

A QUARTERLY JOURNAL  
FOR COMMUNITY RELATIONS  
TRAINERS AND PRACTITIONERS

# FORWARD

Issue No.10

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Community Relations Council

Feature on Funding

# Scarcity amid plenty?

(Klondike route map  
provided)



Plus:

## The Faces of Forgiveness

Personal Stories of the Troubles

*Pull-out section for*

*Focussed Group Work*

Also: Students building the peace



Fiona McMahon

# NUS/USI: The CR Programme

Northern Ireland  
Community Relations Council  
6 Murray Street  
Belfast BT1 6DN  
Tel: (01232) 439953  
Fax: (01232) 235208

Comments, letters and articles are welcome, as are suggestions for features you would like to see.

**Editorial panel members**

- Fergus Cumiskey
- Rob Fairmichael
- Roisin McGlone
- Paul Murray
- Colin Neilands
- John McQuade, ex Playboard  
now with the Ulster People's College,  
joins the panel this month

The deadline for articles  
for the next issue is  
**16th October 1995**

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**T**he National Union of Students and the Union of Students in Ireland (NUS/USI) is the representative body for all students in Northern Ireland. Having successfully secured funding from the European Regional Development Programme and the Ireland Funds, during February 1995, the organisation held the first major event in an ambitious Student Community Relations Programme, the "Building the Peace" Training and Information Conference.

With up to ninety students, nineteen speakers and eight professional facilitators, the event was a mixture of debates, training and information exchange modules. The workshops focused on anti-sectarianism and facilitating political discussion skills. The debates over the weekend included inputs from the major political parties in Northern Ireland and community organisations and considered issues relating to the historical background of Northern Ireland, the Irish Language and Cultural Traditions, Justice Issues and Community Relations, specifically. The conference was a major success for all those involved and provided a powerful stimulus to the further development of the programme.

From a basic starting point, it gave students some idea of what community relations is about and its relevance to them. It provided the opportunity for students to question politicians and community relations' representatives on the issues that interested them. It also gave the participants the chance to challenge their own beliefs and opinions, as well as questioning those of others.

Since February 1995, there have been various developments in the NUS/USI Community Relations Programme.

A "Training the Trainers" Residential Conference was held in April 1995. This was a weekend for students to access the information and skills needed to organise a community relations event. From this particular event, two student leaders organised their own events, one as an information day on justice issues and another on organising a community relations/peace group in their own home town. Other participants will contribute to peer education events organised by NUS/USI. There will be a second "Training the Trainer" in March 1996.

NUS/USI also organised a Queen's University Student Council community relations training weekend in April 1995. This event included anti-sectarian workshops and facilitating political discussion skills. This residential introduced student politicians to community relations training and the opportunity for members of the Council to look at some of the contentious issues that come up in their Student Union. On a personal level, the student representatives enjoyed their weekend through the new experiences it provided. The workshops provided a good idea for weekend programmes that will be used in the future. This kind of community relations event will be repeated with other Student Unions, such as University of Ulster and St Mary's College and a similar one for Queen's Student Union Council will be held in January 1996.

NUS Annual Conference and USI Annual Congress both passed motions on Northern Ireland this year. The motion passed through the democratic machinery of the two National Student Unions is almost identical, the first time that they have both had the same policy on Northern Ireland. The mandate from the motion has

The views expressed are those of the contributors and should not necessarily be attributed to the Community Relations Council.

- Queen's Student Union Council will have the opportunity to attend another community relations event specifically for the Council in January 1996.

**(b) Student Leader Forum**

(This series of events are for student opinion formers and leaders to have the opportunity to improve their organisational skills and create a more inclusive environment in their societies and student organisations. The students participating in these events, which began last year, are from a variety of student groups from sporting societies, political debating groups, Christian organisations, umbrella youth organisations, political parties and so on).

The first Student Leader Forum event will be in November 1995 and will concentrate on effective organisation skills and an introduction to community relations methodologies.

The next event will be a "Women Only" training event which will be a combination of community relations workshops and of assertiveness training in several areas. This will be held in January 1996.

The second "Training the Trainers" event will be held in March 1996 for students who would like the opportunity to learn the skills involved in organising their own community relations event.

Also in March 1996 there will be a specific community relations event for student religious groups interested in this area.

**(c) Information Exchange Conferences**

(These conferences are to provide an opportunity for students from Britain and Ireland to discuss the issues that concern them in Northern Ireland).

The second "Building the Peace" conference will be in December 1995 and is based on the theme of promoting social inclusion in the political process for students in Northern Ireland. The specific issues that will be discussed include young women in politics, and how racism, disability and sexuality impact on participation in the political process.

In February 1996, NUS/USI hopes to organise a one day seminar on the theme of promoting Community Relations Strategies in Further Education.

The third and final conference of the academic year will consider issues relating to the Irish Language and will be held in April 1996. This will be looking at the bilingual policies in Student Unions and the negative cultural image of the Irish language by the Unionist community in Northern Ireland.

The NUS/USI Community Relations Programme has been a challenging and stimulating experience for students, facilitators, the speakers and the staff who have been involved. As the programme gets into its first full year it will become embedded in the work of Student Unions and, hopefully, become an integral part of the student experience in Northern Ireland. ■

*An old student campaign poster*

a heavy concentration on promoting community relations issues, specifically anti-sectarianism and creating a more acceptable and inclusive environment on campus for students in Northern Ireland. The motion provides Student Union sabbaticals and staff in Britain and Ireland, with a pro-active development plan for their representation work in Northern Ireland.

These specific events have provided students with some experience of the programme, provided some credibility for events to follow an established community relations events on the local and national Student Union political agenda.

The Community Relations Programme for the forthcoming year will be varied and innovative. From September 1995 through to May 1996, there will be a variety of community relations events. These events can be divided into three categories for the year.

**(a) Individual Student Union Events**

(These events will be a combination of prejudice awareness, anti-sectarianism and facilitating political discussion skills. Each will be slightly different depending on the specific Student Union environment).

- St Mary's College and Stranmillis College will participate in community relations events at the end of September 1995.

- The Belfast Institute and other Further Education Colleges will have their specific event in October 1995.

- The University of Ulster Student Union Council, with representatives from all four campuses will have their event in November 1995.

