
21 June 2011 DAY OF PRIVATE REFLECTION

EVALUATION REPORT

March 2012



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Summary

The Day of Reflection was marked for the fifth year on 21 June 2011. It is known to have been marked by a number of organizations and individuals across Northern Ireland, including academic institutions, organizations supporting victims and survivors, at least one school and one Council, and by Healing Through Remembering itself.

Positive effects

For those who marked the Day, responses were favourable, with a number of positive effects identified, including:

- Simply taking the time to pause and think;
- Feelings of comfort that “we have not been forgotten”;
- An opportunity for particularly the younger generation to learn about the past;
- A sense of human recognition of all loss;
- Validation of one’s own experiences and journey;
- A cementing of relationships between people who have suffered loss;
- Meeting a need and filling the vacuum caused by the absence of any formal process for dealing with the past, and the absence of any other occasion which is neutral, not overtly attached to any other public remembrance, and open to all, including those affected by the conflict in and about Northern Ireland, and those less affected.

The date

There was a high level of satisfaction with the date, and recognition of its symbolic importance as the longest day of the year.

HTR’s role

All of those interviewed valued HTR’s role as initiator of the Day of Reflection, and provider of materials and information. Many added that they would welcome much greater input from HTR in the form of guidance, support, and advice.

Should it continue?

The majority of respondents felt that the Day of Reflection should continue, although many expressed concern that without clear leadership and direction, and the associated resources, it could falter.

Leadership

When asked who should lead the Day of Reflection, the majority felt that leadership of the Day should remain with HTR for the present. There were divided views as to whether the Day should pass over to the leadership of the Northern Ireland Executive or Assembly. Some felt that the political leadership of Northern Ireland was not sufficiently politically mature to positively progress the Day of Reflection. Others felt that any political involvement in the Day would in effect destroy it, turning it into a political football. Some, however, took the view that the Day should ultimately pass to the Executive, but with HTR planning carefully as to how and when this might happen.

In the medium term, it was suggested that politicians could perhaps be encouraged to engage in a planned and agreed symbolic act, in order to raise the profile of the Day of Reflection, but with leadership remaining with HTR.

Geographical range

Most of those interviewed felt that it was better to concentrate on “getting the day right here” before promoting it more widely. Most included the border counties in their definition of the most affected geographical area, and felt that the Day of Reflection was relevant to those areas. Beyond that, most interviewees felt that the Day of Reflection could best be promoted elsewhere in a limited way, by working with areas and organizations with a particular interest in the conflict, for example, Dublin and Warrington.

The profile

The notion of raising the profile of the Day was mentioned by many of those interviewed. There was a feeling from most that HTR, having begun by “walking gently”, now needed to more confidently and widely promote the Day. A number of suggestions were made as to how this might be achieved, including: utilizing the media; designing a symbol or logo; and identifying and working through strategic partners.

Objectives

There were mixed views on what a Day of Reflection should aim to achieve. For some, it was enough to simply provide an opportunity to reflect on the past; for others, the Day held the potential to contribute to peace and reconciliation in Northern Ireland, as part of a range of measures for dealing with the past.

Conclusion

It appears that the Day of Reflection has been welcomed and has had beneficial effects, as far as can be discerned, for those who engaged in it and marked it. However, it is much more difficult to identify broader outcomes, because the Day's reach is not wide enough to claim societal impacts.

Key Recommendation

The principle recommendation of this report is that HTR needs to now embark on a Strategic Review of the Day of Reflection by HTR as an organization. This is perhaps timely as conversations unfold among politicians about the subject of dealing with the past. HTR should take the opportunity to consider the following strategic questions:

- What is our vision for the Day of Reflection, say in five years time, ten years time?
- How do we get there? (The evaluation points to a number of steps HTR could take for example to move from a low-key concept, to a more widely recognized and marked Day)
- How do we organize and resource ourselves to achieve that?

While the Day has developed over the five years since its launch in 2007, with many seeing HTR's event last year as a marker of progress, it could well falter without a strategic direction at this stage.

1.0 Introduction

Dr Helen Mc Laughlin, Consultant, was commissioned in November 2011 to undertake an independent external evaluation of the Day of Reflection held on 21 June 2011, on behalf of Healing through Remembering (HTR).

1.1 Background to the Day of Reflection

The Day of Reflection is an initiative of HTR, which is a cross-community organization focused on ways of dealing with the past relating to the conflict in and about Northern Ireland. The Day takes place on 21 June every year. The Day of Reflection website says:

"The Day of Reflection on 21 June is a day to acknowledge the deep hurt and pain caused by the conflict, to reflect on our own attitudes, on what more we might have done or might still do, and to make a personal commitment that such loss should never be allowed to happen again" (www.dayofreflection.com).

HTR's first major undertaking was to conduct a wide-ranging consultation on how Northern Ireland should remember its past. The consultation resulted in a report which was seminal to HTR's development: *Report of the Healing Through Remembering Project*, June 2002. The report identified five key themes which had emerged from the consultation:

- Storytelling;
- Day of Reflection;
- Living Memorial Museum;
- Truth Recovery and Acknowledgement;
- Network of Commemoration.

HTR established sub-groups to take forward work on each of these themes. The Day of Reflection Sub Group was established in August 2004, comprised of fifteen members from diverse backgrounds including education, ex-prisoners, faith groups, victims' and survivors' groups, trade unions, statutory and voluntary sectors.

The group embarked on a wide consultation process, and commissioned two reports: International Experiences of Days of Remembrance and Reflection (January 2006) and A Day of Reflection: A Scoping Study (September 2006).

The group worked together on the questions and issues raised by these studies, developed core principles for the day, and a firm proposal for a Day of Reflection was made (A Day of Private Reflection: Discussion Paper and Proposal, September 2006).

A date (21 June) was selected, and promotional materials were produced, including leaflets, bookmarks, postcards, wallet cards, and posters. Days of Reflection have been held every year for the past five years on 21 June. It is the Day of Reflection held on 21 June 2011 that is the subject of this evaluation.

1.2 Methodology

The evaluator has used the following methodology:

- Initial interview and follow-up communication with Kate Turner, Director of HTR;
- Development of evaluation sample and interview schedule (Appendix One);
- Review of documentation (See Appendix Two);
- Review of Day of Reflection materials, including DVDs;
- Interviews with 14 individuals, some of whom had marked the Day of Reflection and some who had not;
- Interviews with the Day of Reflection fieldworkers for 2011 and for 2012 (three individuals);
- Production of broad overview of findings;
- Collation and detailed analysis of findings;
- Production of final evaluation report and recommendations.

1.3 Approach

This evaluation was underpinned by two evaluative models:

- Interaction Institute for Social Change: this model fits social and community initiatives well as it encourages the evaluator to consider not only results (effects or outcomes) but also process (how things are done) and relationships (who is engaged and how relationships work). It suggests a focus on two key questions: “what is working well?” and “what could be done differently?”
- IDRC Outcome Mapping: this approach encourages evaluators to consider what people do differently as a result of the project – in this case, thinking and reflecting. However, it became clear throughout this evaluation that it was also important to record how people said their engagement in the Day of Reflection made them feel.

That said, this evaluation of necessity differs from standard project evaluations. Given the nature of the Day of Reflection, the emphasis has been on qualitative evaluation, attempting to engage individuals in meaningful discussion which enables them to share their views freely. A mixture of one-to-one meetings and telephone interviews was used. Sensitivity was used in asking people about their engagement in the day, and what it meant for them. No jargon related to the above models was used in interviews.

When interviewees spoke of the Day of Reflection 2011, they moved naturally between talking about the specific activities they were involved in or organized on the day itself, to thinking about the concept itself, and its place, usefulness, operation and leadership in NI and indeed more widely. Indeed the interview questions were designed to encourage people to talk about both the detail of their own experience of the Day, and the wider issues attaching to such a day, and its future.

In other words, as well as offering a sense of how the Day of Reflection went on 21 June 2011, this evaluation also considers the more strategic issues, opportunities and challenges around the concept itself and its future development, not just in 2012, but beyond.

1.4 Interview sample

Seventeen individuals were interviewed in total. These included representatives of organisations who had marked the Day of Reflection 2011 in some way, and those who had not. They included voluntary / community based groups and organisations, a school, councils, church-related, HTR fieldworkers, members of the Day of Reflection sub-group, and the political editor of a leading newspaper as detailed below:

- Fieldworkers – 3
- Sub Group - 2
- School – 1
- Councils – 2
- Church related – 2
- Non-governmental organisations – 1
- Women’s group – 1
- Groups specifically concerned with dealing with the past (victims / survivors / remembrance) – 4
- Individual – 1
- Media editor – 1.

Interviewees came from a wide geographical spread of Northern Ireland, including Derry/Londonderry, Belfast, Armagh, Coleraine, and Fermanagh. The sample included some individuals who had been interviewed for previous years’ evaluations, and many who had not. A full list of interviewees has been supplied to HTR, but the practice in this document is not to name individuals specifically, although occasionally where considered appropriate, other identifiers (e.g. name of group or organisation) are retained.

