

Addressing Deep-Rooted Conflict:  
Guidelines Harvested from the Glencree Centre for Peace and Reconciliation,  
Republic of Ireland

by

Megan Jeanne Jerke  
B.A., University of Lethbridge 2003

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of the Requirements for the Degree of

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Director, Institute for Dispute Resolution

Eamon Rafter, Co-Supervisor  
Associate Member, Faculty of Graduate Studies

Dr. Lyn Davis  
Senior Instructor, Studies in Policy and Practice Program

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### ABSTRACT

This exploratory qualitative case study provides a description of the Glencree Centre for Peace and Reconciliation's practice in addressing deep-rooted conflict, from the Republic of Ireland. This research grew out of practical problems from the field of conflict resolution in Canada, in particular interest-based mediation, in addressing deep-rooted conflict. Using an extended epistemology, data is harvested from praxis to create naturalistic generalizations: guidelines for addressing deep-rooted conflict. The research findings are the result of a synthesis of three data sources: interviews with facilitators from Glencree, textual data, and nearly five months of onsite observation. The main themes derived from the research include: Glencree's Diverse Practice; Glencree's Approach to Conflict; Glencree's Identity; Glencree's Approach to Deep-Rooted Conflict; and Implementing Glencree's Approach. This study is intended as a snapshot in time of a set of dynamic and emergent ideas addressing conflict in practice. Through an inductive research design, findings from praxis are related to theory from the field of conflict resolution. In addition, implications for addressing deep-rooted conflict are identified, including Glencree's emphasis on the need for flexibility as a characteristic for conflict work, and an underlying worldview incorporating aspects of dynamic systems theory and chaos theory.

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## Dedication

This thesis is only a small part of a bigger picture, as we all are...

I dedicate this thesis to my parents, Rodney and Corrine Jerke,  
and to my sisters, Hannah and Lauren Jerke.

They have given me the gifts of confidence and awareness,  
without which I would have been unable to find Glencree.

Thanks a million for your support.

## ***Géis*** - Irish Gaelic

*(Pronounced gasa; exists in plural form only)*

*(medieval classic origins)* In legends, the hero may be held to *géis*, obligations or taboos that must be fulfilled: there is no escaping *géis*, and if escape is attempted, or *géis* unobserved by the hero, the nemesis will overtake the hero. *Géis* are connected to honour and virtue, and there are dire consequences for violations related to the hero's standing in the community.

*(classic uses/examples)* In one myth the main character, Deirdre puts the hero under *géis*, a magical obligation, forcing him to elope with her. In another myth, the hero Cúchulainn's *géis*, a taboo, is dog meat.

*(contemporary meaning)* The danger of naming, writing, or defining because of ensuing obligation.

Many thanks to Eamon Rafter, my thesis co-supervisor in Ireland, for bringing my attention to the term, *géis*, and its present day usage, and to Brendan Crowley, long-time Glencree volunteer, for helping me understand it conceptually and historically.

## Chapter One

### Introduction

Conflicts<sup>1</sup> can be pictured as currents in the ocean: always present, sometimes stronger, sometimes weaker, but continuously active and moving great bodies of water beneath the surface. The swell of the ocean, or the crest of a wave, is comparable to a dispute, the manifestation of conflict. The crest of a wave is a peak, a curve on the ocean – the perceptible culmination of the water’s movement influenced by the ever-present currents. Eventually, waves break through natural forces on the shore, and currents always move in a definite direction. Conversely, outcomes of disputes vary rather than naturally resolving, and while the direction of conflicts may be predictable, they are not unidirectional.

There are a range of approaches that attempt to influence the direction of conflicts and the outcomes of disputes. This study explores a contemporary approach from the Glencree Centre for Peace and Reconciliation<sup>2</sup> in the Republic of Ireland that addresses conflict; in particular deep-rooted conflict.<sup>3</sup> “Deep-rooted conflict is about identity”, which includes beliefs, values, culture, and spirituality (Redekop 2002, 24). Deep-rooted conflict is the most difficult type of conflict for humans to understand cognitively and function constructively within because of its depth – deep-rooted conflict involves

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<sup>1</sup> Conflict, for the purposes of this research, “is a difference within a person or between two or more people [or between groups of people] that touches them in a significant way” (LeBaron and Pillay 2006, 12). Please see Appendix I for definitions of terms to clarify my perspective in relation to the study.

<sup>2</sup> This study is in no sense meant as a description of an *official* “Glencree Approach” – no defined version exists at this time. The intention of this thesis is to provide an in-depth exploratory perspective of Glencree’s approach to addressing deep-rooted conflict.

<sup>3</sup> I use the term ‘deep-rooted conflict’ to refer to the type of conflict referred to in the literature variously as ‘value based identity conflict,’ ‘identity-based conflict,’ ‘cultural conflict,’ or ‘intractable conflict.’

humans at the very core of their being, their identity. Identity is an individual's internal way of making sense of the world by creating meaning from their perceptions and experiences. Identity may be expressed externally as values, the ethical and moral code held to be true to that person. As individuals are constantly encountering new experiences, meaning-making is also always in progress, and identity is therefore an ongoing, fluid process.

“Deep-rooted conflict occurs when values linked to the specific identity needs of a group are violated” (Redekop 2002, 24), as identities exist at a group level as well as the individual. Deep-rooted conflict often encompasses macro levels of group meaning-making related to identity, such as culture, ethnicity and nationalism. Deep-rooted conflict can be identified and differentiated from other types of conflict because of its exceptionally intractable and protracted nature. It may be expressed violently, whether structurally, physically, emotionally, or verbally, but violence is not necessarily a defining component. Other conflicts may be of a more specific case or transactional nature – often there are no past or future relationships to consider between the parties, or the relationships are not as intimate.<sup>4</sup> Deep-rooted conflict differs from other types of conflict because it is often more emotional and passionate, more irresolvable, protracted over generations, and involves more than the individuals in conflict because it involves their communities.

One understanding derived from Mary Clark's work (2002) is that because humans are ultimately adaptive creatures, and adaptive change requires shifts in identity,

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<sup>4</sup> For example, transactional conflicts commonly arise from motor vehicle accidents, whereas deep-rooted conflicts are commonly considered large-scale conflicts such as between ethnic groups.

during conflict shifts in identity may occur so that individuals can address the conflict and continue to develop. This carries a note of hope for the seemingly impossible undertaking of addressing deep-rooted conflict – identity can change if shifts are made possible.

Underlying this study is my belief that diversity of experiences, understandings, and types of knowledge are of value: the more options and approaches to conflict that individuals have, the more open to difference they are, the more adaptable they are, and the better equipped they are to address conflict in the most appropriate way possible to obtain a sustainable outcome. In Canada, the justice system, an adversarial legal system, is generally the default process for addressing seemingly irresolvable conflict whether deep-rooted or not. While the legal adversarial approach is appropriate for some conflicts, new ways of understanding and addressing problems have begun to develop, and from these the field of Alternative Dispute Resolution (ADR) grew, offering alternate processes, such as mediation,<sup>5</sup> for addressing conflict. If Canadian society has developed one way to approach conflict, the adversarial legal system, and has found value in augmenting that system with alternate approaches like ADR, then learning from other approaches to conflict, such as Glencree's may positively affect Canadians by offering choices to develop the most appropriate approaches to different conflicts.

Mediation is an ADR response to a need for a creative approach to address disputes, the crest of the wave, helping the wave to break on the shore by offering a process to resolve disputes. Mediation as a practice specializes in the constructive

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<sup>5</sup> Mediation is an informal, consensual process in which an impartial third party, with no power to impose a resolution, helps the disputing parties to try to reach a mutually acceptable settlement through enhanced communication and negotiation.

resolution of more transactional disputes through enhanced communication and collaborative process. One popular mediation approach is interest-based mediation,<sup>6</sup> as the legal system in Canada seems to be beginning to accept interest-based mediation as a viable alternative to a court resolution of some disputes.<sup>7</sup> Various court-annexed mediation programs have adopted interest-based mediation as the primary approach.<sup>8</sup> Interest-based mediation practice smoothes the way for solutions to problems by encouraging negotiation and collaborative problem-solving. The underlying assumption in interest-based mediation is that through constructive conversation, solutions can be constructed, because ultimately humans are rational, reason-based creatures capable of resolving disputes through cognitive understanding of common interests. However, what happens when deep-rooted conflict is the underlying current beneath the dispute being mediated?

Ian White, the former Executive Director of the Glenree Centre for Peace and Reconciliation and current International Programme Director at Glenree, explained the difficulties experienced in resolving deep-rooted conflict with a story, part of which is well known to many conflict resolution practitioners and theorists. The last piece of fruit

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<sup>6</sup> Interest-based mediation is a process in which an impartial third party helps disputing parties to reach an agreement by working from the understanding that enhanced communication can smooth the way for negotiation so that parties can move past positional debate and into identification of shared interests underlying positions. By going deeper into individual identity, and identifying shared needs, desires, fears, and wants, disputing parties can construct creative solutions from their common interests.

<sup>7</sup> Mediation has been introduced to satiate demands for accessible affordable justice in various contexts (Friesen 1997) within the traditional legal system. In addressing the concern of increased participation in the justice system, the integration of ADR and the legal system allows the public and all “Canadians a choice in deciding how to resolve their conflicts” (LCC 2003, 111). See also the SCJTF report (1996).

<sup>8</sup> See for example: <http://www.albertacourts.ab.ca/CourtofQueensBench/CivilMediationProgram/RosterMediators/tabid/75/Default.aspx> (accessed May 17, 2008).

in the house, an orange, is sitting on a counter in the kitchen. Two small children are in the kitchen near the orange arguing, because they both want the orange for themselves. They argue back and forth about why they each feel they deserve the orange, getting no closer to deciding who gets the orange. The children's mother walks into the kitchen upon hearing the argument escalating, and starts to calm the children by talking to them about the reasons they want the orange. What comes out of the discussion is that one child needs the orange peel because he is making a cake that calls for zested orange. The other child needs the orange because she wants to eat the fruit of the orange. Problem solved.

The idea that conflict actors<sup>9</sup> can arrive at creative solutions satisfying all their interests through constructive communication underlies interest-based mediation – with the help of an intervening party, the orange dispute is resolved. But, Ian explained, the difficulty with deep-rooted conflict is that in the orange scenario each party may simply want the orange so that the other party cannot have it, and negotiation is not going to uncover constructive solutions. The parties are just not ready to do the business of resolving disputes through mediation, so approaches to deep-rooted conflict must first facilitate relationships before the dispute can be addressed.

I spent six months as a volunteer at the Glencree Centre for Peace and Reconciliation in 2003, and there I experienced an approach to conflict that I intuitively knew worked well in addressing difficult conflict, especially the deep-rooted conflict experienced in Northern Ireland. When I began my graduate studies, I hoped to find a way to express what I intuitively knew was of value at Glencree. This research study is a

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<sup>9</sup> The term 'conflict actor' denotes the parties/individuals/groups embroiled in conflict.

contribution to describing Glencree's approach to deep-rooted conflict, with the hope that through harvesting knowledge from Glencree's practice, Canada's conflict approaches can be improved and built upon.

### **Aim of the Study**

This thesis describes an exploratory qualitative case study of the Glencree Centre for Peace and Reconciliation's practice in addressing deep-rooted conflict. My objective in this thesis is to present an image, a contemporary narrative, a snapshot at a particular time, of Glencree's approach to deep-rooted conflict as comprised by the varied practices of facilitators at Glencree. This study uses a case study methodology to harvest data from praxis<sup>10</sup> at Glencree, and develop guidelines for addressing deep-rooted conflict.

### **Research Question**

What facilitation skills and aspects of the processes utilized at the Glencree Centre for Peace and Reconciliation successfully contribute to addressing deep-rooted conflict?

### **Summary of the Study**

There is a feeling of magic at Glencree – many have commented on arrival or upon encountering others that have been to Glencree, that entering the grounds at Glencree feels magical, mystical or mysterious. There is magic in the atmosphere of Glencree that results from carrying out the hard work of peacebuilding; the same magic

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<sup>10</sup> Praxis is “the analysis and guidance of actual practice (‘the conduct of life’)” (Mahoney 1991, 30).

causes it to be a space conducive to peacebuilding. The location of the small village of Glencree, remotely situated in the Wicklow Mountains of the Republic of Ireland surrounded by wilderness and fog, lends to the feeling of mysticism at the peace centre. It is difficult to define the feeling of the atmosphere at the Glencree Centre for Peace and Reconciliation beyond the mystic, and the concern is, that in defining what Glencree is, is it possible to lose something of the magic of that unique space?

While living onsite for nearly five months during my data collection, I encountered this concern repeatedly. My co-supervisor in Ireland, Eamon Rafter, the Education and Development Training Officer at Glencree, explained there has always been a reluctance to define a “Glencree Approach” because of the inherent danger of limitation by definition, the idea captured by the Irish word *géis*.<sup>11</sup> There is no official Glencree Approach, and in suggesting the existence of a Glencree Approach and an organizational identity, individual programme facilitators could feel limited in their ability to exercise agency to create the most appropriate programme design for their programme participants’ needs. A feeling of obligation and responsibility to conform arose with the potential of naming a Glencree Approach, and there is ongoing resistance to imposed responsibility because of the inherent limitation to choice and agency. However, the need and wish to capture more of what Glencree does in order to collaborate and share learnings with others is also a strongly held value in the community at Glencree. I initially believed that this resistance, the danger of *géis*, was probably easily over-ruled by the benefits of reflectivity through research, and the wish to share

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<sup>11</sup> See the epigraph of this thesis for a description of this term.

knowledge, experience and learnings. I now understand how much *géis* shaped my research and findings.

Although I use a case study approach in my research design, this thesis is not meant to be a complete product and finished picture of Glencree. My research is more profitably seen as a snapshot in time of a set of dynamic and emergent ideas about addressing conflict in practice. My research objectives were originally much more specific, and my research question reflects this. However, I found that to truly draw ways of knowing<sup>12</sup> from an analysis of practice, a diverse, iterative and flexible research design was necessary – guided, but not determined, by my research question. My hope in employing a case study methodology was to make space for description of multiple realities and multiple ways of knowing. Through this thick description, I then was able to develop guidelines for approaching deep-rooted conflict that are highly transferable. One of the benefits of the case study methodology is its strategic process for data gathering and analysis. I was aware that I was operating from the perspective of an insider in the Glencree community – not only had I volunteered for six months in 2003, but I also lived onsite in the late summer and early autumn of 2007 for nearly five months while I conducted my research. I challenged myself to maintain analytic distance so that I could also be open to data that was related to negative experiences at Glencree, and to times when Glencree’s approach was less successful.

My belief in the value of multiple types of knowledge, including intuitive and imaginative, emotional, somatic or body-based, spiritual or connected, and rational,

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<sup>12</sup> Michelle LeBaron (2003, 170) lists four ways of knowing that complement rational, reason-based knowledge: intuitive and imaginative ways, emotional ways, somatic or body-based ways, and connected or spiritual ways.

reason-based approaches, results in an extended epistemology.<sup>13</sup> My epistemology for this study included experiential knowledge (derived from experience), propositional knowledge (what is expressible in language forms), and practical ways of knowing (derived from action). My study focused on praxis by differentiating between knowing something in theory and knowing something practically through action. My proposition is that there are deliberate choices that can be made to create a space conducive to addressing deep-rooted conflict, and these choices may be made by a party external to the conflict, in this case the mediator or facilitator. Through articulation of Glencree's practice, the facilitators' way of practicing and creating that space are described.

I became frustrated early on in the study's analysis process as I tried to define Glencree's approach to conflict using specific conflict resolution theories. Eventually I began to picture my data personified as individuals in conflict, and then I was able to approach analysis in the same manner as I would facilitate group process: I emptied myself of preconceptions and began to listen to the data. I realized that the most appropriate analysis of the data I had collected was not to mold the data to fit theoretical definitions. I began to look for the common ground amongst all the data sources, and I then sought out the theoretical roots that helped to explain Glencree's practical choices. I saw, and continue to see, the interview participants, the textual data, and my contextual onsite observations as unique and diverse parts of a whole: Glencree's approach to deep-rooted conflict.

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<sup>13</sup> Epistemology is the nature and scope of knowledge or justified belief.

## Significance of the Study

The idea of a peace process is relatively new historically – the Northern Irish peace process, the reconciliation process in South Africa, and the peace process between Israel and Egypt are three which are commonly identified in my experience as being successful, albeit controversial for some. The field of conflict resolution<sup>14</sup> is still in the early stages of its search for intellectually rigorous pragmatism. This study contributes to the literature by developing the link between theory and practice through a study of Glencree, a pioneer in the field of peacebuilding. Glencree has been a part of the Northern Irish peace process since 1974, is reasonably well-funded, and has large numbers of programme participants,<sup>15</sup> but there has not been a Glencree Approach clarified beyond general principles and values. This study captures the tacit knowledge that speaks to conflict workers,<sup>16</sup> and the study's theoretical inferences and references speak to academics, with the hope that readers that fall somewhere between can take something from the combination of theory and practice as well. Instead of specific definitions, this study offers clarification of concepts, and ideas about the theory and rationale underlying conflict work. Overall, this research is important because it

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<sup>14</sup> In referring to the field of conflict resolution, I am including ADR, dispute resolution, conflict and peace studies, peacebuilding, transformative conflict resolution, and conflict analysis.

<sup>15</sup> “2006 was another busy year for Glencree Centre for Peace and Reconciliation. Room occupancy was 48% which equated to just under 10,000 people staying for overnight accommodation. We served 33,158 meals and countless cups of coffee and tea”. In addition the Glencree Visitors Centre has approximately 53,000 people passing through the centre – 65% of which are foreign tourists, and the remainder were “passing trade which included cyclists, walkers, special needs groups and individuals” (from *Glencree Annual Review 2006*, 17; Textual Data 6.0).

<sup>16</sup> My research identifies general findings applicable to the general role of a third party: the intervening party in a conflict. I use the term ‘conflict worker’ as is common at Glencree to refer to the intervening party.

contributes to the literature and practice in the field of conflict resolution by developing a set of guidelines and theoretical tools to help address deep-rooted conflict.

### **Limitations and Delimitations**

My choice to focus on Glencree's facilitators' practice delimits the scope of my inquiry to praxis. Although I am using a case study methodology, my choice of research question delimits the depth of my inquiry to skills and processes used by facilitators, to related concepts and underlying understandings, and to primarily deep-rooted conflict. One of the limitations of my study is that due to time constraints it is impossible to describe all of Glencree's programmes in equal detail.

### **Thesis Outline**

My research approach has an inductive nature – I am less concerned with creating strict rules, and more interested in applying rigorous analysis to infer possible guidelines for the practice of deep-rooted conflict approaches. This inductive nature is exemplified by the structure of my thesis itself, and my use of theory. It was important that the theory and literature I employed in examining Glencree's approach was used consistently with the structure of Glencree's facilitators' practice, because the theory then accompanies practice as a tool for clarification; therefore, I have integrated theoretical inferences and references throughout this thesis.

I start in Chapter Two: Contextualizing Glencree and Situating Myself by describing the deep-rooted conflict and peace process in Northern Ireland, and Glencree as an organization within that process. Next I situate myself in relation to Glencree,

describing my reflections about Glencree from 2003. Chapter Three: Conceptual Understanding of the Issue to be Explored outlines my theoretical and practical understanding of the research issue prior to my onsite arrival in Ireland. Chapter Four: Research Design – Methodology and Strategies of Inquiry provides a detailed explanation of my research design and description of implementation as well as my reflections on the research process. Chapter Five: Research Findings and Data Synthesis reports my major research findings as related to my research question, and synthesizes the extensive data gathered through my case study methodology to describe Glencree’s approach. The final chapter, Chapter Six: Implications and Conclusions from the Research draws theoretical links between the findings from my research and the field of conflict resolution, providing implications for conflict workers, and conclusions about Glencree’s approach.

## **Chapter Two**

### **Contextualizing Glencree and Situating Myself**

Context is an important factor influencing the Glencree Centre for Peace and Reconciliation's work, because peacebuilding never takes place in a vacuum – there are many factors to consider in understanding how peacebuilding works. In the following chapter, I describe the context within which Glencree's work takes place, including the deep-rooted conflict in Northern Ireland, and Glencree as an organization in the Northern Irish peace process. This contextualization is a mix of my learnings at Glencree from my volunteer experience in 2003, and my research experience in 2007. Next, I describe my view of Glencree from reflections in 2003, and some of the theoretical inferences I made during that time. I then discuss how my undergraduate academic work influenced this study and my underlying values. Finally, I situate myself as a researcher in terms of my assumptions about the nature of research, and how my assumptions and values affect this study.

#### **Deep-Rooted Conflict: Northern Ireland**

One obvious contextual factor in conflict resolution is the conflict itself that the activity of peacebuilding is addressing. In Glencree's case, the deep-rooted conflict being addressed is primarily in Northern Ireland, which is found on the north-eastern tip of the island of Ireland. The following conflict description is based on my learnings from the six months I spent as a volunteer in 2003 at Glencree, through public presentations I later made in Canada, and in a paper for a course entitled "Peaceful Conflict Transformation" under Prof. Johan Galtung in 2006. The analysis and description are

very detailed, as Northern Ireland is demonstrative of the roots and consequences of deep-rooted conflict.

There are many different ways of understanding the beginning of the conflict in Northern Ireland. In consideration of time limits and the scope of this thesis, my description starts at the beginning of the twentieth century with World War I in 1914.<sup>17</sup> Home Rule for Ireland was being discussed between Ireland and Britain at that time, and was put on hold when war broke out. The issue of identity became crucial to the Irish at this time as the threat was made to conscript Irish males to the British Army. Northern Ireland Protestants valued their blood sacrifice at the Battle of the Somme (1916) as key to their identity, and the British could not easily dismiss the contributions this community made; this obligation had major implications in future decisions about Home Rule and Britain's ongoing responsibility to the Northern Irish Protestant community.

In the same year as the Battle of the Somme, an event identified as the major blood sacrifice from the Irish Catholic community, the 1916 Easter Rising, occurred in Dublin. During the Easter Rising The Irish Volunteers, a paramilitary force, famously occupied the General Post Office and the Proclamation of the Republic was read from the

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<sup>17</sup> There has been violent conflict between the English and Irish for hundreds of years (since about 1200) but the English controlled only a small area, 'The Pale,' around Dublin until about 1640 when Oliver Cromwell brought the British Army to Ireland. During these hundreds of years of conflict, Ireland experienced the plantation of settlers, mainly from Scotland. Many of the settlers integrated with Irish culture, but many others, primarily in Northern Ireland, retained their cultural distinctiveness. My purpose in limiting the scope of analysis to more contemporary events is to concretely situate the conflict in Northern Ireland in relation to the Republic of Ireland, Great Britain, and Glencree's work. The roots of the conflict obviously go hundreds of years deeper than the 'Troubles.' Also, importantly, the basis of the Catholic/Protestant labels in Northern Ireland find roots in the Irish/English divide as the Irish were normally Catholic and the English normally Protestant, which eventually became simplified from nationalistic to religious labels. See footnote 18 of this thesis for further explanation of the labels.

steps. The uprising collapsed; the leaders surrendered to the British Army and were later executed. The next major event, the Irish War of Independence, was fought against British forces during 1921-1925. The British were perceived by many to be an occupying force with no legitimate interest in Ireland. In 1921, a Free State was established which included twenty-six counties, but excluded the six counties which then formed Northern Ireland. The Irish Free State was independent from Britain, but remained part of the Commonwealth, while the six counties in the north remained part of the United Kingdom (UK). In 1949, a Republic of Ireland was declared in the twenty-six counties with a constitution claiming the six counties in the north that were still part of the UK. The six counties forming Northern Ireland have remained separate from the Republic of Ireland to date. The Republic's claim to the six counties in the north remained part of the Irish Constitution until abandonment of the claim by referendum in the Republic following the Good Friday Agreement in 1998.

In 1969, the rise of a Civil Rights Movement in Northern Ireland challenged the social system regarding structural discrimination against Catholics. There were calls for equal political representation and for laws against discrimination. However, civil rights marches were banned, violence began to break out, and the British Army was sent in. This can be seen as the beginning of the 'Troubles', which is the name given to the next thirty years of violence. Internment (prison without trial) was introduced by the UK in 1971, and in 1972 Bloody Sunday occurred in Derry/Londonderry, where thirteen people taking part in an anti-internment rally were shot dead by the British Army. The Irish

Republican<sup>18</sup> Army (IRA) had split into different degrees of militant factions by this point, and the IRA bombing campaign extended to London. Loyalist paramilitaries responded with violence in Northern Ireland, in addition to the oppression enforced by the British army. In 1981, the Republican hunger strikes opposing the detainment of political prisoners led to ten deaths. In 1985, the Anglo-Irish Agreement occurred, where the British government recognized the Republic of Ireland's legitimate interest in Northern Ireland, and that a united Ireland would be possible only with the consent of the majority in Northern Ireland.

Ceasefires by paramilitaries on both sides occurred in 1994, and the issue of decommissioning rose. In 1998, the Good Friday Agreement was signed, a major development in the Northern Ireland peace process, but the single worst atrocity of the Troubles also occurred – the bombing in Omagh by the Real IRA. In terms of numbers, there were 3,600 deaths during the thirty years of the Troubles, half of which were civilians, 91% were male, 53% were under thirty; 43% were Catholic/Nationalist/Republican (C/N/R: see footnote 18) and 30% were Protestant/Unionist/Loyalist (P/U/L: see footnote 18) (Fitzduff and O'Hagan 2002, 129). The total number of deaths may seem small in comparison with other violent conflicts, but it is important to remember that effects have been widespread, because the “number

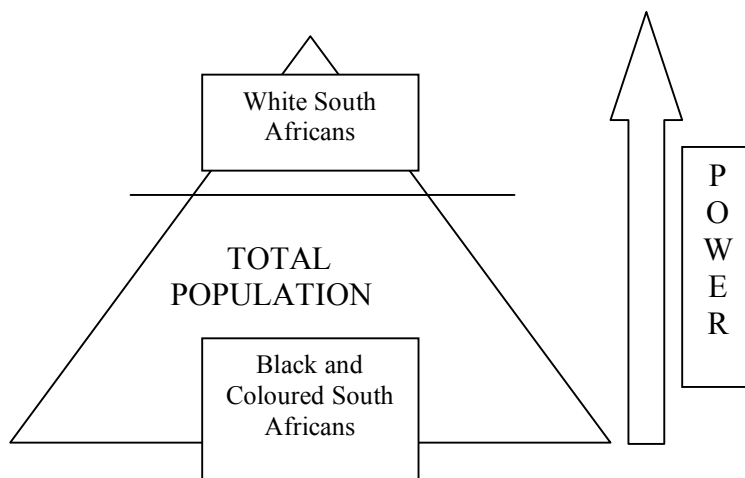
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<sup>18</sup> The conflict in Northern Ireland is often simplified to a dichotomy: Catholic versus Protestant. The conflict is much more complex than this dichotomy, and the sides have different factions within them. In Northern Ireland, Nationalists are normally Catholic and believe in the creation of a united Ireland by unifying the twenty-six counties of the Republic of Ireland and the six counties of Northern Ireland. The word Republican is used to refer to those who are usually prepared to use paramilitary violence to achieve a united Ireland. In Northern Ireland, Unionists believe in maintaining the union between Northern Ireland and Great Britain, and are opposed to a united Ireland. Generally Unionists are Protestant, as are Loyalists, those loyal to the Queen and Crown. Loyalists are usually prepared to use paramilitary violence to maintain the union with Britain.

of people closely associated to those who were killed or injured is about half of the population” of Northern Ireland (ibid., 129).<sup>19</sup>

### Conflict Analysis

The societal structure of Northern Ireland is an important factor influencing the deep-rooted conflict because of its structural roots. A visual comparison<sup>20</sup> may help to describe what Northern Ireland’s society looked like during the Troubles. Many people are aware of the structure of society during apartheid in South Africa:

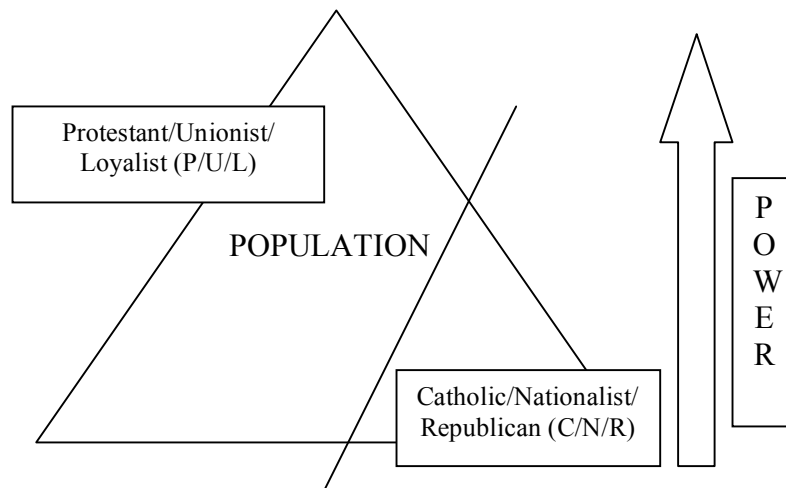


*Image 1.1 South Africa’s Societal Structure During Apartheid*

<sup>19</sup> Another useful resource for understanding the costs of the Troubles is a study by Marie Therese Fay, Mike Morrissey, Marie Smyth and Tracy Wong (1999). According to this study, some areas were more affected than others by the Troubles, there are insecurities and fears about leaving familiar areas, and a strong pattern of community segregation between C/N/R and P/U/L. People may suffer from ongoing nightmares and dreams, and guilt about surviving. Ongoing effects in communities include increased alcohol consumption and health problems.

<sup>20</sup> Many thanks to Ian White, who was the executive director of Glenree when I volunteered in 2003. He explained the implications of societal structure in reference to the conflict in Northern Ireland, drawing these diagrams on a flipchart in an education session for the volunteers.

In South Africa, the majority of the population was of black or coloured origin, and the majority of the black and coloured population was disempowered politically and economically by apartheid. The white minority group perpetuated a colonial governing structure oppressing the black and coloured majority. Northern Ireland's societal structure during the Troubles looked different:



*Image 1.2 Northern Ireland's Societal Structure During the Troubles*

In Northern Ireland, the population distribution was substantially less than half C/N/R, and the rest were P/U/L. The difference in Northern Ireland in comparison to South Africa is that there is not a clear dichotomy – one group was not totally empowered, and the other completely disempowered as in South Africa. In Northern Ireland, the only economic and governing power was held in the P/U/L community, but both the C/N/R and P/U/L communities had groups that were disempowered. The Troubles refers to the sectarian violence perpetuated by paramilitaries originating primarily from among the disempowered on both sides.

Place and landscape are both key to the conflict in Northern Ireland, because of their connection to identity and meaning. The Shankill Road and the Falls Road are two

important geographical points in the conflict. The Shankill is where predominantly disempowered P/U/L people lived, and continues to be primarily P/U/L, and the Falls is where predominantly disempowered C/N/R lived, and continues to be primarily C/N/R. If located on a map, the two roads run parallel to each other, constructing physical boundaries for conflict. Walls separate the communities that are openly in conflict with each other. There is a common feeling that the walls contribute to a culture of fear, since it magnifies difference between groups through their physical separation. However, it is also felt that if the walls were simply removed, people would hurt each other. In terms of physically displaying the conflict, murals have played a very important role in claiming territory and displaying nationalism. Below are examples of pictures of murals I took in Belfast in 2003:



*Image 1.3 P/U/L Mural (Text in photo: For as long as one hundred of us remain alive we shall never in any way consent to submit to the Irish for its not for glory honour or riches we fight but for freedom alone which no man loses but with his life. – UDA/UFF)*



*Image 1.4 C/N/R Mural (Text in photo: Everyone Republican or otherwise, has their own particular role to play... our revenge will be the laughter of our children. Mural includes rendition of Bobby Sands who was the first hunger striker to die in the Republican hunger strike of 1981.)*

These kind of symbolic markers reinforce “large group identities almost daily – though group members may not be conscious of it” (Volkan 2004, 90). This reinforcement of division entrenches the depth of the conflict, as it becomes part of individual identity. Symbols such as these murals, or claiming space through the hanging of British or Irish flags, or painting the curbs in the colours of the British or Irish flags, become protosymbols that actually start to constitute group identity as Vamik Volkan (2004) described. Identity is also ritualistically reinforced through collective expression such as massive bonfires held in the communities – at the top of the heap to be burned is the flag of the other community. In addition, collective identity is reinforced during “anniversary reactions” (Volkan 2004, 97) such as parades that are held to commemorate battles, important dates, or past events. These deeply entrenched symbols and the sectarian marking of space defines groups’ identities in sharp contrast to other groups.

Protosymbols and rituals reinforce expected cultural values for individual identity within a group, and the ongoing physical presence of the past.

