

## **Dialogue as a tool in peacebuilding:**

*Theoretical and empirical perspectives.*

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**Irene Incerti-Théry**

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## Abstract

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The thesis discusses dialogue as a tool in peacebuilding. The problem statement raises the need for knowledge of what dialogue is, competence in how to employ dialogue and adherence to the use of dialogue, for it to be a tool in peacebuilding. Through the ontological position of constructivism, I argue for a reconstruction of the term dialogue. The thesis aims to develop on a theoretical framework for defining dialogue. Dialogue is defined as a form of communication with the goal to understand the other. To inform and challenge the definition of dialogue, I collected empirical data from dialogue experts in Norway and data from the United Nations. Based on the data, I discuss dialogue as an attitude and a culture in the analysis. Further, the analysis discuss requirements, limitations and effects of dialogue. The thesis argues that change and cooperation are possible effects of dialogue, rather than integral parts of dialogue as a form of communication. I present Bernstein's theory of framing as a measure to analyse dialogue as a tool in peacebuilding. Strong framing regulates 'what can be said', 'where' and 'by whom' and is thus a limitation for dialogue. Through Jakobson's model of communication, I argue that dialogue attributes different meaning to the functions in language than other forms of communication. Dialogue has an emotive and relational function, including context, feelings and the whole person when understanding the other. Through Lotman's theory on semiosphere, I inform that dialogue is an exchange of information, requiring both difference and similarities. Codes translate the information from the contexts of the sender and the receiver. Drawing on Lotman's theory, I argue that there is a difference between translation and interpretation. Addressing hermeneutics, I argue that there is a difference between interpretation of text and interpretation in dialogue, drawing on Gadamer. Further, drawing on Habermas, I argue that interpretation is inhibiting in dialogue as I have the possibility to ask question to the subject.

Peacebuilding is defined through Galtung and Lederach. Drawing on Smith's pallet of peacebuilding, dialogue is defined as an integral part of peacebuilding. I argue that it is due to the goal of dialogue as understanding that dialogue can be a tool in peacebuilding. Understanding builds relations and can have positive effects. I take a critical view of dialogue used to achieve other goals, as a misuse of the term. Dialogue is thus a *tool for* understanding, which can be used as a *tool in* peacebuilding. Dialogue can be a sustainable tool in peacebuilding as it can contribute to adaptability, as defined by Lederach. The thesis further argues that the United Nations has a low visibility of their work and definition of dialogue.

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## Acknowledgments

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*“Peace cannot be kept by force; it can only be achieved by understanding.” -Albert Einstein.*

***Personal reflection on the thesis;*** This is a case for reclaiming our strongest method for creating peace: Dialogue! I rally the case to reclaim dialogue as our no° 1 strength in meeting with conflict, anguish, violence and hatred. Yes, I sincerely believe that the power that lies within dialogue can contribute to radical change. In my opinion, dialogue is not a stroll in the park; it is hard work and challenges humans into stranger waters that we today do not know. That shore far beyond, that is our bay, that is where we can lay our anchors in peace. I believe life is full of positive challenges and conflicts that offer us the possibility to grow. I am not sailing away from that. I am taking a stand against violence, both in communication and acts. I will use the opportunity of this thesis to develop on a theoretical framework of dialogue, defining it as a specific form of communication.

I thank my parents, my brother and my husband for supporting me in this task. You have given me the needed acknowledgment that my passion is not dumb-founded idealism, but strenuous activism based on a higher value than today meets the eye. I thank the Centre for Peace studies at the University of Tromsø for letting me take part in the Master for Peace and Conflict Transformation. You have opened a door for me that I will be ever so grateful for. I thank my supervisor Vidar Vambheim for his flexibility and encouragement in the process of developing this thesis.

I give an important acknowledgement to the network in Norway where I gained my experience with dialogue and where I was given the possibility to develop my personal and professional skills. From day one, I was given a place and a responsibility, which has allowed me to get where I am today. I have met so many open arms, sharing their experience and knowledge, which has enriched my life. I give a special mention to Dag Hareide and the Nansen Centre for Peace and Dialogue who have been the foundation for subsequent opportunities.

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## Chapter 1 – Introduction

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Dialogue is important as humans are in constant communication with one another. As the world currently witnesses violent conflicts on a daily basis, how we respond to conflicting views in communication is an infinitely important matter for human coexistence. We have the possibility to respond with fear, hatred and violence or with open-mindedness, acceptance and understanding. I ask; Is dialogue a peacebuilding tool whose potential has not been exploited? This thesis will discuss dialogue as one form of communication and as a tool in peacebuilding. I take a critical view of the use of dialogue to reach other goals than understanding. I have chosen to collect data from experts on dialogue in Norway and from the United Nations to research the topic of dialogue as a tool in peacebuilding. The research project's relevance for peace studies is its contribution to literature on dialogue, specifically dialogue in relation to peacebuilding. Further, the study is relevant for peace studies as it addresses how the United Nations work with intercultural and interreligious dialogue in peacebuilding. This introduction will outline the *structure* and *context* of the thesis.

**Assumption:** This thesis is built on the assumption that dialogue can be a tool in peacebuilding. The assumption is developed based on my experience and work with dialogue.

**Thesis aim:** The thesis aims to study how dialogue can be defined academically, whether dialogue can be used as a tool and how dialogue can be a contribution to peacebuilding. The research aims to develop on a theoretical framework for defining and analysing dialogue.

**Problem statement:** For dialogue to be a tool in peacebuilding, it requires knowledge of what dialogue is, competence in how to employ dialogue and adherence to the use of dialogue: is such knowledge, competence and adherence reflected in dialogue work?

**Research questions on dialogue:** What is the goal in dialogue? What are the conditions, positive effects and limitations in dialogue? Can dialogue be used as a tool? How can dialogue contribute to peacebuilding? Where does dialogue enter the peacebuilding landscape? Is dialogue a sustainable tool in peacebuilding?

**Research question on the United Nations:** Does the United Nations recognize interreligious and intercultural dialogue as a tool in peacebuilding? How does the United Nations define dialogue? What power does the United Nation hold? Are there limitations in the United Nations support of interreligious and intercultural dialogue?

**Tool:** The term *tool* is applied throughout the thesis to express the possible use of dialogue in peacebuilding. Dialogue is not defined as a tool. The thesis defines dialogue as a form of communication and I will discuss if it can be used as a tool. I use the term ‘tool’ instead of ‘means’ or ‘skill’ to highlight dialogue as something useful, as ‘tool’ has a clear connotation to be practical. I will in this thesis discuss the goal of dialogue and what goal it can be used as a tool for. I have consequently chosen the phrase ‘dialogue as *a tool in peacebuilding*’, instead of tool for peacebuilding, as I am not indicating that peacebuilding is the goal in dialogue.

**Research context:** In Norway, there is a core of individuals, scholars, organizations and professionals working with *dialogue*. Some specifically address interfaith and life-stance encounters. The background context for this development is found in the Norwegian constitution itself. In 1851, the exclusion of Jews in Norway was reversed and in 1956, the ban on Jesuit was lifted. Norway guaranteed freedom of religion in its constitution in 1964. (Eidsvåg, Lindholm and Sveen, 2004, 778-779). I became involved with dialogue through the interfaith and life-stance dialogue seminar for youth at the Nansen Academy in Norway, in 2009. The seminar resulted in the establishment of the youth dialogue organization UngDialog, where I have been actively involved since 2009<sup>1</sup>. My *motivation* for the research topic is thus connected with a professional interest to continue working with dialogue as a tool in peacebuilding. See reflections under Methodology. The Nansen Academy has had an important role in the development of dialogue practice and theory in Norway, hosting interfaith and life-stance dialogue seminars from the 1980s and drawing on the experience of the Nansen Center for Peace and Dialogue<sup>2</sup>. The Norwegian Church has been an important actor working with interreligious and interfaith encounters, both on the individual and institutional levels. In 1993, the contact group between the Church of Norway and the Islamic Council was established. The same year Nansen Academy hosted a seminar titled ‘Community Ethics in a multicultural Norway’ including the Norwegian Humanistic Association (Leirvik, 2012, 63; Leirvik, 2014, 46-47). Faith and life-stance dialogue is thus a frequently employed term in Norway, translated from ‘*tro og livssyns dialog*’, au lieu de religious dialogue. In 1996 The Council for Religious and Life Stance Communities (Samarbeidsrådet for tro og livssyn (STL) was established (Leirvik, 2014, 47).

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<sup>1</sup> I was active in the establishment of UngDialog and have worked as the administrative secretary during the Master study. (<http://www.ungdialog.no/>)

<sup>2</sup> I note that the Nansen Center for Peace and Dialogue and the Nansen Dialogue Network has its own history of dialogue work going back to the 1980’s. (<http://www.peace.no/norsk-senterets-historie/>)



The United Nations situates dialogue in an international peacebuilding context. I have a keen interest to learn how the UN works for peacebuilding through dialogue however, limited prior knowledge on the UN. The UN has through several resolutions and publications recognized and affirmed that interreligious and intercultural dialogue is important for peace. Within the scope of the thesis, I have chosen to outline data from 11 UN General Assembly resolutions on interreligious and intercultural dialogue and the United Nations Educational, Scientific and Cultural Organization (UNESCO) definition of dialogue. In studying how the UN distributes information on dialogue, I do not dwell on limitations in the structure of the UN. Contextually, the thesis is situated in Norway and the United Nations. The scope of information addressed in this thesis is large, collecting data both from dialogue experts in Norway and data on dialogue from the UN. I view both perspectives as important and mutually informing, addressing individual experts' competences on dialogue and the UN as a global normative power view of dialogue. I have chosen a theoretical and empirical approach to study dialogue, developing on a theoretical framework for analysing dialogue and drawing on the informants' competences in the field. I thus do not outline dialogue initiatives in Norway nor UN initiatives.

## **Theoretical and conceptual framework – Chapter 2**

The objective of the theory chapter is to deductively develop on a framework for defining dialogue and discuss the assumption that dialogue can be a tool in peacebuilding. To define dialogue as a form on communication, I draw on literature from Inge Eidsvåg, Dag Hareide and Steinar Bryn, previous headmasters of the Nansen Academy. Communication is further addressed on a micro level through Roman Jakobson's model of communication and a macro level through Juri Lotman's semiosphere theory. Jakobson's model displays factors, such as sender and receiver, and functions in language, which are present in an act of verbal communication. Lotman's theory illustrates the role of context and codes in communication. The educational sociologist Basil Bernstein's theory on frames is outlined as a measure to analyse dialogue as a peacebuilding tool, addressing power and control in communication. Further, I will draw on Hedley Bull discussing the power of the UN. Peacebuilding is defined through the academic works of Johan Galtung and Paul Lederach. It will in the analysis discuss the UN's definition of peacebuilding, drawing on the academic definition. I argue that the theories constitute an informative framework as they highlight different elements of communication and peacebuilding. The output of the theory chapter is solely a groundwork for defining and addressing dialogue in the thesis.

### ***Former literature on dialogue***

The Greek philosophers Socrates and Plato, who practised the art of asking questions, are classics that comes to mind when thinking about dialogue. This thesis takes a theoretical approach to dialogue and not a philosophical view. I will however refer to some philosophers to expand the theoretical framework defining dialogue. Jürgen Habermas' name is frequently mentioned in academia in reference to dialogue. I will refer to Habermas in the analysis, when discussing interpretation. Further, I will refer to Hans-Georg Gadamer in the analysis when discussing understanding. Former literature on dialogue address dialogue in different fields. Dialogue is addressed in relation to *interreligious work* by Cathrine Cornille and by Leonard Swidler. Dialogue is addressed in *business management and economics*, such as by Daniel Yankelovich book 'The Magic of Dialogue' (1999) and William Isaacs 'Dialogue and the art of thinking together' (1999). Physicist David Bohm essay 'On Dialogue' published in 1996 is a work that stands out, being an open and reflective work on human communication. An example of literature on *dialogic learning* is Arnett, Fritz and Bell 2009 book on 'Communication Ethics Literacy. Dialogue and Difference', introducing dialogic coordinates. This is far from a comprehensive list, solely highlighting some names and different fields. In the data collection, work on dialogue by Norwegian scholars will further be mentioned. I note that work done by Sturla and Gunnar Stålsett on interreligious cooperation and dialogue in Norway and Abid Raja's 'Dialog' are not included in the thesis.

### **Methodology – Chapter 3**

The methodology chapter will outline the ontological and epistemological positions in the research, the methods used in the development of the research project and for the collection of data, as well as reflections on my position as researcher.

#### **Introduction of informants**

I will briefly present the informants in the introduction to outline the context of the study. I have made a selection of informants in Norway that have international recognition for their work with dialogue. I state that the informants can appear similar, being Westerners with higher education. I argue that they reflect a core of dialogue practitioners and relevant figures working with dialogue in relation to Norway and specify that they do address dialogue in different settings and with different views. Within the scope of the thesis, I have chosen to collect data on the informants' competence and not on the organizations where they work, with the

exception of the interview with Karlsen working at the Norwegian Permanent Delegation to UNESCO. When an informant's last name is used in the reference, I refer to the interviews conducted for the data collection.

***Bryn, Steinar; Grande, Norunn and Seehausen, Christiane from the Nansen Center for Peace and Dialogue:*** The staff at Nansen Center were requested to participate as informants due to their experienced work with dialogue. Grande was further requested to participate due to her previous work at the Norwegian National Commission for UNESCO. Grande left the commission to work at the Norwegian Peace Center, which moved their office to the Nansen Academy in 2001<sup>3</sup>. Grande pointed out that much has happened since she last worked at UNESCO. In the Commission, she coordinated the Associated Schools Project, ASP-net, in Norway and worked with peace education.

***Bondevik, Kjell Magne:*** Bondevik was requested to participate as an informant due to his work with interfaith dialogue through the Oslo Centre for Peace and Human Rights and his connection to the UN having been the Secretary-General's Special Envoy to the Horn of Africa in 2006-07.

***Karlsen, Kristin from the Norwegian Permanent Delegation to UNESCO:*** Upon no granted access for interviews with the UN Association of Norway, the Norwegian UNESCO-commission and the UNESCO headquarter in Paris, I requested an interview with the Norwegian Permanent Delegation to UNESCO in Paris. I was granted access to an interview with Karlsen at the Delegation.

***Leirvik, Oddbjørn:*** Leirvik was requested to participate as an informant due to his academic position as a Professor in Interreligious Studies at the University of Oslo and his experience working with interreligious dialogue.

***Tjelle, Einar:*** Requesting The Norwegian Children and Youth Council (LNU) on possible relation between the UN and faith-based organizations in Norway, Tjelle's was presented. Tjelle is Deputy General Secretary in the Church of Norway Council on Ecumenical and

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<sup>3</sup> <http://www.peace.no/norsk-senterets-historie/>

International Relations and informed on the topic of interfaith and life-stance dialogue and climate in relation to the UN.

**Villumstad, Stein:** Villumstad was requested to participate as an informant due to his previous position as Chairperson of the Steering Committee of the Initiative for a proposed UN Decade of Interreligious and Intercultural Dialogue, Understanding and Cooperation for Peace (DECADE project). Villumstad had the position of Chairperson through his work as the Deputy Secretary General of Religions for Peace (RfP) International in New York.

## **Data collection – Chapter 4**

The data collection is an empirical chapter, outlining the collected data from experts on dialogue in Norway and from the United Nations. The collected data is used to answer the research questions on what dialogue is, its conditions, requirements, limitations and effects; if and how dialogue can be a tool in peacebuilding; how peacebuilding is defined; and what role the UN has in dialogue.

### ***Definition of research area***

To place this study in context, I will include some information from the data collection on which ‘type’ of dialogue the informants from Norway work with and I address in the United Nations. Dialogue is used and defined by different UN-agencies. I have chosen to address intercultural and interreligious dialogue as referred to in the 11 selected UN General Assembly resolutions. I further address UNESCOs definition of dialogue, which will be laid out in the data collection. UNESCO defined culture as “*that set of distinctive spiritual, material, intellectual and emotional features of a society or social group, encompassing all the ways of being in that society*” (UNESCO, Intercultural Competences, 10, 2013), referring to UNESCO documents from 1982 and 2001<sup>4</sup>. Interreligious dialogue is thus by UNESCO placed under the field ‘culture’. The UN also use the term dialogue in relation to economy, I will not address this.

In the Norwegian context Leirvik, Bondevik and Tjelle acknowledge that the Norwegian term ‘*livssyn*’, in English ‘*life-stance*’, is the correct terminology to reflect the development of dialogue. There is a point to be made about the terminology, which is not equivalent in Norwegian and English, as the Norwegian ‘*livssyn*’ is a more dynamic term than the English

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<sup>4</sup> UNESCO, 1982. *Mexico City declaration on cultural policies*; 2001. *Universal declaration on cultural diversity*.

translation ‘*life-stance*’ (Leirvik). Villumstad, with previous work experience in Religions for Peace, has specifically worked with interreligious dialogue. Bryn applied the term interethnic to his dialogue work, ethnicity referring to tradition, language and religion. Seehausen works with many different groups, often mixed groups, possibility referred to as multicultural dialogue. Seehausen stressed that in her dialogue work, the same concepts and principles of dialogue are applied, regardless of the different groups she works with. Terminology defining dialogue as inter-religious or intercultural is for her an artificial division, as the focus in dialogue is on people, their attitude and what happens in the dialogue. Grande has worked with dialogue in and outside of war situations, however not necessarily with groups that are in conflict with each other. She stated that her main job is education work using dialogue as a tool for understanding and empowerment. Grande stated that “*by providing transformative experiences for the participants they are invited to widen their perspectives and to have a better understanding of their own potentials for contributing to peace*”.

Through the coded data, it seems that despite the informants’ different use of terminology in reference to dialogue, they are working with the same principles of dialogue. Similar definitions of and requirements for dialogue were brought up, using it in different settings. This thesis thus addresses dialogue concerned with *interfaith and life-stance*, including religious and other views of life and *intercultural dialogue*, including inter-ethnic and multicultural groups. Referring to the term life-stance, I argue that ‘life’ is a key word in the form of dialogue I address in this thesis. ‘Life dialogue’ can include everybody, as it incorporates views of life, both religious and other, as well as cultural customs that guide and shape life. It is this life, which includes belief, history, events, human relations and such, which is the topic of the dialogue. I will in the theoretical chapter argue that dialogical communication includes understanding the context of the other, such as culture, beliefs, feelings and experiences. I thus argue that the broad range in ‘life dialogue’ does not pose a problem when discussing dialogue in this thesis.

### ***Emerging field in research***

In the 21<sup>st</sup> century, dialogue is a term frequently employed by politicians, organizations and people alike with multiple connotations to the term. Dialogue is a word that has been significantly inflated, argued Dag Hareide in 2009, as headmaster of the Nansen Academy in Norway. Hareide argued that dialogue is used to mean no more than a nicer way of saying; ‘we will talk together’ (Nansenskolen, 2009, 33-34).. The term ‘dialogue’ can be characterized as



generic, it may thus be exposed to inflation and misapplication. I argue that ambiguity towards the term dialogue may diminish the possible effects of dialogue in peacebuilding. Despite this, dialogue is emerging as a field of practice. In Norway, there is new research conducted on the phenomena of interfaith and life stance dialogue<sup>5</sup>. Referring to the current International Decade of the Rapprochement of Cultures, it is stated in a Roadmap for the Decade issued by UNESCO that “*Achieving peace through dialogue constitutes a necessary foundation for the stability of our societies which, in turn, enables them to thrive.*” (UNESCO Roadmap, 2016, 10). It is further stated that “*intercultural dialogue is broadly recognized for its instrumental role in peacebuilding*” (UNESCO Roadmap, 2016, 10). However, UNESCO stated in the spring of 2016 that rigorous data on the matter is obscure, which has created a barrier for informed policy-making, progress measuring and promotion of engagement. UNESCO has thus launched a study distributed to its Member States to gather data on the topic. I thus characterize dialogue as an emerging field of research addressing dialogue as a method or tool in building peace.

## **Analysis – Chapter 5**

The analysis chapter connects theory and data, expanding on the theoretical framework and discussing dialogue as a tool in peacebuilding. I will analyse the data collected from experts on dialogue in Norway and data from the United Nations, which inform and challenge the research assumption and answer the research questions and problem statement. I will further draw on philosophical theories of Habermas and Gadamer to discuss interpretation and understanding in the analysis. Based on discussion drawing on the collected data and theory, I will outline conclusions of the research in the analysis, such as under what conditions dialogue can be used as a tool in peacebuilding. The output of the analysis chapter is an inductive generalization on theory as I through the collected data develop on the theoretical framework.

## **Conclusion – Chapter 6**

The last chapter will serve as a conclusion of the research by summarizing the development of the study, the discussion and analysis, recalling the research questions and conclusions outlined in the analysis. Concluding, I will outline possible further research questions.

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<sup>5</sup> I have reencountered several recent and current research project through my work in UngDialog. Examples are research from the University of Bergen and the University of Stavanger in the intercency REDI-project. (<https://www.awr.uni-hamburg.de/website-content/pdfs-flyer/redi-flyer-englisch.pdf>)

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## Chapter 2 – Theoretical and conceptual framework

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### Dialogue

#### How is dialogue commonly defined?

Dialogue can be characterized as a polysemic term, having several possible meanings. I refer to the Oxford and Merriam-Webster online dictionaries to outline common views and definitions of dialogue<sup>6</sup>. The etymology of the word ‘dialogue’ is from the Greek ‘dialogos’, from ‘dialegethai’. ‘Legein’ means to *speak*, while ‘logos’ means *word, meaning or reason*. ‘Dia’ means *through* or *across*, and is not to be confused with ‘di’ meaning two. Dialogue is classified as a noun and a verb. As a verb, dialogue refers to an action. The Merriam-Webster dictionary presents a common definition of dialogue as “*a conversation between two or more persons*” (Merriam-Webster, dialogue). Dialogue as a noun refers to a category or a quality. In the Oxford Dictionaries dialogue as a noun is defined as a discussion, specifically addressing a subject or for the purpose of resolving a problem. Key phrases and words defining dialogue as a noun in the Merriam-Webster dictionary are ‘exchange of opinions’, ‘discussion between parties in a conflict’ and ‘resolution’. Dialogue is thus defined as both describing a quality and being an action. Further, *dialogic* as an adjective means ‘being in the form of dialogue’ or to ‘have a character of dialogue’. (Oxford Dictionaries; Merriam-Webster).

To argue that dialogue is not a passive form of communication, I adhere to the distinction of dialogue as both a quality and action. However, I criticize the dictionaries’ lack of accurate terminology when defining dialogue, as it makes connotations to other forms of communication and goals, e.g. ‘discussion’ and ‘resolutions’. I argue that such definitions contribute to a demolition of dialogue as a term, for what becomes of dialogue when it is used in connotation to ‘discussion’, ‘conversation’ and ‘negotiation’? From a constructivist position, I argue that we create the meaning of a word, the real essence of the word. Drawing on the nominal meaning of the word dialogue, we can reconstruct dialogue as a term, defining it as a specific form of communication, different from discussion and the goal of resolution. I thus take a critical view to common definitions of dialogue. I will further build on a theoretical framework defining dialogue as a specific form of communication.

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<sup>6</sup> I do not refer to dialogue as a literary genre of a conversation in a book or play, e.g. theatres and movie scripts

## An effort to understand the other

Drawing on three previous headmasters of the Norwegian Nansen Academy in Lillehammer, I will outline a definition of dialogue and highlight some of its' key elements. Inge Eidsvåg, Steinar Bryn and Dag Hareide have all contributed greatly to the work with dialogue. I will summarize some common elements from their works, consult figure 1. The goal of dialogue is to understand the other. Dialogue's main attribute is listening. The objective of listening before speaking is to understand the other better. Following listening, the focus in dialogue is to openly share one's own point of view. As dialogue is a reflective form of communication, changing one's opinion through internalizing thoughts, considerations and impressions from communications is seen as a strength. Dialogue thus requires a degree of openness to others and oneself. Openness includes allowing emotions, along with reflections, stories and faith, thus making space for 'the whole person'. (Nansenskolen, 2009; Nansen Fredssenter).

According to Eidsvåg, dialogue can both unite and separate. Dialogue can unite as it opens the possibility to share a common experience of listening to one another, with people we might be very different from. Dialogue can separate as we though listening can realize that we are more different than we though or realize that there are other dividing lines between us. The goal in dialogue is however reached, as we through listening have acquired a better understanding of the other. Other forms of communication with different goals are outlines in figure 1. For example, the goal in dialogue is not to agree that is the goal of negotiation. (Nansenskolen, 2009; Nansen Fredssenter).

