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Living Spaces for Dialogue

A dialogue-based intercultural and
interreligious learning journey

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For information about the Dialogue for Peace, please visit the dedicated Dialogue for Peace page at <https://sdgs.scout.org/challenges/dialogue-peace/nso> or write to worldbureau@scout.org to learn more.

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Together, these contributions reflect a shared conviction in the transformative power of dialogue to foster peace, understanding, and cooperation.

Part I ABOUT THESE GUIDELINES

1. Introduction

The **Living Spaces for Dialogue** is a practical and dialogue-based educational activity designed to help young people and adults build understanding, trust, and peaceful relationships across differences. In a world shaped by increasing polarisation, misinformation, and social fragmentation, this journey presents a constructive and hopeful pathway for encounter, learning, and cooperation.

Through a thoughtful combination of in-person and online learning experiences, this journey enables facilitators, including adult leaders, programme developers, and young people implementing these guidelines on the ground, to create safe and engaging spaces for meaningful dialogue. It affirms diversity as a strength, nurtures the development of dialogue ambassadors, and strengthens the values of peace, respect, cooperation, and social cohesion in your local context.

These guidelines serve as a practical guide for planning, facilitating, and evaluating intercultural and interreligious learning journeys across:

- places of spiritual, cultural, and ancestral significance;
- sacred and living heritage sites; and
- spaces of meaning and belonging.

By integrating dialogue methods, immersive visits, and community partnerships, this journey empowers adult leaders and teams to deliver transformative peace education experiences that connect learning with real-world action.





Foundational Worldview and Overall Approach

This journey is grounded in a simple but powerful understanding: people relate to meaning, belief, and identity in many different ways, shaped by their culture, ancestry, and faith. Institutional religious traditions, Indigenous worldviews, and ancestral knowledge systems all offer living pathways to meaning, responsibility, and belonging.

For many Indigenous peoples, there is no separation between sacred and everyday life. Land, water, ancestors, animals, plants, and sky form a living, relational system. Rivers, mountains, forests, coastlines, and migration routes may not be labelled “sacred”, yet they are deeply spiritual, ancestral, and identity shaping.

At the same time, many communities express spiritual life through religion-based traditions and sacred architecture, including churches, mosques, synagogues, temples, shrines, monasteries, cemeteries, memorials, and pilgrimage routes. These are active spaces of worship, ethics, service, and community life.

Throughout these guidelines, all of these are referred to as:

- places of spiritual, cultural, and ancestral significance;
- sacred and living heritage sites;
- living sacred and ancestral spaces; and
- sites of memory, spirit, and identity.

As a facilitator, you are invited to approach these places not as destinations to explain, but as relationships to be entered with care, humility, and respect. The entire journey is guided by:

- Dialogue rather than debate.
- Listening rather than explaining.
- Reciprocity rather than observation.

Communities are engaged as knowledge holders and custodians, and participants are supported to meet differences with curiosity, empathy, and responsibility. Through this approach, the journey becomes a practical pathway for interreligious understanding, intercultural learning, environmental awareness, and peacebuilding.

2. Who These Guidelines Are For

These guidelines are designed for facilitators, whether you are an adult leader in Scouting, a young adult facilitator, a youth programme coordinator, a young participant in a programme, or a partner engaged in promoting intercultural and interreligious dialogue and peacebuilding. They support those who design and lead learning experiences for young people and communities, providing practical guidance, flexible tools, and a shared framework that can be confidently adapted to diverse cultural, spiritual, and local contexts.

Participation and Facilitation

While these guidelines are designed for **all participants**, the organisation, leadership, and facilitation of activities involving religious beliefs, faith-based practices, or Indigenous knowledge systems require **specific competencies, experience, and cultural understanding**. National Scout Organizations (NSOs), National Scout Associations (NSAs), and adult leaders are responsible for ensuring that such activities are guided and supervised by qualified adult leaders or skilled facilitators with knowledge of interreligious dialogue, safeguarding, and conflict-sensitive practice.

Failing to engage knowledgeable and experienced facilitators can unintentionally cause harm, reinforce stereotypes, or create tension, undermining the purpose of dialogue and the principles of these guidelines. Dialogue spaces must therefore be **intentionally designed, responsibly led, and ethically facilitated**.

Note

To ensure clarity and consistency across diverse contexts, these guidelines use the terms young people and adult leaders based on **roles within the learning journey**, rather than age alone. Throughout the document, these terms refer to the responsibilities and functions individuals take on in each activity, who is learning, who is facilitating, and who is responsible for care and guidance. Each reference is grounded in the role a person plays in the programme design, delivery, and experience, rather than in labels or assumptions.

- **Young people:** Members of Scout sections (Cub Scouts, Scouts, Venturers, Rovers) who participate in and primarily benefit from the learning experience or activity.
- **Adult leaders:** Those aged 18 or over who facilitate, deliver, or support the programme, and who are responsible for the learning environment and the well-being of young people.

Activity Objectives

By the end of the learning journey, you will be able to:



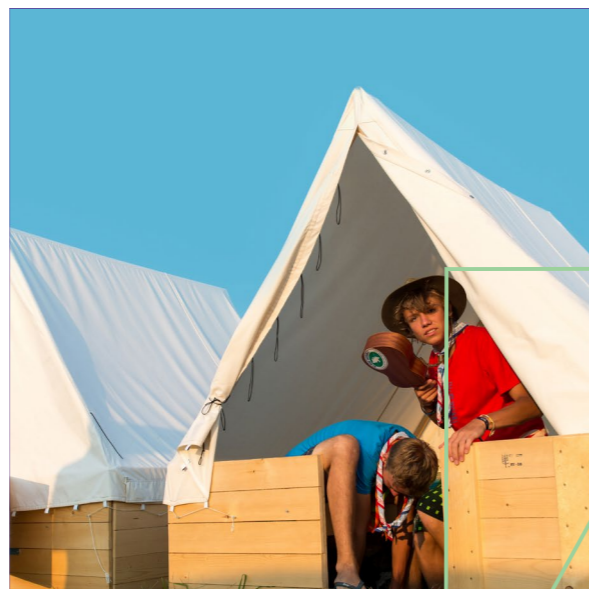
1. **Demonstrate increased multicultural and multi-religious awareness** through direct and immersive engagement with diverse belief systems and cultural traditions.



2. **Apply interreligious and intercultural dialogue skills**, including active listening, respectful questioning, reflexivity, and the ability to create safe spaces for open and meaningful exchange.



3. **Recognise the role of sacred and living heritage sites** in shaping identity, memory, belonging, and community cohesion.



4. **Strengthen competencies** in peacebuilding, cooperation, and conflict transformation at individual and community levels.



5. **Design and commit to locally relevant peace actions** aligned with [Scouts for SDGs](#) and [Messengers of Peace](#) (MoP).

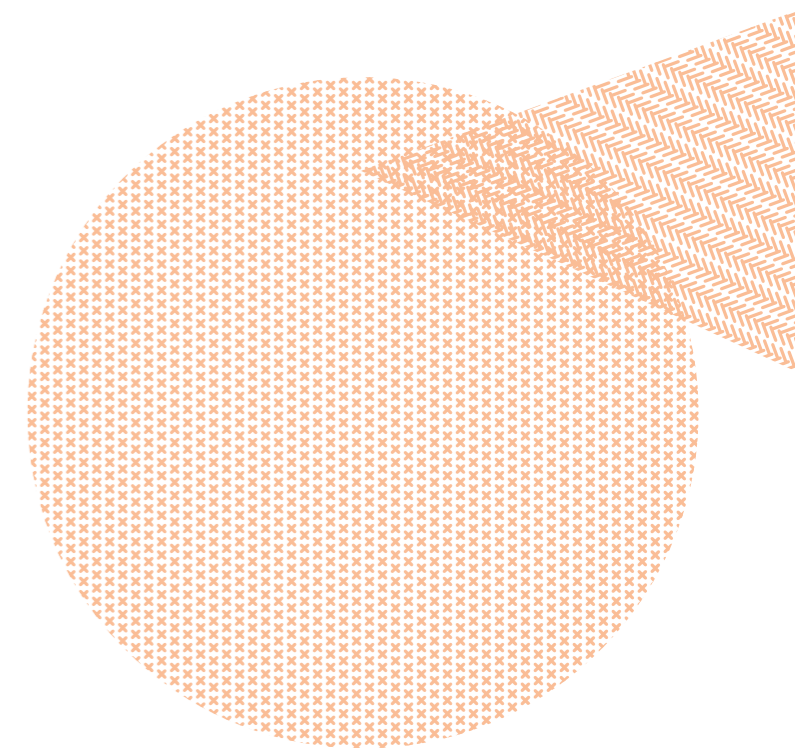
3. Overview of Intercultural and Interreligious Exchange

What We Mean by Intercultural and Interreligious Exchange

Intercultural and interreligious exchange refers to intentional and respectful interactions across cultural, spiritual, and religious differences. It goes beyond learning about one another to creating shared spaces of dialogue, trust, and mutual understanding.

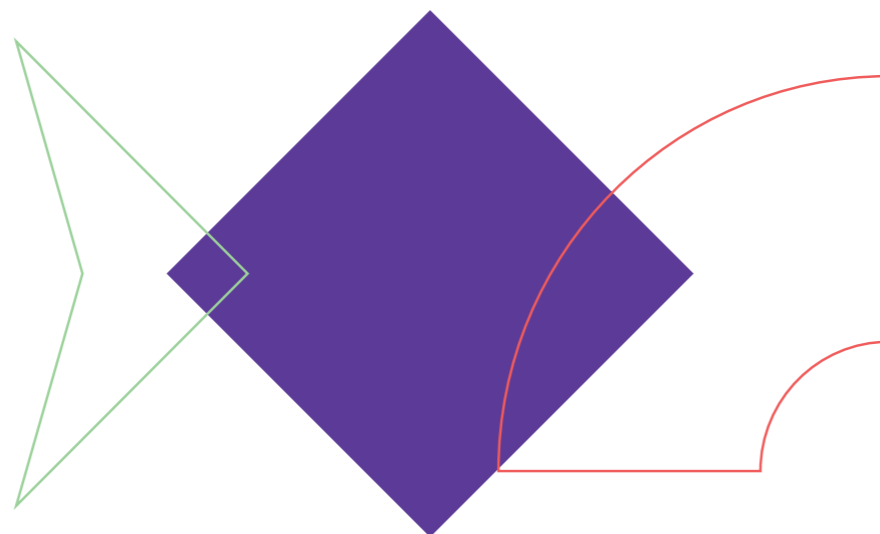
As stated in the *Guidelines on Spiritual Development in the Youth Programme*, interreligious dialogue is “a tool for promoting peace and social cohesion” and its objectives may vary “depending on the cultural context and geographic scope. Interreligious dialogue can take place among different religions with shared traditions, such as the monotheistic religions, or within the same religion, known as *intra-religious* rather than *interreligious* dialogue. Through dialogue, participants seek to improve mutual understanding, deepen their knowledge of one another, and identify shared values and common ground on issues that may or may not be religious.”

Dialogue itself can be defined as a “secure communication method” between individuals or groups who aim to share knowledge and exchange perspectives in order to reach



a common understanding of the subject being discussed. It is important to highlight the relational dimension of dialogue, which represents a distinctive contribution of Scouting to peacebuilding: interreligious dialogue is not the suspension of spiritual convictions but an authentic encounter where participants live their respective traditions sincerely while maintaining respectful openness toward others. In this context, the diversity of beliefs and perspectives becomes an opportunity for learning and growth, and participants often find that understanding the traditions of others deepens their own spiritual or cultural identity.