£ £ £ FUNDING FEATURE £ £ £

# The way forward for Community Relations Funding?

By Patricia Mallon, *Peace People*  
 Anne Carr, *Women Together*  
 Ann McCann, *Peace People*

**I**n the 70's reconciliation work was supported mainly by the fund-raising activities of members, by voluntary subscriptions from the general public and sometimes by financial support from abroad. Seeding groups needed money for administration support, transport and venues for meetings. More established groups often helped in practical ways and by sharing experience.

Through time, however, public financial support dried up from some of these sources and though members and volunteers tried to sustain energy in fund-raising, the need for support from providers such as trust funds increased. Some tensions and conflict were generated as groups sought their "fair share" of what was available.

At present reconciliation workers fear a return of these tensions, as they see signals that, post cease-fire, there is less value for reconciliation work. To some extent at least, criteria for financial support have helped shape the work in N. Ireland but this has been a two way process with providers presumably being influenced by the people and projects they assist.

## Government Policy

Since 1988 government policy has favoured community relations work, culminating in the setting up of Central Community Relations Unit, Community Relations Council and District Council Community Relations Schemes. This thrust tied in with developments in education: integrated schools and compulsory cross curriculum themes of Education for Mutual Understanding and Cultural Traditions.

The strategy appeared to shift resources around, with the emphasis on cross community contact being at the expense (some think) of support of community development programmes.

## The Way Forward

One assumes that the aim of funders is always to work in partnership to develop appropriately productive strategies. If the aim of the reconciliation sector is also to seek ways of becoming more involved at decision-making levels, what is the best mechanism of achieving such involvement? Even in asking for greater consultation are we implying that the current system is inadequate in terms of our expectations?

The "reconciliation" package from Europe seems to be earmarked mainly for infrastructure, job creation and community development. It seems to downplay the complementary role of community relations work in these spheres, although within the category headed "social inclusion" (of disadvantaged and vulnerable groups in Northern Ireland)

*"Money is like muck, not good except it be spread" -*

**Francis "bringing home the" Bacon**

there is scope for some of the types of work which reconciliation organisations have traditionally carried out. One also wonders how the additional International Fund for Ireland money will be spent.

It would appear, then, that groups involved in reconciliation work need to make their voice heard more loudly. They should enter into discussions as to how to keep their concerns high on the funders' agenda. In the first instance these could be "in-house" talks, but in the near future community relations funders of all descriptions will need to be involved too. A set of objectives must be agreed, with targets and timetables laid out as precisely as possible. Future funding criteria and spending priorities, especially those of the government and its agencies, must be hammered out so that reconciliation workers can pull together with confidence rather than in divergent directions. Above all, a bottom-up approach is much preferable to a top-down one: it is people on the ground who know where the real problems lie and how they can best be tackled. Some kind of forum to get this approach operational is an urgent necessity.

Work has often included justice in the quest for a fairer society where there is mutual respect (or "parity of esteem" to use the current term). This is a long haul. A more tolerant society and the requisite change in attitudes is slow, painstaking work which is hard to measure for "effectiveness".

The Community Relations Council, as one of its aims, sets out to give value and affirm the work of reconciliation. It has made the case often that community relations work operates in tandem with a range of measures, such as community development, each feeding into the other.

However, in the changing climate, the reconciliation sector has to decide if it should be more proactive in putting its point of

view across. There is such a good case to be made - the question being is it being made loudly enough? Traditionally much of the work is quiet and in a *Dawn* publication in the 80's the point was made that reconciliation organisations have not been good at making a case for themselves. So now more than ever, we need to ask: who is making the case today? Is it sufficient to leave it to Community Relations Council? Should we perhaps address the problem by following the model of the Community Development Review Group, to draw attention to our point of view? Have we sufficient information about changes in funding or criteria with which to work within the system? What exactly are the Government's intentions in this regard?

### Criteria of Funding: The Providers

The current situation is that the main government provider is the Community Relations Council. It has a relationship with the Central Community Relations Unit (the relevant government community relations policy makers with a research remit also). Its income has been derived mainly from government and European funding sources.

It seems to some that CRC operates like a Trust Fund and a bit like a government department in that it takes account of clients which it serves and its policies and funding criteria in some measure reflect this process.

If we look to the example of, for instance, the Making Belfast Work initiative it gives emphasis to partnerships with Community and it pro-actively seeks local community ideas and views. The Opsahl process, policing agencies and the Forum for Peace and Reconciliation all have tried to engage the

wider community in a process of dialogue. Has the time come for all parties interested in traditional reconciliation work including providers of funding to come together in this post cease-fire period to have an exchange of views, so that we can learn from such exchanges? Such a debate would be a healthy way of expressing the views and the fears of people involved in reconciliation and get them away from a feeling of powerlessness.

Formerly so much creativity was invested in finding inclusive ways of persuading those of influence that violence was not the way to achieve goals. This creativity is now renewed with the cessation of violence and we can now capitalise on what we have learnt and value the contribution we, in the reconciliation sector, have to offer.

One effect, for example, was that the level of grant aid to District Councils for community services was reduced by up to 15% and so voluntary groups in 1988 were faced with the prospect of redundancies. The Minister, Dr Mawhinney, and the Central Community Relations Unit considered for a time what part, if any, should be played by community development

in community relations policy. There was a concern that separate development schemes were of limited value in promoting improved community relations.

It was in this climate that a Community Development Review Group emerged as a result of the needs expressed by a wide range of community workers and activists (brought together at a conference held in Magee College). The conference and the subsequent published book of conference proceedings (*Lost Horizons, New Horizons: Community Development in N.I.*, ed Eamon Deane; 1990) reflected many of the issues and key concerns confronting community development in Northern Ireland.

### Reconciliation in N. Ireland: The current position

This description illustrates a pattern which has resonances for the current position of reconciliation organisations today, with the positions reversed. Most significantly, there is, as one might expect, a change in climate brought about by the ceasefires. There has been a reassessment of priorities by providers and by organisations themselves. However, underpinning this process, as far as the reconciliation sector is concerned, lies the assumption that there is a need to sustain their work for a considerable time, not for self preservation but in recognition that they were always engaged in ways of achieving their long term goal of changing attitudes and culture.

### Reassessment of Aims

One of the assumptions of this paper is that one cannot divorce the resourcing of community relations work from the question of the aims of that work and the contribution the providers of it believe they have the capacity to give. At a time of social change and shifting alliances, it is inevitable and desirable that reconciliation organisations reconsider their rationale, aims and methods. There is evidence that most organisations recognise this and are self-evaluating in the changed situation. General perceptions of reconciliation work are such that the general public may not recognise that the experience of reconciliation workers is an invaluable resource and vital to the "recovery" of this country and its long term future. It would require further careful debate to tease out what reconciliation organisations have to offer.

