

Building Networks: Voices of Women in Peace Mediation on the island of Ireland

Lead Researcher: Heidi Riley, School of Politics and International Relations, University College Dublin.
Authored by: Emma Murphy and Heidi Riley



Executive Summary

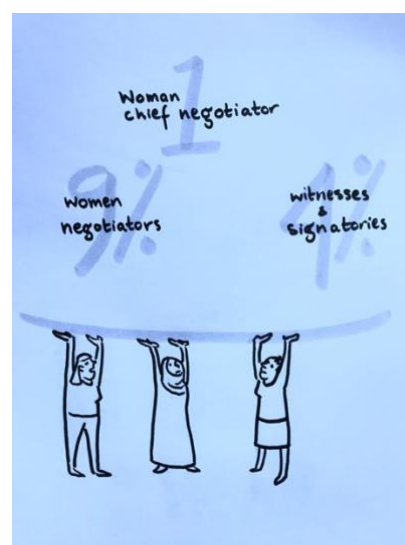
This report documents the outcomes of the research project titled, ‘Irish Consortium on the Promotion of Women in Peace Mediation and Negotiations’, carried out between June 2019 and December 2019. The project examines the rich and diverse expertise of women living on the island of Ireland who work in peace mediation or use mediative practice in their peacebuilding work. The research was initiated in response to the dismally low figures for women’s inclusion in high-level peace talks, and also the persistent lack of recognition of the vital and extensive local-level mediation and peacebuilding work that women engage in across the globe.

In the Irish context women have played a significant role in all areas of conflict resolution and peacebuilding, yet recognition of this work is often overlooked, particularly work that involves mediating between contentious groups at the local level. Moreover, there are increasing numbers of women now living on the island of Ireland who have come from conflict contexts and who have important peacebuilding experience that is frequently overlooked. It is noted that the research is timely given that Ireland’s third National Action Plan for UNSCR 1325 on Women, Peace and Security,

launched in May this year, has identified the promotion of women in peace mediation and negotiations as a priority.

The research was initiated with the objective of exploring the experiences, challenges, needs, and desires of women working in peace mediation and peacebuilding on the island of Ireland. The project also aimed to assess the viability of developing a network or consortium of women mediators and peacebuilders who use mediative practice across the island of Ireland. Such an initiative was conceptualized to help combat the underrepresentation of women in the field, as well as to counter the trend of discounting women's work at the grassroots level in mediation and peacebuilding. To achieve these goals, the project held four focus groups with women who work in the field of mediation and peacebuilding. These were held in: Belfast, Derry/Londonderry, Dundalk and Dublin

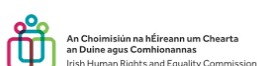
Throughout the course of these focus groups, participants discussed their first-hand experience of working in mediation and using mediative practice in peacebuilding. Across these discussions, several key themes emerged. These themes included: the difficulties associated with conceptualizing mediative practice, concerns about, and experiences of, passing on knowledge between generations, and the comparative expertise held by women working in peacebuilding on the island of Ireland. The research also examined the tools and resources that women use in their mediative practice as well as the specific expertise that they hold. The findings show that mediative tools used by practitioners range from visualization, to the ability to facilitate a rapport, to various forms of the arts. Participants also



highlighted some of the major challenges that prevent women's access to peace mediation such as male dominated structures, lack of resources or time constraints. Overall there was a very positive response to suggestions of building a network, with many respondents highlighting possibilities for sharing of expertise and knowledge, greater cross border cooperation and a greater recognition of the expertise of new communities now living in Ireland, particularly those coming from conflict contexts. The focus groups also indicated an enthusiasm towards building a greater recognition internationally of women's expertise on the island of Ireland.

As an alternative way of disseminating the findings of the project, a short film has been made to accompany this report. This uses visuals to conceptualize some of the key themes of the project, some of which are included in this report.

