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Processual responsiveness in dialogic facilitation

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Abstract

Purpose – The purpose of this article is to elaborate on the role of a group facilitator when taking a dialogical stance in facilitating the development of a group process where different interests are at stake.

Design/methodology/approach – Theoretically, the article is based on dialogue and dialectic relationship theory. Empirically, it is based on communication analysis of excerpts from audio recordings of a two days process facilitation with an organizational group called KUDIAS.

Findings – The analysis hightlights the importance of processual responsiveness of the facilitator in terms of focused attention to the process as well as to the interpersonal relations between the participants in the process. Being processually responsive, the facilitator supports the process in becoming dialogic towards all participants' perspectives and in creating a climate characterized by curiosity, wondering, exploration and recognition.

Originality/value – Processual responsiveness is developed and discussed theoretically as well as empirically.

Keywords – Process facilitation, dialogue, process reflexivity, relational reflexivity, processual responsiveness

Paper type Research paper

Process facilitation of different kinds of meetings seems to be an increasing need in today's organizations. Organizations need to be explicit about their values, visions and direction as well as constantly address roles, functions, responsibilities and the distribution of power (Hogan, 2002). Many of these issues are discussed and decided upon at meetings where organizational members usually have different perspectives and values that they want to be taken into account. However, such discussions are sometimes counterproductive to creating an open dialogue that allows for the participants to thoroughly and curiously examine the presented perspectives before making decisions. Oftentimes, meetings can end in so-called 'perspective competition' (Billund & Zimmer, 2018) about being right more than making wise decisions. This can be expensive, ineffective and subsequently at risk of damaging the relationships between the participants. In such situations, a group facilitator can help create a productive climate and a direction for the process:

> "Facilitation is concerned with encouraging open dialogue among individuals with different perspectives so that diverse assumptions and options may be explored. This is in contrast to the current dualistic, win-lose, competitive, debating styles of discourse in Western societies." (Hogan, 2002, p. 10)

This article refers to a facilitation process conducted over two days with a group of eight people with the purpose of examining the focus and status of the group and their future collaboration. The participants represent three local organizations: the municipality, the region and the

university. The authors of this article are invited as facilitators to help the group called KUDIAS reach a mutual understanding of their common concern[1].

The concept of process facilitation

The term 'facilitate' comes from Latin 'facile', which means to make easier or more convenient. Further, facilitation is about supporting the process more than the content, and it involves movement (process) towards an agreed destination (Hunter et al., 2007, p. 19). Thus, process facilitation is concerned with making the process easier for the participating group to succeed in the movement they want (Brockbank & McGill, 2007, p. 206). It is the art of supporting people's conversation processes and to help them create meaning and opportunities for joint action. However, process facilitation is different from other methods such as teaching, instruction and guidance, where the instructor is in charge of the subject matter.

Process facilitation is concerned with group processes and groups' ways to achieve their goals. The process is about getting participants' different perspectives into play in order for them to investigate their mutual concern. The process is based on a bottom-up perspective where the group and not the facilitator has the defining power of the content, and the facilitator helps and supports the process. However, the participants might have different expectations of the facilitator's role as being e.g. an expert or advisor. Therefore, the facilitator has to articulate her role explicitly from the beginning of the process and invite the participants to formulate their expectations and goals for the process. In the process with KUDIAS, the facilitators introduce their role like this:

> We do not have a fit and done plan for what is going to happen and where to go. But we want to help you get to where you want to go, and we want to help you listen to yourself and each other and find out what your collaboration is all about.

Subsequently, they ask the participants to reflect upon the following questions: What are my expectations of today's process? What outcome do I want? What would I like to get to know more about? The purpose of these questions is to give voice to all participants in the room and to include everyone in order to make them comfortable with the process and take ownership of the agenda and the process.

The task of the facilitator is to stay focused and take an inquiring stance as opposed to arguing or evaluating what is good or bad, right or wrong. The facilitator should listen to the different perspectives of the participants and make sure that all voices are heard. The facilitator both supports and challenges the ideas presented by highlighting and helping to investigate them (Brockbank & McGill, 2007). In this way, the facilitator can promote dialogue among the participants as they move beyond assumptions they have taken for granted and into a landscape where unknown horizons and new understandings await to be discovered (Alrø & Skovsmose, 2002).

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[1] KUDIAS is a pseudonym and the letters randomly selected. The process facilitation sessions are audiotaped and posters with notes from the course are kept and used for analytical purposes.

