented and are multi-partial in their support to participants, meaning that they provide support to each party equally.

In order to successfully facilitate community dialogue between people from different parts of a community, a facilitator should be able to apply the following skills:[65]

Active listening

For a facilitator to enable effective community dialogue, he has to be able to actively listen to the problems of the participants and be able to process them judgement-free. A technique often used to ensure understanding is to reflect the presented problems back to the participants. In addition, facilitators can use questioning techniques to ensure that all problems are heard and understood by everyone.

Question asking

A facilitator needs to ask the right questions in order to get as much information as possible and initiate a reflection process within the community dialogue process. While closed questions give simple answers to concrete questions, open questions are often more useful in understanding someone's position and initiating a reflection process. The following table shows a selection of types of open questions facilitators can draw from.

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64 OSCE (2014). Mediation and Dialogue Facilitation in the OSCE: Reference Guide, p.7.

65 For more information on each of the facilitator's skills, please refer to Soliya Inc.'s Facilitation Trainee Guide (2015).

Question type	Objective	Example
Context questions	To get more precise information and/or outline differences in perspective.	How often do you hold meetings?
Differentiation questions	To get more precise information and/or outline differences in perspective.	On a scale from 1 to 10…? What is your opinion in comparison to that of her/him?
Hypothetical questions	To think beyond a certain point and/or identify possible consequences.	If you were to propose a date, when would that be? Assuming that…?
Questions about the future	To outline expectations.	Where do you want to be in 3 years? What would the perfect situation look like?
Empathic questions	To change the point of view and/or explore different perspectives.	What do you think the director would suggest? How do you think your neighbor feels?
Questions on behavior	To reflect on (individual) actions taken.	How do you react when she does that? What does he do when you say that?
Questions on community perception	To allow the sharing of uncertain information *(This is difficult in some cultural contexts.)*	What do people say in the streets or hallway?

Training Guidelines

One way of better understanding yourself and your skills and capacities as a facilitator is through the following exercise. Ask one person to play the facilitator discussing any topic. It is good to use a simple and/or funny topic. Ask 3 to 4 other persons to play the participants, where they are given opposing views without knowing what view the other person has. While applying the techniques presented above, the facilitator now has to try and help the participants take part in an effective community dialogue.

Video-record the group and watch the video with the group afterwards. Ask the facilitator how he felt and how he perceived the participants. Ask the participants how they felt and how they perceived the facilitator. At the end, ask the participants to point out the things the facilitator did very well.

More challenging - you can also ask the person playing the facilitator to try and ask at least one question from each question type.

TIME: 45 minutes per group (5-10 minutes dialogue facilitation)

MATERIAL: Video recorder and microphone, video-projector and speakers

Process reflection

Asking the right questions can help participants in a community dialogue reflect on the situation and process. However, facilitating a process reflection is more complex. Not only does the facilitator need to reflect the topics being voiced through active listening, he or she also needs to ensure that the participants themselves are reflecting on the things being said by mirroring and summarizing their statements. Throughout the dialogue, the facilitator also needs to be able to track participation within the group. She or he should ensure that everyone has expressed his or her views, and that nobody feels left out. This can be difficult if the participants are from different backgrounds where, for example, their cultural context might not allow them to speak freely. To avoid such scenarios, the facilitator needs to be well prepared and know the composition of the group as well as its potential dynamics.

In reality, community dialogue often starts out conflictive; hence the need for dialogue. To build and maintain effective group dynamics, the facilitator needs to create a safe space in which the participants feel they can honestly express perspectives and clarify viewpoints. One way to build and maintain a positive atmosphere within the community dialogue is to pick up on the positive things that have been said, rather than the negative ones, without undermining anyone's opinion.

Scholars[66] have identified four different phases of community dialogue, each of which requires a different form of facilitation. The table below describes the different phases, the facilitator's role in each phase, and gives practical examples.[67]

Phase	Description	Facilitator's role	Example
Forming and Building Relationships	Establishment of ground rules and identification of the goal of the community dialogue.	The facilitator needs to set the ground for a safe and free space to discuss all upcoming issues. Furthermore, the expectations and goals of the community dialogue should be outlined.	Introductory exercises allowing participants to get to know each other and their potentially different personal and social identities.
Exploring Differences and Commonalities in Experience	Awareness creation of the different views and experiences of the participants.	Encourage listening to and understanding of the other's point of view and experiences.	Exercises that put the participants in the shoes of their fellow participants.
Exploring and Dialoguing about the Issue at Hand	Exploration of root causes of the conflict and analysis of the different layers of issues at hand. This is the longest and most important phase with regard to the objective of the community dialogue process.	Encourage meaningful community dialogue and probe for deeper level of thinking, feeling, and responding.	Make use of a "dialogue starter" such as a video or article about the topic, followed by extensive debriefing, questioning, and dialogue.
Action Planning and Alliance Building	Exploration of ways forward.	Ensure that all opinions have been heard and bring closure to the dialogue experience.	Develop action plans or ways of future engagement with the participants.

66 Saunders (1999); Stephan and Stephan (2001); Zúñiga and Nagda (2001).

67 Adapted from Zuniga et al (2007). Walker Intergroup Dialogue in Higher Education: Meaningful Learning About Social Justice: ASHE Higher Education Report, Volume 32, Number 4.

Depending on the group dynamic and the nature of the dialogue, a facilitator can either explore the group dynamics together with the group or without it. As an example, a facilitator should not point out differences in social or cultural standing that lead to a certain dynamic, seeing that in a lot of cultural contexts this would mean a loss of face for someone.

However, there are instances when the facilitator should instead integrate the participants in the reflection process and engage them in the analysis of the situation. This could be the case if the behavioral dynamics of the group are related to the issues being tackled in the dialogue, and the facilitator determines that addressing the behavior would advance the dialogue or help the participants to recognize the elephant in the room.

Example

Together with external consultants, Burundian experts of both Hutu and Tutsi decent were assessing the peacebuilding process in Burundi. All members of the group worked together without any problems until demographic questions with regard to ethnic distribution arose. Once asked to develop said questions, the Burundian experts split in two groups along their ethnic lines. Communication switched from English and French to the local languages only understood by either the Hutu or Tutsi and no progress was reached to resolve the issue. Once the external consultants understood the group dynamic they are facing, they addressed the issue together with their Burundian colleagues. The external consultants pointed out that the question of ethnicity lead to a division of the group. The external consultants therefore asked the Burundian experts how one could acquire the data without asking such a sensitive question. The Burundian experts realized their behavior and suggested questions such as place of birth or home town, from which the ethnicity can most probably be derived. The group continued working together constructively once this issue was resolved.

Creating a Safe Space

To create a safe space, the facilitator needs to emphasize that there are no wrong or right opinions and questions. Depending on the sensitivity and nature of the topic to be discussed during the community dialogue session, it often proves useful to agree that everything said during the session will remain within the circle of people participating in the dialogue. In doing so, participants might feel safe to speak more freely. Should any of the material developed during the dialogue want to be used outside of the session, the permission of the whole group should be given at the end of the session.

For participants to feel safe, the facilitator also needs to be aware of the different needs and characteristics of the dialogue members. An example of why participants may be less comfortable in expressing themselves could be language constraints. If possible, facilitators should allow participants to express their views in the language the feel most comfortable with.

Should some of the participants not feel as comfortable as others to express their views about certain issues (e.g. the format of the session), the facilitator should also clearly state that s/he is approachable outside of the group setting (e.g. during coffee breaks).

Building trust among the community dialogue participants requires specific strategies applied by the facilitator, including:

- Setting basic ground rules;
- Giving positive feedback;
- Expressing affection for the group;
- Expressing empathy when feelings are shared;
- Multi-partiality;
- Managing destructive group dynamics.[68]

It is important to keep in mind that trust building requires time and might not happen in one community dialogue session, but may require a series of community dialogue sessions among the participants.

Example

In MENA culture, especially in mixed gender groups, it is advisable not to use trust-building exercises that may require physical contact (such as asking someone to drop her/himself back trusting that others would hold him/her before falling down). Instead, a possible strategy may be to help participants normalize and even humanize each other. This might be accomplished by posing questions that would help them learn about each other's lives, families, children, schools, or similar issues that could create common ground and the realization that they are similar.

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68 For more information on trust-building strategies see Soliya Inc (2015), p. 19.

Example

In order to delay the age of marriage and eventually eradicate child marriage, the Israq project in Iraq employs community dialogue as a tool to create awareness and trigger discussions between community members, religious leaders, and families in the different provinces of the country. As part of the community dialogue, facilitators and the organizing team of the project undertake different attitudinal surveys on the issue at hand before setting the agenda or even considering raising the discussion on the delay of child marriage in Iraq. After that, they were able to understand how to seat the different participants since religion and culture play an important role in the different communities targeted. Additionally, they were able to undertake a series of outreach and awareness raising activities on the issue to avoid judgment and segregation of any victims that were to come forward with their stories. Location and transportation for all that were to participate were provided. As a result, they were able to create safe environments for families to understand the side effects of child marriage and push their young girls to pursue their education as well as convince religious elders to spread the word in the mosques and be part of the conversation. But most importantly, the community dialogues were successful in offering a safe environment for girls that were victims of the practice to share their experiences as well as girls who were able to pursue their education share theirs as well. The community dialogue enabled all participants to tell their stories without being judged, harassed, or even persecuted.[69]

Like any dialogue, community dialogue should be geared toward finding a solution and not solely focus on discussing a problem. The facilitator should be able to think ahead of the discussion keeping the overall objective in mind.

