A Shared Future

Relation-ships

A 'Good' Education

The Strategic When

The Strategic What

Post Agreement

Design of Social Change

Moments

Organisational Change

Preparation and Training

Curriculum

The Strategic Where

Class Group

Whole School

The Wider Community

The Strategic Who

The Strategic How

Grassroots Leadership

Middle Leadership

Top Leadership

SPREADING THE POLLEN OF PEACE
Sustainable Reconciliation and Peacebuilding in
Northern Ireland's Schools

From a dissertation submitted for the degree of Master in Philosophy in Reconciliation
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ABBREVIATIONS

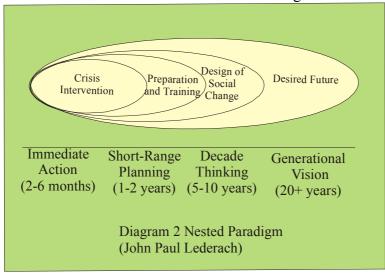|	
ACT	All Children Together
CAF	Community Arts Forum
CASS	Curriculum and Advisory Support Services
CCEA	Council for the Curriculum Examination and Assessment
CRU	Community Relations Unit
DENI	Department of Education Northern Ireland
ELB	Education and Library Board
EMU	Education for Mutual Understanding
ENCORE	European Network for Conflict Resolution in Education
ETI	Education and Training Inspectorate
FOCUS	The Forum On Community Understanding and Schools
NFER	National Foundation for Educational Research
NICIE	Northern Ireland Council for Integrated Education
OFMDM	Office of the First Minister and Deputy First Minister
PQH	Professional Qualification of Headship
RTU	Regional Training Unit
WSI	Whole School Issues

INTRODUCTION

The document called 'A Shared Future' was issued by the Community Relations Unit (CRU), of the Office of the First Minister and Deputy First Minister (OFMDFM) in January 2003. It describes a vision for Northern Ireland of a peaceful, shared and pluralist society in which everyone can freely and fully participate; a system of government underpinned by rights and responsibilities for all; and a new thrust to significantly improve relationships – by tackling sectarianism and fostering mutual understanding and respect for diversity. There is no question mark at the end of it - a shared future is a statement of fact. Views are sought, not about whether the future of Northern Ireland is shared, but about the aims and outcomes, needs, measures and actions of a shared future. The document stresses that practical steps need to be taken in the short, medium and long term to improve relations, and views are sought from the public about whether these are taken at local, regional or government levels. Government action alone will not heal divisions. In the document the Department of Education is urged to take the lead on coordinated action involving schools, teacher training, curricular development and the Youth Service. This is a call to systemic work involving everyone who is working with children and young people towards whom specific action is targeted.[1] It is both healthy and essential that the issues of right relationship and reconciliation be highlighted as core. Within the context of this shared future, I have explored some aspects of the education system in Northern Ireland.
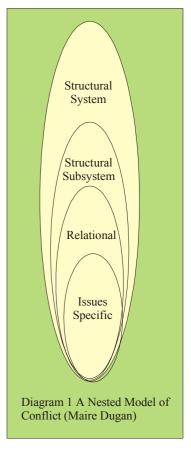
It is my belief that although institutionally active in the growth of segregation and sectarianism, the education sector is now emerging as a potentially major actor in the process of reconciliation and peacebuilding. Joseph Liechty and Cecelia Clegg, the writers of a six year research study, describe sectarianism as a system that affects us all at personal, communal and institutional levels.[2] My contention is that the education sector, as part of a society permeated by sectarianism, has been tainted by it, contributed to it and has also huge potential for moving beyond it. Conversely, peacebuilding is the engagement of us all at personal, communal and institutional levels in the public and ongoing healing process in Northern Ireland. Peacebuilding moves beyond the actions, attitudes and structures that distort relationships. It involves acknowledging our involvement in this system, and taking risks to cross the boundaries we helped to harden. Reconciliation is the vision that motivates those peacebuilding activities. It requires a commitment by us all, individually and communally, to repentance, truth telling, forgiveness and justice seeking. It is both the destination and the ongoing struggle of us all, recognising our vulnerability and also our creativity as we seek to transform relationships and systems. Both peacebuilding and reconciliation involve skills and knowledge that can be taught, fostered and practised within formal education. Furthermore, Professor John Paul Lederach contends that the establishment of an infrastructure across all the levels of a society will be required to empower the resources for reconciliation from within that society and maximize the contribution from outside.[3]

When thinking about conflict, the conflict resolution theorist and educator, Maire Dugan developed what she called a 'Nested Model of Conflict,' (Diagram 1), which identifies the different, embedded levels of a conflict. She took as a case study a racial conflict in a school between a group of white and a group of black male students in a school in the southern states of the United States of America. The issue that sparked the conflict, the flying of the confederate flag, was also embedded within the general feature of

relationships between the students that needed to be reconciled in the longer term. This relationship difficulty was itself a symptom of underlying school community disharmony at a sub-system level mirroring a broader societal system. Maire Dugan acknowledges the difficulty of understanding these connections, but by focusing on 'the school as a social institution… each and every person associated with the school has some access points for removing racism at the school.'[4] Everyone within the education sector, at personal, communal and institutional levels, needs to apply some consideration of right relationships to the issue of a 'good' education in Northern Ireland.

John Paul Lederach, developing Maire Dugan's model, stresses the importance of the subsystem, linking the immediate crisis with a desired future in a logical timeline.
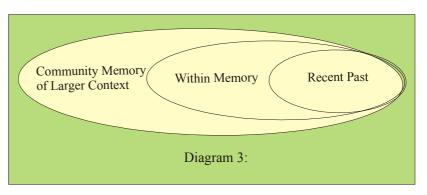

Structural System

Structural Subsystem

Relational

Issues Specific

Diagram 1 A Nested Model of Conflict (Maire Dugan)

Crisis Intervention

Preparation and Training

Design of Social Change

Desired Future

| Immediate Action (2-6 months) | Short-Range Planning (1-2 years) | Decade Thinking (5-10 years) | Generational Vision (20+ years) |

Diagram 2 Nested Paradigm (John Paul Lederach)

He argues that we cannot respond with quick fixes to situations of protracted conflict.'[5] His Nested Paradigm, (Diagram 2), shows that responses to a cris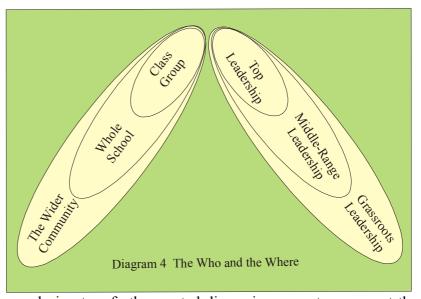is need preparation and training, not only to undertake crisis management but also to build the capability to deal with future conflicts before they get to crisis point. Any design for social change towards a desired future such as the one proposed by the 'Shared Future' document will require long-term commitment with no quick fixes.[6] Preparation and training to deal with protracted conflict could provide, within the education sector and beyond, a design for social change to transform sectarianism in Northern Ireland. The second of John Paul Lederach's paradigms, (Diagram 3) presented by him in summer 2001,[7] connects the subsystem of the recent past to personal and community memory. In the Post Agreement atmosphere

Community Memory of Larger Context

Within Memory

Recent Past

Diagram 3:

following the 30 years of protracted conflict known as the Troubles[8] in Northern Ireland, both personal and community memory inform the recent past. These memories have consequences on our relationships with one another and must be taken into account in any design for social change. Any consideration of our past gives us an opportunity to think about what we do now in order to make better-informed decisions about the future. If that future is to be shared then so must our stories within both personal and community memory.

All of these nested and interconnected dimensions of conflict led me to consider an embedded framework within which the education system in Northern Ireland could be viewed, not only for its contribution to the conflict but as a potential agent in the peacebuilding process. I have developed both Maire Duggan and John

Diagram 4 The Who and the Where

Paul Lederach's models by exploring two further nested dimensions, one to represent the location and another the people involved in this process (Diagram 4). The paradigm representing location connects the individual class operating within the school to the rest of the wider community. Our schools and colleges could design and maintain a systemic approach to challenging and transforming sectarianism familiar enough in the community to be embedded there too. The paradigm indicating the people involved in peacebuilding is based on John Paul Lederach's 'Levels of Leadership' presented in his book *Building Peace*.[9] At government level, within the education sector, top leadership includes ministers, politicians and civil servants. At grassroots level are teachers, parents, and youth and community leaders. The middle range leaders are those who can bring the other leaders together. These are the problem solvers; trainers and leaders respected at both government and grassroots levels. Leaders, people from every level within the community, need to work together to deal innovatively with sectarianism and promote peacebuilding.

These five nested models, like 'petals', can together take the shape of a flower, and this led to the development of my nested 'flower' model, which is presented in chapter two. It also reminded me of the song the 'pollen of peace,'and the peacebuilding work and witness of many within the Corrymeela Community, hence the title of my thesis.[10] The botanist, Alastair Fitter, describes the process of pollination as a 'journey [that] is wonderfully improbable'[11]- as improbable as the reconciliation and peacebuilding process in Northern Ireland. Pollination only works with the interconnection of other actors such as the butterfly or bee. The investment and commitment of energy that flowers put into attracting insects in the short-term is for a much longer-term purpose. The interaction of multiple

actors in the process of pollination involves win-win relationships that can provide dynamic and sustainable models that can be applied to peacebuilding.

The first section of this booklet outlines the contribution of Northern Ireland's education system, at various points in its history, to the growth of segregation and sectarianism, the second section presents a model for sustainable peacebuilding in its schools and the third section examines the implications of that model for resource and training needs. In conclusion some of the gaps in the present system will be examined and a number of questions posed about the nature of systemic change and the implications of this for all of us.

SECTION 1 - THE CONTRIBUTION OF THE EDUCATION SYSTEM TO THE GROWTH OF SEGREGATION AND SECTARIANISM IN NORTHERN IRELAND

A 'good Education

- Church and State - '*Education in Ireland has been shaped more by clerics than by educationalists,*'[12] because religious issues have been to the fore in the acceptance or rejection of every education bill since the beginning of the nineteenth century. The judgment about whether or not an education is 'good' has always been affected by the relationships between church and state, which in turn has been informed and driven by the events of Northern Ireland's history and politics. There is a long history of suspicion about what is meant by, a 'good' education coming from as far back as the sixteenth century, when Henry VIII instructed the Anglican clergy to set up schools to teach the English language and to promote Protestantism among the Catholics.[13] Throughout the following century acts were passed banning Catholics from having their own schools, teaching in Protestant schools, having tutors at home or sending their children abroad to be educated. Consequently Catholic children got their education illegally in 'hedge schools' in the open country, and these represented the seeds of Catholic education, free of 'state' control. It seems that these were not exclusively for Catholics.[14] It also needs to be noted that Ireland was not alone in having its schools 'controlled' in this way. [15]

- Segregation - Attempts were made to establish a National system of education in Ireland in 1831, the first such system in Europe. Its main aim was to provide a 'good' mixed education for all children regardless of their background. The long history of suspicion over who 'controlled' education however, made people very cautious about whom they could trust with the education of their children lest it was a ploy to uproot their religion and culture. Attitudes hardened so that by the end of the century, the various concessions over religious instruction to both sides created a denominationally divided National school system. The new Northern Ireland government in 1923 attempted to provide an integrated system of primary education. It was hoped that the churches would be willing to let the local authorities run the schools, but as the social scientist John Darby comments, '*with rare ecumenical spirit, all the churches opposed the act.*'[16] And so by the end of the 1930's separate Protestant and Catholic schools were established. When the 'Troubles' erupted in 1968 people naturally looked for someone or something to 'blame' and the segregation of schools was picked out as a likely cause. Professor

Tony Gallagher contends that within academic literature two hypotheses were put forward to account for the impact of segregated schools:

- *The cultural hypothesis suggested that the differing curriculum of the two school systems helped to reinforce a sense of difference and antagonism, and reinforced mutual ignorance and antipathy.*
- *The social hypothesis suggested that, regardless of what was taught in the schools, the mere fact of separate systems sent hidden messages which reinforced difference and division.*

There was a third view, largely promoted by the Catholic church that separate schools were much less important than other factors to community division.[17]

- Common Curricula - Patchy efforts were made to lessen the impact of the cultural hypothesis, the segregated schools with their differing curricula, by producing agreed common textbooks for subject areas such as history and religious education. History teachers came together to discuss how they were tackling the task of teaching Irish history in particular. They produced materials that focused the learners on evaluating the nature of historical evidence. Catholic and Protestant teachers for all schools and age groups wrote these. In the 1990's the Curriculum and Advisory Support Services (CASS) of the Education and Library Boards appointed officers to support schools in the teaching of Education for Mutual Understanding (EMU), which was introduced to tackle the mutual ignorance and antipathy. Joan Bennison, however, summarising a study carried out in 1994 by the National Foundation for Educational Research (NFER.) found the most academically oriented schools were least active.'[18] Some contact initiatives were also established between schools and these too were patchy.