We would like to thank the Irish Research Council and the Irish Human Rights and Equality Commission for funding this project.



Overview of Workshops

The research methodology involved a series of discussions held across the island of Ireland from October to December 2019. These discussions took place during four focus groups: Belfast on the 18th October; Derry/Londonderry on the 24th October; Dundalk on the 5th November; and Dublin on the 17th December. Each focus group had between six and twelve participants from a diverse range of backgrounds, all of whom were women working in the field of mediation and peacebuilding. The workshops each spanned four hours, including a brief break for lunch.

Each workshop began with an introduction from the lead researcher and co-conveners. The main goal of the project has been to explore the experiences, challenges, needs, and desires of women working in peacebuilding and mediation. Ultimately, the project also aimed to assess the viability of a potential network for women mediators and peacebuilders across the island of Ireland to help combat the underrepresentation of women in the



field as well as the trend of discounting women’s work at the grassroots level in mediation and peacebuilding. With these overarching aims in mind, however, several broad questions still remained about how the network could best serve women on the island of Ireland and across the global mediation and peacebuilding community. The focus groups served as an opportunity for women involved in the field to share their expertise, challenges, and hopes for the next steps of the network.



For roughly the first hour to hour and a half of each session, participants were asked to introduce themselves and share the motivation behind their decision to attend the workshop. Rather than serving as a perfunctory exercise, this introductory portion of the sessions typically featured the participants sharing rich personal triumphs and traumas. It was during this portion of the session that many of the key themes emerging from the focus groups first materialised. The following sections cover some of the most recurrent and prominent themes that emerged from the four focus groups.

Key Themes: Conceptualizing Mediation

One of the core themes emerging from the introductions was the difficulty that many women faced in thinking of themselves as mediators and the work they do as mediation. Many of the introductions in the sessions included phrases such as ‘I don’t consider myself a mediator, but...’ This pattern stemmed from both a common thread of ‘imposter syndrome’ among many of the women as well as a lack of

recognition, either on their own parts or more broadly, of the work that they do as mediators, despite recognising they used mediative practice within their peacebuilding work.

From the first focus group, participants' lack of self-identification as mediators featured prominently. Participants noted that this lack of self-identification serves as an obstacle to conducting and discussing mediation, though many of the participants regularly used dialogue and mediative practice in their work. One participant stated she had found that the pattern of women not realizing they have mediation skills and expertise extended globally. This theme featured as a core part of the conversation in each focus group. Part of the problem, participants suggested, is that many women do not have mediation-related titles or are not paid and therefore do not consider themselves mediators. For others, the title of 'mediator' may not be appropriate; many women use mediative practice in their work but did not have mediation as a primary task. For this group as well, however, recognition of the ways in which they had used or contributed to the development of mediative practice was limited.

Based on this lattermost point, the problem of conceptualising mediation extends beyond giving



women the confidence to call themselves mediators or peacebuilders; there is an element of external recognition that must be involved to change the current pattern of under-recognition. Fostering gender-aware inclusivity requires an expansion of what falls under the umbrella of mediation and peacebuilding. One participant noted

the exceptionally low figures for women's involvement as signatories to peace agreements (roughly four percent) and as negotiators in peace agreements (roughly nine percent); while these figures indicate a need for change at the highest levels, they also indicate a lack of recognition of all the grassroots work that women are performing as peacebuilders and mediators.

Another related topic within the overarching theme of conceptualising mediation is the inclusion of non-traditional forms of mediation, particularly in the realm of the arts. Many of the participants in the workshops worked with art to carry out mediation through new and innovative avenues. One participant, for example, has created artistic installations in areas affected by the Troubles to bring families together and create spaces for interaction between different groups. Another participant is a poet who has organised seminars and workshops on expressive life writing as a method of coping and healing with conflict trauma. Still another set of participants were involved with a theatre programme focused on allowing marginalised voices to share their 'own true narratives' through theatre performances. These experiences highlighted the broad range of activities that are often overlooked when mediation is conceptualised.

