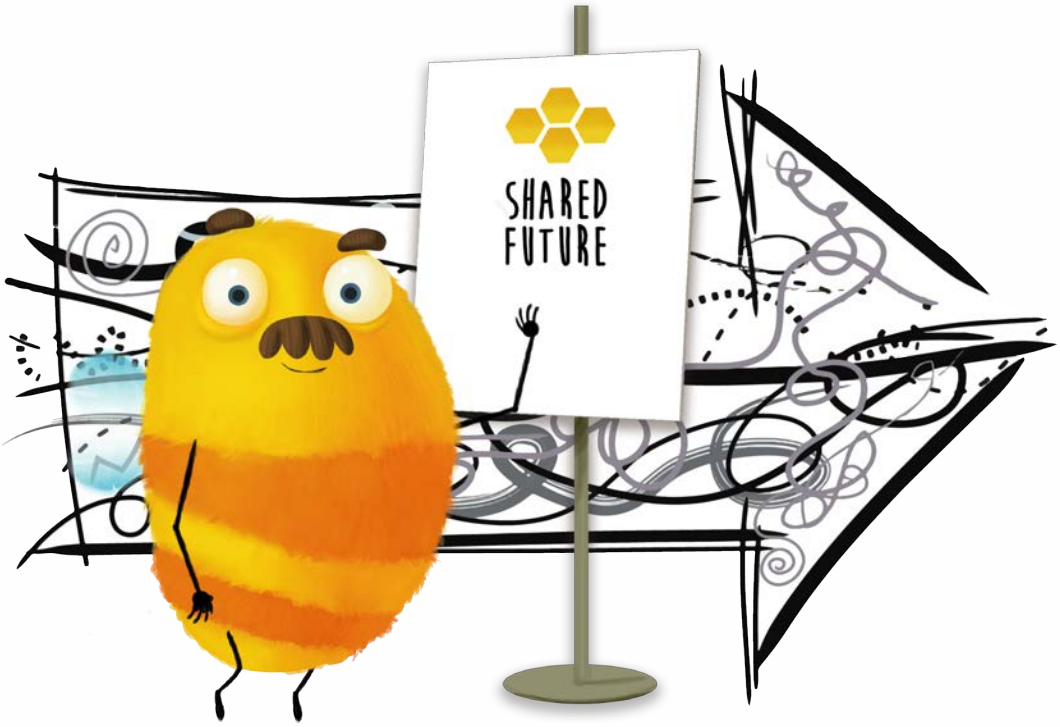
youthlink

Remembering the Past
Shaping the Future



FOREWORD

Youth Link is in the third decade of its existence as an inter-church youth agency committed to the development, empowerment and wellbeing of young people. From the outset it has been about good youth work practice and policy. It has also been engaged in community and relationship building producing models of good practice and policy in community relations, peacebuilding and reconciliation. An ever-present dynamic has been a developmental process. Nothing has ever stood still, contexts have changed, new challenges have constantly emerged, and the organisation has had the ability to respond, meet new challenges, and develop new programmes and direction. To do this requires giving close attention to life in the community, political realities and awareness of cultural shifts. It really means being able to read the signs of the times, and Youth Link has been able to do this. In its history it has not merely been reactive but proactive.

In theological terms this means an organisation in the prophetic tradition, which in the Hebrew Bible always meant a careful reading of social and political life, an ethical critique of the state of things, the imagining of a creative alternative, and a public articulation of hope. To sustain a prophetic tradition and spirit is no mean achievement and Youth Link has moved in this tradition for almost three decades.

This resource, Remembering the Past; Shaping the Future is the latest creative contribution in the prophetic tradition and spirit. The title itself makes a telling point; memory and future vision go together. It is important in a decade of centenaries when memory is powerfully active. In the decade to date, memory has been recognised as complex and there has been the embrace of narrative plurality and complexity. So far in the decade much of this has been achieved in a general way. There has also been a general recognition that there is no memory work without vision for the future, and no commemorative event really possible without an imaginative expression of future vision.

The resource achieves this. There is an awareness of the legacy of violence with its sectarianism, racism, prejudice, a militarised culture, fear, lack of trust, and intolerance in various shapes and forms. There is an emphasis on remembering the past in a shared and ethical way, with values indispensable for memory work or commemoration. The future, though, is the dominant emphasis of the resource. At this point in our history there is urgent need for ethical and imaginative leadership. Young people deserve it and if the present cannot produce ethical and imaginative community and political leadership, then this resource may well inspire some of a younger generation to be the leaders we so urgently need.

Four key themes are dealt with in the resource. They are The Common Good, Shared and Ethical Remembering, Conflict Transformation and Civic Participation. These themes embody memory and future vision, though the dominant trajectory is the future. We cannot avoid dealing with the past, and while there has been a positive and ethical approach to the past of a century ago, there is greater difficulty dealing with the more immediate past. Politicians and civic society have so far failed to deal with the immediate past. It may take a century as it has with the momentous past of 1912-1922. Even though we struggle, remembering the future cannot be forgotten. But if imagination can begin to articulate a future vision, paradoxically that vision, articulated imaginatively and hopefully might just become a key to unlock the past. This resource provides a future vision with the potential to enable young people to imagine the future they want and to become the agents of change. At the same time, they may well be the generation which will raise the critical and uncomfortable questions for their parents and grandparents.

The controlling theme of the resource is the common good. It is the lens through which youth workers and young people are invited to view and explore memory, conflict transformation and civic participation. Four key principles of the common good are clearly enunciated. They are human dignity, interconnectedness, solidarity and civic participation. We are not authentically human without these and they are foundational to any common good.

A faith-based organisation such as Youth Link, will have no difficulty identifying the theological basis for such a praxis. A major biblical theme is human dignity. Biblical theology is equally strong on community and the interconnectedness and interrelatedness, not just of human, but of the whole community of life. The common good is both human and eco. There is no wellbeing or good apart from each other in a community of interdependence. Core to the Biblical and theological vision

of community together is compassion, a word best translated as tenacious solidarity. Compassion is tenacious solidarity in the suffering of life and the struggle to build inclusive community. Bound together as a human-eco community, power is exercised and arranged differently. It is not power over, dominating or monopolised power, but power with, shared, a round table model of power which eliminates hierarchy and patriarchy. There is radically inclusive participation of all. This is the underlying theology of the primary theme of this resource, the common good.

The resource is very much counter-cultural. It runs against the grain of sectarianism, racism, prejudice, violence and every form of intolerance against humans and the environment, against all that divides and destroys. But then faith, more accurately translated faithful living or fidelity to the good, is ethical living, ethical relationships, and this by its very nature is counter-cultural.

Through the creative exercises offered in the resource, young people will be able to engage these crucial ideas and themes, and hopefully be fired by a vision of the common good. Some of the stated session outcomes are very important, especially where young people are encouraged to 'think critically' and 'independently'. This is education at its best and what education is really about, facilitating and enabling critical and independent thought. To be able to think critically and independently is to think outside the box, to imagine creatively and to vision alternatives.

Dr Cathy Bollaert and Youth Link have produced a resource for our time and one that will have a life well into the next decade. It has the potential to be a game-changer, and in our challenging times we need game-changing resources which can empower a generation of young people to be agents of change and history-makers. Where we adults have failed, they can build the common good.

Dr Johnston McMaster

September 2019

CONTENTS

1. INTRODUCTION 7

2. OVERALL LEARNING OUTCOMES 9

3. THE COMMON GOOD

a. Background paper: Pursuing the Common Good: Shaping the Future of Northern Ireland (by Dr. Cathy Bollaert) 12
b. Learning outcomes 21
c. Lesson plan: Session 1 22
d. PowerPoint slides: Session 1 27
e. Supporting documents: Session 1 35
f. Lesson plan: Session 2 39
g. PowerPoint slides: Session 2 45
h. Supporting documents: Session 2 51

4. SHARED AND ETHICAL REMEMBERING

a. Background paper: Remembering for the Common Good (by Dr. Cathy Bollaert) 60
b. Learning outcomes 65
c. Lesson plan: Session 1 66
d. PowerPoint slides: Session 1 69
e. Supporting documents: Session 1 79
f. Lesson plan: Session 2 103
g. PowerPoint slides: Session 2 107

5. CONFLICT TRANSFORMATION

a. Background paper: Nonviolence: A Common Good Framework for Transforming Northern Ireland's Culture of Violence (by Dr. Cathy Bollaert) 114
b. Learning outcomes 121
c. Lesson plan: Session 1 122
d. PowerPoint slides: Session 1 127
e. Supporting documents: Session 1 133
f. Lesson plan: Session 2 139
g. PowerPoint slides: Session 2 145
h. Supporting documents: Session 2 155

6. CIVIC PARTICIPATION

a. Background paper: Civic Participation and the Common Good (by Deborah Erwin) 162
b. Learning outcomes 171
c. Lesson plan: Session 1 172
d. PowerPoint slides: Session 1 177
e. Supporting documents: Session 1 183
f. Lesson plan: Session 2 187
g. PowerPoint slides: Session 2 191
h. Supporting documents: Session 2 197

7. MONITORING AND EVALUATION FORMS

a. Pre-course monitoring and evaluation form 205
b. Post-course monitoring and evaluation form 211
c. Course evaluation 217

INTRODUCTION

'Remembering the Past; Shaping the Future' has been developed because the history of the Troubles has left a legacy of violence, hurt and division with the past continuing to impede building a peaceful and reconciled society. The society remains characterised by sectarianism, racism, prejudice, violence, and other forms of division and intolerance. Furthermore, fear and lack of trust, combined with sectarian and racist attitudes that have been established over many years, continue to define intergroup relations resulting in communities being largely segregated along political lines. This is well illustrated in the violence and disorder that ensued in the lead up to the commemorations surrounding the Battle of the Boyne on the 11th July 2018 in Dundonald, Newtownards, Derry/Londonderry, and other areas across the North [BCC, 2018]. Moreover, the fragility of the Northern Ireland peace process has once again been experienced with the fall of the power-sharing Assembly in January 2017, and the economic uncertainty and instability arising as a result of the UK's decision to leave the EU. As we are also currently commemorating a decade of anniversaries, which can risk fueling sectarian activities and violence, more than ever there is a need for leadership that can restore a sense of vision in the society and help the different communities to remember the past in a shared and ethical way that does not contribute to further entrenching sectarian attitudes but contributes to pursuing the common good. The current deficit of such leadership has the potential to negatively impact on building the confidence of young people to deal with the legacy of the past and to view the future with a sense of hope.

All of this has fueled renewed uncertainty and fear and has impacted negatively on intra and inter-community relationships preventing the building of a peaceful future in which all can flourish. Moreover, as Morrow (2018)[1] points out, the sense of hope that the Good Friday Agreement ushered in has all but been lost while a deep and regrettable legacy of suffering continues to undermine the hope and possibility of reconciliation, tolerance, mutual trust and the protection of human rights for all. Surrounded by continuing threats of terrorism, ethnic, religious and political hostilities, economic crises, and growing intergroup polarisation and insecurity caused by Brexit and the lack of political leadership in Northern Ireland / the North of Ireland, there is a need for strong ethical thinking that lives up to the principles of the common good and how we interact with the 'other' in a way that doesn't promote further conflict and advocate the use of violence.

In response to this, this resource seeks to engage young people and young adults on the common good and explores their visions of the future in a way that enables young people to live in a plural, non-violent and integrated future that helps the society move towards a positive peace. Furthermore, it seeks to activate civic responsibility and strengthen civil society in a way that is inclusive of all communities and promotes a non-violent, rights-based society, political stability and respect for all.

Remembering the Past; Shaping the Future' is designed for youth workers, teachers and those working with young people. It is located within the Northern Ireland Executives' community relations policy 'Together: Building a United Community' (T:BUC). It is a tried and tested resource that can contribute to instilling a sense of hope for the future within young people and mobilizing them to build a society based on the common good. It is built around four interconnected themes: The Common Good, Shared and Ethical Remembering, Conflict Transformation, and Civic Participation. Each theme includes a background paper used to inform the resource learning outcomes. These are supported by a series of lesson plans,

1 Morrow, D. 2018. Brexit: British-Irish Relations. Corrymeela, 18:2 pp12-13.

PowerPoint slides and resource documents. The resource also includes a Pre and Post Course monitoring and evaluation form which uses an Outcomes Based Accountability (OBA) framework to measure its contribution towards supporting key T:BUC outcomes. Moreover, it is designed around an interactive learning methodology underpinned by the philosophy:

Tell me and I'll forget;
Show me and I might remember;
Let me experience and I'll never forget.

Finally, Youth Link would like to thank all those who contributed to the development and piloting of this resource. A special thanks is extended to the Northern Ireland Community Relations Council and to the Department of Foreign Affairs and Trade whose funding has made this work possible.

For further information please contact Youth Link at:
Email: info@youthlink.org.uk
Tel: +44 (0)28 9032 3217

An Roinn Gnóthaí Eachtracha agus Trádála
Department of Foreign Affairs and Trade

COMMUNITY RELATIONS COUNCIL
Equity | Diversity | Interdependence

2. PROGRAMME LEARNING OUTCOMES

Remembering the Past Shaping the Future

SUBJECT SPECIFIC KNOWLEDGE AND SKILLS

Programme participants will be able to:

1.1. Explain key concepts for promoting reconciliation including: pursuing the common good, civic participation, conflict transformation, violence and non-violence, and shared and ethical remembering;

1.2. Apply vision building skills that promote reconciliation and a future based on the common good;

1.3. Transfer and apply subject specific knowledge to be active citizens and peace-builders within one's own communities and between communities;

1.4. Transfer and apply non-violent communication skills to transform conflicts;

1.5. Understand the significance of past events on current intergroup relations and the future of the society;

1.6. Transfer and apply ethical principles to remember together and remember in context;

1.7. Demonstrate a commitment to nurturing global awareness and interdependence within the human and environmental community towards the local and global common good; and

1.8 Apply learning from other post-conflict societies to the context in Northern Ireland.

COGNITIVE AND TRANSFERABLE SKILLS

Programme participants will be able to:

2.1 Think critically and independently;

2.2 Engage critically with theory and practice;

2.3 Acquire and deepen intellectual curiosity about 'other' realities as an end in itself and as a stimulus to new thinking about one's own particular location; and

2.4 Explore, discuss and learn within a group setting.

EMOTIONAL AND ATTITUDINAL DEVELOPMENT

Programme participants will demonstrate:

3.1 Increased confidence in relation to dealing with the Legacy of the Past as well as examining the current situation and shaping the future towards the common good;

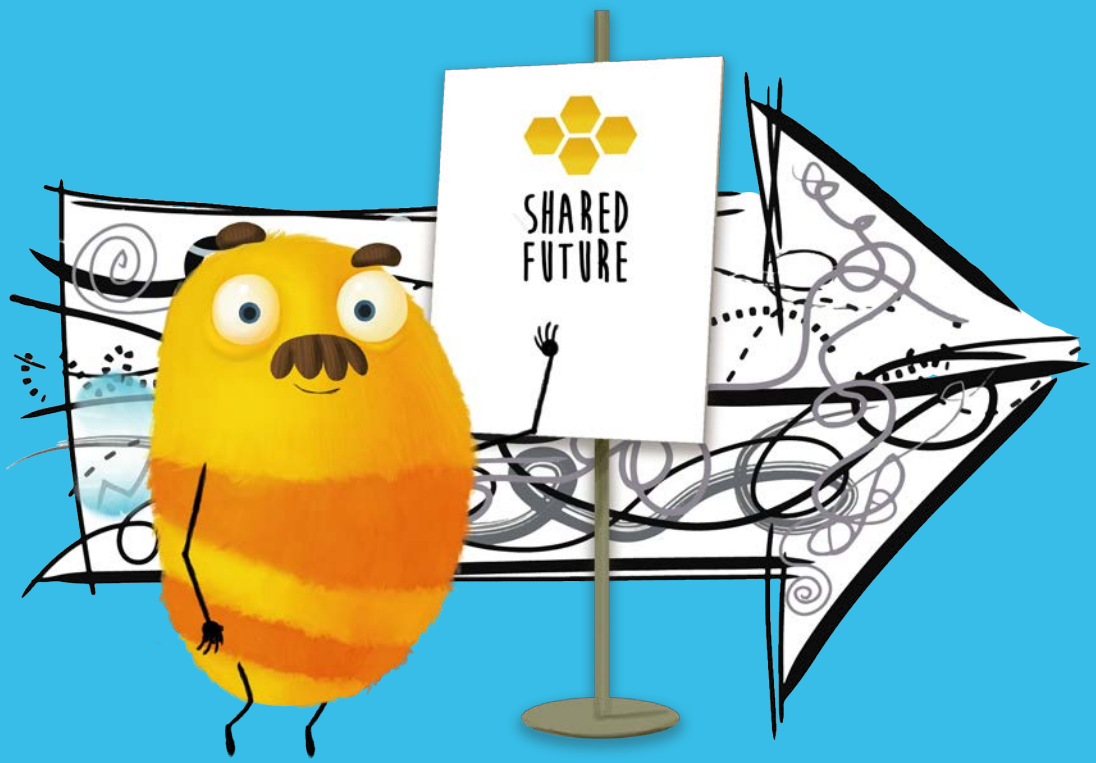
3.2 Respect and tolerance to engage critically and positively to issues of sectarianism;

3.3 Greater willingness to engage on issues of common concern with people from a variety of backgrounds and with whom they would not usually have these conversations; and

3.4 Positive change in attitude, outlook and behaviours towards the 'other'.

youthlink

3. The Common Good



BACKGROUND PAPER
PURSUING THE COMMON GOOD:
Shaping the future of Northern Ireland

Dr Cathy Bollaert / Youth Link: NI
January 2018

> Also, seek the peace and prosperity of the city to which I have carried you into exile. Pray to the LORD for it, because if it prospers, you too will prosper. **[Jeremiah 29:7]**

> The security of the little man is based on the security of the great man; the security of the great man is based on the security of the little man. The little and the great, the noble and the commoners are dependent on one another, so that all can have their joy. **[Lü Buwei, 300-236BC, Chinese Political Philosopher].**

INTRODUCTION AND CONTEXT

Peace-building scholarship suggests that in societies transitioning from war to peace there is a need to balance redressing past wrongs with the need to envision a shared future (Lederach, 1998) and construct a shared understanding of the common good (Jaede, 2017). This proved particularly significant during South Africa's political transition (integral to which was the Truth and Reconciliation Commission) where a vision of the common good was articulated through the symbolism of the 'Rainbow Nation' which served to unite the nation, provide stability and inspire hope in the future. Unfortunately, persisting poverty, inequality and racism is bringing an end to the hope such a vision inspired. Nonetheless, the purpose of a vision for the future rooted in the common good is to build societies of hope where people can live, develop, thrive, flourish, succeed and prosper together. For people from a Christian faith a theological understanding of society also recognises the need for vision (which is seen as God's word) as the basis for a prosperous and thriving society without which there risks social confusion and disorder which can lead to civil strife and violence (see Prov. 29:18). Furthermore, the importance of vision is a widely recognised principle underpinning good leadership; mission/vision statements and goal setting are seen to help us reach our aims and objectives more successfully. Indeed, having a clear vision of where a society is going is one of the most formative factors around which a society is organised and lives. However, the common good is a contested concept despite its historic significance as a principle for organising and shaping socio-political life (Etzioni, 2015). How much more so in deeply divided societies, such as Northern Ireland/the North of Ireland (NI) where competing political visions continue to keep communities apart. As NI continues to deal with the legacy of the Troubles, and in the interests of building a shared and peaceful future in which all the members of the society can flourish, there is a need to revisit what it means to pursue the common good.

This working paper provides the theoretical background on the concept of the common good as part of a project entitled 'Remembering the past; shaping the future' which contributes to addressing the legacy of the past in NI. The project is built around four inter-related themes namely: pursuing the common good, civil responsibility, mediation and conflict transformation, and shared and ethical remembering. The work is being undertaken because the past continues to impede building a peaceful and reconciled society in Northern Ireland. Unless positive ways are found to engage honestly and critically with the legacy of the Troubles, the society will remain imprisoned by its past. Moreover, recognising a decline in the perceptions and attitudes of young people towards improving community relations, research carried out by Morrow, Robinson and Dowds (2013) points to the need for a continued focus on building the confidence of young people to deal with the legacy of the past and develop their view and hope for the future. This requires promoting young people as valued citizens who can act as agents of positive change which, Wilson (2016) argues, is integral to good youth work. Against this background the paper explores four key

principles (human dignity, interconnectedness, solidarity, and civic participation) that shape our understanding of what is meant by the common good. It also explores some of the challenges surrounding the pursuit of the common good including its historical use, values for tolerance and individualism, as well as the challenges posed by diversity. Its significance in Northern Ireland is reflected on throughout the paper.

What is the common good?

The common good is not a term that is often used in current social discourse. However, it has been used throughout history significantly shaping both religious and Western political thought. Nonetheless, it remains an important concept for envisioning a shared society in which all can thrive and in which the benefits of the society are shared by all, and not just by the elite or certain sections of the society. In deeply divided societies, where fractured relations continue to impede building a peaceful society for the good of all who live in it, revitalising an understanding of the common good becomes even more pertinent. Moreover, in an interview with Fergus O'Ferrall (2017) he explains that in a deeply divided society, such as Northern Ireland, the common good provides the framework in which to articulate how far a society must go to reach their vision of a shared and flourishing society and what elements are required to implement that vision.

What, then, is meant by the common good?

Underpinning the pursuit of the common good is the question 'what kind of society do we want'? The concept can be traced back to Aristotle who first used it to conceive of the political conditions required for living well and leading a good life. However, in more modern times, perhaps the most robust thinking on the common good is found within Catholic social teaching. It defines the common good as 'the whole network [or set] of social conditions which enable human individuals and groups to flourish and live a fully, genuinely human life' (Catholic Bishops' Conference of England and Wales, 1996: 15). In other words, it is about a vision of society in which all humans can flourish and live up to their full potential (O'Ferrall, 2012; Volf, 2011). Significantly, the common good is not an imposition of a single view of 'the good life' on individuals or a society (which can lead to oppressive systems such as Apartheid in South Africa or even lethal violence as one group seeks to assert their superiority over that of another) but should be inclusive of those with different views to share equally in the good life. Further to this, the common good refers to public goods which includes things like clean air and water, which we all depend on, as well as other shared goods such as roads and national health care. It also includes access to basic human needs such as food, housing, health and education, all of which are integral to one's well-being and ability to lead a meaningful life. Similar concepts to the common good include civic republicanism; a form of government that emphasises freedom from all forms of domination, civic responsibility and participation in public life. It is important to note that civic republicanism is different from the understanding of republicanism that is commonly held in NI which tends to be associated with the political agenda for a united Ireland and the bloody violence of the Troubles. Rather, it is a wider concept that supports a society based on values of freedom, equality and solidarity, and social and economic systems that work to the benefit all (O'Ferrall, 2012). Moreover, it promotes building an inclusive society that supports multiple and plural identities.[1] Today, terms such as 'the general welfare' of a society or 'public interest' tend to be used to talk about the common good.

There are four key principles underpinning the concept of the common good.

1. The first relates to **human dignity** which recognises the equality of all humans and that every human life is worthy of respect. Moreover, some would argue that the idea of the common good should not be limited to human well-being but should also consider the dignity of all living beings including animals and plants. Nonetheless, the common good becomes a recognition of our common humanity.

   Intrinsic to this principle of human dignity is the notion of equality and justice; to be treated justly acknowledges a person as a member of the community. This includes social justice as respect for people requires responding to and looking after the social well-being of individuals, especially the most vulnerable in society such as the sick, homeless, unemployed, those suffering with mental health illnesses, and those most impacted by violence. It also includes distributive justice which is concerned with the way in which members of a society

1 For further discussion relating to civic republicanism see: O'Ferrall, 2012 & Pettit, 1997.

share the goods and services that make their lives possible, and in so doing reduce inequality (Hollenbach, 2002: 197). This requires individuals to become active citizens, as outlined in the fourth principle underpinning the common good.

The principle of human dignity also includes respect for and the promotion of human rights, including the rights of every individual to food, shelter, health, work, access to education defined in the Universal Declaration of Human Rights, as they aim to protect the most vulnerable groups. Consequently, safeguarding rights is fundamental to establishing stability in divided societies recovering from the gross abuse of human rights. Significantly, implementing a Bill of Rights for Northern Ireland, as part of the Good Friday Agreement, has yet to materialise. With Brexit underway, and with the Conservative Party seeking to withdraw from the European Convention of Human Rights this is a particularly crucial matter as Smith & McWilliams (2017) argue it risks securing less rights for fewer people in the UK.

2. The second principle underpinning the common good relates to understanding our human **interconnectedness** and interdependence. It recognises that as humans we are dependent on others and the accomplishments of our ancestors for our well-being and can do very little by ourselves (YOUCAT Foundation, 2016). This sense of interconnectedness is well expressed in the African philosophy or worldview of uBuntu which shaped the proceedings of the South African Truth and Reconciliation Commission. Essentially, the philosophy encapsulates what it means to be human and speaks to an identity that only makes sense in relation to others; it recognises that one's well-being is inextricably linked with the well-being of one's community and the broader society. It encourages people not just to look at what their group is getting (or not getting) from social and political institutions, but to look at the needs of the whole society. Consequently, strong emphasis is given to placing communal interests above individual interests and on maintaining positive relationships. This contrasts with individualism (dominant in Western societies) in which the individual is the primary entity and the interests of the individual are placed above the interests of the collective.

3. The principle of human interconnectedness leads to the third principle: **solidarity.** Sandel (2009) argues that the conditions for pursuing a good life cannot be achieved through justice and equal rights alone but can only be achieved if people see themselves as members of an interconnected community. Recognising that our lives are deeply intertwined with the lives and well-being of the 'other' (whether it's another person, group or nation) the pursuit of the common good should act to inform moral conduct and what is seen to be acceptable forms of behaviour. This commits us to show compassion and empathy, and to be responsible and work for the good of all individuals (and, for example, not just those with whom we perceive to share similar ideologies). It also requires that social structures (such as those that promote classism, poverty, sexism, racism, sectarianism and other form discrimination and inequality) are reformed in such a way as to respect the human dignity of all. Moreover, it obliges us to consider the impact of our actions and decisions (socially, economically, and politically) both in the present and on future generations (YOUCAT Foundation, 2016). Consequently, implicit in pursuing the common good is the imperative to live sustainably; and to be aware of, for example, where our coffee comes from, where our clothes are made, the conditions under which they are made, and ecological impact of the long supply chains associated with the food we eat.

4. Giving expression to the principle of solidarity and human dignity is the fourth principle underpinning the common good, that of **civic participation** and taking an active role in society. Hollenbach (2002: 196) argues that the common good requires citizens to act justly and in ways that help meet the basic needs of other members of the society by, for example, creating employment opportunities and overcoming discrimination and exclusion. Actively participating in civil society through both formal and informal political processes can contribute to this and influence the way in which a society's institutions, such as health care, are made available to all the members of the society. Furthermore, it requires the need to create the opportunities for people to think critically, question the status quo, and challenge the injustices that exist in society. Illustrating the importance of this, in an interview with Councillor John Barry (Green Party politician) he laments the lack of moral outrage at the way in which the State bailed out the banks at the expense of the welfare of the people.

Through civic participation the common good seeks to empower communities and promote local and community-based approaches to addressing social problems (thereby shifting the balance of power from the political elite to include the broader society). Consequently, the common good is not something that exists remotely but that starts in the home and extends to showing good neighbourliness within one's community. This could be expressed by mowing the lawn for one's neighbour or community centre or simply teaching our children how to share.

From these principles it is notable that the common good is an extremely relational concept which seeks to place human dignity and the well-being of every individual at the centre of the social and political sphere. Furthermore, it reflects the fundamental principles of good youth work including equity, diversity, and interdependence (Wilson, 2016) and Northern Ireland's Community Relations, Equality and Diversity (CRED) policy (Department of Education, 2011). Consequently, implied in the common good is the building of an inclusive society that does not attempt to exclude or marginalise any group within the society. Exclusion from participating in the life of a society, be it on ethnic, religious, or cultural lines, disregards the humanity of the people being excluded and conveys the message that they do not count as members of that community. Thus, the common good goes beyond simply thinking about the good for the greatest number of people. It requires us to ask about the impact that public policy has on the most vulnerable groups and on how we live and relate to each other.

Challenges to the common good

Having outlined four key principles surrounding the common good there are several debates and challenges to pursuing the common good that need to be explored.

Firstly, the common good is often shrouded in **suspicion**. This stems from the way it has historically been (ab)used both religiously and politically. For example, from a religious perspective, the Reformation led to competing visions of 'the good life' that resulted in lethal and bloody conflict that continues to keep churches and societies divided. Similarly, competing political traditions and visions of the good life, such as those outlined in the 1916 Easter Proclamation and in the Ulster Covenant, have also often led to oppressive and repressive regimes, and violent bloodshed.

Consequently, there is a large amount of scepticism that when appealing to the common good (either from a religious or political perspective) it is being used to promote the interests of one group to the exclusion and impingement on the freedom and human dignity of those with a different political and/or religious vision. In turn, this can create a tension between the pursuing the common good and promoting human rights, which are arguably fundamental to a flourishing society.

This suspicion around the common good has contributed to **diversity** and difference being seen more as a threat rather than something that can enrich society. Indeed, competing visions of a good society makes it difficult to achieve a strong sense of unity, community and social cohesion. Despite the seemingly incompatible goals a diverse society encompasses, Hollenbach (2002: 13) argues it is reasonable and possible to identify aspects of 'the good life' that are common to all human regardless of the different religious and cultural traditions they hold. However, if the hope for a vision of what a shared and united society might look like is lost, Hollenbach further argues that the best that can be hoped for is that differences will simply be tolerated. Given the current lack of political leadership in NI, this is a particularly important challenge for this society. Consequently, the challenge for policy makers is to create an environment in which differences enrich society rather than cause anxiety, and in which diversity can contribute to the common good (Commission on Religion and Belief in British Public Life, 2015).

Dealing with difference in conjunction with an increasing commitment to equality has led to a growing value for **tolerance**, a third challenge facing the common good. Tolerance is about the acceptance of difference. While this has been instrumental in preventing wars and building equality across different and divided communities, the difficulty is that tolerance cannot address deeper structural injustices, such as poverty; deprivation that is caused by economic inequality cannot be solved by increasing levels of tolerance (Hollenbach, 2002). Moreover, tolerance is contrary to the principle of interconnectedness to the extent that it promotes the belief that people are safer on their own and, therefore, works against the common good (Azetso, 2016: 109). This can result in a form of coexistence that undermines the flourishing society, and which arguably characterises much of Northern Irish society today. Indeed, if each person only thinks of him or herself or group then coexistence can lead to a heightened sense of competitiveness (and potentially war) against everyone else. This raises the question of how community in NI is understood. Nonetheless, the only way to overcome these challenges is to promote a greater sense of solidarity and interconnectedness across divisions. Notwithstanding these challenges, tolerance is important to maintaining peaceful intergroup relations.

This leads to a fourth challenge for pursuing the common good, namely **individualism**. This school of thought sees a person's individual freedoms (which includes one's thoughts and actions), independence and autonomy as some of the most important values within a society. Significantly, it moves away from an understanding of human interdependence and collective responsibility without which the common good cannot be achieved. As Hollenbach (2002: 27) cautions, it can lead to a lack of concern about the quality of life in a society. Individualism can also raise leadership challenges for the implementation of human rights if, indeed, the needs of all who live in the society become less important than the needs of one's own group or even nation (Kellerman, 2004). Kellerman cites the example of Lee Raymond, the president of Exxon Mobil, who, in looking out for his individual well-being, supported oppressive regimes and the abuse of human rights, thereby ignoring the well-being of others and contributing to their victimisation. In a globalised and technologically interconnected world it is no longer possible to justify not knowing about what is happening to other groups. This puts a further imperative on us to be aware of the consequences our actions have on the broader society, both locally and globally.

In a globalised world we cannot escape that humans (and the natural environment) are increasingly deeply interconnected with each other. This is well exemplified by the challenges surrounding Brexit including the rights of EU citizens to remain in the UK; the complexities around the Irish border; and whether to leave or remain in the single market and customs union. It is further evidenced in the global impact of ISIS; climate change and the impact this is having on our weather systems, food security, and migration (which has contributed to the conflict in Sudan and South Sudan, and to the rise of a xenophobic and racist right-wing nationalism in many European countries); and in what has been dubbed the 'refugee crisis' resulting from the Syrian civil war. Posing a challenge to individualism, a globalised world means that achieving a society in which all can flourish is dependent on such human interconnections and relationships (both nationally and internationally).

Moreover, globalisation underscores the challenges that tolerance and individualism has on pursuing the common good. As Hollenbach (2002: 57) explains, although tolerance does not go so far as to suggest that people are better off alone, it is suspicious of intercommunity relations as it assumes people are safer and more secure when no one can interfere with how they understand 'the good life'. Consequently, in a divided society, where there are strong feelings of suspicion and mistrust of the 'other', a commitment to reconciliation and developing a shared vision of the common good can be perceived as too threatening and even seen as a further loss or diminishing of a group's sense of identity.

A further challenge to pursuing the common good, particularly in NI, is the **legacy of the past** and how it is commemorated. NI is a highly segregated society where very little is shared, including its history, which remains deeply contested. To create a sense of a shared vision for a society, O'Ferrall explains there needs to be a shared narrative of the past. Failing that, he further explains there needs to be an ability to enter empathetically into the 'others' history and trauma of the past with the purpose of discovering how the future can be shared and, in doing so, understanding that everyone would be better off. In keeping with the principle of interconnectedness it is simply inadequate to say I'm ok if the 'other' is not doing well. Further to this, the legacy of the past has also led to referring to different communities within the society in binary terms i.e. Catholic / Protestant; Nationalist / Unionist; Republican / Loyalist; or Green / Orange. As Nicola Brady, General Secretary of the Irish Council of Churches, points out, this excludes new communities coming to Northern Ireland from being able to participate in the society. In turn, the language of two communities further contributes to the challenge that diversity presents to pursuing the common good.

Conclusion

As previously noted, envisioning a future to which all can aspire is integral to building a peaceful and thriving society. With the current political impasse and lack of a Northern Ireland Executive, as well as with the current Brexit negotiations taking place, the society is standing at a cross-road of an uncertain future. Indeed, practitioners within the community relations sector recently published a report entitled 'Galvanising the Peace' which calls for local politicians to show effective leadership 'not simply for a sustainable and just peace in Northern Ireland but also for a vision of Northern Ireland and its place in the wider world' (2017:24). Significantly, the current lack of political leadership also has the potential to negatively impact on building the confidence of young people to deal with the legacy of the past and build their view and hope for the future.

Bearing in mind the challenges surrounding the common good, an understanding of the concept can be instrumental to envisioning the future and shaping the kind of society we want. Do we want a society that remains segregated and separated from one another or do we want a society that is integrated, inclusive and welcoming of people with different nationalities, political persuasions, race and ethnic backgrounds, and sexual orientations, to name a few? Such a vision raises important questions for NI around inclusion and how we work and live together, even with people with whom we hold deep disagreements and radical differences. It also raises concerns around how to build a future that goes beyond being 'equal but divided' but that is interconnected so that everyone can reach their full potential together and not at the expense of one community over another. Moreover, the common good encourages us to hold a sufficiently plural vision of NI that rejects violence and does not forget the real needs of people around joblessness, mental illnesses, and homelessness. Indeed, a society can only flourish when the needs of all in the society are met.