- Integration - Regarding the social hypothesis, some parents argued that integrated education was the only long-term solution to separate systems reinforcing difference and division. Integrated education brings together in one school, children, parents, teachers and governors from Catholic, Protestant and other traditions. The campaigning parent group All Children Together (ACT) established the first integrated school, Lagan College, in 1981. Integrated education has attracted its fair share of supporters and opponents, and nevertheless continues to expand and in September 2003 there will be 50 integrated schools educating about 5% of the school going population in Northern Ireland. Whilst some would argue that parents and children, in choosing an integrated school, are contributing to the peace and reconciliation process the political scientist, Frank Wright argued another view:[19] He contended that both communities felt that their education system was secure from the threat of control by the 'other side' and that in this way their distrust of one another was managed. He argued that there was nothing unusual about this; that nationalist movements in Europe used separate education to build up their communities; and that separate education systems have prevented struggles, which might otherwise have destroyed the unity of a nation.[20]

- Social division - Segregated education has separated children and young people and restricted the relationship building necessary for learning about identity and how to deal with difference. If, however, children and young people live within a

system where antagonistically divided communities relate in destructive ways, integrated schools will only partly contribute to inter-group understanding. It must also be noted that yet another division occurs amongst children in Northern Ireland at the age of 11 when some go to secondary and others to grammar schools. As a Protestant school student in the 60's I experienced more antagonism from students at the local secondary (another Protestant) school than from the local Catholic grammar school. Michael Hall of the Farset Community Think Tanks Project compiled a report on the views of school principals, youth leaders, parents and others from North Belfast on 'an education for the future'. Many expressed the view that resources were lost in the grammar versus secondary schools debate and that 'social division is frankly much more insidious than sectarian division'.[21]

- Relationships - Threats and fears fuelled by painful memories arising from centuries of antagonistic history, religion, and politics, are also present in the education system and have to be dealt with. No matter how nominally integrated, segregated or socially divided a school is, it is the nature of the human relationships within the school that will determine the quality of the 'peacebuilding'. In the same think tank 'an education for the future' major themes also emerged on the nature of relationships, the low-morale of students and teachers, difficult relationships between staff and senior management, parents and the community. There is a perceived lack of ownership of the ethos, structures, tasks and ways of working for many within the present systems in our schools.[22]

- Tacit Culture - schools, like many organisations, have an official or formal culture with the motto, the crest, the 'faith' statement, ethos and procedures. The informal culture informs how these really work, and underlying that is a tacit culture formed by underlying assumptions about what is and is not acceptable. In their work on 'A Framework for Organisational Learning and Change', Karen Eyben, Duncan Morrow, Derick Wilson, and Billy Robinson have described a tacit culture that only becomes visible when individuals run up against it. The quiet reminder, the "tut-tut" or the "we never do things like that" are visible elements of it.[23] The tacit culture in our schools, has the outward expression of wanting to change as long as 'they' change first; of wanting to learn better ways of relating with one another as long as it won't take too much time; of wanting to get to the bottom of all this sectarianism as long as it doesn't get too uncomfortable; of wanting to understand and express feelings as long as it doesn't disrupt the class or affect the 11+ results. Traditions, time, comfort and kudos are as hard to let go, or even to acknowledge as our sectarianism.

How the Education System Promoted and continues to Promote Sectarianism
- Sectarianism - It is my contention that the education system contributes to the sectarianism that permeates the whole of society in Northern Ireland. Joseph Liechty and Cecelia Clegg assure us that sectarianism has 'become a system so efficient that it can take our sane and rational responses to a situation which it has generated and use them to further deepen sectarianism.'[24] In paying little attention to the strategic linkages in the overall system or to the potential role

they had/have in a peacebuilding process, most of our schools were/are in fact maintaining sectarianism. Like many of us who vehemently deny it and declare our 'innocence' the education system has promoted and continues to promote sectarianism whilst protesting against it. It is a system that can maintain itself by feeding on the logical responses to situations it has created. We might all pause to reflect, and acknowledge just how difficult it is going to be to challenge it.[25]

- Tacit culture - Sectarianism nurtures a tacit culture that silences attempts to name it and frustrates efforts at peacebuilding. The tacit culture of protecting one's own identity and belonging was so pervasive that most people didn't notice. In the mid 1970's the Professor of Education at the New University of Ulster in Coleraine, Malcolm Skilbeck, made the observation that teachers in Northern Ireland were 'naïve bearers of sectarian culture.'[26] He was suggesting that the avoidance of controversial issues or the failure to challenge sectarianism risked conveying a message that these things did not matter or were acceptable. Teachers were expected to concentrate on teaching the various cognitive skills and subject areas to their students, as if detached from the world of the community conflict and violence in which they lived. Controversial issues such as sectarianism, death and grief, loss and disability were put aside to concentrate on examination needs. Fear of 'rocking the boat' or opening a sectarian 'can of worms' underpinned the reluctance within many schools to engage in the preparation and training of staff to deal with controversial issues. Such training was and still is essential for addressing some of the difficulties that students and teachers naturally carried and continue to carry with them into the school.

- Avoidance - The structural responses from our education system throughout the years of the 'Troubles', was to keep any reference to sectarianism, any discussion about identity or difference outside the curriculum. The official line in our schools was to keep sectarianism well and truly 'outside the school gates.' A report commissioned by Save the Children, 'Inside the Gates', into how schools support children within the context of the political conflict in Northern Ireland reflects this: '*The majority of staff interviewed described the school as being a 'safe haven' or 'preserve of normality'...[yet]...the data arising from Principal and staff interviews overwhelmingly indicated a plethora of major and minor ways in which schools, their staff and pupils had been affected by political violence.'*[27] Throughout the 1970's, there were some teachers who decided that education should make some contribution to a solution to the problem instead of at best remaining a part of it, and at worst feeding it. The links forged by individual teachers between segregated schools led to some regular contacts between schools, classes and children. Vivian McIver, a staff inspector at the Department of Education, however, comments that these efforts were largely unrecognized, unsupported and unendorsed by the powers-that-be.[28]

- Costs - There are costs in avoidance. Teachers were/are frustrated by not being able to respond adequately to a bereaved or traumatized child. There was/is a lack of consistency in the response within and between schools. The silence of parents and children about a family difficulty, such as having a member in prison or 'on the run', led to misunderstandings about absenteeism, poor levels of

attention in class and poor standards of work. There was a fear amongst the students of attacks on and off buses when they were wearing a uniform, which identified the school they came from. As an example of this, my younger brother burnt his blazer the day he left school out of the anger and frustration he felt at being judged an 'enemy' by the clothes he wore. Such intensity of feeling only adds to the baggage many of our young school leavers have taken with them into adult life. There was also the difficulty of carrying on with teaching in buildings that had been attacked. Teachers reported that it was hard to be emotionally 'neutral'. Robbed of the opportunity to deal with it by the logical responses to control it, their own sectarianism was being intensified. All of this led to difficulties in relationships between students and teachers within the school, and with parents and the rest of the community outside it. The atmosphere inside the school was affected and this in turn led to falling rolls, bad publicity, staff members leaving and recruitment problems. The costs diagram (Diagram 5) illustrates both the hidden and overt costs incurred in giving in to a tacit culture that avoids dealing with sectarianism. These costs would have had and still have repercussions on the curriculum itself, in the loss of resources and staff training leading to poor examination results.

Hidden

- Staff/staff relationship
- Staff/management relationship
- Staff/student relationship
- Staff/parent relationship
- Lost Energy
- Atmosphere
- Staff turnover
- Lowering confidence

Overt

- Absenteeism
- Legal costs
- Bad publicity
- Retraining new staff
- Time dealing with problems
- Recruitment problems
- Loss of staff
- Loss of numbers

Costs

Diagram 5 Adapted model from the EDI Framework - Eyben; Morrow; Wilson and Robinson

- Structural peacebuilding attempts - By the mid 80's the political situation had changed considerably following the Anglo-Irish Agreement.[29] A departmental circular was published in 1982, which revealed the Department of Education's commitment to improving community relations through the schools. It

announced a small increase in funding for joint work between schools at a time when cuts in education budgets began to bite after the decade of violence. It encouraged the five local education and library boards to support Education for Mutual Understanding (EMU) and it indicated the setting up of a N. Ireland EMU committee to agree on a definition. Children and young people would learn to respect and value themselves and other people; value both their own and other cultures and traditions, and learn the importance of resolving differences and conflict by peaceful and creative means.[30]A new Minister for Education, Brian Mawhinney made EMU within schools part of the Northern Ireland statutory curriculum and therefore compulsory and EMU between schools voluntary (but well funded). Some critics saw EMU as a misuse of the school curriculum and an unacceptable form of social engineering, others as a waste of children's time expecting them to succeed where adults had failed. Others reacting to it as a 'ministerial initiative', highlighted a lack of ownership of EMU which the government might have taken more time to foster. As Maire Duggan reminds us, '*top-down directives issued in response to problems emanating from structural conflicts tend not to provide durable solutions.*'[31] EMU was an acknowledgement from the government of the importance of developing right relationships within and between our schools. Vivian McIver, however, acknowledges that assumptions were made that once implanted in the curriculum, EMU would be treated as a whole-school issue. '*EMU has not withered, but nor has it blossomed in many schools....*'[32]

It is clear from this reflection, that the learning from the failures of these various initiatives was bringing some of those involved into a responsibility-sharing process. Here was an acknowledgement from the inspectorate of the unanticipated training that needed to accompany a statutory introduction of EMU. The assumptions made about whole school approaches were also acknowledged, so if EMU was not to continue to wither, when was it going to blossom and 'let the flower grow?'[33]

When Education had the Potential to Blossom
In this sub-section I will trace the moments when conditions converged to make new relationships possible. Involved in peacebuilding attempts for over thirty years, both as a teacher within and a community relations practitioner outside the schools, I will reflect upon personal lessons learned and weave them into my analysis.

- Moments - In the 1970's there were a number of voluntary experiments in curriculum and cross-community contact'[34] My own experience teaching 'general subjects' as a beginning teacher in a secondary school in North Belfast in 1976, was that I had to design my own curriculum for community relations under general headings such as, 'My Community.' Being a member of the Corrymeela Community I brought first year (12 year old), and later some fourth year (15 year old) students to our residential centre in Ballycastle. We came together to learn about 'Community' in an experiential way that involved teambuilding. Later back in school, four of the fourth form students responding as a team, came to my aid as youth tutors with a first year class with whom I was having particular difficulty. Breaking up the rows of desks, we transformed that large unmanageable class into one in which smaller circular groups were engaged

in some of the best learning in the week. The time was not yet right, however, to capitalise on this experience. This moment of right relationships and common ownership of the learning we do in our schools came at a time when the tacit culture was to keep order and discipline in the classrooms. Without a whole school approach, appropriate training in such things as circle time[35]for example, and the support and encouragement of colleagues and parents, the moment was lost. The second moment came in the 90's during my time as a schools worker with the Corrymeela Community. The frustration for Corrymeela staff at the Ballycastle centre was that by doing so much residential work, with so many schools, we didn't have time to work with the teachers and students afterwards back in the schools. In the survey, 'Inside the Gates', when asked about their attitudes to EMU and cross-community contact one student said, 'You go on these EMU schemes and visits and you do get on well with other people...but then that's the end of it – once the day's over it doesn't go any further.'[36] That experience of getting on well with people who were different was somehow being lost back in the school. What was missing was a common 'ownership' of what Corrymeela and the partner schools were doing together. Taking the opportunity to ask teachers about their hopes for the residential at the centre, they generally talked about the programme. The methodology or ways of working together and relationships were more difficult to address. Most of the teachers hoped that the staff at Corrymeela would run the programme at the centre whilst they 'observed' and after the residential they would all get back to school, to get on with the rest of the curriculum whilst we continued with the next group. The tacit culture of the 'safe haven' resulted in institutional constraints within the schools for many of the teachers preventing them from getting into anything too controversial with the students. The need for Corrymeela to secure an income from lettings to school groups to keep the centre running also restricted follow-up and development work in the schools. How could the multiple investments of time, physical and emotional energy, and creative learning during a residential become more integrated into the reality of life for students and teachers back inside the school gates? It was necessary to think about 'other' more sustainable ways of working with our schools but the moment had not yet come when conditions converged to make these new relationships possible.

- Assumptions - Assumptions were made that the 'cross-curricular themes' of EMU and Cultural heritage would be treated as a whole-school issue and bring sustainable peacebuilding once they were implanted in the curriculum. The Smith Robinson Report, published in 1996, showed how wrong these assumptions were. Professor Tony Gallagher outlines the needs that emerged from this report, for a whole-school basis for the work; a greater willingness among teachers to tackle controversial or difficult topics, less focus put on contact work to the detriment of work within the school, and a recognition by all teachers that they have a responsibility in this area.'[37] Monitoring of the EMU curriculum by the CCEA, formed in 1994, continued during the period 1996-1999 and the Curriculum Review in 2000 showed that EMU was not a priority. There was reluctance to address controversial issues connected with the political and societal division in Northern Ireland. Teachers did not feel sufficiently trained or prepared. Schools as institutions were not sufficiently democratic to

allow discussions of issues, instead seeing themselves as 'safe havens' which avoid discussing local social and political issues.[38]

Whilst the time was not yet right for the EMU flower to blossom, our moments of learning and our increasing understanding of the underlying political situation were all the time raising the potential for that to happen.

Education's Place in Reconciliation and Community Peacebuilding
In this section I will identify the optimum location for peacebuilding processes both within the education sector and between it and the community. I will examine the content of the curriculum in schools and the place of community relations, education for mutual understanding and education for diversity. I will weave into this analysis, lessons learned about the process of implementing education for diversity whilst working in two schools and their feeder[39] youth centres in Belfast during the last two years.

- School and community - if education is to have such a central place in this process then the schools need to have a strategy that looks at the home, the school and the community and how everyone can work better together. Nigel Hamilton, the Permanent Secretary with the Department of Education Northern Ireland, in the keynote address at the opening of the European Network for Conflict Resolution in Education (ENCORE)[40] conference at Stranmillis University College in August 1999, urged the participants to see community relations at the core of the curriculum and not on the periphery. He argued that community relations were something that happened within and between schools and between schools and the community.[41] Norman Richardson, lecturer at Stranmillis University College, in a recent paper emphasised the need for a holistic and whole-school approach to education for diversity.[42] A 'whole school' model is one that is based on respect for the whole person whether that is the child or young person, the parent, teacher, or support staff throughout the school. It does not focus on actions and behaviour but on their underlying causes. It is relationship-centred, involves all of the school community and extends beyond it into the local community. Jenny Mosley, developing the 'whole school quality circle time' model describes it as one that can 'help people want to become responsible citizens.'[43] At the core of her model are the regularly timetabled 'circle-time' meetings[44] for all of the adults and children. Here emotional and physical space is created for everyone to speak and be heard thus developing citizenship participation and a sense of community.