Key Themes: Passing on Knowledge and Expertise

A second core theme emerging from the discussions centred on the need for avenues to pass on expertise gained from peacebuilding and mediation work, particularly from one generation to the next. While the participants' ages varied widely, many of the women coming from more experienced backgrounds expressed concern about finding outlets through which they could pass on the knowledge they had gained through their work. In addition to fears that expertise might be lost between generations, participants also expressed concern about the lack of potential avenues for disseminating knowledge gleaned from the Irish context. As many of the women in the focus groups had first-hand experience using mediative practice and peacebuilding across the island of Ireland, they were eager to find opportunities to preserve the lessons they had learned from this context and share this wisdom on a broader stage.



The participants in the focus groups had a diverse set of experiences within the Irish context itself. One member of the Dublin focus group, for example, had worked directly with members of the Orange Order as part of her mediation and peacebuilding work. Another had started on her mediation journey after working in the community to address issues related to bonfires. Still others had experienced personal trauma during the Troubles and had used those experiences to become stronger or more empathetic operatives in their communities. One participant, for example, had turned to peacebuilding as a way to cope after losing a loved one during the Troubles; another had grown up around women peacebuilders and found herself naturally drawn into the field. Still others had extensive experience working directly with paramilitaries in their communities.

This Irish experience is seen, participants noted, from their own experience, as uniquely powerful on the global stage. One participant, who had spent years working with Colombians, shared that the Colombian women she had spoken to said they had found the courage to speak out about their own experiences after their visit to Ireland. Even with this existing recognition, participants felt that the Northern Ireland experience and the stories that accompanied it could be disseminated more widely to avoid overlooking valuable lessons.

Despite an acknowledgment of the importance of Irish expertise, there was a sense across the focus groups that the experience of the Irish context was at risk of being lost as generations progressed. Several participants noted the prevalence of older women in the field and stressed the importance of including younger women to keep the work going. In addition to the need for direct cooperation between generations within the mediation community, one participant emphasised that mediation and peacebuilding work was also critical to changing the environment on a broader societal scale for the next generation. She wanted the picture to be different for her daughter. This expertise, the participants' comments suggest, has critical importance to inciting change beyond the realm of mediation alone. In line with this sentiment, one participant highlighted the importance of not only facilitating collaboration between more experienced and newer mediators, but also of mobilising youth on a broader scale.

As part of this process of passing along expertise, some of the participants mentioned the importance of creating and improving mentoring programmes to facilitate knowledge exchange. For many women working in peacebuilding and mediation, opportunities for personal and professional development through a mentoring programme are limited. Participants expressed a desire for more of these programmes to help them advance their mediation careers.

In the area of training, some women warned that they have been through numerous trainings and that rather than focusing on more training courses there is a need for a greater focus on recognition of women's mediation expertise as well as greater opportunities for political participation. This position tended to be most common amongst older practitioners from the North. However, there was a younger group and particularly those in the Republic who felt that the financial cost of training was prohibitive and highlighted as an impediment to advancing their career in peace mediation.

Key Themes: Comparative Expertise

A third key theme that featured prominently in the four focus groups was the importance of sharing and aggregating lessons learned from different global contexts. Participants in the focus groups came from a broad range of backgrounds, both professionally and geographically, and they shared expertise they had gained from working in a wide variety of locales. Several of the participants were refugees and migrants who had come to Ireland directly from conflict contexts. Many of these participants felt that they had no outlet on the island of Ireland through which to share the knowledge they had gained from working in these other contexts.