1.5 Structure of report

Following this introductory section, the report is structured according to findings, observations and recommendations. More detailed information can be found in the Appendices.

2.0 How was the Day of Reflection 2011 marked?

There were approximately 15 events known by HTR to have taken place on 21 June 2011. There may of course be others which HTR is not aware of. A full list of the 15 known events can be found at Appendix Three. However, further detail is given on some of these events below, beginning with HTR's first public event to mark the Day of Reflection, which was held at the Linenhall Library.

2.1 HTR Day of Reflection Event

2011 was the first year that HTR itself organized a public event to mark the day of Reflection. The Day was launched in the Linenhall Library in the centre of Belfast by the Reverend Harold Good, who was at that time Chair of HTR's Day of Reflection Sub Group. Some of those interviewed for this evaluation either attended or participated in this event.

The event lasted from 10:30am – 2pm and included:

- Music from singer / songwriter Gerry Creen on the hour and the half hour;
- Poetry and other readings throughout the day, read by Dawn Purvis, Damian Gorman, Hugh Odling-Smee, Edgar Turner, Glenn Patterson, Kate Turner, Vincent Higgins and Paula McFettridge;
- An exhibition of photographs of the conflict, from photojournalists Kevin Cooper, and John Rush;
- An exhibition of masks supplied by the South Armagh Rural Women's Network's (SARWN) Behind the Masks project; and,
- Participants also had the opportunity to write their thoughts and reflections and post them on a special Thought Wall, with each thought comprising a petal of a gorse bush, gorse being the symbol of HTR.

The event was supported by writers Dave Duggan and Seamus Heaney, and Tyrone GAA Coach Mickey Harte.

The event was well attended, with 61 visitors signing the visitors' register: more attended but did not sign. Those who signed the register were from a range of organizations, as well as a small number of individuals, including:

- HTR
- Voices Women's Group
- INCORE
- Duke University
- Northern Ireland Foundation
- Peace Radio
- Ballybeen Women's Centre
- Queen's University Belfast
- 174 Trust
- South Armagh Rural Women's Network
- Police Ombudsman NI
- HUBB
- Commission for Victims and Survivors
- Carers NI
- North Eastern Education and Library Board
- Approximately 10 individual signatories.

The Linenhall event was generally felt to have been a positive experience for those who attended. Evaluation respondents who had attended had appreciated the possibility of listening, writing a thought or reflection, and being in a space which they felt was suitable. Others appreciated the photographic exhibition, the masks, and the Thought Wall. Only one interviewee found the readings and music intrusive, and felt that they had broken into reflection rather than facilitating reflection.

One interviewee who had attended and participated in the event supporting the SARWN group, described it as follows: "the Linenhall event was an incredibly powerful event. I am delighted that HTR chose to put on an event this year - they demonstrated how you could do it". She felt that the event showed leadership, giving a clear signal of what is possible, whilst still leaving room for people to "do it their own way".

Another individual who attended the Linenhall event felt that it represented a progression from previous years, offering an artistic and cultural event to mark the Day, and in a venue which was easily accessible for members of the public to drop in. He did wonder however if the event was aimed at people less affected by the conflict. He felt that the event raised questions that needed to be thought through by HTR, such as whether the Day is about commemorating or reflecting, and whether it was just about victims or intended to take in a broader constituency.

One individual who had participated in the Linenhall event, contributed by doing a reading. She described the event as mellow and reflective, and remarked on the feeling of “coming out of the mayhem to a mellow space”. That said, she also described some aspects of the day as “not for me”.

Some interviewees wondered about the extent to which the event reached any more widely than people engaged or connected to this kind of work, and three interviewees remarked that while they welcomed HTR putting on an event to mark the day, it may not work for everyone, and could seem somewhat middle class.

Overall, there was a feeling that HTR should continue to put on an event or events, or do something to mark the day – and to be bolder and publicize it more.

2.2 Other Day of Reflection events

2.2.1 The RUC George Cross Foundation hold an Open Day in their Memorial Garden every year on the Day of Reflection. The Garden was opened to the public on 21 June 2011 between 9.30am and 4pm for visits and reflection. This year, the Day was attended by 25 members of the public. The Foundation does not document who attends. A number of ex-police officers acted as tour guides, and gave visitors a tour of the garden, lasting 40 minutes to an hour. People were told about different officers who had lost their lives.

The Foundation has found that people engage differently in the Day: some have questions, some not. Others were families who came to research relatives. The interviewee also pointed out that they are mindful that “some widows say they don’t need a special day to remember – they remember every day”.

The Day of Reflection is one of many activities the Foundation engages in geared towards remembrance or reflection, including regular guided tours, developing an oral history of the police family, production of a book and CD, formal Remembrance Day events, and involvement in National Police Memorial Day. The Day of Reflection is described as “very much part of our remembrance calendar”.

2.2.2 Derry City Council Community Relations Officers held a dialogue event on 21 June 2011 from 11:30 – 1:30 in the Council Offices. This event, which included lunch, involved a panel of speakers with different perspectives telling their story of how the conflict impacted on them and how it continues to impact today. The panel included a former combatant and victims, and was open to staff and the public. It was attended by around 20 people. The discussion then opened up to allow attendees to either ask questions of the panelists or to reflect on the effect of the conflict on themselves.

2.2.3 The Coleraine Churches Forum organized a day for quiet reflection, prayer, and readings from Lost Lives at St. Patricks Parish Church in Coleraine on 21 June. All Churches were notified about it through the Forum, the event was advertised, and a notice put on the gate of St Patricks which is in the Main Street in the centre of town. Throughout the Day all of the names in Lost Lives were read out by members of the Coleraine Churches Forum.

It was felt that the Day had gone well, with more people attending in 2011 than in previous years. The group estimates that the Day was attended by 30-40 people calling in throughout the day, with Forum members bringing the total to 60-70 people, many of whom, it was felt, had lost people through the conflict. That said, the group does not seek to identify who attends. The Church is also open to tourists so there were also some visitors from Australia and America. It was felt that a good cross section of churches had supported the event, meaning that it was very much a shared occasion.

2.2.4 Firinne is a Fermanagh based group representing victims of state violence. They have been marking the Day of Reflection for some years. Initially they had participated in an event through Fermanagh District Council, and then decided to hold their own event. The organisation now holds its own Family Day on 21 June, which is aimed its own members. The Day encompasses a range of activities:

- Firinne Candle tree: this year one family led by lighting a candle, and the son spoke of the impact of the loss of his father on himself and his mother;
- Lost Lives book left out with bookmarks marking Fermanagh people murdered in the conflict, as the interviewee put it: “not just ‘our victims’ but also others”;
- Explanation of the Day of Reflection;
- Presentation of HTR DVD on multi-media screen;
- Distribution of Day of Reflection bookmarks and postcards;
- Music and songs written about victims;
- Bouncy castle and food for everyone.

Although this group has a particular interest and focus, the respondent noted that “the Day has no trappings of Republican or military stuff”. She spoke of the combination of a family day with fun activities, and the seriousness of the event. She noted that “our family day is about fun, but you can be lighthearted once the video and talk is over: we don’t let the kids play until that bit is done”. She added: “We see the Day of Reflection as an important focus in our calendar, we work on it, we do it”.

2.2.5 Oakgrove Integrated College in Derry marks the Day of Reflection every year, as well as marking Holocaust Memorial Day, Remembrance Day and other events. etc. The school marks the 21 June with a special Assembly, which includes stories of children who had died as a result of the conflict being read out, and singing. Also, the children receive a daffodil bulb as a symbol of how they will plant peace on 21 September, which is UN Peace Day. They come back on the Day of Reflection, 21 June, exactly 9 months later, to reflect on what they each are doing to plant peace.

The school also established a more permanent memorial, as described by the interviewee: “We dedicated a lamp to all lives lost or damaged in the conflict in Northern Ireland. The candle burns as long as there are people in the building. There is a plaque to explain it. The first person into the building in the morning lights it, the last person to leave extinguishes it. It is a permanent fixture and people seem to like it”.

2.2.6 South Armagh Rural Women’s Network presented some of their work at the Linenhall event, namely masks which they had produced as part of a project aimed at enabling women to explore their own stories entitled Behind the Masks. Thirty-eight women travelled to Belfast by bus and attended the event, many of whom had lost someone during the conflict.

2.2.7 The Irish School of Ecumenics in Belfast opened a quiet space in the building to the public, and materials to aid reflection were available. The garden was also open to visitors. The space was publicised to all students and staff. On 21 June 2011, a handful of students attended, and also one retired clergy person from the local community: fewer than previous years. A “Room for Remembering” was open in ISE Trinity College Dublin, and there was also a DVD showing for students of the film Of Gods and Men about the peaceful coexistence in the midst of the civil war in Algeria of a monastery of Cistercian Benedictine monks in a Muslim Village there, and of the impact for peace and reconciliation of their lives and deaths. The emphasis for the ISE Belfast event has been on private reflection, while in Dublin, the event is more public, with films being shown and discussion afterwards.