Facilitation can be practiced in various ways depending on the contexts in which it takes place and how the facilitator relates to the group, to the organizational framework, and to the mutual concern. This article represents a dialogic approach to facilitation as the basis of the facilitator's presence and way of managing the facilitator role and methods.

The concept of dialogue

In everyday language the concept of 'dialogue' is often used as synonymous with 'conversation' and as opposed to 'monologue'. In this article, however, dialogue is framed as a conversation with certain qualities. Dialogue can be understood as both a *way of communicating* (Bohm, 1996; Isaacs, 1999) and a *way of relating* (Buber, 1923; Rogers, 1962, Pearce & Pearce, 2000). This article combines these approaches when interpreting dialogue as a conversation characterized by the participants' curious, wondering, exploratory, and lingering ways of communicating and being in contact in which new understandings can arise and emerge (Cissna & Anderson, 1994; Alrø & Dahl, 2015). The participants are engaged as equal partners of communication as they talk about a mutual concern or challenge. Ideally, they listen to and investigate the perspectives and understandings of one another, and they strive towards openness and mutual reflection and exploration in order to get new insight on the subject matter together. "Dialogic communication is about being clear of one´s own argued perspectives, while listening and being open to the perspectives of others" (Alrø & Dahl, 2015, p. 505) Dialogue is therefore an obvious approach to facilitation processes that aim at learning, development and change.

Dialogue is an investigative conversation where no one knows the answers beforehand – the result is unpredictable. This unpredictability involves both a certain risk of not having control and of getting into contact with something (surprisingly) new (Alrø & Skovsmose, 2002). The participants have a curious and wondering attitude towards each other and to the content of the dialogue. In practice, dialogue can unfold by the parties following and supplying rather than arguing against what is being said, i.e. the expression: "Yes, and ..." instead of "Yes, but ...". In this way, dialogue holds as an ideal of a curious and open-minded conversation which can always be challenged by other forms of communication.

Thus, the qualities of dialogue are different from and in opposition to other modes of communication such as discussion or debate. According to Isaacs discussion would mean "to shake apart" and debate "to beat down" (Isaacs, 1999, p. 42). Discussion and debate are often performed as individual positioning through competition of arguments. However, these are mutual forms of communication at many workplaces, where employers and employees are often under time pressure and where everyday life is more solution-oriented than investigative and exploratory. Debate, discussion and taken-for-granted assumptions will often take over on behalf of dialogue and a more creative or in-depth investigation of workplace challenges.

In the KUDIAS process, this also occurs, and the role of the facilitators becomes to support a more investigative and listening approach among the participants. Thus, in order to give each participant the opportunity to unfold and clarify different perspectives, the facilitators suggest that each one at a time should present their perspective on the chosen subject and that the other participants should ask inquiring questions to the presented perspective without agreeing, disagreeing or challenging it. Everyone seems to join in on the idea, but it turns out to be rather

difficult to practice such an investigative approach. Facilitator support is needed as we shall see in the following excerpt. One of the participants has expressed his perspective, and several people want to comment on it:

Susan:	I'm thinking, or I don't know, may I comment?
Helle*:*	Well, not now. Not right now. But are there more questions for Peter's perspective? … Yes, John?
John:	Well I don't have a question, but I have a comment.
Helle:	Please, keep the comments for a while, but do you have any questions about what Peter has just said…
John:	No, yes
Lise:	…that could elaborate Peter's perspective?
John:	Yes, I will try at least. I know Peter's perspective well [...] but I also see that you are, or are you out on a mission here […] Aren't we too much out on a mission here?
Peter:	Well, we are very much out on a mission, because we have to influence the way people think […]
Helle:	But before we start discussing Peter's perspective, what I'm getting at is that you become clearer to each other, right? So, what has become clear to you about Peter's commitment to KUDIAS?

All participants are very committed to the subject matter, and commitment is often followed by feelings, points and opinions to be defended. At the same time, this is precisely what puts an end to listening and joint investigation into the other person's perspective, and this is where the facilitator has to assist the process. In the excerpt above, the facilitator tries to maintain a dialogical approach to the process by reminding the participants of keeping an inquiring attitude towards Peter's perspective in order for him to elaborate on his perspective and in order for them to get to know more ("but do you have any questions about what Peter says now?" and " But before we start discussing Peter's perspective ..."). As can be seen, this also means that other comments are stopped by the facilitators. This issue will be addressed in what follows. The point here is that groups often have problems with 'staying tuned' and keeping the dialogue going instead of turning into discussions and debate. Creating dialogues would often need some help from the outside, and that is where the dialogic facilitator becomes relevant.

