

BOOK OF ABSTRACTS

Governance for the Human Future: The Centrality of Dialogue



Prifysgol Cymru
Y Drindod Dewi Sant
University of Wales
Trinity Saint David

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SESSION 1: DIALOGUE THEORIES AND GOVERNANCE

CHAIR

Prof Scherto R. Gill*, *Director, Global Humanity for Peace Institute, University of Wales Trinity Saint David*

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KEYNOTE

Prof Lord John Alderdice*

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Theoretical Approaches on the Role of Dialogue in International Governance: A Review of the Literature

Dr Patrice Brodeur*

Abstract: Dialogue theory has mushroomed in recent years, reflecting an exponential growth in the use of various approaches (techniques) to dialogue, within and across different forms of dialogue (intercultural, interreligious/interfaith, intercivilisational, interworldview, interspiritual, interconvictional, intergroup, etc.). These sociological developments reflect a polysemic use of the concept 'dialogue' that requires much more academic analysis in general. In this special issue of the *Journal of Dialogue Studies*, the focus is to study in particular the role(s) of dialogue in international governance, through a review of the literature about it. Although the literature on this angle in the study of dialogue, both theoretical and empirical, is much more limited and recent, it is nevertheless a necessary starting point to have a bird's eye view of the current understanding on this important and timely topic. This literature review will, firstly, assess the sources of such study (author's identities, disciplinary backgrounds, publication location, etc.) as well as the kinds of examples covered in each publication. The result will, secondly, help uncover the gaps that will have emerged in this review, whether in terms of academic disciplines used, geographical location of examples, or kinds of governance structures examined, among other possible perspectives. Finally, in light of these first and second tasks, it will become possible, thirdly, to analyse with greater precision what the current needs and the best approaches suggested within this literature review are for the use of dialogue in international governance.

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Dialogues as Consensus-Building for Governance: A Conceptual Analysis

Prof Garrett Thomson*

Abstract: Participatory local democratic governance requires consensus-building processes. Consensus usually implies coming to some agreement about a set of propositions, but there is much more involved. Consensus-building means more than just an agreement reached about a set of propositions in part because consensus is also a set of social relations that allow people to deal and live harmoniously even when there is propositional disagreement.

This paper proposes a conceptual examination of some of the different kinds of disagreements and other forms of discord that may make consensus seem near impossible. If we can classify the main types of discord and misunderstandings, then we can provide the basis for an analysis of the different kinds of dialogue processes and spaces necessary for local participatory democracy and a conceptual map of consensus-building processes.

Since political discussions and debates can easily become polarised, we need to briefly define and characterise dialogue as such, distinguishing it from debate, discussion and diatribe. We also need to distinguish dialogue from various forms of conflict resolution such as mediation, group problem solving and conflict transformation. This section will articulate some of the normative presuppositions of dialogue as such. For example, it is contrary to the nature of dialogue that it be instrumentalised or treated only as a tool for a given aim rather than a valuable process in itself.

To define the kinds of discord and misunderstandings that make consensus difficult, we shall characterise the hermeneutics of listening as well as the importance of the semantics and pragmatics distinction and the notion of a communicative speech act. This will enable us to identify how dialogical processes can go wrong in ways relevant to consensus-building participatory governance. From this, we distinguish four basic kinds of dialogical processes; these are based on different kinds of discord relevant to consensus-building.

The first kind of dialogue can be called ‘belief-exploration’. Even when people radically disagree about a particular (say) policy proposition, nevertheless, they will agree about other propositions related to the

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policy in question, even if the propositions they agree about are conditional. However, this kind of dialogue will also include mutual perception regarding rhetoric.

The second kind of dialogical process concerns getting to know and understand others, especially their life narratives insofar as they contribute to the formation of their political views. People's political attitudes are often shaped by their experiences of being exploited or undervalued by others. They are also shaped by people's perception of others concerning fairness. Therefore, the second dialogical process of understanding others as persons will include the perceptions that others have of oneself as a member of a group. More generally, the process is to understand others and their lives in terms that help transcend the dynamics of victim/aggressor relations. Such dialogue provides the opportunity for persons to transcend the subjectivities of oneself as victim and the other as aggressor. It allows us to understand how significant others perceive the relevant situations such that they see themselves as willing the good. It permits us to enter the phenomenological reality of their point of view.

The third kind of dialogue is called 'deep dialogue' which aims to shift people's identities or self-identifications. Like the second process, it involves people listening to each other non-judgmentally and openly, with the aim of transcending non-derivative identifications and their underlying dynamics. In this sense, it is a deepening of the second kind of process.

The fourth kind of dialogue concerns building relationships, especially those pertaining to trust. In the context of democratic governance, such dialogues would often pertain to the ethical use and abuse of power, not as an abstract subject but rather in terms of how local communities want to interact with those who have governance roles, and vice versa. However this third stage would also include trust-building dialogues between different groups within the local community.

Water Diplomacy and Governance: Philosophical Perspectives and Political Implications