Equally essential is ensuring safe and respectful spaces for dialogue, where participants feel supported to share perspectives, explore their own identity, and engage with the identity of others without fear of judgment or coercion. Dialogue becomes particularly meaningful when young people are encouraged to reflect on their own beliefs while welcoming and learning from the beliefs of others, fostering both personal growth and collective understanding.



Why It Matters

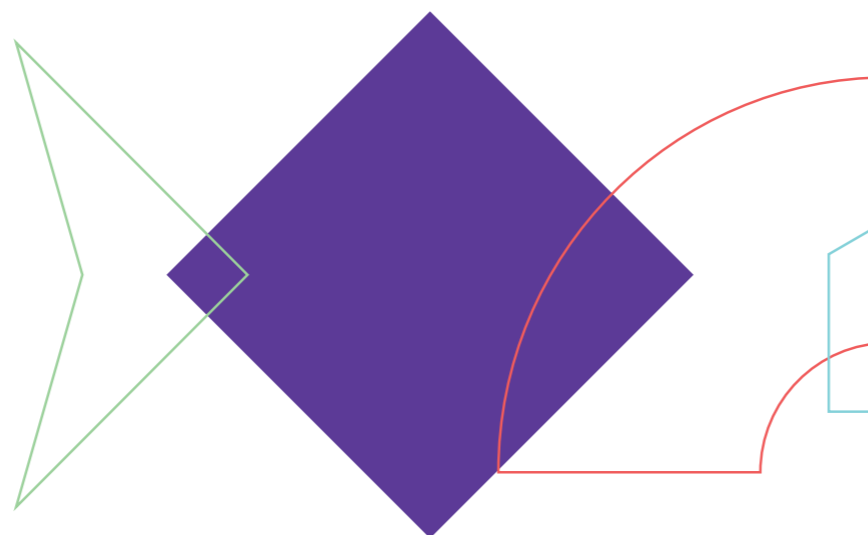
Intercultural and interreligious exchanges are not only opportunities for learning about others, but also for **personal reflection and spiritual growth**. For many Scout associations, visits to sacred places serve as moments of encounter that invite young people to reflect on their own values, beliefs, and sense of purpose.

These experiences can be enriched by incorporating moments of reflection, such as quiet walks, guided discussions, or closing reflections, that allow participants to process their learning meaningfully. Where appropriate, associations may also choose to include **faith-consistent prayer or spiritual reflection** in a way that respects both individual beliefs and the diversity of the group.

Importantly, dialogue across differences does not diminish one's own convictions; rather, it can **deepen spiritual commitment when understood through one's own tradition**. Facilitators play a key role in helping young people connect their experiences with their ethical and spiritual foundations, reinforcing that intercultural and interreligious dialogue contributes to both **personal development and a shared commitment to peace**.

Intercultural and interreligious exchanges:

- Promote inclusion and tolerance by reducing fear and stereotypes and encourage acceptance of different beliefs and practices.
- Build community by strengthening relationships and social cohesion.
- Enhance learning through lived experience and personal stories.
- Lay the foundation for lasting peacebuilding within communities.
- Foster spirituality and commitment to the common good by enabling young people to translate dialogue experiences into practical action, such as community service, solidarity initiatives, and cooperative projects that benefit diverse communities.



4. Scouts for SDGs and the MoP Initiative

Through the MoP initiative, participants are supported by a portfolio of learning paths and challenges that focus on youth-led peace actions responding to real community needs. Living Spaces for Dialogue is an activity linked with Peacebuilding, Diversity and Inclusion, Culture and Heritage, and Civic Engagement, as well as any of the associated challenges.



Peacebuilding
Taking action to contribute to a more peaceful society

Diversity and Inclusion
Appreciating diversity and standing for inclusion for all

Humanitarian Action
Supporting others during times of need and crisis

Culture and Heritage
Creating a sense of belonging to a culture and respecting other cultures

Civic Engagement
Advocating for solutions to issues they are passionate about

LISTEN - ACKNOWLEDGE - RESPOND - COLLABORATE

SCOUTS for SDGs



PART II

HOW TO DESIGN AND RUN THE JOURNEY

5. The Living Spaces for Dialogue Learning Journey

This section guides you step by step through the Living Spaces for Dialogue learning journey. It is designed to help you, as a facilitator, to move confidently from preparation to experience to community impact. The journey unfolds in three intentional phases:

Phase 1

Before

Preparing the Ground Participants' Experience

- Understand the purpose of the journey
- Set personal goals
- Learn about the site
- Learn protocols

Facilitator's Role

- Define journey goals
- Prepare a diverse group of participants to take part in the site visit
- Introduce dialogue rules
- Coordinate with custodians
- Ensure safeguarding

Outputs

- Prepared participants
- Shared expectations
- Safe learning environment
- Community alignment

Phase 2 Phase 3

During

Living the Experience

Participants' Experience

- Visit living heritage sites
- Observe with respect
- Listen to knowledge holders
- Join dialogue circles
- Engage in personal and group reflection

Facilitator's Role

- Hold a safe dialogue space
- Guide observation
- Ensure protocols are respected
- Support emotional safety

Core activities

- Site visit
- Guided tour
- Dialogue circle
- Reflection moment

Immediate outcomes

- Practiced dialogue skills
- New relationships
- Deeper understanding

After

From Experience to Action

Participants' Experience

- Reflect on learning
- Share with peers/community
- Design peace actions
- Connect to SDGs and MoP

Facilitator's Role

- Guide reflection and evaluation
- Support community sharing
- Mentor peace actions
- Introduce ambassador paths

Extensions

- Community sharing events
- Roadshows (optional)
- Exhibitions and storytelling
- Peace action projects
- Dialogue ambassador pathways

Long-term outcomes

- Youth leadership
- Community cohesion
- Ongoing peace action
- Sustained dialogue culture

Expected Impact

Young people

gain intercultural and interreligious awareness, build practical dialogue and peacebuilding skills, and lead meaningful community actions that contribute to a more inclusive and peaceful society.

- Intercultural awareness
- Dialogue skills
- Peace leadership

Adult leaders

strengthen their capacity to facilitate safe spaces, create inclusive spaces for dialogue, and mentor young people in transforming learning into locally relevant peace initiatives.

- Facilitation confidence
- Conflict-sensitive leadership
- Youth mentorship

Communities

experience increased mutual understanding, stronger relationships across differences, and the positive impact of youth-led peace actions rooted in local heritage and shared values. They also benefit from enhanced social cohesion, built on stronger cross-cultural relationships and the tangible results of youth-led peace actions grounded in the local context.

- Trust
- Youth-led social cohesion
- Cooperation

Other Journeys Linked with the Activity

- Dialogue for Peace and Interreligious Dialogue Challenge
- Dialogue for Peace Pathways
- Dialogue for Peace Facilitators and Trainers
- Scouts for SDGs
- Messengers of Peace: Challenges in other paths
- Dialogue Ambassadors
- Local and National Peace Actions

Phase 1

Before

Preparing the Ground

Phase 1 focuses on intention, preparation, and readiness. It ensures that participants, facilitators, and communities enter the journey with clarity, respect, and shared purpose.

Key Outcomes

- Participants understand the purpose of the journey.
- Personal learning goals are defined.
- Cultural, spiritual, and community protocols are respected.
- Psychological safety and dialogue readiness are established.

Facilitator Actions

- Define the primary objectives of the journey (e.g., cultural exchange, interfaith understanding, youth peacebuilding, reconciliation).
- Identify and prepare participants to ensure diversity and inclusion.
- Introduce the Living Spaces for Dialogue approach and its basic principles.
- Support participants to reflect on their personal intentions and expectations.
- Provide background on the selected sacred and living heritage sites and their significance.
- Prepare participants on cultural, spiritual, and community protocols for the visit.
- Coordinate with community knowledge holders and site custodians.

Phase 2

During

Living the Experience

Phase 2 is the heart of the journey. It centres on direct encounter, listening, observation, and dialogue within sacred and living heritage sites.

Key Outcomes

- Participants experience belief, culture, and ancestry firsthand.
- Dialogue skills are practised in real contexts.
- Relationships across differences begin to form.

Core Elements

- Site visit guided by community knowledge holders.
- Respectful observation of space, rituals, and stories.
- Dialogue circle to share reflections and questions.
- Facilitated debrief to support emotional processing and learning.

Facilitator Role

- Hold a safe, respectful space.
- Encourage listening, curiosity, and non-judgement.
- Support participants to connect experience with meaning.
- Ensure cultural and spiritual protocols are fully respected.

Phase 3

After

From Experience to Action

Phase 3 transforms learning into sharing, action, and continued engagement. It ensures the journey does not end at the site but continues into community life.

Key Outcomes

- Learning is reflected on and shared.
- Youth-led peace actions are designed.
- Community relationships are strengthened.
- Participants are connected to longer-term pathways.

Facilitator's Role

- Facilitate personal and group reflection on what was learned, felt, and changed.
- Support participants in designing community sharing moments (exhibitions, discussions, storytelling events).
- Encourage participants to upload and share outcomes through the Scouts for SDGs platform where relevant.
- Guide young people to design youth-led peace actions aligned with the MoP initiative.
- Conduct a final debrief and evaluation.
- Introduce pathways for continued engagement, such as:
 - Dialogue for Peace and Interreligious Dialogue Challenges;
 - Dialogue facilitator and ambassador pathways; and
 - Scouts for SDGs action projects.

Expected Impact Across the Journey

Young people

develop intercultural and interreligious awareness, dialogue skills, and the confidence to lead peace actions.

Adult leaders

strengthen their capacity to facilitate safe and inclusive dialogue and mentor young people in peacebuilding.

Communities

experience greater mutual understanding, stronger relationships, and the positive impact of youth-led initiatives rooted in local heritage and shared values.

6. Safeguarding and Protection: Creating Safe Spaces For Dialogue

Safeguarding and protection are foundational to all Living Spaces for Dialogue activities. Dialogue that engages with cultural, religious, or Indigenous contexts can be deeply meaningful, but it can also involve sensitivities related to belief, identity, power, and lived experience. To ensure that learning remains safe, respectful, and aligned with Scouting values, all activities must be guided by the World Organization of the Scout Movement's Safe from Harm policies and procedures.

This section outlines how safeguarding principles should be applied before, during, and after site visits and dialogue activities, helping facilitators prepare the ground and maintain safe dialogue spaces throughout the journey.

Phase 1

Before the Visit

Preparing the Ground for safety

Before any visit or dialogue activity takes place, organizers and facilitators should ensure that safeguarding is intentionally planned and clearly communicated.

Key actions include:

- Confirming that all adult leaders and facilitators are familiar with, and committed to, WOSM's Safe from Harm policy and reporting procedures.
- Strongly encouraging (or requiring, where applicable) adult leaders and facilitators to complete the WOSM Safe from Harm online course prior to engagement.
- Clarifying roles and responsibilities, including identifying a designated safeguarding focal point for the activity.
- Assessing potential safeguarding, cultural, or emotional risks related to the site, community context, or dialogue topic.
- Briefing participants on expected behaviour, respectful conduct, consent, and how to raise concerns

Examples of creating a safe space before the visit:

- Holding a preparation session where participants agree on dialogue ground rules (respect, confidentiality, listening without judgment).
- Clearly explaining the purpose of the visit to avoid misunderstandings or unrealistic expectations.
- Ensuring participants know who to approach if they feel unsafe, uncomfortable, or overwhelmed.

Phase 2

During the Visit

Maintaining safe dialogue spaces

During the visit, safeguarding and protection must remain active and visible. Facilitators should continuously monitor both the physical environment and the emotional well-being of participants.

