The dialogue café as a participatory method in research — potentials and challenges

Halås, C. T.

The Dialogue café as a participatory method in research –

potentials and challenges

Catrine Torbjørnsen Halås

Accepted for print in
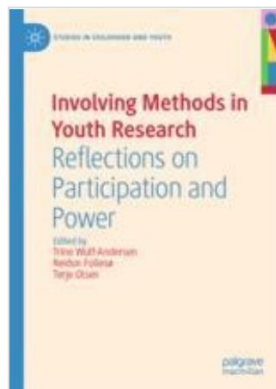
Abstract

This chapter outlines and reflects upon how the method of dialogue café can function to promote young people's active participation in research regarding young people in vulnerable life situations. The aim is to address the research question *What are the potentials and challenges of using the dialogue café as an approach in a participatory action research context?*

After presenting experiences from one of the dialogue cafés in the interdisciplinary and participatory action project Youth in flight, the chapter will introduce an epistemological and conceptual framework for the idea of a dialogue café as a research approach. Based on the experiences from the café, informed by Bakhtin and Freire's theoretical perspectives on dialogue, the chapter identifies and discusses core tensions, dilemmas and conflicts that can occur as a result of this approach; Power imbalance, the tension between the idea of empowerment in the encounter with claims of controlling the research process, protecting vulnerability and ensuring privacy constraints. The chapter reflects upon what might be the researcher's particular responsibility when involving vulnerable young people in this kind of meeting, and suggests its potential: The dialogue café can be seen as a laboratory, where dilemmas and power relations are exposed, and which in turn makes it possible to explore, expand and exceed the distribution of power.

Keywords
Dialogue, World café, participatory action research, power, young people in vulnerable life situations

About the author

Catrine Torbjørnsen Halås works as associate professor at faculty of Teachers education at Nord University. She is educated as a social worker, holds a ph.d in studies of professional praxis and is the leader of a master program in practical knowledge.

The aim of this chapter is to explore the potential and challenges of using the dialogue café as an approach in participatory action research with young people in vulnerable life situations. Why and when is this suitable, and what are the potential problems of such an approach? In line with the frame of the anthology, power dynamics will be given special attention.

ln the interdisciplinary project Youth in flight aimed at what we initially called youth at risk, researchers collaborated with local projects on professional and practical development and research. Among other approaches, we used the dialogue café as a venue and participatory method. The dialogue café is a type of meeting inspired by the World café, which is a simple method for bringing people together to talk about important questions based on the notion that people, irrespective of who they are, can work together (Brown & Isaacs, 2005).

After presenting experiences from one of the dialogue cafés, I will introduce an epistemological and conceptual framework for the idea of the dialogue café as a research approach in participatory action research. Informed by Bakhtin and Freire's theoretical perspectives on dialogue, the experiences of the café are used as a starting point in the endeavour to identify and discuss some of the core tensions, dilemmas and conflicts that may occur as a result of using this approach. Because this is a participatory method whereby the researcher cooperates with the practice field, I will present some thoughts concerning what the researcher's special responsibility might be when involving young people in this kind of meeting. The chapter suggests that the dialogue café can be seen as a laboratory in which the aforementioned dilemmas and power relations are exposed, which in turn makes it possible to explore, expand and exceed the distribution of power.

Youth in flight - report from a dialogue café

> *I love the sound of chatting between people in a congregation. First a little quiet and trying, before it rises and becomes stronger and stronger. It is so good to see the curious faces and gesticulating bodies stretching out, so they better can hear what guests, sitting on the other side of the coffee table, says. To know that the energy of commitment is moving in the room. Something happens. A wind of change passes between the people who are present (Halås, 2012).*

This is the introduction to a narrative about a dialogue café I played a part in planning and conducting as a part of a research project, Youth in flight, that lasted from 2007 to 2013. The project's main goal was to identify potentially effective approaches, methods and types of cooperation that could be used with at-risk young people aged 15–25. The project's first phase included fifteen local multidisciplinary projects in nine different municipalities in Norway. The overall research approach was participatory and action oriented, involving ten researchers working together with both professionals and young people. The main question to be addressed by the project was how youth at risk should be approached, motivated and helped in ways that could facilitate the best possible transition into adulthood.

When we started the project, we found that the collective term *youth at risk* seemed to be broadly and commonly understood as referring to youth who are outside the educational system, working life and everyday social activity. It also referred to violence, dropout, drug abuse, exclusion and poverty. Statistically speaking, at-risk generally predicted a later life of ill health, poverty, criminality or social disrepute (Follesø, 2015). One of the early research findings was that the professionals and adults' description of risk as actions and behaviour were in disharmony with the young people's own understandings and descriptions of themselves and their problems. 'When adults come together to form one common and undisputed agreement on the meaning of "youth at risk", without inviting young people to participate in the discussion, there is the clear danger of missing important perspectives held by the main characters in the discussion—the youth themselves' (ibid, p 251). The term did not grasp the psychological, social and structural dimensions of being in different kinds of transitions. This prompted us to change the term and to adopt 'youth in flight' or 'young people in vulnerable life situations' and accommodates the need to include the youth themselves in research.

As part of the work, the project initiated dialogue cafés, where various stakeholders in the local community were invited, such as young people, parents, partners, community volunteers and political and administrative managers. The dialogue cafés were used as arenas for participation, gaining knowledge and reflecting about different themes and issues. These included getting a holistic picture of the situation, the challenges, needs and resources, and getting ideas for interventions, empowerment and mobilization for action. The purpose was to bring in different voices that could help illuminate various questions and issues raised by the project, from different perspectives and standpoints. Furthermore, the aim was to create an understanding of the young people's situation and needs and to mobilize resources and commitment to implement change.

In one of the local projects, we used dialogue cafés to facilitate participation and co-creation of knowledge and transformable learning processes for change, in the hope of mobilizing partners outside the project to become part of the change process. Thus, four young people who had difficulty completing school and staying at work were invited to learn carpentry through the rehabilitation of an old house. At the same time, they attended a personal rehabilitation course on their own. As a researcher, I followed the project for two years. I heard stories about hard schooling, bullying and the experiences of standing outside social fellowship and local community. Together we wrote a report relating the experiences from the project. The young participants were eager about what the local community could do to prevent other youngsters from experiencing the same as they had encountered, i.e. being bullied and being on the outside already in lower secondary school. Together we planned a dialogue café, the purpose of which was to get ideas and input on how the local community and the municipality could take action when following up on the experiences of the project. We invited professionals, politicians, the mayor, the chief administrative manager and family to the dialogue café. All were stakeholders, who in different ways had something to do with young people in vulnerable life situations. The guests were placed around small tables and served coffee and waffles, as they were provided information about the project and viewed photos from the work. Following this, the researcher interviewed two of the youngsters, who

told about what they had experienced – being bullied and excluded from the social community ever since elementary school. They talked about how this had made it difficult to believe in themselves, given them low self-esteem and made it difficult to stay in school or a job after that. Participation in the project had strengthened them so that they were better able to cope with challenges. Afterwards, we encouraged the café guests to discuss some prepared questions. The guests were invited to have a dialogue about what and how the municipality could learn from the project. I circulated in the room and listened to the conversations from table to table. It was then I was witness to one of the young boys took a deep breath, looking directly into the eyes of the chief councilman sitting next to him, and said, *"Tell me, what will you do to prevent other youngsters from being bullied like me?"* After a brief moment of silence, the chief administrative manager met the young boy's eyes and, showing curiosity, he asked," *Tell me - what do you think I should do?"*.

