

VIOLENCE PREVENTION AND DIALOGUE TOOLKIT



Global Initiative for
JUSTICE, TRUTH +
RECONCILIATION



International Coalition of
SITES of CONSCIENCE



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About The International Coalition of Sites of Conscience

The International Coalition of Sites of Conscience (ICSC) is a global network of museums, historic sites and grassroots initiatives dedicated to building a more just and peaceful future through engaging communities in remembering struggles for human rights and addressing their modern repercussions. Founded in 1999, the ICSC now includes more than 230 Sites of Conscience members in 55 countries. The ICSC supports these members through seven regional networks that encourage collaboration and international exchange of knowledge and best practices.

Learn more at www.sitesofconscience.org.

Unless otherwise noted, all photos were taken by the International Coalition of Sites of Conscience.

Designed by Lori J. Dawson

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The Global Initiative for Justice, Truth and Reconciliation (GIJTR) is a Consortium of nine organizations around the globe dedicated to multi-disciplinary, integrated and holistic approaches to transitional justice. Grounded in a spirit of collaboration, each GIJTR project is managed by a specific Consortium member with support from other members.

This toolkit, *Violence Prevention and Dialogue*, was managed by the International Coalition of Sites of Conscience (ICSC) and produced as part of an eighteen-month GIJTR project titled *Violence Prevention Through Memory, Dialogue and Education in Guinea and Côte d'Ivoire*, which aimed to build survivors' capacity to use dialogue and memory as a tool for violence prevention and peace education within their communities. ICSC implemented the project in Côte d'Ivoire and Guinea in partnership with the Ivorian Observatory of Human Rights (OIDH), the Association of the Family and Friends of the Victims of 28 September 2009 (AVIPA) and Youth Consortium for the Defense of the Rights of Victims of Violence in Guinea (COJEDEV). The project involves survivors' groups, women, youth and human rights organizations, in addition to education professionals.

AUTHORS AND ACKNOWLEDGEMENTS

PRINCIPAL AUTHOR

Braden Paynter (ICSC)

EDITORS AND CONTRIBUTORS

Dina Bailey (ICSC)

Sara Bradshaw (ICSC)

Sarah Pharaon (ICSC)

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Asmaou Diallo, President of AVIPA in a June 2019 workshop planning community dialogues across the country with regional coordinators.



Religious leaders in Guinea in a social cohesion workshop generate unified goals to break down polarization.

1: INTRODUCTION

About This Toolkit

The International Coalition of Sites of Conscience (ICSC) implements dialogue projects globally to aid communities around the world in addressing challenging histories in order to build more just and peaceful futures. Dialogue is an intentional process that brings individuals, organizations and communities together for the purposes of individual and collective learning. Dialogue is not specifically focused on changing people's minds. Rather, its goal is to allow participants to listen to each other, grow their understanding in response to what they hear, and better plan for the future based on their interactions. In a transitional justice and violence prevention context, dialogue can help communities to address past human rights violations and atrocities in a meaningful and participatory fashion, engaging participants in building new alternatives to cycles of violence. This dialogue toolkit joins the expanding body of transitional justice tools developed by the ICSC-led, nine-member Global Initiative for Justice, Truth and Reconciliation (GIJTR) to assist civil society organizations, notably survivors' groups and educators in Côte d'Ivoire and Guinea. This project is one component of a number of transitional justice initiatives in both countries.

In the wake of cyclic patterns of violence, transitional justice mechanisms provide opportunities for communities to come to terms with the past by uncovering the silences and myths about the violations that occurred, recognizing and reintegrating survivors into their communities, ensuring accountability and rebuilding a culture of human rights based on the rule of law, thereby ensuring non-recurrence. As part of these processes, judicial accountability, structural reforms, and reparations are sorely needed and must continue to be pursued. To build cultures that are based on human rights while ensuring non-repetition of violations, post-conflict societies must actively engage the public on issues related to the past and on an imagined future based on peace and non-repetition. Survivors need to be heard, and people must be able to listen to each other across the lines that divide them.

Successful dialogue and transitional justice programs require a range of skills, perspectives, knowledge, and connections. GIJTR's comprehensive and participatory approach involving a vast array of local and international partners ensures a holistic response that addresses the context-specific needs expressed by local stakeholders.

This toolkit is a resource for those who wish to host dialogues in their own communities. It covers how to plan and prepare for a dialogue, how to facilitate the dialogue itself, and how to address challenging scenarios. The toolkit references the process of body mapping, a recognized psycho-social art and storytelling technique. As a catalyst for storytelling by survivors and for dialogue within and between communities affected by violence and conflict, body mapping is a powerful tool for beginning the truth-telling process. Body mapping is a vehicle for dialogue at multiple stages – first, during the creation of the body maps, and second (with the consent of those involved) during the display of those maps. While the toolkit will highlight several dialogic techniques that connect well with body mapping, a knowledge of body mapping is not required to use this toolkit or to engage in dialogue.

The enclosed information about dialogue is drawn from the firsthand experience of ICSC and its more than 250 members in over 65 countries around the world. While the toolkit contains some of the collected knowledge of this global network, it will also be supplemented with the nuanced understanding of cultures and local situations that civil society organizations (CSOs) and teachers across Guinea and the Côte d'Ivoire bring to successful dialogues.

Though the toolkit references some experiences specific to the Guinean and Ivorian contexts, the tools and guidelines presented can be adapted to the practitioner's unique context. Local practitioners should apply the content of this toolkit in consideration of the particular context of their target audience, always with the aim to address the specific challenges their community face.