### **The Northern Ireland Peace Process**

The peace process is now at a point where much of the overt violence has ended in contemporary Northern Ireland, but deep-rooted conflict moves just below the surface. Encouraging participation in the peace process was very difficult in Northern Ireland, not only because of the internalized, individual effects of the conflict, but also because many people do not want to participate in a process that involves talking to their enemy – it may be perceived as betraying their own community. The peace process began to make real progress in Northern Ireland when “there was the realization by both the IRA and the British Army that the war could not be won militarily, and the decision [was made] by the IRA to develop politics, through its political party Sinn Féin, as an alternative way to fight for its political goals” (Fitzduff and O’Hagan 2002, 128).<sup>21</sup> The peace process slowly moved forward as an “increased willingness by many within civic society ... to actively engage in the process of contact and political leverage for peace” was fostered,

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<sup>21</sup> The endemic sectarian nature of the political parties in Northern Ireland is problematic, because politics are often just the deep-rooted conflict expressed in another manner than physical violence, and this is not conducive to a stable political structure. In addition the political parties are composed of many former paramilitaries whose political skills may be in need of development – the skills needed to be a successful paramilitary are very different from the skills needed to be a successful politician.

in addition to the influence of a changing international context<sup>22</sup> (ibid., 128) calling for peace.

### **The Glencree Centre for Peace and Reconciliation**

Glencree is a centre devoted to peacebuilding located in the Republic of Ireland that was one of the civil society initiatives that grew out of a need to foster connection between conflict actors willing to engage in contact. One directory of organizations with a “prime focus on key organizations – governmental as well as non-governmental (NGOs) – that are based and active in Europe and Eurasia” (Van Tongeren, van de Veen and Verhoeven 2002, 539) describes Glencree (ibid., 627) just before I arrived as a volunteer in 2003, and in my experience, the description still holds:

The Glencree Centre for Reconciliation<sup>23</sup> is a membership-based autonomous association of individuals and groups in conflict, with a view to building peace and reconciliation within the island of Ireland, between Ireland and Britain, and beyond. The Centre aspires to build a truly pluralistic Ireland and strongly believes that new ways can be found to deal with conflict in a democratic society. Glencree’s program is based on a conviction that peacebuilding is a process that encompasses an understanding of the nature of conflict and an exploration of the opportunities for resolving conflict without recourse to violence.

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<sup>22</sup> A huge influence in the Northern Irish conflict and peace process has been the large numbers of people who emigrated from the island of Ireland to places all over the world, but maintained a connection to their ethnic identity and an investment in the affairs on the island of Ireland. Canada and the United States are good examples of countries with Irish influence, but some perhaps less obvious places to North Americans, such as South Africa, have Irish ties. I was surprised when I lived in Johannesburg in 2005 to find many place names I recognized as having roots in Ireland.

<sup>23</sup> The peacebuilding centre at Glencree, County Wicklow, Ireland was called the Glencree Centre for Reconciliation until recently when it was renamed the Glencree Centre for Peace and Reconciliation.

Glencree's "programme work builds peace and fosters reconciliation by facilitating dialogues" (from Glencree's homepage<sup>24</sup>). The concepts of reconciliation and dialogue<sup>25</sup> are central to Glencree's work, as I saw in 2003 as a volunteer. "The word 'reconciliation' is derived from the Latin words *re* (again), *com* (together), and *calare* (call) meaning call together again or make friendly again" (Redekop 2002, 285). "Dialogue comes from the Greek words *dia* and *logos* meaning through and word. The image is of a free flow of meaning" (Redekop 2002, 303). In these terms, Glencree's objective is to create a space for the free flow of meaning with the hope of bringing together conflicting groups so that friendly relationships can be re-established. There are other major peace centres on the island of Ireland with similar objectives, such as The Centre for Peace Building (An Teach Ban), and Corrymeela. Glencree is unique though, in the scope of its focus, range of its programmes and participants, and capacity for programme delivery and residential accommodation.

### **Northern Ireland's Peace Process Today**

Legacies of conflict still affect Northern Ireland, despite official progress in the peace process. Following ceasefires, conflict continued around the British and P/U/L calls for Republican decommissioning, while the C/N/R side called for the destruction of British Army posts. Violent disagreement between paramilitary groups within the same side has also arisen, especially amongst Loyalists, often in response to feelings of community betrayal because of involvement in the peace process. Paramilitary groups

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<sup>24</sup> Glencree's homepage: <http://glencree.ie/> - accessed February 5, 2008.

<sup>25</sup> Dialogue is "a focused conversation about an issue or situation with agreed process boundaries to which people bring a spirit of inquiry" (LeBaron 2003, 257).

have taken control of some communities, controlling policing, drugs and prostitution. This is related to problems with building capacity in the police force in Northern Ireland, a police force that has always been perceived by the C/N/R side as partisan or even colluding with the British government.

The conflict in Northern Ireland runs deeply into the societal structure – the distribution of power displayed in Figure 1.2 displays the ongoing problems as structural, because although more of the C/N/R population is now empowered politically, problems related to disempowered economic status continue. Redistribution of economic power is difficult with deeply entrenched structural inequality, even when other social progress has been made, because structural violence and the inequality are entrenched in the identity, beliefs and values of individuals. The sectarian differences are reinforced through protosymbols, the murals, flags, and parades, which continue to mark place and define identity in opposition to others. The walls dividing the communities are also disputed – at the Glencree Summer School in August 2007, I participated in dialogue about governments’ plans to dismantle the walls, and the response from the communities was that they are not ready for that step, because they still feel physically threatened by the people living on the other side of the wall.

I also had the opportunity to attend a conference in Downings, County Donegal, called “The New Context for Building Peace in Ireland: Ending Sectarianism and Racism” from September 20-21, 2007. I heard a number of people speak, including Martin McGuinness, currently a Sinn Féin politician and Deputy First Minister of Northern Ireland, and formerly an IRA leader. Jimmy Devins, Minister of State at the Department for Health and Children for the Republic of Ireland also spoke, as well as

Adrian McNamee, the Director of European Programmes (SEUPB). From the speakers and ensuing dialogue, I learned about concerns in the peacebuilding community regarding sustainability of funding as the peace process in Northern Ireland was proceeding more easily. I learned there is an end in sight to European Union funding for some types of peacebuilding, but forthcoming is funding aimed to facilitate research and transnational exchange of knowledge and best practices in peacebuilding and reconciliation. Research clarifying rationale for practical choices was becoming important as the time had arrived to share learnings and knowledge with others in conflict.

Deep-rooted conflict can take many forms, and although the conflict in Northern Ireland is being managed with relative success, other deep-rooted conflicts continue to manifest on the island of Ireland. From my experience, racism and xenophobia are more salient issues in 2007 than they were in 2003, as Irish borders open to more immigrants than ever before. Glencree is well equipped to address these deep-rooted complex problems as it has spent over thirty years developing processes, understandings, and skills to address the conflict in Northern Ireland.

### **Situating Myself**

#### **In Relation to Glencree**

I hold Glencree very close to my heart. After completing a Bachelor of Arts degree in 2003, I traveled to the Republic of Ireland to volunteer for six months at Glencree. I had finished my B.A. and planned to continue on to law school, following a familial vocation that runs generations including my father and maternal grandfather. I

had worked in the family law firm intermittently over six years, and learned how to value and apply the legal approach. Glencree was intended to be an exciting international experience before continuing to law school. Instead it was a personal watershed moment, and an experience that resonated deeply, changing my identity through a sometimes painful but always exhilarating process.

Glencree is a residential centre, meaning that programme participants often stay at the centre during the programme sessions. There are paid staff that oversee the day-to-day operation of the centre in addition to paid programme staff running the peacebuilding programmes. Most of the support work, assisting with cooking, cleaning, and making the centre comfortable, is the work of a team of international volunteers who live and work at the centre. The volunteer team I worked with was mixed in terms of nationality including: French, German, Nepalese, South African, American, Bosnian, Northern Irish, Canadian, Irish, Polish, Italian, and Congolese. I was one of the volunteers tasked with the support work, but in addition to the experience of being of service, I had the opportunity to facilitate and participate in different peacebuilding programmes. The experience intuitively felt different to any approach to conflict I had encountered in Canada, and the processes also challenged my preconceived notions of what was possible in addressing conflict. I reflected on my experiences at Glencree and observed that the success and effectiveness of Glencree as a peacebuilding organization were due both to the conflict approaches employed by Glencree, and the people facilitating them. I thought that guidelines from Glencree could be useful in other contexts where conflict resolution practitioners want to improve and augment their approaches by learning from other approaches to conflict.

I also felt that the actual space and location of Glencree is important for its effectiveness for peacebuilding. Glencree is in a very remote location in the Wicklow mountains of the Republic of Ireland, and the area is breathtaking with fantastic vistas of Sugar Loaf mountain in the distance, acres of heather and peat bog, forests of evergreens, and close by, both a small stream and a lake. Some days the fog would roll into the centre and everything would feel muted – as though the world’s volume had been turned down, and only the very immediate was real. Originally a British Army barracks, the Glencree buildings are imposing, the layout can feel like a maze, and history seems to saturate the area – it feels like hallowed ground when entering the gates.

All of these characteristics discussed above seemed to build on the feeling that Glencree was a space apart from reality, a place of magic and possibility. I applied my undergraduate studies in anthropology to help me articulate the feeling in Glencree’s space. Building on Arnold Van Gennep’s work on rites of passage,<sup>26</sup> Victor Turner clarified the processual form of ritual through study of the Ndembu, including an expansion on the second phase of ritual, the liminal phase.<sup>27</sup> During the liminal phase of a ritual, individuals have an ambiguous identity, and the state of liminality itself is anti-structure, a state of ‘betwixt and between.’ I found that defining Glencree’s hallowed, magical space as ritualistic was fitting; in bringing people together with the intention of recreating community bonds, and reconstructing identity, Glencree had clear connections to the social functions of rituals. In listening to programme participant and visitor’s

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<sup>26</sup> See Arnold Van Gennep, *The Rites of Passage* (London: Routledge and Kegan Paul, [1909] 1960).

<sup>27</sup> See Victor Turner, *The Forest of Symbols: Aspects of Ndembu Ritual* (Ithaca: Cornell University Press, 1967); and Victor Turner, *The Ritual Process: Structure and Anti-Structure* (Chicago: Aldine, 1969).

comments in addition to reflecting on my own experience, I began to see how Glencree was a liminal space itself, a place that existed betwixt and between the Republic of Ireland, Northern Ireland, Great Britain, and the conflict in Northern Ireland.

Communitas, a feeling of transcendence of individuality and identification with a sense of something beyond immediate experience, creates a feeling of common humanity and bondedness. The sense of a bond of human commonality in the absence of societal structure takes place during the liminal phase, but the magnitude of its strength is not sustainable outside of the ambiguity of liminality, because societal structure limits connectedness. The concept of Glencree as a ritual place of liminality helped me to understand the feeling of Glencree as hallowed ground, and why it was important to facilitate the creation of that space – in order to build relationships amongst those in conflict, the structure that perpetuates the conflict must be removed, even if temporarily. Glencree's work nurturing the relationships after individuals departed from the liminal space helped programme participants to renew and sustain the communitas they had experienced in the ritual space of Glencree.

The ambiguity of Glencree's space was not always easy to be a part of – liminal space is dangerous to an individual's carefully defined identity because liminal space is purposefully not part of any familiar structure. Oftentimes volunteers struggled with culture shock, because nothing about Glencree seemed familiar, and this was exacerbated by the liminality of Glencree. Volunteers experience a complete immersion in the liminal space as they not only work at Glencree but also live there. The threat of liminality to identity in combination with culture shock meant volunteers were constantly challenged and there were conflicts within the volunteer team. Some people were more open to

identity change, while others resisted challenging their identity, creating conflicts that were difficult to resolve. It sometimes seemed ironic that a peace organization devoted to constructively addressing conflict could have so many different conflicts and disputes, but conflict is inextricably part of human experience; it is how conflict is addressed and understood that differs from place to place.

### **In Relation to my Graduate Studies**

My undergraduate degree has also affected my graduate studies by highlighting the pertinence of culture in deep-rooted conflict. One theorist and practitioner I became familiar with through my graduate studies, Michelle LeBaron (2003, 10), defines culture in resonance with my undergraduate learnings:

Cultures are shared by groups yet operate mostly beyond the awareness of group members. They are systems of shared understandings and symbols that connect people to each other, providing them with unwritten messages about how to express themselves and how to make meaning of their lives. Cultures gather people into belonging.

Understandings and symbols are shared between individuals through communication, and culture is the fluid system of symbols that connects people through communication of meaning. Since identity is an individual's way of making meaning of their perceptions and experiences, the meaning system or culture they are a part of is central to their identity formation. Therefore, identity "is a socially dependent self-image. It is formed by the ongoing sum of experiences as they take on meaning in terms of the cultural narrative shared by those around" (Clark 2002, 233). A visual representation of this concept follows – it is a photograph of a piece of artwork I created in reflection on the interaction between culture and identity, and later submitted to



own experiences and agency within the structure of society. The influence of identity on individual perception, acting as a lens through which to view experiences, can be described by the term worldview. Clark (2002, 2) defines worldview:

Our worldview – the working ‘truth’ we use as a map for living – is always culturally created, and it is always a selected and partial understanding. Yet however imperfect, some kind of map is essential for a society’s survival. Nevertheless, as circumstances change over time, that map must be revised if a society is to continue to exist. That is how the human species adapts.

All of my experiences in relation to Glencree, and my understandings of cultural influence, colour my identity as a researcher in this study. Since “no simply neutral or value-free position is possible in social science (or, indeed, elsewhere)” (Silverman 1994, 172), it is important for me to practice self-reflectivity to understand how my values influence my research. Whether through unique identification of issues and potential implications, or through bias causing me to be selective in my data gathering and analysis stages, my values influence my research. Through understanding of how my values potentially influence my research, I can try to soften their impact, so as to present a holistic perspective of Glencree’s approach. Given my academic discipline in the social sciences, I chose an interpretive approach to my study, so that what I am searching for is Glencree’s shared meaning – its identity and worldview – as situated within the Northern Irish peace process.

## **Chapter Three**

### **Conceptual Understanding of the Issue to be Explored**

A common inclusion in a thesis is a literature review of the academic work related to the research problem, to meet the expectation that the researcher demonstrates comprehension of the academic work relating to the subject, and fluency operating within that framework. Conflict resolution is a new field of study; it is still developing overarching theories, and is still closely related to practice. Most conflict resolution theorists are also conflict resolution practitioners. As a result of this, I feel it is more useful to provide a chapter outlining my conceptual understanding of the research issue as related to the literature, and a description of the issues from practice that inspired the research, rather than a review of the literature. This (and the additional use of literature in Chapter Six) fulfills the expectations for a thesis while recognizing that this research grew out of practical questions from the field of conflict resolution, and makes use of theory accordingly to clarify concepts, themes, and ideas.

I provide my conceptual understandings in the following chapter by first describing mediation, outlining its relationship with the legal system, and further describing interest-based mediation as one type of mediation. Next, I look at the struggle in the field of interest-based mediation to address deep-rooted conflict – my research responds to the call for transference of learnings from large-scale deep-rooted conflict to specific case mediation. My research question grew from the idea that other approaches to conflict, such as transformative conflict resolution, may be relatable to Glencree, possibly helping to clarify and articulate Glencree’s approach. I discuss how Glencree

fits in the field of conflict resolution in terms of changing the way people communicate, and end with thoughts about what this research contributes to conflict resolution.

### **Mediation, the Legal System, and Interest-based Mediation**

Prior to 1965, mediation outside the labor relations arena was practically unheard of. Then, in the late 1960s, attention was focused on mediation from two very different directions: civic leaders and justice system officials saw in mediation a potential for responding to urban conflict and its points; and community organizations and legal reformers saw in mediation a potential for building community resources alongside the formal justice system (Bush and Folger 2005, 7).

As Robert Bush and Joseph Folger describe above, the practice of mediation is a relatively new way to address conflict, and has grown in the shadow of the dominant justice system. Mediation is an opportunity to express a more relational vision of conflict resolution than the individualistic approach (Bush and Folger 2005, 24) of the legal adversarial system focused on facts and opposing positions. Basically, “ADR operates within the legalistic model, while at the same time recognizing shortcomings of the legal system” (Tidwell 1998, 16). For example, ADR has incorporated lawyers as advocates for disputants, judges as arbitrators in judicially assisted mediations, and assimilated into the court system as court-annexed mediation. As such, “[ADR] does not advocate abandoning or replacing the judicial dispute resolution system, it simply means understanding the alternatives to litigation, their advantages and disadvantages, and considering how they can be most effectively utilized” (Goss 1995, 3).

The relationship between ADR and the legal system is an important point. The justice system in Canada is primarily a legal adversarial approach, and is normally the

system used to address conflict that disputing parties<sup>28</sup> are unable to resolve themselves. There is a fine balance between ADR maintaining its unique understandings and creative approaches, and ADR losing legitimacy in the view of the dominant approach – the legal system. One reason to maintain legitimacy with the legal system is that the justice system is the gatekeeper for access to conflicts that parties believe they cannot solve themselves – the same conflicts that ADR as a field has developed to address. Another reason to maintain legitimacy with the justice system is that the legal adversarial worldview is a well-established approach to conflict that has developed a deep body of knowledge and learnings about addressing conflict, such as understanding key points about rights and advocacy. Collaboration between different approaches to conflict, such as ADR and the legal adversarial approach, could lead to more holistic understandings of conflict, and refinement of conflict approaches. With wider access to a range of approaches at a societal level, conflict can be addressed more appropriately, and the outcomes will be more sustainable and constructive. Incorporating alternative approaches to conflict from ADR into the legal system does risk reducing ADR's creativity however, and the dangers of limiting alternative approaches and reducing flexibility must be considered or the uniqueness of ADR may be lost.

Mediation brings some important assets to people in conflict including: enhanced communication, confidentiality, ownership, value congruence, creativity, negotiation, bridge-building, relationship-building, and deliberate process design (Mayer 2005, 103-104). All of these benefits of mediation help people to address seemingly irresolvable conflict constructively. Mediators carry a set of techniques, such as: ways of

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<sup>28</sup> Disputing parties are the individuals or groups in dispute.

questioning; the ability to make assertions like reflections, restating, paraphrasing, and summarizing; and intervention skills like reframing, refocusing, mutualizing, and normalizing (Chicanot and Sloan 2003). All of these skills help mediators as third parties encourage individuals in conflict to learn to communicate more effectively and solve problems constructively and creatively; mediators help disputing parties take ownership of their involvement in conflict, and their potential to negotiate solutions that are mutually acceptable.

Interest-based mediation is one approach in particular that has become popular in conjunction with the legal system, and is reportedly widely used by mediation programs integrated with the legal system (Mayer 2005).<sup>29</sup> Interest-based mediators work from a framework beginning with preparation prior to the process, such as conflict analysis, and then during the actual mediation, an iterative, non-linear process occurs, from introduction to issues to interests to solutions with the third party facilitating communication until the dispute is resolved (Chicanot and Sloan 2003, 29). As Gordon Sloan (2007) describes, interest-based mediation presupposes that:

Interests are a useful tool in resolving disputes. The process of guided enhanced communication with an objective of dispute resolution through a focus on interests behind positions sets interest-based mediation apart from other types of mediation. Whether through negotiation or a third party process, identifying interests ‘behind positions’ is broadly viewed as helping disputants see integrative potential in their shared problem.

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<sup>29</sup> There is ongoing debate about the nature of the practice of interest-based mediation. Although third parties have training in interest-based mediation, what they may actually be practicing is more evaluative mediation, which is more positional and may have an advisory component. Lawyers representing their clients in the actual mediation may be more comfortable with evaluative mediation because of the understanding of appropriate third party roles derived from the adjudicative role of judges. There are also many interest-based mediators who originate in the legal system, for example former lawyers – their former roles may also influence the way they practice interest-based mediation.

Negotiation<sup>30</sup> is the most common way that people settle their disputes, and the understanding that guides negotiation in Canada is often distributive, mirroring the legal adversarial justice system, and treating problem-solving as inevitably having a winner and a loser. Negotiation is usually the type of communication that takes place during interest-based mediation, growing from Principled Negotiation,<sup>31</sup> an approach based on the idea that negotiation can be integrative and extract outcomes from the problem that will be mutually attractive to disputing parties. Principled Negotiation was developed through the Harvard Negotiation Project, and is a way to negotiate which is neither hard nor soft, but instead is “hard on the merits, soft on the people” where disputing parties can “obtain what [they] are entitled to and still be decent” (Fisher and Ury 1981, xii). Conversely, during positional bargaining, “each side takes a position, argues for it, and makes concessions to reach a compromise” (ibid., 3), meaning that each side is losing just enough to agree to the outcome. Principled Negotiation originated in the field of ADR from the search to find more appropriate processes for negotiation than positional bargaining, because outcomes like compromise do not always satisfy disputing parties’ interests, nor are they as sustainable – the dispute is more likely to manifest again.

In line with Principled Negotiation’s objective of a solution, agreement, or the production of an outcome, one of the values embedded in mediation practice is the understanding that resolution of conflict is better than conflict itself – it is the way of resolving the conflict that varies between mediation approaches. Interest-based

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<sup>30</sup> Negotiation is back-and-forth communication with the objective of reaching an agreement to solve a dispute, sometimes with the help of a third party.

<sup>31</sup> Principled negotiation has a list of tenets: “People: Separate the people from the problem. Interests: Focus on interests, not positions. Options: Generate a variety of possibilities before deciding what to do. Criteria: Insist that the result be based on some objective standard” (Fisher and Ury 1981, 11).

mediation uses Principled Negotiation as an underlying system of meaning, while building on its understandings and assumptions by adding a third party. The mediator as the third party helps the disputing parties improve their communication abilities so that the quality of the negotiation leads to better resolutions. Principled Negotiation contends that the “basic problem in a negotiation lies not in conflicting positions, but in the conflict between each side’s needs, desires, concerns, and fears”, and that “behind opposed positions lie shared and compatible interests, as well as conflicting ones” (Fisher and Ury 1981, 42-43). Interest-based mediation works in practice from this understanding and facilitates joint problem-solving.

Underlying Principled Negotiation is the belief that the “soft negotiating game emphasizes the importance of building and maintaining a relationship.... However, any negotiation primarily concerned with the relationship runs the risk of producing a sloppy agreement” (Fisher and Ury 1981, 8). This belief that concern with relationships has a negative impact on outcomes has implications for the way that emotions are understood, valued, and addressed in interest-based mediation, because relationships give rise to emotions. Disputing parties are advised that if they truly want to influence the other party, they “need to understand empathetically the power of their point of view and to feel the emotional force with which they believe in it” (ibid., 24), and that “particularly in a bitter dispute, feelings may be more important than talk” (ibid., 30). The technique in Principled Negotiation for dealing with emotions is to make them explicit “and acknowledge them as legitimate” (ibid., 31), basically allowing for the release of emotions so that space for rational communication can open. If emotions continue to

build rather than discharge, the parties and third party may choose to stop mediating, calling the dispute unmediable.

### **Interest-based Mediation and Deep-rooted Conflict**

It appears that interest-based mediation may not be an appropriate vehicle to address deep-rooted conflict. The experience of mediation as a process seemingly failing in addressing deep-rooted conflict is a concern in the field of interest-based mediation. I first encountered this concern in September 2006 at a colloquium<sup>32</sup> for practitioners organized by ADR Education in Victoria, Canada, entitled “Value-based Identity Conflict in Conventional Dispute Resolution”.<sup>33</sup> I learned that identity challenges mediators when it influences disputing parties, and that the need for the colloquium itself may be a reflection of the struggle mediators are having in achieving resolution of some identity-based disputes. The colloquium also raised the issue that many people find it difficult to articulate their identity, and this may be hindering their ability to express through enhanced communication what is going on for them in the conflict. In fact, colloquium participants said, what may be needed is creation of a space in which people can be encouraged to articulate their identity, and listen to the other party talk about their identity, leading ultimately to building relationships.

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<sup>32</sup> A colleague, Eric Fast, used the data gathered from the colloquium to write a research project for the University of Victoria Master of Arts in Dispute Resolution program, entitled “Value Based Identity Conflict and ADR Processes.” I was present to assist him in his research data gathering, and very much appreciate the opportunity. Eric also provided me with a copy of the summary he created from the colloquium proceedings.

<sup>33</sup> Later, I encountered the same issues again at conference hosted by the Continuing Legal Education Society of British Columbia entitled, “Dispute Resolution” in Vancouver, Canada, on June 15, 2007.

Colloquium participants struggled to define identity and values in addition to understanding how they affect disputing parties in conflict, a struggle for common meaning in the field on issues that affect mediators in practice. This reductionist approach seems to underlie the rational, reason-based knowledge framework – its ties to science are exemplified by the need to simplify, categorize and define. It would be logical from a Newtonian, scientific worldview that if a concept could be defined, a specific process could be identified to address it, and little analysis would be needed from context to context; rather, there would be an obvious series of steps, approaches, and skills that could be combined together appropriately to address conflicts. A Newtonian worldview operates through the lenses of dualism, reductionism, dialectical ingenuity, universalism, rationality, fundamentalism, certainty, truth, predictability, and control. The value in defining identity and deep-rooted conflict specifically and concretely is that difficult and complex human processes are simplified, and the definitions are widely applicable so that conflict approaches can be chosen with absolute certainty, and processes can be controlled. This struggle for definition is the tip of the process of deeper awareness in the field of mediation – there is recognition that mediation is having difficulty addressing deep-rooted conflict, but the current response from the field is to look within the field, using the same familiar epistemology in the search for creative and innovative responses.

There are limits for the application of mediation recognized from within the field, such as the inappropriate application of mediation in conflicts which require a need for discipline, are nonnegotiable, violent, too complex, or involve intense legal and human rights. The question arises from the field about the potential addition of deep-rooted

conflict based in identity to the list of unmediable conflicts, and mediators and theorists have responded with suggestions and recommendations for addressing deep-rooted conflict. For example, at the colloquium suggestions arose such as highlighting shared values of the disputing parties, creating a safe space for discussing values, and trying to create a shift in the relationship between the disputing parties. Also, the colloquium raised the issue that if a mediator wishes to work in the realm of deep-rooted conflict they could offer a selection of approaches and ask disputing parties to choose their level and depth of engagement, such as working through a resolution to a dispute, or perhaps, addressing deeper issues flowing beneath the surface because of the underlying conflict.

My feeling was that addressing relationships and the type of communication process are important in addressing deep-rooted conflict. I knew intuitively that Glen Cree was successful in creating an approach for addressing deep-rooted conflict, and I knew that a lot of creativity could come from this type of liminal space. Calls from the field of mediation identified a need for translation of thought about large-scale deep-rooted

conflict to practical approaches for less dramatic situations, such as individual disputes and specific case mediations,<sup>34</sup> which led to my research question.<sup>35</sup>

### **Situating the Research Question**

It appeared that it would be helpful to the field of mediation to identify skills and processes that may be able to inform mediation approaches (Sloan 2007), and hearing from other facilitators about practical objectives and specific skills could be useful. In addition to the utility of augmenting current approaches, Redekop (2002, 26) outlines a number of reasons for this type of research:

A clearer theoretical understanding of deep-rooted conflict between identity groups is important for several reasons. First, there is a need to take effective action.... Second, many countries, including Canada, are vulnerable to these types of conflicts and will remain vulnerable over the coming years. Third, deep-rooted conflict is pervasive.

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<sup>34</sup> “Traditionally [value based identity conflict (VBIC)] has been thought about almost exclusively in the context of large-scale conflicts. International strife, ethnic cleansing, systemic discrimination, long-standing conflicts about ethnicity and kinship, genocidal conflict are all examples of these. It has been in this context that the study of identity needs and value conflict has flourished. To the extent some process or practical approaches have been identified (Lederach, Burton, Redekop) it has been in the context of these ‘big picture’ conflict situations. Meanwhile though, we recognize that VBIC is evident in a variety of less dramatic situations including group and individual conflicts and disputes. Indeed, there are many specific case mediations between unrelated parties in which personal or group values and identities are key to understanding the intensity of differences” (Sloan 2007). In terms of deep-rooted conflict, for further depth and the resources this thesis builds on, see: LeBaron (2002 and 2003); LeBaron and Pillay (2006); Lederach (2003 and 2005); Redekop (2002); Rothman (1997); Deutsch and Coleman (2000); Docherty (2001); Powell (2003); and Chicanot (2006).

<sup>35</sup> My research question is: What facilitation skills and aspects of the processes utilized at the Glenree Centre for Peace and Reconciliation successfully contribute to addressing deep-rooted conflict?

The Glencree Centre for Peace and Reconciliation seemed to me to be an ideal place to learn both practical skills and processes, and explore theoretical rationale for practical choices in addressing deep-rooted conflict.

### **The Transformative Approach**

I became familiar with the transformative approach to conflict through my graduate coursework, and felt that its overall worldview of conflict as an opportunity for growth and transformation, rather than as a problem that needs to be solved, was congruent with what I had experienced at Glencree. In addition, the transformative field's emphasis on relationship-building and dialogue reflected Glencree's approach more than the problem-solving approach. Lederach (2005, 12) elaborates on the importance of relationships in conflict work in the following:

Not satisfied with a quick solution that may seem to solve the immediate problem, transformation seeks to create a framework to address the *content*, the *context*, and the *structure* of the relationship. Transformation as an approach aspires to create constructive change processes through conflict.

The transformative view of identity also seemed helpful in approaching deep-rooted conflict. Identity is described as fluid, not fixed, and different aspects of identity are more influential at different times depending on context (LeBaron 2003). The understanding that identity is fluid seems helpful for addressing deep-rooted conflict, because if identity is fluid, then it is possible to address deep-rooted conflict by creating formative experiences to shift identity. Glencree seemed adept at creating the space to make those shifts possible, my question was how, with the partial answer from the field

of mediation being that persuasion and argument based processes do not affect deep-rooted conflict positively.

Persuasion and argument are grounded in rational, reason-based thought, and one of the concepts that seemed difficult to address from this worldview was emotion. The construction of identity is ongoing, and the process of changing identity seemed to be an “inherently emotional experience” (Chicanot 2006). As Chicanot explains, “identity-based conflict seems to therefore defy cognitive, rational, and objectivist definitions. It is emotionally located within a potent belief and value system, and is typically experienced among a distinct identity group” (2006). Part of the issue in addressing deep-rooted conflict with problem-solving approaches is that conflict may be trivialized, and the most obvious trivialization is how emotions are considered (Tidwell 1998, 25), with suggestions like those from Principled Negotiation for dealing with emotion. Emotions appeared to be an important expression of deep-rooted conflict, and it seemed important to find a way to address them in order to transform deep-rooted conflict, so I sought emotional ways of knowing as an important aspect of Glencree’s approach to deep-rooted conflict in my research.

### **Conflicts and Disputes**

There also seems to be important conceptual differences between conflicts and disputes. As Allan Tidwell describes: “disputes are generally less intense over time and have a greater degree of negotiability, whereas conflicts are more intense over time and have a lesser degree of negotiability” (1998, 9). This could have consequences for addressing less negotiable deep-rooted *conflict* as opposed to disputes, considering

interest-based approaches are grounded in negotiation. If disputes are generally less intense, then “disputes that involve the need for a quick and final solution to a problem, where the disputants have little or no relationship before, during, or after, are clearly situations in which the exploration of relational and structural patterns are of limited value” (Lederach 2003, 69), meaning that interest-based mediation is well-suited to address many disputes.

In applying Christopher Moore’s “Circle of Conflict: Causes and Interventions” (2003, 64), some of the potential causes of deep-rooted conflict can be identified and compared to some of the causes of interest-based disputes. Deep-rooted conflict seems to fit Moore’s value conflict and structural conflict criteria, which identifies causes such as: exclusive intrinsically valuable goals; different ways of life; ideology and religion; destructive patterns of behavior or interaction; unequal control, ownership, or distribution of resources; unequal power and authority; and geographical, physical, or environmental factors that hinder cooperation. Based on Moore, interest-based disputes are caused by: perceived or actual competition over substantive (content) interests; procedural interests; and psychological interests. Interest-based disputes have causes found in Moore’s relationship conflict category, and many of the same points are manifestations of deep-rooted conflict, including: strong emotions; misperceptions or stereotypes; poor communication or miscommunication; and repetitive negative behavior. This analysis of the potential causes of conflict and disputes shows how deep-rooted conflict and disputes are different, for example, the causes of deep-rooted conflict are much more varied and complex than disputes. The analysis also shows how they may have common ground in relationships when disputes rise from relational conflicts, which may perhaps be

indicative of deep-rooted conflict. Addressing past and future relationships “is especially important in contexts where there are repeated and deep-rooted cycles of conflict episodes that have created destructive and violent patterns” (Lederach 2003, 69).

Another type of conflict analysis looks at the importance of needs,<sup>36</sup> and the ongoing search for meaning in creating identity; needs-based analysis is also important in understanding the causes and motivations behind deep-rooted conflict. Redekop (2002, 23) relates a needs-based approach:

Identity can be defined by needs, which are variously described in the literature as human identity needs, ontological needs (needs related to the nature of being), or simply human needs. The unique and particular satisfiers of human needs make up the unique and particular identity of a given individual or group. Deep-rooted conflict occurs when the most significant human needs satisfiers of a group are taken away or threatened.

The central need for humans is meaning, and it is the greatest need, superseding all others (Clark 2002, 50). As meaning is related to individual identity (since identity is an individual’s internal meaning system), deep-rooted conflict affecting the core of an individual is thus extremely difficult to address, because it affects humans’ central need.