After the café, the young people expressed pride in themselves and what they had gained. They were satisfied that the guests at the café had not only listened to them, but also asked them to give advice about what the local community should do to prevent youths from being excluded from the local community. The chief administrative manager also said that he suddenly understood that he had needed to hear the experiences of the young people to find good strategies in the welfare services for children. As a consequence, he wanted to invite young people to a new meeting.

During the eight-year project period, I participated in planning and implementing several dialogues in which young people participated. Two of these involved dialogues with adults together with the young people, such as the one described above. Young people participated in planning three of the cafés. Most cafés had themes concerning school dropouts. Another common theme was how we can bolster young people's participation and encourage participation in different settings. One café was about inclusion, while another used the café concept for dialogue about research findings.

In our research we found that many of the young people we met had experiences of being excluded, not being given a voice or not being listened to (Follesø, Halås, Anvik (red), 2016). Research concerning such experiences identifies challenges related to vulnerability and power. We therefore need to develop research approaches that aim to explore and challenge power dynamics, to empower and increase equality. As the research in the project was carried out within a social work context, the research also needed to connect with critical values in social work, ' ... as *concerned with the promotion of social justice, equality, emancipation, empowerment, and level playing fields, among others, as well as with the exposing and undermining of abusive uses of power, privilege, and prestige"* (Foche and Light, 2010). In line with this, we found Participatory Action Research (PAR) a useful approach, which will be used in this chapter to examine the potential of dialogue cafés.

Participatory Action Research, PAR

The way we describe something has consequences for what we do. The rules we set for acknowledging something as knowledge define who should be listened to. Following this,

those who have the ability to put into words and describe the world and have the opportunity to add to the knowledge base, have greater chances of shaping and changing the world. In society, different kinds of knowledge are in play. Action research presupposes a recognition of the precept that no kind of knowledge can be superior to other kinds of knowledge. This means that the different knowledge held by stakeholders needs to be organized through dialogues, understood as conversations organized in such a way as to support equality and complementarity between different sources of knowledge (Pålshaugen 1992).

Participant-based action research (PAR) is as a researcher's participatory approach to practice, acknowledging that knowledge developing processes also imply power. PAR is not a research method in and of itself, but a epistemological orientation that focuses on the need to include subjective experiences in the process of creating knowledge, including the research 'objects' in all parts of the process via theme selection to implementation, from data interpretation to dissemination. It is based on the idea that it takes commitment and perspectives from several parties to succeed in finding and realizing solutions. The involved working method is considered conducive to strengthening the influence of individuals on their own life situation and context, as well as supporting collaborative knowledge-producing and change-producing processes between different participants and knowledge forms (Phillips 2011).

Karen Healy (2001) finds that the approach assumes that the real causes of oppression in society lie in social structures. Secondly, it assumes that society consists of two groups, namely those within and those outside, where this form of action research aims to challenge and confront those who are in power. Third, researchers who promote participant-based action research normally advocate a equal relationship between researcher and participants, seeking to eliminate differences through an appropriate distribution of tasks and roles in the research process. Finally, she highlights ways of seeking to empower participants to take control of the political and economic forces that shape their lives. This involves well-known social action research strategies such as awareness raising and collective action. By making a link between power and knowledge, she combines social inquiry, education and action. It is a transformational perspective in which power is redistributed between researchers and participants.

In terms of the implementation of the UNCRC, increased attention has been focused on children and young people's participation in different contexts. Young people have been invited in as participants in research and as discussants of social change. A literature review of 45 PAR projects with children and young people concludes that there is a lack of a precise definition of what constitutes young people's participation in research (Shamrova & Cummings, 2017). This can lead to oversimplification of young people's involvement and misinterpretation of their voices, leading to participation that is not meaningfully integrated and power dynamics being given appropriate attention.

Participation as practice and young people's contributions cannot be heard outside or free of the political, legal, social and cultural discourses that potentially enable, inhibit and resist what they have to say (Kögler 1999). Power is embedded in the relations, language, habits and in our way of being together. Through the dialogue café, we seek to create a space

enabling us to ascertain what the PAR approach may best be able to address, given that practices are irrational, unsustainable and unjust (Kemmis, Taggart & Nixon, 2014).

The idea and roots of Dialogue Café

Lundy (2007) addresses four interrelated elements as prerequisites for the voice of children and young people to be heard, listing them as space, voice, audience and influence. There is a need for *spaces* in which young people can be given the opportunity to express a view. To have a *voice* means that young people must be enabled to express their views. *Audience* and *obligation* reflects that the view must be listened to and acted upon. Using dialogue cafés can be seen as a space specially designed to facilitate young people's voices, and at the same time accommodating the perspectives of audience and obligation.

The use of the dialogue café as an arena for research talk, was inspired by the idea of the World Café, described as *"a conversational process that helps groups to engage in constructive dialogue around critical questions, to build personal relationship , and to foster collaborative learning"* (Brown and Isaacs, 2005). Essential processes and interconnected elements of the world café are listed as constructive dialogue, collaborative learning, collective discoveries and relationship building. It requires the recognition that no knowledge by virtue of its form can be superior to other forms, which means that the different stakeholders' elements of knowledge cannot be linked to one other in hierarchical relationships. Instead, the link must be through dialogues, based on principles of equality and complementarity between the various forms of knowledge.

The dialogue café seems to have much in common with data collection in focus groups. This is a research method in which the researcher invites a small group of people to contribute their experiences and thoughts through a focused and reflective conversation about a topic that the researcher has decided. Data is produced through group interaction allowing the researcher to create knowledge, meaning and understanding of reality in collaboration with, and in interaction with, the participants. The research discussions thus become an arena for construction more than an arena for discovering or uncovering information (Holstein and Gubrium 2009). Dialogue cafés can be seen as a wider and less controlled version of focus groups where the idea of dialogue represents an epistemological approach that shapes what is known, what can be known and what is desirable to know.

Dialogue café as a method in research literature.

Different kinds of collaborative dialogues haves been used as a participatory approach in action research within different fields, often called dialogue conferences or meetings. A few publications use the term 'dialogue café'. What, then, is identified as the potential of dialogue conferences/ meetings/ cafés in different contexts?