Dr Medha Bisht*

Abstract: The proposed paper aims to emancipate, critique and broaden the notion of communication associated with diplomatic studies. The purpose is to advance the understanding that conceptualising dialogue as a method, technique and institution can be relevant to the broader discourse on diplomacy studies. Against this backdrop, this paper hopes to emancipate alternative narratives on communication emerging from two South Asian traditions- Brahmanism and Buddhism. While the former resorts to the use of '*upayas*' (transactional means), which belonged to the Arthashastra Hindu tradition, the latter resorts to the use of '*upaya kaushal*' (skilful means), which belonged to the Mahayana Buddhist tradition. Significantly, the use of *Upayas* meant employment of tactics to, persuade and manoeuvre the other and hence maintain, regulate or manage relations; *Upaya Kaushal*, on the other hand emphasised on relational techniques, which transformed relations. While this difference between 'means' and 'skilful means' can be juxtaposed with distributive and integrative methods in negotiation analysis, or even the notion of 'success and understanding as argued by Habermas, the paper aims to go beyond such simplistic binary templates and hopes to explore the role and place of Asian epistemologies on relationality for understanding communication. Empirically the paper would focus on two narratives- the macro narrative of the water diplomacy manifested in bilateral engagement and the micro narrative of water governance manifested in transboundary civic engagement. Two cases are discussed in this regard (a) the Ecosystems for Life Project (E4L) and (b) Ganges Water Treaty, each being employed as illustrative case studies to shine light on the alternate communication strategies. The notion of *upayas* and *upaya kaushal*, also help to bring out strengths, limitations and differences between these two approaches, thus opening a conceptual pathway for establishing a conversation between dialogue, negotiations and diplomacy.

* Dr Bisht is a Ph. D from Diplomatic Studies Division, Jawaharlal Nehru University, where she wrote her thesis on multi-stakeholder negotiations on security and development. She works at the intersection of strategy and philosophy and is particularly interested in non-western meanings and sources of diplomatic, dialogic practices in Asia. Her book, 'Kautilya's Arthashastra: Philosophy of Strategy' has been published by Routledge (London and NewYork 2020).Interested in the concept of water governance and diplomacy, her research engagement has highlighted the micro and macro narratives related to crafting and implementation of water diplomacy, and has conceptually engaged with these narratives through techniques available in literature associated negotiation and dialogue. She has conducted stakeholder engagements and dialogues in South Asia to identify the political, cultural and ecological perspectives pertaining to rivers and riparian communities. She works on transnational relations has done consultancies with UNIFEM, ICIMOD,UNDP, IUCN, OXFAM, DFID/Asia Foundation, and Mine Action Canada, with a focus on civil society, water diplomacy, women and governance. Dr Bisht also co-led a Winter School on Inclusive Water Governance jointly organised by South Asian University (SAU), TROSA OXFAM, and UNESCO Chair of International Cooperation, Uppsala University supported by the Government of Sweden. She also co-authored and co-led a course on 'Hydro-diplomacy in South Asia' in collaboration with Dhaka University. Dr Bisht has also given lectures on water diplomacy, strategic and diplomatic thought, in various Universities including the Sushma Swaraj Foreign Services Institute in New Delhi.

SESSION 2: DIALOGUE PRACTICES IN GOVERNANCE

CHAIR

Prof Garrett Thomson*, *CEO Guerrand-Hermès Foundation and Professor of Philosophy at the College of Wooster*

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Special Tribute to Dr Steve Wright ‘The Wright Way for Dialogue’

Prof Simon Lee and Prof Edward Abbott-Halpin*

Abstract: We are all familiar with claims that governments do not negotiate with terrorists, or with unions on strike. We all also experience the frustrations of bad governance, including in universities and think tanks, when people in power refuse to engage with their critics. Nowadays, we also have climate-deniers, who are more accurately described as climate crisis-deniers, and vaccine-deniers. Precursors include the surveillance state and the arms trade, which both purported to refuse to engage in dialogue

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His contributions to the peace process in Northern Ireland included being the co-founder of Initiative ’92, which established the Opsahl Commission. He was appointed by governments to the Standing Advisory Commission on Human Rights in Northern Ireland (1992-6), the Standards Task Force on schools (1997-2001) and to chair the Independent Monitoring Board for the Liverpool Education Authority (1999-2000). He chaired the board of the Playhouse and Everyman Theatres in Liverpool and later the professional rugby union club, Leeds Carnegie. In 2009, he founded Level Partnerships, becoming in 2010 also the inaugural chair of the John Paul II Foundation for Sport, launched by Pope Benedict XVI. He now chairs the William Temple Foundation.

Simon Lee’s books include *Law & Morals* (Oxford University Press, 1986), *Judging Judges* (Faber, 1988), *The Cost of Free Speech* (Faber, 1990), *Uneasy Ethics* (Pimlico, Random House, 2003) and *Vincent’s 1863-2013* (Third Millennium, 2014, foreword by Sir Roger Bannister).

Prof Edward Abbott-Halpin is currently the principal at the University of the Highlands and Islands, Orkney College, and Professor of Social and Human Rights Informatics at the University. He has a background in politics, human rights, governance, and social informatics. He was responsible for developing and leading the School of Applied Global Ethics, at Leeds Metropolitan University, and through this became involved in working with the Dialogue Society some 15 years ago; continuing to be involved in the Journal as a member of the Editorial Board and reviewer. He describes himself as a political scientist with a particular interest in governance, human rights, child rights, peace and conflict resolution, and equality within communities. Recently, He has increasingly worked on governance as a key academic area linking my research interests, acting as a Visiting Professor at the Open University and have been involved in the successful Astrobiology, Space, and Governance funded project with them. He has been involved as an Expert Panel member at the Cambridge Governance Labs, Cambridge University, supporting the development of innovative approaches to measuring governance. He remains a Visiting Professor to the Citizenship and Governance Strategic Research Area (SRA), at the Open University, where he has provided support in the development of a new research area, with a cross-institutional reach, supporting international work on Freedom of Religious Belief in conflict zones and post-conflict, and also within the UK on a range of issues relating to social equity for Muslim communities alongside a local charity, Arooj, on the North East of England dealing with justice, mental health and leadership. He is an Associate Schumann Fellow of the European University and served as an Expert for the European Parliament Scientific and Technical Options (STOA) Unit. He is currently co-editor of a book series on National Governance and Emerging Technologies for the publishers Springer.

with their critics, such as the late Dr Steve Wright, a valued adviser to the Dialogue Society and a pioneer in this field. Human rights activists have long since challenged the authorities in diverse countries over their denials of human trafficking and modern slavery. For decades, the churches refused to engage with victims of clerical abuse.