A major task in my post with the Irish School of Ecumenics was to produce and pilot some resources for moving beyond sectarianism for children and young people aged 9 – 14.[45] A process for maximising any training and support that would accompany their delivery in two primary schools and youth centres was also planned. The aim was to work with an increasing number of teachers over a three-year period to help the schools move towards a 'whole school' approach to learning about identity and ways of dealing with difference. The first stage of developing this 'whole school' methodology for me, as a writer of resources and trainer, was the development of a partnership with one of the Education and Library Boards prior to the pilot.[46] The Community Relations youth and school co-ordinator identified two particular areas within the Board already engaged in inter

community contact for a number of years. The hope was that any work and training undertaken by the teachers and youth leaders in tackling controversial issues, in this case sectarianism, would eventually be disseminated by them to other colleagues throughout the school/youth club. Training, resources and support were given during the delivery of the programmes with the young people using a circle-time approach. The hope was that this learning would permeate the whole school, and then the local and eventually the wider community. In our planning, a lot of support work, training and resources were to be invested during the first year and increasingly less over the following two of this three-year process. To help evaluate the progress of this process I adapted the Equity, Diversity, and Interdependence Framework model [47](Diagram 6). The diagram illustrates seven steps in a process for organisational learning and change in community relationships.

- The first step was the invitation to engage in a process. The meetings at this first stage involved board officers in both the youth and schools sectors and myself finding a sustainable process for the two communities we had identified to engage in. They had a similar social background, one predominantly Catholic and the other predominantly Protestant. They had primary schools with feeder youth centres and schools with an EMU link that had been working for many years.

- The second step involved setting up a structure within which to sustain the critical dialogue. This involved a commitment to regular team meetings and setting up a steering group consisting mainly of people from the voluntary and statutory, youth and school sectors. A number of training sessions with teachers and youth leaders were also agreed upon.

- The third step required a growing leadership commitment, so meetings were arranged for head teachers and EMU coordinators from each school to meet. We shared our hopes and aim for the three-year process and responded to requests for training and support from the school staff.

- Step four brought us all together again to share some of the main research findings upon which the resource pack we hoped to pilot was based. Parallel meetings happened in alternate schools and youth centres for the leaders involved from both communities. This process took leaders in the youth centres, or teachers and senior management in the schools, board officers and me into the same territory, addressing sectarianism. It involved taking risks and learning together, experimenting with new working practices.

- Step five involved a growing longer-term commitment. Their own Board offered ongoing training, financial resources and encouragement. The materials we were producing, and the methodology we were proposing which uses circle time, were consistent with CCEA's proposals for the revised primary curriculum on personal development. The development of positive values and attitudes need to be developed naturally by children as a consequence of their investigations and guided critical reflection on various issues. In the context of the 'Shared Future' document, this also means exploring controversial issues such as identity. The growing commitment in training and curricular support seemed to be in place.

- Step six involved face-to-face work with the children and young people alongside the teachers and leaders in the schools and youth centres, and at the Corrymeela residential centre. Together we were experimenting with new materials raising controversial issues and modelling new working practices.

- Step seven, implementing new models of practice into mainstream structures and relationships, has yet to happen. With a year left of the three-year process, there are not as many signs of the work we have been supporting continuing as we had hoped. The exit strategy does not appear to be working for a number of reasons. The schools probably require more time, funding, resources and training than we had originally anticipated. They are not ready to take this on for themselves. Some of the teachers are leaving for retirement or other jobs before passing the learning on. Internal organisation within the schools has meant that teachers can be moved from the focus classes, highlighting the need for appropriate age-related work to be developed at earlier stages for younger students. Resources being available from age 5 may have furthered whole school involvement. Added to this, the tacit culture of fear about uncharted waters and dangers of

opening the can of worms is always there, and the safety of the more pressing examination requirements can quickly banish such work to the fringe. The place of education, however, and its potential as a major actor in the peacebuilding process remains.
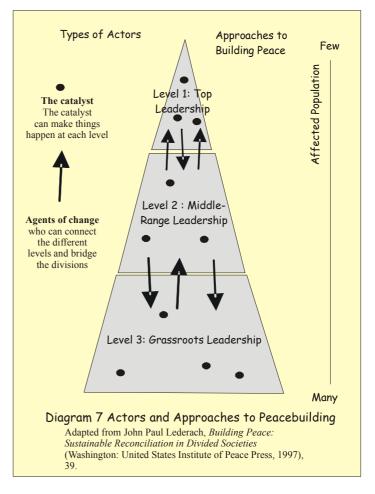
The Main Players in the Process

The diagram illustrating, 'The Actors and Approaches to Peacebuilding,' (Diagram 7), is an adaptation of John Paul Lederach's pyramid model mentioned in connection with levels of leadership in the introduction. It is a useful model for helping us to consider how the conflict resolution or problem-solving approach becomes transformative. Lederach suggests that we need to see '*conflict as a dynamic process and peacebuilding as a multiplicity of interdependent elements and actions that contribute to the constructive transformation of the conflict.*'[48] The consequence of an interdependent process is that the actors work and relate with one another vertically, between the three levels of the pyramid, as well as horizontally within their own level. Unfortunately many people within the education pyramid still avoid the dialogue.

- At the level of top leadership for a while was the former Irish Republican Army (IRA) chief of staff, the controversial Martin McGuinness, who became Minister of Education in the new Northern Ireland Assembly in 1998. He was probably the one Minister who made it hardest for Unionists to accept the new situation because the sight of the man who once led the IRA, carrying out his tasks as Minister of Education, was impossible for some to accept.[49] John-Paul Lederach reminds us that top-level leaders are under enormous pressure to maintain positions of strength, locked into positions taken with regard to their perspective of the conflict. This was certainly the case for Martin McGuinness during his time as Minister of Education, who for all his hard work at the vertical movement down the levels of the pyramid, largely failed at the horizontal level.

- As can be seen on the pyramid (Diagram 7), the middle range actors

Diagram 7 Actors and Approaches to Peacebuilding
Adapted from John Paul Lederach, *Building Peace: Sustainable Reconciliation in Divided Societies* (Washington: United States Institute of Peace Press, 1997), 39.

have greater flexibility of movement and action, and can connect more easily to the top and bottom of the pyramid. This is largely because their position and work does not depend on being public. Many middle range actors in the education sector have been involved in raising awareness and educating people about the conflict whilst others have imparted skills for dealing with it. Few teachers involved in delivering Education for Mutual Understanding felt they had received any initial training to prepare them for its management within the schools, for the challenges to their own personal as well as professional development, and for the support they would need.[50] Vivian McIver, at a conference on EMU in 1993, challenged the commitment of the universities responsible for teacher training and the Education and Library Boards. He said that whilst they had achieved a great deal in difficult circumstances, the evidence about commitment is more questionable.[51] The lack of commitment to EMU from teacher training institutions and Boards permeated down to the teachers and the students themselves, and without a common ownership and commitment it became ineffective. The middle range does comprise '*key people in critical locations, working through a network [who can] ...build an infrastructure for sustaining the peacebuilding process.*'[52] Without a common purpose and ownership however these same people can also sustain an avoidance of the process.

- The Grassroots level involves the largest number of people. In many circumstances, pressure for change has come from this level. John Paul Lederach reminds us that it is exhaustion rather than planned innovative transformation that most frequently ends conflicts. This was maybe what was behind 71.5 per cent of the people of Northern Ireland signing up for the Agreement in 1998. The 'bottom-up' approach from this level frequently involves a process of agreement to end the fighting from interdependent grassroots leaders. Fionnuala O'Connor writing about the movement for Integrated Education reminds us that '*it originated entirely from the efforts of individuals, initially without any kind of official or organisational backing, and in the face of hostility and obstruction.*'[53] Some of the early parents remember the period as golden. A Belfast woman from a working-class background offering one of the new schools an after-school art club and volunteering as a reading assistant says, '*It was the most creative I've ever felt.*'[54] Clashes also occurred between teachers and parents however, particularly in the area of school policy. Frank Wright stressed the importance of integrated schools growing in the way the early ones did, through the creative experiences involving the parents upholding their right to a culturally appropriate education for their children. He warned about the danger of integrated education being destroyed by excessive government 'incentive', such as financial advantage to promote it. The 1989 reform legislation provided a basis for parents at existing Board Controlled schools (predominantly Protestant) and Catholic Maintained schools (predominantly Catholic) to vote to change them to integrated status. All of the transformed schools to date have been Protestant schools and Professor Tony Gallagher warns that the transformation route could become politicised if no Catholic school also goes through this process. [55] The grassroots leaders in this case have been more successful with the horizontal than the vertical relationships.

Generally throughout Northern Ireland society, most organisations involved in community relations have either been reactive and short-term, or limited in their capacity to cross professional borders and break into new areas of work. There has been very little collaboration on behalf of young people between those who are responsible for instructing, teaching or training them - their parents, minders, teachers and youth leaders. John Paul Lederach reminds us that peacebuilding requires '*an operative frame of reference that takes into consideration the legitimacy, uniqueness and interdependency of the needs and resources of the grassroots, middle range and top level.*'[56] In considering these examples of the different actors at the three levels of the pyramid, it is my hope that catalysts and agents of change within each level can effect some movement between them.

SECTION 2 - A MODEL FOR RECONCILIATION AND SUSTAINABLE PEACEBUILDING IN NORTHERN IRELAND'S SCHOOLS

Introduction

The 'flower' model derives from a transformative approach to conflict that aims to change people and not just situations. Where an attempt at 'resolution' might view conflicts as 'problems' to be solved, a transformative approach sees them as '*opportunities for moral growth and transformation.*'[57] The 'Shared Future' document, providing the context for this model, refers to a long-term commitment that will significantly improve relationships within our society. This task requires a process of relationship building that needs a longer-term commitment than problem solving. John Paul Lederach contends that sustaining a 'dynamic process' is characteristic of a transformative approach.[58] The 'flower' model presents various interrelated components that might inform a transformative approach within the education sector to the conflict in Northern Ireland. The 'petals' are adaptations of Maire Duggan and John Paul Lederach's nested paradigms referred to in the introduction. The first 'petal' of the flower presents a nested model for analysing what a good education is in the context of the 'Shared Future' document. The second petal examines how organisational change will facilitate the training and delivery of the various new curricula for personal development, local and global citizenship, anti-bias; education for diversity, education for reconciliation etc. The third petal will analyse time and the interdependence of past, present and future in any design of social change. The fourth petal will consider the various locations for the process of sustained peacebuilding from the class to the whole school and the wider community. The final petal will consider who will carry out the work.
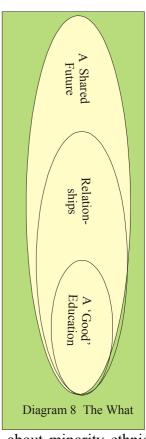
'THE WHAT'

Within the context of 'A Shared Future' the first 'petal' – 'The What' (Diagram 8) requires relationship building, cooperation and collaboration amongst all those involved in the provision of a 'good' education for our children in Northern Ireland. It involves parents, students, teachers, youth leaders, board officers, trainers, lecturers, curriculum designers, and policy-makers right on to the Minister of Education.

A 'Good' Education

- Values - The Dearing report[59] stated that education was not only about equipping students for employment. Its intention was also to encourage students to respect

others, become good citizens, think things out and value themselves and their achievements. There is to date however no obligation on schools to timetable any kind of 'Values Education'. *'The quality of teaching and learning in the values domain remains largely dependent on the teacher and school in question'.*[60]

- Diversity - 'Education for Diversity' is referred to by Norman Richardson, lecturer at Stranmillis University College, as an important element in the inter-related family of 'Values Education'.[61] He recounts the weaknesses in the implementation of EMU that led to proposals for more focussed work on personal development and local and global citizenship with an emphasis on the development of skills in dealing with controversial issues. A fundamental issue is that a 'good' education should prepare us to respond to the whole range of diversity in terms of race, ethnicity, gender, age, class, sexual orientation and physical or learning ability as well as religion and culture. The attempt to provide a 'good' mixed education for all children in Northern Ireland regardless of their background has proved difficult, because of the long history of suspicion about who was in control discussed in chapter one. Because the causes of this suspicion are deeply rooted in our social, political and economic systems, any attempt to improve our education system needs to take account of this. The work of reconciliation calls for improving many different kinds of relationships and not just those arising from sectarianism. A recent piece of research has highlighted the need for education about minority ethnic people's tradition and cultures in Northern Ireland's schools. Paul Connolly and Michaela Keenan suggest that *'overall racial prejudice appears to be around twice as significant as sectarian prejudice in the initial attitudes of the population in Northern Ireland.'*[62] Deepa Mann Kier's evidence showed that there is a need to ensure that schools acknowledge that *'Northern Ireland is a multi cultural society by offering a curriculum that reflects other cultures and their history.'*[63] The present Northern Ireland Religious Education curriculum, however, does not include any of the world religions other than Christianity. Draft proposals for changes to this curriculum do include the study of two other world religions though not until key stage three.

A Shared Future

Relation-ships

A 'Good' Education

Diagram 8 The What

Relationships

- Within schools - Teachers trained to deliver personal development, local and global citizenship and diversity education as discrete subjects in the curriculum require support and ownership of the work by the school as a whole. The main problem with EMU as a cross-curricular theme was that the suggestion that it should be everybody's responsibility meant that in reality it was nobody's.