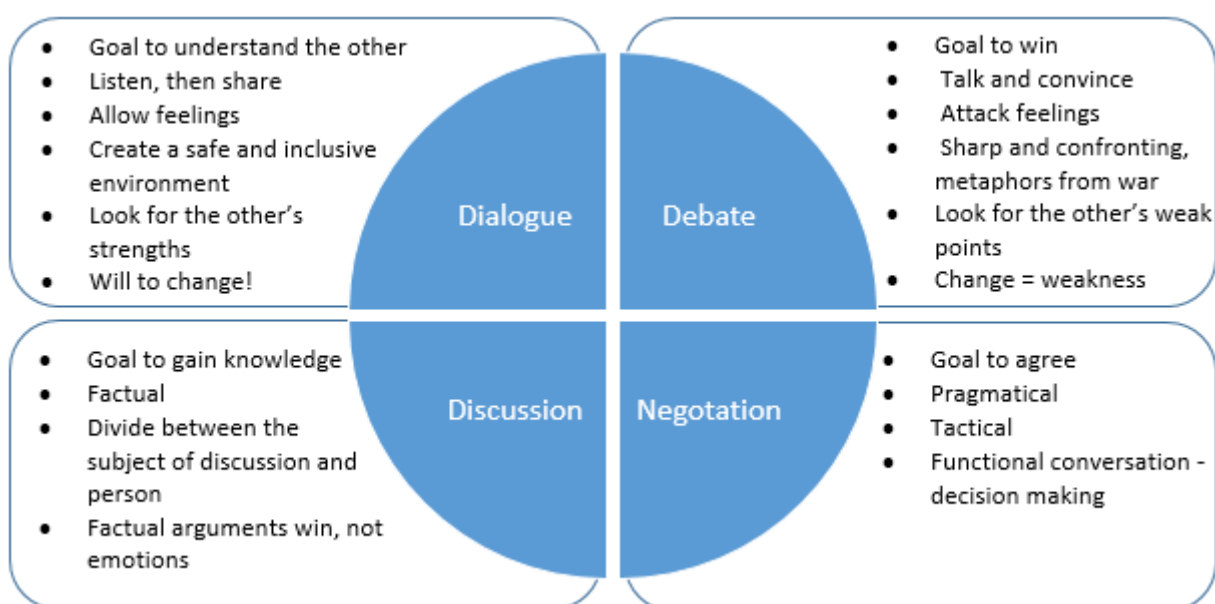


Figure 1: Overview of forms of communication, drawn on Bryn and Hareide, developed by me

According to Hareide mediation is a method that includes all forms of communication and is thus not classified as an own form of communication (Informal meeting with Hareide). Emphasizing and acknowledging that all forms of communication are legitimate, the main point to retrieve is that each form is used for a specific goal. I will further outline the relation between sender and receiver in the act of communication and how different factors in communication affect its' results.

## Communicative relations on micro and macro levels

### Communicative practice – Jakobson's communication model

Roman Jakobson developed a model of communication to identify where the poetic function was situated, his interest being on the message for its own sake. Jakobson outlined a model of 'factors' in verbal communication and *functions* in language.

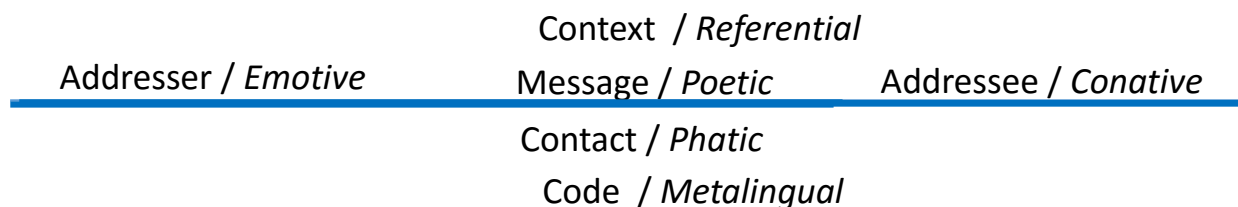
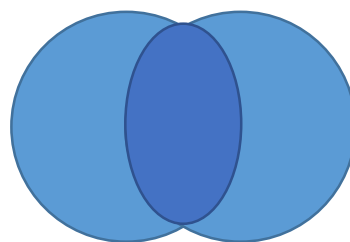


Figure 2: Jakobson's communication model, developed by me

Each 'factor' in communication determining a specific *function* in language. Jakobson stated that any verbal act is goal-oriented, although the aims and means of the verbal communication are different. The 'message' communicated from the 'addresser' to the 'addressee' is situated within a 'context' and is effected by the 'contact' between the sender and the receiver. Jakobson argued that a verbal message can fulfil all functions in language, not solely the *poetic* function. The structure of a message depends on which of the functions of it reflects. However, Jakobson stated that the *referential* function is predominant in messages. The 'code' indicate if the addresser and the addressee are communicating within the same frame of reference, the same codes, and consequently retrieve the same meaning. For a message to be understood by the receiver, as the sender envisioned, it requires a means of translation. 'Codes' as *metalingual* functions in language are such means of translation. 'Codes' are the sum of what we understand; the result of a coding process is either meaningful or not meaningful communication. In a communicative relation, there is a constant flow of decoding existing codes and creating new codes. Jakobson defined 'contact' to be physical and psychological. (Jakobson, 1960, 353-357).

## Semiosphere – Lotman’s theory

Any form of discourse is concerned with the relation between the word and the world. Yuri Lotman defined the semiosphere as the ‘world of meaning’. *Semiotics* is the study of signs for the purpose of uncovering the production of meaning and the design of signs (Bryman, 2012, 291). A semiosphere is an organic structure with internal irregularity and hierarchy between levels, which make up the integral whole of the ‘world of meaning’. The internal irregularity in a semiosphere comes from the shifting relation between internal semiotics, each having a behavioural character. The internal diversity of individual semiotics functioning together form the integrity of the semiosphere, as it is an organic structure, not a mechanical one. A semiosphere stands in relation to other semiospheres, where each consist of internal parts, which further are in relation to one another. Figure 3 illustrates two semiotics in relation, where the dark blue middle section refers to the similarities between the semiotics. Within the similarities, information can be transferred between sender and receiver, as each knows the context and the meaning the information is placed in. An exchange of information on the other hand, is where the sender and receiver share some similarities as well as differences. New information originates from the differences, illustrated by the light blue sections in figure 3. If the sender and receiver are too different, information cannot be exchanged nor transmitted, as words, gestures and actions are not received or interpreted correctly in the communicative process. Lotman explained dialogue to be an exchange of information, including both differences and similarities. (Lotman, 2005 (1984), 208- 225).



*Figure 3: Two semiotics in Lotman’s semiosphere theory, developed by me*

Lotman defined communication as translation. Communication between semiospheres is possible through the spheres’ borders. The borders function as translation filters, which encode and decode messages. Translation is done through codes, which need a degree of similarity to translate information from the outside of a semiosphere to the inside. Codes are dependent on and defined by cultural-historical boundaries in the semiosphere, e.g. social structure or context. In the world of meaning, there exist countless languages, not limited to spoken languages such



as English. Languages exist within institutions, social relations and environments. The United Nations has its language including numbers on resolutions, abbreviations, names of key personnel, etc. a language that a person outside the UN will have difficulty to follow. Likewise, language can be connected to family, group of friends and social relations. The borders of a semiotic can be viewed as the bilingual translatable filters, which make communication possible. The borders are thus the point of contact between sender and receiver, where information can be transferred or exchanged. Language and verbal communication only function within the semiosphere, as language does not function without signs. (Lotman, 2005 (1984), 208- 225). The semiosphere can be regarded as the sphere of signs, which is as important to our communication as the atmosphere, the sphere we breathe in, is for our physical life<sup>7</sup>. Lotman's theory address the macro level of communication, while Jakobson's model illustrated the micro level of the act of communication.

### **Theory on frames - Bernstein**

Bernstein's concept of framing and control will be highlighted to analyse dialogue as a tool in peacebuilding. Sociologist Basil Bernstein formulated a code theory on communication, addressing specifically the field of education. I will develop Bernstein's theory structuring it in an expanded figure, drawing on Bernstein's original figures. Consult Figure 4 and appendix 1. Bernstein's theory argued that social relations determine communication and regulates *meaning* in communication. Bernstein affirmed that semantics, orientation to meaning, is the defining feature in communication and not linguistics (Bernstein, 2003, 94-95).

Figure 4 illustrates a hierarchal outlining of elements in the communicative relations. According to Bernstein, all communication is done through *codes*, which are "*culturally determined positioning devises*" (Bernstein, 2003, 13). Codes are the sum of what we understand, as they regulate the relation *between* elements in communication and consequently the relationships *within* communication. I review Bernstein's language in the theory to refer to code as an organic structure, which "*selects and integrates relevant meanings, form of realizations, and evoking contexts*". (Bernstein, 2003, 101). I relate to code in a less organic fashion: Referring to figure 4, code can be viewed as the accumulation of all the elements in the communicative relations, which in turn affect the execution of communication, as it enables the relations between the elements. I concur that code can be defined as a dynamic element in communication.

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<sup>7</sup> Inspiration for the comparison was drawn from Vidar Vambheim, my supervisor for this thesis.

In figure 4, the possible relation between voice and message is equal to the relation between category and practice. The voice outlines the limits of the message, the boundaries within which a message can be created legitimately. *Message* is the practice within communicative relations, while voice is a product of categories. The voice is referring to which category I am speaking on behalf of, am I speaking as a mother or as a professional. The voice translates to message and the category becomes practice. Nevertheless, it is the message that can change the voice. When a message is created beyond the outlined boundaries, the voice is changed. The voice can be characterized as what is ‘yet to be voiced’ and the message as what is ‘yet to be realized’. (Bernstein, 2003, 13-43). I will in the next section outline the elements of framing and control, in relation to classification and power. Consult appendix 2 for a description of the other element between meaning and code in figure 4.

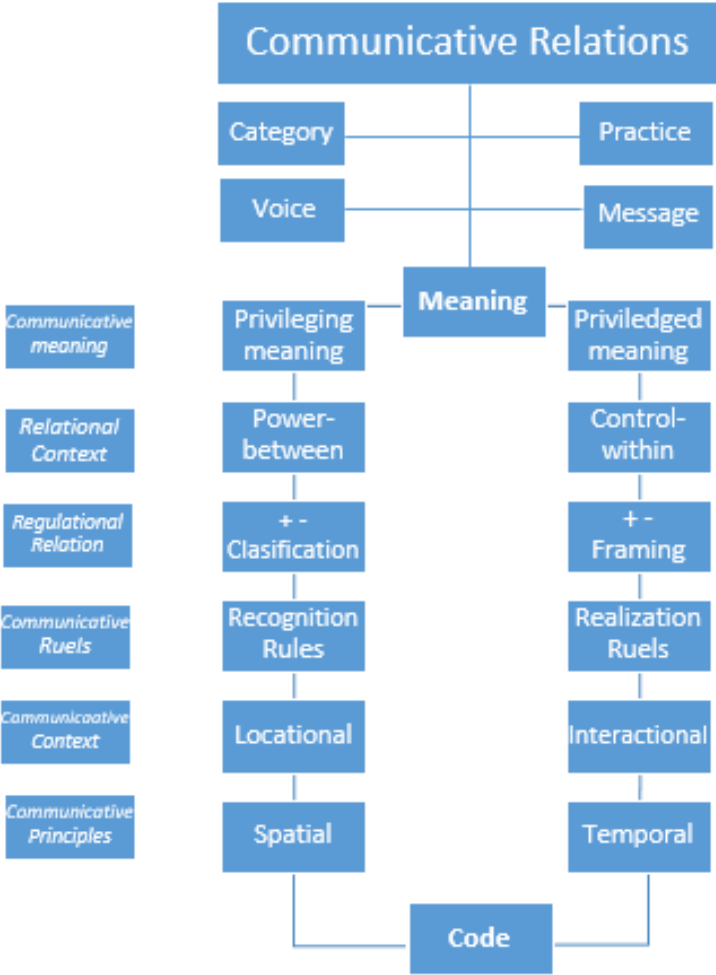


Figure 4: Bernstein extended model of Communicative Relations, developed by me

### ***Framing and its application analysing dialogue***

Framing, as classification, can be strong or weak and can have internal and external values.

- 1) Strong framing is where the *transmitter* regulates the interactional practices and the locational categories.
- 2) Weak framing is where the *acquirer* has more control to regulate, or when *nobody or everybody* regulates the interactional practices and the locational categories.

Bernstein defines the:

- Interactional practice to regulate “*the selection, organization sequencing, criteria, and pacing of communication (oral/written/visual) together with the position, posture, and dress of the communicants*” (Bernstein, 2003, 34).
- Locational category to regulate “*physical location and the form of its realization (i.e. the range of objects, their attributes, their relation to each other, and the space in which they are constituted)*” (Bernstein, 2003, 34).

Strong and weak framing do not entail differences in merit, as weak framing can be more profitable than strong framing and vice-versa, depending on the goal of the communication. Strong and weak framing regulates what can be said, who can say what, how it can be said and when it can be said. The degree of framing in a dialogue has an impact on the communication therein. In dialogue where the goal is to understand the other, strong framing regulates the dialogue in a negative way as it limits what can be expressed. For discussion, strong framing can be positive as it can regulate that solely facts are legitimate to be presented, excluding emotional argumentations. A weak framing can allow any participant to suggest a place for the communication, it opens for everybody as legitimate speakers and can allow all expressions; stories, emotions, facts and more. Such a framing is positive for dialogue. In a situation of strong framing, a pre-designated person could alone choose the place for the dialogue, having the necessary control to situate a dialogue where the rules and regulations of the place affect the dialogue in a desired way. Who regulates the communicative context, through strong or weak framing, and what goal the regulator has for the communication affect the outcomes of the communication. (Bernstein, 2003, 13-43, 99-113).

## Power and control

Control is always present in communication. Bernstein argued for a distinction between the concepts of 'power' and 'control'. Power is situated *between* the elements in communication, such as between participants, organizations or institutions. Control is situated *within* a communicative relation, defining the internal relation. Power relations are external to the communicative practice and influence the voice. Control influences the message, and framing is defined by practice and the message itself. Framing is the meaning created *within* communication, as it determines what we can say in a specific context. Classification is what we in advance have decided that I am and you are, for example a member of civil society or a representative of the UN. Categories and classification, which effect the voice, can be translated to the term 'role'. What roles we execute in a communicative relation effects the power relations. If I have the role of commander of the UN peacebuilding forces and you have the role of a merchant in civil society, my voice is stronger and has the power to regulate the communication. However, the message has an inner control and can through its practice change the voice. The relations in communication are thus regulated by the strength or weakness of the classification and framing. The notion of control can be used to analyse communication in dialogue. Power further addresses the relation external to the dialogue; the categories that set boundaries for legitimate practice. (Bernstein, 2003, 27-39).

What power does the United Nations hold over Member States? The Security Council has power to decide in the UN. Beyond the Security Council, the UN has normative power over its Member States. Headley Bull raised the question of the United Nations as a "first step towards a world state" (Bull, 1966, 36). Can we characterize the UN as such a world government? Bull outlined two possibilities of a society of states 1) Description: Cooperation between sovereign states in a society without government 2) Prescription: Respect for legal and moral rules, which the international society depend on. There are further two traditions that support a society of states 1) a system of balance of power, where states act to maintain the balance 2) modern international law, where society is bound by legal rules. Bull define the United Nations to represent a society of states of 2) prescription, where legal and moral rules are dependent on by the Member States, supported by modern international law. As a theoretical basis for analysis, I raise a question to be answered in the analysis, based on the data collection: What is the role of the UN as a normative power in working for dialogue? (Bull, 1966, 38-39).

## Theoretical framework for defining and analysing dialogue

I argue that the three theories of Jakobson, Lotman and Bernstein constitute a framework for defining dialogue in communication and analysing it as a tool in peacebuilding. Firstly, for the connection between Jakobson's and Lotman's theory, imagine zooming in on the border of a semiotic where it touches another semiotic's border. This border is by Lotman defines as the point of *contact* and metalingual function of translating codes, which are context based. I view Jakobson's factor of contact to be situated within the borders of Lotman's semiotic. The *message* in Jakobson's model can correspond to the exchange of information in the dark blue middle of the semiotics or the transfer of information from difference into similarities. I argue that Jakobson's factor of *context* refers to the semiosphere around the semiotics and within them in Lotman's theory. Further, I view Jakobson's factors of *code* and context as dynamic elements in constant interrelation, which affect the contact and message of a communicative act.

Secondly, what can Bernstein's theory of frames tell us about communication? I argue that all the elements between *meaning* and *code* are situated in the *contact* factor in Jakobson's communication model. Framing is thus situated within the contact, as one of the elements affecting the communication. Consequently, contact expands to an important factor of communication, not solely representing a physical meeting point. Contact is further affected by context and code. *Meaning*, which Jakobson did not include in his model, is according to Bernstein's model situated in the contact point between code and message. I argue that meaning can be viewed as an integral part of message, which in turn is affected by the context of and contact between sender and receiver. Lotman's theory of semiosphere can serve as an illustration of the place of meaning, as the semiosphere is defined by Lotman as the sphere of meaning. I thus argue that meaning is present in all of Jakobson's functions of language, as language does not function without signs.

What are the implications of this theoretical framework for viewing dialogue as a form of communication? The three theories can be applied to all forms of communication. I argue that it is the *meaning* given to the functions of language in Jakobson's model, which differentiate dialogue from other forms of communication. I will discuss this further in the analysis. I argue that Lotman's semiosphere theory informs us of the dynamic and ever changing relation between context and code, which affect meaning. Further, it illustrates how the sender and receiver stand in relation to each other in the bigger sphere of meaning and context. The



implication of this macro view of communication, is that communication always happens in relation and that the degree of similarity and difference in this relation affect the communication. Lotman's theory also stated that differences as well as similarities are requirements for dialogue to take place. Difference can thus be argued as a strength in dialogue, as well as in other forms of communication. Lastly, Bernstein's theory on the elements between code and message, defined by me as what happens in the contact between two semiotics, gives us a micro view of the power and control that define communication. As dialogue requires openness, framing and power must be weak, as opposed to debate, which thrives in strong framing as the goal is to win over the other.

## Peacebuilding

### *Johan Galtung*

The United Nations has adopted the notion of peacebuilding from peace researcher Johan Galtung. Galtung defined peacebuilding as reconciliation, resolution and construction: *reconciliation* of past traumas, *resolution* of conflict and *construction* of equity and harmony. These elements make up Galtung's formula for Peace practice, consult figure 5. (Galtung, 2012, 23-25).

$$\text{Peace} = \frac{\text{Equity} \times \text{Harmony}}{\text{Trauma} \times \text{Conflict}}$$

Figure 5: Galtung's formula for Peace practice

Galtung presented the concept of *positive peace* to entail the building of direct peace, structural peace and cultural peace. Such peacebuilding is more than the absence of direct, structural and cultural violence, which constitute *negative peace*. I concur with Galtung that violence is the opposite of peace. According to Galtung, *direct violence* is the exercise of violence on others and oneself, with the aim of causing harm to the body, mind and spirit. Direct violence can originate from cultural violence and can in turn legitimize structural violence. Looking at a long-term process, structural and cultural violence can evolve from direct violence. *Structural violence* is embedded in social structures and is thus an indirect form of violence, as defined by Galtung. Structural violence is the product of destructive results that creates violence, the actor being the structure itself, thus being an institutionalized violence. *Cultural violence* is

embedded in cultural aspects such as language, art, ideology, religion and science. Cultural violence can support and portray structural violence as valid, thus legitimizing it. A method for building structural, cultural and direct peace is Galtung’s four practices for peace; equity and harmony over trauma and conflict. Consult figure 6 for Galtung quotes on how the four practices for establishing peace can be exercised. (Galtung, 1996, 2, 31, 196-200).

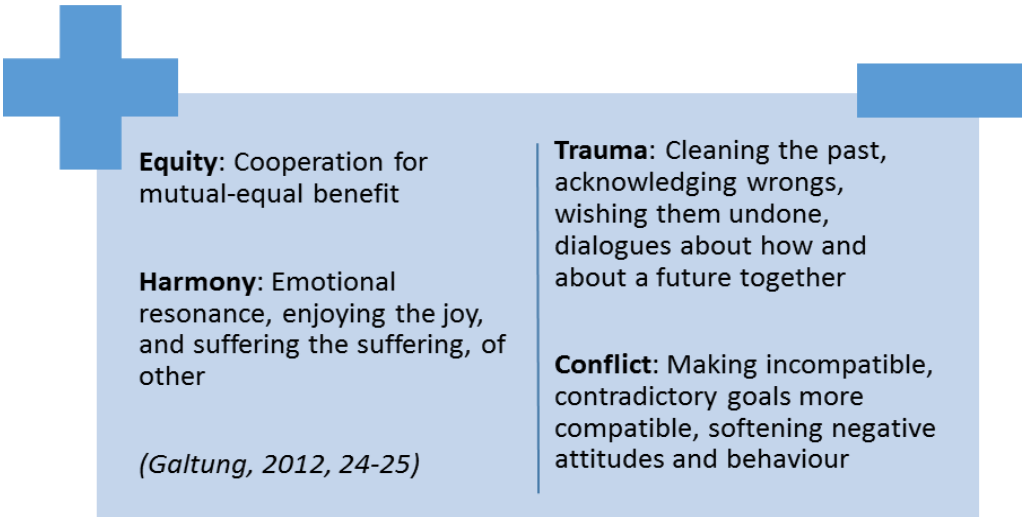


Figure 6: Quotes from Galtung on practices for exercising the Peace practice formula

Equity and harmony, placed over the fraction line, are practices for positive peace, while reconciliation and resolution of trauma and conflict are practices that serve both negative and positive peace. The goal of peace is to have as much equity and harmony as possible, resulting in positive peace. If trauma and conflict increases, then peace goes under the fraction line and becomes negative peace. (Galtung, 2012, 23-25, 52, 60).

Peace is thus by Galtung defined as negative and positive, a holistic view of inner and outer peace in past, present and future. Galtung stated that “*reconciliation without resolution is pacification; resolution without reconciliation may not be sustainable.*” (Galtung, 2012, 60). I argue that dialogue can be a tool in peacebuilding as the goal is to understand the other. Understanding the other can contribute to reconciliation as it enables resolution of trauma and conflict through the construction of equity and harmony. Understanding the other through dialogue can thus contribute to the building of direct, structural and cultural peace.

### ***John Paul Lederach***

John Paul Lederach stated that peacebuilding requires *relationships*. Lederach developed a peacebuilding pyramid, outlining that relationships is one key against violence. The pyramid consist of three levels in peacebuilding; 1) The grassroots level, as the bottom-up work for peace. 2) Leaders at the top of the pyramid, as the top-down work for peace. 3) In the middle Lederach placed people that work both with the grassroots and leaders for peace. From explaining to his students how the middle group of people work, he gradually developed the peacebuilding pyramid into a networking web approach to peacebuilding. Referring to how a spider makes his web and hooks it up to a few strategic position, intersected at a core, Lederach developed his web peacebuilding theory. The spider reinforces the outer circles of the web, lays inner circles, always relating it to the core, and finally strengthens the web by filling the spaces with an elastic thread. Lederach depicted this process as dynamic, since the spider needs to analyse space and context to build his web and as spiders rebuild webs up to several times a day. Further, the web is constructed to receive a shock without breaking, through its structure and the elastic resilience.

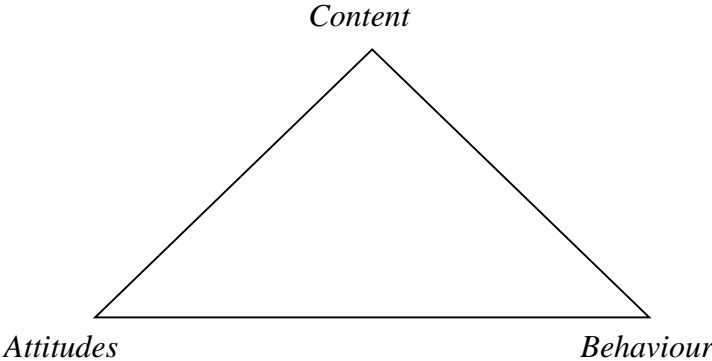
In reference to the spider weaving his web, Lederach stated that sustainable peacebuilding is to: 1) Understand the social context by building a network connected to strategic positions that carry the network, through developing relationships with people who are situated differently in the social context. 2) Construct the web where people are present, where people are situated, as that is the core interconnecting the network. 3) Be flexible and smart, respond and adapt to the changing environment and take advantage of it. Lederach argued that a sustainable way to build peace is creating a web of relationships, a network that includes our enemies. Lederach further highlighted that peacebuilding is adaptability, the capacity to respond and adapt in a dynamic environment. (Lederach, 2005, 5, 35, 39, 78-86).

### **Conflict**

I address the term conflict as it is often voiced in relation to the topics of peacebuilding and dialogue. The thesis further addresses the terms ‘understanding’, ‘meaning’ and ‘truth’ however, I do not define them since it would require a larger philosophical discussion. As the thesis discusses dialogue theoretically, and not philosophically, I address the terms, however do not define them philosophically. I argue that conflict is not a problem, rather a possibility for development or change. Lederach stated that “*conflict is a normal part of human*

*relationship, and conflict is a motor of change*” (Lederach, 2003, 5). Ramsbotham, Woodhouse and Miall’s defined conflict as “*the pursuit of incompatible goals by different groups*” (Ramsbotham, Woodhouse and Miall, 2011, 30). A conflict opens up for change as one can develop by finding solutions to the incompatible goals, achieved either peacefully or forcefully. John Burton’s defined conflict to be rooted in causes that address human needs. To properly respond to conflict such background causes must be resolved. Burton defined conflict in comparison with *dispute*, being interest that are negotiable and can be settled through compromise. (Ramsbotham, Woodhouse and Miall, 2011, 8, 30-31).