In this paper, we explore the theory and practice of dialogue in these uneasy cases. Of course, there is dialogue in the sense of communication, including listening, even when the powerful are publicly refusing to reply to those challenging them. In practice, they are keen to know what is being said by their opponents, and their stance of ostensibly refusing to engage is itself a form of communication, a disdain for the voices of dissent. In all cases, there comes a point when engagement happens and, in most cases, it is ultimately acknowledged to have happened. But how can a dialogue be started and sustained with those in denial and how can their critics hold on to a belief that truth matters when those in power are lying, denigrating credentials and ascribing bad faith? This paper explores a variety of uneasy case studies.

Harnessing Performative Knowledge to Achieve Fruitful Dialogue: The Participatory Arts-based Approach

Dr Barbara Groot and Prof Tineke A. Abma*

Abstract: Dialogues in governance are often exchanges of words spoken by articulated people. In practice, many people are less eloquent and thus excluded from contributing to governance. Hence, their voices remain hidden, leading to mismatches between policies and people's needs. In participatory health research, people in vulnerable positions are involved through a relational process from A to Z to influence policies, with the goal of social justice and social change. A communicative space is created for mutual learning, listening, questioning and dialogue. In practice, we find that it is precisely the experiential knowledge of these people and the performative knowledge that is shared through artistic and arts-based methods that often produces a breakthrough in making contact with policymakers. For example, a creative expression in a performance or exhibition appeals to a call to action. Especially when a relational process, in which the facilitator conducts ethics work, and a dialogue about the performative knowledge is connected to this moment, we see hooks for change. In our article, firstly we present a few cases from our practice of an eight-year-long collaboration with people in vulnerable positions, artists, researchers, managers, and policymakers to make a change towards social inclusion in a large city in the Netherlands. Secondly, we analyse these processes through a lens of horizontal epistemology and relational ethics work. Finally, we share insights about the value of the more participatory and arts-based approaches to dialogue processes and show that these are pathways to more epistemic justice and more inclusive governance for change.

* Barbara Groot is a senior researcher who conducted her PhD in 'Ethics of Participatory Health Research'. She co-founded an eight-year-long collaboration called 'Centre of Client Experiences' which was focused on policy change with people in vulnerable situations. In this relational platform, she conducted participatory arts-based research with a variety of groups – people living in poverty, people with a psychiatric vulnerability, people with learning disabilities and older adults with dementia. She reflects in her academic work on the impact, the relational complexities and the ethical issues in participatory governance.

Tineke Abma is a professor for Participation at the Leiden University Medical center, and Executive-Director of the Leyden Academy on Vitality and Ageing. She published extensively on hermeneutic dialogue and its application in the fields of policy and program evaluation, patient participation and bioethics. Her work has been awarded for its social impact and in 2013 she received an ASPASIA laureate from the Dutch Scientific Council for her work in long-term care. Abma is a member of the International Collaboration for Participatory Health Research consortium and co-authored on two books with others about "Evaluation for a Caring Society" and "Participatory Research of Health and Well-being." She is and was a member of various Supervisory Boards in long-term care and familiar with (developments in) governance.

The 30th Anniversary of a Grassroots Dialogue in Northern Ireland

Prof Simon Lee*

Abstract: When ‘talks about talks’ between the politicians in Northern Ireland were collapsing in 1992, what we needed was listening about listening. Robin Wilson (then the editor of the political affair magazine, *Fortnight*) agreed and I (then the professor of jurisprudence at Queen’s University Belfast) co-founded Initiative 92, supported by a broad alliance of patrons across civic society and funded by Quaker and other charities.

In the autumn of 1992, we established an independent commission of inquiry, chaired by Torkel Opsahl, the Norwegian human rights lawyer. Submissions were invited from all-comers, including those who were then subject to broadcasting restrictions. The Commission held hearings around Northern Ireland in January and February 1993. Their report was published on 9 June 1993 and then a major opinion survey gauged public reactions.

This whole process of dialogue made a difference, playing a part in imagining what would happen if ‘they’, ‘the other side’, did this or that and how ‘we’ might react. Meanwhile, leaders of the different strands of nationalism were in their own dialogue, the Hume-Adams talks, the results of which were not made public. I wrote an article in the *Irish Times* on 14 October 1993 imagining what they might be saying. On 31 August 1994 came the first IRA ceasefire and I wrote in the *Belfast Telegraph* on 30 September 1994 an article imagining how unionists could respond constructively. Robin Wilson and I

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were called to give evidence to the New Ireland Forum in Dublin on 12 April 1995, after making a joint submission, *Towards a Participatory Democracy*.

It took until 1998 for the Good Friday Agreement to emerge from the talks between politicians, chaired by Senator George Mitchell, but this paper explores the lessons for dialogue in other contexts from this experience of grassroots dialogue through Initiative 92.