Dialogue and Violence Prevention

Dialogue is an essential conflict prevention tool and a mode of communication that invites people with varied experiences and often differing perspectives to engage in an open-ended conversation toward the express goal of personal and collective learning. Unlike debate or mediation, which seek to bring others into alignment with one's position or belief, the goal of dialogue is not to end with all of the participants in agreement. Rather, the goal is to expand participants' individual and collective understanding of a certain topic (past human rights violations, mass atrocities, ethnicity, identity, gender, etc.). Participants may find common ground, but on many issues, they will also continue to disagree. Dialogue provides participants with a structure that allows for disagreement while freeing them to look for ways to act for a better future. Dialogue can be held between two groups, for example between two ethnic groups that have victimized each other. In this example, the goal of participants would be to better understand the other side's perspective and worldview, moving both groups towards reconciliation and preventing the recurrence of violence in the future. Dialogue can also be held within a group to address internal conflict or to better prepare them for engagement with outside groups. For example, a victims' group might use dialogue internally to provide healing to group members, address gender divisions within the group, or to prepare the group to begin negotiations with the government.

In the Guinean and Ivorian contexts, gross human rights violations and mass violence still haunt the survivors of the atrocities. Transitional justice processes use different mechanisms to promote truth, justice, reparations and guarantees of non-recurrence. In these contexts, dialogue is crucial for the prevention of violence and the promotion of peace and reconciliation. The implementation of social cohesion and transitional justice processes has been carried out in unbalanced ways, frequently resulting in the reinforcement of existing divisions, rather than their mitigation. When reparations, criminal prosecution, and acknowledgement of harms done are all distributed along partisan lines, differences are emphasized and victims find no reason or ability to bridge divides. There has been no widespread forum for victims, human rights' groups and other relevant stakeholders in these contexts to discuss issues related to the transitional justice process including truth-telling, reparations, accountability and guarantees of non-recurrence.

To rebuild social cohesion, repair trust, and allow for healing, people need to be able to share the truth of their experience and talk with each other. However, those positive outcomes do not occur by accident. Intentional and thoughtful dialogue is required. Truth-telling must be a structured process that enables the widespread participation of marginalized groups. It must also build in structures that enable those in power to engage with and listen to systemically marginalized groups. Truth-telling processes must act as a psychosocial support mechanism rather than as a public re-traumatization of victims, and inter-group dialogue must be planned so that it builds empathy rather than reinforces fears and stereotypes.

Addressing multi-generational violence through dialogue does not just mean focusing on violence itself. Both proximate and root causes of the violence, such as identity and sense of belonging, land conflicts, political divisions and gender at national, community, and individual levels are all productive scales and topics for dialogue. Dialogue has its greatest impact when

participants are engaged in multiple conversations over time. This sustained engagement allows individuals to build trust and explore these deeper and underlying causes with each other. ICSC recognizes that this is difficult work, but without spaces for stakeholders to engage honestly and productively with each other, these issues will continue to go unresolved. It will continue to be impossible to build a peaceful future without coming to terms with the violence of the past.

How to Use This Toolkit

This toolkit is meant to support facilitators planning violence prevention dialogues by giving step-by-step guidance for preparing and facilitating dialogues. Each one-page section includes a brief summary of the topic and a “To Do” list. As facilitators plan and lead their dialogues, ICSC is available to support their efforts. Facilitators should be in contact any time they need clarification or assistance.



"We need to empower women. I think we need to lead awareness-raising campaigns with women... We need women to be heard." - A workshop participant during a June 2019 workshop plans to host dialogues for women's groups on gender and sexual-based violence.



Two religious leaders at a June 2019 workshop on violence prevention and social cohesion.

2: FACILITATING DIALOGUE

The Facilitator

Facilitated dialogue refers to a process led by a neutral facilitator. The role of the facilitator is not to advocate for a particular viewpoint or to correct the narratives presented by participants. The facilitator is responsible primarily for promoting the process of dialogue in which participants (including those with whom the facilitator may personally disagree) are able to share and reflect on their own experiences while also listening and engaging with the experiences of others. Facilitators use questions, techniques, activities, and, if applicable, the content of body maps in order to allow the group to better explore past and ongoing cycles of violence and gross human rights violations. Facilitators are charged with many responsibilities:

- Promote an environment which encourages openness and suspends judgment
- Create and sustain a spirit of inquiry in the group
- Identify tension and lead the group through it
- Facilitate dialogue without imposing their own beliefs or perspectives
- Remain flexible and allow a natural dynamic to occur within the group
- Ensure equality within the group and break down power structures
- Ask probing questions to encourage deeper individual exploration and the identification of larger truths
- Synthesize the main ideas that emerge during the dialogue

Facilitators can be found amongst CSO staff, volunteers or community stakeholders. When considering who could make a successful facilitator, look for people who:

- Recognize that there are many ways to “know” about the world – academic schooling is only one way
- Exhibit a natural spirit of inquiry or curiosity
- Listen intently while reserving judgment
- Are aware and reflective about their own identities and how they will impact others
- Examine their own beliefs and biases and seek to minimize their impact on the dialogue
- Have organized but flexible ways of working and thinking
- Show patience with diverse learning processes and learners
- Hold themselves and others accountable for behaviors and attitudes
- Are conscious of their body language and exhibit non-defensive postures

TO DO:

- Research the topic to be informed about the issues central to the dialogue.
- Evaluate yourself: What strong feelings do you have about these issues?
- Find a co-facilitator, ideally someone with a different identity that is relevant to the dialogue.