Conflict is by Galtung defined as attitudes, behaviour and contradiction, which are interlinked and present in all conflict. *Contradictions* are defined to be incompatible goals that are situated within a goal-seeking system. Contradictions are the content of a conflict and can be the starting point of a conflict. Attitudes and behaviours respond to contradiction affect the conflict. *Attitudes* and *behaviours* can be constructive as well as destructive, de-escalate or escalate a conflict. As violence is not a part of Galtung’s definition of conflict, violence is solely one possible manifestation of behaviours and attitudes in a conflict. A conflict is open to both positive and negative outcomes of incompatible goals. Galtung’s conflict triangle, illustrates how the elements are in relation to one another, being interlinked and affecting each other. (Galtung, 1996, 72).



*Figure 7: Conflict triangle, Johan Galtung*

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## Chapter 3 - Methodology

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### Research methods

The aim of this chapter is to make the thesis research accessible and valid, by discussing the applied methods and the context of the study. A research project can be conducted in multiple ways, this methodology chapter is thus important as to outline the methods used for the development of the project and the data collection. I adhere to the viewpoint that the researcher effects the research. The ability of a researcher to be objective in a study is a topic of discussion.

I draw on Alan Bryman outlining three approaches to the discussion of objectivity. The first position, drawing on Émile Durkheim, is that social science is to be conducted in an objective and value-free manner. Durkheim's view was that society is a real thing, external to humans, where traditions, values, language, customs and the like are social facts to be studied as an independent science. Social science applies similar methods as other sciences, such as the collection of data, classification, possible comparison and development of general principles that can be tested. Durkheim said that perceptions, which is a form of value, must be eradicated in social study. According to Bryman, this viewpoint of value-free study is today challenged, arguing that it is not feasible to exclude one's own values in research. The second position draws on that argument, viewing it impossible to have a completely objective study, however arguing that values are to be related to in a reflective manner. The last position, according to Bryman, is a consciously value-laded study, such as feminist perspectives. (Bryman, 2012, 39-40). Similarly to Durkheim, Max Weber argued that social science must be conducted value-free. However, Weber acknowledged that there are some value-relevant decision that are unavoidable. For example choosing the topic of this thesis is a value-relevant decision of what issue I want to use my time and resources on. Daniel L. Pals noted that value-free science is in itself a value-conditioned decision, arguing that choosing to study social reality without accounting for personal opinions can be considered a value-relevant decision of placing facts over personal understanding. Weber is criticised to contradict himself on the position of value-relevant research. Some argue in defence of Weber, that value-relevant decision are more present in social science than other sciences. I adhere to the second position and state that I as a research have taken value-relevant decision, effecting the research. Below, I will outline reflexivity on my role as a researcher in this study. (Pals, 2006, 92-93, 156-159).

## **Ontological and epistemological position**

Do cultural context influence us or do we influence it and can our contextual placement be put aside in research? I take the *ontological position of constructivism* in the research, approaching social reality as a construction created through interaction among social actors. The social world and meaning is thus in continuous change, as we construct it. The position is opposed to a view of social reality as objective, independent and external reality. To illustrate, I refer to Durkheim, as expressed by Pals: “*in the world before we individuals, arrive; the moment we are born, they impose themselves on us; as we grow through childhood, they mold us; in our adulthood, they animate and guide us; and, just as surely, in death they survive us.*” (Pals, 2006, 92).

The consequence of a constructivist position in the research, is that I address ‘dialogue’ as a term socially constructed and under change. Dialogue is thus not imposing itself on us as an external reality, but is a social reality inhabiting the meaning we have constructed.

I take the *epistemological position of interpretivism* in the research, which argue that social reality is fundamentally different from natural science and thus need to be studied with different methods. Interpretivism stand in opposition to positivism, which employ the principles of natural science to the study of social reality. To realize an interpretivist position, the aim is to study social reality from the frame of reference of the research subject. Lofland and Lofland (1995) outlined two methods to achieve this: 1) face to face interaction 2) participate in the mind of the subject. Interpretivism draws on hermeneutics and interpretation, referring to textual research in the aim of understanding the research subject. Weber’s term *verstehen*, au lieu de understanding, is used to lay emphasis on explaining the research subject’s context. (Bryman, 2012, 26-39, 76, 399, 560). Verstehen is thus to take the research subject’s perspective on the topic, while understanding originates from the researcher’s frame of reference (Hennik, Hutter and Bailey, 2011, 17). I acknowledge this distinction as informative and will in the analysis make a further distinction between understanding of text and understanding of spoken dialogue. I adhere to an interpretivist approach, striving for a hermeneutical verstehen of the collected data in this thesis. I acknowledge that I can only participate in the mind of the research subjects to a limited extent, taking into consideration the limitation in human ability to put oneself in another’s position and the limitations of time and resource in the research. I will strive to outline the context in which the data was collected, in the aim of understanding the data from the research subject’s frame of reference.



I argue that I cannot separate the research on dialogue completely from my contextual frame of reference, as I draw on my personal-professional experience with dialogue for developing the study. It is however plausible and desirable that I have a critical and reflected view on my context based position as a researcher. My work with dialogue equips me with added incentive to define dialogue as a specific field theoretically and argue for dialogue as a tool in peacebuilding. To reflect this position, I have openly situated the research on the assumption that dialogue can be a tool in peacebuilding. My personal-professional assumption thus serve as the starting point for the research, upon which I theoretically build the study and critically discuss and analyse the assumption. The research topic and general research questions were outlined based on my personal-professional experience and in cooperation with staff at the Master's program. Reflexivity can render the study accessible to people with other frame of references. I acknowledge an advantage in this value-relevant research, as I can use my insider position to gain access to data on dialogue and situate it contextually. (Bryman, 2012, 39-40; Pals, 2006, 92-93, 156-159). My position as researcher is thus more *subjective* than objective, as I: 1) Recognize that my personal values affect my ontological and epistemological positions, my choice of theory and practical considerations such as the choice of topic and informants. 2) Through my professional position, I am part of the study area, which further affect the choice of theory and informants.

## **Research design**

The data collection was conducted *qualitatively* through semi-structured interviews and qualitative content analysis. This corresponds to a standardized qualitative design. *Qualitative content analysis* through *Grounded theory* is applied as a method for the development of theory and the analysis of the collected data. There are different versions of Grounded theory, in this thesis I apply it as a dynamic method where the development of theory and data collection inform each other, and vice-versa. The goal of the analysis through Grounded theory is a *substantive theory*, as the study's range is too limited in scope for the formulation of a formal theory. Further, the analysis will have elements of *analytic generalization*, as named by Yin (2009), where theory is generated out of the findings. The analysis will thus serve as an inductive generalization, discussing the theoretical framework by challenging and informing it through the collected data. Such methods will enable an evaluation of dialogue as peacebuilding tool in relation to theory and data from the informants. (Bryman, 2012, 57, 66-67, 71, 384-387, 406, 566-575).

### ***Deductive and inductive approaches to theory***

The process of reflecting on and outlining theory started early in the research, as developing on a theoretical framework for dialogue is one of the aims of the study. The theoretical and conceptual framework was outlined *deductively*, deviating from a standardized qualitative research. The aim of the deductive approach was to frame dialogue in theory. The theoretical framework thus informed the further data collection: what data to collect and what questions to ask in the interviews. However, the research is *inductive*, as theory is generated from the research, rather than testing theory through research. The research design serves to acquire in-depth information on dialogue, through both deductive and inductive approaches. I argue that Grounded theory was a sustainable method as the research aims to development on a theoretical framework for defining and analysing dialogue. (Bryman, 2012, 24-27).

### ***Sampling***

The sampling design of the thesis is *purposive sampling*, specifically criterion sampling and theoretical sampling. Purposive sampling stands in opposition to random- and convenience sampling, as informants are selected with relevance to the research questions. Criterion sampling is selecting informants that meet the criteria for the interview. The criteria for informants in Norway were scholars and professionals on dialogue with international influence. The aim was to draw on competences from experts which work extend beyond the Norwegian context. The criteria for the United Nations were UN staff working with interreligious and/or intercultural dialogue. Further, I had a sampling category for interfaith organizations, based on their relation to the UN through initiatives and/or funding. I had an interview with Coexister, a French interfaith organization, which listed UNESCO as a partner on their website. The data was not included in the thesis as I through the interview learned that the organization had no direct relation to the UN. Practical considerations such as personal-professional acquaintances influence the sampling, as I had more knowledge of informants in Norway than the UN (Bryman, 2012, 39-41). Request on participation as informants followed academic standards and those of the Norwegian Centre for Research Data (NSD). The selection of theoretical sources was informed by my personal-professional knowledge and on guidance from my thesis supervisor, Vidar Vambheim. An element of *theoretical sampling* was further applied as textual data was collected based on information from the informants. The collected data from interviews and textual data further underwent a selection of what information to use in the thesis. The criteria were; 1) relevance for answering the research questions 2) most reoccurring codes from the coded interview transcripts and textual data (Bryman, 2012, 418-419).

### ***Semi-structured interviews***

*Semi-structured interviews* is in this project defined as interviews which are structured through an interview guide and are flexible in following the guide according to the informant's reply. Conducting the interviews in a semi-structured way allowed the informants' answers to lead onto further questions according to their knowledge. However, the guide served to give a direction to the interviews and rendered the data comparable, as all informants were presented with similar questions. The objective for using semi-structured interviews was to gain in-depth and contextual data on the research topic, drawing on the informants specific competences. The interview guide addressed the topics of dialogue and the UN, adapted to each informant based on their competences. Consult appendix 3.

Semi-structured interviews was chosen as a method as opposed to, among others, focus groups in qualitative research. Focus groups can be defined as a group interview on a specific topic, with the objective of registering the interaction between participants and the joint construction of meaning within the group. As the aim of this study is to inductively develop on the theory on dialogue, I argue that semi-structured interviews drawing in-depth knowledge from dialogue experts was a fitted method. Ethnographic research and participant observations are other research methods in qualitative research. An ethnographic study can be defined as a research over an extended period of time, observing, listening, asking questions and noting behaviours in the field. Participant observation includes the same elements however, it can be conducted within a more restricted time period. Ethnographic research was beyond the scope of this study. *Participant observations* was considered as a possible method for collecting data from dialogue events, specifically in relation to the UN. I did not locate any relevant events to participate in. However, participant observations was a method that allowed me to incorporate professional knowledge on dialogue throughout the research project. I have included reflections on context when situating the study and identifying the space of meaning, referring to Lotman's theory and frames, referring to Bernstein's theory. I further noted observations from the conducted interviews. (Bryman, 2012, 432, 471-472, 501-502, 716).

### ***Coding***

Coding is a central part of Grounded theory, done through giving labels to data. The aim of the coding is to indicate components of theory or concepts in the data and not solely organize it. I applied Charmaz' (2006) distinction between initial coding and focused coding, which recognizes the researcher's influence on the process. *Initial coding* is an open process recording

a free amount of codes needed to define elements in the data. *Focused coding* selects the most common codes and allows for the creation of new categories under the existing codes. A challenge with coding is categorizing data outside of context and thus losing the frame of reference and bearer of meaning of the data. Another problem with coding can be losing the narration around the data. I am aware of these methodological challenges and will strive to outline the contextual settings in which the data was collected and take a hermeneutic approach to research. (Bryman, 2012, 568-570).

### ***Measurements***

To ensure the quality of the research it can be evaluated according to principles of reliability and validity. The principles originally address measurements in quantitative research and are discussed, by some theorists, not to be applicable to qualitative research as it to a lesser extent focuses on measurements. I will discuss reliability and validity, following LeCompte and Goetz (1982) definitions of the terms, with Lincoln and Guba (1985) and Guba and Lincoln (1994) criteria for qualitative research. LeCompte and Goetz listed four principles: internal reliability, external reliability, internal validity and external validity (Bryman, 2012, 390).

*External validity* is if a research can be generalized across social reality. The possibility of generalization can be limited in a research on the specific topic of dialogue. Lincoln and Guba, argued that specific criteria are to be applied to qualitative research, presenting the criterion of *transferability*, as parallel to external validity and raised *thick description* as a transferability principle. Through a thick description of the research context, it is possible for other researchers to evaluate the transferability of the study. Identifying the context of the study area is thereby a measure for rendering the collected data reliable and valid through specifically positioning it. I strive to uphold the measurement of transferability in the study. (Bryman, 2012, 389-393, 406).

*Internal validity* is the relation between the research data and the theoretical development they inform. Substantive theory and analytic generalization are developed in this thesis' analysis, which I present as valid measurements for internal validity. I further draw on Lincoln and Guba's principle of *credibility* outlining triangulation is a valid measurement. *Triangulation* can be defined as using different methods to acquire data to compare if it give similar information. Triangulation can also refer to different data collected with the same method, e.g. semi-structured interviews, from informants with different perspectives. Triangulation is in this study valid from semi-structured interviews and textual analysis (Bryman, 2012, 389-393, 406).

*External reliability* is concerned with to which degree the study is replicable. As this research is concerned with the specific topic of dialogue and as my position as researcher is context dependent, replicability may be low. However, as the experts in Norway are highly knowledgeable professionals in central positions in dialogue-work and further represent a wider contextual range as their work has international recognition, I argue that the collected data can be replicable. (Bryman, 2012, 389-393, 406).

*Internal reliability* refers to the agreement of the research-team on what is observed. As this research is conducted by one researcher, internal reliability in the sense of multiple researchers is not a relevant question. However, I have acquired validation for the used data in the thesis from the informants, which can reflect a level of internal agreement on the collected data from the interviews. Drawing on Guba and Lincoln the criteria of *dependability* and *confirmability* can be discussed au lieu de reliability in qualitative research. *Dependability* can be established from an auditing approach, keeping record and track of the research process. As qualitative research collects a large amount of data, it is not an approach largely adhered to. I have to a large extent tracked my research project, with e-mails, written records and notes of its development. I acknowledge that I do not have full written records of the development of my thought process. *Confirmability* is a measurement that I strive to uphold. Confirmability acknowledges that objectivity is not fully possible and aim to display how I have taken reflected choices within the frame of subjectivity. (Bryman, 2012, 389-393, 406).

### **Access and context in the data collection on United Nations**

It was an aim for the research to interview staff at the UN on the topic of intercultural and interreligious dialogue. A limitation in the study was access to informants in the UN, due to my lack of knowledge of the United Nations structure. The result was solely one interview granted and one informal meeting with the UN. The responses from the approached staff within the United Nations were further low. My assumption was that access would be limited due to high priority and security within the UN. However, the feedbacks from the contacted employees in the UN-agencies was that they did not have the thesis topic as a focus area at work. On requesting information on whom to contact within the UN system, the employees themselves had limited knowledge of the area of work in the UN. My initial attempts of gaining access started in August 2015, searching for employees working with the thesis topic at the UN offices in Geneva and Brussels. I had several mail exchanges with the United Nations Human Rights

Office of the High Commissioner requesting an interview with the Special Rapporteur on Freedom of Religion and Belief. The request was denied on the grounds that the Special Rapporteur was not the right informant for the thesis topic.

The UN Association of Norway was requested to participate as an informant. The aim was to research if the Association had distributed information on the UN's work on dialogue, such as resolutions, in Norway and if they had issued any support of the existing work on dialogue. As the dialogue work in Norway has over 20 years of experience, the aim was inquire if it had a relation the UNs work on the topic. The UNESCO-commission in Norway was further requested to participate as an informant situated within the Norwegian context and connected to the UN. Neither granted access for an interview. The UN Association of Norway stated, through phone and e-mail contact, that the Association did not have information on the thesis topic. The UNESCO-commission in Norway responded by e-mail that the current commission does not work on the topic and referred me to previous members of the UNESCO-delegation in Paris as possible informants. I contacted the Permanent Delegation of Norway to UNESCO in Paris, as no access was granted with the UN-agencies. Kristin Karlsen at the UNESCO-delegation granted access to an interview on direct request in February 2016, independently of my e-mail exchange with the Norwegian UNESCO-commission. The interview was conducted in Norwegian and was not recorded, upon request from the informant.

As a parallel process, since I was in loss of finding information online on UN employees working with intercultural and interreligious dialogue, I visited the UNESCO office in Paris directly. I requested contact information on staff working with the topic from the receptionist, through which I acquired contact with the 'Section du Dialogue Interculturel' at UNESCO. Access to an informal meeting with a contact in the UNESCO Paris office, which requested to stay anonymous, was granted in February 2016. I will, when convenient, include data from these e-mail exchanges and informal meetings and refer to them as such and not as informants. As the employee requested to remain anonymous, I will refer to the data to be from the 'contact' in UNESCO. As access was not granted for interviews with UN employees working with dialogue, I was not able to ask questions on the context of the collected textual data from the United Nations. (Bryman, 2012, 435).



### *Textual data United Nations*

For the selection of textual data on the UN, I firstly downloaded all documents connected to the research topic from the UNs online servers open to the public: <http://unbisnet.un.org/> and <http://www.unesco.org/new/en/unesco/resources/online-materials/publications/unesdoc-database/> The downloaded documents were concerned with: *Culture of Peace, Alliance of Civilisations, Cultural diversity, Combating defamation of religions, Decade for Interreligious Dialogue and Cooperation for Peace, Elimination of intolerance of religions, High-Level Dialogue and resolutions and reports on intercultural and interreligious dialogue*. Within the scope of the thesis, I selected 11 UN General Assembly resolutions from 2004 until 2014 concerning interreligious and intercultural dialogue. Consult the references for complete list. The resolutions were selected as they informed on the official opinion of the UN regarding the topic. A difficulty using the resolutions as data, was finding context based information providing an explanation of the reasons for and meaning behind the information. I consulted the UN Secretary-General Reports concerning the chosen resolutions however, they, as the resolutions, make further references to other documents within the UN system. This rendered the data collection challenging, as gaining a full overview of the large amount of textual data in the UN was beyond the scope of this thesis.

Another challenge in the textual data collection on the UN was finding a definition of dialogue. As the resolutions and reports did not provide a definition of dialogue as a term, I continued searching. Upon my visit to the UNESCO office in Paris in January 2016, I by chance found a copy of the UNESCO publication ‘Intercultural Competences’ from 2013 in the library, which had a definition of dialogue. The document did not come up on keyword searches on ‘dialogue’ in the online UN Bibliographic Information System. Upon the request for an interview with the UNESCO office in Paris, I received a list of relevant UN documents. The publication was listed there. Consult appendix 5 for information on technical obstacles in the online data collection.

### **Access and context in the data collection in Norway**

Concerning the informants in Norway, my personal-professional contact with dialogue practitioners and scholars was a strength in the data collection. Access to interviews was granted by direct e-mail contact to the informants, with the exception of Bondevik. Access to the interview with Bondevik was granted, without any complications, upon e-mail request to the Oslo Centre, responded by Bondevik’s Executive Assistant. Bondevik made an exception

participating in a Master thesis interview, as he has been working with the thesis topic specifically. All the informants participated with their full name. All the interviews were conducted, transcribed and coded in Norwegian. The audio-recordings from the interviews were of good quality. The seven recorded interviews amounted in over 10 hours of audio recordings, the shortest being 45 minutes and the longest just under three hours, several of the interviews lasting around 1 hour and a half. I transcribed the interviews after the main block of interviews were conducted in February 2016. The transcription of the interviews were done in an open manner focusing on essence, excluding some connective words and affirmative utterances. The data was translated by me when I wrote the data collection chapter. I sent out excerpts and quotes of the used data to the informants. I acquired validation on e-mail from all the informants, several responded by clarifying some points in the used data and proposed changes of the translated transcripts and quotes. I further take responsibility for the presentation of the data collected from the informants and strive to outline the context in which the information was shared. (Bryman, 2012, 435, 482-483).

Although having different timeframes, the interviews were all ended due to other meetings following the interview. The timeframes were however sufficient to cover the elements in the interview guide. An exception was the interview with Villumstad, which was the sole interview conducted during a weekend. It was further the sole interview conducted on skype and had one break in the connection. I observed the context of the interview with Villumstad to be characterized by the term 'retrospect' as Villumstad was no longer in his position working in RfP or involved in the DECADE project. This allowed Villumstad to talk in retrospect, however sharing in a 'we'-format referring to how RfP worked with the United Nations. As I in 2012 had worked with Villumstad, the initial part of the interview was an amicable reunion after several years without contact.

I observed all the interviews with the Nansen Center to have a sharing and open character, possibly due to my work relation with the Centre through UngDialog. The interviews with Bryn and Grande were situated in particular contexts. They were further conducted in hotels, thereby having some disturbances during the interview such as noise, as they were held in a public space. Prior to the interview with Bryn, we conducted a presentation of dialogue in a seminar. I was invited by Bryn to carry out the presentation together, due to my work in UngDialog. The interview was thus situated after the seminar, as we sat down at a hotel in Oslo. The context for the interview with Grande was that I travelled to Tromsø to partake in Grande's seminar on

dialogue at the Centre for Peace Studies the following day. I had not previously worked with Grande, however observed the interview to be characterized by having a similar frame of reference due to our dialogue work and characterized by an honest sharing of information. The interviews with Bondevik, Leirvik and Tjelle were conducted at the informant's office and I observed the interviews to have an informative and formal character. I refer to Bernstein's notion of frames, as a possible explanation of this observation. I argue that the interviews had strong framing as they were situated in offices and as the informants spoke from their roles as professionals. The observed context also coincided with me not personally knowing Bondevik and Tjelle, being acquainted with Leirvik. Further, the cases coincided with three abnormalities in the research process: 1) I made a mistake in the recording of the interview with Tjelle, only justifiable as this was the first interview for the research project. The result was that only my written notes were retrieved as data from the interview. 2) I was around 15 minutes delayed for the interview with Leirvik, thus compromising the timeframe of the interview. I further started the audio-recording after the conversation had started. 3) I had a flight a few hours after the interview with Bondevik. We both thus had appointments to get to after the interview.

My position as a researcher in the interviews was learning and inquiring, asking probing questions on the research topic and listening to the informants' experience in the field. The informants answered the questions in the interview guide that they had competence on. Several of the informants followed the interview guide loosely, addressing matters as they came up in the talk. Bondevik and Bryn followed the interview guide in numerical and systematic order.

### *Textual data*

I sent e-mails to Inge Eidsvåg and Dag Hareide, two leading figures in Norway, inquiring how they built up their dialogue competence, e.g. books, mentors/figures, experiences. They had not been requested for interviews, but publications from both figures are used in the theoretical framework of the thesis. I will when convenient refer to an informal conversation with Hareide and e-mail exchanges with Inge Eidsvåg and Anne Sender, referring to them as such and not as informants. In preparing for and supplying to the interviews, I read publications from Professor Leirvik and from the Nansen Center for Peace and Dialogue. I further received printed textual data in some interviews, such as reports and documents concerning the thesis topic. This textual data was not coded, however my notes were used to categorize the data. When it is included in the thesis, I make reference to the publications directly. The textual data served as triangulation, consult section on 'Measurements' in this chapter.

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## Chapter 4 - Data collection

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This chapter contains three types of data collected in the study; 1) first-hand data collected from interviews 2) second-hand data collected from UN documents and online databases 3) second-hand data collected from sources the informants brought up in the interviews. I refer to the collected data from the interviews by using the informants' last names only in the reference. This chapter is organized around three main categories extracted from the coding of the interview transcripts; *Dialogue*, *Peacebuilding* and *the United Nations*. Sub-codes are displayed through: Headlines initiated by 'Q:' referring to questions asked at the interviews; Thematic headlines marked by ' ' and one of the informants' names, when a single informant brought up a relevant theme; Thematic headlines gathering data on recurrent themes from the interviews and textual data from the UN.

### Dialogue

#### *Q: Where does your knowledge and competence on dialogue come from?*

I asked several of the informants where they had their dialogue knowledge and competence from. The response of Bryn stood out, as he said 95% of his knowledge and competence comes from experience. According to Bryn, there is a lack of good literature and research on dialogue. As an example, he asked me how many percentage of literature on dialogue I have had on the curriculum of my Peace and Conflict Transformation studies in Tromsø. Bryn mentioned Martin Buber's book 'I and Thou' as a source. Grande referred to folk high school pedagogy, mentioning Nikolai F. S. Grundtvig. Grande further mentioned Lederach and three other books on peacebuilding and conflict transformation that were unknown to me; Robert Ricigliano's book 'Making Peace Last'<sup>8</sup>, Diana Francis's 'People, Peace and Power'<sup>9</sup> and the RTC<sup>10</sup> associated book 'Working with Conflict'<sup>11</sup>. Seehausen also mentioned RTC and a UNDP publication 'Democratic Dialogue – A Handbook for Practitioners' introduced to her by Grande. Seehausen has accumulated literature based on personal knowledge and suggestions from others. Seehausen stressed that she constantly develops and furthers the dialogue methods and exercises she applies and teaches to others.