Jørgenson & Steier (2013) sees the World Café as holding the potential to reshape social relations by establishing a bounded and 'safe' conversational space in which the usual routines and authority structures are temporarily suspended. (Or, as I see it, at last dimmed.)

It provides an opportunity to explore alternative communicative practices as a means of bringing about whole-system change. The authors claim that it belongs to a new generation of participatory methods that attempt to achieve collective change by bringing all members or stakeholders of the system together in one place, using a highly structured process of movement to create flexible and coevolving networks of conversations.

Further dialogue conferences/ meetings/ cafés are considered useful when the aim is to facilitate increased understanding of complex problems and have been used in community development research projects (Bornemark, 2017, Ingulfsvann, Jakobsen & Nystad, 2015, Ekman Philips, & Huzzard, 2007). Organized dialogues have been used in action-oriented research in working life and organization, focusing on the collective ability to learn, cooperate and adapt and thereby create a better working environment (Pålshaugen, 2014). It is described as an approach aimed at expanding the practical outcomes for social work research and the wider field of qualitative research (Foche and Light, 2010). It has been used as a method for user participation, within the social services (Natland, Bjerke & Torstenssen, 2019, Fook et al. 2010), health services (Olsen, 2007) health promotion (Mittelmark & Hauge 2003), research with people with intellectual disabilities (Gjermestad, Luteberget, Midjo, & Witsø (2019) and in the field of child welfare (Seim and Slettebø red 2006). In the field of health promotion, the goal is often described as supporting strength-based and recovery-oriented change processes, and is based on ideas of acknowledged communication, solution-oriented communication, with a focus on mastery promotion, empowerment and positive psychology (Mittelmark, M., & Hauge, H. 2003).

The different experiences show that using a dialogue-conference method both facilitates and hinders active research participation with vulnerable groups. The preparation and planning of a dialogue conference are considered as important parts of the process. At the same time as vulnerable groups may have cognitive, communicative and social limitations, different voices reinforce each other in the working groups, and challenges become visible. Without working together, it would be difficult to acquire this kind of knowledge within the framework of traditional research design. Being a part of the cooperation compels the researcher to actively consider and reflect upon the complexity of implications of the principles of participation. Involving vulnerable groups in planning, preparing and conducting a café can facilitate more equal relations and contribute to empowering processes, giving the participants better conditions for participating in the research process as a whole (Gjermestad et al, 2019, Natland et al, 2019, Halås, 2012, Olsen, 2007).

Common to all the different fields is the fact that they all address how power appears to influence the process and that co-production of knowledge between actors representing different forms of knowledge may imply power dynamics that are opened up for both inclusion and exclusion of the different forms of knowledge along the processes (Phillips 2011, p 150, Olsen, 2007, Halås 2012).

The previously mentioned literature review on PAR with children and young people (Shamrova and Cummings, 2017) identifies a set of enabling methodological choices that support meaningful participation, such as using child-friendly data collection tools, and creating meaningful venues for dissemination. They point out further directions for research,

such as the need for focusing on the distribution of power between adults and children in research, including a discussion of the nature of their relationship.

Theoretical framework of the concept of dialogue

Dialogue is a common word, used in daily conversation. Closer examination reveals that it is used in various contexts and with different meanings. It can be used as a synonym for conversation, denoting people talking with one another. Sometimes it is used to describe the way people talk, with an emphasis on different qualities and aspects related to values or ideas, goals or structure. It can be used to describe qualities of conversations between two people: 'We had a good dialogue'. Often, we find the word in newspapers reporting dialogues used as a tool to mediate between people in conflict, between cultures, religions, countries, organizations. It is also used as an approach in organizational change and in family therapy. In these situations, the idea of dialogue is associated with a wish to deal with conflicts and to contribute to change. With such an array of meanings, it is legitimate to ask what we mean when we refer to dialogues, and to the dialogue café in particular, as an approach to research. Where does the concept come from, what are its origins and how has the concept developed over time? And how does this inform and affect us when using dialogue cafés in the sense of a research laboratory?

The word *dialogue* comes from Greek where *dia logos* means 'through the words'. For many, Socrates' dialogues and Plato's view of knowledge are the basis for determining what is true or genuine dialogue. For them, dialogue was an investigative method involving conversation to find truth. As we have seen, however, both in the story of the dialogue café and in the epistemological assumptions related to PAR, we need a concept of dialogue that helps us to be aware of, address and handle inequality and power dynamics embedded in meetings between vulnerable young people and with adults. This leads us to Bakhtin (1984) and Freire (2004), both of whom have put forward perspectives on dialogue, making room for both diversity and conflicts. The latter is useful for our purposes, because we want to identify and address questions related to power. Bakhtin and Freire were both teachers and philosophers, both interested in the situated socio-political nature of language and people and the spatially and temporally situated nature of the word. Both were inspired by Martin Buber and understood dialogue as an authentic way of being, more than a method or type of communication. They believed in the unfinalizability of the human being, emphasizing the open-endedness of dialogue and inquisitive about the power of language.

Bakhtin described the dialogue as part of the human condition.

> *Life by its very nature is dialogic. To live means to participate in dialogue: to ask questions, to heed, to respond, to agree, and so forth. In this dialogue a person participates wholly and throughout his life: with his eyes, lips, hands soul, spirit, with his whole body and deeds. He invests his entire self in discourse, and the discourse enters into the dialogic fabric of human life, into the world symposium. (Bakhtin, 1984, p. 293).*

We become and are human in an unfinished dialogue with others. We become who we are interacting in dialogue with others. We take our opinions and create new meaning in the world through dialogue with our surroundings. He was concerned with the polyphonic and

believed in respect for the ambiguous and in the way development can take place through a meeting between different voices. Arguments can be tested, thereby strengthened or changed by taking the other's perspective. In this respect, Bakhtin was not so concerned with dialogue as a means by which to create harmony and unity. Insight and understanding are developed through joint exploration and the borrowing of others' thoughts to develop one's own. It is about expressing contradictions and being willing to live with them. The search for truth and consensus breaks with Bakhtin's understanding of what is genuine and real dialogue. He thus gives us perspectives on understanding the dialogue as the basis for human development and for understanding in the world, and an idea of exploring and developing understanding by allowing different voices to speak. Bakhtin's perspectives on dialogue as the basics in human life helps us to see that dialogic approaches can be crucial in enhancing the involvement of young people who are struggling with relationships and feelings of being on the outside. A dialogic approach can potentially give the young person an experience of being seen, heard and perhaps understood. This has an empowering potential to strengthen the young person's conditions for being able to participate.