There are different types of groups that have different dynamics. The following table provides examples of how to facilitate the different group dynamics.[70]

69 Roudi-Fahimi & Ibrahim (2013).
70 Adapted from Soliya Inc (2015), p.21-32.

Group Type	Facilitator's Role	Example Tools
Groups with unequal participation	Identify extremely quiet and/or talkative participants and try to understand why they are behaving in a certain manner.	Quiet participants • "Tour de table" (participants speak in rounds) • Call on people • Use the chat box (writing opinions/answers) Talkative participants • Acknowledge their desire to speak • Approach individual independently • Observe and name the dynamic
Groups in conflict	Embrace the conflict and work through it with the group.	• Reflect what you hear • Move towards personal reasons of conflict • Role reversal activities • Emphasize the goal of the dialogue • Remind group of guidelines
Polite or politically correct groups	Recognize the dynamic and trigger honest reactions; Reflect on the need for dialogue with the participants.	• Conduct a poll with extreme opinions • Break into smaller groups Ask hard questions • Introduce alternative perspectives (videos, articles etc.)
Disengaged groups	Recognize the dynamic and emphasize need for dialogue	• Remind group of guidelines (no phones etc.) • Distribute roles within the group (e.g. facilitator, rapporteur) • Ask group about their interest in the dialogue
Groups with imbalance of power	Recognize the dynamic (choice of language and wording, framing etc.)	• Make participants become aware of behavior • Divide into sub-groups • Make use of both emotional and analytical questions

In any form of dialogue you often find someone who is unable and/or unwilling to engage in the dialogue with an open mind. This person often does not show any empathy for the other viewpoints and continues to present his perspective without acknowledging what others have voiced. If you have a spoiler in the group, try to understand where his hard headed viewpoints are coming from. Sometimes it is necessary to spend a bit more time with solving the issues of one person, rather than having to go back to them over and over during the dialogue.

Should someone derail the dialogue and continue drifting to a different topic, the facilitator can remind her or him of the objective of the dialogue and the commitment made by the group to focus on certain aspects. This can particularly be enhanced by having asked participants in the beginning of the dialogue session to set their own ground rules, which would be visibly posted for everyone to see during the sessions. The facilitator may opt to confer privately with a spoiling participant in order to prevent public embarrassment.

Should the dialogue process drift away or steer away from the agreed track, the facilitator may use several techniques to restore it to order. Among these techniques are:

- Prepare focused questions related to the dialogue objectives and divide participants into small groups to address them and come back with their findings and results;

- Re-frame and paraphrase statements that seem to drift off topic, and in doing so refocus them on the dialogue topics;

- Refer participants to the dialogue objectives and expectations (which should be visibly posted);

- Offer an alternative space for participants to explore issues that may seem important to them, but are removed from the dialogue topics and focus. Suggesting, for example, an evening or afternoon meeting for those interested in discussing such issues can be one approach. Another is to suggest using break or lunchtime for such issues.

Example

During a dialogue session, the facilitator may recognize the tendency among participants to frame their own positions as righteous, moral, and correct, while framing others' positions negatively. This may be an opportunity for the facilitator to engage the participants in making the effort to see issues from a different perspective. This can be accomplished by asking participants representing each position to act as if they represent the other side, and in doing so to find logic and reasons justifying that position. This process can help participants recognize that engaging in perpetual justification of one's own position while undermining the other's position is a dynamic that will not help them move forward, unless they shift to a different dynamic acknowledging the other's difference without judgement.

Training Guidelines

Scenario: Group Dynamics

A community dialogue on the development of the region around a refugee camp aims to resolve the issue of equal infrastructural developments for both the camp and the host community. While the refugee camp has electricity, running water, and a school, which also focuses on peace education, the host community lacks that infrastructure. Due to this unequal development, protests have arisen against the refugees. More and more violent attacks took place, especially against young men and women. Representatives of religious and civil society organizations, community elders, youth and women organizations, representatives of the Ministry for Interior, and representatives of the refugee camp as well as the international refugee organization take part in the community dialogue to identify way overcoming the current distress and having both refugee camp and host community benefit from the aid provided by the international aid organization. During the second community dialogue session, the representative of the Ministry insists of having more government representatives present, particularly from the national police and defense forces. Without the additional government representatives present, the Ministry threatens to shut down the community dialogue process. Threatened with having to dismiss all the progress already made, the participants and facilitator agree to allow additional government representatives in the dialogue session.

Although the community dialogue process is transparent with regard to the topic discussed and the results achieved so far, the representative of the religious, women and youth organizations do not feel comfortable voicing their true concerns anymore.

In this scenario, what can be done to ensure a continuous open discussion and inclusivity of all stakeholders? Discuss potential ways of resolving this issue with the participants. The participants can either develop solutions in different groups or try to find a solution collectively. Alternatively, a role play can be simulated, in which participants play the different stakeholders and the facilitator has to encourage finding a solution acceptable to all.

TIME: 1hour

Test your knowledge

If you were a facilitator…

…what tools could you use to build trust amongst the participants?

…what different types of questions exist and when would you use them?

…how would you go about engaging the participants in a form of community dialogue if no one reacts to the questions you are asking?

B. Role of Internal and External Stakeholder

There are different roles that can be played by internal and external stakeholders in a community dialogue. According to the World Bank, a stakeholder is any entity with a declared or conceivable interest or stake in a policy concern.[71] Stakeholders can take several forms but the most common categories that can be identified are:

- International actors (donor organizations, for example);
- National or political actors (legislators, governors);
- Public sector agencies;
- Interest groups;
- Non-profit or profit organizations like NGOs;
- Civil Society Organizations (CSOs).[72]

For a community dialogue, which is more of a local level discussion, a stakeholder is any person who has something to gain or lose through the outcomes of a planning process, program, or project.[73] A stakeholder in this case can be either:

- **Internal:** Internal stakeholders are directly participating in the community dialogue as they are parties to the problem / conflict to be resolved. Conflicting parties can also be considered internal stakeholders;

- **External:** External stakeholders do not have a direct impact on the community dialogue in the sense that they do not participate directly in the process. They are not directly concerned with the dispute or conflict resolution, but have an important influence to exert on the community dialogue. They can be political actors, observers, donor organizations, or the media.

For the smooth conduct of a community dialogue, both internal and external stakeholders have an important role to play. The whole objective of a community dialogue is the sustainability of the discussion and the prospective solution. In this case, it is important for the organizers to make sure that discussions and engagement from both types of stakeholders are progressive and solution-oriented while building trust and cooperation in the process. It is thus important that the community dialogue is inclusive of all the relevant participants as well as stakeholders so as to avoid spoilers.

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71 World Bank . (n.d.). What is Stakeholder Analysis? DC: World Bank.http://www1.worldbank.org/publicsector/anticorrupt PoliticalEconomy/PDFVersion.pdf

72   World Bank . (n.d.). What is Stakeholder Analysis? DC: World Bank.http://www1.worldbank.org/publicsector/anticorrupt PoliticalEconomy/PDFVersion.pdf

73 Dialogue by Design (2008) A Handbook of Public & Stakeholder Engagement http://designer.dialoguebydesign.net/docs/

Internal stakeholders have the ability to influence the community dialogue to generate positive results. For instance, leaders or members of political parties/conflicting parties can convince or persuade their members to continue with the discussion or even accept the proposed solution(s). Eminent personalities or observers as external stakeholders can encourage the discussion with positive feedbacks or recommendations to have the community dialogue become more inclusive. Other political supporters like donor organizations can withdraw their help or support to one particular group to push for discussion.[74]

On the other hand, both types of actors can have a spoiling effect on the community dialogue. It should be understood that labeling someone a spoiler is a subjective statement, as no one would not consider themselves a spoiler. Internal as well as external stakeholders can disrupt a community dialogue. Conflicting parties as internal stakeholders can refuse to accept the reached solution, delegitimize the other conflicting party, and worse, withdraw from the community dialogue. The media as an external stakeholder can disrupt the process depending on the manner in which it covers the dialogue. Media outlets might focus on only one particular conflicting party and exclude the other(s), presenting information as being more factual than it is. In this case, it is therefore important for organizers to closely monitor how and when the media is to be involved.[75]

Example

Working With Stakeholder Community dialogues In Water Conservation

As part of its project to support the MENA region, the European Union had organized a series of four-day community dialogues on better water management in Morocco, Algeria, Jordan, Lebanon, Palestine, and Egypt. The platform was a venue for concerned stakeholders, local government members, affected civilians, and donor organizations to discuss effective ways of water management as well as sustainable financing measures. For Morocco, the community dialogue was a long journey with the following phases:

- Creating awareness of the scarcity of water in the country and the different provinces.
- Campaigning to convince village elders and city mayors to recognize the urgency of the problem of water scarcity.
- The organization of a series of community dialogue in each province to identify challenges for efficient provision and usage of water.

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74 Künkel, P., Gerlach, S., Frieg, V., Görg, C., Ferguson, M., Kohler, J., et al. (2011). Satkeholder Dialogues- Manual. Eschborn: GIZ.
75 Künkel, P., Gerlach, S., Frieg, V., Görg, C., Ferguson, M., Kohler, J., et al. (2011). Satkeholder Dialogues- Manual. Eschborn: GIZ.

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These steps helped facilitators of the WORKING WITH STAKEHOLDER COMMUNITY DIALOGUES IN WATER CONSERVATION workshop select an inclusive list of participants from the country to discuss their challenges and solutions and share their best practices with those coming from the stated other MENA states. It also allowed for a constructive community dialogue with donors to develop local and sustainable financing mechanisms for the different provinces.