Across the four focus groups, participants had worked in places such as Guatemala, Colombia, Pakistan, Congo, Burundi, Myanmar, Nepal, and Somalia; for migrant and refugee participants, experience often came from work they had undertaken in their home countries before coming to Ireland. While participants were eager to apply this knowledge to a local or regional setting within the island of Ireland, some had expressed disappointment at not finding an outlet to do so. One participant, for example, had extensive experience mediating in Congo and Burundi from an early age before relocating to Ireland; since moving to the island nine years earlier, however, she had been searching in vain for a space to work in peacebuilding in Ireland. Other participants shared similar stories of extensive prior experience with few opportunities for continued development.



These stories illustrate the abundance of expertise housed across the island of Ireland. In addition to the extensive and unique skills held by women who worked directly with mediation and peacebuilding during and in the wake of the Troubles, participants' comments indicate that there is also a wealth of untapped knowledge from women who have worked in a myriad of other settings around the world. The expertise held by

these women has the capacity to link Ireland to a broader network of peacebuilders and mediators and contribute to the creation of a transnational community of knowledge exchange.

Core Question 1: What do women bring to the table?

The first major discussion question was: What do women bring to the table as peacebuilders and mediators? The question was aimed at discovering what the participants thought their own strengths were and what patterns of success they had noticed among women in the field more broadly. Participants' answers included both personal stories of accomplishment as well as reflections on trends they had noticed over the course of their careers as peacebuilders and mediators.

One of the common themes within the answers to this question was a sense that women brought a different perspective. Based on their own diverse life experiences, women bring a new range of expertise to add to the existing spectrum. Many of the participants who had significant experience with childcare and family dynamics noted that their influence in spheres not traditionally conceptualised as political gave them an edge over some of their male counterparts. Others felt that they had more developed abilities to empathise and listen actively when in mediation settings. One of the most significant skills women brought to the table, however, was the ability to challenge stereotypes and preconceptions regarding women; by either sharing their own range of experiences or highlighting the

diverse experiences of other women, the participants were able to deconstruct pre-existing notions of what women want out of peacebuilding and mediation processes.

In addition to touching on the unique skills that women bring to the table, the question sparked lively debates in some of the focus groups over pervasive essentialism in discussions of women in peacebuilding and mediation. In one focus group, a participant questioned the idea of women as ‘natural-born mediators.’ She noted that women have developed skills to work as mediators and that we should not devalue these skills by framing them as innate. She also questioned the utility of such sweeping statements, particularly considering that not all women have the skills necessary to serve as effective mediators. Finally, she also suggested that such perceptions might encourage women’s involvement at the community level alone, rather than across the spectrum of mediation tracks. Participants in other workshops also mentioned the importance of taking a critical eye to descriptions of women’s contributions to avoid contributing to an essentialised view of women. One participant, for example, noted that it is critical for everyone, including other women, to check their own assumptions; sometimes we assume that women will be the same, which is not always the case – particularly in different cultural contexts.

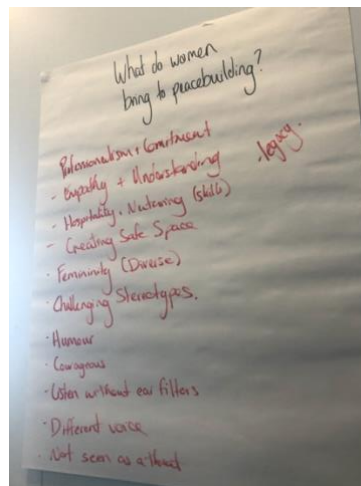
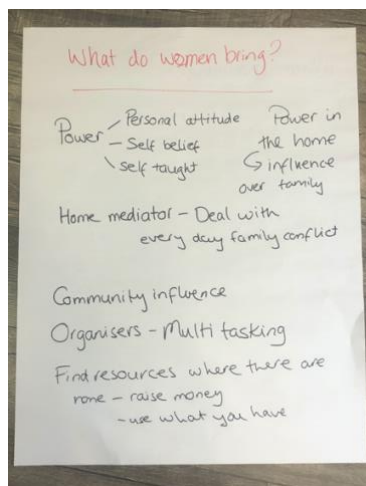
‘Women have a right to be at the negotiating table, they represent more than half of the population’

Another important area which participants clustered their answers to this question was the importance of women as role models. For one participant, the experience of watching her own mother’s work in the peacebuilding arena served as the impetus for her involvement in the field. Other participants mentioned the critical role women’s involvement played in paving the way for future generations of women mediators and peacebuilders. Participants noted the trailblazing power women had brought to the field.