The Brazilian pedagogue Paolo Freire worked with poor land workers and developed critical approaches by empowering individuals to identify and analyse their own problems and affect their own situation. For Freire (2014), it is a matter of joining the oppressed with the aim of changing repressive structures. The liberating pedagogy was what he identified as the pedagogy that will help every person take advantage of their rich opportunities. It is about giving counterparts their due human worth. The oppressor is self-denied because she takes humanity from others. She is unable to lead the struggle to give freedom back to the oppressed. Freire is concerned with the importance of allowing the oppressed voice itself to be expressed. He understands it as fundamental in human existence to name the world and to change it. To name the worldis a creative action that one cannot carry out on behalf of anyone else, even though it may occur in dialogue with others.

Despite the varying perspectives, which only partly provide an answer as to what a good dialogue is (e.g. a common understanding or conflict/diversity), there are some commonalities among them: A dialogue can be understood as a conversation with certain qualities, the point of which is to explore and understand, contrary to a debate, where the point is to win an argument through conversation. It is not a monologue. A dialogue both activates and challenges and is an exchange of opinions and ideas. To be in a dialogue, one needs to listen with an open mind. When we enter into a dialogue, we need to be willing to learn, grow and be changed. In sum, this leads to what might be the most prevalent ideas pertaining to dialogues: The belief in community, equality and participation. Dialogues might take different forms, but they share an interest in the other as a subject and rely on an attitude of openness and attentiveness towards the other with the aim of learning mutually, extending perspectives and empowering (Phillips et al. 2012).

Exposing and exploring power – Meeting the challenges of dialogue

The aim of this chapter is to explore the potential and challenges in using the dialogue café as an approach in participatory action research with young people in vulnerable life situations. The example of a dialogue café, sets the context and point of departure for exploration. This was a dialogue café planned and conducted together with young people and invited stakeholders in the local community. Much effort was invested in planning the café. In all, the process of planning, arranging and summing up the café together with the young people presented us with dilemmas and forced us to carefully consider ethical research questions. At the same time, what happened in the café shows some of the potential a dialogue café holds for enlisting participation and facilitating processes of change, such as empowering young people and professionals alike and promoting organizational learning. I will return to this. Let me first focus on challenges and dilemmas that may be encountered.

As in all other research processes, there are many questions to be answered, related in the initial stage to the research design in general and more specifically, to validity, trustworthiness and generalization. Secondly, questions related to ethical research questions need to be addressed in terms of how to ensure informed consent, voluntariness, confidentiality, vulnerability and personal data protection (Research ethical committee, 2016). It is given that the researcher should try to reduce uncertainty in the research process. Even though the dialogue café is a planned intervention, it is reasonable to assume that the researcher may not maintain a full overview and control. However, as we have seen in earlier research, this willfully uncontrolled dialogic chaos could possibly expose, explore and expand power relations..

So let me further look into the café as a planned activity, using Browns and Isaacs (2005) concept and their seven integrated principles for the World Café, which also may be useful in planning a dialogue café as a research venue, as a framework for my explorations. Brown and Isaacs (2005) describe seven integrated principles for creating a good dialogical environment: 1) Set the context, 2) Create hospitable space, 3) Explore questions that matter 4) Encourage everyone's contribution, 5) Connect diverse perspectives, 6) Listen together and notice patterns, insights and deeper questions and 7) Harvest and share collective discoveries. To take advantage of the benefits from the World café, it is important that we be aware of the challenges that can follow, as well as some of the more harmony-oriented assumptions and goals connected with the World Café when we are conducting the café in a PAR context.

1) Setting the Context

The first question to ask when planning a café is about its purpose. What do you want to achieve with the dialogue café? Why invite stakeholders to participate? Who should be invited and who are the intended recipients of the research? In my example, the goals were several: a) It was an approach for empowering the participating young people in the research process, b) a way to get broader input on the question raised in the project, and c) a way to recruit and mobilize human resources for the process of change. At a meeting prior to the planning meeting, I presented some preparatory questions to the four participating young people. This done so that they could think about the questions before our next meeting. When

we reconvened, I understood that the young participants had been talking together, and they presented clear thoughts about what they wanted to achieve in the café: They wanted to engage different stakeholders and to dialogue about how different stakeholders in the local community could prevent bullying.

In our planning, we discussed what we expected of one another and the different roles we would play. This led us to the question of who was to be the café's host, which put the level of participation in research under scrutiny. Lansdown (2011) describes three types of participation involving three levels of power for young people: consultative participation, collaborative participation and youth-led participation. Consultative participation is based on adults' recognition that they need to consult young people to get information about their perspectives and points of view. In collaborative participation, young people are involved in the development, implementation, monitoring and evaluation of projects or activities. Young people are invited as partners, and the adults empower them to influence decisions. Finally, in youth-led participation, we assume that young people are able to take actions and manage decision-making and that the adults are to have a role as facilitators. In our project, we aimed for the latter and this entailed problems related to ethical research questions.

Approaching young people's participation as a dialogical encounter presupposes an ethical dimension because it implies that our conversations with them proceed based on respect for their views, perspectives and assumptions. A dialogical approach draws attention to participation as a space for a certain kind of ethical practice. PAR framed with Bakhtin and Freire's perspective on dialogue challenges our notions of research and generates ethical dilemmas. The most common ethics-related challenges in world-wide research involving children and young people are identified as informed consent, protecting the child's interests and well-being, privacy, confidentiality, payment and power dynamics (Graham, Powell, & Taylor, 2015). These are all considerations further intensified by the introduction of the GDPR. This means that the protection of privacy considerations is crucial in this kind of research. In the café, we create a hospitable space in which young people can feel safe to share their thoughts and experiences. With respect to the possibility that the young people may be vulnerable and that the themes we are addressing are often related to social problems, we need to consider how to ensure personal privacy and well-being of the informants. This issue is needed to be addressed in the planning phase, during the opening session of the café, during the briefing of the café-hosts and when preparing a contingency plan in the event the young people may want to speak with someone afterwards. The researcher also has a special responsibility to ensure confidentiality. This means that one needs to be conscious about what stories the hosts allow to be shared around the tables. However, if the researcher or host tries to steer the conversation, it may be considered intrusive or as obstructing the young people's right to participate freely. Voicing one's opinions, sharing stories, experiencing that one is not alone is empowering. If we stop the young person from telling something, we may cause the young person to feel shame, which is the opposite of contributing to empowering processes. At the same time, the researcher needs to keep in mind the possible consequences for the participants in the long term from sharing private stories around the table and should try to balance different considerations (Halås, 2012). As a participatory approach, the best way to find out how to deal with these issues is to discuss it with representatives of the young people.