Identifying Participants

One of the first decisions a facilitator will make is if a dialogue will be within one group of people who share a common identity, or between groups who see themselves as having different identities. An example of the first type of dialogue would be a dialogue within a victims' group. In-group dialogue allows for planning, internal healing and mutual support. An example of the second type of dialogue would be a dialogue between a victims' group and the government. Dialogue between groups allows for people to better understand different perspectives and to address problems collectively.

If charged with inviting participants, facilitators should choose participants that represent a range and balance of perspectives. Facilitators should look for stakeholders who have an investment or connection to the topic being discussed, and participants should be balanced across any apparent divisions related to a topic. For example, if two neighborhoods are divided by political party, the facilitator should look for a roughly equal number of participants from each neighborhood and political affiliation.

Facilitators should also be aware of other related identities that it may be important to balance in the dialogue. For example, a dialogue on land disputes may primarily focus on balancing two ethnic groups, but it may also be important to balance the number of men and women as well.

Facilitators should carefully consider when and how to include local authority figures in the dialogue. Chiefs, prefects or other holders of power are potentially disruptive to dialogue for those without equal power. Consider carefully if authority figures are best included as dialogue participants, or whether it would be more beneficial to engage them as supporters of the dialogue process who do not actually participate in dialogue sessions.

If a facilitator is not able to choose who will participate, then the facilitator should prepare for a range of perspectives. It will be important for the facilitator to ask questions early in the dialogue to help determine the range of perspectives present. The facilitator could consider choosing an activity that would help bring diverse perspectives to light. In considering the different perspectives prior to the dialogue, the facilitator should identify which challenges may arise for each perspective in order to prepare potential responses or solutions to those challenges.

TO DO:

- Decide if you are having a conversation within a group or between groups.
- If the conversation is between groups, balance participation between the groups.
- Consider other identities or factors that impact the conversation ("secondary identities") and look for a balance in secondary identities as well.
- Engage key authority figures as potential supporters of the dialogue, as they can give their permission for the dialogue to take place, provide necessary resources and encourage others to participate. Carefully consider if it is necessary to include them as participants.

Identifying and Designing the Space

How a space is arranged has a powerful effect on what can happen there. Spaces can either reinforce power dynamics – by giving some participants power over others and making dialogue more difficult – or they can help neutralize power dynamics and support positive interactions.

Spaces that feel safe and inviting for all participants will promote conversation. The facilitator should keep in mind that a place they personally consider welcoming may not be considered welcoming by all participants. For example, a room within a government building may feel welcoming to those who are connected to or work for the government on a regular basis, but the room may not feel welcoming to those whose relationship with the government is or has been fraught.

Room arrangements can also help or hinder dialogue. For example a circle of chairs on one level allows participants to easily see everyone who is speaking. In contrast, a dais or podium raises one person above others and limits possibilities for eye contact among participants. Societies have many powerful ways of signaling welcome and inclusion that can aid dialogue; these might include food, design, music and decoration.

TO DO:

- Choose a neutral space.
- Make the space welcoming and comfortable. If appropriate, offer food and drinks. Your goal is to promote good conversation between participants.
- Arrange the seating so that everyone can see each other and so that no one is in a position of importance as compared to anyone else.
- If you are co-facilitating, you should sit across from your partner so as to make eye contact and non-verbal communication easier.

Pre-Dialogue Meetings

Pre-dialogue meetings between facilitators and individual participants can help promote positive dialogue. These conversations allow facilitators to learn about participants and their viewpoints, allowing facilitators to feel more prepared to address challenges that may arise in later dialogues. These conversations also allow facilitators to reinforce the goals of dialogue, explain the process and clarify expectations for participants. For example, it may be important to make clear to participants that dialogues are not conversations that aim to create official policy on the topics discussed; rather, dialogues aim to promote learning and understanding between participants. It may also be helpful to reinforce expectations of civility during these meetings.

QUESTIONS YOU MIGHT ASK IN PREPARING PARTICIPANTS:

What do you need me to understand about your experience with the dialogue topic in order for you to feel comfortable at the dialogue and for the dialogue to be productive?

What do you remember about these events (if the dialogue topic is related to a specific conflict or incidence of violence)?

What are your hopes for the future?

What are your concerns about the dialogue process?

What would make this dialogue process successful?

If the facilitator does not know the participants ahead of time, and is therefore unable to meet with participants, they can best prepare by talking to a broad range of people about the subjects likely to be raised in the dialogue. This will give them the best chance of being able to anticipate points of view in the conversation and prepare responses as facilitators.

TO DO:

At a pre-dialogue meeting:

- Introduce the facilitators
- Introduce the project
- Define dialogue
 - › Sharing ideas, information, experiences and assumptions for the purpose of individual and collective learning
- Introduce the process
 - › Who, where, why, and how are we having dialogue.
- Participant asks questions
- Facilitator asks questions
- Invite their attendance

Guidelines for Dialogue

Guidelines are rules that help participants engage in positive dialogue. Guidelines are established at the beginning of a dialogue process and are enforced by the facilitator and group members. Guidelines protect the physical, mental, and emotional well-being of participants. If time allows, guidelines are most effective when generated by the participants themselves; however, facilitators can also suggest guidelines to a group, making sure to get approval from participants. Participants must always be given the chance to accept, reject and modify guidelines. If one or more of the participants wish to reject or modify the rules, then the facilitator must take the time to build agreement between participants. If the participants move into the dialogue without having agreed to the guidelines, they will be less likely to hold themselves and each other accountable to the guidelines during the dialogue.