Key actions include:

- Maintaining appropriate adult supervision at all times, in line with Scouting ratios and national safeguarding standards.
- Ensuring participants remain aware of their surroundings and follow site-specific safety or cultural protocols.
- Using trauma-aware and inclusive facilitation approaches, especially during dialogue circles or storytelling moments.
- Respecting boundaries set by knowledge holders or community members, including limits on questions, movement, photography, or recording.

Examples of creating a safe space during the visit:

- Opening the visit with a short grounding or check-in activity to help participants feel present and supported.
- Reminding participants that sharing is voluntary and that it is acceptable to pass or remain silent.
- Intervening gently if dialogue becomes disrespectful, emotionally charged, or unsafe, and pausing activities if needed.

Phase 3

After the Visit

Care, reflection, and follow-up

Safeguarding responsibilities continue after the visit ends. Reflection and follow-up are essential to ensure learning is processed safely and concerns are addressed.

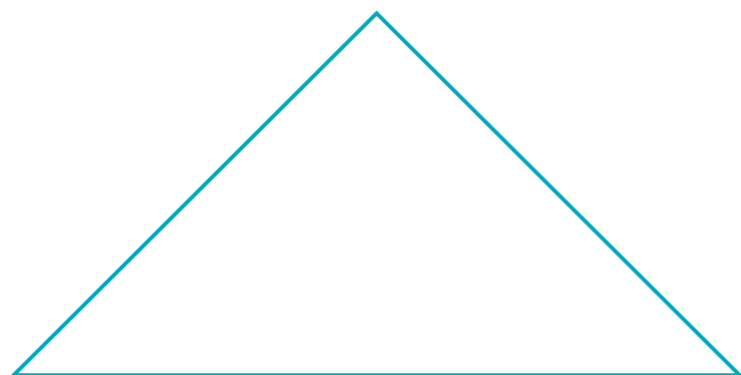
Key actions include:

- Facilitating a structured debrief or reflection session that allows participants to share experiences and emotions.
- Providing space for private feedback or safeguarding concerns to be raised after the activity.
- Checking in with participants who may have been affected emotionally by the visit or dialogue.
- Documenting any safeguarding issues and following WOSM and NSO reporting procedures where necessary.

Examples of creating a safe space after the visit:

- Using guided reflection questions that focus on learning, respect, and personal growth rather than judgment.
- Reminding participants of available support channels within Scouting if they wish to talk further.
- Reinforcing that safeguarding is a shared responsibility and that feedback helps improve future dialogue journeys.

7.



Living Spaces for Dialogue – The Visits

Site visits are a central component of the learning journey. They allow participants to encounter places of spiritual, cultural, and ancestral significance in a **respectful, meaningful, and experiential way**. This section provides clear guidance for you to plan, conduct, and debrief visits effectively.

- **Educational Opportunity:** Visits to religious sites are experiential learning spaces where Scouts can engage with living traditions, observe practices, and reflect on their own values.
- **Building Confidence:** Clear guidance and transparent protocols for these visits strengthen the confidence of families, religious leaders, and faith-based Scout associations in the implementation of such initiatives.
- **Engaging Families and Communities:** Communicate the purpose, protocols, and learning objectives of visits to families and community stakeholders in advance, ensuring transparency and fostering trust, understanding, and support for participants' engagement.



Visits to sacred and living heritage sites aim to help participants:

- Experience belief, culture, and ancestry firsthand through real places and living traditions.
- Engage directly with knowledge holders such as elders, faith leaders, or community custodians.
- Deepen understanding of identity, memory, and belonging within different communities.
- Practise dialogue skills in a real-world context through observation, listening, and shared reflection.
- Strengthen empathy and respect by entering spaces with humility and care.



As a facilitator, your role is to ensure that the visit is respectful, safe, and culturally grounded.



Before the Visit

- Coordinate with site custodians and knowledge holders to confirm expectations, roles, and permissions.
- Provide participants with the basic historical, cultural, and spiritual context of the site.
- Brief participants on cultural, spiritual, safety, and photography protocols.
- Prepare participants for active listening, observation, and respectful presence.
- Anticipate accessibility needs and ensure inclusion for all abilities.



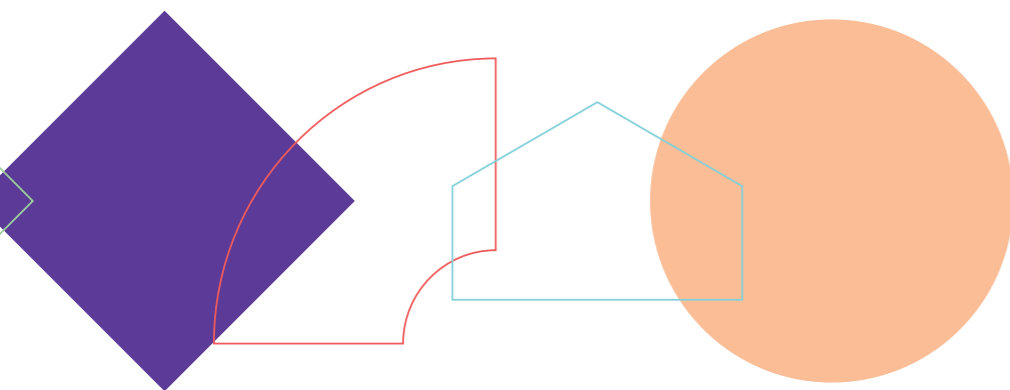
During the Visit

- Welcome custodians and invite them to frame the visit in their own voice.
- Support participants to observe rather than interpret, entering the space with humility.
- Model respectful behaviour and reinforce protocols and cultural boundaries.
- Hold space for questions, reflections, and quiet observation.
- Facilitate a short on-site reflection to capture immediate impressions.



After the Visit

- Lead a structured dialogue or reflection circle to help participants process meaning, emotions, and insights.
- Encourage participants to link the visit to personal, cultural, and peacebuilding learning.
- Document reflections for follow-up activities or youth-led projects.



Site Selection Criteria

When selecting sites, apply the following four categories of criteria:

1. Diverse Faith Representation

- Include a range of belief traditions, such as churches, mosques, temples, synagogues, and Indigenous sacred or ancestral places.
- Ensure both religion-based and Indigenous spiritual traditions are represented where possible.

2. Cultural and Heritage Significance

- Select sites with clear cultural, spiritual, or historical relevance, contributing to identity, memory, or belonging.
- Include museums, memorials, heritage landmarks, or living cultural spaces.
- Integrate places that reflect Indigenous and local traditions, allowing for direct learning from knowledge holders.

3. Accessibility

- Ensure sites are physically accessible and welcoming to all abilities.
- Consider transport, cost, safety, and cultural accessibility.

4. Community Engagement

- Choose sites through community co-ownership and free, prior, and informed consent (FPIC).
 - Free, Prior, and Informed Consent (FPIC) should be fully explained and implemented by engaging community leaders, custodians, and knowledge holders from the outset. Communities should be clearly informed about the purpose, scope, and potential outcomes of any activity, and given the freedom to approve, modify, or decline participation without pressure. This approach prevents extractive or superficial engagement, ensures that cultural protocols and local perspectives are respected, and fosters genuine, long-term partnerships built on trust and mutual respect.
- Working with communities to select sites ensures visits are welcomed, respectful, and safe. FPIC guarantees that communities understand the purpose, freely agree, and are involved from the start, building trust and turning the visit into a shared learning experience rooted in dignity and mutual respect.
- Actively involve knowledge holders, faith leaders, and community representatives in planning and delivery.
- Where appropriate, hold community meetings to strengthen trust and ownership.

Activity Modalities Supporting Site Visits

Site visits can be enriched with both online and in-person learning formats.

Online Activities

To ensure accessibility where in-person visits or virtual tours are not possible, alternative online methods can be used to support engagement and learning:



1. Virtual tours for participants who cannot attend in person (where available).



2. Alternative digital resources such as photos, videos, texts, or livestreaming by local community members when virtual tours are not accessible. Online reflection forums to support ongoing dialogue.



3. Webinars and panel discussions with community leaders or experts.



4. Online reflection forums to support ongoing dialogue.

In-Person Activities



1. Guided tours led by knowledgeable local guides or custodians.



3. Workshops on peacebuilding, cultural understanding, or dialogue skills.



2. Self-guided intercultural learning and reflection through visits to cultural and religious sites, enabling participants to deepen their understanding of diverse traditions, values, and community practices.



4. Cultural exchange activities (music, arts, food, storytelling).



Storytelling and Social Sharing

To extend the learning, do the following:

- Support participants in sharing their stories through photos, testimonies, or creative expressions, always respecting cultural protocols.

Use social media ethically, through:

- Dialogue-focused storytelling campaigns.
- Interactive content (polls, reflections).
- A dedicated hashtag to unify the journey.
- All content must follow community consent and non-extractive storytelling principles.
- Stories, images, and reflections should only be shared with the community's permission and in ways that respect their dignity. Particular care must be taken to avoid overexposing participants, especially minors, to social media, particularly when content may be presented in an overly influential or sensitive manner. Sharing should be collaborative, honoring local voices, protecting cultural meaning, and reinforcing trust and mutual respect throughout the learning journey. This approach ensures experiences are represented accurately and ethically, supporting both community engagement and the educational goals of the programme.

Keeping the Visit Meaningful and Respectful

To ensure that visits remain meaningful and respectful, participants should be supported not only in learning about others, but also in reflecting on their own beliefs, values, and sense of belonging. Dialogue is most effective when individuals feel confident in their own identity and are open to encountering others with sincerity and respect.

Engaging across religious and cultural differences does not require participants to set aside their convictions; rather, it invites them to bring their perspectives into a shared space of understanding. In this way, religious and spiritual identity can become a positive resource for peacebuilding, fostering empathy, mutual respect, and deeper connection.

This approach is particularly important in contexts where young people come from faith-based backgrounds, as it reinforces that dialogue can strengthen rather than weaken their spiritual roots, while encouraging openness to others.

As a facilitator, ensure the following:

- No sacred practices are observed or recorded without explicit permission.
- Participants ask questions with respect, curiosity, and sensitivity.
- Participants are briefed in advance on the rules and ways of behaving.
- The visit centres the voice and perspective of the community, not your interpretation.
- Emotional safety and inclusion are prioritised throughout.

Summary for Facilitators

A well-planned site visit:

- Honours community custodians.
- Creates space for authentic connection.
- Deepens understanding of culture, belief, and identity.
- Strengthens dialogue and peacebuilding skills.
- Provides a strong foundation for youth-led action afterwards.

8. Designing the Living Spaces for Dialogue Learning Journey

This section guides you through the practical design process of the Living Spaces for Dialogue learning journey. It helps you move from intention to implementation, ensuring that the journey is meaningful, inclusive, and adapted to your local context.



Identify the Goals

Begin by clearly defining the purpose of your journey. Your goals will shape every subsequent planning decision. Common focus areas include:

- Cultural Exchange – sharing and experiencing diverse cultural traditions and daily practices.
- Interfaith Understanding – learning about different beliefs through respectful encounter and dialogue.
- Youth Peacebuilding – equipping young people to lead positive change in their communities.
- Community Reconciliation – rebuilding trust and relationships across divides.

Facilitator Tip:

Select one or two main goals to keep the journey focused and achievable.

Identify the Participants

Next, define **who will take part** in the journey. Participants may include:

- Young people and young adults.
- Scout adult leaders.
- Faith leaders, elders, or community representatives.