This was a successful community dialogue, as external stakeholders did their part in facilitating the community dialogue, providing the platform for discussion for concerned parties, and engaging in fruitful discussions with them.

Example

The Syrian Peace Talks

From the beginning, the international community has been relentlessly trying to resolve the Syrian Conflict through community dialogue and negotiations. Different attempts with the world's leading mediators, including Lakdhar Brahimi and Kofi Annan, however, remain futile because of the role of both internal and external stakeholders.

Internal Stakeholders

Conflicts to the party, that is the Syrian opposition and the government of Bashir Al-Assad, delegitimize one another by refusing to sit at the negotiating table where the other is participating. Additionally, one should not forget the lack of unity between the opposition, which has divided itself along different lines among which the Shia-Sunni divide remains the most notable.

External Stakeholders

From the side of the international community, the main issue remains disunity on how to resolve the crisis. For Russia, the solution is keeping faith with the Al-Assad regime. On the other hand, for countries such as the United States of America (USA), United Kingdom (UK) and other member states of the European Union (EU), the solution is ousting Al-Assad from Syria.

Negotiations also stall because of the international community's different understanding of who should participate in the negotiation. For some external stakeholders, groups such as Al-Nusra are considered terrorist groups and thus should not be included in the Syrian Peace talks. Yet, will their exclusion benefit the peace talks or spoil them in the long run?

Training Guidelines

Open discussion of the following questions

- Who is a spoiler?
- What constitutes a spoiler?
- Who has the authority to label one as a spoiler?

Mini Lecture and Example Sharing

The facilitator will conduct a short lecture on the definition as well as role of internal and external stakeholders in a community dialogue. Participants should share their experience and examples of the roles different actors played in a community dialogue.

Practical Engagement: Role Play

Participants will organize themselves in small groups (maximum 3) to recreate scenarios of success and failure of a community dialogue based on the role of stakeholders.

Test your knowledge

- What is the definition of complex community dialogue processes? What are some examples? How can you better manage these processes?
- What roles can be played by internal and external stakeholders in a community dialogue?

C. Managing Complex Community Dialogue Processes

Managing a complex community dialogue process tackles two major dimensions: complex actors and complex issues. A complex community dialogue is one where the process of identifying and selecting stakeholders for the community dialogue is challenging because of the intricate and delicate nature of actors in the community. A community dialogue can also be said to be complex when the issue addressed by the community is too sensitive or too multifaceted, hindering the process of information and perspectives exchange. This process can be applicable to other aspects of a community dialogue process; while some aspects are easier to identify and handle others are complicated and deep, therefore difficult to address.

Any community dialogue can be characterized as 'complex', with certain degree of variation depending on the context, issue, type of participants, and timing.[76] A community dialogue process is further complicated by the difference between 'the conveyed/expressed' and 'the veiled' interests and needs of actors, and the number of such actors.[77] To tackle this complex situation, there should be an in-depth and detailed mapping of the community, its culture, stakeholders, possible spoilers, expressed and underlying issues etc.

Handling complex actors

The following is an example where the stakeholders of a community dialogue have complex relations and identities. It demonstrates a case where the stakeholders in the community dialogue delegitimize each other and refuse to take part in the community dialogue.

Example

Local Stakeholders in the Syrian Crisis

As of 2016, the Syrian Crisis has been ongoing for almost five years and the conflict issue has become even more complex to settle. The dynamic nature of the actors and their ever shifting positions and interests have become an obstacle to the negotiators. In fact to date, the Chief Special Envoys have been changed three times with the currently appointed Staffan de Mistura, promising to deliver "anything to contribute to reduce the level of violence, anything we can do to increase the access of aid even across the

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76 Holloway, D. (2004). A practical guide to dialogue. The Community Dialogue Critical Issues Series, 2, 1-30.

77 Burton, John. (ed.) 1990: Conflict: Human Needs Theory (vol. 2 of the Conflict Series). London: Macmillan; Fisher, Roger and Ury, William. 1981: Getting to Yes. Boston: Houghton Mifflin.

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borders and inside Syria, and promote the political process."[78] Yet, finding a common ground based on the Geneva Communiqué adopted by the international Action Group for Syria in June 2012, is a tough road ahead because of the multiple set of actors with different positions and interests. Local stakeholders besides the Government of Syria headed by Bashir Al-Assad, include multiple opposition groups organized under five major coalition groups that form the National Coalition for Syrian Revolutionary and Opposition Forces. They are:

• The Supreme Military Council of the Free Syrian Army and its affiliates;

• The Islamic Front (Harakat Ahrar al-Sham al-Islamiyya, Jaysh al-Islam, Suqour al-Sham, Liwa al-Tawhid, Liwa al-Haqq, Ansar al-Sham and the Kurdish Islamic Front);

• The Syrian Islamic Liberation front (Farouq Brigades, the Islamic Farouq Brigades, Liwa al-Tawhid, Liwa al-Fath, Liwa al-Islam, Suqour al-Sham, and the Deir al-Zour Revolutionaries'   Council);

• The Jihadist Groups (Jahabat Al-Nusra, the Islamic State of Iraq and the Levant(ISIS), Jaysh al-Muhajirin wa al-Ansar);

• The Kurdish Front (Popular Protection Units (YPG)).

Besides the last group, each labeled stakeholder above is composed of a series of other groups. Thus negotiating the Syrian Crisis and recently the much need humanitarian corridor implies understanding the positions and interest of not only the coalitions but also the different groups within the coalition. It is a task that has tested the previous Chief Envoys to Syria as they have failed to reach a common ground agreement and do not in any way agree on the patterns of governance of the future Syria. Some groups like the Islamic Front or the Jihadist Groups envision a Syria ruled by Sharia Law, while others such as the Kurdish Front imagine a country for themselves that will be quite separate Syria. Within the Jihadist Groups for instance, Al-Nusra and ISIS have different interpretations of what Sharia Law implies. While ISIS proposes one that is more violent and firm-handed, Jahabat Al-Nusra appears to have a softer approach.

The crisis has opened various political and social fissures upon which the local stakeholders have built themselves and which mediators and the international community have found challenging to navigate to establish a common ground for the future of the Syrian Peace talks.[80]

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78 http://www.peacebuilding.no/var/ezflow_site/storage/original/application/0066b428a6a1429bf47fe517625af311.pdf

79 BBC. (2013). Guide to the Syrian rebels. London: BBC.http://www.bbc.com/news/world-middle-east-24403003

80 (Hilal, 2014)Hilal, L. (2014, November). The United Nations and a peace process strategy for Syria. Norwegian Peacebuilding Ressource Centre (NOREF), pp. 1-4. http://www.peacebuilding.no/var/ezflow_site/storage/original/application/0066b428a6a1429bf47fe517625 af311.pdf

Handling complex actors requires giving actors assurance and helping them to understand the benefit of coming to the community dialogue table. A preliminary meeting could be held with key actors to help them understand the benefits of community dialogue and the possibility of positive favorable outcomes. Organizers have to create different incentives for stakeholders to cooperate in the resolution of a dispute. For instance, amnesty could be an incentive for bringing forth a rebel gang to the negotiating table in a community where gang violence needs to decrease. As such, along with the concerned local inhabitants, organizers can offer chances and opportunities of redemption for members to consider community dialogue and at best convince their other members to join the community dialogue.

Handling complex issues

Issues in community dialogue can be involved in several intricate factors leading to a complicated process or situation. The following is an example with complex issues thus a complex community dialogue.

Example

A complex community dialogue in Yemen[81]

The National Community dialogue in Yemen was an important step in transitioning the country from the crisis it went through in 2013 following the wave of the Arab Spring in the region. It was an initiative with a big agenda and multiple stakeholders to make the process as inclusive as possible. It was a 10-month deliberation process with 565 delegates representing all the camps in Yemen, including women, youth, and civil societies. The discussion was organized under 9 thematic issues, which were intended to be solved within the first 6-month deadline. Among the issues discussed were the southern issue, the Saada (Houthi) issue, transitional justice, state building, good governance, military and security, independence of special entities (focusing on rights of minorities, vulnerable, and marginalized groups), rights and freedoms, and development. Despite the efforts to include all views and come up with recommendations to be worked upon, the community dialogue failed. There are many reasons for this, but the main one remains the failure to address the southern issue. Stakeholders were not able to reach a consensus on the secession of the southern part of the country whose authorities have ceased the momentum offered by the crisis. One of the substances of the conflict could thus not be addressed.

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81 Gatson, E. (2014). Process Lessons Learned in Yemen's National Dialogue. Washington DC: United States Institute of Peace(USIP) Special Report.

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Another reason is related to the inclusivity of the process. The National Community dialogue of Yemen included Yemenis from the different social classes and parts of the country. Yet, that inclusivity itself sabotaged the process. Some stakeholders did not feel comfortable discussing the nine themes in front of women and civil societies' group for instance. Others were reluctant to partake in discussions. Additionally, having all of these stakeholders did not create a breakthrough in the resolution of the southern issue.

It is not so much that the community dialogue was not a great initiative; rather, it was more of a failure of the organizers to clearly map out the community dialogue according to the stakeholders involved and the issues to be discussed in a manner that would have been effective and less time consuming.

In handling such situations, like one similar to the case of Yemen, the community dialogue organizers should help participants see the people separately from the problem. The process should help them understand the importance of moving away from positions towards mapping interests and needs.

