

The Community Work Approach to Peacebuilding

A resource designed to inform and engage community workers and the community sector

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The Community Workers' Co-operative

Established in 1981, the Community Workers Co-operative (CWC) is a national organisation that promotes and supports community work as a means of achieving social change that will contribute to the creation of a more just, sustainable and equal society.

The CWC Donegal Network is a regional network of the CWC and was formed in 1994. The CWC Donegal Network seeks to implement the objectives of the national organisation on a regional level and its work area covers Donegal and the Border Counties – North & South. Since 1997, the work of the CWC Donegal Network has been supported by the Programme for Peace and Reconciliation.

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Foreword

The CWC in Donegal view this resource guide as a culmination of its investment in peacebuilding and hope it will contribute to work in this area long into the future.

As it has been a long posed question and at the essence of our work, we felt it was of absolute importance to examine the relationship between theory and practice, peacebuilding and community work, hopefully facilitating a conversation with the reader that is both informative and useful. The guide has been informed by all we have worked with in the past, whether their contribution is directly acknowledged in the text or just through the influence they have had on us. As community workers and peacebuilders, we acknowledge that all the relationships we have engaged in throughout our journey have shaped who we are and how we operate, so thank you to all we have crossed paths with, this guide is in existence in some way because of you.

We encourage all who participate in any activity that encourages peacebuilding and development of community to be brave and take the risks that could make the difference for them and their communities. As you will see, the theorists and peacebuilders quoted in this document are not the people who played safe. They are the people who stood up and out for change. They said something and/or did something different. They are the ones we remember – the ones who guide us on this journey we take.

This guide considers case studies and theorists in an attempt to unpack good practice and models in the overlapping worlds of peacebuilding and community work. Although it is comprehensive in its attempts, we acknowledge there are important areas and aspects that have not been explored at all or in depth in this document. This is not a case of dismissing their importance. It is just an impact of the constraints of writing such a document.

The CWC has delivered Peace Programmes in the North West since 1997 and has a well-established track record of engagement in the Peace Programme and has been represented on the Monitoring Committee since its inception. It has also been involved in the following:

- The CWC hosted a consultative conference on the PEACE I Programme in April 1995 – *Planning for Peace Report*.
- *A Shared Vision for the North West, 1997* – Cross Border Community Development Project (Donegal CWC & North West Community Network). Conference & Report
- *Indicative Area Plan for the North West 1999* – Cross-Border Community Development Project (Donegal CWC & North West Community Network).
- *Creating a Collective Voice 1999* – Conference & Report
- In September 2000 the DCWC organised a seminar for ex-prisoners/ex-combatants in conjunction with Comharcumann Finn Thiar Teo, EXPAC and Three Rivers House Cross Border Community Development Centre following which the report *Addressing the Needs of Ex-Prisoners-Combatants* was published.
- In March 2002 the DCWC worked with the Alliance to End Racism in Donegal on the production of the report *Analysis of the Portrayal of Ethnic Minorities in the Donegal Print Media*.
- *Designing PEACE III, 2004*. Consultation & Report, Belfast & Letterkenny (CWC & NICVA)

- As part of the PEACE II funded *Towards Achieving Social Change* (TASC) project, we conducted a series of seminars with PEACE II projects in Donegal and cross-border projects working in Donegal
- *Tools for Change – A Community Work Resource*, was published 2006
- On 15th July 2006 the CWC hosted a conference *Building Peace and Democracy in Ireland North and South: The Role of the Community and Voluntary Sector* in Dundalk and subsequently published a report.
- In February 2007 the DCWC was invited by the Special EU Programmes Body (SEUPB) to carry out a consultation with the community and voluntary sector in the Border Counties on the Draft Operational Programme for PEACE III and made a submission on behalf of the sector.
- Since January 2009 the DCWC has been delivering the PEACE III funded *Harnessing Equality for Lasting Peace (HELP)* project that focused on the delivery of the *'Tools for Change'* Course for community workers and activists embedding equality and peace building within quality community work. The project convened three Peace Networks that facilitated sustained dialogue between diverse groups of community workers. The Community & Voluntary sector in Donegal and the Border Counties (N&S) was supported through information provision and publications. The creation of a cross border policy group with Community Dialogue & North West Community Network has promoted further local participation and a forum for working on a cross border basis in an integrated manner.
- Seminars conducted include: *'Equality: The Roadmap to Peace and Development'*, *'The Role of Community Work in Peace Building'*, *'Bordering on the Possible – Examining Cross Border Working'*, *'So, Just How Sectarian Are We?'* *'Critical Conversations with the Politicians'*, *'How do we engage on a Cross-Border Basis?'* *'Challenging Attitudes towards Racism and Sectarianism'* and *'Has Cross Border Co-operation and Partnership enhanced the role of Peacebuilding?'*

We would like to acknowledge the hard work of Francine Blaché-Breen, Equality and Diversity Worker, for her insight, dedication and commitment to working on the case studies and writing up of this guide. For us, Francine operates from and at the heart of great practice as a community worker and peacebuilder. She was the perfect person to manage the dance between the relationships explored in this document. Her hard work and dedication to the project is greatly appreciated.

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Purpose

The purpose of *'The Community Work Approach to Peacebuilding'* Resource Guide is to:

- Explore and begin a dialogue on the relationship between Community Work and Peacebuilding focused on Social Change;
- Provide examples of creative ways to bring about such change using case studies;
- Broaden understanding of the ways to measure successes as well as examine the potential for improvement;
- Assist community workers in achieving positive outcomes and impacts for the communities that they work with; and
- Be a practical resource for community workers by providing contact details for case studies and other useful links.

Section 1 - INTRODUCTION

Community Work and Peacebuilding

Peacebuilding

"A generic term to cover all activities intended to encourage and promote peaceful relations and overcoming violence. A long term process that seeks to positively alter structural contradictions, improve relations between the conflict parties and encourage overall constructive changes in attitudes. It may also refer to activities connected with economic development, social justice, reconciliation, empowerment of disadvantaged/strategic groups and humanitarian support."²

A Definition of Reconciliation

The end goal of non-violence. The bringing together of adversaries in a spirit of community after a conflict has been resolved.^{3,4}

Peace cannot be kept by force. It can only be achieved by understanding.

- Albert Einstein

Community workers living and working in Northern Ireland and the Border counties of the Republic of Ireland have been grappling for many years with the relationship of the theories of peacebuilding to the role community work practice has in contributing to peace in their communities and the region.

Understandably, due to the history of violent conflict in this part of the island, working with different kinds and levels of conflict and working to increase levels of peaceful living has been of immediate concern.

With the advent of the Special European Union Programmes Body (SEUPB)¹ and the significant funding programmes that it administers, community organisations began to look at what was meant by peacebuilding, how conflict had arisen in the past and what it looked like in our communities today.

Initially, it seemed that community workers were being asked to fit into a new way of working and that in order to get funding, community work had to change.

Community workers North and South, like other citizens, have seen the changes wrought by the Good Friday/Belfast Agreement of 1998. But in many ways, this agreement, made at the political level between the Irish and British governments as well as between the majority of political parties in Northern Ireland, signalled the beginning of a process, not the end. While political agreement has been an essential ingredient in delivering greater peace on the island, politicians have not walked this path alone. Indeed, the five interwoven and related strands of reconciliation⁵ adopted by The EU Programme for Peace and Reconciliation⁶ are testament to where and what social change might occur.

¹ The SEUPB manages the PEACE III and INTERREG IVA European Structural Funds Programme in Northern Ireland and the border counties of the Republic of Ireland.

² Austin, Alex, Martina Fischer and Norbert Ropers (eds.) 2004. *Transforming Ethnopolitical Conflict*. The Berghoff Handbook.

³ The Martin Luther King, Jr. Centre for Non-Violent Social Change.

⁴ There are many definitions of reconciliation. There is no single accepted definition.

⁵ Hamber, B. & Kelly, G., 2004. *A Working Definition of Reconciliation*, Brandon Paper published by Democratic Dialogue. Belfast.

⁶ The EU Programme for Peace and Reconciliation in Northern Ireland and the Border Region of Ireland (2000-2004) ("PEACE II" Programme) is a distinctive European Union Structural Funds Programme aimed at reinforcing progress towards a peaceful and stable society and to promote reconciliation.

A Definition of Reconciliation

This approach not only tries to find solutions to the issues underlying the conflict but also works to alter the adversaries' relationships from that of resentment and hostility to friendship and harmony.⁷

These five strands are:

- Building Positive Relationships;
- Developing a Shared Vision of an Interdependent and Shared Society;
- Acknowledging and Dealing with the Past;
- Significant Cultural and Attitudinal Change; and
- Social, Economic and Political Change.

As community workers and organisations became familiar with the global move toward peacebuilding, its theories and theorists, it became clear that the practice of community work and peacebuilding had much in common. There was no real need to work any differently – bringing together groups of people to collectively examine common problems, build relationships, analyse the social realities and seek solutions are common and fundamental practice to those that consider their work as peacebuilding or community work. The issues that community workers attempt to impact upon remain the same – poverty, exclusion and discrimination. But, perhaps most importantly, the overarching goal of positive social change comes into focus as being at the heart of both quality community work and peacebuilding.

Over time, it became clearer that community work potentially had a significant role to play in peacebuilding at the grass roots level.

First of all, it is clear that peacebuilding and transformational community development are intimately linked. There appears to be a direct connection between effective, participatory grass-roots development and peacebuilding. A dual lesson is, therefore, to be learnt and peacebuilding should not be seen as an irrelevant activity that is a distraction from the business of poverty reduction.⁸

“To surmount the situation of oppression, people must first critically recognise its causes, so that through transforming action they can create a new situation, one which makes possible the pursuit of a fuller humanity”⁹

- Paulo Friere

Indeed, international non-governmental organisations (INGO-s) and development organisations have begun to increasingly acknowledge the essential need to work in collaboration with and support grassroots community work.¹⁰

Community work and peacebuilding, both seeking significant social change to bring about the creation of more equal and fairer societies, may have much to offer each other.

Social change lies at the heart of both community work and peacebuilding. While there are many ways that change might be brought about, the intent of community work to engage those directly experiencing marginalisation and working from a principled position, finds its closest relationship in peacebuilding with Conflict Transformation Theory.

These groups and organisations, at their best, have proved uniquely able to work on the core issue of identity, finding ways in which people can come into everyday contact with others across geographic and conflict boundaries, resisting the pull to seek safety in one exclusive group, whether of faith, caste, ethnicity or nation. Many of these community-based organisations are playing (necessarily) unsung ‘frontline’ roles in highly volatile dangerous confrontations, building the space necessary for political dialogue. While it is rare for grassroots efforts to transform wider systems of conflict and war, it is now evident that these wider systems cannot be transformed without stimulating changes at the community level.¹¹

⁷ Assefa, Hizkias. *The Meaning of Reconciliation*. People Building Peace, European Platform for Conflict Prevention and Transformation. www.gppac.net.

⁸ O'Reilly-Calthrop, Siobhan, 1999. *The Contribution of Community Development to Peacebuilding: World Vision's Area Development Programmes*.

⁹ Friere, Paulo, 1970 and 1996. *Pedagogy of the Oppressed*. London: Penguin Group.

¹⁰ O'Reilly-Calthrop, Siobhan, 1999. *The Contribution of Community Development to Peacebuilding: World Vision's Area Development Programmes*.

¹¹ Fisher, Simon and Zimina, Lada, March 2008. *Just Wasting our Time? Provocative Thoughts for Peacebuilders*, Berghof Research Centre for Constructive Conflict Management.

Community Work Values and Principles

Community work is based on working with groups of people and supporting and enabling them to develop knowledge, skills and confidence, so that they can then develop an analysis of their communities and issues, and address these through collective action;¹²

Is about building active and sustainable communities based on social justice and mutual respect;

Is about recognising and changing power structures to remove the barriers that prevent people from participating in the issues that effect their lives;¹³

Works in solidarity with marginalised communities towards gaining concrete improvements in their quality of life;¹⁴

Have a responsibility to challenge oppression and exclusion of individuals and groups by institutions and society which leads to discrimination against people based on ability, age, culture, gender, marital status, socio-economic status, nationality, skin colour, racial or ethnic group, sexual orientation, political or religious belief.

Peacebuilding - Conflict Transformation Theory

That conflict can be 'transformed' from accentuating the difference between people to nurturing mutual understanding;

Systemic transformation is a feature, that is the process of increasing justice and equality in the social system as a whole;

Other features include: the elimination of oppression, improved sharing of resources and the non-violent resolution of conflict.

Key to transformation is truth, justice, empowerment and interdependence.

Conflict work must address the root causes that fuel conflict over the long term.¹⁵



Section 2 - A SHORT ANALYSIS OF PEACE AND CONFLICT

¹² Adapted from *Towards Standards for Quality Community Work – An All Ireland Statement of Values, Principles and Work Standards*, Community Workers Co-operative.

¹³ The Community Development Exchange (CDX), Sheffield, England.

¹⁴ Adapted from *Towards Standards for Quality Community Work*, CWC.

¹⁵ University of Colorado at Boulder, www.colorado.edu/conflict/transform.

A Short Analysis of Peace and Conflict

Violence comes in many forms (e.g. war, bullying, poverty and racism) and the fear of violence can be as damaging as violence itself. Peace is more than just the absence of direct or structural violence. It is a condition in which justice flourishes and people are free from the fear of all kinds of violence.

Conflict is not the same as violence. Unlike violence, conflict is natural and inevitable in human affairs, and can be approached as a challenge. Conflict offers people the chance to be inventive and creative and to develop in ways they might not expect.¹⁶

Johan Galtung's Positive and Negative Peace¹⁷

Negative Peace – The condition characterised by the absence of war and direct violence;

Positive Peace – The condition characterised by the existence of peaceful social and cultural beliefs and norms; the presence of justice at all levels (economic, social and political); the shared democratic use of power; and non-violence.¹⁸

The understanding of conflict, conflict transformation and peacebuilding is aligned to Johan Galtung's theory of negative and positive peace, where negative peace is defined as an end to widespread violent conflict. The alternative vision is that of positive peace, which encompasses an ideal of how society should be. It requires not only that all types of violence are minimal or non-existent, but that major potential causes of conflict are removed, including cultural, structural, economic and direct causes. A basic characteristic of a society experiencing positive peace would be an active and egalitarian civil society. Working from the perspective of positive peace opens up the field of peacebuilding to include the promotion and encouragement of new forms of active citizenship and more equal decision-making structures. Galtung included gender, class and race in what he referred to as 'fault-lines' in human society that ought to be included in work for peace.¹⁹

Community Work, in general, attempts to impact on these 'fault lines' and fault line symptoms such as racism, sectarianism and gender discrimination in our communities. It works to identify, name, analyse and create collective actions to bring about change in these problematic areas of life.