2.2.8 Observation

Many of those interviewed had marked the day in a way which they felt worked for their constituent group. For some it was about holding special events which were open to anyone to attend, whereas for others it was about bringing a particular interest group together and undertaking an activity which enabled them to reflect and remember together.

The common thread was a real sense of people not being in any way coerced to speak or openly share, but rather to listen (sometimes to names being read out, sometimes to poetry or song), or to look (at a candle, a memory tree, a garden) and to reflect as they chose. There was a real sense of people coming together publicly to do something, and yet the reflection still remaining fairly private.

Another emerging thread was that events organized for a specific interest group tended to be well attended and highly valued. Events that were more general and “open to all” were felt to have value, but also to have had more unpredictable attendance and limited interest, and it was much more difficult for people to put their finger on what the overall effect or impact was.

3.0 How did you / your organisation hear about the Day of Reflection?

Interviewees were asked how they had heard about the Day of Reflection. Responses are summarized below:

How did you hear about it?	Nos
Involved in HTR / working relationship with HTR	4
Acquaintance / colleague involved in HTR	4
Through organisation in similar field	3
Mailing list / materials from HTR	4
Victims and Survivors' magazine from DHSSPS	1
Press Release	1
Total	17

Many of those interviewed had heard about the day through some form of connection with HTR, or some connection with the victims / survivors sector, or related organizations. Eight out of the 17 interviewed had heard about the Day of Reflection either because they were involved in HTR, or had an acquaintance / colleague involved in HTR. This is not surprising, as the practice has been to utilise existing networks as far as possible, and of course the Day started from quite a small base. Three were aware of the Day as they are working in related fields and so had heard about the initiative: again not surprising as the Day may have an instant appeal to organisations supporting victims and survivors, concerned with community relations or peacebuilding. Four of those interviewed said that they had found out about the day through an HTR mailing, and having received the Day of Reflection materials in the post. Two had heard about the Day through advertising, one through the Victims' and Survivor's magazine, and one via a press release.

3.1 Observation

This finding is indicative of where the Day of Reflection currently sits. Many of those engaged in the Day did so due to involvement in or connection with HTR, or a connection to the victims / survivors sector.

4.0. Why did you decide to mark the Day of Reflection?

A significant number of those interviewed had become involved in marking the Day of Reflection 2011 because as already mentioned, they had connections of some kind to HTR, either membership of the Board or a Sub Group, or were undertaking work for HTR.

Some decided to get involved because of personal loss, or a connection to others who had experienced some form of loss. Others chose to mark it as they work with a particular constituency of victims / survivors, and felt that it offered an opportunity that was not attached to any specific remembrance, but which enabled broad reflection which encompassed all loss. Some interviewees in this category spoke of their awareness of the “hierarchy of victims”, and some pointed to discomfort amongst their constituent groups about the notion of “parity of loss”. However the expressions “loss is loss” and “all tears are the same” came up more than once. For these groups, the opportunity to remember together on a special date that was not attached to any particular event or other remembrance, was important. For others, the idea that others were reflecting as they were reflecting, and the reassurance that they were not forgotten, was a significant driver.

The interviewee from the school who marked the Day was clear about the reasons for getting involved in the Day of Reflection. He was conscious that the young people who came through the school doors had little knowledge and (generally) no real feel for the conflict in and about Northern Ireland. He was concerned that young people should have an awareness which would enable them to avoid repeating the past. This was an aspiration shared by many of those interviewed, not only in relation to young people, but in relation to the whole of society. This sense of duty to the younger generation was reiterated by others.

4.1 Observation

There are some key aspects of the Day of Reflection that people articulated as valuable and appealing to them, including:

- The fact that the date is “open” i.e. unrelated to any specific remembrance;
- The fact that the date provides a focus for groups of victims / survivors, to plan special organized reflections and activities that they may not otherwise do in that way;
- The idea that if other people are reflecting, your loss is not forgotten – indeed it is being remembered more widely than it might ever otherwise be; and,
- The perception that pausing to reflect can lead to greater knowledge and awareness, and could reduce the likelihood of history repeating itself.

5.0 Why did you / your organisation not mark the 2011 Day of Reflection?

As part of the evaluation process, it was considered useful to talk to a sample of organizations who had not marked the Day in 2011, as follows:

5.1 A Northern Ireland wide organisation in the field of conflict resolution had not marked the day, simply because of competing priorities. However, the interviewee remarked: "I could have made it happen – but I did not have strong ownership of it". That said, the respondent had marked the day personally, making a point of telling his children about it, saying: "this is a special day, the longest day, when we remember people who died". He commented that the Day "is not celebrated here very much", and that he was surprised it had not been mentioned in Church.

5.2 Museum of Free Derry

MoFD did not mark the Day of Reflection as their major focus has been on their own remembrance events throughout the year. This includes the week-long Bloody Sunday commemoration in January every year, and also the anniversary of the release of the Saville Report was issued on 15 June. It was felt that they were more likely to mark that as a significant date, than 21 June. That said, the MoFD do display the Day of Reflection materials in their reception area.

5.3 Larne Borough Council had marked the Day of Reflection in past years, but did not mark the day in 2011. Previously, they had designated their Museum and Arts Centre as a reflective space, with a prayer tree on which people could write reflections and thoughts. Overall the event was described as low key, with only a small number of people attending, despite being well-promoted. There was some caution from Councillors about the issue of "parity of loss" which made it challenging for some. There was no decision not to support the Day as such, but with no major push to promote it, it did not happen in 2011.

5.4 Ladies' Friendship Group Enniskillen marks the Day of Reflection each year by putting on events aimed at making the Day different and special. All members are women directly affected by the conflict. In previous years, the group has made visits to Hillsborough, the Manor House, Fermanagh, Florencecourt and Crom Castle, usually with lunch and readings. The day is usually a balance for the group of doing an enjoyable activity, combined with what is described as "a sombre purpose". The Day of Reflection materials are given out, and there is usually a talk about why the Day is happening. However, in 2011, the day was overlooked due to a change in office bearers in the group, and as a result lost momentum. However, the group has plans to visit the Arboretum in 2012, to tie in with the Day of Reflection.

6.0. Effects and Impact

Many interviewees talked about the effects of the day on themselves as individuals, or on their members. Broader impact was much more difficult for people to ascertain or articulate. Some examples follow.

The respondent from the **Coleraine Churches Forum** felt that the reading of the names from Lost Lives affected the readers, and gave them pause. When a reader came to a name he or she recognised, the person was brought to mind again, and was remembered.

Firinne, who support victims of state violence, emphasised the family aspect of loss, noting the coincidence with Fathers' Day. The interviewee described this as having a significant impact on families, as they remembered those who were fathers, or those who never had the chance to become fathers. She observed that one woman had told her that the Day had made her imagine how others feel.

The interviewee from **Oakgrove Integrated College** spoke of the impact on their Day of Reflection on students and parents. He observed that, for some students, the Day of Reflection is the first time that they have thought about the past at all. For others, it had provided the first opportunity to talk about the past. In the case of one student, he was able to reveal his own loss. The respondent also felt that the Day provided an opportunity for learning both for themselves and for the wider school community. When parents have questions or concerns about the Day, he added, "we are at pains to learn from this". They review the Day of Reflection, as well as their other activities, with students on a regular basis and seek to continually improve. The hope is that marking the Day of Reflection in school will educate young people, and will make it more difficult for the past to be repeated.

The respondent from **SARWN** felt that the event had had a significant effect on some women, noting: "I was surprised at who wrote things up on the thought wall – even women who are not normally so forthcoming. One woman had said she didn't like thinking about the past. Yet afterwards she said she got a lot out of it, and it gave her time to reflect. One woman said she felt a sense of closure".

Another interviewee who had supported **SARWN** spoke of the journey the SARWN group had been on, the work they had done, and the ability they had now achieved to address even the most difficult or uncomfortable issues, not only through the Day of Reflection, but through other significant projects they had engaged in. She felt that the presence of the SARWN masks at the Day of Reflection "gave the group recognition as a good peacebuilding project, and massive personal validation. The fact that the masks were noticed, and highly rated, and that there was press coverage, was a very good experience for them, as a group of Protestant and Catholic women from both sides of the border. Their engagement also gave them a sense of the broader picture". The event built their confidence to consider displaying the various items they had worked on over the last few years, perhaps as part of their own Day of Reflection event in future.

Ladies' Friendship Group Enniskillen: The respondent felt that each year, the events they had undertaken to mark the Day of Reflection had been very moving and emotional for those involved. The pause for reflection enabled by listening to readings, praying and thinking, had affected them greatly, as well as symbolic acts. For example, in 2008, when the day fell on or near Father's Day, the women each got a plant and tied a ribbon on it. The interviewee said that the major impact on the women was the feeling that they had not been forgotten by the wider community. In addition, coming together as they did had helped to build and cement relationships.