SAMPLE GUIDELINES:

Listen fully and respectfully

Make space for all voices to be heard

Seek first to understand—ask questions to clarify, not to debate

Stay open: all are free to change their minds

Speak for oneself, not as the representative of any group

Make an effort to suspend one's own judgment as one listens to others

TO DO:

- Ask the group to agree to guidelines for interaction. Either suggest guidelines or facilitate the group in creating their own.
- Write down the guidelines and post them in a visible place during the dialogue.

Dialogic Questions

Successful dialogue relies on well-developed dialogic questions that prompt participants to examine their own perspectives while hearing those of others promoting personal and group learning.

In dialogue, facilitators use primarily dialogic questions. Dialogic questions have no right or wrong answer because they ask for opinion, belief, or knowledge based only on personal experience. They are rooted in the present and often touch on universal concepts and values. This is in contrast to factual questions, which have only one correct answer, and are thus not useful in dialogue, and interpretive questions, which often have more than one answer, ideally supported with evidence. Depending on their personal interpretations, people can have different, equally valid answers.

Factual Questions– <i>not used in dialogue</i>	Interpretive Questions – <i>not used in dialogue</i>	Dialogic Questions – <i>for use in dialogue</i>
How many victims did the commission identify?	Which international definition of victims is most applicable to this conflict?	Who has been overlooked as a victim in your community?
When was the constitution promulgated?	How have national conceptions of justice changed over time?	Who taught you about justice?
How many presidential elections were held in the country?	How did opposed identities contribute to this conflict?	Who misjudges you because of your identity? Who have you misjudged?

TO DO:

- Prior to the dialogue, develop only dialogic questions, and more questions than you plan to use, so that you are prepared for the many avenues the group may explore.
- Share your questions with non-participants prior to the dialogue to check for evidence of your own bias or assumptions, unclear wording or points of confusion.

The Arc of Dialogue, Phase One

Developed by Tammy Bormann and David Campt, the arc of dialogue structure pairs a common experience shared by all participants with a sequence of questions designed to build trust and communication, allowing participants to interact in deeper ways. This structure gives the facilitator a roadmap to follow as they build conversations that support violence prevention.

While facilitators hold this roadmap in their heads, they do not usually verbalize it to participants. For example, facilitators do not typically say, "My phase one question is...?" Instead, they would say something like, "With all of you here, I'm curious to know...?"

Phase one of a dialogue encourages connectedness and relationship-building within the group. The work done here underpins the successful creation of a safe space where all participants can engage. Phase one is comprised of four parts: introducing the role of the facilitator, explaining the intent of the dialogue, establishing guidelines and hearing from everyone in the room.

Phase one questions are nonthreatening and allow participants to share information about themselves. They require only a participant's personal experience to answer.

SAMPLE PHASE ONE QUESTIONS:

1. **What makes you most proud of your neighborhood?**
2. **What are three words that describe you?**
3. **Who has taught you about this period in our history?**

Hearing from everyone in the room does not necessarily mean that every participant must speak out loud or speak to the entire group. For example, facilitators might also consider using small group introductions, or asking participants to write out their answer and then making the answers visible but anonymous to the entire group.

TO DO:

- During phase one of a dialogue:
 - › Briefly introduce yourself.
 - › If a program evaluator is present, he/she should briefly introduce him/herself, and explain evaluation, offering to share notes with people afterwards.
 - › Explain the purpose of the dialogue by emphasizing that everyone is here to better understand a particular topic by hearing from and engaging with one another.
 - › Ask the group to agree to guidelines for interaction.
 - › Ask easy "I" questions to have participants introduce themselves and their experience with the topic. An "I" question is a question for which the answer most often starts with "I" and will be drawn from a participant's own life and personal experience.

The Arc of Dialogue, Phase Two

Phase two of a dialogue invites participants to think about their own experiences related to the topic and share these experiences with the group. The facilitator helps participants explore how their experiences are alike and different, and why.

Questions in phase two welcome each person's experience equally and place minimal judgment on responses, gathering more information than phase one questions.

Again, though facilitators hold this roadmap in their heads, they do not usually verbalize it to participants. For example, facilitators do not typically say, "Now we will move to phase two [or three, or four]." Instead, they would say something like, "Given what was just said, I'm wondering...?"

SAMPLE PHASE TWO QUESTIONS:

What do you find most challenging about your neighborhood?

What stories are not being told?

How does your identity shape your everyday experience?

When did you first learn about justice? What did you learn?

Questions in phase two encourage the group to share both similar and differing experiences. Facilitators should ask follow-up questions, encouraging participants to compare and contrast.

SAMPLE PHASE TWO FOLLOW-UP QUESTIONS:

- 1. What differences do you notice in the ways you've experienced this topic?**
- 2. How was your personal experience different from others you heard in the group?**
- 3. To what do you attribute the similarities in experience?**

TO DO:

- **During phase two of a dialogue:**
 - › Ask more difficult "I" questions that help participants examine their beliefs and share not just what they think, but how they came to think that way. Phase two questions continue to center participants' personal experience.