Furthermore, the concept of the common good provides an ethical framework for decision-making in our personal lives and in the political decisions shaping the society. In a diverse society, where there is no single vision of the good life, such a framework becomes particularly important. It helps us to think through the kind of policies we support, the leaders we vote for, and the way we treat and interact with those around us. It can help to guide our thinking and actions around immigration and how we treat ethnic minorities, asylum seekers, refugees and others coming to NI; around education and the extent to which education in NI should be shared and/or integrated; and the extent to which our policies and actions are endangering the environment or promoting sustainable living. In this decade of anniversaries, it can help guide our thinking around how to remember the past in a shared and ethical way that does not contribute to further entrenching sectarian attitudes and beliefs. Consideration should also be given to how it can be used to take forward a strategy relating to issues surrounding flags, identity, culture and tradition, and to develop a response that will bring an end to paramilitary shootings and beatings.

As individuals and groups are the ones who make the flourishing society it is imperative they embrace a vision of the common good (O'Ferrall, 2012). In supporting the principle of good youth work practice and the CRED policy, youth workers, teachers and others involved formal and informal education have a role and responsibility in promoting such a vision. To do this we need to create spaces for meaningful conversations and opportunities for learning and reflection. These spaces need to encourage critical thinking around the principles of the common good, what we understand about community, and how we look after our environment and each other. Although the Constitutional question (whether to remain in the UK or be united with the Republic of Ireland) has been forced into the open through Brexit, it remains at the heart of NI's contestedness. Being only three years away from the 100th anniversary of Ireland's partition Johnston McMaster reminds us of the urgency for Nationalists and Unionists to talk together about their fears, anxieties, hopes and aspirations, and about political and civic frameworks for the future that may or may not be within the DUP or Sinn Fein's narratives. The common good can provide the framework through which to do that. Consequently, these spaces need to be secure enough for people to feel free to explore their fears, concerns and aspiration and other questions raised by the common good without feeling compelled to jettison their tradition. Moreover, these spaces need to equip people with skills that promote non-violent communication and conflict transformation. Crucially, as Brady underscores, they need to go beyond the basic requirement of respecting others; they need to extend a generosity towards the 'other' that shows that their future is equally important and connected to yours. Finally, those of us within the youth and education sector need to reflect and examine the extent to which the spaces we work in are promoting hope and bringing people into new relationships. While this is an imperative for those within the faith sector, we all have a responsibility towards creating a shared and reconciled society (as set out in the Good Friday Agreement).

BIBLIOGRAPHY:

Azetsop, J. 2016. The Return to the Common as a Challenge to the 'Eclipse of the Public': Five usages of the common good. IN: Kevin Ahern, Meghan J. Clark, Kristin E. Heyer, Laurie Johnston (eds). Public Theology and the Global Common good: The contribution of David Hollenbach, S.J. Orbis Books, Maryknoll. Pp. 109-119.

Catholic Bishops' Conference of England and Wales. 1996. The common good and the Catholic Church's social teaching. Available at: http://www.catholicsocialteaching.org.uk/wp-content/uploads/2010/10/THE-COMMON-GOOD-AND-THE-CATHOLIC-CHURCH_1996.pdf [Last accessed: 17 January 2018].

Commission on Religion and Belief in British Public Life. 2015. Living with difference: Community, diversity and the common good. Cambridge: The Woolf Institute.

Department of Education. 2003. Youth work: A model for effective practice. Antrim: Curriculum Development Unit.

Department of Education. 2011. Community Relations, Equality and Diversity in Education. Available at: http://credni.open.wp-dev.web.tibus.net/wp-content/uploads/2014/07/CRED-Policy-March-2011-English-PDF.pdf [Last accessed: 17 January 2018].

Etzioni, A. 2015. Common Good. In: Michael T. Gibbons (ed). The Encyclopaedia of Political Thought. Available at: http://icps.gwu.edu/sites/icps.gwu.edu/files/downloads/Common%20Good.Etzioni.pdf [Last accessed: 17 January 2018].

Galvanising the Peace Network. 2017. Galvanising the peace: The future for conflict transformation in Northern Ireland. Available at: https://www.communitydialogue.org/sites/default/files/Galvanising%20the%20Peace%20Report.pdf [Last accessed: 17 January 2018].

Hollenbach, D. 2002. The common good and Christian ethics. Cambridge: Cambridge University Press.

Jaede, M. 2017. The Concept of the Common Good, (PSRP Working Paper No. 8). Edinburgh: Global Justice Academy, University of Edinburgh.

Kellerman, B. 2004. Bad Leadership: What it is, how it happens, why it matters. Harvard Buisness School Press.

Lederach, J.P. 1998. Building Peace: Sustainable Reconciliation in Divided Societies. Washington: United States Institute of Peace.

Morrow, D., Robinson, G. & Dowds, L. 2013. The long view of Community Relations in Northern Ireland: 1989-2012. ARK Research Report. Available at: https://www.executiveoffice-ni.gov.uk/sites/default/files/publications/ofmdfm_dev/the-long-view-of-community-relations-1989-2012-dec-2013.pdf [Last accessed: 17 January 2018].

Nicholas Sagovsky, Peter McGrai (eds). 2015. Together for the Common Good: Towards a National Conversation. SCM Press

O'Ferrall, F. (ed.). 2012. Towards a flourishing society. Dublin: TASC.

Pettit, P. 1997. Republicanism: A theory of freedom and government. Oxford: Oxford University Press.

Sandel, M.J. 2009. Justice: What's the right thing to do? London: Penguin Books.

Smith, A. and McWilliams, M. 2017. Now Is the Time to Re-open the Debate about Progressing the Northern Ireland Bill of Rights, U.K. Constitutional Law Blog, available at: https://ukconstitutionallaw.org/ [Last accessed: 17 January 2018].

Volf, M. 2011. A public faith: How followers of Christ should serve the common good. Grand Rapids, MI: Brazos Press.

Wilson, D. 2016. Young people: Future citizens of a shared society and an interdependent world? Belfast: Understanding the Conflict Trust.

YOUCAT Foundation.2016. Docat: What to do? The social teaching of the Catholic Church. London: Catholic Truth Society.

1 PURSUING THE COMMON GOOD
Learning Outcomes

The first unit 'Pursuing the Common Good' comprises two 1-hour sessions.

SESSION 1: Vision building: what kind of society do we want?

It aims to:

i. Promote a vision for Northern Ireland and one's community. Through the activities the definition of the common good, the four key principles (human dignity, interconnectedness, solidarity, and civic participation), and the values underpinning the common good can be drawn out.

ii. Understand the importance of vision in promoting reconciliation and building peace in post-conflict societies.

SESSION 2: Interdependence and the common good.

Building on from the previous session, the aim of this session is for participants to understand that the well-being of one's group is dependent on the well-being of those around us.

SUBJECT SPECIFIC OUTCOMES: PURSUING THE COMMON GOOD

2 X 1-HOUR SESSIONS

LEARNING OUTCOME	ASSESMENT CRITERIA
The learner will:	**The learner can:**
1. Understand what it means to pursue the common good.	1.1 Describe the four principles of the common good.
	1.2 Identify the values integral to the common good.
2. Understand the importance of envisioning in peace-building and for the future of Northern Ireland.	2.1 Describe a vision for Northern Ireland based on the common good.
	2.2 Explain the benefits of pursuing the common Northern Ireland.
3. Understand how division, prejudice and discrimination can lead to conflict in society.	3.1 Map out the causes and consequences of exclusion and inclusion and understand their impact on the common good.
	3.2 Understand the benefits of interdependence for the common good in Northern Ireland.

PURSUING THE COMMON GOOD
Lesson Plan: Session 1

TOPIC:

Vision building: what kind of society do we want?

AIM:

The aim of this session is to:

i. Promote a vision for Northern Ireland and one's community. Through the activities, the definition of the common good, the four key principles (human dignity, interconnectedness, solidarity, and civic participation), and the values underpinning the common good can be drawn out.

ii. Understand the importance of vision in promoting reconciliation and building peace in post-conflict societies.

LEARNING OUTCOMES:

At the end of this session the student should be able to:

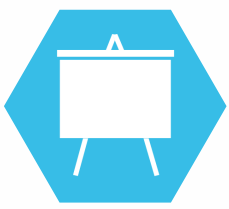
i. Understand what it means to pursue the common good.

ii. Understand the importance of envisioning in peace-building.

REQUIRED RESOURCES:

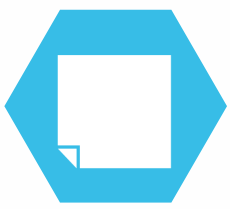
Pre-course evaluation forms

Pens and markers



Flipchart

Common good heading cards



Post-it notes

SLIDE 1: Course introduction

8mins

1. Introduce the course to the group.
2. Hand out baseline evaluation.

SLIDE 2: Introduction to the common good

7mins

ASK: Have you heard about: #metoo #timesup and #enough.

WATCH: https://www.youtube.com/watch?v=j_Tb9QI4WXc

ASK: What were these campaigns trying to achieve? How were they contributing to society?

#metoo / #timesup:
Social media campaigns to help demonstrate the widespread prevalence of sexual assault and harassment, especially in the workplace – and to bring an end to it. It raised awareness about the problem and promoted solidarity among those who have experienced sexual harassment and abuse. It was calling for a more equal and inclusive society across gender lines.

#enough
Trying to shine a light on the devastating human cost of gun violence. Promoting student activism to create a safer society.

CONCLUDE: This raises the question of what kind of society do we want to live in?

SLIDE 3: Vision-building exercise - 20 years into the future

30mins

MAIN IDEA: Get the groups to develop a vision of their society.

- Divide participants into groups of about 5.
- Groups should present a newspaper on what they would like to see in their community/country/world.
- Select 3 or 4 news areas: What kind of news and social media headlines **would you like** there to be?

GIVE SOME EXAMPLES:

- The gender pay gap has been closed: men and women are receiving equal pay!
- ISIS is gone and tourism in Syria is booming.
- All the peace walls in Northern Ireland have come down.
- Poverty and hunger have been eliminated.

EACH GROUP TO PRESENT THEIR NEWSPAPERS TO THE REST OF THE GROUP:

Select some of the news items the group presented and try to draw out which aspect of the common good they're defending.

e.g. a headline about the environment could be about creating a sustainable environment and interdependence with environment.

e.g. a headline about equal marriage could be about equality and human rights.

SLIDE 4: Activity: Definition and values of the common good — 4mins

ASK: What are the main themes / values that come through the presentations? E.g. equality, human rights, peace.

WRITE: These words on post-it notes (one word per post-it). Stick the 5 common good heading cards onto the flip chart: human dignity, interdependence, solidarity, civic participation, values. Participants to stick the post-it under the heading they think it relates to.

SLIDE 5-7: Common good principles, values & definition — 2mins

1. Go through the slides on the common good principles and values to explain what the common good means. Try to link up what they have said from the activity to the definition on the slides.
2. Sum up with an overview of the whole definition on the common good.

PRINCIPLES:

i. Human dignity
ii. Interdependence / interconnectedness
iii. Solidarity
iv. Civic participation

VALUES: Inclusiveness, tolerance, non-violence, positive relationships, freedom, equality

DEFINITION: 'The whole network [or set] of social conditions which enable human individuals and groups to flourish and live a fully, genuinely human life'.

SLIDE 8: Why is vision important? — 1min

ASK: Why do you think vision is important for building a peaceful society?

SLIDE 9-10: South Africa and the Rainbow nation — 2min

EXPLAIN:

- Apartheid South Africa was about racism, violence and racial hatred. In some ways it is like Northern Ireland but divided along racial lines. However, one person's (Mandela's) vision for a racial united and peaceful country changed the nation.
- 'Rainbow Nation' was a vision which **united** and **inspired** the nation through transition – preventing further violence and bloodshed. It gave **hope** to South African's to all work towards a peaceful and better future.
- Refer to #metoo and #timesup movements and how its inspired people to speak out and how its contributing to a more equal and inclusive future.

SLIDE 11-12: The common good in Northern Ireland

2mins

ASK: Why is the commn good important for the Island of Ireland?
How could it help us here?

IT CAN HELP US TO CREATE COMMUNITY:

- That respects and celebrates diversity;
- Where division does not stop anyone from being free to go anywhere or take up different opportunities; and
- Where all can play a full and active role in building positive relations.

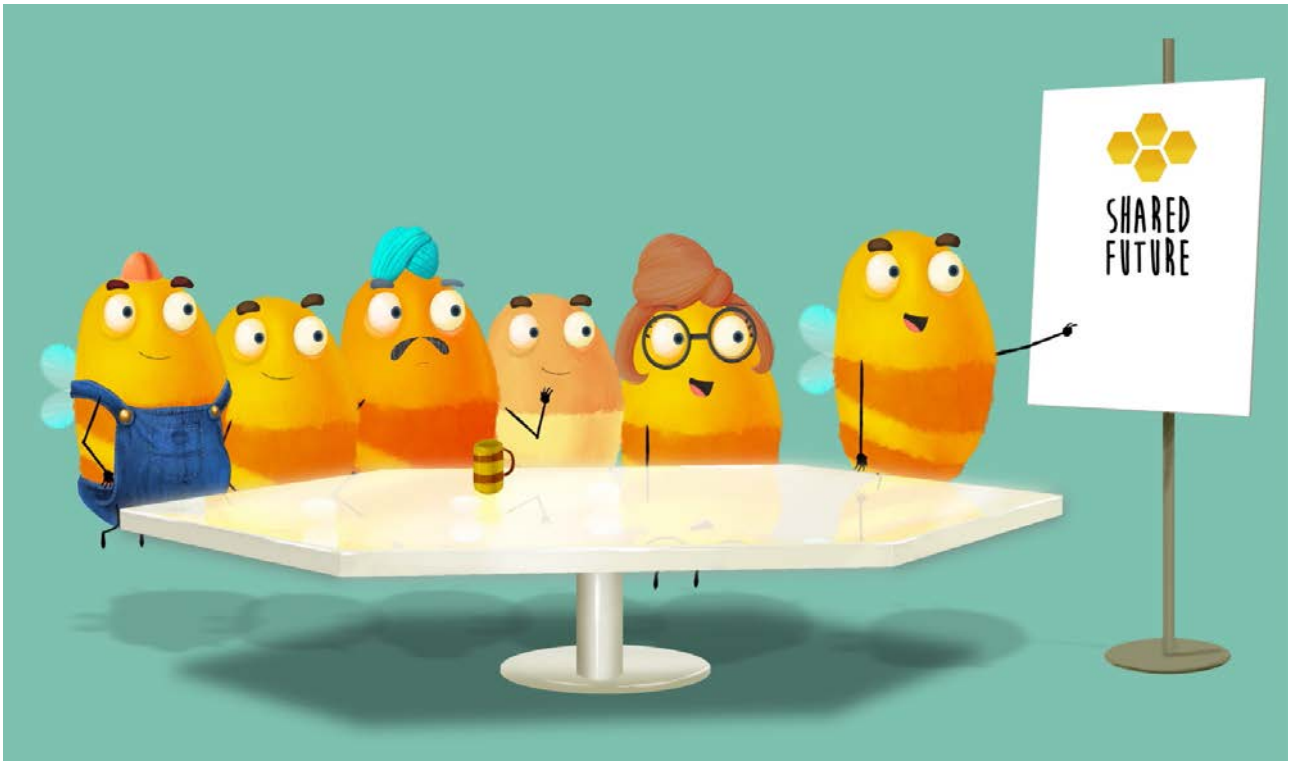
SLIDE 13: Ending

1-3mins

SHOW THE VIDEO: Pursuing the common good.

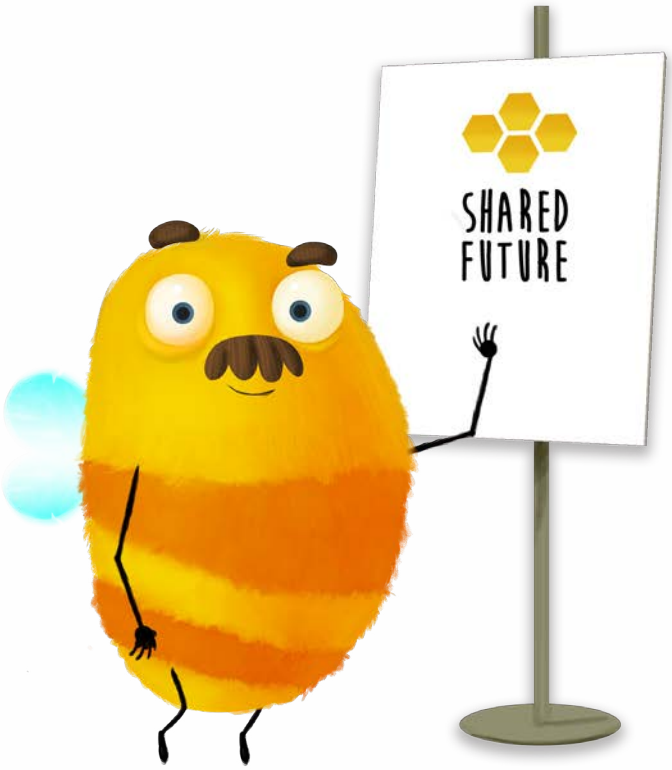
(Note: only show the animation in the first part of the video)

ASK: What is one thing you have learnt from today?



POWERPOINT SLIDES
Session 1

Pursuing the Common Good



SLIDE 1

youthlink

PURSUING THE COMMON GOOD

SESSION 1

Vision building: what kind of society do we want?

SLIDE 2

GROUP DISCUSSION

#metoo #timesup #enough

WATCH:
https://www.youtube.com/watch?v=j_Tb9QI4WXc

- What were these campaigns trying to achieve?
- What contribution have they made to society?

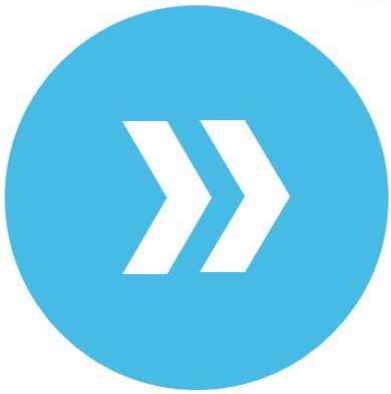
SLIDE 3

20 YEARS INTO THE FUTURE

...What kind of society do you want?

Present a newspaper on what you would like the news headlines to be saying?

- Business
- Local news
- Sports
- Entertainment
- International affairs
- Health
- Education
- Technology
- Science & the environment



SLIDE 4

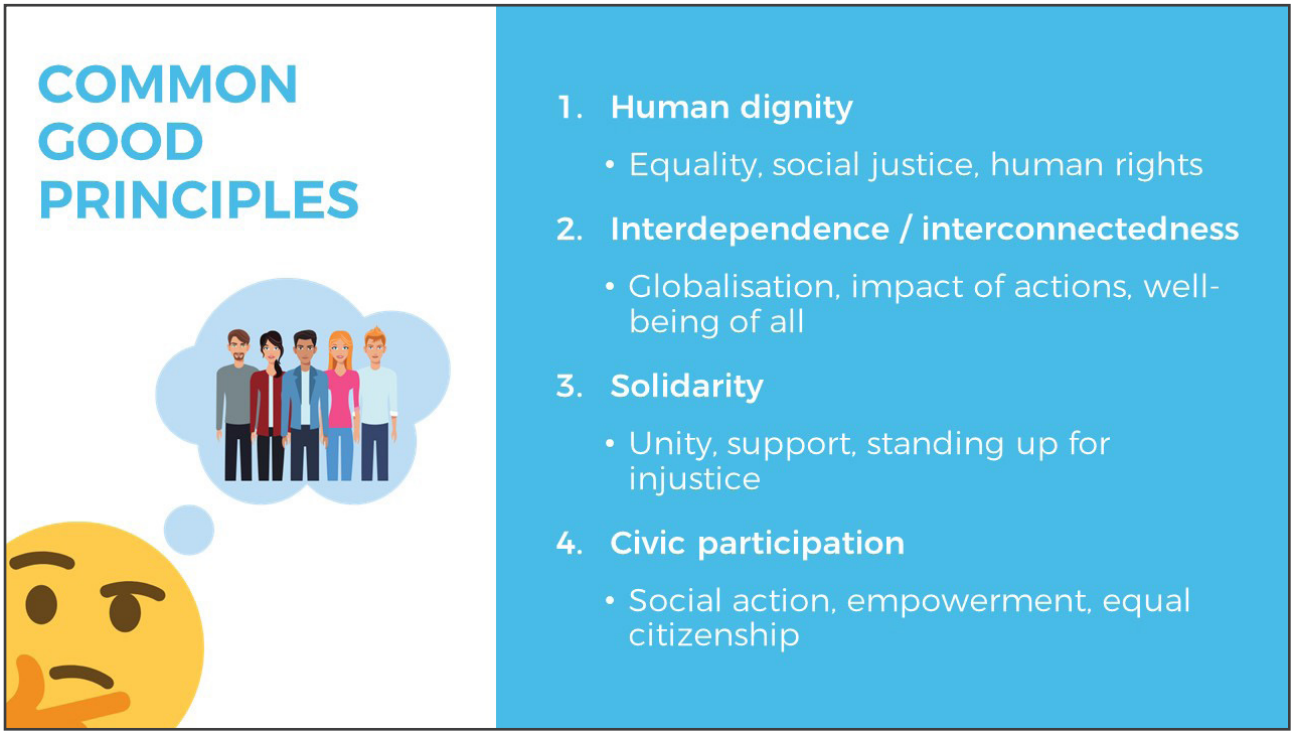
ACTIVITY

What are the themes / values / actions about the kind of society we want?

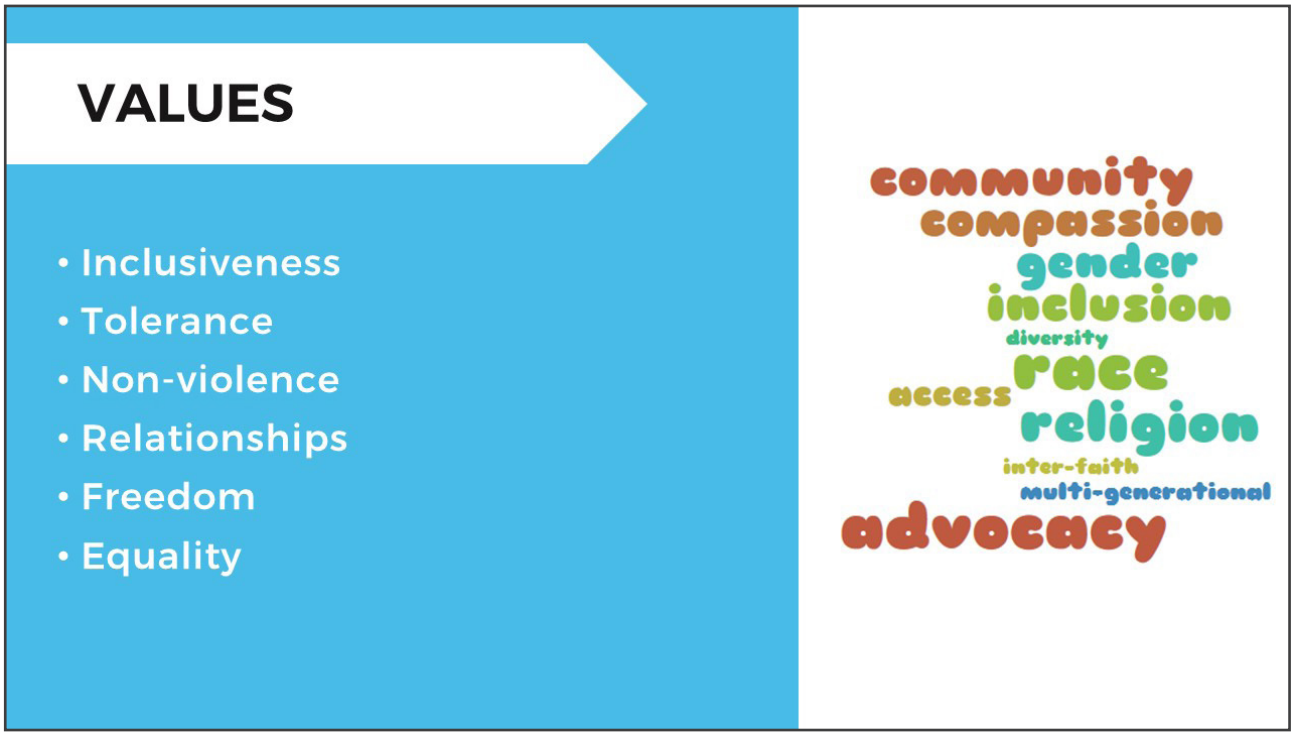
e.g. equality, social justice, participating in social campaigns

- Write one theme per post-it note.
- Stick the post-it under the heading you think it relates to.

SLIDE 5



SLIDE 6



SLIDE 7

COMMON GOOD DEFINITION

'The whole network [or set] of social conditions which enable human individuals and groups to flourish and live a fully, genuinely human life'.

SLIDE 8

GROUP DISCUSSION

Why do you think vision is important for building a peaceful society?

SLIDE 9

SLIDE 10

SLIDE 11

VISION: THE RAINBOW NATION

Inspired...

- Hope
- Unity
- Prevented more bloodshed
- Gets you from the past to the future
- A society built on equality and human rights

The future belongs to those who see possibilities before they become obvious. – John Scully

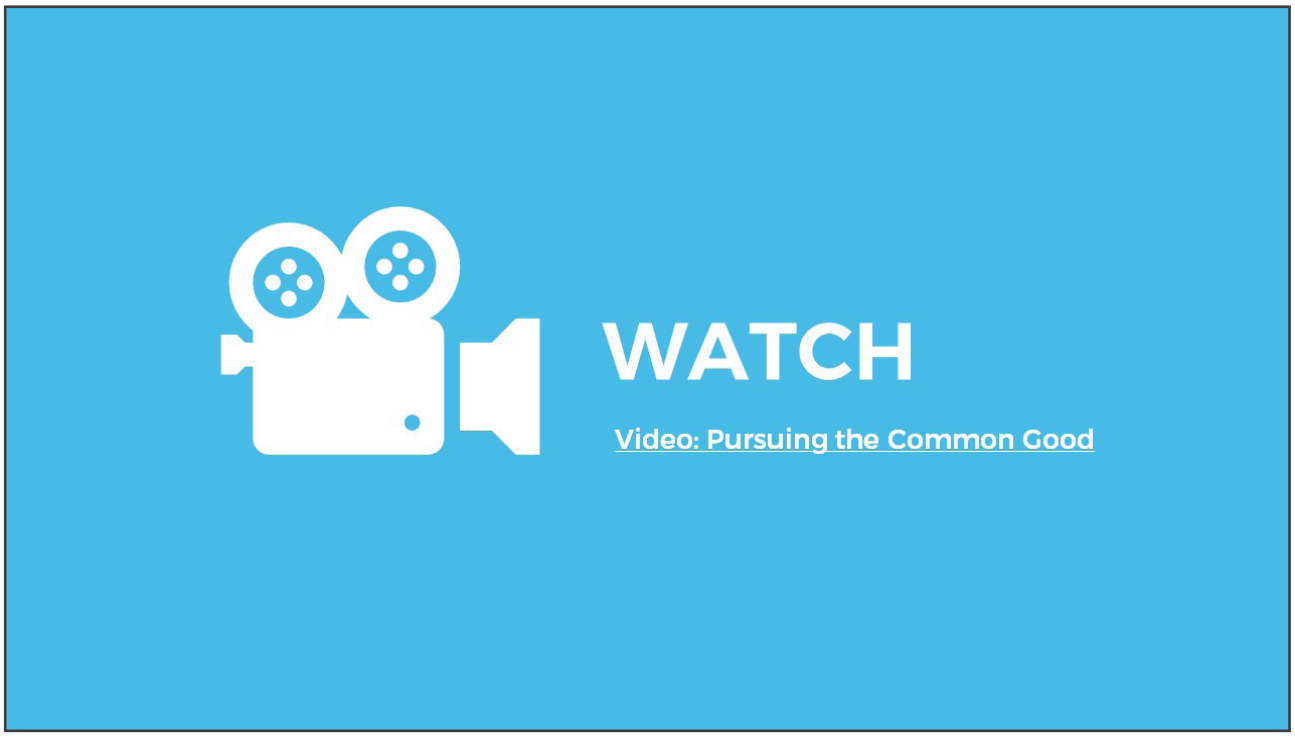
SLIDE 12

SHAPING THE FUTURE OF NORTHERN IRELAND

It can help us to create a community:

- That respects and celebrates diversity.
- Where division does not stop anyone from being free to go anywhere or take up different opportunities.
- Where all can play a full and active role in building positive relations.

SLIDE 13



SUPPORTING DOCUMENTS
Session 1

Pursuing the Common Good

DEFINITION CARDS

Pursuing the common good

HUMAN DIGNITY

INTERDEPENDENCE

SOLIDARITY

CIVIC PARTICIPATION

VALUES

PURSUING THE COMMON GOOD
Lesson Plan: Session 2

TOPIC:

Interdependence and the common good

AIM:

Building on from the previous session, the aim of this session is for participants to understand that the well-being of one's group is dependent on the well-being of those around us.

LEARNING OUTCOMES:

At the end of this session the student should be able to:

i. Understand the interdependence of different communities; and

ii. Understand the benefits and challenges surrounding the common good.

REQUIRED RESOURCES:

Sweets and prizes

Pens and pencils

Scissors

Sellotape

Bubble wrap

Causes and consequences worksheet

Minority and majority task sheets

Cotton wool

Eggs- 1 per group

Straws

Post-course evaluation forms

BEFORE YOU START

Before the session starts, arrange the tables into a minority / majority group.

E.g. 15 students can be divided into 3 groups: 2x majority and 1x minority.

Make sure that one group is larger/smaller than the other. i.e. You will have a minority (discriminated group) and majority (privileged) group. Make sure the minority group is sitting at the back of the room.

SLIDE 1: Introduction — 2mins

1. Reintroduce yourself to the group.
2. Ask if anyone remembers what the common good is.

SLIDE 2: Recap: The common good — 3mins

Recap the 4 principles of the common good:

i. Human dignity
ii. Interdependence / interconnectedness
iii. Solidarity
iv. Civic participation

VALUES: Inclusiveness, Tolerance, Non-violence, Relationships, Freedom, Equality.

SLIDE 3: Group activity: Egg drop challenge — 20mins

THE GROUP SHOULD ALREADY BE DIVIDED INTO A MAJORITY AND MINORITY GROUP.

1. Using the provided material, the aim of the game is to see which group can drop the egg from the highest point without it breaking.
2. Give each team (the minority and majority groups) the respective task cards.
3. Give the majority group an egg plus plenty of tape, straws, cotton wool, bubble wrap.
4. Give the minority group an egg plus a few basic resources (e.g. a few straws and a tiny strip of tape).

Throughout the activities make sure you give the majority group preferential treatment. E.g. give them sweets, interact with them while ignoring the minority group.

TASK FOR THE 'MAJORITY'

Your goal, as the majority, is to make decisions that benefit you in winning this task. Think about how you will divide up the resources, if at all. The minority group should not have access to the same standard of equipment or services as you.

TASK FOR THE 'MINORITY GROUP'

The majority group will make decisions for the whole class regarding the resources you will get to carry out this task. Think about how you will respond to the majority group. You can try to negotiate with them for more resources.

SLIDE 4: Debrief

10mins

ASK MAJORITY GROUP:

- How does it feel to have this power and to be a part of this group?
- What impact did your policies / decisions have on the minority group?
- How do you feel about the minority group?
- How do you think the minority group might feel about your group?

ASK MINORITY GROUP:

- How did the decisions of the majority make you feel and how did it feel to be a part of this group?
- How do you feel about the majority group?
- What difference did your response make?
- How do you think the majority group might feel about your group?

How did this activity impact on the well-being of the whole group?
How does this reflect dynamics in the real world?

ALTERNATIVE ACTIVITY: MILLION POUND BUDGET

Divide the participants into 3 groups. (One option is for 2 groups to be the minority and majority group, and the third to comprise participants from both sides).

Each group gets given a budget they can use to build their community. The mixed group gets the full budget (£1 million). The other two groups have the £1 million split between them. Give £450 000 to the minority group and £550 000 to the majority (privileged) group.

NOTE: Don't let other groups know what the other budgets are.

Based on your budget decide which facilities you will include in your community (and why).

Community facility	Cost (£)
1. School	150 000
2. Hospital	200 000
3. Leisure centres (pool and gym)	100 000
4. Cinema	50 000
5. Shops	100 000
6. Parks	50 000
7. Police	150 000
8. Fire service	50 000
9. Community and sports centre (e.g. football pitches)	50 000
10. Transport	100 000
Total	**1 000 000**

DEBRIEF:

- How did you choose what you wanted? What made it difficult?
- Which group achieved the best outcome and why?
- How did it feel part of the majority / minority / mixed group?
- What impact would the decisions you made have on your community?
- How does this reflect your own context / where you are living? Is there is anything you or your family members can relate to with this?

How did being divided into these two groups impact on the whole community?

- Discrimination, isolation, pushed into poverty.
- Working class v middle class.
- Inequality
- Social injustice
- Depending on your council areas life expectancy can differ from 4-8 years. In Belfast the distance of a few miles can significantly increase / decrease the risk of a young person going to prison. E.g low deprivation area (west Belfast) Tates Avenue to Lisburn road (not even 1 mile distance) – life expectancy decrease.

NOTE: These are issues that work against the common good and a society in which we can all do well.

KEY LEARNING POINT: Together we can achieve more and live stronger and better lives = the common good.

SLIDE 5: Activity: Causes and Consequences (of exclusion and discrimination) 10mins

ASK: Who are the people in this community who are discriminated against?
e.g. LGBTQ community; migrants, disabled etc.

Handout the causes and consequences worksheet (1 per group).

Ask students to select 1 group that is excluded / discriminated against. Using the worksheet list the causes and consequences of this on the individual and the wider society.

Get feedback from each group.

SLIDE 6: Possible Causes & Consequences (worked example) 2mins

Take the group through the worked example on migrants showing the impact of negative perceptions of the 'other' on the individual and the wider community.

Refer to how conflict and climate change can cause migration of communities into Europe, UK etc. (e.g. Syria, Sudan and South Sudan). Point: What happens in other parts of the world matters to what happens here (our world is interconnected).

SLIDE 7: Impact 3mins

ASK: How would this impact on the wider community?
And on the common good?

Possible answers:

Fear, insecurity, sectarian / racist tensions (even violence), freedom to move is limited, increase in mental health challenges, higher levels of unemployment.

MAIN POINT: It negatively impacts everybody (our communities are interconnected).

SLIDE 8: Possible Causes & Consequences (worked example for inclusion) 2mins

Take the group through the worked example on migrants again. This time show the impact that positive perceptions might have on the individual and wider community.

Focus on how this benefits everybody (a peaceful and flourishing society).

ASK: What does this mean for us in Northern Ireland?

SLIDE 9: Key Learning

2mins

i. When one group is excluded or discriminated against it affects the whole community.

ii. For my group (e.g. CNR / PUL) to be able to flourish/thrive and lead a good life it requires that ALL groups (CNR & PUL) have their needs met (our communities are interconnected).

iii. What is happening in other countries has an impact on our local communities (our world is deeply interconnected).

iv. In South Africa this is called uBuntu (my well-being is dependent on the well-being of everyone. The well-being of white / black people is dependent on the well-being of white / black people).