One reason is clear however: history shows that in the past people in Northern Ireland got on with each other by developing divisions in most areas of life and by avoiding difficult issues. This tendency and the climate of fear existing over the troubles fostered sectarianism. Reconciliation organisations by their analysis, however, see the need to change society in this respect and to create contexts and a climate where people could meet and try to understand each other. An important value is the belief that "peace begins with me", that one starts by understanding one's prejudices, attitudes and relationships with those who are different to oneself.■

*This article was originally commissioned as a discussion paper of the 'Network' established almost two years ago by Ann McCann, Peace People Co-ordinator, and Tiffany Danitz, a long term US volunteer with the Peace People now working for the Washington Post. The 'Network' is open to peace, reconciliation and community relations groups and discusses current and development issues relevant to the sector. It has a rotating chair and committee.*

# A Guide to Community Relations Funding

**T**en years ago the amount of resources available in support of community relations initiatives was limited to a few hundred thousand pounds and was confined to the responsibility of the Department of Education which concentrated on funding contact schemes and activities of voluntary organisations concerned with young people in schools or in the youth sector.

Since then however, there has been a greater recognition of the importance of community relations work, the establishment of statutory and semi-statutory bodies with responsibility to support, co-ordinate and develop the infra-structure of community relations practice in Northern Ireland and correspondingly, a significant increase in the levels of funding available for community relations initiatives across wider sectoral areas and interests.

In this financial year the government will be injecting £8.74 million in support of community relations initiatives in Northern Ireland. The same figure last year amounted to £7.3 million, so despite the existence of the paramilitary ceasefires, and the changing climate within the CR sector, there is an increase, not a decrease in present funding levels.

With the growth in both community relations infra-structure and potential sources for funding for community relations work over the last ten years, it seemed to be a useful exercise to attempt to draw up a funding map (*see page 8&9*) to illustrate the various sources of funding and to chart the development of community relations and cultural traditions support structures.

The greater part of this brief sketch of the community relations and cultural traditions budget for the 1995/96 financial year will deal with the annual government expenditure and will briefly mention two other areas of funding support (a) European and (b) International.

## Government

In 1995/96 Government will contribute £8.74 million to community relations and cultural traditions work. £5,307,000 is directed to the Central Community Relations Unit and £3,133,000 is directed towards the Department of Education. A small amount of £300,000 is given to directly to the Policy Planning and Research Unit.

## CCRU

The Central Community Relations Unit have five budget heads to which they dispense their allocation, the Northern Ireland Community Relations Council, Community Reconciliation Bodies, Cultural Traditions Bodies, a Capital Programme, and the District Council Community Relations Programme.

## ①. N.I. Community Relations Council

Since its inception in 1990 the N.I. Community Relations Council has operated several grant schemes sourced by public funds which have helped to fund a variety of community relations and cultural traditions initiatives, particularly at grass roots level. At present it operates nine funding programmes or schemes.

These include: the Inter-Community Grant Scheme (£210,000), Development Grant Scheme (£30,000), Local Cultural Traditions Grant Scheme (£100,000), Media Grant Scheme (£80,000), Publications Grant Scheme (£100,000), Project Pluralism (£30,000), Sector Development Support Programme (£25,000), PSEP/CCRU Development Support Programme (£25,000), Core Funding Programme (£1,095,000). Precise details of these schemes including guidance notes, criteria and application forms are easily available from the CRC. In addition, the Council's Annual Report provides information on every grant awarded by the Council during the financial year under review.

## ②. Community Reconciliation Bodies

CCRU have retained a block of core funding monies (£249,000), to support a number of projects and organisations whose work does not fall within the criteria of other funding bodies. Under their terms of reference CCRU maintain a policy role with respect to race relations issues.

## ③. Cultural Traditions

A sum of nearly £½ million supports cultural traditions projects and organisations, including Irish language groups, for which CCRU maintains a policy role.

## ④. Capital Programme

A further sum of almost £½ million has been earmarked to support projects which require capital investment, this may include the provision of new community neutral venues or the refurbishment of existing centres.

## ⑤. District Council Community Relations Programme

All twenty-six District Councils in Northern Ireland have now signed up to the Community Relations Programme and the cost of this programme under the current financial year is £1,870,000. These funds cover the cost of three essential elements in each district council;

(i) the salary and management costs associated with one or more community relations officers,

(ii) funds to assist in the development of the council's own community relations and cultural traditions programme,

(iii) funds to enable councils to provide small scale funding to local groups in their District Council area.

All Councils have costs associated with the employment of Community Relations Officers and the provision of the Councils own community relations programme, however, only those District Councils listed on the funding map provide small scale funding to local groups.

### **Department of Education Northern Ireland**

The Community Relations Branch of DENI also have five budget heads over which it disburses £3,133,000.

#### **① Cultural Traditions Programme**

DENI allocates considerable resources in support of general cultural traditions work and at specific programmes providing resources in support of the Education for Mutual Understanding initiative for schools. The greater part of this budget would represent core funding.

#### **② Reconciliation Bodies**

The Community Relations Branch supports 19 voluntary organisations in its core funding capacity. Some of these organisations have received public support since the 1980's. More recently, groups with a more specific EMU support function have attracted funding as well.

#### **③ Cross-Community Contact Scheme (schools)**

This scheme accounts for the bulk of the funding allocated to DENI. The main purpose of the scheme is to encourage meaningful cross community contact between the controlled and maintained sectors. This Scheme funds activities and events organised between schools and therefore is clearly identified as being project funding.

#### **④ Youth Council for Northern Ireland**

The Youth Council attracts a relatively small sum to service its Community Relations Youth Service Support Scheme and is addressed towards Headquarter Organisations. This too is identified as project funding.

#### **⑤ Education and Library Boards**

The Education and Library Boards operate a similar scheme but target it at local youth clubs situated within each individual Board's jurisdiction.

### **European Funding**

Under the Physical and Social Environment Programme (PSEP) of the European Structural Funds there are contained 4 measures. One of the measures is entitled Community Relations and between 1994 - 1999 over £16,000,000 is being made available to "provide opportunities of purposeful and meaningful cross community contact with a view to reconciliation between the main sections of the Northern Ireland community". Under this

fund research, core funding, project funding and capital funding can all be considered and the two statutory agencies with responsibility for community relations work in Northern Ireland, namely, CCRU and the Department of Education are the responsible authorities.