Durable solutions require joint ownership of the tasks of education for diversity within the school's ethos and formal curriculum. I believe that this process requires relationship building amongst whole school staff teams. During my time as the schools worker with the Corrymeela community in the 90's I had an opportunity to facilitate a team building residential with the whole school staff of an integrated primary school including teachers, caretakers, secretaries, classroom assistants and parent governors. Through using a methodology of team building and inclusive ways of working, growing levels of trust between the participants enabled them to address more confidently issues of sectarianism. In taking the risk of engaging in personal storytelling, a great deal was learnt about own and other identities and ways of dealing with difference. Through the process there was the building of team, common ownership of the tasks of a 'good' education and a stronger sense of community.
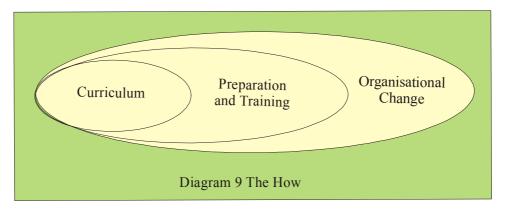
- Between schools – People need to find ways of being and working together in their regular meetings outside school too, speaking for themselves, telling their own and listening to others difficulties. Within education people already meet regularly in parent-teacher associations and cluster groups in schools and Education and Library Board (ELB) headquarters. As a teacher I can remember numerous meetings that bore little relevance to what I did in the classroom, whilst issues that I considered important such as teamwork and communication were being avoided. The culture of not rocking the boat and sitting through meetings to get them over as soon as possible had enormous costs, in wasted time and opportunities. As a Board field officer and facilitator of cluster groups, I also observed and participated in a process of joint ownership of people's time together, in openness, debate and sharing.

A Shared Future

- Everyone involved -'A Shared Future' document gave every one of us, directly or indirectly involved with the education of our children, an opportunity to have our say about its vision and direction.[64] If this consultation paper on improving relations in Northern Ireland is to have any bearing on our future relationships with one another and the policies and practices in education it is important that as many people as possible respond to this invitation.

- Government - It is my hope that appropriate response from government to suggestions from the public is also forthcoming. Many organisational changes will need to be implemented regarding curriculum and training.

'THE HOW'
The second 'petal' or nested paradigm – 'The How' (Diagram 9) deals with how a 'good' education might be delivered.

Diagram 9 The How

Curriculum

The 'Values in Education'[65] study defines three curricular terms.

- Formal - The 'formal' or 'taught' curriculum pertains to the delivery and interpretation of subjects for example in history, the events of the seventeenth century in Ireland.

- Informal - The 'informal' curriculum refers to areas and aspects of school life outside the classroom. It includes issues and activities relating to the playground, the school's physical environment, extra-curricular activities, school trips, discipline and pastoral care policies. An example might be learning the skills of a peer mediator or how to make a contribution to class discussion during circle time.

- Hidden - The term 'hidden' curriculum can be employed to indicate decisions, behaviours and activities which, although unnoticed, may have considerable effect on the school community. From a very young age, children are subject to environmental and social conditioning which could reinforce prejudice and social inequalities already embedded in our society. In their report into the cultural and political awareness of 3-6 year olds in Northern Ireland, researchers Paul Connolly, Alan Smith, and Bernie Kelly commented on the role and influence of the school. [66] This research highlights the education sector's responsibilities to acknowledge its involvement in the sectarian system, to challenge it, and to empower itself with the skills to move beyond it.

- Anti-bias - The Northern Ireland Council for Integrated Education (NICIE) has developed an Anti-bias curriculum to address formal, informal and hidden curricular needs. The implementation of an anti-bias curriculum will affect the policies, practices and structures of a school; the visual environment; language used and experiences provided. It will only work within a whole-school context and whilst it will meet with resistance from some teachers, parents, governors, and administrators it could make a major contribution to preparation for adult life.[67] This implementation will require preparation and training for the whole school.

Preparation and Training

Professor Alan Smith from the school of Education, University of Ulster undertook the evaluation of the project 'Education for Reconciliation' in 2000. His report in May 2001

highlighted a number of anxieties emerging from the findings of a six-school cluster group (both north and south of the border) choosing the issue of sectarianism as their theme.[68] These same anxieties have appeared in other studies and highlight the need for both pre and in-service preparation and training.

- Anxiety about sectarianism - It is clear from the anxiety expressed and the nature of the sectarian system outlined briefly in chapter one, that teachers and support staff first of all need to learn more about sectarianism, understand how it affects them, and acquire skills to deal with it.

- Anxiety about the preparation of selves/pupils/students for alternative methodologies - Increased noise levels caused some teachers anxiety and was attributed to the pupils/students being unfamiliar with the methodology and to their poorly developed listening skills. Letting go of authority is also difficult, and open discussion causes some teachers anxieties about questions being raised to which answers might not be known.[69].

- Anxiety about space - sometimes the physical space in the classroom is not conducive to methodologies like circle time and experiential learning.[70]

- Anxiety about time - lack of time is another problem often mentioned, as teaching/learning techniques are more time-consuming than a traditional class both in terms of preparation and delivery. The length of most class periods is considered too short. This can be a barrier to getting into anything controversial as the closure and de-briefing are important and require extra time. This in turn can lead to fragmented delivery making continuity difficult.

- Anxiety about workload - Several teachers responding to the 'Values in Education (NI)' project data, felt that the pressures imposed by the curriculum and by senior staff in schools had eradicated *the light and spark that makes some teachers different*.[71]

- All of these problems highlight a need for organisational change to ease the delivery of preparation and training that will sustain the proposed changes to the curriculum.

Organisational Change
Organisational change will need to support any preparation and training accompanying curricular developments. NICIE had a number of recommendations for organisational change accompanying the introduction of an anti-bias curriculum.[72]

- Start early - many young children starting school already have biased attitudes. I would extend this recommendation to the parents, teachers and student teachers and their trainers. Being adults, the baggage of bias and prejudice has been around for longer and is harder to unpack and acknowledge.

- Involve the whole school - where continuity, consistency and progression would underpin the work. This again implies the preparation of senior management for

such a policy, perhaps being built into the Professional Qualification for Headship Northern Ireland (PQH).[73] It also implies the need for teambuilding amongst the whole school staff.

- Be inclusive - The authors recommend scrutinising school documents to ensure that they reflect inclusiveness, monitoring, reviewing and evaluating practice and policies, resource materials, equipment and displays. This also implies agreement among staff and parents about what is and isn't inclusive, for example the sale and distribution of poppies and shamrocks or commemorations in assembly.

- Reflect about practice - They recommend teachers analysing their own work in the classroom, talking with colleagues and observing each other. This would definitely imply relationship building among staff teams. It would imply teachers becoming familiar with facilitation, small group work and mediation skills. It would mean teachers becoming more confident about their own identity, creating safe space in the classroom to deal with controversial issues.

- Watch your language - They recommend a common anti-bias language, negotiating and agreeing clear policy guidelines for dealing with discriminatory behaviour and comments. Again a whole school approach would be required for this.

All of these recommendations imply a big commitment of time and ongoing preparation, training, and staff development as well as the careful consideration about physical space when designing classrooms to facilitate such work. Within the context of the 'Shared Future' however which places 'the good relations dimension of citizenship at the core of the new school curriculum'[74], peace and reconciliation processes in education and the consequent training needs are no longer an 'add-on'. Strengthening the resolve for organisational change within the wider European context, a study commissioned by the Department for International Development reported that sustained financial support for reconciliation processes in Ireland has meant that initiatives have penetrated more deeply within social sectors.[75] Any new curricula, the preparation and training for it and the accompanying organisational change must support one another.
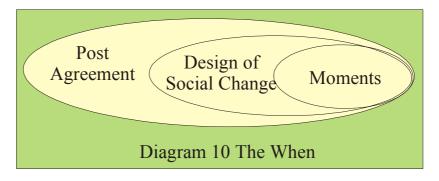
'THE WHEN'
Timeframes - John Paul Lederach considers 'time, sequence and proper order'[76]intimately connected to reconciliation. He observes that conflicting groups in areas where there has been protracted conflict often share more in their visions of the future than they do of their violent past,[77] and over 71 per cent of the people of Northern Ireland signed up for the Agreement in 1998 in their longing for an end to the 'Troubles'. The next 'petal' representing 'The When' paradigm (Diagram 10) highlights the need for all of us to move beyond the past, to embrace the challenge of the present embodied in the 'Shared Future' document, and step towards an uncertain and hopefully rewarding future.

Moments
Embedded in the inner nest of this paradigm is the moment. That moment, be it an experience that 'opened someone's eyes', an opportunity that presents itself for a meeting,

training, discussion, new partnership, or a new found way of working must not be lost. It is the first step on the journey towards the shared future.

Diagram 10 The When

- Avoidance - Not using the moment is going to affect us just as much as using it will. For the majority of people in Northern Ireland throughout the 'Troubles', and for the very best of intentions, avoidance of any action, doing and saying nothing, seemed to keep the peace. Gordon Wilson, whose daughter Marie was killed by a bomb in Enniskillen, Northern Ireland on Remembrance Sunday 1987, recounts in his book that for years in his drapers shop in Enniskillen he preferred to say nothing to 'try to be a friend to all, and an enemy of none'.[78] That moment, hearing the words of love from his dying daughter, set him on a different path as a peacemaker, and reflecting on the costs of avoidance.

- Costs - There are costs in taking that first step and also costs in not taking it. The diagram outlining some of the costs for the education sector of avoiding tackling sectarianism in the last chapter, (Diagram 5), urges us to take that step now.

- The unexpected - One characteristic of the moment that Gordon Wilson's story highlights is that it is something over which none of has control. It comes out of our relationships with one another, a friend or enemy, or out of a circumstance none of us asked for or anticipated. The moment is given to us and is unexpected.

- Waiting - Another characteristic of the moment is its relationship with waiting. We wait for that moment of inspiration, for ideas to come, for change, for the time and place to be right. John Paul Lederach suggests we think about the healing and rebuilding of relationships within a timeframe relative to that which created the hatred and division. If we consider the 'Troubles' over the last 30 years as the timeframe relative to our healing and rebuilding, then we need to forget about the 'quick fix'.

- Risks - There are risks and the possibility of loss in both taking and using the moment and in ignoring it. Acting on it, however, offers hope and the possibility of personal and social transformation. Primary school principal, Anne Murray in her chapter in a forthcoming book[79] on whole school approaches urges schools to be open enough to examine their own practice and teachers to be prepared to take risks warning us that, 'change rarely occurs without some discomfort whether physical, mental, emotional or spiritual.'[80]

Design of Social Change

- Scenario-building - At the social design stage, Harold Saunders suggests that we employ the technique of 'scenario-building' where participants are asked '*to list obstacles to change, to think of steps to overcome those obstacles and to identify actors who can take those steps.*'[81] Instead of constantly looking back, finding someone to blame, and defending our positions we have to ask ourselves the question 'what if?' and build scenarios.

- Polychronic approaches - John Paul Lederach urges us to approach peacebuilding in a holistic way developing a polychronic approach to time, a multiplicity of activities and simultaneity of action - doing several things at the same time.[82]

- Partnerships over time - Thinking of this polychronic approach reminds me of a recent meeting with teachers in a Belfast primary school when the subject of relationships with parents came into our list of 'obstacles to change'. When disappointment was expressed about the attendance of parents at staff/parent meetings and their social events someone made the remark, 'Well let's get on with what we've got – aren't the children we're working with now going to be the next generation of parents?' If their parents aren't coming because of a negative experience of school and education generally, all the more reason to make it a positive one for the children. And if the channels of communication are kept open even if only one parent comes; who knows there might be more next time. The design of social change timeframe requires us to keep on working with the parents of today in the hope of healing them of their negative memories of education in the past. It requires us to keep on working with the children of today, parents of the future, giving them positive experiences of education. It requires us to act in ways that may not necessarily have direct benefits for us, in fact may even be risky or uncomfortable for us, but which will make a big difference to someone else in our shoes at some future date. These partnerships over time are as important as those we develop over space.

Post Agreement

The 'Post Agreement' shared future, represented in the outer nest of the 'petal' requires the creative design for social change and the moments of inspiration to bring it about. The responsibilities for the education sector in the context of the post agreement 'Shared Future' document have both short and long-term implications.

- Long term - Accepting that the existing pattern of segregation and division is likely to remain for some time; our schools need to develop ways of managing the worst consequences of that. The vision in the 'Shared Future' document extends beyond the bipolar division of Catholic and Protestant '*to develop a more shared and pluralist society*'[83]. In a paper he presented earlier this year, Norman Richardson argues that '*what we have in most schools is not RE (Religious Education) at all, but a churches-controlled Christian Education programme, designed to reinforce the control and influence of those churches on the curriculum and on schools in general…it gives very little attention to issues of Christian diversity and makes no provision for teaching at any stage about*

religions other than Christianity.[84] In terms of moving towards a more shared and pluralist society, the education sector needs to re-think its relationship with the Christian churches and other faith communities.

- Short term - The Burns Report[85] suggested the implementation of a collegiate system to encourage co-operation between different schools within the same geographical area. Whilst some of the clusters suggested in the report may not be practical or workable, nevertheless the principle needs to be taken seriously in this post agreement period. Too much valuable funding has already been wasted in duplicating expensive resources. There needs to be more thought given to a workable collegiate system, encouraging communication amongst staff in neighbouring segregated schools and the sharing of resources.