As community work and community workers already apply efforts in these places, it seems fair to ask the questions: **What value is added to the work in viewing it through a peacebuilding lens? What are the concerns community workers have in integrating peacebuilding into the work that they do?**

"Poverty is the worst form of violence."

- Mahatma Gandhi

A culture of peace is defined by the United Nations as "all the values, attitudes, and forms of behavior that reflect respect for life, for human dignity and for all human rights, the rejection of violence in all its forms and commitment to the principles of freedom, justice, solidarity and understanding between people".¹⁶

As part of the CWC's PEACE III 'Harnessing Equality for Last Peace' (HELP) Project, these questions were posed to community workers at a number of events including seminars, residentials and workshops examining community work in Northern Ireland and the border counties of the Republic of Ireland.

When asked the question: **So, why should community workers consider viewing their work through a peacebuilding lens?** Responses included:

- When looking at community work through peacebuilding, the necessity of forming an analysis of conflict becomes clear. Questions must be asked – How did the conflict happen? How did it affect the members of various communities? What presumptions have been made about members of the 'other' side? Is there only 'this side or that side' or is conflict much more complicated? In what ways is the conflict here similar to conflicts happening in other parts of the world? In general, how does conflict begin? How does it escalate? Is conflict always negative or can conflict be a positive force for change? Where can I find more information about conflict? What does it mean when one talks about 'peacebuilding'?
- Conflict often seems to appear along what Galtung calls 'fault line' issues where difference can be perceived as 'the problem'. In community work, there is the tendency to act in 'silo' fashion where each organisation focuses on a particular issue, but peacebuilding asks practitioners to consider/recognise the relationship and overlapping manifestations of these issues;
- In recognising the relationship between these 'fault line' issues, the structural nature of inequality comes sharply into focus leading to the potential for a deeper analysis of inequality beyond the visible discriminations to a consideration/recognition of structural inequality, structural violence²⁰ and cultural violence²¹ as part of the social context;
- Constructive dissent can become a valued aspect of working in groups;

¹⁶ Peace Education Network (UK).

¹⁷ Norwegian sociologist and a principle founder of the discipline of Peace and Conflict Studies.

¹⁸ Institute for Economics and Peace, July 2010, Building Blocks of Peace.

¹⁹ Newell, Nora, 2009. Feminist Scholarship: Visibility in Peace Studies. Dissertation for MA Peace and Conflict Studies, University of Ulster Magee College.

²⁰ Structural Violence is a term first used in the 1960's commonly ascribed to Johan Galtung. It refers to a form of violence based on the systemic ways in which a given social structure or social institution harms people by preventing them from meeting their basic needs. Institutional elitism, ethnocentrism, classism, racism, sexism, adultism, nationalism, heterosexism and ageism are some examples of structural violence. Structural violence and direct violence are highly interdependent. Structural violence inevitably produces conflict and often direct violence, including family violence, racial violence, hate crimes, terrorism, genocide and war.

²¹ Cultural violence refers to aspects of culture that can be used to justify or legitimise direct or structural violence and may be exemplified by religion and ideology, language and art, empirical science and formal science. Galtung, Johan. *Cultural Violence*, Journal of Peace Research, Vol. 27, No. 3 (Aug., 1990), pp. 291-305.

True peace is not merely the absence of tension, but is the presence of justice and brotherhood.

- Rev. Dr. Martin Luther King, Jr.

- In analysing communities from a peacebuilding perspective, creating the conditions for the absence of violence is often seen as the starting point to allow for the long-term work of a more 'positive peace';
- In looking at global examples of peacebuilding, development and potential negative outcomes/impacts, community workers too must ask whether their interventions contain the potential for negative outcomes and if so, how can they be reduced or negated?
- Peace/conflict analysis allows community workers to acknowledge that there is a peace/conflict spectrum in all communities – from non-violent conflict (tensions between residents and immigrant groups, class conflict, etc.) to violent conflict (random or organised crime, family feuds, domestic violence, racist/sectarian/homophobic attacks, etc.). This analysis may lead us to look at very different ways of attempting to work for social change;
- While both community work and peacebuilding focus on social change, peacebuilding also seeks to build relationships and change attitudes – continuing to work in groups remains essential for this. In this, it is much more difficult for community work organisations to be forced into service delivery as the sole objective.

And in responding to the questions *So, why should community workers consider viewing their work through a peacebuilding lens?* the following concerns were recorded:

- Peacebuilding work is viewed by some as a 'subset' of community work;
- Peacebuilding is underpinned by a 'heavy' theoretical base – how can this be translated from academia to be useful for practitioners at the grassroots?
- Funding for peacebuilding tends to be short-term – both community work and peacebuilding can be lengthy, on-going and sometimes necessarily reactive processes;
- There is the need for community workers to acknowledge and work with their own prejudices to be effective facilitators of peacebuilding activities;
- In accepting Galtung's concept of 'positive' peace one is forced into an active role in confronting difficult issues that may initially appear as a 'disrupting of the peace';

Every problem is seen as needing its own solution – unrelated to others. People encouraged to take exercise, not to have unprotected sex, to say no to drugs, to try to relax, to sort out their work-life balance, and to give their children 'quality' time. The only thing that many of these policies do have in common is that they often seem to be based on the belief that the poor need to be taught to be more sensible. The glaringly obvious fact that these problems have common roots in inequality and relative deprivation disappears from view.²²

- The Spirit Level

- There is huge cynicism in relation to the 'language of peacebuilding' within the sector;
- There is a concern amongst segments of various communities that there will be an erosion of identity as a result of peacebuilding -- that accepting equality brings 'sameness' and blandness;
- There is no coherent combined North/South strategy on grassroots peacebuilding;
- Community work is undervalued, blocked or used as a vehicle for service provision by the state which minimises opportunities for genuine peacebuilding;
- There is a lack of peacebuilding education and training within the sector.

It is clear from workshop feedback that community workers on both sides of the border recognise the benefit of peacebuilding in community work as well as recognising the necessity of community work in genuine peacebuilding. However, they continue to question how this work might be more effectively evidenced at the grass roots level, valued by both States as a vital component of a safer and healthier society, and how community workers themselves integrate peacebuilding into everyday activities. These valid questions and concerns remain part of an on-going dialogue within the sector in the region.

²² Wilkinson, Richard and Pickett, Kate, 2009. *The Spirit Level: Why More Equal Societies Almost Always Do Better*. London: Allen Lane, The Penguin Group.

Section 3 - TAKING RISKS FOR PEACE

Taking Risks for Peace

Proper to right thinking is a willingness to risk, to welcome the new, which cannot be rejected simply because it is new no more than the old can be rejected because chronologically it is no longer new.²³

- Paulo Friere

It is perhaps understandable that one might wish to avoid sensitive 'fault line' subjects, after all, these are the places where conflict is most likely to arise. However, in tackling these issues, one also finds the places where the greatest potential for change lies.²⁴

When speaking of taking 'risks for peace', no one is suggesting community workers should actively seek to put themselves in harm's way, although there are many who do so every day due to where and with whom they work. What is meant here, rather, is attempting to work in creative and/or innovative ways that are not always tried and tested methods for examining contentious and/or sensitive issues such as the political, physical, social and emotional conditions that are often at the core of conflict.

Increasingly, it is becoming clearer that individuals differ greatly in how they experience various methods of engagement. Not everyone finds the classic workshop format or seminar allows them to connect with the topic at hand.

Often, when funding to implement a process or project is sought, targets for actions, outputs and inputs must be set. While this is a necessary aspect of project planning and keeps organisations focussed on achieving particular aims, sometimes groups can become so focussed on outputs such as the numbers participating, that they lose sight of the original goals of social change, empowerment, participation, etc. (which is often not as easily measured!). This, in turn, can sometimes result in organisations 'playing safe', putting in place actions that are easily monitored and have straightforward quantifiable outputs.

It is in examining the **impact** of actions where the value of taking a calculated risk in using creative and/or varied methods can be seen. In turn, taking the time and effort to devise ways of measuring the outcomes and impacts becomes central to project planning.²⁵

For some, using multi-media displays and/or presentations might be useful in 'opening the door' to meaningful dialogue. For others, any number of arts processes might be a useful entry point.

Drama has been used successfully by some to bring hidden experiences and life realities to light, providing a high impact experience for not only those 'acting out' their experiences, but also for those who act as audience to their performances.

²³ Friere, Paulo, 1998. *Pedagogy of Freedom: Ethics, Democracy and Civic Courage*, Rowman & Littlefield.

²⁴ See case studies in Section 4 for examples of innovation and impact.

²⁵ Please see the section on Planning, Management and Evaluation.

Not all community members are ready or prepared to confront difficult and/or painful subjects openly and directly. There are circumstances and places where significant groundwork must be done before direct peacebuilding activities or events can be held without causing additional conflict and where the interdependence of conflicting parties can begin to be recognised. Projects in the region have used many ways of bringing groups of people together that help to breakdown barriers and open doors to dialogue in gentler, subtler ways. Methods include using outdoor pursuits, music, dance, sport, group needlework projects, mask making, sculpture, community gardening/allotments and education.

Community work does not always embrace these 'contact' activities. Indeed, there are those who would argue that they do not fall within the realm of community work at all. Others, argue that the means of bringing people together is incidental, that any vehicle to bring people together is useful and that what is important is how it is done – that working from a principled, inclusive perspective toward intended impact is what defines the work. This too is part of an ongoing discussion within the community sector.

A few methods have been mentioned here, but this is not an exhaustive list and community workers should not be limited to such a list. Innovation always brings risk, but also potentially brings a level of impact that might not have been otherwise achieved.²⁶

There are always concerns when working with groups of people examining difficult issues. Discussions of experienced pain, violence and exclusion can bring to the surface emotions such as sadness and anger among other emotions. Community workers need to ask themselves pertinent questions:

- How do we support participants through these emotional times?
- What needs to be in place to ensure the emotional 'safety' of those involved?

It is understandable that people are concerned or fear dealing with conflict and/or emotions in a group setting. It is frequently uncomfortable. There may be the inclination to 'paper over' conflict or emotion to bring the group back to a more comfortable place. However, conflict and/or anger is not always a negative or destructive thing. Conflict and anger, if positively worked through, can be the starting point for a creative response that is inspired by a reaction.

For some community organisations, such as those using dialogue and/or storytelling as the vehicle for bringing groups of people together, openness, the relating of experience and the expression of emotion, is often at the heart of the work and fundamental to

enabling engagement and change for participants. It may be in this risky place of mutual vulnerability between the storyteller and the listener where change occurs and impact is exposed.

Mitigating Concerns

The following are some possible actions and ways to reduce concerns when working with difficult issues:

- Integrate planning, monitoring and evaluation into the process at every stage;²⁷
- Get the right person for the job – Are facilitators comfortable and competent facilitating through conflict? Supporting participants before, during and after the process?
- Plan for as many eventualities as possible, build flexibility into the plan, but be prepared to change plans if participant feedback indicates the need to do so;
- Consider appropriate training for staff before embarking on this work such as how trauma might affect individuals and how to care for oneself when dealing with trauma;
- Investigate what support is available for participants in the wider community. Talk to these organisations about providing support to participants should this be required. Make participants aware of these supports and provide direct information on how to access;
- Consider collaboration with other groups or organisations that fill skills gaps that you have identified within your own group or organisation. Look to collaborate with organisations that have complimentary skills to those within your group or organisation.

²⁶ Please see Case Study section for some current examples of methods used.

²⁷ See Planning, Management and Evaluation section.

Section 4 - CASE STUDIES

Case Studies

Over a number of years, many community workers in Northern Ireland and the Border Region of the Republic have come to see peacebuilding as an impact rather than any particular action. That is, what workers do to bring people together may not be as important as how the work is done. As discussed in the previous section, the ways to bring people together to look at peacebuilding may be endless, but the goal of positive social change as impact remains the intent.

With this in mind, the following case studies have been included to act as examples of what others have done to bring about this change. An attempt has been made to describe a range of activities that have taken place through the Special EU Programme's PEACE III Programme, but is in no way an exhaustive list or meant to define best practice.

Case Study 1: Conflicts Of Interest

Project Description and Background

Conflicts of Interest is a workshop-based programme that aims to enable participants to reach a more sympathetic understanding of all those affected by armed conflict. Given the history of violence on this island, this course focuses largely on the period of the 'Troubles', but also examines similar conflicts in other parts of Europe and the globe.

The *Conflicts of Interest* programme was devised by the Ex-prisoners Assistance Committee (EXPAC), an organisation that grew out of an initiative from republican former prisoners to provide mutual support to each other and assistance to their families in the post prison release period. The programme was created to address the need for different communities to understand the views and opinions of others in the context of the conflict centred in Northern Ireland. The programme set out to allow people to build their understanding of and explore the reasons for conflict and to then set them within a European and global context.

The *Conflicts of Interest* workshops have been divided into 8 modules usually delivered on a weekly basis. However, delivery flexibility is central to the programme. Each module is comprised of:

- A DVD presentation of media reports and news footage, including many iconic images, covering the 30-40 years of conflict in Northern Ireland as a snapshot of 'how things were';
- Input by a visiting speaker including former combatants, working journalists, politicians and academics involved in the study of conflict;
- Input by Dr. Alan Bruce, Sociologist, on the theories of conflict including the nature and origin of conflict as well as examining conflict from both a European and global context; and
- Facilitated participant-focussed discussion.

It must be added that while the *Conflicts of Interest* Programme follows an Adult Education model, personal experiences of the broad nature of conflict, happen in the form of contributions from participants. This constitutes a large part of the workshop experience and adds significantly to the impact.

Key Learning and Impact for Participants

Delivery of the programme has given facilitators and project promoters insights into the different communities that have participated. These insights have come about through engagement with both guest speakers and participants who 'find their voice' and are able to ask questions of themselves and others.

Significant key learning for the project has come through engagement with Loyalist community members who have expressed a keen desire to engage, the need to communicate with others about the richness of their cultural identity, a sense of alienation from state institutions and a desire to 'move on' from the past.