### **Special Support Programme for Peace and Reconciliation**

The Special Support Programme for Peace and Reconciliation will operate in Northern Ireland and the border counties of the Republic and will run from 1995 until 1999. The programme will be implemented in the form of a community initiative under the Structural Funds, but it is still not clear how the funds are to be administered, what bodies will have control of the distribution of funds and under what criteria funds will be allocated.

### **International Fund for Ireland**

Almost since its inception the IFI has implemented a community relations programme, its prime purpose is to assist projects designed to improve relations between the divided communities in Northern Ireland and between the communities North and South. The amount of money dispersed by IFI community relations programme fluctuates from year to year and all decisions are made by members of the IFI board. IFI seeks to complement and supplement the work of other statutory organisations which have similar objectives to the fund and it's not surprising that both CCRU and the Department of Education are well represented on the joint programme teams, together with the Department of Foreign Affairs and the IFI Secretariat which process applications and makes recommendations to the Board.

### **Community Relations Funding - The Present and the Future**

As the map illustrates there has been a significant growth in community relations funding over the last 10 years. Excluding those projects funded under European programmes, there are over 70 groups core funded, either by the NI Community Relations Council, the Central Community Relations Unit or the Community Relations Branch of the Department of Education. The capacity to gain access to funds for projects and programmes is more readily available for community groups, voluntary organisations, schools, youth clubs/ youth organisations, churches/church organisations and established peace and reconciliation groups. The capacity to attract funding support for recurrent community relations or cultural traditions programmes and projects is still limited. The capital needs of groups involved in cultural traditions or community relations work whether they involve buildings, transport or equipment can be met, particularly under European initiatives. And

# Community Relations/Cultural Tra

**Government**

£8.74 million

**Central Community Relations Programme**  
£5,307,000

## 1. NI Community Relations Council £2,302,000

The Council operates several grant aid schemes:

Inter-community Grant Scheme	✦ £210,000
Development Grant Scheme	✧ £30,000
Local Cultural Traditions Grant Scheme	✦ £100,000
Media Grant Scheme	✦ £80,000
Publications Grant Scheme	✦ £100,000
Project Pluralism	✦ £30,000
Sector Dev. Support Programme	✦ £25,000
PSEP/CCRU Development Support Programme	✦ £25,000

## Core Funding Programme \* £1,095,000

Belfast Youth & Community Theatre  
Churches Central Committee on Community Work  
Columbanus Community  
Cornerstone Community  
Corrymeela Community  
Counteract  
Enniskillen Together  
Evangelical Contribution On Northern Ireland  
Federation for Ulster Local Studies  
Fortnight  
Forum for Community Work Education  
Harmony Community Trust  
Holywell Trust  
Mediation Network (Northern Ireland)  
National Council of Y.M.C.A.s Ireland  
N.I. Assoc. for Care & Resettlement of Offenders  
N.I. Mixed Marriage Association  
Protestant And Catholic Encounter  
Peace & Reconciliation Group  
Peace People  
Peace People Farm  
Peace Train Organisation  
Playboard N.I.  
Project Portadown  
Riverside M.A.P.  
Springfield Inter-community Development Project  
The Somme Association  
Ulster History Circle  
Ulster Quaker Service Committee  
Ulster Scots Heritage Council  
Ulster Society  
Widows/Widowers Against Violence Empower  
Women Together for Peace  
Women's Information Group  
Workscene

## 2. Community Reconciliation Bodies \* £249,000

Ulster People's College  
Families Against Intimidation & Terror  
Co-operation North  
Chinese Welfare Association  
Initiative on Conflict Resolution and Ethnicity(INCORE)

## 3. Cultural Traditions \* £436,000

Origin of Place Names  
Ultach Trust  
Glencairn People's Project  
Lá  
Gael Linn Teoranta  
Comhaltas Uladh  
Oideas Gael Uladh  
Linenhall Library

## 4. Capital Programme □ £450,000

## 5. District Council Community Relations Programme ✦ £1,870,000

Most Councils provide small scale funding to local groups. These include:

Antrim	£7,000
Ards	£2,500
Armagh	£12,000
Ballymena	£4,000
Ballymoney	£7,000
Banbridge	£6,000
Carrickfergus	£3,000
Coleraine	£4,000
Cookstown	£10,000
Craigavon	£17,000
Down	£10,000
Dungannon	£10,000
Fermanagh	£15,000
Larne	£2,800
Lisburn	£7,000
Magherafelt	£15,000
Newry & Mourne	£5,500
Newtownabbey	£5,000
North Down	£5,000
Omagh	£10,000
Strabane	£7,000
<b>TOTAL</b>	<b>✦ £164,800</b>

## 1. Cultural Traditions Programme

Arts Council for NI  
Institute of Irish Studies, QU  
The National Trust  
Navan Centre  
Ulster Folk & Transport Museum  
Verbal Arts Centre  
Workers Educational Association

## 2. Reconciliation Bodies

Children's Community Holiday  
Children's Program NI  
Christian Education Movement  
City of Belfast YMCA  
Columbanus Community  
Community Relations In Schools  
Co-operation North  
Corrymeela Community  
Council for Education in Work  
Harmony Community Trust  
Irish Council of Churches/Ireland  
for Justice & Peace  
Kilbroney Centre  
Northern Ireland Children's  
Peace & Reconciliation in Schools  
Positive Ethos Trust  
Pushkin Prizes  
School Aid Romania  
Speedwell Project

ditions Budget NI 1995/1996

ent  
on

→ **Policy Planning & Research Unit** \ £300,000  
*Programme of Research and Evaluation Projects*

Community Relations Unit  
0

**European Regional Development Funds**  
Physical, Social and Environment Programme  
Community Relations Measure  
**1994-1999**  
★ **£16+ million**

*This is administrated by both DENI and CCRU  
Grants approved up to September 1995*

- An Ceathru Poili
- The Boy's Brigade
- Causeway
- Channel 4
- Community Relations Information Centre
- Counteract
- Glencairn People's Project
- INCORE
- Jigtime
- Lurgan YMCA
- Multi-Cultural Resource Centre
- NICE
- NUS/USI
- National Trust
- NI Children's Holiday Scheme
- Project Portadown
- St. Columb's Reconciliation Trust
- Slieve Gullion Group
- Somme Heritage Centre
- Speedwell
- Symbols Exhibition
- Ulster People's College
- Youth for Peace