Change is the challenge in a post agreement shared future, inspired by the moment and the creative developments for social change. The challenge, if viewed in a polychronic way, means that the partnerships we develop over time are as important as those we develop over space implying long and short term approaches taken simultaneously.
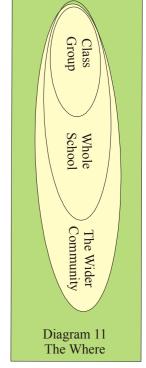
'THE WHERE'

The fourth 'petal' or paradigm - 'The Where' (Diagram 11) illustrates the locations for the work of peacebuilding in the education sector, in the schools and communities they serve. In this section I will describe a whole school methodology for sustainable peacebuilding in education using the nested model.

Class, Group

As a class teacher, I know that it is difficult to try anything new as an individual. Reflecting on 15 years teaching in two secondary and two special schools, my own efforts at peacebuilding were largely extra-curricular. Also most of the activities I started did not continue after I left. It is important for the individual teacher, class or group to do the work of peacebuilding wherever they are and whenever they can of course. Reflecting upon the polychronic approach to social change, however, I am now aware of several things I could have done, at the same time, to extend and progress my individual peacebuilding activities.

Diagram 11
The Where

- Collaboration - I am convinced that teachers working as a team, supporting and evaluating each other's work, extends individual effort making peacebuilding more progressive and sustainable. Even with the best of training, individual class teachers can find it very difficult to operate alone.

- Consistency - One of the teachers involved in the EMU-Promoting School project was conscious '*of the need for consistency among the adults concerned in how they related to the children – of the need for a whole-school approach.*'[86]

Whole School

Maintaining and sustaining an effective whole-school environment is an ongoing process, however, as the story of the pilot described in the last section illustrates. Apart from staff changes and retirements, curricular changes and a lack of funding for training and resources, schools in Northern Ireland have had to deal with the future 'on hold' following the suspension of the Northern Ireland Assembly. Mindful of the Polychronic approach, there probably needs to be a multiplicity of actions and simultaneity of action when considering the employment of the whole school methodology. There are several ways things can happen at the same time, through:

- The formal curriculum - The class teachers can choose how they will deliver education for diversity and reconciliation through their particular subject area.

- The informal curriculum – In the methodology they employ with the students, parents and other teachers or in the relationships they develop within and beyond the school. School staffs need regular opportunities with one another to reflect on their own values, and the use of physical space in their classrooms. The methodology employed at staff meetings needs to bear some relationship to the way teachers work with their students.

- The hidden curriculum – Challenging own and others inconsistencies, or lack of connection between individual approaches and those happening in the rest of the school. If education about values, personal development, and local and global citizenship involves the whole school, then the way the members of staff relate to the students in the classrooms needs to reflect the way they relate to one another throughout the rest of the school. Inclusive and democratic values need to be part of any process seeking to build inclusive school environments.

A key factor is consistency and all members of a school staff need to experience the same respect and freedom to speak and be heard, to teach and to learn, to make choices and state views as the students in their classes. Thus a sense of team and community are created.

The Wider Community

If the purpose of a school is to serve the wider community, there needs to be collaboration between the two in designing the most appropriate education for their children. The proposals of the Burns report[87] rested on three innovations:

- Pupil Profiles to provide information to parents, pupils and teachers on a wide range of attributes.

- Parental choice - Abolition of the 'Eleven-Plus' transfer test and its replacement by a procedure that gives priority to parental choice. Parents lacking basic reading and writing skills, disadvantaged by the eleven-plus transfer system, and with an understandably negative mindset about education, need to have their confidence in the system restored. Commenting on the Burns Report, a member of the Farset Community Think Tank's project thought it had opened the prospects for a much more collaborative system '*that looks at the home, the school and the community and how we can all work better together.*'[88]
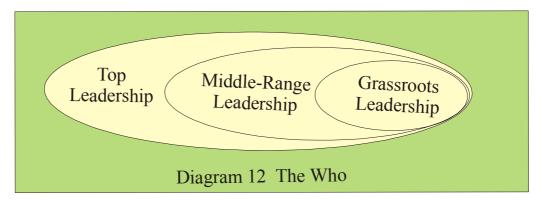
- Collaboration between the schools and the communities they serve - A collegiate system of local collaborative networks of schools. The Burns report is not perfect and their suggestions for the collegiate groupings[89]in particular need further thought and consideration. In terms of the schools as peace builders, however, their suggestions for a reform in the present structures and improved relationships between schools and the wider community are crucial. The school can work along with the community creating an inclusive environment where difference is respected and an understanding of democracy and citizenship, local and global, is experienced.

Michael Arlow, reflecting on how the youth service and the schools sector could work more closely to develop the present citizenship agenda, believes that:

- Citizenship, and EDI (Equity, Diversity and Interdependence) are working for the same goals. Teachers and practitioners from the informal sector have much to learn from one another especially in terms of practice.

- Association - There is a clear need for a cross-sectional association of citizenship practitioners to explore and develop systematic and strategic co-operation.

- Policy makers need to enable effective practice within both sectors.[90]

Co-operation will be required between different schools, between teachers and support staff in the schools and with youth workers and parents in the community.

'THE WHO'

One final nested model is required to complete the framework. John Paul Lederach suggests that we need to identify the different actors at each of the levels who can '*serve as agents of change within the society…people whose involvement in peacebuilding will serve as a catalyst and then create a critical mass capable of affecting and sustaining change.*'[91]

The paradigm - 'The Who'(Diagram 12), considers the catalysts at each level, the agents of change who can connect the different levels and bridge the divisions.

Diagram 12 The Who

Top Leadership

John Paul Lederach contends that the top range leadership represents only a few key actors.

- Ministers - Within the Education system in Northern Ireland, these would include the Minister of Education, the Minister for Employment and Learning and civil servants acting on their behalf in the various departments.

- Assembly - With the suspension of the Northern Ireland Assembly at present much of the major decision making at this level is on hold. As part of the research for his book however, Jerry Tyrell, from the EMU promoting schools project, interviewed six Northern Ireland politicians from different parties about the skills they needed in the peace process. He found that all of them stressed that the key skill was the ability to see things from the other person's point of view. The 11+ test, he argued, reinforced the concept of learning as assimilating knowledge and coming up with one right answer. Peer mediation[92] training on the other hand represents co-operative learning, acknowledging the existence of multiple intelligences. This is surely a better preparation for future politicians in the Northern Ireland Assembly.

Middle-Range Leadership

John Paul Lederach's middle range actors are more numerous than top level leaders and are connected through networks to many influential people at both the top and grassroots levels. He identifies four different categories of agents for change at this level.[93]

- The respected individual - The first category is that of the respected individual occupying a position of leadership in the education sector. Jerry Tyrell[94], amongst others, as director of the EMU-Promoting School project, was surely an example of a leader in this category.

- Networks - The second category, primary networks of groups and institutions that exist within a setting, may also be catalysts and agents of change and would include religious and community groups, academic institutions and humanitarian organisations. An example of one such primary network within the Education sector in Northern Ireland is the curriculum review group within the Northern Ireland CCEA. A curriculum cohort study commissioned by CCEA and carried out by NFER raised many important questions about how CCEA should design and mediate the curriculum.[95] It revealed that young people have difficulty in seeing the relevance of much of what they are required to learn in schools beyond preparing them for the world of employment. CCEA responded to the findings of this study by proposing specific provision for personal development, citizenship and employability, tailoring the content of other subjects to allow time for this and increasing the flexibility for teachers to devise appropriate curricula. They both carry out research on behalf of top-level leaders at the grassroots level and respond to catalysts at the grassroots level in their design for change.

- Identity group - An example of an identity group representing alternative voices is the Farset Community Think Tanks Project. Billy Hutchinson[96]commissioned the work of this group to represent views and opinions about the Burns report from both sides of the religious interface in North Belfast. Those who attended the think tank represented the different school sectors as well as those involved in

community and youth education and training schemes. They articulated very well the impact of social disadvantage on educational achievement. The think tank facilitated the reporting of grassroots opinions for a top-level decision-making process.

- People within the conflict - whose prestige extends much further. An example of one such person was Gordon Wilson. The Enniskillen bomb killed eleven people and injured many more and instead of a response of anger and revenge, Gordon Wilson shared the words of love his daughter had expressed before she died. Out of this spirit of dignity emerged the Spirit of Enniskillen Trust. Since 1989 over five hundred young people have participated in a programme that encourages them to broaden their horizons by travelling to other countries. On their return, participants are expected to reflect on their experiences and like 'critical yeast'[97] promote the principles of equity and interdependence within their communities.
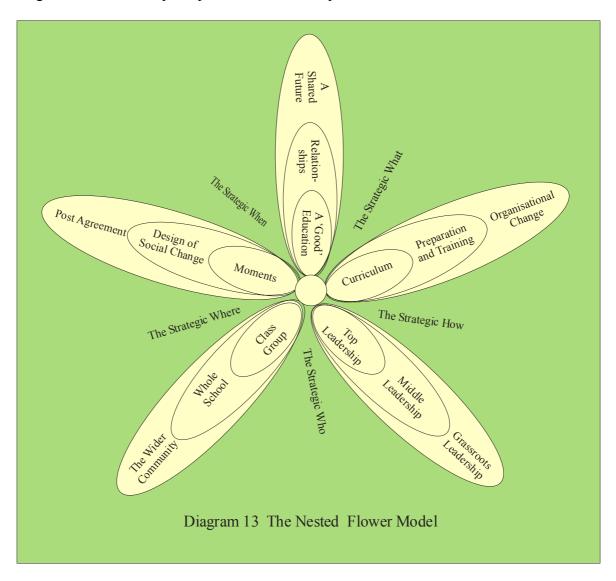
Grassroots Leadership

By grassroots leaders, John Paul Lederach means people involved in their own local communities with an expert knowledge of local politics. He maintains that the people at this level have a survival mentality because they witness firsthand and on a daily basis the sharp end of the violence and division.[98] For this reason efforts directed at peace and reconciliation can understandably be seen as an unaffordable luxury.

- Workers - In the education sector, the grassroots leaders are the youth workers, the class teachers and support staff working, we might say, at the 'chalk face'.

- Involved - Grassroots leaders are involved with children and young people on a day-to-day basis and know and experience the formal, informal, hidden and tacit cultures operating within the schools and youth centres.

- Vision - They have a vision for the way they would like to see education develop, in spite of the daily struggle to meet targets laid down by senior management to get young people through exams and assessments.

THE WHOLE INFRASTRUCTURE – THE FLOWER MODEL

All of the nested paradigms together form a flower – The Nested Flower model (Diagram 13). All of the 'significant who', like catalysts or 'critical yeast', wait in the right place for the time when conditions converge to make new relationships possible ('significant when'). They have a task ('significant what') to do and have a vision for where ('significant where') and how ('significant how') it might be done. They are like the flower, described by Vivian McIver, the flower that has not withered and waits with patience to blossom. They have already expended much energy and vision getting the 'flower' to this stage and know that this short-term investment is for a much longer-term purpose. The process of pollination is not too far away, a process that will be aided by other actors from outside. The symbiotic relationship between the flower and its pollinators offers a parallel for a dynamic relationship between the education sector and its partners in the wider society. Flowers offer a range of specific attractions for particular partners in the task of moving pollen from flower to flower For example, there are '*definite differences in the scents of flowers frequented by flies, bees and Lepidoptera…they also*

time their release to coincide with the time their pollinators are flying.[99] This short-term partnership, however, with mutual rewards is only one piece of a much bigger picture. The whole process, involving the interconnection of many players over time and space, has a longer-term aim namely the preservation of the species.

The Strategic What

The Strategic When

The Strategic Where

The Strategic Who

The Strategic How

A Shared Future — Relation-ships — A 'Good' Education

Post Agreement — Design of Social Change — Moments

Curriculum — Preparation and Training — Organisational Change

Whole School — Class Group — The Wider Community

Top Leadership — Middle Leadership — Grassroots Leadership

Diagram 13 The Nested Flower Model

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SECTION 3 -HOW THE NETWORK OF SUPPORT AVAILABLE TO THE SCHOOLS CAN FERTILIZE THEIR EFFORTS TOWARDS A SHARED FUTURE
Introduction
In this section I will consider how schools might be resourced and supported, examples of what has been done so far and how the network of support available to the schools can fertilize their own efforts towards a shared future. I will present a model and a process for building schools' capacity for sustainable peacebuilding drawing parallels with the process of pollination as a means of explaining the dynamic relationships involved. For this reason, as the education sector has been represented by a flower, its outside partners in the peace process will be represented by a pollinator, the bee (Diagram 14). This section will deal with the main areas of work for which the education sector seeks partnership from outside, namely Resources and Training. Again the nested model is employed this time as a 'wing'
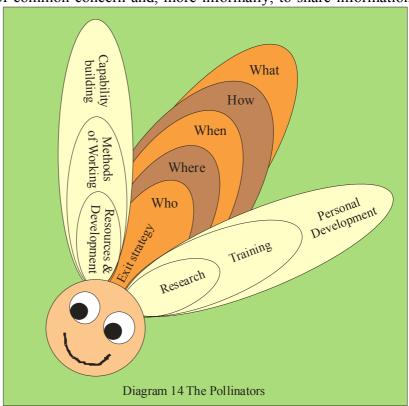
of the 'bee'. If external/school partnerships are to lead to self-sustainable and ongoing peacebuilding in Northern Ireland's schools, an exit strategy must form part of the strategic what, how, when, where and who in the process.

RESOURCES

Resources and Development

- Networks - The Forum On Community Understanding and Schools (FOCUS) is an informal network of organisations and individuals whose work relates to mutual understanding, cultural diversity, citizenship and related issues in education in Northern Ireland.[100] It serves as a mutual support group for many organisations from the voluntary, statutory, academic and heritage (historical and natural) sectors. Members of the group meet in forum at least once a term to discuss matters of common concern and, more informally, to share information over coffee about such problems as work and funding. Funding is a very clear example of the benefit of networks. Unfortunately Community Relations (CR) funding is finite, time-limited and diminishing with each stage of the peace process. Consequently organisations

Diagram 14 The Pollinators

compete with one another for funding and inevitably work against each other and therefore against the more important task of capacity building in the schools. The main benefits this network offers training providers are the opportunities to learn about and support one another, combine their efforts and work together to extend the resources they have to offer the schools. In recognition of diminishing funds, there is a real need for training and resource providers to consciously capitalise on networks if their efforts at peacebuilding and reconciliation are to be securely rooted.