Clark (2002, 59) explains the connection between evolution and meaning:

During human evolution, cultural meaning systems became such an incredibly powerful adaptive force for coordinating social action and adaptation to new environments that they acquired the extremes of emotional protection that we experience today.

From these conceptual understandings derived from the literature, I felt that a number of important themes could emerge from my research including: emotion;

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<sup>36</sup> There are three basic human identity needs lists found in the literature. John Burton lists: meaning, action, connectedness, security, recognition, and being self. Jay Rothman lists: meaning, control, safety, dignity, distinctive identity, expression, control of destiny, purpose, and justice. Bernie Mayer lists: meaning, community, intimacy, and autonomy.

differentiating between conflicts and disputes; relationships; causes and needs underlying deep-rooted conflict; and the primacy of meaning for human identity.

### **Conceptual Understanding of Glencree**

It is impossible to provide a literature review about Glencree's approach, because little has been published academically outlining the way Glencree as an organization practices peacebuilding. While Glencree's approach has been translated into various training courses, this research is the first attempt I am aware of to try to capture some of what Glencree's practical learnings and ways of knowing can contribute to addressing deep-rooted conflict both practically and theoretically.

There have been informative academic publications by some of the Glencree practitioners drawing from their practical experience in individual programmes. There is work about the importance of language choice and its potential polarizing effects, especially between 'victims' and 'perpetrators,' which has negative effects in the search for a shared consciousness (see Govier and Verwoerd 2004). Other work describes the psychological approach to the victims/survivors programme at Glencree, and an in depth reflective piece about the programme, including a description of specific techniques and processes (see de Vries and de Paor 2005). Philosophical work on the importance of building trust in a national reconciliation process through building relationships nationally has been published (see Govier and Verwoerd 2000). Also published is work including haunting images of the reality of "moral forgetfulness" and clinging to a warrior past, and the danger of "selective ethnic remembrance of past suffering" (see Verwoerd 2003). A recent research project for a thesis looked at the Sustainable Peace

Programme from a participant-observation perspective, and noted that Glencree had “tried and tested peace-building, mediation and reconciliation techniques along with nature-based activities in wilderness settings ... employed to promote inner personal peace, interpersonal peace and reconciliation” (McMullen 2007). In sum, a number of individualized works reflecting on learnings from programme facilitation and personal experience exist, but no academic research attempting to capture Glencree’s approach to conflict has apparently been published.

For a moment, consider violence and aggression as the “extreme forms of communication that humans use when social conditions necessary for their individual or collective survival are not being fulfilled” (Clark 2002, 62), and interesting implications arise for Glencree’s work. Glencree’s work is similar to interest-based mediation because its aim is to change the way that people in conflict communicate from violence and argument to more constructive ways. Glencree’s objective is to transform deep-rooted conflict through dialogue, while interest-based mediation’s objective is to resolve disputes – solve problems – through facilitated Principled Negotiation. Learnings from Glencree do seem, at initial glance, to be potentially applicable to interest-based mediation. My research hopefully harvests enough of Glencree’s approach to contribute to designing an approach to address deep-rooted conflict. As Lederach writes, “the key to creative solutions, transformation suggests, lies in designing a responsive and adaptive platform for constructive change that is made possible by the crisis” (Lederach 2003, 32).

## Chapter Four

### Research Design – Methodology and Strategies of Inquiry

This chapter's purpose is to articulate the rationale behind the choices I made about appropriate research design, and to describe the actual implementation and experience of carrying out this research. One of the main reasons for me to carry out this research was to contribute something to Glencree through the process of clarifying the organization's approach to deep-rooted conflict. Little has been written in academia about this topic, so by listening to the different ways of knowing<sup>37</sup> at Glencree, I wanted to build an understanding of Glencree's approach from common meaning. I made use of an extended epistemology for my research, including experiential knowledge (derived from experience), propositional knowledge (what is expressible in language forms), and practical ways of knowing (derived from action). My study focused on praxis by differentiating between knowing something in theory and knowing something practically through action. It was important to operate from an extended epistemology because my study is derived from praxis, and practice is widely varied in ways of knowing.

My research is driven by the objective to harvest knowledge from Glencree, capture the rationale behind its practice, and translate experiential and practical knowledge at Glencree into written propositional knowledge. I hope to contribute to both theory and practice with the inferences from this research. In this chapter, I carefully report my research design and implementation to ensure rigour, credibility, trustworthiness, and salience. The writing style of this thesis is also purposeful in

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<sup>37</sup> The ways of knowing include: rational, reason-based approaches, intuitive and imaginative ways, emotional ways, somatic or body-based ways, and connected or spiritual ways.

consideration of the potential audience: I know that research can be difficult to understand unless understanding of the research process is accessible (see Kirby, Greaves, and Reid 2006), and I want to try to maximize accessibility of my study so that it is comprehensible outside of academia, because I believe that Glencree has valuable learnings to share, especially for practitioners. A detailed description of my research design and implementation facilitates comprehension of my research approach, because through clear articulation, readers can better understand why and how I gathered the data, and how I made inferences. Therefore, this chapter outlines my research design, “the logic that links the data to be collected (and the conclusions to be drawn) to the initial questions of a study” (Yin 1994, 18).

### **Research Philosophy: Foundations and Disciplines**

Often people claim that research is capable of representing everyone equally because it is done in an objective, unbiased manner. Indeed, the essence of positivism is that science is objective and objective truths result from the application of the scientific method (Kirby, Greaves, and Reid 2006, 2).

Above, Sandra Kirby, Lorraine Greaves, and Colleen Reid (2006) are describing the *positivist paradigm*,<sup>38</sup> which is characterized by traditional, scientific, positivist, quantitative approaches to research, and experimental knowledge. The positivist paradigm is a powerful ontology,<sup>39</sup> and in “emulating physicists or biologists in their approach, positivist social researchers look for the uniform, precise rules that they claim organize social behavior” (Rubin and Rubin 2005, 23), with consequences for

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<sup>38</sup> A paradigm is a standard or template worldview, including a consequent approach that is based in a privileged way of knowing, and as a result holds power.

<sup>39</sup> Ontology is the study of the nature of being and reality.

epistemology and research design. The positivist paradigm assumes that knowledge is neutral; there is one version of truth because data exists independently of people's perceptions (ibid., 23), relying heavily on rational, reason-based knowledge.<sup>40</sup>

Conversely, the *naturalistic or constructivist paradigm*<sup>41</sup> is derived from lived experience, thus “knowledge is obtained by participating subjectively in a world of meanings created by individuals” (Kirby, Greaves, and Reid 2006, 14). “Rather than looking for underlying and unchanging truths, the way positivists do, proponents of [naturalistic] philosophies argue that the goal of research is learning about contingent truth, truth that seems to hold at a particular time under specified circumstances” (Rubin and Rubin 2005, 24-25), and the resulting research design aims to capture perspectives and meanings. Paradigms act as a lens through which to guide research design; upon careful reflection I realized that I felt the most resonance with the naturalist paradigm in conducting this research because my objective is to look at subjective practical experience in hopes of finding a synthesis of understandings and shared meaning.

“*Naturalistic, qualitative social researchers* gather information by *observing* and by *talking* with and *listening* carefully to the people who are being researched” (Rubin and Rubin 2005, 2), providing direction for implementation of the naturalistic paradigm.

These three guideposts, observation, talking, and listening were important in directing my

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<sup>40</sup> There is an intense debate about the value of the positivist paradigm and quantitative approach especially for research studying human behaviour. For some of the sources of “growing disenchantment with the results of quantitative studies,” see Van Maanen (1982, 13). For an outline of the “backlashes against scientific hubris” see Clark (2002, 48). For a description of the three paradigm eras: “prepositivist,” “positivism,” and “postpositivism,” including consequences and criticisms of (and challenges to) positivism, see Lincoln and Guba (1985, 18-38).

<sup>41</sup> A third paradigm for research is the *critical paradigm*, which “is founded on reflective knowledge and comprises critical; materialist; and feminist, ethnic, and queer theory” (Kirby, Greaves, and Reid 2006).

research – I applied them to all my data sources. I also kept two additional naturalistic tenets in mind as directives: “first, no manipulation on the part of the inquirer is implied, and, second, the inquirer imposes no a priori<sup>42</sup> units on the outcome” (Lincoln and Guba 1985, 8). Next, I considered how the discipline of conflict resolution and the naturalistic paradigm interacted to produce a number of main principles for my specific research study.

The discipline of conflict resolution is defined as much by practical problems from the field as its theoretical issues, and is interdisciplinary in its academic approaches because it must draw on many disciplines to integrate theory, research, and practice (see Druckman 2005). Daniel Druckman (2005, 13) identifies the absence of an established methodology for conflict resolution:

[Conflict resolution] seeks larger perspectives on conflicts, linking analyses at micro levels ... to macro levels.... Such a broad conceptual range requires comparable methodological breadth, where no particular methodology ... has a corner on this market.

This means that there is no well-established methodology for conflict resolution the way that, for example, anthropology has ethnography. It is therefore important that the conflict resolution researcher be careful and deliberate about research design, choosing the most appropriate approach for the issue studied, potentially incorporating multiple methodologies. Druckman calls this *disciplined eclecticism*; “it is disciplined because an investigator has a plan for combining the methodologies in research projects. It is eclectic because it is not confined to any one approach, philosophy, or discipline” (2005, 343).

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<sup>42</sup> A priori is used in the philosophical sense to denote deductive as opposed to inductive.

Disciplined eclecticism requires the researcher to identify the most appropriate research philosophy, the most appropriate methodologies, and the best mix of methods to gather and analyse data for their particular study. At the same time, the researcher must balance the academic demands of rigour with the adaptiveness required (Yin 1994, 57) in conflict resolution research. This is why being aware of research design choices is important. This way, as Herbert and Irene Rubin (2005, 37) write, when you feel lost as the researcher:

Having a compass – a research philosophy – is useful because it provides guidance, suggests what to pay attention to, and alerts you to problems that may arise. In addition, a guiding philosophy provides legitimacy by helping to explain and justify why you have picked a particular set of research tools and designed a project in a particular manner.

One of the major benefits of an adaptable research design is the space for creativity in determining the most appropriate implementation, meaning that the research issue can determine the strategies of inquiry. Using the lens of the naturalistic paradigm, I was able to identify the case study methodology as being most appropriate for my research, although aspects of ethnography and grounded theory informed my design.

### **Methodology and Research Form**

The application of case studies as a methodological approach is recent – often case studies are seen as appropriate ways to present scenarios, or study specific individuals, but not as overarching research methodologies. Case study methods, such as interviewing and fieldwork “are becoming more popular in sociology, political science, and international relations; they have been the method of choice in anthropology for a much longer time” (Druckman 2005, 49). There are many aspects of case study

methodology that appeal to me, and resonate with my research philosophy and the discipline of conflict resolution. Case studies “are typically less structured projects”, conducted inductively (Druckman 2005, 44), and allow ideas to emerge during the research process, meanwhile addressing theoretical issues rather than testing theory (ibid., 45). Case studies are a useful format for communicating with practitioners (Yin 1994, 130-131) in addition to contributing to the discipline. “The primary strength of the case study is description” (Druckman 2005, 45), from the “collection of a vast amount of qualitative information, often rich in contextual detail” (ibid., 164). The inductive nature, use of theory, consideration of practitioners, and contextual description all correspond with the needs of my research design.

I followed Robert Yin (1994) primarily to understand and apply case study methodology, because his approach to case studies emphasizes their utility in understanding complex social phenomena. Yin says: “the case study allows an investigation to retain the holistic and meaningful characteristics of real-life events” (1994, 3) – looking for holistic meaning corresponds with my research objectives. The case study “investigates a contemporary phenomenon within its real-life context, especially when the boundaries between phenomenon and context are not clearly evident” (ibid., 13), as in praxis.

In a case study, “ the unit of analysis is clearly embedded within a larger case, and the larger case is the *major* interest of the study” (Yin 1994, 120). In my research design, the unit of analysis is the facilitators at Glencree, and the larger case is Glencree’s approach to deep-rooted conflict. I knew that to obtain the type of rich contextual data about Glencree’s practice required for a case study, I would have to conduct my research

onsite. I was very lucky that Glencree not only invited me to stay onsite in the community, but also hosted me, covering my accommodation and meals while I was there between July 16, 2007 and November 30, 2007. I was also supported in my research with a scholarship from the Canadian Department of National Defence Master of Arts scholarship program in the amount of ten thousand dollars. Neither of these sources of support had stipulations for the conduct of my research, besides providing a copy of my thesis upon completion. I am incredibly grateful for this support, and as a result I have been very aware through this whole process of how much I want this study to be representative of the work at Glencree, which has challenged me to produce the best possible research I can.

I believed that in speaking to the programme staff at Glencree, I could harvest many of the learnings that Glencree has to offer. I supplemented this data source with textual data and my onsite observations. Having three data sources helped me to feedback the individual units of analyses to the larger study so that the analysis took place at the level of Glencree, and not solely at the level of the programme staff. The dimensions are important because case studies include so much data that the researcher must define limits for the case before beginning research. In this case, I had time constraints imposed by nature of the case study being my thesis research – the scope and depth of the study was limited by the expectations of thesis research. I was onsite for four and a half months in total, and I was able to look at three different programmes in depth, but I had to limit my study to three programmes out of approximately ten different programmes.

Case studies are sometimes seen as similar to ethnographies,<sup>43</sup> because of the holistic, contextual, descriptive nature of the research. In my research design, I used the case study methodology, but was strongly influenced by my undergraduate anthropology studies, so my approach within the case study methodology had ethnographic elements at times. However, there are some differences. My role as an active researcher as opposed to other observational methods defines my research methodology as more case study than ethnography. In addition, case studies seem more suitable than ethnographies when looking at ‘expert’ knowledge, because ethnographies would require too much depth at the level of the larger case rather than the unit of analysis.

Ethnographies focus on description of cultures, the macro level of meaning, through the study of individual interaction and cultural enactment of meaning. My research question focuses its breadth broadly at the level of Glencree’s approach, but I look for the macro level of meaning in Glencree’s *practice* of addressing conflict – my research objective is not to create an overall sketch of the culture of Glencree, but rather to identify specific guidelines for conflict workers. My understanding of Glencree’s ‘culture’ certainly underlies my research, but my research objective determines the subject of my focus as primarily events, processes, and the individuals involved in practice. I think the key difference that makes my research design a case study and not an ethnography is that I am studying Glencree’s approach, not my experience of Glencree. I am looking for processes, skills, and approaches to addressing deep-rooted

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<sup>43</sup> Ethnography is “a term coined by anthropologists, [that] constitutes a written account of a particular culture” (Seligmann 2005, 229). “Ethnographies are studies that sketch an overall cultural setting, such as that shared by an ethnic group, a village, or a neighborhood” (Rubin and Rubin 2005, 7).

conflict, and the meaning system that underlies that approach, not trying to understand how Glencree works as a system.

In sum, the distinctive advantage of using a case study to answer my research question is that the case study methodology allows the depth and breadth to include context and detail, but enough of a boundary to make praxis possible. This ensures that I can capture the lived experience and subjective meanings that comprise Glencree's approach at the particular moment in time of my study.

### **Research Question**

Case study questions help the investigator remember direction and purpose of the study (Yin 1994, 70). My research question was certainly important for providing some boundaries to the scope of my inquiry. My research question is: What facilitation skills and aspects of the processes used at the Glencree Centre for Peace and Reconciliation successfully contribute to addressing deep-rooted conflict? In this question I follow Chicanot and Sloan in defining skills as "any behaviour, activity, or tactic (including strategic and stylistic choices)," and in defining processes as "anything procedural" (2003, 1-2). As for the word, 'successfully,' I did not set out to determine whether or not Glencree's approach is successful, or what success means through this research. Actually frustratingly, "it is difficult to know what accounts for the success or failure of ... peacebuilding activities taking place in many parts of the world" (Druckman 2005, 41), such as at places like Glencree that do a lot of peacebuilding work. In this case study, success at Glencree is determined by when the facilitators know the approach is working in addressing deep-rooted conflict.

In tension with this limiting and focused research question is the need to obtain depth of understanding, because to get depth, design must remain flexible (Rubin and Rubin 2005, 35). Improvisation in data collection “can facilitate creative research processes”, while “contextually sensitive methods” allow researchers to situate terms and determine meaning (Faulkner 1982, 65-66), and both creativity and situating meaning would better enable me to answer the research question. For the implementation of the research design, one of the consequences was that during the data-gathering phase, I had to direct my line of interview questioning to expand on my research question. I asked about times when the approaches addressing deep-rooted conflict did not work and about the theoretical and practical roots that informed practice, which may not seem in direct response to the research question, but provided the depth and context needed to interpret the data. My study grew from an emergent design; I elected “to allow the research design to emerge (flow, cascade, unfold) rather than to construct it preordinately (a priori) because ... of multiple realities; influence of value systems; [and] patterns of mutual shaping” (Lincoln and Guba 1985, 38-43). Basically, I strove to maintain a balance between the experience of researching in the varied complex world of human behaviour, and fulfilling the requirements of disciplined academic research.

### **Implementation of Methodology**

- Carrying out a pilot case study is expected in case study methodology for familiarization with the context (Yin 1994, 74). I did not conduct a pilot case study as I had spent six months onsite at Glencree in 2003 as a volunteer. I also was at Glencree in 2007 six weeks prior to starting data-gathering, while waiting for approval of my research from the Human Research Ethics Board at the University of Victoria, during which time I refined my research design as I became more familiar with the site.

- Case study methodology requires a number of cases to be identified and research carried out at multiple sites to foster transferability; justification is needed for single case research design (Yin 1994, 39-42). Glencree represents a unique case, and a revelatory case insofar as in this research I had the opportunity to investigate phenomenon previously inaccessible to researchers.
- The main unit, Glencree's approach, is addressed in the research question, and the embedded case study design uses other units of analysis (interviews, textual data, and onsite observations) to gather data to answer the research question.
- The immediate topic is facilitation practice at Glencree, and the context includes the organization of Glencree, the Republic of Ireland, the conflict in Northern Ireland, and the Northern Irish peace process.
- My study is embedded, not holistic – the total system (main unit of analysis) is Glencree, including data sources such as my onsite observations, and the textual data; the intermediate unit (embedded unit) is the programmes, including whatever is public and/or published and observations from programme sessions; and the individual level (embedded unit) is the programme facilitators, the data source being primarily interviews.
- My case study is descriptive and exploratory because it is not explaining phenomenon.
- In terms of time frame, the data gathering began on September 5, 2007 and ended November 30, 2007.
- Access to the research data was facilitated by a number of gatekeepers. Initially I contacted Glencree programme staff I had maintained a relationship with from 2003 to see if it would be possible to conduct my thesis research at Glencree. When it became clear that it would be possible, I was connected to Eamon Rafter, the Education Training and Development Officer at Glencree, who agreed to co-supervise my research.

### **Ethical Considerations**

[The ethical framework is a] formal and rule-bound approach ... intended to prevent harm to research subjects by preventing noncompliant research from going forward, but it can create serious (and unnecessary) difficulties for qualitative researchers (Rubin and Rubin 2005, 104-105).

Human Research Ethics at the University of Victoria required a detailed outline of my proposed research as I planned to work with human subjects. I completed the one set

of revisions once I had already arrived at Glencree. It was actually very difficult to be at Glencree and be unable to discuss my research with any potential interview participants. As I was living onsite, and would see many of them often (in addition to having previous relationships with all of them from 2003), it felt uncomfortable and somehow dishonest that I could not be forthcoming. I understand the necessity of ethics restrictions, but the specificity of my ethics approval was extremely difficult to reconcile with the culture at Glencree, and in fact, made one of the types of data collection impossible. I had proposed that one of the types of data I would gather was from direct observation of facilitation in practice during programme sessions. My ethics restrictions required me to obtain informed consent from each programme participant in the session in addition to the facilitator. While the facilitators were entirely comfortable with me personally using the experiences for my research (and included me in a different capacity than explicitly as a researcher), requiring programme participants to participate through a formal informed consent process made it impossible for me to gather that data. The reasons for this point to how disruptive research can be for conflict resolution process; if I were to be in the room during a programme as a researcher, the process would be strongly affected because of the issue of trust.<sup>44</sup>

Although frustrating at times, ethical frameworks are important safeguards, and ethical research practice helps focus the “attention of researchers on the importance of

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<sup>44</sup> One interview participant told me that conflict bred suspicion, so conflict actors would always be suspicious about researchers. In addition there is a kind of research fatigue experienced by people in conflict; the conflict is already draining, and then researchers want to probe for reflections. Also contributing to a bad feeling about researchers is the perception that researchers often do not follow through on promises made to the community. In repeating these concerns to my co-supervisor in Canada, Maureen Maloney, she related that this is a common experience for First Nations communities in Canada as well.

not only doing research rigorously but doing it in acceptable, engaging ways, and within ethical frameworks that continuously evolve” (Kirby, Greaves, and Reid 2006, 257). Ethics help researchers pay attention to the treatment of all those involved in a particular research study (Druckman 2005, 16), but I felt that the more important point is the relationship between the researcher and the research participants, and the personal ethical framework of the researcher – it is ultimately the researcher’s intentions that will affect the research participants.

Even though it was very difficult to fit an emergent design into a formal ethical application, especially when Glencree is so difficult to define already, there were still major benefits in forcing me as the researcher to explicitly consider specific choices for research design. I understood: that a researcher’s consideration of risk for research participants is important; that a researcher needs to anticipate the possibility of harm; what informed consent constituted;<sup>45</sup> and the importance of gaining permission of the individuals in power.<sup>46</sup> I also know that the detailed ethical review process provided assurance to interview participants of my responsibility to ensure no harm would be inflicted through the process of my research.

I also felt that accessibility of my research was important, so to release details of my research design, I kept a copy of my thesis proposal as approved by my supervisory committee near reception at Glencree, and the Glencree community knew of its availability. In addition, as I was onsite basically at all times, I was personally accessible for questions and comments as well. The idea that “means need to be considered for

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<sup>45</sup> Please see Appendix II for the consent form template signed by each participant.

<sup>46</sup> Glencree’s letter of consent from the Executive Director to allow my research is included in my application to conduct research submitted to the Human Research Ethics Board at the University of Victoria.

reciprocating between the researcher and the participants” (Creswell 2003, 63-67) was highlighted in an introductory meeting I had with a potential research participant. In the meeting, we decided that a useful way for me to give something back to the Glencree community was to agree to co-ownership of all participants’ interviews, and provide interview participants with a copy of their own transcripts.<sup>47</sup> In addition, I will provide an annotated bibliography of all the resources I used in the preparation of this thesis to the Glencree community to improve accessibility to the discipline of conflict resolution.

### **My Role as Researcher**

Reflexivity ... involves openly and honestly recognizing one’s location and experiences and deeply considering the implications of one’s power (Kirby, Greaves, and Reid 2006, 39).

In employing reflexivity and reflectivity I can understand the effects on the Glencree community of my role as researcher, and the reciprocal effects of the Glencree community on me. It is an interesting interplay between my role as a researcher and the Glencree community because of the many facets of the relationship – my previous relationship with Glencree, my new role as researcher, and the influence of my identity. Some parts of my identity, like my nationality as Canadian, do not seem as important in other contexts, but when I am overseas, nationality becomes more important. As a Canadian, my relationship with the peacebuilding community in Ireland is generally

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<sup>47</sup> Please see Appendix III for the consent form template for co-ownership of the interviews signed by each participant.

positive,<sup>48</sup> which transferred from personal relationships to researcher/participant relationships.

Another aspect of my identity that I felt was pertinent to my researcher role was my age. As a young (mid twenties) researcher, I definitely approach research with naïveté and idealism. I am still learning how to research, and I venerate the type of peacebuilding work that Glencree does. This part of my identity seemed to become relevant during interviews where I felt not at all like an ‘expert researcher,’ but much more like a student learning from her mentors. At the same time I have had a number of very difficult personal experiences in the past five years that challenged my identity, making it difficult at times to maintain optimism. These more negative experiences are useful because they temper my naïveté and idealism, while making my capacity for empathetic listening much higher, which has proven useful as a peacebuilder, and now as a researcher. I also knew that it may be detrimental to assume the role of novice, because as a researcher, “you have to know enough to pose meaningful questions, ... you want to be seen as a person who can be trusted to report fairly what you hear and informed enough to make the conversation worthwhile” (Rubin and Rubin 2005, 86). I think it did take some relationship building to understand what my new researcher role meant for the research participants.

In regard to my ongoing relationship with Glencree, it became apparent that my volunteer experience and ongoing contact with Glencree was instrumental in encouraging

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<sup>48</sup> For example, retired Canadian General John de Chastelain headed the disarmament commission in Northern Ireland, and other Canadians have featured prominently in the Northern Ireland peace process.

Glencree to permit me to return for my thesis research.<sup>49</sup> I first learned about Glencree through an uncle who practiced law in the same law firm as my father, and is now a Judge of the Provincial Court of Alberta. My uncle had been to Glencree several times assisting in mediation training courses for programme participants provided by a Canadian ADR expert. Both the familial connection, and the connection between Canadian ADR and Glencree were helpful in establishing my relationship with Glencree.

My relationship with Glencree as a researcher was substantially different from our relationship the first time I was at Glencree as a volunteer. In 2003, I was able to completely surrender to the experience of being of service, and was able to integrate fully within the Glencree community. In 2007 as a researcher, I had to attend to research related tasks that were individualistic and felt very selfish and isolating at times. I was also positioned differently in terms of power relationships as a researcher instead of a volunteer. Although still a novice in the field of conflict resolution, I had far more knowledge having spent the preceding four years either practicing conflict resolution or learning about different approaches – knowledge I did not have as a volunteer. I defined the situation for interviews with programme staff, in terms of introducing the topics of conversations and steering the course of the interview (Kvale 1996, 126), which sometimes felt like a strange role considering my previous status as a volunteer. It took me about three weeks after arrival to acclimatize to my new role, and to come to terms with the new experience of being back at Glencree.

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<sup>49</sup> I learned from a number of Glencree community members that many researchers contact Glencree with an interest in conducting research about Glencree. They are consistently refused, as Glencree does not necessarily trust their intentions. An exception was made in my case because of an ongoing relationship and my previous personal investment in Glencree's work.

I also understood that research inquiries are always value-determined, and therefore necessarily serve some value agenda (Lincoln and Guba 1985, 9), so I made an ongoing effort to identify and assess the effect of my own values on the process, whether as a researcher or as a theorist. One of my values is a belief in the utility of the research process as a tool for reflectivity for Glencree. As I had such close previous ties with Glencree, it was important that I try to maintain a conceptual and critical distance from the research experience, so that I could contribute to a holistic reflectivity process for Glencree, with the aim of not only fulfilling my research needs, but also contributing something to the Glencree community. The ongoing research design process assisted in creating distance from the actual research because of the reminder to make conscious choices about how the research would be carried out. Theoretical readings also contributed to achieving some analytic distance as I could reflect academically about my experience and data. I stepped back from the data as often as possible to review my field notes and concurrent theoretical and methodological research notes for any hunches, queries or concerns. Keeping in touch with colleagues in the academic field was also important, as we could share stories of difficulties, such as ongoing frustrations of trying to fit personal research agendas into participants' schedules and other practical graduate school issues.

### **Strategies of Inquiry: Methods of Data Gathering and Analysis**

Now that I have described the underlying methodology and philosophy behind my study, I will describe my strategies of inquiry including my methods for data gathering and analysis as justified within the logic of my underlying methodology. In order to

collect what is meaningful to participants,<sup>50</sup> I used three sources of data to build the case study database. This is the *Triad Approach* described by Robert Faulkner (1982) that helps to make research stronger – inferences have three ‘legs’ to stand on, so they are more stable and reliable than if only one type of data is analysed. In case studies, there must be an overall analysis at the case level (Yin 1994, 119-120). For my case study this means that my individual data sources, the interviews, may be analysed, but at the case level of Glencree, textual data and observation are the general strategy supplementing participant experience. Interviews are useful in presenting specific perspectives (Faulkner 1982), and the other data sources function as cross-referents for analysis.

## **Interviews**

Interviews are the main path to understanding multiple realities, and therefore are also the primary strategy of inquiry for my research as they illuminate the meaning underlying realities. Steiner Kvale (1996) agrees with Kirby, Greaves, and Reid (2006) that the interview is an appropriate and necessary strategy of inquiry in a case study, because interviews help to develop knowledge through dialogue by capturing the range of participants’ views of a theme. Yin also argues that interviews are of paramount importance as a strategy of inquiry for case studies because case studies are about human affairs and “these human affairs should be reported and interpreted through the eyes of specific interviewees” (1994, 85).

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<sup>50</sup> I use the term participant instead of interviewee to reflect my belief that the person being interviewed and the researcher participate in the co-construction of a narrative during the interview.

I identified three out of the ten programmes at Glencree for in depth study; I understood the programmes at Glencree included: Churches, Ex-Combatants, International, L.I.V.E., Peace Education, Political Workshops, Sustainable Peace, Training, Women, and Youth. I chose three programmes as a manageable number in consideration of time constraints. I based my choices on two criteria: a high degree of representation of the work of Glencree, and consideration of transferability and correlation between the programmes at Glencree and conflict resolution processes like mediation in Canada. I identified the main facilitators of three programmes as potential interview participants.

Participants were recruited in a number of steps; once I had ethics approval, I sent out an email en masse letting them know I would like to discuss participation in the study with them, and that I would be willing to meet with them to answer any questions. I also attached a letter of information<sup>51</sup> and consent form<sup>52</sup> to the email for their perusal. Each potential participant then asked to meet with me, and I ran through the consent form with each of them, and answered any questions, taking about an hour with each participant. All five participants have been involved with Glencree consistently ranging from about five years to since the opening of Glencree in its current incarnation in 1991. Programmes at Glencree normally have one main staff member who not only coordinates the logistics of the programme, but who is also the primary facilitator for the programme itself.

Therefore, participants included the Coordinator for the Ex-Combatants and Sustainable Peace Programmes; the Coordinator for the L.I.V.E. Programme (the

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<sup>51</sup> Please see Appendix IV for the letter of information template.

<sup>52</sup> Please see Appendix II for the consent form template.

programme for victims/survivors); both the Director and Coordinator for the International and Political Programmes; and the former Coordinator of the Political Workshops, who now works on a consultancy basis for the International Programme. In sum, a great deal of both knowledge and experience about addressing deep-rooted conflict was harvested in these interviews, providing representative perspectives of Glencree's approach to addressing deep-rooted conflict.

My original research design was to interview each participant prior to a programme session (such as a residential weekend<sup>53</sup>), sit in for direct observation during the programme session, and then follow-up the session with another interview. As described above, ethics limitations made it impossible to sit in for direct observation because of the formal consent process, but I still was able to participate and observe for two programme sessions, and attend part of a third. I interviewed each participant for about one hour, usually onsite at Glencree, although two interviews were from home offices. I then followed-up each interview about a week or two later with another hour-long interview following participant's programme sessions. The only exception was one participant whom I interviewed for two hours at one time with no follow-up interview, because he was not running any programme sessions in the time I was onsite.

I used an interview protocol<sup>54</sup> to guide the interviews and direct my interview questions to answering my research question, but the format of the interview was largely unstructured to allow the participant to say what was important about the questions to them. My interview protocol is basically a set of main questions that helped to get a

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<sup>53</sup> Please Appendices VI and VII for reproductions of residential weekend programmes designed by Glencree facilitators.

<sup>54</sup> Please see Appendix V for the interview protocol.

conversation going, and ensure that the overall subject was covered, and to translate the research question into terms participants could relate to and discuss.

### **Interview Format**

In unstructured interviews, the general questions and direction for data gathering are understood ahead of time, but the actual format and wording of questions and probes are developed as the interview progresses. Unstructured formats are particularly good for emergent and longitudinal research, such as life histories and case studies, because they allow unanticipated information to arise (Kirby, Greaves, and Reid 2006, 134).

*Unstructured interviews* seemed to be the best way to gather the data I hoped for to answer my research question. I wanted to understand the work of Glencree from the subjective point of view of the participants, so I tried to keep in mind the metaphor Kvale (1996) suggests of a traveler to inform my interview approach. I pictured the interviews I was conducting as being part of a journey, where I was entering into conversations with different people along the way, aware that the “potentialities of meanings in the original stories are differentiated and unfolded through the traveler’s interpretations” (Kvale 1996, 4). As a researcher, I realized that the way the interview conversation unfolded was related to my responses and questions, and that my perspective may produce a different analysis of meaning than another’s analysis of the same conversation.

This choice of *responsive interviewing* made sense to me because it is “an approach that allows a variety of styles yet incorporates what is standard in the field” (Rubin and Rubin 2005, 13). Responsive interviewing has enough structure to elicit answers directly related to the research question, but enough flexibility to change depending on the participant. I did come to the follow-up interviews with a number of

prepared questions I created in reflection on the previous interview and my observations during programme sessions. However, I again assumed the unstructured interview approach following the slight clarification of meaning I needed to better understand the previous data.