Department of Education NI  
Community Relations Branch  
£3,133,000

Programme ★ £785,000

③. **Cross Community Contact Scheme (Schools)** ✚ **£1,100,000**

④. **Youth Council For NI** ✚ **£110,000**  
Community Relations Youth Service  
Support Scheme (HQ Bodies)

⑤. **Education & Library Boards** ✚ **£311,000**  
Community Relations Youth Service  
Support Scheme

★ £827,000

\ **Research Projects**

- Community Relations Council
- Corrymeela Community
- Irish School of Ecumenics
- Queen's University of Belfast
- Research Evaluation Services
- Templegrove Action Research
- University of Ulster

## Key

- ★ General
- ☼ Core Funding
- ✚ Project/Programme Costs
- Capital Costs
- \ Research/Evaluation Costs

Research & Design: Joe Hinds  
DTP: Mark McCann

because capital requirements are usually one-off needs, they are best suited to these temporary funding programmes. Consequently, salaries dependent on temporary European initiatives have little security. Research and evaluation projects are well serviced under the existing allocation to CCRU and additional resources made available from European Structural Funds.

Despite the growth in community relations funding it is still relatively small compared to other areas of government spending and its growth has not necessarily been at the expense of other issues or concerns.

As the map suggests CCRU is at the core of all community relations spending, both the permanent government annual injection and the temporary European allocation. The Unit has played a crucial role in attracting funds for community relations and cultural traditions work and will play a central role in shaping the future development of the community relations infra-structure in Northern Ireland.

While welcoming both the significant increases in funding available for community relations work and the definite growth in the infra-structure to support community relations development, I wonder if the infrastructure itself has been drawn up with some strategic purpose or plan in mind or has it been shaped in a less calculated fashion? Is there a need to re-assess and rationalize the roles and functions of funding bodies to facilitate greater access and less confusion?

While many areas of Northern Ireland society are being touched and effected by community relations policies and initiatives, it is clearly evident that many more are not. The Department of Education's policy initiatives relating to schools and the youth sector and CCRU's District Council Community Relations Programme are examples of formal interventions but there are considerably more opportunities for further policy

initiatives in other sectors and public authorities. How these initiatives might be developed and how they will be resourced is still not clear from the present funding map.

Since its inception in 1990, the NI Community Relations Council has steadily acquired more and more funding responsibilities culminating in the transfer of the core funding programme from CCRU in April 1994. At present there are 10 funding programmes or schemes in operation or about to become operational. The Council is now responsible for administering almost £1.7 million annually in grant aid. The Council is taking its funding responsibilities seriously ensuring that there is an open process of application, the development of sound criteria and priority areas, the development of a more strategic use of limited resources and the gradual implementation of means of accountability of funds. This process is by no means complete, but the necessary time and work needed for the effective administration of funding may have implications for the Council's other critical functions in giving direction and focus, assisting policy formation and providing critical reflection on community relations and cultural traditions practice.

The injection of new European resources (SSPPR) alongside the existing community relations measure of the PSEP and the termination of these funds on the 31 December 1999 provides further incentive to review existing arrangements and funding structures so that from the year 2000 at least, a more rational and less complex funding and support structure exists sustaining community relations and cultural traditions initiatives into the next millennium.■

## LETTERS TO THE EDITORS

Dear Editors-

Whilst I appreciate the role of the *Journal* in promoting debate on community relations issues, I'm writing to voice concern about the cartoons accompanying my article "Pride and Prejudice" in issue #9 of the *Journal*. They trivialised the work, and by inference, the contribution that Cherie Brown and NCBI have made to the development of prejudice reduction work in Northern Ireland. My article was a serious attempt to share some of the struggles of doing NCBI work in N Ireland, and to acknowledge the significant commitment of NCBI and Cherie Brown as its director in mentoring the development of work here.

Prejudice reduction means nothing unless it is about encouraging people to take pride in their heritage, building alliances between diverse groups, and interrupting prejudice and stereotyping. NCBI champions the concept of "the outsider" as potential

"ally" and has consistently tried to demonstrate the positive impact such an ally can have. It is all the more unfortunate therefore that the cartoons had the effect of isolating and poking fun at Cherie Brown and NCBI, however "good humoured" their intention.

On a separate matter, I made the mistake of referring in the article to comments by Val Carpenter that were taken out of context, formed part of a wider ranging discussion and were never intended for publication.

In the spirit of acknowledging and learning from our mistakes.

Yours sincerely

Jerry Tyrrell

- *It is Journal policy to invite contributors to provide photographs, illustrations or cartoons to go with their own piece. If this does not happen then we try to provide suitable illustrations.*

# Euro-funding

**C**reated in the aftermath of the Second World War, the European Union has as its founding principal, the need to reconcile and rebuild warring communities. It has recognised this need in Northern Ireland by creating a totally unique initiative to help promote peace, reconciliation and prosperity in the Province.

The 300m ECU Peace and Reconciliation Programme for Northern Ireland and the border counties of the Republic, announced by EU leaders in December last year, has at its heart cross-community and cross-border reconciliation as well as economic regeneration. The severity of the problem in Northern Ireland demanded radical solutions and a special Task Force was set up to examine what these could be and how to put them into practice.

Following extensive consultations on the ground, the Task Force came up with five priorities:

- **Urban and rural regeneration**
- **Employment**
- **Cross-border development**
- **Productive investment and industrial development**
- **Social inclusion**

It is the last priority on which this article will concentrate. The creation of a new buzzword - social inclusion - is a reflection of the European Union's attitude. It highlights the importance placed by the EU on the need to recognise that those who feel alienated should themselves have a say in how they might best be reintegrated into the mainstream of society.

Social inclusion is a vital part of the whole initiative. It is expected not only to promote understanding and communication, build solidarity and bring people together but it should actively engage local people in decision-making.

Clearly, it will take time and sensitivity to build up sufficient trust for formerly divided communities to co-operate with one another. The Commission feels special attention has therefore to be given to local community development as well as cross-community partnerships.

Culture and arts, sports and leisure can play an important part in cross-community reconciliation, as can the provision of integrated nursery places and assistance for children in disadvantaged areas. Improving pupil performance in basic skills and the development of home/school/community/business links are examples of what could be done.