This was an important part of what made South Africa's peace process work. For the society to function well again there was an understanding among 'black' South Africans that perpetrators (mostly white) needed to be forgiven and given a chance to become normal human beings again.

SLIDE 10: The Global Citizen

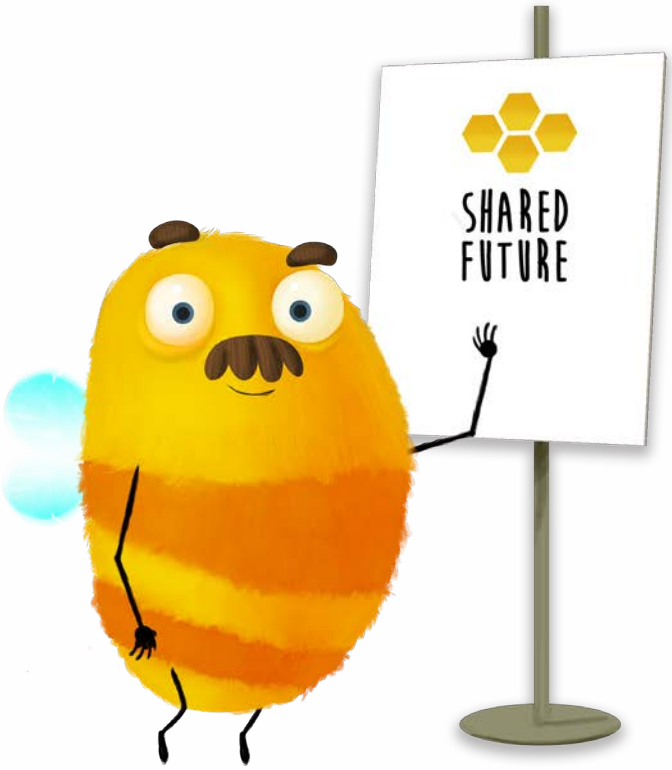
Whether or not we see it, our communities (here in NI and globally) are all dependent on each other (PUL / CNR / new comers).

WATCH: HSBC UK | Global Citizen | TV ad

http://www.youtube/watch?v=Kj3uwPHUV9w

POWERPOINT SLIDES
Session 2

Pursuing the Common Good



SLIDE 1

youthlink

PURSUING THE COMMON GOOD

SESSION 2

Interdependence and the common good

SLIDE 2

RECAP
Common good principles

1. HUMAN DIGNITY
   - Equality, social justice, human rights
2. INTERDEPENDENCE / INTERCONNECTEDNESS
   - Globalisation, impact of actions, well-being of all
3. SOLIDARITY
   - Unity, support, standing up for injustice
4. CIVIC PARTICIPATION
   - Social action, empowerment, equal citizenship

VALUES:

Inclusiveness
Tolerance
Non-violence
Relationships
Freedom
Equality

SLIDE 3

Group Activity

Using the materials you have been given create a protective cover for your egg.

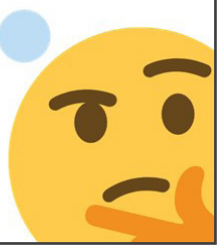
The team who can drop their egg from the highest point without breaking it wins.

Note: you have to be able to get the egg in/out of the protective cover!

SLIDE 4

1. How did it feel to be part of your group?
2. How do you think the other group might feel about your group?
3. What difference did your decisions / response make?
4. How did this activity impact on the well-being of the whole group?
5. How does this reflect the dynamics in the real world?

DEBRIEF

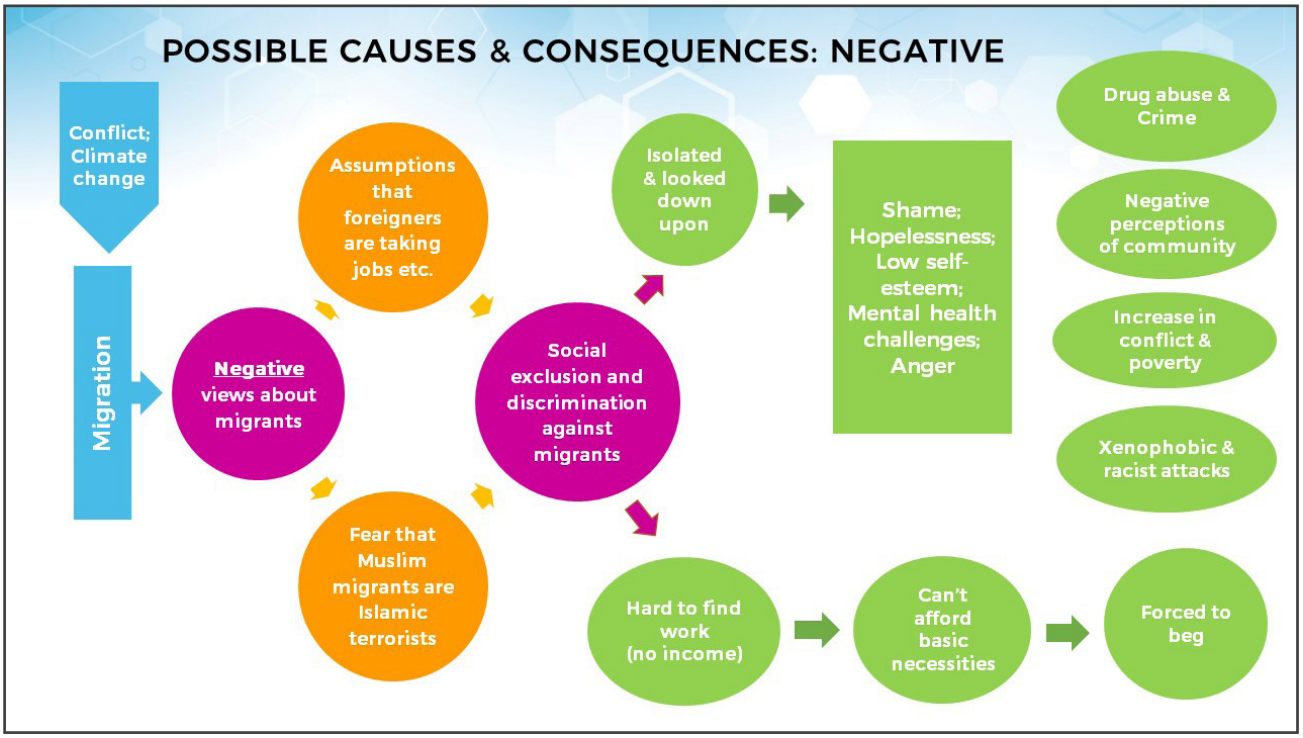


SLIDE 5

ACTIVITY
Causes and Consequences

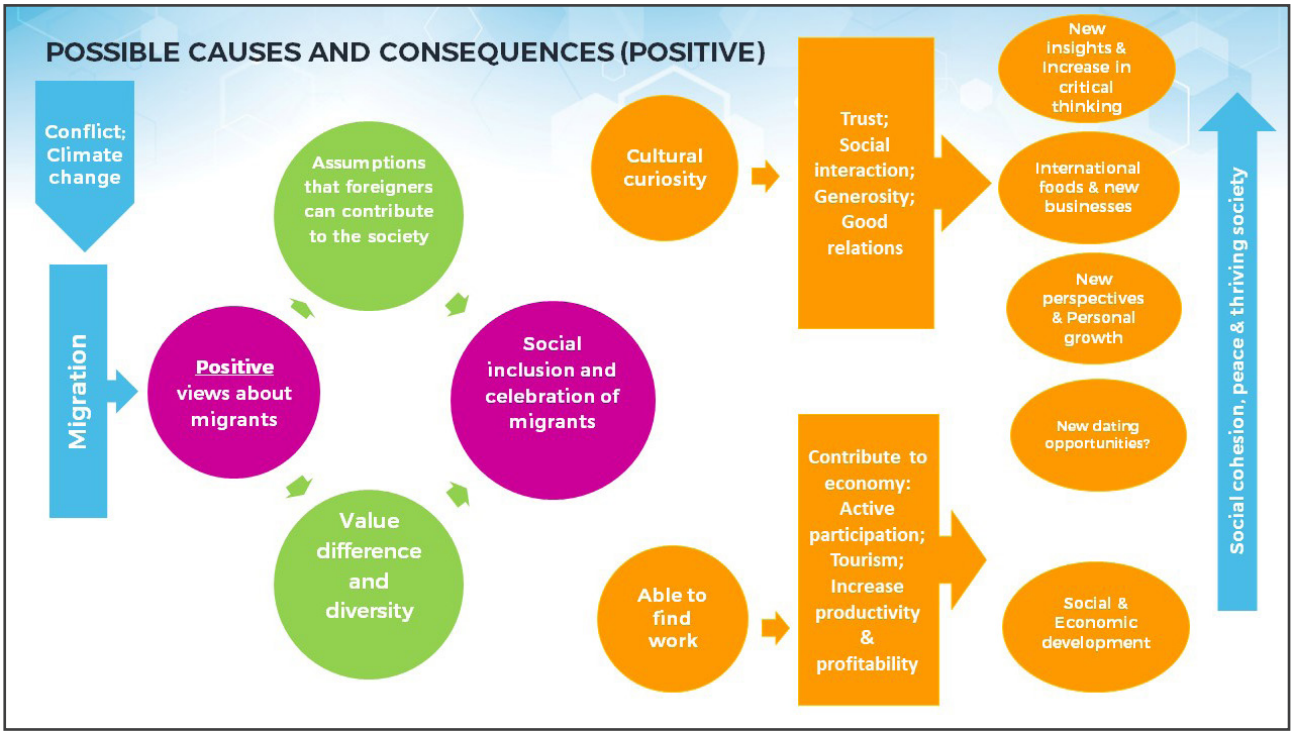
1. Who are the people in this society who are discriminated against? (select one group).
2. What are the causes of exclusion and discrimination?
3. What are the consequences of exclusion and discrimination on the individual and wider community?

SLIDE 6



SLIDE 7

SLIDE 8



SLIDE 9

KEY LEARNING

1. When one group is excluded or discriminated against it affects the whole community.
2. For my group to flourish/thrive and lead a good life it requires that ALL groups are have their needs met (**our communities are interconnected**).
3. What is happening in other countries has an impact on our local communities (**our world is interconnected**).
4. In South Africa this is called *uBuntu* (My well-being is dependent on the well-being of everyone).

uBuntu

SLIDE 10

THE GLOBAL CITIZEN

WATCH: HSBC UK Global Citizen TV Advert

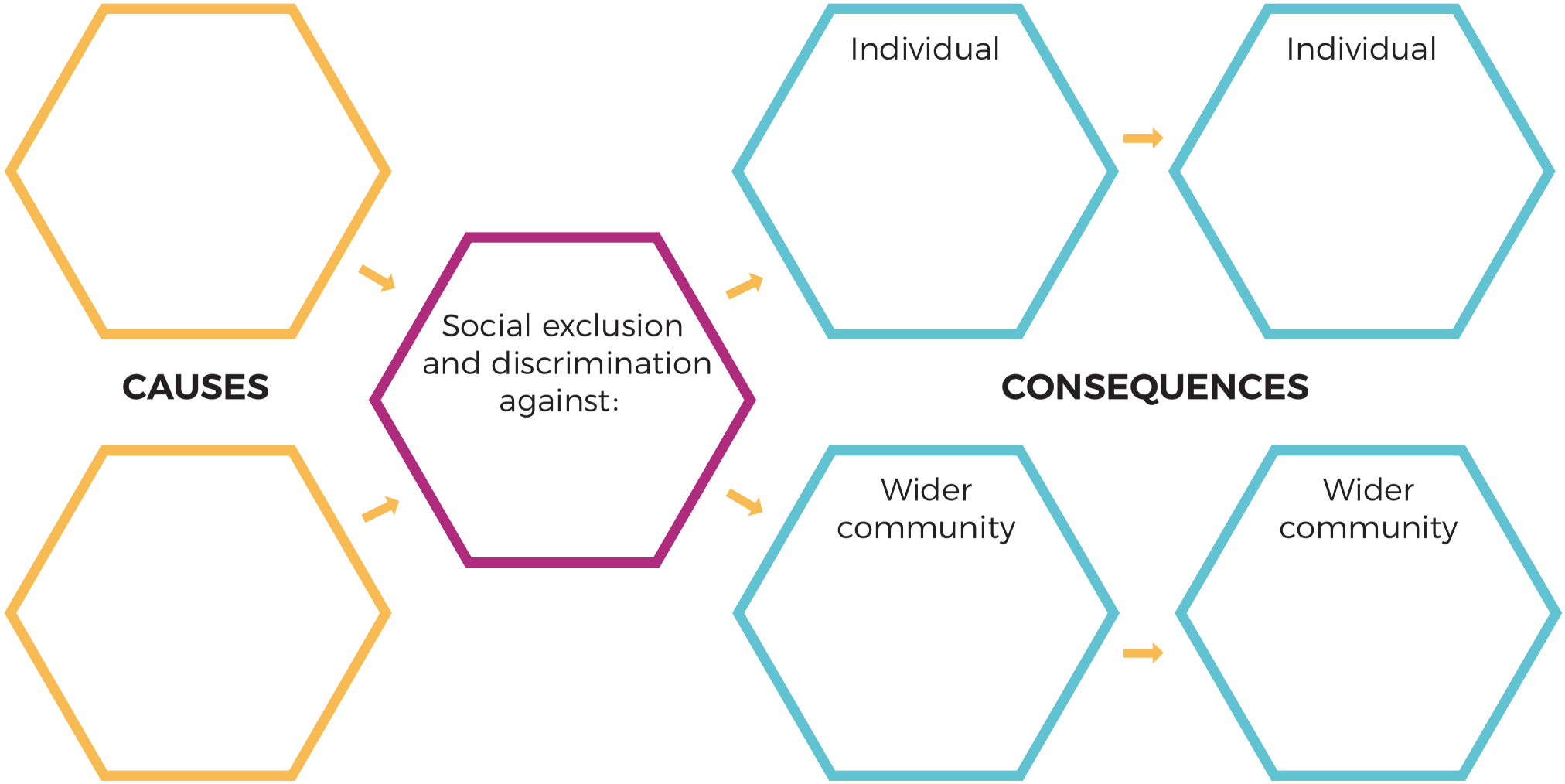
https://www.youtube.com/watch?v=KJ3uwPHUV9w

SUPPORTING DOCUMENTS
Session 2

Pursuing the Common Good

CAUSES AND CONSEQUENCES WORKSHEET

Pursuing the common good



MINORITY AND MAJORITY TASK SHEETS

Pursuing the common good

TASK FOR THE 'MAJORITY'

Your goal, as the majority, is to make decisions that benefit you in winning this task.
Think about how you will divide up the resources, if at all. The minority group should not have access to the same standard of equipment or services as you.

TASK FOR THE 'MAJORITY'

Your goal, as the majority, is to make decisions that benefit you in winning this task.
Think about how you will divide up the resources, if at all. The minority group should not have access to the same standard of equipment or services as you.

TASK FOR THE 'MINORITY'

The majority group will make decisions for the whole class regarding the resources you will get to carry out this task. Think about how you will respond to the majority group. You can try to negotiate with them for more resources.

MINORITY AND MAJORITY TASK SHEETS

Pursuing the common good

MAJORITY GROUP DEBRIEF:

1. How does it feel to have this power and privilege and to be a part of this group?
2. What impact did your policies / decisions have on the minority group?
3. How do you feel about the minority group?
4. How do you think the minority group might feel about your group?
5. How does this reflect dynamics in the real world?

MAJORITY GROUP DEBRIEF:

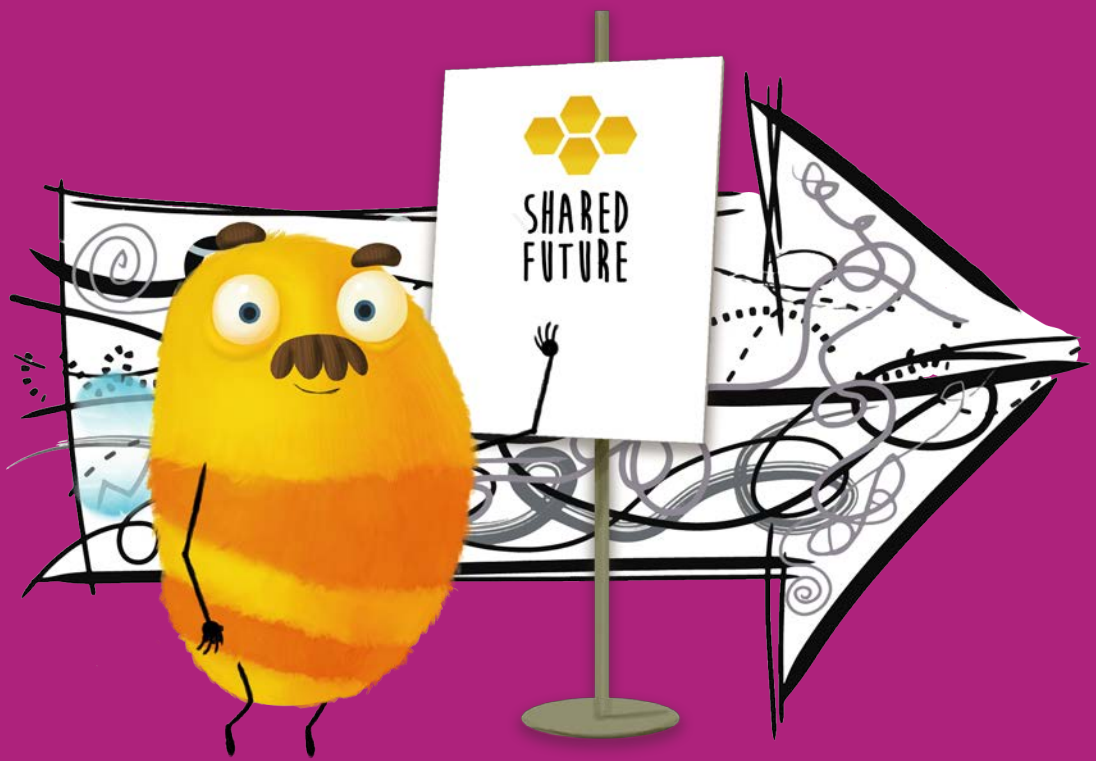
1. How does it feel to have this power and privilege and to be a part of this group?
2. What impact did your policies / decisions have on the minority group?
3. How do you feel about the minority group?
4. How do you think the minority group might feel about your group?
5. How does this reflect dynamics in the real world?

MINORITY GROUP DEBRIEF:

1. How did the decisions / policies of the majority make you feel and how did it feel to be a part of this group?
2. How do you feel about the majority group?
3. What difference did your response make?
4. How do you think the majority group might feel about your group?
5. How does this reflect dynamics in the real world?

youthlink

4. Shared & Ethical Remembering



BACKGROUND PAPER
REMEMBERING FOR THE COMMON GOOD:

Dr Cathy Bollaert / Youth Link: NI
July 2019

Introduction and context

One of the biggest challenges surrounding the building of a society based on the common good in Northern Ireland / the North of Ireland (NI) is the way in which the past is commemorated. This is not to suggest that the past should not be remembered but rather, in the interests of promoting a shared and inclusive society, how the past is commemorated needs to be considered. In the interests of reconciliation and the common good this is crucial, as social or collective memory plays a central role in maintaining group identities, which, in divided societies, are usually highly polarized (Roe and Cairns, 2003). Moreover, competing interpretations and narratives of the past can contribute to recreating the conflict and perpetuating a culture of violence. Significantly, this raises the question of how we can remember and commemorate the past in a way that is inclusive, shared, and promotes the common good. Giving a sense of urgency to this question is the current decade where several centenaries relating to World War 1, The Battle of the Somme, the Easter Rising and Irish Independence, among others, will be marked and which risks an increase in violence.

In seeking to explore and answer this question, this paper will first provide a short overview of the relationship between collective memory and intergroup conflict. Principles for how we can remember the past in a way that promotes reconciliation and supports the common good will then be introduced. The paper will conclude with some of the challenges surrounding remembering for the common good (particularly the challenge of competing nationalisms).

The role of memory in intergroup conflict

To understand the role of memory in intergroup conflict it is useful to turn to the work of Bar-Tal (2003). Effectively, there are three components to this relationship that work together to support a culture violence (see Fig. 1). The first component requires understanding the emotional impact that direct / physical violence has on individuals and groups. Violence (and in particular lethal violence) is an afront to one's sense of safety and well-being in the world (a core principle of the common good). Not only does this violate society's moral and legal code of conduct but it also strips one of their human right to life. The result is that individuals and groups are left to deal with the trauma associated with the loss of their loved one(s). While this raises significant ethical challenges around who has the right to take someone's life, it also causes parties to the conflict to become increasingly emotionally involved in the conflict. This can cause conflict to escalate. In NI, where more than 3 500 people were killed during the conflict, and given the small population size and close proximity of communities in NI, one can get a sense of the deep emotional impact this would have had on those affected by the conflict.

One of the outcomes of violent conflict is the social or collective memory a group holds about their experience of the conflict (the second component supporting a culture of violence). This is different from an official and recorded history (Roe & Cairns, 2003). Nonetheless, as Bar-Tal (2003) explains collective memory is needed to preserve the memory of the lives that were lost to the conflict and to give meaning to the sacrifices that were made. This can be expressed in a range of different ways including through patriotic myths and narratives, rituals, speeches, parades, music, murals, ceremonies and physical monuments which tend to glorify violence and heroize those who fought

This paper is intended to inform a Youth Link project entitled, 'Remembering the past; shaping the future'. It is one of four papers that speak to key themes of the project: Pursuing the common good; civic participation; conflict transformation; and shared and ethical remembering. The project is funded by the Community Relations Council and supported by the Department of Foreign Affairs and Trade (DFAT).

and were killed in the conflict. In Belfast alone, there are a total of 157 physical sites of remembrance, 97% of which have been built since the 1998 Good Friday Agreement (Viggiani, 2014; See also: Brown & Grant, 2016). Significantly, this highlights the important function memorials have in giving meaning to the conflict. Referred to as cultural products, they also play a central role in inspiring other members of the group to continue fighting. Not only are they a constant reminder of the loss and sacrifices that were made by those who are perceived as 'heroes' in a conflict, but they can also fuel the animosity that is felt towards the perceived enemy.

The third component supporting a culture of violence are what Bar-Tal (2003) refers to as the four 'societal beliefs' which, he argues, are central to the way in which a group frames its experience. The first societal belief relates to what a group believes about the causes of the conflict, the sacrifices that were made, and the way it interprets the actions of the group it is in conflict with (the perceived enemy). These beliefs are integral to a group's ability to survive and justify the human losses that have been made.

The second societal belief relates to the way in which a group seeks to discredit and delegitimise their perceived enemy. Usually, this is achieved using language and stereotypes, such as 'terrorists' or 'murderers', that work to dehumanise the 'other' and ensure the superiority of one's own group. By depicting the actions of the perceived enemy as cruel, inhumane and, possibly even, evil, it justifies the use of further violence. Indeed, it is argued that people or groups who hold such qualities should not be tolerated; this works to justify violent acts of revenge. It can also provoke feelings of fear, anger and hatred towards the 'other'.

This leads to the third societal belief which allows groups to see themselves as victims and martyrs. If the groups see themselves and their actions as just, righteous and moral then acts of violence against them provides the basis for their sense of victimisation. Perceiving one's group as a victim removes the onus on the group to acknowledge their role in the conflict.
Finally, patriotic and nationalist beliefs that promote pride and loyalty to one's group or country form the fourth set of societal beliefs that work to support a culture of violence. These beliefs tend to be intensified with increasing levels of human loss. Together, these beliefs work to rationalise violence and justify the continuation of conflict. Moreover, this cycle of violence acts to entrench a culture of violence within a society. Consequently, to transform conflict one must also address the underpinning emotional, psychological and cultural aspects as they play as fundamental role in legitimising violence.

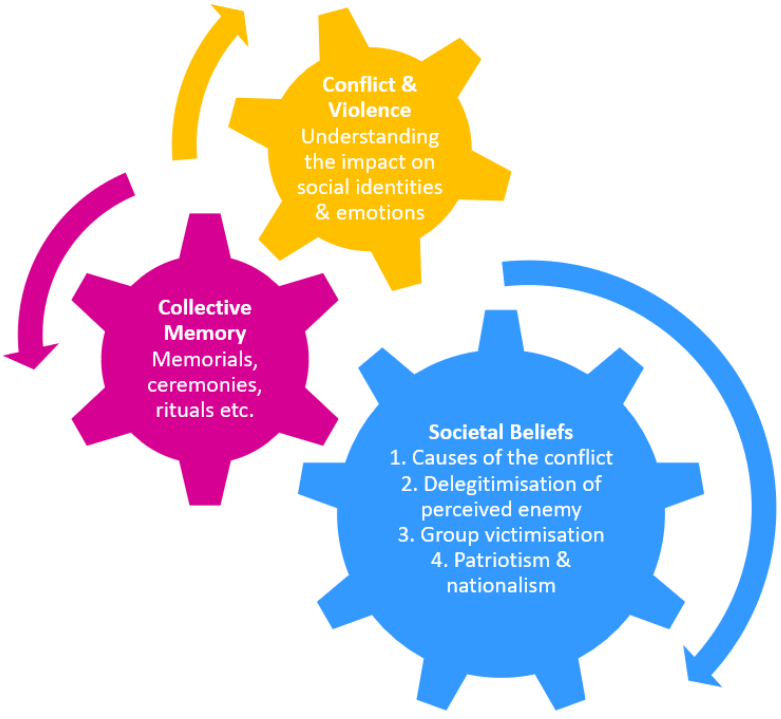


Figure 1: Diagram depicting the relationship between collective memory and intergroup conflict (adapted from Bar-Tal, 2003).

This brief overview highlights some of the complexities surrounding the relationship between social or collective memory and conflict. The deep emotional impact that violent conflict has on individuals and groups is particularly significant. Integral to this is the collective or social memory that groups need to make meaning of one's experience of violent conflict and its associated trauma and which is vital for maintaining the cohesion of the group. This is shaped and framed by the societal beliefs that a group holds and is expressed through, among others, memorials, murals, ceremonies and parades. For example, the language used in many memorials across NI such as that of 'murdered by'; 'innocent victims' to refer to the those who died in the conflict speaks to a groups sense of being victimised. It also works to delegitimise one's perceived enemy and give the group a sense of moral superiority. The use of language such as 'martyrs' performs a similar function, as does the use of Scriptures such as John 15:13 which states 'Greater love has no one than this: to lay down one's life for one's friends', and claims to God and standing-up for His agenda. Moreover, commemorations which are triumphalist in nature can be perceived by the 'other' as exclusionary and dismissive of their own rights and well-being. Finally, understanding that identity is essential to one's sense of safety and security in the world, commemorations can work to entrench deeply polarised and competing identities (Further see: Bollaert, 2019). This works against building a shared and inclusive society. Bearing this in mind, how then do we remember the past in a way that promotes the common good?

Shared and Ethical Remembering

Despite the complex relationship that exists between identity, memory and the perpetuation of conflict and violence, collective or social memory plays an important role in societies emerging from conflict. Not only do they offer a means of dealing with the loss and trauma of conflict, they can also be a form of truth-telling, which is integral to the reconciliation agenda (Viggiani, 2014). Indeed, Brown (2017) observes that while commemorations can perpetuate the cycle of violence and keep societies deeply divided, they also play an important part in building peace, in so far as they maintain the cohesion of the group (see also: Browne, 2013; McDowell, Braniff & Murphy, 2015). However, Rieff (cited in Brown, 2017: 1) contends that commemorations do nothing to promote healing but rather they 'pick' at the social wounds, preventing them from being able to heal.

Significantly, NI does not have an official policy on memorialization, which, as Viggiani (2014) observes, has meant competing groups to the conflict have tried to claim the space as their own. Moreover, she explains that this has produced a fragmented and selective memory of the past in which competing groups have been 'adamant to see their opposing 'stories' about the collective past articulated and legitimized, in order to win the higher moral ground in the ideological and political contest for the status of victimhood' (Viggiani, 2014: 195). Thus, it is imperative that ways of remembering the past that promote reconciliation and a shared and inclusive society can be found. Indeed, this is supported by recommendations made in the Bloomfield Report (1998) and by the Consultative Group on the Past (2009) for inclusive forms of memorialization.

As a means of providing an ethical framework for remembering the past in a way that is shared, inclusive and promotes the common good, McMaster and Higgins (2015) remind us of three principles originally put forward by the Irish philosopher Richard Kearney. These principles include the idea of narrative hospitality, narrative flexibility, and narrative plurality.

Narrative plurality recognizes that no one has a complete view and understanding of the past. In the words of the writer, Anaïs Nin (1961): We don't see things as they are; we see them as we are. In other words, one's interpretation of the past is very much dependent on their experience and the societal beliefs that frame a groups experience. Thus, narrative plurality requires being open and respectful of the multiple narratives and perspectives of the past that exist (including those with whom we might disagree).

Narrative flexibility recognizes that history, by definition, is an interpretative discipline. As new scientific and historic discoveries are made, and as new information emerges, our understanding of history can change. Similarly, narratives of the past can also develop and change. Consequently, to remember the past in a way that promotes the common good, McMaster and Higgins (2015) assert that groups need to be willing and open to adjust their narratives to be more inclusive of other narratives.

Narrative hospitality argues for the need to be open and 'hospitable' to the diverse interpretations of the past. It requires a willingness to engage with and embrace the stories, memories and trauma of the 'other'. The purpose of this is to gain a deeper (and more wholistic) understanding of the past, and not to try to gain moral superiority, judge or reinforce negative perceptions and stereotypes of the 'other'. In doing so, we can gain a more wholistic and complex understanding of the past. The failure to be open to the multiple perspectives and narratives of the past risks producing an 'accepted' history which simplifies the past to two competing and narrow narratives that excludes important voices such as those of women, ethnic minorities and young people.

These principles for remembering the past in a way that shared, inclusive and promotes the common good are further supported by the 'Principles for Commemoration' put forward by the Northern Ireland Community Relations Council in partnership with the Heritage Lottery Fund (2013: 3-4).

These principles provide practice guidelines which include:

1. The need to find out and start with the historical facts surrounding the events of the past;
2. Recognising the implications and consequences of what happened;
3. Understanding that different perceptions and interpretations of the past exist; and
4. Showing how events and activities can deepen an understanding of the past.

Remembering the past in a way that is shared, inclusive and ethical also requires challenging nationalisms around which competing identities have been formed. Nationalism is based on the idea that people are united through common cultural bonds, such a language and religion. It promotes national pride, loyalty to the state or collective (or what Anderson (1983) calls 'imagined communities'), cultural and national unity, and attachment to one's ancestral history (Smith, 2001). It is usually expressed through loyalty to one's national flags, hymns and identity. A willingness to die for one's nation is seen as the ultimate sacrifice one can make for the nation.

McMaster and Higgins (2015) argue that when the past becomes an obsession, dependence on memory and commemorating the past becomes essential. Indeed, if it forms the basis of one's identity, then without it a group will lose their sense identity; their feeling of safety and security in world. It follows that offence, and possibly a violent reaction, will follow if the past (identity) is threatened. In the context of Ireland (both North and South) McMaster and Higgins raise the question of how much Unionist and Loyalist identity is dependent on the Battle of the Somme (and Battle of the Boyne) for its present sense of identity? Similarly, how much of Nationalist and Republican identity is dependent on the 1916 Easter Rising for its sense of identity? As well as the risk of violence (including lethal violence) they also caution against letting an obsession with memory and the past overshadow or even replace a vision of the future.

Conclusion

As significant anniversaries in NI such as the Battle of the Somme, the 1916 Easter Rising, the Battle of the Boyne, and the Partition of Ireland, are marked, the way in which they are commemorated cannot be ignored. Recognizing this, the Northern Ireland Executive's community cohesion strategy 'Together: Building a United Community' (2013: 93) states:

> "The way these events are marked will have a significant influence on our continued journey towards a united community and [on the common good]" [Emphasis mine].

In other words, the way which the past is commemorated and the stories that are told will have an important influence on the future and the kind of society we want to live in (see also: Mac Bride, 2014). As Joe McKeown (2019), whose grandfather was killed in the Troubles, urges, this needs to include remembering the lives that people lived and not just their deaths.

Thinking about the future and building a society based on the common good requires finding more inclusive forms of memorialization that recognize the multiple narratives, perspectives and identities within the society, but that also have a historically factual basis to them (see further: Brown, 2017). While remembering the past in a way that is shared and ethical remains a challenge in a society that continues to be segregated and politically divided along sectarian lines, it is also forms a framework that can help the society move beyond sectarianism in a way that promotes reconciliation and the common good of all who live in it.

BIBLIOGRAPHY:

Anderson, B., 1983. Imagined communities: Reflections on the origin and spread of nationalism. London: Verso.

Bar-Tal, D. 2003. Collective memory of physical violence: its contribution to the culture of violence. In: The Role of Memory in Ethnic Conflict. Palgrave MacMillan: New York. Pp. 77-93.

Bollaert, C. 2019. Reconciliation and Building a Sustainable Peace: Competing Worldviews in South Africa and Beyond. Palgrave Macmillan.

Bollaert, C. 2018. Nonviolence: A Common Good Framework for Transforming Northern Ireland's Culture of Violence. Belfast: Youth Link.

Brown, K. & Grant, A. 2016. A Lens Over Conflicted Memory: Surveying 'Troubles' Commemoration in Northern Ireland. Irish Political Studies, 31:1, 139-162.

Brown, K. 2017. Political Commemoration: The Inclusion Dynamics of 'Partisan Commemoration'. Research Briefing, Political Settlements Research Programme, Edinburgh.

Browne, B. 2013. Commemoration in Conflict: Comparing the generation of solidarity at the 1916 Easter Rising Commemorations in Belfast Northern Ireland and the 1948 'Nakba' Commemorations in Ramallah, Palestine. Journal of Comparative Research in Anthropology and Sociology, 4:2, 143-163.

Bryan, D. & Coleman, M. 2015. Northern Ireland's 2016: Approaching the contested commemoration of the Easter Rising and the Battle of the Somme. Knowledge Exchange Seminar Series (KESS).

Cairns & Roe (eds). 2003. The Role of Memory in Ethnic Conflict. Palgrave MacMillan: New York.

Community Relations Council. 2013. Decade of Anniversaries Toolkit -Understanding our Past, Shaping our Future. Northern Ireland Community Relations Council and Heritage Lottery Fund: Belfast.

Mac Bride, D. (ed). 2014. Remembering 1916: Challenges for Today. Northern Ireland Community Relations Council and Heritage Lottery Fund: Belfast.

Mac Bride, D. (ed). 2017. of the Marking Centenaries Period and Future Challenges. Northern Ireland Community Relations Council and Heritage Lottery Fund: Belfast.

McDowell, S., Braniff, M. & Murphy, J. 2015. Spacing Commemorative-related Violence in Northern Ireland: Assessing the implications for a society in transition. Space and Polity, 19:3, 231-243.

McKeown, J. 2019. Personal interview. Interviewed by Cathy Bollaert. 25 July 2019.

McMaster, J. & Higgins, C. 2015. Ethics and the Easter Rising: Remembering 1916. The Junction: Derry Londonderry.

Nin, A., 1961. Seduction of the minotaur. Chicago, Illinois: The Swallow Press.