However, a Church-based respondent felt the Day had "almost no impact, at the moment as most people are not aware of it".

6.1 Observation

It was notable that there was a much greater emphasis on effects on individuals than on wider impacts. This is perhaps to be expected: it is much easier to describe the immediate effect of participation on an individual or group, than to discern or capture wider impact at a community or societal level. It is difficult to trace a causal line between a specific act undertaken on a Day of Reflection and a direct impact on wider society.

However, it seems that it is the scale of the Day as it currently stands that renders discussion on wider impact even more difficult. There is simply not a sufficient critical mass of Day of Reflection recognition, marking, or events to enable impact to be discussed meaningfully.

While many of the effects described coincide with the kinds of effects HTR envisages on the Day of Reflection website, there was an overriding sense from the interviews that the Day could achieve much more on a community and societal level, if it was more widely recognized and marked.

7.0 What should a Day of Reflection aim to achieve in future - on a personal / community / societal level?

Most respondents suggested that it was almost impossible to distinguish between the personal, the community and societal levels when thinking about what a Day of Reflection might achieve. Some respondents felt that it was good enough simply for the day to provide an opportunity to stop and think, and nothing more. For others, there was more that the Day of Reflection could hope to achieve.

7.1 Recognition of human loss

A number of respondents commented on the importance of recognising human loss, wherever it occurred. For some, the Day could simply provide more recognition that this part of the island has gone through disturbing events and people have been hurt and killed. It could represent an acknowledgement of what has happened and that people are living with that legacy.

One interviewee felt that in the absence of legacy issues being properly and effectively dealt with, it was important to underline the human element (albeit that the truth and justice issues were still major concerns). One interviewee felt that the Day embodied the South African concept of Ubuntu – a human recognition of each other's feelings.

7.2 Comfort: knowing “you are not forgotten”

For some, the day's principal achievement could be ensuring that “victims and survivors know that they have not been forgotten by a society which otherwise may appear to be moving on without them”. As the respondent from an RUC group suggested: “the women in the group never forget. But they come along to the Day of Reflection because it shows they are not forgotten about – that is the whole purpose – it helps them know that they are not forgotten”.

7.3 Filling a vacuum

Many spoke of the Day of Reflection as part of the bigger picture of dealing with the past, and some noted that it was all the more important given the absence of any formal mechanism to deal with the past. It was felt that as there was no formal recognised process, the Day provided a focus which otherwise was not available.

7.4 A shared occasion

Many respondents remarked that all other remembrances align people with “one side” or “another”, so there is no space for wider society to commemorate, celebrate or remember together. It was felt that the Day of Reflection supplies that. It was considered that the Day could appeal to a huge constituency who are not comfortable with existing commemorations.

For some, the Day's achievement was that its neutrality was “blowing out the myth of the hierarchy of victims, showing that all tears are the same”. Others were conscious however of feeling that there was a distinction between victims, although one interviewee who drew attention to the distinction in her mind, also remarked that anyone lost “still belonged to someone and it is still a loss”.

7.5 A sense of shared responsibility for the past – and the future

A number of respondents commented on the opportunity the day provided to consider one's own role and responsibility in the conflict. It provided an opportunity to ask: “how did we allow ourselves to get into that situation. And what did my part of the community do or not do to contribute to that?” This respondent's view was that: “If we questioned ourselves seriously it would take us to an honest reflection on ‘I’ and the part of the community from which I come. It would lead us to regret it all happened and an acknowledgement that I did not always act honourably, whether through collusion, voting along party lines, silence, or saying nothing”.

7.6 Giving voice

One respondent commented that “since September 1994 there have been people speaking in this society who never spoken before”. He saw the Day of Reflection as providing a space for people to share their thoughts or experiences, if they wished. Another interviewee felt that a key achievement of the Day could be to encourage and facilitate people to discuss the past. She pointed out: “We as a country are wary of conversations where people disagree with each other. If people aren’t having conversations communication is affected. If we don’t have communication we can’t sort things out”.

7.7 Preventing repetition of the past

Many respondents mentioned their concern that the younger generation either knew little about what had gone before, or had an incorrect or over-romanticised view of it. It was felt that the Day was important “so that we don’t go through it again: it keeps awareness of the violence and horrors somewhere in the public psyche. If you forget it completely, you are in danger of repeating it”. One respondent felt that remembering prevented “sanitisation” of the past, and the present. He felt that the Day marked an opportunity to recognise that for some the conflict is still going on, and that although it has been largely transformed, the constitutional issue is still there”.

7.8 Contribution to Peacebuilding

A small but significant number of interviewees felt that “there is a role for this day to actively contribute to peacebuilding”. Others felt that the Day could be “part of the journey to peace and reconciliation”, but that it would be very difficult to measure the impact in this regard.

7.9 The limitations of the Day

Others were more skeptical about what impact the Day of Reflection could achieve. One respondent stated: “Community Relations work is very good at engaging small numbers in quality change – but I don’t know that there’s so much going on that really changes society. The premise is that if you change enough individuals, society will change – but we need something leading wider change”. A small number felt that it was difficult to say whether or not such a day could have a role in reconciliation or peacebuilding, remarking that the Day itself could be a source of conflict for some.

7.10 Observation

While interviewees focused very much on effects on individuals and groups when asked to consider the impact of the Day of Reflection 2011, they were much more inclined to consider wider impacts, as well as individual effects, when asked to think about what a Day of Reflection should aim to achieve going forward. There was a sense that the Day of Reflection had the potential to achieve much more in the future in terms of impact than it was currently doing.

8.0 Will you / your group mark the Day of Reflection again?

The majority of interviewees said that they or their group or organisations would mark the day again. However, this was not unconditional. For example, one interviewee from an RUC group noted that they may be inclined to review whether or not the day was worthwhile if visitor numbers fell considerably.

The interviewee from **Coleraine Churches Forum** commented that "It would have to be our Forum's decision, but I think it's part of the tradition now".

The respondent from **Firinne** stated that they would continue to mark the Day in future years, and that although their current format works well: "we would be open to different ideas".

One participant at the **Linenhall** event felt that she would participate again if asked. When asked if she would consider organising something herself, she replied: "You can only organise something yourself if you thought you could do it better. HTR has a long history of doing it, it's part of their strategy. They do it, a very committed Board and team". There was a sense from this individual that it was for HTR to take forward similar events.

The **SARWN** group felt that they could now put on their own neutral event. While this would not be for 2012, the interviewee felt that the group could attract a good cross section of women, North and South of the border, and from Protestant and Catholic backgrounds. As she put it: "we know we would get the crowd". However she also felt that to do so, the group would need guidance from HTR. The interviewee had valued participation at the Linenhall event, and would welcome more: "I would like to see more events, it was not too orchestrated, a brilliant job".

The Irish School of Ecumenics interviewee felt that they were likely to still mark the event as they charged an intern with leading it every year. She also described the Day of Reflection as "an important event". However, her view was that "until there is a public process driven by politicians, and government leadership, it is a tough task to lead something like this".

Others felt that even if they did nothing else, they would take an opportunity for personal reflection on the Day.

8.1 Observation

The fact that most of those who mark the Day of Reflection in some way hope to continue doing so, suggests that it is providing something to these individuals and organizations which is meaningful to them.

9.0. HTR's Role in the Day of Reflection

9.1 The current role

There was a high level of positivity about HTR's role, although many felt that the role could be greater. All those interviewed recognised that the Day of Reflection was an initiative of HTR, and many commented on the appropriateness of such a Day coming from an organisation like HTR which was generally held to have respect and credibility in the field. One interviewee echoed the views of others in suggesting that HTR's identity as an organisation was crucial to making the day work: "It works because HTR have a wide membership, and are apolitical. Uniquely HTR has pulled together combatants, activists, PSNI, RUC, and others: that make-up does not exist anywhere else".

Almost all of those interviewed were aware of HTR's role in informing people about the day, and in providing materials – which did seem to be valued and widely used by those interviewed. One respondent summed up the role as follows: "HTR are very helpful – they have sent us lots of literature". Other respondents mentioned the DVD produced by HTR, stating "The video clip has been very powerful – it has an easy and clear voiceover, and is easy to use. When we play it, you can hear a pin drop. People are gripped. It's a very useful resource to get people engaged". The same interviewee also praised the website as "exceptional – very clearly understandable".

Some respondents remarked that they were not entirely sure what HTR's role was, beyond provision of materials. An interviewee from a Council who had not marked the day in 2011, felt that the HTR role was perhaps "a bit nebulous", and that the important role of providing guidance, over and above information and materials, was missing. This view was echoed by many of those interviewed and will be returned to later.

Another interviewee, however, welcomed the fact that HTR "put no pressure on people", stating: "I think HTR set the right tone – this gives people the freedom and creativity to do what they want". She felt that until there is a public way of dealing with the past, the option for private reflection, and giving people the choice of how to mark the Day, was appropriate.