While central government and local authorities have an important role to play, much of the expertise in combating exclusion lies

in the voluntary sector and this will have to be closely involved in implementing the initiative. The reintegration of vulnerable groups like victims and ex-offenders demands imagination and innovative actions and it is hoped the initiative will be sufficiently flexible to take full account of these needs.

After the priority areas were identified, guidelines were drawn up identifying specific measures to be addressed. These include:

- the full inclusion of children and young people;
- improving the accessibility and quality of services for vulnerable groups and people at a disadvantage; direct action to promote the inclusion of these people;
- developing innovative model actions for reconciliation to encourage the people of Northern Ireland and the border counties to share their experience with others and learn from other conflict resolution situations.

The Northern Ireland authorities, through the government Department of Finance and Personnel are likely to take the lead in administering the initiative but it is expected that grants given to nominated agencies will allow increased flexibility and more grass-roots involvement in implementing and monitoring projects.

The Department is expected to present a programme for the new initiative to the Commission by July, to allow funding to begin as soon as possible. A call for application for individual projects should therefore be made during the summer. ■

# BOOK REVIEW

## Building the Peace by John Lampen

152pp ISBN 1-898276-08-0 Community Relations Council 1995 £5.00

Reviewed by *Jim Mc Corry*

**G**iven the time that's in it, *Building the Peace* is a naff name for a book. In any case, for better or worse, it's the title John Lampen has given to his new offering commissioned by the Community Relations Council.

Somehow or other I do not get the impression that it was the working title. This is not because the book was largely complete, as John acknowledges, before the first of the cease-fires in August last. I could be wrong but I don't think even the most arrogant of us would have claimed before then that our work, under various banners, was "building the peace".

Rather I feel that, as he tried to put together the wealth of information and insight he has undoubtedly gathered the working title would have reflected the complexity of the task that he had taken on. It would probably have been something like "How am I to make coherent sense out of all this??" At times I felt the book was laboured as it tried to do everything without doing anything. Despite a gallant effort, with some gems of wisdom such as "an acceptable level of intolerance" from Maeve Bell at the Variety of Britishness Conference, I think that John himself comes to that conclusion when he signs off with the words "Good Luck". I should also say that, given the pace of change and the almost ritual retreat from confronting the politics of "community relations" work which permeates much of our current thinking and custom I do not think anyone else could have done much better with this brief at this time than John.

This book says so much about what is happening but little about what is actually going on. To paraphrase a suggestion of Mari Fitzduff's, the book comes across as though an understanding of the range of activity would allow us to win the respect of those who were inclined to call the work irrelevant.

And indeed the full range of activity is covered in this book, with some valuable quotations and insights from the great and the good, - and from those who would see themselves as neither. There are some who would perhaps suggest that a certain naivete or innocence may colour his approach at times. For instance when he addresses the problem of opposition to the work he ignores the pernicious role of the "professional community worker" who regards everything or anything which is not within their control in "their community" as a danger to their power base which must be destroyed. They do untold damage to community relations, and community development work. Or how does one respond when he suggests, among other stereotyping, in the chapter on Divisive Issues, that "The Catholic community finds it easier to articulate plans and ideas: the Protestant community finds this more difficult but is better at carrying them through?" I am also somewhat unsure how to reply to his proposition that "Outdoor pursuits and adventure education have an important place, not only in providing an exciting alternative to the attraction of paramilitarism but also.. "Nevertheless using Mari's "Approaches to Community Relations

Work" as a template John has clearly worked hard to fulfil his brief and "illustrate the richness and variety of community relations work in Northern Ireland". To what point I have to ask? Are we still attempting to furrow ground which has already been ploughed many times before because it is too hazardous to confront the political substance of our work and more palatable to offer the presentable image?

For instance despite the request at the beginning of Chapter One to those who are - "long past the point of starting up"- to look back to those early days - I am still not sure who the book is directed toward. Is it intended as a resource for those coming into the work? If so then it succeeds to an extent, particularly if it was to be used as a primary element in a learning programme. While I am not privy to the agenda of the CRC I do not believe however that this is the only market they intended to influence with the book ... or am I simply engaged in a tortuous conspiracy theory?

For, while I totally agree with John when he comments on the dearth of "closing down celebrations at which learning and achievement could be presented" I have to ask - is there a need for a book such as this at this time - or even when it was commissioned? Perhaps we need to be asking more fundamental questions about what we are doing, and perhaps even why we are doing it. The continued haziness, the lack of any clear objective, of any conceptual framework related to the role, as opposed to the process, of community relations work is reflected by the virtual absence of discussion on this issue in John's book. He does mention Richard English's comment on the "fundamental incoherence" of cultural traditions work and nods in the direction of the political contradictions inherent in that, but does not take the opportunity to posit this possibility at the feet of "community relations - cross-community - facilitating dialogue - peace - reconciliation etc." work in general.

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It's as though the politics of the work itself is to be avoided in case it tarnished the liberal, caring image of those of us engaged in it...or as some would suggest ... seriously endangers our "fence straddling" posture....

Perhaps he's right - maybe now is not the time - although as Primo Levi asked "If not now..when?". The contradiction I am faced with is that, like John, I earnestly believe that the continuation of the work, in all its myriad facets and with all its problems and imperfections, is crucial if we are to build on the unique opportunities

and respond to the increased needs which are being presented. I just believe the challenges which will be presented in the coming years from those we have to convince, including our politicians and our churches, require that we confront the realities of our political role more openly than we have in the past.

John Lampen's *Building the Peace* can contribute to the discussion necessary to bring this about ...but, as I see it, only by default. Don't take my word for it...read it yourself. ■

### Nor meekly serve my time - The H Block struggle 1976-1981

Compiled by Brian Campbell, edited by Brian Campbell, Laurence McKeown and Felim O'Hagan

267pp ISBN 0- 9514229-5- 2. *Beyond the Pale Publications, PO Box 337, Belfast BT9 7BT.* £9.99

Reviewed by Rob Fairmichael



Without the republican hunger strikes of the start of the 1980s there would probably be no ceasefires today. Huh??? It seems a bit crazy but it is nevertheless true, I believe. It was the hunger strikes which gave Sinn Fein the sense that they could achieve something politically independent of the armalite, or initially in tandem with it. It was the hunger strikes which mobilised republicans, anti-partitionists and some others in a way that had not taken place before. From that acorn of non-violent political activity, the sapling oak of peaceful politics is growing; or, as the book's introduction states "As the hunger strikes unfolded, they changed the Republican Movement by heralding electoral intervention and mass political involvement..." (p. xv).