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<sup>8</sup> <http://www.makingpeacelast.com/>

<sup>9</sup> <http://www.dianafrancis.info/books/people-peace-and-power/>

<sup>10</sup> RTC stand for responding to conflict, <http://www.respond.org/>

<sup>11</sup> *Simon Fisher, Dekha Ibrahim Abdi, Jawed Ludin, Richard Smith, Steve Williams & Sue Williams* – 'Working with Conflict: Skills & Strategies for Action' (<http://www.respond.org/pages/publications.html>)

The experiences accumulated at and shared by the Nansen Center for Peace and Dialogue was a source of knowledge mentioned by several informants. From my informal meeting with Dag Hareide he brought up David Bohm and historical figures as inspiration for dialogue, such as Gandhi, Martin Luther King and Desmond Tutu. Leirvik and Tjelle mentioned the World Council of Churches as a source of knowledge on dialogue. Upon e-mail request, Inge Eidsvåg shared that when he started working with seminars gathering Christians and Humanists at Nansen Academy in 1985 he did not have a thoroughly thought through perception of what dialogue was or should be. Eidsvåg mentioned Gandhi and Kristian Schjelderup as inspirations. Following his work, Eidsvåg sought theoretical perspectives on dialogue, reading Buber's 'I and Thou' and philosophers such as Knud E. Løgstrup and Emmanuel Levinas. Through that, he gained further grounds and justification for the necessity of the meeting *with* the other, not talking *about* the other, which was the first intention for the seminar in 1985. Concluding Eidsvåg highlighted experience as the most important factor for the development of his dialogue knowledge. Experience is thus an important factor of the informants' knowledge and competence. I questioned Bryn what the result is when his dialogue practice is largely based on experience. He answered that dialogue practitioners have individual approaches to dialogue however, work with the same concept of dialogue.

***Q: What is your (working) definition of dialogue?***

Leirvik presented an overview of dialogue definitions, arguing that each definition sharpens the mind and facilitates addressing the meaning behind the use of the term in a precise way.

- 1) **Dialogue as a form of communication.** Includes Hareide's definition of dialogue, being one among four different forms of communication and outlines hallmarks of dialogue.
- 2) **Dialogue as cooperation.** Includes definitions on dialogue from Helge Svare and Lissi Rassmussen. According to Leirvik, Svare emphasizes the element of cooperation in dialogue, as well as attaching some importance to the quality of the communication. Leirvik exemplified with a quote from Svare's 2008 book addressing dialogue: "*A dialogue is a conversation between two or more people characterized by mutual goodwill, open mindedness and cooperation.*" (Svare, 2008, 7, translated by me). Lissi Rassmussen coined the term *diapraxis*, arguing that dialogue as verbal communication first is meaningful when it is connected to acting together. (Leirvik)
- 3) **Dialogue as the potential of change.** Includes the definitions of Notto Thelle and Anne Hege Grung, emphasizing mutual change in dialogue.

In the informal conversation with Hareide, he shared that dialogue is a form of communication typical among friends and family. Further, he argued for the importance that dialogue works in communication between enemies. Hareide confirmed that the goal in dialogue is understanding and further shared his opinion that dialogue has a final goal of reconciliation. I will discuss the perspective of reconciliation, as well as the definitions of dialogue as cooperation and change in the analysis. Hareide, Seehausen and Grande expressed that there is a possibility for change in dialogue. Upon question, Grande clarified that it is not a requirement to change yet the possibility for change is a part of dialogue. Grande argued that since dialogue is a way to gain new knowledge, which expands our perspectives, seeing things in another manner leads to change. Seehausen stated that we ourselves decide what to take in and that change in dialogue comes from realizing that what the other says has meaning in my life. According to Bryn, dialogue represents a mobility of perspectives as *“dialogue creates movement where debate makes people freeze in their position.”*

Grande presented, in her own words ‘a simple definition of dialogue’: *“An open, honest conversation about issues that matter (have significant importance) to those who are involved.”* Grande shared that when she introduces dialogue to participants, she invites them to talk about issues that are important to them and that it is up to themselves to define what is important. According to Grande, if a topic is not regarded as of vital importance the conversation does not reach sufficient depth. People have different levels of vulnerability and must thus decide themselves how much to share in a dialogue. (Grande). Seehausen presented dialogue as a conversation where participants can express themselves, also emotionally, listening to the others’ way of expressing themselves and their understanding of truth. In dialogue no one needs to change identity, there is no coercion nor pressure in dialogue. Seehausen referred to mediation, where an element of pressure is more present when a goal is settled beforehand. According to Seehausen, the process of listening is the magic in dialogue and that we do not listen enough in today’s society.

Bryn defined dialogue as threefold:

- 1) **Dialogue as a form of communication**, different from debate, discourse and negotiation, with the goal of understanding the other and understanding why we disagree. The goal in dialogue is not to agree or to find solutions.
- 2) **Dialogue as an attitude towards life**, building on an understanding that humans are fallible, acknowledging that I do not know everything. When we believe that we know



all, we stop asking questions. Dialogue as an attitude towards life wonders and asks questions, seeking understanding of the world and people.

- 3) **Dialogue as a culture**, where it is allowed to think out loud “*sending thoughts out in the room and see how it sounds and receive reactions*” (Bryn) from other people. Brainstorming is then a dialogue culture.

Summarizing, Bryn defined dialogue as “*a way to relate to other people and the world at large, where one really tries, not only to understand, but to understand what motivates the other person and makes them reach their understanding of the world. Simultaneously, you also make yourself visible and open for the other to see you. In that way dialogue is a mutual process.*”

Bondevik spoke of interreligious and interfaith dialogue internationally and life-stance dialogue in reference to Norway. Bondevik outlined the goal of dialogue to be “*creating enhanced mutual understanding*”. Further, the purposes of interreligious and life-stance dialogue to be:

- 1) Identify common values and use them for reconciliation and peace
- 2) Identify differences, but learn to live peacefully with them

***Q: What are necessary conditions for dialogue?***

According to Seehausen and Bryn, dialogue is low-cost. Seehausen stated that not much is needed for a dialogue; a safe-space environment, a room and a dialogue facilitator. Seehausen highlighted *time* and *will* as important factors in dialogue. Seehausen argued that participants’ need to know how much time dialogue will take and have the option to choose it or not. Bryn, working with dialogue specifically in post-conflict situations<sup>12</sup>, brought up additional conditions. A 50%-50% representation in dialogue, “*a mathematical equality in the room, regardless of the mathematical distribution in society*” (Bryn), as a necessary condition for post-conflict dialogue. Bryn stressed that good time frames are necessary, and if lacking will restrain the process of dialogue. A dialogue meeting is thus not possible, as it lays a restraints on time having a beginning and an end. Further, Bryn shared that “*the devil is in the details*”, referring to details in the room, eating place, music or in excursions, which can affect dialogue negativity. A *neutral place*, outside of the conflict parts’ home environment, is a condition for post-conflict dialogue.

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<sup>12</sup> Grande works with dialogue in war and conflict. Seehausen works with dialogue in mixed groups where there not necessarily is a conflict. Bryn works with dialogue in post-conflict situations and with inter-ethnic conflict.

Bryn argued that dialogue is a non-confrontational way of communicating, which does not make the other unsafe. Bryn used the example of fear of dogs: If I, in dialogue share that I am scared of dogs and receive confrontational questions, such as ‘are you scared of dogs, which is man’s best friend?’, I can feel that it is not the place to talk about my fear. Bryn therefore stressed the importance of asking questions in dialogue and having an attitude that is curious to understand how the other feels.

***Q: What are limitations in dialogue?***

*Time* was brought up as a condition for dialogue and a limitation. Bryn argued that as peacebuilding can be projects spanning over generations, time can further be a limitation in dialogue. The informants from Nansen Center for Peace and Dialogue highlighted that dialogue takes time, as it is a process. With time as a measurement, the direct effects of dialogue might be less visible. According to Grande, less priority is given to that which immediate effect is not visible, such as dialogue. According to Bryn, “*dialogue is destroyed as a term with positive power*”. It is a limitation for dialogue that it is perceived wrongly and given little trust (Bryn). Bryn argued that there is little experience in general with the power of dialogue. He stated that if there is more trust in the population for dialogue, it is easier for the government to work with dialogue. Bryn shared that it is hard to get respect and funding for dialogue work, even though it is low-cost. As an illustration, Bryn stated that “*the stock value of dialogue in Norwegian foreign policy is rather low*”. Grande highlighted a *cultural limitation* in dialogue, which could possibly expand on Bryn’s previous statements. Grande referred to her experience with cultural frames that can regard dialogue as unacceptable. Cultural frames limit dialogue when they regulate who can speak, where and when it is possible to meet, as well as what it is possible to share in the dialogue. According to Grande, sharing in dialogue depends on a level of trust and access. The acceptance of dealing with other groups varies from one cultural framework to another, e.g. equity between youth-elders, gender segregated societies, cast or different ethnic groups. According to Grande, it is the facilitator’s role to open the safe space, which is necessary for these groups to meet. Seehausen stated that *will* is a limitation in dialogue, if not both parts want dialogue then dialogue is not possible. Seehausen stated that it is an abuse to apply the term dialogue to processes of negotiation and conferences, propagating one viewpoint. On a similar note, Bondevik shared, based on his experience participating in interreligious dialogue, that a lack of *ownership* of the dialogue process by the partners is a limitation. If the partners do not have ownership of the process, it will limit the dialogue by them not participating or not contributing positively. Another limitation presented by Bryn, was a *fundamental agreement*

on injustice. Bryn exemplified with the case were the rich are aware of their wealth and the uneven distribution with the poor, the poor viewing the situation likewise, without the rich being willing to share. Bryn argued that as long as we cannot prove that humans have a will to share, such a fundamental agreement on injustice is a limitation in dialogue.

***Q: What are positive effects of dialogue?***

Grande introduced the term ‘circles of trust’, arguing that dialogue builds trust. With *trust*, we expand our circles of communication. According to Grande, society is dependent on trust and trust is often low in conflict areas. Expanding trust is thus building peace in the minds of men, from the bottom-up. Grande argued that society becomes more comprehensive and accessible with trust, as we have access to more people and thus more liberty in society. Seehausen argued that dialogue creates *safety* when one is listened to, as well as it builds awareness. According to Seehausen, people coming together to work out conflicts through dialogue, results in treating others with respect and humbleness. Bondevik argued that dialogue has contributed to *peacebuilding* and to calm down conflicts, exemplifying with the question of how it would have been without interreligious dialogues in Bosnia. According to Bryn, dialogue creates *mobility*, *visibility* and *builds relationships*. Dialogue can lead to a review of victim-aggressor perceptions as it opens up the possibility to see both parts as victims. Bryn argued that as perceptions of victim-aggressor refers to the reality we know, dialogue can nuance attitudes by listening to the others’ stories. Through dialogue, the person becomes visible, not just as a representative of the enemy, but as a human; a mother, daughter, teacher and a music lover. If a victim sees the other part as the perpetrator, the other is winning and thereby do not deserve support, hence resulting in a loose-loose situations for both parts. The review of victim-aggressor can in turn lead to *cooperation* to improve the conditions for both parts, taking a win-win approach to each other. (Bryn).

Bryn emphasised Henning Bang’s research on dialogue in Norwegian leadership groups, published in the Norwegian journal of Psychology. A study conducted by Bang & Midelfart showed that there is a strong positive correlation between dialogical communication and *effectivity in teamwork*. Dialogue is, in the study, positively associated with the satisfaction of the results from teamwork in the Norwegian leadership groups, how united the group feels and how pleased the individual members of the group are for being part of the group (Bang & Midelfart, 2010, 11).

### '80% right + 20% left for you = 100% right' – An example of mobility: Bryn

In the interview with Bryn, I probed if the dynamics in post-conflict dialogue were the same in dialogue without a conflict at the centre. Bryn answered that part of the principles in dialogue are the same in close relations, at work, as well as in intergovernmental conflicts. A similarity is finding support for our enemy images. The state finds support through public media and politics. In the private sphere, the husband goes out with his buddies, which confirm that his wife is a witch and the wife goes out with her girls getting confirmation that he is a dirtbag. Bryn highlighted his saying that “*it is not enough to be right*”. We calculate ‘right’ to equal 100%, so that if I am 80% right only 20% right is left for you. Dialogue creates a necessary mobility of perspective. Through listening in dialogue, mobility is created upon understanding the motivations, actions, intentions, context and the experience of the other. Bryn highlighted the ability to ask questions as a characteristic of dialogue. An active listener does not only hear what is said, but wonders why. The ability to ask questions can thus inspire the other to share, an important part of dialogue.

### ***'Dialogue requires an enormous amount' - Facilitating dialogue: Seehausen***

Seehausen shared some points from her experience in teaching how to facilitate dialogue that relate to the questions of necessary conditions, limitations and effects of dialogue. According to Seehausen, everybody can learn to participate in dialogue. However, not all can learn to facilitate dialogue. Facilitating dialogue requires an enormous amount from the person in the role. The facilitator's task is, according to Seehausen, to point out when questions are formulated in a leading or closed way, e.g. with the aim of proving ‘what I already know’, or when questions and answers go over to argumentation.<sup>13</sup> Seehausen highlighted that a facilitator is given authority based on the ability to listen and ask questions, not from controlling the process of dialogue. Seehausen argued that the pitfall of a facilitator is trying to reach a solution or goal, such as in mediation. She pointed out that mediation is not wrong, but it is not dialogue! Facilitating therefore requires *humbleness*, as not wanting to control the dialogue process, requires a *unique will to listen* and a *view on humanity* based on the outmost respect for the uniqueness of individuals. Seehausen referred to some personalities being more prone to possessing such qualities, while she shared her own challenge keeping the requirements. She argued that her will to challenge herself and work on her own values and prejudices was the key. Further, she discussed how to balance the requirements of a facilitator and her own

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<sup>13</sup> Seehausen exemplified with suggesting questions the facilitator can use: ‘Can you try to formulate your question in a more open way?’ or ‘What is it that you really want to know?’

opinions, so that when reactions come up in the dialogue she is conscious of her own standpoints. She exemplified that if an opinion the facilitator is against comes up in a dialogue and the facilitator has not worked on her/his standpoint, the participants may catch the facilitator's disagreement with one participant. As the body gives away our thoughts before we speak, it is thus crucial that the facilitator has an integrated respect for the uniqueness of people, a humbleness and will to listen. The facilitator is the role model for the dialogue group, without such an integrity the facilitator can make things worse. Through her experience teaching dialogue, Seehausen has had her assumption confirmed, that facilitating dialogue is not something everyone can do. Seehausen agreed that dialogue is a mindset, an attitude towards life as Bryn defined it.

***Q: Is interpretation part of dialogue?***

I started a discussion on the position of interpretation in dialogue and hermeneutics with Professor Leirvik and Seehausen. Hermeneutics is a tradition where text and people are interpreted by taking into account the object's and the interpreter's context in the aim of understanding. My question was if interpretation is *not* an integral part of dialogue, rather being a weakness of human habit that is best challenged in dialogue to reap its full effects. An illustration of my case in mind is if you share a firm belief in ideals and I interpret them into my rational thinking frame of reference, interpreting you as unrealistic. Maybe I even share how I am interpreting you or respond to you with an example of how I relate to ideals in my life. What becomes of the goal of understanding in dialogue and the effects of dialogue when I interpret you? Upon presenting this case, Leirvik drew on Gadamer and Habermas supporting my attempted distinction of understanding and interpretation in dialogue. Leirvik presented Gadamer's theory as understanding, where a successful conversation is the fusion of horizons of understanding. Being critical to one's own prejudices and seeking understanding is thus at the centre of dialogue. Leirvik connected Habermas' theory to interpretation, that one must be able to have a critical opinion and to take a critical standpoint in a conversation. According to Leirvik, it is in the conflict-point that interpretation is present, when one is not satisfied with solely understanding, but wants to raise questions. Leirvik referred to the possibility of reinterpreting the other to reach a better meaning, such as when interpreting each other's religious traditions to find the best meaning in light of today's society. Leirvik further pointed out that there is two kinds of understanding;

- 1) Understanding the other
- 2) Understanding tradition

In my doubt that interpretation had a rightful place in dialogue, Seehausen clearly stated that interpretation is a reality in the world and thus has a place in dialogue. According to Seehausen, we interpret in conversations to be able to understand the other. Sometimes we do not enter into interpretation as we understand one another, e.g. I refer to a glass of water and you understand what I mean. Other times we can use the same terms, 'a glass of water', but refer to different things as we have different frames of interpretation. Seehausen argued that we interpret the other in our frame of reference, as it is impossible to interpret outside of our own experiences. Further, she shared that asking questions is a way to connect to the others' frame of reference. I asked if it is possible to understand the other based on their viewpoint. Seehausen responded that in dialogue, you can listen and through listening, you can see the other's frame of interpretation. If you are willing, you can choose to take in, include, what the other says. If you do, when you interpret you will by consequence, interpret in another way. This can lead to understanding. Persisting on my doubt of interpretations place in dialogue, I resonated on how interpreting out of the others' frame of reference still is inhibiting for the dialogue.<sup>14</sup> Seehausen confirmed by saying that it is through interpretation that prejudices, generalisations and typifications are developed, remarking how we want to have things fast. To be curious and open to peoples' uniqueness is thus important in dialogue.

According to Seehausen, we cannot avoid interpretation however, we can work consciously with it, which can help us understand how challenging it is to understand another. Communication does not happen in a vacuum and Seehausen stated that a first understanding is understanding that we interpret. There are many levels of understanding and a second level is to connect to other's interpretations, which is a mutual process. According to Seehausen, interpretation enables people to move in different contexts without falling. The frame of interpretation is situated within context, which again is situated in a bigger context. Seehausen stated that the roles we have and the context we are in affect our interpretation. According to Seehausen, understanding is to understand the others' interpretation. A common interpretation thus creates a common understanding. Seehausen stated that through dialogue it is possible to find a common interpretation. We have two different truths, yours and mine. If we speak long enough we can find one common understanding of what happened at a given point in time.

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<sup>14</sup> For example: My brother and I are close and love each other. I interpret what he says referring to his frame of reference, based on my knowledge of him, thinking I understand him correctly, since I know him so well. Interpretation is still inhibiting the understanding, as I would get a fuller understanding by asking him questions directly.



## Dialogue - United Nations

### *Resolutions and observances on dialogue*

Searching for ‘dialogue’ in the UN document database 401 documents were displayed, the first being a document from 1976, named ‘The Euro-Arab Dialogue’. The documents address political dialogue, economic cooperation, different high-level dialogues and multi-stakeholder dialogues, among other. The term dialogue is applied regularly in the UN. I will focus on the use of dialogue connected to culture and religion. In 1998 the General Assembly took the decision through A/RES/55/22 to declare 2001 the Year of Dialogue among Civilisations. In 2002, the UN declared the 21<sup>st</sup> May the World Day for Cultural Diversity for Dialogue and Development<sup>15</sup>. 2010 was the International Year of Youth: Dialogue and Mutual Understanding (termweb.unesco.org). The first resolution on intercultural dialogue, which this thesis is concerned with, was the 2004 A/RES/59/23 resolution on the ‘Promotion of Interreligious Dialogue’. The resolution “*Affirms that mutual understanding and interreligious dialogue constitute important dimensions of the dialogue among civilizations and of the culture of peace.*” (A/RES/59/23), recalling previous resolutions on the topics of culture of peace and dialogue among civilizations. The resolution asked Governments and international organizations to submit report on the promotion of interreligious dialogue. Consult appendix 4.

In 2005, resolution A/RES/60/10 ‘Promotion of Interreligious Dialogue and Cooperation for Peace’ was adopted. In 2006, the resolution-series including the term ‘intercultural’ started with A/RES/61/221 ‘Promotion of Interreligious and Intercultural dialogue, understanding and cooperation for Peace’ (documents.un.org). Resolution A/RES/61/221 included the decision to convene a High-Level Dialogue on interreligious and intercultural cooperation. Ideas from the 2007 High-level Dialogue were suggested as actions for Member States to take appropriate initiatives for dialogue, including all levels of society, as of the A/RES/62/90. I have not acquired data on what these actions were, nor results from the High-Level Dialogues. Resolution A/RES/61/221 from 2006 requested the Secretary-General to establish a unit in the Secretariat to coordinate interreligious, intercultural and intercivilizational work in the UN. As of the A/RES/63/22 from 2008 reference is made to the ‘Office for Economic and Social Council Support and Coordination of the Department of Economic and Social Affairs of the Secretariat’ as the focal point.

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<sup>15</sup> The message of Director-General of UNESCO Irina Bokova about the day stated that “*The words of UNESCO’s Constitution, drafted 70 years ago, have not aged a day: dialogue can vanquish all misunderstanding and open up an infinite horizon of possibilities for peace and development.*” (un.org, cultural diversity day).

As the resolution frequently repeat similar points, I will make a general summary: The resolutions affirm religions commitment to peace, referring to common values and affirming the importance of dialogue among civilizations and a culture of peace. Further, they make reference to different international, regional and national initiatives and events for dialogue, as well as the importance of dialogue in media and education. States’ obligation to promote respect for all, referring to the UN Charter and Human Rights Declaration, is reaffirmed. As of A/RES/64/81, 2009, several new elements are added to the resolutions. The resolutions noted that interreligious and intercultural dialogue “*has made a significant contribution to mutual understanding*” (A/RES/64/81, 2009, 1) and improved relations between people. The resolutions encourage interreligious and intercultural dialogue activities as it enhance social stability and respect. As of A/RES/65/138 youth and women are specifically mentioned as stakeholders in interreligious and intercultural dialogue. Further interreligious and intercultural dialogue is stated to be an important tool in efforts for achieving peace. A/RES/67/104 included two new elements; that tolerance and friendship among people “*should be made part of intercultural and interreligious dialogue efforts*” (A/RES/67/104, 2012, 1); and that interreligious dialogue is a valuable contribution to social cohesion.

As interviews with the UN were not granted, I chose to collect another form of data through NVivo11. NVivo is a Computer Assisted Qualitative Data Analysis. (Bryman, 2012, 591). The aim in using NVivo11 was to gain an overview of the 11 resolutions from another method. I conducted a text search and word frequency on the 11 resolutions in NVivo11. The word frequency search on all the resolutions showed ‘dialogue’, ‘interreligious’, ‘peace’, ‘intercultural’ and ‘understanding’ as the top five words.

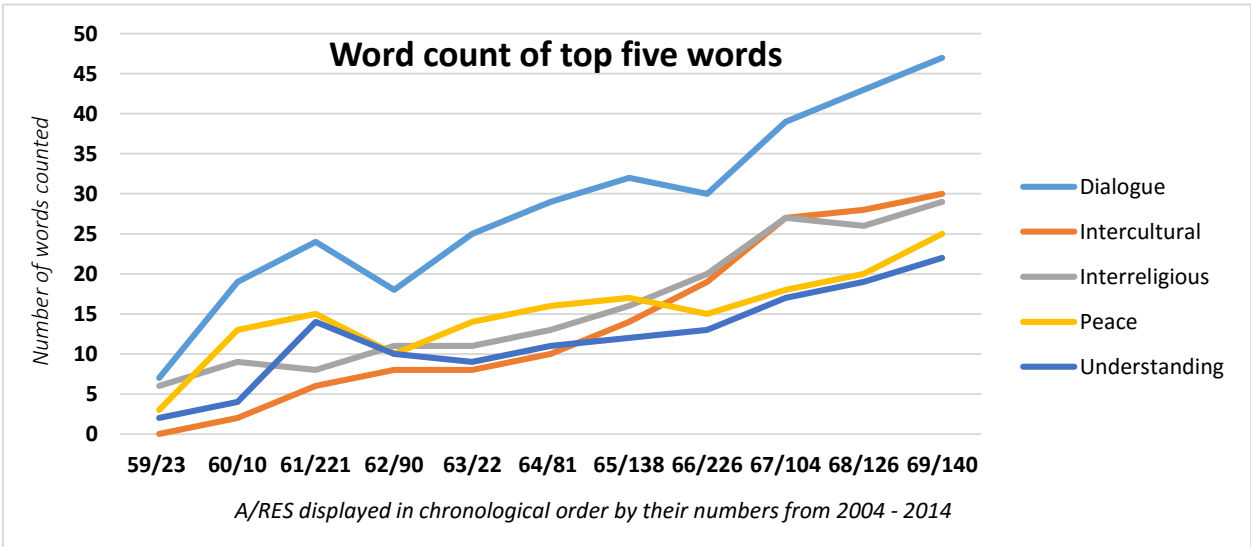


Figure 8: Count of top five words in each of the 11 resolutions

I conducted a text search in NVivo11, which displayed the development of the use of the top five words in the resolutions. Figure 8 displays the word count in the text search for each of the resolutions over a 10 year period from 2004-2014. ‘Dialogue’ was counted 313 times, while ‘interreligious’ was counted 176 times. The other three terms follow with 166, 152 and 133 respectively. I note that the different lengths of the resolutions influences figure 8, however the number of pages is not displayed in the figure. Consult appendix 6 for more data from NVivo11.

### ***Definition of dialogue***

Through my research, I was actively searching for a definition of dialogue by the United Nations. The UN resolutions and materials<sup>16</sup> clearly state a support for and acknowledgment of the necessity for dialogue, however no definition was provided. In the A/63/262 report from 2008 on ‘Interreligious and intercultural dialogue, understanding and cooperation for peace’ UNESCO stated the necessity for the development of conceptual and operational frameworks for interreligious dialogue. In the informal meeting with a contact in UNESCO, I was informed that UNESCO chairs have raised the need for regional approaches, taking into consideration different contexts, to dialogue. In the interview with the Norwegian UNESCO-delegation to Paris, Karlsen shared her opinion that everything UNESCO does is intercultural dialogue, as so many cultures are gathered. According to Karlsen, once dialogue is placed on the agenda the differences come in focus, and thus she found it unnatural to treat dialogue specifically as it is something the UNESCO do at the office every day. Upon question if UNESCO has a definition of dialogue, Karlsen responded that she did not know of a specific definition. However, she found that all operate with the same view of dialogue.