Conversation as a Methodology for Human Flourishing, Belonging, and Understanding

Dr Saiyyidah Zaidi*

Abstract: Much has been said, written, and researched about dialogue and how it aims to bring disparate people together. The invitation to consider conversation as a method, means, and mode (Pattison 2020) provides the opportunity to look at the essence and approaches used in dialogue as a tool for human flourishing, belonging, and understanding. Through utilising an appreciative inquiry (Cooper-rider and Stivastva 1987) structure the aim of this paper is to move beyond exploring what is wrong in dialogue and conversation and to consider how might we use conversation in different ways. Firstly, coming to agreement of the aim and desired outcome of the dialogue is explored. This provides the foundational principles that then direct the rest of the dialogue and enable participants to be in the same place emotionally, intellectually, and psychologically. Next, the discover stage considers the strengths of previous approaches and what conversation partners may choose to continue with (or leave behind). What would work in the future is part of the dream stage, moving to what actions are proposed to enable human flourishing through dialogue in the design stage. Finally, how to do we implement that action in the deploy stage may provide some unexpected answers for conversation, dialogue, and understanding each other. By considering how the practice of conversation can be used as a tool, it is proposed that belonging and understanding emerge; and consequently, human flourishing develops with positive relationships at scale available in what might otherwise be complex, difficult conversational environments. A case study using this approach in the organisational leadership to develop a diversity and inclusion strategy is presented as an example. Significant challenges are highlighted, for example, how to engage with partners who do not want to participate as actively in the process; and how to come to a meaningful outcome. The simplicity of the use of conversation as a method is discussed, alongside the realisation that the curation of the space for dialogue to take place requires meaningful commitment from all those involved. This paper provides insights that can be used by organisations and scholars seeking to use conversation as a method, means, and mode to access and expand human flourishing and wellbeing in environments where difficult subjects and topics need to be addressed.

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The Case of the Popular University of Social Movements: Lessons on Dialogue from and for Humanisation and the Transformation of Traditional Institutions

Alexandre da Trindade E Oliveira and Dr Fábio A. D. Merladet*

Abstract: This paper engages with Paulo Freire's dialogical proposal for promoting individual consciousness, collective emancipation and effective social changes in order to question some of the main contemporary obstacles to meaningful dialogues taking place. Considering Freire's idea, in which dialogue is both a result of and a fundamental condition for humanisation, the question is where and why there are barriers to and failures of dialogical governance processes to take place in the current global context, in which social fragmentation is more latent and ideological divergences more evident and challenging to address. To discuss this question, the case of the Popular University of Social Movements (UPMS) is analysed. In 2003, at the World Social Forum, the UPMS emerged with a challenging proposal to constitute a space in which activists, academics, artists, entities, governmental and non-governmental organisations and local, national and global social movements that oppose all forms of oppression can freely and democratically exchange their ideas. Although the UPMS is a space of articulation outside traditional institutional processes, its model implies significant changes in how academic and governmental institutions relate to social movements, activists and other sectors of society. The article concludes that for dialogue to flourish, it is necessary to define the conditions, processes and spaces that consider the fundamental pillars of humanisation pointed out by Freire: love, humility and the faith of individuals in their capacity to create and recreate the world together. In this sense, the case of the UPMS teaches us that it is possible to promote, through what Fabio Merladet calls a "pedagogy of

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Dr Fábio A. D. Merladet holds a degree in Social Sciences from the Federal University of Minas Gerais (UFMG), a PhD in "Post-Colonialisms and Global Citizenship" from the Centre for Social Studies at the University of Coimbra (CES-UC) and is the coordinator of the Popular University of Social Movements (UPMS). His academic and professional activities focus on pedagogies and methodologies for social engagement, training, popular education and articulation of social movements and organisations. He was a researcher linked to the "ALICE - Strange Mirrors, Unsuspected Lessons: leading Europe towards a new way of sharing experiences" and a researcher linked to the "Centre for the Study of Indigenous Authorship Productions in the Americas". Since 2017 he has carried out several consultancies for the Latin American Faculty of Social Sciences (Flacso), the Centre for Popular Education and Advice (CEAP), the Pan American Health Organization (PAHO) and the United Nations Development Programme (UNDP), focusing on the development of methodologies for the organisation, facilitation and systematisation of formative and participatory processes.

articulation”, internal changes in traditional structures and institutions through the consolidation of successful dialogical experiences outside institutional walls.

SESSION 3: CHALLENGES OF MEANINGFUL DIALOGUE IN GOVERNANCE

CHAIR

Prof **Edward Abbott-Halpin**^{*}, *Principal of Orkney College, University of the Highlands and Islands*

^{*} Prof Edward Abbott-Halpin is currently the principal at the University of the Highlands and Islands, Orkney College, and Professor of Social and Human Rights Informatics at the University. He has a background in politics, human rights, governance, and social informatics. He was responsible for developing and leading the School of Applied Global Ethics, at Leeds Metropolitan University, and through this became involved in working with the Dialogue Society some 15 years ago; continuing to be involved in the Journal as a member of the Editorial Board and reviewer. He describes himself as a political scientist with a particular interest in governance, human rights, child rights, peace and conflict resolution, and equality within communities. Recently, He has increasingly worked on governance as a key academic area linking my research interests, acting as a Visiting Professor at the Open University and have been involved in the successful Astrobiology, Space, and Governance funded project with them. He has been involved as an Expert Panel member at the Cambridge Governance Labs, Cambridge University, supporting the development of innovative approaches to measuring governance. He remains a Visiting Professor to the Citizenship and Governance Strategic Research Area (SRA), at the Open University, where he has provided support in the development of a new research area, with a cross-institutional reach, supporting international work on Freedom of Religious Belief in conflict zones and post-conflict, and also within the UK on a range of issues relating to social equity for Muslim communities alongside a local charity, Arooj, on the North East of England dealing with justice, mental health and leadership. He is an Associate Schumann Fellow of the European University and served as an Expert for the European Parliament Scientific and Technical Options (STOA) Unit. He is currently co-editor of a book series on National Governance and Emerging Technologies for the publishers Springer.