When forming the group, aim for the following:

- Diversity of culture, belief, gender, and ability.
- A balanced mix of young people and adults, where appropriate.
- A group size that allows for deep dialogue and safe participation.

Facilitator Tip:

Smaller groups (10-15 participants) are often ideal for meaningful dialogue and reflection.



Tailor the Journey to Your Context

Once goals and participants are clear, tailor the journey to your local reality, timeline, and resources. You can combine multiple delivery formats across the various phases of the journey.

A. Preparation Activities (Before Phase)

These activities help build understanding and readiness:

- Introductory workshops or online sessions on:
 - Dialogue and peacebuilding.
 - Cultural and religious diversity.
 - Conflict transformation.
- Orientation on:
 - The selected sites, including a general background on the historical, cultural, social, and religious significance of each site; its relevance to the local community; and why you selected it as part of the journey. This may also include an overview of key traditions, values, or practices associated with the site, as well as guidance on respectful engagement, expected conduct, and any contextual sensitivities participants should be aware of before the visit.
 - Community protocols.
 - Personal goal setting and expectations.

B. Experiential Activities (During Phase)

These activities are centred on sacred and living heritage site visits:

- Guided site visits.
- Dialogue circles on site.
- Quiet observation and personal reflection.
- Encounter with community knowledge holders.
- Participation in activities on site, such as interactive workshops or interactive demonstrations.

C. Community and Action Activities (After Phase)

These activities extend learning into the community:

- Reflection and sharing sessions.
- Community dialogues and exhibitions.
- Youth-led peace action design.
- Contribution to Scouts for SDGs and the MoP Initiative, where relevant.
- Roadshows or public sharing events (optional).

Select the Right Delivery Formats

You may use one or a combination of the following formats:

- **Workshops** – to introduce key concepts and build skills.
- **Dialogue Circles** – for reflection and shared learning (must have).
- **Site Visits** – for lived experience (must have).
- **Panel Discussions** – to bring multiple perspectives.
- **Roadshows** – to engage the wider community.

Online Learning Activities – to increase access and continuity. Choose formats based on:

- Your goals.
- Participants' needs.
- Time, budget, and accessibility.

Align with Dialogue for Peace, MoP, and Scouts for SDGs

At the design stage, ensure that your journey is linked to:

- Dialogue for Peace pathways
- [MoP pathways](#)

Scouts for SDGs This allows participants to:

- Continue learning beyond the journey.
- Connect local actions to global impact.
- Gain recognition through existing World Scouting platforms.
- Inspire others to take on their journey!



Use Resources with Purpose

You are encouraged to draw from the following resources:

- Scouts for SDGs Hub
- Patrimonto Guidelines
- Guide for Dialogue Ambassadors

Dialogue for Peace Facilitator and Trainer Toolbox These resources provide:

- Ready-to-use session ideas
- Learning materials
- Facilitation guidance

All detailed tools and templates are presented in the Resources section of these guidelines.

Summary for Facilitators

Designing the Living Spaces for Dialogue learning journey means:

- Setting clear goals.
- Choosing diverse and appropriate participants. Tailoring activities to your local context.
- Selecting the right mix of formats.
- Connecting learning to youth-led peace action.
- Remember, a well-designed journey is focused, inclusive, and action oriented.

9. Activity Modalities

This section outlines the primary formats available for delivering the Living Spaces for Dialogue learning journey. Facilitators may use one or combine several, depending on your goals, context, and available resources. Each modality should always support dialogue, reflection, and community connection.



A. Online Activities

Online activities are ideal for preparation, continuity, and wider access, especially when in-person participation is limited.

Recommended Online Modalities

- **Virtual Tours** – enable participants to explore sacred and living heritage sites remotely and learn about their significance.
- **Webinars and Panel Discussions** – feature voices from different faiths, cultures, and communities on dialogue, peace, and heritage.
- **Online Dialogue Forums** – provide safe spaces for participants to share reflections, questions, and learning over time.

Use Online Activities to:

- Prepare participants before site visits.
- Include participants who cannot attend in person.
- Continue learning after the visit.

B. In-Person Activities

In-person activities create the strongest conditions for relationship-building, embodied learning, and deep dialogue.

Recommended In-Person Modalities

- **Guided site visits** – led by local knowledge holders or custodians.
- **Workshops and dialogue sessions** – focused on peacebuilding, conflict transformation, and intercultural understanding.
- **Cultural exchange activities** – such as music, storytelling, food, crafts, or shared rituals (where appropriate and invited).

Use In-Person Activities to:

- Build trust and connection.
- Experience cultures and beliefs directly.
- Practise dialogue skills in real time.

C. Storytelling and Social Sharing

Storytelling helps extend the impact of the journey beyond participants and into the wider community.

Suggested Approaches

- Participant reflections through photos, videos, art, or writing.
- Community storytelling circles.
- Youth-led digital storytelling campaigns.
- A shared hashtag to unify learning and visibility.

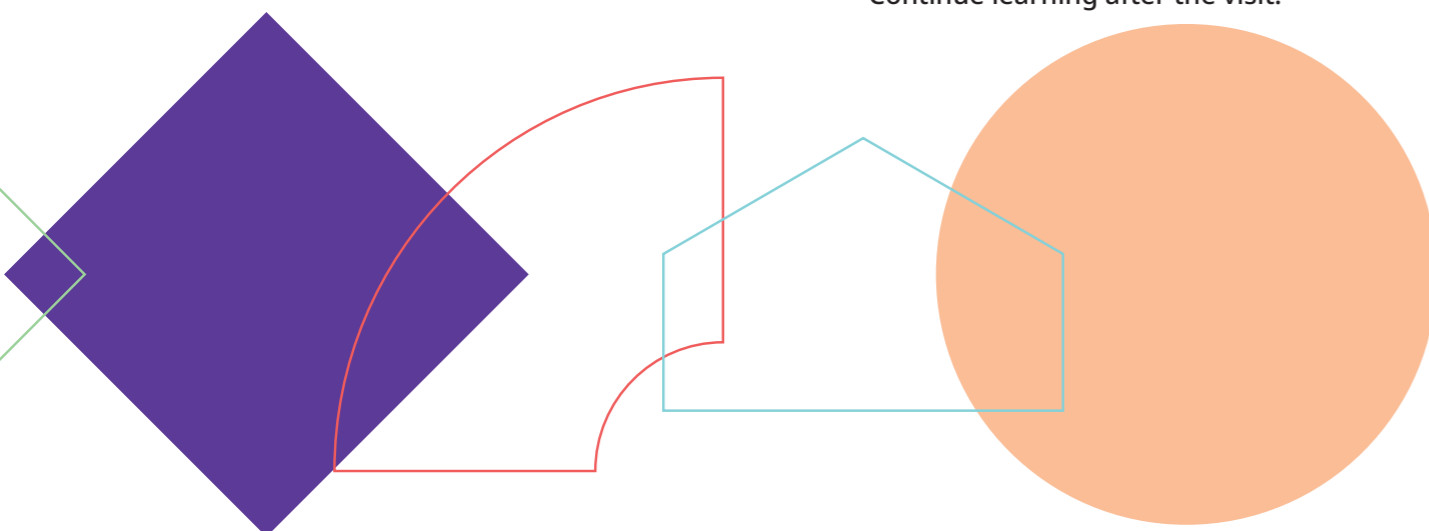
Facilitator Guidance

- Always follow community consent and cultural protocols.
- Practise non-extractive and dignity-based storytelling.
- Prioritise learning and reflection over visibility.

D. Choosing the Right Modality

When selecting activity modalities, consider:

- Your learning goals.
- Participants' needs and safety.
- Accessibility (physical, digital, financial, cultural).
- Time and resources available.
- Whether the activity supports the Before-During-After flow.



10.

Rationale: Why Site Visits Matter

Site visits are a core pedagogical component of dialogue-based learning, not a symbolic or touristic activity. Within interreligious, intercultural, and peacebuilding education, including approaches used by organisations such as KAICIID, site visits function as structured encounters with lived belief, memory, identity, and community custodianship. When carefully prepared and facilitated, they deepen understanding in ways that classroom-based dialogue alone cannot.

A fundamental dimension of Scouting is that it goes beyond formal interreligious dialogue: it actively nurtures friendship and cooperation among young people of different religions, as well as those without explicit religious identification. Through shared experiences such as camping, community service, group challenges, and celebrations, Scouts build trust, respect, and lasting bonds. These lived experiences create fertile ground for dialogue, allowing participants to approach differences openly and empathetically.

- **Trust precedes formal dialogue** – relationships built through shared activities provide a foundation for authentic exchange.
- **Cooperation builds mutual respect** – working together on practical tasks and community initiatives reinforces understanding of diverse perspectives.

- **Friendship sustains dialogue over time** – bonds formed through everyday shared life allow conversations to continue beyond structured sessions, deepening impact.

Site visits complement this approach by allowing Scouts to engage directly with communities, spiritual practices, and cultural traditions in a respectful and meaningful way. By combining **lived fraternity with experiential learning**, Scouting enables interreligious dialogue to move beyond theoretical discussion and become a **practice embedded in relationships, shared experiences, and collective action**.

Encountering Lived Belief and Practice

Sacred sites, places of memory, and living heritage spaces allow participants to engage with beliefs as they are lived, practised, and embodied, rather than discussed in abstraction. Seeing how faith, tradition, or worldview shapes daily life helps move dialogue beyond stereotypes or assumptions.

Example: Visiting a mosque, church, temple, or Indigenous ceremonial site enables participants to understand how space, ritual, and community life are interconnected, rather than viewing religion solely as doctrine or belief.

Learning Through Place, Memory, and Story

Places carry collective memory. Site visits provide an opportunity to explore how history, trauma, resilience, and identity are embedded in physical spaces and landscapes. This supports empathy-building and helps participants recognise how past experiences shape present-day perspectives.

Example: A visit to a site affected by conflict or displacement can open dialogue on historical grievances, reconciliation, and peacebuilding, guided by community narratives rather than external interpretation.

Engaging with Knowledge Holders and Community Custodians

Site visits centre the voices of knowledge holders, elders, religious leaders, and community custodians as primary sources of learning. This reinforces respect, humility, and non-extractive engagement, while recognising communities as stewards of their own heritage and narratives.

Example: A community elder explaining the meaning of a sacred site in their own words models ethical storytelling and ensures learning is grounded in local knowledge.

Supporting Experiential and Values-Based Learning

In Scouting and dialogue education, learning happens through experience. Site visits activate learning by doing, allowing young people to practice listening, respect, curiosity, and ethical engagement in real-life settings. This directly supports youth development outcomes such as leadership, responsibility, and active citizenship.

Preventing Misunderstandings Through Clear Framing

Clear communication about the purpose of site visits helps avoid misunderstandings among parents, religious leaders, communities, and stakeholders. Visits are not religious instruction, endorsement, or tourism; they are educational encounters designed to foster understanding, respect, and peaceful coexistence.

To support this, you should clearly frame site visits as:

- Educational and dialogue-focused, not devotional.
- Guided by community consent and protocols.
- Part of a broader learning journey (preparation, visit, reflection).

Strengthening Dialogue Outcomes

When combined with preparation sessions and follow-up dialogue circles, site visits enhance:

- Depth and quality of dialogue.
- Mutual trust and relationship-building.
- Participants' ability to reflect on identity, belief, and coexistence.
- In this way, site visits become a bridge between dialogue, lived experience, and action, reinforcing the overall
- objectives of peacebuilding, intercultural understanding, and youth-led social cohesion.

Facilitator Tip:

Start simple. A strong journey can be built with one well-prepared workshop, one meaningful site visit, and one reflective sharing space.