The programme has provided participants the opportunity to directly deal with difficult subject matter and has included incidents of former personally 'sworn enemies' coming together in discussion and has created opportunities for the continued engagement of such parties.

For many participants, it is the first time they have been asked to 'lift their gaze' out of the conflict in Northern Ireland to other conflicts that have occurred, often during the same time period.

This opportunity can often bring perspective to how participants view the conflict here as well as understanding the links between conflicts generated by material conditions in the search for wealth and/or power, the dehumanisation of groups and the legacies of sectarianism and racism.

It is the belief of those involved that the *Conflicts of Interest* Programme is transformative and can play a key role in helping communities build confidence, explore issues of identity, develop community leaders and ultimately contribute to grassroots peacebuilding.

The *Conflicts of Interest* Programme has also had considerable impact in terms of exploding myths, challenging perceptions and stereotypes and building knowledge of the universal nature of conflict.

Participant comments include:

'Growing up in Northern Ireland, you always think you're worse off, but then you look at other conflicts and you realise that at least you have some rights.' Another representative said: 'The examples of conflicts they chose were more useful and helpful than we thought they would have been...At first, we thought – is that relevant, should we not do our own housekeeping first, but then, the lightbulb goes on!'

'I guess they have never run two exactly the same – it's the participants and their response that shape the course.'

'It was a provocative situation at times, but people cannot move forward unless there is that questioning of role and responsibility.'

'I tend to be quite honest about courses, as I think that criticism can be constructive, but I have nothing but praise for Conflicts of Interest.'

An evaluation carried out by Greenhat included the following comment about the project:²⁸

The balance between information delivered by the facilitator and the participation by the guest speakers was also highly praised. Of Alan Bruce, one participant said that she 'never met a man who knew so much', while another commented that participants felt safe because: 'everything was set out and explained right from the start..there were no surprises'. The quality and range of the guest speakers struck most representatives, giving 'a richness in the programme that you don't often get through training'.

Another positive aspect mentioned in last year's evaluation was the flexibility in the way in which EXPAC were able to deliver the course – in terms of number of days, frequency of sessions and venues for sessions. This was also commented upon favourably this year. One representative said: 'We started off in our own centre, then had a session in a Presbyterian church, and then in a bar with Republican leanings... This is what this course is about, that you don't have to be in a community centre to learn this stuff'.

In one case, the representative had participated on an earlier course, and had seen the opportunity to adapt it for her own organisation. She and her colleagues were clearly quite exacting, and worked with EXPAC for several weeks beforehand to tailor the course to their needs, but were extremely happy with the results. She outlined how, at the end of the first day, the facilitators set the group the challenge of each preparing a presentation for their peers, 'because the group were well capable of it'. 'We had to work quite hard, but we will have a product at the end of it, which will be presented to our funders.' She concluded: 'I don't know that anyone else could have risen to the challenge' [of tailoring it for that group]. Other groups welcomed a more packaged approach: 'It was all organised for us..we could relax into the whole thing..all we had to do was listen, participate and exchange views.'

²⁸ www.greenhat.org.uk

Another representative said that some of her group were *'shocked by some of the questions asked'* but that it did them a lot of good because *'for so long, these people walked around with their blinkers on...closing their curtains when there was something they didn't want to see.'* This is again perhaps indicative of a new generation of participants, for whom, as another representative put it, the Troubles were *'the elephant in the room'*.

Next Steps

During the second phase of the project under PEACE III funding, a strategic decision was made to develop the programme for a post-Peace funding environment.

With this in mind, host organisations that might have the ability to pay for the programme have been targeted. This relationship building with target organisations has included local authorities, statutory bodies as well as regional development and delivery agencies.

With an eye to sustainability, the organisation is also exploring the possibility of developing an E-learning model for distance learners and the development of a social economy business that would be in the position to deliver services to third level institutions, state agencies and businesses. The possibility of offering consultation services, using a wide and diverse network developed through the project has also been identified.

It is the belief of the project team that this programme has whetted the appetite of those who have participated and genuinely left many hungry for more. There is a clear need to continue both the existing programme, but also to develop and deliver follow-up programmes.

Case Study 2: Cross Border Community Leadership And Family Support

RECONCILIATION AND PEACE TRAINING - DONEGAL YMCA

Project Description and Background

The Cross-border Family Support Project, as part of the work of Donegal YMCA, promoted peace and reconciliation between families in Donegal and Carrickfergus. The project was funded by the PEACE III Programme (Small grants North and South).

The project involved parents and their children from different political and religious backgrounds coming together through a series of family trips and residential weekends where families were facilitated through a process to interact on a deep level to increase trust, mutual understanding and co-operation in a divided society. These families engaged in a programme called The Reconciliation and Peace Peer Initiative or "RAPP" which used a group work methodology that included interactive exercises, discussion, team building activities, and the sharing of personal history through storytelling.

Overall, the Project intended to:

- Train 30 adults as community-based Community Relations²⁹ peer educators;
- Support young people in the project who wish to develop further skills and experience in group work and/or Community Relations work;
- Liase with other agencies and contribute to the development of innovative Community Relations youth work programmes; and
- Support families in developing stronger relationships both within their own families and across communities.

Facilitators for the RAPP Initiative were trained through the "Living with Diversity" programme that was developed by the YMCA and delivered by its National Staff. As part of this intensive programme, trainees examined their own issues and prejudices and were appropriately equipped to facilitate the RAPP Initiative. Together, the RAPP Initiative and the "Living with Diversity" programme provided both a clear framework and consistent facilitation for the Cross Border Family Support Project. Additionally, two teen RAPP-s were held.

The Project was devised as a result of needs identified through ongoing work with communities and families on both sides of the border. The programme that particularly identified this need is called "PAKT" which stands for Parents and Kids Together. This programme has regular input from parents including ongoing needs assessment and evaluation. The following is an excerpt from its recent community exchange report and speaks to the potential value of such a project:

²⁹ "Good Community Relations work is designed to decrease ignorance, suspicion, prejudice and stereotyping within and between communities and that the community is the main focus of the work" – Monaghan County Council, www.monaghan.ie.
"There is no one specific definition term 'Good Relations' (sometimes also called 'Community Relations'). It is usually understood as meaning work challenging sectarianism and racism; promoting peace; and understanding and celebrating diversity. It recognises that Northern Ireland has come through a period of violent conflict and that the promotion of Good Relations should aim to help society move towards a shared and better future for all." – Derry City Council, Good Relations Strategy 2011/12 – 2013/14.

In addition to Peace Workers employed to administer the Council-led Peace Plans, Good Relations/Community Relations Officers are employed by all Councils in Northern Ireland.

The parents discussed the differences between North and South, euro/sterling, education, housing, councils and governments, and political differences. This last topic led to the inevitable discussion of religious backgrounds of the individuals, and people began to swap stories from their own family histories. They discussed such things as mixed religion marriages in years gone by, and how their families reacted at that time, and also how they associated certain things as symbols of the “other” culture, for examples the fife and the bodhran. They also acknowledged that there was a real difference in the way they regarded the other community, but that they did not choose to judge the individual. These conversations highlighted the fact that ordinary people from every background had experienced losses and injustices on both sides of the border, and these experiences were what allowed the animosity towards either group to build up into conflict between communities. At the end of this conversation, they all unanimously agreed that they as parents were now only concerned with avoiding a case of history repeating itself, and they chose to avoid instilling any bigotry in their children, yet not completely disregarding the events of the past.

Key Learning and Impact for Participants

The family trips have been extremely helpful in getting the two groups of families to gel and laid a good foundation for the Parents’ RAPP which was very successful. Participants were able to:

- Accept minority groups into their communities;
- Have friends who have different political/religious/ideological backgrounds;
- Examine their own viewpoints in an open and self-aware manner;
- Experience deeper family bonds and sense of connection to each other through quality time spent together and facilitated activities; and
- Demonstrate ongoing commitment to the peace and reconciliation process through the completion of training for adults and young people as peace peer educators.

Despite difficulties with recruitment and the need to cast a wider net to find families in Donegal, the addition of these families really contributed to the potential for learning. With excellent facilitation and a parallel programme for the children, the parents were able to concentrate on the RAPP with all its valuable learning and challenges. The two series went extremely well as there was plenty of learning with open and honest approaches to one another. Relationships continued in-between weekends and after the series were completed.

Participant comments included:

- “Felt that the programme was led in a positive and safe manner and I was made to feel comfortable... all parties learnt something they had not known. I enjoyed it very much and made a lot of new friends.”
- “Good course, everyone chips in and you learn more than you think. The more people who take part in this type of course would probably reduce sectarianism and racist attitudes.”
- “Helped me develop my self-confidence in working with youth in this difficult area.”
- “People generally know mostly about their own religion and little of the other – just the main things that had got the most publicity.”

Next Steps

As a learning organisation, the Donegal YMCA always tries to implement what has been learned in one project into the next phase of the project. In the future, the Donegal YMCA hopes to:

- Work in collaboration with Public Achievement, a Northern Ireland based citizenship programme;
- To integrate community leadership programmes into early school leaver programmes; and
- Encourage cross border, cross community work and will be exploring, within the YMCA, a North West Cross Border approach.

Case Study 3: Community Dialogue - Asylum Seeking Community In Belfast

Project Description and Background

Community Dialogue is an organisation committed to a dialogue process, developed over the years, to help transform understanding and build trust amongst people who often hold opposing political, social and religious views.

Members come from a wide range of backgrounds and have in common the willingness to have deep and difficult conversations with one another, in a relational space safe enough to allow openness and honesty to replace silence and fear.

This dialogue process is based on three questions:

- What do you want?
- What do you need?
- What can you live with considering others have different needs?

Community Dialogue organises a range of dialogue events throughout Northern Ireland, the South and the Border Counties and work with a wide range of groups and organisations, sharing and learning from one another and facilitating people from different backgrounds to dialogue together.

Community Dialogue was asked to facilitate a 6-week Dialogue session with members of the Northern Ireland Community of Refugees and Asylum Seekers (NICRAS) to begin to explore the key problems and issues facing them and their families living in Belfast.

Most of the participants were from African countries and as one of the facilitators said, “It was like pushing an open door.” The process met the participants’ desperate need just to be listened to – with respect and with no agenda. For those for whom belonging is at the root of personal identity, this being with others and sharing in safety and mutual respect was huge.

Over a period of six months a series of dialogue sessions were held with the Refugee and Asylum Seeking community in Belfast. Various venues were used such as the NICRAS office that eventually proved to be too small and cramped due to increasing demand. Other venues included the International Hostel in Sandy Row and the Common Grounds Café that became the eventual venue. The process involved two facilitators encouraging a discussion on the issues facing this community living and surviving in Belfast. It also involved the sharing of food that was prepared by participants from various countries. There was abundant evidence from these dialogues that sharing food powerfully transcends all kinds of barriers which provides a microcosm of the global human family, and doing what families do – share food and conversation.

Key Learning and Impact for Participants

Collectively the dialogues indicated that numerous dynamics militate against the possibilities for asylum seekers and refugees to achieve a level of mutual understanding that can enable them to transcend their fears of one another and to become a source of mutual support. This could be seen then as the primary objective of these sessions.

Issues that arose included the following:

- Anxiety and a sense of isolation among many of the participants;
- Separation from families and concern about loved ones living far away;
- Lack of a common language with those sharing the same hostel which potentially creates a climate of suspicion and mutual distrust;
- Lack of take-up in accessing medical services;
- Coming to Belfast from a different culture where cultural norms are different. For example, in various countries in Africa it is very normal to greet a stranger and make that person feel welcome which is not always the reality here;
- Fear of detention / deportation – ‘who will be next?’;
- Anxiety about the outcome of their asylum claim;
- Inactivity – not allowed to work, time hangs heavily, compounding anxiety;
- Poverty – those seeking asylum live on £5 per day (70% of income support) to cover food, clothing, transport etc.

The sessions brought into focus the need for innovative approaches in Community Dialogue’s outreach both to minority ethnic communities and to those sectors of society that have until now been rendered voiceless by dominant discourses. This pilot was seen as a valuable exercise in what it means to *really* listen – reflectively and reflexively.

Other key learning was as follows:

- This initiative in partnership with NICRAS has everything to do with community relations in Northern Ireland.
- This communal gathering had re-ignited something that used to happen in the past. Therefore the sessions were clearly of particular value for members who live in hostels and for whom it represents some kind of return to family.
- Consideration of these matters points above all to the need for a safe place to talk, for dialogue, for mutual support. None of these things is likely by themselves to solve any of the very real problems which asylum seekers face but they are crucial to enabling them to deal with them.
- Community Dialogue’s intervention might serve to establish an ethos and community of mutual support within the asylum seeker and refugee population. This would be of tremendous help to NICRAS – enabling it to move from being itself the (sole) provider of assistance to being the focal point for asylum seekers and refugees helping one another.
- It is therefore very important that the Community Dialogue facilitators be guided by NICRAS and those asylum seekers and refugees who come to the sessions. Ownership of the process must be theirs from the beginning if any outcome is to be sustainable in the long term.
- The key skills required were empathy and listening which is an important prerequisite of dialogue and the facilitators who were asked to take on this project on behalf of Community Dialogue provided the space necessary for openness and honesty within the group.

Next Steps

The learning from this process will be used in work with other ethnic minority groups and will be extremely invaluable in Community Dialogue’s work into the future.

Case Study 4: Theatre Of Witness - The Playhouse

Project Description and Background

The Playhouse delivered the Theatre of Witness project between January 2009 and December 2010 funded by EU PEACE III Programme managed for the Special EU Programmes Body by the Community Relations Council/Border Action consortium

The Playhouse is a well-used and trusted neutral venue, and we have used the arts as a tool to promote positive Community Relations since our inception during 1992. We have significant experience of working in difficult interface areas, using the arts to address contentious issues, and working with ‘hard to reach’ groups such as prisoners, long term unemployed, homeless, disabled, perpetrators and survivors of violence.

We also work internationally, and have relationships with artists who work in post conflict situations in other parts of the world, including Rwanda, former Yugoslavia, El Salvador and Israel / Palestine. We deliver projects that encourage skills and experience sharing amongst international and local practitioners. One such international artist is Teya Sepinuck who, when we met her, was working with prisoners in USA Penitentiaries, and using theatre to encourage interaction, discussion and reconciliation between those convicted of murder, and family members of people who had been murdered.