Late in my research, in February 2016, once at the UNESCO library in Paris, I by chance saw and picked up a booklet titled ‘Intercultural Competences’<sup>17</sup>. The booklet provided a clear and rich, though short, conceptual framework of dialogue. The definition of dialogue is not allocated more than half a page in the booklet, it is thus within the scope of this thesis to outline all the main elements of the conceptual framework defining dialogue. Dialogue in UNESCOs own words is defined as: “*a form of communication (most often linguistic, though not always) occurring when participants, having their own perspectives, yet recognize the existence of other, different perspectives, remaining open to learning about them.*” (UNESCO, 2013, 14).

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<sup>16</sup> “UNESCO strives to promote dialogue between religions through events such as annual open-church or temple day, multi-confessional celebrations, exchanges of views at meetings and conferences.” (UNESCO, 2002, 57).

<sup>17</sup> Upon meeting the contact in the UNESCO office, I was also given the booklet as a source of reference.

Dialogue as a form of communication is contrasted to ‘soliloque’, defined as a unidirectional communication with solely one speaker and to ‘debate’, defined as monologues with the goal of presenting one’s viewpoint and not listening to the others. Speaking and listening are outlined as requirements for dialogue, specified as speaking about own concerns, ideas, interest and passions, further listening to the others’. It is clarified that dialogue is a first and necessary step for reaching agreement or compromise, however they are not goals in dialogue. (UNESCO, 2013, 14). The conceptual outlining makes one reference to Pearce & Pearce 2004<sup>18</sup> and refers to Spano 2001<sup>19</sup>, saying that dialogue is ‘learnable’ and ‘teachable’. Following, it makes one reference to Pearce and Littlejohn 1997<sup>20</sup> calling dialogue a “transformative conversation” and to Penman 2000<sup>21</sup> stating that a requirement for dialogue is committing to mutual collaboration. The conceptual framework outlined the Greek term ‘dialogos’ etymologically, stating that it is commonly misunderstood as referring to ‘duo’, rather than ‘dia’. ‘Dia’ is defined by the UNESCO as a shift in substance, though time or space. The UNESCO booklet concludes the section stating that dialogue is a “*means of re-initiating the thinking process, of questioning certainties, and of progressing from discovery to discovery.*” (UNESCO, 2013, 14). Intercultural dialogue is further outlined, ‘intercultural’ defined as members of different cultural groups interacting. The booklet stated that “*Intercultural dialogue is thus an essential tool in the effort to resolve intercultural conflicts peacefully, and a precondition for cultivating a culture of peace.*” (UNESCO, 2013, 11-15).

Another definition within the United Nations system, brought to my knowledge by Grande and Seehausen, is ‘Democratic Dialogue – A Handbook for Practitioners’ co-published by the UNDP. The Handbook and a similar material co-published by the UNDP, called ‘Practical Guide on Democratic Dialogue’, define dialogue as transformation and cooperation. The definition in the co-published material from UNDP is thus different from the UNESCO’s definition of dialogue as a form of communication. See appendix 7 for further details. The contact in UNESCO informed that UN-agencies have their own definitions of dialogue.

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<sup>18</sup> State that dialogue entails “*remaining in the tension between standing your own ground and being profoundly open to the other*” (UNESCO, Intercultural Competences, 14, 2013) Pearce, W.B., & Pearce, K.A. (2004). *Taking a communication perspective on dialogue*. In R. Anderson, L.A. Baxter & K.N. Cissna (Eds.), *Dialogue: Theorizing difference in communication studies* (pp. 39-56). Thousand Oaks, CA: Sage.

<sup>19</sup> Spano, S. (2001). *Public dialogue and participatory democracy: The Cupertino community project*. Cresskill, NJ: Hampton Press.

<sup>20</sup> Citation taken by UNESCO from page 215 in Pearce, W.B., & Littlejohn, S.W. (1997). *Moral conflict: When social worlds collide*. Thousand Oaks, CA: Sage.

<sup>21</sup> Penman, R. (2000). *Reconstructing communicating: Looking to a future*. Mahwah, NJ: Lawrence Erlbaum.

### *Advancing the work on dialogue*

We are currently in the International Decade of the Rapprochement of Cultures 2013-2022, referring to resolution A/RES/67/104 adopted in December 2012 (UNESCO Action Plan, 2013, 6-7). The Decade, drawing on previous resolutions, likewise acknowledges “*the importance of intercultural and interreligious dialogue to fight against new forms of racism, discrimination, intolerance, extremism and radicalization, thus forging ties among peoples and nations.*” (UNESCO Action Plan, 2013, 10). Human Rights is the base of the strategy for the Decade and serves as an instrumental entry point in dialogue, through its respect for human dignity (UNESCO, 2015, 10). In the Summary from the Expert Meeting for the Decade it was stated that “*as peaceful coexistence is necessarily dependent on the existence of intercultural dialogue, the Decade provides an opportunity and a framework for driving our efforts forward to ensure that we make this goal a reality*” (UNESCO, 2015, 7). Yet again, the term dialogue is not defined in the two materials. On the web page for the Decade<sup>22</sup> the booklet ‘Intercultural Competences’ containing a definition of dialogue was not listed as a publication or resource. Nor was the booklet listed on the internet page of Intercultural Dialogue<sup>23</sup>.

In the spring of 2016, UNESCO published a Roadmap for the Decade. The Roadmap stated that intercultural dialogue “*denotes an open process of exchange and respect*” (UNESCO Roadmap, 2016, 5). As referred to in the introduction UNESCO has in the Roadmap for the Rapprochement of Culture stated that there is a lack of data on dialogue. UNESCO has thus launched a study to collect data on existing tools and methodologies for intercultural competence and literacy, through a survey distributed to all Member States. The Roadmap stated that these data would serve as indicators to measure intercultural dialogue, outlining qualitative and quantitative indicators on dialogue capacity and options. The Roadmap further stated that an e-learning platform for promoting intercultural dialogue is to be presented at the World Forum on Intercultural Dialogue 2017. In the flagship project of the Decade ‘*From Words to Action*’ an article written by Bekemans, published in 2014, develops on dialogue. It is not within the scope of this thesis to address it due to limitations of space, and since I acquired the data late in the research. The article did not come up in my online search, nor was I informed of it when in contact with UN-agencies. Likewise, information on the Roadmap for the Decade was not presented to me when in contact with UN-agencies in the spring of 2016. I found the Roadmap upon verifying if any new events had occurred on the Decades’ webpage.

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<sup>22</sup>Last verified April 2016: <http://en.unesco.org/decade-rapprochement-cultures>

<sup>23</sup>Last verified April 2016: <http://en.unesco.org/themes/intercultural-dialogue>

## Peacebuilding

### *United Nations' definition*

The United Nations has for the last 70 years been a leading actor in the work for peace. The UN acknowledges the power *we* have to create peace. As the Preamble in the UNESCO Constitution stated: *“That since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed.”* Yet, it was not before the 1990’s that peacebuilding became a familiar concept within the United Nations, following Johan Galtung’s academic work in the 1970’s (United Nations, 2010, 5). The United Nations first introduction of peacebuilding as a term is found in the 1992 ‘An Agenda for Peace’. It stated that one of the UN’s aims must be: *“To stand ready to assist in peace-building in its differing contexts: rebuilding the institutions and infrastructures of nations torn by civil war and strife; and building bonds of peaceful mutual benefit among nations formerly at war.”* (A/47/277, 1992). Peacebuilding is repeatedly addressed in connotation to ‘post-conflict’ situations, where peacebuilding integrates all aspects of UN’s work: peace, development and human rights. In 2008, Ban Ki-moon stated that peacebuilding, embodiment of all aspects of the UN’s work, is *“helping to close gaps in the international response to countries emerging from conflict”* (Secretary General address, 2008). The 2010 publication ‘UN Peacebuilding: an Orientation’ listed efforts for an inclusive dialogue and reconciliation under ‘Support to political processes’. Dialogue and reconciliation were listed as one of the most frequent needs in peacebuilding, the others being safety, provision of basic services, restoring government functions and economic revitalization. In the publication, it is stated that a 2009 donor review listed dialogue as the most underfunded peacebuilding area and that the Peacebuilding Fund in 2010 covered this gap by funding national dialogue programs. (United Nations, 2010, 12, 37-38).

### ***Q: How do you define peacebuilding?***

According to Bryn, peacebuilding *“is to accept a high level of conflict without seizing to violence”*. Seehausen emphasized the build-up of *“humans to be as free as possible”* as peacebuilding. She argued that building a society that is *connected*, gathering as many people together as possible, is the foundation for a peaceful society. Grande stated that *“peacebuilding is a continuum, with the goal of a society where one does not need to use violence to solve conflict”*. Grande referred to the peacebuilding model of Dan Smith, see figure 9. Grande explained that the four elements of the palette are interconnected, meaning that one of them cannot be removed from peacebuilding, as the whole then will collapse. Further, one cannot



only do one part of the peacebuilding, they must be done in parallel and the relationship between the parts must be acknowledged. Dan Smith wrote that the palette is a picture of how peacebuilding elements can be combined together to maximize their effects to fit a specific context, just as paints can be mixed. He drew on Michael Lund<sup>24</sup> 1996 referring to the fashion of using the term ‘tool’ for policy instruments. ‘Tool’ reflect a possibility to select tools and use them to ‘fix’ a situation. Smith stated that the peacebuilding elements go beyond the mechanical use as tools as they are inter-linked and inter-dependent. (Smith, 2004, 27).

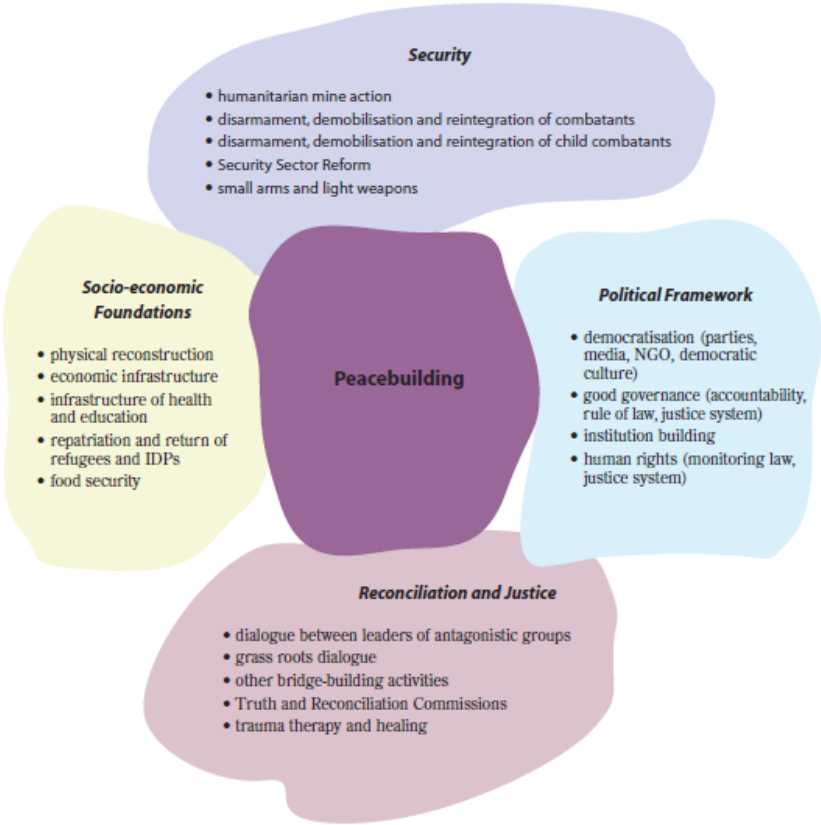


Figure 9: Dan Smith’s palette of Peacebuilding

**Q: Is dialogue a tool in peacebuilding?**

According to Bryn, using the term ‘tool’ to describe dialogue is too instrumental, as dialogue is a process. Bryn used the metaphor of MacGyver versus James Bond to describe the effects of using an instrumental tool. As we know the story, Bond gets a bag of tools from M, these tools are special, which most people do not have access to. MacGyver on the other hand uses what is in the room, which is the approach that Bryn has chosen. Bryn uses the human resources

<sup>24</sup> Lund, M. S., 1996. *Preventing Violent Conflicts: A Strategy for Preventive Diplomacy*. Washington, DC, United States Institute for Peace.



in the room, believing that people have what is needed for the dialogue in themselves. *Questions & Answers* is a method Bryn applies in dialogue, as he argued that it is a natural part of humans to ask and answer questions. He further acknowledged that tools can serve as crutches if a facilitator needs a break, time for reflection or to contact somebody (Bryn). According to Grande, dialogue can be used as a tool, viewing the term ‘tool’ as a popular expression for ‘method’. A tool is something used to do what is necessary to achieve an aim. Seehausen similarly stated that dialogue can be said to be a tool, specifically a ‘communication tool’. According to Seehausen, there exists many tools in peacebuilding and within the tool dialogue there are further tools, such as asking questions and active listening. Bondevik viewed dialogue as an instrument for *reconciliation* and *peace*.

***Q: Where in the peacebuilding landscape does dialogue enter?***

Referring to the peacebuilding palette of Smith, Grande argued that dialogue and reconciliation must enter peacebuilding simultaneously with the other peacebuilding elements; security, economic foundation and political structures. Bryn in a similar fashion argued that dialogue is to enter *early* in peacebuilding. Bryn critiqued peacebuilding that focus mainly on statebuilding and building strong institutions, saying it is good, but not enough. According to Bryn, dialogue is needed to build a state. He highlighted the importance of reconciliation between people, as a state will be dysfunctional without a common loyalty. Bryn illustrated his point using the examples of Bosnia and Herzegovina, the current developments in Ukraine and conflict situations in the Middle East. To enter into dialogue with the locals at a later point in the peacebuilding process can be too late. Bryn shared his opinion that sometimes all that is needed is that the locals and internationals mutually listen to the each other’s stories. Bryn argued that authority lies in the *relation*, not in the position; having a relation with the local can in turn build *trust*. Including dialogue at an early stage in peacebuilding, Bryn said that one “*gets a lot more out of the money used for building strong institutions*” (Bryn). Bryn brought forth an example of dialogue in statebuilding; members from the municipality of Srebrenica assembly meet for dialogue outside of the council. Bryn shared that the council can disagree as much as they like about politics, but have a common dialogue room outside of work. The dialogue has a reinforcing effect, as they can reach mutual understanding and trust. An example of its effect is a common youth project, to which the council took initiative, and which they might not have done without the dialogue meeting-place. (Bryn).

## Conflict and dialogue

Several of the informants work with dialogue prior to, after and in conflict situations. According to Bryn, war destroys trust, communication and cooperation. Bryn argued that dialogue can rebuild trust, focusing on ‘how you experienced the war’ instead of debate, which is “*playing table tennis where one throws arguments back and forth*”. Upon my probing question if dialogue can be used before war, Bryn referred to experiences where people asked him ‘Could you have stopped Breivik or the attacks on the twin towers?’. Bryn answered “*No, not in the act, but before! If they had participated in dialogue seminar, they could have been motivated, inspired, to see the world a bit differently.*” Dialogue can be preventive against propaganda, enemy images and threats. (Bryn).

### Religions in conflict and peacebuilding

Several of the informants elaborated on the role of religion in conflicts. Bryn reflected on an exaggeration of religions’ importance in conflict, over what he called the production of hate, arguing that having a father killed by the enemy is a strong motivation for war. Similarly, Grande affirmed that the significance of religion in conflict is often exaggerated, arguing that there are also cultural constraints within conflicts that can be as prevalent as religion. Bondevik stated that religion is *not* a source of conflict, an important point for him. Villumstad argued in a different manner: Since religion is part of the conflict landscape, it must be included in the prevention, process and aftermath of conflict. The conflict needs not be religious for religion to play a role. Religions can by connecting their common values across the conflict, build a common platform that can be unifying. Villumstad shared a possible negative consequence of religious dialogue in peacebuilding: When religious leaders are involved in political-conflict and do not keep to their religious mandate, but are tempted by the power influence to take a quasi-political position. Villumstad stated that religious leaders’ quasi-politics will amplify the conflict. Villumstad further highlighted a limitation in religions’ participation in peacebuilding in how societies are organized. Referring to Ethiopia, if religious societies are closely connected to the state, they have a limited possibility to take a distanced position. In Sierra Leone on the other hand, religious communities took a distanced position to the rebels and the authorities. (Villumstad). I refer to the 1994 UNESCO ‘Declaration on the Role of Religion in the Promotion of a Culture of Peace’, which highlighted a similar limitations: “*20. (...) religions must not identify themselves with political, economic, or social powers, so as to remain free to work for justice and peace.*”

## United Nations

### *Q: What contact do you have with the United Nations?*

The informants from Nansen Center for Peace and Dialogue informed that the Centre has no formal contact with the United Nations<sup>25</sup>. Upon the question of the Nansen Center's contact with the UN, Grande suggested that the Norwegian National Commission for UNESCO could recruit from 'our network'<sup>26</sup> to the commission<sup>27</sup>, seeing this as a possibility. Bryn shared his personal experience that "*for a guy like me*" the UN has not made itself visible. He exemplified by referring to the fact that from conferences he has business cards from numerous people and institutions; OSSE, EU, ambassadors, professors and NGOs, but has few from the UN. He has experienced some negative contact with the UN when working in Kosovo. He stated Ukraine as an exception where the UN has been more present. Bryn highlighted that he does not possess competence on the UN and has neither searched for cooperation with the UN.

Similarly, Bondevik and the Oslo Centre for Peace and Human Rights has no official contact with the United Nations. They have informal contact through Bondevik's personal acquaintances with Kofi Anan and Ban Ki-moon. The informal contact is characterized by unofficial conversations when they meet, where Bondevik updates on his work and thereof the work of the Oslo Centre.

Villumstad informed that Religions for Peace are accredited to the United Nations and have cooperation with several UN agencies.<sup>28</sup> RfP does not have a formal cooperation, decided upon through a resolution, however they cooperate with the General Assembly, the Security Council and UN-agencies. They do consult the UN and participate at formal or informal events at the United Nations. Villumstad shared that RfP could be asked to consult on operational matters, as they are a natural body to consult with, being the most representative coalition of religions in the world. For RfP cooperation with the UN has been an important part of their work. Situating their headquarters in front of the UN in New York was a conscious choice. (Villumstad).

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<sup>25</sup> Some smaller connections were found, e.g. Nansen Academy received an Honourable Mention for UNESCO's prize for Peace Education, the nomination was suggested by the Norwegian National Commission for UNESCO

<sup>26</sup> Referring to the Nansen Center for Peace and Dialogue and UngDialog where I work and its networks.

<sup>27</sup> Consist of 12 members appointed by the Norwegian Ministry of Education.

<sup>28</sup> <http://www.religionsforpeace.org/who-we-are/partners-donors/> RfP participated in UN projects, e.g. Millennium Goals. See project with UNICEF in A/65/269. Further, RfP has launched ideas that the UN have participated on (Villumstad).

### 'Environment' – a Norwegian interfaith and life-stance delegation enters the UN: Tjelle

According to Tjelle, the Norwegian interfaith and life-stance dialogue has been based around and developed by addressing specific topics. Tjelle has worked with the topic of climate and environment, participating at the United Nations Climate Summits since 2011, with a Norwegian interfaith and life-stance delegations. Tjelle has lead the delegations, which have had accreditation to speak at the meetings in the UN. The interfaith and life-stance delegations from Norway were, according to Tjelle, noticeable at the meetings through their *diapraxis*, as they travelled, ate and participated at the meetings together. Upon asking what the reason was, for the Norwegian interfaith and life-stance delegation to be able to act in such a gathered manner, Tjelle mentioned the Norwegian history with interfaith work, but also the topic itself. Tjelle regarded climate to be a topic that is easier to talk about and create cooperation for across religions, than other more taboo surrounded topics such as gender or question regarding family. Religious and life-stance communities in Norway have issued common statements on climate, as well as on other topics (Tjelle). Referring to the interview with Leirvik, he expressed the opinion that the development of such common statements in Norway are just as much characterized by discussion and negotiation, as by dialogue. Diapraxis can thus be applied as a term for 'acting together'.

### ***Q: Do you have knowledge of the UN resolutions on intercultural and interreligious dialogue?***

Questioning the informants on their knowledge of the UN resolutions on intercultural and interreligious dialogue the overall answer was 'no', with the exception of Villumstad. Working at RfP in New York, Villumstad contributed to the wording of some of the resolutions as he participated in a coalition of member countries that worked with the language in the resolutions. According to Villumstad, an internal circuit have knowledge of the resolutions. Villumstad informed that the Philippines and Jordan are the two countries that have clearly worked for interreligious dialogue in the UN. I confirm referring to UN document A/58/L.13, the Philippines' drafted resolution for 'Interreligious dialogue and cooperation'. The World Interfaith Harmony Week<sup>29</sup> is an initiative by King Abdullah II of Jordan, adopted by the UN as an annual Observance Week. Upon the question why they have chosen such a profile, Villumstad highlighted how Jordan strengthens their strategic position in the Middle East, legitimating their contact with all religions. He further referred to some voices that claim that

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<sup>29</sup> <http://worldinterfaithharmonyweek.com/>

the Philippines might have a hidden agenda, in addition to the official desire to contribute to societal harmony. The claim is that interreligious dialogue, promoting a sense of “harmony”, is covering up lack of democracy in their country. (Villumstad). Bondevik knew of UNESCOs work with intercultural and interreligious dialogue. He had participated in a High Panel on Peace and Dialogue organized by UNESCO<sup>30</sup>.

## **Religion and culture, what is the difference?**

On the question of what differentiates religion from culture, Leirvik argued for the importance of reflecting on the term religion when addressing dialogue. Leirvik presented three levels of religion:

- 1) **The individual level**, with personal conviction and practice
- 2) **The organizational level**, representing organized faith communities as part of the organizational landscape of society
- 3) **The variable cultural heritage level**, which individuals and faith communities are more or less connected to or take a standpoint of distance from.

Leirvik raised the question if the United Nations inclusion of interreligious dialogue under intercultural dialogue can testify to a recognition from the UN that religion can take the form of organized communities, but also variable cultural heritage. Leirvik further raised the question of how dialogue initiatives are measured, to be important when addressing it in peacebuilding: *“What is the criteria to evaluate it [dialogue]? Is it the quality in the communication, is it the degree of cooperation on a common cause or (...) that there is a mutual change?”*

### ‘Religion’ in the United Nations: Villumstad

Villumstad informed on the question of religions’ place in the United Nations. According to Villumstad ‘religion’ and ‘religious communities’ are difficult terms to use in the UN. Since the UN is a neutral secular organization of states, it does not want to assess support or non-support of any religion. The term ‘faith based organizations’ can more easily be accepted used in the UN, as it refers to an instrument for peace work. Villumstad however argued that religions are not faith-based organizations, but religious communities<sup>31</sup>. My initial interest contacting

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<sup>30</sup> <http://www.uio.no/forskning/tverrfak/plurel/aktuelt/arrangementer/ekstern/andre-arrangementer/2010/unescokomm.html>

<sup>31</sup> The World Council of Churches represent church communities and not church organizations. The Norwegian Church Aid, where Villumstad currently works, is an example of an organization owned by the Church (Villumstad).

Villumstad was his work leading the project DECADE for Interreligious and Intercultural Dialogue, Understanding and Cooperation for Peace, through his position at RfP. One of the initial ideas was a religious council in the United Nations. A similar idea had been raised by Russia in the UN, both times the idea were ‘shot down’, as expressed by Villumstad. Villumstad explained the clear non-support of RfP for the idea: Since the UN has its mandate from states and religions have a religious mandate, it is difficult to have a religious council in the UN. Who would appoint the members of such a council? States do not have mandate over religions and religions do not have the mandate to run states. According to Villumstad, it would be unfortunate to have a cooperation with religions within the UN. However, models for cooperation can be found with the UN, where religion can stand on their own right. Villumstad referred to UNESCO where religion is subordinated culture. To thus have a religious council with its own mandate outside of the UN, which can be in official cooperation with the UN, is considered by Villumstad as a positive relation.

Report A/64/325 on ‘Interreligious and intercultural dialogue, understanding and cooperation for peace’ presented the consideration of the DECADE project. It made a reference that some Member States considered the role of the UN in the content of interreligious dialogue as questionable and unclear. It stated that dialogue was a matter for individuals drawing on religion and spiritual traditions and therefore the role of Governments and Intergovernmental institutions was limited in enabling such dialogue. Respect for human rights “*was stressed by some as a requirement for the realization of the dialogue.*” (A/64/325, 2009, 18). The report further mentioned the view that the multiplication of international years and decades “*had weakened their effectiveness and political visibility*” (A/64/325, 2009, 18) and thus the launch of new activities should be avoided, rather focusing on implementing activities in existing events.

Villumstad shared, that the DECADE project did not get support by all Member States and that when Jordan’s initiative of the World Interfaith Harmony Week was adopted by the UN, there was no more political will for the DECADE-project. On a probing question from me, Villumstad stated that as religion has been given a negative record as a term in media, it is the UN and the networks working with religions’ role to be offensive, showing how religion can be a positive and constructive force in society.