In our case, we focused keenly on these questions, first in planning the café, where we discussed the extent to which the participants should share personal experiences, and then after the café, in what way we should sum up, analyse and report from the café and the project as a whole. The youngsters were proud of having been a part of the project, of having a voice, and they stressed the importance of the experience of being heard. They wanted to tell their story and add their names in the booklet we prepared. Considering ethical research obligations, relating the researchers' obligations to consider the long-term consequences, this might be considered problematic. When I mentioned this, one of the young participants took me to task and claimed that, by saying this, I was behaving like a representative for the oppressive structures, restricting his right to speak.. Here we can see power at work: As we participate in dialogue, the power that is normally invisible and embedded in structures and in routines of the professional researcher becomes visible and is put into play, not only for researcher, but also for the young participant.

2) Create hospitable Space

To make everyone feel free to participate and enter into the dialogue, it is important that the guests feel secure enough to participate. It is important that everyone be made aware of what they are a part of, what the purpose is and how their contributions will be used. In a research setting, these are things the researcher has an obligation to ensure. A participatory approach demands this. In our café, the young participants were hosts alongside some of the professionals working with them in the project. We wanted to create a hospitable space in which the quests would feel welcome, and where both the guests and the hosts felt secure about participating in the dialogue. The guests were welcomed and served refreshments. Both the invitation and the room's atmosphere signalled that the guests were being welcomed to a café. A café is a concept associated with a public free space, inviting guests to talk informally. While we wanted to take advantage of the framework that the café image gave us, we also talked about the need to give the café a formal framework corresponding with its purpose. Presumably, the quests also had expectations related to the project's local affiliation with the social services. In the dialogue café, we seek to organize conversations, creating a hospitable space, making it possible both to expose and to explore participatory patterns with an aim to expand young people's abilities and opportunities to participate in society. The point is that the different contexts that brought together in the room might influence people's confidence in their ability to participate in the dialogue. We need to be aware of this.

On the one hand, following Bakhtin, we want to create a space enabling different voices and perspectives (and through this, a different context for interpretation) to be expressed around the table. On the other hand we want to create a free space, which opens a creative space for exploring, expanding and/or transcending (mis)understandings. Thus, the café balances between research–seeing diversity as it is –and, at the same time, a corrective agent – challenging unwanted patterns.

3) Explore questions that matter

When considering ethical issues, not all questions are suitable for the dialogue café. Cafés are not spaces for collecting private stories. Inviting young people to participate with the aim of contributing to change may give the young people expectations that are hard to fulfil. If this is

not addressed and dealt with, the result may be that the young people will be disappointed, lose confidence in the adults and lose faith in the reason for participating. Therefore, it is imperative not to give the young people higher expectations than it is realistic to achieve, and it is equally important to have a plan for providing feedback to the young people indicating what their contributions have led to.

In our café, the youngsters wanted to invite the guests to engage in the question of what could be done to prevent bullying. Paolo Freire (2014) describes how engagement in everyday problems can be helpful if we want to get people with different positions, knowledge and linguistic conditions to speak together. In this way, both can take a position as critical reviewers of the knowledge needed to shed light on the problems, and they can act as cognitive actors in the learning situation itself. In our examples, both the young people and the guests knew something about the subject because it was part of their common world. Their common interest represented a meeting point.

4) Encouraging everyone's contribution

It is important to ensure that different perspectives and voices are heard, and at the same time respect the right not to share. In a group, on the one hand, of young people with low self-esteem, often struggling to find the right words and, on the other hand, of professionals more comfortable expressing themselves on complex issues, the researcher has a particular responsibility to see to it that everyone's voice is heard. The café concept can be helpful, as a reminder that guests should use inclusive, everyday language. Even though the café in itself can be considered as a child-friendly data collection tool, the concept also allows us to integrate other tools. In our café, we encouraged the guests to write on the table, and in other cafés we have used photos, drawings and visioning trees, all examples of tools young people seem to appreciate (Shamrova & Cummins, 2017). To accommodate the input from various stakeholders, it is wise to have notebooks on the table and ask the young people to think a little and then write down some of their thoughts before starting the conversation with everyone.

Another tension in a dialogue café may be between the young people's empowering processes and the more collective knowledge-creating processes. In this respect, Dutch educational philosopher Gert Biesta (2014) offers perspectives on how considerations for the individual and the collective are mutually connected and dependent, when he describes democracy as both a conjointly communicated experience and a subjectivation process. He points out that we are subjects in those situations in which our initiatives are taken up by others. It is only through action, in a room of plurality and difference, that a person can be emancipated, 'singled out' and where one's unique singularity exists (ibid), and new beginnings can be created for both the person and the world. This gives us a double responsibility *"... a responsibility for each individual and a responsibility for 'the world', the space of plurality and difference as the condition for democratic subjectivity"* (Biesta, 2007).

5) Connect diverse perspectives

Another problem is related to the café's function as a reproductive or critical space. The idea of dialogue and the notion of "listening to the middle" can undermine and oppress conflicts of interests. In this context, the researcher needs to be sure whether the goal is to seek a common understanding or to identify and/or address conflicts of interest. If the café focuses on dialogue as consensus about understandings or solutions, the café could result in oppression. Rather than contributing towards liberation, the researcher will have helped to reinforce hidden power, reproducing oppressive ideas. Thus, a dialogue perspective to which the researcher has contributed emphasizes oppression instead of liberation.

Karen Healey (2001) writes about the way researchers in participatory action research (PAR) often use their position (and power) to initiate, mobilize, motivate, arrange meetings and influence attitudes that contribute to and enable the projects being initiated. She believes that the view that participation arises in the absence of the researcher's power helps prevent the recognition of the productive pages of power: *"The failure to acknowledge the positive or negative operations of researcher power in PAR does not mean that it disappears, but that such recognition is sent underground"* (ibid). She says there is a need to seek a better understanding of how power influences, by observing how it works in research collaboration. Perhaps we need to broaden our perspectives on the café's potential. It is not only a space for gathering data, but also a space offering an opportunity to study meaning-making processes.

6) Listen together and notice patterns, insights and deeper questions

Different understandings of dialogue co-exist, side by side, in society. Gadamer (2003) and Habermas (1999) advanced perspectives on dialogues proposing that we have a heritage of ideas and entailing that participants in a dialogue must trust each other; arguments must be truthful, discourse public and the participants should be prepared to be convinced by good arguments. One has to be open to being convinced of the ideas and views of others if these seem reasonable and justified. Through dialogue, we can find common understanding or truth. This idea can be problematic in a PAR context. Bakhtin and Freire's perspectives on dialogue help us to see that plurality and contradictions are the engine in a PAR dialogue and that, to make changes, we need to create a space for exposing and exploring this in a free, but at the same time controlled way. By combining the ideas of Bakhtin and Freire, we can understand tensions as the engine for development and change. It involves a quest for a dialectically oriented dialogue in which understanding is not a prerequisite for coming to an agreement on how something is, or should be, understood. It is instead a way to recognize that diversity and plurality can live in a shared world.

7) Harvest and share collective discoveries.