Important to consider: Ripeness of a Conflict[82]

While most studies on the peaceful settlement of disputes focus on the substance of the negotiations, the timing of the negations is also key. Parties resolve their conflict only when they are ready to do so -- when alternative, usually unilateral, means of achieving a satisfactory result are blocked and the parties feel that they are in an uncomfortable and costly predicament. At that "ripe" moment, they seek or are amenable to proposals that offer "a way out."

The idea of a ripe moment lies at the fingertips of diplomats--but it is relevant for negotiators at other levels as well. As long ago as 1974, Henry Kissinger recognized that "stalemate is the most propitious condition for settlement." Conversely, practitioners often are heard to say that certain mediation initiatives are not advisable because the conflict just is not yet "ripe." Environmental mediator Larry Susskind, for instance, emphasizes the importance of a conflict assessment before any mediation, both to assess ripeness, and to design the process. If one or more key parties refuses to come to the table, then he concludes that the conflict is not ready for mediation or consensus-building. [1] Interpersonal conflicts, too, are also not "ripe" for mediation or for negotiation if one side or the other thinks that they can win outright, or get what they want by intimidation or force--even if the reward is just getting the car for the weekend.

The concept of a ripe moment centers on the parties' perception of a mutually hurting stalemate (MHS) -- a situation in which neither side can win, yet continuing the conflict will be very harmful to each (although not necessarily in equal degree nor for the same reasons). Also contributing to "ripeness" is an impending, past, or recently avoided catastrophe.[2] This further encourages the parties to seek an alternative policy or "way out," since the catastrophe provides a deadline or a lesson indicating that pain might be sharply increased if something is not done to settle the conflict soon.

The mutually hurting stalemate is grounded in cost-benefit analysis. It is fully consistent with public-choice notions of rationality.[3] and public-choice studies of war termination and negotiation.[4] These theories assume that a party will pick the alternative which is best for itself, and that a decision to change strategies is induced by increasing the pain associated with the present course of the conflict, thereby making the change the rational choice from a cost-benefit point of view. It is also consistent with the hypothesis that people seek to avoid a loss of a certain amount more than they seek a gain of the same amount. In other words, they are "loss-averse."

In terms of game theory, a mutually hurting stalemate changes the situation from a

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82 Hussain, S. R. (2010). Conflict Transformation: Dynamics, Skills and Strategies.Islamabad: PILDAT.http://www.pildat.org/Publications
publication/Conflict_Management/ConflictTransformationDynamicsSkillsandStrategies.pdf

prisoners' dilemma game into a game of chicken. (These terms and games are described in detail in the game theory essay.) Put in other terms, a conflict becomes ripe for resolution when the parties realize that the status quo -- no negotiation -- is a lose-lose situation (because they cannot win), not a zero-sum (win-lose) situation. Thus to avoid the mutual loss, they must consider negotiation.

Ripeness is a matter of perception, and as with any subjective perception, there are likely to be objective facts to be perceived. These can be highlighted by a mediator or an opposing party when they are not immediately recognized by the party itself, and resisted so long as the conflicting party refuses to recognize the "facts" as legitimate or accurate. Thus it is the perception of the objective condition, not the condition itself, that makes for a mutually hurting stalemate. If the parties do not recognize "clear evidence" (in someone else's view) that they are at an impasse, a mutually hurting stalemate has not yet occurred, and if they do perceive themselves to be in such a situation, no matter how flimsy the "evidence," the mutually hurting stalemate is present.

The other element necessary for a ripe moment is less complex and also perceptional: a "Way Out." Parties do not have to be able to identify a specific solution; they must only have a sense that a negotiated solution is possible and that the other party shares that sense and the willingness to search for a solution too. Without a sense of a Way Out, the push associated with the mutually hurting stalemate would leave the parties with nowhere to go. Spokespersons often indicate whether they do or do not feel that a deal can be made with the other side. If they think a deal is possible, that suggests a "way out" and the time is ripe for negotiation. If they do not feel the other side will negotiate in good faith, then the situation is not ripe. [5]

Ripeness is only one condition, necessary but not sufficient, for the initiation of negotiations. It is not self-fulfilling or self-implementing--it must be seized, either directly by the parties or, if not, through the persuasion of a mediator. Thus, it is not identical to its results, nor is it tautological, although some scholars have claimed such, arguing that it cannot be measured except by the success of negotiations, after which one can observe that "the time was ripe." However, not all ripe moments are seized and turned into negotiations. Hence the importance of specifying the meaning and evidence of ripeness, so as to indicate when conflicting or third parties can fruitfully initiate negotiations.

Although ripeness theory cannot predict when a given situation will become ripe, it can identify the elements necessary (even if insufficient) for productive negotiations to begin. This type of analytical prediction is the best that can be obtained in social science, where stronger predictions could only be ventured by eliminating free choice (including the human possibility of blindness and mistakes). As such, it is of great value to policymakers seeking to know when and how to begin a peace process.

Finding a ripe moment requires research and intelligence studies to identify the objective

and subjective elements. Subjective expressions of pain, impasse, and inability to bear the cost of further escalation, related to objective evidence of stalemate, data on numbers and nature of casualties and material costs, and/or other such indicators of a mutually hurting stalemate, along with expressions of a sense of a Way Out, can be researched on a regular basis in a conflict to establish whether ripeness exists. Researchers would look for evidence, for example, of whether the fluid military balance in a conflict has given rise at any time to a perception of a mutually hurting stalemate by the parties, or to a sense by authoritative spokespersons for each side that the other is ready to seek a solution to the conflict. Researchers could also look for contrary evidence: statements by one or both sides, suggesting that they can win or that mediation is bound to fail because one or both parties believes in the possibility or necessity of escalating out of the current impasse to achieve a decisive military victory.

Ripeness is the key to many successful cases of negotiation, opening the way for discussions that led to an agreement in the Sinai (1974), Southwest Africa (1988), El Salvador (1988), Mozambique (1992), and many others. The lack of ripeness led to the failure of attempts to open negotiations between Eritrea and Ethiopia in the late 1980s, within Sudan for decades, and elsewhere. Objectively ripe moments, however, were not transformed into subjective perceptions or seized and carried through to successful agreements in Karabagh in 1994, in Cyprus in 2002, and elsewhere, according to published analyses. Perhaps a greater understanding of the indicators of ripeness could lead to its more frequent recognition among disputing parties, and more successfully seized negotiation opportunities.

[1] See Susskind's interview on BI.

[2] I William Zartman and Maureen Berman, The Practical Negotiator (New Haven: Yale University Press, 1982), 66-78 <http://books.google.com/books?id=399qzq9hrdwC>; I William Zartman, "The Strategy of Preventive Diplomacy in Third World Conflicts," in Managing US-Soviet Rivalry, ed. Alexander George (Westview, 1983), <http://books.google.com/books?id=DlTAQgAACAAJ>; Saadia Touval & I William Zartman, eds., International Mediation in Theory and Practice (Westview, 1985), ll, 258-60; I William Zartman, Ripe for Resolution (New York: Oxford, 1985/1989), <books.google.com/booksl?id=H1Ya9aDRbPMC>.
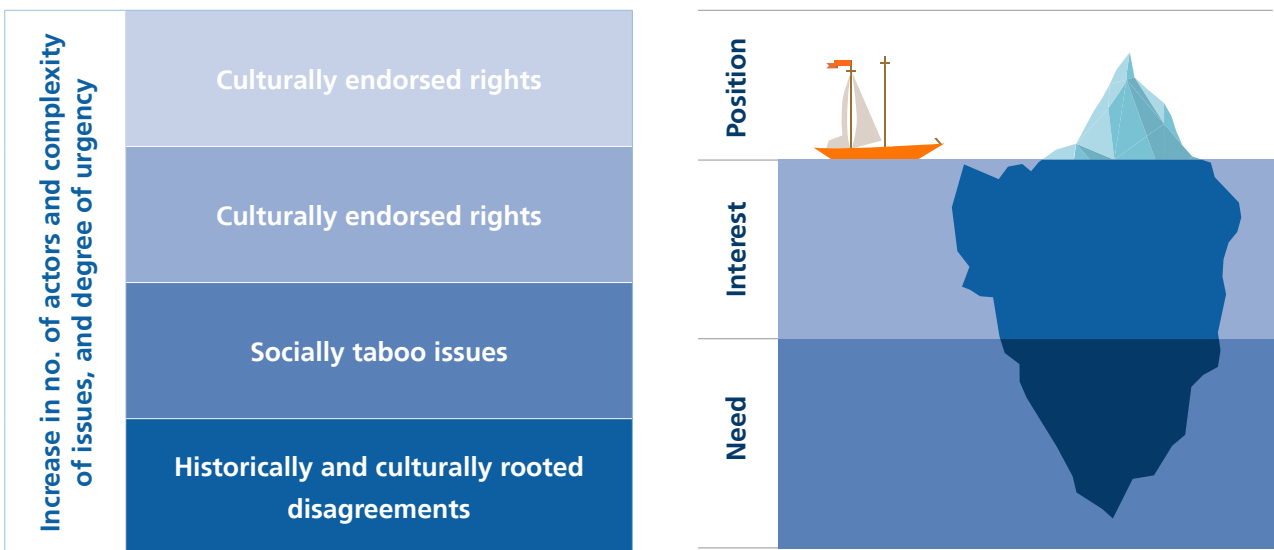
[3] Sen 1970, Arrow 1963, Olson 1965

[4] Brams 1990, 1994; Wright 1965

[5] Zartman & Aurik 1991

One way of mapping out such interests is through the Iceberg illustration model. This one of the many conflict analysis tools that helps understand the patterns of a conflict. When looking at an iceberg, one can only see its tip which amounts to only 10% of its total height. The remaining 90% is submerged under water and not visible. The Iceberg illustration to understand conflict works on this analogy. When trying to understand conflicting parties and find a solution, participants as well as community dialogue organizers should note that some of their interest and needs are visible in the surface, which are called positions, while others (such as the needs and interest) are not. It is the clear understanding of these invisible elements that promotes comprehensive understanding of the conflict, thus facilitating the way for a consensus.[83] For the Yemen National Community dialogue for instance, it was clear that the position adopted by the Houthis was one for the independence of their region, which is the South of Yemen. Yet, their interests and needs are much more complicated. These relate to their marginalization by the North and its government in all of the country's socio-politico and economic activities. The inability of the organizers as well as the international community to fully understand their interests can be held as a reason for the failure of the community dialogue.