KEYNOTE: Dialogue and the Route to Relational Governance

Prof **Kenneth Gergen**^{*}, *President of the Taos Institute and Chair of the Board and the Mustin Professor of Psychology at Swarthmore College*

^{*} Kenneth J. Gergen, Ph.D., is a founding member, President of the Taos Institute and Chair of the Board, and the Mustin Professor of Psychology at Swarthmore College. Gergen also serves as an Honorary Professor at the University of Buenos Aires. Gergen received his BA from Yale University and his PhD from Duke University, and has taught at Harvard University and Heidelberg University. He has been the recipient of two Fulbright research fellowships, the Geraldine Mao fellowship in Hong Kong, along with Fellowships from the Guggenheim Foundation, the Japanese Society for the Promotion of Science, and the Alexander Humboldt Stiftung. Gergen has also been the recipient of research grants from the National Science Foundation, the Deutsche Forschungsgemeinschaft, and the Barra Foundation. He has received honorary degrees from Tilburg University and Saybrook Institute, and is a member of the World Academy of Art and Science.

Digital Media and Problems of Fragmentation, Rise of Populism and the Post-truth Era

Dr Serik Orazgaliyev*

Abstract: There was plenty of optimism about the role of digital media in processes of democratisation, particularly in authoritarian states with heavily restrictions on free speech. In conditions of government-imposed limits on independent media, freedom of assembly and lack of opportunities to exercise political rights, social media was seen as the only remaining outlet for public discussions and deliberations. Before the age of digital media, there was not much disagreement about the importance of media for democracy and liberal values. Philosopher Jurgen Habermas is known for his seminal works on the role of media in the formation of public sphere, where public opinion is shaped in open discussions. Habermas analysed the importance of the public sphere in liberalisation and democratic transformation of European societies in the late nineteenth century. With the rise of digital media in our age, there was a lot of optimism about the role of internet and social networks in the formation of ‘public screen’ (as public sphere in Habermas’s analysis), where public opinion can be formed in open discussions on the digital space. Although this might be the case, new research also suggests that social media can add to societal fragmentation and polarisation. Moreover, authoritarian, and populist politicians can use social media to manipulate masses and pursue their own interests. The project will analyse series of case studies to develop understanding of the role of social media as a platform for democratic deliberation but also to study the effect of group polarisation on policymaking.

* Dr Serik Orazgaliyev is an Associate Professor at the Graduate School of Public Policy (Nazarbayev University). His previous appointments include visiting faculty position at Lee Kuan Yew School of Public Policy, National University of Singapore and visiting research affiliate at Cambridge Central Asia Forum. He is the recipient of Asian Universities Alliance (AUA) Scholars Award (2019) and Bolashak International Scholarship (2012). Dr Serik Orazgaliyev taught in AUA Lecture Series, attended by students representing fifteen AUA universities from thirteen countries. His research appeared in International Journal of the Commons, Journal of Eurasian Studies, and Thunderbird International Business Review. He is currently working on a book monograph on a contract with Routledge publisher.

Dialogue and the Document on Human Fraternity: ‘Academic’ Scriptural Reasoning as a Tool for Promoting International Governance

Ahmed Ragab A. Abdelhay*

Abstract: In 2019, the head of the Catholic Church and the Grand Imam of Al-Azhar co-signed the Document on Human Fraternity in Abu Dhabi. This is another interfaith document which is meant to promote international governance such as the Global Ethics Declaration (Chicago, 1993) and A Common Word Between Us and You (Amman, 2007). However, The Document on Human Fraternity is unique in terms of its international response. The UN declared its date of signature (4th February) as the International Day of Human Fraternity. In addition, the National Parliament of East Timor voted unanimously to adopt the Document on Human Fraternity as a national document for the country, indicating that this document will be adopted within the school curricula of East Timor. However, this document shares one challenge with the other interfaith documents i.e., the absence of a scheme to transform its articles into practical agenda.

In this paper, I argue that one practice of interfaith dialogue, which is the ‘academic’ scriptural reasoning, on the articles of the Human Fraternity, could help to promote international governance. Scriptural Reasoning (SR) is a tool for inter-faith dialogue whereby people of different faiths come together to read and reflect on their scriptures. By the word ‘academic’, I do not only refer to the SR that is practiced in the halls of universities, but rather to the SR that is modified and critically developed through high level of academic research.

Such modification could be achieved through the Professional Doctorate (Prof. Doc.) research in interfaith studies which is a new innovative academic programme started in 2017 at the University of Wales Trinity Saint David which is different from PhD research in terms of the researchers, the research questions and methods. While traditional PhD research aims to train professional researchers, Prof. Doc research aims to train researching professionals. Researchers in Prof. Doc should be religious leaders and/or practitioners which would expand the concept of the “religious soft power” to the outcome of their research. Second, research questions in Prof. Doc are not only to identify a problem in the field, but to raise question on *how* to solve such problem. For example, the problem of the lack of agenda to SR and the vagueness of its outcome is identified by PhD research. On the other hand, Prof. Docs are in the position of solving such a problem through their research methodology.

* Ahmed Abdelhay is conducting his PhD in Interfaith studies at The University of Wales Trinity Saint David. His thesis is about Comparative Ethics in Islam and Christianity. He holds an M.A. from the Faculty of Languages and Translation. Abdelhay also undertook a two-year postgraduate course of higher Islamic Studies.

Third, the methods used in Prof. Doc. could promote international governance through bridging the gap between the university and the community. For example, comparative religious ethics, as an academic discipline, could help scriptural reasoning which is an interfaith tool of dialogue to identify its agenda and outcome. Such defined agenda and clear accumulative outcome of interfaith dialogue could help the articles of the Document on Human Fraternity to be practical applicable initiatives.