Using unstructured responsive interviews ensured that the data I gathered was directly related to the reality of each individual participant's experience, and could follow the path outlining their perceptions. Equally importantly, it forced me as a researcher to be aware of how little I knew about the topic, and how much I could learn in the interview process, rather than allowing me to assume the role of 'expert' researcher. At the same time, I realized that although I was basing my interview approach on the conversations of daily life, it was also important to remember that an interview is different, because it is a "professional conversation" (Kvale 1996, 5).

In addition to the interview protocol's series of main questions, I also learned about a number of both verbal and nonverbal probes to encourage conversation: "standardized ways to ask for more depth and detail and encourage the conversational partner to continue" (Rubin and Rubin 2005, 13). It was important to be very aware of my mode of questioning, and the path of the conversation, because my instinctive conversational responses seemed to reappear when I became too comfortable and was not maintaining enough analytic distance. Luckily the interview participants and I had, and will hopefully maintain, good relationships, so my somewhat awkward learning process as a new researcher could be forgiven. I recognized that relationship between us is affected during the interview process, so I was very careful about managing the effects on the relationship. I closed each interview with a debriefing comment, asking if the

participant had anything further to add that I had not covered, and usually the participant would begin telling me something more, sometimes for as much as fifteen minutes after I thought I had all the data.

As for recording the data gathered during the interview, I created both a Dictaphone recording on micro-cassette and a laptop recording during the interviews, which provided two copies of the interview recording. I also handwrote notes, primarily to guide me during the interview, and note main observations. The micro-cassettes were posted to Canada where two legal assistants, professional transcribers, at my father's law firm kindly agreed to transcribe the interviews to provide a written record of the interview from which I could do detailed analysis. I also spent about one hundred twenty hours reviewing the transcriptions, both familiarizing myself with the data, and making sure the transcription was as accurate to both meaning and speech patterns as possible to complement the level of my analysis. It was difficult transcription work because there was often background noise with other Glencree programmes running, and each participant had a different accent, whether South African, or variations of Northern Irish and Dubliner. In addition to the transcripts I sat down after each interview and recorded my reflections, because the final transcription would not be completed for a couple months, and it was important that I keep my reactions and reflections from each interview, so that I could stay immersed in the data.

### **Onsite Observation and Textual Data**

I relied heavily on interview data to provide the depth and texture to help me grasp real contributions to answering the research question. I was aware though that

relying on an embedded design had some potential pitfalls, especially for case studies. “A major [pitfall] occurs when the case study focuses only on the subunit level and fails to return to the larger unit of analysis” (Yin 1994, 44), which has negative effects because the case study fails to grasp meaning at the level of the case, and thus answer the research question. To safeguard against this pitfall, I had two other sources of data: onsite observation and textual data. I collected over a hundred single-spaced oversized pages of field notes, and textual data stacked about sixty centimeters high. These two sources of data functioned primarily as cross-referents, providing the context in which the work of addressing deep-rooted conflict happens at Glenree.

Being able to live on the case study site for the duration of the research is valuable – not only does *onsite research* provide excellent contextual detail allowing far more depth and breadth in the research, but it naturalizes interactions between the researcher and participants. I was familiar to Glenree, so the data gathered was more representative of the multiple realities I was trying to understand, because I worked hard to build and maintain trust with Glenree.

I initially struggled to define the type of onsite observation that I was conducting. “Participation involves direct contact with individuals and/or groups of people in their natural environment” (Kirby, Greaves, and Reid 2006, 148), and I knew I was certainly a participant in the Glenree community. I lived onsite in the volunteers’ quarters with two different roommates, the first a volunteer, and the second an intern on the Peace Education Programme. I regularly contributed to the community as a driver and even helped with cleaning rooms one Saturday when they were short-staffed. At times, I was driving as much as twenty hours per week for Glenree. So, I was participating in the

community, but also observing the way the community worked – I used the experience of living onsite to constantly reflect on the contextual factors influencing practice at Glencree. But, I knew from my anthropology background, that what I was doing was not formally participant observation.<sup>55</sup> At the same time, I felt I was experiencing a lot of the potential difficulties researchers working from a participant observation point of view have identified, such as beginning to strongly identify with the group of volunteers and interns I lived with. For example, while it is acceptable and encouraged to become a trusted member of the community, I felt as a researcher that it was not appropriate for me to be at the forefront of advocacy for the volunteer group as it compromised my integration into the wider Glencree community. Although I knew my role was a researcher, I did not always feel comfortable in this role during some of the conflicts between members of the volunteer team and staff, not because I wanted to avoid conflict, but because I was unsure how I fit in to the community in those situations.

In the end, after much concern about “unwittingly committing acts of participant observation” (an actual note from my field journal), I realized that although I was a participant in the Glencree community, participant observation was definitively not one of my strategies of inquiry. The community I had the closest onsite ties to was the volunteer/intern group, and especially in the programmes where my focus was, the volunteers/interns do not direct the practice of addressing deep-rooted conflict. Volunteers/interns are of primary importance to the process, and affect it by providing

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<sup>55</sup> “*Participant observation* involves a researcher’s disciplined, repeated, and focused observations of people’s behaviours ‘in the field,’ and it includes providing evidence of those behaviours and the meanings people attach to them” (Kirby, Greaves, and Reid 2006, 147).

meals and accommodation, or sitting in on programme sessions, but they generally do not facilitate the actual sessions.

Having ruled out participant observation, I could define my onsite strategy of inquiry as simply observation – often in the form of recording my reactions to the Glencree community, and interactions I observed that seemed related to my research question. In reference to observation from an insider's perspective, John Van Maanen (1982, 17-18) defines it thus:

An insider's stance more or less compels a researcher to actually enter the world of the studied and attempt to come forth with a close reading of that world in terms of the interpretive standards found there (as embedded in the actions, language, symbolic forms, and emotions of the studied). This insider focus seeks to report on what it is that members of these worlds know and how it is that such knowledge can be said to guide and constrain their behavior.

From this perspective, my insider's stance was of great value in contributing to an overall understanding of how Glencree addresses deep-rooted conflict, because as an insider I could not only report my observations, but I could convey their meaning as well. The other type of observation I used was informal participant observation during programme sessions. I sat in on two programme residential weekends as a member of the Glencree community, but not as a researcher, although all of the programme participants were aware that I was at Glencree for my thesis research. This gave me the chance to see the facilitators in action, helping me to refine my interview questions, and observe the methods of facilitation in practice. I was a participant in the process as I assisted with note-taking, providing a record of the process for programme staff to share with the programme participants, which meant I could contribute something to the process and to Glencree as well. The data gathered from the programme sessions was used solely as a

cross-referent or to expand my understanding of the practice of facilitation – no specific references are made to the sessions in my analysis as the explicit consent of programme participants was not obtained.

I kept a *process journal* throughout the thesis process beginning with April 10, 2007, and continuing to this point in time. The journal adapted to hold whatever information I needed it to carry – at first for months it is a series of notes about supervisory committee details and meetings, theoretical musings, fleshing out my thesis proposal, and lists of institutional requirements. When I got to Glencree, it became where I recorded my field notes. I would record the date with each new entry and write any quotations that seemed pertinent from my academic reading at that time on the left side of the book, and any observations, thoughts, or reflections on the right hand side of the book. This kept me immersed in the academic side of the research, while providing very personal insights about the research process and observations about Glencree. When it came time to write up my thesis, I coded all of the journal's notes by chapter, and found that all of my major premises, and the key arguments had already been drafted. This process journal seems to correspond with Kirby, Greaves, and Reid's emphasis on the necessity for field notes to include both content and reflections (2006, 105), and Linda J. Seligmann's reflection that it is important to be able to see the relationship between "sentiments or reactions at the moment and the data themselves", and how being able to re-read notes helps root the researcher back into the research (2005, 248).

The *textual data*, the documentation data I gathered about Glencree, mainly provides an overview of Glencree as an organization, and some of the details about the operation of programmes, in addition to acting as a cross-referent to the interview data.

The textual data includes archives and documents of a public nature that provide the “big picture” as a “way of displaying and representing the *structure* of work” (Faulkner 1982, 84) at Glencree. My use of the textual data is common in case studies where “the most important use of documents is to corroborate and augment evidence from other sources” (Yin 1994, 81).

### **Analysis**

In the beginning of designing my research, I recognized my close ties to Glencree, and my preconceptions about its theoretical orientation as related to transformative conflict resolution. I knew I would have to ensure a systematic analysis approach, in addition to flexible data gathering processes, so there would be room for unexpected findings. Basing my analysis approach on Kirby, Greaves, and Reid, I used *content analysis*, “a technique used for the systematic and focused measurement of content”, in the search for manifest content, the “explicit information that appears and can be counted and described or analysed” (2006, 154-155).

In terms of analysis, the modes described for case studies (for example, see Yin 1994) did not seem applicable for my research, because they are empirical and relied on breakdown of the data into variables. My research design was more qualitative, meaning that variable identification and analysis would not suit my research question. I then considered grounded theory methodology for some ideas about data analysis and use of theory. “Grounded means that the data and the theory remain closely connected, and, when trying to ascertain whether the theory actually speaks for the data, one has to go back to the data to see if the theory holds true” (Kirby, Greaves, and Reid 2006, 224),

meaning that theory is derived from the data, rather than the data limited by theory. My methodology was not a grounded theory approach because I used the literature to help me understand what my research issue was conceptually prior to the data gathering.<sup>56</sup> In addition, my research objective was not to create theory, but rather to look for theory that helps to articulate Glencree's approach. However, parts of grounded theory did offer useful approaches to data analysis for my study in terms of use of theory. Grounded theory prefers for the theory to emerge from the data because "no a priori theory could possibly encompass the multiple realities that are likely to be encountered", and research may occur in a particular context that is "explicable only in terms of the contextual elements found there ... [and] is more likely to be responsive to contextual values (and not merely to investigator values)" (Lincoln and Guba 1985, 41). Using grounded theory approaches helped me to listen to the data and Glencree's values, and to stop trying to align the data with transformative conflict theory, but rather to find which theories helped make sense of the data.

Data analysis occurs in several stages: *recognition*, where the researcher "find[s] concepts, themes, events, and topical markers"; *concept*, where the researcher identifies a "word or term that represents an idea important to your research problem"; and *themes*, where the researcher creates "summary statements and explanations of what is going on" (Rubin and Rubin 2005, 207). In application, I found that data analysis was not a linear, unidirectional process, but included the three stages at different times. During the stage of *recognition*, I recorded in my process journal all my thoughts related to the data, such as during transcription as concepts began to emerge. In the stage of, *concept*, I identified

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<sup>56</sup> See Chapter Three of this thesis.

codes as brief labels to categorize the data. “As researchers code data, they are methodically labeling events and behaviours, structures and experiences, for further analysis” (Kirby, Greaves, and Reid 2006, 226). I coded all three sources of data, labeling concepts with a word or phrase,<sup>57</sup> allowing a new code to emerge if the existing ones did not seem suitable. For interviews, I first divided the transcripts into bits, small sections that can stand alone and be understood, and then coded the bits. With the textual data, I used an initial simplification process I developed as a legal researcher at my father’s law firm; I systematically summarized the huge amounts of textual data into specific quotes or generalizations directly applicable to the research question. I then divided my notes from the textual data and my field notes into bits and coded them.

In regard to choosing codes for this case study, I had established that emotion, differentiating between conflicts and disputes, relationships, causes and needs underlying deep-rooted conflict, and the primacy of meaning for human identity would be important themes in my research.<sup>58</sup> I used the above as a few key concepts and the basis for interpreting my case, but I also wanted to be open to inductive codes, codes that would emerge from the data during the analysis process. A combination of an open coding framework from grounded theory, and the formal coding schema from responsive

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<sup>57</sup> List of codes used in my data analysis: relationship; network; origins/history of programme/context; organic process; dialogue/negotiation/problem-solving; space; learn from experience; physical journey; facilitator background/worldview; Glencree setting; informal time; atmosphere/pressure; flexibility/creativity; culture; conflict/violence; define; facilitate connection/leadership; technique; mediation/interest-based; Glencree; inclusivity; non-judgmental; impartiality; needs/interests/common ground/causes; facilitation/accountability; frustrations/challenges; success/objectives; emotion; incentive/process; skills; open; risk/trust; humour; preparation; breakdown; group dynamic/intuition; reflectivity; identity; peace process/advocacy.

<sup>58</sup> See “Chapter Three: Conceptual Understanding of the Issue to be Explored” of this thesis.

interviewing created a useful hybrid. I determined that I did not need to code “every passage or term but select[ed] only those concepts and themes that are most closely related to [my] research question” (Rubin and Rubin 2005, 223), to narrow my analysis.

In the stage of *themes*, I used these codes to create themes that included one code, a number of codes, or cross-sharing of codes across themes, and then described the meaning and connections within the grouping of codes. From the themes, I created generalizations about Glenree’s approach, and guidelines for addressing deep-rooted conflict from Glenree in response to my research question. This fits with case study methodology, because “the concern of the case study analysis ... is with the overall pattern of results” (Yin 1994, 108), and from the patterns between codes and themes, I identified guidelines. I knew that I could create a guideline from a theme when the category was saturated, when “there is enough information to make statements with a comfortable degree of certainty” (Kirby, Greaves, and Reid 2006, 229).

Kirby, Greaves, and Reid list three principle confirmatory tactics for full analysis: 1) *saturation* – “when new data are added but do not change the description, categories are said to be saturated or complete, and the researcher can be very confident, rather than tentative, in the solidity and correctness of the descriptions created”; 2) *cohesive theory* related to the data because “theory development is based on saturated categories”; and 3) *salience* in process and product evaluation through “member-checking” (2006, 24). In this study, the categories quickly became saturated with rich data, and meaningful examples, from which I report findings, develop guidelines, and discuss related theory.<sup>59</sup> As for member-checking, my co-supervisor in Ireland, Eamon Rafter, is an integral staff

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<sup>59</sup> See “Chapter Five: Research Findings and Data Synthesis” and “Chapter Six: Implications and Conclusions from the Research” of this thesis.

member of the Glencree community, so his feedback provides some member verification – with the limits of thesis research deadlines, I am unfortunately unable to have all of the participants review this thesis.

### **Validation of Findings**

Conventional criteria, such as reliability, are often applied to studies to assess validity of research outcomes. Reliability “reflects this question: ‘Can we get the same result again?’ In qualitative research, reliability is difficult to get” (Kirby, Greaves, and Reid 2006, 242). Using this definition of reliability, my research would be impossible to replicate – it is a product of my personal relationship with Glencree, and a trust-building process over four and a half years. I believe that reliability more usefully “pertains to the consistency of the research findings” (Kvale 1996, 235) for qualitative research so that researcher errors and biases are minimized. Consistency can be understood as coherence between the research philosophy, design, methods, and inferences, which I have been mindful of, as described in this thesis.

Generally for this type of qualitative research, different criteria to understand validity are necessary. To ensure validity for my study, I drew on John Creswell (2003, 196-197) who recommends triangulating different data sources; using member-checking to determine accuracy; using rich, thick description; clarifying research bias; presenting negative or discrepant information that runs counter to the themes; spending prolonged time in the field; using peer debriefing; and using an external auditor. It was important that I understood from the beginning of my research design how I would ensure validity,

because many of the above points need to be built in to the implementation of the research design, not at the end of the study after data analysis.

After confirming that my analysis was complete, I applied the process of triangulation, “converging lines of inquiry” (Yin 1994, 92), to strengthen the validity my findings. The interview data was my primary data source, and I triangulated the interview data, observational data, and textual data before arriving at my findings. Member-checking, as I described above, occurs naturally in the thesis review process as one of the co-supervisors on my supervisory committee is a Glencree staff member. In Chapter Two of this thesis I clarified my biases by situating myself, and have continued to do so in relation to the research throughout this thesis. I use rich, thick description in the write-up of my findings and synthesis in Chapter Five, and also try to present any discrepant information, some of which has shifted my whole perspective on how to address deep-rooted conflict, especially in Canada. I spent nearly five months in the field, and used ongoing peer debriefing from the original research design to the thesis write-up for support through the process. Finally, I had an external auditor, a colleague from anthropology, review my thesis prior to it being submitted to my supervisory committee for initial review, and had it edited by another professional academic editor prior to the final draft being submitted.

My thorough research design and detailed rationale lend credibility and validity to my findings because of the study’s construct validity. Construct validity in a case study is established through operational measures such as: multiple sources of evidence; an established chain of evidence; and having key members review the draft write-up (Yin 1994, 33), all of which, as outlined above, I ensured were included in my study. As for

the findings – the guidelines created from the data analysis – they are *naturalistic generalizations*, a full and thorough knowledge of the particular that is applicable to Glenree and may potentially be transferable to other contexts. Naturalistic generalizations “derive from the tacit knowledge of how things are, why they are, how people feel about them, and how these things are likely to be later” (Stake 2000, 22). As a result of this case study, ways of knowing at Glenree were harvested and synthesized as guidelines for addressing deep-rooted conflict. The guidelines may be transferable to other contexts if there is similarity between the contexts of deep-rooted conflict, or they are determined fitting in the “degree of congruence between sending and receiving contexts” (Lincoln and Guba 2000, 40), meaning that practitioners may identify salient parts of the guidelines to implement in their own practice.

### **Research Reflections**

The most important professional lesson I learned about doing research is related to endurance – pacing myself through the process, and taking care while researching. LeBaron says, “we are not automatons who function solely from the neck up. We are whole selves, needing nurturing, nutrition, rest, refreshment, and connection” (2003, 102). This is a great reminder for me. While the research experience at Glenree was incredibly interesting, it was also all encompassing, and as a result often draining. I know what I would do differently, but sometimes it is difficult to be selfish and claim personal time when everyone in the community is working hard together. I had difficulty as well, living in Glenree’s close intentional community at times when I was under stress or pressure related to the thesis and institutional requirements from Canada.

Trying to conduct thesis research at Glencree, a liminal space betwixt and between structure, was very frustrating at times. Not a single one of my interviews happened as planned – every time, the participant would cancel, be absent, telephone close to the set interview time to reschedule, or any number of other possibilities. Sometimes being flexible was very demanding and difficult when I was aware that in the end I would be under pressure to produce a thesis. But the feeling after an interview was so wonderful and inspiring, that I knew my worries about fulfilling my academic requirements were needless and often unfounded. There is so much of value at Glencree, that I felt like the data had just been waiting, and was ripe to be gathered.

One last point that seems very important to mention. From my process journal, dated September 11, 2007:

In reflecting on recruitment and the research design process – I can really see how incredibly important my prior relationship with Glencree has been. Again and again there has been mention of trust. Consider the discussion with [a participant] today regarding the impossibility of obtaining [formal] consent from [programme] participants. If it were a group that had been to Glencree before, it would be more possible for [me to sit in for direct observation] because a prior trust relationship with Glencree had been established. Trust is of primary importance in Glencree's view. This is how you get people here!

I realized that it was impossible to do research *on* Glencree, but rather I had to do research *with* Glencree. To carry out the case study I needed to be a part of the community, which was in tension sometimes with needing to stay apart from the community as a researcher.

## Chapter Five

### Research Findings and Data Synthesis

This chapter describes my perspective of Glencree’s approach to addressing deep-rooted conflict as gathered from my research data.<sup>60</sup> In this chapter, I report my major research findings as related to my research question,<sup>61</sup> and synthesize the extensive data gathered through my case study methodology. As emphasized throughout this thesis, to truly draw ways of knowing from praxis, a diverse, iterative, and flexible research design was necessary – guided, but not determined, by my research question. The findings apply to the research question sometimes directly and other times more contextually. As a revelatory case, I have included as much data as possible, resulting in thick description of the approach underlying Glencree’s actual practice, as well as more specific guidelines for implementation.

When considered as a whole, this chapter provides a unique insight into Glencree’s practice. The synthesis of three data sources (interviews, textual data, and onsite observation) and my particular insider perspective produced unique identification

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<sup>60</sup> To briefly clarify terminology utilized in this chapter: As described in Chapter Three of this thesis, there is an understanding underlying the field of conflict resolution of the utility of a third party for intervention in seemingly irresolvable conflict. My research identifies general findings applicable to the more general role of a third party (I use the term ‘conflict worker’ as is common at Glencree), and more specific findings relevant to mediators or facilitators, which are differing, but not exclusive, approaches to conflict. I use the term ‘conflict actor’ to describe the parties/individuals/groups embroiled in conflict. The term ‘participant’ consistently refers to the facilitators from Glencree who participated in my research, reflecting my belief that the person being interviewed and the researcher participate in the co-construction of a narrative during an interview. Finally, the term ‘programme participants’ denotes conflict actors/disputing parties who participate in Glencree’s programmes, and other conflict resolution programmes. Please see Appendix I for definitions of terms.

<sup>61</sup> My research question is: What facilitation skills and aspects of the processes utilized at the Glencree Centre for Peace and Reconciliation successfully contribute to addressing deep-rooted conflict?

of the meaning underlying Glencree's practice of addressing deep-rooted conflict. Different aspects of this chapter will resonate more strongly with some Glencree programmes and practitioners. Through the content analysis process, I used the themes stage to summarize the saturated concept categories, allowing explanation of the meaning underlying the themes. The result is that throughout this chapter, my synthesis of the data is prominent. When a stand alone quotation from an interview or the textual data speaks directly to meaning, I include it, but for the most part this chapter is a summary of all of the data. Each theme includes all of the data sources, and all of the participant voices. The only clear exception to this type of synthesis is the theme entitled 'Challenges' under 'Glencree's Identity,' which reports findings based on my onsite observations and my personal knowledge of Glencree almost exclusively.

The themes that fall under Glencree's Diverse Practice, Glencree's Approach to Conflict, Glencree's Identity, and Glencree's Approach to Deep-Rooted Conflict synthesize the approaches and meaning underlying Glencree, providing context to the findings more directly relatable to my research question. I start at the case level of Glencree, describing the facilitators and conflict work at Glencree. I explain Glencree's understanding of the succession of conflict and the influence of identity on conflict. I describe Glencree's understanding of the ways to address conflict, such as negotiation, mediation, and facilitation. Next is a description of Glencree's identity as manifest by its values, and the kind of space Glencree creates to address conflict. I describe the evolving, adaptable process implemented by Glencree to address conflict, and the effects of limitations on adaptability. Next, I relate Glencree's challenges in addressing conflict,

lessons learned from experience, and Glencree's understanding of objectives and successes.

The themes under Implementing Glencree's Approach more directly address my research question with specific findings. I explore considerations for process design in addressing conflict, and what to take into account in choosing conflict approaches. Next, I move to the particular within the case level and describe Glencree's conceptualization of the role of conflict worker, identifying specific attributes and qualities to increase effectiveness. Finally, I describe the key guidelines from Glencree for addressing deep-rooted conflict, and some examples of the specific techniques that comprise Glencree's approach.

### **Glencree's Diverse Practice**

#### **Facilitators at Glencree**

Glencree's approach is comprised of a number of different programmes and facilitators, all of which draw on Glencree's values, but practice distinctively. The official list of Glencree's programmes<sup>62</sup> is as follows:

- *The Churches Programme* examines the role of the churches in the conflict in Ireland, North and South. Individuals explore ways that the churches can combat sectarianism and facilitate peace.
- *The Women's Programme* consists of "Training the Trainer" workshops for women of diverse backgrounds to come together and form a learning circle.
- *The International Programme* aims to extend the lessons learned from the Irish peace process to groups in other conflict situations.
- *The Survivors and Former Combatants Programme* consists of dialogue groups to help cultivate relationships between individuals and their communities. This work has led into the *Sustainable Peace Network* committed to leadership in peacebuilding.

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<sup>62</sup> All points except the last from *The Glencree Centre for Peace and Reconciliation*, pamphlet; Textual Data 6.3.

- *The Peace Education Programme* offers learning opportunities about peacebuilding and reconciliation to primary and secondary schools and youth groups.
- *The Political Dialogue and Training Programme* consists of private dialogues for politicians, the annual summer school, and training sessions for current and future politicians.
- *The Education Development and Training Programme* develops a range of activities to share the learnings of Glencree with a wider audience.<sup>63</sup>

Image 1.6 below depicts my conceptualization of the structure of Glencree's practice as derived from the research data.<sup>64</sup> It is a synthesis of responses throughout all the interviews from all five participants.

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<sup>63</sup> From <http://glencree.ie/site/training.htm> (accessed February 18, 2008). The Education Development and Training Officer for Glencree, Eamon Rafter, is also my co-supervisor for this thesis.

<sup>64</sup> Many thanks to Claire McGeorge, my good friend and a talented artist, for creating the image in response to my ideas.

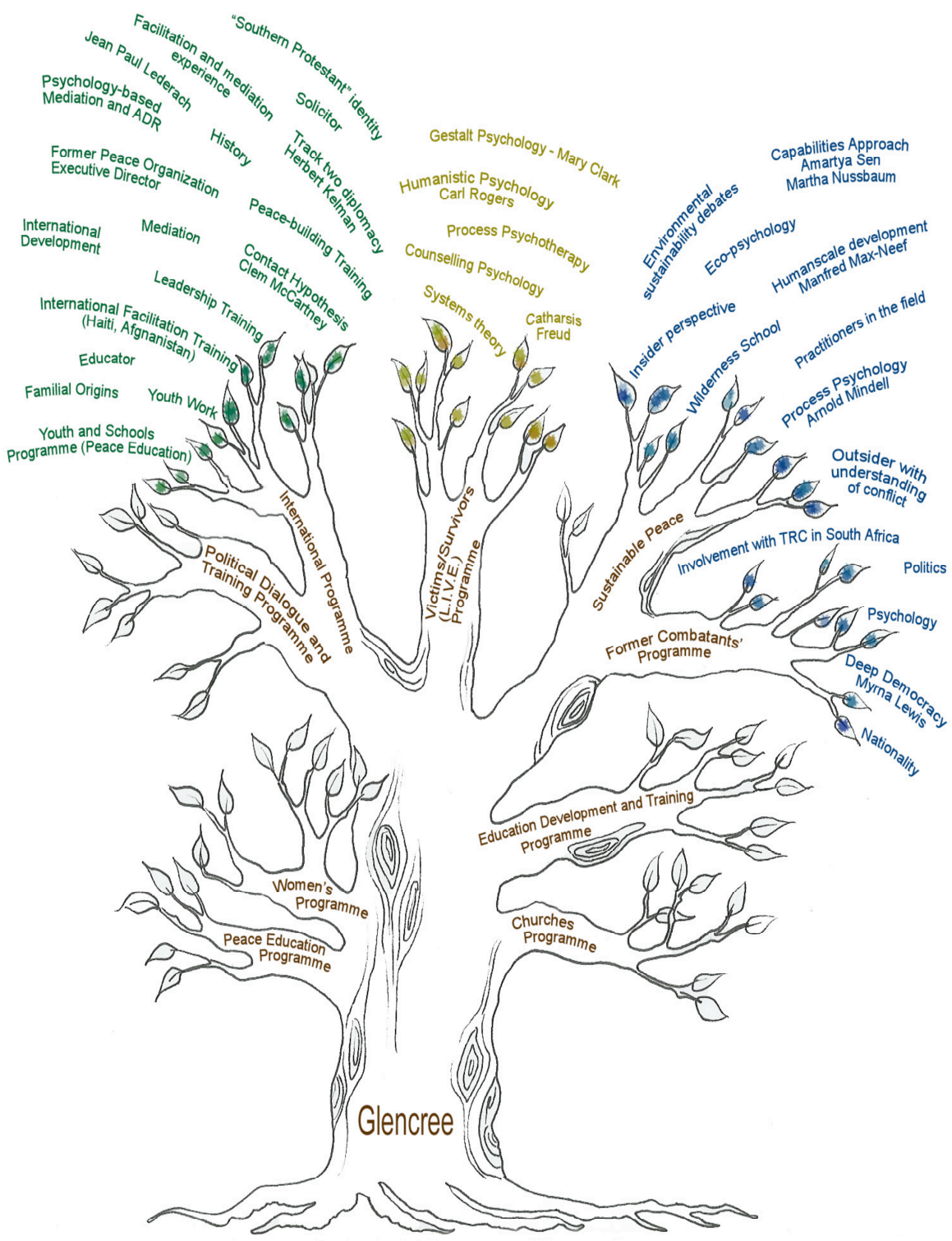


Image 1.6 Glencree's Structure

Image 1.6 is a visual representation of what underlies Glencree's approach to deep-rooted conflict. A tree grows with its roots in the earth, drawing on the surrounding environment to extend its branches and produce fruit. Glencree, as the trunk of the tree, is the base from which all the programmes practice, and there are various contextual factors influencing Glencree's identity passed on to the programmes through the tree's roots.<sup>65</sup> In addition, each of the facilitators' characteristics, such as personal traits, worldviews, trainings, theoretical orientations, and experiences all inform each programme.<sup>66</sup> These characteristics are like the rain, sunlight and nutrients obtained from the environment, feeding back into Glencree as a whole as the tree absorbs and incorporates the diversity of influences. The different colours in the image represent personal characteristics, traits, and experiences participants identified as influential for each programme – different colours represent the different programmes participants are associated with. Glencree's approach is informed by varied and diverse characteristics, experiences, and understandings that are always changing – the image captures what participants identified as meaningful to their practice. Each of the branches continues to grow differently, producing the fruit: Glencree's work.

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<sup>65</sup> See Chapter Two of this thesis for a description of the context in which Glencree's work takes place, including the conflict in Northern Ireland and Irish peace process.

<sup>66</sup> Although Glencree's approach is informed by individual facilitators' characteristics, the phrases identified as meaningful by individual participants (as represented around the branches of Image 1.6) would require further exploration at the level of the embedded unit within the case, which is too particular for the scope of this study. This research seeks to describe Glencree's approach as practiced by facilitators at Glencree, not explore individual practices and influences. Image 1.6 is meant to display the diversity that constitutes Glencree – some of the phrases are revisited in this thesis, but the others warrant future research.

## Glencree's Work

Facilitators at Glencree are engaged in addressing conflict – a number of outcomes, initiatives and ongoing work originate from this practice. The following lists present some examples of Glencree's work in no particular order.<sup>67</sup>

### *Glencree's Work: Outcomes and Initiatives*

- Between 1994 and 2004, 10,000 people have been involved with peacebuilding at Glencree, and if they influence two or three relatives and friends, over 200, 000 people have been affected by the work of Glencree<sup>68</sup>
- Unique peace initiative created in the Republic of Ireland
- Meetings (50+) held between political parties from the North, South, and UK
- Derry/Londonderry based activities supported (locally-based outside the Glencree Centre)
- Programme participants' initiatives supported
- Established a programme for victims/survivors in response to recommendations from a Northern Irish official, Sir Kenneth Bloomfield
- Acted as a 'broker' facilitating connections between human rights experts and programme participants as needed
- Established the Glencree Visitor Centre, providing both exposure to Glencree, and financial support for Glencree's work
- Highlighted the importance and difference of women's experience in conflict and peace processes as opposed to men

### *Glencree's Work: Ongoing*

- Link with other peacebuilding groups
- Involve international community in Northern Irish peace process (e.g. embassies)
- Hold Annual Summer School addressing political issues in Northern Ireland
- Restore heritage site (Glencree Centre)
- Facilitate dialogue between victims/survivors and former combatants
- Offer support as requested to address the conflicts in Sri Lanka, the Middle East (Palestine and Israel), Colombia, Haiti, Afghanistan, and Liberia
- Maintain a "Serve and Learn" programme for (foreign) volunteers to provide Glencree with services in return for peacebuilding opportunities
- Involve the business community in peacebuilding
- Annual outdoor experience between participants of mixed backgrounds

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<sup>67</sup> Points that include a citation were identified within particular data sources, whereas the other points are examples synthesized from multiple data sources.

<sup>68</sup> From *A Place for Peace*, 2; Textual Data 1.0.