The dialogue café can represent a break in the pattern of interaction and open for new understandings. Putting solutions on hold is one such break in the usual pattern. In a café, it is a matter not merely of empowering young people by giving them an opportunity and new ways to participate. It is also a matter of providing professionals and leaders a possibility to step out of their daily patterns of communication and g to participate in conversations on new

15

premises. We need to acknowledge that we have some challenges, and then try to find better ways to meet them. In the dialogue café, we put problem solving on hold for a while. It is about giving people space to think aloud, to test thoughts and explore the situation without being constrained by pressure to find solutions. The constraints of problem solving may obstruct the path to exploration..

How should we collect input? If the goal of the café is to gather the guests' perspectives or ideas on a subject, there may be challenges of a logistical nature: the researcher cannot be present at all the tables simultaneously and needs with the cooperation of the café hosts to lead conversations, make notes and write summaries of the inputs from each table. This necessitates training the hosts (Shamrova & Cummings, 2017, Kellett, 2011). Through training, they become as qualified as possible, are able to ask good questions and can ensure that relevant input is collected.

What are the challenges related to validity? Can input from the café be considered reliable research data. Obviously, there are risks associated with the reduced rigour of child-friendly data collection tools (like dialogue café) in PAR with children and young people (Shamrova & Cummings, 2017). This means that the notes from the café may not necessarily be usable as research data in their raw form, but must instead be considered general input, a broadening of perspectives, a source of ideas for planning the research process or further explorative processes. One also needs to be aware that including young people is no guarantee that what they provide is a more reliable or accurate description of the world than descriptions given, for example, by the researcher. Nor are their thoughts 'free'. Their knowledge, experiences and assessments are also included in previous thought patterns as self-evident and invisible. The most important input is perhaps not what the guests say, but how they say it and how they converse together.

When the café is planned and conducted together with young people, the participation in itself might give them a good starting point to participate as equal partners as the research process continues (Natland et al, 2019, Gjermestad et al, 2019). In our example, the dialogue café represents a shared experience. After the café, in the following project meetings with the four young people who had taken part in planning the café, we reflected on and analysed what had happened. There is reason to believe that the young people, through being involved in the planning, arranging and summing up of the café, were better prepared to participate in the subsequent research dialogue and analysis of the results from the café.

As an activity in an action research context, the café has some important questions that need to be posed at the end of the café: What are the outcomes? How will input be treated? How will it be disseminated? Who are the recipients of the findings? After studying 45 different papers/ articles from PAR projects with children and young people, Shamrova and Cummings (2017) underline the need to identify the outputs of such processes and to communicate them better; if this is not done, young participants might feel that their work has little value.

Expanding and exceeding power relations - the dialogue café as a social laboratory

How can we understand the output from our dialogue café? It might not be surprising that I, as the researcher, did not find the guests' ideas and inputs to be the most valuable result of the café. For me, the short dialogue between the young boy and the administrative manager represents the most important outcome. The reflections of the young boy and the manager after the café reveal that the meeting had given them an experience that possibly had consequences in terms of change. Their experiences correspond with the three most commonly occurring contextual layers of participation reflected in a literature review of 45 other PAR projects with children and young people, described as young people's level outcomes, organizations' level outcomes and community level outcomes (Shamrova & Cummins, 2017). Outcomes on the individual level are reported as observed changes in children and young people's social-emotional and cognitive development as well as the development of their skills as agents of change most often. At the organizational level, the most frequent outcomes reported were changes in organizational culture towards being more participatory and child-inclusive, and in sensitization of programmes to better fit the needs of children and youth. At the community level, infrastructural projects, advocacy projects and raised community awareness were the most reported outcomes.

Working with social problems involving vulnerable young people means entering into and facing living dilemmas and ambiguities in society at large. These kinds of challenges and dilemmas, however, should not be considered problems that we should avoid. Instead we should ask what we can learn from this, and how can we as researchers can study such processes. I have earlier compared the dialogue café with focus groups. Common to both is the fact that social interaction, what people say, is a source of data. In addition, when focusing on what research participants talk about, it is just as important to scrutinize the way they talk as it is to ascertain what is being talked about (Holstein and Gudbrium, 2009). This means that understanding how the meaning-making process emerges in a conversation can be as interesting as the essence of what is being talked about and what it leads to. A dual interest in both what and how meaning is produced is crucial and results in an acknowledgment of the constituent active element in the research process. Thus, a dialogue café can be a good tool for producing data on social group interpretations, interactions and norms, in which they are less likely to produce data about individuals' life worlds.

To make this possible, we can find support in Bakhtin and Freire's perspectives on the human being as unfinalized and as always becoming. We are thereby able to understand the café as a free space, not enabling us to see what we are, but to explore what we can be and can become. For Freire this is a deliberative process, as it was for the young boy in the story from the dialogue café. In the café, a room was created that gave him the space to explore a new way of being in the world. Here the researcher's responsibility is to identify and report such processes, striving at the same time to identify conditions that make this possible.

Montoya & Kent (2011) use the concept 'Dialogical action', describing this as an innovative way by which the researcher can support community action. They find that communities

already are empowered to enact change, but often lack the space to experience productive conflict through which transformative imagination can occur. They mean that the researcher can join in the meaningful ways communities get things done, by creating a space where researchers and practitioners join in the meaningful environment for dialogue. In other words, we need safe spaces where we can expose, explore and expand habitual structures of communication.

The process of recognition is understood as crucial to vulnerable young people's wellbeing and participation in society (Follesø, 2010, Fitzgerald, Graham, Smith, & Taylor, 2009). Following the thoughts of Honneth (2007), recognition is supported, rejected or negotiated in our meetings with others, in close relations, communities and the society. Fitzgerald et al. (2009) find recognition to be preconditions for children's participation, and as an appropriate lens through which to examine and conceptualize participation. This because it allows for a focus on identity (young people's understanding of who they are) as well as on status (the ways in which they are able to fully participate in society). They claim that participatory approaches often represent monological processes, recognizing young people's right to participate and have a voice, focusing on the claim for recognition, more than the conditions that must be in place, not taking seriously participation and recognition as social practices. In their opinion, we must tune in closely to the more subtle ways by which power shapes and informs what it is we are prepared to recognize in these participatory encounters. They find it expedient to conceptualize participation as not merely a struggle *for* recognition, but as a struggle *over* recognition. It focuses on participation as a negotiated space that is dialogical rather than monological in nature and which, in turn, more adequately captures the mutual and interconnected layering of young people's participation. Furthermore, however, it challenges us to acknowledge that when we speak of children's participation as a struggle *over* recognition, we must tune in closely to the more subtle ways in which power shapes and informs what it is we are prepared to recognize in these participatory encounters. We need to look into the dialogical space within which norms of recognition and intersubjectivity are constituted and negotiated. Supported by the work of Freire and Bakhtin, we have reason to believe that using dialogical encounters has a potential as a participatory research approach with young people in vulnerable life situations and that there is a need to create a space for diversity, focusing the process of negotiation of recognition and power. Foucault (1980) claimed that power does not exist in itself but instead appears in networks of relations within which power is exercised. This challenges us to identify and analyse networks of power. The dialogue café represents a good opportunity to study how power comes into play, and how meaning is produced.