Participants also highlighted how including women in peace mediation ensures diversity. From this perspective, it was explained that it is not about excluding men, but rather, where women are included and taken seriously, it brings an important diversity of perspectives, vital for the resolution of contentious issues between conflicting parties. Participants also warned of the need to avoid women being thought of as a homogenous group and instead highlighted the importance of recognising diversity of experience and political perspectives amongst women. Participants also warned of the dangers of including women in a tokenistic manner, which can result in more harm than good.

Some other skills participants mentioned within the context of this question were:

- Patience
- Commitment
- Emotional investment
- Power in the home/influence over family
- Multitasking
- Community influence
- Diverse femininity
- Creating safe spaces
- Challenging stereotypes
- Quiet strength
- Empowering other women
- Active listening skills
- Holistic approach
- Long-term strategic responses
- Humour



Core Question 2: What tools do you use in your mediation and peacebuilding practice?

The second core question addressed by the participants related to the tools they have used as part of their mediation and peacebuilding experiences. At times, this initial question blended into the introductory portion of the focus groups as women shared their own experiences and the tools they had used in their own practice. During other focus groups, participants brainstormed tools and listed them on Post-Its.

One of the repeatedly referenced tools that the women had found success with was the use of new spaces to break down barriers. Participants had used this tool in various forms and iterations: some had found that bringing former conflict parties into areas associated with the ‘Other’ led to increased empathy and openness, while other women had brought both sides to a new, neutral place together to create an arena for a fresh start. The participants repeatedly cited the importance and effectiveness of deconstructing the reified boundaries between conflicting groups. Space was also important for participants in their practice as a way of making room for reflection and finding spaces to share.

Another theme within the responses to the query regarding tools centred on the importance of involving diverse groups and fostering inclusion. Many of the participants spoke about the inclusion of minorities and underrepresented groups in mediation as a tool for opening up the discussion. The inclusion of diverse groups of people, and diverse groups of women in particular, allows for a framing of the conflict in a broader context; this diversity has contributed to the inclusion of new perspectives on entrenched issues. One participant, for example, had moved to Northern Ireland after the Troubles had ended and brought an outside perspective to the existing divisions in her new community.

Additional tools mentioned in the focus groups included networks themselves. These networks served, in many of the participants' experience, as forums for sharing knowledge and pooling resources between groups working towards similar goals. The networks also created opportunities for interacting with different groups within communities to broaden contacts for women mediators and peacebuilders.



Participants also mentioned the effectiveness of employing visualisation in their mediative practice and peacebuilding work. One participant noted that, in her work, visualisations had served as an effective way of helping women turn visions into reality. Starting with a visualisation had also helped women transform their goals for future generations into attainable steps.

Finally, as mentioned in the section above, the arts featured highly in non-traditional forms of mediation. This included: visual arts, music, poetry and theatre. The use of the arts was demonstrated as a way through which to deconstruct barriers for dialogue and foster creativity in the resolution of societal tensions and contentious politics.

In addition to these overarching themes, some of the answers included:

- Designing creative programmes
- Grassroots capacity building
- Decommissioning minds
- Rehumanising the Other
- Minority group engagement
- Sharing experiences
- Crossing boundaries – even small ones
- Personal history telling
- Supported truth telling
- Yoga and/or dance
- Making time for conversations
- Inclusion of different cultures
- Welcoming migrant and refugee women

Core Question 3: What challenges do women face in their mediation and peacebuilding work?