## Glencree's Approach to Conflict

### Understanding of Conflict

An understanding of conflict affects conflict work in identifying the most appropriate way to address conflict. The point of intervention and approach employed affects the direction of the conflict, and the potential for resolution and reconciliation. During one interview, a participant was describing the stages that conflicts pass through, and drew an image on my interview notes to help explain the concept.<sup>69</sup> The participant used a bell-curve to demonstrate how the patterns in conflict are the same, whether they are interpersonal, intercommunity, or between nations. I have reproduced it below:

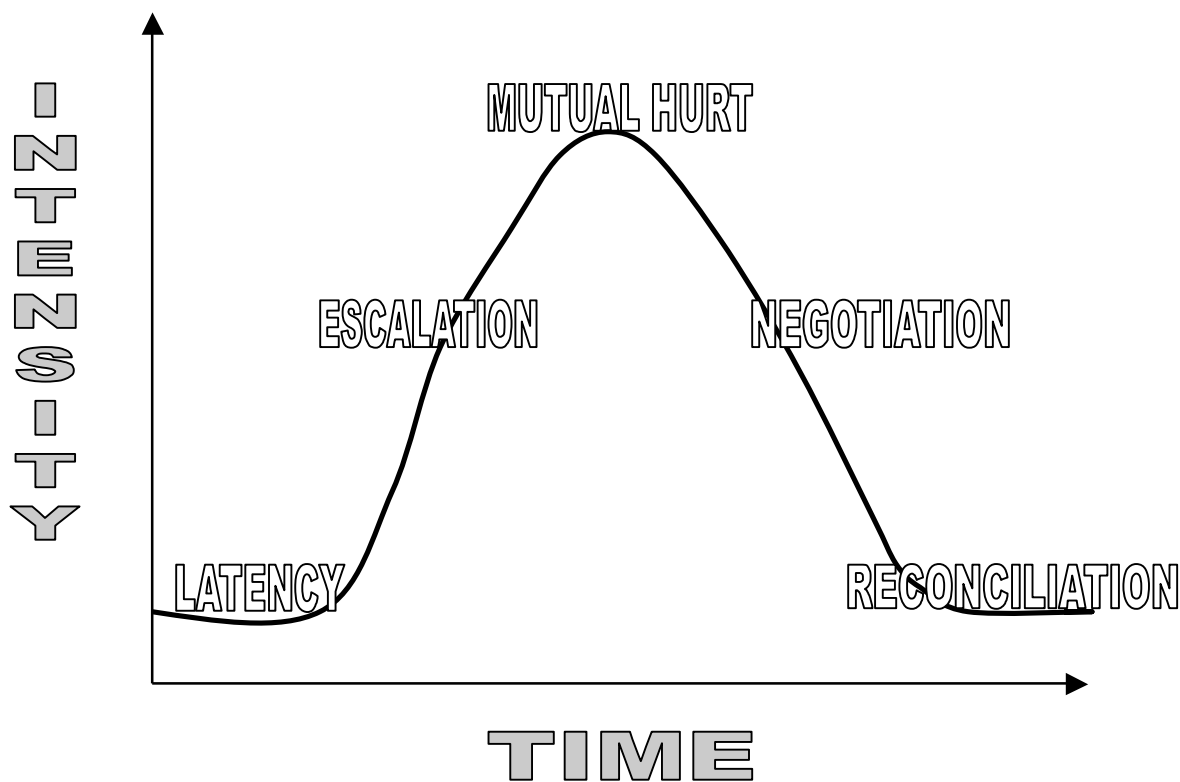


Image 1.7 The Conflict Curve

<sup>69</sup> Interview November 27, 2007 (participant C); pages 6-8 of transcript.

The latent phase is low-intensity conflict, often barely identifiable, but by not addressing it, the conflict may enter the bell-curve and escalate. At the top of the curve is the time of greatest intensity and mutual hurt. There are a number of triggers that can move the conflict out of mutual hurt and into negotiation, such as the realization that the conflict cannot be won, changes in economic circumstances, or changes in the environment or atmosphere. As the conflict moves downward to the negotiation phase, agreements between conflict actors are possible, but there is a greater possibility of sustainable solutions if the reconciliation phase is longer. In addition, a combination of approaches may be necessary to address the conflict at the mutual hurt stage so that the conflict moves away from escalation and through negotiation/reconciliation. There is always the danger that at any point on the bell-curve, the conflict can move back towards latency, escalation, or mutual hurt. On this conflict curve, disputes can occur at any point, but their intensity depends on the position on the bell-curve. Progression on the bell-curve is not linear and unidirectional; the line is representative of the different stages a conflict moves through, but the direction of the conflict is not predetermined, and reconciliation is not predestined.

There are similarities between the characteristics of different deep-rooted conflicts, such as parallels between the conflict in Northern Ireland and the conflict in South Africa, in terms of the type of ethnic/social identity linked conflict. Different deep-rooted conflicts have similar traits, and there is potential for the transference and application of approaches used to address conflict. One participant described the deep-rooted conflicts in Northern Ireland and South Africa as:

The kind of conflict where race, ethnicity, collective group identity is very much part of the conflict. We cannot reduce it to a bunch of individuals who just woke up one morning and decided it was a good idea to go and kill each other. You know, there's very much a social, political, historical context, and group identities, collective sort of pressures and ethnic sort of socialization.<sup>70</sup>

One story a participant told illustrated the effects of community division as a result of the deep-rooted conflict in Northern Ireland. The participant recollected the interaction between two people from Belfast:

I remember what brought it home to me was sitting in a room where two people were talking and one said about being taught to swim in a swimming pool. Somewhere near Shankill Road. And the other person turned to him and said I learned there as well. I learned to swim in that pool as well. But they were from a few streets away, but from the Republican side. So I mean their lives were very similar, but yet nobody was talking across the divide and it's only now that they are openly talking, particularly from the Protestant side.<sup>71</sup>

The importance of the reconciliation phase is emphasized in the example of the conflict in Northern Ireland, which is currently being comparatively successfully managed. The reason that the reconciliation phase must be ongoing is that deep-rooted conflict is always entrenched in societal and cultural roots. Division of society by churches and schools is enduring, even though the violent manifestation of the conflict may have similar roots on both sides, such as in Northern Ireland where both sides were suffering deprivation because of structural violence.<sup>72</sup> The internalization of violence, identifiable in both the Northern Irish Republican and Loyalist communities, is a sign that the conflict is not resolved, and the reconciliation phase must be ongoing. One example

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<sup>70</sup> Interview October 5, 2007 (participant A); pages 4-5 of transcript.

<sup>71</sup> Interview October 16, 2007 (participant D); pages 15-16 of transcript.

<sup>72</sup> See Chapter Two, especially Images 1.1 and 1.2, for an explanation of the structural composition of Northern Ireland.

of internalized violence a participant provided was the Traveller<sup>73</sup> community in Ireland, the “most marginalized, disadvantaged community in Ireland” where the violence becomes directed internally rather than pressuring the state to address inequity.<sup>74</sup>

The reconciliation phase should be longer for deep-rooted conflict as it is more entrenched and structurally-based than other conflict. Deep-rooted conflict is related to identity, which tends to be connected to the emotional side of humans, as identity is a deep, individualized response to life experience. The connection to identity makes deep-rooted conflict difficult to resolve, and often violent in its manifestation. Glencree’s experience is that conflict can enrich individuals and their societies, and diversity and difference should be sought out, but in deep-rooted conflict it is more difficult to conceive of conflict positively because of the intensity of the negative effects of its manifestation such as violence. This is the case in places like Haiti where Glencree works. Structural inequality and violence are ongoing and the majority of Haitians are affected by poverty and find it justifiably difficult to envision transformation of the conflict.

### **Ways to Address Conflict**

During informal conversations at Glencree, it was emphasized to me that there is no sustainable security solution to security problems – force does not bring peace. Therefore, different ways to address conflict are needed, and three possibilities were highlighted in my research at Glencree: negotiation, mediation and facilitation, all of

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<sup>73</sup> Irish Travellers are an itinerant people of Irish origin.

<sup>74</sup> Interview November 27, 2007 (participant C); page 7 of transcript.

which may be used to address deep-rooted conflict. One participant gave an example of mediating a deep-rooted conflict:

I'm working with two traveller families.... I had the first conversations with them this morning. And the first traveller family said no, no, no, no, I know you are a mediator, but you have to understand what these people have done to me. They hurt my son, they've damaged my property, they've hurt my home. And the two stories were absolutely identical and both of them were insisting looking for justice. So how do we do that? And the thing for me is that I've got to get them to listen to each other, because once they get an understanding of the hurt that they've caused on the other – and both of them have caused hurt – then maybe they can take their eye off what they call justice a little, and they can look for a more kind of sustainable relationship between the two families that don't cause them anymore hurt. But you know in order to do that they may have to say okay, well, I'm not going to prosecute you then.<sup>75</sup>

Drawing on a common theme throughout all the interviews, non-violent approaches to conflict can be identified. Negotiation and mediation are associated with solving specific problems, whereas dialogue and facilitation are commonly identified together. In mediation, people come with a problem they are trying to work through with the goal of arriving at a solution. The fixed objective of problem-solving puts parties and the mediator under pressure to negotiate an agreement, whereas facilitative processes do not create pressure to produce solutions, so the process can be more flexible and fluid, allowing for different types of participation.

An integral component of addressing deep-rooted conflict is dialogue, which is about listening and hearing each other's narratives related to the conflict. Dialogue is useful in encouraging people to talk about themselves and their journey through the conflict. Dialogue facilitates the humanization of the other, so that the other conflict actor is no longer an enemy, allowing better understanding of each other's humanity.

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<sup>75</sup> Interview November 27, 2007 (participant C); page 4 of transcript.

Facilitated dialogue encourages a deeper way of talking. Facilitated dialogue does not necessarily emphasize resolution or solving a problem as an overt objective; rather, the goal of dialogue is to understand the background that influences the conflicting parties. Glencree's approach to dialogue is elicitive, which requires more of a facilitative than mediative approach. Facilitative dialogue is also a collaborative process as one participant relayed:

You don't do peace to people. You do peace with people. Facilitation is about doing peace with people. I think we all have to appreciate that we don't have the answers. This is about helping people find the answers. I know a lot people who would like to preach and to tell people in an evangelical way how to be peaceful, but I don't think you can do that. So facilitation is really about doing peace with people as opposed to doing it to people.<sup>76</sup>

Addressing conflict non-violently means going beyond stated positions in the conflict to underlying interests, and sometimes further to needs – how deep the dialogue must go depends on the intensity of the conflict. A common approach addressing conflict through mediation identifies disputing parties' underlying interests as the fertile ground for identification of solutions. The dialogue approach to conflict goes one step deeper than interests into the realm of needs, where a common humanity can be identified. The concept of needs lying beneath the realm of interests is useful, because conflict workers are able to understand that needs are at the root of deep-rooted conflict, while interests may be related to other conflicts. This can be pictured as an iceberg: positions are the tip of the iceberg in a conflict, interests lie beneath them, and underneath interests are needs. Therefore, deep-rooted conflict can be addressed through deepening interaction to the realm of needs.

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<sup>76</sup> Interview November 16, 2007 (participant C); page 9-10 of transcript.

Many mediative elements and skills are useful during dialogue, such as rephrasing statements, open questions, and reflective listening. It is the over-professionalization of mediation that detracts from its ability to adjust to suit the context. To address difficult conflicts, mediators need to think creatively beyond their defined role and be resourceful. One participant relayed an example of the creative potential of mediating from a less limiting approach:

So what I'm saying is that a strict mediator will deal with what's in the room. If you really have a commitment to wanting to resolve this, rather than a commitment to do a day's work to get paid for it, if you have a commitment to want to resolve the conflict... and mediators are not asked for that – mediators are asked to resource the resolution of the conflict in terms of clinical training... What I'm saying is keep all of the resources there, because in effect you can relate this piece, [an individual mediation,] to the peace dividend and our own peace process. So in the peace process in Ireland, you know, we got huge economic investment here, and that's sustained the peace. That's our peace dividend. In Galway, people got a little award [from the Mayor]. That's the peace dividend. So I think the peace dividend is something that we really need to consider a lot more in our interpersonal as well as our inter-community conflict resolution work.<sup>77</sup>

Mediation may be an appropriate process for addressing disputes that arise during the course of the bell-curve, but to effectively address needs underlying deep-rooted conflict, it is necessary to consider the wider context and effects of the conflict on the dispute.

### **Glencree's Identity**

The Glencree Centre for Reconciliation was founded on a number of principles and values that support our ambitious work programme and inform participants and visitors. These core values enable Glencree to

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<sup>77</sup> Interview November 27, 2007 (participant C); page 5 of transcript.

perform its role as a facilitator for peace by governing what we do and how we do it.<sup>78</sup>

Glencree is a values-based organization, and a number of values direct its practice of peacebuilding, and the way in which the centre works. These values are the manifestation of an internal identity – the type of organization that Glencree strives to be. These values include: volunteerism (participation is always voluntary); inclusivity (the views of all are welcomed); acceptance (a positive way of expressing non-judgementalism); respect for diversity (much conflict arises out of difficulties with difference); finding alternatives to confrontation and violence (conventional methods of resolving conflicts have not always served us well); and good neighbourliness (respect for the community and countryside ensures good relations with those who live nearby).<sup>79</sup> A Glencree identity can be derived from this series of values, in tandem with the principle that “Glencree is not imposing an agenda on discussion, but is providing a space where people will feel like they will not be judged and that would be inclusive”.<sup>80</sup>

### **Inclusivity**

For conflict work, identifying and incorporating all conflict actors is necessary; to build peace, relationships must be nurtured between all facets of the conflict.<sup>81</sup> Glencree’s objective of building peace is different from the objectives (such as revenge) of any of the actors in conflict and violence, so Glencree must actively include all conflict actors to remind them that in this way, Glencree supports everyone. As one participant

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<sup>78</sup> From Glencree Employment Equality Policy 2005; Textual Data 8.0.

<sup>79</sup> From Kenny, *A Place for Peace*, 5-6; Textual Data 1.0.

<sup>80</sup> Interview October 11, 2007 (participant A); page 1 of transcript.

<sup>81</sup> The only groups Glencree will not work with, in consideration of the safety of the other groups participating, are ones that still have a clear commitment to violence.

explained in reference to Northern Ireland, identifying and including key conflict actors is vital in addressing conflict:

One of the major lessons, that we have learned from our peace process and that we are always having to spread to others is the importance of inclusivity. So the issue of the programmes that we have, the survivors, and the ex-combatants programme – key, key figures, key groupings to be included in any peace process. Without those voices, it's really going to be, I mean it can be a real stumbling block [to the peace process].<sup>82</sup>

Conflict is not selective in who is affected – for example, if a bomb goes off in the street, it affects many different types of people, and many different groups in society.<sup>83</sup> Therefore, Glencree's value of inclusivity is important in identifying and supporting all parties affected by conflict; all conflict actors have the potential to either be obstacles or aids to furthering the peace process.

### **Acceptance**

Acceptance is an important complementary value to inclusivity at Glencree – it is inclusivity in action and means refraining from judgment as conflict workers. For example in regard to power dimensions, conflict workers should be careful not to demonize the more powerful party in the conflict, and at the same time, build the power of the weaker parties. Conflict workers should practice addressing conflict from the underlying assumption of non-judgmentalism and acceptance because, “whenever you have a conflict between a weaker party and a stronger party, it's likely that both of them have escalated the conflict”.<sup>84</sup> Conflict workers must be aware of language use, and find the words that do not contain “inherent moral judgments, like perpetrator”, for example,

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<sup>82</sup> Interview October 16, 2007 (participant E); page 6 of transcript.

<sup>83</sup> Interview October 16, 2007(participant D); page 2 of transcript.

<sup>84</sup> Interview November 27, 2007 (participant C); page 10 of transcript.

using ex-combatant or former combatant instead for both state and non-state actors in violence.<sup>85</sup> Including all conflict actors in a spirit of acceptance requires that conflict workers understand that peacebuilding is not “about guilt or innocence, it’s about acknowledging that [all conflict actors] have a shared responsibility and that people play different roles”.<sup>86</sup>

### **Creating an Atmosphere for Peacebuilding**

Inclusivity and acceptance as two core values at Glencree help to create an atmosphere conducive to conflict work. The atmosphere is also related to the physical setting of Glencree:

The very existence of the former barracks at Glencree reminds us that there have been many dark and troubled times in our shared history. But the fact that these self-same buildings are now buildings that are now playing such a central and positive role in the forging of new relationships between us points also to the immense human capacity for change and transformation.<sup>87</sup>

Awareness of the transformation of the physical space at Glencree lends a feeling of potential and hope to the atmosphere that is useful in unlocking creative visions of new relationships and peace. The location of Glencree and its natural setting in the “remote, beautiful Wicklow hills” is also becoming an increasingly important resource that facilitators draw on to support the work of peacebuilding.<sup>88</sup> Walks through the surrounding countryside offer valuable reflective time, and allow for connection to a new landscape ripe with potential for creative change.

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<sup>85</sup> Interview October 5, 2007 (participant A); page 6 of transcript.

<sup>86</sup> Interview November 16, 2007 (participant C); page 2 of transcript.

<sup>87</sup> From *A Place for Peace*, x; Textual Data 1.0.

<sup>88</sup> Interview October 5, 2007 (participant A); page 4 of transcript.

Glencree aims to create a relaxed atmosphere, an extension of the feeling of home. The ambiance of the physical space is an influential factor. One participant used the German word, *gemütlichkeit*, meaning coziness, to describe the goal for the atmosphere at Glencree.<sup>89</sup> The hand-knit blankets, fireplaces, type of furniture, and set-up of the rooms are all important aspects to consider in creating a sufficiently informal atmosphere. The following image is the Canada Room, one of the main meeting rooms, furnished by the Canadian Embassy, depicting *gemütlichkeit* at Glencree:



Image 1.8 Glencree's Canada Room

*Gemütlichkeit* and the physical setting help to establish the atmosphere at Glencree as a place apart from the outside world – a space for reflectivity, hope and respite.

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<sup>89</sup> Interview October 16, 2007 (participant E); page 12 of transcript.

## **Challenges**

This section differs from the other sections in this chapter as it reports findings based on my onsite observations and personal knowledge almost exclusively. This section is meant to provide some texture for a more holistic presentation of Glencree. The challenges that Glencree experiences internally in implementing theoretical values illuminate its humanity. In recognizing Glencree's difficulties, I am humanizing Glencree's approach.

One very real problem commonly encountered is obtaining funding for Glencree's ongoing operation of the centre and programmes. Funding is not a problem unique to Glencree – it seems many not-for-profit organizations struggle with covering costs to provide services. In my experience I have found that some organizations, for example Greenpeace, explicitly establish guidelines and regulations for types of donors they will accept funding from. Explicit funding policies often are a result of the understanding that funders may influence the work of an organization, so principled organizations must be cautious about where their funding comes from and the ensuing obligations.

From these types of concerns grew a recent controversy in the Glencree community over Glencree's acceptance of funding from Bombardier, a major Canadian company. Bombardier manufactures primarily aircraft, trains, and trams, but until recently was also a major Canadian defense contractor. The funding was desperately needed to cover costs, but it fueled an internal conflict at Glencree in response to a perception of hypocrisy; Glencree as a peacebuilding organization was accepting funding from an organization responsible for supplying violent conflict. The Bombardier controversy sparked organizational reflectivity at Glencree through internal dialogue;

however, the outcome seems deliberately unclear. From my perspective, Glencree's conclusion appears to be that it necessary at times to accept funding from organizations that do not adhere to the same values as Glencree.

Glencree also experiences ongoing difficulties in the implementation of its values in the internal operation of the centre. There have been a number of barriers to inclusivity and acceptance experienced internally by members of the Glencree community. Some of the barriers I found during my research were: different cultures, languages, ideals, ways of thinking, and work ethics; misunderstanding of culturally-specific rules and regulations; perceptions of bias against specific individuals; and lack of cooperation between individuals.<sup>90</sup>

A common result of these barriers is the disenchantment within Glencree volunteer groups, resulting from Glencree's difficulty creating a space internally for inclusivity and acceptance.<sup>91</sup> The general feeling of volunteers being unsupported and

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<sup>90</sup> From Community Meeting; Textual Data 7.0. These barriers were commonly identified to me in informal conversations, but they were made explicit and public to the Glencree community during a meeting.

<sup>91</sup> Although the above barriers are often identified as the source of volunteer disenchantment, my impression is that much of the discontent lies in the miscommunication of expectations between Glencree as an organization and incoming volunteers. Some volunteers are extremely disappointed to be cooking and cleaning when they expect to be gaining skills to become adept peacebuilders, or feel they can offer learnings from their own experience to assist in Glencree's facilitation of peacebuilding (from Volunteers' Report to Council; Textual Data 7.1). My experience is that there are ample opportunities for volunteers to gain facilitation skills and learnings at Glencree; however, volunteers must take some risk and initiative in order to take advantage of the opportunities. Concurrently, it is vital that Glencree provide the institutional support to encourage initiative, and empower volunteers with enough responsibility to allow a feeling of ownership. Volunteers cannot simply replace paid staff – this is felt to be exploitive. Accomplishing the assigned work as a volunteer team is also related to the feeling of individual investment on the part of volunteers. In part, relying primarily on peer regulation and teaching rather than traditional hierarchical management structures appears to strengthen the volunteer team and create community.

unappreciated by Glencree is extremely controversial. I know from my ongoing contact with Glencree that every volunteer group in the past five years has struggled with this issue, and while Glencree tries to address this issue (such as with the creation of a volunteer coordinator), it is a laborious process accompanied by ongoing volunteer discontent. My personal experience as a volunteer at Glencree was completely positive, but my expectations and experience differed not only from many colleagues in my volunteer cohort, but also from the subsequent cohorts I have had contact with.

Many come to Glencree expecting a utopian working environment. After all, it is a peacebuilding organization, and should be able to implement the optimistic values and understandings that are supported by peacebuilding. However, the reality of practice is that implementation of theoretical ideals can be difficult. Funding sources do not align perfectly with ideals; values are sometimes difficult to implement; and when human beings are working together conflicts are a natural outcome. The difference lies in how individuals, organizations, and societies address conflicts. Consistency between Glencree's identity and its practice of peacebuilding could be ensured through ongoing organizational reflectivity. Many in the Glencree community agree that congruence between values, identity and practice is important in facilitating the creation of a comfortable atmosphere for both the people working at Glencree, and conflict actors in the peacebuilding programmes; if the Glencree community is divided by conflict, its conflict work is affected by the change in the atmosphere.

## **Glencree's Approach to Deep-Rooted Conflict**

### **Creating a Space for Peacebuilding**

Using the most simplistic of peace-building processes – those of listening and talking – Glencree and its participants have somehow altered mindsets, sometimes in a very minor but important way, at other times far more profoundly for the individual concerned. It is the simplicity of the process that helps to break down myth and misunderstanding. It is the simplicity that has encouraged others to replicate the idea in their own lives, in their own communities and even overseas.<sup>92</sup>

Facilitators at Glencree work to create a space in which to address deep-rooted conflict through simplistic dialogue processes. Preparation is an important component in designing processes to address conflict, so as to be able to “put people at ease, build up the relationships, build the trust, and also not force anybody to be in the space who doesn't want to be there. And that would presumably have been done well in advance”.<sup>93</sup> Building trust between the conflict worker, such as Glencree, and the conflict actors is important because often there will be a lack of trust between people in conflict and they must be able to trust the conflict worker to proceed in addressing the conflict.

The key objective to consider in process design for facilitated dialogue to address deep-rooted conflict is to build relationships. Glencree's goal is to produce an environment conducive to the growth of relationships, and minimize any impediments to relational growth.<sup>94</sup> Creation of a space conducive to peacebuilding means creating a space in which to encourage humanization and relationships through dialogue. However, as one participant described, programme participants should not be pressured into developing relationships:

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<sup>92</sup> From Hopkins, *A Place for Peace*; Textual Data 1.0.

<sup>93</sup> Interview October 16, 2007 (participant E); page 9 of transcript.

<sup>94</sup> Interview November 27, 2007 (participant C); page 2 of transcript.

And in some cases over a period of time you see friendships develop and while we won't say that is the goal, we try to not be too ambitious and not put pressure on participants to say you have to walk out of this door you know, holding hands, and hugging and kissing and live happily ever after. I mean that is not what we are trying to encourage. We talk about, increasingly about, humanizing relationships.<sup>95</sup>

One concept reiterated by multiple participants is the cautionary that while supportive, the space created for relationship-building can never guarantee complete safety. There is always a risk associated with engaging in conflict work because conflict actors must challenge themselves and their identities in order to address conflict. The nature of the supportive space at Glencree is commonly captured in the *Working Agreement* as generated through facilitation of group process at the outset of the dialogue session. The Working Agreement is a dynamic set of guidelines for engagement that creates a supportive space in which programme participants will be heard and listened to in a respectful manner.<sup>96</sup> The programme participants should generate the Working Agreement so that they have ownership over the guidelines, which are pertinent to that particular group and can evolve over the course of a programme to better address group needs.<sup>97</sup> All programme participants agree to engage according to the Working Agreement, and facilitators try to ensure the supportive nature of the space by referring participants back to the Working Agreement. As one participant explained, the programme participants, not the conflict worker, should generate the Working Agreement:

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<sup>95</sup> Interview October 5, 2007 (participant A); page 8 of transcript.

<sup>96</sup> Interview November 28, 2007 (participant D); pages 2-3 of transcript.

<sup>97</sup> Interview November 28, 2007 (participant D); pages 2-3 of transcript.

[The Working Agreement] is very important for people to get a sense of being a group working together, and to have a clear frame of reference that you can refer back to if things get messy. And also to create a sense that it's a shared process. It's not about the facilitators or Glencree running the show.<sup>98</sup>

Following is an example of a Working Agreement generated by a group during a programme weekend.<sup>99</sup>

Confidentiality	Feel comfortable
Listening without comment	Knowing and honouring your space
Talk for yourself	Take the time to get to know one another
Atmosphere of respect	MAKE AN EFFORT!!
Trust	
No pressure	

A space can never be one hundred percent safe – there is always an element of risk, and programme participants must take joint responsibility for the space, ensuring it is as supportive as possible.<sup>100</sup> Engaging in building relationships with other conflict actors often entails risk, but without risk peacebuilding cannot move forward.<sup>101</sup> In addition to risk, addressing conflict requires creativity; people must begin to consider possibilities outside of ingrained patterns of conflict. Therefore, to address deep-rooted conflict, creation of a supportive space to encourage creativity and risk-taking is necessary.

### **Addressing Emotion**

Entering into dialogue evokes strong emotion for conflict actors – both in the excitement of moving forward from the conflict, and the fear of losing one's identity in

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<sup>98</sup> Interview October 11, 2007 (participant A); page 10 of transcript.

<sup>99</sup> I recorded this Working Agreement from a flipchart after the group generated it during a programme weekend I was a part of to assist a facilitation team.

<sup>100</sup> Interview October 5, 2007 (participant A); page 9 of transcript.

<sup>101</sup> Interview November 16, 2007 (participant C); page 15 of transcript.

the process.<sup>102</sup> Emotion is a common factor arising during conflict work addressing deep-rooted conflict – expression of emotion signifies evocation of individuals’ core identity. It is necessary for emotion to be shared in order for dialogue to deepen so that conflict actors authentically engage and effectively address deep-rooted conflict. A process addressing deep-rooted conflict must allow for emotion. If a process is too focused on the objective of solving a problem, it may not encourage emotion, thus failing to address deep-rooted conflict and producing an agreement that is not sustainable.<sup>103</sup> Concurrently, conflict workers must manage the level of emotion so that dialogue occurs constructively and is not hampered by emotional expression.

Developing relationships provides potential for trust, the cultivation of a space conducive to dialogue, and expression of emotion.<sup>104</sup> One way for a conflict worker to develop relationships between conflict actors is to encourage humanization both internally and for others. This means conflict workers must design processes to encourage reflectivity amongst programme participants, because as conflict actors grow to understand themselves, they are better equipped to understand others.<sup>105</sup> As one participant explained, encouraging humanization is important because it is a tool to reconnect conflict actors and emotion:

When you are talking about humanizing, you are talking about putting feelings back into the situation. Because in dehumanizing – the process of dehumanizing is that you see, you don’t have feelings for the other person, but you also don’t identify them as having any feelings – they’re objects. To you they become objects so you objectify them. And in objectifying

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<sup>102</sup> From Ex-Combatants Meeting Notes; Textual Data 11.3.

<sup>103</sup> Interview November 14, 2007 (participant B); page 14 of transcript.

<sup>104</sup> Interview November 14, 2007 (participant B); page 9 of transcript.

<sup>105</sup> See Appendix VI for an example of a programme designed for this purpose.

you are taking the feelings out of the equation and the emotional out of the equation.<sup>106</sup>

### **Evolving and Adaptable Process**

The type of process conflict workers design will affect how effectively and sustainably deep-rooted conflict is addressed. Humanization requires cultivation of relationships, and “all relationships are organic – they will develop.”<sup>107</sup> Sustaining relationships requires ongoing management by the conflict worker, but enough flexibility to allow the relationship to grow constructively and creatively. One participant expanded on the metaphor of building relationships through organic process:

It’s not just about growing connections, because that’s too natural. There is a need for careful attention and ongoing focus and support, so gardening or cultivating for me works more when it comes to relationships. But, it’s very frustrating sometimes, it’s difficult, it’s slow.<sup>108</sup>

Organic development of relationships may be necessary for humanization, but as one participant explained, attentiveness and flexibility are the conflict workers’ tools for cultivation:

[Cultivating organic process is] not to say that you shouldn’t have a direction that you want to take that relationship in, but again, if you are stuffing boxes with particular things happening at certain times for certain outcomes, it’s very very difficult to have an organic relationship.<sup>109</sup>

Glencree’s role in an organic process addressing deep-rooted conflict is as the fertilizer for the growth of relationships.<sup>110</sup> Glencree adapts to the specific needs of the programme participants – as conflict actors provide input, programmes evolve to remain

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<sup>106</sup> Interview November 28, 2007 (participant D); page 2 of transcript.

<sup>107</sup> Interview November 16, 2007 (participant C); page 6 of transcript.

<sup>108</sup> Interview October 11, 2007 (participant A); page 9 of transcript.

<sup>109</sup> Interview November 16, 2007 (participant C); page 6 of transcript.

<sup>110</sup> Interview November 27, 2007 (participant C); pages 1-2 of transcript.

relevant. Glencree cultivates organic process because encouraging flexibility allows facilitators to respond “appropriately to the challenges and opportunities that the relationships themselves present.”<sup>111</sup> In addition, participants become comfortable in the process because of a feeling of ownership and empowerment in the ability to change the process to meet their needs.<sup>112</sup> Facilitating a sense of comfort helps participants to feel supported and engage deeper in dialogue to address deep-rooted conflict.

Sustainable peace processes are the fruit produced by the cultivation of organic relationships<sup>113</sup> – a network of relationships ensures ongoing constructive connections between conflict actors. With effective conflict work, a network grows extending beyond individual dialogue sessions,<sup>114</sup> creating broader webs of relationships and cultivating sustainability.<sup>115</sup> Flexibility is a vital consideration in cultivating organic process. As one participant explained, for conflict work, the key interplay is between flexibility and limitations of expectations:

I think you can have broad objectives – but it is not even so much time frames, it’s actually limiting yourself to the expectations from that relationship. Whenever I say the relationship’s organic what I mean is that you’re gonna say something to me that is going to change the way I think about a range of things, not just you, but a range of things that are to do with our relationship. And I think that I need to allow myself to have the space to hear you outside a time frame, outside a specific objective. I may have a specific objective in our relationship, but the nature of the relationship will create new possibilities. And we need to be able to go with those.<sup>116</sup>

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<sup>111</sup> Interview November 16, 2007 (participant C); page 6 of transcript.

<sup>112</sup> Interview November 14, 2007 (participant B); page 21 of transcript.

<sup>113</sup> Interview October 11, 2007 (participant A); page 12 of transcript.

<sup>114</sup> Interview October 16, 2007 (participant D); page 13 of transcript.

<sup>115</sup> Interview October 11, 2007 (participant A); page 5 of transcript.

<sup>116</sup> Interview November 16, 2007 (participant C); pages 6-7 of transcript.

## **Dangers of Limitation**

Facilitators at Glencree emphasize flexibility because of an understanding derived from experience: limitations produce rigidity, which breeds conflict, whereas openness cultivates acceptance of diversity. Rigidity is often responsible for triggering and perpetuating conflict – rigid categories decisively separate conflict actors, and cultivation of relationships disintegrates those same barriers.

Limitations may be related to time. Conflict workers may be too concerned with timekeeping, and this may increase pressure in the space, making both the facilitator and the programme participants less at ease and less open to engagement.<sup>117</sup> The integral need for flexibility in organic process may sometimes be at odds with a facilitator's awareness of the specific objectives for the dialogue, such as those promised to funders. Facilitators may try to cover too many topics with programme participants because they are aware of the potential repercussions if information is not presented based on previous experience, and this may result in facilitators dominating the process.<sup>118</sup> For example, if the ultimate goal of a series of dialogue sessions is for victims/survivors to engage with ex-combatants, it is important that this is clarified from the outset of victims/survivors' sessions, so preparation for those difficult encounters can take place.

Further dangers lie in limiting the role of conflict workers; “there's a danger in professionalizing this work too much.”<sup>119</sup> The danger of professionalization lies not in identifying useful approaches for addressing conflict, and using them for training, but in perceiving conflict work as a job rather than a vocation. Conflict work must be “more of

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<sup>117</sup> Interview November 28, 2007 (participant D); pages 8-9 of transcript.

<sup>118</sup> Interview November 28, 2007 (participant D); pages 9-10 of transcript.

<sup>119</sup> Interview November 16, 2007 (participant C); pages 11-12 of transcript.

a way of life choice” because conflict workers must be consistent, carrying the principles of peacebuilding over to the rest of their lives.<sup>120</sup> There is potential for inconsistency in conflict workers’ identity if their values are not congruent between work and the rest of their lives, and conflict actors and colleagues may perceive inconsistency as hypocrisy, resulting in broken relationships. The danger of professionalization is that conflict workers begin to “do this work nine to five [and are] very clear about the terms and conditions of [their] work”, meaning that their ability to be creative and flexible is limited.<sup>121</sup> A basic example is if a dialogue session is evidently going to exceed expected time limits: if the facilitator refuses to work past the expected time, important engagement may be lost.

### **Successes in Addressing Deep-Rooted Conflict**

I did not set out in this research to determine whether or not Glencree’s approach is successful, or what success means at Glencree. However, when I asked facilitators to relate when they knew their approach was working, I continually found that the perception of success and the definition of objectives strongly influenced participants’ practice. Therefore, I chose to include this section, as it is meaningful to Glencree.