## **UNESCO - Visibility and link with civil society**

Karlsen confirmed that intercultural and interreligious dialogue is under UNESCO's work, informing that it was moved from the program of 'Culture'<sup>32</sup> to the 'Social and Human Sciences'. The contact in UNESCO informed that there are three employees working with intercultural dialogue<sup>33</sup>. Upon e-mail exchange with the Norwegian UNESCO-commission asking of their work with intercultural dialogue, they responded that it is not a field the current commission works with. In Grande's opinion the UNESCO-commission have not been too visible the last years. On my question if it is not UNESCO's role to be visible in society, Grande pointed out that UNESCO is the connection between diplomacy and civil society. UNESCO should as such be a better base for reaching out to civil society than other UN-agencies. UNESCO is unique as a UN-agency as it has national commissions. The Norwegian UNESCO-commission is under the charge the Ministry of Foreign Affairs. However, the coordination of UNESCO's initiatives is managed by the Ministry of Education<sup>34</sup>. (UNESCO.no). The UNESCO-commission in Norway consist of 12 appointed members however, as the commission is under the Ministries it is not politically independent. Karlsen confirmed that the UNESCO-commission is the link between UNESCO and civil society, while the UNESCO-delegation in Paris is the link between UNESCO and Norway.

According to Grande, UNESCO has a potential to be more visible in Norway and to promote dialogue within their work, as UNESCO has the mandate to give recommendations. She recognised that it is also up to the actors in the dialogue field to use UNESCO's work and legitimation for cooperation, highlighting the possibility to apply for small funding from UNESCO in Norway. Grande further pointed out that UNESCO has developed much good quality materials and publications, but the access to such is limited and sometimes difficult to get hold off. I pointed out this problematic access to the contact in UNESCO. The contact explained that UNESCO has open access online and that it is neither within their budget nor will to print and distribute materials. The given reasons was that it is inconvenient, as information is dynamic and develops rapidly and not environmental friendly. Grande made a distinction between the UN and UNESCO approaches to peace work; UN works with

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<sup>32</sup> UNESCO Cultural sector pressured economically, funds went to obligatory meetings, hence the shift (Karlsen).

<sup>33</sup> The list of employees in the 'Intercultural Dialogue Sections' lists four employees, out of around 30 employees of the 'Division of Social Transformation and Intercultural Dialogue' in Social and Human Sciences (<http://www.unesco.org/new/en/social-and-human-sciences/about-us/who-we-are/whos-who/#topPage>).

<sup>34</sup> The Ministry of Culture manages Culture and Communication, the Ministry of Environment manages Environment, the Ministry of Government Administration, Reform and Church Affairs manages questions on Indigenous peoples.



peacebuilding and UNESCO works with building a culture of peace, which is a foundation for peacebuilding. World heritage and intangible cultural heritage are part of a culture of peace. Grande pointed out how cultural heritage unite people, referring to the Buddha statues in Afghanistan<sup>35</sup>. I refer to Bondevik that informed of the Oslo Centre, with partners, development of Universal Code of Conduct on Holy Sites (<http://www.codeonholysites.org/>).

***Q: What role does the United Nations have in intercultural and interreligious dialogue?***

There was consensus from the informants that the UN should support intercultural and interreligious dialogue. Villumstad affirmed the work of the UN on the resolutions, arguing that they give legitimation to the question of religions' place in society. According to Villumstad, the role of the UN in interreligious dialogue is not to carry out dialogue, rather to encourage Member State to support and open for its conduct. Bondevik similarly stated that the UN's position is not to duplicate the work on dialogue. The UN should give impulses, which support dialogue and can go in if they see holes in the work for dialogue. (Bondevik). According to Tjelle, the UN has an important role in interreligious dialogue and it is fantastic that the UN has achieved what is has considering its structure. Tjelle regarded cooperation with the UN on the topic as positive, simultaneously pointing out that other actors have to take their portion of the responsibility. Bryn expressed that he wants to see more of the United Nations in the area of dialogue work, his opinion being that the UN has the potential to use their normative power more. Grande argued that UNESCO and the UN are important for legitimation; That where the UN represents 'words' the Nansen Center represents the practical side and that they should be more aware of each other and explore possibilities for cooperation.

***Q: Does The UN Association of Norway and the UN have a role in spreading information?***

Bondevik expressed that it would be useful to have information from The UN Association of Norway and the Norwegian UNESCO-commission on how the UN works in the field of interreligious dialogue. Further, Bondevik mentioned that it could be useful that the same bodies inform about grassroots work. Grande and Villumstad stated that The UN Association of Norway has made a prioritization by not informing about the UN's work on intercultural and interreligious dialogue in Norway. Likewise, they both stated that it is an idea to challenge the Association on why they have made this prioritization. Grande clarified that in Norway the UNESCO-commission has the task of informing about its work, and not the Association.

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<sup>35</sup> Despite the predominance of Islam, the destruction of the statues was a loss for the common cultural heritage

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## Chapter 5 – Analysis

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### Expanding the framework for defining dialogue

#### Conditions for dialogue – an attitude to life and a culture?

*Experience* was a reoccurring word describing the informants' knowledge of dialogue. Through the data collection, an idea of dialogue as something universal came up (Hareide, Karlsen). Dialogue was presented as something everybody can relate to and are capable of developing. This idea is supported by the statement that dialogue is something that can be *learned* (UNESCO, Nansen Center for Peace and Dialogue). However, informants such as Seehausen and Bryn have stressed that dialogue requires a lot of effort and work. How can dialogue simultaneously be something 'everybody can do' and a specific form of communication, which requires an enormous effort? I highlight Bryn's definition as it in my opinion outlines both sides of the question. Dialogue as an attitude towards life is something we can cultivate by approaching people and the world with curiosity and openness<sup>36</sup>. Dialogue as a culture is something we can create, an openness to one another.

Does dialogue as a specific form of communication require more knowledge and skill compared to dialogue as an attitude and culture? Seehausen argued that everybody can learn to participate in a dialogue, however not everybody can learn to facilitate a dialogue. Facilitation is according to Seehausen a mindset of utmost respect for the uniqueness of individuals and humbleness, together with a unique will to listen. From Seehausen statement, I argue that it is possible to view dialogue as an attitude and a culture as requirements for facilitating dialogue as a form of communication. If attitude and culture are not in place, communication through dialogue will then be impaired. An example is if I ask you open questions and listen to your answers, which are characteristics of dialogue however, my attitude is hiding an agenda of wanting to change you. As the goal in dialogue is to understand the other, any attitude that indicate superiority, ownership of the truth or coherence will be a limitation in dialogue. Developing an attitude of openness and curiosity, and a culture where we admit that we do not know everything, thus in itself requires enormous efforts.

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<sup>36</sup> An illustration: "*The inquiring child is a good picture of a dialogue oriented person. The child goes through the day with an inquiring mind and goes to bed a few experiences richer*" (Bryn in Nansen Fredscenter, translated by me)

## Requirements for dialogue

Does dialogue as a form of communication require more elements than having a dialogical attitude and a culture? The requirements for dialogue presented by the informants were *will, time, safe spaces, equity, listening and speaking*. I analyse these requirements to apply to the act of dialogue as a form of communication, verbal or non-verbal. Dialogue requires the *will* to enter into dialogue. Seehausen refers to informed consent as an illustration of will, that people must know how much time an effort dialogue takes and choose it (will) or not. *Time* is further a requirement, time for the process dialogue, both during the dialogue and after the dialogue. *Safe spaces* is a requirement for dialogue, to have the space to share and start the process of dialogue. I argue that safe spaces can be related to Bernstein's interactional practice and locational category, which regulate what I say in the place I am and in relation to the people present. Recalling the theoretical framework, strong framing is when the transmitter regulates the interactional practices and locational category, while weak framing is when nobody or everybody regulate them. The locational category can further refer to what Bryn stated as a requirement in post-conflict dialogue, a neutral place. If the dialogue takes place in one of the conflicting parts' locations, framing as outlined by Bernstein is strong and can impede the dialogue. *Equity* is further a requirement that can be related to weak framing, were everybody has the equal possibility and time to speak. In post-conflict dialogue, Bryn outlined a 50%-50% representation in the dialogue between two conflicting parts to be a requirement. Dialogue as a mutual process further requires both *listening* and *speaking*.

*Requirement* is referred to as something needed and wanted, while *condition* refer to the quality of the dialogue. If I consider conditions of dialogue to be 1) attitudes of openness and curiosity and 2) a culture of allowing for not knowing and brainstorming, there is a clear possibility that the requirements can be fulfilled in the condition. There is, however, not a determined relation that the conditions fulfil the requirements. I argue that the requirements and conditions presented from the data collection are not exhaustive. Likewise, the discussion of the relation between requirements and conditions is solely touched upon. Further questions are: Can we create a safe space without having a dialogue culture? Can I chose to listen to you, without having an attitude of openness and curiosity? As I have not collected data on these questions specifically, it is not within the scope of this thesis to answer them. However, for expanding the framework of defining dialogue it is defendable to raise the questions, arguing that this thesis only addresses some elements.

## **Analysing the limitations of dialogue through Bernstein's theory of framing**

The term 'frame' was brought up by some informants to indicate a possibility or constrain in dialogue. Using Bernstein's theory, I will analyse the limitations in dialogue brought up by the informants. Bryn highlighted a set *timeframe* as a limitation, since it does not allow for the process of dialogue to have space. In Bernstein's theory, set timeframes by an organizer corresponds to strong framing and consequently inhibits the dialogue. Grande brought up *cultural frames*, putting constrains on the possibility for dialogue, as cultural costumes can regulate who can speak, where and when it is possible to meet, as well as what it is possible to share in the dialogue. I argue based on Bernstein's theory of framing that it is not due to the cultural values that the dialogue is limited, but due to the frames set upon the communication.

A limitation presented by Bryn is a fundamental agreement on injustice, where both parties acknowledge the injustice, but the richer part does not want to share. Bryn argued that if humans do not have a fundamental will to share, the case is valid as a limitation to dialogue. I argue that power is strong in the case presented by Bryn, as the role of being rich displays a power unbalance outside of the dialogue. Addressing framing in the dialogue, I argue that it depends on the participants' will to understand the other in dialogue and not on their will to share the money or position. However, the strong power unbalance poses a challenge for the equity in dialogue and willingness to participate. If both parts have the will to listen and share with the other, the question becomes if it is possible to create equity in framing with strong power outside the dialogue. I argue that theoretically if *will* is present and a dialogue has *weak framing*, without restrictions of time, place and positions, it can be possible to create equity within the dialogue, despite power unbalance outside of the dialogue. I however emphasise that this argument is theoretical and that such an achievement is a process. The argument states that strong power outside a communication does not have a determined relation to producing strong framing within a conversation. If strong power had a determined relation to strong framing then any dialogue between different positions, such as mother-daughter, boss-employee, state leader-citizen, would be limited as equity was unattainable. There is always a degree of control in any communication, the control inhibits the conversation in dialogue when framing is strong. I further refer to Marshall Rosenberg's opinion, in his book *Nonviolent Communication*, that it is a human need to contribute to others life and wellbeing, as a view on why we seek understanding. (Rosenberg, 2015, 5, 54).

Bernstein's theory on framing can also be used to analyse communication in general, for example analysing my interviews with informants. I observed the framing of the interviews to be strong, as both the informants and I controlled the interactional practice, such as time and place. In the interviews, strong framing was not a limitation. Having an agenda and timeframe was a support in reaching the goal of the interviews: to gain information on the topic. It is thus not the strong or weak framing itself that is limiting or positive, it is in relation to the forms of communication that it becomes one or the other. Further, Bernstein's other categories, such as power and classification, are applicable as measurements. For example, I observed the interviews with Leirvik and Bondevik as speaking from their position, corresponds to Bernstein's category of classification being strong. Strong classification was not negative in the context of the interviews, as I approached the informants based on their position. In a dialogue strong classification can however be limiting.

### **Results of dialogue: Is dialogue change and cooperation?**

Does a definition of dialogue as change and cooperation or characterized by movement and interpretation challenge a definition of dialogue as a form of communication? Leirvik presented three definitions of dialogue: a form of communication, cooperation and change. Grande also included an element of change in her argument about how to define dialogue, however stated that it is the possibility of change that is required in dialogue, not change itself. Based on the theoretical developments in this analysis, I argue that possibility of change, mobility of perspective and cooperation are not integral parts of dialogue as a form of communication, but can be possible *results* and possible *positive effects* of dialogue. I support my argument by drawing on the elements brought up by the informants as positive effects or result of dialogue, such as *trust, safety, reconciliation, peace, mobility, visibility* and *cooperation* (Bondevik, Hareide, Seehausen, Bryn, Grande). I argue that these are results of communicating through dialogue, as the elements can occur due to understanding. Similarly, the requirements and conditions necessary for dialogue further serve as environments in which the elements can occur. Drawing on Seehausen, change can occur when I have acknowledged and included what you have said into my frame of reference. I further argue that an effect of understanding others can, in favourable conditions such as openness and self-criticism, lead to better understanding of oneself, as we realize how we are similar and different from others.

## **Interpretation**

Through the discussion with Leirvik and Seehausen, I develop on my question of interpretation's place in dialogue. I will outline some philosophical theories to inform the question. The aim of this discussion is to expand the framework for defining dialogue, by referring to other viewpoints.

### ***Hermeneutics – Gadamer***

Upon my probing question if interpretation was not a part of dialogue, Leirvik drew on Gadamer referring to understanding and Habermas referring to interpretation. Gadamer's 'Truth and Method' is an extensive work, I will thus solely outline a fragment of it. Gadamer addressed 'understanding' as the scholarly task of understanding text in a hermeneutic manner. Referring to text, Gadamer stated that interpretation is an explicit form of understanding, and that understanding is always interpretation. Gadamer addressed the concept of horizon, defined as the range of vision from a point, stating that we can expand the horizon in the mind. Gadamer argued that the horizon of the present is formed by the horizon of the past. Gadamer stated that "*understanding is always the fusion of these horizons supposedly existing by themselves*" (Gadamer, 1975, 373). When referring to dialogical conversation, drawing on Socratic dialogue, Gadamer viewed the logos, a truth which transcends our individual opinions, to emerge. Gadamer further stated that dialogue requires that one consider the weight of the other's opinion and do not argue. Gadamer concluded his chapter on 'Elements of a Theory of Hermeneutic Experience', stating that reaching understanding in dialogue is being transformed into communion where one is no longer what one were. (Gadamer, 1975, 313-319, 373-387).

Elements of Gadamer's theory can be found in the characteristics ascribed to dialogue. I refer to two similarities between Bryn, as outlined in the data collection and theory chapter, and Gadamer: 1) Gadamer stated that a person who wants to understand, needs to question what lies behind what is said. 2) According to Gadamer, in dialectics one is not looking for the weakness of other, but bringing out its strengths (Gadamer, 1975, 376-378). However, I argue that from the excerpts of Gadamer's theory presented here, Gadamer does not address reaching understanding in the manner I have defined it as the goal in dialogue. I argue that Gadamer's view of fusion of horizons and understanding as interpretation, addresses hermeneutics of text. Further, Gadamer addressed dialogue as a change, previously argued in the analysis to be possible result of dialogue.

### *Communicative action - Habermas*

Habermas's theory on communicative action is extensive, and as with Gadamer's theory, I will solely extract a fragment here. Habermas addressed linguistic expressions, signs and functions in language, which outline the validity of utterances. According to Habermas, communicative action is social action oriented to reaching understanding, which is the inherent aim of human speech. Reaching understanding is an orientation to action where individual success is subordinate to harmonizing and coordinating action with the other. Further, a speech act is defined as successful only if the receiver accepts the validity claim raised in an utterance. This point of the validity of a speech act is what I will discuss addressing interpretation. Habermas distinguished three reactions to a speech act **1)** understanding, which is grasping the meaning of what was said **2)** taking a position to what was said through 'yes' or 'no' utterances **3)** upon agreement, the listener directs action towards the obligations following the speech acts. The first level of *understanding* is purely semantic, the second level of *agreement* facilitates coordination and the third level develops the accord into possible *action* following the obligations as agreed upon. (Habermas, 1984, 274-337).

I read Habermas to focus on the second pragmatic level of agreement when outlining communicative action, discussing in detail the acceptability and validity claim of a speech act. I argue that communicative action is, unlike dialogue, defined as the acceptance of a speech act from the listener through a rationally motivated 'yes' or 'no' response. A rejection of a speech act challenges the truth claim in a statement (*i.e. constative speech acts*), the rightness in a claim for action (*i.e. regulative speech act*) or the truthfulness in an expression of subjective experience (*i.e. expressive speech acts*). Rejecting a speech act indicates that the listener perceives the utterance of the sender not to have fulfilled its function. The functions can be to: establish an interpersonal relation through regulative speech acts; representing states or events in the world through constative speech acts; manifesting experience in expressive speech acts. I argue that expressive speech acts are at the core of dialogue, as it correspond to sharing a first-person experience in the speaker's subjective world. Habermas argued that the listener can challenge a speaker's expressive speech act by questioning the truthfulness or the sincerity of the utterance. Here we are at the heart of my question regarding interpretation's place in dialogue. (Habermas, 1984, 274-337). I argue that taking a standpoint of acceptance or rejection is an element of interpretation, as the interpreter refers to its' own context for understanding the subject. The limitation of such interpretation in dialogue is the claim of truthfulness. Referring to Seehausen and Bryn, 'truth' in dialogue is personal. I have my truth of how a situation is,



and you have yours. Upon understanding each other's frame of reference, it is possible to reach a common understanding of truth. However, challenging or rejecting each other's claims of truth is confrontational and can result in argumentation or end the dialogue. Referring to Grande, it is oneself that decides how much to share. I argue that questions, even critical questions formulated in an open way, in the aim of understanding are coherent with dialogue. However, I argue that it is not within dialogue to question the others' sincerity or truthfulness. As the goal in dialogue solely is understanding, not agreement or cooperation, I argue that an acceptance or rejection of utterances has no place. As discussed above, cooperation can be a result of dialogue and agreement can occur, however it is not the goal. I thereby argue that interpretation and agreement are not integral parts of dialogue. To conclude, I argue that Habermas's distinction of reactions to a speech act as 1) understanding 2) agreement and 3) action is informative when defining dialogue and discussing the place of interpretation. The distinction situates the scope of dialogue, as defined in this thesis, to be in level 1. Dialogue is not concerned with level 2 and 3, however these levels can be positive effects of dialogue.

#### Difference between interpretation of text and interpretation in dialogue

In this thesis, I define dialogue as 'understanding the other' and not as 'understanding tradition'. Understanding tradition can refer to the interpretation of text, which is an integral part of hermeneutics. Dilthey stated that: "*The ultimate goal of the hermeneutic process is to understand an author better than he understood himself*" (Dilthey, 1972, 244). I argue that there is a difference between interpretation of text and interpretation in dialogue. As the subject is in front of me in dialogue, I argue that interpretation is inhibiting. In the case of text, interpretation is used as a means to ask questions for understanding the text and trying to answer those questions putting oneself in 'the shoes of the other'. Interpretation thus serves as a useful means to see the specific context of the text, maybe even referring to the interpreters' own context for comparison. In a dialogue the situation is different as we have the possibility to ask the interpretive questions directly to the subject and get an answer from that person's context. I thus argue that interpreting the other inhibits understanding, as the answer of an interpretive thought is attainable upon asking. Interpretation can be regarded as a first tool for connecting to the other in a conversation. However, I will highlight asking questions as a tool in dialogue for reaching understanding and as a means to *not* interpret.

Mastering the tool of asking questions in an open way is a key for the possibility of understanding the other from his/her frame of reference. To support my argument, I outline

Gadamer's view that asking questions and openness are characteristics of hermeneutical consciousness, drawing on platonic dialectic. Gadamer stated that the greatest insight given to us by Plato's accounts of Socrates "*is that, contrary to the general opinion, it is more difficult to ask questions than to answer them.*" (Gadamer, 1975, 371). A person, who enters a dialogue to prove oneself rather than gaining insight, will according to Gadamer view asking questions as easier than answering. Gadamer stated that in order to ask a question it requires the *will* to know, which entails that I know that I do not know. A true question is further characterized by Gadamer to require openness. Referring to Socratic-Platonic dialectic, Gadamer stated that asking questions presupposes the freedom of opinion. (Gadamer, 1975, 370-375). I further draw a connections between Bryn's use of Question & Answer in his dialogue work and Gadamer's view of question and answer in dialogue.

#### Difference between interpretation and translation

I argue that it is possible to distinguish between interpretation and translation. Gadamer stated that any conversation presupposes a common language, which is created in dialogue (Gadamer, 1975, 386). As illustrated by Gadamer, to understand means that there is no translation in speech, as I do not need to translate a foreign language into my own to be able to understand it (Gadamer, 1975, 403). Hareide referred to Habermas' standpoint that a secular language is not enough, dialogue must have a common language. According to Hareide, dialogue must be bilingual as it has the task of translating and need a language that includes art, poetry, feeling, metaphors, stories, rituals and body language, such as religious language. (Hareide informal conversation). A 'human rights'-language has come to dominate the moral discourse in the world. According to Leirvik, a common ethical and humanistic language can characterize interfaith and life-stance dialogues in Norway. (Leirvik, 2014, 50-51). Lotman's semiosphere theory stated that the borders of a semiosphere are bilingual translatable filters, as it translates codes from outside of one's context to inside and vice-versa. It is through encoding and decoding in translation that we communicate. As codes are dependent on context, it is through the sphere of similarities that codes can be decoded. Further, a dialogue presupposes similarities and differences to exchange information. Seehausen stated that we need to interpret in the point of intersection. Seehausen's reference to intersection can be the point of contact between two semiotics. Distinguishing between translation and interpretation, I argue that we can translate codes and establish a common language in dialogue through the space of similarities. Based on such common language and translation through common codes, I argue that a space is created where we do not depend on interpretation to reach understanding.

## **Analysing dialogue in Jakobson's communication model**

The six factors of Jakobson's model are equal in all forms of communication. Drawing on the collected data, I will analyse dialogue in the model, arguing that it differs from other forms of communication in what meaning it attributes to the *functions* in language. The meaning attributed to the *functions* of language can be regarded as the meaning behind the act of communication of the 'factors'.

The meaning of the *phatic function* of the factor 'contact' is in dialogue to create contact with the aim of being together and sharing through similarities and differences, not to agree upon something or to cooperate. The *emotive function* of the 'sender', is in dialogue attributed the meaning of sharing, referring opinions to 'I', myself, not laying my opinion onto you. The meaning of the *conative function* of the 'receiver', is in dialogue to understanding the sender. The receiver is engaged in the communication with the aim of understanding the other, not with the aim of discussing arguments or proving that I am right. The meaning of the *referential function* of the 'context' is in dialogue, according to my argumentation, trying to understand the other's context and not understand the sender from my own context. Further, the meaning of the *metalingual function* of the factor 'code' in dialogue is not to interpret like in hermeneutics. The meaning behind the code is to ask questions to check if one has understood correctly from the sender's context. Lastly, the *poetic function* of language can be argued to come to its full right in dialogue, as the factor of 'message' is important for its own sake. The meaning attributed to the message in dialogue is that something is shared, as it opens the possibility to listen and try to understand the other. The opinion of the sender is thus not of importance. The focus is on the message for its own sake, as sharing gives the receiver the possibility to understand. Further, understanding in dialogue has an emotive and relational aspect, as the receiver understand 'all of' the sender; the emotive sharing, including feelings, context, codes and message.

What is the consequence of my analysis of dialogue in Jakobson's model based on the data from the informants? In the meanings attributed to dialogical communication, we can find the conditions and requirements outlined by the informants. The requirements of *time and equity* are present in the function of the factor 'contact'. The factors of sender and receiver are regarded as equal partners, where framing is weak. The condition of *not knowing everything* is present in the emotive function of the 'sender', as I speak from myself, not in general terms or based

on a 'you'-language. The requirements of *will* and *listening* are situated in the conative function of the 'receiver', as the meaning attributed in dialogue is to understand the other. The conditions of *openness* and *curiosity* can also be viewed in the meaning attributed the act of the receiver. The requirement of *safe spaces* can be manifested in the 'code', as the meaning attributed is to ask questions and not to interpret, judge or analyse. The requirement of *speaking*, i.e. formulating one's thoughts and feelings, is present in the poetic function of the message. Every function in language thus attributes a specific meaning in dialogue, which can be different from the meanings attributed in other forms of communication.

### **Inductive generalization of theory**

What are the consequences of the discussion of interpretation's place in dialogue and the expanded framework on dialogue as develop in this analysis? I recognise that dialogue can be used as a term to describe different *types* of dialogue, such as dialogue on specific topics, dialogue between groups in conflict, dialogue in groups without a facilitator, post-conflict dialogue and others. Dialogue can also be applied as a term to describe an attitude or a culture, as dialogue is a noun and a verb. Referring to the conditions outlined for dialogue and Bryn's definition of dialogue, I note a possibility to define a 'dialogue culture'. I have in this thesis defined dialogue as a form of communication with the aim of understanding the other. Interpretation is inhibiting dialogue as I can ask the subject open questions to understand its' context, rather than interpreting. I argue that due to the sole aim of understanding in dialogue and its necessary conditions and requirements as a form of communication, dialogue can result in change, reconciliation and peace. The strength in dialogue is that it has no coercion of agreement or cooperation, however, upon understanding we create the possibility for change. It is further through the will of understanding the other that power unbalances outside of the dialogue can be transformed to equity and weak framing in dialogue. I argue that dialogue, as defined by this thesis, can be used as a tool in peacebuilding.