9.1.1 Observation

The high satisfaction level with HTR suggests that, should it choose to proceed with and develop the Day of Reflection further, it may have significant support to do so. HTR would be embarking on the next phase in the development of the Day of Reflection from a positive position.

9.2 How can HTR take the Day of Reflection forward?

There was considerable positivity towards HTR across the majority of interviewees. However, there was general agreement across interviewees that if the Day of Reflection was to survive and appeal to a wider audience, HTR's role needed to increase accordingly. As one participant put it: "I'm not aware of any major push on the Day of Reflection" and this was a view echoed by many. Another commented: "People outside of certain circles don't know about it". The most common observations and suggestions are outlined below.

9.2.1 Provide more guidance and support

More guidance, ideas, support, communication and advice from HTR. As one respondent put it: "We all need tangible, visible things, we need signposting". There were a number of suggestions as to what kind of support would help most. These included:

- Ideas and suggestions of what kinds of things groups, organisations or individuals could do on the Day of Reflection;
- Advice on which kinds of organisations are best placed to get involved, and how they might do so;
- Reassurance on the matter of choice: for example that there is no direction given on what to reflect on, and no expectation that people should be reflecting in the same way or arriving at any clear conclusions. Also clarity on the acceptability of reflection being able to be private, even while one is attending a public space or event;
- Recognition that many communities have their commemorative events and clarity about why the Day of Reflection is different and how it adds to what is already available (for example, non-attachment to any particular community or event, relevance to both those directly affected by the conflict, and those who were not);
- Clarity on who the event is for;
- Case Studies;
- Suggested groundrules and boundaries;
- Facilitation of the development of ideas;
- Follow-up from HTR after the day.

As one respondent connected to HTR put it: "We need to facilitate it for people. If someone is interested, that's our cue to say, how about balloon releases, poems, music, chat, silence, project, exhibition etc. Our role needs to be more than just leaflets and cards".

9.2.2 Develop further resources and materials

A small number of interviewees noted that the Holocaust Memorial Day website contains a multitude of resources which were easy to download, containing suggested readings, poems, and songs. One respondent suggested that in developing clearer guidance and more resources and materials, HTR would give people confidence they are "going down the right road". Another interviewee felt that there were good resources available from HTR, but that people were not sufficiently aware of them.

9.2.3 Raise the profile of the Day of Reflection

A number of interviewees suggested that HTR needed to think strategically about how to raise the profile of the day. One respondent remarked: "We walk gently, and perhaps haven't been sufficiently proactive". There were a number of suggestions as to how the profile could be raised:

i) Increase media coverage: A significant number of participants felt that, while HTR may have considered it appropriate in the past to take a more low-key approach, it was now time to be confident. As one interviewee put it: "it may be time for HTR to be more positional and outspoken".

It was felt that a wider appeal could be achieved by utilising the media, particularly TV and Radio Ulster: the Stephen Nolan show was mentioned by a small number of respondents. The media respondent suggested that for the media to come on board, there was a need for HTR to offer some individual stories with a wide appeal, demonstrating how the Day has helped some people, although of course this would need to be done sensitively. He also suggested that some engagement from politicians would gain media attention and interest. Given that the Belfast Telegraph for example had displayed a poppy to mark Remembrance Day, he pointed out that there was a precedent for seeking media support for raising the profile of such a day. This would be more attractive to the media if HTR was to develop a logo or graphic, which could be displayed on newspapers.

ii) Design recognisable symbols: The notion of a symbol to represent the day was echoed by some other interviewees. One suggested that there should be badges (gorse, or little mirrors) for sale on the Day of Reflection, and that the money raised could be used to increase the resources for the Day. Another suggested developing an emblem and producing T-shirts featuring the emblem and with a logo such as "Do something for the Day of Reflection".

Linked to this was the suggestion that the metaphor of the longest day could be much more effectively used to communicate what the Day of Reflection was all about.

iii) Encourage symbolic acts: While there were mixed views about the level of engagement of political leaders or indeed any politicians in the Day of Reflection, some participants felt that a well-planned and agreed symbolic act on the part of the Executive for example, would raise the profile of the Day, get people thinking and talking, and put it on the map. One interviewee suggested that this could “challenge the psyche and promote reconciliation”. There were others who felt that any political engagement whatsoever would be, as one put it “the kiss of death”.

iv) Optimise use of existing networks and organisations: Some participants considered that HTR could do much to extend the reach of the Day of Reflection by building on existing organisations, networks and programmes, and identifying strategic partners to help promote the Day. It was suggested that HTR could work with these organisations to identify champions or ambassadors in each one to take forward the Day of Reflection for their organisation or constituency. One interviewee suggested that HTR could “target the big symbolic organisations, such as sporting organisations e.g. GAA, rugby etc”, noting the powerful symbolic impact of the GAA and police coming together at the funeral of Constable Ronan Kerr. Other potential target audiences suggested included:

- Council Good Relations Officers and Community Safety Officers
- Derry City Council, through the City of Culture
- SOLAS (Chief Executives of Councils)
- The Health and Social Care sector
- The business sector
- Trades Unions
- Professional organisations such as the Professional Association of Social Workers, bus drivers etc.
- Churches
- Church-based initiatives such as Tear Fund, Trócaire, Presbyterian Church Action Plans
- The Probation Board
- Sports Council
- There were suggestions that Schools could be targeted, supported by the development of a Schools’ Pack for assemblies
- Intercomm
- Initiatives of Peace III such as Prison to Peace
- Intermediary Funding bodies such as the Rural Development Council, Rural Community Network
- Orange Order
- Community Foundation Northern Ireland
- The Indian, Chinese, and Travelling Communities
- Communities with whom HTR has not yet had significant contact – in particular, communities marginalized from agency and other support.

v) Use social networking technology (Facebook, Twitter), as well as email and texts to publicise events.

9.2.4 Explore other approaches

It was suggested that HTR should look at other models such as CR Week and Racial Equality Week, which are led by certain organisations, but have a much wider appeal and are not perceived as “owned” by those organisations in any negative sense.

9.2.5 Lead by example

Most participants who were aware of the HTR event for 2011 felt that it was a positive development and should continue, as it showed leadership and demonstrated ways of marking the Day. It was suggested by one participant that HTR could take a more proactive role, putting on some more events in 2012, this time spread out across the north.

It was considered that HTR needed to think of ways of marking the day publicly but inclusively. One participant suggested church bells ringing at midday on 21 June as a “Call to Reflection”. Another suggested that HTR could hold a church service, after which all those attending are given a flower in remembrance of a loss. One participant considered that the Day should be more celebratory, marking and celebrating “where we now are”. He felt the Day should not be too solemn, remarking: “Young people are tired of all the sadness”. Many people welcomed the creative aspects of the day, and saw the development of those as a way to engage particularly children and young people.

9.2.6 Contextualise

It was suggested that the Day of Reflection needed to be contextualised and engage with other major developments such as developments at Long Kesh and other issues – even if this is controversial.

It was also suggested that HTR needs to relate its Day of Reflection to its other work, for example, consideration needs to be given as to how the Day might tie in with HTR's Whatever You Say Say Something project, the exhibition and the Living Memorial Museum.

9.2.7 Strategically review the Day of Reflection

There was a view, particularly from interviewees who were connected to HTR in some capacity, that it was time to undertake a serious review the Day of Reflection, and plan for its development. One individual felt that the day was "currently drifting along, it's a bit warm and fuzzy – we need to take it seriously". Another commented: "The policy and strategy towards Day of Reflection needs to change". There were a range of questions raised which it was felt HTR needs to address, including:

- What is HTR and what does it do as an organisation?
- Is the Day of Reflection a sub-group initiative, or a matter for HTR as an organization (it was suggested that this was potentially a major initiative and output for HTR and there needed to be a sense of it belonging to the whole organization).
- What is our vision for how the Day of Reflection should look in 5 years, 10 years?
- What is the purpose of the Day – and has it done its job?
- Is it a Day of Reflection, or a Day of Remembrance? Or celebration?
- Who is the Day aimed at? Those affected by the conflict, or those who were not, or both?
- What else is going on and how does the Day of Reflection relate to that?
- Who are we connected with and who are we not?
- Which direction is HTR taking the Day of Reflection, i.e. whether for example it wishes to work towards the Day of Reflection becoming a public holiday, led by another organization, or by the Executive or Assembly?
- How should the Day be funded?

There was almost universal support amongst respondents for the Day of Reflection, but also a sense of concern that without greater input and impetus from HTR, any momentum achieved could be lost. As one respondent put it: "Unless a day like this has a more rigorous direction, it won't be done, and there won't be healing". Another captured much of the mood: "If HTR is going to do a Day of Reflection, do it wholeheartedly". That said, there was also recognition that greater input and leadership from HTR required them to have more resources.