Process facilitation approaches

Much literature on facilitation is primarily focussed on describing facilitation skills, methods and models for practice (Thomas, 2004, p. 124). But practice is always founded on basic assumptions or theories regardless if presented explicitly or not. Theory and practice must be methodologically interconnected – they have to be consistent with each other. Thus, dialogic group facilitation is based on dialogue theory, and the embedded dialogic ideas and values determine dialogic facilitation practice. However, there are many other approaches to facilitation.

On the basis of an intensive literature review, Thomas (2008) distinguishes between four types of facilitation that has to be considered in facilitator education: Technical facilitation, which is skill-based and prescriptive; Intentional facilitation, which is intentional and explicitly grounded in theory; Person-centered facilitation, which is also grounded in theory and emphasises attitudes,

personal qualities and presence of the facilitator, and finally Critical facilitation, which is grounded on the awareness of the political dimension of facilitation.[2]

The person-centered approach adds to skills and the theoretical framework, a focus on the qualities of the interpersonal relationships between the facilitator and the group (Thomas 2004, p. 132). With reference to Carl Rogers, who has been called the pioneer of facilitation (Hunter et. al. 2007, p. 27), it is claimed that facilitation will not be effective without the facilitator's "genuine desire to create a climate in which there is freedom to learn" (Rogers, 1983, p. 157).

Person-centered facilitation supports what Carl Rogers calls significant learning (Rogers, 1990, p. 305; Rogers, 1961). Significant learning is opposed to instrumental and mechanical learning. Such learning can arise when the participants are involved, motivated and engaged in a cause. Significant learning is meaningful and therefore enduring, Rogers claims (1969). For a group, the learning perspective is aimed at facilitating collective learning (Dixon, 1999) through dialogue in their mutual process.

The person-centered facilitator should develop adequate skills and knowledge for being present and responsive in the interpersonal relationship with the group. This demands a high degree of self-awareness of the facilitator (Thomas 2008, p 168). Person-centered facilitators must be able to handle their subjectivity and biases and accept their own imperfections.

Hunter et al. present a cooperative paradigm – co-operacy (which rests on collective decision making) as opposed to democracy (which rests on majority decision making) and autocracy (which rests on one person's decision making on behalf of others). Co-operacy is based on a set of beliefs:

- "all people are intrinsically of equal worth;
- difference is to be valued, honoured and celebrated;
- it is possible for people to live and work together cooperatively;
- the best decisions are made by those people who are affected by them." (Hunter et al, p. 23)

This approach as well as the person-centered approach presented above can be interpreted as in line with the dialogic approach, because they are grounded on the same basic assumptions and theories. Further, the dialogic understanding of the facilitator role is based on Christine Hogan's midwife metaphor:

> Facilitators are like midwifes; they help families through many stages of the birthing process. However, they are not present at conception, nor do they have any long-term responsibilities for the babies. (Hogan, 2002, s.1)

Accordingly, the facilitator will be responsible for and support the process, and it is up to the group to take responsibility for the results that emerge in the process. The basic humanistic view implied in this approach includes the hypothesis that everybody is motivated to actualize their own potentials for continuous change and development. The helping relationship can be a way to

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[2] However, Thomas (2008) considers the four approaches to be embedded in each other, which is problematic, since they are not methodologically consistent with each other. The categories represent different approaches.

facilitate this development, e.g. through supervision or coaching when it comes to the individual (Stelter, 2002) or through process facilitation when it comes to groups or teams (Folger, 2010).

There is a substantial difference between facilitating individuals and groups. A dialogic coach or supervisor can help a single person to reflect on his situation by following and challenging the perspective of this one person. As a dialogic group facilitator, however, it is important to strike a balance between dwelling with or inquiring into the perspectives of each participant and ensuring that the process moves along the path the group has decided to pursue. This may cause the facilitator to stop or park a participant's contribution if it (seems to) interrupt(s) the inquiry of the mutual concern conducted with the group (Billund & Zimmer, 2018; Alrø, Dahl & Kloster, 2013).

Dialogic group facilitation invites participation in a joint investigation of a current issue based on an open, emerging approach. The joint study makes it possible for new understandings and insights to emerge, i.e. develop from the dialogue, and thus help to qualify future decision making. This implies a special way of being present as a process facilitator that will be referred to as "processual responsiveness".