The aim of expanding the theoretical framework on dialogue through the data collection in this thesis is to develop on a substantive theory on dialogue. Theory on dialogue was firstly developed deductively establishing a framework, thereby it was informed and challenged inductively through Grounded theory. This analysis on expanding the framework for defining dialogue serve as analytical generalization, coined by Yin, as it has discussed the collected data on dialogue with the theoretical framework and thus developed on the theory inductively.

## **Analysing the use of dialogue as a tool in peacebuilding**

Leirvik raised the question on how dialogue initiatives are measured as an important element when analysing dialogue as a tool in peacebuilding. As dialogue in this thesis is defined as a form of communication, that is the measure for analysing it as a tool in peacebuilding. Bryn argued that as dialogue is a process, the use of dialogue as a tool is too instrumental. I take note of this and will analyse the possibility to use dialogue as a tool in peacebuilding, without limiting the process.

### ***The place of dialogue in peacebuilding***

What are the priorities and main needs of peacebuilding to address? The United Nations defined peacebuilding by drawing on Galtung, however focusing on peacebuilding as institution building and as a post-conflict intervention, I argue that the UN defocused on the central aspect of reconciliation in Galtung's definition. Despite the UN's limited attention to reconciliation in the definitions referred to in the data collection, the UN documents on dialogue highlight the importance of mutual understanding and reconciliation. (A/RES/64/81; A/RES/69/140). Based on the analysis of the 11 resolutions on interreligious and intercultural dialogue, I argue that there has been a development in the UN from considering interreligious dialogue as a part of dialogue among civilizations and a culture of peace, to state specific effects of interreligious and intercultural dialogue in peacebuilding. The aim of the NVivo11 search was to research the data through another method, to gain an overview and inquire for points of analysis based on the computer assisted qualitative analysis. The NVivo11 data show an evolution of the word use of the top five words in the resolutions from 2004-2014: 'dialogue', 'interreligious', 'peace', 'intercultural' and 'understanding'. The NVivo11 data showed a marked increase of the use of all the words in the resolutions. One reason can be that the resolutions have become longer, from one page in 2004 to four and a half pages long in 2014. The data from NVivo11 further indicate that the term 'intercultural' had a marked increase in use from 0 in the first resolution to 30 in the 2014 resolution. This corresponds with the first resolutions being concerned solely with 'interreligious dialogue', while the term 'intercultural' was included in the titles of the resolutions in 2006 in A/RES/61/221. The 2006 resolution is further twice as long as A/RES/60/10, while A/RES/60/90 is one page shorter than the previous.

The UN has a rights-based approach to peace, working through legislation. The UN General Assembly resolutions are recommendations to Member States and express the opinion or will

of the UN ([www.un.org/en/ga](http://www.un.org/en/ga); [www.ask.un.org](http://www.ask.un.org)). Concurring with a rights-based approach, the UN resolutions on the promotion of dialogue make reference to States' obligation to promote respect for all, referring to the UN Charter and Human Rights Declaration. (A/RES/61/221, 2006, 3). The UN works as a normative power, raising awareness and knowledge of topics brought forth by the Member States. Through the initiatives of the Philippines and Jordan, the UN has acknowledged dialogue as an element in their work for peace. Having analysed the UN materials in the data collection, I state that few UN documents use the term 'tool' when addressing dialogue. As of the A/RES/65/138 in 2010 'tool' is used to describe dialogue's relevance for peace. The resolutions however use the term tool in reference to the realization of the Millennium Development Goals. The UNESCO booklet on 'Intercultural Competences' address dialogue as a tool in peacebuilding and the Expert Meeting stated that "*dialogue is a vital tool for understanding and handling diversity.*" (UNESCO, 2015, 15).

The informants from Nansen Center agreed that dialogue must enter early in peacebuilding or simultaneously with other elements of peacebuilding. Further, they defined peacebuilding as accepting a high level of conflict, however ensuring that the conflict does not become violent. Bryn stated that authority in peacebuilding does not come from position, but from relations. Building relations in society is thus a key to successful peacebuilding. Can dialogue be used as a tool in peacebuilding? If framing is strong, dialogue is limited. Firstly, will to enter into dialogue is needed. Then weak framing must be established, which allows the time, safe spaces and equity needed for the process of dialogue. If the conditions and requirements are present, can dialogue be a tool in peacebuilding? Grande and Seehausen concur in the use of the term tool on dialogue. Analysing the collected data with Galtung's theory on peacebuilding, I argue that dialogue defined as a form of communication with the goal of understanding can contribute to all aspects of peacebuilding; reconciliation, resolution and construction. Understanding the other can facilitate *reconciliation* of traumas, it can contribute to *resolving* conflicts in a non-violent manner and be vital in the *construction* of equity and harmony. Drawing on Lederach, *relationships* is required in peacebuilding and is a key to avoid violence. I argue that *will*, *listening* and *sharing* creates relations. Referring to Lotman's semiosphere, I argue that dialogue is a relation that values differences, as they are needed for the exchange of information. I thus argue that dialogue as defined in this thesis can, due to its goal, necessary conditions and requirement, as well as possible positive effects, be a tool in peacebuilding. I specify that I am referring to dialogue as defined in this thesis to be a possible tool in peacebuilding. Further, I acknowledge that there are more methods, which contribute to peacebuilding.

### *Is dialogue a sustainable tool in peacebuilding?*

Lederach argued that adaptability is a sustainable measure for peacebuilding. Is dialogue as a tool in peacebuilding a contribution or an obstacle to adaptability? I argue that the goal, characteristics and requirements of dialogue are qualities that contribute to adaptability. Through understanding all sides of a situation, I can be more equipped to take innovative and inclusive responses to a changing environment. I further argue that dialogue can contribute to relationship building and networking. Peacebuilding as defined by Galtung does not solely apply to post-conflict situation. Drawing on the data collection, dialogue can be used in different settings, such as multicultural groups, inter-ethnic group, previous to, during and after conflict. Dialogue can thus be used independently of conflict and in relation to conflict. Dialogue as a form of communication can as such contribute to the building of direct, structural and cultural peace. Further, referring to Lederach's development of peacebuilding as a web of social relations, I argue that dialogue can be a part of the elastic elements holding the web together, which allows it to take a blow without breaking. As dialogue generates understanding, openness and inclusion, it can contribute to adaptability and thus be a sustainable tool in peacebuilding.

*What are the requirements for dialogue to be an effective tool in peacebuilding?* For dialogue to be an effective tool in peacebuilding, I argue in the same fashion as Villumstad argued about weaknesses in religions' contribution to peacebuilding. If dialogue is used beyond its goal of understanding, it will cease to be an effective tool in peacebuilding. If other goals are set, the process of dialogue will be inhibited, as strong framing and cohesion will enter the dialogue. I argue that the goal of mutual understanding is the limit of dialogue. Whether we use dialogue as a tool or not, the goal of understanding must be kept and no external goals included. I argue that such is the limit and challenge of using dialogue in peacebuilding. I thus argue that dialogue can be a tool in peacebuilding when it is used for the goal of understanding the other. If other goals than understanding are set, such as agreement or cooperation, I argue that it is no longer dialogue, in the sense defined in this thesis, and thus cannot be used as a tool in peacebuilding. Other goals than understanding will impede the dialogue process, as a consequence dialogue will no longer be an effective tool in peacebuilding. I argue that dialogue as a form of communication with the goal of understanding can be a sustainable tool in peacebuilding, without limiting the process of dialogue. Considering the possible effects of dialogue, it could in favourable conditions be an effective tool in peacebuilding.



## **Critique on the use of the term dialogue**

As presented in the introduction, Norway has a history working with interfaith and life-stance relations. This is often referred to as dialogue work, I however challenge this classification. As Leirvik mentioned, many meetings in Norway are as much characterized by discussion and negotiation, as dialogue. Even though the work in Norway is largely given positive reviews, I argue for a conscious use of the term dialogue reserved for describing activities concerned with dialogue as defined in this thesis. Further, referring to Bryn's experience with governments and civil societies' negative view of dialogue, I argue that dialogue has been tarnished by political and goal-oriented misuse of the term.

In the ontological position of constructivism that I take in this research, dialogue is a socially constructed term, changing according to the meaning we attribute to it. In this view, I argue for the reconstruction of the term, to define dialogue as a specific form of communication. I argue that a conscious use of the term dialogue will strengthen both the validity and meaning of dialogue, further acknowledging and strengthening the validity of other forms of communication with corresponding goals and concepts such as diapraxis. Essentially such an awareness will raise Lederach's point of relationships being a key in peacebuilding. As argued above dialogue can contribute to the development of relationships, as increased understating of one another builds relations. Drawing on Eidsvåg, dialogue can also result in discovering that we are more different than we assumed (Theory chapter). However, I argue that through listening we develop relations. Yet, dialogical communication is not the only way to build relations. I argue that work with intercultural and interreligious encounters can develop relationships through discussing beliefs, developing common agreements, cooperating for common action or eating and walking together. These activities are not per se dialogue as defined in this thesis, even though they can have elements of dialogical communication. I argue that such activities are valuable work on their own terms as discussion and diapraxis holding other goals than dialogue. I thereby argue for a conscious use of dialogue to rebuild it as a term with a specific meaning. I question if the United Nations likewise use the term dialogue for other activities than dialogue as defined in this thesis. It was not within the scope of this thesis to research all the activities that the UN name 'dialogue'. Further, as I had no interview with staff working with dialogue in the UN, I do not have data to answer the question. However, I argue that it is a valid question to raise when analysing dialogue.

## **The visibility of the UN and its desired role**

One of the unwritten initial research question of the study was if there was a connection between the United Nations work on intercultural and interreligious dialogue and the development of dialogue work in Norway. A simple answer is ‘no’ there is no direct connection, which I have found, where the UNs resolutions addressed in this thesis have been used to develop dialogue work in Norway. Consult appendix 8 for more information. A fact in the matter is that the first interfaith and life-stance seminars in Norway started from the 1990’s, before the UN resolutions on interreligious and intercultural dialogue were issued. However, nuances of influence are present. Grande said that she and others working with dialogue retrieves legitimation for their work from the UN, such as the UNESCO preamble and the Human Rights Declaration. Legitimation and justification of the importance of dialogue work is thus a connection with the UN. The data collected from informants in Norway on the contact with and knowledge of the UNs work with dialogue reflect a lack of visibility and distribution of information. Villumstad highlighted the World Interfaith Harmony Week as more known, as it is a concrete week every year, the 1<sup>st</sup> week of February, and is connected to concrete action. I critic a lack from the UN on raising awareness of what dialogue is and how to employ it.

*The problem statement of the thesis is:* For dialogue to be a tool in peacebuilding, it requires knowledge of what dialogue is, competence on how to employ dialogue and adherence to the use of dialogue: is such knowledge, competence and adherence reflected in dialogue work? Considering the theoretical framework of this thesis and the collected data, I argue that the UNESCO booklet provides a thorough, yet short, conceptual framework of dialogue. Summarizing, the booklet addresses dialogue as a form of communication requiring listening and speaking, not having a goal of agreement, being a process and asking questions as an element in dialogue. I note that the reference to Peneman’s can be compared to Leirvik’s second definitions of dialogue as cooperation. The reference to Pearce and Littlejohn can further be compared to Leirvik’s’ third definition of dialogue as change. I thus argue that UNESCO have knowledge and competence on dialogue. The question is if this knowledge has reached out in the UN and if it is practiced. If it is not reached out, why is such work not distributed? I do not have data to answer these questions, as I was not granted interviews with employees working with dialogue in the UN. I argue that the experts on dialogue from Norway reflect knowledge of what dialogue is, skill in how to employ it, within its requirements and limitations, and adherence to the use of dialogue

One possible reason for the low visibility of the UNESCOs work on dialogue is that they only have three employees working with intercultural dialogue. I do not have data on the number of employees working with dialogue in other the UN-agencies. However, three employees in UNESCO is remarkably low considering the information in this thesis on dialogues possible use as a tool in peacebuilding. Another reason for the UNs lack of visibility on dialogue work can be that the resolutions on interreligious and intercultural dialogue are adopted without a vote, upon agreement with delegations. The UN stated on their website that such a way of creating consensus strengthens the decisions of the General Assembly. I question if this form of consensus, creates a lack of awareness on topics for the 193 States with a vote in the Assembly ([www.un.org/en/ga/](http://www.un.org/en/ga/); [www.un.org/en/ga/69](http://www.un.org/en/ga/69)). A further reason for the UNs lack of visibility on dialogue work can be the large amount of accessible data. As the body of data produced is so large, it presents a challenge to navigate through the open access system on the UNs websites. The contact in UNESCO argued that it was not sustainable nor desirable to print out and distribute paper copies of publications. I adhere to the given point, however criticise a lack of visibility of documents on international and national online portals. To find materials online, it requires knowing the names of publications or having a good amount of time and interest to search and keep updated on the UN publications.

Lastly, I raise a further possible reason for the lack of visibility of the UNs work with dialogue. The first resolution on interreligious dialogue in 2004 asked Government and relevant international organizations to submit a report on their work regarding the topic (A/RES/59/23). Consult appendix 4 for more information. In In the spring of 2016, over 10 year after, UNESCO stated in the publish Roadmap for the International Decade of the Rapprochement of Cultures 2013-2022, that there is a lack of data on dialogue and launched a study sent to Member States. I thus argue that the lack of visibility of the UN could be a reflection of a lack of work and competence on dialogue, as the UN after 10 years since the first resolution was issued need to collect data on dialogues' capacity and options. However, I highlight the UNESCO booklet on 'Intercultural Competences' providing a conceptual framework for dialogue. Yet this publication is not, as I have found, visible online as a resource or referred to as a source for competence on dialogue. I highlight that there may be an internal distribution of information and processes I do not have knowledge of, as I was not granted access to an interview. Further, the UNDP has developed materials on their definition of dialogue as cooperation and change, with other partners.

A contrary argument to the lack of visibility of the UN on its dialogue work is that there is no need for a theoretical definition of dialogue. The professionals in Norway, possibly representatives of dialogue practitioners globally, use dialogue in a practical way as a method of communication to increase understanding. A theoretic definition of the term is thus less relevant. Another contrary argument is that dialogue for many is used, and thus defined, as something belonging to the every day conversation between friends and family. As discussed in this thesis, dialogue can be an attitude or a culture that everybody can cultivate. I argue that dialogue as defined in this thesis requires a theoretic definition to outline the necessary requirements and conditions for dialogue. Knowledge of what dialogue is and how to employ dialogue can further be argued as a requirement for dialogue to be a tool in peacebuilding.

*What is the role of the UN as a normative power in working for dialogue?* The informants acknowledged the normative role of the UN. Villumstad referred specifically to the UN's resolutions on intercultural and interreligious dialogue, the other informants referred to the UN's work with peace. The UN's work serve as a legitimation of the importance of dialogue work. The informants argued that the UN's role in interreligious and intercultural dialogue is to raise awareness and support for dialogue. Bryn argue that the UN can use its normative power more as he seldom reencountered the UN in his work. I concur and argue that the UN can use its normative power more to distribute *knowledge* on what dialogue is and how to employ it.

*Is dialogue a peacebuilding tool which potential has not been exploited?* To answer the question globally is not within the scope of this thesis, however I have based on the collected data argued that 1) dialogue is a sustainable tool in peacebuilding 2) there is a lack of visibility of the UNs work on dialogue 3) there is a lack of knowledge on what dialogue is. To be able to use dialogue as a tool in peacebuilding, I argue that information of what dialogue is and how to employ it is required. I argue that the UNs lack in distribution of information on dialogue or lack in its visibility, limit the possible use of dialogue as a tool in peacebuilding. Through the acquired data in this thesis and the discussion, I indicate that the UN has not exploited dialogues' potential use as a tool in peacebuilding. What does the lack of access for interview with UN-agencies state? One factor was my prior lack of knowledge on and contact with the UN when starting this research project. Another factor was however that the UN staff, which I contacted themselves, had limited knowledge of the UN's work in the field of dialogue. As the reference to the Roadmap for the Decade of the Rapprochement of Cultures 2013-2022 indicated, UNESCO has launched a study to collect data on dialogue and intercultural competences.

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## Chapter 6 - Conclusion

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The aim of the research was to develop on a theoretical framework defining dialogue as a specific form of communication. The thesis emerged from the assumption that dialogue can be a tool in peacebuilding, based on my own experience with dialogue in Norway. To inform and challenge the assumption I chose to collect data from experts on dialogue in Norway and from the UN. The informants in Norway were selected on the criteria of international influence of their work with dialogue. The United Nations was chosen to inform a global perspective on peacebuilding and the use of dialogue. I have strived to reflect the context within which the study has been developed and the data collected, taking reflected choices within my epistemological and ontological positions of constructivism and interpretivism. I acknowledge that personal-professional values have influence the research. The research's relevance for peace studies is its contribution to literature on dialogue, specifically addressing it in peacebuilding. I have not address dialogue as text, but the act of verbal and non-verbal spoken communication. Further, I have developed on and analysed dialogue as a tool in peacebuilding theoretically, not evaluating dialogue initiatives, however drawing empirical data on experience from the informants.

Theory was a central part of the thesis and dialogue was addressed theoretically in two turns, enabling time and space to address the term. *Firstly*, theory on dialogue was acquired in a deductive manner, drawing on my previous knowledge on dialogue, communication and peacebuilding, in cooperation with my supervisor and staff at the Master's study. I have argued that dialogue can be distinguished academically as a specific category different from debate, discussion and negotiation. The theories of Jakobson, Lotman and Bernstein addressed the communicative practice between a sender and receiver, specifying how messages are transmitted or exchanged and the role of codes, context and contact in communication. Jakobson's model of communication and Lotman's theory on the semiosphere place communication in micro and macro levels.

*Secondly*, theory on dialogue was acquired inductively from the data collection through interviews and textual data from the UN. Aligned with the dynamics of research and Grounded theory, the collected data and theory reflected a shifting relation informing each other. I have argued that dialogue with its necessary conditions and requirements is a form of communication

that requires effort. I have discussed dialogue as an attitude and a culture as something everybody can relate to and develop, something everyday, which we can do with friends and family. Dialogue as a form of communication requires further efforts, as the conditions of attitude or culture of dialogue must be present as well as the requirements of weak framing. The data collection served as a basis for inductive generalization, which developed on, challenged and complemented the theoretical framework.

The *research questions* on dialogue were answered in analysis, based on the theory and data collection, addressing: How dialogue is different from other forms of communication, the goal, conditions and limitations in dialogue, how dialogue is a tool, and how it can contribute to peace, further if dialogue can be a sustainable tool in peacebuilding. In the analysis I discussed the relation between requirements and conditions in dialogue, as well as possible effects, strengths and limitations in dialogue as a tool in peacebuilding. I further argued that the goal, requirements, conditions and possible effects of dialogue render it a sustainable and possibly effective tool in peacebuilding. Emphasising that it is the use of dialogue as defined in this thesis, with the goal of understanding, which can be a tool in peacebuilding. If other goals are attempted achieved, going beyond dialogues' limit of understanding, I have argued that it is no longer dialogue, as defined in this thesis. Other goals will impede the process of listening and sharing, as coercion and strong framing will then enter the dialogue. Dialogue is thus a *tool for* understanding. It can further be used as a *tool in* peacebuilding, as understanding can result in positive effects. Bernstein's theory on frames was presented as a means of analysing dialogue as a tool in peacebuilding. Dialogue with strong framing or control, which defines 'what can be said' and 'by whom', limit the possibility of listening and sharing in the dialogue process. Weak framing is positive in a dialogue as it enables the equity and safe spaces required. Bernstein's theory of framing was applicable as a measurement to analyse requirements and limitations in dialogue. Further, I have in the analysis discussed the role of interpretation in dialogue, drawing on the philosophical theories of Habermas and Gadamer. I concluded that interpretation is inhibiting dialogue as the subject is in front of me and I thus through asking questions can understand the subject from its' context. I argue that the question of interpretation's place in dialogue gives depth to the thesis' argument that dialogue can be a tool in peacebuilding, by highlighting that dialogue as a form of communication extends beyond its' possible use as a tool.

The *research questions* on the United Nations were answered in analysis, based on the theory and data collection, addressing: How the UN acknowledges interreligious and intercultural dialogue contributions in peacebuilding, how the UN defined dialogue, what role the UN has as a normative power, and limitations in UN's support of interreligious and intercultural dialogue. The conceptual framework defined the term peacebuilding through Galtung and Lederach. Further drawing on the data collection and Smith's peacebuilding pallet, peacebuilding was defined to have dialogue as an integral part. Dialogue was defined to be a part of actions for reconciliation, which further is an inherent part of peacebuilding. Such a definition of peacebuilding support the argument of dialogue as a tool in peacebuilding, as it is not an element foreign to or situated outside of peacebuilding. Through the theory on peacebuilding, I argued that the UN's definition of peacebuilding does not capture nor focus on the vital aspect of reconciliation. I have in the analysis argued that the UN acknowledges dialogue as a tool in peacebuilding, however it lacks visibility on what dialogue is and competence on how to employ it. The concept of power was discussed in relation to dialogue and the UN, drawing on Hedley Bull. The data collection further informed on the role of the UN as a normative power. The informants viewed the UN to have a role to promote intercultural and interreligious dialogue through its normative power, however some argued that it was not the UN's role to conduct dialogue. The data collection outlined information on the 11 UN resolutions for intercultural and interreligious dialogue, as well as some UNESCO publication. I note that in 2016, the UN has promoted interreligious and intercultural dialogue for over 10 years. In 2016, UNESCO launched a study to collect data on dialogue, a possible indication that the UN has limited competence on dialogue as a tool in peacebuilding.

### **Limitations in the study and further research possibilities**

I acknowledge that dialogue is a larger category than what I academically have classified in this thesis. I have however argued for the need to define dialogue and have presented a critique of the use of dialogue describing activities with other goals than understanding. My context-based position as a researcher served to gain access to high-level informants on dialogue in Norway. The limitation of access to informants in the UN was plausible due to my lack of prior knowledge of the UN system. However, the responses from the UN staff were different than I assumed, as they as well had limited knowledge of the UN's work on dialogue. In retrospect, I think that if I had started my study where I am leaving it, I would have come further in the



research of the UN's work with interreligious and intercultural dialogue. This gives the study possibility for further research and reflects the context within which the study was conducted.

I have not dwelled on structural limitations in the United Nations nor has it been within the scope of the thesis to address all the aspects of the UNs work on dialogue. I have chosen to outline 11 UN resolutions on interreligious and intercultural dialogue and UNESCOs definition of dialogue. As it was beyond the scope of this thesis to address dialogue's use in different contexts, e.g. media and education, I have not addressed UNESCO programs such as Media and Information Literacy and Intercultural Dialogue (MILID)<sup>37</sup>. Further, I have chosen not to include information on UNESCO partners, such as King Abdullah bin Abdulaziz International Programme for a Culture of Peace and Dialogue. Nor have I develop on UNESCO's work with dialogue and history<sup>38</sup>, such as philosophy and the routes of dialogue program, e.g. the UNESCOs Silk Road Online Platform ([www.unesco.org/silkroad](http://www.unesco.org/silkroad)). Possible research questions for further development of the study considering the UN are; What were the results of UNESCOs data collection on dialogue in 2016-2017? Has UNESCO through its new data raised knowledge of what dialogue is and competence on how to employ it as a tool in peacebuilding? How does the UN work with dialogue in relation to media, education and economy? Further, the raised questions in the thesis, which I could not answered due to the scope of the thesis or lack of data, are possible further research questions.

Several aspects of dialogue have not been discussed in this thesis, such as if the elements of 'respect', 'tolerance' and 'empathy' are part of dialogue and if dialogue is a contribution to democracy. Further research is possible on a 'dialogue culture', which was addressed in the thesis, however not developed on. Similarly, in expanding the theoretical framework questions were raised, however further research is needed to fully answer questions such as; Is it possible to have dialogue with a person that is not open for change? Similarly, a philosophical perspective on dialogue is solely touched upon in this thesis. Further research drawing on, among others, Martin Buber's 'I and Thou' and David Bohm's 'On Dialogue' can be envisioned for building a philosophical framework on dialogue. It can further be an interesting aspect to address how much money and resources are spent on dialogue work.

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<sup>37</sup> <http://www.unaoc.org/communities/academia/unesco-unaoc-milid/>

<sup>38</sup> "Dialogue between history and memory can be a way to move towards a more holistic and pluralistic vision of the tragedies of history, their consequences and how to transcend them. UNESCO has sought to promote shared memory through the writing and teaching of history." (UNESCO Expert Meeting, 2013).

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UNESCO.org/silkroad: <https://en.unesco.org/silkroad/unesco-silk-road-online-platform>

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*Cultural diversity day:*

<http://www.un.org/en/events/culturaldiversityday/2015/dgmessage.shtml>

UN.org General Assembly <http://www.un.org/en/ga/about/background.shtml>

UN.org General Assembly 69th Session Resolutions

<http://www.un.org/en/ga/69/resolutions.shtml>

Practical Guide on Democratic Dialogue, 2013. Developed by the Crisis Prevention and Recovery Practice Area of the UNDP Regional Centre for Latin America and the Caribbean and the Department of Sustainable Democracy and Special Missions (DSDSM) of the Secretariat for Political Affairs of the GS/OAS, with financial support from the Government of Canada. Printed by Sergráfica S.A, Guatemala.