Office of the First Minister and Deputy First Minister. 2013. Together: Building a United Community. Available online: https://www.executiveoffice-ni.gov.uk/sites/default/files/publications/ofmdfm_dev/together-building-a-united-community-strategy.pdf [Last accessed: 18 July 2019].

Smith, A.D., 2001. Nationalism: Theory, ideology, history. Cambridge: Polity Press.

Viggiani, E. 2014. Talking Stones: The Politics of Memorialization in Post-Conflict Northern Ireland. Berghahn Books: New York / Oxford.

2 SHARED AND ETHICAL REMEMBERING
Learning Outcomes

The second unit 'Shared and Ethical Remembering' comprises two 1-hour workshops.

The session is entitled: Remembering for the common good.

It aims to:

i. Develop a deeper understanding of the role that memory plays in intergroup conflict.

ii. Introduce principles for how we can remember the past in a way that promotes reconciliation and supports the common good.

SUBJECT SPECIFIC OUTCOMES: SHARED AND ETHICAL REMEMBERING

2 X 1-HOUR SESSIONS

LEARNING OUTCOME	ASSESMENT CRITERIA
The learner will:	**The learner can:**
1. Understand the role of memory in conflict.	1.1 Illustrate how the memory and commemoration contributes to entrenching divisions or promoting peace.
2. Understand the principles of shared and ethical remembering.	2.1 Apply the principles for remembering in a shared and ethical way to one's own context.

REMEMBERING FOR THE COMMON GOOD
Lesson Plan: Session 1

TOPIC:

Remembering for the Common Good (Part 1)

AIM:

The aim of this session is to:

i. Develop a deeper understanding of the role that memory plays in intergroup conflict.

LEARNING OUTCOMES:

At the end of this session the student should be able to:

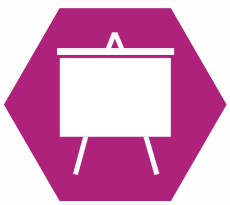
ii. Understand the role of memory in conflict.

iii. Illustrate how the memory and commemoration impacts on the common good.

REQUIRED RESOURCES:

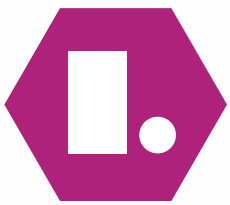
Pre-course evaluation form

Pens and markers



Flipchart

NI Commemoration photos



Blu-tack

NOTE:

Before the workshop Blu-tack 1-2 commemorative photos on to several flipcharts. There should be at least 1 flipchart (photo-chart) per pair (i.e. a group size of 12 requires at least 6 flipcharts). Make sure the photos you select equally represent both sides of the community.

SLIDE 1: Introduction — 5mins

1. Introduce the session to the group.
2. Hand out the pre-course evaluation for participants to complete.
   You can watch the video "Challanges to common good".

SLIDE 2-10: Gestalt Images — 10mins

The Gestalt images can be used as an icebreaker to introduce the theme on remembering the past.

The main aim is to introduce the idea that the same 'thing' / event can be viewed from different perspectives (all of which are 'right'). Slides 9 and 10 introduce the idea that the way in which something is perceived is dependent on the context in which it is located.

[Ref: HANSON, N.R., 1965. Patterns of Discovery: An Inquiry into the Conceptual Foundations of Science. Cambridge: Cambridge University Press.]

SLIDE 11: Group discussion — 3mins

IN GROUPS OR IN AN OPEN DISCUSSION ASK:

What do we learn from these images when thinking about the Troubles and how we remember the past?

SLIDE 12: Key learning — 2mins

1. In real life we tend to see only those things which reinforce our preconceptions or stereotypes.
2. What we see depends on what we have experienced and the context we live in.
3. There are different perspectives and ways of seeing things (more than one truth).

SLIDE 13: Group activities — 15mins

Place the pre-prepared 'photo charts' around the room. In pairs participants should look at the different photos and write comments on the flipchart in relation to the following two questions:

1. What does the image mean to you?
2. How does it make you feel?

TO DEBRIEF THE ACTIVITY, ASK:

1. What have we learned from doing this activity?
2. Are there common themes across the groups?
3. Why do you think the past is given such a strong emphasis in Northern Ireland / NI?

SLIDE 14: Group discussion

10mins

IN GROUPS ASK PARTICIPANTS TO DISCUSS THE FOLLOWING QUESTIONS:

How does the way we remember the past impact on:

1. What you think of your community?
2. What you think of others?
3. Community relations, peace and the common good?

ASK GROUPS TO GIVE FEEDBACK ON THE MAIN POINTS THEY DISCUSSED.

To debrief the activity further ask:

i. What do you know now that you didn't know before or thought that you didn't know?
ii. Any fresh insights or new discoveries? Any different ways of thinking?
iii. What new understandings emerged?

SLIDE 15: Key learning

5mins

THE WAY WE REMEMBER THE PAST CAN:

1. Legitimize violence against other groups.
2. Dehumanise the 'other' (make them less equal).
3. Make my community feel morally superior.
4. Keep communities divided and can create more violence.
5. Prevent people from flourishing.

SLIDE 16: Check out

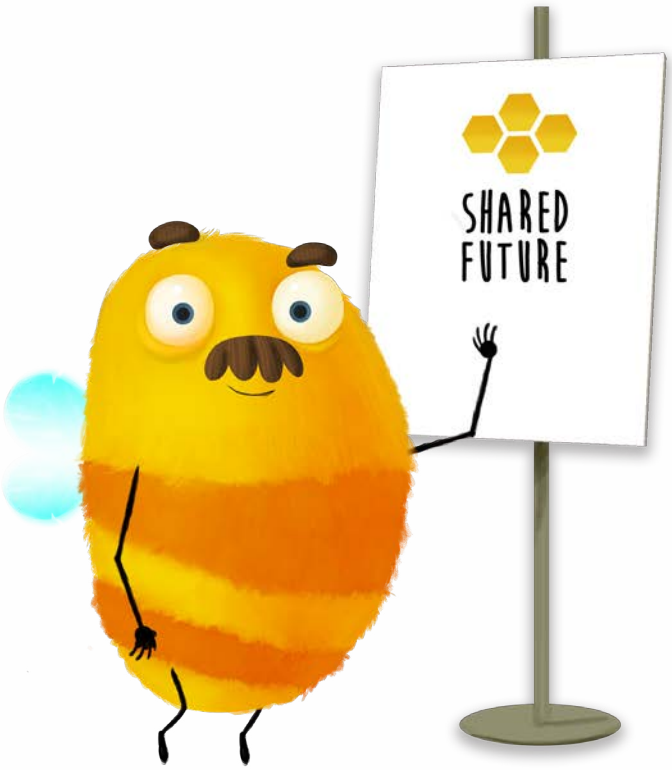
5mins

SELECT SOME OF THE QUESTIONS BELOW TO CONCLUDE THE SESSION:

i. How have you found today?
ii. What have you learned?
iii. What has been the value or significance of what we've done today?

POWERPOINT SLIDES
Session 1

Remembering for the Common Good



SLIDE 1

youthlink

REMEMBERING FOR THE COMMON GOOD

SESSION 1

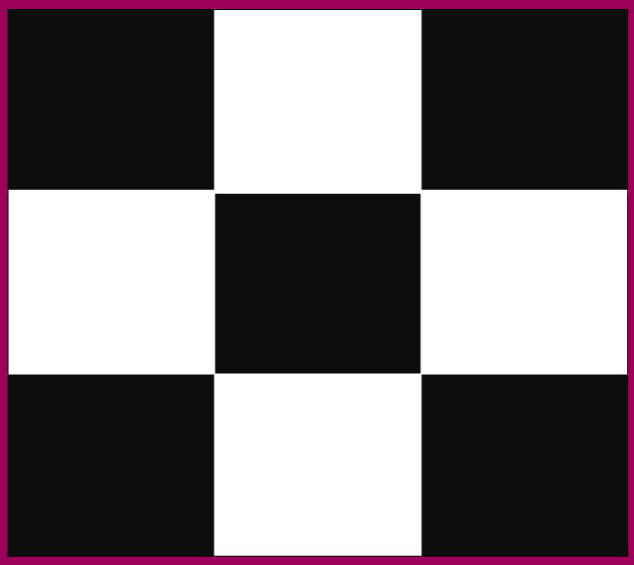
SLIDE 2

What do you see?

A face
OR ...

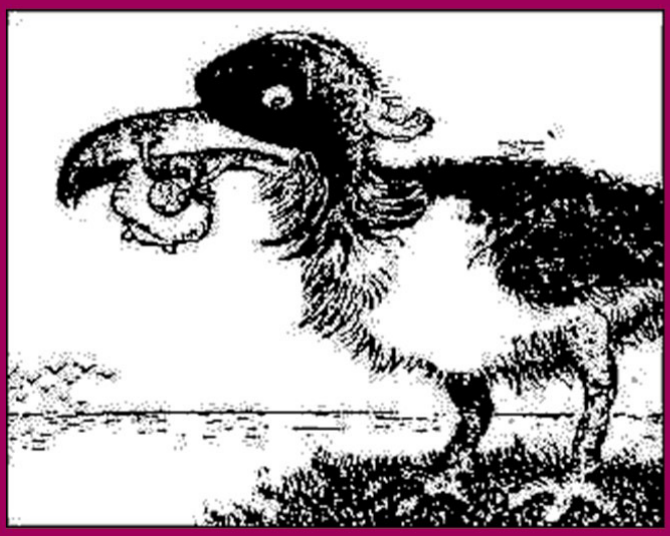
SLIDE 3

How many squares do you see?



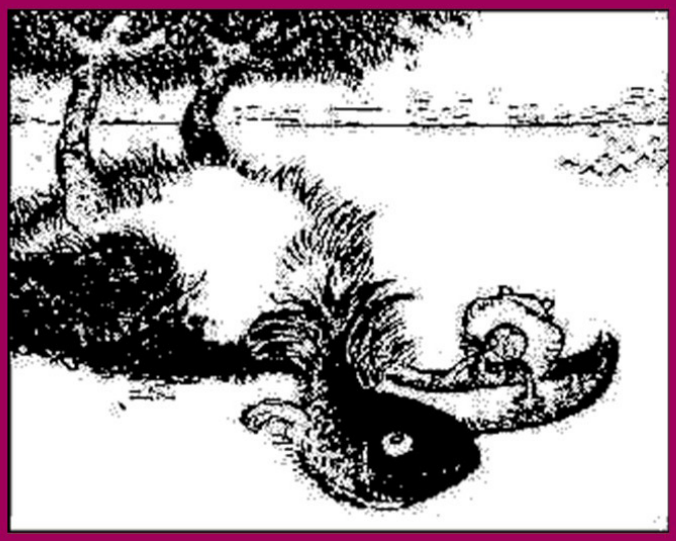
SLIDE 4

Can you see the giant bird?



SLIDE 5

Or upside down - a guy catching a fish?



SLIDE 6

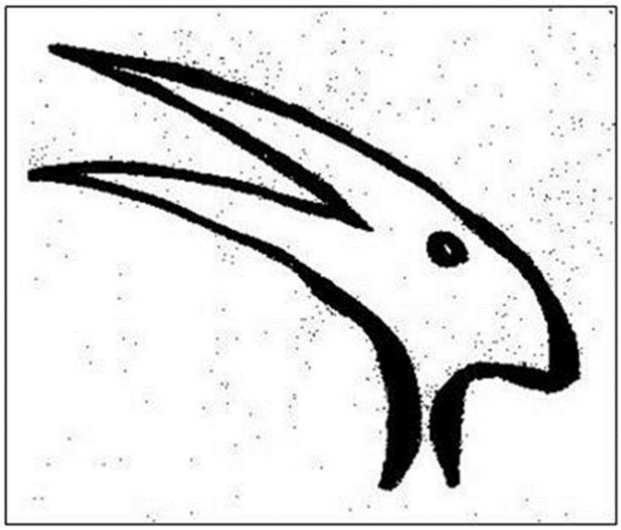
What does this say?

SLIDE 7

White and Gold or Blue and Black?

SLIDE 8

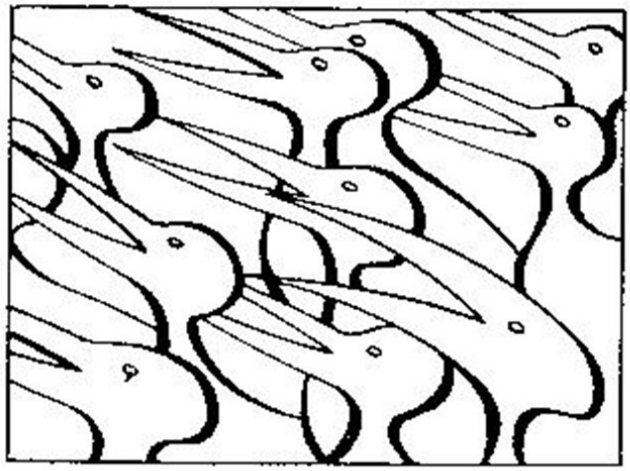
Antelope or Pelican?



[Hanson, 1965]

SLIDE 9

Viewed against one background it appears as a "pelican“



[Hanson, 1965]

SLIDE 10

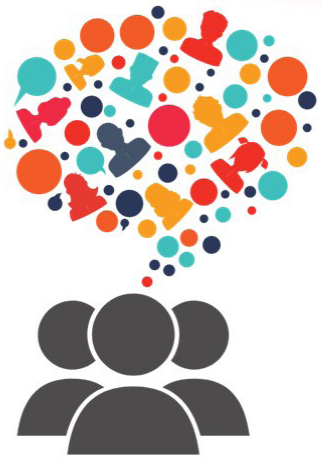
Viewed against another background it appears as an “antelope”

[Hanson, 1965]

SLIDE 11

GROUP DISCUSSION

What do we learn from these images when thinking about the Troubles and how we remember the past?



SLIDE 12

Key Learning

1. In real life we tend to see only those things which reinforce our preconceptions or stereotypes.

2. What we see depends on what we have experienced and the context we live in.

3. There are different perspectives and ways of seeing things (more than one truth).

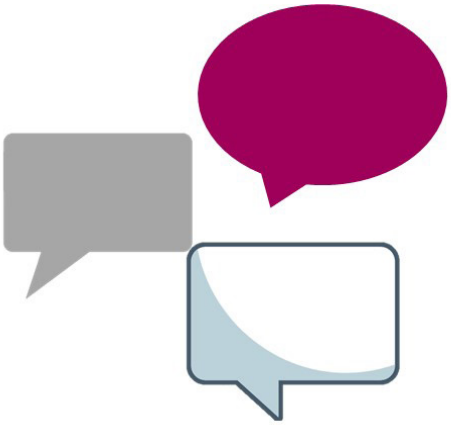
SLIDE 13

GROUP ACTIVITY

Take a look at the different photos around the room.

On the paper provided write:

1. What does the image mean to you?
2. How does it make you feel?



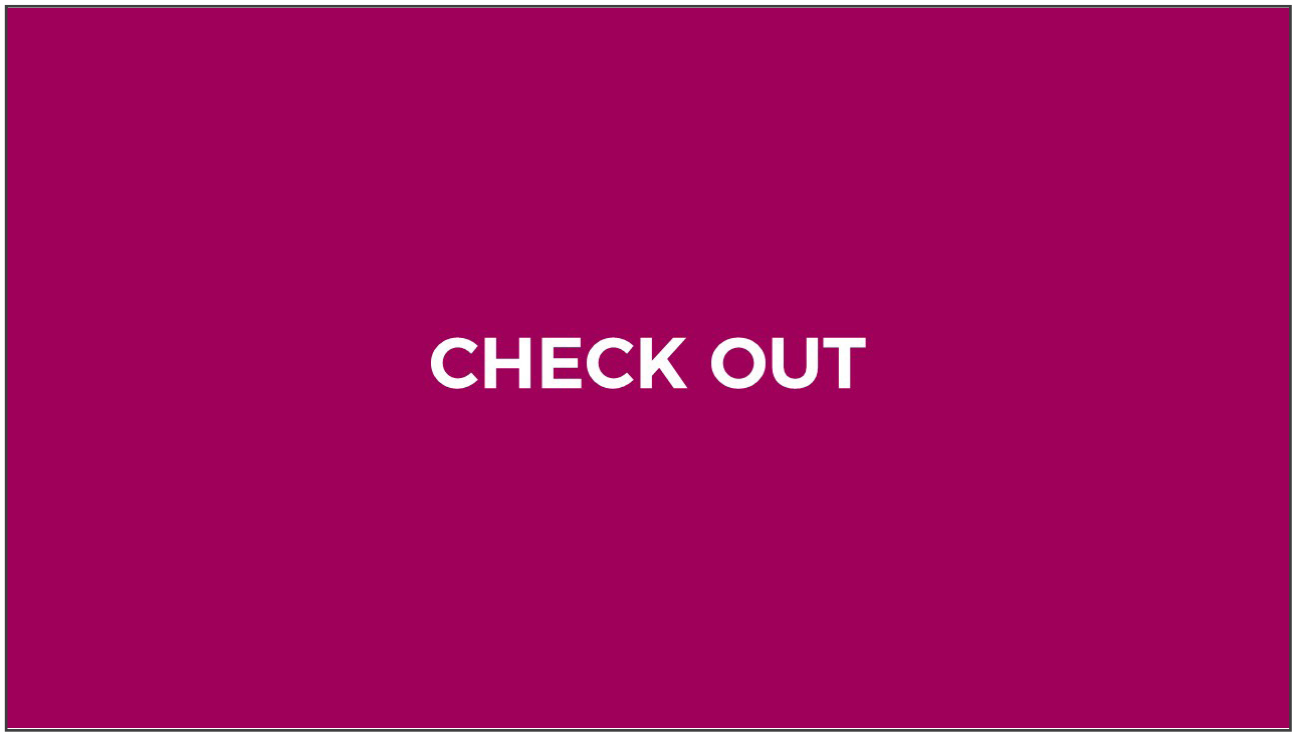
SLIDE 14

How does the way we remember the past impact on:

- What you think of your community?
- What you think of others?
- Community relations, peace and the common good?

SLIDE 15

SLIDE 16



SUPPORTING DOCUMENTS
Session 1

Remembering for the Common Good

PHOTO RESOURCES

Shared and Ethical Remembering

Picture 1: Kieran Nugent – First Blanket Protester (IRA). Blanket Protests occurred as a result of political prisoners in Maze prison refusing to accept common criminal status by wearing prison uniforms.

Picture 2: Republican fighter. Flag of Connaught and Munster.

Picture 3: Celtic Cross Clonard Martyrs. Republican Memorial

Picture 4: Easter Lily – Republican Symbol. Symbol of remembrance for Irish republican combatants who died during or were executed after the 1916 Easter Rising.

Picture 5: Mural of Martin Luther King Jr linked to Sinn Fein – famous quote. 'When people hate you and mistreat you, you should not allow their evil to drag you down to their low moral level. You should not respond to hatefulness by becoming hateful yourself.' (Opinion source: https://answers.yahoo.com/). Mairead Farrell – IRA volunteer. Imprisoned in Armagh. Shot in Gibraltar by British as was part of conspiracy to plant a bomb.

Picture 6: Memorial for those who lost their lives since 1970 – 17 people including 8 children.

Picture 7: Peace cannot be taken by force. Mural in East Belfast highlighting steps needed for a better future.

Picture 8: 1916/2016. Centenary mural. Revolution via voting as opposed to violence.

PHOTO RESOURCES
Shared and Ethical Remembering

Picture 9: Not to forget the past. Headlines of murders.

Picture 10: Bonfire with Tricolour and Election posters. Controversy over placing of election posters (all non-unionist) on bonfire – hate crime.

Picture 11: Culture threatens no one. Band members parading. Remnants of a burnt bonfire.

Picture 12: Loyalists holding guns. Mural states if you are attacked, you have the right to defend yourself.

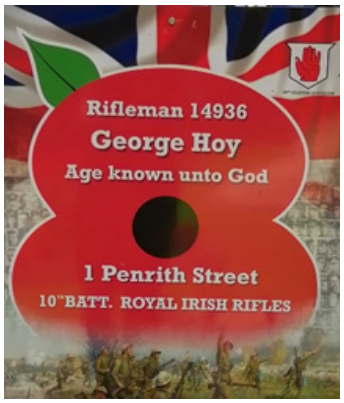
Picture 13: Street in East Belfast. Attention drawn to the multitude of different flags - what do they mean/represent...

Picture 14: 1914-1918 World War I Memorial. Flags present. Poppy and soldiers on mural.

Picture 15: Mural representing various hunger strikers. Names, dates and length of strike. All mentioned died as a result . Occurred in 1981 – evolved from the Blanket Protests. Radicalised Irish Nationalist Politics that enabled Sinn Fein to enter mainstream politics.

PHOTO RESOURCES
Shared and Ethical Remembering

Picture 16 & 17: Memorials to be contrasted with one another. Use of scripture to support agenda (mixing of Church and State) – in 17, scripture is altered.



Picture 16 & 17: Memorials to be contrasted with one another. Use of scripture to support agenda (mixing of Church and State) – in 17, scripture is altered. Change from 'friends' to 'King and Country'. Link to Bob the Bee video – form of cultural violence (http://www.youthlink.org.uk/the-common-good/.

Picture 18: Peace Wall. Draw on different types, feelings they invoke and whether they are necessary today. What sort of impact do these have on our local community?

Picture 19: Republican Gas Bombing in Derry/Londonderry. Draw emphasis to United Ireland symbol. 'Warchild' – what would it have been like to grow up during Troubles? How does this contrast with today?

PHOTO RESOURCES
Shared and Ethical Remembering

PHOTO RESOURCES

Shared and Ethical Remembering

PHOTO RESOURCES

Shared and Ethical Remembering

PHOTO RESOURCES

Shared and Ethical Remembering

PHOTO RESOURCES
Shared and Ethical Remembering

PHOTO RESOURCES

Shared and Ethical Remembering

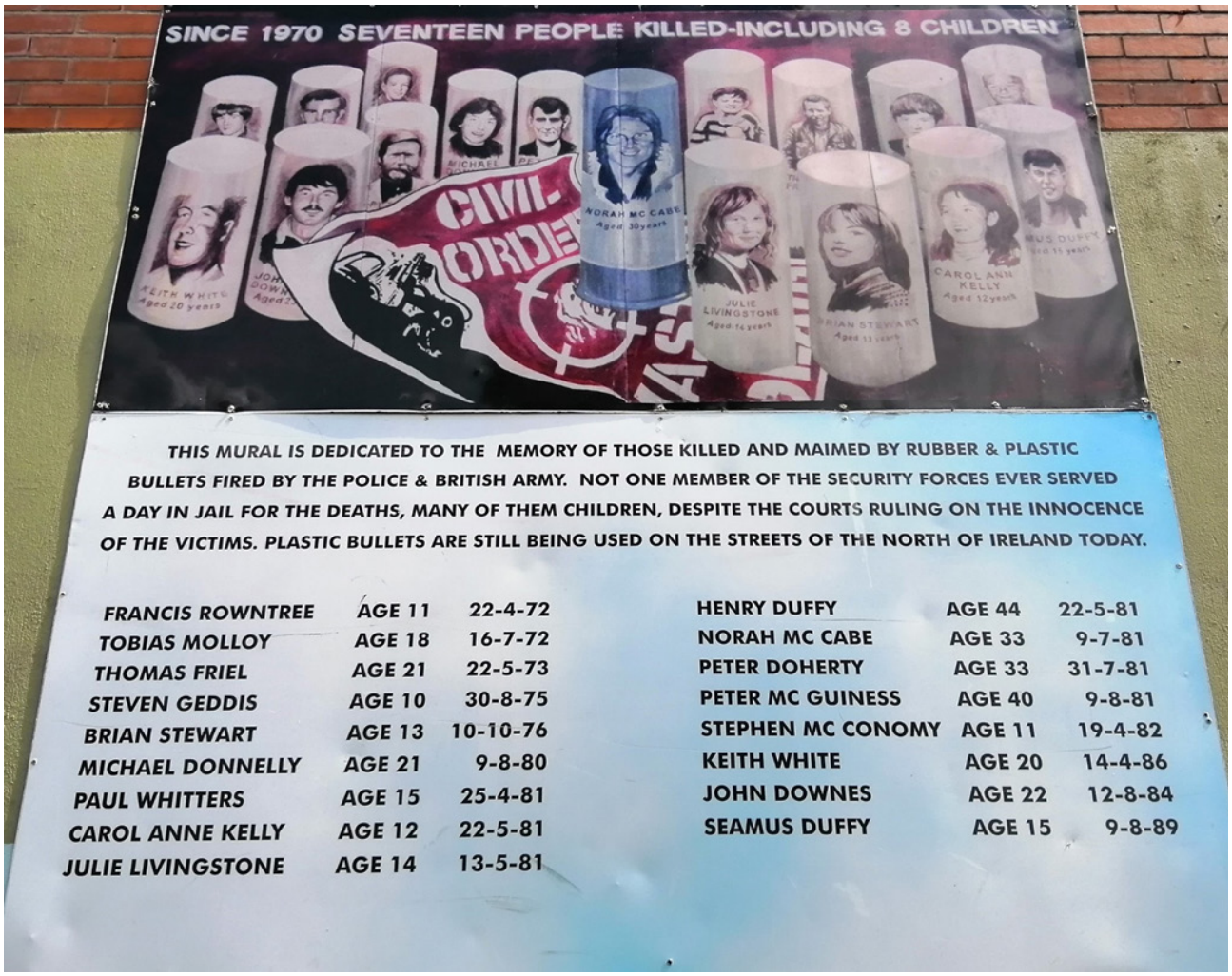


PHOTO RESOURCES

Shared and Ethical Remembering

PHOTO RESOURCES

Shared and Ethical Remembering

PHOTO RESOURCES

Shared and Ethical Remembering

PHOTO RESOURCES
Shared and Ethical Remembering

PHOTO RESOURCES

Shared and Ethical Remembering

PHOTO RESOURCES

Shared and Ethical Remembering

PHOTO RESOURCES

Shared and Ethical Remembering

PHOTO RESOURCES

Shared and Ethical Remembering

PHOTO RESOURCES

Shared and Ethical Remembering

PHOTO RESOURCES

Shared and Ethical Remembering

PHOTO RESOURCES
Shared and Ethical Remembering

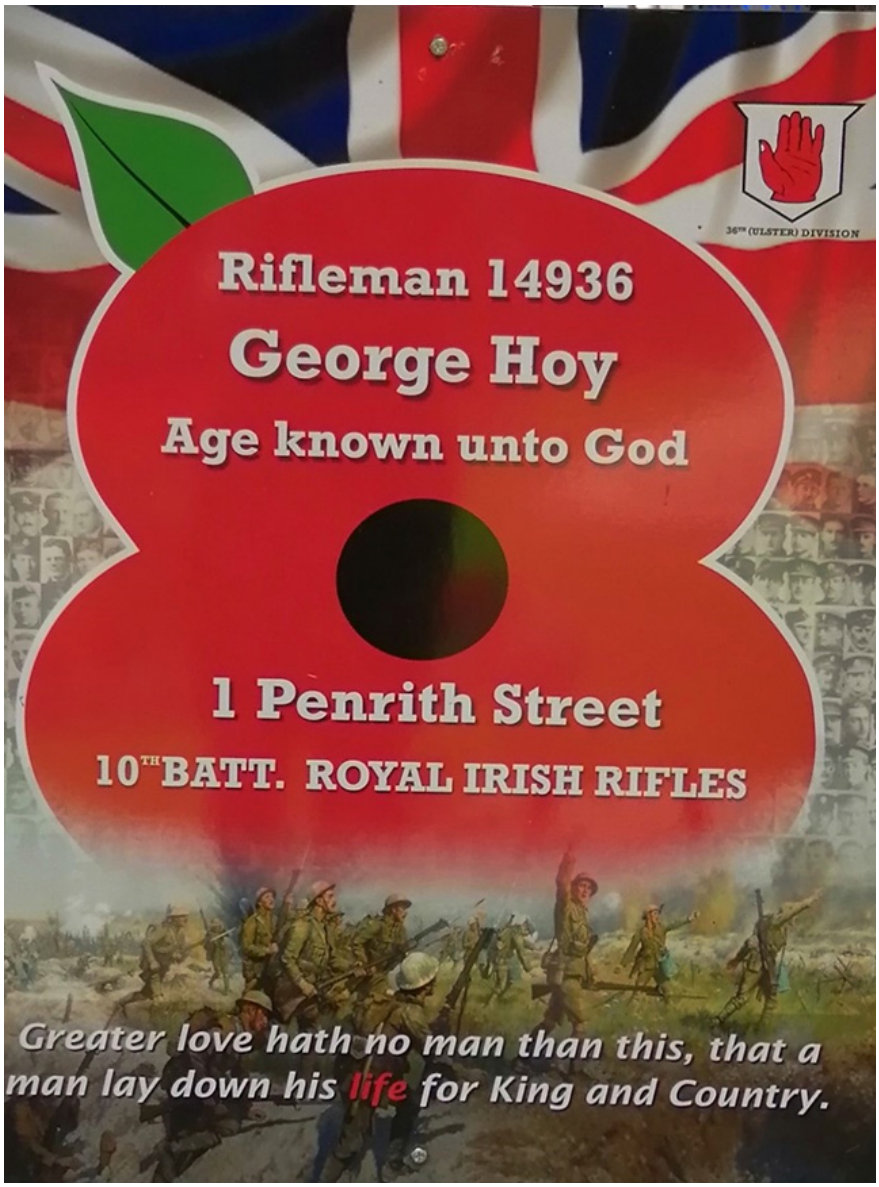


PHOTO RESOURCES

Shared and Ethical Remembering

PHOTO RESOURCES
Shared and Ethical Remembering

REMEMBERING FOR THE COMMON GOOD
Lesson Plan: Session 2

TOPIC:

Remembering for the Common Good (Part 2)

AIM:

The aim of this session is to:

i. Develop a deeper understanding of the role that memory plays in intergroup conflict.

ii. Introduce principles for how we can remember the past in a way that promotes reconciliation and the common good.

LEARNING OUTCOMES:

At the end of this session the student should be able to:

i. Illustrate how the memory and commemoration impacts on the common good.

ii. Understand and apply the principles for remembering in a shared an ethical way to one's own context.

REQUIRED RESOURCES:

Pens and markers | Flipchart | Sticky tape | Blu-tack | Post-course evaluation forms

SLIDE 1: Introduction

5mins

Provide a short recap of the previous session and introduce this session to the group which will look at our own experience of living in post-Troubles Northern Ireland / the North of Ireland and how we can remember the past in a more inclusive way.

SLIDE 2: Watch

5mins

WATCH: a video clip of Derry Girls: The difference between Catholics and Protestants.

Link: https://www.youtube.com/watch?v=0j0OF-TlyAY&feature=youtu.be

The aim of showing this video clip is to get the group to start thinking about their own experience of the Troubles, post-Troubles and living in the period of the Good Friday Agreement.

SLIDE 3: Group activity

25mins

IN GROUPS OF 3-5 ASK PARTICIPANTS TO:

Think about their experience of living in Northern Ireland (i.e. post the Troubles and during the Good Friday Agreement period).

On a flipchart groups should draw an image of a person. On the flipchart write about what would:

i. The head be thinking?
ii. The eyes be seeing?
iii. The ears be hearing?
iv. The mouth be speaking?
v. The hands be doing?
vi. The heart be feeling?
vii. Where would(n't) the feet be walking?

[The next slide provides an example of what the poster might look like].

ASK groups to give a short presentation of their posters.

DEBRIEF (possible questions to ask):

i. What have your learned from doing this activity?
ii. What do you know now that you didn't know before or thought that you didn't know?
iii. Are there common themes across the groups?
iv. Any fresh insights or new discoveries?
v. What new understandings emerged?

SLIDE 4: Poster example

Show the group an example of what their poster might look like. Encourage participants to think about their own experiences.

SLIDE 5: Group discussion

8mins

Provide a short recap of how memory and commemoration can contribute to conflict and keeping the society divided. Draw on examples presented in their posters.

IN GROUPS ASK PARTICIPANTS TO DISCUSS:

What could we do to remember the past in a way that would create a more positive and inclusive society to live in?

Groups should write down as many ideas as they can think of.

SLIDE 6: Key learning

5mins

1. Be open to different perspectives and interpretations of the past (even those who you might disagree with).
2. Be inclusive of other people's perspectives.
3. Listen to other people's interpretations of the past and be respectful of them.
4. Find out the historical facts.

SLIDE 7: Check out

15mins

SELECT SOME OF THE QUESTIONS BELOW TO CONCLUDE THE SESSION:

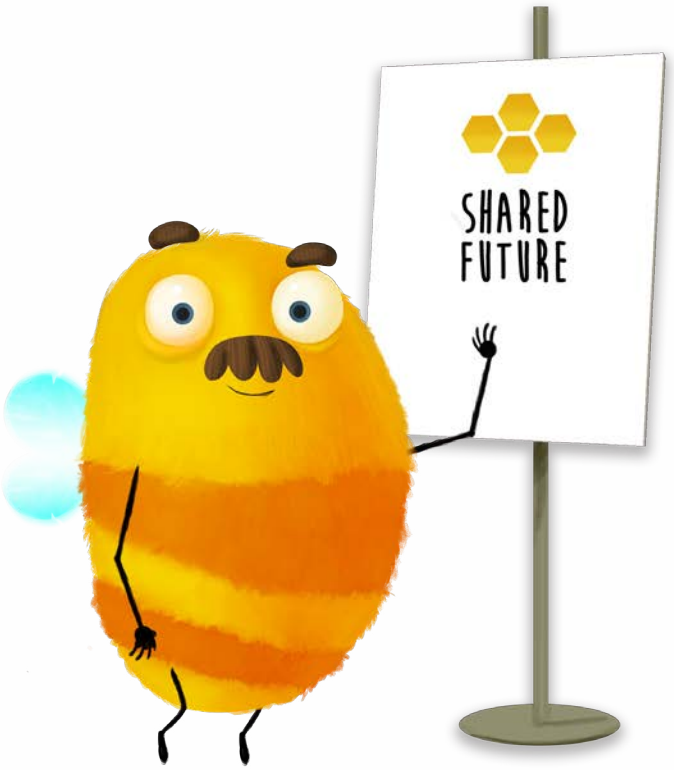
i. How have you found today?

ii. What have you learned?