Arc of Dialogue, Phase Three

Phase three questions explore the topic beyond participants' personal experiences with it, in order to learn with and from one another. Until this point, participants speak primarily from their own experience, about which they are the undeniable expert. In contrast, phase three questions provoke participants to dig deeper into their assumptions and to actively probe underlying social conditions that inform the diversity of perspectives.

If conflict is to arise in dialogue, it will most likely happen during this part. Participants are no longer talking about themselves, but are instead expressing their visions for and understanding of larger society. Many groups can quickly engage in the first two phases of dialogue, making the leap to the third is often very difficult. Multiple dialogues may be needed to reach this point.

SAMPLE PHASE THREE QUESTIONS:

What are the biggest stumbling blocks to progress?

What is pulling our nation/our community together? What is pushing us apart?

How do our many identities strengthen our communities? How do they hurt them?

What is at the core of the violence that we struggle with?

In phase three, facilitators should be particularly focused on helping participants surface assumptions that they have made about the topic and about the personal experience of other participants, encouraging them to examine why they feel as they do. When necessary, facilitators can help guide participants toward deeper understanding, using probing questions that elicit additional response from the speaker.

SAMPLE PHASE THREE PROBING QUESTIONS:

Tell me more about that.

How did you come to feel this way?

What are the assumptions you make when you think about this topic?

TO DO:

- During phase three of a dialogue :
- Use more difficult “we” questions that ask participants to move beyond their own experience and talk about society at large and their place within it. A “we” question is a question for which the answer most often starts with “we” and will be drawn from a participant’s visions for and understanding of larger society.
- The facilitator should ensure that participants are held accountable to the guideline, “Speak for oneself, not as the representative of any one group.” For example, this means that a participant should not speak as if he represents the opinions of all elders just because he is an elder himself.

Arc of Dialogue, Phase Four

After dialogue programs that reveal and probe the differences between participants, it is important to end a dialogue by reinforcing a sense of community. Phase four questions help participants examine what they have learned about themselves and each other and voice the impact that the dialogue has had on them. Phase four is also the time for participants to think about what they would like to do next and how they would like to continue this learning in their life and in their community.

SAMPLE PHASE FOUR QUESTIONS:

What, if anything, did you hear in this conversation that challenged your assumptions?

What, if anything, did you hear that confirmed your assumptions?

Are there things you heard today that you want to understand better?

What have you heard that inspires you to act on this issue?

If you could experience this program again with anyone in your life, who would you share it with?

How will you work to prevent violence and promote reconciliation in your community?

Remember, the goal of dialogue is to further personal and collective learning, not necessarily to encourage compromise or to accomplish a specific task.

TO DO:

- During phase four of a dialogue:
- Use "I" questions to ask participants to reflect on what they have learned.
- Use "I" questions to ask participants what action they will take now.
- Synthesize the big ideas of the dialogue. Not everyone has to be in agreement, but facilitator should frame the conversation so participants can move forward positively.

Active Listening

Dialogue is not only about speaking to each other; it is about listening to each other. Facilitators model active listening and help others do the same. Good facilitators listen to understand rather than listen to respond. Active listening may require a facilitator to briefly summarize the main points of a participant's statement to make sure they understood them correctly. Learning is deepened when a facilitator then asks additional questions of the speaker and the group to explore these ideas. Facilitators do not typically summarize after each speaker, but instead let the conversation develop between participants before helping them synthesize their ideas.

COMMON FOLLOW-UP QUESTIONS INCLUDE:

Why?

Tell me more.

What should that mean going forward?

How did you come to that understanding?

What are others' experiences with this?

Do others see this the same way?

TO DO:

- During dialogue, summarize to make sure you and other participants understand/ recognize different ideas.
- Use follow-up questions directed at the speaker to clarify statements and prompt internal examination.
- Use follow-up questions directed at the group to promote exchange and comparison of experiences and perspectives.

Facilitation Techniques

Facilitators use techniques to help participants address difficult topics, break down hierarchies and address other challenges as they arise. Facilitators rarely plan more than one or two techniques for a dialogue, but they frequently are prepared to use several of them in case their group runs into problems. There are a wide variety of possible facilitation techniques, and facilitators are encouraged to adapt already existing engagement strategies or cultural practices for these ends.

PAIR SHARE OR SMALL GROUPS

Because some participants may be hesitant to share or speak before a large group, dividing participants into smaller groups or pairs may encourage them to speak. Small groups reduce the ability for a single individual to dominate the conversation. They can also save a facilitator time, allowing multiple people to answer a question simultaneously. When bringing pairs and small groups back together, facilitators should offer the opportunity for groups to share what they discussed, allowing participants who were not part of a given group to learn from their conversations.

SERIAL TESTIMONY

Particularly useful in scenarios where one or more participants are dominating the conversation, serial testimony is a structured technique in which the facilitator establishes a time limit for each participant to answer a question. As each person speaks, the group is invited to listen silently without asking questions. If a participant does not fill his/her time, the group is invited to maintain the silence so as to allow for reflection and processing. Serial testimony can be particularly effective for victims and survivors who need periods of uninterrupted time to tell their stories. This technique also works well in small groups.

GRAFFITI WALL AND GALLERY WALK

In graffiti wall, the facilitator places large paper or other material on the wall of the dialogue space and writes a word, phrase or question. Participants are invited to write or draw their responses on the paper at the same time. When all participants have had a chance to place their responses on the wall, the facilitator invites the group to walk silently past the graffiti wall so as to read and process what others have written/drawn before discussing it. The simultaneous and somewhat anonymous nature of responses can help reduce hierarchies as well as allow multiple participants to be responding at once.