Summary for Facilitators

Activity modalities are the tools that bring the journey to life. When chosen with care, they:

- Strengthen dialogue and trust.
- Deepen understanding of belief, culture, and identity.
- Support youth leadership and community peacebuilding.
- Extend learning beyond the moment into lasting action.
- Remember, a well-designed journey is focused, inclusive, and action oriented.

Sample Full-Day Religious Site Visit Agenda

Site Example: Great Mosque of Okba (Sidi Okba Ibn Nafi), Kairouan, Tunisia

Audience: Youth participants and adult leaders in an interreligious dialogue journey

Time	Session	Purpose & Key Elements
08:30 – 09:00	Arrival & Welcome	<ul style="list-style-type: none"> • Registration and informal check-in • Welcome by facilitators • Review of the day's purpose and flow • Safeguarding reminder and support points
09:00 – 09:30	Preparation Circle (Before the Visit)	<ul style="list-style-type: none"> • Ground rules for safe dialogue co-created • Brief on the significance of the Great Mosque of Okba • Cultural etiquette (dress, behaviour, photography) • Consent reminder (what can/cannot be recorded)
09:30 – 10:30	Guided Site Visit with a Knowledge Holder	<ul style="list-style-type: none"> • Welcome from a site administrator • Storytelling on history, faith, and community meaning • Quiet observation and note-taking • Respectful Q&A
10:30 – 10:45	Silent Reflection Walk	<ul style="list-style-type: none"> • Individual reflection within the site • Prompts: "What did I notice?" "What moved me?" • No phones or recording
10:45 – 11:30	Small-Group Sharing	<ul style="list-style-type: none"> • Groups of 4-5 • Paired listening on first impressions • Focus on feelings and questions, not judgments
11:30 – 12:00	Transition & Well-being Check	<ul style="list-style-type: none"> • Water break • Emotional check-in • Option to speak privately with a facilitator

Time	Session	Purpose & Key Elements
12:00 – 13:00	Lunch (Respectful & Inclusive)	<ul style="list-style-type: none"> • Dietary needs respected • Mixed seating to encourage informal exchange
13:00 – 14:30	Dialogue Circle (After the Visit)	<ul style="list-style-type: none"> • Circle format with talking piece • Guiding questions: <ul style="list-style-type: none"> – What does this place represent for its community? – What challenged or surprised me? – What connects this site to my own beliefs or values? • Active listening and respecting all voices
14:30 – 15:00	Break & Grounding Activity	<ul style="list-style-type: none"> • Light movement or breathing exercise • Emotional reset
15:00 – 16:00	World Café: From Insight to Action	<ul style="list-style-type: none"> • Tables explore: <ul style="list-style-type: none"> – What did we learn about belief and belonging? – How can dialogue reduce fear in our communities? – What can young people do next?
16:00 – 16:30	Collective Harvest	<ul style="list-style-type: none"> • Share key insights • Identify common themes • Capture learning (with consent)
16:30 – 17:00	Closing Reflection & Next Steps	<ul style="list-style-type: none"> • Individual reflection: “What will I carry forward?” • Follow-up pathway introduced (youth peace actions, ambassador roles, exhibitions, online forum) • Feedback forms • Closing circle

11.

Roadshow for Public Engagement

A roadshow is an optional but powerful extension of the Living Spaces for Dialogue learning journey. It brings learning from the journey into the wider community, creating spaces for visibility, dialogue, and shared reflection.

The roadshow helps ensure that the impact of the journey goes beyond participants and contributes to broader community awareness, inclusion, and peacebuilding.



Purpose of the Roadshow

A roadshow may be used to:

- Raise public awareness on intercultural and interreligious dialogue.
- Encourage youth participation in dialogue and peace initiatives.
- Showcase learning outcomes and youth-led actions.
- Celebrate cultural and spiritual diversity.
- Strengthen relationships between Scout groups and local communities.

When to Use a Roadshow

A roadshow is most effective:

- After one or more Living Spaces for Dialogue learning journeys have been completed.
- When young people are ready to share learning and impact publicly.
- When communities are open to collective dialogue and exchange. It is not mandatory and should only be used when:
 - Community consent is secured.
 - Safeguarding and risk considerations are addressed.
 - Young people feel prepared and supported.

Roadshow Formats

A roadshow can take many forms, including:

- Participation in existing cultural or religious festivals.
- Community dialogue events or open forums.
- Youth-led exhibitions of stories, art, and reflections.
- Interfaith or intercultural panel discussions.
- Public celebrations of youth peace actions.

Core Components of a Strong Roadshow

A well-designed roadshow typically includes:

- Youth Storytelling – sharing personal learning and transformation.
- Interactive Dialogue Spaces – short workshops or open discussions.
- Cultural Expression – music, art, food, or performances (with consent).
- Community Leadership Engagement – participation of elders, faith leaders, and local authorities.
- Public Reflection and Feedback – listening to community voices.



Facilitator Guidance

As a facilitator, your role is to:

- Ensure the roadshow is youth-led but safely supported.
- Uphold cultural protocols, safeguarding, and inclusion.
- Prepare young people for public speaking and storytelling.
- Keep the focus on dialogue, not performance.
- Use the roadshow to invite new participants on future journeys.



Linking the Roadshow to Ongoing Learning

Roadshows can be used to:

- Launch new Living Spaces for Dialogue learning journeys.
- Promote Scouts for SDGs and the MoP initiative actions.
- Identify future dialogue ambassadors.
- Strengthen partnerships with community organisations.

Summary for Facilitators

A roadshow is a community-facing bridge between learning and social impact. When used well, it:

- amplifies youth voices;
- deepens community dialogue;
- strengthens social cohesion; and,
- inspires wider participation in peacebuilding.

The Minimum Dialogue Journey

Core Principle: Dialogue initiatives are educational journeys that use learning by doing, youth leadership, and reflection to build peace competencies.

Phase	Purpose (Educational Focus)	What Happens	Scout Method Link
Before - Prepare	Build readiness, safety, and intention	Orientation session on dialogue values, safeguarding, consent, and community context. Young people reflect on identity, assumptions, and expectations.	Values-based learning, personal progression, youth involvement
During - Experience	Learn through lived encounter and dialogue	Site visit or community-hosted encounter, guided by community custodians. Facilitated dialogue circle focused on listening, respect, and shared learning.	Learning by doing, teamwork, community involvement
After - Reflect and Act	Turn experience into learning and action	Reflection session (individual and group), learning capture, and identification of youth-led peace or community actions.	Reflection, active citizenship, service

This **minimum journey** represents the essential educational pathway for all dialogue initiatives.

Example Alternative Journey (Adapted Context)

This example shows how the same educational logic applies when conditions differ:

Phase	Example Adaptation
Before	Online preparation session introducing dialogue principles, safeguarding, and local context
During	Community-led dialogue circle in a neutral public space (no formal site visit)
After	Youth-led online reflection forum and planning of small peace actions

Both journeys follow the same Scouting learning cycle:



Optional Extensions (Add-ons)

These elements may be added after completing a full journey, depending on capacity:

- Roadshows or community exhibitions
- Online dialogue forums or hybrid spaces
- Dialogue or peace ambassador pathways
- Public storytelling or campaigns (with consent)

Key Message

Consistency comes from the learning journey, not from identical activities.

12.

Monitoring, Evaluation, and Learning

Monitoring, evaluation, and learning (MEL) helps you understand what is changing, what is working well, and how the Living Spaces for Dialogue learning journey can be strengthened over time. This section provides simple and practical guidance for facilitators and organisers. The purpose is not only accountability, but also reflection, learning, and improvement.



Feedback Mechanisms

Use simple and accessible tools to gather feedback from participants throughout the journey.

Recommended Methods:

- Short pre- and post-journey surveys.
- Reflection circles and group debriefs.
- Focus-group discussions with youth and adult participants.
- Individual written or creative reflections.

If online activities are involved, also track:

- Attendance and participation in webinars or forums.
- Engagement with social media storytelling (views, comments, shares).

Facilitator Tip:

Feedback is most powerful when it feels like a **conversation**, not an exam.

What to Assess

Focus your evaluation on a small number of meaningful outcomes:

- Attitudes Towards Diversity – Are participants more open and respectful across differences?
- Dialogue and Peacebuilding Skills – Are they listening more effectively, speaking with more care, and managing disagreements more constructively?
- Youth-led Peace Actions – Are young people designing and implementing actions after the journey?
- Community Relationships – Are new connections, trust, or collaborations emerging?

Example Metrics (Optional and Adaptable)

To support practical evaluation, NSOs and facilitators may use example metrics such as:

- Attitudes Towards Diversity: % increase in participants who report greater comfort engaging with people of different beliefs (as measured by pre- and post-surveys).
- Dialogue Skills: % of participants demonstrating active listening and respectful questioning during observed sessions (simple facilitator checklist).
- Peace Actions: number of youth-led peace actions designed and implemented within three months of the journey.
- Community Cohesion: qualitative evidence of improved relationships between groups, captured through focus groups or community testimonials.

These metrics can and should be adapted to local capacity and context.

Learning and Improvement

Use what you learn from monitoring and evaluation to:

- Improve the design of future Living Spaces for Dialogue learning journeys.
- Strengthen facilitator capacity and support.
- Deepen partnerships with communities.
- Inform NSO reporting and strategic learning.
- Share good practices across regions and networks.

Summary for Facilitators

Monitoring and evaluation should help you:



See what is changing.



Understand what young people are learning.



Strengthen peace action and dialogue practice.



Improve future journeys.



Keep M&E simple, reflective, and purposeful.

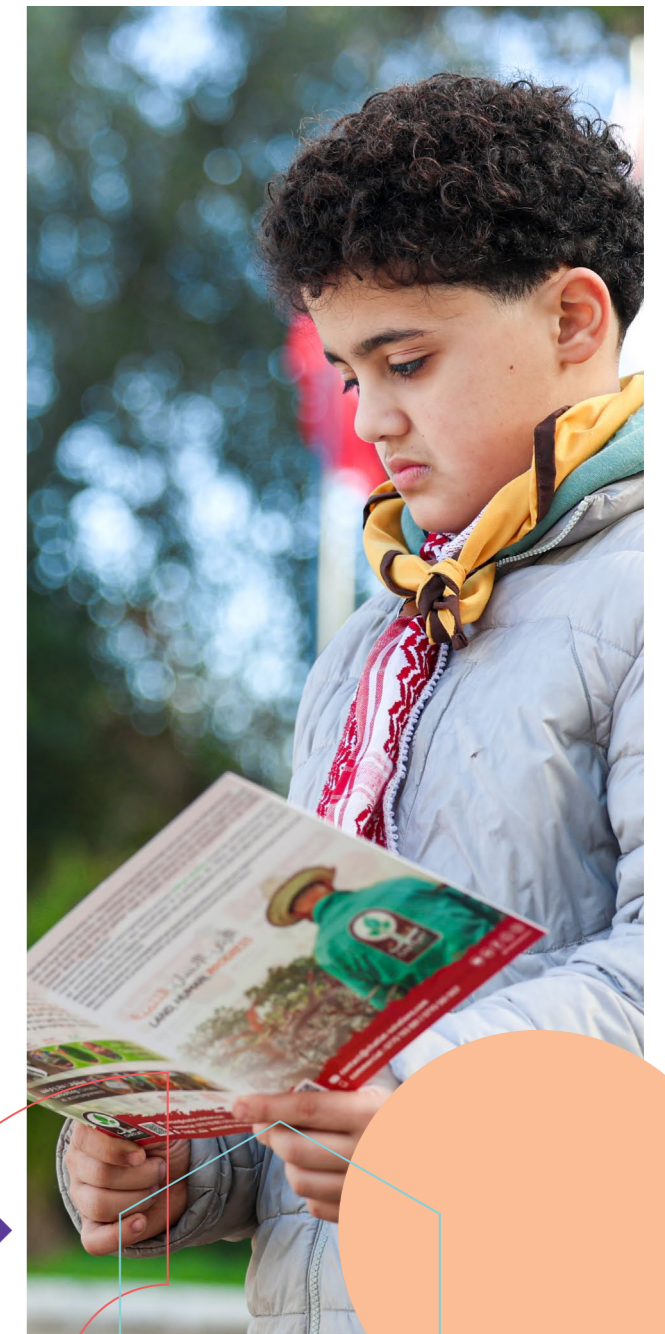
PART III PEOPLE AND SYSTEMS THAT SUPPORT THE JOURNEY

13. Ambassador Development (Youth and Adults)

The Living Spaces for Dialogue learning journey supports the formation of dialogue ambassadors through:

- Practical training in facilitation and conflict transformation.
- Mentorship from experienced peacebuilders.
- Certification and public recognition

These ambassadors help carry dialogue and peacebuilding forward in their communities.