A third core question posed to the participants of the focus groups was: what challenges do women face as mediators and peacebuilders? As was the case in earlier segments of the discussion, participants were encouraged to share both their own individual experiences as well as more general trends they had noticed throughout their mediation careers.

The responses to this question centred on two sets of factors: first, external pressures, and second, treatment by peers during mediation itself. Responses falling under the first category included constraints such as a shortage of time and family commitments. Because many women are not paid for the mediation and peacebuilding work they do, participants often had to juggle their mediation work with other responsibilities. Even when women want to progress professionally on the mediation front, the opportunities to do so are rarely available. The lack of opportunities for advancement also contributed to a sense of frustration surrounding the experience of mediation for some of the participants. Even when women were involved at higher levels, attention was often focused on a very small number of women, making opportunities for more widespread involvement in the field difficult for many women.

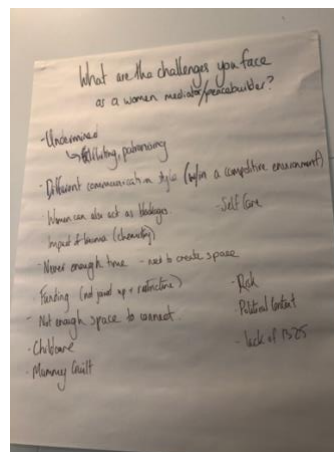
The second set of challenges involved internal challenges faced by women during the mediation process itself. Many of the women were faced with gatekeeping by the men involved in the field; even when women were included in mediation, for example, men often barred them from speaking or contributing at a substantive level. Their participation often becomes lip service rather than true inclusion. In addition, the participants felt that their status as women was often used to undermine them or to treat them unprofessionally; they were often treated with hostility, patronised, or flirted with. One participant stated that, even in the past few years, it has not been uncommon for her to be told that she is a ‘great wee girl’ and patted on the knee or shushed. That said, it was also acknowledgement that some men are very supportive of greater inclusion of women. However, as men’s inclusion is often taken as a given, the challenges that women face in finding space in negotiations is often overlooked or misunderstood by male counterparts.



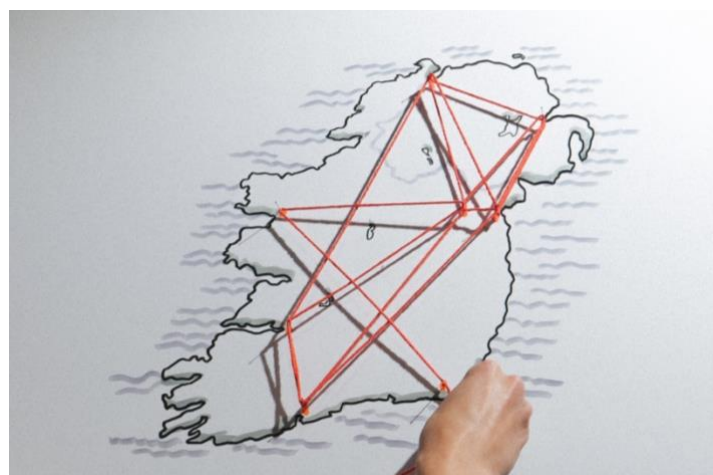
Finally, participants also felt that they did not have spaces to decompress and deal with trauma following the, often stressful, process of mediation. For many women, involvement in the field came with significant risk; when participants worked with controversial groups, for example, it often had an effect on their own personal safety. Several participants had been targeted within their own communities because of the work they had performed as mediators or peacebuilders. Finding ways to deal with this risk served as a core challenge for many of the participants.

Additional challenges cited by participants included:

- Family responsibilities
- Expected gender roles
- Vulnerability interpreted as a weakness
- Impact of trauma
- Lack of time
- Funding
- Imposter syndrome
- Perceived as either too soft or too hard
- Power imbalances (particularly in Tracks 1 and 2)



Core Question 3: What do women want from an Irish network?