Figure 1: Illustration of the Iceberg Model

Another way the participants of a community dialogue can also map complex issues is through Walker's triangular model of substance, relationship, and procedure.[84] In this model, conflict should be understood as a continuum where there is a series of

83 Zartman, I. William. "Ripeness." Beyond Intractability. Eds. Guy Burgess and Heidi Burgess. Conflict Information Consortium, University of Colorado, Boulder. Posted: August 2003, http://www.beyondintractability.org/essay/ripeness [Accessed: June 29, 2016]

84 Gregg B. Walker. Assessing Collaborative and Transformative Potential via The "Progress Triangle:" A Framework for Understanding and Managing Conflicts. Department of Speech Communication. Oregon State University. http://oregonstate.edu/instruct/comm440-540 triangle.htm
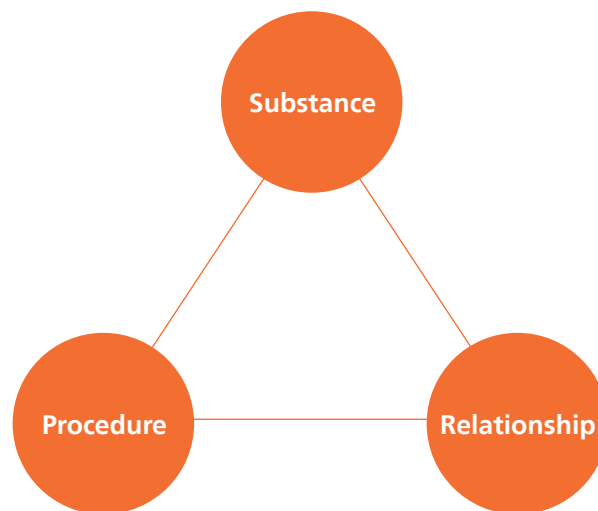
progressive improvements that eventually lead to its resolution. Those improvements can be undertaken on three levels that are interrelated and interdependent. They are:

• Substance- the issue of disagreement, dispute or conflict;

• Relationship- the manner of interactions between the different parties that are causes and affected by the dispute;

• Procedure-The manner through which the dispute is being resolved.[85]

Thus, facilitators can take note of these factors for an effective design of a community dialogue that will ensure the resolution of the issue at hand. Progress in any one of these areas entails progress in the others as well. The effect also applies for regression.

We can use the Syrian Peace talks, looking at external stakeholders to illustrate this model. The tense relationships between the United States of America and Russia have stalled the peace process. Both have different views as to how to tackle the issue and this has had a negative impact on their diplomatic relations, and disrupted the community dialogue process itself.

Figure 2: Walker's Progressive Triangle

Check Box for Successful Stakeholder Community dialogue

• Identify and understand the problem at hand as well as the outstanding issues for discussion

• Map-out all of the stakeholders concerned

• Analyze and asses the various relationships and dynamics between the identified stakeholders

85 Gregg B. Walker. Assessing Collaborative and Transformative Potential via The «Progress Triangle:» A Framework for Understanding and Managing Conflicts. Department of Speech Communication. Oregon State University. http://oregonstate.edu/instruct/comm440-540 triangle.htm

Training Guidelines

Managing Complex Community dialogue

• Mini presentation and Q &A

The facilitator will conduct a mini lecture on the complexity of community dialogue. The lecture will be followed by a question and answer session.

• Case study

The participants will be given case studies in groups. They will use Walker's triangular model of substance, relationship and procedure to map each item.

Test your knowledge

• What do you consider a complex community dialogue processes?
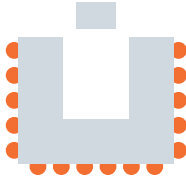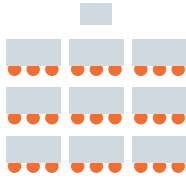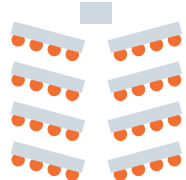
• How would you manage those processes?

D. Logistics

During a community dialogue, it is important to have all concerned stakeholders on the same page. This will help the smooth conduct of the discussion and is likely to trigger constructive discussions for the resolution of the problem at hand. Doing so requires that all concerned stakeholders have access to the same information pertaining to the community community dialogue. It is therefore, important for the facilitator to share it with them or at the very least the concerned representatives. The information could be in the form of an agenda, a concept note or even the objectives that are to be addressed by the community dialogue. However, sharing such information beforehand is dependent on the level of trust and tension that is there between stakeholders. Increased tension between the parties is highly to lead to the agenda or the shared information be rejected on the basis of bias towards one of the stakeholders. In such scenarios, it is advised that the information that is shared be limited to the venue and time of a preliminary community dialogue to brainstorm on the five Ws (Who, What, Where, When and Why) before designing the community dialogue over all.[86] Following this step, stakeholders will be able to agree on the information to be shared and the organizers can thus share it in advance (not more than two weeks prior) to the concerned parties. In scenarios where there is an amount of trust upon which the conduct of the dialogue can be undertaken, the organizers can meet prior to the community dialogue with concerned stakeholders separately to understand the context and

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86 Government of Canada. (2013, July 19). Community Dialogue Toolkit - Supporting Local Solutions to Local Challenges. Retrieved February 22, 2016, from Agriculture and Agri-Food Canada

the issues they wish to be raised. As a result, they can design the agenda, determine the venue and share it to the community dialogue participants along with any logistical issue that is of importance to share (meal times, per diems, expenditures .etc..)[87]

There are several seating arrangements that can be considered for a community dialogue. We would be considering four particular ones whose details on their relevance, advantages as well as disadvantages are discussed in the following table. [88]

Seating arrangement	Relevance	Advantage	Disadvantage
Circle	Circles are fashioned in such a way that interconnectedness, interdependence, and equality within the community are highlighted. They create a formal yet impersonal atmosphere for the participants	All participants are positioned equally to one another (existing socio-political hierarchies are erased) All participants are visible to another: interaction and trust building are thus increased	Suitable for only small group settings (maximum of 15 participants) to achieve the desired results of inclusivity, participation and interaction
U shape	This set up encourages collaboration among the participants	It allows for the facilitator to be part of the discussion and play its role effectively as a moderator between the two groups of participants facing one another. It also allows space for an effective role play as well as the conduct of any form of simulation	Suitable for only small group settings (maximum of 15 participants) to achieve the desired results of inclusivity, participation and interaction
Class Room		This one of the most interactive settings for a large group(more than 20 participants) community dialogues.	The level of interaction between the facilitator and the participants could be limited to the front seaters, and back benchers might be excluded from the conversation
Chevron Style	Allows for an increased participation among participants	It is more suitable for large group settings and is more interactive than the classroom styles: visual between participants is more likely than the classroom set-up.	The level of interaction between the facilitator and the participants could be limited to the front seaters, and back benchers might be excluded from the conversation.

87 The American A al Professionals, 1-5.ssembly: Columbia University. (2002). Building a More United America-A national Dialpgue; Conducting Your Community Dialogue. New York: The American Assembly: Columbia University.

88 Wallace, M. (2010). Guide on the Side - Room Setups for Presentations & Training - One Size Does NOT Fit All. Law and Technology Resources for Le

89 Greenwood, J. (2005). The Circle Process: a path to restorative dialogue. Center for Restorative Justice and Peace Making, 1-10.

Ensuring the security of the selected venue is a task that should be overseen carefully by the facilitator and the organizing team along with the concerned stakeholders. The facilitator along with his team must undertake the following:

• Ensure that the participants of the community dialogue agree on the selected venue. If not, take suggestions and find an alternative that can be agreed upon;

• Undertake all necessary requirements for the participants to reach the venue. This includes transportation, clearance to enter the premises of the community dialogue if needed, and organizing the venue to accommodate any special needs participants. In case one participant is denied entry based on the basis of visa or extra security clearances the context of the dispute is has escalated to the level high level tensions and hostility between members of the community , the community dialogue might be disrupted. As such, it is important to handle the matter with caution;

• The organizing team should place guards at the venue of the community dialogue. The guards need to be neutral on any matter related to the context and to the stakeholders of the community dialogue. This will decrease the hostility between the groups concerned and mitigate any accusations of bias that might be raised by the participants.

Test your knowledge

• In what scenarios is it necessary to provide participants with background information, a session agenda, or other details pertaining to the community dialogue process? What information is necessary, and when should this information be provided?

• How can you seat participants to yield a constructive community dialogue? Give examples of seating arrangements along with their advantages and disadvantages.