Glencree’s experience and learnings come from the successes and challenges experienced as an organization cultivating peace over thirty years. The successes, the fruits of Glencree’s labour, are difficult to identify and label – they are rarely quantifiable. The successes are the result of complex, multifaceted organic processes. Glencree’s “successes are known to those who know, and there’s no need to tell the

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<sup>120</sup> Interview November 16, 2007 (participant C); pages 11-12 of transcript.

<sup>121</sup> Interview November 16, 2007 (participant C); pages 11-12 of transcript.

world. Indeed, the world can never know because to tell would be to break so many confidences. And Glencree is all about creating those confidences through trust and understanding.”<sup>122</sup> There is an understanding at Glencree that it is important to capture the learnings from Glencree’s practice, but specific successes are difficult to discuss because they are derived from confidential dialogue, and part of maintaining a supportive space is to ensure confidentiality.

There are also different types of success – some programme participants seem to advance less in the peace process than others, but in actuality it may be the case that their identity is being challenged further. There should not be one narrow notion of success<sup>123</sup> either for conflict workers or from the bodies funding conflict work. One participant explained that success in one context meant that programme participants came “together in an event where they are able not necessarily to be friends, but at least to have humanized their relationships and be willing to share their stories together. And hopefully thereby set some kind of example of how people can transform the pain and suffering of the past into something more sustainable.”<sup>124</sup> In some instances Glencree’s objectives are to encourage creativity, build relationships amongst conflict actors and between Glencree and conflict actors, and eventually, support a project cultivating sustainable community connections.<sup>125</sup>

A number of markers of success are employed by facilitators at Glencree to identify when approaches are working. Following is a list of examples participants offered to describe times when they felt conflict was being effectively addressed:

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<sup>122</sup> From Hopkins, *A Place for Peace*; Textual Data 1.0.

<sup>123</sup> Interview October 5, 2007 (participant A); page 11 of transcript.

<sup>124</sup> Interview October 5, 2007 (participant A); page 13 of transcript.

<sup>125</sup> Interview November 16, 2007 (participant C); page 16 of transcript.

- Programme participants felt the sessions had been beneficial, and they were able to learn something from dialogue or informational sessions.<sup>126</sup>
- Relationships amongst programme participants and between Glencree and programme participants remain intact despite difficult dialogue sessions.<sup>127</sup>
- Programme participants felt that sessions help to sharpen their thinking and clarify difficulties and issues they were working on.<sup>128</sup>
- Programme participants transferred developments from dialogue sessions to influence those in leadership roles, perhaps as a result of their own political power.<sup>129</sup>
- Friendships developed between programme participants.<sup>130</sup>
- Extreme adversaries shared meals, jokes, and built relationships.<sup>131</sup>
- Programme participants are able to speak openly about their personal progress, and how advantageous it has been to actually meet other conflict actors.<sup>132</sup>
- Programme participants are able to humanize other parties, and see past the labels such as the stereotype of policeman, soldier, or paramilitary.<sup>133</sup>
- New initiatives grow from the ongoing conflict work.<sup>134</sup>
- Programme participants return for subsequent sessions, new conflict actors join sessions, and relationships extend outside the space created by facilitators for dialogue.<sup>135</sup>

### **Some Lessons Learned in Cultivating Peace**

Glencree's learnings in regard to addressing deep-rooted conflict are widely varied; following is a list of some of the lessons from Glencree's practice as harvested by my research.<sup>136</sup> The list includes both broad theoretical learnings, and very specific and

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<sup>126</sup> Interview November 26, 2007 (participant E); page 6 of transcript.

<sup>127</sup> Interview November 27, 2007 (participant C); page 8 of transcript.

<sup>128</sup> Interview November 14, 2007 (participant B); pages 8-9 of transcript.

<sup>129</sup> Interview November 14, 2007 (participant B); pages 8-9 of transcript.

<sup>130</sup> Interview November 14, 2007 (participant B); page 9 of transcript.

<sup>131</sup> Interview November 16, 2007 (participant C); pages 8-9 of transcript.

<sup>132</sup> Interview October 5, 2007 (participant A); page 8 of transcript.

<sup>133</sup> Interview October 5, 2007 (participant A); page 7 of transcript.

<sup>134</sup> Interview October 11, 2007 (participant A); pages 9-10 of transcript.

<sup>135</sup> Interview November 28, 2007 (participant D); pages 14-15 of transcript.

<sup>136</sup> Points that include a citation were identified within particular data sources, whereas the other points are syntheses representative of all the data sources, including all participants.

practical learnings. All are meant to be suggestions rather than prescriptions for conflict workers to address deep-rooted conflict.

*Lessons Learned for Conflict Work:*

- Financial support is often a necessary and difficult aspect of conflict work. Try to diversify funding sources. For example, Glencree receives financial support from a number of sources including: governments, businesses, Members and Friends annual fees, as well as individuals.<sup>137</sup>
- Facilitators should be preoccupied with processes – they generally do not have time to find resources to support conflict work. It is an organizational challenge to find resources to support conflict work and peacebuilding.<sup>138</sup>
- It is difficult for one person to carry out the administration, accounting, and facilitation for a programme. While it is useful that the facilitator nurture relationships with the conflict actors, the administration of conflict work carries great additional stress. There is a need for quiet preparation time.<sup>139</sup>
- Keep an open and creative mind. Consider all available alternatives and possibilities to encourage engagement of conflict actors.
- Consider how facilitation of groups fits into broader peace processes. Keep the broader peace process in mind and what conflict approaches are appropriate at what points on the conflict bell-curve.
- Design processes to address conflict by considering the needs of the conflict actors, but cultivate the relationships by encouraging participants to take risks. Act as the fertilizer to encourage dialogue in organic process.
- Ensure that programme participants are well informed prior to engagement with other conflict actors. This is important in managing programme participants' expectations.
- Do not make promises to programme participants that cannot be guaranteed – these lead to unfulfilled expectations and the breakdown of trust.
- Consider language use in programme design – for example the language of victim/survivor and ex-combatant carries connotations for those affected by violent conflict.
- Try to facilitate in a team. Other individuals offer diversity of experience and knowledge, and facilitators are able to learn from and support each other. However, be aware of your co-facilitators' capabilities and approaches, and ensure addressing group needs and maintaining supportive space are of primary consideration.
- Design programmes with an exit strategy – provide accessibility to ongoing support after programme participants leave the supportive space of dialogue sessions. Link programme participants to services in their own communities.

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<sup>137</sup> From The Glencree Centre for Peace and Reconciliation Pamphlet; Textual Data 6.3.

<sup>138</sup> Interview November 16, 2007 (participant C); page 11 of transcript.

<sup>139</sup> Interview October 11, 2007 (participant A); page 17 of transcript.

- Provide a comfortable environment – issues like the heating system in the old buildings at Glencree can be problematic. At a very practical level, if programme participants do not get a good sleep, they will be less able to fully engage in dialogue.
- Usually more time is needed than what is available. Resources have practical implications and limitations, and funding may carry expectations.
- Numbers of programme participants are not necessarily indicative of success in addressing conflict. In-depth work may require smaller numbers of programme participants.
- Misunderstanding during facilitated process can lead to the rise of emotion, and increased difficulty communicating and deepening dialogue. It is the responsibility of the facilitator to ensure that all of the voices in the room are heard as much as possible, and to realize both the beneficial learnings and challenges that result from emotion.<sup>140</sup>
- Sometimes, the seemingly most appropriate approach does not work in addressing conflict. Harvest learnings and integrate them into future design.

### **Implementing Glencree's Approach**

#### **Designing Conflict Approaches**

In designing conflict work, Glencree facilitators integrate lessons learned, Glencree's organizational identity and values, and the supportive space most conducive to dialogue. Designing a conflict approach requires a mix of structured and unstructured elements with the ultimate goal of sustainable relationships. As one participant stated, "you've got to structure the contact [amongst conflict actors] – that sounds like as if I'm a bit of a control freak, but if you want a positive outcome from a process, then you have to have some control in that process."<sup>141</sup> Basic contact and conversation between conflict actors is not enough – there must be a facilitated structure in order for the process to address deep-rooted conflict.

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<sup>140</sup> Interview November 26, 2007 (participant E); pages 2-3 of transcript.

<sup>141</sup> Interview November 16, 2007 (participant C); pages 14-15 of transcript.

A great deal of time and energy goes into the groundwork of getting people to agree to participate in peacebuilding processes.<sup>142</sup> The most successful deep-rooted conflict approaches are designed with the specific needs of conflict actors taken into consideration. The process is tailored to address the unique experiences of the individuals whom are engaged. One participant suggested that a useful theoretical starting point is *humanscale development* from the work of Manfred Max-Neef:

Neef proposes that there's a finite set of fundamental human needs, and that what's different between people would be the ways in which those needs are being satisfied. So if you want to work with a group or work in conflict that you can know sort of a theoretical starting point would be that there's a fundamental commonality between people in terms of the needs that people have.... I've just found that very useful as a sort of theoretical holding, sort of framework, you know. Especially when you are faced with sectarian or racial conflict where people get so obsessed with certain differences, you have a way to speak about our common humanity without denying the differences between people.<sup>143</sup>

From the starting point of addressing needs, specific techniques can be identified whether in the preparation phase or in the moment. Preparation prior to the facilitation of a process or session is crucial for a number of reasons. A thorough conflict analysis, including exploration of the sources of conflict, is important to identify the pertinent needs of programme participants. The preparation phase assists in cultivating relationships between the conflict worker and the conflict actors, building trust and willingness to take the risk to engage in dialogue. In the preparation phase, conflict workers draft a programme<sup>144</sup> with a basic outline of activities, including introductions,

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<sup>142</sup> Interview November 14, 2007 (participant B); page 4 of transcript.

<sup>143</sup> Interview October 11, 2007 (participant A); pages 3-4 of transcript.

<sup>144</sup> Please see Appendices VI and VIII for examples of programme agendas designed by Glencree facilitators.

the Working Agreement, and informal time in addition to dialogue sessions.<sup>145</sup> However, the programme agenda and application of techniques during the programme must be flexible so that conflict workers can adapt to the dynamics and needs of the programme participants.

Conflict workers may consider a number of questions and specific points in programme design for conflict work addressing deep-rooted conflict:<sup>146</sup>

- How much time is needed for a programme to accomplish the objectives and allow organic evolution of relationships?
- How can a long-term commitment be encouraged? Try to avoid one-off encounters – they “just usually increase the risk of misunderstanding [between programme participants].”<sup>147</sup> Ensure follow-up support for programme participants.
- How does the structure of the programme recreate entrenched divisions? Are programme participants aware of labels of colleagues (for example ex-combatant or victim)?
- In the planning phase, ensure that there are segments solely for the facilitation team to stay connected and share information. Build in ongoing communication and check-ins with the other facilitators about group dynamics and appropriate techniques.
- Be aware of the point in the week on which the programme falls – if it is the weekend, people may be giving up their only break from work to participate. In addition, the atmosphere in the room will be affected by the time of day the sessions fall on – consider the type of session most appropriate for the atmosphere.<sup>148</sup>
- Awareness of programme participants’ needs means composing a facilitation team that can meet those needs. For example, there may be a need to try to ensure emotional support by including someone with therapeutic or counseling training.
- Consider offering incentives for participation and involvement in the peace process such as public recognition or accreditation.
- Be prepared to adjust to the interpersonal dynamics during the programme – for example, some groups may require more introduction work, while others may already be strongly connected.

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<sup>145</sup> Interview October 5, 2007 (participant A); page 13 of transcript.

<sup>146</sup> Points that include a citation were identified within particular data sources, whereas the other points are syntheses representative of all the data sources, including all participants.

<sup>147</sup> Interview October 5, 2007 (participant A); pages 9-10 of transcript.

<sup>148</sup> Interview November 28, 2007 (participant D); pages 13-14 of transcript.

- Allow alternation between small group work and large group work, and also formal dialogue sessions and informal social time. Informal time may include going for a walk, eating together, or having a drink together.
- If a process appears to have been unsuccessful, or a conflict worker feels they are unable to provide the support to assist conflict actors in addressing the conflict, it is important that the conflict worker take responsibility for identifying more appropriate processes or other approaches. Conflict actors trust conflict workers to support them in addressing the conflict, and if the conflict worker is unable to provide assistance, they have an ethical responsibility to try to suggest more appropriate approaches.

### **Facilitating the Broader Peace Process**

In designing conflict approaches, there are different approaches that are more appropriate at different points on the conflict bell-curve. A conflict worker must take into account the broader peace process as related to the conflict bell-curve when designing and facilitating dialogue sessions, because the context affects the success of the conflict approach. As one participant explained, contextualizing individual processes is an entirely different mindset:

It's different as a facilitator to think about organizing a weekend and how you, you know, bring people there, and make it safe, and facilitate a discussion, do check-ins and check-outs, and evaluation, and you can have all of that. That's just a weekend – which requires a fair bit of thinking... and even if you have repeat dialogue, but I think for me, there's almost a qualitative difference between that and thinking in terms of network cultivation.<sup>149</sup>

Facilitators at Glencree are beginning to consider ways to cultivate connections following dialogue sessions, possibly having programme participants work together in other areas of deep-rooted conflict,<sup>150</sup> sharing lessons and experiences. For example, programme participants that are part of the Sustainable Peace Network at Glencree may

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<sup>149</sup> Interview October 11, 2007 (participant A); page 8 of transcript.

<sup>150</sup> Interview October 11, 2007 (participant A); page 9 of transcript.

be invited to come together on a panel to provide personal accounts of their journey through conflict and the peace process to university students – this presents the opportunity for programme participants that have never met to build relationships. Network cultivation has more of a ripple effect in society, as the dialogues become “one of the steps that you use to bring people together, and that you hopefully use on a regular basis to deepen the connections.”<sup>151</sup> While facilitating dialogue sessions, conflict workers must consider the wider context, and design processes to be useful and significant to the peace process.<sup>152</sup> Considering how to cultivate leadership within the network is an important aspect as facilitators help to empower conflict actors to take ownership of the peace process and create sustainable connections and relationships. Young people are an important audience to encourage to take leadership roles, but adults are equally important – powerful institutions like governing bodies and religious bodies hold a great deal of potential for leadership of sustainable networks within peace processes.

Peace processes require choreography – facilitators must negotiate cultivation of networks while facilitating specific elements such as dialogue sessions within peace processes.<sup>153</sup> As one participant described, this is an expansion of the traditional conceptualization of the role of facilitation:

Facilitation... has another level. Because it's not all only about group facilitation, it's about process facilitation. So in other words what I'm really trying to say is that a dialogue which is facilitated by some of those very skilled and talented people in Haiti is a useful part of a bigger process. And the bigger process needs facilitation too, in terms of

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<sup>151</sup> Interview October 11, 2007 (participant A); page 8 of transcript.

<sup>152</sup> Interview November 27, 2007 (participant C); page 11 of transcript.

<sup>153</sup> Interview October 16, 2007 (participant E); page 6 of transcript.

allowing groups of people, encouraging groups of people, supporting them, facilitating them in engaging with each other in the first place.<sup>154</sup>

### **The Role of the Conflict Worker**

Conflict workers provide an incredibly valuable service to conflict actors. Facilitators take on “the very intense, emotionally challenging and often draining work of holding the space, [and] facilitating deep dialogue”,<sup>155</sup> allowing conflict actors to engage positively. Facilitators must detach from the dialogue itself, and empty themselves of any preconceptions; individual identity is muted and facilitators become the vessel for the organic process of dialogue. Adept conflict workers are able to transfer their passion, abilities, and commitment to the facilitation of process. One participant stated that there will be times when impartiality is challenged during conflict work, and it is important for conflict workers to be personally aware of their own identity:

I think it was Brendan McAllister from Mediation Northern Ireland – he put it well, he said: accept your perceptions, accept your beliefs, and when you’re in a situation where those beliefs are... around those beliefs is the subject that you’re talking about – be aware of that, and understand that, and if necessary talk to the people that you’re involved in, and explain, you know, this is where I’m coming from, but here I’m working to resolve this or facilitate a dialogue where there’ll be understanding.<sup>156</sup>

Neutrality is impossible – no individual is able to completely release his or her identity, but the facilitative component of a conflict worker’s identity can be emphasized to strive for impartiality. Neutrality would entail leaving behind identity, an individual’s humanity, and this is dangerous as a conflict worker because connectedness to inner humanity ensures sensitivity to the emotional dynamics during conflict work. Instead of

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<sup>154</sup> Interview November 16, 2007 (participant C); page 10 of transcript.

<sup>155</sup> Interview October 5, 2007 (participant A); page 7 of transcript.

<sup>156</sup> Interview October 16, 2007 (participant E); pages 10-11 of transcript.

striving for neutrality, facilitators must take account of how they affect the dialogue process, and take responsibility for how the interpersonal dynamics are affected by their presence.<sup>157</sup>

Awareness of how facilitation affects dynamics and taking account of personal opinions and values as a facilitator comes about through ongoing self-reflectivity. Reflectivity as a process means considering identity roots as individuals, “trying to just go a little below the surface, and ask some deeper questions about things.”<sup>158</sup> Ongoing reflectivity assists conflict workers in gaining clarity about rationale behind their own reactions and choices, including a deeper understanding of the meaning underlying practical approaches to addressing conflict. This clarity enhances facilitators’ intuitive ability to understand interpersonal dynamics and sense programme participants’ needs. If conflict workers understand the meaning behind their own identity and personal choices, they are better equipped to facilitate others in the same search. One participant identified intuition as a useful tool to stay attuned to interpersonal dynamics:

Well, I mean some of it you just sense, you know, I think you just, you can feel it in yourself. Usually when you feel tension in yourself, then you... sort of [know] what’s in the group, you know it’s just an intuitive thing.<sup>159</sup>

Conflict workers should have the space to practice ongoing reflectivity, centering themselves and recharging energy to carry on the difficult work of keeping in tune with intuition, and being a vessel for process.

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<sup>157</sup> Interview October 16, 2007 (participant D); page 9 of transcript.

<sup>158</sup> Interview October 11, 2007 (participant A); page 6 of transcript.

<sup>159</sup> Interview October 11, 2007 (participant A); page 15 of transcript.

There are a number of personal attributes and qualities that were identified by participants that can be cultivated to increase effectiveness as a conflict worker:<sup>160</sup>

- *Be confident in the process.* Relax and trust co-facilitators, and the apparent interpersonal bonds.
- *Celebrate accomplishments.* The diversity of programme participants, and the depth of human connection are special and should be honoured.
- *Retain humility.* Peacebuilding and conflict work are a great privilege, and it is important to stay open to the ongoing learning.
- *Trust intuition.* Formal training is useful, but ultimately a sense of interpersonal dynamics and needs is important.
- *Engage experience.* Recognize the value of the combined experiences of programme participants and the facilitation team.
- *Enhance the ability to listen.* Learn to pay attention to meaning. Notice feelings and body language.
- *Release the perception of pressure.* Neither the programme participants nor the facilitator should have to produce specific outcomes.
- *Be willing to take risk.* Programme participants take risks in engaging in dialogue. Facilitators must also be willing to risk challenges to identity and engage with programme participants on their journey.
- *Marvel at ongoing learning.* “Everybody is learning from each other – every single person: participants, facilitator – everybody.... You can sometimes feel the energy, the learning energy in the room. It’s very exciting.”<sup>161</sup>

### **Guidelines for Addressing Deep-Rooted Conflict**

The chapter thus far has provided a full and thorough knowledge of the particular that is applicable to Glencree and may be potentially transferable to other contexts. Although the chapter itself is comprised of these naturalistic generalizations,<sup>162</sup> this section in particular summarizes my findings into seven guidelines – the touchstones for

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<sup>160</sup> Points that include a citation were identified within particular data sources, whereas the other points are syntheses representative of all the data sources, including all participants.

<sup>161</sup> Interview October 16, 2007 (participant E); pages 8-9 of transcript.

<sup>162</sup> Please see the Validation of Findings section in Chapter Four of this thesis for further elaboration on naturalistic generalizations.

Glencree's approach to addressing deep-rooted conflict.<sup>163</sup> These guidelines provide a summary of Glencree's approach, and each guideline incorporates findings from all three data sources and all participants, although I have also included exemplary quotations from the interviews. These guidelines are meant as suggestions, not prescriptions, for conflict work – conflict workers may identify salient parts of Glencree's approach to implement in their own practice.

#### 1) CONSIDER CONTEXT AND RECOGNIZE RISK

An understanding of the broader context beyond programme participants is necessary in order to design an appropriate approach to address deep-rooted conflict, because to address all facets of a conflict, they must first be identified. The context includes the conflict itself, the wider society and culture, and situating the conflict internationally and historically. Understanding context means picturing conflict “as involving a web of relationships with an environmental dimension and inter-personal dimension, inter-group/inter-personal, and then intra-personal... sort of spiritual side of it.”<sup>164</sup> Recognize that programme participants take a risk in engaging with other conflict actors; in addressing conflict, especially deep-rooted conflict, programme participants risk challenging themselves to their very core and opening themselves to identity shift.

#### 2) CULTIVATE ORGANIC PROCESS

The development of sustainable relationships is necessary to address deep-rooted conflict, and all relationships are organic – they grow in ways that present challenges and allow opportunities. Allow enough flexibility as a conflict worker to seize the

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<sup>163</sup> Please see Appendix VIII for a summary list of guidelines derived from Glencree, as described in this section.

<sup>164</sup> Interview October 11, 2007 (participant A); pages 4-5 of transcript.

opportunities, to address more challenging needs, and to remove any obstacles to sustainable relationships. Be responsive to the needs of conflict actors, but recognize opportunities to encourage dialogue to deepen, and urge programme participants to take the risks necessary to build relationships. Recognize that conflict work should be done in response to invitation from those involved in the conflict, and in partnership with experts – it would be truly arrogant to intervene in conflicts assuming ownership of all the answers. As one participant explained, remember that the role of the conflict worker is to cultivate the knowledge and strengths that programme participants possess:

The answers are in the room with the people, and the person who's up at the front or wherever he or she may be, who is the leader or facilitator... [their job is] to facilitate learning amongst people. That's the essential, because the answers are there in the people's experiences.<sup>165</sup>

### 3) THE PROCESS IS THE PROGRAMME – ADDRESS CONFLICT WITHOUT A PRESCRIPTION

In designing appropriate processes to address conflict, remember that programme participant needs and dynamics should guide the process, not a fixed agenda: the process is the programme.<sup>166</sup> Maintain flexibility in addressing conflict and avoid prescriptive approaches. Design a flexible programme agenda, and retain the organic nature of sensitivity to interpersonal dynamics. This is challenging at times for a facilitator; although the flow of the process should be the objective, there may be external pressures, such as from funders. Collaborate with programme participants to facilitate learning – as much as possible, ensure a supportive space for everyone to participate and be heard.

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<sup>165</sup> Interview October 16, 2007 (participant D); page 8 of transcript.

<sup>166</sup> This phrase, “the process is the programme,” is from a reference a participant made to something they had learned from a colleague from Scotland. Interview October 11, 2007 (participant A); page 2 of transcript.

Trust knowledge gained through experience, such as understandings about interpersonal dynamics and the necessity of specific aspects of the programme. Look for a balance between cultivating organic growth of the process, and allowing the programme participants to claim ownership by directing the process. Be prepared for the unexpected by cultivating flexible conflict work – “you need that kind of flexibility to, I suppose, stay in tune with, not just what people said, but what’s between the lines, to hear the music behind the notes.”<sup>167</sup>

#### 4) ENCOURAGE HUMANIZATION – CAREFULLY CONSIDER PROCESS DESIGN

Cultivating positive relationships between conflict actors means encouraging humanization both intra-personally and inter-personally. There are various approaches that facilitate humanization, dialogue being one. There are many ways to deepen dialogue beyond formal dialogue sessions – three to consider are: physical journeys, informal interaction, and network cultivation. In a *physical journey*, conflict actors are taken out of their familiar environments, and participate in embodied engagement. Embodied engagement encourages reflectivity and takes interaction to a deeper level. As one participant explained, physical journeys differ from dialogue because:

A lot of it is not just talking about things, it’s doing things together – it’s an embodied engagement. It’s not just like sitting around a table and talking, it’s actually walking together, eating together, you know, all of those sort of quite human things... all of that relays that sort of that sense of the joint journey which provide a bond in a way which I think is difficult to do when you in a room when the main focus is on talking.<sup>168</sup>

It may be useful to integrate physical experiences to encourage embodied engagement – even consider asking programme participants to go together on a walk. As one

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<sup>167</sup> Interview October 5, 2007 (participant A); page 15 of transcript.

<sup>168</sup> Interview October 11, 2007 (participant A); page 13 of transcript.

participant explained, “it’s easier to walk alongside of somebody and talk about something that’s really really affecting you or really deep rather than sitting face-to-face.”<sup>169</sup>

Incorporate spaces during programme design for people to have *informal interaction*, which encourages people to meet at a human level. Honour social spaces with the understanding that relating to one another socially allows programme participants to build relationships, and have space for spontaneous creativity. One example is the free time built into programmes – during one programme weekend I observed this time spontaneously became a group experience of assuming costumes and silly roles. The humour and bonds that grew from the play-acting enhanced group connectedness. Consider the value of incorporating culturally appropriate social activities – on the island of Ireland, valuing the natural role of the pub culture in dialogue is important. One participant recalled how incorporating natural informal interaction helped to alleviate tension:

The first weekend we brought the ex-combatants together it was quite tense, and the first night, coming from the group actually, we met and had our initial overview of the weekend and the programme, did all the things you would do, but then we went to a pub, because that’s what people felt was natural, that’s where they would go to meet and talk, and we did that on a few occasions initially.<sup>170</sup>

Plan individual sessions with the broader goal of *network cultivation* – find ways for participants from diverse backgrounds to continue their engagement through activities in their communities, online resources, and further dialogue. Humanization through

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<sup>169</sup> Interview November 28, 2007 (participant D); pages 7-8 of transcript.

<sup>170</sup> Interview October 5, 2007 (participant A); page 4 of transcript.

individual dialogue sessions is important, but the broader focus should be cultivating sustainable networks to address deep-rooted conflict at a community and societal level.

#### 5) ADDRESS CONFLICT WITH CONFIDENCE AND HUMILITY – DRAW FROM A TOOLKIT OF APPROACHES

It is not easy to trust ourselves and our actions without public affirmation, and yet much of the work of addressing conflict takes place unobtrusively out of the public eye. Understanding that conflict work is a vocation reaffirms practitioners' ongoing commitment to addressing conflict and nurturing sustainable relationships. However, there is no one way of carrying out conflict work correctly, and there is a need for humility on the part of conflict workers. It is important for conflict workers to remember their own humanity, and to refrain from taking themselves too seriously. In conflict work, we talk "about humanizing the enemy and humanizing the other, but the first person you have to work on is yourself."<sup>171</sup> As one participant explained, commitment to collaboration with other conflict workers is vital:

Look we don't have a monopoly on wisdom and the work that we're doing here – [others] have a history and a wisdom... and we need to collaborate. And the truth is that there's so many people in the peace business that are not collaborating, they are actually trying to build their own little empire, around one particular approach to conflict resolution and you know all of those approaches have some merit in them, and all of them have some weaknesses. So the best practitioner in peacebuilding terms will have all of those approaches in a toolkit and will be able to put out the appropriate one at the appropriate time, rather than signing up to some guru who has proven something to be right somewhere along the line.<sup>172</sup>

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<sup>171</sup> Interview October 16, 2007 (participant D); page 8 of transcript.

<sup>172</sup> Interview November 27, 2007 (participant C); page 13-14 of transcript.

## 6) PRACTICE MINDFUL AWARENESS

Practicing mindful awareness<sup>173</sup> as a conflict worker “is to pay exquisite attention” (LeBaron 2003, 83), to group dynamics, emotion, and to use ongoing reflectivity to understand personal identity and values and how they affect conflict work. Mindful awareness helps conflict workers to develop cultural sensitivity and to be aware of particular needs for specific groups, to respect diversity, and avoid inflicting harm on programme participants. Through mindful awareness, conflict workers learn what works to address conflict in different contexts, and to identify and admit to mistakes. Enacting empathetic listening allows conflict workers to employ mindful awareness, and value many different types of participation, including silence, to create a comfortable atmosphere for programme participants.

## 7) MAINTAIN A NON-ANXIOUS PRESENCE

As a conflict worker, try “not to be too controlling, too anxious, and too organized, and [try] to almost allow a space for people who have been participants in the process and who have a lot of practical experience.”<sup>174</sup> Trust the effectiveness of organic process, trust intuition, and trust the cumulative knowledge of experience found both in the facilitation team and the programme participants. Maintaining a non-anxious presence<sup>175</sup> as the conflict worker both during facilitation and in interaction with programme participants is an important part of becoming a vessel to hold the process. As

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<sup>173</sup> Michelle LeBaron (2003, 83) coined the term “mindful awareness.”

<sup>174</sup> Interview October 5, 2007 (participant A); page 13 of transcript.

<sup>175</sup> The phrase, “non-anxious presence,” is from a reference a participant made to something learned from Phillip Thomas, a colleague from the United States of America. Interview October 5, 2007 (participant A); page 16 of transcript.

one participant stated, “You can have all of the skills and all the theoretical knowledge, but that ability to maintain a non-anxious presence is what I think is [key].”<sup>176</sup>

### **A Toolkit for Addressing Deep-Rooted Conflict: Some Techniques for Conflict Work**

These techniques are by no means an exhaustive list of the approaches at Glencree; they are the specific techniques that are derived from my research. They can be implemented at appropriate times as identified by the conflict worker taking into consideration the above guidelines. Multiple practitioners at Glencree employ some of the techniques, but I have included specific citations to demonstrate that particular participants identified them as meaningful and useful.

#### 1) Programme Introduction<sup>177</sup>

Structure the introduction to the programme as a basic introduction to the space, outline the agenda, and articulate that programme participants guide the process: there is room for flexibility in the programme agenda. For example, introduce the organization, safety and house rules, and draft programme agenda.

#### 2) Icebreakers<sup>178</sup>

Icebreakers are exercises that can be an energizing break from ongoing, seated dialogue. They can also be used to signify a shift in the programme – a transition to new learning. There are many different icebreakers available for these purposes as well as teambuilding.

#### 3) Dialogue Circle<sup>179</sup>

Create a row of chairs and have four or five speakers in the chairs, three or four empty chairs, and the rest of the programme participants sit around the speakers. If someone

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<sup>176</sup> Interview October 5, 2007 (participant A); page 16 of transcript.

<sup>177</sup> From the Peace Studies Programme Pamphlet; Textual Data 11.5.

<sup>178</sup> From *Worlds Apart?*; Textual Data 7.0. For some icebreakers and identity exercises see <http://www.glencree.ie/site/documents/GlencreeResourcePack2005.pdf>

<sup>179</sup> Interview November 14, 2007 (participant B); pages 2-3 of transcript.

wants to dialogue with the speakers, they can come and sit in the empty chairs to ask a question and then continue in dialogue, leaving the chair free for another person when their contribution to the dialogue is complete.

#### 4) Provide Education and Training<sup>180</sup>

The structure of the programme adapts to the needs of its participants – sometimes programme participants will request specific training. Training can occur in a number of areas, for example: non-violent communication, conflict resolution, conflict analysis, needs analysis, reflectivity, or human rights.

#### 5) StarPower<sup>181</sup>

This exercise challenges assumptions of power – it is a trading/simulation game that can help programme participants to embody the experience of structural inequality. Divide the programme participants into three groups – do not tell them all of the rules at the start. The people who have the most points have the power to change the rules of the game, whereas the people in the lowest group have no power and are also harassed by facilitators playing the role of policemen or agents of the state. An example of this technique was enacted in Haiti where business people and gang members participated in StarPower.

Adjust any trading game to fit the issue and context. For example, in a trading game I participated in, programme participants are given a number of tools such as paper, scissors, and templates for shapes. Different groups have different/better tools. The task is to trade between groups ('countries') to obtain as much 'money' from the 'World Bank' as possible. However, less empowered countries are less able to convince the World Bank to accept their produced goods, and are also given less information, while powerful countries are able to exploit their wealth and access to resources. I have also seen trading/simulation games successfully employed for HIV/AIDS or environmental awareness exercises in combination with the embodied experience of structural inequality.

#### 6) Role-play<sup>182</sup>

This technique may be useful for informative purposes. A Middle Eastern example: there is a group of twenty-six students, and each student takes an assigned role: some militant Hamas, political Hamas, militant Fatah, political Fatah, the nations of Syria, Iran, Egypt,

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<sup>180</sup> Interview October 16, 2007 (participant E); page 8 of transcript.

<sup>181</sup> Interview November 16, 2007 (participant C); pages 8-9 of transcript. Several websites present useful examples of StarPower trading games (all accessed May 19, 2008): 1) [http://en.wikipedia.org/wiki/Starpower\\_\(game\)](http://en.wikipedia.org/wiki/Starpower_(game))  
2) <http://www.whatsrace.org/pages/starpower.htm>  
3) [http://www.sustainer.org/dhm\\_archive/index.php?display\\_article=vn151starpowered](http://www.sustainer.org/dhm_archive/index.php?display_article=vn151starpowered)

<sup>182</sup> Interview November 27, 2007 (participant C); pages 9-10 of transcript.