TO DO:

- If appropriate, plan to use a specific facilitation technique in your dialogue.
- Bring necessary supplies to use other techniques, should the need arise.

Evaluation

Evaluation of facilitated dialogue focuses on the behaviors that participants demonstrate and the nature of their responses within the dialogue. For example, evaluation may focus on whether participants appeared to listen to each other, or it may assess whether participants considered a viewpoint they had not considered before the dialogue.

Evaluation allows facilitators to learn which parts of the dialogue promoted personal and collective learning, which were not effective, and why. Violence prevention is a long-term process and one that will require many dialogues over a sustained period to be successful. As facilitators gain more experience, feedback gained through evaluation can help them improve. Being able to demonstrate – through evaluation – effective change also enables facilitators and their partners to advocate for the resources required for sustained work.

Evaluation is best done by a partner instead of the facilitator. The facilitator is actively working to support the dialogue and cannot always be free to simultaneously conduct the evaluation. At the start of the dialogue, the evaluator should introduce himself/herself, what he/she is doing and why. The evaluator should also offer to share any notes he/she takes with participants, as part of the safety and transparency of the process.

Model evaluation forms are included with this toolkit to help organizers make their own assessments and to gather feedback from participants. Because some participants may not feel comfortable verbally sharing negative feedback about the process, some of the model evaluation forms in this toolkit rely on the evaluator's own observations of the dialogue process and participants' behaviors during and responses to it.

TO DO:

- Use the attached model evaluation form to explore which behaviors you hope to see in your dialogue.
- Create a sheet to help you track those behaviors during the dialogue.
- Work with your evaluator ahead of time to prepare them for what to expect and what they should be looking for.
- After the dialogue, save and synthesize your evaluation material so you can learn from it.

Follow-Up

Communities with long-standing and deep-seated histories of violence will not come to terms with their history in a single dialogue program. It will require repeated dialogue sessions across multiple days, weeks or months to repair entrenched or historic damage and to build a healthy future. In doing this, maintaining the ongoing trust and belief of participants is essential. Any promises made to participants should be kept in the post-dialogue period, and facilitators should stay in contact with key stakeholders. Including participants in the planning of future dialogues will both strengthen the violence prevention process and reinforce the participants' commitment to its outcomes.

TO DO:

- Plan your next dialogue. It can work with the same group to deepen the conversation, explore the same topic with new participants, or address a different challenge in the community.



Community members meet for a group dialogue in Conakry, Guinea, 2017.

FACILITATOR'S ROADMAP FOR DIALOGUE

Pre-Dialogue

PREPARING YOURSELF

- Research the topic to be informed about the issues central to the dialogue.
- Evaluate yourself: What strong feelings do you have about these issues?
- Find a co-facilitator, ideally someone with a different identity relevant to the dialogue.

IDENTIFYING PARTICIPANTS

- Decide if you are having a conversation within one group or between groups.
- If the conversation is between different groups, balance participation between the groups.
- Consider other identities or factors that impact the conversation ("secondary identities") and look for a balance in secondary identities as well.
- Engage key authority figures as potential supporters of the dialogue, as they can give their permission for the dialogue to take place, provide necessary resources and encourage others to participate. Carefully consider if it is necessary to include them as participants.

PREPARING OTHERS

At a pre-dialogue meeting:

- Introduce the facilitators
- Introduce the project
- Define dialogue
 - › Sharing ideas, information, experiences and assumptions for the purpose of individual and collective learning
- Introduce the process
 - › Who, where, why, and how are we having dialogue.
- Participant asks questions
- Facilitator asks questions
- Invite their attendance

PREPARE A SPACE

- Choose a neutral space.
- Make the space welcoming and comfortable. If appropriate, offer food and drinks. Your goal is to promote good conversation between participants.
- Arrange the seating so that everyone can see each other and so that no one is in a position of importance as compared to anyone else.
- If you are co-facilitating, you should sit across from your partner so as to make eye contact and non-verbal communication easier.

PREPARE QUESTIONS

- Prior to the dialogue, develop dialogic questions, and more than you plan to use, so as to be prepared for the many avenues the group may explore.
- Share your questions with non-participants prior to the dialogue to check for evidence of your own bias or assumptions, unclear wording or points of confusion.

PREPARE TECHNIQUES

- Bring materials for any facilitation techniques you plan to use, and any that you might use in response to challenges that arise unexpectedly.

During Dialogue

THE FACILITATOR:

- Models inquiry and curiosity for the group
- Uses questions to help participants examine their own beliefs and hear about others' points of view
- Helps participants navigate tense moments and follow the guidelines.

GUIDELINES

- Ask the group to agree to guidelines for interaction. Either suggest guidelines or facilitate the group in creating their own.
- Write down the guidelines and post them in a visible place during the dialogue.

BUILD TRUST (PHASE ONE)

- Briefly introduce yourself.
- If a program evaluator is present, he/she should briefly introduce him/herself and explain evaluation, offering to share notes with people afterwards.
- Explain the purpose of the dialogue by emphasizing that everyone is here to better understand a particular topic by hearing from and engaging with one another.
- Ask the group to agree to guidelines for interaction.
- Ask easy "I" questions to have participants introduce themselves and their experience with the topic. An "I" question is a question where the answer most often starts with "I" and will be drawn from a participant's own life and personal experience.