Cultural Democracy at the Frontiers of Patronage: Public Interest Art versus Promotional Culture

Dr Owen Logan, Dr Martyn Hudson, Prof Alex Law and Dr Kirsten Lloyd*

Abstract: In *Brave New World Revisited* Aldous Huxley observed that ‘genius has been the servant of tyranny and art has advertised the merits of the local cult’ (Huxley 1958). Regarding the complex relationship between art and society, Huxley argued that democracies need to identify good art in the making rather than retrospectively. Drawing also on Raymond Williams’ analysis of the limits imposed on dialogue by representative democracy (Williams 1980), this article considers the data from our pilot ethnography on the prospects for cultural democracy in the arts. Private patronage and largely unaccountable interests presently influence the use of public money; spending is guided towards the logic of

* Dr Owen Logan is an Honorary Research Fellow, in the University of Aberdeen’s School of Divinity, History, Philosophy and Art History. He has worked in several countries in the fields of the creative and performing arts, art history, sociology and energy studies. He earned his doctorate in art history and sociology from Northumbria University for his thesis entitled *Fractured Culture: the sociological poetics of the arts, participation, and well-being*. Logan’s research projects have been funded by the Arts and Humanities Research Council, the British Academy, Creative Scotland / Scottish Arts Council, the Leverhulme Trust, the Research Council of Norway, and the Wingate Foundation. He is co-editor of two global ethnographies, *Contested Powers: Energy and Development in Latin America* (2015 Zed Books), and *Flammable Societies: Studies on the Socio-economics of Oil and Gas* (2012 Pluto Press). He co-convened the Cultural Policy Collective group which produced *Beyond Social Inclusion Towards Cultural Democracy* (Aberdeen: Lemontree 2004). Between 2010 and 2014 he co-edited the Glasgow based *Variant* magazine devoted to cross-currents in culture. He is also a photographer and co-curated *The Kings Peace: Realism and War* (Stills, Edinburgh 2014) with Kirsten Lloyd. Solo exhibitions of his work have toured in Europe, Africa and Latin America and his publications as a photographer include *Masquerade*, *Michael Jackson Alive in Nigeria*, with Uzor Maxim Uzoatu, (*Altered Images/Stills* 2014); *Bloodlines - vite allo specchio* with a foreword by Tahar Ben Jelloun, (*Cornerhouse* 1994); *Al Maghrib*, with stories by Paul Bowles, (*Polygon* 1989). His pictures are in national collections including the National Gallery of Nigeria, the Italian Institute, Edinburgh, the National Galleries of Scotland, the Victoria and Albert Museum, the BBC, the British Council, and the Scottish Parliament.

Dr Martyn Hudson is an Applied Sociologist of Art and Design and a Critical Theorist whose primary research interests lie in Sound Art, Cultural Landscapes, Classical Origins of Critical Theory and Aesthetics, Socially Engaged Practice with Communities and Design-led methodologies. He is the Editor for the ‘Visual Modernities’ series from Routledge and has laid the groundwork for the series in ‘*Visualising the Empire of Capital*’ (Routledge 2020). His research lies in three broad streams of work Firstly, in social and aesthetic theory and specifically Frankfurt School Critical Theory and 20th century Continental Philosophies of art and fabrication particularly as this relates to exile and the idea of refuge. Secondly, in ethnographies of arts practice including rural arts and ecological design, curatorial praxis, experimental design in studio and gallery spaces, and the social production of sculpture and sound art. Thirdly, in classical studies and the ancient world and understandings of design, sculpture and art in antiquity and their impact on contemporary making. He is the author of *The Slave Ship, Memory and the Origin of Modernity* (2016), *Ghosts, Landscapes and Social Memory* (2017), *Species and Machines* (2017), *Centaurs, Rioting in Thessaly* (2018), *Critical Theory and the Classical World* (2018), *Visualising the Empire of Capital* (2020), *On Blackamoor* (2020) and the forthcoming *Visualising Worlds: World-Making and Social Theory*. For many years he worked with refugee community organisations around inclusion and integration issues for arts and heritage practice including managing and developing projects around race equality. He is the Decolonising Research strand lead at Northumbria University and a member of the Race Equality Charter Consultative Committee. He is also one of the advisory members of the research working committee partnership between Baltic and Northumbria University and Programme Lead for the MA in Cultural and Creative Management with Dr Julie Crawshaw. He has published widely around issues of art, integration, co-production and still actively works with refugee communities.

individual or organisational self-promotion and an overwhelmingly promotional culture which serves different types of governance, whether authoritarian or democratic. By incorporating private patronage and non-western gift-economics many critical dialogues springing from the arts are contoured by their origins in elite social and political courtship (Bourdieu 1977; Burke [1790] 1997; Schiller [1794] 1994). Here we show how aesthetics remain a key to 21st century statecraft. Noting the effects of top-down patronage whether in the manipulation of dialogue or in the tailoring of critique, the premise of our research is that if widening participation in the arts matters, it matters first and foremost in decision-making about spending. Our study tests the deliberative capacities of randomised citizen juries as patrons financially empowered to commission public-interest arts projects on controversial themes and across contested frontiers of sovereignty or cultural identity. We consider our initial findings from the comparison of deliberation in non-randomised control groups and in randomised juries. We discuss the potentially positive role of randomised citizen juries as ‘jolts’ of equality and pluralism at the level of cultural governance (Connolly 2017). We also outline the main political, institutional and professional impediments to the democratic integration of such empowered dialogical encounters.

Professor Alex Law teaches sociology at Abertay University, Dundee. His teaching and research is informed by relational and historical approaches to sociology, taking long-term perspectives in sociological theory to problems of nation, state and society. His research interests date back to postgraduate studies at the University of Edinburgh on privatisation and public policy (MSc, 1993) and industrial sociology and political economy (PhD, 1997). His publications include *Key Concepts in Classical Social Theory* (Sage 2011, Tehran, 2017), *Social Theory for Today* (Sage, 2015), and the co-edited book *Sociological Amnesia* (Ashgate, 2015), which looks at neglected episodes in the history of sociology. He has worked on problems of media, nationalism, social policy, drawing upon relational sociology, principally inspired by Pierre Bourdieu and Norbert Elias. Recent work examines, amongst other things, sectarianism, the independence referendum in Scotland, and the power dynamics between competitive nationalism and competitive sport in international football competitions. Current work includes a visual ethnography of Syrian refugees in Scotland (with Al-Maktoum College, Napier University), a book on the sociology of unintended consequences since the Scottish Enlightenment (Routledge 2023) and a co-edited volume *The Anthem Companion to Norbert Elias* (2023), for which he is writing a chapter on the Sociology of Art.