The project brought USA Theatre worker Teya Sepinuck to Derry/Londonderry to deliver her Theatre of Witness programme with communities and people from Northern Ireland and the Border Counties of the Republic.

Theatre of Witness is a unique form of performance that gives a voice to those who have been marginalised, forgotten or are invisible in society. Theatre of Witness works intensively with people who have experienced extreme trauma to create a performance piece whereby people re-tell their own stories, using spoken word, song, music and imagery. By performing in public, Theatre of Witness brings diverse audiences together to collectively bear witness to our shared human condition and to give a face and heart to issues of suffering, inequality and injustice.

The finished productions, performed by the people themselves in public venues, create safe public forums for audiences to move beyond entrenched positions and ideologies towards understanding and healing. Theatre of Witness has at its core the ability to create a safe and secure environment where conflicting histories, pain and conflict are discussed, explored and reconciled, between previously divided people and communities.

Year 1 of the project (2009) had over 100 people participating in workshops, and a core group of seven people rehearsing and performing the production *We Carried Your Secrets*. The seven participants included former members of Republican and Loyalist organisations, a former RUC and current PSNI Officer, and relatives / children of people severely affected by the Troubles. All participants gained qualifications in OCN Performance. The production premiered at The Playhouse and toured to Portstewart, Omagh, Ballybofey, Buncrana, Coalisland, Derry/Londonderry, Ballymena and Belfast.

Year 2 of the project (2010) worked with a core group of six women rehearsing and performing the production *I Once Knew A Girl*. The six participants include former members of Republican organisations, a current PSNI Officer, and people severely affected by the Troubles. The production premiered at The Playhouse and toured to Strabane, Omagh, Letterkenny, Armagh, Coleraine, Enniskillen, Derry/Londonderry, Ballymena and Belfast.

Key Learning and Impact for Participants

Unpredicted outcomes included the subsequent use of Theatre of Witness filmed material by the PSNI as a training tool for new officers within the Police service.

The Evaluation Report for Theatre of Witness 2009 – 2010 outlined how the project impacted on participants – that is, those who told their stories on-stage.

Issues included difficulties in meeting others of a different background:

"I suppose I had a very stereotypical view of Loyalists and cops, because I never really made a difference between them. To me they were all murderers and terrorists."

And fear of vulnerability when telling their story:

"What scared me before I told my story to the others was how people would react. I've never told it to anybody."

One of the main strengths of Theatre of Witness is that it enables people to face these kinds of fears, and in doing so enables them to make real and strong positive connections with other participants:

"It was the first time I had ever seen the other side of the conflict, how people behind the frontlines were affected."

"For me this wasn't just about my story, it was about letting people see behind the societal masks of persons and exposing the human being."

"You take away all politics, prejudices, hatred and all that stays in the end is human experience and connection."

A staunch republican youth talking of working with a police officer: *"It's kind of weird knowing his background and saying 'He's one of my mates.'"*

From a former IRA member: *"It's unbelievable for me that I've sat in the room with, worked with, laughed with, had fun with, cried with, been emotional with a Presbyterian, a Protestant from the Shankhill and a cop. I would never have believed it in my lifetime."*

Participants also commented on their connections with audience members:

"He came up to me and said he was burnt out of his house by (a paramilitary organization) and that tonight I was the human face of that organization. That night he said 'I can talk to you but I can't shake your hand.' After the woman's performance (the second 2010 performance) he was also there and came up to me again. He shook my hand and said 'I can do it now.'"

Audience feedback comments received during Theatre of Witness 2009 – 2010 affirm that the project has many significant positive impacts for audience members.

"A very, very powerful and moving drama and testimony. Everyone in Northern Ireland should see this and reflect. This is true Community Relations work as it should be."

"Tonight I came here with views on things I thought I understood, I made judgements on things I thought I understood but tonight I realised I had no idea about things except through a sort of narrow, clinical, microscopic tunnel vision based on facts and figures and dates in subjective history. Tonight these judgements have been shattered and I have been left, not knowing how I feel but I hope that now I can look at things in the future with new eyes based on hope and forgiveness and new awareness. Thank you"

"I left tonight's performance with my eyes wide open. As a child moving to N.I. I only had my mother's side of the troubles if any. Small stories of things that had happened years ago which I really didn't understand. Still four years later at the age of 13 I hadn't a clue, a little bit more understanding but not much. My second day in a Catholic school and our bus was hit with stones. I didn't get why mum was so annoyed at the driver for leaving us in a protestant area. Small things started to register with me but didn't make a massive impact. Now 25 I know the ins and outs but nothing of the other side. Tonight gave me that. Thank you so much for giving me a new side to understand."

"I think it was the most profoundly moving experience I ever had in theatre of anywhere else. You made me re-evaluate almost everything I felt about the past, my political convictions so to speak. I feel utterly and completely transformed from having seen the performance. I actually think this is germinating more good will and genuine reconciliation through truth as opposed to recrimination that we have too much of in this place."

The use of people whose stories are being portrayed (rather than professional actors) added a powerful authenticity that encouraged community ownership and identification, particularly for public performances (communities are much more likely to go and see community members on stage rather than professional actors).

Performance is a powerful tool to foster empathy and understanding, both for people who remember the events portrayed, and for audiences who have to now live with the consequences of how The Troubles has affected their society and communities.

Security was an issue. We were working with former members of paramilitary organisations, and former RUC and current PSNI Officers. The Police Officers did not attend live performances. Their stories were conveyed via pre-recorded film footage. It was felt potentially dangerous for them to appear in person at performances.

After each Theatre of Witness Performance, it is important to give audiences the opportunity to discuss what they have just seen.

The non-judgemental manner in which the project was delivered had an impact on the participants, helped to increase their self-confidence and created a positive and trusting atmosphere in which they felt able to be open and honest.

PEACE III funding was claimed retrospectively, that is, it is drawn down after spend has occurred. Because the project created Theatre Performances, spend was significantly concentrated over a period of a couple of months. This created cash flow issues, and required significant temporary borrowing facilities with our bank.

The skills and experience of Teya Sepinuck who developed the Theatre of Witness model were critical to delivering the project successfully in Northern Ireland and the Border Counties.

Additional artistic skills including Film Making, Music Composition / Performance, and Theatre Design & Technical Skills were bought in as required.

Project Management and Grant Administration skills existed in the Playhouse. This reduced cost and aided effective implementation of the project.

Venues for the Touring Performances were all Theatre Venues. Some venues lacked the intimacy required to maximise the impact of the performance.

Community based venues, as opposed to city / town centre Theatres, should also have been explored.

Next Steps

The Playhouse has applied to PEACE III for a further 3 Year programme of Theatre of Witness activity, 2011 - 2014.

The film material produced through the 2009 / 2010 project is currently being used as the basis for educational work with communities in Northern Ireland.

Case Study 5: 'Harnessing Equality For Lasting Peace (HELP) Project - Community Workers Co-Operative Donegal Network

Project Description and Background

The 'Harnessing Equality for Lasting Peace' or HELP Project delivered by the Community Workers Co-operative in Donegal is funded by the PEACE III Programme and has been delivering on its objectives since January 2009. It will complete its work in December 2011.

The project has implemented a number of actions including:

- The creation of three 'Peace Networks' that support the work of Community Workers engaged in peacebuilding and provide a forum for workers to examine their roles, practices and issues affecting the communities in which they work;
- The hosting of seven seminars/workshops bringing pertinent issues in relation to peacebuilding and community work to a wider audience. The titles of seminars include: 'Equality: The Roadmap to Peace and Development', 'The Role of Community Work in Peacebuilding', as well as 'Bordering on the Possible', 'Critical Cross Border Conversations' and 'Has Cross Border Co-operation and Partnership Enhanced the Role of Peacebuilding?' which examined cross border community work. Other seminar events were entitled 'So, Just How Sectarian Are We?', a dialogue event examining sectarianism in Donegal and *Challenging Attitudes Towards Racism and Sectarianism and The Structures That Support Them*.
- The provision of information relating to community work and peacebuilding to the sector in the region through newsletters, e-zines and direct contact;
- The provision of practical support to community organisations in the region to aid the delivery of their projects; and
- The delivery of the seven 'Tools for Change' Courses that work with community workers, activists and community education facilitators to examine community work theory and practice linked to peacebuilding.

This case study will focus on the delivery of the 'Tools for Change' Community Work Theory and Practice Course.

In 2007 the Donegal VEC's Adult Education and Training section initiated the creation of the Donegal Community Education Forum. The Forum, made up of community education organisers, providers and supporters in the county, came together with the aim of recognising, promoting and advocating community education and its resourcing in Co. Donegal. As part of its programme of work, the Forum commissioned research exploring the nature of community education in Donegal. Initially, the Forum recognised the National Adult Learning Organisation's (AONTAS) definition of community education which emphasises it as a way to respond to social justice issues as it "empowers and builds the confidence of local communities to engage in developing responses to educational and structural disadvantage and to take part in decision making and policy formation within the community" (AONTAS 2000).

Arising from this research, entitled 'Community Education and Social Change', it became clear that while community education was exceedingly varied and vibrant in Donegal, there was the need to ensure that community education facilitators embedded concepts of social justice and social change into their practice.

The CWC's Donegal Network, as a member of the Forum, began to look at how it might contribute to meeting this need. This was the beginning of the HELP Project's *'Tools for Change'* Course.

The overall aim of the course is to assist community workers, activists and community education facilitators in their core work of promoting social change through collective action, challenging inequality and promoting social inclusion in Irish society. The course particularly and uniquely focuses on the relationship between peacebuilding and Community Work.

All course content has been developed, adapted and delivered by HELP Project Development Staff including the equality module which focuses on the relationship between community work and peacebuilding. Using the CWC's Resource Guide entitled *'Tools for Change'* as the starting point of the course, participants explore the structural nature of equality/inequality and the relationship of this structure to discrimination such as sectarianism and racism, as well as its relationship to inequalities experienced by mainstream society.

Areas covered include:

- Key principles and values of Community Work;
- The history and current context of Community Work in Ireland;
- The importance of Social Analysis in Community Work;
- Defining equality/inequality;
- Understanding the structural nature of inequality as well as the institutions that support it and those that work to combat it;
- Understanding equality as a key principle of Community Work;
- Defining Social Exclusion and the groups that experience it;
- Peacebuilding, Equality and Community Work: the connections; and
- Exploring discrimination, prejudice and the 'isms'.

While it is necessary to deliver some content using an Adult Education model, the course is highly participative using workshop techniques and group discussion as its central methodology.

The course involves over 30 hours of class time with additional time by participants for completing assignment work, reflective learning journals and a group project.

It was an objective of the HELP Project to secure qualification for the course through the Further Education Training Award Certificate (FETAC) programme by year three of the project. Though collaborative working with Donegal VEC and Inishowen Development Partnership, (also a member of the Community Education Forum), the project was able to secure FETAC Level 6 qualification in year one.

Recruitment and selection of participants was also managed by HELP staff who focused on participation by the target groups of the PEACE III Programme as well as community workers, activists and community education facilitators. By the end of the project, over 92 participants will have completed the *'Tools for Change'* Course with over 57 having received FETAC qualification.

It is the belief of the project that in focussing on working with those that, in turn, work with many others, the course will contribute to community life and peacebuilding in the county for many years to come.

Key Learning and Impact for Participants

The HELP Project has continued to learn from the experience each time the course has been delivered. Some of the key learning includes:

- The relationship between Community Work, equality and peacebuilding comes clearly into focus in delivering this course. This has been of immense value to the project overall;
- Working collaboratively with both Donegal VEC and Inishowen Development Partnership has been exceedingly valuable. Both organisations have provided support as FETAC centres;
- Inishowen Development Partnership has also supported the course with its excellent local knowledge and recruitment processes;
- The Community Education Forum, in defining community education from a Social Justice perspective, has helped to foster an acknowledgement in the county of community work as central to social change;
- As participant groups have become increasingly diverse, participants have named this diversity as having significantly contributed to learning. This diversity has increasingly included participants from various religious and ethnic minority groups;
- In the current climate where it is so difficult to secure participation, offering the FETAC qualification has been an attractive incentive and is hugely valued by participants;
- The fact that the course has been offered in three locations around the county (Letterkenny, Donegal Town and Carndonagh) has been very attractive for participants, reducing travel times in a very large county;
- When the two HELP Project Development staff began delivering the course, they did so separately. Over time, the compounded value of working together has been realised. This co-facilitation has now become the standard method of delivery.
- As the development, adaptation and delivery of the course content has been the work of the Development staff of the project, any additional cost related to the course, other than staff salaries, has been negligible. Development staff has also handled recruitment as well as the grading and submission of assignments to the FETAC Centres. This has also contributed to significant savings.

The impact for participants has also been significant. A number of participants, following completion of the course, have decided to continue their education in community work. The majority of those continuing have chosen Community Work courses in either the Letterkenny Institute of Technology or the University of Ulster at Magee. Indeed, both of these institutions have recognised the *'Tools for Change'* course and offer those who have completed it credit toward their initial certificates. Additionally, the course has come to be seen as a progression route for those completing FETAC Level 5 courses in Community Leadership.

Participants have also expressed the desire to continue to work together as groups to action on issues discussed and have participated in the Peace Networks and project residentials.

Some comments from participants that illustrate impact:

"I never really thought much about the inequality around me before. Now I see it everywhere! This course has changed how I see my world! My family can't wait for me to be finished with the course so I can stop talking about equality, but I could never go back to how it was before."

"This course has challenged my own thoughts on community."

"The course was thought provoking and pushed me to realise many things that I live with in daily life, but I never understood before."

"This is the best course I have been on by a far stretch! I have been empowered to make a change in my community and challenge what the community is afraid to do. Thanks a great deal!"

"The diverse population now helped us to understand equality."

"The group was multicultural and opened my eyes to a lot of issues."

"I have a better awareness of links between community development and equality issues."

"The course has been beneficial to me personally – I'm more aware of racism, sectarianism and issues for asylum seekers."

Next Steps

The HELP Project has had an excellent working relationship with EXPAC's 'Conflicts of Interest' Programme which is also offering accredited training (see case study). In recent months, it has been agreed that a Memo of Understanding between the CWC's Donegal Network, EXPAC and the Belfast Unemployed Resource Centre (who deliver the Consensus Programme) will be developed. This will enable the three projects to deliver courses collaboratively and to have accreditation acknowledged by the qualifying bodies on both sides of the border.