14.

Dialogue for Peace Ambassador Opportunities

Competency Development Opportunities:

Integrate the Dialogue for Peace Challenge and Accreditation into the National Youth Programme offering, aligning it with the country's priorities and the NSO's agenda. This should include modules on facilitation skills, active listening, cultural sensitivity, and conflict resolution techniques.

Connect and recruit experienced dialogue trainers and experts to lead sessions, incorporating learning-by-doing case studies and real-world scenarios specific to the context and country, for effective dialogue situations.

Mentorship Opportunities:

Pair participants with mentors who are experienced in intercultural or interreligious dialogue and peace building, providing guidance and support throughout their journey as ambassadors.

Facilitate regular check-ins and feedback sessions to encourage growth and development among the ambassadors.

Recognition and Accreditation:

Introduce young people to opportunities tailored to their age range, which may include challenge badges for Scout beneficiaries of the programme.

Introduce young people and adults to the accreditation journey, starting with the completion of awareness training and requirements, and recognise their commitment to promoting dialogue and peace in their communities.

Celebrate the achievements as Dialogue for Peace ambassadors through public events or social media shout-outs, motivating others to engage in dialogue initiatives.

15.

Capacity Development for Adults (Online Training)

Training Objectives



Equip leaders with tools and techniques for facilitating intercultural dialogue.

Provide a platform for sharing experiences and best practices.

Training Structure



Module 1:
Introduction to Intercultural/
Interreligious Dialogue

Module 2:
Dialogue Methodologies

Module 3:
Planning and Facilitating Experiences

Module 4:
Reflection and Evaluation

Delivery Methods



Webinars: Live sessions with interactive discussions.

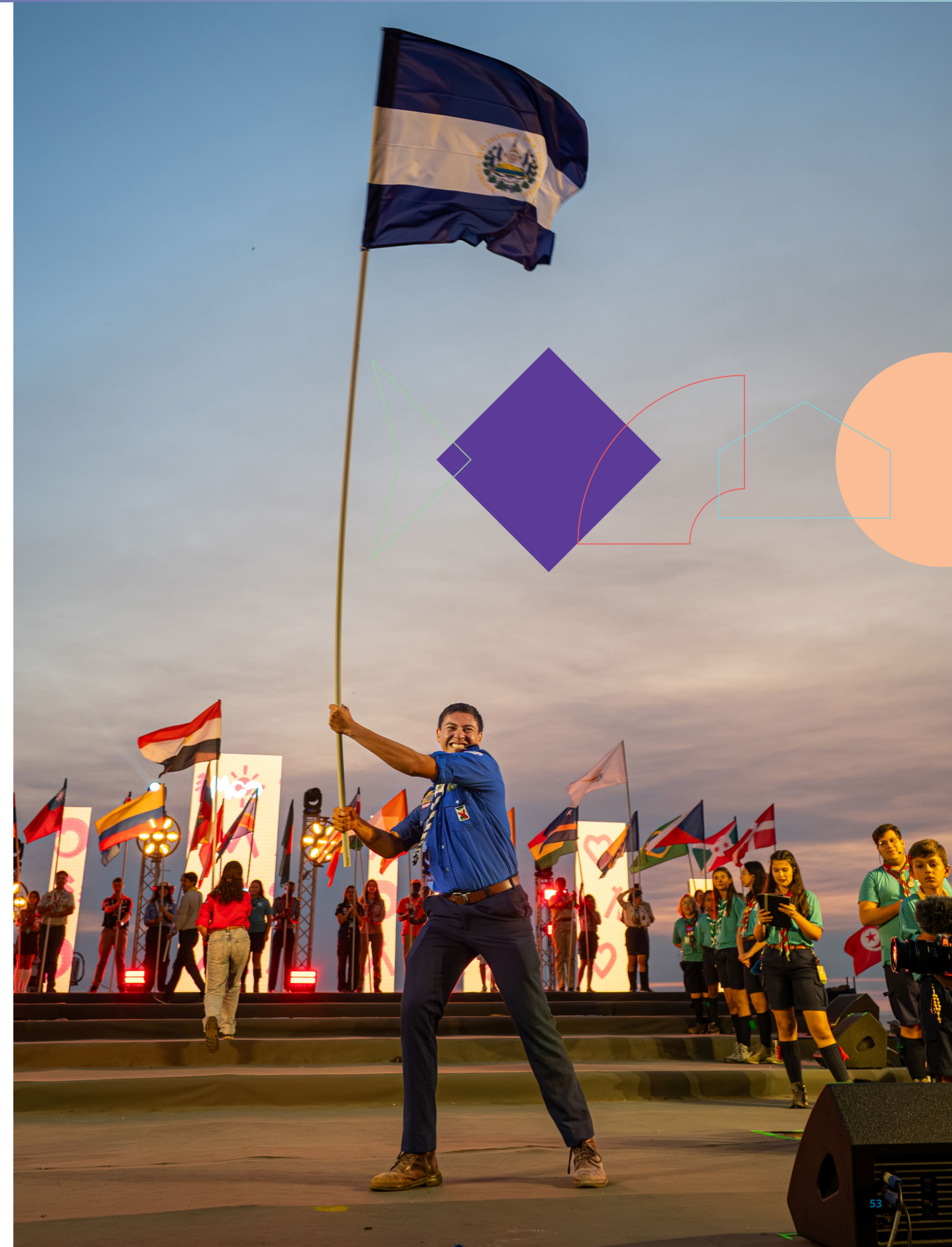
Online Resources: Accessible materials, including videos and reading lists.

Discussion Forums: Online platforms for participants to share insights and experiences.

16.

Risk Assessment and Mitigation

Potential Risk	Mitigation Measures
Cultural or religious misunderstanding – Participants may unintentionally violate cultural, spiritual, or community protocols, causing discomfort or offence.	<ul style="list-style-type: none"> • Provide pre-visit cultural and spiritual briefings. • Clarify expectations with custodians ahead of time. • Encourage a “listen first, observe before acting” approach.
Community sensitivities and power dynamics – Entering sacred or ancestral spaces without full consent or reinforcing existing power imbalances.	<ul style="list-style-type: none"> • Secure Free, Prior, and Informed Consent (FPIC). • Use conflict-sensitive and trauma-aware practices.
Safety, accessibility, and well-being risks – Physical hazards at heritage sites, emotional discomfort during dialogue, or exclusion due to ability or identity.	<ul style="list-style-type: none"> • Conduct advance risk and accessibility assessments. • Ensure safeguarding and emotional support protocols are in place. • Accommodate diverse needs and abilities.
Misrepresentation and harmful storytelling – Sharing photos or stories without permission, leading to cultural extraction or misrepresentation.	<ul style="list-style-type: none"> • Clarify photography and recording rules. • Apply ethical, consent-based storytelling practices. • Centre community voices in narratives.
Intergroup tension during dialogue – Discussions on sensitive issues may trigger disagreements or emotional distress. Young participants may also have tension due to past trauma or feelings of exclusion (e.g., a religious site they once belonged to).	<ul style="list-style-type: none"> • Reinforce dialogue principles (respect, listening, non-judgement). • Use structured dialogue methods to guide safe expression. • Intervene early to protect psychological and emotional safety. • Discuss potential trauma with participants ahead of time to ensure preparedness (e.g., a sexual assault survivor visiting a holy or pilgrimage site).
Other potential risks – Include risks not previously listed, such as overexposure to social media, minors encountering sensitive content, or group conflicts.	<ul style="list-style-type: none"> • Limit social media exposure and share stories only with consent. • Apply trauma-sensitive facilitation principles for all youth participants. • Monitor group dynamics and provide support as needed.



17.

Collaboration and Partnerships

Strong and respectful partnerships are essential to delivering meaningful Living Spaces for Dialogue learning experiences. The learning journey depends on the active involvement of communities, custodians, cultural institutions, and other stakeholders who safeguard the spaces being visited.

Why Collaboration Matters

Partnerships help ensure:

- Authentic learning, grounded in the lived experiences, stories, and wisdom of communities.
- Safe and respectful access to sacred, cultural, and ancestral spaces.
- Community ownership, reducing risks of misunderstanding or confrontation.
- Sustainability, enabling long-term relationships and repeated learning opportunities.

Key Stakeholders to Engage

- Community elders, custodians, and knowledge holders.
- Religious and interfaith councils.
- Indigenous councils and traditional leaders.
- Museums, heritage agencies, and cultural centres.
- Local authorities and educational institutions.

- Youth-led and civil society organisations working on culture, heritage, and peacebuilding.

Approaches to Strengthen Collaboration

- **Early Co-Design:** Involve community representatives in shaping objectives, setting visit agendas, establishing storytelling boundaries, and designing safety protocols.
- **Respect for Protocols:** Ensure all cultural, spiritual, and ancestral practices are understood and followed without negotiation.
- **Transparent Communication:** Clarify roles, expectations, and consent, and how learning will be documented or shared.
- **Mutual Benefit:** Focus on reciprocity, ensuring communities gain value (visibility, learning exchange, strengthened youth relationships).

Community Buy-In:

- Conduct introductory courtesy visits or meetings.
- Invite elders or leaders to explain the significance of the space in their own words.

Use non-extractive practices that protect sacred knowledge. These could be co-created storytelling, informed consent, community review, and benefit-sharing ensure that stories are shared with communities, not taken from them. Strong partnerships create the foundation for trust, enabling visits and dialogue interactions to unfold with respect, humility, and shared purpose.

18.

Engaging with Indigenous Peoples, Ancestral Traditions, and Living Knowledge Systems

Indigenous communities embody rich cultural, ancestral, and spiritual traditions rooted in land, memory, and relational worldviews. In many contexts, sacredness extends beyond physical sites to landscapes, rivers, and everyday relationships with nature. Examples include the Māori in New Zealand, whose identity is closely tied to land (whenua) and ancestry¹; Aboriginal and Torres Strait Islander peoples in Australia, who maintain spiritual connections to “Country”²; and the Kalash community in Pakistan, who preserve distinct cultural and spiritual traditions linked to nature and seasonal cycles³. Special care should be taken when visiting Indigenous communities to ensure the visit is not perceived as a “religious invasion” of a new belief, respecting existing cultural and spiritual practices and engaging collaboratively with community custodians.