- Conferences and Summer Schools - The extent of the contribution made by conferences to the capacity building is difficult to assess. Their main strength lies in the far reaching opportunities they provide for input and networking. They also provide a tremendous forum for debate about the various papers

presented. Since the papers are often published, the debates can continue beyond the limits of both the time and place of the conference. Conferences and Summer Schools are often residential and if they take place during school holidays, allow teachers and training providers opportunity, particularly during the free time, to air and exchange ideas. One example of this for me, a training provider, was as a participant at the ENCORE conference at Stranmillis University College in August 1999 on the theme of 'Transforming Conflict.' We were examining educational approaches to conflict and diversity. I attended a workshop on circle time in the classroom facilitated by a primary school teacher whose group I had facilitated only a few years previously at Corrymeela. We had reversed the position of trainer and learner, which was both satisfying and developmental. Some conferences like this one are International, providing for delegates the opportunity to contextualise their own situation and to put their problems into a European or global perspective. There is a need for more conferences and summer schools like these to develop peacebuilding and reconciliation as a central thrust in education. This could be reflected in a higher proportion of courses in this area being available during the annual summer school programme organised by the Regional Training Unit.[101]

- Community Arts - In order to reach any shared future, children and people of all ages will need to find resourceful ways of discussing controversial issues, communicating difficult feelings and telling and hearing each others stories of the last 30 years. The importance of the arts for personal development, peacebuilding and reconciliation cannot be overstated and again there is a need for cross-pollination of ideas, to keep both the trainers and those delivering training fresh and dynamic. The medium I have used most widely in my work, in the area of diversity and inclusion is puppetry. Telling our own and listening to other people's stories is very sensitive work that often has to be approached with hand in glove.[102] On numerous occasions over the last 23 years I have found that puppets have provided a tool for communication where nothing else would have worked. I have seen the amazement of parents at the political awareness of their three and four year olds, as they watched them tell stories about their communities through their puppets. I have seen young people express difficult feelings of anger, guilt and fear, in a safe way for both themselves and their hearers, through puppets. I have seen adults amaze themselves at a story they told, through a different perspective to their own, by speaking through a puppet. Schools need to make more use of community arts resources. In Northern Ireland, they have had a vital role to play in challenging sectarianism and inequality 'through the sharing and celebrating of individual and collective memory and experience.'[103] The Community Arts Forum (CAF), founded in Belfast in 1993, is working to create greater access to the arts for more people in Northern Ireland. In organising themselves and working in partnership, they have become more effective and more easily accessible to a wider audience.[104] The Nerve Centre, based in Derry/Londonderry aims to demonstrate the educational benefits of film, music, animation and digital technologies for current teaching practices.[105] Other arts initiatives enable experienced artists and teachers to work together in the schools. Both the Arts Council's 'Artists in Schools' scheme and The Play Resource Centre's 'Creative

Paths' programme provide opportunities for teachers, artists and students to employ a wide range of creative expression. The Pushkin Prizes Trust's activities use creative writing as a medium for self-expression and mutual understanding, whilst professional theatre companies use plays and performances.[106] These are only a few examples of numerous opportunities[107] for an increasing use of the arts for personal development, peacebuilding and reconciliation in our schools.

Methods of Working

In the context of limited and finite peacebuilding resources and training, schools might learn another lesson from the pollination process. When similar flowers have blossomed simultaneously, consequently competing with one another for pollinators, there is some evidence that nature has orchestrated adaptations to reduce that competition.[108] The need to co-operate brought with it diversity and creativity. So too schools need to find creative ways to reduce competition and enhance the capability for all. It will require them to put the common good above self-interest.

- Collegiates - Schools acting in a 'collegiate' way, as outlined in the Burns report is one possible model, if appropriate and relevant 'mixes' can be found.

- Clusters - is a mechanism that is already widely in use. The Curriculum and Advisory Support Services (CASS) in each of the five ELB's frequently set up cluster groups for the purpose of disseminating information. As a fieldworker with the Belfast Education and Library Board, I worked with a cluster of teachers from five special schools over two school terms. Although our purpose was to produce resource materials for religious education, the process of doing that brought much unexpected learning and increased awareness about diversity - religious, social, cultural and physical. Working in a co-operative inclusive way within a cluster group, trainers and learners together from different backgrounds, has much to offer sustainable capacity building for reconciliation work in our schools. This method of working also models the type of relationship and openness to difference that peacebuilding is trying to achieve so it is both a means and an end in itself in terms of peacebuilding and reconciliation.

- Teamwork - As well as sharing resources externally with others, schools need also to share them internally. They have a wide range of staff whose individual training, social backgrounds and life experiences can together enhance and extend peacebuilding. Experiential whole staff inter-disciplinary teambuilding challenges[109] help individuals to view themselves and their relationships with one another from a different perspective. Staying within own professional disciplines can deny people the opportunity of discovering hidden talent. Teambuilding promotes interdependence, a key dynamic in peacebuilding.

Capability Building

In this section I have been considering some of the resources for peacebuilding and the methods used to disseminate them. The work of peacebuilding itself, however, is not something that can be taught like French vocabulary or a mathematical equation. It is something that involves the whole person and is a vulnerable, personally challenging activity. It requires:

- Letting go - external facilitators to allow teachers/learners to take over and develop processes.
- Empowerment - teachers allowing students/learners to become teachers; students/learners allowing each other to teach. Only in encouraging people to own it and live it in their own way will their work develop capability.

- Mutual support networks - both whole school staff and external trainers require mutual support. I have emphasised the need for trainers to work in partnership in the schools and to employ methodologies that promote personal as well as professional development and sustainability rather than dependency.

- Practice - Building capability to sustain peacebuilding efforts requires it to be practised in the very way it is preached!

TRAINING
Research
Most theory and research feeding into the education sector comes from the universities, particularly St. Mary's and Stranmillis University Colleges, the Queen's University Graduate School of Education and the University of Ulster's School of Education. Their work tends to be both proactive and reactive.

- Proactive work includes research, piloting and evaluation of programmes such as Education for Mutual Understanding, Diversity and Reconciliation, Citizenship etc.

- Reactive work is carried out in the training of future teachers to deliver curricula designed by CCEA in response to the various pilots. As with schools, there is currently no obligation on universities and colleges to prepare teachers for peacebuilding. Consequently much of the training of pre-service teachers in the area of education for diversity and reconciliation is still largely dependent on the lecturer/professor and university in question doing what they can, when they can. This is an unsatisfactory situation. If education is to make a significant contribution to building peace in a post-conflict society, there needs to be statutory provision of training for peacebuilding. Further research needs to concentrate on developing practical systemic ways of doing that at all levels of education.

- Theory - Good practice in peacebuilding requires good theory. It requires:
  Vision - the expression of a vision for reconciliation.
  Plans - that will promote systemic change.
  Models - that expose hidden agendas and tacit cultures.
  Policies - that tackle them.
  Capability building - resources and training that will enable peacebuilding in every subject in the curriculum, at all levels and key stages in education.
  Evaluation – ongoing reflection.

Training

Once qualified and teaching, the Education and Training Inspectorate (ETI), the ELB's and the CCEA together provide in-service training for peacebuilding in schools.

- Cross-pollination - Trainers are drawn mostly from within the statutory sector although occasionally they work in partnership with trainers in the voluntary sector. There is a need for more cross-pollination between the statutory and voluntary sectors for their mutual advantage and that of the schools.

- Synergy - Formal training in peacebuilding and reconciliation, dealing with controversial issues, conflict, cultural diversity etc., generally involves teachers from academic subject areas like history, politics or religious education. If peacebuilding involves us all, however, it needs also to be addressed by physics, chemistry and maths teachers, and I have already emphasised the important contribution of the arts. Science subjects have much to offer the process, when peacebuilding terminology includes 'catalysts,' and graphs aid evaluation and planning. The importance of 'whole school' approaches and team building has already been outlined. If a staff team can teach about peacebuilding by doing it, pooling resources and talents in each of their subject areas, synergy is possible, where the combined effect exceeds the sum of their individual peace efforts. This will require a change of heart and mindset that implies personal and (school) community development.
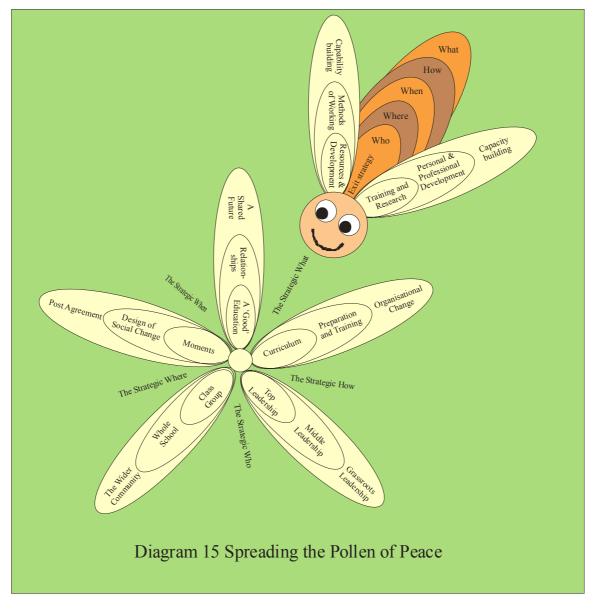
Personal Development

The interrelated nature of personal and professional development and training particularly in the area of peacebuilding has been referred to in preceding chapters.

- Understanding - In order for school staff to involve classes and lead discussions in education about diversity and inclusion, mutual understanding and reconciliation, they need to understand more and be able to deal positively with their own responses to difference, sectarianism, and conflict. A lack of confidence, and the consequent avoidance of such subjects, often stems from a lack of understanding about self and other members of the staff team.

- Time, effort and resources will need to be called upon to help whole school staff fulfil this requirement.

- Senior management need to develop personally in this area. If they are to know the type of support their staff will require, they will have to experience the personal challenge peacebuilding presents.

Exit Strategy

There needs to be an environment in which training and learning are interchangeable and are resourced and led largely from within the school community. For too long, there has been a dependency culture operating within schools with regard to their relationship to external trainers. In the course of their work between 1995 and 1997, it became clear to the members of the EMU-Promoting School project that many schools, mostly for reasons to do with changes in leadership, were unlikely to be able to achieve the environment necessary to sustain a peer mediation programme. Most schools wanted the Project to do the peer mediation every year without taking any personal responsibility. Without

abandoning the schools, the Project felt that an 'exit strategy' was required. Starting with the principal and senior management team, then parents and governors and finally teaching and support staff, they worked on a programme of training the trainers, committing resources and time in a 'whole-school' way. The dependency culture, however, works both ways. Trainers need to be able to leave the programme in the hands of the school community. Gerry Tyrell maintained that '*the biggest challenge of the exit strategy for the project staff was letting go; allowing the schools to make mistakes and do things differently, the natural process of taking ownership.*'[110]Outside trainers need also to acknowledge 'their' learning from the schools and take it on to the next school. As the next flower that is visited by a pollinator benefits from the last, so the next school will benefit from learning that the trainer has absorbed. Hopefully the trainer will assume less and understand more about the pressures operating on the school and the type of support needed.   In response the school will have greater respect for the trainer and trust in the process. Like flowers, schools rely on outside facilitators, or pollinators like the bee, visiting them. But bees also need the flowers (Diagram 15). They benefit, along with the rest of the hive, from the exchange. The process of pollination involves reciprocal action, mutual exchange, success and failure and a lot of 'letting go'.

Diagram 15 Spreading the Pollen of Peace

CONCLUSION
Challenges and Issues in Peacebuilding
In conclusion some of the gaps in the present system are examined and a number of questions posed about the nature of systemic change and the implications of this for all of us.

Changes in mindset
- Involvement - Peacebuilding is something that involves us all and brings us into an environment where we are both trainer and learner.

- Personal development needs to accompany professional training and there is a need for all teachers to develop skills to deal with controversial issues.

- Capability building in this area will require a different mindset for teachers and students, a willingness to take risks and to discover more about self.

Organisational change
Organisational change is needed for the peacebuilding methodology to work, especially in the areas of space and timetabling.
- Space - The available space in the classroom is not always conducive to circle time and experiential learning implying the need to adjust physical conditions.

- Time - Teaching/learning techniques are more time-consuming than traditional class teaching methods in terms of preparation and delivery, as the closure and de-briefing are important and require extra time. Changes in timetabling, therefore, may also be required.

Challenging tacit culture
- Order - Still permeating most schools is the tacit culture to keep order and discipline in classrooms.

- Traditions, time, comfort and kudos are often very hard to let go.

- Sectarianism (especially our own) is hard to acknowledge – It is easier to put it and other controversial issues aside and 'lose ourselves' as we concentrate on examination needs.

- Avoidance – The consequences of avoidance need to be realised, for schools are depriving themselves of rich opportunities for personal and professional development and community building.

Resources and Training
- Changes - in training and preparation will be required to accompany the methodologies of circle time, experiential learning; team-building and whole school approaches.

- Teachers need more preparation for the increased noise levels in interactive classes and need to know how to prepare their students by improving their

listening skills. They also need to learn about letting go of authority, to encourage open discussion and debate, and to deal with questions being raised to which answers might not be known.

- Schools probably require more time, funding, resources and training than many had originally anticipated.