Processual responsiveness – a way of being present

The concept of processual responsiveness is developed and described by Lise Billund (2016) in an action research project including facilitating relational processes among prison guards. Processual responsiveness as a concept can describe a special quality in dialogic facilitation as well. Processual responsiveness concerns the facilitator's ability to navigate in unpredictable developmental processes with a keen sense of what is needed for both the process and the participants. This means for the facilitator to be reflective of both process and relationships in the facilitated encounter. Thus, processual responsiveness is a reflexive quality that is expressed through both *process reflexivity* and *relational reflexivity* (Schibbye, 2010)[3]: Process reflexivity is the ability to relate reflectively to the ongoing facilitation process, whereas relational reflexivity is the ability to reflect upon the lived relationships in the process (Billund & Zimmer, 2018, p. 45).

Process reflexivity
The dialogic facilitator has to deal with the balance between support and challenge in the process. Her choices can only be based on the here and now actions in the process. Especially when the process is stuck, when the energy in the room decreases, or when it is difficult to find or maintain focus, the facilitator must curiously investigate what this is all about. In such situations, it might be helpful to reflect on the process (process reflexivity), e.g. by considering: How does the way the participants speak to each other influence the process and the mutual focus? Should I intervene for instance by mirroring or meta-communicating what I hear? Or would it be helpful in the long run to allow the current process to take a different direction?

[3] The division into process and relationship reflexivity is an artificial means of dissimination, since the forms of reflexivity cannot be separated in practice. They are dialectically interconnected (Schibbye, 2010).

The facilitator's process reflexivity is needed in many different fields depending on context, focus, group interaction and communicative habits. A facilitator's task is to support a dialogic process and investigate and develop a desired focus. In practice, it may often be difficult to maintain focus because the participants may have different ideas about what is meant by a particular focus, or they may be interested in different perspectives on the focus. Here, the facilitator, based on her process reflexivity, must consider whether she should follow the apparent trade-offs from the dialogue or whether she should start controlling the process with a 'firm hand'. (Billund and Zimmer, 2018). The following example will illustrate this.

A good place to start

In the facilitation process with KUDIAS, it turns out several times that a firm hand is needed. Initially, we have facilitated a process where each participant has shared with the group his or her own expectations and desires for specific outcomes of the day. Based on the overall picture of expectations that is drawn on the blackboard, one facilitator subsequently invites the parties to consider where they want the dialogue to start:

> "We'll leave the picture for a moment and ask you: What would be a good place to start (…) there are many different points on the board, but there are also some things that seem to be similar so what would be a good place to start?

This invitation opens a dialogue about the possible focus of the day. The purpose of the cooperation is mentioned by one of the participants as a possible starting point. But shortly later, several other perspectives are presented and not only about the framework: "What would be a good place to start", but also statements about other things, e.g. about those stakeholders who are not (but maybe should be) part of the KUDIAS cooperation. The facilitators support the participants in developing and clarifying their perspectives by repeating (mirroring) their suggestions. There are many ideas and suggestions on the table, and the dialogue is at risk of being derailed by too many perspectives at a time. This is where the facilitators need to help the group make decisions on a reflected basis (process reflexivity).

Between inquiry and confrontation

The facilitators become slightly confused in the situation due to the many simultaneous topics. They know from other contexts that the more issues presented, the harder it is for the facilitator and the group to reflect and decide what is needed. But sometimes the dialogic facilitator has to run this risk because otherwise she may be too fast to shut down the exploration of perspectives. Or the process would become superficial and nonrelevant because important issues are excluded from the process. It might be helpful for the facilitators to listen to their own inner experience in the current situation - for instance confusion - and use it constructively by naming it or using it as information for their next initiative. If the facilitator experiences confusion, others might do so as well. The following is an excerpt from the process of KUDIAS, where the facilitators try to shape the focus and reduce confusion, and where 'a firm hand' seems to be needed. The group considers which issue on the agenda they want to discuss next, and several possibilities are mentioned. Before reaching a joint decision, one of the participants begins to elaborate his perspective on one of the suggested subjects. Here the facilitator intervenes:

Lise:	Can I not just stop you here?
Martin:	yes
Lise:	because then I just want to make a metastatement, because what Helle suggested for you to do is to look at the board and consider where you think it is important to start. It sounds like your input now is about purpose, right? I would like to make an illustration, okay?