What We Mean by Indigenous Communities

Indigenous peoples are communities with ancestral ties to specific lands and knowledge systems that predate modern states. Their traditions are often transmitted through oral histories, community governance, and spiritual custodianship of the environment⁴. Relevant references include:

- UNESCO’s work on Intangible Cultural Heritage.
- UN Declaration on the Rights of Indigenous Peoples (UNDRIP).
- KAICIID publications on intercultural and interreligious dialogue involving Indigenous communities.

1 Te Puni Kōkiri (New Zealand). Māori Identity and Connection to Whenua. Wellington: New Zealand Government.
 2 Australian Government, Department of Climate Change, Energy, the Environment and Water. Aboriginal and Torres Strait Islander Peoples and Country. Canberra: Commonwealth of Australia.
 3 UNESCO. Kalash Community Cultural Heritage and Living Traditions. Paris: UNESCO.

4 United Nations. United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). New York: UN, 2007.

Why Indigenous Knowledge Matters in the Journey

Engaging with Indigenous communities allows participants to:

- Encounter worldviews that integrate spirituality, ecology, ancestry, and daily life.
- Understand how identity, memory, and belonging are rooted in land and community.
- Strengthen respect for cultural rights and heritage stewardship.
- Build bridges across diverse knowledge systems, strengthening intercultural dialogue.
- Reconnect the community to its roots.

Some communities may have been separated or may have left their community. For example, the most recent and reliable estimate of the Indigenous populations in Canada is about 1.8 million,⁵ who identify as Indigenous, but they do not all live in the areas where their community lives. In the United States, the estimated Indigenous population is approximately 9.7⁶ million people identified as American Indian and Alaska Native, either alone or in combination with another race.

⁵ Statistics Canada. (2022). *Indigenous peoples in Canada: 2021 Census*. Government of Canada.

⁶ US Census Bureau. (2021). *American Indian and Alaska Native Heritage Month 2021: November 2021*. Government of the United States

Principles for Engaging with Indigenous Communities

- Respect for Land and Ancestry
- Recognise the land as a living relation, not just a learning site.
- FPIC
- Secure consent from community authorities before planning visits or sharing stories.

1. Community-Led Interpretation

Indigenous knowledge holders, not facilitators, should guide how spaces, stories, and practices are understood.

2. Humility and Non-Extraction

Avoid asking for sacred knowledge or stories that are not meant to be shared. Value what is offered without seeking more.

3. Reciprocity and Relationship Building

Engage communities as partners with equal agency, not as subjects of study or tourism.

4. Protection of Cultural Protocols

Follow instructions regarding photography, recording, ritual boundaries, and restricted areas.

Note: These guidelines provide a high-level introduction to engaging with Indigenous peoples, ancestral traditions, and living knowledge systems. It does not offer a full cultural, historical, or legal context for engagement, nor can it replace locally grounded knowledge and relationships.

NSOs planning activities or visits involving Indigenous communities are expected to:

- Refer to national laws, policies, and established protocols for engagement with Indigenous peoples.
- Follow NSO-specific guidance, practices, and relationships already in place.
- Consult directly with Indigenous communities and respect their decision-making processes.
- Engage with WOSM for technical support or specialist capacity, where needed.

To ensure meaningful learning and avoid unintended harm, NSOs should treat these guidelines as a starting point, not a standalone

tool. Responsible engagement requires additional preparation, partnership, and context-specific guidance to ensure that activities are ethical, respectful, and aligned with the principles of dialogue, safeguarding, and non-harm.

Steps and Measures for Facilitators

- Conduct a cultural readiness and sensitivity briefing for participants.
- Arrange introductory meetings with elders or custodians before formal visits.
- Clarify all expectations regarding presence, behaviour, and protocols.
- Ensure representation from the community in planning, facilitation, and debriefs.
- Provide space for reflection to help participants process learning respectfully.

By approaching Indigenous communities with respect, humility, and a commitment to ethical engagement, the journey becomes an opportunity to honour living knowledge systems and strengthen relationships across diverse cultures.

19.

NSO Operational Implementation Guide

This section provides NSOs with a practical framework to operationalise the

Living Spaces for Dialogue at the national and local levels.



<p>Institutional Anchoring and Governance</p>	<p>NSOs are encouraged to formally anchor this learning experience within:</p> <ul style="list-style-type: none"> • Volunteer Support • Youth Programme • Diversity and Inclusion • MoP initiative and Scouts for SDGs <p>Key Actions:</p> <ul style="list-style-type: none"> • Appoint a National Focal Point for Interreligious and Intercultural Dialogue. • Establish a cross-functional working group (youth programme, training, MoP, DCI, communications). • Integrate the Living Spaces Journey into national strategic plans and annual operational plans.
<p>NSO Readiness and Context Assessment</p>	<p>Before implementation, NSOs should conduct a rapid assessment of:</p> <ul style="list-style-type: none"> • National religious, spiritual, and cultural diversity. • Presence of Indigenous peoples and ancestral territories. • Social cohesion challenges and conflict sensitivity. • Youth leadership capacity. • Safeguarding and risk management frameworks. <p>This ensures the project is context-responsive and conflict-sensitive.</p>

<p>Activity Design and Delivery at National and Local Levels</p>	<p>NSOs may implement the Living Spaces for Dialogue learning journey through:</p> <ul style="list-style-type: none"> • Pilot projects (1–3 localities) • Local roll-out (regions, districts, targeted locations, etc.) • National flagship programmes <p>Delivery formats may include:</p> <ul style="list-style-type: none"> • Sacred and living heritage site visits • Dialogue for Peace workshops • Roadshows and public engagement events • Online intercultural dialogue platforms • Youth-led peace action projects
<p>Training, Capacity Building, and Human Resources</p>	<p>NSOs should:</p> <ul style="list-style-type: none"> • Develop capacity in the national team using the proposed or adjusted models. <p>Recruit dialogue facilitators and dialogue ambassadors. Integrate this activity into:</p> <ul style="list-style-type: none"> • Adult leader development journeys • Youth Leadership pathways
<p>Youth Leadership and Safeguarding</p>	<p>Implementation must ensure:</p> <ul style="list-style-type: none"> • Youth co-design and youth co-leadership • Gender equality and inclusion • Protection of minors and vulnerable participants • Psychological and cultural safety in dialogue spaces • Trauma-sensitive facilitation where relevant
<p>Partnerships and Stakeholder Collaboration</p>	<p>NSOs are encouraged to formalise partnerships with:</p> <ul style="list-style-type: none"> • Indigenous councils and elders • Faith leaders and interfaith bodies • Educational institutions • Museums and heritage agencies • Civil society and peace institutes • Local and national authorities <p>Partnerships should be based on reciprocity, consent, and co-ownership.</p>

<p>Communication, Visibility, and Public Engagement</p>	<p>NSOs should develop a communication plan that includes:</p> <ul style="list-style-type: none"> • Social media storytelling campaigns • National roadshows • Youth ambassador storytelling • Traditional media engagement <p>Community exhibitions All communication must respect:</p> <ul style="list-style-type: none"> • Cultural protocols • Community consent • Non-extractive storytelling standards
<p>Monitoring, Evaluation, and Learning</p>	<p>NSOs should implement a structured MEL system comprising:</p> <ul style="list-style-type: none"> • Baseline and endline participant surveys • Focus group discussions • Tracking of peace actions and dialogue initiatives • Online engagement and reach metrics <p>Annual reflective learning reports Findings should inform:</p> <ul style="list-style-type: none"> • Programme adaptation • Policy advocacy • National youth strategy development
<p>Sustainability and Institutionalisation</p>	<p>To ensure long-term impact, NSOs are encouraged to:</p> <ul style="list-style-type: none"> • Integrate the Living Spaces for Dialogue learning journey into their official Youth Programme frameworks. • Secure multi-year partnerships and funding. • Embed Dialogue for Peace into national peace and inclusion strategies. • Connect learning to regional and global World Scouting platforms.
<p>Alignment with World Scouting Priorities</p>	<p>This Living Spaces for Dialogue learning journey directly contributes to:</p> <ul style="list-style-type: none"> • Strategy for Scouting • Scouts for SDGs and the MoP initiative • World Scouting Diversity and Inclusion priorities • Youth Engagement and Youth Leadership in Decision-Making

20.

An invitation to act

These guidelines are an invitation to NSOs to intentionally create safe, inclusive, and meaningful learning spaces where dialogue becomes a lived experience and young people grow as peacebuilders.

By using this guidance, NSOs can strengthen dialogue practices that are grounded in respect, safeguarding, and learning by doing, enabling young people and adults to engage across differences with curiosity, empathy, and responsibility. When dialogue is thoughtfully prepared, ethically facilitated, and followed by reflection and action, it contributes to a culture of peace within communities and across societies.

NSOs are encouraged to adapt these guidelines to their local context, invest in facilitator capacity, and work in partnership with communities, knowledge holders, and WOSM to ensure dialogue initiatives are safe, responsible, and impactful. Small, well-designed learning journeys can lead to lasting understanding, stronger relationships, and youth-led action for peace.

The journey begins with intention, and continues through practice, reflection, and shared responsibility.



PART IV TOOLS AND RESOURCES

21.

Operational Checklist for Organisers

Use this checklist to plan, implement, and evaluate a dialogue-based intercultural and interreligious learning journey in alignment with World Scouting standards.

STRATEGIC AND INSTITUTIONAL SET-UP

- Journey is anchored in Youth Programme / DCI / MoP / Scouts for SDGs
- National or local Focal Point appointed
- Youth are involved in co-design and leadership
- Safeguarding, inclusion, and risk policies are confirmed

FACILITATORS AND CAPACITY BUILDING

- Facilitators trained in dialogue and conflict sensitivity
- Youth peer facilitators identified
- Trauma-aware and culturally sensitive facilitation ensured
- Clear roles assigned (lead, safeguarding, logistics)

CONTEXT AND READINESS ASSESSMENT

- Local religious, cultural, and Indigenous context mapped
- Sensitivities, conflict risks, and power dynamics assessed
- Accessibility and inclusion needs identified
- Ethical and cultural protocols clarified

LOGISTICS AND SAFETY

- Transport, meals, and insurance arranged
- Accessibility needs addressed
- Photography, recording, and media permissions clarified
- Emergency and safeguarding procedures in place

OBJECTIVES AND OUTCOMES DEFINED

- Intercultural and interreligious learning goals set
- Peacebuilding and social cohesion outcomes defined
- Links to Scouts for SDGs and MoP confirmed
- Expected youth-led peace actions identified

G. COMMUNICATION AND VISIBILITY

- Communication plan developed
- Community-approved messaging used
- Social media storytelling aligned with ethical standards
- Roadshow or public sharing moment planned (if relevant)

<p>PARTICIPANT SELECTION</p> <ul style="list-style-type: none"> ▫ Diverse representation (faith, culture, gender, ability) ▫ Youth and adult leaders balanced ▫ Community representatives included where relevant ▫ Informed consent secured for all participants 	<p>MONITORING, EVALUATION, AND LEARNING</p> <ul style="list-style-type: none"> ▫ Pre- and post-reflection tools prepared ▫ Feedback mechanisms in place ▫ Peace actions documented ▫ Learning captured for NSO reporting
<p>SITES AND COMMUNITY PARTNERS</p> <ul style="list-style-type: none"> ▫ Sacred and living heritage sites identified ▫ Indigenous, ancestral, and religion-based sites included ▫ Knowledge holders and custodians engaged as partners ▫ Community consent and protocols documented 	<p>SUSTAINABILITY AND FOLLOW-UP</p> <ul style="list-style-type: none"> ▫ Dialogue ambassadors identified ▫ Mentorship or follow-up learning planned ▫ Community relationships maintained ▫ Next cycle or scale-up considered
<p>PROGRAMME DESIGN AND METHODS</p> <ul style="list-style-type: none"> ▫ Journey structured using Before-During-After dialogue model ▫ Dialogue techniques selected (storytelling, World Café, circles) ▫ Reflection and learning-sharing space planned ▫ Online and in-person components integrated if relevant 	<p>TRANSVERSAL EDUCATIONAL AIMS</p> <ul style="list-style-type: none"> ▫ This journey protects dignity, belief, land, memory, and community relationships ▫ Young people are empowered as peacebuilders and dialogue leaders ▫ Learning leads to concrete peace action

22.