• What steps can be taken to ensure that selected location is secure and contributes to the quality of the community dialogue process?

E. Monitoring and Documenting the Community dialogue Process

Monitoring

Monitoring describes the continuous process of gathering information to reflect and assess progress with regard to the objectives of the community dialogue process.[90] It assists in identifying the strengths and challenges of the community dialogue intervention and provides the rationale for it. Monitoring aims to answer the question, "Are we doing what we planned to do?" The results of monitoring can result in profound improvements in the relevancy, effectiveness, sustainability, and impact of the community dialogue process.

There are various ways of monitoring the progress of a community dialogue. The following table adapted from UNDP's Practical Guide on Democratic Community dialogue provides some tools that are used to monitor the community dialogue process:

• Documentation or reporting on each process event;

• The progress matrix of the process constructed with community dialogue participants at the end of each formal event;

• Written evaluations prepared by community dialogue participants after each event. These should include: event organization (invitations and logistics), how participants feel, trust building, the quality of the interaction, and their opinion on how the event was handled (in good faith, impartially, and respecting the uniqueness and interests of each actor);

• Minutes of the meetings;

• Communiqués;

• Assessments drawn from interviews of community dialogue participants in informal spaces;

• Periodic reviews made by the management and facilitation team.

Much of the input that goes into monitoring comes from community dialogue participants and facilitators during the process. Surveys are one of the various tools of monitoring progress of a community dialogue. Surveys are designed based on targets and activities set during the community dialogue designing process.

Among others they include questions regarding:

• The implementation of the community dialogue activities;

• The manner of implementation in terms of time management and execution of the original community dialogue design;

• The changes that the community dialogue process achieved;

• External factors that influence the community dialogue process and outcome.

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90 National AIDS Commission (2007). Guidelines For Conducting Community Dialogue: A Community Engagement Tool For Sustainable HIV And AIDA Behavior Change

Monitoring surveys are way of collecting date for monitoring and evaluation. Monitoring surveys are administered throughout the community dialogue implementation process. The following can be used to ensure the quality of participants' response:

- Clearly communicate the purpose of the survey and inform those concerned that its aim is to improve the community dialogue process;
- Clarify that participation in the survey is voluntary;
- Make the survey anonymous and confidential.

Documentation

Documentation of the entire community dialogue processes is critical for ensuring trust and confidence in the community dialogue process and therefore should be taken seriously.

- Before the community dialogue initiative takes place there should be someone who takes care of the administrative issues, of the whole process especially documenting and keeping record of all meetings and contacts with stakeholders. Any meeting that takes place in preparation should be well documented. The administrative person is also responsible for timely sharing of information with all the concerned stakeholders and record-keeping of such communications.
- During the community dialogue experienced rapporteurs should be designated. The rapporteur should be someone who has rapporteur experience and is familiar with the issue at hand. The draft report should be sent to all relevant stakeholders for input and approval before publication.
- After the community dialogue process, a finalized report of the process should be shared with the community.

Evaluation Index

	Evaluation Criteria	Good (2)	Fair (1)	Weak (0)
First: Audience				
1	Parties participation in the dialogue			
2	The importance and effectiveness of the participants in the local community			
3	Number of Participants			
Second: Dialogue Style and Sessions Documentation				
4	Facilitating the dialogue properly and in a positive fruitful way			
5	Allowing equal opportunities for all parties participating in the dialogue			
6	Documenting the dialogue sessions with total impartiality			
Third: Media				
7	Promoting and advertising the initiative prior to the event			
8	Announcing what happened in the initiative with full transparency and impartiality			
9	How the Media dealt with the initiative, the follow-up and the outcomes			
10	Publication and spreading of the outcomes of the initiative among the local community			
Fourth: The Outcomes				
11	Satisfying the participating parties			
12	Ability to achieve results and solutions			
13	Possibility to apply the results to real life			
Fifth: Impact/Consequences				
14	Applying the results of the initiative within the local community			
15	The potential of the initiative and its recommendations to solve the problem effectively			
16	The potential of recommendations and solutions to solve the problem fundamentally or at least in a reasonable time			

Training Guidelines

Mini lecture

Meaning and objective of monitoring a community dialogue process. The facilitator will then ask participants to share their experience of how they documented and monitored a community dialogue process in their past.

TIME: 10 minutes

Group work

Ask participants to develop a survey questionnaire to monitor a community dialogue process and ask them to present it to the class.

TIME: 30 minutes

Test your knowledge

- How can you monitor the progress of a community dialogue process?
- How do you design monitoring surveys?
- How can you document a community dialogue process?

COMMUNITY DIALOGUE DESIGN: POST-COMMUNITY DIALOGUE

OBJECTIVES:

- Evaluate community dialogue

- Monitor and evaluate community dialogue sessions

A. Impact and Sustainability of Community Dialogue Process

Sustainability implies that the community dialogue process has been institutionalized and that its benefits continue to replicate after the end of the community dialogue. Evaluating the impact implies assessing sustained results that continue to bear after the end of the community dialogue process.

Criteria for Community dialogue Evaluation

The aim of an evaluation determines the criteria employed. An evaluation may target the change in the perception of participants, the long and short-term (intended and unintended) effects of the community dialogue, and mid-term corrections.[91] These evaluations can be based on three different types of criteria.

Universal criteria are 'normative' criteria that can be applied to any community dialogue across the board. Such criteria could be used to evaluate the process and/or outcome of the community dialogue.[92] The process should be evaluated on the basis of inclusivity, representativeness, purpose or drive, method of organization, degree of engagement, interactivity, and whether or not it "encourages challenges to the status quo and fosters creative thinking and solutions."[93] On the other hand, the outcome of a community dialogue can be evaluated with the production of a quality agreement and/or the creation of social and political capital.

A second set of criteria is process oriented criteria. Process oriented criteria tries to answer if the activities of the community dialogue process were implemented as planned. So instead of focusing on the outcome, such criteria will focus on the completion of activities and the provision of services that are believed to lead to the desired change.[94]

A third set of criteria is goal oriented criteria. Such criteria are formulated in relation to the goals and specific objectives for the particular community dialogue. The stakeholders affected by the outcomes may have very different objectives in mind, unless their expected outcomes are harmonized prior to the initiation of the community[95] dialogue.

The following table shows potential desired outcomes to be used as criteria during evaluation in different chronological stages:[96]

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91 Oels, A. (2006). Evaluating stakeholder dialogues. In Stakeholder dialogues in natural resources management (pp. 117-151). Springer Berlin Heidelberg.

92 Innes, J. E., & Booher, D. E. (1999). Consensus building and complex adaptive systems: A framework for evaluating collaborative planning. Journal of the American planning association, 65(4), 412-423.

93 ibid

94 Evaluating your community-based program. 2008. American Academy of pediatrics. www.aap.org/EvalResources

95 Oels, 2007, P.125

96 Adopted from Innes and Booher (1999, p.419).This figure is specifically designed for dialogue aimed at consensus building, however, it is evident that most of the point could be adopted as potential outcomes any dialogue.

First Stage	Second Stage	Third Stage
• Social Capital: Trust, Relationships • Intellectual Capital: Mutual understanding, Shared problem frames, Agreed upon data • Political Capital: Ability to work together for agreed ends • High-quality agreements • Innovative strategies	• New Partnerships • Coordination and joint action • Joint learning extends into the community • Implementation of agreements • Changes in practices • Changes in perceptions	• New collaborations • More coevolution, less destructive conflict • Results on the ground • New institutions • New norms and heuristics • New discourses

Ensuring Sustainability of the Community dialogue Processn

Community dialogue needs to be sustainable in order to transform and develop community relations.[97] The sustainability of any community-based project is ensured through community ownership. A sense of ownership can be instilled in people in different ways. The following are three types of ownership:[98]

- A sense of ownership in process (who has a voice and whose voice is heard?);

- A sense of ownership in outcome (who has influence over decisions and what results from the effort?);

- A sense of ownership distribution (who is affected by the process and outcome?).

The above types of ownership should be instilled in the community dialogue design though the following mechanisms:[99]

- Supporting capable existing institutions rather than establishing new ones;

- Securing the successful transfer of decision-making to low administrative levels in line with decentralization policy;

- Building sufficient follow-through capacity within key institutions (e.g. within governmental and community-based organizations);

- Building capacity to adapt to change;[100]

- Developing a mechanism for risk management.

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97 Saunders, H. H. 2014. The relational paradigm and sustained Dialogue. In Zaharna, Rhonda S., Amelia Arsenault, and Ali Fisher. Relational, networked and collaborative approaches to public diplomacy: The connective mindshift. Routledge.

98 http://www.msucommunitydevelopment.org/pubs/paul/Lachapelle%202008%20Ownership%20JCDS.pdf

99 These steps are a modification of the information provided by IFAD (2006, p.16-17).

100 Elhaut (2007)

Designers should also know that a community dialogue process is prone to terminate when the sessions become simplistic and monotonous, leading people to drop out. The following are qualities a community dialogue process needs to possess in order to ensure sustainability.

- Community ownership;
- Clear objectives;
- Builds a common vision;
- Creatively engaging;
- Participatory and not monopolized by a sub-set of participants;[101]
- Establish a culture-sensitive rule of engagement and communication;
- Simple but not simplistic;
- Swift response to day-to-day challenges;

In the long run, community dialogue can be sustained by developing a 'culture of community dialogue.'