While the facilitator goes to the board one more suggestion comes up:

Martin:	May I just… because Peter was actually on to something important, too, because organizational understanding is incredibly important for those who join us. Are we the right people from the organizations we represent?
Lise:	Yes. Yes. YES (loud voice): NOW I'll just draw a model [smiles]
Martin:	Okay. Please, do so. [smiling with a twinkle in the eye)]

The facilitator wants to comment on how the KUDIAS process has been so far by using the beach ball model (Billund & Zimmer, 2018, p. 48) that illustrates what happens when the parties talk about their mutual concern (cooperation) from their own perspectives but without listening to the perspectives of the others. They see different colours of the ball (different perspectives on the mutual concern) depending on the specific position they take. In order for a dialogue to take place in the relational-in-between, they will need to explore the represented colours of other perspectives instead of staying with their own colour. As the facilitator puts it: "I want you to be curious about different colours of KUDIAS in this room".
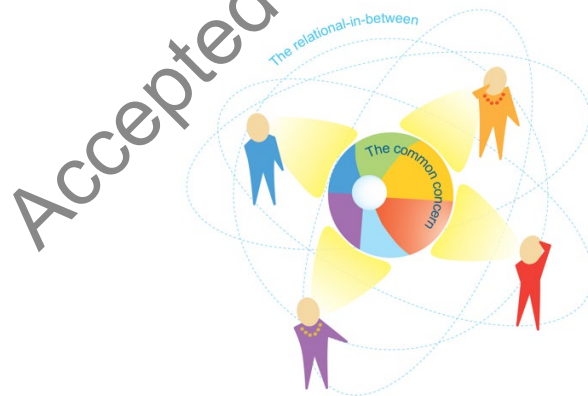

Figure 1. The Beach Ball Model (Billund & Zimmer, 2018, p. 48)

The illustration of the model is an example of the facilitator using a 'firm hand' to help the group see what is going on in their conversation. In the following process the model is used as a tool to unfold, examine, clarify, support and challenge different perspectives in the group brought forward by the participants.

In the excerpt cited above the facilitator tries to make the group stay focused and contribute to a common direction of the dialogue. She uses 'a firm hand' to stop participants because she believes that the process needs clarity, which does not at this moment benefit from more perspectives. She uses her process reflexivity to create direction. However, such an approach always involves the risk that the group does not feel ready to leave a certain topic and therefore may experience the facilitator guidance as bad timing. This may for example happen if the facilitator feels confused but the participants do not. Then they might think that the facilitator is interrupting a good process rather than facilitating it. Therefore, the facilitator's ability to metacommunicate becomes important (e.g. "What happens right now is…" or "would you like to stay with this focus or…?").

Another risk by 'a firm hand' is that the participants may feel dismissed, rejected, exhibited or even less valuable. Therefore, a successful use of 'a firm hand' depends on a trusting and processually responsive relationship between facilitator and participants. The facilitator has to reflect on this relationship and based on such *relational reflexivity* consider whether her intervention would be supportive or non-supportive of the process. In the excerpt above, the facilitator and participant Martin smile at each other, which can be interpreted as good contact between them, and Martin's "Okay. Please, do so" (smiling with a twinkle in the eye) can be seen as his acceptance of the facilitator's choice.

Relational reflexivity

Safety and trust in the relationship is essential for dialogue to emerge. The quality of the relationships in the room is decisive for what can be said, how the participants will contribute and take responsibility, and how honest the dialogue can be. Accordingly, the facilitator constantly has to be aware of the relational patterns that emerge between the participants and between herself and the participants. Any observation that one of the participants does not - or to a very limited degree - participate in the dialogue or that another participant is often interrupted by the others is information that the facilitator has to reflect, investigate, and subsequently act upon. She might for instance invite the group to reflect on a conflictive perspective that they seem to avoid, or ask the group to reflect on a particular communication patterns in the group, e.g. interruptions. The facilitator might also notice other information from participants that needs to be highlighted and reflected in the dialogue. In the process of KUDIAS, one of the participants in the very beginning of the process asked whether the facilitators were experienced in conflict management. This seemingly innocent matter of interest may indirectly cover a concern as to whether the process might develop into conflict and whether the facilitators would be prepared to handle such a situation. Maybe this is not the case, but the facilitator has to consider such observations reflexively. In this way, relationship reflexivity also contains a particular kind of sensitivity for how people feel and what happens in the situation. This includes an attention both to the verbal and the nonverbal part of the interaction, e.g. if a participant repeatedly expresses the same attitude, and the voice becomes increasingly loud, shaky or stuttering. This calls for the facilitator's attention and increased awareness.[4]

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[4] It also requires a well-developed self-reflexivity of the facilitator to catch the atmosphere of different verbal and non-verbal attitudes in the room, because they can affect herself and her own situation. Thus, the facilitator should be able to reflect what reactions come from inside herself, and what reactions have to do with the others.