The final discussion centred around future directions for greater collaboration amongst women mediators and peacebuilders across the island of Ireland, and the possibility of the formal establishment of a network or consortium. The participants were asked what they thought an Irish network could do

for women working in peace mediation more broadly and what they, as practitioners, would like to get out of this type of initiative.

Primarily, respondents saw the development of an Irish network as potential way to counteract some of the challenges already discussed. Moreover, they also saw it as a method through which to gain greater recognition, both nationally and internationally, of the experience and skills on the island of Ireland in the area of mediation and peacebuilding.

One of the main themes in the answers was the desire for spaces, both virtual and physical, to connect with other women involved in mediation and peacebuilding. Participants expressed a desire for opportunities to share time together with a diverse group of women and share experiences, both positive and negative, with their peers. They also hoped the network could be a space for including refugee and migrant women, many of whom had struggled to find an outlet for using their mediation skills. The participants noted that the network could also serve as a method of self-care, as being able to discuss issues in the field with informed peers would be a stress reliever for many of them.

Other responses centred on professional development and collaboration. Participants hoped the network would be a way of disseminating women's voices in peacebuilding and mediation as well as a forum for organising meetings and trainings so that the women could continue to develop their prowess as mediators. Participants also wanted a way to share opportunities; one participant, for example, noted that she was often approached for opportunities for which she did not possess specific expertise and hoped that the network would be a way for her to direct these opportunities to more qualified peers. The possibility of the network serving as a space for mentorship was also raised.



On a broader level, participants also hoped that the network could foster connections and collaborations between different sectors and groups. One participant expressed a desire for a forum that could connect policy and grassroots workers; other participants hoped that a network might be a way of sharing knowledge between sectors such as human rights work, conflict resolution, and peacebuilding. Other participants suggested that the network might cooperate with educational institutions to offer both theoretical and 'real world' training to future mediators. The network might,



participants suggested, also serve as a way of collaborating with different regional networks of mediators. It was also perceived as a platform for the nomination of experienced women to contribute in peace processes internationally. Finally, multiple focus groups cited hopes that the network would serve as an entry point for young women interested in the field to become involved.

Additional responses to this final question included:

- Critical friends
- Creating an entry point to this sector
- Way of influencing policy
- Space for young women
- Bridging gaps (between generations)
- Peer support
- Global and regional connections
- Policy and grassroots connections
- Influence in peacebuilding internationally
- Reflective practice and solutions-based work
- Sharing learning with other contexts
- Connect across Ireland
- Space for healing relationships
- Opportunities for entry into Track 1 mediation
- Mentoring, training, practical experiences
- Network and database of skills

Selected Recommendations

- **Create avenues for professional advancement for women mediators.**
Women in all of the focus groups expressed frustration at finding themselves at ‘dead ends’ in their mediation careers. Combatting this issue requires not only advancement for existing mediators and peacebuilders, but the creation of new opportunities to include a broader, more diverse base of women.
- **Facilitate opportunities for cross-cultural knowledge exchange.**
Women across the island of Ireland have experience working in a wide variety of international contexts. Creating opportunities for exchanging the knowledge gained in these diverse contexts is a critical step in facilitating development for women mediators and peacebuilders. Involving migrant and refugee communities in this knowledge exchange is also crucial.
- **Involve young people, and young women in particular, in mediation processes.**
Many of the participants expressed concern that the unique expertise found across the island of Ireland would be lost if avenues were not created to transfer knowledge to younger generations. This involvement could include the creation of new mentoring programmes or

the augmentation of existing ones to strengthen relationships between experienced and newer women in the field.