Maintaining a Culture of Community dialogue

A culture of dialogue implies the habitual nature of dialogue is in a certain community.[102]   As with any culture, a culture of dialogue involves "a set of values, attitudes, modes of behaviors and ways of life".[103] [104], Thus the culture of dialogue is: the development of values, attitudes, and behaviors that promote problem-solving through dialogue. Such a culture can be inculcated in a community through education. While a dialogue process is not a primary platform of education, it can be designed in a way that ensures its relevance as an off-class learning experience. The design can embed transformative learning principles that disclose major characteristics of a culture of dialogue to the dialogue participants. The objective of transformative learning is not to produce a certain truth, but rather to provide participants of the process with the tools to understand the assumptions and reasons behind disagreements. This will help individuals partaking in the process to reach a certain consensus and work ways for resolution of the given dispute or conflict. The following are steps that dialogue designers can follow to make sure an adult participating in a dialogue undergoes transformation[106]:

- Ensure participants engage in reflective discussions that encourage self-examination;
- Ensure participants critically assess assumptions regarding one's own and others' identities, needs, wants, positions, and expectations;
- Motivate exploration of options for new roles, (play the role of the facilitator, the different

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101 http://kairos.laetusinpraesens.org/dialog_x_h_1

102 http://www.co-intelligence.org/CIPol_CultrOfDialog.html

103 http://www.pathwaystopeace.org/documents/idp_essaycontest.pdf

104 UN Resolutions A/RES/52/13: Culture of Peace and A/RES/53/243, Declaration and Program of Action on a Culture of Peace)

105 P. 25. ibid

106 Kitchenham, A. (2008). The evolution of John Mezirow's transformative learning theory. Journal of transformative education, 6(2), 104-123.

stakeholders(elders, women and youth, party to the dispute) relationships, and actions;

- Ensure participants acquire the knowledge and skills necessary to assume new roles, relationships, and actions;

- Facilitate ways in which participants will provisionally try out new roles (play the role of the facilitator, the different stakeholders (elders, women and youth, party to the dispute) during the dialogue process.

Test your knowledge

- How would you evaluate the success of the dialogue initiative?
- How would you ensure the sustainability of the dialogue process?
- How can you maintain a culture of dialogue after the end of the dialogue session?

Training Guidelines

Impact and Sustainability of Dialogue Process

- Mini presentation and Q &A

- The facilitator will conduct a mini lecture on the criteria of evaluation and sustainability. The lecture will be followed by a question and answer session. The facilitator will then ask participants to share criteria of evaluation and sustainably that they have used before. Practical engagement

The training participants (grouped in pairs) will formulate all three types of evaluation criteria based on the Green River Example in Annex 1. Participants can undertake the evaluation understanding that the dialogue has taken place. While evaluating, groups should consider if particular outcomes that were reached (like cease fires, humanitarian aid) and if so, if they had been sustained. They should also consider their impact level.. The participants will discuss their criteria and appraise them according to the mini lecture provided by the facilitator. Group discussion and brain storming (on the following question)

What is culture? How does something become a culture? What is the culture of community dialogue?

- Mini presentation and Q &A

The facilitator will conduct a mini lecture on the culture of community dialogue. The lecture will be followed by a question and answer session.

B. Creating Community dialogue Outputs: Report or Recommendations

Community dialogue outputs can be produced in two forms: written or oral. A report is the most common form that a community dialogue output is presented to stakeholders. It is a rigorous process through which designated and accepted rapporteurs compile and organize the relevant findings and recommendations of the community dialogue. The process requires them to go back and forth with the organizers as well as the facilitator to pinpoint the essence of the conversation, the participants' proposed ways forward, as well as an evaluation of the process itself. Sometimes, the stakeholders themselves create their own panel to prepare the report and then disseminate it among the other participants.[107]

A report is commonly produced during dialogues that take up a long period of time. Some community dialogues could be a one-time event taking up the form of a single meeting, conference, or seminar. On the other hand, some community dialogues can take weeks, months, or even years depending on the topic they wish to address and the number of stakeholders involved. Producing a written report is appropriate for long-term community dialogues, as it documents proposed next steps and contributes to the process of building upon the ways forward for forthcoming dialogues.[108]

Reports are also suitable to record recommendations of short-term community dialogues. The recommendations can be forwarded by participants at the end of the community dialogue; the facilitator(s) can then summarize these recommendations and present them to participants for additional feedback. This can be done in both oral and written form or exclusively in one the formats.[109]

In addition to understanding the circumstances under which these different community dialogue output formats can be produced, several other points need to be taken into account[110]:

• Amount of period that a community dialogue takes: Some community dialogues can take one day; others can take several days, weeks, months, or even years. In such instances, it is important to document what has been discussed. The documented information will inform the evaluation process on issues like effectiveness, type and number of participants, and the format of discussion;

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107 European Academies Science Advisory Council. (2010). Guidelines: Good Practices in the Dialogue between Science Academies and Po. Brussels: European Academies Science Advisory Council.

108 ibid

109 ibid

110 ibid

- Targeted Audience: In some cases, the output of a community dialogue might be more valuable to the facilitator or the organizations that have advocated the community dialogue instead of the participants themselves. For instance, for the community dialogues that were commissioned by the government of Morocco to push forth the policy of setting the age limit of marriage for young girls to 18, reports from each county were more important for policy makers and government officials than for the participants that were directly involved in the community dialogue.[111]

It is also important to note that in some instances the participants involved in a community dialogue might be illiterate. As such, discussing recommendations at the end of the community dialogue might be more effective than producing its results in a written format.

- Relevance of the output: In some community dialogues, it might be important to produce an output depending on the topic discussed and the stakeholders involved. For instance, in the MENA, during community dialogues undertaken in the traditional setting with the presence of an elder, community dialogue outputs are not necessary even considered offensive. Community dialogue outputs are important to document ways forward, yet in these settings the word of oneself is enough, especially if it is a community elder. As such, the documentation of the community dialogue might be considered as questioning or even doubting the word of the elder(s) in question. On the other hand, the production of an output in terms of a report or a signed agreement at the end of a community dialogue between disputing parties that have agreed on a certain compromise might be relevant. The document is a reference for both contending parties of the points they have agreed upon. Additionally, it is a document both can base their accusations upon if any violations were to occur. It is also a point of reference for evaluating how far both parties have achieved the ways forward recommended.

Who should produce the output of a community dialogue depends upon the topic discussed and the format of the community dialogue itself. A community dialogue output can be produced by one of the following:[112]

- **Rapporteur(s):** Specific rapporteurs can be commissioned by the facilitator or the organizers of the community dialogue to carefully follow what is being discussed during the community dialogue to produce a specific output in the forms of recommendations or full-fledged report;

- **Facilitator:** The objectives, conversation, evaluation, and recommendations of the community dialogue can be produced by the facilitator. In fact, the facilitator can take the lead in the output production by coordinating, compiling, and organizing the notes taken down by the designated rapporteur(s);

- **Panel:** The outputs of a community dialogue can also be produced by a specific group of people who are part of the community dialogue as stakeholders. The group of people can sit together share their notes and compile either recommendations or a report to be shared to other participants.

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111 Marriage and Divorce in Morocco. 9 Dec 2015. Al Jazeera World. https://www.youtube.com/watch?v=DGjEa5GpvsI

112 ibid

Example

UNDP: Promoting Social Cohesion in the Arab Region (PSCAR)[113]

As part of its Strategic Plan and the Regional Bureau for Arab States' commitment to support 'early recovery and rapid return to sustainable development pathways in post-conflict and post-disaster settings' as defined in its regional program (2014-2017), the UNDP has developed the ongoing two year project, Promoting Social Cohesion in the Arab Region (PSCAR). The objective is to create several platforms of discussion between the various parts of the Arab society (women, children, youth, religious leaders, government officials, and representatives) to discuss how to better harmonize society. PSCAR is aimed at creating a harmonized Arab society, both vertically in relation to particular governments, as well as horizontally in relation to neighboring societies and their different sections.

The outputs of the community dialogue forum are twofold. Phase One is concerned with compiling all the generated knowledge on the issue of advancing and promoting social cohesion while Phase Two is concerned with effectively directing the generated recommendation into practical efforts (with the implementation of pilot initiatives) aimed at promoting social cohesion and integration in the Arab Region. As part of its outputs, Phase One ends with the production of specific reports on the different societies existing within the Arab world and their problems in advancing or even generating social integration and harmonization. The report and its recommendations are to be presented and disseminated among the concerned government bodies, local and international organizations partaking in the project as well as local stakeholders that are to help implement them. For each of the concerned stakeholders the format of the output will be different.

For the concerned government bodies and their potential local and international partners, it is important to have rapporteurs summarize the discussions and present them in a report format. Concerned government bodies can then sit in a panel and work on the report produced by the rapporteurs to frame the report in a manner that will address international partners as well as funders. They can also frame the recommendations so that they be the basis for any local or regional policies that need to be improved or developed. For local stakeholders in each region, presenting the community dialogue outputs in the manner of summary points by a facilitator to be discussed and voted upon might be more effective then producing a full-fledged report. In fact, follow-up meetings can be scheduled to discuss it.

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113 UNDP. (2014). UNDP-Region: Arab States. New York: UNDP.

Test your knowledge

- In your opinion, what format is best suited to present community dialogue outputs? How do you decide upon them?

- What considerations need to be taken when deciding who will produce the final output documentation?

Training Guidelines

Creating Community dialogue Outputs: Report or Recommendations

- Mini presentation and Q &A

The Facilitator will conduct a mini lecture on the possible formats of community dialogue outputs and who should present them.