SHARE EXPERIENCES (PHASE TWO)

- Ask more difficult “I” questions that help participants examine their beliefs and share not just what they think, but how they came to think that way. Continue to center the questions on participants’ personal experience.

EXPLORING BEYOND PERSONAL BELIEF (PHASE THREE)

- Use more difficult “we” questions that ask participants to move beyond their own experiences and talk about society at large and their place within it.
- The facilitator should ensure that participants are held accountable to the guideline, “Speak for oneself, not as the representative of any one group.” For example, this means that a participant should not speak as if he represents the opinions of all elders just because he is an elder himself.

SYNTHESIS AND CLOSURE (PHASE FOUR)

- Use “I” questions to ask participants to reflect on what they have learned.
- Use “I” questions to ask participants what action they will take now.
- Facilitator synthesizes the big ideas of the dialogue. Not everyone has to be in agreement, but the facilitator should frame the conversation so participants can move forward positively.

EVALUATION

- Decide which behaviors you hope to see in your dialogue.
- Create a sheet to help you track those behaviors during the dialogue.
- Work with your evaluator ahead of time to prepare him/her for what to expect and what he/she should be looking for.
- After the dialogue, save and synthesize your evaluation material so you can learn from it.



Community members meet for a group dialogue in Conakry, Guinea, 2017.

PROGRAM MODELS

The following program models are designed to amplify the impact of the body mapping process, which may not be applicable to your specific dialogue program. One is designed for students and one for adult community members. The questions below are meant to help with planning dialogues; there is no expectation that any or all of these questions will be included in a dialogue; rather, they should serve as inspiration as the facilitator develops questions specific to the context of the dialogue.

Program Model One: Adult Community Members

HOW TO USE THIS MODEL

Facilitators are encouraged to adapt and ground this model in the unique body maps created within the community with which they are working. ICSC anticipates that facilitators will develop additional questions and perhaps techniques ahead of time to draw on the strengths and the specifics of their community. During dialogue, rather than using all of the questions generated ahead of time, facilitators should select questions that reflect the evolving conversation of the group they are guiding and create new ones to respond to the needs of participants.

TECHNIQUES

This model is for a community dialogue that is undertaken in partnership with an exhibition of body maps. Exhibit the body maps so that they are easily viewed by participants and that several people can simultaneously gather around each one. It is suggested that participants take time to review the body maps on their own at the start of the program (see *Gallery Walk* in the *Techniques* section of this toolkit for more information).

GUIDELINES

- Allow space for all participants to speak.
- Speak for oneself, not as the representative of any group.
- Listen fully and respectfully.

PHASE 1: COMMUNITY-BUILDING

- What stands out to you about this body map/from these body maps?
- Who do these body maps make you think of?
- As we begin to remember the past and share this body map, please speak a name of someone you would like us to remember as well.
- What did you feel looking at these body maps?

PHASE 2: SHARING YOUR EXPERIENCE

- What do you remember from that period of violence?
- Do these body maps mirror what you feel and see in your community?
- What is important to remember about this period? What is important to forget?
- What are the similarities and differences between your own life and this body map?
- How are the events referenced in this body map still with us today?

- What stories are not being told here?
- Where do you see that impacts of that period in your everyday life?

PHASE 3: EXPLORING BEYOND OUR OWN EXPERIENCES

- Who is a victim? Which victims are being left out?
- What does your community most need?
- What is at the core of our national identity? Do these maps reflect that?
- What is at the core of the violence we have experienced/are experiencing?
- What are the biggest stumbling blocks to national reconciliation?
- What is pulling our nation/our community together? What is pushing us apart?
- Who will progress come from?

PHASE 4: SYNTHESIZING AND CLOSING

- If you drew your hope for the future, what would it show?
- How else have you seen people remembering the past in helpful ways?
- How will you contribute to building a better future?
- Who do you want to listen to next?

Program Model Two: Students

HOW TO USE THIS MODEL

Facilitators are encouraged to adapt to and ground this model in the unique body maps created within the community with which they are working. ICSC anticipates that facilitators will develop additional questions and perhaps techniques ahead of time to draw on the strengths and the specifics of their community. During dialogue, rather than using all of the questions generated ahead of time, facilitators should select only questions that reflect the evolving conversation of the group they are guiding, and create new ones to respond to the needs of participants.

TECHNIQUES

This program uses a technique of asking students to briefly reflect, write and then share with others. During the sharing phase, ask students to find another student with the same or different word and give them 30 to 60 seconds each to explain why they chose that word.

This program model includes an art component for students, in which they are encouraged to create their own small piece of a body map. The form of this art (paint, pencil, marker, etc.) is less important than the process of reflection, creation, and display, which are the key aspects of the activity.

GUIDELINES

- Allow space for all participants to speak.
- Listen fully and respectfully.
- Maintain a spirit of inquiry and curiosity about the topic and one another.

PHASE 1: COMMUNITY-BUILDING

- Write down three words that describe someone of your nationality. Find a student who wrote a similar word as you and share why you chose that word. Find a student who wrote a different word and share why you chose that word.
- Write down three words that describe you. Again, first find a student with a similar word and then one with a different word, and compare.
- What stood out when talking to others?