10.0 Who should lead the Day of Reflection?

10.1 HTR

The majority of those asked felt that HTR was currently the right organization to lead the Day of Reflection, at least for the present. A number talked about the organisation's credibility and perceived neutrality as a major asset in promoting the day.

10.2 Political Leadership?

The majority also cautioned against the Day passing into the ownership of politicians, the Assembly or the Executive, at least at this point in time. There was a view expressed by some that "our politicians are not ready". There was concern that this could "take it out of people's grasp" and away from community ownership. One respondent expressed a view shared by others: "This should not be lead by the Assembly or the Executive. It would never work, it would be a political event. It has to be with a perceived neutral or representative organisation. I do see HTR as the closest we have to a balanced organisation. If it becomes political it's finished".

That said, a number (although not all) did feel that at some point in the future, the Day could become something promoted by the Executive: the endorsement of OFMDFM was seen by some as the ultimate goal. It was felt that they could provide leadership by showing that they were marking the day, and inviting others to join them, including moderators, leaders of institutions, leaders of industry, leaders of churches, and so on. It was suggested by some that only OFMDFM could make the Day a date in the Northern Ireland calendar. As one interviewee put it: "These kinds of days are observed in other countries because they are 'official'". One respondent felt that HTR had been "over-cautious" in not wishing to engage with people at that level, and felt that in so doing "to an extent we have denied ourselves the opportunity to bring people on board and inform people better".

Some suggested that in the meantime, the Executive and Assembly should be seen to be marking the day, but as participants in it rather than as the "owners" and promoters of it. This would provide a form of symbolic leadership and would serve to raise the profile of the day.

10.3 Other Options

One respondent felt that it would be useful for HTR to review where the Day of Reflection should sit, suggesting that for example, the Victims' Commission could lead it, give that in her view, HTR simply may not have the reach and capacity to take this forward.

10.4 Observation

The one thing that all interviewees were agreed on was that strong leadership and direction was needed if the Day was to become more widely recognised and marked. As one respondent put it: "it takes someone with a passion for an initiative to drive it: it may lose momentum if no-one is driving it".

11.0 Geographical reach

There were mixed views on whether or not the Day of Reflection should be extended to the Republic of Ireland, or Great Britain.

Many respondents asked the question “are they interested” or “do they care?” and many expressed the view that the Day should be “got right here” first before it could extend elsewhere.

Some felt that “here” of necessity included the border regions of ROI which were affected by the conflict. It was noted that the border counties have Good Relations Officers under Peace III, and this could be helpful in extending the day. A number suggested that the Day could reasonably also encompass Dublin and Monaghan.

There was recognition of the fact that there were victims and survivors in other areas, and the displaced. However, many of those interviewed felt that the Day of Reflection could only be extended to places and organizations in ROI and GB that had been directly affected by the conflict, and would need to be led by organisations based there, or done in partnership with such organisations. The Warrington Peace Centre, and the Glencree Centre for Peace and Reconciliation were mentioned by a number of participants, with some suggesting it might be possible to organise a joint event with such organisations.

One participant summed up the majority view, which was that it may be possible to develop “a cluster of satellites in other areas for the Day of Reflection”, but that there would be unlikely to be widespread interest.

Only a small number felt that the day should be extended more widely than that. One respondent considered that the Day could be commemorated anywhere on earth where people are affected because there was conflict in Northern Ireland and that this could bring great comfort to those who had suffered loss. Another felt that the Day should be promoted across all of Ireland, GB, Europe and America, given the number of people displaced due to the conflict, and given global interest in Ireland.

12.0 Should the Day of Reflection continue?

While some participants did question how successful the day is (in terms of recognition and engagement levels) the majority felt that it should continue to be developed. As one respondent put it: “The HTR Day of Reflection is a very valuable thing. We are just not good at stopping to remember. It feels less urgent than other things. That is why we need to set aside a special day”. Another commented: “The Day should continue. There is a place for it and a need for it. It offers a chance for equal commemoration of all victims, with no political overtones. There are no other days like that at all. There is room for a completely neutral and non-political day. HTR is well-placed to do that”.

13.0 Does the date work?

There was universal agreement that the date worked well for a number of reasons, all of which resonated with HTR’s own reasons for selecting 21 June as described on the Day of Reflection website:

- Its symbolic significance, as the longest day, more light than darkness, the idea of shining a light on the past. Some interviewees suggested that HTR could make more of the metaphorical significance of the day;
- Recognition that there is no one day that is not the anniversary of someone who was killed in the conflict;
- The date is not overtly tied to any specific event; and,
- There is potential for good weather if people choose to hold public events.

Only one respondent noted a small drawback to the date, which was that it fell in the middle of school exam season, but he nonetheless valued the symbolic significance of the day. Another felt that it was important if public events were being planned, to have some flexibility on the date, and hold events at the weekend. Another suggested that events could extend over a whole weekend, and did not have to be limited to one day.

14.0 Conclusions and Recommendations

The Day of Reflection generally works well for those who participate, and seems to have positive effects on them, as far as can be gauged. HTR are well regarded, and respondents acknowledge and recognize the appropriateness of HTR taking the initiative on this Day. However, it is much more difficult to discern the wider impact of the Day of Reflection to date. There is a sense from many interviewees that the Day is a potentially powerful initiative which is unique, which addresses a gap in society, which can benefit individuals and groups, and some believe that it has the potential to contribute to peacebuilding in Northern Ireland.

Equally, however, there is a sense that meaningful community or society wide impacts can only be achieved if the Day is promoted, supported, resourced, recognized and marked much more widely than it currently is. There is a sense that HTR's approach to the Day therefore needs to change from the "tread softly" approach identified by some respondents, to a more confident and positioned approach.

This ties in with the finding that most respondents seemed comfortable with the notion of publicly organized opportunities for reflection, in which private choice could be exercised over the degree of engagement. The notion of the Day encompassing public events or activities, and the associated promotion that would go with this, was not controversial to those interviewed.

There are many specific suggestions in Section 9 about what HTR as an organization can do to take the Day of Reflection forward, and these will be summarized in this section. However, any suggestions contained in Section 9 can only be considered as part of a clear HTR Strategic Plan for the Day of Reflection. This leads to the principal recommendation of this report.

14.1 Recommendation One: A clear strategy for the future

HTR as an organization needs to agree a clear strategy for taking the Day of Reflection forward. Such a process would need to take account of the findings of this evaluation, and address the following questions:

- Do we as HTR want to proceed with the Day of Reflection?
- If so, what is our vision for how Day of Reflection will look in five years / ten years? This should encompass:
- Is it a Day of Reflection, Remembrance, or Celebration?
- Who might be leading the Day?
- What level of recognition do we want for the Day - street level, community level, sectoral level, societal level?
- What kind of engagement do we want in the Day - types of activities and geographical spread of activities / events?
- Who might be engaging in the Day - in terms of social groupings, ages, communities, sectors – is it just for victims / survivors, or also for those less affected?
- What effects would we wish the Day to have on the people and groups engaging in it?
- What wider community or societal impacts would we wish to see the Day contributing to?
- What do we need to do to get to that point? What are the steps?
- What are the resource implications and how do we address those?
- How do we organize ourselves to take this forward?

It is important to recognize that even if HTR decides that it does not wish to continue promoting the Day, but wishes to pass this on to another body, there still needs to be a strategy in place to do this effectively. If HTR wants to continue to lead the Day, a strategy is needed to ensure that it develops appropriately and in keeping with the organisation's vision.

14.2 Recommendation Two: Steps along the way

If HTR decides that it wishes to continue to lead the Day of Reflection, and if it wishes the Day to become a more widely recognized date in the calendar, it is recommended that the steps outlined in Section 9 be considered, in particular:

- i. Provide more guidance and support on what reflection means, and how it can be done;
- ii. Develop and publicise further resources and materials;
- iii. Raise the profile of the Day of Reflection;
- iv. Increase media coverage;
- v. Design recognisable symbols;
- vi. Encourage symbolic acts;
- vii. Optimise use of existing networks and organizations;
- viii. Use social networking;
- ix. Explore how other approaches work, e.g. Community Relations Week and Racial Equality Week;
- x. Lead by example;
- xi. Contextualise the Day by relating it to the wider context;
- xii. Connect the Day of Reflection to HTR's other related work.

The detail around these options appears in Section 9. It is recommended that HTR consider how far it wishes to pursue the above options, as part of their Strategic Planning process for the Day. Any course of action should fit with and serve the organisation's agreed vision for the Day.