What might the researcher's special responsibility be?

Using the dialogue café as a participatory and action-oriented research method, the researchers has to face and deal a number of dilemmas. The dialogue café might be a space for exploring both factors that facilitates and hinders such processes. In light of the reflections above, what could be summarized as the researcher's special responsibility?

If we follow the optic of the dialogue café as a laboratory, the researcher's role would primarily be to identify such processes. I have argued that the output of the café, within a PAR context, is not necessarily to map or identify what people say, but how they talk and interact, and what occurs in the encounter. So by taking the initiative to establish a meeting place in which people who do not usually meet, and giving them the opportunity to meet and talk together, we create opportunities for new things to happen. By coming to grips with how we talk together in this arena, I, as a researcher in this intervention, can help create a break in the patterns that have been set. In the specific dialogue café, the administrative manager was not permitted to assume his usual position as the one standing in front, taking the floor and demanding answers. Instead, he is an invited guest who is asked to listen and then contribute his expertise in an exploration of a common issue. In the same way, a space is created where the young people are the ones who invite, who get help to reveal what they have on their mind and who are given the opportunity to appear as stakeholders who not only want something, but who have something to contribute to the community in their endeavours to find better solutions.

I have shown how the café has a potential as an arena suitable to facilitate young people's participation and empower their voice. At the same time, the café offers the opportunity to study the processes closely. What may be the café's biggest potential lies in the planning and conducting of the dialogue café together with young people, which has proven to be a good way to involve young people as co- researchers. Including them as part of the process may strengthen the young people's preconditions for participating as equal partners in the research process. Graham and Fitzgerald (2010) argue that it is necessary to move away from seeing participation as a struggle for recognition, to seeing it as a struggle over recognition. They advocate that both professionals and researchers must be willing to get involved in, make an effort to explore and understand what is needed to change unsuitable and/ or oppressive structures. They suggest four questions that can help the researcher to move from a monological to a dialogical way of cooperating with young people: 1) What are you saying to me?, 2) Do we place our own experience at risk when we 'listen' to young people?, 3) Does what the young people say help me to see the issue 'differently'? Are we (together) able to generate new understandings? 4) What do you say? (How will you choose to respond?)

The researcher's foremost contribution to action research is perceived as adding and developing knowledge. Knowing all the different dilemmas mentioned above, the researcher's most important task might be to be particularly aware of and attentive to all these dilemmas, seeking to identify, address and find ways to deal with them, to ensure that that ethical research considerations are seen to. Summing up, the researcher's special responsibility can be described as a) facilitating dialogue and emphasizing learning and problem solving processes, b) contributing to the promotion of different voices and perspectives c) summing up, creating knowledge to ensure that the data are treated in a proper way, d) to be a 'critical friend', and e) to be aware of the idea of change: Even though it is the practice field that has the responsibility to initiate change, the researcher has to be aware of the idea of change and be willing to engage in the dialogue related to the practical consequences of the understanding and insights that are being developed as well as enable changes by contributing to empowerment processes.

Final Thoughts

Applying a dialogue café in research is like entering a minefield of contradictions and conflicts of interest. At the same time, it holds a potential for making changes. I have argued that the dialogue café can be seen as a laboratory in which the dilemmas and power relations in participatory action research are *exposed* and come into play. This makes it possible to *explore* the network of power relations, which has a potential to contribute to the process of change, by *expanding* or *exceeding* the distribution of power.

In a context of research, the dialogues must be seen as a part of the process of gaining or developing knowledge. Creation of knowledge can be understood as 'making possible', in which our understanding of situations has consequences for the way we behave and interact in the world. The way we think about problems and issues along with what we hold as truths mean much in terms of what becomes established. When we change the way we think, we can also create change in our environment. When seen from this point of view, knowledge can be understood as that which makes possible or inhibits change. Using the dialogue café in research may have a potential for serving social work values such as equality, empowerment, power-denomination and sharing ownership to knowledge.

Litterature

Bakhtin, M. Problems of Dostoyesky's Poetics. Emerson, C (translation). Minneapolis: University of Minnesota P, 1984.

Biesta, G., (2007). Education and the democratic person: Towards a political conception of democratic education. Article in Teachers College Record 109(3), pp 740-769 ·

Biesta, G., (2014). From experimentalism to existentialism. Writing in the Margins of Philosophy of Education. In Waks, L.J (Ed.)   Leaders in Philosophy of Education. Intellectual Self-Portraits (Second Series) Sense publishers, Rotterdam / Boston / Taipei

Bornemark, J. (2017). Neutrality or Phronetic Skills: A Paradox in the Praxis of Citizen Dialogues Organized by Municipal Administration. Social Pedagogy, 3(65), 51-66

Brown, Isaacs et al (2005) The World Café : shaping our futures through conversations that matter. Berret- Hoehler Publishers, Inc. San Francisco

Cooper, M., A. Chak, F. Cornish, and A. Gillespie. 2013. Dialogue: Bridging Personal, Community, and Social Transformation. Journal of Humanistic Psychology 53: 70–93. doi:10.1177/2F0022167812447298.

Ekman Philips, M., & Huzzard, T. (2007). Developmental magic? Two takes on a dialogue conference. Journal of Organizational Change Management, 20(1), 8-25.

Fitzgerald, Robyn, Graham, Anne, Smith, Anne and Taylor, Nicola (2009). Children's
participation as a struggle over recognition: Exploring the promise of dialogue. In
Percy-Smith, Barry, & Thomas, Nigel A Handbook of Children and Young People's
Participation: Perspectives from Theory and Practice (pp. 315-327). Routledge.

Follesø, R. (2010). Ungdom, risiko og anerkjennelse ; hvordan støtte vilje til endring?
Tidsskrift for Ungdomsforskning, 10(1), 73-87.

Follesø, R. (2015). Youth at Risk or Terms at Risk? Young (Stockholm, Sweden), 23(3), 240-
253.

Follesø, R., Halås, C., & Anvik, C. (2016). Sett, hørt og forstått? : Om profesjonelle møter med
unge i sårbare livssituasjoner. Oslo: Universitetsforl.

Forskningsetiske komiteer (2016). Forskningsetiske retningslinjer for samfunnsvitenskap,
humaniora, juss og teologi.

Fouché, Christa, Light, Glenda An Invitation to Dialogue 'The World Café' In Social Work
Research Qualitative social work Volume: 10 issue: 1, page(s): 28-48

Freire, P., Ramos, M., & Macedo, D. (2014). Pedagogy of the oppressed (Thirtieth
anniversary ed.). New York ;: Bloomsbury.