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Termweb UNESCO.org

[http://termweb.unesco.org/Result2.asp?DispE=on&internet=1&wAll0=dialogue&nLimit=20&kp=Y&Order\\_by=English&Search=Search&First=1](http://termweb.unesco.org/Result2.asp?DispE=on&internet=1&wAll0=dialogue&nLimit=20&kp=Y&Order_by=English&Search=Search&First=1)

## **List of UN resolutions and reports concerning interreligious and intercultural dialogue**

### 11 UN General Assembly Resolutions:

- Resolution A/RES/59/23 from 2004 on the '*Promotion of interreligious dialogue*'.
  
- Resolution A/RES/60/10 from 2005 on the '*Promotion of interreligious dialogue and cooperation for peace*'.
  
- Resolutions on the '*Promotion of interreligious and intercultural dialogue, understanding and cooperation for peace*' issued yearly from 2006-2014. Displayed in chronological order: A/RES/61/221 from 2006, A/RES/62/90, A/RES/63/22, A/RES/64/81, A/RES/65/138, A/RES/66/226, A/RES/67/104, A/RES/68/126 and A/RES/69/140 from 2014.

### Other UN General Assembly resolutions and UN Secretary-General Reports referred to:

- Resolution A/RES/61/269 from 2007 on '*High-Level Dialogue on Interreligious and Intercultural Understanding and Cooperation for Peace*'.
  
- Resolution A/RES/65/5 from 2010 on '*World Interfaith Harmony Week*'.
  
- Report on the '*Promotion of interreligious dialogue*' A/60/201 from 2005.
  
- Reports on '*Interreligious and intercultural dialogue, understanding and cooperation for peace*' from A/62/337 (September 2007) to A/70/373 (September 2015).
  
- Report A/66/280 on '*Intercultural, interreligious and intercivilizational dialogue*' (August 2011).



# Appendix 1 - Original figures

I include some original figures from theory used in the thesis as reference to theory and for comparison with the figures I developed.



Figure 10: Jakobson’s factors in language, from *Closing Statement: Linguistic and Poetics*

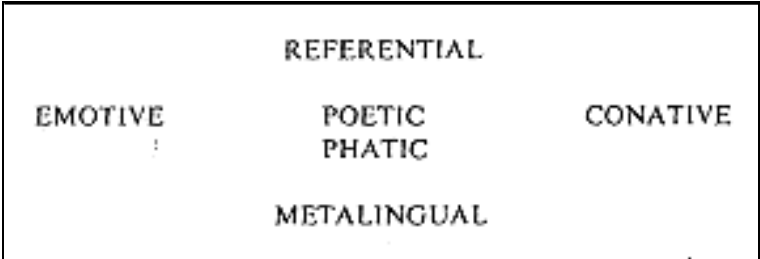


Figure 11: Jakobson’s functions in language, from *Closing Statement: Linguistic and Poetics*

Figure 14  
Types of Action

	Action Orientation	
Action Situation	Oriented to Success	Oriented to Reaching Understanding
Nonsocial	Instrumental action	---
Social	Strategic action	Communicative action

Figure 12: Habermas figure 14 of Types of Action, from *Theory on Communicative Action* p.285

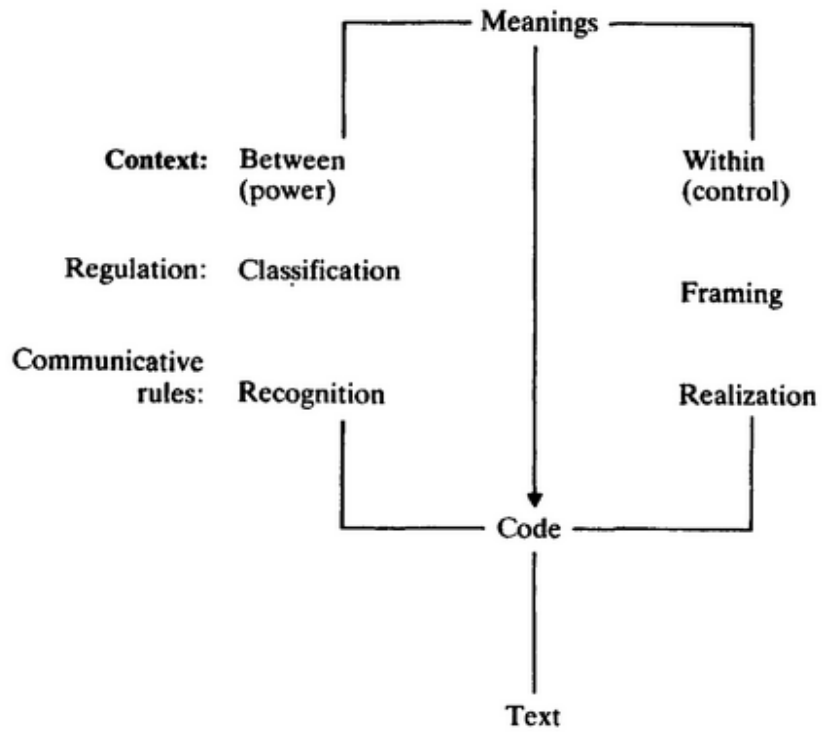
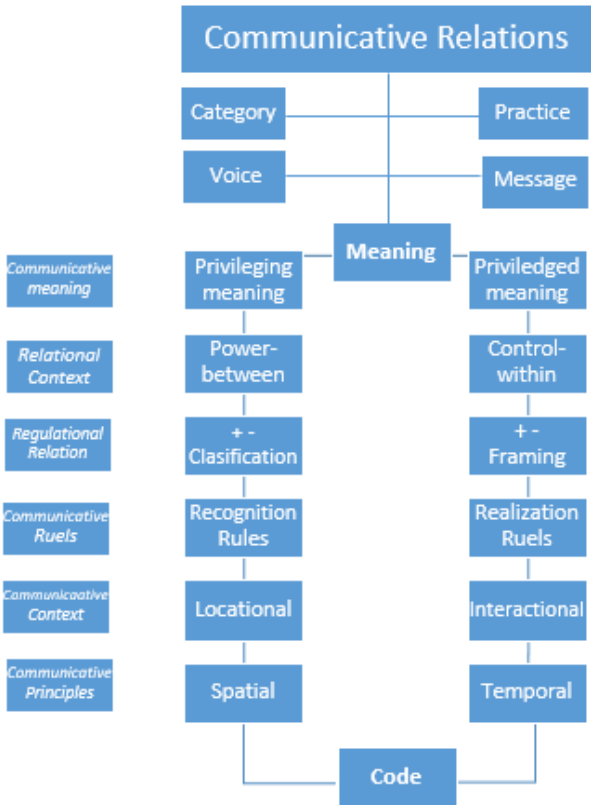


Figure 1.2

Figure 13: Bernstein's figure 1.2, from *Class, Codes and Control, Volume IV*, p. 16

## Appendix 2 - Bernstein extended figure

To situate Bernstein’s theory of framing in a wider context I present the other elements of Bernstein’s theory as outlined in the extended figure. I will briefly explain the hierarchical outlining of the communicative relations between ‘meaning’ and ‘code’. Meaning is the core of communicative relations. In the space between meaning and code there is a number of *contexts, relations, rules and principles*. Starting with the Communicative Meaning, ‘privileging meaning’ give power to the speaker upon the chosen meaning and ‘privileged meaning’ gives priority to that meaning within the context. Classification is done through ‘recognition rules’ which recognize what is specific for a category and context, thus the relation *between*. ‘Realization rules’ regulate the creation and production of relations within a communication and context, thus framing the realization of practice. The communicative context is defined by ‘locational categories’, which in turn consist of ‘spatial principles’. Following, and most importantly, the communicative context is defined by ‘interactional’ practices, which in turn consist of ‘temporal principles’. The stronger the tie between the locational and interactional, the stronger the classification is, resulting in a specialized context with fixed relations. The communicative context thereby outlines the potential in communication between the participants. (Bernstein, 2003, 13-43).



## **Appendix 3 - Interview Guide, thematic overview**

The thematic overview of the interview guide was the base on which I personalized an interview guide for each informant. The questioned asked in the interviews depended on which sampling category I was addressing.

### **Interview guide – THEMATIC OVERVIEW**

*Irene Incerti-Théry, Master Project Research for Master's Degree Program in Peace and Conflict Transformation at the University of Tromsø, Norway.*

The interview will be conducted as semi-structured, where the interview guide will serve as an overview of issues and questions to be addressed and not as a fixed schedule. The interview structure is open for change in focus and questions within the overall topic of interfaith dialog.

#### General issues to be addressed:

- 1) Dialog as a tool for peacebuilding
- 2) UN resolutions on interreligious and intercultural dialogue from A/RES/58/128 to A/RES/69/140\*
- 3) UN Secretary-General reports on '*Interreligious and intercultural dialogue, understanding and cooperation for peace*' from A/62/337 (September 2007) to A/69/413 (October 2014) , as well as A/66/280 on '*Intercultural, interreligious and intercivilizational dialogue*' (August 2011)\*
- 4) UN relationship to interfaith dialog initiatives on international, national and local level
- 5) UN role in interfaith dialog in reference to normative power (Hedley Bull) and external and internal frames (Basil Bernstein)

*\*See list of UN resolutions and reports used in the Project at the end page of this document*

## UN interviews

### Questions to be asked:

- 1) How does the UN define dialog and interreligious dialog?
  - Specify in reference to UN resolutions on interfaith dialog
  - Why the use of interreligious in UN's resolutions au lieu de interfaith?
  
- 2) Is the dialog/interfaith dialog definition adhered to / applied in the UN?
  - Specify in reference to 'talk of dialog' vs 'doing dialog' – which is more reflective of the UN?
  - Specify in reference to Bernstein theory on internal and external frames
  
- 3) How does the UN perceive its role in relation to interfaith dialog?
  - Specify in reference to outlined role in the UN resolutions on interfaith dialog
  - Specify roles of different offices / organs
  
- 4) How does the UN perceive the effects of its resolutions on interreligious dialog?
  - Specify in reference to outlined results in reports on interfaith dialog
  - Specify in reference to power – UN normative power
  - Specify roles of different offices / organs
  
- 5) What contact does the UN have to international, national and local level interfaith organizations that receive funding from the UN?
  - Specify in reference to organizations that have been interviewed by researcher previously
  - Specify in reference to power – UN normative power
  
- 6) Resolution 65/5 of 2010, among other UN resolutions on interreligious dialog, state: “4. *Requests* the Secretary-General to keep the General Assembly informed of the implementation of the present resolution.” – what systems for following up the implementations of resolutions are used in the UN? The researcher has noted reports of the Secretary-General - is this one of the form that the General Assembly is kept informed of implementations? Where is data for the reports obtained from?
  
- 7) What are the UN's limitations in support for interreligious dialog?

## **FN-sambandet Norway interview**

- 1) What relation does FN-sambandet have to the UN?
  - Specify in relation to power – UN normative power
- 2) Does FN-sambandet inform itself in concern to the UN's resolutions and reports on interfaith dialog?
  - If yes - does FN-sambandet distribute information to the interfaith dialog network in Norway?
  - If no – why not?
- 3) How does FN-sambandet perceive its role in relation to interfaith dialog in Norway?
  - Specify in reference to outlined role in the UN resolutions on interfaith dialog

*Underlying question:*

  - How does FN-sambandet perceive the UN's role in interfaith dialog?
- 4) How does FN-sambandet perceive the effects of the UN resolutions on interfaith dialog?
  - Specify in reference to outlined results in reports on interfaith dialog
  - Specify in reference to power – UN normative power
- 5) What contact does FN-sambandet have to international, national and local level interfaith organizations that receive funding from the UN?
  - Specify in reference to organizations that have been interviewed by researcher previously
  - Specify in reference to power – UN normative power

## **Interfaith organizations connected to UN interviews**

*Coexister, ECRL Religions for Peace*

- 1) What contact/relation does the organization have to the UN globally and to its UN funding institution?
- 2) Do you have knowledge about the UN's resolutions and reports on interfaith dialog?
- 3) How do you perceive UN's role (*and FN-sambandet for Norway*) in the field of dialog/interfaith dialog?
  - Specify in reference to UN resolutions and reports on interfaith dialog
  - Specify in reference to power – UN normative power
- 4) What is the definition of dialog and interfaith dialog in your organization?
- 5) Is/ how is dialog used as a tool in peacebuilding in your organization?

*Underlying questions:*

  - What are positive effects of dialog?
  - What are limitations of dialog?
  - What are negative consequences of dialog?
- 6) What are the effects of local, national and international interfaith dialog for peacebuilding?
  - Where does dialog enter the peacebuilding landscape; what are the priorities and main needs of peacebuilding to address?
  - What are the challenges in peacebuilding through dialog?



## **Scholars/professionals in the dialog field in Norway interviews**

*Nansen Center for Peace and Dialogue, Oddbjørn Leirvik*

1) What is dialog / interfaith dialog?

2) In your opinion, how is dialog/interfaith dialog a tool in peacebuilding?

*Underlying questions:*

- What is a tool?
- What are the necessary conditions for dialog?

3) How is dialog used as a tool for peacebuilding in Norway today?

*Underlying questions:*

- What are positive effects of dialog?
- What are limitations of dialog?
- What are negative consequences of dialog?

4) What are the effects of local, national and international interfaith dialog for peacebuilding?

*Underlying questions:*

- Where does dialog enter the peacebuilding landscape; what are the priorities and main needs of peacebuilding to address?
- What are the challenges in peacebuilding through dialog?

5) Do you have knowledge about the UN's resolutions and reports on interfaith dialog?

*Underlying questions:*

- How do you perceive the UN's resolutions on interfaith dialogue – in general if no prior knowledge of them and specially if prior knowledge?
  - What effects do such resolutions have?

6) How do you perceive UN's role in the field of dialog/interfaith dialog?

- Specify in reference to UN resolutions and reports on interfaith dialog
- Specify in reference to power – UN normative power

7) Do you perceive FN-sambandet's role in the field of dialog/interfaith dialog?

- Specify in reference to UN resolutions and reports on interfaith dialog

## Appendix 4 -Report A/60/201 Promotion of interreligious dialogue

As referred to in the data collection, resolution A/RES/59/23 requested Governments and international organizations to submit reports on the promotion of interreligious dialogue. I will in this appendix refer to the Secretary-General report from 2005 on the ‘Promotion of interreligious dialogue’, which outlined answered to the request. A/60/201 was the first report on the resolutions outlined in this thesis. I include data from the report to refer to a dynamic in the UN concerning dialogue: Based on initiatives from Member States the UN raises awareness on a topics and then the UN asks Member States to report on the topics. I make a further reference to the data collected in this thesis, stating that it has taken the UN 10 years from they raised awareness on the topic of interreligious and intercultural dialogue in 2004 to the UNESCO in 2016 launched a study among Member States to collect data on dialogue.

A/60/201 displays reports on the promotion of interreligious dialogue from 17 countries. The reports generally address Governments contribution to interreligious dialogue. A report stands out, that of Syria, which stated that “*the Syrian society was a single and untied family (...) in a spirit of brotherhood*” (A/60/201, 2005, 12). Further, it stated that “*there is no need for superficial dialogue*” (A/60/201, 2005, 12) as this would contradict the country’s social reality. I include these quotes as indications of the importance of dialogue on international, national and local level as we know that Syria broke out in civil war in 2011. UNESCO stated that culture of peace, dialogue among civilizations, cultural heritage and diversity are vital parts of interreligious dialogue and that education is a key modality in this work. UNESCO has organized regional summits and international events on interreligious dialogue. (A/60/201, 2005, 12-14).

## Appendix 5 - Technical obstacles collecting data from UN website

UNESCO's international website lists five main programs: Education; Natural Sciences; Culture, Social and Human Sciences; Communication; and Information. (unesco.org). The theme 'intercultural dialogue' is found under The Social and Human Science banner on the international UNESCO website. The website jumps between two sites with different head menus, making a slight inconvenience when navigating on the site<sup>1</sup>. Without having data from an informant to confirm, I note that the switch of intercultural dialogue from the program of Culture to the Social and Human Sciences seems incomplete referring to UNESCO's website. This is coupled with an upgrade of the UNESCO website, where the most recent website has the themes dialogue, intercultural dialogue and interreligious dialogue under the fan 'Culture'<sup>2</sup> rather 'Social and Human Sciences'. The fan of 'Social and Human Sciences' further has its own page on the theme intercultural dialogue<sup>3</sup>. The reason for double information on the UNESCO website could also be, as the contact at the UNESCO office in Paris mention, due to several UN-agencies working with dialogue, operating with their own definitions.

The Norwegian UNESCO-commission's website lists four areas of work, combining natural and human sciences to one category. There is no mention of intercultural dialogue on the fan for 'science' work on the Norwegian UNESCO-commission's website. However, in the fan for 'culture' intercultural dialogue is included as one of four points, stating that UNESCO works with dialogue between cultures for reconciliation and building a culture of peace. The Norwegian Commission has thus not followed the international transfer of intercultural dialogue from 'culture' to 'social and human sciences'. If this is a matter of a lack of webpage update or prioritizing of the Norwegian Commission, I do not have data on.

A further remark on the Norwegian Commissions' website is that no results come up on the key word 'intercultural dialogue' or 'interreligious dialogue'. Searching for 'dialogue' several news articles come up, reflecting a wide use of the term 'dialogue'. One article that stands out

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<sup>1</sup> This is without mentioning the old UNESCO websites and information about dialogue work there: <http://www.unesco.org/dialogue/>

<sup>2</sup> <http://www.unesco.org/new/en/culture/themes/dialogue>,  
<http://www.unesco.org/new/en/culture/themes/dialogue/intercultural-dialogue>,  
<http://www.unesco.org/new/en/culture/themes/dialogue/intercultural-dialogue/interreligious-dialogue>

<sup>3</sup> <http://en.unesco.org/themes/intercultural-dialogue>

was a rapport on 60 years of the UNESCO Associate Schools Project, which stated that ASP-net promoted critical thinking, dialogue and solidarity. Intercultural understanding is mentioned as a result of education. Karlsen mentioned that education is a focus in the Norwegian UNESCO-commission work.

Referring back to the UNESCO booklet ‘Intercultural Competences’ containing a conceptual framework on dialogue, I questioned the contact in the UNESCO office on where to acquire a printed copy of the booklet or find a reference to the booklet online. The contact stated that all UNESCO documents are open access online. I however pointed out that one must know of the content or name of the booklet to find it, or have a good portion of time to research through all the documents available online. I argue that such is an obstacle for professionals working with dialogue, which thus will not necessary have access to the document, despite the open access availability of UNESCO.

# Appendix 6 - Data from NVivo11

In figure 14 100% equals the total number of words in the 11 resolution:

Word	Word Count	Weighted Percentage (%)
Dialogue	313	3,38 %
Interreligious	176	1,90 %
Peace	166	1,80 %
Intercultural	152	1,64 %
Understanding	133	1,44 %
Nations	124	1,34 %
Among	110	1,19 %
General	106	1,15 %
Cooperation	105	1,14 %
Cultural	104	1,12 %

Figure 14: Word count from text search in NVivo11, 10 most frequent words



Figure 15: Word Cloud of text search in NVivo11, 10 most frequent words

I will develop on a deviation in RES/61/221 as a validation for the selection of the 11 resolutions, by making a comparison with resolutions A/RES/58/128, 59/142 and 60/11, which are not included in the data collection as they do not have dialogue in their title. The resolutions are from 2003, 2004 and 2005 and have the title: ‘Promotion of religious and cultural understanding, harmony and cooperation’. The word frequency search in NVivo11 display a deviation; resolutions 61/221 was the only resolution of the 11 having the terms ‘among’ and ‘human’ in the list of top five frequently used words. A comparison with resolutions A/RES/58/128, 59/142 and 60/11 show the same two terms listed in the top five frequently used words. The three resolutions further display the words ‘culture’ and ‘nation’ in the top five list. This comparison of the deviation in RES/61/221, can serve as a validation for the selections of resolutions, as it shows that the three resolutions without ‘dialogue’ in their title display a different frequency of words, not addressing dialogue as much as the other resolutions.

## Appendix 7 - UNDP definition of dialogue

The publication ‘Democratic Dialogue – a Handbook for Practitioners’ was mentioned to me by two informants from the Nansen Centre for Peace and Dialogue. I had not found this document in my prior research online as I was using the key words ‘UN’ and ‘dialogue’, not ‘UNDP’ and ‘dialogue’, displaying a wide difference in research results. I have chosen to outline UNESCO’s definition of dialogue. I include this appendix to highlight that there are other definitions of dialogue in the UN, such as UNDP’s definition.

I refer to two documents co-published by the UNDP **1)** Democratic Dialogue – A Handbook for Practitioners, published in cooperation with the Canadian International Development Agency (CIDA) and the Government of Canada, International IDEA, the Organization of American States (OAS) and the General Secretariat of the OAS (GS/OAS), 240 pages long. **2)** Practical Guide on Democratic Dialogue, published in collaboration with the Organization of American States, 55 pages long. The material co-published by the UNDP contains a considerably larger amount of information on the definition and use of dialogue, than I found developed by UNESCO. The ‘Democratic Dialogue - A Handbook for Practitioners’ published in 2007 precedes the Guide, which contains some similar elements. The Handbook was developed based on experience from several organizations and hosted dialogue seminars, one was in Stockholm. The Oslo Governance Centre unit of UNDP was stated as a member of the community of practice. The foreword of the Guidebook stated that dialogue is “*universally recognized as the tool par excellence*” (Democratic Dialogue Handbook, 2007, preference) for addressing conflict, specifying that dialogue is defined as a democratic method resolving problems in mutual understanding.

The aim of the handbook is stated to be a user-friendly methodological tool for practitioners within dialogue, acknowledging the role dialogue plays in advancing peace. The community of institutions and organizations developing the Handbook adopted the term Democratic Dialogue in use in Latin America and the Caribbean, displaying dialogue’s positive effect on democratic institutions and dialogue’s democratic way of change.

The Guide outlines some similar key features as the Handbook such as a definition of dialogue, governing principles and the dialogic approach, as a ‘code of conduct of dialogue’ as well as a

‘quality of interaction’ based on the governing principles to use other decision-making processes. (Democratic Dialogue Handbook, 2007, preference, 1, 19, 26, 32). I will outline some key elements from the UNDP material through the Guide on Democratic Dialogue.

The Guide’s definition on dialogue is as follows:

*“Dialogue is a process of genuine interaction in which human beings listen deeply and respectfully to each other in a way that what they learn changes them. Each participant in a dialogue strives to incorporate the concerns of the other participants into their own perspective, even when they continue to disagree. No participant gives up his or her identity, but each recognizes the human value of the claims of the others and therefore acts differently towards others.”* (Practical Guide on Democratic Dialogue, 2013, 9).

The Guide present dialogue as cooperation, being a systematic approach to problems including diverse actors, relating dialogue to support of democracy. Democratic dialogue has a goal of transformation, rather than solely an exchange of information, identifying a systematic understanding of a problem and identify actions to transform it. Creating a safe space in dialogue is further pointed out as a requirement for participants to bring their concerns, interests, ideas, demands and belief to the dialogue. Dialogue is referred to as an *“effective tool to address challenges faced by societies in the 21st Century»*. The Guide laid out: seven governing principles in dialogue; the role of a facilitator in dialogue and other roles in a dialogue; four stages of a dialogue process with explanations of each of the stages; and an outlining of 16 tools in dialogues. The tools are laid out as exercises with explanations of the purpose, when to use it, time and material needed and the procedure of the tool. It is thus has a clear practical use as a Guide to dialogue. It is outside of the scope of this thesis to draw on all the material in the Guide. Concluding the Guide stated that when dialogue is used to handle crises, debate, negotiation and mediation can be included as complementary processes. (Guide to Democratic Dialogue, 2013, 10-11).



## Appendix 8 - Connection to Norway in UN resolutions

One of the unwritten research question of the study was if there was a connection between the United Nations work on intercultural and interreligious dialogue and the development of dialogue work in Norway. Upon mail contact with Anne Sender, the current leader of the secretariat of The Council of Religious and Life Stance Communities in Norway (STL), she informed that STL made reference to the UN Universal Declaration of Human Rights Convention article 18<sup>1</sup>, on freedom of religion and thought, in their work. Likewise, Sender informed that the *Oslo Coalition of Freedom of Religion or Belief* was established referring to and working for article 18 of the Human Rights. The Coalition was established as a result of a conference in Oslo marking 50 years of the Human Rights Declaration. (Sender). The Oslo Coalition was guided by an advisory board the first years, were representatives from the UN was present. The board is no longer active<sup>2</sup>.

I found Norway mentioned in four reports on ‘Interreligious and intercultural dialogue, understanding and cooperation for peace’. In 2008 report A/63/262 UNESCO mentioned the Oslo Coalition as a cooperation partner in the development of teaching tools, educational programmes, school manuals and the design of a training of trainers programme, under the heading of interreligious dialogue activities. In report A/64/325 the International Peace Research Institute, Oslo is mentioned as a co-publisher of the book *World Religions and Norms of War*, jointly with the United Nation University (A/64/325, 2009, 6). In the 2012 report A/67/283 the Norwegian Government is mentioned in a UNAIDS project working on the response to HIV. Lastly, in the A/68/286 GRID-Arendal is mentioned, a collaboration centre with the United Nations Environmental Programme (UNEP) (<http://www.grida.no/about/>).

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<sup>1</sup> Article 18 “Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.” (The Universal Declaration of Human Rights)

<sup>2</sup> It has not been within the scope of this thesis to research if there currently is any contact between the Oslo Coalition and the UN, as the Oslo Coalition does not work specifically with dialogue.