The resourcing of this community work course is uncertain. The CWC's Donegal Network has applied for project funding through the next phase of PEACE III funding, but decisions are yet to be made at the time of publication of this document.

The Donegal Community Education Forum continues to meet and maintain a keen interest in and support for the course. As a result of building relationships through the Forum, the Donegal VEC is in the process of developing a major award in Community Development.

Case Study 6: Abhaile Arís

Project Description and Background

The organisation was established in 1998 as the Donegal Ex-prisoners Group, changing its name in November 1999 to Abhaile Arís to reflect the inclusion of those displaced as a result of the conflict. The group serves the needs of the target group resident in Donegal. These needs have been identified as: isolation, stress, unemployment, low self-esteem and health issues.

There are currently six staff members: a Project Co-ordinator, Administrator, Outreach Worker, Youth Worker and two Part Time Outreach Workers. The Abhaile Arís Mission Statement is "To enhance the welfare, development and social integration of republican ex prisoners, displaced people and their families in Donegal". The Special EU Programmes Body (SEUPB) PEACE III Programme funds this work.

Abhaile Arís is a sub group of a National Organisation, Coiste na nIarchimí which has responsibility for assisting Republican ex prisoners.

Initially the group completed a needs analysis and from that was drawn a development plan which included involvement in and provision of:

- Skills based training;
- Personal development courses;
- Counselling; and
- Information and advice seminars.

After a period of four years, as the group and its members' capacity grew, Abhaile Arís explored ways to enable republican ex prisoners to engage effectively with the wider society, build relationships and play a more central role in communities. Actions then took the form of:

- Target group taking part in listening and mediation skills and peace and reconciliation Training;
- Initiating an outreach programme with Loyalist groups from Derry and Belfast, Protestant groups along the border, victim/survivor groups and the wider community;
- Facilitating seminars;
- Showcasing their work;
- Cultural diversity trips;
- Organising residential; and
- Implementing a network strategy with statutory agencies and community organisations.

Abhaile Arís also began working with Glenree Peace Centre, Holywell Trust, Donegal Community Workers Co-operative, the Donegal Peace Partnership and other Community and Statutory groups.

Most significantly, Abhaile Arís worked with the HUBB Community Resource Centre in Belfast, a support project for politically motivated ex-prisoners of the UVF. As part of this work, Abhaile Arís and the HUBB engaged in a series of exchange visits designed to explore cultural diversity. These trips included: the Shankhill Rd, Belfast, Derry's Bogside, the Apprentice Boys Hall Derry, Carrickfergus, Fort Dunree, the Famine Village in Inishowen, Crumlin Road Gaol Belfast, a political and historical tour of Dublin in the GPO, Trinity College and Kilmainham Goal. The work with the HUBB has been ongoing for two years now.

Residential and seminars provided members with opportunity to engage in discussions with each other and with former members of the British Army, UDR, RUC and An Garda Síochána.

Recently, funding has also been secured to develop a youth aspect to our peacebuilding work that is proving to be very successful. Participation by the young people in the ex-prisoner target group on seminars and residentials organised by Abhaile Arís' Youth Worker has been outstanding.

All these activities have been integral to Abhaile Arís's mission of enhancing the welfare and development of ex prisoners and their families and to enable positive and sustainable relationships within the community leading towards a peaceful future.

Key Learning and Impact for Participants

Key learning from the programme includes:

- The importance of building the skill base of staff and participants;
- The importance of listening and mediation skills that enable good communication which is vital;
- The need for a commitment to peacebuilding and a determination to see the project through;
- The importance of listening without becoming judgemental;
- The role of tolerance and patience on the part of participants;
- The recognition that participants and the community may move at different paces; and
- The recognition of how language is used, as language can create or break down barriers.

Other key learning includes:

- Abhaile Arís has learned that it's important to continually portray republican ex prisoners and their families in a better light as opposed to the stereotypical image being portrayed by the media and both governments;
- Abhaile Arís owning a building might help to sustain support for the target group, and this would be an action to be considered by the group;
- The project reminds people that politically motivated ex prisoners have been imprisoned for furthering their political aspirations and often, when released from prison, their political aspirations may not have changed, but the means of pursuing those aims may have; and
- The project believes that at all times it must retain the trust of its target group.

Probably the most surprising impact/outcome has been the relationship that has been developed between Abhaile Arís and the HUBB. The cultural diversity trips have helped build a long lasting relationship between the groups. The bond formed was unforeseeable. Loyalist and Republican ex prisoners developing and building strong relationships through discussing and investigating cultural diversity has been a ground breaking venture. Abhaile Arís and The Hubb have great pride in what has been achieved. There is little doubt that this work will lead to better relationships between the Loyalist and Republican communities.

Feedback from Participants at seminars has been very positive. Comments from participants include: **"This shows that real Peacebuilding is happening". "Very fascinating and powerful to see the journey that people have made"**
"A real eye opener, very informative". "It would be great to see more of this". "Interesting and informative"
" Hope for the Future"
"Educational and excellent prospects for the future"

Next Steps

Abhaile Arís hopes to secure further funding to continue the work that it has been involved in for the past 11 years, to continue to outreach to the wider society to help build a sustainable peace in Ireland and to use the skills developed to help other countries and communities who find themselves in conflict.

Case Study 7: Gateway To Protestant Participation - Londonderry YMCA

Project Description and Background

Gateway to Protestant Participation (GPP) is an 18 month strategic programme designed to encourage the participation of the Protestant community by promoting a shared sense of belonging and addressing issues of marginalisation and tackling sectarianism and racism. Research had highlighted a strong sense of political and cultural decline among Protestant communities, and an increasing alienation from decision makers and statutory bodies. GPP aimed to address this. Also, Catholic communities have traditionally had a greater uptake of the peace monies; an objective of GPP was to ensure that the uptake of PEACE III funding by the Protestant community in the North West would increase.

The programme operates across four council areas; Derry City Council, Strabane District Council, Omagh District Council and Donegal County Council. Three project outreach workers were appointed to work with groups and individuals across the four areas. Central to the programme was increasing the skills and knowledge of people working in Protestant communities, through learning by doing.

- 30 Protestant groups were recruited to a Capacity Building Programme. This included community groups, sporting organisations, church based groups, bands and lodges. The project outreach workers completed a needs analysis with each group and from this developed a tailored programme of capacity building and training to help increase the knowledge, skills and capacity of the groups to fully participate in community development. This included the development of a three-year strategic plan and good relations training workshops. Each group who participated in the capacity building was given £6,000 programme development costs in order to deliver a community development programme or project for their local community.
- 15 Protestant community leaders participated in an accredited community development diploma. The diploma included academic lectures, a residential, and good practice visits; it encouraged participants to reflect on their own experience of community development.
- 12 established community groups were given an opportunity to undertake a sustainability programme, to explore alternative income streams including social enterprise with a view to making the groups sustainable for the future.
- A series of discussion forums and networking events were held to bring together the Protestant community from the North West. These examined issues; addressed concerns of alienation, mistrust and disconnection from decision-making; and helped members of the Protestant community build networks and relationships with each other and key decision makers such as Councils and other statutory bodies.

Key Learning and Impact for Participants

Targets for the capacity building programme were exceeded as some groups submitted joint applications, which meant in total 35 groups were in receipt of the training and programme development costs. Also, it was planned to recruit 12 community leaders through the community development diploma; however 15 people participated in the end. The discussion forum and networking sessions were all extremely well attended and exceeded targets in some cases.

There were many unpredicted outcomes of the GPP programme; the main one being the successful building of a network between the Ilex Urban Regeneration Company and the Protestant Community in Derry/Londonderry.

Learning for GPP included ensuring that groups “buy in” to the capacity building programme and are not just applying for the programme as there was funding available. Also, flexible learning methods are required – “one size does not fit all”; therefore training materials need to be developed so that they can be altered and tailored to meet the learning needs of the individual groups

Next Steps

Consideration is being given to phase two of PEACE III and how this programme could develop beyond single identity.

Case Study 8: Intercultural Studies Course - C. Galligan/Sligo County Community Forum

Project Description and Background

In November 2009, Sligo County Community Forum and Claire Galligan, (an independent community consultant) were awarded the tender by the Sligo Peace and Reconciliation Partnership Committee to deliver a Diversity Training Project. The overall aim of the project was to address racism, sectarianism and cultural diversity in County Sligo.

The project delivered seven separate training events over the course of the programme. These were:

- One day training in anti-racism and interculturalism for the executive committee of the Sligo County Community Forum;
- An Intercultural Studies FETAC level 5 Course delivered over 12 weeks;
- One day training for the ‘Traveller Interagency Committee’ in anti-racism and interculturalism;
- The attendance of Community Workers of the ‘2010 International Conference On Diversity’ in Belfast;
- One day training for members of the media entitled ‘Who’s News’;
- One day ‘Building Equal Communities’ Conference; and
- A cross border trip for Sligo County Community Forum executive to Derry/Londonderry to visit projects from the Protestant and Catholic traditions.

Claire Galligan, Development Consultancy, managed the project on behalf of the partnership and was also contracted to develop and deliver the Intercultural Studies FETAC level 5 programme.

For the purposes of this case study, the Intercultural Studies FETAC level 5 programme will be examined.

It was intended that the course would allow participants to appreciate their own and other cultures and the opportunity to explore how ideas of ‘culture’ are created and exchanged.

The course covered the following units:

- What is culture and interculturalism?
- Understanding prejudice and discrimination
- What is racism and sectarianism?
- Media and culture
- Law and culture
- Culture and the State
- Intercultural Tension and Conflict
- Responding to Intercultural Tension and Conflict through Community Development

Recruitment was done through the Sligo County Community Forum networks and database as well as through local newspapers. The course was open to anyone involved in working with adults and children in the community and there were initially places for 10 participants. As there were 15 applications submitted, all were accepted.

In designing the course, a number of models of delivering diversity training were examined. Most of these appeared to focus on ‘the other’ as the ‘diverse one’. Also considered were systems that ‘normalise’ cultural inequality and allow participants to identify where they stand in such systems.

In using U.S. models of examining diversity from a global, social justice and equality perspective, looking at everyone as diverse was key. Also central to this was examining the, often unacknowledged, privilege experienced by members of majority communities.

This course used a facilitative process (see facilitated learning in Key Terms) to aid learning. It also utilised workshop exercises, inputs from outside groups and individuals, diversity in facilitation (use of ethnically diverse facilitators) and direct questioning as tools.

Key Learning and Impact for Participants

Key Learning:

- The 15 participants were a diverse group themselves. Due to the use of a facilitative approach, this diversity became core to the learning. Participants brought various experiences and cultures into the room for discussion;
- While there were necessarily assignments as the course was FETAC accredited, these assignments also served the purpose of providing the opportunity for deeper reflection on the issues raised. These reflections were then brought back to the group for discussion. This also enhanced the experience for all participants;
- The accreditation itself was very important for participants;
- There is room for more intercultural training to be delivered in such depth including courses delivered to the public services and business; and
- The Sligo County Community Forum as a member of the County Development Board is now well placed to influence the CDB and other local and regional boards in favour of greater inclusion of minority groups.

Impact for Participants:

- Supportive relationships were built by participants and continue today;
- Appreciation by participants of the diverse ways in which life in Ireland is experienced and different levels of privilege and oppression that exist, within the majority and minority communities;
- Understanding of the 'function' of conflict within a society and how groups can move towards peaceful solutions;
- Many participants continue to attend other community peace events; and
- Participants have identified a range of actions they intend to take, from taking greater personal responsibility to working on projects that will bring social change in their communities;

Feedback includes:

"I learned so much from this course, from handouts and talking with others, this is because of the wide range of groups in the course and what they told us about life for them in Ireland and also through the teachers on the course."

"The course created positive change and understanding of integration... It was like stepping out of your own world and being introduced to a whole array of ideas."

"It has made me realise that unionists are human beings too."

"I will be more patient and willing to listen to others in the future."

"Opened my mind to change, need to ensure participation of all groupings in community activity."

"I now think about my own facilitation approach, aim always to be as inclusive as possible."

"I found that peace is not achieved by who is right or wrong, but by everyone wanting the same goal."

"I let a house to a non-Irish national recently whereas 3 years ago I would not have done this."

"Change in attitude towards migrants, Travellers, I am more aware."

"Have less fear."



Abhaile Aris and The Hubb



Abhaile Aris and The Hubb



Abhaile Aris and The Hubb



Conflicts of Interest



Conflicts of Interest



Reconciliation & Peace Training, Donegal YMCA



Reconciliation & Peace Training, Donegal YMCA



Theatre of Witness



Theatre of Witness



Theatre of Witness



Sligo Intercultural Studies Programme



CWC 'Tools for Change' Course - FETAC Awards



CWC 'Tools for Change' Course, Inishowen 2011



Gateway to Protestant Participation, Londonderry YMCA

Section 5 - PLANNING, MANAGING AND EVALUATING FOR RESULTS

Planning, Managing and Evaluating for Results

What is results based planning, management and evaluation? Results based planning, management and evaluation can be used as an effective planning process that allows community organisations to link their resources at one end, to a set of desired future benefits at the other end.

Further, results based planning, management and evaluation involves an ongoing strategic planning process where project members and stakeholders design and implement a series of planned steps aimed at achieving specific results. These organising steps are often called a logic plan, and when completed, provides a roadmap to plan, track and assess progress towards effecting long-term change.³⁰

In the past, project planning in Ireland did not always draw a direct line between social analysis, action planning, resource management and intended impacts. Most certainly, little thought was given to measuring and recording these impacts so that this information could be used to improve the way a group or organisation did its work and thus contribute to achieving better outcomes for the people they worked with and for.

Today, this is what many groups and organisations are being asked to do by funders beginning at the application stage. In general terms, this way of working is called **Results Based Management (RBM)**.

RBM need not be hugely complicated or formal. It is really about those concerned coming together periodically throughout the lifetime of a project to pose pertinent questions aimed at ensuring that:

- Social change remains the core objective;
- Any actions contribute to social change;
- All the resources used are well targeted to the objective;
- The data appropriate to measuring how well the objective is being met is collected; and
- The desired social impact has been achieved (please see RBM diagram).