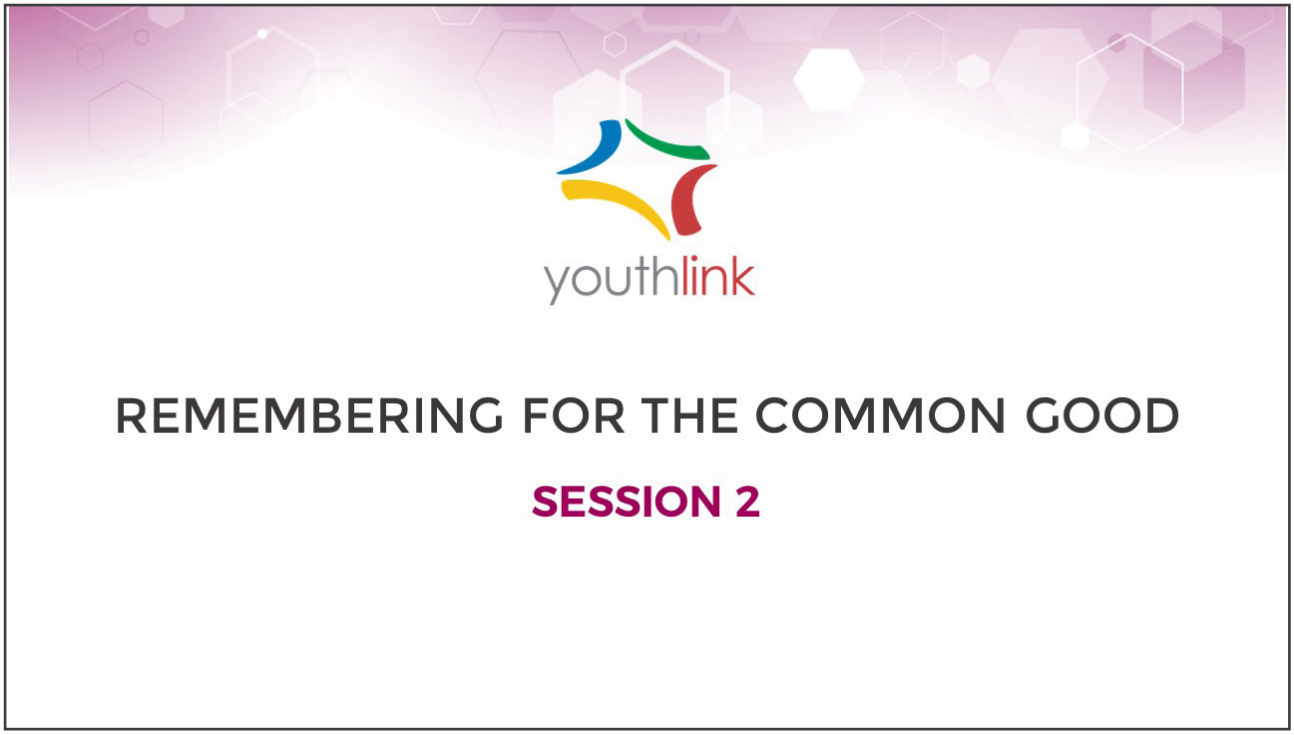
iii. What has been the value or significance of what we've done today?

POWERPOINT SLIDES
Session 2

Remembering for the Common Good



SLIDE 1



SLIDE 2

SLIDE 3

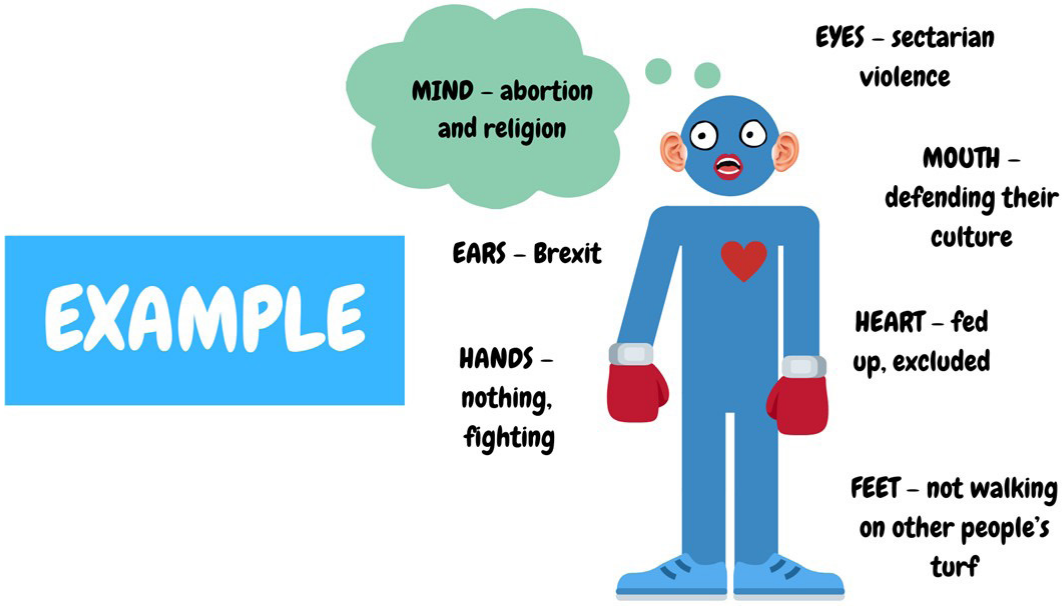
Think about your / young people's experience of living in Northern Ireland (i.e. post the Troubles and the Good Friday Agreement period).

Draw the image of a person on the flipchart provided.

Write: What would:

- The head be thinking?
- The eyes be seeing?
- The ears be hearing?
- The mouth be speaking?
- The hands be doing?
- The heart be feeling?
- Where would(n't) the feet be walking?

SLIDE 4



SLIDE 5

Group Discussion

What could we do to remember the past in a way that would create a more positive and inclusive society to live in?

In groups write down as many things as you can think of.

SLIDE 6

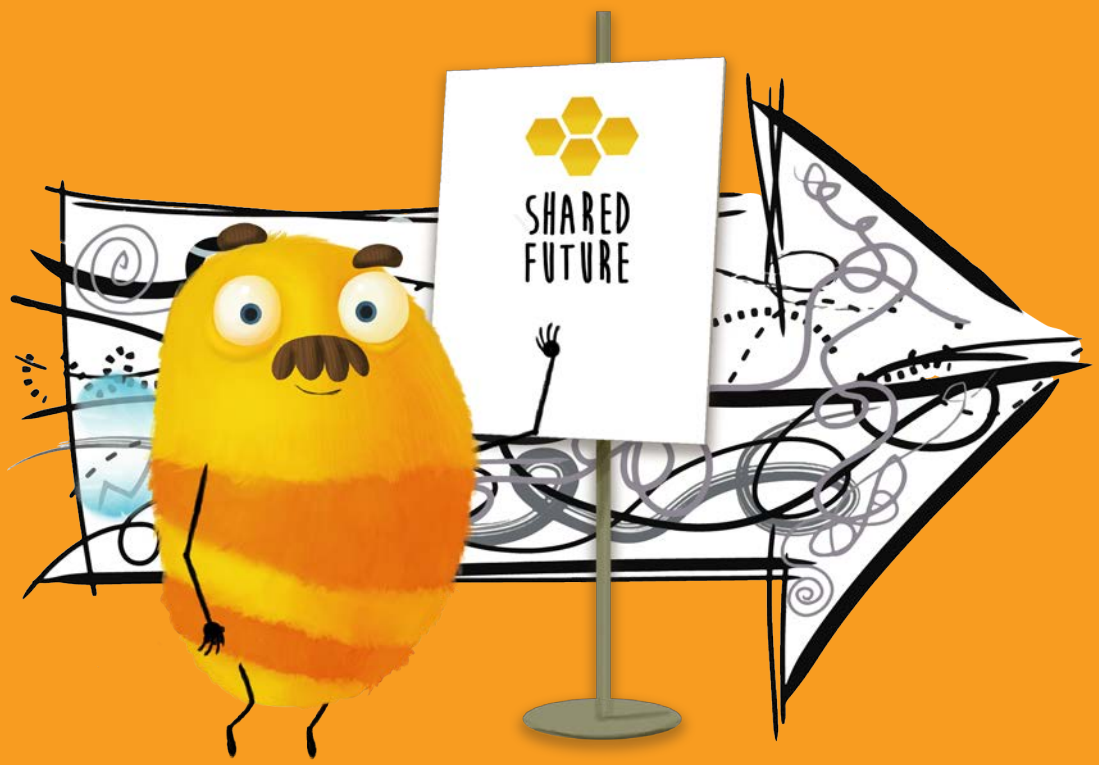
KEY LEARNING

1. Be open to different perspectives and interpretations of the past (even those who you might disagree with).
2. Be inclusive of other people's perspectives.
3. Listen to other people's interpretations of the past and be respectful of them.
4. Find out the historical facts.

SLIDE 7

youthlink

5. Conflict Transformation



BACKGROUND PAPER

NONVIOLENCE: A common good framework for transforming Northern Ireland's culture of violence

Dr Cathy Bollaert / Youth Link: NI
February 2019

An eye for an eye leaves the whole world blind **[Mahatma Gandhi]**

If you want to reap the harvest of peace and justice in the future, we will have to sow seeds of nonviolence here and now, in the present **[Mairead Maguire]**

Introduction and context

Why is there so much violence in the world today and why do so many ordinary people turn to the use of force and violence, especially when considering its negative return, the longer-term impact it can have on people's health and mental well-being, and the ineffectiveness of violence to achieve a positive peace and build a flourishing society. Underscoring the futility of violence Martin Luther King Jr. [1964] exclaims:

> Violence as a way of achieving racial [or other kinds of] justice is both impractical and immoral. I am not unmindful of the fact that violence often brings about momentary results. Nations have frequently won their independence in battle. But in spite of temporary victories, violence never brings permanent peace. It solves no social problem: it merely creates new and more complicated ones. Violence is impractical because it is a descending spiral ending in destruction for all. It is immoral because it seeks to humiliate the opponent rather than win his understanding: it seeks to annihilate rather than convert. Violence is immoral because it thrives on hatred rather than love. It destroys community and makes brotherhood impossible. It leaves society in monologue rather than dialogue. Violence ends up defeating itself. It creates bitterness in the survivors and brutality in the destroyers.

Despite the implementation of the Good Friday Agreement (GFA) and several consultations aimed at addressing the legacy of Northern Ireland's past, violence in Northern Ireland/the North of Ireland (NI) continues to undermine the building of peaceful future based on the common good. For those living in this society, the legacy of the past remains palpable and is exacerbated by persisting levels of poverty and inequality which only add to the hardships many people are experiencing.

Underpinning the pursuit of the common good is the question 'what kind of society do we want'? It is based on four key principles namely: human dignity (which recognises the equality of all humans and that every human life is worthy of respect); interconnectedness /interdependence (which recognises that our well-being is dependent on the well-being of those around us); solidarity (which commits us to show compassion and empathy, and to be responsible and work for the good of all individuals); and civic participation (which commits us to act justly and in ways that help meet the basic needs of other members of the society). The values underpinning a society based on the common good include equity and equality, diversity and interdependence (core youth work principles) as well as relationships and principles of nonviolence. However, the legacy of violence in NI brings into question the approach to peacebuilding which has been taken. It suggests emphasis was given to the resolution of the conflict rather than its transformation. Looking at how the two approaches differ Lederach [2003] explains that conflict resolution tends to be limited to looking

This paper is intended to inform a Youth Link project entitled, 'Remembering the past; shaping the future'. It is one of four papers that speak to key themes of the project: Pursuing the common good; civic participation; conflict transformation; and shared and ethical remembering. The project is funded by the Community Relations Council and supported by the Department of Foreign Affairs and Trade (DFAT).

for a 'solution' to end the experience; whereas conflict transformation goes further than conflict resolution in that it tries to envision a new society in which all can flourish. It is around such a vision that conflict transformation strategies are designed. So, not only does conflict transformation engage with ending the conflict, but it also engages with the underlying social conditions and structures that create and foster violence. Linking conflict transformation to pursuing the common good, Lederach further explains that conflict transformation promotes non-violent means to address the underlying causal factors of conflict and promote social structures that meet basic human needs.

Against this backdrop, this paper forms the second working paper in the series relating to the project entitled 'Remembering the past; shaping the future'. It argues that to promote an inclusive society in which all can flourish peacebuilding in NI needs to adopt a more transformative approach to conflict. Recognising the ambivalence in this society towards violence and the way it destroys relationships and goes against the values of respect, Derick Wilson [2016] argues that the rejection of violence and a focus on nonviolence must be central to youth work practice. In developing the question 'what kind of society do we want?' which lies at the heart of envisioning a shared future based on the common good this paper will:

1. Map out how violence has become embedded and normalised in the society; and
2. Introduce the principles of nonviolence as a framework for transforming conflict and building a thriving society based on the common good in which all can flourish.

Northern Ireland: A culture of violence?

In thinking about the extent to which there is a culture of violence in NI a couple of points for clarification need to be made. Firstly, a culture of violence does not mean that everybody in the society is violent or engaging in violent activity or that physical violence is accepted. Rather, as Darby and McGinty [2000: 260] point out:

> It means that violence and its effects have worked their way into the very fabric of society and become part of normal life so that they become accustomed to the routine use of violence.

Secondly, a culture of violence doesn't simply refer to the physical use of violence but includes structural and cultural forms of violence, as depicted in Galtung's triangle of violence [in Ramsbotham et al, 2011]. He argues that to build a positive peace in which all can flourish approaches to conflict transformation need to address each of the three forms of violence. Consequently, Galtung's triangle of violence is useful for mapping out the different kinds of violence and how they are expressed in the society as set out below:

Direct violence or physical violence, as the name suggests, refers to acts of violence which are physically carried out but that may find their roots in structural and cultural violence. Examples of this in post-Troubles NI include, but are not limited to; paramilitary punishment attacks/beatings experienced by children and young people, racist and sectarian attacks, and the use of petrol bombs by rioters in Derry / Londonderry during the 2018 Twelfth fortnight. It is also illustrated in the rise in racism and xenophobia, which is seen to be exacerbated by Brexit, as expressed in the group of people dressed as Ku Klux Klan (KKK) members posing near an Islamic prayer house in Newtownards, County Down.

Structural violence refers to those social structures and institutions that indirectly cause harm to people and which undermine a person's human dignity and ability to meet their basic needs. Examples of this in NI include those structures and policies that support classism and poverty, and which work to restrict the educational opportunities of young people. Structural violence also underpins the continued segregation of communities and the increased number of 'peace walls' (at least 32) that have been built since ceasefire (Belfast Interface Project, 2017). Inequalities such as the current legislative challenges around equal marriage and the Irish language among other rights-based issues are also forms of structural violence. The persistence of educational under-achievement, particularly among working class Protestant boys and Traveller children is also underpinned by inequalities regarding the structure of education in NI and by underlying issues of poverty (Gray et al., 2018). Although controversial, these issues and how people are treated differently (and often unequally) have been raised as forms that of structural violence that need to be discussed.

Cultural violence refers to the myths, narratives and beliefs that are used to justify violence

(direct and/or structural). Perhaps one of the most consequential examples of cultural violence for Northern Ireland (and for Ireland and the UK more widely) is the way in which a theology of violence underpinned both the Ulster Covenant and the Easter Proclamation [McMaster, Higgins & Hetherington, 2011]. Both documents make claim to God being on the side of their own political and nationalistic agendas. As McMaster et al. point out, the way in which God is associated with guns and violence and the certainty with which God was seen to take sides raises critical ethical and theological questions, especially given the active involvement of the clergy. Even though churches have largely moved on from this theology, these myths continue to permeate society. This can be seen in the way Biblical texts have been used by both Loyalists and Republicans to justify violence and oppression of the 'other' is also a form of cultural violence. Indeed, in South Africa Biblical texts were also manipulated to justify oppression of 'black' South Africans and the Apartheid state. The difficulty with this is that such theologies forget that '[all] humanity is created and loved by God and that [all] human beings are equal in dignity and are entitled to the same fundamental human rights' [WCC, 2018].

Having outlined the different forms that violence can take a culture of violence can be said to exist when this becomes a part of the everyday and seen as almost 'normal' and even valued. Moreover, there is evidence to show that young people sometimes feel that acting violently is what is expected of them by their friends and those in their community [McAlister, Haydon & Scraton, 2013]. This is particularly so among young men in which violence is strongly linked to masculinity [Harland, 2011]. However, when it becomes entrenched in the fabric of society the 'abnormality' of such a culture can become very hard to see.

In NI the culture and normalisation of violence is demonstrated in different ways. For example, it is evidenced in the range of murals that give prominence to (and reify) the gunman and the society's violent past [Ganiel, forthcoming]. Following the violence that ensued in Derry/Londonderry during the 12th fortnight (2018) Fealty [2018] points out how the mural of the petrol bomber in the Bogside gives young people the message that 'street violence is a heroic act'. Related to that, Gladys Ganiel [forthcoming] also points out how violence risks being glorified in the way different wars and battles are commemorated including, for example, in the blood sacrifice and heroics of WW1, the Battle of the Boyne and the Easter Rising. Films made about the Troubles also contribute to this [McAlister, Haydon & Scraton, 2013]. Further to this, the society's response to paramilitary attacks on young people also points to a culture in which violence has been normalised. Not only do a significant number of people within these communities condone paramilitary attacks but it is only now that the issue is beginning to be seen as a violent form of child abuse and a violation of person's human rights. Furthermore, as Wilson [2016] points out, the normalisation of violence is also evidenced in the way that the use of violence by one's own community is seen as provoked by the other side and therefore justified, while the use of violence by the 'other' is strongly condemned.

In Western societies more broadly, the way the military is perceived as a key state actor and the priority that is given by the State to maintaining a strong military capability is further evidence of the way in which violence has become normalised [Ganiel, forthcoming]. As Ganiel observes, it is also seen in the way the UK's strategy for recruiting and increasing support for the military among young people remains largely unchallenged. For young people this risks the potential of serious life-changing disabilities, long-term trauma and possibly even death, should they find themselves on the frontlines. However, the difficulty is that support for the military is supported by liberal peace-building theory which gives legitimacy to the military and the use of violence in state security forces [Ganiel, forthcoming]. However, perhaps more challenging is the way in which these militaristic ideals are also supported by the widely accepted theory of 'Just War' which has a theological underpinning to it. In NI, this is reinforced in the symbol of the Bible and crown and in the slogans 'for God and for Ulster' and 'God save Ireland' which conflate Christianity with military conquest and which claim the different groups claim God as their own.[1] Such thinking is not peculiar to this part of the world. Indeed, Christian militaristic thinking informed much of rhetoric around the 'war on terror' and the 'axis of evil' promoted by the Bush administration in which America was positioned as good and pure and its enemies as evil [Lock-Pullan, 2010]. In doing so, a theology of evil and sin was successfully used to justify the US military response to the 9/11 attacks and the invasion of Iraq. Nonetheless, using theology to justify violence and military conquest brings into question grave ethical concerns relating to the right to life (and who has the right to take away someone's life) and the Biblical injunctions not to commit murder, to love our enemies, do good to those who hate us, and to pray and work for peace. As Mairead Maguire (peace activist and Nobel Peace Prize winner)

1 See Ganiel [forthcoming] for a more detailed analysis of how cultures of militarism is supported in Northern Ireland.

(1988) laments, in the NI nationalism and our willingness to die and kill for our flags are put before human life.

As well as reinforcing structural injustices such as classism, sectarianism and racism, violence in NI has had a significant impact on peoples' health and mental well-being. As research by McAlister et al [2013] shows 'this is directly seen in suicide rates [which have increased since the end of the Troubles], disability, unemployment among youth particularly in those areas most affected by the conflict'. Even though direct violence might have decreased since the Troubles, structural and cultural violence continues to negatively affect people's mental health. Moreover, it raises the question as to the extent to which NI has had (or is able to have) an in-depth discussion on the issue of violence (and alternatives to violence) at a political, theological and ethical level. Surrounded by continuing threats of terrorism, ethnic, religious and political motivated violence and economic crises, there is a need for strong ethical thinking that lives up to the principles of the common good and on how we interact with the 'other' in a way that doesn't promote further conflict and advocate the use of violence [Jahanbegloo, 2013]. It also suggests we need a new way of looking at conflict transformation i.e. that of nonviolence.

Considering nonviolence as an approach to transforming conflict

Not only is nonviolence a core value and approach in conflict transformation it is also a central value to pursuing the common good. It is seen as both a way of life and as a tactic that can help shape how we respond to the culture of violence in NI in a way that promotes the common good. History shows how nonviolent action has been used to transform numerous conflicts across the globe including in Ireland. Its power and success as a tool for transforming conflict is perhaps best known in the civil rights movement in the USA, led by Martin Luther King. A particularly famous example is of Rosa Park whose nonviolent protest changed the discriminatory nature of seating on buses. The nonviolent movement under the leadership of Mahatma Gandhi which led to India's independence from British rule is another important historical example of the transformative power of nonviolence. In Ireland, Daniel O'Connell used nonviolent principles to campaign for the liberation of Irish Catholics in the 1800's. Famous peace groups across the island of Ireland including the Quakers, the Hibernian Peace Society, the Fellowship of Reconciliation, and Corrymeela have also been promoting nonviolence. Since the start of the Troubles this includes the Peace People, Witness for Peace, Women Together, Peace Point and Glencree [Mitchell, 1978]. The Northern Irish civil rights movement also sought to adopt the nonviolent tactics espoused by Gandhi and Martin Luther King. John Hume, the founder of the Social Democratic and Labour Party (SDLP) and former Nobel Peace Prize Laureate, is well known for his nonviolent approach to finding a peaceful solution to violence that claimed so many people's lives during the Troubles.

Despite the success of nonviolence in transforming conflicts across history, today it is not something that is much talked about. Moreover, it is not usually presented as an alternative to violence and the use of armed force as a means of transforming conflict. Indeed, Derick Wilson [2016] asserts that nonviolence (in youth work) needs to be explicitly revisited. However, to do so we need to understand a little more about what we mean by nonviolence, how it is practiced, the challenges facing the practice of nonviolence in NI.

Sometimes called 'love in action' nonviolence refers to a commitment to civic activism and participation 'that employs social, economic, and political forms of power without resorting to violence or the threat of violence' [Nepstad, 2011, p. xvii]. Nonviolence is about transforming structural violence and social injustices in a way that honours the humanity of the 'other' and treats them with respect and dignity [Wink, 1987: 32]. It is based on the principle of the sanctity and dignity of human life. This requires finding a means to addressing social injustices and inequalities in a way that does not demonise or humiliate the perceived enemy; in doing so, one's own humanity and sense of dignity and self-respect is lost. From a Christian faith perspective nonviolence is about loving our perceived enemy (who might be those from different religious persuasion or from a different racial or ethnic background). This requires recognising that God is also in our perceived 'enemy' and is also a child of His. Consequently, the fundamental question is 'how can I find God in my enemy?'. Indeed, Jesus says: love your enemies and pray for those who persecute you; that you may be children of your Father in heaven (Matthew 5: 44-45). Therefore, nonviolence is not just about fighting and standing up for the rights of our own community but the for good of the whole community, which is what a vision of the common good seeks to pursue. Related to this is the principle of human interconnectedness. This is well expressed in the African philosophy of ubuntu

which recognises that our humanity and well-being is dependent on the humanity and well-being of the wider society. Unlike violence, which is based on fear and anger and the idea of division, nonviolence is based on ideas of unity and an understanding of human interconnectedness [Gregg, 1966]. Significantly, both the principle of human dignity and interconnectedness are core principles of the common good.

One of the challenges surrounding nonviolence is that it can be perceived as a 'soft' option that avoids suffering and hardship. This is because violent approaches to conflict are often perceived as virtuous and engaging in violence as proof of courage (and masculinity). However, to think about nonviolence as a passive and soft option is flawed as it one of the most active and successful forms of civic participation. This is because it moves the balance of power to the people and empowers those at a grassroots level to challenge injustices and inequalities. Furthermore, unlike violence which has a massive human and financial cost to it, nonviolence not only costs less financially but it has much lower human cost to it i.e. it has a less detrimental impact on people's physical and mental well-being and fewer lives are lost through nonviolent activism.

How then does one begin to use nonviolence to build a culture of peace? For Mairead Maguire [1988], it needs to start in the home where respect for life (including the life of little insects) is taught. This includes thinking about how we violate the environment in which we live such as through our consumer culture and wastefulness. Therefore, building a culture of peace includes respecting the environment and adopting environmentally friendly and sustainable practices. Nonviolence and building a culture of peace also grows out of a life grounded in spiritual practices such as prayer and meditation; this helps to strengthen one's mind and build resilience. It can include daily practices such as asking oneself 'how can I be a better person today'? Arun Gandhi [2016], Mahatma Gandhi's grandson, also talks about the importance of being able to channel ones' anger which can develop through what he refers to as passive forms of violence. This includes a sense of anxiety and lack of competence, feeling unsupported and misunderstood, and through the lack of respect, courtesy and helpfulness. If not channelled correctly, Gandhi argues this can be reproduced through prejudice, different forms of oppression, and actions that seek to deprive and harm people (physically, emotionally and mentally). Therefore, this requires asking whether my actions are hurting someone else. Furthermore, a culture of peace can develop from being involved in projects that contribute to the well-being of one's community and learning more about the philosophy and practice of nonviolence [Nagler, 2014]. These practices nurture one's sense of dignity and self-respect, which is foundational to promoting nonviolent culture of peace.

Conclusion

Nonviolence as a way of life, practice and tactic is a form of civic participation integral to pursuing the common good in society. It recognises that violence (physical, structural and cultural) are an affront to society and to the dignity of humans and the environment. Applying nonviolent principles to transforming conflict requires us to treat our perceived enemy with dignity and to seek to transform violence in all its forms so that the well-being (including mental, physical, social, economic, and spiritual) of all the society can be nurtured. This is the bedrock upon which a society based on the common good can be pursued.

Nonviolence was widely discussed during the Troubles by peace activists and organisations such as the Peace People, the Northern Ireland Civil Rights Association (NICRA), and by some political parties such as the SDLP. However, since then it has received very little attention. In the current political vacuum and in the context of Brexit which is seen to be exacerbating sectarianism, racism, xenophobia, populist nationalism and violent extremism embedding the principles of nonviolence into the society's moral fabric is becoming increasingly urgent. Unless the culture of violence here in NI is challenged Deborah Erwin [2016: 11] cautions that without an alternative young people may continue to see violence as a legitimate way of handling conflict. Youth workers have an important role to play in this. Firstly, while the use of violence in any form needs to be condemned youth workers need to understand and empathise with why young people feel the need to turn to violence in the first place. Recognising there are various factors that might influence a young person to participate in violence Erwin urges youth workers to explore alternatives to violence with young people and nurture their nonviolent communication skills and practice. Secondly, it is imperative that youth workers understand how structural and cultural violence impacts on goals of youth work and on the personal, social and educational development of young people and their ability to influence the common good and reach their full potential. Thirdly, and most importantly, youth workers need to model nonviolence in their own lives if indeed a nonviolent way of life that has the capacity to transform our societies is to be cultivated among young people.

REFERENCES AND FURTHER READING:

Belfast Interface Project (BIP). 2017. Interface Barriers, Peacelines and Defensive Architecture. BIP.

Darby, J., Mac Ginty, R. (Eds.). 2000. The Management of Peace Processes. Palgrave Macmillan.

Fealty, M. 2018. Aside from heat and frustration, the inspiration for Derry's young rioters is no secret...Available online: https://sluggerotoole.com/2018/07/10/aside-from-heat-and-frustration-the-inspiration-for-derrys-young-rioters-is-no-secret/

Ganiel, G. Forthcoming. Ex-combatants and post-liberal peace-building in Northern Ireland: Challenging cultures of militarism.

Gandhi, A. 2016. Building a Culture of Peace: Lessons from my Grandfather. Smyth Memorial Lecture, Ulster University.

Gray, A. M., Hamilton, J., Kelly, G., Lynn, B., Melaugh, M. & Robinson, G. 2018. Northern Ireland Peace Monitoring Report, Number 5. Community Relations Council.

Gregg, R. 1966. The power of non-violence. Schocken Books.

Harland, K. 2011. Violent youth culture in Northern Ireland: Young men, violence and the challenge of peacebuilding. Youth and Society 43(2): 414-432.

Erwin, D. 2016. Young people and extremism: A resource pack for youth workers. SALTO Cultural Diversity Resource Centre.

Jahanbegloo, R. 2013. The Gandhian Moment. Harvard University Press.

King. M. L. 1964. Martin Luther King Jr. Nobel Lecture. Available online: https://www.nobelprize.org/prizes/peace/1964/king/lecture/

Lederach, J. P. 2003. Little Book of Conflict Transformation. Good Books.

Lock-Pullan. 2010. Challenging the political theology of America's 'War on Terror'. In: D. Fisher and B. Wicker. Just War on Terror: A Christian and Muslim Response. Ashgate Publishing Limited. Pp. 37 – 54.

Maguire, M. 1988. A Conversation on Christian Nonviolence. Nonviolent World. Available online: https://www.youtube.com/watch?v=GOx2AsxVbQQ

McAlister, S., Hyadon, D. and Scraton, P. 2013. Violence in the lives of children and youth in 'post-conflict' Northern Ireland. Children, Youth and Environments 23(1): 1-22.

McMaster, J., Higgins, C. and Hetherington, M. 2011. Ethical and Shared Remembering: Commemoration in a New Context. Ethical Theological Responses to Shared Remembering 1912-1922. The Junction.

Mitchell, R. 1978. Peace groups since the thirties. DAWN: An Irish Journal of Nonviolence 38-39: 18-24.

Nagler, M. 2014. The Nonviolence Handbook: A Practical Guidebook. Berrett-Koehler Publishers.

Nepstad, S. 2011. Nonviolent revolutions: Civil resistance in the late 20th century. Oxford University Press.

Ramsbotham, O., Miall, H. and Woodhouse, T. 2011. Contemporary Conflict Resolution. Polity Press.

Wilson, D. 2016. Young people – Future citizens of a shared society and an interdependent world? The Understanding Conflict Trust.

Wink, W. 1987. Violence and nonviolence in South Africa: Jesus' Third Way. New Society Publishers.

World Council of Churches (WCC). 2018. Message from the conference "xenophobia, racism, and populist nationalism in the context of global migration". Organized jointly by the Dicastery For Promoting Integral Human Development (Vatican City) and the World Council Of Churches (Geneva) in collaboration with the Pontifical Council For Promoting Christian Unity (Vatican City). Available online: https://www.oikoumene.org/en/resources/documents/message-from-the-conference-xenophobia-racism-and-populist-nationalism-in-the-context-of-global-migration-19-september-2018/.

3 CONFLICT TRANSFORMATION
Learning Outcomes

The third unit 'Conflict Transformation' comprises two 1-hour sessions.

SESSION 1: Violence: Understanding its impact on the common good.

It aims to:

i. Develop a deeper understanding of the culture of violence that exists in Northern Ireland / the North of Ireland;

ii. Identify different forms of violence (including direct, structural and cultural violence) and how they are manifested within the society; and

iii. Understand how violence negatively impacts on the common good (at an individual and societal level).

SESSION 2: Cultivating a practice of non-violence.

It aims to:

i. Promote non-violence as a personal and social value and as an alternative to violence and means of transforming conflict.

ii. Apply non-violent practices that contributes to building a society based on the common good.

SUBJECT SPECIFIC OUTCOMES: CONFLICT TRANSFORMATION

2 X 1-HOUR SESSIONS

LEARNING OUTCOME	ASSESMENT CRITERIA
The learner will:	**The learner can:**
1. Understand what violence is.	1.1 Classify and illustrate different types of violence.
2. Understand the impact of violence in Northern Ireland / the North of Ireland.	2.1 Map out the different kinds of violence in one's own community. 2.2 Explain the impact that violence has on one's community.
3. Understand non-violence and its benefits for transforming conflict affected societies.	3.1 Explain the benefits and practice of non-violence.
4. Develop skills for non-violent conflict transformation.	4.1 Apply non-violent practices to one's own context.

CONFLICT TRANSFORMATION
Lesson Plan: Session 1

TOPIC:

Violence: Understanding its impact on the common good

AIM:

The aim of this session is to:

i. Develop a deeper understanding of the culture of violence that exists in Northern Ireland / the North of Ireland;

ii. Identify different forms of violence (including direct, structural and cultural violence) and how they are manifested within the society; and

iii. Understand how violence negatively impacts on the common good (at an individual and societal level).

LEARNING OUTCOMES:

At the end of this session the student should be able to:

i. Understand what violence is; and

ii. Understand the impact of violence in Northern Ireland / the North of Ireland

REQUIRED RESOURCES:

Pre-course evaluation form | Post-it notes | Pens and markers | Flipchart | Scissors

Sticky tape | Local newspaper | Pipe cleaners | Blu-tack

SLIDE 1: Course introduction

5mins

1. Introduce the course to the group.
2. Hand out the pre-baseline evaluation for participants to complete.

SLIDE 2: What is violence?

3mins

1. Ask everyone to write their definition of violence on a post-it note.
2. Prepare a flipchart with three headings: direct / physical violence, structural violence, cultural violence. [See support material]
3. Ask each person to post their definition on the wall / flip chart under the category of violence they think it fits under.
4. Select some of the definitions to open the discussion.
5. Say: Violence is much more than just hitting someone or shooting them. It can be categorised in three ways (direct, structural, cultural). Direct violence is easiest to see but violence is all of those.

In this session we're going to look at the different types of violence and how it impacts us and our communities.

SLIDE 3: Direct or physical violence

2mins

SAY: The first type of violence is direct or physical violence. This is the easiest one's to see.

Try to draw examples from the post-it notes they wrote.

ASK: Can they think of any other types of violence?

SLIDE 4: Group activity

15mins

AIM OF ACTIVITY: to learn about structural violence.

Divide the class into groups of about 5. Give half the groups ample resources (newspaper, sticky tape & pipe cleaners). Give the other half fewer newspapers, less sticky tape and no pipe cleaners. The idea is that groups have unequal resources. To make it more unequal, you can help the privileged group by giving them tips to build their tower.

AIM OF ACTIVITY: for groups to build the tallest, free-standing tower.

NOTE: put a time limit on the activity (about 5 mins).

SLIDE 5: Group discussion

Activity debrief:

ASK:

1. Why do you think some groups did better than others?
2. How did their extra benefits / privileges affect the others?
3. How does this reflect the real world?

Think about class benefits, racial privileges. These keep people oppressed, hungry, unable to access education, jobs etc.

SAY: This is called structural violence.

SLIDE 6: Structural violence

Structural violence refers to social structures and institutions that indirectly cause harm to people and ability to meet their basic needs.

e.g. policies that support classism and poverty, inequalities.

ASK: What kind of inequalities are there in Northern Ireland?

Possible responses: marriage inequalities, Irish language rights, classism and poverty which works to restrict educational opportunities, peace walls that keep communities segregated.

SLIDE 7: What do you think? 10mins

THE AIM OF THIS ACTIVITY TO ENCOURAGE YOUNG PEOPLE TO THINK ABOUT WHAT INFORMS THEIR VALUES AND BELIEFS.

Create an imaginary line across the room in which one end represents 'yes' and the other 'no'. Read out the statements listed below. Participants should move to stand the part of the line that represents their answer. For each statement, ask why they chose to stand where they did. This will open the discussion to thinking about the implications of our values and beliefs. Possible follow-up questions are listed below the statement.

1. **Posing as the KKK is just a bit of fun**.

   [Opens discussion to beliefs in white superiority, racism and how this might affect others].

2. **Making jokes about names that sound strange to you is harmless. (e.g. Irish names)**

   [Opens discussion to group superiority / inferiority, racism and sectarianism, human rights issues such as equality, belonging, and human need for identity. Ask why people make jokes about others.]

3. **There's nothing wrong with sharing or retweeting posts that are racist or sectarian.**

   [Opens discussion to group superiority / inferiority, racism and sectarianism, human rights issues such as equality, belonging and not discriminating. Ask why people do this].

4. **People who get a punishment from the paramilitaries probably deserve it.**

   [Opens discussion to where this narrative comes from, child protection / safeguarding, crime, the right not to be hurt or tortured.]

5. **Using God's name to support violent actions is ok.**

   [Opens discussion to how God has been used to support the Troubles: 'for God and for Ulster'; 'God save Ireland'; scripture passages on murals; when we see the 'other' as evil; the Easter Proclamation; the Ulster Covenant – both which used the name of God to support their cause.]