Appendix One: Interview Schedule

HTR Day of Reflection 2011 Evaluation

1. How did you / your organisation hear about the Day of Reflection?
2. Why did you decide to get involved?
3. What did you do?
4. How did it go:
 - Who got involved, what worked well and what did you / participants get from it? – this involved appropriate questions about the value of the day to the individual and the group – and beyond where it is possible to say this
 - Will you / your group mark the Day of Reflection again?
 - Was there anything that you felt you'd do differently if you were marking it again?
5. How would you describe HTR's role in the Day of Reflection?
6. Is there anything you feel HTR could do differently in future?
7. What do you think a Day of Reflection should aim to achieve? On a personal level / on a community level / on a societal level?
8. Should it continue?
9. How do you think a Day of Reflection should be taken forward:
 - Should the Day of Reflection extend to RoI and GB?
 - Who do you think should lead it or take responsibility?
 - What sort of lead do you think a lead organisation should take – what should they do?
 - What sorts of things do you think a lead organisation should ensure, to make sure that the Day of Reflection works and has meaning / credibility for those who wish to get involved – i.e.:
Who should be involved?
How should it be promoted?
10. Does the date work?

Appendix Two: Documentation Reviewed

International Experiences of Days of Remembrance and Reflection, January 2006;

Day of Reflection: A Scoping Study, September 2006

A Day of Reflection: Discussion Paper and Proposal, September 2006

21 June 2007, A Day of Private Reflection, Evaluation Report, March 2008

21 June 2008, A Day of Private Reflection, Evaluation Report, March 2009

21 June 2009, A Day of Private Reflection, Evaluation Report, March 2010

21 June 2010, A Day of Private Reflection, Evaluation Report, March 2011

Fieldworker Reports on the Day of Reflection 2011

Mailing list for Day of Reflection information

Copies of newspaper articles and coverage 2011

List of known activities for Day of Reflection 2011

List of signatories to Linenhall Event

DVDs

Promotional material

Day of Reflection website (www.dayofreflection.com).

Appendix Three

Day of Reflection 2011 external events

As is the case in previous years, HTR is aware of a number of other events held throughout Northern Ireland to mark the Day of Reflection. Many of those interviewed for this evaluation are drawn from the organisations shown below. These include the following:

Oakgrove Integrated College in Co. Derry/Londonderry brought lessons to a standstill to remember those who lost their lives because there was conflict in Northern Ireland. PowerPoint displays ran throughout the day to show the stories of some of those whose stories are recorded in the Lost Lives book. In a series of special assemblies, students heard about the background to Healing Through Remembering, as well as some of the stories of those who would be alive had there not been conflict.

The RUC George Cross Memorial Garden was open between 10am and 4pm for visits and reflection.

WAVE Trauma Centre in Omagh marked the day between 3 and 4pm with readings, hymns and prayers, as well as music by Derek Weir. Supper was provided afterwards.

The IOSAS Centre in Donegal opened their Peace Garden and Centre on 21st June and invited people to quiet reflection with music, song and poetry.

The Linen Memorial (also called The Irish or The Ulster Linen Memorial) was available for viewing during the programming of the celebrations of the 150th Portneuf and during the Biennale of Flax and Linen in Quebec, Canada where there was considerable Irish-Canadian settlement for hundreds of years.

Carrickfergus Church Forum combined the Day of Reflection with their AGM. Guest speaker was Laura Coulter who has facilitated the Peace III 'CAN course on Understanding Sectarianism' with the Forum. A PowerPoint presentation of reflective music with pictures of the Troubles were shown alongside the open book of 'Lost Lives.' Time was taken for prayer and healing remembrance. The meeting is open to all.

The Irish School of Ecumenics in Belfast opened a quiet space in the building to the public, and materials to aid reflection were available. The garden was also open to visitors. A "Room for Remembering" was open in **ISE Trinity College Dublin**, and there was also a DVD showing for students of the film "Of Gods and Men" about the peaceful coexistence in the midst of the civil war in Algeria of a monastery of Cistercian Benedictine monks in a Muslim Village there and of the impact for peace and reconciliation of their lives and deaths.

The Coleraine Churches Forum organized an afternoon for quiet reflection, prayer, and readings from Lost Lives at St. Patricks Parish Church in Coleraine. The Church was open from 10am on the 21st of June.

WAVE Trauma Centre in Belfast organised two events for the Day. Firstly, Families of the Disappeared gathered at the home of the American Consulate to release seven doves, one for each of the bodies that have yet to be found. The other event was the very first Day of Reflection lecture, given this year by Denis Bradley in the brand new Garden of Hope at the WAVE office.

WAVE Trauma Centre, Armagh, invited all victims and survivors of the conflict and members of the public to attend a short ceremony to mark the Day on June 21st at 12noon at the Palace Demesne, Armagh City & District Council. The ceremony took place at WAVE's 'Tree of Hope' in the council gardens with light refreshments served afterwards in the council offices hosted by the Mayor of Armagh, Councillor Freda Donnelly (DUP).

Derry City Council Community Relations Officers held a dialogue event from 11:30 – 1:30 in Level 5 Strand Road Offices. This event, which included lunch, involved a panel of speakers with different perspectives telling their story of how the conflict impacted on them and how it continues to impact today. The discussion then opened up to allow attendees to either ask questions of the panelists or to reflect on the effect of the conflict on them.

The Columba Community's three main Centres of Reflection (Oratories) were open as usual on the 21st of June: Columba House, 11 Queen Street, Derry from 9.00 am until 5.00 pm, The Oratory and Garden at The Iosas Centre, Lenamore Road Donegal, from 10.00 until 5.00, and The Oratory and Prayer Garden at St Anthonys, Upper Galliagh Rd, Donegal from 10.00 until 5.00. A selection of Day of Reflection materials were available on the Day.

Appendix Four

Healing Through Remembering Board Members 2011

Dawn Purvis was leader of the Progressive Unionist Party and Assembly Member for East Belfast from 2007-2011. She is the Chair of Healing Through Remembering.

Oliver Wilkinson was the Chief Executive Officer of the Share Centre in Lisnaskea, Co. Fermanagh from 2002 until 2011. He was previously CEO of Victim Support Northern Ireland and has worked within the criminal justice system, with people affected by ordinary criminal activity and also with people affected by the conflict in and about Northern Ireland.

Claire Hackett has been working in the fields of conflict resolution and dealing with the past at Falls Community Council for the last nine years. She helped to set up the Dúchas oral history archive and is currently the research co-ordinator of the Belfast Conflict Resolution Consortium which has recently been developed from grassroots republican and loyalist interface work.

Alan McBride is the Co-ordinator of the WAVE Trauma Centre, (Belfast branch), a Victims and Survivors Organisation providing care for those affected by the conflict in Northern Ireland.

Alan Wardle was the Director of Shankill Stress and Trauma Group, an inclusive Victims/Survivors organisation based in Belfast. He has participated in international training delivery programmes, in both Kosovo and Croatia, delivering conflict management theories as well as mediation models. Alan also sits on the Belfast District Policing Partnership, supporting communities to engage more effectively with policing issues. He is currently the consultant Programme Manager with Mediation Northern Ireland's challenge hate crime project.

Brandon Hamber is Director of INCORE, a United Nations Research Centre for the Study of Conflict at the University of Ulster and a Senior Lecturer. Prior to moving to Northern Ireland, he co-ordinated the Transition and Reconciliation Unit at the Centre for the Study of Violence and Reconciliation in Johannesburg, South Africa. He is a Board member of the South African-based Khulumani Victim Support Group. He has written extensively on the South African Truth and Reconciliation Commission, and on the psychological implications of political violence, transitional justice and reconciliation in various contexts. In addition to his work in South Africa and Northern Ireland he has participated in peace, transitional justice and reconciliation initiatives and projects in Liberia, Mozambique, the Basque Country and Sierra Leone, among others.

Geraldine Smyth, O.P. is a theologian from Belfast, working in both Dublin and Belfast as Senior Lecturer at the Irish School of Ecumenics, Trinity College Dublin. She holds a Ph.D. in theology from Trinity College Dublin (1993) and an honorary doctorate from Queens University Belfast (2003) for service to reconciliation and public life. She has written widely in this field as well as lecturing at home and abroad, and chairs the International Advisory Group of INCORE, University of Ulster. She is also a registered psychotherapist.

Harold Good President of the Methodist Church in Ireland, 2001 – 2002, has served congregations in Northern Ireland, Republic of Ireland and the USA. Currently, Chair of the Advice Services Alliance and formerly a member of the NI Human Rights Commission, Director of the Corrymeela Centre, Ballycastle and Chair of NIACRO. In September 2005, was one of two independent witnesses to the decommissioning of the weapons of the IRA. He was the Chair of the Day of Reflection Sub Group from 2010 through 2011.

Pat Sheehan is a former republican prisoner. He participated in 1981 hunger strike. He was released as part of Good Friday Agreement. He has been working for Coiste na nIarchimí for the past fifteen months as Legacy Co-ordinator. This involves dealing with issues which are a legacy of the conflict in general or imprisonment in particular. His job also includes outreach with the Unionist/Loyalist community and with civic society.

Irwin Turbitt retired as Assistant Chief Constable from the PSNI having served almost 30 years in the RUC and PSNI. He has been involved in voluntary peace-building work for a number of years and has now developed a second successful career combining academic and consulting work in the areas of leadership, innovation, and governance at Warwick Business School, Leeds University Business School, The Said Business School at Oxford and the Harvard Kennedy School. He teaches and coaches, mainly public sector managers, across the UK and beyond and seeks to use these experiences in his ongoing peace work at home.