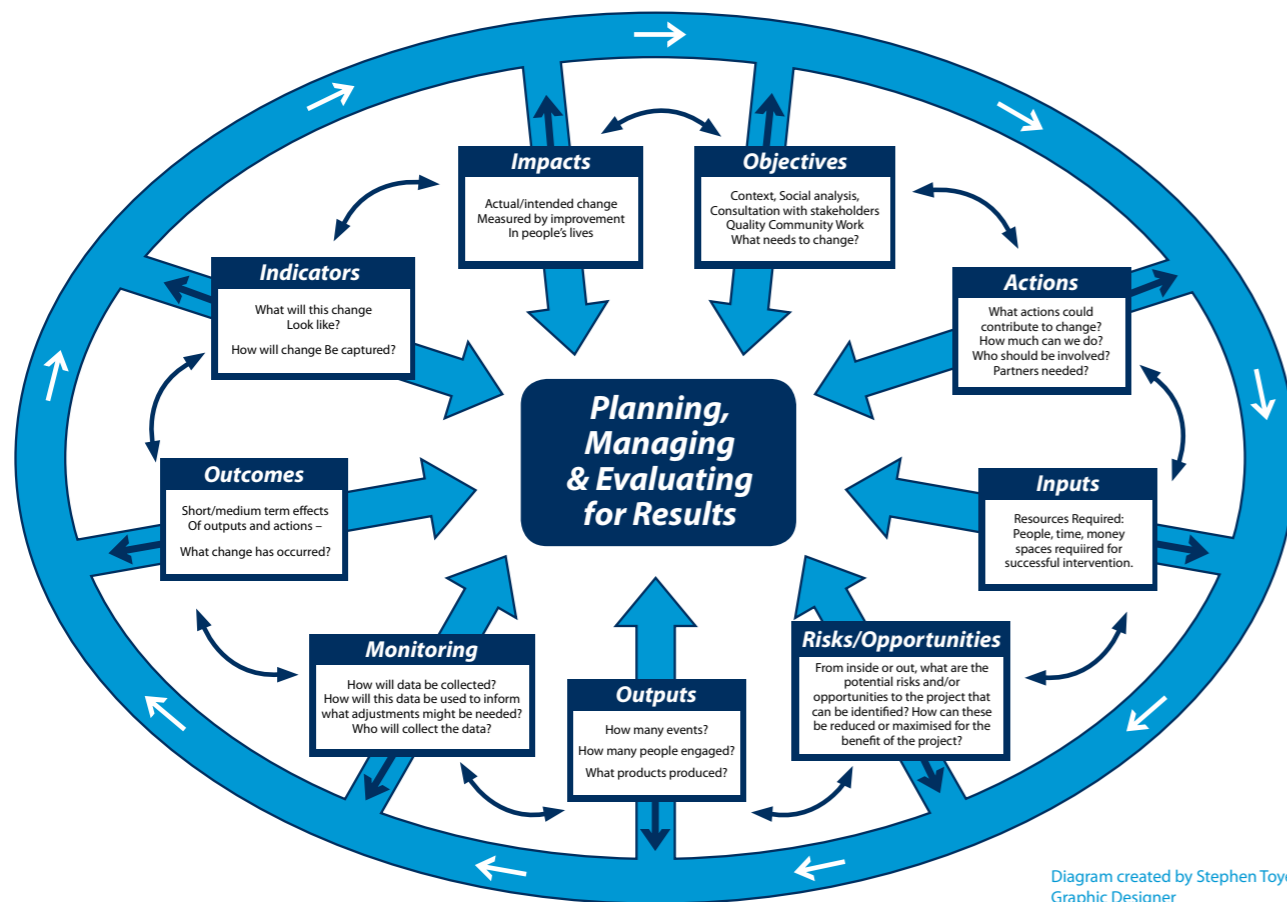
To some degree, how well RBM works depends upon how it is viewed within the organisation (is it seen as a burden or a valuable tool?) and whether it is fully integrated into how work is done. As a fully integrated valued tool, RBM can become 'second nature' to those using it and contribute to the achievement of an organisation's goals. Also, it can involve all stakeholders including management, collaborating organisations and participants.

While it may initially seem that looking at project management from this perspective will add an additional layer of work to already complicated reporting structures, the benefits of using such systems soon become clear. Benefits include:

- No requirement for expertise – just knowing what questions should be asked, when and to whom;
- The identification of **achievable** objectives;
- The identification of **unachievable/unrealistic** objectives;
- The identification of genuine stakeholders and potential collaborations needed to achieve results;

³⁰ Based on definition developed for participating organisations in the Networking Partnership Initiative of The Community Health & Social Services Network, Quebec. The Community Health and Social Services Network (CHSSN) was formed in 2000 to support English-speaking communities in the province of Quebec in their efforts to redress health status inequalities and promote community vitality.

- Being able to plan how information collection will happen, who will be responsible for it and how it will be used;
- The realisation that information gathered adds to the knowledge base of all involved and potentially the wider community;
- Being able to use collected information on an ongoing basis to improve what is done and how it is done;
- The realisation that working in this way can be naturally collective – everyone brings something to the table and thus, is invested in its success;
- When considering new activities or actions in response to emerging issues or changing conditions, using RBM can highlight how such actions: fit into the overall objectives or strategic goals of the project/organisation, what resources might be required, what impact it is likely to have, what risks and/or opportunities might arise, and perhaps most importantly, what benefits might be accrued for those on the ground – overall, a better use of resources for greatest impact for marginalised communities. Also, using such methods can highlight whether reactive measures are worth pursuing at all;
- Can create and support truly reflective practice within organisations; and
- Can provide parameters and data for both internal and external evaluation.



A number of donor countries (notably Sweden, Canada, Norway and the UK) and NGOs (CARE, Oxfam and Save the Children Fund) have started to move beyond this minimalist way of thinking, instead developing a more holistic approach. These efforts are geared more towards mainstream peacebuilding within the more traditional mandates of humanitarian assistance, poverty alleviation and sustainable development. Increasingly, concepts, ideas and practices are migrating across the once clear demarcation between the traditional fields of development, humanitarian assistance, conflict resolution and peacebuilding.³²

As useful as results based planning, management and evaluation might be to some, it is important to consider it critically. Some criticisms are that it:

- Creates an additional layer of bureaucracy;
- Can be restrictive;
- May inhibit innovation and creativity – creative and/or innovative methods can sometimes be difficult to measure. This may lead groups/organisations away from the use of such techniques;
- Using measurable indicators can lead groups/organisations to only quantifiable outcomes;
- Can be too linear to capture unintended outcomes;
- Appears to focus on project implementation level instead of overall policy goals.

Like many methods of working, how well results based planning, management and evaluation works for an organisation may hugely depend on how they use it. Also, organisations may want to look at integrating other types of questions into the process.³¹

Setting Peace and Conflict Impacts and Indicators

Results-based planning, management and evaluation comes to the community and voluntary sector from the international development sector where organisations seek to use often over-stretched resources for greatest impact. In many locations where these organisations are operating, violent conflict has been a feature of the societies. Over time, these development organisations have also begun to see the value of peacebuilding projects at community level and incorporating peace impacts and indicators into their planning, management and evaluation processes.

Increasingly, groups and organisations seeking European funding in the border counties of the Republic of Ireland and in Northern Ireland are being asked questions by funders that point toward results-based planning, management and evaluation techniques as well as the need to set peacebuilding outcomes, impacts and indicators. These questions are often posed during the application process.

Determining peace and conflict impacts requires a subtle shift in thinking about peacebuilding as a type of action to seeing peacebuilding as the impact of an action. This way of thinking has been a feature of the work of Dr. Kenneth Bush, currently of INCORE³³

³¹ Most Significant Change methodology may be worth examining. Additional information on this can be found in the following section.

³² Hoffman, Mark, August 2004. *Peace and Conflict Impact Assessment Methodology*, Berghoff Research Centre for Constructive Conflict Management.

³³ INCORE – International Conflict Research Institute is a joint project of the United Nations University and the University of Ulster established in 1993 that operates from the Magee Campus in Derry/Londonderry.

Bush asserts that efforts at developing peace and conflict impact assessment methodologies entailed a fundamental misconception. The difficulty he identifies is that most approaches tend to view peacebuilding as a specific type of activity rather than thinking of it as an impact.³⁴

and formerly of the International Development Research Centre (IDRC) in Canada.

The use of Peace and Conflict Impact Assessment in planning before a project is put in place, and as a tool to evaluate after, is intended for use in 'settings characterised by latent or manifest violent conflict' and/or 'in territory which is contested or politically and legally ambiguous'.³⁵

It is easy to see why such methods would be employed in Northern Ireland and the border counties of the Republic of Ireland. This limiting of its use might be clear in development terms -- when building a bridge or putting in place an agricultural project in a 'peaceful' region, why would development workers be concerned with peacebuilding? However, such thinking could be questioned from a community work perspective as much of what community work seeks to impact upon essentially reflects many of the same issues that concern peacebuilding. Examples include: strengthening equitable socio-economic structures/processes, political structures and processes, representation, transparency, democratic culture, strengthening civil society actors, human rights conditions, labour standards, quality of life, promotion of inclusive and participatory systems, anti-discrimination, etc. Here, setting such impacts and indicators could be extremely useful in planning, implementing and evaluating for results as well as being a useful tool in determining the possibility of the transfer of learning from organisation to organisation. Additionally, in setting indicators that speak to issues such as *attitudinal change, positive change in behaviours and improved levels of trust and tolerance within and/or between communities*, community work organisations and projects could build a concrete picture of its contribution to positive social change.

There remains the question of whether peacebuilding brings added value to community work -- it is perhaps in examining impact that this question is more fully answered.

There are numerous examples of issues where community work and community workers attempt to aid social change outside of a designated 'conflict zone', but where there is potential for work to include an element of peacebuilding. These include: communities experiencing serious anti-social behaviour, tensions between Travellers and settled people, drug related issues, etc. If the intended impact of work becomes, even partially, about those changes that concern peacebuilding (for example, attitudinal change, positive change in behaviours and improved levels of trust and tolerance within and/or between communities), then what is done and how it is done may be significantly altered from what are traditionally seen

as community work outcomes. That is, if the intended impact is to build relationships, for example, it becomes important to consider the inclusion of those who might have once seemed outsiders to the community work process. To illustrate: If marginalised group A identifies the need to build relationships with privileged group B to positively alter their conditions, peacebuilding would seek to bring the two groups together through a programme of work to positively impact on attitudes and behaviours. As community work traditionally focuses on the most marginalised, it rarely acts upon the relationship between marginalisation and privilege as well as the potential resulting conflict. This is only one example of where the setting of a peacebuilding impact could alter who is worked with and how this work might be undertaken.

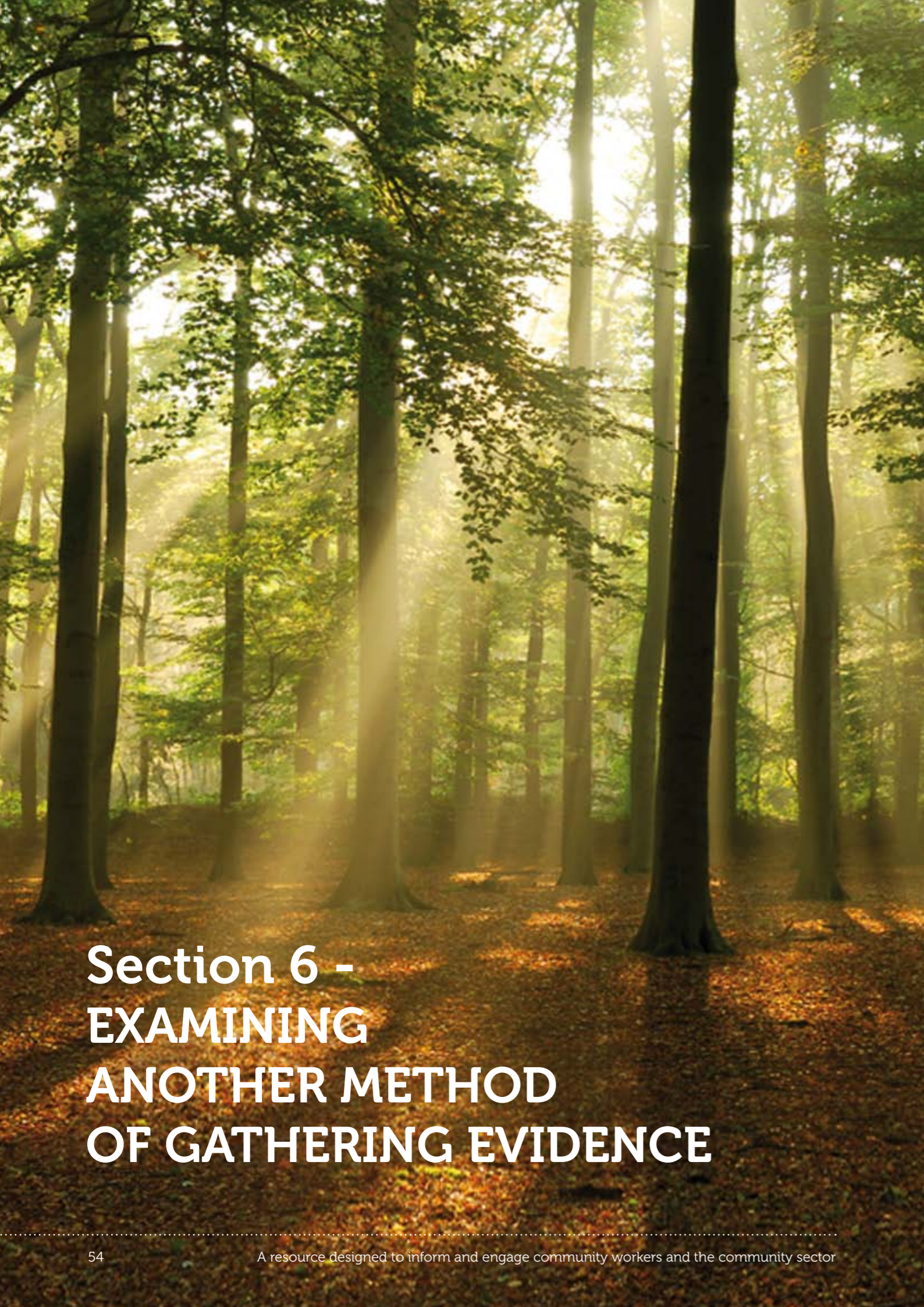
Of course, this raises another fundamental issue: community work has traditionally focussed on **collective outcomes** for groups involved -- while peacebuilding welcomes both collective outcomes and **individual impacts**. Peacebuilding recognises that while working in groups, change may occur at the individual level contributing '**one brick at a time on the road to peace**' and that this change is also worthy of acknowledgement and encouragement.