- **Create safe spaces for women working in the field to combat stress, fatigue, and risk.**
Women in the focus groups expressed a desire for spaces, both virtual and physical, in which they could come together and decompress after working in challenging situations. Providing opportunities for these gatherings is critical to preventing burnout and ensuring women's continued involvement in the field.
- **Build bridges between related sectors and fields.**
The nexus between mediation, peacebuilding, and human rights work represents an area of opportunity for cooperation, knowledge sharing, and networking. Increasing collaboration between women in these fields could serve as a way of contributing to personal growth for women and to broader advancements within each individual sector. Greater collaboration between academia, policy makers and practitioners will contribute to the broadening of knowledge in the area and as well as fruitful collaborations in the field.
- **Financial support for the long-term development of an Irish network of Women Mediators.**
The project demonstrated the enthusiasm for the longer-term development of an Irish Network of women mediators. However, such a project required longer-term funding in order to be sustainable. Funders focused on peacebuilding both domestically and internationally should look at the prospective of an Irish network as a viable opportunity augment Ireland's reputation in international peacebuilding. Supporting such an initiative will directly contribute to fulfilling Ireland's commitment in to the Women, Peace and Security, which prioritizes supporting women in peace mediation in the current National Action Plan on UNSCR 1325.
- **Encourage collaboration between regional networks of mediators and peacebuilders.**
Fostering links between women located in the island of Ireland and other regional women's mediation networks could contribute to increased knowledge exchange globally and provide opportunities for Irish women to contribute more substantively to peacebuilding in other contexts emerging from conflict. Regional networks include the Mediterranean Network of Women Mediators, Women Mediators Across the Commonwealth, the Nordic Network of Women Mediators and Fem-wise Arica.

Participants to the project

Lead Researcher: Heidi Riley, School of Politics and International Relations, University College Dublin

Partnering Organization: Tides Training and Consultancy, Belfast

Facilitators: Mary Montague, Liza Wilkinson and Judith Thompson Black

Research Assistant: Emma Murphy, School of Politics and International Relations, University College Dublin

With Special Thanks to All the Participants to the Focus Groups

Adree Wallace

Ann Carr, Community Dialogue

Ann Walker, Theatre of Witness

Bernie McConnell, Short Strand Community Forum

Bebhinn McKinlay, Women Across the Commonwealth Network

Breege Lenihan, Monaghan Women's Network

Siobhan Campbell, Open University

Catherine Pollock, Cultúrlann Uí Chanáin

Christine Davis, Northern Ireland Housing Executive

Denise Hughes, Institute for Conflict Research

Eileen Weir, Shankhill Women's Centre

Grainne Powell, Sticky Fingers Art

Iulia Picu Iwaisi, TIDES

Ivy Goddard, Inter-ethnic Forum

Joy Hadden

Karen Jeffares, Peace Brigades International

Karen Lynch, DFAT

Kathleen Gillespie, Theatre of Witness

Libby Keys

Lisa Anderson, Cultúrlann Uí Chanáin

Lorraine Boyd, Bryson Charitable Group

Maeve Harkin, Louth Leader Partnership

Malenga Biseselo

Mandy Maguire, Alternatives

Marion Weir

Mary Lemon, Department of Justice

Cecilia Amabo Binwe, NASC, Cork

Mary O'Neill, Louth Leader Partnership

Monica Quinn, Curryrneirn Community Association

Nadette Foley, Glencree Centre for Peace and Reconciliation

Naima Chaudhry, Clondalkin Residents Group

Nura Hagi, Karti Project Cork

Patty Abogazlo, Kennedy Institute, Maynooth

Sharon Keliher, Kennedy Institute Peacebuilding Group

Shauna Irons, Ballymoney Community Resource Centre

Shona Bell, Corrymeela

Stephanie Hill, TIDES Training

Theresa McCann, Theatre of Witness

Tracy Harrington, Foyle Women's Information Network

Tracy Quinn, Curryrneirn Community Association

Wendy Shaw, Armagh Banbridge & Craigavon Council

We would like to thank the Irish Research Council and the Irish Human Rights and Equality Commission for funding this project.