Russia, and the U.S.A., and the bodies of the European Union, the Quartet, and the United Nations, etcetera. Give them information about their roles beforehand, and then a non-biased presentation on Israeli/Palestinian relationships. Conduct a dialogue amongst the students from their assigned roles. Provide space for discussion about the experience after the roleplay, or have a panel of people from the Middle East available for dialogue.

7) Approaches from Michael Lapsley – Institute for the Healing of Memories (South Africa)<sup>183</sup>

Create relative safety and then employ any number of the techniques (storytelling and lifeline for example) offered by this approach to encourage programme participants to share something about their life experience linked to the conflict. Go into small groups and share experiences.

8) Storytelling<sup>184</sup>

This is a useful approach for humanization. There are several options. One option is to allow programme participants about fifteen minutes of preparation – give them a bit of time on their own directed by questions in terms of their life as related to the conflict. Next, invite them to share the answers in a confined period of time with the whole group. This is useful for initial meetings, but when deeper story-telling is needed, go into smaller groups and allow thirty to forty minutes to talk.

9) Self-facilitation<sup>185</sup>

Use a ‘talking-stone/talking stick’ approach. This will slow down the process, and uses an object with meaning that has its own story. For example, a stone from the river near Glencree may be the object that people have to take when they want to speak and then put back for someone else to take to contribute to the dialogue.

10) Circle Process<sup>186</sup>

Large group circles are useful in many situations to encourage everyone in the group to listen and be heard, especially in check-ins and check-outs. There are different ways to go around the circle. One way is sequential – start with the person on your left or right and continue on. Consider the comfort level of the person you will start with. Give each person two or three things to talk about (such as their name, their political party, and their role in that party). Go beyond eliciting facts – ask if they would say something about where they grew up and where they live now (this introduces the issue of place, and

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<sup>183</sup> Interview October 11, 2007 (participant A); pages 1-2 of transcript. Institute for the Healing of Memories website (accessed May 18, 2008): <http://www.healingofmemories.co.za/>

<sup>184</sup> Interview October 5, 2007 (participant A); page 14 of transcript.

<sup>185</sup> Interview October 5, 2007 (participant A); page 14 of transcript.

<sup>186</sup> Interview November 14, 2007 (participant B); pages 12-13 of transcript.

which conflict actor they are). Ask a ‘common denominator’ question; for example, ask for a best and worst moment in politics.

Another way to go around the circle is Popcorn. When a popcorn kernel gets hot, it bursts and pops. This means that programme participants speak once, and the order is random and self-initiated. Ask a ‘gentle emotion’ question; for example, ask about how optimistic they are at that moment about the peace process. This brings in emotional safety, and prepares the group for the next day.

#### 11) Check-in and Check-out<sup>187</sup>

Do a check-in at the start of the process to give people an opportunity to say where they are at at the moment, what they feel, and anything they feel they want to share. Do a check-out at the end of the process to give programme participants an opportunity to speak from their hearts in a few sentences about how they are and where they are at. Encourage honest, relatively short feedback. This will help facilitators to gauge group dynamics and needs. Check-ins and check-outs should take place regularly throughout the programme, and if the group feels that an issue has been raised that needs to be explored, this takes priority above the agenda.

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<sup>187</sup> Interviews October 5, and October 11, 2007 (participant A); pages 15 and 2-3 of transcript.

## Chapter Six

### Implications and Conclusions from the Research

My research yielded rich data that provided unexpected depth into Glencree's approach to addressing conflict. The reality of praxis is that simplifying findings would limit the quality of my presentation of Glencree's approach because simplification glosses over the variance that constitutes the reality of practice. Naturalistic generalizations,<sup>188</sup> the guidelines I identified in Chapter Five of this thesis, lead to expectations, but not formal rules; they are a way of "passing from tacit knowledge to explicit propositional knowledge" (Kvale 1996, 232). These guidelines present touchstones to steer practice, but remain flexible, representing Glencree's understanding that definitive simplification of diversity limits creative potential.

The field of conflict resolution calls for identification of skills and processes for addressing conflict; indeed, my research question<sup>189</sup> reflects this search. As conflict theorist and practitioner Allan Tidwell writes, "The desire to derive simple models seems overwhelming. It appears commercially attractive to develop one method that can be applied to a whole host of situations" (1998, 26). In practice however, the roots and dynamics of conflict are complex, as are the potential responses, and the most appropriate approaches to addressing conflict account for this diversity. To reflect the complexity of

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<sup>188</sup> As described in Chapter Four of this thesis, naturalistic generalizations present full and thorough knowledge of the particular that is applicable to Glencree and may potentially be transferable to other contexts.

<sup>189</sup> My research question is: What facilitation skills and aspects of the processes utilized at the Glencree Centre for Peace and Reconciliation successfully contribute to addressing deep-rooted conflict?

conflict, conflict work must incorporate an array of practitioners offering a range of skills and processes while recognizing the contributions that conflict actors offer.<sup>190</sup>

In this chapter, I relate my conclusions from Glencree's approach to conflict resolution literature, and reiterate the tremendous need for flexibility in addressing deep-rooted conflict. My research about Glencree provided not only skills and processes as my research question sought, but also implies a worldview that is comfortable with the diverse and changing nature of conflict. This has implications for conflict workers addressing deep-rooted conflict, and I identify particular consequences for interest-based mediation. Finally, I describe future issues for research as derived from my study. The use of theory and literature throughout this chapter is a product of grounded theory analysis. I looked for the common ground amongst all the data sources and then sought out the theoretical roots that help to explain Glencree's practical choices. Therefore, this is not a literature review, but employs theory and literature to examine Glencree's approach and articulate inferences from the data.

### **Glencree and the Literature**

John Paul Lederach (2005) emphasizes the importance of four components of conflict work in *The Moral Imagination*: Lederach says, "relationship, curiosity, creativity and risk. These I believe are the art and soul of our craft as informed by those

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<sup>190</sup> As Abu-Nimer (2003) concludes from his experience, "You need to be more open and flexible, as well as in tune to what are the skills and expertise that people you work with bring to the table or the workshop and not really assume that you are starting from zero, but assume the opposite, that people that you are working with are capable of resolving their conflict and that they have the skills that are required for them to resolve as well as improve their relationships."

who miraculously break the shackles of violence.”<sup>191</sup> Glencree’s success can be described in Lederach’s terms. The magic of the liminal space that Glencree creates cultivates relationships by offering support to those who enter with openness and curiosity, and take the risk of constructing creative and sustainable peace. In Lederach’s terms (2005, 75, 84), Glencree creates a space where constructive change comes about through the weaving of relational webs. Glencree’s strength lies in its ability to provide supportive space for participants to risk constructing a new identity by cultivating new values reinforced by new relationships. Glencree helps participants to shift their identity by encouraging humanization and emphasizing common ground through guided dialogue.

Facilitators at Glencree are artists as Lederach (2005) describes far more than prescriptive practitioners, embracing the art as well of the science of conflict resolution (see also LeBaron 2002). As artists, facilitators at Glencree are involved in creative transformative process, which “calls for the active engagement of all our parts”, and all types of knowledge as found in our physical selves, our emotional selves, our imagining selves, and our spiritual selves (LeBaron 2002, 24). Glencree’s approach resonates with

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<sup>191</sup> This quote is from a Keynote Presentation John Paul Lederach delivered entitled, “The Moral Imagination: The Art and Soul of Building Peace” at the Association of Conflict Resolution 2004 Annual Conference in Sacramento, on September 30, 2004. His book of the same title builds on these ideas.

other approaches considered demonstrative of conflict transformation,<sup>192</sup> but also makes use of a wider variety of practical skills and approaches, including some commonly considered part of interest-based mediation. Transformative theorist/practitioners, Robert Bush and Joseph Folger, write that combining conflict approaches renders transformation of conflict impossible, as “assumptions about nature of conflict, capabilities of parties, [and] appropriateness of emotional expressiveness are inconsistent with other forms of practice” (2005, 228). However, in practice, as demonstrated by Glencree, the conflict actors’ needs and where they are on the conflict bell curve<sup>193</sup> must guide conflict workers to design processes from a combination of approaches not necessarily defined as transformative, although underlying theoretical assumptions and objectives may be transformative.

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<sup>192</sup> All of the following principles for effective transformative conflict work drawn from the literature are similar or correspond to the guidelines from Glencree described in Chapter Five of this thesis (or see Appendix VIII). Michelle LeBaron (2003, 284-285) describes principles for effective engagement: partner collaboratively; engage genuinely; creatively envision, reflectively observe and evaluate; sensitively employ cultural and conflict fluency; practice humbly; and check for your own congruence between behaviours, stated intentions and values. LeBaron (2002) also identifies resourcefulness, empathy, deep listening, and the possibility of being wrong as important qualities for conflict workers. In addition, LeBaron (2002) describes emotionally-fluent third parties, stating they: welcome both positive and negative feelings; anchor process in positive visions from the past and imagined visions of the future; encourage authentic feelings; hear emotions, but do not take them on; assist in emotional expression while maintaining respect; and promote additional ways for parties to address emotions. Bhangoo and Pillay (2006, 112) say that relationships are of central importance in addressing conflict, and third parties must cultivate their capacity for flexibility (remaining open to difference), creative engagement (resourcefulness), and momentum (moving forward and sustaining engagement). Abu-Nimer (2003) describes necessary attributes for international peacebuilders: the ability to gain trust of programme participants and facilitate a safe environment; patience and self-reflection; congruence between personal actions and professional values; flexibility and humour; and the ability for self care as a conflict worker.

<sup>193</sup> See Chapter Five of this thesis (Image 1.7).

As a space cultivating creative approaches to conflict and transcendence of difference, Glencreed builds on transformative ideology to nurture the moral imagination in each person entering the magic of its liminal space. The term, *moral imagination*, “has a quality of transcendence” as relationships are the central goal (Lederach 2005, 27, 61), and shifting identity the main objective. Programme participants may transcend a focus on their individual conflictual differences in a space like Glencreed, and focus on humanization and building relationships. This shift in identity is made possible by cultivating programme participants’ moral imagination and ability to envision a more constructive future. Transcendence is key to deep-rooted conflict, because “such conflict may be creatively transformed when adversaries come to learn, ironically perhaps, that they may fulfill their deepest needs and aspirations only with the cooperation of those who most vigorously oppose them” (Rothman 1997, preface). The most effective way to cultivate moral imagination – building relationships and addressing the needs of conflict actors – is through guided engagement with each other: facilitated dialogue. Kenneth Cloke (2001, 175) offers a powerful image of relationships built through dialogue:

Dialogue is *thinking together*, a kind of ‘participatory consciousness,’ in which thought behaves like an organism whose disparate parts are coordinated to produce a single entity, a whole. Dialogue generates connection, community, teamwork, group learning, and trust. Ultimately, it is how every conflict gets resolved.

Cloke’s image explains why Glencreed is able to cultivate sustainable relationships and address deep-rooted conflict; Glencreed places conflict actors in a liminal space to cultivate moral imagination and take a risk collectively. Programme participants co-create meaning in the space as dialogue deepens, linking the four ways of knowing (imaginative/intuitive, emotional, somatic, and connected/spiritual) (LeBaron 2003, 139,

258), which strengthens the weaving of the relational webs. Dialogue is effective because, as Daniel Yankelovich (1999, 15) describes, dialogue deepens engagement:

In dialogue, we penetrate behind the polite superficialities and defenses in which we habitually armor ourselves. We listen and respond to one another with an authenticity that forges a bond between us. In this sense, dialogue is a process of successful relationship building.

Glencree's approach is to engage programme participants fully – beyond rational ways of knowing – so that as meaning is co-created through dialogue, deep-rooted conflict is transformed into a new relational web cultivating a sustainable moral imagination. In this way, Glencree cultivates constructive change. To effectively nurture transformation, conflict workers must be comfortable with flexibility and open to change, recognizing the primacy of cultivating organic relationships in conflict work addressing deep-rooted conflict.<sup>194</sup>

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<sup>194</sup> See Pillay and LeBaron (2006) for further theoretical discussion of the idea that relationships are organic and central to conflict work. For example, in regard to deep-rooted conflict, “relationship-building as a central focus of intercultural conflict resolution implies a significant investment of time in conflict resolution efforts. Relationships are organic, evolving, and dynamic, and do not automatically follow a linear path.... Worldview differences – diverse ways of seeing our purpose, values, and relationships – can yield recurrent conflicts in which issues seem to change as conflictual dynamics escalate. These differences can best be resolved in the context of strong, resilient relationships” (Pillay and LeBaron 2006, 7).

### **Glencree and *Géis***

My research presents a key learning, a thread woven throughout all of the themes: flexibility.<sup>195</sup> To effectively address deep-rooted conflict, conflict workers must adapt to conflict actors' needs and dynamics. In addition, those supporting conflict work, whether funders or institutions, must be willing to support evolutionary, organic process. Organic process is the path to cultivating relationships, and the relational webs created are the key to sustainable peace. This concept lies at the heart of Glencree's approach – the danger of *géis*.<sup>196</sup> The term, *géis*, captures the concept because it helps to explain the resistance to naming an official Glencree Approach. Facilitators at Glencree know that limitations to conflict work must not be imposed from above, whether by funders or institutions. The direction of conflict work must be determined in resonance with the organic nature of relationships. An effective approach to deep-rooted conflict holds obligations only to the roots of the process grounded in the needs of programme participants.

Designing effective approaches necessitates an understanding that deep-rooted conflict affects individuals at their core – their identity – making it protracted and irresolvable. An awareness of the implications of *géis* encourages understanding of the dynamics of deep-rooted conflict. Ultimately, deep-rooted conflict is a result of differences between individuals' identity and values being rigidly defined in opposition

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<sup>195</sup> Michelle LeBaron refers to effective deep-rooted conflict work as employing *cultural fluency* – of which the most important part is “releasing our hold on what we believe the world to be and cultivating flexibility” (2003, 72). Effective, responsive, ethical conflict work engages cultural fluency, building on the knowledge and experience of the conflict workers and programme participants. Employing fluency is key as LeBaron writes, meaning conflict workers choose “appropriate strategies in specific situations, strategies that take everyone's cultural identities and meanings into account just as linguistic fluency helps speakers choose the right word or phrase in context” (2003, 113).

<sup>196</sup> An Irish Gaelic word denoting the danger of naming, writing, or defining because of potential ensuing obligation. See the epigraph of this thesis for a description of this term.

to others' identities. Conflict work addressing deep-rooted conflict must resist *géis*, despite a wish for simplification through definition of processes and skills; in defining specific expectations for conflict work, rigid definitions, the basis of deep-rooted conflict, are recreated. To address deep-rooted conflict, identity must be perceived as fluid – conflict workers are then able to respond with flexible organic processes that address programme participant identity needs as they arise. If conflict workers are restricted to a defined approach, they are unable to effectively respond to the dynamic nature of conflict.

This is an important ideological understanding for addressing deep-rooted conflict that Glencree's approach rests on, but it poses some difficult questions about ethical practice. Conflict work addressing deep-rooted conflict has ethical implications – to offer help to people embroiled in conflict is to ask conflict actors to trust the conflict worker. The conflict worker must minimize harm, but to whom is the conflict worker held responsible if harm is inflicted? As Bush and Folger state (2005, 231), conflict work has ethical implications for practitioners related to responsibility:

[There is a] need for accountability of [conflict workers] for the quality of their practice. Accepting the notion of a combination model [employing a range of approaches] will inevitably make it possible to justify any practice and conversely make it impossible to sanction any specific practice.

However, as my research has shown from praxis, to effectively address deep-rooted conflict, flexibility is required in designing and implementing an approach. Therefore, a balance must be struck between flexibility and accountability – a combination of understandings and obligations can help to ensure ethical practice while avoiding *géis*.

Not only should an approach addressing deep-rooted conflict be purposeful, but the principles guiding the approach must also be articulated. Although there is resistance to naming a Glencree Approach because of *géis* at Glencree, the transparency of conflict work is paramount. Clear ethical guidelines and explicitly stated values must be checked for congruence with the organizational implementation of conflict work both internally and externally. Rather than one defined approach being the answer to ensuring ethical practice, conflict workers must ensure *responsible practice*. Through responsible practice, conflict workers ensure transparency of practice, and articulation of guiding principles and values in relation to the rationale behind choices made during organic process. Programme participants, colleagues, funders, and the institutions through which conflict work occurs are then better able to understand the organic process, and the thoughts, knowledge, and experience that influence conflict work. Responsible practice asks conflict workers to take ownership of the trust relationship with programme participants, and reflect professionally and personally on the reasons and roots underlying choices made during the flexibility of organic process. By ensuring transparency, conflict workers are accountable to the relational web in which their work takes place, cultivating flexibility while ensuring ethical practice.

### **Glencree's Worldview**

Glencree's approach to addressing deep-rooted conflict recommends an underlying worldview – the ideology from which practice occurs is an important consideration because worldview influences the direction of practice. In order to conceptually understand relational webs to both analyze conflict and address it, conflict

workers may employ *dynamic systems thinking*, considering interrelationships. Conflict transformation in Glencree's case encompasses this worldview, supporting constructive change by nurturing the system of relationships in which change takes place. The basic tenets of dynamic systems thinking are as follows: relationships, not lone individuals, are the basic organizing unit of life; chaos and change are the only route to transformation; participation and cooperation are essential to our survival in the interconnected world; and order is natural, but not available through traditional methods of control. Jo-Anne Stoltz (2006, 2, 4) applies dynamic systems thinking to conflict, exploring the natural relationship between conflict and change:

[Dynamic systems thinking] assumes that change is a constant for humans and the systems we occupy, and that conflict often emerges as a characteristic of change within ongoing developmental processes. Common views of conflict, however, focus mainly on the potential for change that conflict holds – as opposed to conflict as part of ongoing change process.... Conflict is viewed [in dynamic systems thinking] as a dynamic, changing process constituted by a multiplicity of relationships within a specific context.

Dynamic systems thinking helps conflict workers to see conflict as an opportunity, and a natural part of development; the question is how conflict workers can support constructive change. As Lederach writes, “the permanence of change requires the permanence of creative adaptation” (2005, 85), and conflict workers' role is to cultivate the creativity of the moral imagination, ensuring sustainable constructive change.

Additionally, dynamic systems thinking is helpful for addressing deep-rooted conflict as it recognizes identity as “a key factor in addressing the nature of the relationship between conflict and change” (Stoltz 2006, 18). Identity is conceptualized as fluid; identity is a self-system within the broader environment, and is therefore likely to go through phases of chaos while experiencing change as part of a broader system (Stoltz

2006, 19). Therefore, as Stoltz writes, identity shifts are possible, and “adaptive change associated with conflict appears to involve shifts in identity” (2006, 23). To address deep-rooted conflict, conflict workers’ main objective is to ensure sustainable constructive change by cultivating a supportive space for identity shift.

Systems of relationships inevitably go through times of flux and chaos. Individuals tend to resist the chaos that conflict creates, as exemplified by the potential extreme discomfort experienced while in conflict, in the same way that liminal space is threatening. As Margaret Wheatley writes, “we refuse to accept ambiguity and surprise as part of life because we hold onto the myth that prediction and control are possible” (1999, 101). Glencree as a liminal space nurtures the creativity and positive potential that the ambiguity of chaos holds for deep-rooted conflict. By cultivating moral imagination, Glencree offers a space for participants to construct a new reality, culture, and identity by reorganizing into new systems of relational webs. Wheatley (1999, 112) emphasizes that the gift of transformation is found in chaos:

Perhaps if we understand the deep support we have from natural processes, it will help dispel some of the fear [of chaos]. It is not that we are moving toward disorder when we dissolve current structures and speak of worlds without boundaries. Rather, we are engaging in a fundamentally new relationship with order, order that is identified in processes that manifest themselves only temporarily as structures. Order itself is not rigid or located in any one structure; it is a dynamic organizing energy.... The gift is evolution, growth in new forms.

Chaos is not simply randomness, “it is something between complete randomness and complete order or predictability” (Stoltz 2006, 6) – a balance between flexibility and *géis*. The key is to recognize when chaos and conflict are destructive, and to design and cultivate a space to transform the dynamics into something more constructive and

sustainable. As Stoltz (2006, 6) writes, this implies a shift from fear of chaos to learning approaches to address chaos:

The critical shift in thinking implied ... is toward facilitating the change process that is indicated by the presence of chaos, and away from the idea that chaos must be contained or eliminated in all instances.

This understanding of chaos complements dynamic systems thinking as “an epistemology based on a concept of reality which, instead of being intrinsically orderly, stable, and at equilibrium, is seething with spontaneous change, irregularity, disorder, and chance” – “a science of pattern, not discrete events” (Chamberlain 1998, 4, 8). For conflict workers, chaos is the space wherein lies the potential for conflict transformation. Not only do conflict and chaos exacerbate each other, but their combination embedded in a system means that adaptation is occurring and there is an opportunity for evolution. As Linda Chamberlain explains, “the process of change is inextricably linked to disruption, disorder, confusion, and irregularity: chaos. Only when there is sufficient unrest in a system is it likely to be amenable to transformation” (1998, 11).

Based on my research, Glencree's worldview appears to be comprised of dynamic systems theory as complemented by understandings of chaos, transformative theory, and conflict resolution.<sup>197</sup> As Lederach explains, "a transformational approach seeks to understand the particular episode of conflict not in isolation, but as embedded in the greater pattern" (2003, 16), emphasizing that "conflict is an opportunity, a gift" (*ibid.*, 18). Conflict is an opportunity, a chance to increase understanding of identity and the systems in which identity is situated. LeBaron (2002, 12) emphasizes the primacy of the systems of relational webs in conflict work:

Relationships are the places where conflict arises. They are more than locations of blame, hurt, and pain. Problems cannot be solved without the energy and the resources of the people who created them. The question then becomes how to engage people with each other constructively so that problems can be addressed.

Not only are relationships the intersections where conflict occurs, but they also hold hope for constructive sustainable outcomes. Deep-rooted conflict intensifies both the destructive and generative nature of chaos because it originates deeply from identity, the

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<sup>197</sup> A number of practitioner/theorists from the field of conflict resolution share some beliefs about conflict with dynamic systems theory. Chicanot and Sloan write that, "although often regarded negatively, conflict is desirable if there is to be individual development and societal change.... Conflict can provide the catalyst needed in static relationships to provide critical consideration of the status quo and orderly change" (2003, 5). Grzybowski and Owen write, "Conflict arises from the natural tension in dynamic relationships. It can be a source of positive change in moving relationship towards equilibrium and fairness, or, if unattended, it can disrupt and destroy relationships" (2001, 1). LeBaron writes that "conflict happens in relationships; it emerges between two or more people. Conflict is not a disembodied event, nor can it ever be disconnected from the cultural dynamics at its heart" (2003, 25). In fact, LeBaron emphasizes, "problems do not exist apart from the relationships that give rise to them" (2002, 2). Coleman writes that conflict workers "have to act as change agents within the systems in which they work.... [At any level,] it is useful to think about conflict resolution systemically ... [we] need to broaden understanding of what we do,... [and the] implication of defining our work in terms of change concerns the conflict resolver's level of awareness of the political repercussions of his work. Intervening in part of any system in some way affects the whole system" (2000, 594-595).

core of individuals. As Rothman (1997, preface xii) writes, great potential for both destruction and transformation lie at the intersection of identity and conflict:

Identity and conflict are passionate forces indeed. They are two of the most engaging features of human life. When they are combined, the result is a combustible mixture that can either destroy or create, depending upon whether and how the mixture is handled. Identity conflict has the potential to lead to war and destruction; it also has the potential to generate great creativity and positive transformation.

Any process addressing deep-rooted conflict must be organic to evolve in response to the dynamic systems it affects. As Adam Kahane writes, “a solution has to be worked out as the situation unfolds, through a creative, emergent generative process” (2004, 101). Peace itself is not an endpoint, but is “continuously evolving and developing quality of relationships” (Lederach 2003, 20). Glencree’s approach is not only important as the culmination of learnings from conflict work, but also because of its emphasis that the work that addresses conflict is always contextualized – the larger peace process must be considered in relation to ongoing conflict work. Glencree is situated at the junction of many intersecting relationships – it is part of a system that is comprised not only of the conflict actors in its peacebuilding work, but also the people who carry out the conflict work, and the people that are affected by their relationships to those connected to Glencree.

### **Implications for Addressing Deep-Rooted Conflict**

In her seminal work, *In Search of Human Nature*, Clark states that “one of the most basic images of reality on which the [dominant] Western worldview rests is that all entities in the universe are isolated, discrete objects that have distinct boundaries, much like we imagine atoms to be” (2002, 6) – a highly individualistic worldview. The

implication of Glencree's approach and underlying worldview, is that to design organic processes to effectively address deep-rooted conflict, this individualistic worldview has to be challenged. What is ultimately needed to address deep-rooted conflict is not additional supplementary skills or new processes to reform current approaches, but a shift in worldview and a change in epistemology. To effectively address deep-rooted conflict, a relational worldview must be employed – dynamic systems thinking assists in this, but is not necessarily the only answer.

Deep-rooted conflict workers must embrace an extended epistemology valuing a diversity of types of knowledge to analyze conflict and how to address it holistically including: rational, reason-based knowledge, intuitive and imaginative knowledge, emotional knowledge, somatic or body-based knowledge, and connected or spiritual knowledge. Ultimately, my discomfort with defining a series of mandatory skills and processes as opposed to naturalistic guidelines for effectively addressing deep-rooted conflict results from learning at Glencree that what is needed is a conflict toolbox, which offers not only a number of potential approaches, but also operates from a dynamic systems worldview with an extended epistemology.

Clark (2002) describes the dominant Western worldview as the Billiard Ball gestalt as opposed to Indra's Net gestalt. If the world is ordered as outlined in the Billiard Ball gestalt as predictable, linear, observable, and mathematical, then conflict should behave similarly and appropriate processes to address conflict are straightforward. However, the Billiard Ball gestalt ignores the holistic relational dimensions in which deep-rooted conflict lies. In the Indra's Net gestalt, causation is multidirectional and connections are obvious as it focuses on the group rather than individuals – conflict

workers can see the families, friends, and cultures that affect the relationships between conflict actors. Clark sees the two gestalts as essentially mutually exclusive; I find value in both gestalts for conflict work, but Indra's Net appears more conducive to addressing deep-rooted conflict because of its relational dimensions.

My research was informed by my perspective that interest-based mediation, with its close ties to the adversarial legal approach to conflict as derived from dominant Western thought, fits within the Billiard Ball gestalt. As Folger and Bush (1994, 14) write, there is a connection between individualism and problem-solving approaches:

Even though problem solving [such as interest-based mediation] represents a shift away from an even more harshly individualistic orientation – it replaces a worldview of strict self-interest with a worldview of enlightened self-interest – nevertheless, its premises are basically individualistic.

In beginning my research, I believed that interest-based mediation practice could be informed by skills and processes transferred from transformative conflict resolution as found at Glencree – integrating more of Indra's Net gestalt. During my research I learned that the underlying worldview of conflict workers is key to addressing deep-rooted conflict – worldviews steer design and guide processes addressing deep-rooted conflict. It may be possible that interest-based mediation can be changed to better address deep-rooted conflict, but it would take more to address the deficit than improved communication techniques. Learnings from Glencree's approach emphasize that interest-based mediation may be appropriate for disputes occurring along the conflict bell-curve. In addition, facilitators at Glencree related that a mediative approach is useful during facilitative processes; but, if the roots of the dispute are derived from deeper conflict, different approaches are necessary to address the conflict. Therefore, contextualization

of process is paramount – conflict workers must understand how the specific processes they guide are situated in peacebuilding, society, or culture as a system in order to identify and address the deeper roots.<sup>198</sup>

Interest-based mediation is a useful approach, well situated for transactional disputes, but underlying deep-rooted conflict must be addressed in processes with more relational than outcome-oriented objectives. One theme derived from my research is that as a rational, reason-oriented, individualist approach, interest-based mediation may be less well-suited to address emotions that naturally arise in relationships. Problem-solving approaches require a range of skills that exist within a bounded rationality. However, as Tidwell states, “clearly, though, the sources of conflict stretch far deeper than what any bounded rationality would consider” (1998, 4). By definition, ways of knowing limited to rational, reason-based approaches cannot account for emotion. The process collapses because emotions cannot always simply be discussed and then transcended. Programme participants may refuse to move on because they intrinsically know that they are not ready to move past the emotions, and there is need for relationship-building before the dispute can be mediated.

The danger of interest-based mediation being utilized to address deep-rooted conflict lies in the potential for harm to be inflicted when emotions are exposed and then left raw with relationships broken. If interest-based mediation breaks down because of

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<sup>198</sup> During informal conversations with senior legal counsel in Canada, the idea arose that in the legal system, knowledge of the broader picture is the responsibility of the judiciary while lawyers guide individual processes. It may be an appropriate analogy to view interest-based mediators as the practitioners within a broader societal conflict resolution approach. Is it possible that the close ties between the legal system and interest-based mediation in Canada are partially responsible for the limitations to the worldview underlying interest-based mediation?

deep-rooted conflict, the conflict worker has a responsibility to recognize the limitation of the process and their approach, and identify a potential alternate approach that would more appropriately address the conflict. The role of mediator itself may need to be challenged – in Western thought, the conflict worker role is commonly defined as a neutral facilitator of process operating from a number of learned skills. Consider instead the qualities suggested by the role of conflict worker, and it seems apparent that the responsibility to assist conflict actors in addressing disputes and conflict extends beyond the professional role of mediator. For conflict workers to understand conflict work as a vocation rather than merely employment carries the weight of ongoing self-reflectivity and maintenance of a spirit of inquiry.

As Glencree's approach demonstrates, conflict workers must consider ongoing adaptation to the dynamic nature of conflict to best serve the needs of conflict actors. This involves an element of risk: conflict workers are unable to rest comfortably in the role of expert, but must be willing to alter their understandings and approaches in order to address the complexities of conflict. As Cloke (2001, 47) refers to, one of the reasons that mediators may be experiencing difficulty in addressing deep-rooted conflict is that programme participants are unwilling to risk challenging their own identities and explore deeper issues if they realize that mediators are unwilling to take the same risks themselves. Effectiveness as a mediator is, in a sense, derived from the degree of personal identification with the role – successful interest-based mediators integrate common understandings between their profession and their personal identity. This integration of mediative values is necessary to do effective conflict work, but a problem may lie in identification with the specific values of interest-based mediation. Perhaps

interest-based mediators lose the necessary flexibility needed to address deep-rooted conflict when they over-simplify addressing conflict by applying one approach, interest-based mediation, in broad strokes to all disputes.

Kahane states that “being an expert is a severe impediment to listening and learning” (2004, 53) and Glencree’s approach is grounded in this concept – conflict work must be carried out with humility and openness as well as the ability to identify and accept mistakes. Conflict work is an ongoing learning process; conflict workers must themselves participate in an ongoing organic process of fluid practice, cultivating new approaches as new knowledge is encountered. Morgan Brigg writes that “the challenge with this disarmingly simple suggestion is to suspend one’s assumptions and to make one’s self vulnerable by accepting the cultural specificity and limitations of one’s own knowledge and mode of selfhood” (2003, 300) – conflict work is an ongoing process of challenging identity. The idea that identity must always be in flux is challenging because ongoing vulnerability, liminality, and chaos are neither safe nor comfortable. However, an individual conflict worker’s overall identity does not experience ongoing challenges if they expand conceptualization of their role beyond the limitations of defining themselves as a mediator, and instead embrace the identity those mediative qualities suggest. Lederach (2005, 95) writes about the difference between mediative qualities and the process of mediation:

Mediative capacity requires us to think about social spaces for constructive change processes that have intermediary impact. Mediation on the other hand typically is more narrowly defined as a task conducted by a person or team,... which is aimed at finalizing an agreement.

Extending the worldview underlying mediation allows mediators to expand upon the limitations to their identity, avoiding *géis* and cultivating flexibility, because of

identification with the qualities of the mediation rather than a specific process. As Lederach describes, “*mediative* suggests a quality of relational interaction rather than the specificity of a role” (2005, 95), which is a common theme for conflict workers throughout Glencree’s approach and has implications for the role of conflict worker.

Cloke writes that working in conflict means *dangerous mediation*, which “thus requires nondual thinking, the ability to perceive hidden wholeness and the *oneness* of all things” (2001, 234), suggesting a shift in worldview from the Billiard Ball gestalt towards the Indra’s Net gestalt. This shift is necessary for conflict workers to be relevant to deep-rooted conflict. Different approaches are appropriate for different disputes, and other approaches may be necessary for other contexts and conflicts. Therefore, interest-based mediators should recognize the limitations of interest-based mediation’s application, and question the suitability of the process and worldview in addressing different disputes. Glencree’s approach demonstrates the importance of understanding where the conflict is on the conflict bell curve, and allowing the most appropriate approach to evolve in the moment. Interest-based mediation is most likely suitable where negotiation is possible, whereas other approaches addressing conflict and identity may be necessary prior to the possibility of constructing sustainable outcomes to specific disputes.<sup>199</sup> Interest-based mediation has value in application to deep-rooted conflict, but a more circuitous route may be necessary to build relationships before disputing parties are ready to address a dispute if deep-rooted conflict runs beneath.