The other reason why it is important to look at such a topic is the very reason that it divided people, Catholic and Protestant, almost down the line. There were few Catholics who did not favour the demands of the hunger strikers or a reasonable compromise; there were few Protestants who understood how or why people should starve themselves to death. Until contentious issues from the past, and indeed contentious issues from the present, can be discussed rationally we will not have anything like 'normal politics'. That does not mean everyone should jump into discussing such issues; but the extent to which it is possible will be a measure of political maturity as a society. And why did such an issue divide Northern Ireland so neatly in two?

I feel I should make a statement at the start. This is not a book I wanted to read or review. I felt I should read it but I knew it would be difficult reading, on two counts. The first is because of the subject matter; ten men starving themselves to death, and a time of almost unparalleled tension (probably equalled or outdone only by the loyalist strike of 1974, and the aftermath of internment in 1971).

The second reason I didn't want to read the book is because it meant I would have to look at my preconceptions, and prejudices, concerning the hunger strikers. What sprang to mind for me was the lack of response which a lengthy study I wrote of the Peace People received in 1987; people seemed to prefer their

contemporaneous impressions and prejudices, and not be willing to review them in the light of time and history. Now the boot was on the other foot. I was faced with the task of reviewing my thinking.

"Nor meekly serve my time" is written by the blanket men and hunger strikers themselves. It could be said to be a blow by blow account of developments in the period 1976-81; often literally 'blow by blow' as it recounts in graphic detail some of the beatings and degradation meted out to prisoners. The overall sense coming from the book, despite the element of 'continuing the struggle by whatever means possible' is of prisoners reacting to British government and prison policies. The escalation from blanket protest (refusal to wear prison uniform) to no wash, no slop out (smearing their shit on the walls as the only way to deal with it) and eventually hunger strike would never have happened if the British Government had compromised along the road, as they could have done.

It is an amazing book, and a terrible one in the brutality and the degradation suffered. Whatever your politics, I challenge anyone to dispute the last sentence. What people were willing to sacrifice for a political cause is amazing, even to life itself. How would you like to find 97 maggots under your mattress, or indeed to have the smell of your own body decaying on hunger strike? I hope that we have now moved on to a situation where people are keener to live for Ireland than die or kill for Ireland. But I would not like this misunderstood as indicating a belittling of the sacrifice the ten dead men made, even if I did not support their wider political cause.

But if it comes to the considerations of violence and nonviolence, many of the republican prisoners were in for killings or attempted killings of various kinds on people of various kinds. Uniting Ireland by killing Irish people has always seemed somewhat illogical to me but they too had their principles which elevated a political cause above people's lives.

Nonviolent theory distinguishes between different kinds of fasts. One distinction that can be drawn is between a fast where the faster

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has a relationship with the people they are trying to influence, and a fast where there is an antagonistic relationship. Most of Gandhi's fasts were actually to prevent intercommunal strife between Hindus and Muslims, they were not primarily about getting the British out of India; and as Gandhi was a revered figure it could be said that he had a positive relationship with those he was seeking to influence. Obviously this was not the case with the hunger strikers in Northern Ireland; the British government was extremely antagonistic. In the latter case it was a kind of moral blackmail; give us what we want or you'll have our deaths on your conscience and have to put up with opprobrium from the world. But again the British government could have defused the situation and compromised if they had sense. Brinkmanship was the name of the game on both sides.

The other way in which the hunger strikes could be criticised from a nonviolent point of view is the way in which it was allied to violence outside the prison. This is a difficult area to explore because you run the risk of saying - "no, you're not entitled to rock

the boat by agitating for better conditions". People did die outside the prisons through agitation for the prisoners' demands. But what I think more important is the mutual support between the prisoners and hunger strikers and the republican paramilitary organisations, the IRA and to a lesser extent the INLA. That said, until it was embarked upon as a policy of last resort, the book clearly shows the republican leadership as opposing the idea of a hunger strike, so the move came from within rather than without.

'Criminalisation' was the British government's attempt to gain an upper hand over paramilitary prisoners. In 1972 (ironically, due to a hunger strike) special category status was granted to paramilitary prisoners convicted in relation to the troubles, but this was removed from early 1976. However prisoners were treated it was nonsense to portray paramilitary prisoners as 'criminals'; without the troubles these people would not be in jail and, republican or loyalist, they would never be convicted of killings, bombings and shootings. The withdrawal of special status set the scene for the struggle within the prisons over the next five years, a struggle portrayed in graphic detail in the book.

The 'five demands' which the prisoners had been making were not revolutionary; to wear their own clothes, have free association with other prisoners, the right to refuse to do prison work, the right to educational and recreational facilities and visits, and restoration of full remission. Those convicted between 1972 and early 1976 had these rights. One possible compromise could have been to grant these conditions to all prisoners. The British government could have saved face in this way, or by exercising more control in the H Blocks than in the cages (where prisoners with political status had been housed).

The H Blocks was a strange world. "The cell was our whole world, a concrete cube of a womb outside of which all was hostile." (p.72) It is amazing to think that the average age of the blanketmen was only 20. Religion (Catholicism) became more important to people, and the Irish language even more so; "it was not only a means of communication but became a weapon in our hands to use against the screws." (p.48) Solidarity was intense, as it had to be to survive.

The first hunger strike ran from October 1980 for 53 days. It was called off without firm and definite commitments for change; when nothing did change the prisoners were more determined not to be caught out in the second hunger strike. And so ten men died before the strike was undermined by the actions of families calling for medical attention for their hunger striking relatives when they lapsed into unconsciousness (though in fact some of the ten who died did so suddenly). The statement calling off the hunger strike not only paid tribute to the families of those who died but also said "we give a special mention to those families who could not watch their loved ones die in pain and agony. We prisoners understand the pressure you were under and stand by you."

To make an overall judgement on such an horrific time is difficult. One lesson, relevant in the context of this Journal, is the need for further study of the possibilities and limitations of mediation in a highly charge emotional atmosphere where there is an unwillingness to compromise. There is strong criticism in the book of the Irish Commission for Justice and Peace and the role it played in mediation, for example. When only one side of a story is told it is difficult to assess accurately and draw conclusions. It can nevertheless be said that it points to risks in mediation of being used by one side to undermine another.