Members of the Day of Reflection Sub-Group who developed the idea of the Day of Reflection between 2004-2011

Harold Good, Former Chair, President of the Methodist Church in Ireland, 2001 – 2002, has served congregations in Northern Ireland, Republic of Ireland and the USA. Currently, Chair of the Advice Services Alliance and formerly a member of the NI Human Rights Commission, Director of the Corrymeela Centre, Ballycastle and Chair of NIACRO. In September 2005, was one of two independent witnesses to the decommissioning of the weapons of the IRA. He has been the Chair of the Sub Group since 2010.

Seán Coll is Community Victim Support Officer with the Western Health & Social Care Trust, based in Enniskillen. Living in County Cavan, he has worked in Fermanagh and Tyrone for over 15 years.

Kevin Cooper has been a press photographer for over 25 years. A trade union activist and Civic Forum member, he is interested in news and current affairs, freedom of expression, equality, human rights, truth, peace and reconciliation. He grew up in East Belfast and is now living in the north of the city. Former Vice Chair of the Sub Group.

Michael Culbert is the Director of the Republican ex-prisoner's association. Also a member of the EHSSB Trauma Advisory Panel and Dunlewey Substance Advice Centre management, Michael worked full time as a counsellor in North Belfast for six years.

Tony Kennedy was Chief Executive of Co-operation Ireland, the leading peace building charity on the island of Ireland.

Maura Kiely is the founder of the Cross Group which has been in existence for 31 years.

Alastair Kilgore worked as a teacher in East Belfast. He is a member of the Corrymeela Community and has helped host families and individuals severely traumatised by the Troubles.

Heather Kilgore is a former general practitioner who worked in East Belfast. She is a member of the Corrymeela Community and has helped host families and individuals severely traumatised by the Troubles.

Nichola Lynagh is a professional development officer for the Regional Training Unit. Previous to this position she worked as a community relations officer within the integrated education sector.

Michaela Mackin is Director of the Funding and Development Programme with the Community Relations Council. Since 1999, Michaela has been responsible for the management of financial resources and developmental support with groups working with victims and survivors of the Troubles.

Frances McCandless was Director of Policy at NICVA, the umbrella body for the voluntary and community sector. She has worked in the sector and elsewhere for 19 years.

Tommy McCay is a retired primary school teacher with over 35 years experience in education. He has been a full time voluntary member of the Columba Community of Prayer and Reconciliation in Derry and Donegal for over 25 years.

Kevin Mullan is a native of Omagh. He has worked in the North West since the 1970s in a community and priestly role.

Martin Murphy was manager of the NOVA Trauma Support Service since it began in August 1998. Part of the Barnardo's (NI) organisation, NOVA attempts to address the impacts of psychological trauma, including those directly related to the Troubles, on individuals, their families and communities.

Andrew Rawding is an Anglican Priest and a former British Army officer who served in Northern Ireland from 1991 – 1994.

Trevor Ringland is a solicitor in Belfast. He is chairman of the One Small Step Campaign, which promotes a shared future where people work together constructively for their mutual benefit. He is also a trustee of the RUC George Cross Foundation and an independent member of the Policing Board.

Bernice Swift is Project Manager with Fírinne working on behalf of victims of State Violence throughout County Fermanagh. Through her campaigning work on victims' issues, Bernice was introduced to the political arena and is now also an Independent Councillor on Fermanagh District Council.

Healing Through Remembering is a cross-community organisation focussed on ways of dealing with the past relating to the conflict in and about Northern Ireland. The organisation is made up of a range of individuals from different political perspectives and social experiences and has been in existence since 1999.

Healing Through Remembering Staff Team 2011

Kate Turner, Director

Kate has been involved with Healing Through Remembering since its inception. Kate manages all aspects of the organisation's development in conjunction with the Board of Directors.

Aongus O'Keeffe, Project Co-ordinator

Aongus came to Healing Through Remembering via Trócaire in Sierra Leone, West Africa working in two thematic areas of governance and women's rights/empowerment after having specialised in rural development work previously. Aongus took up the post of Project Coordinator with Healing Through Remembering in March 2011.

James Grant, Finance and Personnel Officer

James is an accountant and former CEO of Northlands and also has considerable experience in the community and voluntary sector. James manages all financial aspects of Healing Through Remembering's projects.

Claire Smith, Administrator

With over five years experience as an administrator, Claire joined Healing Through Remembering in 2007 as an intern. As Administrator, Claire organises all the administration for Healing Through Remembering.

Jayne Reaves, New Media Co-ordinator

Jayne has worked for Healing Through Remembering in a variety of capacities since 2006. She currently serves in the role of communications and social media, coordinating HTR's presence and its projects on the internet through its website, Facebook, Twitter and printed media.

Day of Reflection Fieldworkers 2011

Joe Blake

Joe is an independent consultant who has been working in the statutory, voluntary and community sector for the last 20 years. He has a particular interest in working with local community groups in the field of good relations. He is currently a council member of the Northern Ireland Social Care Council and represents Comic Relief in Northern Ireland.

Laurence McKeown

Laurence has been a member of HTR's Living Memorial Museum sub-group since 2004. From 2002-2007 he was Coordinator of Coiste na n-Irchimí's programme of outreach and engagement, 'Processes of Nation Building.' Laurence now works freelance as a writer, researcher and consultant.

Appendix Five: Materials for Day of Reflection 2011



Postcard (not actual size)



Banner display stand (not actual size)

<p>What is the Day of Private Reflection?</p> <p>The Day of Private Reflection is on 21 June each year is an initiative promoted by teaching Through Remembrance (TRR).</p> <p>The Day of Private Reflection is observed on a day for individual, private and individual reflection. For example, at home, at work, at a family, group or organisation.</p> <p>It is offered as an initiative and positive experience that encourages a commitment to a society, community, a profession or industry, attempting to encourage further thinking, the Republic of Ireland, David, 20 June and further should reflect upon the conflict in and about Northern Ireland and the future that is uncertain.</p> <p>It is not suggested that public events will be a feature of the Day at this stage.</p>	<p>Purpose of the Day of Private Reflection</p> <p>The Day of Private Reflection offers an opportunity for us all:</p> <ul style="list-style-type: none"> to acknowledge the deep hurt and loss caused by the conflict in and about Northern Ireland; to remember the men, women and children who have died because of the consequences of the conflict; to reflect on our own attitudes that might have the potential to negatively impact on others and society; to reflect on what more work of an ongoing basis should be done to improve and enhance all other people's right to life and quality of life; and to make a personal commitment that, as we begin to move forward as a society, each one should never be allowed to happen again. 	<p>Materials</p> <p>Materials, guidelines and promotional materials for the Day of Private Reflection have been developed. These include:</p> <ul style="list-style-type: none"> • Postcards • Bookmarks • Leaflets • Posters • Wallchart
<p>It is offered as an initiative and positive experience that encourages a commitment to a society, community, a profession or industry, attempting to encourage further thinking, the Republic of Ireland, David, 20 June and further should reflect upon the conflict in and about Northern Ireland and the future that is uncertain.</p>	<p>to acknowledge the deep hurt and loss caused by the conflict in and about Northern Ireland;</p> <p>to remember the men, women and children who have died because of the consequences of the conflict;</p> <p>to reflect on our own attitudes that might have the potential to negatively impact on others and society;</p> <p>to reflect on what more work of an ongoing basis should be done to improve and enhance all other people's right to life and quality of life; and</p> <p>to make a personal commitment that, as we begin to move forward as a society, each one should never be allowed to happen again.</p>	<p>22 materials are free of charge and can be ordered from the TRR office by email: web@trr.ie or by post.</p> <p>A list of other materials which have been developed is available on the website and on the materials.</p>
<p>The Day of Private Reflection will be included this year to reflect the approach on which to proceed with this initiative in subsequent years and if it is not feasible.</p>	<p>Getting involved</p> <p>The following is a mere suggestion, most to groups and individuals, of ways of reflecting that you may like to consider:</p> <ul style="list-style-type: none"> • Reflecting in a moment of silence • Saying a prayer • Taking thought of reflections with others • Fast fasting • Reflecting on appropriate poems or stories • Making your own or using a poster or artwork at school • Making a poster or artwork or other special place 	<p>There include:</p> <ul style="list-style-type: none"> • Words for Reflection • Ideas for making a Bookends that appear in the Day of Reflection • Post about the Conflict in Ireland • Northern Ireland • Children's Reflections • Using the Arts in Reflection • In the Community Arts Project • The Day of Reflection in the Community <p>Organisations and groups are encouraged to develop their own materials and reflection and to facilitate the a year's experience with and participation in the Day of Private Reflection.</p>



Poster (not actual size)



Wallet card (not actual size)



Website home page (not actual size)



Bookmark (not actual size)

Postcard (not actual size)



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