6. **Separating people based on their language / race / religion is good.**

   [Opens discussion to how Apartheid was supported, the peace walls, immigrants and xenophobia, Trump's wall].

7. **Everybody should live in the country they grew up in.**

   [Opens the discussion immigrations policies, Brexit, right wing politics, xenophobia, racism, populist nationalism].

8. **Wrong beliefs should not be tolerated.**

   [Opens discussion to Sharia law, violent extremism, tolerance of different religions etc.]

9. **Its ok to kill someone as long as you're fighting a war in the army.**

   [Opens discussion around the right to life and who has the right to take away life; not committing murder, loving our enemies].

10. **It is noble and brave to fight and die for your flag and country.**

    [Opens the discussion to how violence is often linked to masculinity; nationalism and the imagined community].

SLIDE 8: Cultural violence — 3mins

What we're talking about is called cultural violence. It's the things we believe that make violence feel right or at least not wrong.

Refer to the metaphor of an iceberg: it's the part of the iceberg we can't see but that support and give rise to our actions.

To build a peaceful society not only do we have to get rid of physical violence and structural injustices, we also have to challenge and change some of the beliefs we hold (the ones that support and justify violence).

SLIDE 9: Group discussion — 5mins

AIM: To think about the impact of violence and how it impedes the common good.

On a flipchart groups should write a list of how violence can impact on people, communities and countries?

POSSIBLE ANSWERS:

- People: life changing disabilities, death, post-traumatic stress, mental health issues, suicide, fear, substance abuse, anti-social behaviour.
- Communities: poverty, unemployment, low educational attainment, hard-line policing.
- Countries: no job opportunities, lack of development, persisting poverty, racism, sectarianism.

ASK: How does this impact on achieving the common good and the kind of society you would like to live in (refer back to the 'vision posters' made by groups).

SLIDE 10: Mapping violence

15mins

AIM: To highlight the extent to which violence exists in our communities.

Draw a map of your neighbourhood / community. Plot out where the different forms of violence exist. (one option is for groups to look through local newspapers to see what kind of violence has occurred in their community). Each group should present their maps to the whole group.

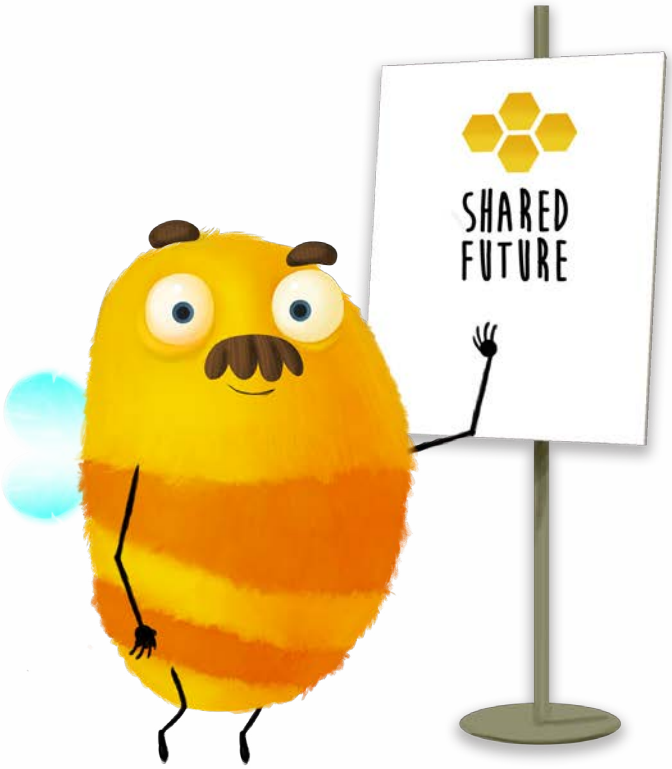
THINK ABOUT:

- Where have violent acts happened? [Prompts: sectarian, racist acts, beatings, shootings, riots, suicide, bombs].
- Where are the inequalities? (e.g. class, poverty) [Prompts: workings class / middle class areas, deprived areas, rough sleepers].
- Where are the places you can't go? [Prompts: places you can't walk in your uniform, football / GAA tops]
- Where are the peace walls / where do the different communities live? [Prompts: PUL / CNR areas, immigrant communities, peace lines / walls].
- Where are the sectarian / racist murals? [Prompts: murals depicting masked men, guns, sectarian / racist slogans, sectarian flags, memorials / commemorations].

CONCLUDE: By saying that in the next session we'll look at alternatives to violence and how we can transform our communities non-violently.

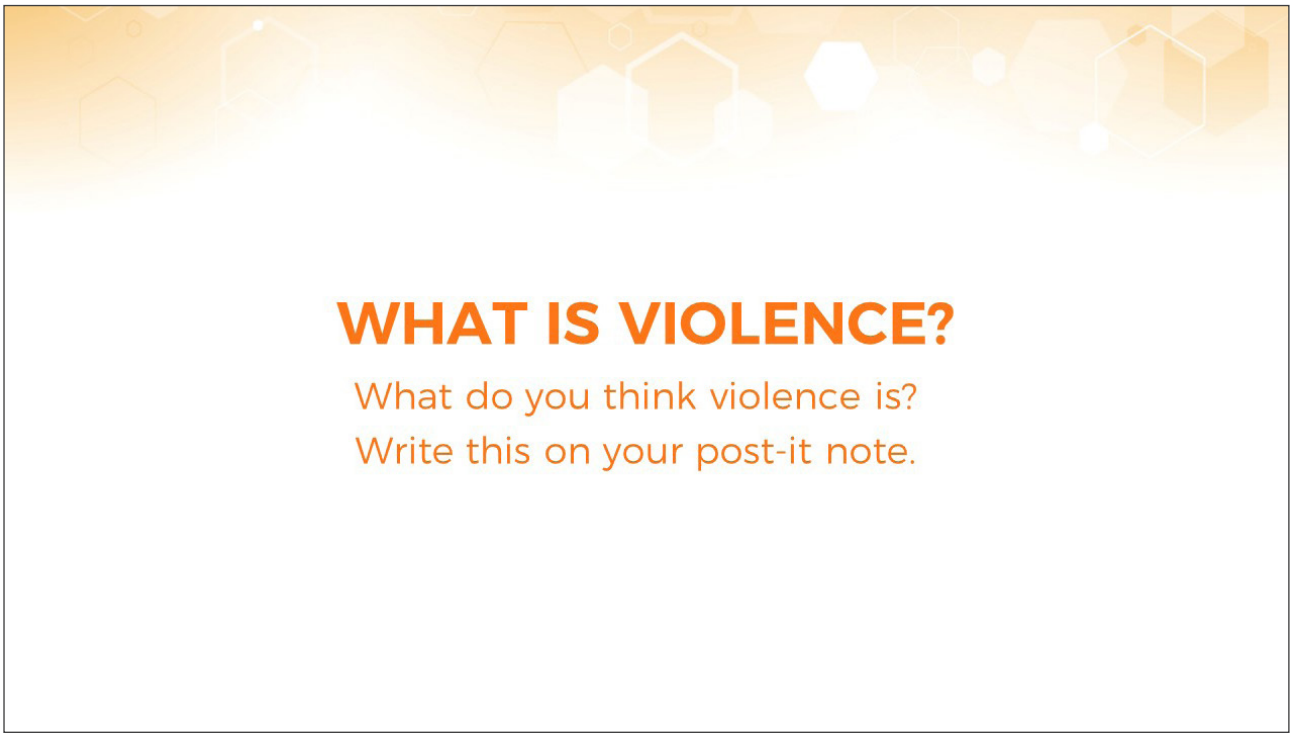
POWERPOINT SLIDES
Session 1

Conflict Transformation



SLIDE 1

SLIDE 2

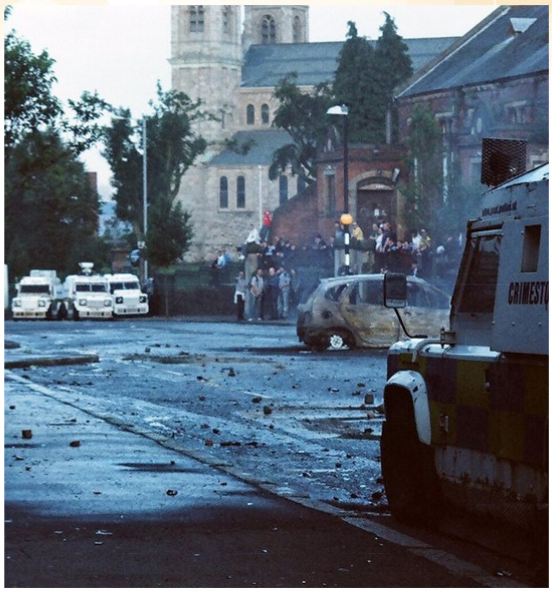


SLIDE 3

1. DIRECT OR PHYSICAL VIOLENCE

Acts of violence which are physically carried out.

e.g. racist or sectarian attacks, petrol bombs, paramilitary beatings / shootings, killing.



SLIDE 4

GROUP ACTIVITY

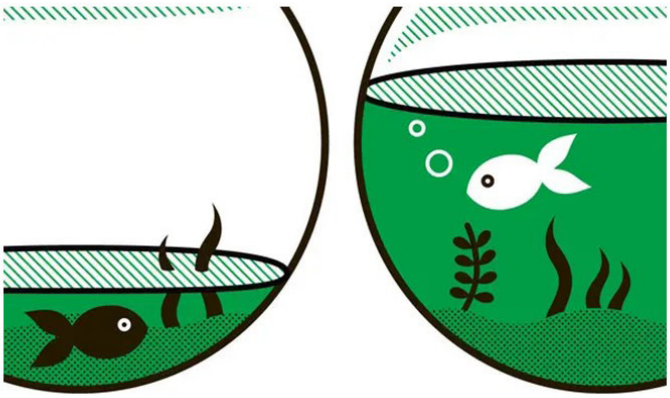
AIM: Build a paper tower.
The tallest, free-standing tower wins.

Note: You only have 5 minutes to complete this activity.

SLIDE 5

GROUP DISCUSSION

1. Why do you think some groups did better than others?
2. How did their extra benefits / privileges affect the others?
3. How does this reflect real life?



https://www.nytimes.com/2014/04/13/books/review/the-divide-by-matt-taibbi.html

SLIDE 6

2. STRUCTURAL VIOLENCE

Structural violence (social injustice) refers to social structures and institutions that indirectly cause harm to people and ability to meet their basic needs.

e.g. policies that support classism, poverty, racism, sectarianism, inequalities, exploitation, marginalization, Apartheid.

What kind of inequalities are there in Northern Ireland?

SLIDE 7

2. STRUCTURAL VIOLENCE

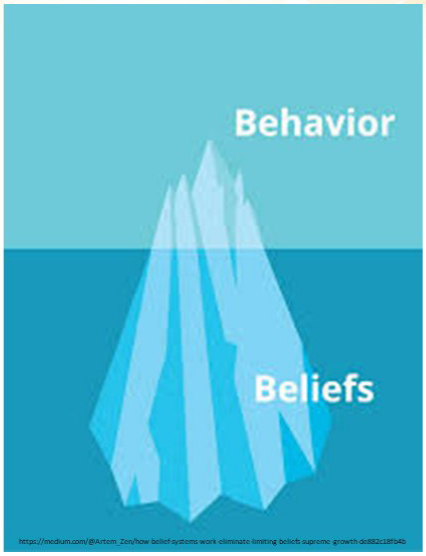
1. Posing as the KKK is just a bit of fun.
2. Making jokes about names that sound strange to you is harmless.
3. There's nothing wrong with sharing or retweeting posts that are racist or sectarian.
4. People who get a punishment from the paramilitaries probably deserve it.
5. Using God's name to support violent actions is ok.
6. Separating people based on their language / race / religion is good.
7. Everybody should live in the country they grew up in.
8. Wrong beliefs should not be tolerated.
9. Its ok to kill someone as long as you're fighting a war in the army.
10. It is noble and brave to fight and die for your flag and country.

YES or NO?

SLIDE 8

3. CULTURAL VIOLENCE

Is what makes violence and injustice feel right - or at least not wrong



SLIDE 9

GROUP DISCUSSION

What is the impact of violence on:

1. People,
2. Communities, and
3. Countries?

List these on a flipchart.

SLIDE 10

MAPPING VIOLENCE

Draw a map of your neighbourhood / community that shows where different forms of violence exist.

Think about:

- Where have violent acts happened (e.g. bombs, paramilitary beatings/shootings)?
- Where are the inequalities? (e.g. class, poverty)
- Where are the places you can't go?
- Where are the peace walls / where do the different communities live?
- Where are the sectarian / racist murals?
- What kind of people are excluded / marginalized?

SUPPORTING DOCUMENTS
Session 1

Conflict Transformation

VIOLENCE CATEGORY HEADING CARDS

Conflict Transformation

DIRECT / PHYSICAL VIOLENCE

STRUCTURAL VIOLENCE

CULTURAL VIOLENCE

AGREE/ DISAGREE HEADING CARDS

Conflict Transformation

I AGREE

I DISAGREE

CONFLICT TRANSFORMATION
Lesson Plan: Session 2

TOPIC:

Cultivating a practice of nonviolence

AIM:

The aim of this session is to:

i. Promote nonviolence as a personal and social value and as an alternative to violence and means of transforming conflict.

ii. Apply nonviolent practices that contributes to building a society based on the common good.

LEARNING OUTCOMES:

At the end of this session the student should be able to:

i. Understand nonviolence and its benefits for transforming conflict-affected societies; and

ii. Develop skills for nonviolent conflict transformation.

REQUIRED RESOURCES:

- Paper and envelopes
- Pens and markers
- Flipchart
- Handout: the 5 principles of nonviolence
- Post-course evaluation forms
- Heading cards

SLIDE 1: Cultivating a practice of nonviolence

5mins

INTRODUCE THE SESSION:

Recap: the last session looked at different types of violence and the impact of violence. This session will begin to look at alternatives to violence and how we can transform conflict non-violently.

SLIDE 2: Responding to injustice

7mins

ASK: How do people in NI or in your community respond to violence? List one answer per 'post-it' note.

POSSIBLE ANSWERS: physical fighting, rioting, bombs, hunger strikes, marches, dialogue.

Participants should place their post-it notes under the heading they think it fits, i.e. violent acts / nonviolent acts.

FOLLOW-UP QUESTIONS:

i. What do you think they're trying to achieve through these actions? [Goals can range from trying to change behaviour to changing laws towards a more equal and fair society and pursuing the common good.]

ii. What would happen if individuals and groups only responded to injustice using violence? What would that achieve? How would it impact on building the kind of society we want to live in (the common good)?

SLIDE 3: Heroes of peace

5mins

AIM: For participants to start thinking about people who have used peaceful means to transform conflict.

SAY: We are going to look at some of the people in history who have helped to bring about the common good (and a more positive society) using peaceful and nonviolent means. Who might some of these people be?

Participants should discuss in their groups and list as many people as they can think of.

Ask groups to call out the names of the people they came up with.

(Possible examples include: Martin Luther King, Mahatma Gandhi, Rosa Parks, Rachel Corrie, Nelson Mandela, Dalai Lama, Malala Yousafzai, Daniel O'Connell, John Hume, Mairead Corrigan Maguire).

SLIDE 4: Martin Luther King Jr.

ASK: Do you know who this is? What makes him a hero of peace?

ANSWER: Martin Luther King, Jr. was an American clergyman, activist, and leader in the Africa-American civil rights movement. He is best known for his role in the advancement of civil rights using nonviolent civil disobedience. King led the first African-American nonviolent demonstration with the bus boycott, which began in 1955 and let to the end of segregation on buses.

SLIDE 5: Mohandas (Mahatma) Gandhi

ASK: Do you know who this is? What makes him a hero of peace?

ANSWER: Developing and spreading the art of non-violent civil disobedience and applying it to a large scale conflict, Gandhi — who was commonly known as Mahatma Gandhi — brilliantly brought independence to India and became an inspiration for movements of nonviolence, civil rights and freedom across the world.

SLIDE 6: Rosa Parks

ASK: Do you know who this is? What makes her a hero of peace?

ANSWER: Rosa Parks was an American activist in the civil rights movement best known for her pivotal role in the Montgomery Bus Boycott. On December 1, 1955, in Montgomery, Alabama, Parks rejected bus driver James F. Blake's order to relinquish her seat in the "coloured section" to a white passenger, after the whites-only section was filled. Parks' prominence in the community and her willingness to become a controversial figure inspired the black community to boycott the Montgomery buses for over a year, the first major direct-action campaign of the post-war civil rights movement.

SLIDE 7: Rachel Corrie

ASK: Do you know who this is? What makes her a hero of peace?

ANSWER: Rachel Corrie was a 23-year-old American peace activist from Olympia, Washington, who was crushed to death by an Israeli bulldozer on 16 March 2003, while undertaking nonviolent direct action to protect the home of a Palestinian family from demolition.

SLIDE 8: Malala Yousafzai

ASK: Do you know who this is? What makes her a hero of peace?

ANSWER: Malala Yousafzai is Pakistani activist who, while a teenager, spoke out publicly against the Taliban's prohibition on the education of girls. She gained global attention when she survived an assassination attempt at age 15. In 2014 Yousafzai and Kailash Satyarthi were jointly awarded the Nobel Prize for Peace recognizing their efforts on behalf of children's rights.

SLIDE 9: Daniel O'Connell

ASK: Do you know who this is? What makes him a hero of peace?

ANSWER: Daniel O'Connell was an Irish political leader in the first half of the 19th century. He used nonviolent principles to campaign for the liberation of Irish Catholics (i.e. the opportunity for Irish Catholics to become members of the Westminster Parliament). His philosophy and career have inspired leaders all over the world, including Mahatma Gandhi and Martin Luther King.

SLIDE 10: John Hume

ASK: Do you know who this is? What makes him a hero of peace?

ANSWER: Inspired by the example of Martin Luther King, Jr., John Hume led a non-violent civil rights movement in his home town of Derry / Londonderry. As founder and head of the Social Democratic and Labour Party (SDLP), he is regarded by many as the principal architect behind the peace agreement. In 1998 he was the co-recipient of the 1998 Nobel Peace Prize, with David Trimble (then leader of the Ulster Unionist Party (UUP)).

SLIDE 11: Mairead Maguire

ASK: Do you know who this is? What makes her a hero of peace?

ANSWER: Mairead Maguire is a peace activist from Northern Ireland. She co-founded, with Betty Williams and Ciaran McKeown, the Community for Peace People, an organisation dedicated to encouraging a peaceful resolution of the Troubles in Northern Ireland using nonviolent means.

SLIDE 12: Nonviolence- what is it? 15mins

SAY: All our heroes of peace used nonviolent actions to achieve bring change to their society. What then is nonviolence – what do you we mean by that?

WATCH: Video 'Nonviolence: Your inner power'.
Link: https://www.youtube.com/watch?time_continue=2&v=lwcgG6SwapI

SLIDE 13: Group discussion 5mins

BASED ON THE VIDEO:

What would you say nonviolence is?

Groups should list as many ideas as they can think of on a flipchart.

Ask groups to call out some of their ideas and to hang their posters on the wall.

FOLLOW-UP QUESTION:

Why do you think our heroes of peace chose to use nonviolent means to challenge injustice?

SLIDE 14: Why use nonviolence? 5mins

SAY: The following are some reasons why our heroes of peace practice nonviolence:

- To change laws but also to change the hearts and minds of people.
- To create an all-inclusive, diverse society based on simple justice, which respects the dignity and worth of every human being.
- To build a community that is not separated or divided.
- To create a more just, equal and fair society.
- "If you use the law 'An eye for an eye, a tooth for a tooth,' then you end up with everybody blind and toothless," Martin Luther King.
- To create a society that everybody has a chance to participate in it as equal human beings regardless of their beliefs, race, nationality, ethnicity, sexual orientation, class, gender or anything else.
- Love, hope and acceptance transforms hate, prejudice and despair.

SAY: These reasons are similar to the posters you made about the kind of society you want to live in, i.e. nonviolence is one way of pursuing the common good.

ASK: What if everyone only responded to injustice using nonviolent means? [briefly explain how it contributes to the common good].

SLIDE 15: 5 principles of nonviolence 5mins

SAY: From our heroes of peace we learn that there are 5 principles of nonviolence (which they might have come up with in their groups):

1. Nonviolence is a way of life for courageous people. It is active nonviolent resistance to evil.
2. Nonviolence seeks to win friendship and understanding. The end result of nonviolence is reconciliation.
3. Nonviolence seeks to defeat injustice, not people. Nonviolence recognizes that evildoers are also victims.
4. Nonviolence chooses love instead of hate. Nonviolent love does not sink to the level of the hater. Love restores community and resists injustice. Nonviolence recognises the fact that all life is interconnected.
5. Non-violence believes that the universe is on the side of justice. The nonviolent resister has deep faith that justice will eventually win.

From 'The Martin Luther King, Jr. Center for Nonviolent Social Change'.

SAY: i.e. nonviolence is both a practice / action and a way of life.

SLIDE 16: Creating a nonviolent society 10mins

Hand out a copy of the 5 principles of nonviolence to each person.

IN GROUPS DISCUSS: How can the principles of nonviolence be used to help transform violence and injustice in your community?

[Encourage participants to think about the different kinds of violence (physical, structural and cultural) in their communities. How might nonviolence (as a practice and way of life) help to change that.]

Ask groups to report back some of their ideas.

SLIDE 17: Personal Pledge

5mins

Hand out a sheet of paper and small envelope to each person.

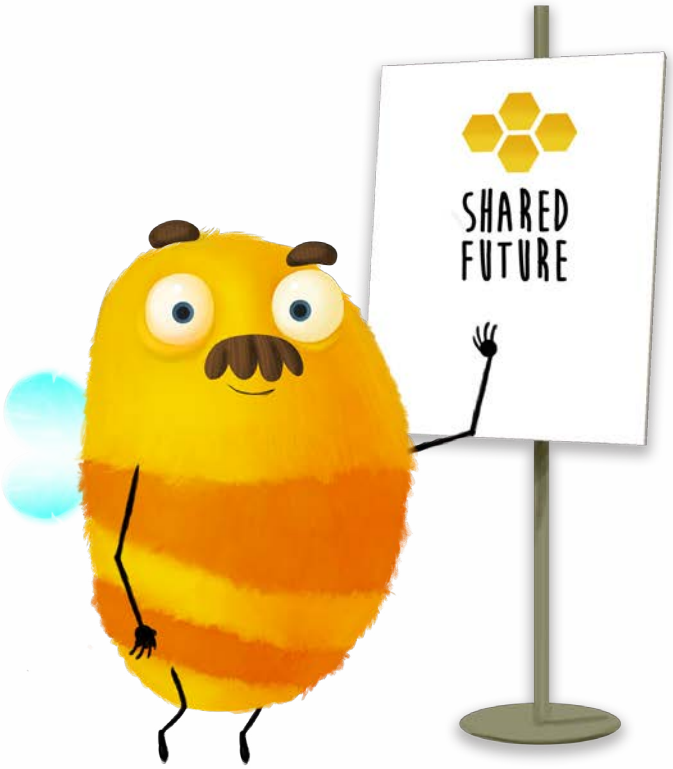
ASK: Participants to think of one change towards nonviolence that they can make in their lives.

SAY: This is a personal exercise. Once you have finished, fold it in the envelope and keep it somewhere that you can remind your yourself of your pledge.

CONCLUDE the session and ask groups to complete the post-evaluation form.

POWERPOINT SLIDES
Session 2

Conflict Transformation



SLIDE 1

youthlink

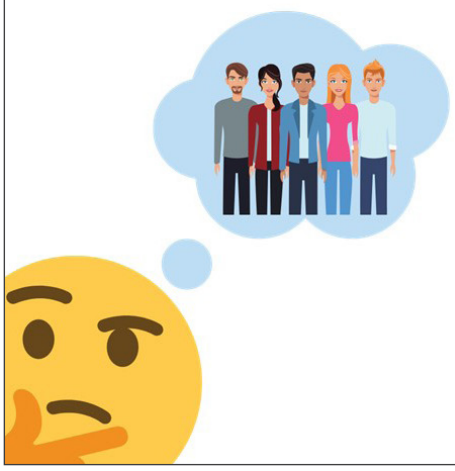
CONFLICT TRANSFORMATION

SESSION 2

Cultivating a practice of nonviolence

SLIDE 2

RESPONDING TO INJUSTICE



How do people in NI or in your community respond to violence?

> List one answer per 'post-it' note.

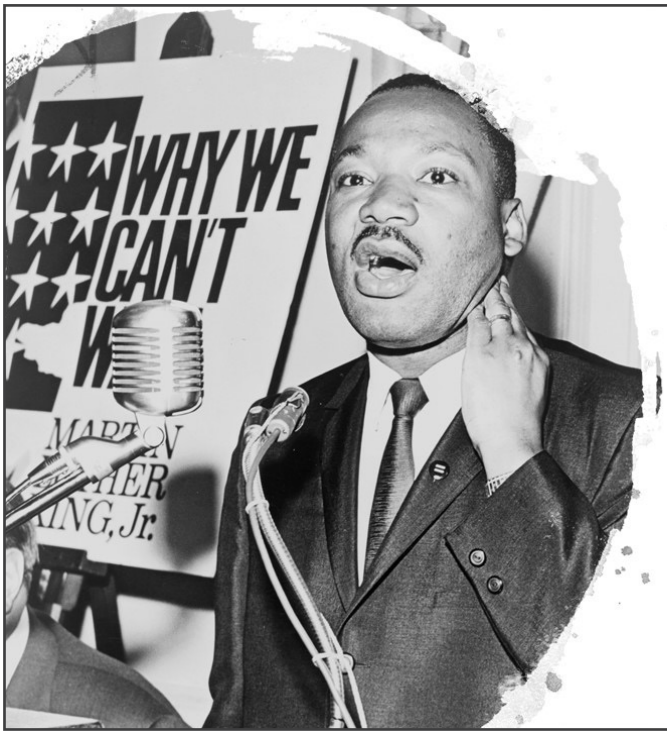
SLIDE 3

HEROES OF PEACE

Who are the people in history who have helped achieve peace peacefully?

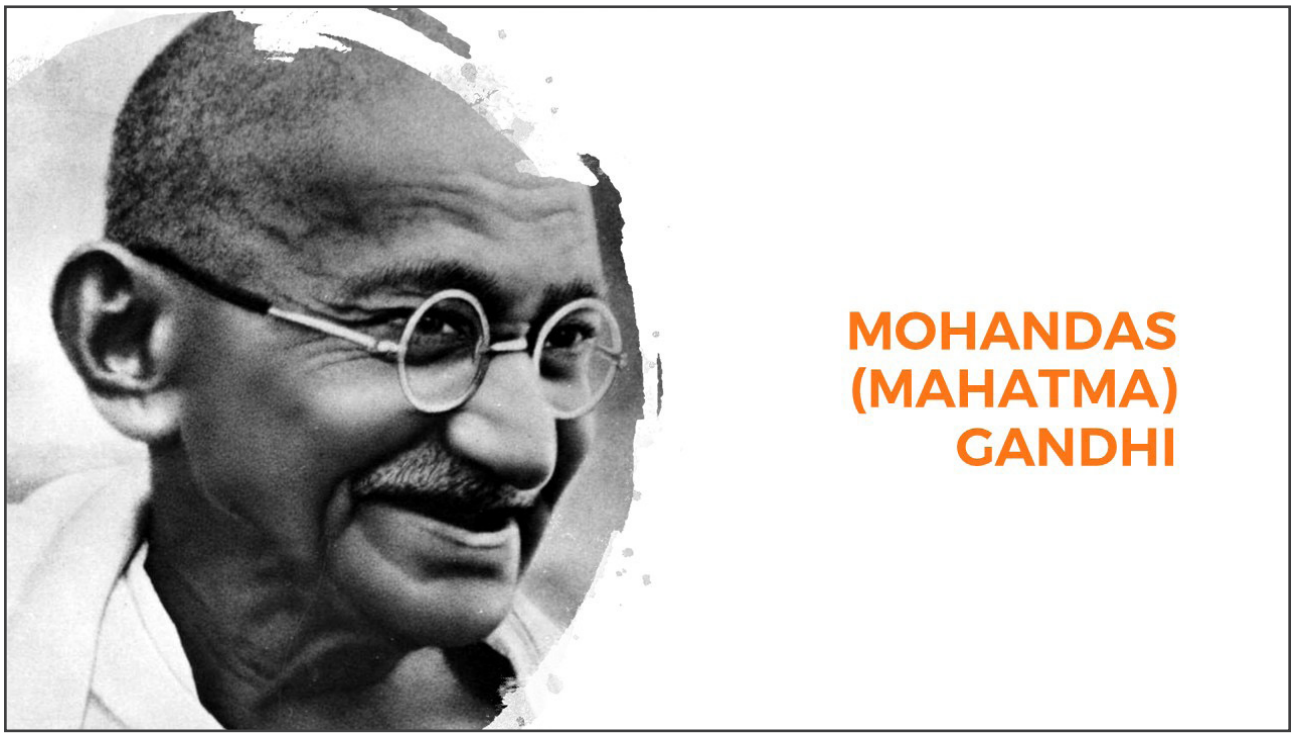
> In your groups write down the names of as many people you can think of.

SLIDE 4



MARTIN LUTHER KING, JR.

SLIDE 5



SLIDE 6

SLIDE 7

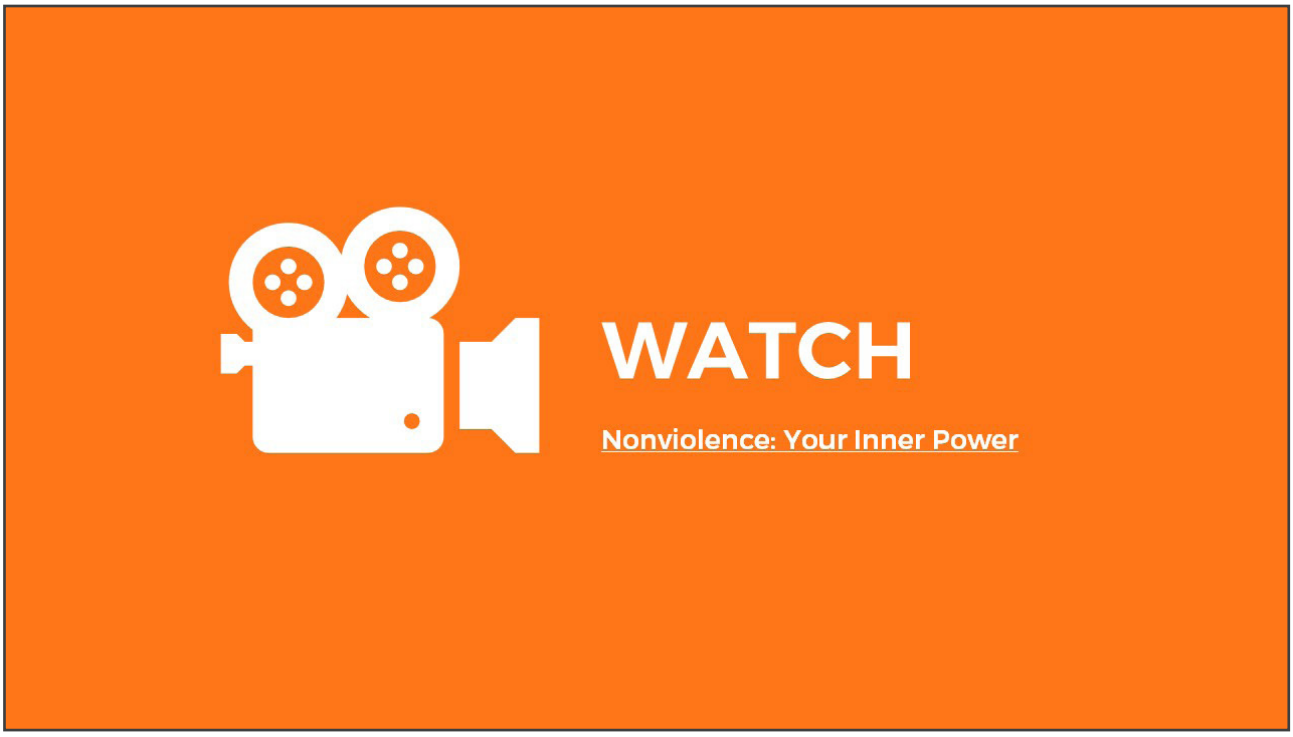
SLIDE 8

SLIDE 9

SLIDE 10

SLIDE 11

SLIDE 12



SLIDE 13

SLIDE 14

SLIDE 15

5 principles of nonviolence

1. **Nonviolence is a way of life for courageous people.** It is active nonviolent resistance to evil.

2. **Nonviolence seeks to win friendship and understanding.** The result of nonviolence is reconciliation.

3. **Nonviolence seeks to defeat injustice, not people.** Nonviolence recognizes that evildoers are also victims.

4. **Nonviolence chooses love instead of hate.** Nonviolent love is active, not passive. It does not sink to the level of the hater. Love restores the community and resists injustice. Nonviolence recognizes the fact that all life is interconnected.

5. **Nonviolence believes that the universe is on the side of justice. The nonviolent resister has deep faith that justice will eventually win.**

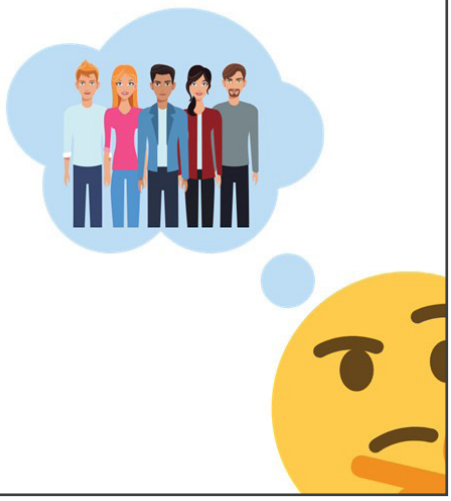
From The Martin Luther King, Jr. Center for Nonviolent Social Change

SLIDE 16

CREATING A NONVIOLENT SOCIETY

How can the principles of nonviolence be used to help transform violence and injustice in your community?

> List your ideas on a sheet



SLIDE 17

PERSONAL PLEDGE

What is one change towards nonviolence that you can make in your life?

Write this on your sheet of paper and keep it somewhere that you can be reminded of it.

https://www.facebook.com/pg/ttnonviolence/posts/

SUPPORTING DOCUMENTS
Session 2

Conflict Transformation

HANDOUT- 5 PRINCIPLES OF NONVIOLENCE

Conflict Transformation

1. Nonviolence is a way of life for courageous people. It is active nonviolent resistance to evil.

2. Nonviolence seeks to win friendship and understanding. The end result of nonviolence is reconciliation.

3. Nonviolence seeks to defeat injustice, not people. Nonviolence recognises that evildoers are also victims.

4. Nonviolence chooses love instead of hate. Nonviolence love is active, not passive. Nonviolent love does not sink to the level of the hater. Love restores community and resists injustice. Nonviolence recognises the fact that all life is interconnected.

5. Nonviolence believes that the universe is on the side of justice. The nonviolent resister has deep faith that justice will eventually win.