- Practical engagement

Participants will organize themselves into small working groups (4-6 persons per group) to create scenarios where each output format could be presented.

C. Implementing Community dialogue Outputs

There is no one agreed-upon blueprint for translating community dialogue outputs into tangible community impact. Nevertheless, here are some key points to consider[114]:

- Foster the political will and support from the concerned community so as to have key recommendations effectively and efficiently implemented;

- Mobilize all needed resources to implement the recommendations;

- Organize a step-by-step implementation and evaluation plan to coordinate output activities;

- Evaluate output activities in term of their impact on the concerned stakeholders by undertaking surveys or questionnaires by independent bodies.

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115 Wählisch, M. (2015). UN Rsearch Handbook: The UN in The Arab World. Beirut: by the Issam Fares Institute for Public Policy and International Affairs, American University of Beirut.

UNITED NATIONS ASSISTANCE MISSION FOR IRAQ[115]

The UN Assistance Mission for Iraq (UNAMI) is one of the UN's many efforts to promote political community dialogue and national reconciliation. Established in 2003, UNAMI aims to support Iraq's reconstruction by assisting local and national government institutions in strengthening the rule of law and the Iraqi justice system, facilitating military reintegration programs, contributing and coordinating humanitarian relief, and supporting the return of refugees and internally displaced persons. Among its many tasks was to implement the International Compact with Iraq, which was an initiative jointly launched in 2007 by the Government of the Republic of Iraq and the UN with the vision to strengthen democracy and economic development in the country in the spirit of the UN Millennium Development Goals (MDGs). By relying on several UN reports on peacebuilding and reconciliation community dialogues, including the UN's Peacebuilding Commission "Key Insights, Principles, Good Practices and Emerging Lessons in Peace Building", (July 2008), the mission coordinated several activities to reconstruct the Iraqi state. These include:

1. Harness local and international support for the drafting of the National Constitution of 2005. The UN was able to organize several platforms in the Iraqi society to discuss and thus draft the 2005 National Constitution. Additionally, the UN was also able to call for international support as well as review of the draft Constitution.

2. Organize forum on reconciliation amongst the different sectors of the societies and mainly the two predominant religious groups (Shia and Sunni). The UN gathered different personalities as well as religious leaders in the different districts of the country in partnership with local governments to advocate for reconciliation between the different segments as well as religious groups.

3. Coordinate humanitarian efforts and financial assistance from the donor community. The UN called for international donor help to deal with the on-going humanitarian crisis in the country.

4. Assist in political community dialogue towards a resolution of issues related to territorial disputes in the country.

These activities are still on-going and their success is constantly evaluated by the independent reviews and evaluation undertaken by the organization itself.

Test your knowledge

• How would you translate community dialogue outputs into tangible community outcomes?

Training Guidelines

Implementing of Community dialogue Outputs

• Mini presentation and Q &A

The facilitator will explain the example of the UNAMI. This will be followed by a question and answer session.

• Practical engagement

Participants can organize themselves into small working groups pertaining to the groups presented in the case. They will then discuss and present their scenarios for a better implementation of the community dialogue outputs in their particular groups.

D. M&E: Final Evaluation

Steps and Tools

An evaluation process should begin with clear evaluation criteria, either universal, process oriented, or goal oriented; all three of which should be identified before the implementation of the community dialogue process. Based on these criteria, the evaluation process has at least four steps:

• Evaluation Design: Evaluation design should be conducted at the stage of program design, during the planning stage of the community dialogue process. The design will include a baseline study, a needs assessment, activities, anticipated outcomes, and anticipated long-term impact of the community dialogue process. Measuring outcomes demands a measuring tool, otherwise known as SMART (specific, measurable, achievable, realistic, and time specific) indicators.[116] Indicators could be defined as "a measurable intermediate step or other approximation of an outcome".[117] Indicators should be matched with outcomes in the following manner:

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116 Evaluating your community-based program. 2008. American Academy of pediatrics. www.aap.org/EvalResources

117 Evaluating your community-based program. 2008. American Academy of pediatrics. www.aap.org/EvalResources

Outcome	Indicators
(Changes in knowledge, attitude, and practice needed to achieve the goal)	(Quantitative or qualitative means to measure achievement or to reflect the changes connected to stated outcomes)
Coordination and joint action between community X and Y	Number consultative meetings on safety and security among community members within N months of the community dialogue process Number of initiatives started to jointly tackle shared environmental tasks
Changes in practices	Number of students from community x enrolled in the community y school Number of conflict incidents resolved through peaceful traditional conflict resolution mechanisms within N months of the community dialogue process
Changes in perceptions	90% of community dialogue participants trust members of the other community 60% of community dialogue participants interact in with their neighbors in social events (weddings, birthdays, funerals)

In addition to the above documents, an evaluation process should be thoroughly planned by identifying the methods of information gathering, analysis, timeframe, reporting, and dissemination.

• Gathering and analyzing information: The following are two major sources of information:

Documentation: An implementation process complemented with appropriate documentation will furnish the evaluation with data. Questions like "Did the program implementation go as planned?", and "How many people participated in the community dialogue?" could easily be answered through proper implementation process.[118] Such documented information could be gathered through existing program records and reports.

Additional data collection methods:

Evaluators should collect additional data:

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118 Evaluating your community-based program. 2008. American Academy of pediatrics. www.aap.org/EvalResources

Indicator	Purpose	Data collection target	Data collection method
Number consultative meetings on safety and security among community members within 6 months of the community dialogue process	To see if the target indicators have been met	• Community leaders	• Interview
90% of community dialogue participants trust members of the other community	The degree of difference from the baseline developed at the beginning of the community dialogue intervention	• Community dialogue participants • Community dialogue facilitators	• Survey • Focused group Discussion • Interview
60% of community dialogue participants interact in with their neighbors in social events (weddings, birthdays, funerals)	Comparison with community members who were not engaged in the community dialogue process	• Community dialogue participants • Communities that have not participated in the community dialogue	• Survey • Focused group Discussion • Interview • Observation

Report and disseminate your evaluation:

An evaluation report usually has a target group, which includes the community, implementing partners, and funders (actual and potential). The report should include the data collection procedure along with challenges and limitations encountered in the process of evaluation. The main body of the report to present the information gathered along with its analysis and interpretation in an easy to understand and focused manner. Charts, graphs, tables, and pictures make reports more simple and understandable than lengthy narratives.

The following data collection and analysis tools are necessary to conduct an evaluation:

• Interview question and guide;

• Questionnaire or survey questions and guide;

• Knowledge assessment questions and guide;

• Observation checklist;

• Focus group discussion questions and guide.

Stakeholder Involvement

All stakeholders should be aware when and how the evaluation process will take place. They should also be recipients of the evaluation report. Stakeholders are also a source of information needed to complete the evaluation itself. The degree of involvement of a certain stakeholder is likely to determine the degree of involvement in the final evaluation process. Still, the evaluation process can be a means of empowering stakeholders by increasing the capacity of participants to apply information to decision-making.[119] In other words, facilitators should create the environment for stakeholders to bring forth any information they deem important to the community dialogue so as to retain a decision making role.Their inclusion in the evaluation process will increase transparency and "increase their willingness to give information."[120]

Impact Evaluation

Impact evaluation is a process conducted after the completion of the community dialogue process; its aim is to establish whether community dialogue intervention has made a difference in the lives of people that it targeted.[121] Such impact evaluation should be embedded in the design to ensure it is carried out.[122] If the community owns the whole dialogue process, including the evaluation, continuous evaluation will also be one of the components with sustained implementation. The design of long-term impact evaluation should take into consideration the following elements during planning:

• Who is responsible for the evaluation?

• What will be the information gathering and analysis method?

• Which stakeholders will remain in reachable for the impact assessment (and which will not)?

Test your knowledge

• What are the main steps of conducting a final evaluation of a community dialogue process? What tools can be used to design the final evaluation?

• How can you ensure community dialogue stakeholders being involved in the final evaluation process?

• How can you ensure the evaluation process remains ongoing and is able to assess the impact of the community dialogue in the months or years after the conclusion of the process?

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119 Kusters, C.S.L. et al. 2011. Making evaluations matter: A practical guide for evaluators. Centre for Development Innovation, Wageningen University & Research centre, Wageningen, The Netherlands

120 Kusters, C.S.L. et al. 2011. Making evaluations matter: A practical guide for evaluators. Centre for Development Innovation, Wageningen University & Research centre, Wageningen, The Netherlands

121 https://dfat.gov.au/aid/how-we-measure-performance/ode/Documents/impact-evaluation-discussion-paper.pdf

122 Janet E. Wall, EdD, Program Evaluation Model 9-Step Process

Training Guidelines

Training Guidelines

M&E: Final Evaluation

- Mini presentation and Q &A

The facilitator will conduct a mini lecture on the main steps of conducting a final evaluation. The facilitator will introduce the tools necessary for evaluation. The lecture will be followed by a question and answer session. The facilitator will then ask participants to share their experience in conducting a final evaluation.

- Practical engagement

The training participants (in groups) will formulate evaluation tools for intervention on the Green River Example in Annex 1 on the basis reaching agreements and having them implemented and sustainable. The participants will formulate SMART indicators for each of the objectives. The participants will discuss their criteria and appraise them according to the mini lecture provided by the facilitator.

- Mini presentation and Q &A

The facilitator will conduct a mini lecture on stakeholder involvement and impact evaluation. The lecture will be followed by a question and answer session

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