Dr Kirsten Lloyd is Lecturer in Curatorial Theory and Practice at The University of Edinburgh where she founded and directs the MSc by Research in Collections and Curating Practices. She leads the Cultural and Museum Studies Discipline + Catalyst for the Scottish Arts and Humanities Graduate School. Lloyd’s research focuses on late 20th and 21st art and curatorial mediation, including lens-based practice, participatory work and realism. She is currently a Research Fellow with Feminism Art Maintenance (2019 – 2022) research group, funded by the Swedish Research Council, and the Academic Lead for the University’s Contemporary Art Research Collection. Acquiring artworks that address the intersections between social reproduction and globalisation, the Collection employs experimental curatorial methodologies in order to understand how a feminist collection might operate. Lloyd’s publications include ‘If You Lived Here...: A Case Study on Social Reproduction in Feminist Art History,’ in *Feminism and Art History Now* (I.B. Tauris, 2017); a co-edited special issue of the journal *Third Text on Social Reproduction and Art* (2017); ‘Shaping Collections: Globalisation and Contemporary Art,’ in *Affiliate: Thinking Collections Yearbook* (Affiliate, 2016); ‘Being with, across, over and through: Caring Subjects, Ethics Debates and the Encounter in Contemporary Art,’ in her co-edited volume *ECONOMY: Art Production & The Subject in the 21st Century* (Liverpool University Press, 2015). She has curated numerous exhibitions including Melanie Gilligan’s *The Common Sense* as part of the 2018 Edinburgh Art Festival, *The King’s Peace* (2014) with Owen Logan and *ECONOMY* (2013) with Angela Dimitrakaki for Stills and Glasgow’s Centre for Contemporary Arts. Lloyd is currently working on a collaborative curatorial project for Glasgow Women’s Library entitled *Life Support* (launching August 2021) and a book titled *Contemporary Art and Capitalist Life*.

SESSION 4: INNOVATIVE APPROACHES TO GOOD GOVERNANCE IN NON-WESTERN CONTEXTS

CHAIR

Dr **Patrice Brodeur**^{*}, *Associate Professor at the Institute of Religious Studies, University of Montreal*

* Patrice Brodeur is an associate professor in the Faculty of Theology and the Sciences of Religions at the University of Montreal, as well as senior adviser at the International Dialogue Centre in Vienna, Austria. He has over 30 years of experience in interreligious and intercultural dialogue. He was the Canada Research Chair (junior) on Islam, Pluralism and Globalization (2005-2015). His expertise includes contemporary Islamic thought and interreligious dialogue. He is also Senior Adviser at the International Dialogue Centre (KAICIID) in Vienna, Austria. His publications include more than fifty articles, book chapters and books. He has lectured academically to a variety of audiences and conducted trainings on different forms of dialogue in over fifty countries around the world.

Ready for a Perfect Storm: Leadership, Dialogue and Trust in a Time of Disconnection

Prof Mike Hardy and Uroosa Mushtaq*

Abstract: Since the 1980s, intercultural dialogue has become increasingly valued for its contribution to reducing prejudice, improving relationships, increasing intercultural understanding, managing difference and diversity, and contributing to democratic processes. Research has helped us understand, from lived experience and perspectives how intercultural dialogue contributes to meaningful and culturally appropriate societal engagement within diverse communities. But theories of dialogue have been largely on the back foot when applied to models of governance and work on leadership. Anxiety about the adequacy of leadership in our confusing, fragmenting, and fast-changing times appears on the increase. A better leadership requires new thinking about governance, new approaches perhaps that are refocused on the potentials and realities in our complex world, and on delivering positive changes to that world. This does suggest that we search for new understandings, and new arrangements for governance, and ones that might not resemble models with which we are currently familiar.

The new ideas in this paper reflect governance that adapts to change, focus on behaviours, models, and cultures of leadership, and amplify the importance of dialogue approaches to key governance relationships. The paper looks critically at how dialogue can both succeed and fail in reinforcing both social capital, generally, and key relations between the governing and the governed. We explore whether the most significant resistance to progress is entirely social (referencing solidarity, shared values, and a sense of belonging) or whether the resistance is from structural conditions (deprivation, inequality, discrimination). We draw new conclusions from the literature as well as fresh experience from diverse global contexts, from Asia to the Americas, about the conditions in which dialogue prospers or fails, where incidental conversations might create more opportunity than planned dialogue for supporting the trusted relationships so important for inclusive leadership and positive governance and what this means for actions and policies.

* Professor Hardy is Chair of Intercultural Relations and was founding Director of the Centre for Trust, Peace, and Social Relations at Coventry University. He directs the RISING Global Peace Forum. Mike now researches leadership for more peaceful and secure communities. From 1995 until 2011, as a senior civil servant, Mike was a senior director with the British Council with responsibilities, among others, for the Council's global cultural relations programme for Intercultural Dialogue, youth engagement and so-called 'soft-power' global strategic partnerships; his work with British Council included overseas diplomatic postings in Egypt, East Jerusalem and Indonesia. Mike was Developed Vetting security cleared.