From 'The Martin Luther King, Jr. Center for Nonviolent Social Change'

SUPPORT DOCUMENT- HEADING CARDS

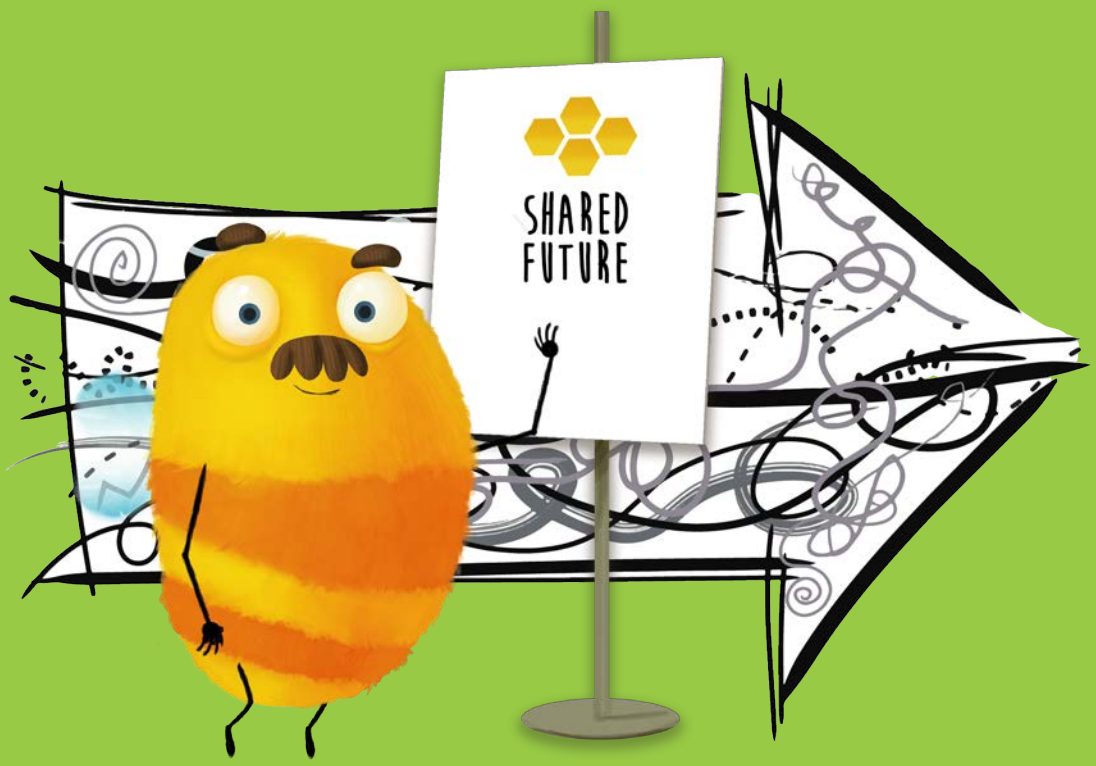
Conflict Transformation

VIOLENT ACTS

NONVIOLENT ACTS

youthlink

6. Civic Participation



BACKGROUND PAPER
CIVIC PARTICIPATION AND THE COMMON GOOD

Deborah Erwin / Youth Link: NI

Introduction & Context

This paper seeks to outline the essence of what civic participation is, to demonstrate how it can be framed within a 21st century understanding of the common good, and to show how it is relevant to youth work values, philosophy and practice. In addition, this paper will include reference to 'civic youth work' as an area of practice that offers a way of supporting young people to become active in the civic lives of their communities and more broadly in society. A core notion that informs this paper is the idea of young people as agents of social transformation in the here and now, which creates a platform for young people to play an active and integral role in shaping society for the good of all.

In a time of increasing political polarisation, intense debate and turbulence on key issues such as Brexit, the rise of far-right nationalism in various parts of the world, heightened geopolitical tensions along with rising wealth inequalities, and serious impacts on public services such as housing, health and education as a result of austerity policies in the wake of the 2008 financial crash, we are in as much need of a common good "based upon mutual trust, overcoming societal divides and working towards equality" (Pimlott 2015:140) as ever before.

However, it is also clear to see that the energy behind movements such as the global #MeToo movement against sexual violence and harassment, various #SchoolStrike4Climate and #FridaysforFuture climate activist strikes and protests, and the US-based #MarchForOurLives student movement seeking to strengthen gun control and prevent gun violence, shows just how much passion and dedication exist to act collectively in the public domain towards social change and pursuing the common good. Ginwright et al (2006: xiii) note how *"youth activism has always played a central role in the democratic process and continues to forge new ground for social change"* and this is no less apparent in 2019.

In Northern Ireland/the north of Ireland (NI) the peace process has been stuttering and often stagnating yet widespread revulsion following the killing of journalist Lyra McKee on the streets of Derry/Londonderry before Easter 2019 provides an indication of the desire for a peaceful and inclusive society that builds on commitments expressed within the Good Friday Agreement of 1998. Furthermore, an envisioning exercise[2] carried out by Youth Link with almost 200 young people from 5 different towns and cities across the region in 2018 highlights a range of desires and concerns with the desire for greater equality (across class, gender, race and religious lines) emerging as a dominant theme (Bollaert 2018c). Within this there was a recognition that sectarianism and other forms of discrimination are impeding the pursuit of a society in which all can flourish.

1 This paper is intended to inform a Youth Link project entitled, 'Remembering the past; shaping the future'. It is one of four papers that speak to key themes of the project: Pursuing the common good; civic participation; conflict transformation; and shared and ethical remembering. The project is funded by the Community Relations Council and supported by the Department of Foreign Affairs and Trade (DFAT)

2 An initiative that is part of Youth Link's 'Remembering the Past, Shaping the Future' project.

The Common Good in a 'Contested Space'

Underpinning the pursuit of the common good is the question 'what kind of society do we want'? As noted in the other papers in this series, four key principles inform current understandings of the common good: human dignity, interconnectedness/interdependence, solidarity, and civic participation, and all are highly relevant to a deeply divided and contested society such as NI. The meaning of the 'common good' in seeking to answer the above question is both place- and time-bound and requires a contextual grounding in order to be understood and pursued.

Smyth pointed out in 2001 (pg. 14) that there is always a danger of the citizenry drawing back to a more passive role as *"consumers of politics, expecting others to solve our problems, even though we are deeply cynical of their ability to do so"* rather than seeking to examine actions we can all take to build a shared society. In this sense civic participation holds the potential to open up space for people to get involved in addressing issues of common concern and to do so in a way that is cognisant of the needs of all citizens regardless of their differences in political aspiration, religion, sexuality, ability, ethnicity, class or age.

Integral to building a society based on the common good is understanding the interconnectedness within and between communities (even among those whom we might perceive as our 'enemies'). As previously outlined by Bollaert (2018a) there are strong parallels between current understandings of the common good and the African philosophy of ubuntu in terms of mutuality and interdependence. A public lecture by Julia Unwin (2011), former CEO of the Joseph Rowntree Foundation, emphasised how *"a good society that recognizes that what we hold in common is both important and valuable, and that jeopardizing the common good for individual gain, diminishes us all"*. In this sense we cannot stand for 'ourselves alone', and if we do, it is more than likely that we will not be the only ones losing out. This interconnectedness is reflected in a sense of citizenship that *"invokes bonds uniting citizens amongst themselves and to their society"* (Storrie in Roche et al 2004:57). It points back to 19th century observations of democratic participation such as that of Alexis de Tocqueville where *"involvement in public affairs is the best antidote to the pernicious effects of individualistic isolation"* (Bellah et al 2008:38).

What is Civic Participation?

The term 'civic participation' is often used interchangeably with 'civic engagement' and broadly refers to *"activities that strengthen social ties, build collective responsibility, and benefit society as a whole" (Ginwright et al. 2006: 267) - effectively it is about intentional actions that further the common go*od. While people can take action as individuals, it is often the case they are thinking not just on behalf of themselves but also for the good of others. It, therefore, offers the possibility for everyone to be involved in the betterment of society but ultimately leans towards a vision of doing this work together alongside others.

Another key aspect of civic participation is its location in the public arena in addressing issues of concern to the wider 'public' and for this reason such engagement reflects the political dimension of civic activity. While many people would not necessarily describe themselves as 'political', working with others to respond to community or societal issues is essentially about being political because actions are focused on addressing problems (VeLure Roholt & Baizerman 2013).

Examples of civic participation range from getting involved in party-based and electoral politics; lobbying and campaigning; carrying out community clean-ups; being part of protests, demonstrations or vigils; volunteering through charity-based activities; actions emanating from civil society organisations; advocacy on behalf of individuals or groups; and developing action projects with others to address issues, raise awareness or seek accountability from community leaders or elected representatives.

On 'being' and 'doing' citizen/citizenship

Getting to grips with ideas about the common good and how it can be pursued through civic participation requires wrestling with key questions such as, what does it means to be human, what is our vocation, how are we to relate to one another, what rights do we have, what values should

guide us, how are we to organise society for the good of everyone? A key value for this exploration is democracy, which is not merely descriptive of a system for government, but is also a value arising from our interconnectedness: *"a quality that runs through the whole of life, to the relationships between us"* (Jeffs & Smith 1999: 39). It is not just a lofty or noble, if important, concept but requires hard graft, intentional labour, robust dialogue, and ongoing nurture in order to navigate the difficult terrain that inevitably arises where there are competing interests, differences and conflicts between people, tensions between rights and responsibilities, and disparities in the resources shared by different groups of people or with regard to their wellbeing. Consequently Jeffs & Smith argue that if we want to bring about the flourishing advocated by common good-focused thinking, then we must *"actively engage with, and seek to strengthen, those situations and movements that embody democratic values and draw people together"* (ibid).

John Dewey was an influential thinker on education as well as a philosopher and psychologist. In 1937 he wrote, *"The very idea of democracy, the meaning of democracy, must be continually explored afresh; it has to be constantly discovered, and rediscovered, remade and reorganized"* (Boydston 2008: 182). This highlights how we have to continually re-invent democracy for the times we live in. Such work is certainly not going to happen by itself but requires people to come together proactively to figure out how we can share in a common life in a way that addresses inequalities and displays *"mutual respect, a concern for others' needs, and a belief in community"* (Jeffs & Smith 1999:46).

Concomitant with this conceptualisation of democracy is an embodied approach to 'citizenship', where concerted action is taken to participate in a lived sense of citizenship borne out of real-life experiences. This kind of citizenship cannot be nurtured simply through education in civics that detail the technicalities of various parliamentary systems and governance structures. By contrast, as VeLure Roholt and Baizerman (2013:34) outline:

> *"We become citizens by engaging in public work, not by knowing particular knowledge, mastering specific skills, or embodying definitive dispositions. Citizenship is far too dynamic. By locating citizenship in the everyday work done 'by the people, for the people', it follows that each new generation will have to learn and know different knowledge and skills because these are needed to confront each (new) problem. Citizenship, in this view, is continually developed over time and requires practice."*

Civic participation provides an avenue to embody the inherent citizenship that each of us possess as human beings beyond whatever it says on our passports or other forms of ID. When we engage in the examples described above, we are reaching out beyond ourselves, problem solving, seeking accountability of those in positions of power or with decision-making capacity and acting towards change for the better. In so doing we can attain what VeLure Roholt & Baizerman (ibid) describe as 'civic literacy'.

The challenge with seeking to nurture the above notions of democracy in the contested space of NI is that we seem to – as Wilson (2016) has observed – get bogged down in 'entanglement' because of our differences, rigid stereotypes, the (perceived) threat posed by those different to us, the dehumanisation of 'the other' rather than feeling at ease with the potential for 'association' with one another that has space for openness, curiosity, learning, fluidity and a sense that we have more in common than that which separates us.

It is here that the principle of human dignity – so vital in underpinning the vision of the common good, and which acknowledges the equality of all humans – comes to the fore. When we treat each other as equal – if different – citizens, then there is room for different voices as well as difficult stories to be heard, for constructive partnerships to emerge, for the barriers that separate to be transcended, and for everyone to play their part in making society better for everyone else (ibid.). Moreover, it is possible for this respect for dignity and equality to include space for celebrating diversity without the dilution of identity or culture.

The Common Good, Civic Participation and Youth Work

Most of the values and principles underpinning the concept of the common good noted above are likely to be very familiar to most youth workers as they regularly appear in much of the language of youth work and informal education – particularly in terms of values such as respect for persons,

promotion of wellbeing, democracy, fairness and equality (Jeffs & Smith 1999), equity, diversity, interdependence (CDU 2003), association, and justice (Young 1999).

In 1980 (second edition 1982) Mark Smith's booklet entitled, "*Creators not consumers*", advocated for youth work practice that enables young people to engage with community and associational life. He argued for a 'critical social education' that sustains a way of working with young people more interested in the process than results or outputs and valuing what they gain through 'learning by doing'. Furthermore, he rejected notions of young people as passive consumers of youth work 'interventions' or as spectators of life more broadly, and instead emphasized the potential offered by seeing young people as active creators and participants within youth work initiatives and relationships. It is here that we see the beginnings of an understanding of the co-creative potential of young people to effect change for themselves and others.

Another seminal text, 'The Art of Youth Work' (Young 1999: 1) advocates for a conceptualisation of youth work as,

> *"enabling and supporting young people, at a critical moment in their lives, to learn and develop the capacities to reflect, to reason and to act as social beings in the social world…in accordance with the state of 'good faith' to which all human beings aspire."*

Young's writing locates youth work as an 'ethical practice' that acknowledges young people as social beings and that supports them to engage in moral deliberations and 'philosophizing', to figure out what makes for 'the good life', and to identify guiding values for their lives. Again, this is in sync with the roots and more recent ideas about the pursuit of the common good.

Jeffs and Smith's writing (1999) promotes fostering democracy as a central task for informal educators. They note that having the skill to facilitate dialogue supports young people to navigate difference and disagreement as they encounter the challenges of being with and engaging with each other and sharing in making decisions. Furthermore, they give moral weight to *"the cultivation of the knowledge, skills and virtues necessary for political participation"* as a key educational purpose (1999: 46). Doing this work with young people is vital if we are to help them try out ways of working that create the kind of society they want to live in, one that is of benefit to them and others and not just a privileged few.

Emerging in the last ten years, the 'In Defence of Youth Work' campaign based in the English youth work context, argues for state provision for open access youth work and regards one of the strands of its vision for youth work as, *"the nurturing of a self-conscious democratic practice, tipping balances of power in young people's favour"* (In Defence of Youth Work 2017). Honouring Young, Jeffs and Smith, this is also allusive of Freirian ideas around conscientisation, where young people are supported to develop a 'critical consciousness' by reflecting on the situations they find themselves in and becoming aware of power imbalances and structural factors that serve to diminish their dignity and sense of agency within these situations. This links with the capacity of groups of young people to develop "collective efficacy" through active participation in working towards the common good (Ginwright et al 2006: xvii).

Where do young people fit in?

The above understandings of youth work philosophy and values lead us to consider how we think about young people, and this is absolutely critical to our practice if we wish to engage in youth work that contributes to the pursuit of the common good and that supports young people to engage in civic participation as a means of working towards the good of all thus contributing to their vision of society.

Young people are often portrayed in a number of negative ways – disengaged, disaffected, marginalised, troublemakers, incomplete, vulnerable, out of control and so on in addition to experiencing ageist discrimination. The reality is that young people are not homogenous and are influenced significantly by the contexts and conditions that shape their lives and experiences. Moreover, they are often deliberately blocked from processes or participative structures where they could play an active role and as Ginwright et al (2006: xix) point out, they participate by merit of having to chart a path through the laws and policies made by adults. The fact that young people have been and continue to be active players in key movements for social change as noted already

demonstrates just how much they care about key issues that don't only impact them but also others in their communities. Similar to adults, young people can be both perpetrators and victims of terrible crimes, but this does not speak to pathological factors related to their age or physical development. As for being seen as not yet fully formed until they reach adulthood at the age of 18, it is difficult to comprehend how adults can claim to be human beings who have reached a fixed destination of maturation when all of us are in a (hopefully) continual state of growth.

Hart (2009: 654) notes that with regard to citizenship, young people have been seen as requiring "responsibilisation" i.e. needing to acquire particular sets of compliant behaviours and that this perspective only serves to deny them exercising their voice along with other citizens. She goes on to write that,

> *"If young people are not respected as equal members of the community and society in which they live, it is difficult to imagine how a sense of mutuality and/or active engagement, essential for the successful development of their citizenship, may be fostered and sustained" (ibid).*

What Hart points to here is the necessity of regarding young people through the lens of equality with other human beings – they are neither more important nor lesser than other groupings of people, they are simply people who are young in a time of key transitions.

In the world of community relations work in NI, funding structures often have the effect of 'problematizing' and scapegoating young people. For example, many good relations initiatives are predicated on the idea of bringing young people from different community backgrounds together to reduce sectarianism. This sectarianism, apparent in attitudes and behaviours, is broadly understood as an individualised issue rather than being framed within the context of life in a highly divided and contested society that has a profound impact on young people's experiences. The consequence of this strategy reduces good relations work with young people to cross-community encounters that offer minimal opportunities for young people to both grasp and challenge the structures giving rise to sectarianism and division, and ultimately it serves to undermine the common good because young people are denied a meaningful role and voice that arises from their experiences. It would be much more constructive to develop cross-community initiatives – in partnership with young people – that enable them to enter into robust discussion about how society is structured in discriminatory ways that exacerbate divisions and to explore ways to subvert those divisions and work towards a shared future together.

Such an approach goes beyond some of the conventional conceptions of active citizenship work that seeks to educate young people so that they vote when they come of age or that encourage young people to get involved in volunteering or social action projects. Such activities in themselves are of course valuable, beneficial and have their place but do not necessarily serve as meaningful civic participation opportunities if there is no recognition of young people as 'citizens now' (VeLure Roholt and Baizerman 2013, VeLure Roholt, Baizerman and Hildreth 2013, IDYW 2017) or as *"political beings who right now can, indeed must, be brought into the civic realm, for without their current involvement, the realm could again shrink"* (Baizerman in Smyth 2000: 4). Indeed, Ginwright et al (2006:xix)affirm Baizerman's assertion of civic participation as a "conserving activity" of democracy when they state that *"the only chance for democracy to expand in the next generation is for young people to be perceived of and treated as vital agents of social transformation".*

If young people are to meaningfully contribute to and benefit from the common good through getting involved in the civic lives of their communities and beyond it is essential that as youth workers we get our starting point – how we see young people and what VeLure Roholt & Baizerman (2013) refer to as our 'orientation' – right. Furthermore, because *"young people have the best vantage point for understanding what they need for securing a healthy, safe, and productive existence"* (Ginwright et al 2006:xx), it is possible to focus on getting to the heart of who young people are, find out what they care about and use those insights as the starting point for meaningful youth work. As a result, encouraging young people to become civically active is always grounded to the context of their lives and what it means to be a young person in the current time and space.

Civic Youth Work

Building on the orientations described above, 'civic youth work' is an area of youth work practice that promotes an understanding of young people as 'citizens now' and can be found in a variety of forms including youth-led 'community organizing' or activism, youth-led evaluation, and youth participatory action research. While described as a complex practice, civic youth work's essence is captured simply in VeLure Roholt and Baizerman's (2013:12) definition as *"good work with young people in small groups on issues which matter to them about which they want to 'do something'".*

However this belies the ways in which it operates at multiple layers in terms of its emphasis on being grounded in young people's lived realities and experiences, how it is characterised by dialogical relationships and interactions – with group peers, youth workers and others, the co-creative approach of doing with young people rather than to or for, and the youth worker's embodiment of democratic practice as their way of showing up in the world inviting young people to participate in addressing the issues important to them. This contrasts with many examples of programme or curriculum-based work with young people common to a range of youth-focused organisations.

One of the key strategies used by civic youth workers to support young people to get involved in addressing issues that impact their lives is to engage them in a process of enquiry through questions that examine the surrounding context and challenge the status quo. For example, using questions such as:

Is this a good place to be a young person?

Are young people listened to or valued in this community?

What do you have to do to fit in round here?

What are the rules of this community?

What kinds of people are excluded from this community or marginalised?

What is normal? Who decides?

Why are things the way they are?'

Out of these questions more will emerge, and the answers will form the basis for the work the young people wish to construct together – in effect their lives serve as the curriculum. An interrogatory approach like this can open up new learning, ideas and possibilities and has been described as crucial for a functioning democracy (Neyfakh 2012).

Furthermore, civic youth work is not about play-acting, rather it is focused on young people doing 'real work on real issues. This taps into a belief in the value of 'learning by doing' and facilitates young people's active participation in responding to the things they care about. It also serves to communicate that young people matter, validating their contribution and the way in which their lives carry significance for their communities and wider society as they take action.

It is important to note that while young people who experience civic youth work reap multiple benefits such as increased confidence and self-esteem, enhanced critical thinking, collaborative and problem-solving skills, capacity to listen to those different from themselves and greater awareness of their communities and the wider world, it also holds the possibility of benefits to society more broadly beyond individual young people. Namely, *"the ongoing resuscitation of communal civic life, particularly democratic civil society – for its reproduction and its improvement"* (VeLure Roholt & Baizerman 2013:13) and this is one of the powerful ways in which civic youth work can contribute to the vision of the common good through supporting young people's civic participation and engagement.

Conclusion

In thinking about the relevance of all of these ideas around the common good, youth civic participation and young people as citizens in the context of NI where the work of the peace process is ongoing, youth workers have a vital role in enabling young people to contribute to an

inclusive and peaceful shared future. One way of acknowledging, respecting and amplifying young people's voice and agency is to adopt 'conflict-informed' practice that supports young people to recognize the systemic nature of conflict, expose where they and their peers are scapegoated and drawn into violence, and reflect critically on the dynamics of life in a 'contested society'. Such 'consciousness-raising' will also enable young people to identify how various oppressions and types of discrimination (e.g. on the basis of sexuality, disability, class, gender, race as well as religion or community background) intersect and reinforce each other.

At a more strategic level it is useful to consider three key recommendations made in the recent 'Progress Study on Youth, Peace and Security'(UNFPA & PBSO 2018:117) that acknowledg the contribution young people can make in the sphere of peace and security and advocate for policy-level and systems support to facilitate the involvement of young people:

- Investment in young people, their agency and leadership including funding support, network-building, capacity-strengthening;
- Systemic transformation to tackle structural barriers that inhibit youth participation; and
- Prioritization of partnerships and collaboration where young people are considered equal partners for peace.

Strategies such as these acknowledge young people's capacity to be partners in working for the common good to bring about positive social change. If we want young people to become active in the civic lives of their communities or broader society – and thus contribute to pursuing the common good – we need to let them speak to the truth of their lives and act out of their agency. Youth workers have a tremendous privilege and responsibility to experiment with various ways of working with young people that honour them for the potential they hold, support them to figure out what they want to say and to say it – ways that start from where the young people are at, that are co-creative and that foster equity, diversity and interdependence (CDU 2003). Such practice is worth nurturing, sustaining, and celebrating as part of our own embodiment of the work towards building a good society for everyone.

BIBLIOGRAPHY

BELLAH, R.N., MADSEN, R., SULLIVAN, W.M., SWIDLER, A., TIPTON, S.M. (2008) Habits of the Heart: Individualism & Commitment in American Life. 3rd ed. Berkeley: University of California Press.

BOLLAERT, C. (2018) Pursuing the Common Good: Shaping the Future of Northern Ireland. Belfast: Youth Link.

BOLLAERT, C. (2018) Nonviolence: A Common Good Framework for Transforming Northern Ireland's Culture of Violence. Belfast: Youth Link.

BOLLAERT, C. (2018) Twenty years into the future: The voice of young people living in Northern Ireland / the north of Ireland. Belfast: Youth Link.

BOYDSTON, J.A. (2008) (ed.) The Later Works of John Dewey, 1925-1953. Carbondale: Southern Illinois University Press.

CURRICULUM DEVELOPMENT UNIT (2003) Youth Work: A Model for Effective Practice. Antrim: Curriculum Development Unit

ERWIN, D. (2016) Young People and Extremism: A Resource Pack for Youth Workers. London: British Council/SALTO-Cultural Diversity.

GINWRIGHT, S., NOGUERA, P., CAMMAROTA, J. (2006) (eds) Beyond Resistance: Youth Activism and Community Change. New York: Routledge.

HART, S. (2009) 'The Problem' With Youth: Young People, Citizenship and the Community. Citizenship Studies. Vol.13, No.6, December 2009, pp. 641-657.

IN DEFENCE OF YOUTH WORK (2017) Is the Tide Turning? Policy Proposals for Youth Work: A Discussion Paper. [online] Available at: https://indefenceofyouthwork.files.wordpress.com/2017/09/isthetideturningfinal.docx [Last accessed 7th May 2019]

JEFFS, T. & SMITH, M.K. (1999) Informal Education – Conversation, Democracy and Learning. Derbyshire: Education Now Publishing.

NEYFAQH, L. (2012) Are we asking the right questions? [online] Boston Globe. Available from: https://www.bostonglobe.com/ideas/2012/05/19/just-ask/k9PATXFdpL6ZmkreSiRYGP/story.html [Last accessed 6th May 2019]

PIMLOTT, N. (2015) Embracing the Passion: Christian Youth Work and Politics. London: SCM Press.

ROCHE, J., TUCKER, S., THOMSON, R., FLYNN, R. (2004) Youth in Society: Contemporary Theory, Policy and Practice. 2nd Ed. London: SAGE

SMITH, M.K. (1982) Creators not consumers. 2nd ed. [online] Available from: http://www.infed.org/archives/creators/ [Last accessed 5th May 2019]

SMYTH, P. (2001) 'From Subject to Citizen? The Role of Youth Work in the Building of Democracy in Northern Ireland' in SMYTH, M & THOMSON, K. (eds) Working with children and young people in violently divided societies. Belfast: Community Conflict Impact on Children.

UNFPA & PBSO (2018) The Missing Peace: Independent Progress Study on Youth, Peace and Security. [online] Available from: https://www.youth4peace.info/ProgressStudy [Last accessed 6th May 2019]

UNWIN, J. (2011) The Common Good – what does it mean for people and places in poverty? [online] Available at: https://www.yorksj.ac.uk/media/content-assets/schools/humanities-religion-philosophy/documents/Ebor-Lecture-Text--Julia-Unwin-5-October.pdf [Last accessed 4th May 2019]

VELURE ROHOLT, R. & BAIZERMAN, M. (2013) Civic Youth Work Primer. New York: Peter Lang.

VELURE ROHOLT, R., BAIZERMAN, M. & R.W. HILDRETH (2013) (eds) Civic Youth Work: Cocreating Democratic Youth Spaces. Chicago: Lyceum Books.

VELURE ROHOLT, R. & BAIZERMAN, M. (2018) Evaluating Civic Youth Work.

WILSON, D. (2016) Young People – Future Citizens of a Shared Society and an Interdependent World? Belfast: Understanding Conflict Trust.

YOUNG, K. (1999) The Art of Youth Work. Lyme Regis: Russell House

4 CIVIC PARTICIPATION

Learning Outcomes

The fourth unit 'Civic Participation' comprises two 1-hour sessions.

SESSION 1: Working towards action for the common good (Part 1).

It aims to: Foster a deeper understanding and awareness of how a vision of the common good can be implemented.

SESSION 2: Working towards action for the common good (Part 2).

It aims to: Explore how actions towards the common good can be taken forward.

SUBJECT SPECIFIC OUTCOMES: CIVIC PARTICIPATION

2 X 1-HOUR SESSIONS

LEARNING OUTCOME	ASSESMENT CRITERIA
The learner will:	**The learner can:**
1. Identify and assess key issues that contribute to pursuing the common good.	1.1 Explain how the selected issues impacts on the community / society.
2. Identify different forms of civic participation and understand how they can be used to transform society.	1.2 Describe ways in which the selected issues can be addressed.
	2.1 Apply examples of civic participation to a single issue that contributes to pursing the common good.
	2.2 Explain how actions towards the common good can be taken forward.

CIVIC PARTICIPATION
Lesson Plan: Session 1

TOPIC:

Working towards action for the common good (Part 1)

AIM:

The aim of this session is to:

Foster a deeper understanding and awareness of how a vision of the common good can be implemented.

LEARNING OUTCOMES:

At the end of this session the student should be able to:

Identify and assess key issues that contribute to pursuing the common good and begin thinking about how the issue can be addressed.

REQUIRED RESOURCES:

- Pre-course evaluation forms and PMI resource cards
- Pens and markers
- Flipchart
- Sticky tape
- Blu-tack

NOTE:

For the initial issues generation aspect of the session we recommend that you choose ONE of the following activities – Room 101 or the Issues Silhouette Activity. Alternatively, Room 101 could be used as a warm-up activity.

SLIDE 1: Introduction

5mins

1. Introduce the session to the group.
2. Hand out the pre-course evaluation for participants to complete.

SLIDE 2: Room 101

20mins

You have a unique opportunity to put 3 things into Room 101 that you would like to see gone forever.

Work in small groups of 3-4 people, come up with 3 things that you agree on and provide a rationale to support each item.

IF IT'S HELPFUL, YOU CAN USE CATEGORIES:

e.g. What would you like to see gone forever in your school / community / country / or world? This could include, for example, events and seeing weddings gone forever, places (dark alleys gone forever), objects (plastic cutlery gone forever) or people (paramilitary groups gone forever).

Each group has 1 minute to convince the other groups that their chosen items should be banished to Room 101. The other groups can provide counter arguments.

VOTE as a whole group on which items get sent to Room 101.

** Room 101 was a BBC comedy radio and television series in which celebrities were invited to discuss their pet hates and persuade the host to send those hates into Room 101 where they would be gone forever.*

SLIDE 3: Group Discussion

i. What do you think about the items that have been suggested?

ii. What do the items suggested tells us about the kinds of issues we care about?

iii. If some of these items were banished from existence 'in real life' how would it benefit people in your community?

iv. Would anyone lose out if these items were banished or would there be a negative impact for others?

v. What have we learned from doing this activity?

vi. In session 1 of the Common Good theme, groups designed posters about the kind of society they would like to live. How (if at all) do the issues raised in this session relate to the 'our vision of the future'?

SLIDE 4: Issues Silhouette

20mins

Split into small groups of 3-4 people. Each group is to tape together 3 sheets of flipchart paper, one person lies down on the flipchart and the others draw their outline on the paper.

In the space outside of the body write down issues that are important to your group or people in your community (alternatively the group could explore what they would like to change in their community).

In the space inside of the body write down how these issues affect you or make you feel.

Each group puts their silhouette up on the walls and shares with the other groups the highlights from their work together.

SLIDE 5: Group discussion

i. What does this exercise tell us about the things we care about?

ii. Are there common themes across the groups?

iii. What have we learned from doing this activity?

iv. What might we do together that might help us address a few of the issues we've named?

v. In session 1 of the Common Good theme, groups designed posters about the kind of society they would like to live. How (if at all) do the issues raised in this session relate to 'our vision of the future'?

SLIDE 6: Issues Convention

20mins

This activity offers the young people an opportunity to highlight specific issues that matter to them, affect them and have wider consequences for society. (The only parameter for this exercise is that the issues named need to be public issues rather than personal to individuals.)

There will be different ways to facilitate an 'issues convention' depending on the group size and time, however the goal is to support the group to review the issues that have emerged from the previous exercises and discussions, decide which issue or issues that they want to explore further and potentially develop into a project and to develop a clear rationale about why they want to work on this particular issue.

One method to take this forward is to list all the issues that have been mentioned as a large group. Then take a vote on which three issues resonate most strongly for group members. The young people can split into three subgroups gathering around one of these issues to explore it further.

Another way, once all the issues have been listed, is for group members to gather round an issue that they are most interested in and then to advocate for why their issue should be pursued by the group as a whole. The facilitator needs to support the group to listen to the different perspectives and come to a consensual decision choosing 1-3 issues to focus on as a group.

SLIDE 7: PMI: Plus, Minus, Interesting

15mins

Split the group into small groups of 3-4 people, provide flipchart paper & markers for each group. Give each group a different topic on a folded piece of paper that they're not allowed to open until you say so.

ROUND 1: Use random topic examples such as: Beekeeping, alien life on Mars, Paddington Bear's wardrobe, being a hipster etc.

1) 1 minute – the group writes down all of the positives they can think of in relation to this topic.

2) 1 minute – the group writes down all of the negatives they can think of in relation to this topic.

3) 1 minute - the group writes down all of the interesting things they can think of in relation to this topic such as implications or outcomes both positive & negative.

DEBRIEF with feedback from each of the groups about any discoveries they made or new ideas that were spawned by their thought showers.

ROUND 2: Use topics connected with the issue(s) that emerged from the Issues Convention and repeat the above 3-stage process except with 2 minutes per stage.

[British Council/SALTO 'Young People & Extremism' resource pg. 31]

SLIDE 8: Group discussion

i. What do you know now that you didn't know before or thought that you didn't know?

ii. Any fresh insights or new discoveries? Any different ways of thinking?

iii. What new understandings emerged?

iv. Any new ideas about ways to address this issue?

v. What further questions now arise?

vi. What next steps might you want to take in relation to this issue?

SLIDE 9: Check out

5mins

i. How have you found today?

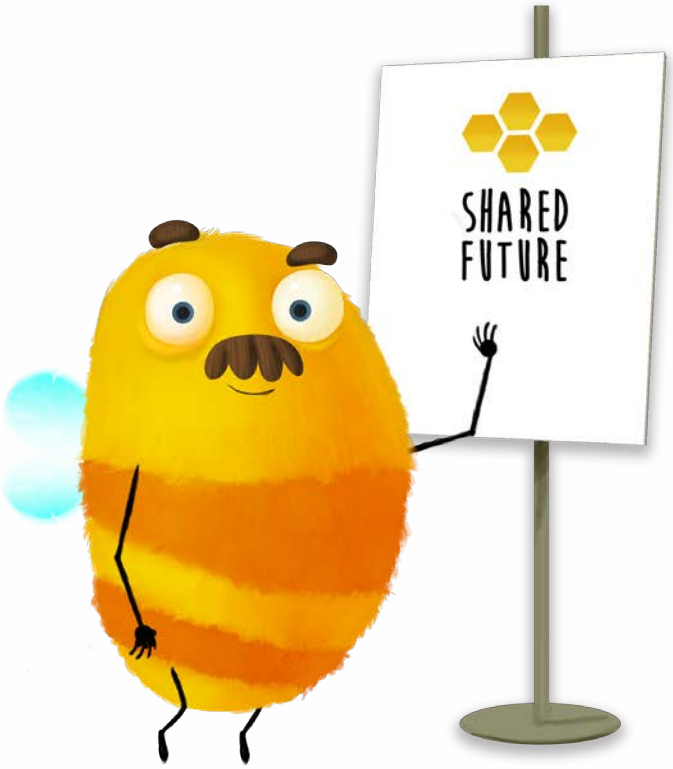
ii. What have you learned?

iii. What has been the value or significance of what we've done today?

[Room 101, Issues Silhouette Activity, Issues Convention, Power Mapping have been adapted from 'Citizens Now: A Guidebook for building more democratic communities with young people' written by Dr Ross Velure Roholt, Christine Velure Roholt, Sean Pettis and Paul Smyth, and published by Public Achievement.]

POWERPOINT SLIDES
Session 1

Civic Participation



SLIDE 1

youthlink

CIVIC PARTICIPATION

SESSION 1

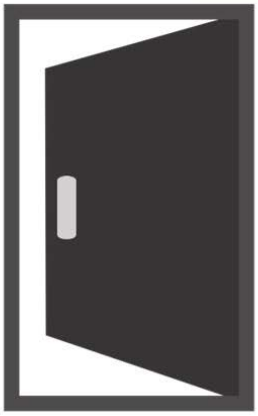
Working towards action for the common good

SLIDE 2

ROOM 101

You have a unique opportunity to put 3 things into Room 101 that you would like to see gone forever.