It must also be noted that it is essential that organisations question not only the potential for peace impacts but also conflict impacts. That is, could an action contribute to conflict in the community? In posing this difficult question and attempting to foresee outcomes, organisations could, as much as it is possible, mitigate against such possibilities by altering actions or putting in place others where such risk could be reduced. The examination of the potential for negative impacts is fundamental to this way of working.

While there may be conflicting perspectives as to how community work and peacebuilding can intersect to bring about social change, examining and collectively working through social analysis to impact can provide groups and community workers a framework for reflective practice and a space where such practice can be valued by both funders and practitioners.

³⁴ Hoffman, Mark, August 2004. *Peace and Conflict Impact Assessment Methodology*, Berghoff Research Centre for Constructive Conflict Management.

³⁵ Bush, Kenneth, 2008. *A Measure of Peace: Peace and Conflict Impact Assessment (PCIA) of Development Projects in Conflict Zones*, The Peacebuilding and Reconstruction Program Initiative and The Evaluation Unit, The International Development Research Centre (IDRC).



Section 6 - EXAMINING ANOTHER METHOD OF GATHERING EVIDENCE

Examining Another Method of Gathering Evidence

Not everything that can be counted counts, and not everything that counts can be counted.

- Albert Einstein

While results-based planning, management and evaluation can be an extremely valuable tool for community organisations, there is a concern that it does not provide for fully capturing the nuanced realities of individual, social or organisational change.

Most community workers will have had the experience of hearing directly from participants how an intervention, workshop, project or facilitated session has impacted upon them – changed how they thought about something, viewed the community or world around them or indeed, how they might behave or act in the future.

Sometimes community workers have the privilege to work with a group and see it move from a passive collection of individuals to a cohesive group acting to change circumstances that they have identified, quantified and analysed.

Through an 'after-the-fact' evaluation process, quotes may be recorded in an attempt to capture the impact, focus groups held and/or questionnaires distributed that pose pertinent questions, but is this enough and does it fully capture the experience and true impact?

Attempting to capture this illusive, and perhaps nebulous, change has prompted those from the international development sector to devise various methodologies. Currently, chief among these is **The Most Significant Change (MSC) Technique** developed by Rick Davies and Jess Hart and adapted by many.

The most significant change (MSC) technique is a form of participatory monitoring and evaluation. It is participatory because many project stakeholders are involved both in deciding the sorts of change to be recorded and in analysing the data. It is a form of monitoring because it occurs throughout the program cycle and provides information to help people manage the program. It contributes to evaluation because it provides data on impact and outcomes that can be used to help assess the performance of the program as a whole.

Essentially, the process involves the collection of significant change (SC) stories emanating from the field level, and the systematic selection of the most significant of these stories by panels of designated stakeholders or staff. The designated staff and stakeholders are initially involved by 'searching' for project impact. Once changes have been captured, various people sit down together, read the stories aloud and have regular and often in-depth

discussions about the value of these reported changes. When the technique is implemented successfully, whole teams of people begin to focus their attention on program impact.³⁶

As in development, community work is significantly about change. This change may take place in many different areas of work or 'domains' as MSC Technique terms them. The rationale for using this technique is:

- To assist organisations to do the kinds of work that contributes to change;
- To move away from work that **does not** contribute to this goal;
- To assist organisations in defining what is collectively seen as significant change; and
- To develop a clearer understanding of what is being achieved as well as what is not being achieved.

In short, the process involved is:

- Staff collect anecdotes from participants, focusing on what most significant change has occurred as the result of an initiative and why they think that change has occurred;
- These stories are passed up the management chain of the organisation and whittled down through discussion until only one story is selected – a story that describes a real experience, reviewed, defended and selected by the people charged with the success of the work.

It is reported by organisations that use this technique that "participants enjoy the process and usually bring to it a high level of enthusiasm – this owes mainly to the use of storytelling"³⁷

³⁶ Davis, Rick & Dart, Jess. 2005. *The 'Most Significant Change' (MSC) Technique: A Guide to Its Use*. Manila. Available: www.mande.co.uk/docs/mscguide.pdf

³⁷ Serrat, Oliver, January 2009. *The Most Significant Change Technique*. Knowledge Solutions, Asian Development Bank.

The steps involved can be simplified to:

Step 1

What? Overview of process

- Familiarity
- Decision making / planning

Why?

Step 2

What? Participants establish domains of change

- Promote ownership of evaluation in terms of addressing felt needs
- Domains help to distinguish different types of stories so useful to ensure coverage of multi-faceted nature of change
- Domains provide categories that can be easily used in a secondary analysis.

Why?

Step 3

What? Establishing a reference group (STAFF & MANAGEMENT)

- To capture learning
- To encourage adaptation to local conditions
- To coordinate process

Why?

Step 4

What? Collecting Stories (IN WRITING AND VERBALLY)

- To identify significant changes within each domain
- To document significant changes at the project levels

Why?

Step 5

What? Reviewing stories and selecting most significant (REFERENCE GROUP WORKING IN SMALL GROUPS)

- To make explicit what individuals and the wider group value as significant change
- To broaden understandings of what is seen as significant change in each action and/or domain.
- To abstract and synthesise common elements of significant change.
- To provide a source of evaluation information to stakeholders.

Why?

Step 6

What? Sharing stories with a wider audience

- To deepen organisational learning about the changes engendered by the project

Why?

Step 7

What? Secondary analysis of the stories en masse

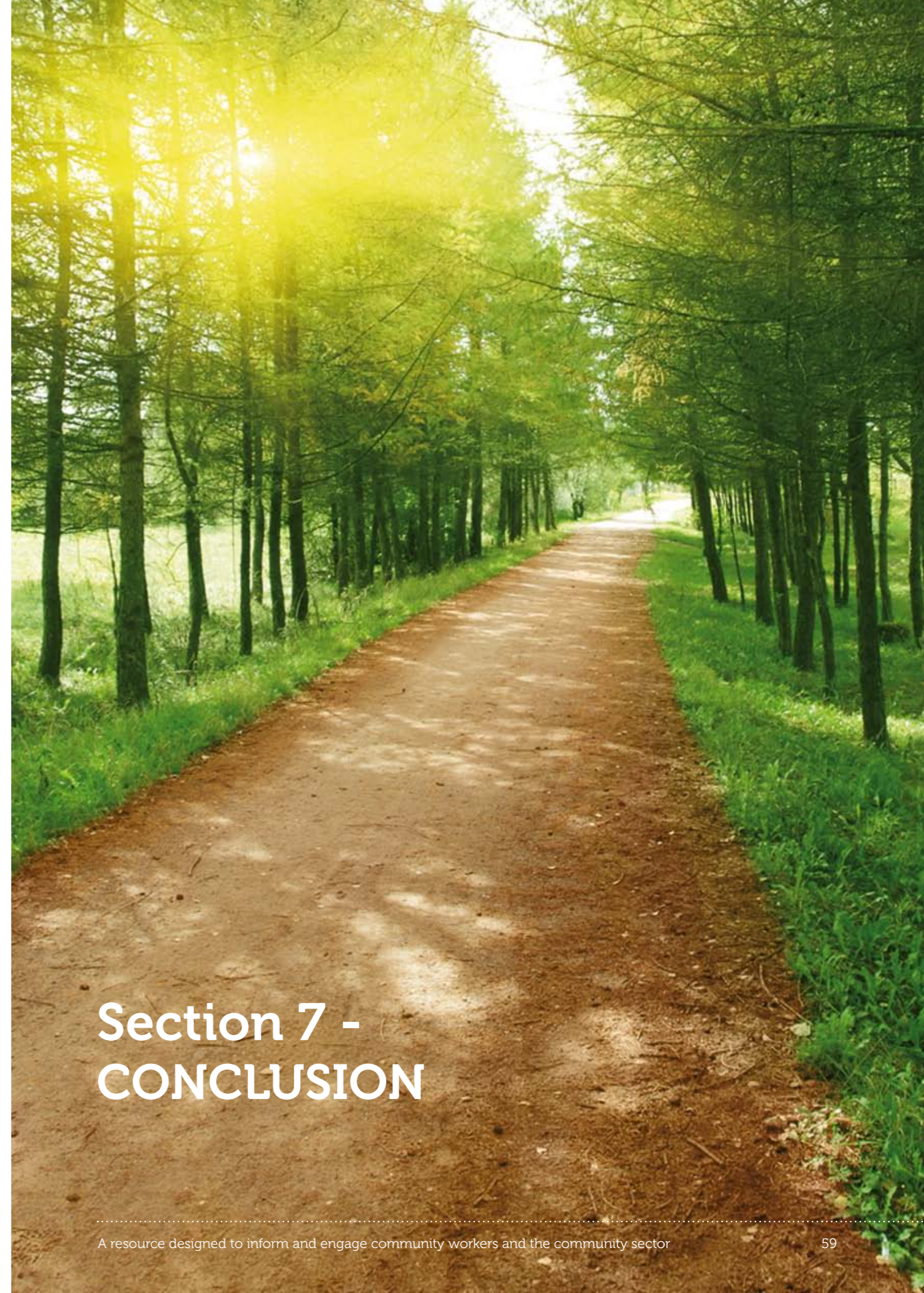
- To identify main themes, difference among stories etc
- To theorise about change

Why?

Adapted from: Government of South Australia, Department of Education and Children's Services, *The Most Significant Change Approach: Summary of the Steps*.

Diagram created by Stephen Toye, Graphic Designer

It may be that groups and organisations have developed over time the ways and means of planning, managing and evaluating the impact of the work that they do without external pressure to do so. There is nothing to say that these ways of working are any less valid than the methods described here. The important message is that expending the organisational energy to embed such practice has the potential to strengthen how groups and organisations work internally as well as helping to ensure the best possible impacts for marginalised groups at ground level.



Section 7 - CONCLUSION

Conclusion

“Where, after all, do universal human rights begin? In small places, close to home – so close and so small that they cannot be seen on any maps of the world. Yet they are the world of the individual person; the neighborhood ...; the school or college ...; the factory, farm, or office Such are the places where every man, woman, and child seeks equal justice, equal opportunity, equal dignity without discrimination. Unless these rights have meaning there, they have little meaning anywhere. Without concerted citizen action to uphold them close to home, we shall look in vain for progress in the larger world.”
- Eleanor Roosevelt

Community workers in Northern Ireland and the Border counties of the Republic of Ireland have been working for over a decade to embed the values and principles of community work in the region. Over time, it has become clear to many that these values are not inconsistent with the theories of peacebuilding, particularly those related to Conflict Transformation Theory, as both aim for positive social change based on equality and social justice.

Working in groups along and across the border, community workers have sought creative and varied methods of tackling, particularly, but not exclusively, the ‘fault line’ issues of racism and sectarianism. These issues have often been considered the ‘domain’ of peacebuilders.

Additionally, community workers have struggled with the ‘hows and whys’ of measuring the work that is done in the region and its genuine impact on grass roots social change. Some have come to see the value of working in new ways that attempt to encourage greater social impact while others may see it as a distraction from ‘real’ work.

Are community work and peacebuilding a ‘perfect fit’? Some community workers would respond with a resounding ‘YES!’ and wonder why the question need be posed at all. Some may continue to have questions while others argue that they are distinctly different.

The Donegal Community Workers’ Co-operative offers this Resource Guide as the beginning of a worthy dialogue on ‘The Community Work Approach to Peacebuilding.

If you would like to contribute to this dialogue, log on to our Facebook page at CWC Donegal.

Key Terms

Please note that a number of the definitions listed below have been taken/adapted from a publication of the now defunct National Consultative Committee on Racism and Interculturalism (NCCRI).

Activities

Activities are what an organisation does with its inputs in order to achieve its mission. (See also Inputs).

Anti-Racism and Intercultural Training

Anti-racism and intercultural training seeks to challenge racism and to contribute to creating the conditions for a positive and inclusive working environment for everyone within an organisation.

Asylum Seeker

An asylum seeker is a person seeking to be recognised as a refugee under the 1951 United Nations Convention Relating to the Status of Refugees, to which Ireland is a signatory. If someone is granted this recognition, they are granted refugee status and are no longer considered to be an asylum seeker.

(Source: National Consultative Committee on Racism and Interculturalism, *Useful Terminology for Service Providers*, March 2007)
(See also Refugee)

Cultural Competence

The integration and transformation of knowledge about individuals and groups of people into specific standards, policies, practices, and attitudes used in appropriate cultural settings to increase the quality of services; thereby producing better outcomes. (Source: Evaluation Tools for Racial Equity)

Cultural Violence

Coined by Johan Galtung is defined here as any aspect of a culture that can be used to legitimize violence in its direct or structural form. Examples may include: religious belief, ideology, language.

Community Relations

“Good Community Relations work is designed to decrease ignorance, suspicion, prejudice and stereotyping within and between communities and that the community is the main focus of the work”.

(Source: Monaghan County Council)

“There is no one specific definition term ‘Good Relations’ (sometimes also called ‘Community Relations’). It is usually understood as meaning work challenging sectarianism and racism; promoting peace; and understanding and celebrating diversity. It recognises that Northern Ireland has come through a period of violent conflict and that the promotion of Good Relations should aim to help society move towards a shared and better future for all.” (Source: Derry City Council, Good Relations Strategy 2011/12 – 2013/14)

In addition to Peace Workers employed to administer the Council-led Peace Plans, all Councils in Northern Ireland employ Good Relations/Community Relations Officers.

Conflict

There are many definitions of conflict. Below, find three such definitions: Conflict is the interaction of interdependent people who perceive incompatible goals and interference from each other in achieving those goals. (Source: Folger, Poole & Stutman, 1997).

Conflicts are communicative interactions among people who are interdependent and who perceive that their interests are incompatible, inconsistent, or in tension. (Conrad 1990).

Conflict is a process in which two or more parties attempt to frustrate the other's goal attainment . . . the factors underlying conflict are threefold: interdependence, differences in goals, and differences in perceptions. (Source: Wall 1985).