Uroosa Mushtaq is a Doctoral Fellow (Cotutelle) at the Centre for Trust Peace and Social Relations, Coventry University with her thesis titled 'Testing Intercultural Dialogue in Fragile Non-western Contexts: A Case Study of Jammu & Kashmir'. She is also the coordinator, host and trainer of Pe'nd Online. Hosted live panel discussions on issues of gender, society and politics. Uroosa has also delivered lectures on methodology in the online lecture series 'Securing funded PhD Admissions in the UK', and trained interns at Pe'nd in public speaking and hosting skills.

From the Inside out: The “Culture of Dialogue” among Pro-democratic Actors in Equatorial Guinea

Carolina Nvé Díaz San Francisco*

Abstract: In March 2022, pro-democratic actors, politicians, and civil society activists in Equatorial Guinea and the diaspora signed for the first time in history, the Pacto de Concordia, an agreement to build a “culture of dialogue” and deepen its mechanisms to oppose the current dictatorial regime established in the country since 1979 and strengthen peaceful political transitions and future governance collaboration. The deal, a response to lived experiences of struggle for liberation and the result of years of international political processes and community organising, compiles a non-aggression pact directed to the signing parties to respect plurality and cooperate in cohesion.

Within the contexts of lack of representation and participation, and curtailed communication with the ruling party, this paper explores the perspectives, roles, and actions of one international and diasporic civil society organisation in initiating, participating, and promoting the Pacto de Concordia and its “culture of dialogue” “from the inside out.” Considering the theories of agreement, collaborative governance, and governance as a form of statecraft, and in conjunction with the social and political contexts in Equatorial Guinea and its national and diasporic pro-democratic movements, this paper attempts to describe how a “culture of dialogue” develops from within an organisation to reflect outward among affiliated communities and expand to governmental webs of action.

The highlight is the methodology of civil society engagement, knowledge and skills exchanges, political training, education, and international and institutional relations and actions to bring forth capacity building and political participation. Although lack of resources represents significant impediments, the proposed “culture of dialogue” works as a practical step-by-step process that celebrates achievements and overcomes challenges. The goal is to expose the “culture of dialogue” as a new model in community settings and internationally and assess its impacts on creating possibilities for governance transactions and collaborations.

* Carolina Nvé Díaz San Francisco is a Ph.D. candidate in Anthropology at the Universidad Nacional de Educación a Distancia (UNED), Madrid, Spain. She also holds a Master of Science on Medical Anthropology and Cross-Cultural Practice from Boston University School of Medicine. Carolina has a Bachelor of Arts in Anthropology and Native American Studies from the University of East London, United Kingdom and University of New Mexico, United States.

Democracy and Dialogue in India: The Minority Discourse

Dr Sneha Roy*

Abstract: The complexity and commonality of today's local and global challenges, such as achieving the Sustainable Development Goals, deepening democratic governance, preventing violent conflict or tackling terrorism, is a poignant reminder of our increasing interdependence and the distant future of equity. One could argue that instilling democracy in dialogue and dialogue in democracy can be robust ways in attempting to address these challenges. No matter how obvious it is to assume that in principle, democracy pre-empts dialogue and dialogue should innately be democratic, this is most often not practically lived in the domain of governance. One of the key reasons for this is that the government and their governance shadow the needs of the majority communities. In this paper, I will examine and explore the role of minority discourse in informing the relationship between democracy and dialogue at the national policy level in India. By analysing the bills passed by the Indian Parliament since 2014 (when the Bharatiya Janata Party came to power at the Centre) that was shaped by consultations with the Ministry of Minority affairs, this article will unpack the lived realities of dialogue in governance in contemporary India.

* Dr Sneha Roy is a scholar, civil servant, practitioner and impact-seeker with an experience of 6 years in religion, violence, agency, gender, and dialogue. Her PhD (Interfaith studies) which she conducted at the University of Wales between 2018-2021 titled 'Buddhist nuns and the religious-Other in transitional Myanmar' was awarded the Harmony Scholarship (£60000), International Student Excellence Scholarship (£4000), Institute of Strategic Dialogue Grant (£2000) and Spalling Trust Fellowship in Interfaith Studies (£2000). Dr Roy also taught Anthropology and Political Science modules to 54 undergraduate students across 3 years, and is responsible for designing, teaching, personal tutoring and marking modules on 'Applied Anthropology', 'Anthropology of Religion', 'Violence in context'.

Public Policy, Collaborative Governance, and Female Entrepreneurship in the Caribbean: A Critical Assessment

Dr Talia R. Esnard*

Abstract: Despite the growing design and implementation of entrepreneurial policies within the Caribbean, and the recognition of the structural and relational challenges that impact women entrepreneurs, there is little discussion on the possibilities for using collaborative governance practices to realize social change and development agendas. These gaps centre not just the inadequacies of the public policy process, but also those related to governance practices that underpin the contexts for women entrepreneurs. Where these gaps remain indictive of broader limitations within the ideological framing of women entrepreneurs and by extension entrepreneurial development, then it is important to disrupt the social imaginaries embedded within the thinking and practices within the public policy process. The paper will therefore adopt a post structural feminist approach and that of critical discourse analysis to assess the effectiveness and relevance of entrepreneurial policies in the Caribbean, and to discuss the implications for reframing public policy as a collaborative governance process to enhance the success of female entrepreneurs. The paper will specifically treat with the promise of collaborative governance for redirecting efforts at scalability and sustainability of female entrepreneurship in the region, but with attention to issues of inclusivity, visibility, and equity. The intentions are both to illuminate the relevance of dialogue in making this shift and to contextualise the prospects for responding to this call.

* Talia Esnard (PhD Sociology) is a senior lecturer and current Head, Department of Behavioural Sciences, The University of the West Indies, St. Augustine Campus in Trinidad and Tobago. Her research centres on women work and organisations. She has (co)authored and edited books on the tenure process, diversity, and inclusion, mentoring and female entrepreneurship.