- In groups select your three issues
- Each group has 1 minute to convince the other groups that their chosen items should be banished to Room 101. The other groups can provide counter arguments.
- Vote as a whole group on which items get sent to Room 101.



SLIDE 3

Group Discussion

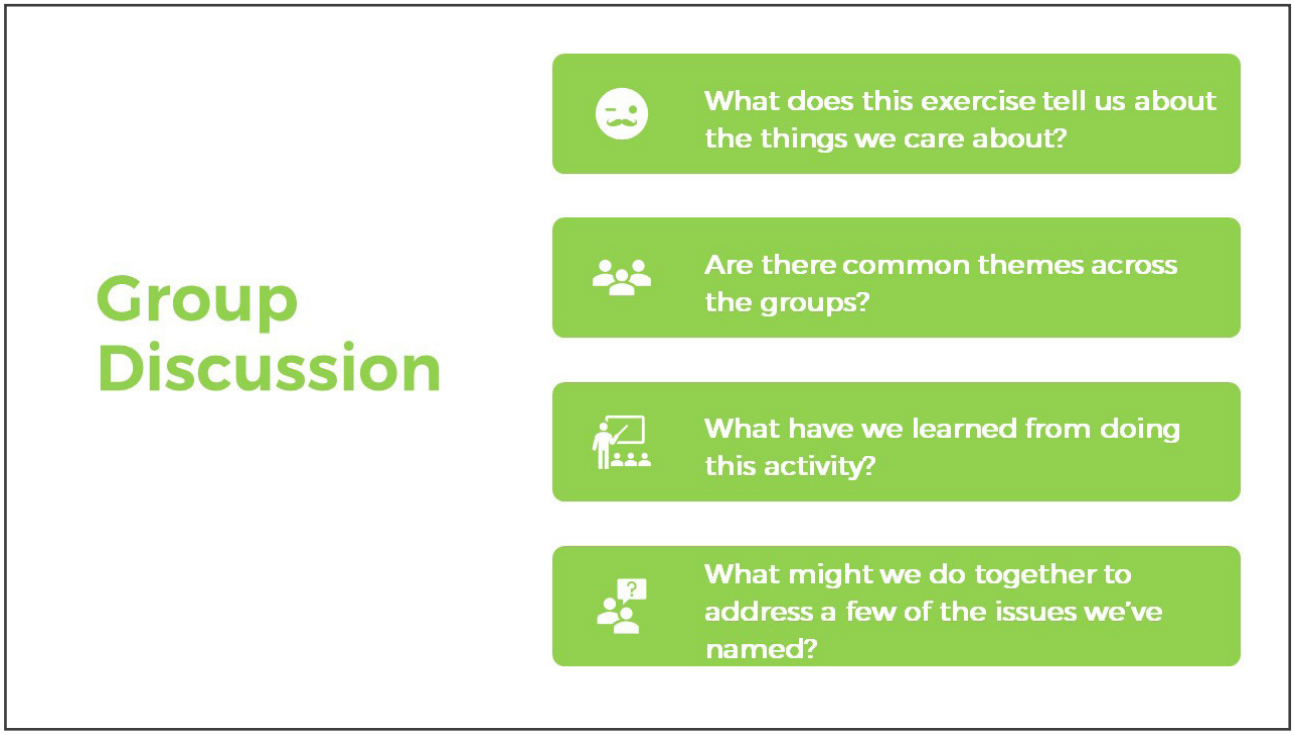
- What do you think about the items that have been suggested?
- What do the items suggested tells us about the kinds of issues we care about?
- If some of these items were banished from existence 'in real life' how would it benefit people in your community?
- Would anyone lose out if these items were banished or would there be a negative impact for others?
- What have we learned from doing this activity?

SLIDE 4

Issues Silhouette

- In groups choose one person to lie down on the flipchart and draw their outline on the paper.
- In the space **outside** of the body write down issues that are important to your group or people in your community.
- In the space **inside** of the body write down how these issues affect you or make you feel.

SLIDE 5



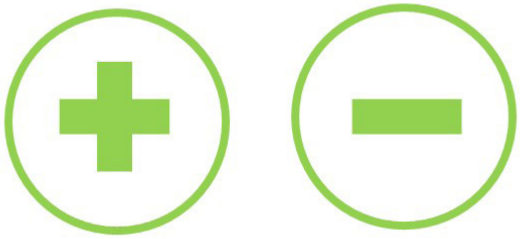
SLIDE 6

SLIDE 7

PMI: PLUS, MINUS, INTERESTING

In relation to the topic you have been given, as a group write down:

1. All the positives.
2. All the negatives.
3. All the interesting things.



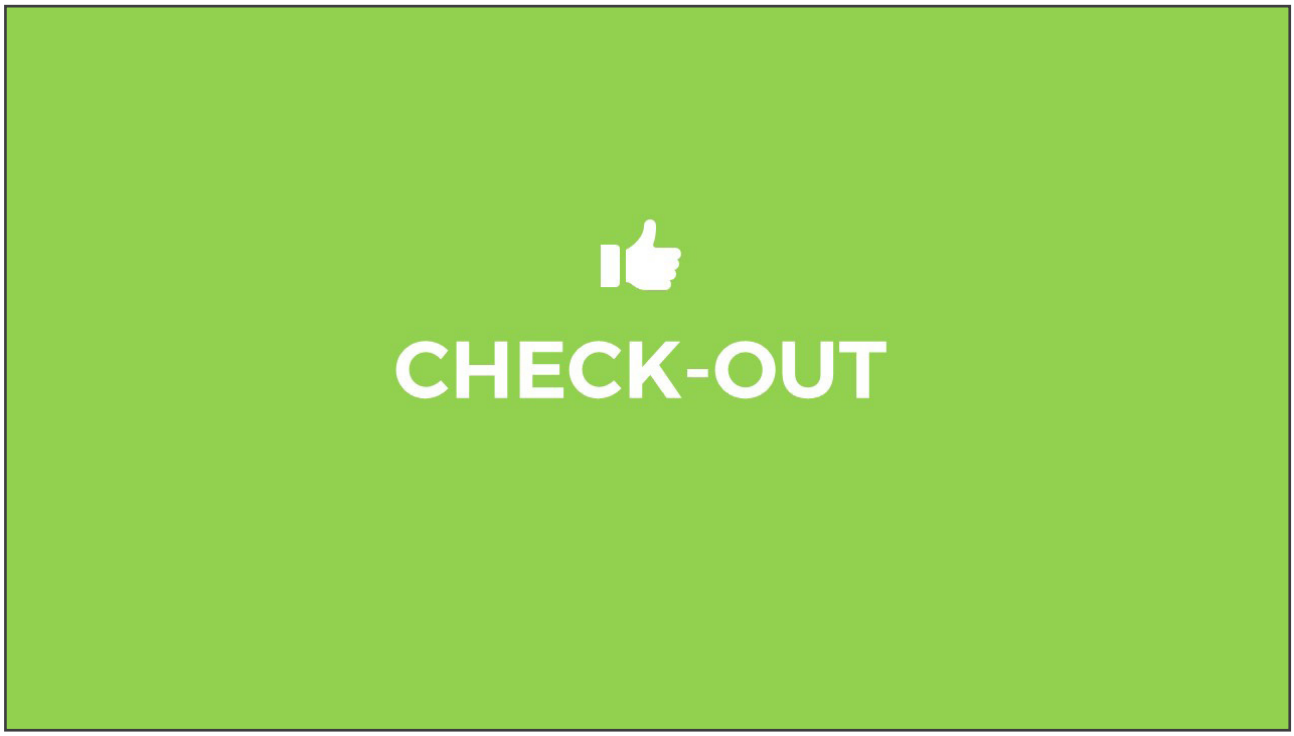
[British Council/SALTO 'Young People & Extremism' Resource pg. 31]

SLIDE 8

Group Discussion

- What do you know now that you didn't know before or thought that you didn't know?
- Any fresh insights or new discoveries? Any different ways of thinking?
- What new understandings emerged?
- Any new ideas about ways to address this issue?
- What further questions now arise?
- What next steps might you want to take in relation to this issue?

SLIDE 9



SUPPORTING DOCUMENTS
Session 1

Civic Participation

PMI: PLUS, MINUS, INTERESTING RESOURCE CARDS

Civic Participation

Beekeeping

Alien life on Mars

Paddington Bear's wardrobe

Being a Hipster

Holidays at the Beach

Donkeys

Britain's Got Talent

CIVIC PARTICIPATION
Lesson Plan: Session 2

TOPIC:

Working towards action for the common good (Part 2)

AIM:

The aim of this session is to:

Explore how actions towards the common good can be taken forward.

LEARNING OUTCOMES:

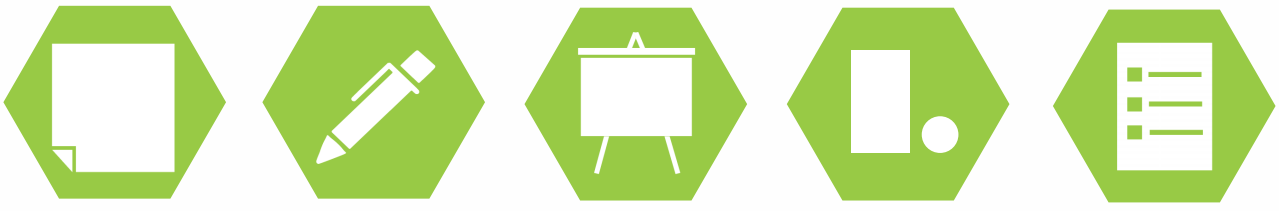
At the end of this session the student should be able to:

i. Identify different forms of civic participation;

ii. Apply examples of civic participation to a single issue that contributes to pursing the common good; and

iii. Explain how actions towards the common good can be taken forward.

REQUIRED RESOURCES:



Post-it notes | Pens and markers | Flipchart | Blu-tack | Post-course evaluation forms

Resource card | Definition sheet

SLIDE 1: Introduction — 5mins

Introduce the aim of the workshop to the group.

SLIDE 2: Power mapping — 20mins

The goal for this activity is to enable the group to gain a sense of who else is interested in the issue(s) they selected in the previous workshop and to consider who might be supportive, and who might be against them.

1. Ask the group to name the different people or agencies that have an interest in this issue. Question what their interest is.
2. Do the same for those who might not support the group's issue.
3. Reflect on why it might be important to engage with both allies and adversaries. What might they learn from both allies and adversaries?
4. How might the group engage with these different actors?

If the young people are working in subgroups on different issues, encourage each group to present back their findings to the others and allow room for some questions or suggestions from the other groups.

SLIDE 3: Ways of taking action — 5mins

What are the different ways we can take action on an issue?

In groups write one idea per post-it note.

Ask groups to stick their notes on a flipchart at the front of the room.

SLIDE 4: Examples of civic participation — 2mins

Review the ideas put forward by the group. Examples of civic participation include:

1. Lobbying
2. Developing a campaign.
3. Participating in protests, demonstrations or vigils.
4. Volunteering through charity-based activities .
5. Advocacy on behalf of individuals or groups.
6. Developing social action projects with others to address issues, raise awareness or seek accountability from community leaders or elected representatives.
7. Getting involved in party-based/electoral politics.

SLIDE 5: Taking action

15mins

SPLIT: the group into seven groups and allocate one of the examples of civic participation above to each small group.

ASK: each group to do some online research to create a definition of their example of civic participation [e.g. lobbying, campaigning, advocacy work etc.] and to find examples of activism that could fit under these headings e.g. #MeToo, Extinction Rebellion, suffragettes, marriage equality etc. (Terms such as activism, protest, campaigning etc are often used interchangeably so it's important not to focus too much on pinning down an exact definition, rather the goal is to enhance the young people's understandings of the different ways in which they can take action.)

For a list of suggested definitions see: Civic Participation: Definition Sheet.

SLIDE 6: Small group discussion

15mins

Given the young people's areas of interest and the issues they have identified, explore which of the above examples of civic participation might be most appropriate in taking action on the issues they care about and in achieving the change they would like to see.

On a flipchart, each group is to make a list of pros and cons against each method and then decide together the best avenue to bring about change on their chosen issue.

Encourage the small groups to share their findings with the wider group for feedback on their ideas.

SLIDE 7: Check out

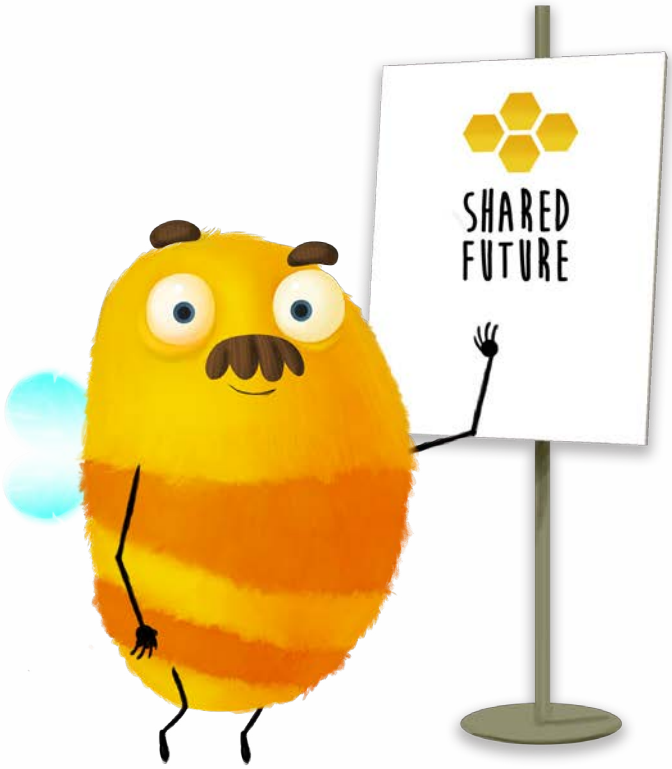
10mins

1. What? Encourage the young people to summarise what they've done in the session.
2. So What? Ask the young people to reflect on the significance of what they've done in the session – what has been beneficial and valuable?
3. Now What? – Explore how the young people can take these sessions forward – what are their next steps?

Ask participants to complete the post-course evaluation.

POWERPOINT SLIDES
Session 2

Civic Participation



SLIDE 1

youthlink

CIVIC PARTICIPATION

SESSION 2

Working towards action for the common good

SLIDE 2

POWER MAPPING

Think about the issue you selected:

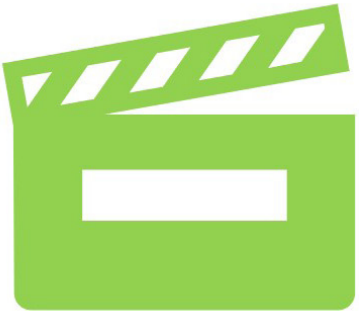
1. Who are the people or agencies who have an interest in this issue? What is their interest?
2. Who are the people or agencies who might not support your issue?
3. Why might it be important to engage with both allies and adversaries?
4. How could you engage with these different people / agencies?

SLIDE 3

WAYS OF TAKING ACTION

What are the different ways we can take action on an issue?

In groups write 1 idea per post-it note.



SLIDE 4

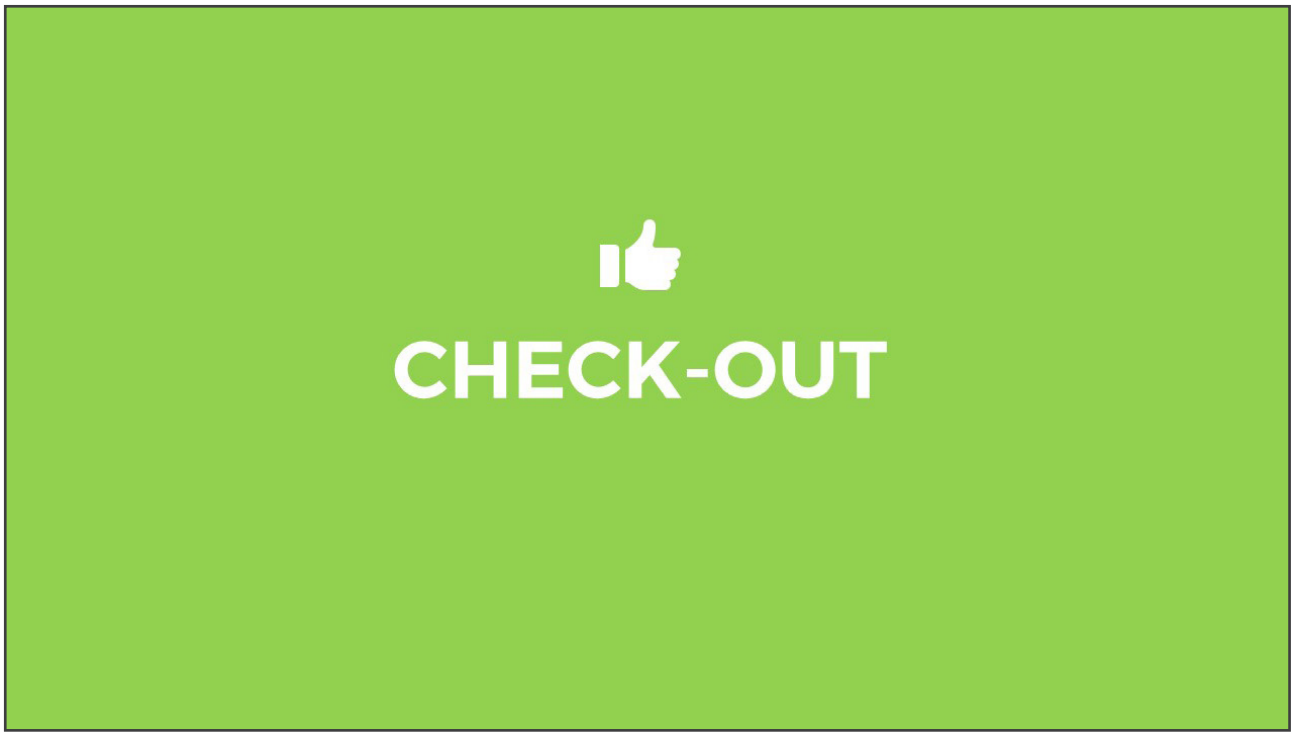
Examples of civic participation

- Lobbying
- Developing a campaign
- Participate in protests, demonstrations or vigils
- **Volunteer through charity-based activities**
- Advocacy on behalf of individuals or groups
- Develop social action projects with others to address issues, raise awareness or seek accountability from community leaders or elected representatives.
- Getting involved in party-based/electoral politics

SLIDE 5

SLIDE 6

SLIDE 7



SUPPORTING DOCUMENTS
Session 2

Civic Participation

DEFINITION SHEET

Civic Participation

LOBBYING

When an individual or a group tries to persuade decision-makers, such as Members of Parliament, to support a particular policy or campaign. Lobbying can be done in person, by sending letters and emails or via social media.

e.g. Greenpeace: "target and engage those in positions of power and pressure them to take the bold steps needed to protect the planet".

CAMPAIGNING

Actions aimed at mobilising public concern to achieve social, economic or political change.

e.g. The Northern Ireland Civil Rights Association (NICRA) was an organisation that campaigned for civil rights in Northern Ireland during the late 1960s and early 1970s.

PROTESTS AND DEMONSTRATIONS

A way of publicly making one's opinions heard in an attempt to influence public opinion or government policy.

e.g. Hundreds of people have taken part in protests along the Irish border in protest against Brexit.

VOLUNTEERING

An unpaid activity where someone gives their time to help a not-for-profit organisation whose main purpose is to try and promote positive changes.

e.g. Volunteering with Habitat for Humanity which brings people together to build homes, communities and hope.

DEFINITION SHEET

Civic Participation

ADVOCACY

Activities aimed at influencing decisions to achieve social, economic or political change.

e.g. Working for the rights of disabled people.

SOCIAL ACTION

People coming together to help improve their lives and solve the problems that are important in their communities. It can include volunteering, giving money, or community action.

e.g. Actions aimed at addressing mental illness and addiction among young people.

PARTY-BASED / ELECTORAL POLITICS:

Joining a political party or voting to support a single party's candidates for elected office.

e.g. Voting for a candidate in local council, national or European elections.

RESOURCE CARDS

Civic Participation

Lobbying

Developing a campaign

Participating in protests, demonstrations or vigils

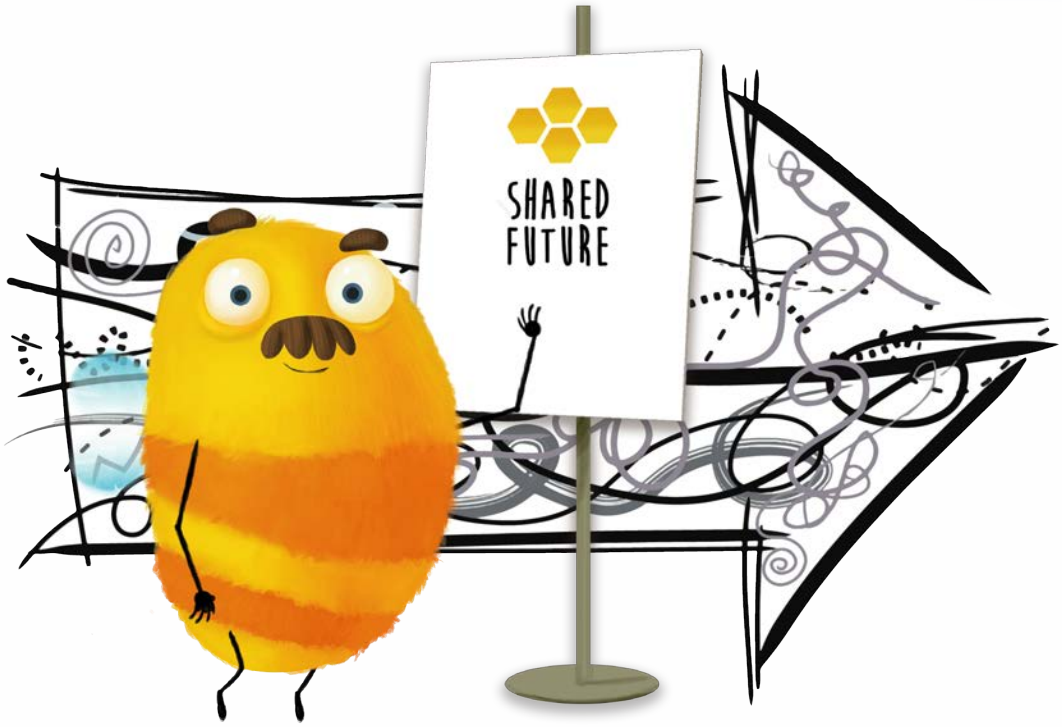
Volunteering through charity-based activities

Advocacy on behalf of individuals or groups

Developing social action projects with others to address issues, raise awareness or seek accountability from community leaders or elected representatives.

Getting involved in a party-based / electoral politics

7a. PRE-COURSE EVALUATION
Remembering the Past; Shaping the Future



GENDER: _____

COUNTY: _____

I AM PERCEIVED TO BE A MEMBER OF:

- ⬡ The Catholic Community
- ⬡ The Protestant Community
- ⬡ Minority ethnic &/or Minority faith
- ⬡ Other: _____

1. PURSUING THE COMMON GOOD

1.1 How willing would you be to meet someone from a different community background?

- ⬡ I would love to !
- ⬡ Somewhat willing
- ⬡ Neutral
- ⬡ Not very willing
- ⬡ Not at all willing
- ⬡ I don't know

1.2 Think about your neighbourhood and community: Would you prefer mixed neighbourhoods, workplaces and schools?

- ⬡ Yes, definitely !
- ⬡ Yes, probably
- ⬡ Probably not
- ⬡ Definitely not
- ⬡ I don't know

1.3 Do you think the different cultures, religious groups and traditions in Northern Ireland (and across the island) help to make it a better society?

- ⬡ Yes, definitely !
- ⬡ Yes, probably
- ⬡ Probably not
- ⬡ Definitely not
- ⬡ I don't know

1.4 "What happens to other communities in Northern Ireland and the rest of the world has an impact on me and my community". To what extent do you agree with this statement?

- ⬡ Definitely agree
- ⬡ Probably agree
- ⬡ Probably don't agree
- ⬡ Definitely don't agree
- ⬡ I don't know

1.5 Having a vision for building a peaceful society is important because (give one reason you can think of):

_____

_____

_____

1.6 What does the common good mean to you? Write down five words you think are associated with the common good:

1. _____
2. _____
3. _____
4. _____
5. _____

2. SHARED AND ETHICAL REMEMBERING

2.1 How does the way we remember the past impact on our society? List two ways you can think of:

1. _____
2. _____

2.2 List two ways we can remember the past in a way that promotes a shared and inclusive society:

1. _____
   _____
2. _____
   _____

3. CONFLICT TRANSFORMATION

3. 1 Give one example for each of the following categories of violence:

Physical violence: _____

Structural violence: _____

Cultural violence: _____

3.2 List 2 principles or things you know about nonviolence:

1. _____
2. _____

3.3 Non-violence can be used to help transform violence and injustice in my community:

- ⬡ Definitely agree
- ⬡ Probably agree
- ⬡ Probably don't agree
- ⬡ Definitely don't agree
- ⬡ I don't know

3.4 I feel confident about using non-violent strategies when responding to violence:

- ⬡ Definitely agree
- ⬡ Probably agree
- ⬡ Probably don't agree
- ⬡ Definitely don't agree
- ⬡ I don't know

4. CIVIC PARTICIPATION

4.1 How would you rate your interest in wanting to support or be involved in peace-building activities with young people from different backgrounds?

- ⬡ Totally enthusiastic
- ⬡ Somewhat interested
- ⬡ Neutral
- ⬡ Not very interested
- ⬡ Nothing to do with me
- ⬡ I don't know

4.2 What are two things you can do to promote the common good in your community?

1. _____
2. _____

4.3. How comfortable do you feel socialising in a shared space (or in a space you would not traditionally visit)?

- ⬡ Feels normal
- ⬡ Getting used to it
- ⬡ It's just alright
- ⬡ I don't like it at all
- ⬡ I don't know

4.4 How comfortable do you feel attending an event associated with a different culture or religious tradition?

- ⬡ Feels normal
- ⬡ Getting used to it
- ⬡ It's just alright
- ⬡ I don't like it at all
- ⬡ I don't know

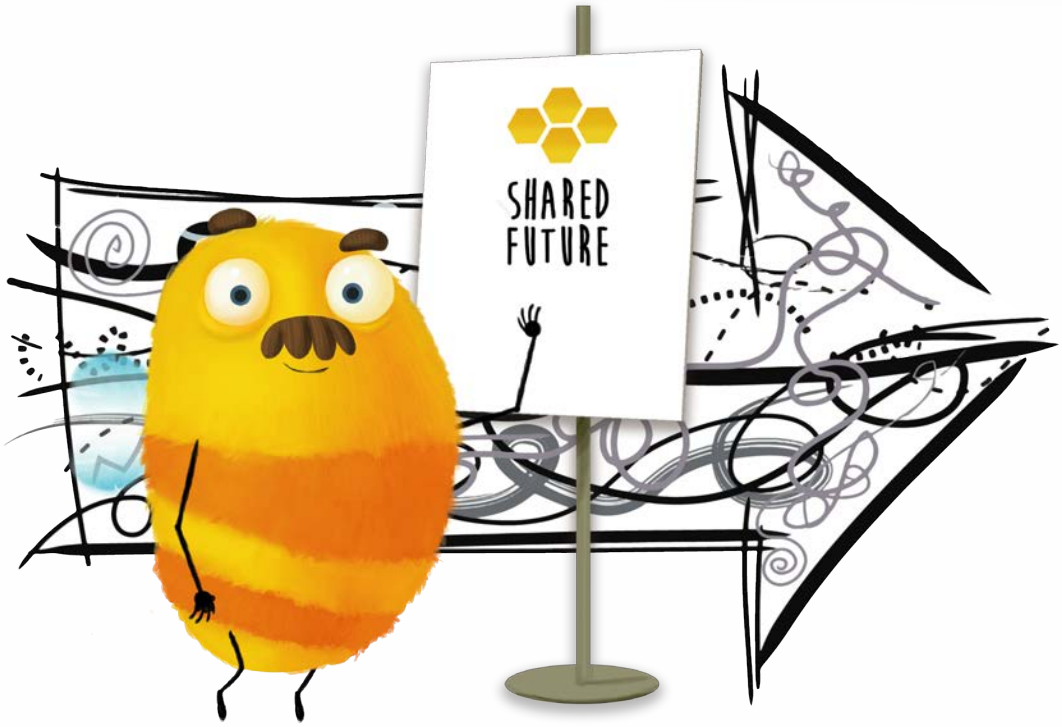
4.5 More opportunities for young people from different backgrounds to socialise would help promote a peaceful and shared future:

- ⬡ Definitely agree
- ⬡ Probably agree
- ⬡ Probably don't agree
- ⬡ Definitely don't agree
- ⬡ I don't know

4.6 I am able to influence decisions that are made in my neighbourhood / community:

- ⬡ Definitely agree
- ⬡ Probably agree
- ⬡ Probably don't agree
- ⬡ Definitely don't agree
- ⬡ I don't know

7b. POST COURSE EVALUATION
Remembering the Past; Shaping the Future



GENDER: _____

COUNTY: _____

I AM PERCEIVED TO BE A MEMBER OF:

- ⬡ The Catholic Community
- ⬡ The Protestant Community
- ⬡ Minority ethnic &/or Minority faith
- ⬡ Other: _____

1. PURSUING THE COMMON GOOD

1.1 How willing would you be to meet someone from a different community background?

- ⬡ I would love to !
- ⬡ Somewhat willing
- ⬡ Neutral
- ⬡ Not very willing
- ⬡ Not at all willing
- ⬡ I don't know

1.2 Think about your neighbourhood and community: Would you prefer mixed neighbourhoods, workplaces and schools?

- ⬡ Yes, definitely !
- ⬡ Yes, probably
- ⬡ Probably not
- ⬡ Definitely not
- ⬡ I don't know

1.3 Do you think the different cultures, religious groups and traditions in Northern Ireland (and across the island) help to make it a better society?

- ⬡ Yes, definitely !
- ⬡ Yes, probably
- ⬡ Probably not
- ⬡ Definitely not
- ⬡ I don't know

1.4 "What happens to other communities in Northern Ireland and the rest of the world has an impact on me and my community". To what extent do you agree with this statement?

- ⬡ Definitely agree
- ⬡ Probably agree
- ⬡ Probably don't agree
- ⬡ Definitely don't agree
- ⬡ I don't know

1.5 Having a vision for building a peaceful society is important because (give one reason you can think of):

_____

_____

_____

1.6 What does the common good mean to you? Write down five words you think are associated with the common good:

1. _____
2. _____
3. _____
4. _____
5. _____

2. SHARED AND ETHICAL REMEMBERING

2.1 **How does the way we remember the past impact on our society? List two ways you can think of:**

1. _____

2. _____

2.2 **List two ways we can remember the past in way that promotes a shared and inclusive society:**

1. _____

_____

2. _____

_____

3. CONFLICT TRANSFORMATION

3. 1 Give one example for each of the following categories of violence:

Physical violence: _____

Structural violence: _____

Cultural violence: _____

3.2 List 2 principles or things you know about non-violence:

1. _____
2. _____

3.3 Non-violence can be used to help transform violence and injustice in my community:

- ⬡ Definitely agree
- ⬡ Probably agree
- ⬡ Probably don't agree
- ⬡ Definitely don't agree
- ⬡ I don't know

3.4 I feel confident about using non-violent strategies when responding to violence:

- ⬡ Definitely agree
- ⬡ Probably agree
- ⬡ Probably don't agree
- ⬡ Definitely don't agree
- ⬡ I don't know

4. CIVIC PARTICIPATION

4.1 How would you rate your interest in wanting to support or be involved in peace-building activities with young people from different backgrounds?

- ⬡ Totally enthusiastic
- ⬡ Somewhat interested
- ⬡ Neutral
- ⬡ Not very interested
- ⬡ Nothing to do with me
- ⬡ I don't know

4.2 What are two things you can do to promote the common good in your community?

1. _____
2. _____

4.3. How comfortable do you feel socialising in a shared space (or in a space you would not traditionally visit)?

- ⬡ Feels normal
- ⬡ Getting used to it
- ⬡ It's just alright
- ⬡ I don't like it at all
- ⬡ I don't know

4.4 How comfortable do you feel attending an event associated with a different culture or religious tradition?

- ⬡ Feels normal
- ⬡ Getting used to it
- ⬡ It's just alright
- ⬡ I don't like it at all
- ⬡ I don't know

4.5 More opportunities for young people from different backgrounds to socialise would help promote a peaceful and shared future:

- ⬡ Definitely agree
- ⬡ Probably agree
- ⬡ Probably don't agree
- ⬡ Definitely don't agree
- ⬡ I don't know

4.6 I am able to influence decisions that are made in my neighbourhood / community:

- ⬡ Definitely agree
- ⬡ Probably agree
- ⬡ Probably don't agree
- ⬡ Definitely don't agree
- ⬡ I don't know

7c. EVALUATION
Remembering the Past; Shaping the Future

1. AS A RESULT OF THIS PROGRAMME:

i. How much has your understanding of the common good improved?

- ⬡ Loads
- ⬡ Quite a bit
- ⬡ A little bit
- ⬡ Not at all
- ⬡ I don't know

ii. How much has your awareness of how violence affects your community changed?

- ⬡ Loads
- ⬡ Quite a bit
- ⬡ A little bit
- ⬡ Not at all
- ⬡ I don't know

iii. Are you starting to make more friends with people from a different religious tradition or ethnic background?

- ⬡ Yes, loads
- ⬡ Quite a bit
- ⬡ A little bit
- ⬡ Not at all
- ⬡ I don't know

iv. Has your contact or engagement with those from another community increased?

- ⬡ Yes, loads
- ⬡ Quite a bit
- ⬡ A little bit
- ⬡ Not at all
- ⬡ I don't know

2. OVERALL, THE SESSIONS WERE:

- ⬡ Great fun
- ⬡ Fun
- ⬡ Alright
- ⬡ Boring
- ⬡ Torturous

3. DID THE COURSE GIVE A BALANCED VIEW OF NORTHERN IRELAND / THE NORTH OF IRELAND?

- ⬡ Yes
- ⬡ No
- ⬡ Not sure

4. IF YOU ANSWERED 'NO' IN QUESTION 3 CAN YOU GIVE A REASON FOR YOUR ANSWER?

_____

_____

_____

_____

5. CAN YOU LIST 1 OR 2 THINGS YOU MOST LIKED ABOUT THE COURSE?

_____

_____

6. IS THERE ANYTHING YOU WOULD CHANGE ABOUT THE COURSE OR DO DIFFERENTLY?

_____

_____

_____

_____

7. WOULD YOU RECOMMEND THIS COURSE TO OTHERS?

- ⬡ Yes
- ⬡ No
- ⬡ Maybe

8. ANYTHING ELSE YOU WOULD LIKE TO ADD?

_____

_____

_____

_____

youthlink

FUNDED BY:

An Roinn Gnóthaí Eachtracha agus Trádála
Department of Foreign Affairs and Trade

COMMUNITY RELATIONS COUNCIL
Equity | Diversity | Interdependence