Sometimes the facilitator can sense along the way that there seems to be important issues under the surface of communication. This requires for her to consider whether it can benefit the process 'inviting the elephant into the room'. Of course, the facilitator must consider if the group is ready to meet the 'elephant'. In the process of KUDIAS, one of the facilitators becomes aware that one participant's perspective is not recognized by the others and that this may be the reason why he presents it repeatedly. At some point, the facilitator believes that this needs to be articulated both in order to stop the repetitions and to get to the heart of the matter. In the process, the facilitator has noted that the other participants meet Peter's repeated perspective with critical comments that are nonverbally supported by sighs or higher pitch of tone, which may indicate that there is something critical at stake in the relation between them as well.

Lise:	It sounds like there is some conflict potential regarding the role of [X] and it sounds like you're a little alone with your perspective, Peter, in your focus on how many [Xs] are joining how often, and how you can use them. Am I right about that?
Peter:	I don't know if I am alone with it. I haven't heard Erik's point of view, yet […]
Erik:	I'd like to comment on that. I see it more as a matter of … I think I mentioned different 'home grounds'. Someone plays his own organisational issues, opinions and attitudes into the home ground of this group, and he keeps saying it as if it is not heard and respected (…)
Susan:	So it's more of a priority than a focus.
Erik:	How much time should we spend on it? (…)
Lise:	So how much is one's home ground going to be brought into the dialogues we have here.

The facilitator has to reflect on such attitudes (relational reflexivity) when deciding how to intervene. In the situation, we see the facilitator checking a hypothesis. "It sounds like there is some conflict potential […] and it sounds like you are a little alone with your perspective, Peter […] Am I right about that?" The facilitator's hypothesis is formulated cautiously ("some conflict "potential', "a little alone") and can be seen as an expression of awareness that the issue might be difficult and vulnerable. On the other hand, the explication of the hypothesis is confrontational because it highlights a difference that has only indirectly been addressed so far. Thus, naming the 'elephant in the room' stems from her consideration that this issue could influence the progress of the process.

At first, Peter questions the premises of the facilitator's hypothesis about being 'alone' with his point of view ("I do not know if I am alone with it. I have not heard Erik's point of view"). Erik takes the floor and addresses the problem in a depersonalized manner ("Someone"). He offers an alternative description of the problem, namely that it is about how much time the group needs to highlight their own "home grounds" - their own organizational perspectives. He talks about the problem in general terms as a common concern ("How much time should we spend on it?") without criticizing Peter in person. In the subsequent dialogue the pattern of conversation on this issue changes from one participant repeating his own perspective, followed by the others in various ways rejecting it, into a joint study of the influence of one's own "home ground" on the forum of KUDIAS. In other words, it seems like the confrontation has a de-individualizing effect on the disagreement. It is difficult to tell what precisely causes this change. It might be a new

awareness among the participants about the pattern: 'one against all' communication and a desire to leave this. It might be an attempt at avoid excluding a colleague. It could be new perspectives gained through new ways of addressing the problem ('home grounds'). Or it could be something quite different. But the dialogue shows that the confrontational hypothesis ("it sounds like you are a bit alone with your perspective, Peter") initiates a process that changes the way the participants relate to each other and to the problem. The process moves from being an individual-oriented discussion (and perspective competition) to being a focused and open talk about the real issue of how much our 'home grounds' should be present in our collaboration.

Bringing relational issues to the table in facilitation can, as the example shows, bring the process to new and important discoveries and directions. But it is also a sensitive field that requires the facilitator's relational reflexivity. This is the second part of processual responsiveness.

Concluding remarks

Processual responsiveness is a facilitor competence and a way of being present in dialogic facilitation that includes both process reflexivity and relational reflexivity, i.e. focused attention both to the process and to the participants of the process. Processual responsiveness involves a balance between inquiry and confrontation where the facilitator continuously has to decide how and when to intervene. Such decision making involves choice making in the immediate situation. And choice making involves risk taking since it is not possible to foresee the specific consequences. Facilitation is characterized by predictable unpredictability as a basic condition (Alrø, 2018).

Processual responsiveness will support the process in becoming dialogic towards including all participants' perspectives and in creating a climate characterized by curiosity, wondering, exploration and recognition. This will qualifiy both the dialogue regarding mutual concerns as well as the relationships within the group.

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