- Agencies - There is a need for more teamwork and partnership between agencies, statutory and voluntary, working with schools.[111]

- Collaboration - There is also a need for more collaboration between the schools and the communities they serve.

- Networks, conferences, summer schools, workshops, community arts and cluster groups will encourage the growth of important professional cross-sectored associations.

Senior Management training
- Whole school support implies whole staff development and teamwork training. This is largely the responsibility of senior management, and has implications for how the heads of schools are trained.

- PQH - At present most of the PQH is management-oriented, and these skills are crucial for good school management. If peacebuilding is to be taken seriously, however, some of the content must include practical training for whole-school teambuilding; skills for dealing with controversial issues, etc.

Whole school approaches
- Ownership - Inside the schools there is a perceived lack of common ownership of the ethos, structures, tasks and ways of working.

- Values - The quality of teaching and learning in the values domain still remains largely dependent on the teacher and school in question.

- Support - Teachers trained to deliver personal development, local and global citizenship and diversity education, as discrete subjects in the curriculum, often do not receive the support and ownership of the work by the school as a whole that they require.

- Basics - This implies a need to train all teachers in all of the subject areas in at least the basics of peacebuilding.

The Nature of Systemic Change and its Implications
- Ongoing - Reconciliation needs to be seen as a dynamic ongoing process and peacebuilding as a multiplicity of interdependent elements and actions that contribute to it.

- Moment - The transformation of conflict involves waiting for the moment when conditions converge to make new relationships happen. That moment is something over which no one has control.

- Change - Only when participants feel a compelling need for change and accept personal responsibility for trying to make change happen, can the process move forward.

- Stories - The telling/hearing of personal stories is a very important part of the process.

- Struggle - It is an ongoing struggle for us all, involving both our vulnerability and creativity – like the pollination process. Whilst the time might not yet be right for the EMU flower to blossom, our moments of learning and our increasing understanding of the underlying political situation are all the time raising the potential for it to happen.

Implications for further study
- Sectarianism and other aspects of difference are interlinked in Northern Ireland and peacebuilding needs to go beyond the issues of Catholic and Protestant.

- Class-consciousness is an issue, arising from the inequalities of opportunity and provision in our secondary and grammar schools. The suggestion of collegiates in the Burns Report maybe needs to be taken further and more thought given to groupings that would work.

- Racism - Recent research alerts us to the fact that racism is another issue.[112] This dissertation, however, sought to examine the relationship of the education sector with sectarianism, and further examination of its relationship with other aspects of difference needs to be addressed in another study.

ENDNOTES

[1] Community Relations Unit, Office of the First Minister and Deputy First Minister (OFMDFM)*, A Shared Future: a consultation paper on improving relations in Northern Ireland* (Belfast: CRU, January 2003), 16. See also the website A Shared Future – www.asharedfutureni.gov.uk

[2] Joseph Liechty and Cecelia Clegg, *Moving Beyond Sectarianism*: *Religion, Conflict, and Reconciliation in Northern Ireland* (Dublin: The Columba Press, 2001). This very extensive research into sectarianism including its definition, its many varieties and some tools for both recognising it and moving beyond it warrants fuller exploration.

[3] John Paul Lederach, *Building Peace: Sustainable Reconciliation in Divided Societies* (Washington: United States Institute of Peace Press, 1997), xvi.

[4] Maire A. Dugan, 'A Nested Theory of Conflict.' *A Leadership Journal: Women in Leadership: Sharing the Vision* 1 (July 1996), 17. The model (Diagram 1) is on this page.

[5] Lederach, *Building Peace,* 78. The nested paradigm model (Diagram 2) is on this page.

[6] OFMDFM*, A Shared Future*, 4. In the Introduction, 1.5 and 1.6 '*The Government's Response,*' reference is made to the investment of time, resources and effort to promote good relations. Their 'co-ordinated plan of short-term action across government and key agencies to address the most pressing problems [includes] action to support the capacity of local communities.

[7] John Paul Lederach presented a time dimension to his integrated framework of peacebuilding during an unpublished lecture at the Summer Peacebuilding Institute in May of 2001 in Eastern Mennonite University, Harrisonberg, Virginia.

[8] The Troubles refers to the thirty years of violence that has occurred in Northern Ireland, generally accepted to be from 1968 – 1998.

[9] Lederach, *Building Peace*, 38-39. Using a pyramid, he describes the numbers within a population in simplified terms. 'The pinnacle, or top level, represents the fewest people… perhaps only a handful of key actors. The grassroots base of the pyramid encompasses the largest number of people.' I will develop this in chapter 1 and include an adapted version of Lederach's 'Level's of Leadership'.

[10] The Corrymeela Community, founded by Ray Davey in 1965, is a dispersed community of Christians drawn from many traditions who individually and together are committed to the healing of social, religious and political divisions in Northern Ireland and throughout the world. In the mid 1970's Roger Courtney, a student at Queen's University and a member of the Community wrote a song about the pollen of peace inspired by a poster he had seen in Corrymeela House. A young school student had drawn a picture of a butterfly leaving a flower, and written the words, 'Spread the Pollen of Peace'.

[11] Alastair Fitter and David Attenborough ed., *Wild Flowers of Britain and Northern Europe,* New Generation Guide (Texas: University of Texas Press, 1987), 256. The various aspects of the process of pollination are described over 32 pages, (256-287), and make fascinating reading, in particular the relationships between flowers and pollinators.

[12] Dominic Murray, *Worlds Apart: Segregated Schools in Northern Ireland* (Belfast: Appletree Press, 1985), 14.

[13] According to Duncan Scarlet in his booklet, *The Church of Ireland and Separatist Education in Northern Ireland* (Belfast: Catalyst, April 1999), 2, an act of Parliament in 1537 established parochial schools where English would be learnt. He goes on to say that by an order of the Council in 1608 the Royal Free Grammar Schools were set up, 'to recall the Province of Ulster from superstitious rebellion…to the religion of Christ and to obedience.'

[14] Dominic Murray reports that the famous Presbyterian Dr. Henry Cooke himself attended a Hedge school. Murray, *Worlds Apart*, 15. For a very moving story about the hedge schools read Eugene Watters, *The Story of a Hedge School Master* (Cork & Dublin: Mercier Educational), 1974.

[15] Professor Seamus Dunn placing the difficulties with the control of education in wider contexts, both historical and geographical, points out that many schools at different times and places were not perceived as neutral institutions - see Seamus.Dunn, *The Common School* (Coleraine: University of Ulster, 1993), 4, 5, and 23.

[16] John Darby, *Conflict in Northern Ireland* (Dublin: Gill and Macmillan, 1976), 126.

[17] Tony Gallagher, 'Conflict and Young people in Northern Ireland: the role of Schools', in *Working with Children and Young People in Violently Divided Societies: Papers from South Africa and Northern Ireland*, eds., Marie Smyth and Kirsten Thomson (Belfast: CCIC, 2001), 51-68, 53. For more details about the religious composition of the schools in 1964 see the table on the same page.

[18] Joan Bennison, 'The Role of the Curriculum in addressing issues of Political Division with Children: Experiences from Northern Ireland,' in *Working with Children and Young People in Violently Divided Societies: Papers from South Africa and Northern Ireland,* eds. Marie Smyth and Kirsten Thomson (Belfast: Community Conflict Impact in Children (CCIC, 2001), 16.   Joan Bennison at the time of writing was Principal Officer advising on EMU with the N.I. Council for Curriculum Examination and Assessment. (NICCEA)

[19] Frank Wright, 'Integrated Education and Political Identity,' in *Education Together For a Change,* ed. Chris Moffat (Belfast: Fortnight Educational Trust, 1993), 184. This chapter is a shortened version of *Integrated Education and New Beginnings in Northern Ireland*, working paper 6 (Belfast: Corrymeela Press, 1990).

[20] Ibid. 185.

[21] Hall, Michael, ed., *An Education for the Future: views from North Belfast* (Belfast: Regency Press, 2002), 22.

[22] Ibid., 24.

[23] Karen Eyben, Duncan Morrow, Derick Wilson, and Billy Robinson, *The Equity, Diversity, and Interdependence Framework* (Belfast: IFI, 2001), 26. Their description also includes a diagram - a triangle, with the three cultures marked out and the tacit culture occupying the largest area, larger than the other two put together.

[24] Liechty and Clegg, Moving *Beyond Sectarianism*, 12.

[25] See Liechty and Clegg, *Moving Beyond Sectarianism*, 13, 'a system that can maintain itself by feeding on logical responses to situations it has created is a wonder of adaptation.' The introduction, pp 9-27, outlines the basic implications of the systemic nature of sectarianism.

[26] Quoted in Norman Richardson, *Schools as Bridges* (Belfast: Stranmillis University College, 21st June 2002), 1.

[27] Research by Ruth Leitch and Rosemary Kilpatrick (Graduate School of Education, Q.U.B.) *Inside the Gates: Schools and the Troubles* (Belfast: Save the Children, 1999), 14 and 17.

[28] Vivian McIver, 'Achieving Change through Statutory Education: a History of Education for Mutual Understanding (EMU) in the Northern Ireland curriculum, policies, progress and problems,' in *Working with Children and Young People in Violently Divided Societies: Papers from South Africa and Northern Ireland*, eds. Marie Smyth and Kirsten Thomson (Belfast: CCIC, 2001), 31.

[29] A summit was held at Hillsborough Castle, County Down on November 15 1985 when British Prime Minister Margaret Thatcher and her then Irish counterpart Garret Fitzgerald met to sign the Anglo-Irish Agreement. This effectively gave Dublin a consultative role in the governing of N. Ireland.

[30] McIver, 'Achieving change through Statutory Education,' in *Working with children and young people in Violently Divided Societies,* eds. Smyth and Thomson, 32. Vivian McIver is a staff Inspector, DENI, with responsibility for teacher education.

[31] Duggan, 'A Nested Theory of Conflict.' In *Women in Leadership: Sharing the Vision* 1 (July 1996), 17.

[32] McIver, 'Achieving Change through Statutory Education', in *Working with Children and Young People in Violently Divided Societies*, eds. Smyth and Thomson 40.

[33] These words, taken from Roger Courtney's song, 'The Pollen of Peace', are a reminder of Vivian McIver's acknowledgement that EMU has not withered, but nor has it blossomed in many schools and that more systemic effort, in training needs and whole school approaches for example, would be required to 'make it grow'.

[34] Joan Bennison, 'The Role of the Curriculum in addressing issues of Political Division with Children,' in *Working with Children and Young People in Violently Divided Societies,* eds. Smyth and Thomson, 12.

[35] This increasingly popular technique has seen an upsurge particularly since the publication of Jenny Mosley's*, Quality Circle Time in the Primary Classroom* (Wisbech: LDA publishing, 1996). It is employed to good effect where teachers engage in team and relationship-building and the safe exploration of diversity.

[36] Leitch and Kilpatrick, *Inside the Gates,* 1999, 39.

[37] Gallagher, 'Conflict and Young people in Northern Ireland,' in *Working with children and young people in Violently Divided Societies*, eds. Smyth and Thomson, 54. The summary of the report by Alan Smith and Alan Robinson, *Education for Mutual Understanding: The Initial Statutory Years* (Coleraine: University of Ulster, 1996), 81-89, also urges the co-ordination of future evaluation involving a number of different agencies.

[38] Bennison, 'The Role of the Curriculum,' in *Working with Children and Young People in Violently Divided Societie*s, eds. Smyth and Thomson, 18.

[39] Feeder youth centres are those that are located nearest to the school, and having similar membership from within the same community.

[40] The theme of this conference was Transforming Conflict: the Contribution of Education – educational approaches to conflict and diversity.

[41] From notes taken during the address at the above conference, 1999.

[42] Norman Richardson, *Schools as Bridges: Education for living and Diversity* (Belfast: Stranmillis University College, 21st June 2002), 6.

[43] Jenny Mosley, *More Quality Circle Time* (Wisbech: LDA, 2000), 7.

[44] 'Circle-time' basically involves participants sitting in a circle – this could be groups of adults and young adults or students and teachers sitting together in a circle in the class room away from the rows or groups of desks. The activities tend to include games and discussion. They could also be support sessions for staff etc. Individual schools/groups decide on the frequency and duration of these meetings.

[45] The materials produced for this pack, *Who We Are: Dealing With Difference*, Irish School of Ecumenics, (Belfast: ISE, 2003) communicate the main findings of the six year study of sectarianism in Northern Ireland, *Moving Beyond Sectarianism*, by Drs Joseph Liechty and Cecelia Clegg, Irish School of Ecumenics.

[46] There are five Education and Library Boards in Northern Ireland, responsible for curriculum support, advice and training. Each Board serves all the schools as well as community education (youth and library services) within its region. They are funded by the Department of Education. Various inter-board panels encourage co-operation and sharing of information whilst the Regional Training Unit provides joint training initiatives.

[47] Eyben, Morrow, Wilson, and Robinson, *The EDI Framework*, 49. This framework for organisational learning and change in community relationships emerged from hours of work with many different partners. It aims to establish a sustainable process for honest and open relationships.

[48] Lederach, *Building Peace,* 67.

[49] Fionnuala O'Connor, *Breaking the Bonds, Making peace in Northern Ireland* (Edinburgh: Mainstream publishing, 2002), 87. Martin McGuinness's strong statements that all schools would receive the support they needed jarred with the memories that there had been many IRA attacks on schools and their staff throughout the 'Troubles'. She also reminds us that one of Martin McGuinness's ongoing complaints was the refusal of unionist leaders to shake hands with them in Stormont. Such self-righteous indignation she concludes makes the IRA leader-become-minister for education 'as neat a symbol as possible of the unlikely itinerary of a peace process'.