PHASE 2: SHARING YOUR EXPERIENCE

- How does your identity impact your everyday life?
- How does your family's identity impact your life?
- How does your identity impact the way you understand/have experienced violence in the country?
- Who misjudges you because of your identity? Who do you misjudge?
- What do you want people to see when they look at you? What do you want them to look past?
- Who has taught you about this period in our history? What did you learn?
- What have you been taught about how the violence started?
- What do you want to teach others about how violence will end?
- Where do you see the impact of that period in your everyday life?
- How are young people affected in ways that are not widely talked about?

PHASE 3: EXPLORING BEYOND OUR OWN EXPERIENCES

- How do our many identities strengthen our communities? How do our many identities hurt our communities?
- What is pulling our nation/our community together? What is pushing us apart?
- Who will progress come from?
- What role will students play in making change and preventing violence?

PHASE 4: SYNTHESIZING AND CLOSING

- Draw your hope for the future.
- Who do you want to listen to next?
- How will you help build a better future on these issues?
- Think about the words you used to describe someone of your nationality and yourself at the start. What would you add to those lists? What would you change?



PARTNERS

International Coalition of Sites of Conscience (ICSC):

ICSC is a worldwide network of “Sites of Conscience” – historic sites, museums and memory initiatives – that activate the power of places of memory to engage the public with a deeper understanding of the past and inspire action to shape a just future. ICSC supports its members in many ways, including providing direct funding for civic engagement programs; introducing members to a global network of similarly minded sites, to help them establish best practices and new partnerships; organizing leadership and program development opportunities; offering dialogue training; and conducting strategic advocacy for individual members and the Sites of Conscience movement as a whole. Learn more at www.sitesofconscience.org.

Global Initiative for Justice, Truth and Reconciliation (GIJTR):

GIJTR is a consortium of nine organizations, led by the International Coalition of Sites of Conscience (ICSC), that together respond in a multi-disciplinary and integrated manner to the transitional justice needs of societies emerging from conflict or periods of authoritarian rule, or that are currently in conflict. GIJTR partners, along with ICSC’s network members around the world, develop and implement a range of rapid response and high-impact programs, utilizing both restorative and retributive approaches to criminal justice and accountability for grave human rights violations. Since its launch in 2014, the GIJTR has fostered 77 grassroots projects and engaged over 370 local civil society organizations across 20 countries in building capacities and laying the groundwork for community-wide participation in both formal and community-based transitional justice processes.

Association of Victims, Relatives and Friends of 28 September (AVIPA):

AVIPA is a Guinea-based membership organization comprised of over 300 people, mainly survivors. Its work consists of identifying the victims of the September 28 Stadium Massacre and compiling the complaints to the court, with support from the Office of the High Commissioner for Human Rights.

Consortium des Organisations de Jeunes pour la Défense des Victimes de Violences en Guinée (COJEDEV):

COJEDEV was created in the aftermath of the Conakry stadium massacres that included numerous human rights violations. COJEDEV is committed to the promotion and protection of human rights through fighting impunity and advocating for the establishment of a true rule of law. COJEDEV’s main objectives are to promote and protect human rights in the Republic of Guinea, advocate for accountability, protect and defend human rights, work to strengthen democratic culture, promote the culture of non-violence and work towards the consolidation of a lasting peace in Guinea.

Observatoire Ivoirien des Droits de l’Homme (OIDH):

OIDH works towards reducing the risk of political and social violence and promoting human rights. Through research interventions, OIDH supports the Ivorian government’s efforts to promote and protect human rights and uses local approaches to support atrocity prevention within communities. OIDH utilizes interactive dialogue methods to foster positive social change within communities and builds communities’ capacities to engage with local authorities to address issues of conflict.

Dialogue Observation Form

INTRODUCTION:

The "observer" should introduce him/herself to the group so as to explain his/her role. For example: "Hello, my name is _____ and I work with _____. I will be observing today's program. Today's dialogue is one of many being conducted by civil society and education organizations across the country to help us better come to terms with our past. As part of this, we're evaluating programs, like this one, to see what's working and what's not. I'll be writing things down throughout our time together, solely to help us learn. I'm happy to share my observations with you after the program if you are interested. Thank you for letting me join you today."

Date: _____ Site: _____

Dialogue Program: _____

Number in group: _____ Group (if applicable): _____

1. As you observe the program place a check mark in the middle column each time you observe one of the behaviors below. At the end of the program add up the total for each behavior and enter it into the third column.

Type Of Behavior	Number of Times Observed	Total Number of Times Observed
Participants ask questions of facilitator		
Participants ask questions of each other		
Beyond introductions, participants share stories		
Participants talk to each other		
Participants share opinions about an issue		
Participants linger and talk with facilitator after program ends		
Participants linger and talk with each other after program ends		

AFTER THE PROGRAM ENDS PLEASE COMMENT ON THE FOLLOWING:

2. Did you hear guest(s) indicate in any way (i.e. "I never knew that") that they learned something new about _____ (fill in the blank with the subject of the dialogue program) then or now? If so, what?
3. Did you hear or see any evidence that participants were likely to take action on issues discussed? If so, what?
4. What are your suggestions for ways to improve the arc on which this program was based?
5. What are your suggestions for ways you and the facilitator(s) could improve the way she/he facilitated the dialogue?
6. Were there any factors outside of the control of the facilitator(s) that impacted this program in any way, and if so, what were they?

FOR OBSERVER:

Please share and discuss your observations written on this form with the facilitator(s).



International Coalition of
SITES *of* CONSCIENCE

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