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<sup>199</sup> As Lederach writes, “you can use the episodic issue as an opportunity to explore identity, but you cannot use the limited time and scope of the decision-making process about a specific issue as an adequate mechanism for addressing identity concerns” (2003, 59).

## **Future Research**

There were a number of themes that arose in the course of my research study that lie outside the scope of this research. Although I was unable to explore them in this study, they are important issues for the field of conflict resolution warranting future research. Firstly, there are most certainly alternative mediation approaches to interest-based mediation.<sup>200</sup> It may be the case that other more relational or transformative types of mediation are better suited to addressing deep-rooted conflict than interest-based mediation. In addition, there are instances of mediation being specifically employed to address deep-rooted conflict – it would be useful to evaluate the effectiveness of these processes.<sup>201</sup> Related to this topic is the question of how interest-based mediators actually practice mediation – if a primarily evaluative approach is being employed, it may detrimentally affect interest-based mediation’s ability to address deep-rooted conflict.

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<sup>200</sup> Other types of mediation include: the Narrative Approach focused on listening and telling personal stories (see Winslade and Monk 2000), and reconciliatory negotiation (see Sloan 1994). Cloke describes three main models for mediation: 1) an evaluative or directive model viewing “conflict as something to be ended, the parties as incapable of ending their conflict by themselves, and the mediator as responsible for directing them toward a settlement that need not come to grips with the underlying, essentially unresolvable issues that give rise to the conflict in the first place”; 2) a facilitative or conciliatory model of mediation views conflict as something to be overcome, and the parties as capable of doing so through active listening and describing their feelings. The mediator becomes a largely inactive supporter of the process, who empathetically models and facilitates their interactions”; and 3) a transformative or elicitive model viewing “conflict as something to be learned from, and the parties as ready for introspection and fundamental change.... [The conflict worker’s] role is to elicit recognition and empower the parties to solve their own problems” (Cloke 2001, 11). Upon cursory perusal, the third approach appears to have some commonalities with Glen Cree’s approach – for example, an emphasis on transforming conflict interaction from destructive to constructive (see Bush and Folger 2005).

<sup>201</sup> In Canada for example, deep-rooted conflict between the First Nations people and the Canadian government has been addressed with a trust-based mediation model (see Blackstock 2001).

A second theme derived from my research for future study is the role of gender in conflict and addressing conflict. Participants mentioned that men were the individuals primarily involved in many of the processes addressing conflict. Women's voices were not often heard because the societal structure was patriarchal and the focus of conflict work was often on ending the violence, which was largely perpetuated by men. Women did not have the same opportunity to play an active part in peacebuilding in the Northern Irish peace process. Women did play active roles in the conflict (although not to the same degree of men), but there does not seem to have been space for women in the peace process.<sup>202</sup> Not only is there a need for future research about women's effects and roles in conflict and peace processes, but there is also a need for research about gender's influence on group dynamics in conflict work. Participants mentioned that it can be easier to deepen dialogue with women because there seems to be a proclivity to comfort in the relational realm of emotion more so than with men. How does the involvement of women affect conflict work, whether as programme participants, conflict actors, or conflict workers?

The third area for further research is to explore and describe the qualitative difference between facilitating conflict resolution sessions, such as dialogues, and network cultivation. The field of conflict resolution often seems to focus on the specific skills and processes needed by conflict workers for individual sessions, but much of Glencree's approach has broadened to consider the context in which dialogues take place. How does this worldview affect conflict work in relation to addressing structural

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<sup>202</sup> One participant gave the example of the Women's Coalition in Northern Ireland as an example of the substantial effect women had when they were empowered.

inequities, facilitating dialogues, and constructing sustainable change? What other conflict work besides Glencree's operates from this approach?

Related to the concept of network cultivation is the fourth area for further research: the relationship between human rights/advocacy work and conflict work. Human rights workers may strongly believe that resolution of conflict is not the best course of action when people are challenging important structural inequities, and raising legitimate issues (Lederach 2003, 3). Glencree's approach is evolving to emphasize network cultivation and consideration of structural inequity, working in partnership with development initiatives and human rights work; as agents of constructive change, a holistic understanding is necessary. A number of questions arise – what are the boundaries between impartiality and advocacy, and what balance is most conducive to ensuring relevancy, trust and commitment for those in conflict? What is the conflict worker's share of responsibility in balancing power inequity, and considering the value of resolution and harmony versus justice (and are they in opposition)?

## **Conclusion**

Conflict work is an exhilarating challenge. The energy that is accessible during times of conflict is both exciting and overwhelming. The Glencree Centre for Peace and Reconciliation offers years of experience of practicing in this realm – a wealth of knowledge for conflict work. The overall lesson from Glencree’s work is as diverse as its practice. Simplifying learnings from Glencree would not do justice to the value of its varied approach and the range of practitioners associated with Glencree, but the value of experience for the field of conflict resolution is undeniable, emphasizing the need for exploration and description through praxis. I set out in this study to try to capture Glencree’s approach in terms of skills and processes used to successfully address deep-rooted conflict. From the data, I received an incredible depth of knowledge offering not only proven skills and processes for addressing deep-rooted conflict, but underlying understandings of Glencree’s approach, and also a summons for conflict workers to extend worldviews. As Lederach (2005, 70) explains, it is not possible as conflict workers to merely employ technical skills and processes to address deep-rooted conflict:

The challenge for invoking the moral imagination as a peacebuilder is not found in perfecting or applying the techniques or the skills of a process. My feeling, is that we have overemphasized the technical aspects ... to the detriment of the art of giving birth to and keeping a process creatively alive. In so doing we have missed the core of what creates and sustains constructive social change. The corrective ... is to seek the genuine connection of discipline and art, the integration of skill and aesthetics.

Facilitators at Glencree are gifted artists, recognizing the primacy of relationships in designing approaches to address deep-rooted conflict. At the heart of the magic of Glencree’s space is an understanding of the potential produced by chaos. Conflict work is carried out with the understanding that dynamic systems offer creativity. At the

intersection of individuals' identities lies the potential for both constructive and destructive interaction. The responsibility of the conflict worker is to cultivate a supportive space for individuals to deeply engage in constructing sustainable relational webs. At Glencree, facilitators search for opportunities to guide dialogue, supporting identity shifts to envision sustainable relationships. Dialogue is an important key in addressing deep-rooted conflict as LeBaron writes, "effective dialogue captures our imagination of what is possible and engages collective intuition.... Because of its transformative potential, dialoguing is one of the most important tools for addressing conflicts" (2003, 256).

Transformation of conflict interaction is possible only through organic process because relationships are evolutionary, and conflict work addressing deep-rooted conflict must adapt to the fluid dynamics of conflict. The lesson for conflict workers is to be comfortable with flexibility and resist the wish to apply simplified rigid approaches. Facilitators from Glencree practice with humility from the understanding that conflict work is a privilege, and embracing the role of expert limits flexibility and responsiveness.

Learnings from Glencree encourage conflict workers to follow a vocational path with a number of lessons. Invest the whole self as a conflict worker. Engage all the types of knowledge. Do not hide behind the safety of a defined approach. Be courageous in conflict work, taking the risk of fully engaging self-identity in the flexibility of organic process. Cultivate networks – consider the importance of relational webs for creative potential of identity shift. Accept the challenge of valuing multiple worldviews. Respect the knowledge harvested from diversity.

To cultivate transformation of conflict arising from differences in identities, conflict workers themselves must value diversity. One interview participant emphasized that this is the worldview from which effective deep-rooted conflict work must take place. Any conflict worker addressing deep-rooted conflict must have:

A mindset which is inclusive, which respects diversity, which can even appreciate the possibility and the concept of multiple truths. I think one of the problems is that people feel that their truth is the only truth. I think if you have that kind of way of looking at the world, then I don't think peacebuilding is the job for you. I think you have to appreciate that other people's truths are equally as valid as yours. And it doesn't mean to say that you sacrifice your truth, but you realize that for them their truth is the truth. Their truth is their truth.<sup>203</sup>

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<sup>203</sup> Interview November 16, 2007 (participant C); pages 12-13 of transcript.

## **Epilogue**

I had no idea that in undertaking this research that the Glencree Centre for Peace and Reconciliation would itself enter a time of liminality, chaos and conflict shortly after my data collection. I returned to Glencree in the middle of March 2008 to a number of changes. A new Executive Director, Dr. David Bloomfield, took up his appointment in January 2008 to a great deal of hope and anticipation from the Glencree community. By March 15, 2008 it became public knowledge that due to problems with funding, a number of Glencree programmes would come to an end, and a number of Glencree staff would be losing their positions, including two of the interview participants from my research. This has had emotional repercussions on a number of levels for the Glencree community. Most of the volunteers and interns had to prematurely depart, and programme work has been sharply scaled back. Glencree's April 2008 Newsletter (available at <http://www.glencree.ie/documents/april08newsletter.pdf>) identifies three long-running programmes that are suspended: the Churches Programme, the Survivors and Former Combatants Programme, and the Peace Education Programme.

While the changes are inevitable, the transition is unexpected and traumatic, and the effects are slowly surfacing. It is a highly controversial time at Glencree. But then, if my research outcomes are applied, the potential for constructive change is also ripe. Glencree recognizes the space for reflectivity that is being provided; with the dynamic and consuming nature of conflict work, there is rarely space for articulating organizational and programme identity and objectives. This is an opportunity for Glencree to ensure ongoing relevance, harvesting the knowledge gained from years of experience and identifying new contexts that can benefit from Glencree's work. But the

ending of an era is bittersweet. Investment in this type of work puts Glenree close to many hearts – at times everyone who has been a part of the Glenree community has difficulty seeing beyond the sadness.

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Appendix I

Definition of Terms

Conflict	A difference that matters – may be within a person (inter-personal), or between two people (intra-personal), or between groups of people.
Conflict Actor	The parties/individuals/groups/disputing parties embroiled in conflict.
Conflict Resolution	The field of conflict resolution includes ADR, dispute resolution, conflict and peace studies, peacebuilding, transformative conflict resolution, and conflict analysis. See conflict work.
Conflict Work	The practice of addressing disputes and conflict in the field of conflict resolution.
Conflict Worker	Covers the general role of a third party: the intervening party in a conflict.
Culture	A fluid system of understandings and symbols that connects people with meaning through communication.
Communitas	A feeling of transcendence of individuality and identification with a sense of something beyond the immediate experience. Creates a feeling of common humanity and bondedness.
Deep-rooted Conflict	Conflict about identity occurring when identity needs of a group are frustrated. Can be identified and often differentiated from other types of conflict because of its exceptionally protracted nature. May or may not have violent components.
Dialogue	A focused conversation about an issue or situation with agreed process boundaries to which people bring a spirit of inquiry.
Dispute	Manifestation of conflict.
Disputing Parties	The individuals or groups in dispute.
Epistemology	The nature and scope of knowledge or justified belief.
Facilitation	The act of skillfully assisting disputing parties and other groups to identify their common objectives and plan to achieve them without taking a particular position in the dialogue.

<i>Géis</i>	(Irish Gaelic) The danger of naming, writing, or defining because of ensuing obligation.
Identity	An individual's internal way of making sense of the world and creating meaning from their perceptions and experiences, which may be externally expressed as values. Identity is a fluid individualized meaning-making process.
Interest-based Mediation	A process in which an impartial third party helps disputing parties to reach an agreement from the understanding that enhanced communication can smooth the way for negotiation so that parties can move past positional debate and into identification of shared interests underlying positions.
Liminal	A ritual state of betwixt and between, and suspension from societal structure. Related to <i>communitas</i> .
Mediation	A process in which an impartial third party, with no power to impose a resolution, helps disputing parties to reach a settlement through enhanced communication. Related to problem-solving and negotiation.
Negotiation	A back-and-forth communication with the objective of reaching an agreement to solve a dispute, sometimes with the help of a third party.
Ontology	The study of the nature of being or reality.
Paradigm	A standard or template worldview and consequent approach that is based in a privileged way of knowing, and as a result holds power.
Participant	Used instead of interviewee to reflect my belief that the person being interviewed and the research participate in the co-construction of a narrative during the interview.
Praxis	The guidance and analysis of actual practice.
Programme Participants	The conflict actors/disputing parties who participate in Glencree's programmes, and other conflict resolution programmes.
Third Party	An impartial intervening party in a dispute. See conflict worker.
Values	The ethical and moral code held to be true to an individual. Related to identity.
Worldview	The influence of identity on individual perception, acting as a lens through which to view experiences. Can be applied on many levels including individual and macro.

Appendix IIConsent Form Template

**Institute for Dispute Resolution  
MADR Program  
Fraser Building, Room 123  
Box 2400, Stn CSC  
Victoria BC V8W 3H7  
Canada  
250.721.8777**

***Participant Consent Form***  
***Main Participant***

Skills and Process for Approaching Deep-Rooted Conflict: Guidelines Harvested from the  
Glencree Centre for Peace and Reconciliation

You are being invited to participate in a study entitled *Skills and Process for Approaching Deep-Rooted Conflict: Guidelines Harvested from the Glencree Centre for Peace and Reconciliation* that is being conducted by Megan Jerke.

Megan Jerke is a graduate student in Dispute Resolution in the Faculty of Human and Social Development at the University of Victoria and you may contact her if you have further questions by emailing her at [meganj@uvic.ca](mailto:meganj@uvic.ca) or via the above contact information for the Institute for Dispute Resolution. Megan was a general duty volunteer at Glencree from May 2003 until October 2003, in the final month working on several programmes at Glencree, and is currently staying in residence at Glencree during the data collection phase of the study.

As a graduate student, I (Megan Jerke) am required to conduct research as part of the requirements for a degree in Dispute Resolution. It is being conducted under the supervision of Maureen Maloney and Eamon Rafter. You may contact my supervisors at [idr@uvic.ca/001.250.721.8180](mailto:idr@uvic.ca/001.250.721.8180) (Maureen Maloney) or [edto@glencree.ie/353.0.1.282.9711](mailto:edto@glencree.ie/353.0.1.282.9711) (Eamon Rafter). Please be assured that none of the past or current relationships between Glencree and me, or between my supervisors and Glencree should influence or oblige you to participate in this study. In the event of any issues that may arise in the conduct of my research at Glencree, please also feel free to contact the CEO at Glencree, Mairin Colleary at [mairin@glencree.ie/353.01.2829711](mailto:mairin@glencree.ie/353.01.2829711).

The Department of National Defence Master of Arts Scholarship Program in Canada is funding a large portion of this research by awarding me with a scholarship for the 2007/08 academic year.

This project, through interviews and by observing facilitation of conflict resolution at the Glencree Centre for Peace and Reconciliation, will identify guidelines for process and skills in order to inform conflict theory and practice in regard to deep-rooted conflict, such as conflict based in identity or values. The research question is: What facilitation skills and aspects of the processes utilized at the Glencree Centre for Peace and Reconciliation successfully contribute to addressing deep-rooted conflict?

Strengthening widely used conventional practices in terms of deep-rooted conflict in Canada is necessary in order to continue strengthening options of how we deal with conflict as a society.

Guidelines from Glencree are unique and could be used by practitioners, for example mediators, in Canada to supplement conventional processes applied to deep-rooted conflict.

You are being asked to participate in this study because in order to answer the research question about skills and process, it is necessary to recruit participants who are facilitators of conflict resolution at Glencree because facilitators possess the skills and direct the process of conflict resolution at Glencree.

If you agree to participate voluntarily in this research, your participation will include an initial interview for about an hour prior to implementation of your particular programme weekend; consenting to me sitting in during the facilitation of part or whole of a programme weekend for direct observation; and finally an individual interview for about an hour immediately following the programme weekend. All research will take place in the institutional setting of Glencree. If you consent, I will use recorded interviews (audio only, not video) to create a complete record of interviews, and I will also take notes about my impression of the interviews in terms of non-verbal communication. During my direct observation of the programme weekends I will only take notes that keep programme participants' identities confidential due to potential confidentiality issues. I will track reactions and responses using a system that allows me to identify individuals for research purposes, but keeps their identity confidential for the purposes of writing my thesis.

Participation in this study may cause some inconvenience to you, including in devoting time to the research, for the interviews. I also ask that you collaborate in tailoring the design of the recruitment process for programme participants for your particular programme weekend.

There are no known or anticipated risks to you by participating in this research. The potential benefits of your participation in this research include benefits to you, the Glencree community, Canadian society, and conflict resolution as a discipline. As stated above, little research has been done about the conflict resolution processes at the Glencree Centre for Peace and Reconciliation, so this project is beneficial in promoting understanding of how conflict resolution practices work. You may benefit from increased recognition of Glencree; Canadian society benefits from a refinement of understanding of how conflict works and what the potential responses are; and this project will add to the overall body of conflict resolution literature as a discipline still in early stages of development.

Your participation in this research must be completely voluntary. If you do decide to participate, you may withdraw at any time without any consequences or any explanation. If you do withdraw from the study your data will be used only if you give permission, but can be removed from the database if you wish.

To make sure that you continue to consent to participate in this research, I will verbally recap the details of your consent and the voluntary nature of your participation at each stage of your participation (two interviews and programme weekend). By signing this consent form, you are giving consent to each of the three stages of participation outlined above.

Anonymity means that no one, including the principal investigator, is able to associate responses or other data with individual participants. In this case loss of anonymity during the data-gathering phase of my research is required for your participation so that I can identify patterns and themes to create general guidelines from your individual practices.

Confidentiality means the protection of the person's identity (anonymity) and the protection, access, control and security of his or her data and personal information during the recruitment, data collection, reporting of findings, dissemination of data (if relevant) and after the study is completed (e.g., storage). Your confidentiality and the confidentiality of the data will be protected with limits due to the methods and sample size. Although I will not identify individuals in the write-up of my research, it may be possible to identify you in your professional context because of a general awareness of your approach, or a specific memory from the programme weekend.

It is anticipated that the results of this study will be shared with others in the following ways: presentations at scholarly meetings; publication to UVic's online thesis database; dissemination of my thesis; publication as an article; public access by providing Glen Cree with a copy of my thesis; and providing a copy of my thesis to the Department of National Defence as part of the scholarship stipulations.

Data from this study will be disposed of following two years after completion of my MA in Dispute Resolution by erasing electronic and audio data, and shredding paper copies.

In addition to being able to contact the researcher and the co-supervisors at the above phone numbers, you may verify the ethical approval of this study, or raise any concerns you might have, by contacting the Human Research Ethics Office at the University of Victoria at [ethics@uvic.ca](mailto:ethics@uvic.ca).

Your signature below indicates that you understand the above conditions of participation in this study and that you have had the opportunity to have your questions answered by the researchers.

---

*Name of Participant*

---

*Signature*

---

*Date*

***A copy of this consent will be left with you, and a copy will be taken by the researcher.***

Appendix III

Consent Form Template for Co-Ownership of the Interview Data

CONSENT FOR DATA SHARING

I agree to co-ownership of interview transcripts between the interview participant, and me for the purposes of publication in journals and academic writing, and through incorporation into courses and manuals for training practitioners of conflict resolution. I agree to provide the participant with a copy of each transcript from the two interviews in which they participate.

It is anticipated that the results of this study will be shared with others in the following ways: presentations at scholarly meetings; publication to UVic's online thesis database; dissemination of my thesis; publication as articles; public access by providing Glenree with a copy of my thesis; and providing a copy of my thesis to the Department of National Defence as part of the scholarship stipulations.

Data from this study will be disposed of following two years after completion of my MA in Dispute Resolution by erasing electronic and audio data, and shredding paper copies.

---

RESEARCHER (MEGAN JERKE)

DATE

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PARTICIPANT

DATE

---

I, THE PARTICIPANT, HAVE READ AND AGREE TO THE ABOVE DETAILS FOR USE AND DISSEMINATION OF THE DATA

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Appendix IV

Letter of Information Template

**Institute for Dispute Resolution  
MADR Program  
Fraser Building, Room 123  
Box 2400, Stn CSC  
Victoria BC V8W 3H7  
Canada  
250.721.8777**

***Letter of Information***  
***Main Participant***

Skills and Process for Approaching Deep-Rooted Conflict: Guidelines Harvested from the  
Glencree Centre for Peace and Reconciliation

You are being invited to participate in a study entitled *Skills and Process for Approaching Deep-Rooted Conflict: Guidelines Harvested from the Glencree Centre for Peace and Reconciliation* that is being conducted by Megan Jerke.

Megan Jerke is a graduate student in Dispute Resolution in the Faculty of Human and Social Development at the University of Victoria and you may contact her if you have further questions at [meganj@uvic.ca](mailto:meganj@uvic.ca)/087.773.2589 or via the above contact information for the Institute for Dispute Resolution. Megan was a general duty volunteer at Glencree from May 2003 until October 2003, in the final month working on several programmes at Glencree, and is currently staying in residence at Glencree during the data collection phase of the study.

As a graduate student, I (Megan Jerke) am required to conduct research as part of the requirements for a degree in Dispute Resolution. It is being conducted under the supervision of Maureen Maloney, the Director of the Institute for Dispute Resolution at the University of Victoria, and Eamon Rafter, the Education Development and Training Officer at Glencree. You may contact my supervisors at [idr@uvic.ca](mailto:idr@uvic.ca)/001.250.721.8180 (Maureen Maloney) or [edto@glencree.ie](mailto:edto@glencree.ie)/353.01.282.9711 (Eamon Rafter). Please be assured that none of the past or current relationships between Glencree and me, or between my supervisors and Glencree should influence or oblige you to participate in this study. In the event of any issues that may arise in the conduct of my research at Glencree, please also feel free to contact the interim CEO at Glencree, Colin Murphy at [colinmurphy@glencree.ie](mailto:colinmurphy@glencree.ie)/353.01.2829711.

The Department of National Defence Master of Arts Scholarship Program in Canada is funding a large portion of this research by awarding me with a scholarship for the 2007/08 academic year.

This project, through interviews and by observing facilitation of conflict resolution at the Glencree Centre for Peace and Reconciliation, will identify guidelines for process and skills in order to inform conflict theory and practice in regard to deep-rooted conflict, such as conflict based in identity or values. The research question is: What facilitation skills and aspects of the processes utilized at the Glencree Centre for Peace and Reconciliation successfully contribute to addressing deep-rooted conflict?

Strengthening widely used conventional practices in addressing deep-rooted conflict in Canada is necessary in order to continue strengthening options of how Canadians deal with conflict as a

society. Guidelines from Glenree are unique and could be used by practitioners, for example mediators, in Canada to supplement conventional processes applied to deep-rooted conflict.

You are being asked to participate in this study because in order to answer the research question about skills and process, it is necessary to recruit participants who are facilitators of conflict resolution at Glenree because facilitators possess the skills and direct the process of conflict resolution at Glenree.

If you agree to participate voluntarily in this research, your participation will include an initial interview for about an hour prior to implementation of your particular programme weekend; consenting to me sitting in during the facilitation of part or whole of a programme weekend for direct observation; and finally an individual interview for about an hour immediately following the programme weekend. All research will take place in the institutional setting of Glenree. If you consent, I will use recorded interviews (audio only, not video) to create a complete record of interviews, and I will also take notes about my impression of the interviews. During my direct observation of the programme weekends I will only take notes that keep programme participants' identities confidential due to potential confidentiality issues. I will track reactions and responses using a system that allows me to identify individuals for research purposes, but keeps their identity confidential for the purposes of writing my thesis.

Participation in this study may cause some inconvenience to you, including in devoting time to the research, for the interviews. I also ask that you collaborate in tailoring the design of the recruitment process for programme participants for your particular programme weekend.

There are no known or anticipated risks to you by participating in this research. The potential benefits of your participation in this research include benefits to yourself, the Glenree community, Canadian society, and conflict resolution as a discipline. As stated above, little academic research has been done about the conflict resolution processes at the Glenree Centre for Peace and Reconciliation, so this project is beneficial in promoting understanding of how conflict resolution practices work. You may benefit from increased recognition of Glenree; Canadian society benefits from a refinement of understanding of how conflict works and what the potential responses are; and this project will add to the overall body of conflict resolution literature as a discipline still in early stages of development.

Your participation in this research must be completely voluntary. If you do decide to participate, you may withdraw at any time without any consequences or any explanation. If you do withdraw from the study your data will be used only if you give permission, but can be removed from the database if you wish.

To make sure that you continue to consent to participate in this research, I will verbally recap the details of your consent and the voluntary nature of your participation at each stage of your participation (two interviews and programme weekend). By signing the consent form, you are giving consent to each of the three stages of participation outlined above.

Anonymity means that no one, including the principal investigator, is able to associate responses or other data with individual participants. In this case loss of anonymity during the data-gathering phase of my research is required for your participation so that I can identify patterns and themes to create general guidelines from your individual practices.

Confidentiality means the protection of the person's identity (anonymity) and the protection, access, control and security of his or her data and personal information during the recruitment,

data collection, reporting of findings, dissemination of data (if relevant) and after the study is completed (e.g., storage). Your confidentiality and the confidentiality of the data will be protected with limits due to the methods and sample size. Although I will not identify individuals by name in the write-up of my research, it may be possible to identify you in your professional capacity, for example as coordinator of the programme you facilitate, because of a general awareness of your approach, or a specific memory from the programme weekend.

It is anticipated that the results of this study will be shared with others in the following ways: presentations at scholarly meetings; publication to UVic's online thesis database; dissemination of my thesis; publication as an article; public access by providing Glenree with a copy of my thesis; and providing a copy of my thesis to the Department of National Defence as part of the scholarship stipulations.

Data from this study will be disposed of following two years after completion of my MA in Dispute Resolution by erasing electronic and audio data, and shredding paper copies.

In addition to being able to contact the researcher, co-supervisors, and Glenree's CEO through the above contact details, you may verify the ethical approval of this study, or raise any concerns you might have, by contacting the Human Research Ethics Office at the University of Victoria at [ethics@uvic.ca](mailto:ethics@uvic.ca).

I will contact you shortly to follow-up regarding any questions you may have regarding the project, and giving formal consent to participate.

Thank you very much for your time.  
Sincerely,

Megan Jerke

## Appendix V

### Interview Protocol

#### INITIAL INTERVIEW

- Will you please describe your programme and your role within it?
  - What experiences and training have contributed to your approach?
  - Please describe participants in your programme.
  - Please describe the conflict in Northern Ireland.
- How do you put your ideas about facilitation into practice?
  - Please describe your approach.
- How would you describe facilitation?
  - What kinds of skills and attributes do you find useful in facilitating your programme?
- What is your understanding of conflict?
  - Could you please describe some different types of conflict (define/meaning/examples)?
  - What is your programme approach to conflict?
- How does your work/programme fit within Glencree?
- When do you, as a practitioner, feel that conflict resolution processes at Glencree are successful in addressing conflict?
  - Why were they successful?
  - Examples?
- Reflecting on your experiences as a practitioner at Glencree, can you please give some examples of times when you felt you successfully addressed conflict?
  - Why do you feel it worked?
- Reflecting on your experiences as a practitioner at Glencree, can you please give examples of times when you experienced challenges in addressing conflict?
  - Why do you feel it didn't work?
  - What would you have done differently?

#### FOLLOW-UP INTERVIEW

- Unique questions for each participant were designed in response to issues and topics raised in their initial interview.
  - Examples
    - Theory behind practice; role of emotion; facilitating emotion; tension between personal/organizational/funders goals; time for reflection; ability to maintain a non-anxious presence; importance of engaging in dialogue with real meaning to address difficult; safe space versus supportive space; relationship between reconciliation and justice
    - Reflections/thoughts from programme session – what worked/what didn't/what goals and expectations did you have
    - What kind of follow-up process?

- What do groups say makes it easy to engage in dialogue?
- Relationships are organic – how does Glencree build relationships with participants?
- What skills need to be developed in addition to passion for good facilitation?
- What dangers lie in professionalizing conflict resolution work?

## Appendix VI

### Programme Agenda: L.I.V.E. Programme Weekend

#### ‘BEING HEARD AND HEARING’

Residential Workshop at Corrymeela on Sat 20<sup>th</sup> Oct '07 & Sun 21<sup>st</sup> Oct '07  
Delivered by Jacinta De Paor, Glenree Centre for Peace and Reconciliation

#### Saturday

9:30 *Coffee*

10:00 **Session 1:**    **Introductions:** to Glenree, Myself, Patrick, Martine & Stephen.  
**Setting the Tone/ Creating our Atmosphere**  
Agreeing how we will work together for the 2 days:  
Confidentiality; listening without comment; speaking for myself and not for others; keeping an atmosphere of respect.  
**Round of introductions** (of participants – telling a little of themselves)

11:15 *Coffee*

11:30 **Session 2:**    **The Programme:** This project should be viewed as an initial venture into engaging with those whom we normally wouldn't engage with. In order to lay a firm foundation for our programme we will... Between now and Christmas focus on looking at myself in this process:

- a) **How do I listen and how do I get my own story across** (ie the workshop this coming weekend)
- b) **A deeper experience of telling my own story** – knowing why I'm telling it (the intent); the result I hope for. We will also look at the action of telling it in the media.
- c) **Engaging with the ‘Other’**. What are my preconceptions of the other (this could encompass former paramilitaries, state forces or those of different religions/communities). ‘The Other’ are those of my experience whom I have difficulty relating to. What are the barriers that prevent me engaging? (Here we go back to looking at the self in all of this).
- We will explore the commitment to this process – what we are asking of you. We will talk about the timeframe for this.
- Also we will examine the practicalities of planning our workshops – dates, times, location etc.
- Introduce the concept of journaling and what we mean by it.
- Talk of the ongoing process of evaluation that we have built into the process.

**Discussion: (Small groups)** What do you think of the proposed programme? Anything you'd like to add?

- Each now can say a little about themselves & what they hope to get from the weekend.

12:15 **Feedback:**    Bringing the small group discussions into the larger group.

- 1:00 *Lunch*
- 2:15 **Session 3:** **‘Being Heard’** (Small groups 4 or 5 in each)  
 When and where have I found it easy to talk?  
 Exactly what made it easy?  
 Feedback (In large group) – put on flipchart and put up on walls  
 (we will refer back to this later)
- 3:00 **Gentle ‘Walk and Talk’ session:** Putting the learning into practice! Invitation to walk with someone you don’t know or don’t know that well and to share something of your story with them. (Direction is to give each other time.)
- 4:30 – 5:30 Feedback and thoughts on why we suggest sharing in this way.
- 5:30 – 6:30 Free time
- 6:30 *Dinner*
- 7:30 – 9:30 Feedback (in large group)
- Sunday**
- 8:30 *Breakfast*
- 10:00 Round of how people are this morning. Any thoughts on what you were working on yesterday?
- Session 4:** **‘Hearing’** (Small groups – different ones if possible)  
 Are there times when you found it difficult to listen to a story?  
 (Not referring to the stories you’ve heard here this weekend) What made it difficult?
- 11:15 *Coffee*
- 11:30 Looking back at your list of needs from Session 3 (on walls), were there times when you couldn’t put these needs in place for another? Can you imagine/guess how they might have felt?
- 1:00 *Lunch*
- 2:00 **Session 5:** **‘Looking After Myself in Storytelling’** (Small groups)  
 Do you think you look after your own needs while listening to another? Suggest ways in which you might take care of yourself in this process.
- 3:00 **Closing Session:** Revisit points and learnings from previous sessions. Goodbyes and home.

Appendix VII

Programme Agenda: Glencree Sustainable Peace Network & “We Too Have Suffered”  
Introductory Weekend

**Glencree Sustainable Peace Network & “We too have suffered”  
Introductory weekend  
Glencree, 5-7 October**

**- Draft Programme –**

**Friday 5 October**

17h00-18h00 Arrival, Settling in  
 18h30-19h30 Dinner  
 20h00-22h00 Welcome and Brief Introduction  
                   Outline of weekend activities  
                   Working Agreement  
                   Check-out  
 22h00+        Informal Social Time

**Saturday 6 October**

08h30-09h15 Breakfast  
 10h00-13h00 Check-in  
                   Getting to know each other better  
                   Including coffee/smoke breaks as needed  
 13h00-14h00 Lunch  
 15h00-18h00 Walk-and-talk, visit to Powerscourt Garden (?)  
 19h30+        Dinner in Armoury Café (continuing getting to know each other)  
 22h00        Informal Social Time

**Sunday 7 October**

08h30-09h15 Breakfast  
 10h00-12h00 Check-in  
                   Way(s) forward...  
 12h00-12h30 Closure  
 13h00-14h00 Lunch  
 14h00+        Return home

Facilitators Darren Boyle, Jeanette Warke, Wilhelm Verwoerd, Jo Dover

## Appendix VIII

### Guidelines for Addressing Deep-Rooted Conflict

- 1) Consider Context and Recognize Risk
- 2) Cultivate Organic Process
- 3) The Process is the Programme – Address Conflict Without a Prescription
- 4) Encourage Humanization – Carefully Consider Process Design
- 5) Address Conflict with Confidence and Humility – Draw from a Toolkit of Approaches
- 6) Practice Mindful Awareness
- 7) Maintain a Non-Anxious Presence