Conflict Management

Interventionists' efforts towards preventing the escalation and negative effects, especially violent ones, of ongoing conflicts. Rarely are conflicts completely resolved. More often, they are reduced, downgraded, or contained. Such developments can be followed by a reorientation of the issue, reconstitution of the divisions among conflicting parties, or even by a re-emergence of past issues or grievances. Conflict Management when actively conducted is, therefore, a constant process. (Source: University for Peace).

Conflict Transformation

There are many theories of Conflict Transformation. Lederach's work (1997) serves as one of the most comprehensive statements to date of conflict transformation thinking for practitioners. He sees peacebuilding as a long-term transformation of a war system into a peace system, inspired by a quest for the values of peace and justice, truth and mercy. The key dimensions of this process are changes in the personal, structural, relational and cultural aspects of conflict, brought about over different time-periods (short-, mid- and long-term) and affecting different system levels at different times. (Source: Miall, Hugh, *Conflict Transformation: A Multi-dimensional Task*. Berghof Center for Constructive Conflict Management).

Consultation

Seeking views of interested parties on a particular service or policy. Interested parties can include people from minority ethnic backgrounds, staff NGOs and special bodies. Engagement and participation are sometimes preferred as approaches and terms, as they suggest more ownership and power for minority ethnic groups.

(See also *Engagement*).

Democracy

A form of government which requires the participation of the people. A political system which is characterized by the independence of the executive body, the legislative body and the judiciary, as well as free elections. (Source: United Nations Cyberschoolbus).

Discrimination

The unequal treatment of members of various groups based on race, gender, social class, sexual orientation, physical ability, religion and other categories. (Source: Evaluation Tools for Racial Equity).

Diversity

The term diversity encompasses differences of culture, background and experience among individuals and groups. Such differences include, but are not necessarily limited to, differences of race, ethnicity, national origin, colour, gender, sexual orientation, class, age, and disabilities, as well as political and religious affiliation and socio-economic status. (Source: Indiana University-Purdue University Fort Wayne, Diversity Council 2005).

Drivers of Peace

Factors or social dynamics that may be acting to strengthen a community's resilience to conflict (Source: World Bank, Conflict Prevention and Reconstruction Unit).

Engagement

Engagement is about the participation of key stakeholders in the policy and service provision processes, including people from minority ethnic backgrounds, NGOs and special bodies. Engagement involves identifying those who should be involved and developing culturally appropriate strategies to engage with them. It includes consultation.

(See also *Consultation*).

Ethnic Group

In the UK an ethnic group was defined by the House of Lords as a group that regards itself or is regarded by others as a distinct community by virtue of certain characteristics that will help to distinguish the group from the surrounding community. (Source: Commission for Racial Equality, United Kingdom).

(See also *ethnicity and minority ethnic group*).

Ethnicity

Shared characteristics such as culture, language, religion, and traditions, which contribute to a person or group's identity. Ethnicity has been described as residing in:

- The belief by members of a social group that they are culturally distinctive and different to outsiders;
- Their willingness to find symbolic markers of that difference (food habits, religion, forms of dress, language) and to emphasise their significance; and
- Their willingness to organise relationships with outsiders so that a kind of 'group boundary' is preserved and reproduced.

(Source: Commission for Racial Equality, United Kingdom).

Facilitated Learning

Is an approach characterized by a high degree of involvement by students in all aspects of their own learning (e.g., setting objectives, assessment). The teacher adopts the role of a "guide on the side" who provides resources and support to learners.

Galtung, Johan

Norwegian sociologist and a principal founder of the discipline of peace and conflict studies.

Human Rights

The universal, indivisible, equitable, and indispensable claims and entitlements that are endowed to all persons simply by the sake of being human. (Source: University for Peace).

Impact

Impact is all changes resulting from an activity, project or organisation. It includes intended as well as unintended, negative as well as positive, and long-term as well as short-term effects. (See also *Activity, Outcome and Output*).

Indicator

A number or ratio (a value on a scale of measurement) derived from a series of observed facts; can reveal relative changes as a function of time. (Source: Cognitive Science Laboratory, Princeton University).

Input

Inputs are the resources that contribute to a programme or activity, including income, staff, volunteers and equipment. (Source: UK Voluntary Sector Research Group).

Institutional Racism

"The collective failure of an organisation to provide an appropriate and professional service to people because of their colour, culture or ethnic origin which can be seen or detected in processes, attitudes and behaviour which amount to discrimination through unwitting prejudice, ignorance, thoughtlessness and racist stereotyping which disadvantages minority ethnic people." Institutional racism is similar to systemic racism, except that systemic racism primarily relates to systems, policies, and procedures; whereas institutional racism relates to the entire institution, including people. (Source: The Stephen Lawrence Inquiry: Report of an Inquiry by Sir William Macpherson of Cluny, (1999). (See also *Systemic Racism*).

Integration

The concept of integration is a complex one and while there are many different views as to what constitutes integration, it is still part of an ongoing debate in Ireland. In the most simplistic terms integration can be a one way process (in effect assimilation) where minority communities are expected to adapt or change without any expectation of change from the state or majority communities. On the other hand, integration can be a multi-faceted, intercultural process that requires the state, majority and minority ethnic communities to work together and to make accommodation of diversity, without glossing over challenges and barriers such as extremism or racism. (National Consultative Committee on Racism and Interculturalism, *Useful Terminology for Service Providers, March 2007*).

Interculturalism

Interculturalism is essentially about interaction between majority and minority cultures to foster understanding and respect. It is about ensuring that cultural diversity is acknowledged and catered for. "Developing a more inclusive and intercultural society is about inclusion by design, not as an add-on or afterthought. It is essentially about creating the conditions for interaction, equality of opportunity, understanding and respect." (Source: Department of Justice, Equality & Law Reform (2005) *Planning for Diversity, The National Action Plan Against Racism*).

Learner-Centred

An approach to teaching in which the needs and wants of learners are incorporated into the learning process. Students are actively involved in their own learning rather than passive recipients of knowledge/skills. Related terms/concepts include: self-directed learning, inclusive learning environments, and andragogy.

Mediation

A voluntary process in which two or more parties involved in a dispute work with an impartial party, the mediator, to generate their own solutions in settling their conflict. (Source: Center for Conflict Resolution).

Minority Ethnic Group(s)

Sometimes also described as 'Black and minority ethnic group(s)'; this means a group whose ethnicity is distinct from that of the majority of the population. The term 'ethnic minority' is sometimes used, but the term 'minority ethnic' draws attention to the fact that there are majorities and minorities, all with their own ethnicity – white Irish people are the majority ethnic group. One limitation of the term 'minority ethnic group' is that it can infer that people from a minority ethnic background are immediately identifiable with, or would wish to be identifiable with, a particular group. Service providers should be aware that this is not always the case. (National Consultative Committee on Racism and Interculturalism, *Useful Terminology for Service Providers, March 2007*). (See also *Ethnic Group and Ethnicity*).

Multiculturalism

Multiculturalism acknowledges the need for recognition and celebration of different cultures in a society. Multiculturalism differs from one country to another and has had varied success. One criticism has been that it allowed the growth of parallel communities with little interaction between them, whilst glossing over issues such as racism and economic deprivation. (National Consultative Committee on Racism and Interculturalism, *Useful Terminology for Service Providers, March 2007*). (See also *Interculturalism*).

Negative Peace

The condition characterized by the absence of war and 'direct' violence. Coined by Johan Galtung (See also *Galtung, Johan*).

Non-governmental Organisation (NGO)

Any non-profit, voluntary citizens' group which is organised on a local, national or international level. Task-oriented and driven by people with a common interest. NGOs perform a variety of service and humanitarian functions, bring citizens' concerns to governments, advocate and monitor policies and encourage political participation through provision of information. Some are organised around specific issues, such as human rights, environment or health. They provide analysis and expertise, serve as early warning mechanisms and help monitor and implement international agreements. (Source: The Executive Committee of Non-Governmental Organizations Associated with The United Nations Department of Public Information).

Outcomes

Outcomes are the benefits or changes for intended beneficiaries. They tend to be less tangible and therefore less countable than outputs. Outcomes are usually planned and are therefore set out in an organisation's objectives.

(See also Outputs).

Outputs

Outputs are countable units, and are the direct products of a programme or organisation's activities. They could be classes taught, training courses delivered or people attending workshops. In themselves they are not the objectives of the organization.

(See also Activities).

Peacekeeping

The maintenance of public security, civil services, and cease-fire agreements in war and conflict zones by UN or regional military, police, and civilian forces with the consent of the nation-state on whose territory these forces are deployed. (Source: UN University for Peace).

Positive Peace

The condition characterized by the existence of peaceful social and cultural beliefs and norms; the presence of justice at all levels (economic, social, and political); the shared democratic use of power; and non-violence. Coined by Johan Galtung.

(See also Galtung, Johan).

Prejudice

Prejudice involves 'pre-judging' someone and is frequently used to describe the negative attitudes some people have towards certain groups, such as religious or ethnic groups.

Racism

Racism is a specific form of discrimination and exclusion faced by minority ethnic groups. It is based on the false belief that some 'races' are inherently superior to others because of different skin colour, nationality, ethnic or cultural background. The United Nations International Convention on the Elimination of All Forms of Racial Discrimination defines racial discrimination as "Any distinction, exclusion, restriction or preference based on 'race', colour, descent, or national or ethnic origin which has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise, on a equal footing, of human rights and fundamental freedoms in the political, economic, social, cultural or any other field of public life". (Source: National Consultative Committee on Racism and Interculturalism, *Useful Terminology for Service Providers*, March 2007).

Reconciliation

The end goal of non-violence. The bringing together of adversaries in a spirit of community after a conflict has been resolved. This approach not only tries to find solutions to the issues underlying the conflict but also works to alter the adversaries' relationships from that of resentment and hostility to friendship and harmony.

Refugee

A refugee is a person who has left his/her country and cannot return due to a well-founded fear of persecution on the basis of their race, religion, nationality, membership of a particular social group or political opinion (1951 UN Convention Relating to the Status of Refugees to which Ireland is a signatory). In Ireland, membership of a social group includes "...membership of a trade union... membership of a group of persons whose defining characteristic is their belonging to the female or male sex or having a particular sexual orientation." (Section 1 Refugee Act 1996).

(See also Asylum Seeker).

Reflective Practice

In Reflective Practice, individuals work on real situations. They can analyse the uniqueness of the problem confronting them, explore different ways of framing the problem, think about the results of their actions, and think about how certain things could work more effectively.

Reflective Practice Involves:

Attending to and inquiring into your own experience as a Professional, attending to the various assumptions you bring to your Professional Practice and testing these assumptions in dialogue with others.

Reflective Practice Requires:

That there is a safe environment where group members can share, inquire into and dialogue about their own experience and that group members plan, implement, and review changes on the basis of their learning from the Reflection. (Source: Galway Leadership Centre).

Sectarianism

Is an adherence to a particular sect or party or denomination, often leading to a rejection of other beliefs. It is often based on religious beliefs; in Ireland and Northern Ireland, specifically those of Catholics and Protestants. Sectarianism can also be seen as a type of racism as "there is a very clear and well understood correlation between religion and community background or ethnic identity and nationality within Northern Ireland." (Source: Northern Ireland Assembly, Hansard, Justice Bill: Evidence from the Northern Ireland Human Rights Commission, 13 January 2011).

Narrow-minded beliefs that lead to prejudice, discrimination, malice and ill will towards members, or presumed members, of a religious denomination. "Although sectarianism is rooted in religion it is often linked to cultural, historical and political differences. It is frequently argued that in recent years this type of intolerance of others has little link with history or association with religion itself. (Source: Nil by Mouth: Challenging Sectarianism www.nilbymouth.org).

Silent sectarianism

Minority Protestant communities opting for the safer option of staying silent and the denial that there is division that affects that community. (Source: Adapted from Crawley, M. (2009) "Presentation to network of delivery agents in Donegal).

Systemic Racism

System racism is found in the systems of an organisation, for example in policies, procedures and practices. It is often unintentional but can have a negative impact on a minority ethnic group(s). It is unlikely to be identified and tackled unless proactive steps are taken by the organisation. Systemic racism is similar to institutional racism, except that systemic racism primarily relates to systems, policies, and procedures; whereas institutional racism relates to the entire institution, including people. (See also *Institutional Racism*).

Traveller

“Travellers are an indigenous minority, documented as being part of Irish society for centuries. Travellers have a long shared history and value system which make them a distinct group. They have their own language, customs and traditions.” (Pavee Point, www.paveepoint.ie) Travellers may or may not live a nomadic lifestyle. The recognition of Travellers as an ethnic group is a contested issue. To date the Irish Government has not recognised Travellers as an ethnic group whereas many NGOs, expert and specialised bodies do recognise Travellers as an ethnic group, and in Northern Ireland Irish Travellers are recognised as an ethnic group. Until this issue is resolved, the compromise achieved in the National Action Plan Against Racism is to refer to ‘Cultural and Ethnic Minorities in Ireland’, a term which is inclusive of Travellers, without necessarily recognising Travellers as an ethnic group. (Source: National Action Plan Against Racism).

Useful Contacts

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Community Foundation for Northern Ireland

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Community Relations Council

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Donegal Intercultural Platform

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Equality Commission for NI

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Northern Ireland
048 90500600
www.equalityni.org

Equality Rights Alliance

C/O OPEN
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www.eracampaign.org

European Anti-Poverty Network

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International Conflict Research Institute (INCORE)

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Irish Human Rights Commission

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www.ihrc.ie

Irish Peace Centres

Co-operation Ireland
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www.irishpeacecentres.org

Londonderry YMCA

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Migrant Rights Centre Ireland

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Dublin 1
01 8897570

Northern Ireland Council for Ethnic Minorities (NICEM)

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Belfast BT2 7DB
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www.nicem.org.uk

Northern Ireland Human Rights Commission

Temple Court
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www.nihrc.org

Northwest Community Network

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Pobal

M:TEK II Building
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Port na Fáilte

Intercultural Centre
Port Road
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Rural Enabler Programme

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Sligo County Community Forum

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Special EU Programmes Body

The Clarence West Building
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The Integration Centre

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The Playhouse

5-7 Artillery Street
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www.derryplayhouse.co.uk
www.theatreofwitness.org

Tyrone, Derry & Donegal Action

Volt House
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074 9173747

WAVE – Trauma Training

23a Bishop Street
Derry/Londonderry
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BT48 6PR
www.wavetraumacentre.org.uk

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Community Relations Council