Foucault, Michel (1991) Galskapens historie i opplysningens tidsalder Oslo : Gyldendal

Foucault, Michel (1999/1976) Seksualitetens historie. Oslo: EXIL

Gadamer, Hans Georg og Jordheim Helge (2003). Forståelsens filosofi / utvalgte
hermeneutiske skrifter. Oslo, Cappelen.

Gjermestad, A., Luteberget, L., Midjo, T., & Witsø, A. (2019). Preparing a dialogue conference
together with persons with intellectual disabilities. Nordic Social Work Research, 1-13.

Graham, A., & Fitzgerald, R. (2010). Progressing children's participation: Exploring the
potential of a dialogical turn. Childhood, 17(3), 343-359.

Graham, A., Powell, M. A., & Taylor, N. (2015). Ethical research involving children:
Encouraging reflexive engagement in research with children and young people.
Children & Society, 29(5), 331-343.

Habermas, Jürgen (1999): Kraften i de bedre argumenter. Oslo. Ad Notam Gyldendal

Halås, Catrine Torbjørnsen (2012) Ungdom i svev. Å oppdage muligheter med utsatte unge.
Phd- avhandling. Universitetet i Nordland

Healy, Karen (2001).Participatory action research and social work: A critical appraisal.
International Social Work 44(1):

Holstein, James og Gubrium, Jaber (2009) The active interview. I Qualitative research –
Theory, Method and Practice Second edition. Silverman, David. Los Angeles: Sage,

Ingulfsvann, A.S.; Jakobsen, O; Nystad, Ø (2015) Developing sustainable societies - a dialogical network perspective. International Journal of Social Economics;

Jorgenson, J and Steier, F (2013) Frames, Framing, and Designed Conversational Processes. Lessons From the World Café The Journal of Applied Behavioral Science 49(3) 388–405 2013 NTL Institute Reprints and permissions: sagepub.com/journalsPermissions.nav DOI: 10.1177/0021886313484511

Kellett, M. (2011). Empowering Children and Young People as Researchers: Overcoming Barriers and Building Capacity. Child Indicators Research, 4(2), 205-219.

Kemmis, S., McTaggart, R., & Nixon, R. (2014). The Action Research Planner : Doing Critical Participatory Action Research (1st ed. 2014. ed.). Singapore: Springer Singapore : Imprint: Springer.

Kögler, H. (1999) The Power of Dialogue: Critical hermeneutics after Gadamer and Foucault, London: MIT Press.

Lansdown, G. (2011) Every Child's to Be Heard- A resource guide on the UN Committee on the Rights of the Child General Comment No.12, London: Save the Children and UNICEF

Lundy, L. (2007) Voice is not enough: conceptualising Article 12 of the United Nations Convention on the Rights of the Child, British Educational Research Journal, 33 (6), pp927-942.

Mittelmark, M., & Hauge, H. (2003). Helsefremmende arbeid i en brytningstid : Fra monolog til dialog? Bergen: Fagbokforlaget. (Health Promoting Work in a Period of Change: From Monologue to Dialogue.

Montoya, M., & Kent, E. (2011). Dialogical Action: Moving From Community-Based to Community-Driven Participatory Research. Qualitative Health Research, 21(7), 1000-1011.

Morgan, David (1997) The Focus Groups as Qualitative research Sage London

Natland, S, Bjerke, E & Torstenssen, T.B. (2019). Opplevelser av god hjelp i møter med Nav. Fontene forskning, 12(1), 17-29.

Olsen, Terje (2007) Bordet fanger – temakafe som arbeidsform, Bodø: Arbeidsnotat Nordlandsforskning,

Pålshaugen, Øyvind (1992) Aksjonsforskning: En nyttig vitenskap? Et innspill i fire satser. Tidsskrift for samfunnsforskning

Pålshaugen, 2014 Dialogues in innovation: Interactive learning and interactive research as means for a context sensitive regional innovation policy. International Journal of Action Research;10(2)

Phillips, L. 2011. <u>The Promise of Dialogue. The Dialogic Turn in the Production and Communication of Knowledge.</u> Amsterdam: John Benjamins Publishing Company. Phillips, L., and M. Kristiansen. 2012.

Phillips, L, Kristiansen, M, Vehviläinen, M, & Gunnarsson, E. (2012). Characteristics and Challenges of Collaborative Research: Further Perspectives on Reflexive Strategies. In <u>Knowledge and Power in Collaborative Research: A Reflexive Approach</u> (pp. 263-288). Routledge.

Philips, M. E. & Huzzard, T. (2007). <u>Developmental magic? Two takes on a dialogue conference.</u> Journal of Organizational Change Management, 20(1), 8-25.

Prewitt (2011) <u>Working in the Café´: lessons in group dialogue</u>. The Learning Organization Vol. 18 No. 5, 2011 pp. 350-363 q Emerald Group Publishing Limited 0969-6474 DOI 10.1108/09696471111151693

Shamrova, D., & Cummings, C. (2017). <u>Participatory action research (PAR) with children and youth: An integrative review of methodology and PAR outcomes for participants, organizations, and communities.</u> Children and Youth Services Review, 81, 400-412.

Planning a dialogue café

a) Purpose: What do you want to achieve with the dialogue café? Whom do you want to address with the research?

b) Subject/ theme: What questions do you want to know more about? What do you want the youth to help you with?

c) Participants: Who should be invited? What voices are important to bring forth? What do you think of representativeness?

d) Recruitment: How should the young people be recruited? What should the young people be told in advance? How to invite? Who does this?

e) Ethical considerations: How to take care of informed consent, voluntariness, safeguarding confidentiality/ privacy considerations, vulnerability and protection.

f) Information: Who needs information about what is to happen? How do we inform? Is there a need to obtain information/consent from the parents?

g) Content: Should this be oral or in written form. Should this be sent out in advance?

h) Hosts: Who should be hosts at the tables? What do they need to know to be good café hosts?

i) Creation of a hospitable space: How should we empower the voices of all participants?

j) How will we arrange the Working Process?

k) Gathering of input: How should we gather inputs? What should be the criteria related to validity?

l) Practical conditions: When, where, setting, serving. Who should deal with what? What supplies do we need?

m) How will we do the summing up and evaluation: Depending on the time, it may be more efficient to let each group briefly present in the plenary some of what they have been talking about.

n) What about the public? What status does the café have? Open / closed? Should the media be involved? Questions about anonymity?

o) Evaluation and Learning: How should we evaluate and learn from the work we have done? In light of the process: What problems related to validation can be identified? What might be limitations in terms of transferability?

p) Report: How should the results from the café be summed up and reported? Should young people contribute by writing or discussing the report?

q) Follow-up and feedback: How should the café be followed up afterwards? How should the young people receive feedback afterwards? Who is responsible for eventual measures to be taken?