[50] Alan Smith and Alan Robinson, *Education for Mutual Understanding: The Initial Statutory Years* (Coleraine: University of Ulster, 1996), 61.

[51] Alan Smith, *The EMU Promoting School*, Report of a conference on Education for Mutual Understanding and Cultural Heritage (Coleraine: University of Ulster 17-19 November, 1993), 21.

[52] John Paul Lederach, *Building Peace*, 51.

[53] Fionnuala O'Connor, *A Shared Childhood: The Story of the Integrated Schools in Northern Ireland* (Belfast: The Blackstaff Press, 2002), 17.

[54] Ibid 21.

[55] Gallagher, 'Conflict and Young people,' in *Working with Children and Young People in Violently Divided Societies,* eds. Smyth and Thomson, 57.

[56] Lederach, *Building Peace*, 60.

[57] Robert A. Baruch Bush and Joseph P. Folger, *The Promise of Mediation* (San Francisco, Jossey-Bass Publications, 1994), 81. The writers point out that the Chinese have a tradition of using identical characters to depict crisis and opportunity. Conflict transformation extends the work begun by John Burton the Australian psychologist and diplomat who developed the analytical 'problem-solving' approach of conflict resolution. Joe Camplisson recalling the lessons he learnt from John Burton's conflict resolution work in Northern Ireland, based on Burton's Basic Human Needs Theory, said it 'holds that people can only ultimately satisfy their own needs by recognizing that the needs of the enemy have also to be met, and that they too have something to say in satisfying the needs of the enemy.' In Michael Hall ed., *From Conflict Containment to Resolution* (Belfast: Island Publications, 2002), 20.

[58] Lederach, *Building Peace,* 109.

[59] Dearing, R, *The National Curriculum and its assessment Final Report* (London: School Curriculum and Assessment Authority, 1994).

[60] Alison Montgomery and Alan Smith, *Values in Education in Northern Ireland* (Belfast: NICCEA, 1997), 33.

[61] Norman Richardson refers to 'Values Education' in his paper, *Schools as Bridges – Education for living and Diversity*, for the 9th Annual International Conference on Education, Spirituality and the Whole Child, (Belfast: Stranmillis University College, 21st June 2002), 2. Norman also includes Peace Education, Citizenship, Conflict Resolution, EMU and Cultural heritage; Personal development; Human Rights Education, Development Education and Religious Education (i.e. all of the world religions – not just Christianity) in this inter-related family of Values Education.

[62] Paul Connolly and Michaela Keenan, *Racial attitudes and Prejudice in Northern Ireland*, report 1 (Belfast: N.I. Statistics & Resources Agency, Feb., 2000), 44.

[63] Deepa Mann Kier, *Out of the Shadows* (Belfast: Barnardoes, 1997), 59.

[64] OFMDFM, *A Shared Future*, 12.

[65] Montgomery and Smith, *Values in Education*, 1997, 35.

[66] Paul Connolly, Alan Smith and Berni Kelly, *Too Young to Notice? The Cultural and Political Awareness of 3-6 Year Olds in Northern Ireland* (Belfast: Community Relations Council, 2002). The most significant finding from the study is the rapid rate of increase in the proportions of children beginning to identify themselves with one particular community and also to make sectarian comments at the ages of five and six. The fact that these represent the first few years of compulsory schooling is unlikely to be a coincidence. 6.

[67] NICIE, *The Anti-Bias Curriculum* (Belfast: NICIE, 2002), 4.

[68] Alan Smith, *Education for Reconciliation*, Final Report (Coleraine: University of Ulster, May 2001), The teachers… admitted to anxieties about the theme, but discovered that they were in fact more nervous about dealing with the issue than the students. 19.

[69] One teacher's comment from the values in education survey also reflected this…'when I teach I'm in control. If I say I'm a learner, who's in control then?' – see Alison Montgomery and Alan Smith, *Values in Education*, 105.

[70] Experiential learning happens when creative activities and physical challenges are used to help build team in terms of a group's communication, risk-taking, problem-solving and physical support of one another. These activities have been designed to create experiences which allow group members to have new relationships with one another. – see Colin Craig, Mike Bartle, Joanne Robinson, Jonny McEwen, Rachel Craig, and Yvonne Naylor, *Different Tracks, Experiential Learning* (Belfast: Corrymeela Press) 2001, 4-5.

[71] Montgomery and Smith, *Values in Education*, 1997, 106.

[72] NICIE Early Years Committee, *The Anti-Bias Curriculum*, 2002, 13.

[73] The Professional Qualification for Headship, first introduced in 1999. The Regional Training Unit (RTU) Northern Ireland is the designated Lead Body and Awarding Body for PQH (NI). It quality assures and manages the process, trains and accredits selectors, and recruits trains and accredits the personnel responsible for assessment and training. Its management Board is drawn from all the ELB's, Council for Catholic Maintained Schools (CCMS), NICIE, and the council for Irish Medium Education.

[74] OFMDFM, *A Shared Future*, 16.

[75] Alan Smith and Tony Vaux, *Education, Conflict and International Development* (DFID: Draft, 2003), 41.

[76] John Paul Lederach, *The Journey Toward Reconciliation* (Scottdale, Pennsylvania: Herald Press, 1999), 62. One entire chapter of this book 'time healing and reconciliation' (62 - 80) is concerned with the links between time and reconciliation in the various practical experiences of people moving from war to peace.

[77] Lederach, *Building Peace*, 77.

[78] Gordon Wilson, *Marie* (London: Marshall Pickering, 1990), 7.

[79] Anne Murray, 'Whole School Approaches To Diversity and Mutual Understanding', in Norman Richardson and Tony Gallagher eds., *Diversity, Mutual Understanding and Schools: Theory and Practice in Northern Ireland* (forthcoming, final revision June 2003), Chapter 8.

[80] Murray, 'Whole School Approaches' in Richardson and Gallagher eds., *Diversity, Mutual Understanding and Schools* (forthcoming), Chapter 8, 5.

[81] Saunders, A *Public Peace Process,* 293.

[82] Lederach, *The Journey Toward Reconciliation,* The Polychronic approach 'requires a systemic rather than a linear perspective on people, relationships, activities and context'. 78.

[83] OFMDFM*, A Shared Future*, 6.

[84] Norman Richardson, *Religious Diversity in Northern Ireland: Questions and Challenges for Educators*, (Belfast; Stranmillis University College, 2003) 3 and 4. This paper was presented at St. Mary's University College in Belfast on April 11th at the 2003 Annual Conference of the Educational Studies Association of Ireland (ESAI).

[85] Burns, G, *Education for the 21st Century: Report by the Post-Primary Review Body* (Belfast: Department of Education, October 2001). The Collegiate groupings are given in Appendix K1, pp303-310.

[86] Jerry Tyrrell, *Peer Mediation* (London: Souvenir Press, 2002), 205.

[87] Burns, *Education for the 21st Century,* Executive Summary, 7 and Terms of Reference 9.

[88] Michael Hall ed., *An Education for the Future,* 25. The report represents views and opinions on the education system expressed during the course of two evening meetings held in late April/May 2002, supplemented by separate discussions with young people. The one overriding theme was 'access to education.'

[89] Ibid., Appendix K1, 303-310.

[90] Michael Arlow, 'Developing Citizenship,' *Voices,* JEDI Journal, Edition 3, September 2002, 9, from www.jedini.com., Accessed on 9th August 2003.

[91] Lederach, *Building Peace*, 117.

[92] Ibid.,134. Peer mediation is about children helping each other to sort out their conflicts. Jerry Tyrell describes it as a participatory experiential process. It teaches children logic so it does have a cognitive element to it, and it acknowledges the importance of feelings and encourages empathy and cooperation.

[93] Lederach, *Building Peace*, 41. See also 38-55.

[94] Jerry Tyrell, academic and practitioner, died in December 2001.

[95] Harland, Moor, Kinder, and Ashworth, *Is the Curriculum Working?* Key Stage 3 phase, N. I. Curriculum Cohort Study. (Slough: NFER, 2002*). See also CCEA, Is the Curriculum working? Summary of the findings*

(Belfast: CCEA, 2002). The study recorded the views of approximately 2,700 learners (12-14 years olds) and their teachers in 51 Northern Ireland schools over the three years of key stage three.

[96] Billy Hutchinson, member of the local assembly (MLA) for North Belfast and the Progressive Unionist Party commissioned Michael Hall of the Farset Community Think Tanks Project to bring together a range of views and opinions on the future of education in response to the Burns Report.

[97] The Spirit of Enniskillen Trust has a website. They use the term 'Critical yeast'. This is a term John Paul Lederach has used (unpublished lectures, 1999). It uses the metaphor of bread baking. Basic ingredients for bread are flour, salt, water and yeast. The mass can be created but only grows with the smallest ingredient, the yeast. Critical yeast asks the question - who, within this setting, if brought together would have the capacity to make things grow toward the desired end? See – background of the trust and purpose of the programme at www.soetrust.co.uk

[98] Lederach, *Building Peace*, 42-43.

[99] Fitter and Attenborough, *Wild Flowers of Britain and Northern Europe,* 278.
[100] The FOCUS group publishes a directory: - Norman Richardson and Arlene Bell eds., *Who's Who in Education for Diversity* (Belfast: FOCUS group, 2000). It is updated every 2-3 years and lists the member organisations giving a brief description of the nature and extent of their work with contact details.

[101] See Regional Training Unit, *Summer School Programme,* Belfast: RTU, 2003. Whilst courses on related themes such as personal development, negotiation, emotional intelligence and leadership styles feature, there needs to be some provision for training teachers, senior management and other school staff about dealing with diversity and controversial issues such as conflict, sectarianism, grief and healing.

[102] A chapter of that title, 'Hand in Glove' is included in the experiential handbook by Colin Craig, Mike Bartle, Joanne Robinson, Jonny McEwen, Rachel Craig, and Yvonne Naylor, *Different Tracks, Experiential Learning,* Belfast: Corrymeela Press 2001, 66-108.

[103] Lizzie Devlin, 'Working Across Divides', *Mailout,* The National Magazine for developing participation in the arts, October/November 2000, 8. In this particular issue of *Mailout,* there are a number of articles from Northern Ireland by Martin Lynch, William Mitchell and many others stressing the vital contribution of the arts to the storytelling, debate, envisioning and healing that are, in turn, essential to the process of peacebuilding and reconciliation.

[104] CAF publishes a monthly magazine *the wee can*, including stories, news of projects and reports relating to the arts in the community, including schools, throughout Northern Ireland.

[105] The Nerve Centre has been supported by a number of Peace 1 initiatives to produce resources for the community relations and education sectors since 1996. With the onset of Peace 2 they continue to offer training opportunities and new resources to these sectors. The centre's educational programme for 2002/3 offers film screenings, teacher-training opportunities, workshops for students and presentations on a range of curriculum subjects including citizenship.

[106] Just to mention two of these: Sole Purpose Productions, Derry/Londonderry sees 'theatre as a highly social art. We can see people acting out our ideas, fears, concerns and feeling.' Patricia Byrne and Dave Duggan, 'The Peace Process Trilogy' in *Sole Purpose Productions*, Report 3, 2000/02, 10. Replay Productions provides educational theatre and theatre activities to schools. It 'promotes and explores aspects of shared cultural identity and cultural diversity.' From Arlene Bell and Norman Richardson (Eds), 'Replay Productions,' in *Who's Who in Education for Diversity*, Belfast: FOCUS, 2002, 39.

[107] The website www.thinkbucket.org aims to be a catalyst for creative thinking and practice in community relations work and offers many good ideas for use in the classroom.

[108] See Alastair Fitter and David Attenborough, *Wild Flowers of Britain and Northern Europe,* 279.

'There is some evidence that…the whole gamut of flower colour, scent, arrangement and timing may have been brought about by natural selection to reduce … competition [for pollinators].'

[109] A chapter on 'Adventure Learning' is included in the experiential handbook by Colin Craig, Mike Bartle, Joanne Robinson, Jonny McEwen, Rachel Craig, and Yvonne Naylor, *Different Tracks, Experiential Learning,* Belfast: Corrymeela Press 2001, 6-33. 'These activities are used to help build groups in terms of their communication, risk-taking, problem-solving…and physical support of one another.' (page 5).

[110] Tyrrell, *Peer Mediation*, 196.

[111] The Northern Ireland Pre-school Playgroups Association (NIPPA) for example, is already involved in an initiative to deal with sectarianism, important work that needs to progress into the early years in primary education. This initiative has occurred largely in response to the research by Paul Connolly, Alan Smith and Berni Kelly, *Too Young to Notice? The Cultural and Political Awareness of 3-6 Year Olds in Northern Ireland,* Belfast: Community Relations Council, 2002. It is being carried our in conjunction with another organisation Peace Initiative Institute (PII). Phase 1 involves the production of TV ads. aimed at 3-5 year olds coupled with a curricula and materials for use in pre-school and child home-care environments by practitioners, teachers, childminders and parents. CCEA's curriculum for personal development at Key stage one contains a foundation as well as a primary stage that could easily progress such work. This effort involves a team of statutory, academic and voluntary agencies working together enhancing each others' work.

[112] Paul Connolly and Michaela Keenan, *Racial attitudes and Prejudice in Northern Ireland*, report 1, (Belfast: N.I. Statistics & Resources Agency), Feb., 2000. Racist bullying and harassment, directed at a significant proportion of minority ethnic children in N.I. schools, is further researched in the two subsequent reports, *Opportunities for all* (August 2000) and *The Hidden Truth* (September, 2001). Deepa Mann Kier offers a way forward for respecting ethnic diversity in schools in *Out of the shadows*, Belfast: Barnardos, 1997, whilst Professor Tony Gallagher offers a response to that report in 'Responding to Diversity in Education' from *Into the Light*, Belfast: Equality Commission N.I., 1999.

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