Dialogue Methodologies (Facilitator Toolkit)

Core Principles

All dialogue activities should be guided by the Scout Method and the Dialogue Principles:

- Respect for every person and belief.
- Active listening to truly understand.
- Inclusivity so all voices are welcomed.
- Non-judgement to ensure psychological safety.
- Reciprocity, so learning flows both ways.

Dialogue Techniques

You may use a variety of practical methods, including:

- World Café for shared idea-building.
- Fishbowl for layered discussion.
- Storytelling to build empathy.
- Paired listening for deeper personal exchange.



ANNEX

Annex A

Glossary of Key Terms

Structured Dialogue: A guided and purposeful conversation designed to help participants listen deeply, share perspectives, and build understanding across differences. Structured dialogue uses clear objectives, agreed ground rules, and facilitated methods to ensure that everyone can participate safely and respectfully.

Safe Dialogue Space: An environment, physical and emotional, where participants feel respected, heard, and free to express themselves without fear of judgment, harm, or exclusion. A safe dialogue space is created through clear agreements, inclusive facilitation, and attention to power dynamics and well-being.

Dialogue Circle: A facilitated method where participants sit in a circle and speak in turn, often using a talking piece. This format encourages equality, active listening, and reflection, and helps slow down conversations so all voices can be heard.

Free, Prior and Informed Consent (FPIC): A principle that ensures Indigenous Peoples and local communities have the right to freely decide, in advance and with full information, whether to agree to activities that may affect their lands, cultures or knowledge, with consent understood as an ongoing process.

Knowledge Holder: A person recognised by their community as a custodian of cultural, spiritual, historical, or lived knowledge. This may include elders, faith leaders, artisans, storytellers, or community leaders. Knowledge holders share insight grounded in lived experience and collective memory.

Non-Extractive Storytelling: An approach to listening and sharing stories that prioritises respect, consent, and reciprocity. Stories are not “taken” for external use but are shared on the community’s terms, with clear boundaries on how they may be recorded, used, or shared.

Living Heritage: Traditions, practices, beliefs, languages, and ways of life that are actively maintained and passed on within a community. Living heritage is dynamic; it evolves while remaining rooted in identity, memory, and belonging.

Sacred or Ancestral Sites: Places of spiritual, cultural, or historical significance to a community, such as places of worship, burial grounds, ceremonial spaces, or landscapes tied to ancestral memory. These sites require particular respect and sensitivity.

Dialogue¹: Dialogue deals with personal and collective preconceived notions and prejudices by focusing on questioning, listening, the suspension of judgment, and the search for commonalities based on respect for differences.

Young People: Participants under the age of 26 engaged in Scouting programmes, recognised as active contributors, leaders, and learners in dialogue and community life.

Adult Leaders: Adults who support and accompany young people in Scouting. Their role is to facilitate, safeguard, and model respectful engagement while enabling youth leadership.

¹ KAICIID International Fellows Programme. (2017). Practitioners of interreligious dialogue: Interreligious dialogue resource guide. KAICIID.

Annex B

Participant Needs and Expectations Checklist

Area	Participant-Centred Checks
1. Readiness and Motivation	<ul style="list-style-type: none"> ▫ Participants understand the purpose of the journey and dialogue process ▫ Expectations have been clarified (learning, listening, not debating or converting) ▫ Participation is voluntary and informed ▫ Parents/guardians (where relevant) understand the aims and format
2. Safety, Well-being, and Safeguarding	<ul style="list-style-type: none"> ▫ Safeguarding measures have been explained to all participants ▫ Emotional well-being and psychological safety are addressed ▫ Participants know how to raise concerns or discomfort ▫ Support persons are identified for young people
3. Inclusion and Accessibility	<ul style="list-style-type: none"> ▫ Language needs identified (translation, interpretation, reading levels) ▫ Physical accessibility needs identified (mobility, sensory needs) ▫ Cultural, religious, and identity-based needs considered ▫ Adjustments planned to enable full participation
4. Learning Preparation	<ul style="list-style-type: none"> ▫ Orientation on dialogue principles provided ▫ Ground rules for respectful engagement co-created ▫ Participants understand what a safe dialogue space is ▫ Context about the site and community is shared

Annex C

Dialogue Tools - Facilitators' Guide

Dialogue Café

Area	Participant-Centred Checks
5. Consent & Participation Rights	<ul style="list-style-type: none"> ▫ Informed consent secured for participation ▫ Photography/audio/video permissions clearly explained ▫ Participants understand their right to decline recording or sharing ▫ Boundaries around storytelling and sharing are respected
6. Dialogue Readiness	<ul style="list-style-type: none"> ▫ The difference between dialogue and debate is understood ▫ Active listening skills introduced and practised ▫ Participants prepared to encounter differences respectfully ▫ Power dynamics (age, belief, status) acknowledged
7. Emotional and Cultural Awareness	<ul style="list-style-type: none"> ▫ Participants prepared for sensitive or emotional content ▫ Cultural and religious etiquette explained in advance ▫ Significance of sacred or ancestral sites understood ▫ Guidance on respectful behaviour and dress provided
8. Engagement and Agency	<ul style="list-style-type: none"> ▫ Young people understand their role as active contributors ▫ Participants know they may pause or step back if needed ▫ Youth leadership and peer support encouraged ▫ Space created for questions and reflection
9. Reflection and Feedback	<ul style="list-style-type: none"> ▫ Time planned for individual and group reflection ▫ Participants know how learning will be captured ▫ Feedback mechanisms are shared and accessible ▫ Participants invited to shape next steps
10. Continuity and Action	<ul style="list-style-type: none"> ▫ Participants understand what happens after the visit ▫ Opportunities for follow-up action explained ▫ Links to wider Scouting pathways made visible ▫ Participants supported to translate learning into peace action

Title	Dialogue Café (adapted from the World Café approach)
Keywords	Dialogue process, design and facilitation, compassionate listening, ten principles of dialogue
Date, Time, and Session Length	60 minutes
Session Description (max 100 words)	Participants discover and practice in-depth dialogues about certain questions and network the emerging ideas thereof.
Objectives	<ul style="list-style-type: none"> • Develop dialogue design skills • Enhance facilitation techniques • Practice active listening and engagement
Facilitators (name and email)	(name of facilitators)
Follow-Up Task (assessment, reflection...)	
Interactive Tools (Padlet, Slido, etc.)	
Resources (to be prepared before)	<ul style="list-style-type: none"> • Space to create a café setting with tables and chairs that can accommodate 6-10 people • Prepare 10 prompt discussion topics for the participants to choose from • Display the topics on flip charts before this session and ask the participants to select topics by putting stickers on the topics they are interested in • Identify facilitators

Title	Dialogue Café (adapted from the World Café approach)
<p>Logistics/Materials Needed for the Delivery (including setting up the room)</p>	<p>Divide participants into small groups of 6. Per each group:</p> <p>There are three main steps when implementing the World Café/dialogue Cafe method:</p> <ol style="list-style-type: none"> 1. Create a special environment by which the room is set up like a café with small tables, ideally each offering space for six participants. 2. Welcome the participants and give a brief overview of the introduction to the World Café process. 3. After a first round of dialogue on a certain topic, ask participants to move to a new table and make links between the conversations, while one table host stays behind at each table to represent the previous conversation. <p>Each round includes a specific question, which may or may not be used for the next round, depending on whether participants would like to build more on that topic. At the end, participants are invited to share the thoughts and opinions they had discussed in the smaller groups with the larger group; the results of this can then be reflected in various ways, usually through graphic recording.</p> <p>The World/dialogue Café's success depends on the facilitators providing a welcoming and safe and hospitable environment, as well as their facilitation skills in asking the correct questions through a spirit of inquiry and actively listening to participants' answers. Overall, the World/dialogue Café can be seen as a strong dialogue tool, especially helpful to engage large groups of people, open up possibilities, equalise power structures, and identify emerging patterns among ideas outspoken.</p>
<p>Other Relevant Information</p>	

Dialogue Circle

Title	Dialogue Circle
<p>Keywords</p>	<p>Dialogue circle practice, circle facilitation, compassionate listening, ten principles of dialogue</p>
<p>Date, Time, and Session Length</p>	<p>60 min</p>
<p>Session Description (max 100 words)</p>	<p>Participants discover and practice in-depth dialogues about certain questions and network the emerging ideas thereof.</p>
<p>Objectives</p>	<p>Demonstrate a dialogue circle in practice Enhance facilitation techniques Practice active listening and engagement</p>
<p>Facilitators (name and email)</p>	<p>(name of facilitators)</p>
<p>Follow-Up Task (assessment, reflection...)</p>	
<p>Interactive Tools (Padlet, Slido, etc.)</p>	

Title	Dialogue Circle
Resources (to be prepared before)	Space to create a setting with big dialogue circles of 10–15 people Identify facilitators and allow the facilitators to lead the discussion with topics identified by the people in the circle
Logistics/Materials Needed for the Delivery (including setting up the room)	<p>There are many variations on dialogue circle practices, but generally they are based on a recognition that sitting in a dialogue circle helps to level power structures; distribute leadership and responsibility; and support listening, questioning and sharing.</p> <p>Therefore, guide the circle facilitators to create an environment that allows everyone in the circle to be comfortable voicing their thoughts.</p> <p>Sometimes a talking piece is used – an object passed around the circle or back and forth between participants to help with the flow of the dialogue and organise it. This can be very helpful, especially to invite more silent voices to speak.</p> <p>The circle is very powerful in creating a safe space as it puts everyone on the same level without hierarchy or sides.</p>
Other Relevant Information	

Annex D

Practical Guidance on FPIC and Non-Extractive Engagement

This table supports facilitators to apply free, prior and informed consent (FPIC) and non-extractive approaches when engaging with Indigenous peoples and living knowledge systems. The focus is on respecting boundaries, community control, and ethical learning.

Area	What This Means In Practice	Examples
Consent (FPIC)	Communities decide if, how, and under what conditions engagement happens. Consent is ongoing and can be withdrawn at any time.	A community agrees to a visit but asks that no recording takes place; facilitators adapt accordingly.
What not to request	Do not ask for sacred, restricted, or trauma-related knowledge unless explicitly offered. Avoid asking communities to explain or justify beliefs or practices.	Not requesting access to closed sacred sites or explanations of rituals.

Area	What This Means In Practice	Examples
What not to record or share	Do not photograph, film, record, or publish sacred sites, ceremonies, stories, or symbols without explicit permission.	No photos during prayers or ceremonies; no sharing of stories told in confidence.
Non-extractive learning	Learning prioritises listening and relationship-building, not collecting content or outputs.	Participants reflect on what they learned rather than producing stories or media.
Community control of knowledge	Communities retain ownership of their stories and knowledge and decide how (or if) they are shared.	Community reviews or approves any references before external sharing, or declines sharing entirely.
Responding to discomfort	If discomfort is expressed, pause the activity, acknowledge concerns, and follow community guidance.	Stopping a dialogue or visit if a community member requests it.

Key Principle for Facilitators

Learning does not require ownership of stories. Respecting boundaries is more important than completing an activity.



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