We have moved a long way in the 14 years since; through endless despair and occasional hope to the non-military stand-off of today. Key problem solving techniques include to 'separate the people from the problem' and 'focus on interests, not positions'. Some of this is coming through today, some of it still is not. But to separating people and problems I would add; 'Take into account that people are more important than principles'; a government which failed to prevent the death of ten of its citizens on hunger strike failed on this count when the principles involved were not vital to its side. ■

# TRAINING DATES

## Community Relations Council Courses

### Action Learning Programme

November 1995 - April 1996

This community relations programme, scheduled now for the sixth time, will focus on encouraging workers from different traditions and representing a range of perspectives within CR work to enter a challenging learning group where:

- Community relations activists can enrich each other through sharing learning experiences and approaches to their work.
- CR activists will have the opportunity to network and develop resources and support for their work.
- A challenging learning environment will be established.
- Key issues in community relations work will be explored, skills learned and practised.

**13 Nov 95**

Introductory workshop: *Queen's University Common Room*. Objective setting: Introduction to facilitators/set advisers/participants.

**6, 7 & 8 Dec 95**

1st Residential. *Glenavon Hotel, Cookstown* Anti-sectarianism/Prejudice Awareness/Selection of Action Learning Sets. (Evenings: Cultural Traditions Events)

**14 Dec 95**

Half day Action Learning Set meeting.

**18 Jan 96**

Half day Action Learning Set meeting.

**24, 25, 26 Jan 96**

2nd Residential. *St Columb's Park House, Derry*. History & Politics workshop with academics/Facilitating Political Discussion training/Politics & Vision workshop with political activists

**8 Feb 96**

Half day Action Learning Set meeting.

**7 Marh 96**

Half day Action Learning Set meeting.

**13, 14, 15 March 96**

3rd and final residential. *Causeway Hotel(Giant's Causeway)*. Equality Issues/Strengths & Limitations of Legal Frameworks/Conflict Mediation workshop/Action planning and evaluation

**17 April 96**

Certificate Presentation, *Duke's Hotel, Belfast*

#### Fees:

Statutory	£200 per person
Voluntary	£100 per person
Voluntary (unwaged)	£50 per person.

For an application form contact the Community Relations Council, 6 Murray Street, Belfast. Tel: 01232-439953

## Ulster Peoples College: Community Relations Course

*Course Starts: 3 October 1995*

This one year Community Relations Course offered by the Ulster People's is certified by the University of Ulster. The course is aimed at people working in the community relations field on a paid or voluntary basis and at people in organisations which are interested in addressing social and political divisions in N. Ireland. The course content includes modules on Culture and Community; Irish history; community development and community relations; conflict resolution skills; community education and a range of options for people working in youth, community or women's groups.

*The course fees are £168/£84 unwaged and it commences on Tuesday 3 October 1995. Further information is available from Johnston Price at the Ulster People's College, 30 Adelaide Park, Belfast, BT9 6FY. Tel: 665161. Fax: 668111.*

## Forum for Community Work Education: Community Relations course

City and Guilds 3791 Profile of Achievement

A 50 hour course organised locally to facilitate group needs Designed for groups and individuals who are interested in and or wish to gain experience in positive community relations practices.

This course is certificated by the F.C.W.E.(N.I.) and may also lead to a City and Guilds 3791 profile of achievement.

*Course fee including City and Guilds registration £80.00.*

*For more information contact:Maureen Doyle, Community Relations Co-ordinator F.C.W.E.(N.I.) 123/137 York Street, Belfast BT15 1AB Telephone: (01232) 232587*

## Workers Educational Association

### Paths through the Past

*An introduction to Irish history- will be running in the following venues.*

Clogher Valley Rural Centre.

Last week September - last week November 1995

(contact: Norma McKeown Community Relations Officer, Dungannon (01868) 753626.)

Down Arts Centre, Downpatrick.

Ten weeks commencing at the end of September (contact: Damien Brannigan, 01396 610800)

Flowerfield Arts Centre, Portstewart.

Eight weeks commencing Friday 13 October (contact: 012658 33959)

Kilcooley Community Centre, Bangor.  
Eight weeks commencing Tuesday 3 October at 7.30 (contact  
WEA 01232 329718)

Kilrea Town Hall.  
Ten weeks commencing Thursday 5 October at 7.30 (contact:  
Pearl Hutchinson, 012665 40517)

Queen's Hall, Holywood.  
Eight weeks commencing Monday 2 October at 7.30 (contact:  
WEA, 01232 329718)

YMCA, Market Square, Lisburn.  
Ten weeks commencing Thursday 28 September at 7.30  
(contact: David Mitchell, CRO: 01846 682477)

### Us and Them

*A course exploring aspects of identity in N. Ireland - will be  
running in the following venues:*

Cornmill Heritage Centre, Coalisland. 28 September - 30  
November 1995. Every Thursday evening 7.30-9.00 pm  
Contact: Therese Crawley, Community Relations Officer,  
Dungannon (01868) 753626

Central Library, Derry. A series of five fortnightly seminars  
commencing Thursday 5 October at 7.30  
Contact: Maureen Hetherington, 01504 365151

YMCA, Market Square Lisburn. Ten weekly sessions  
commencing Tuesday 26 September at 7.30pm Contact: David  
Mitchell, 01846 682477

*It is also hoped that this course will be held in Omagh and  
Fermanagh. Contact relevant Community Relations Officer  
for details.*

### Other courses in Lisburn

27th September 1995  
Community Development/Community Relations Course for  
community organisations in Lisburn.

5th October 1995  
Does Lisburn belong to you? A Seminar on the linkages  
between community relations, economic development and  
urban regeneration. Lisburn Borough Council

12th October 1995  
Question Time. Irish Linen Centre  
For more information contact: David Mitchell, CRO, Lisburn.  
Tel: 01846-682477

### Youth Action N.I.: Conflict and Mediation Skills

Sept./Dec. 1995  
To identify and be aware of conflict situations and the use of  
mediation techniques in the resolution of conflict. Fee:£200  
Contact: Andrea Hannaway, Administrator,  
Youth Action, 10 Bishop Street, Derry Tel: (01501) 262028

### Equal Opportunities Awareness Workshop

6th - 7th November 1995  
Explores the dilemmas for those who work with people in  
situations which threaten equal opportunities, policies, values  
or practices. Fee:£50  
Contact: Michael Doherty 10 Bishop Street, Derry BT48 6PW  
(01501) 262028

### Youth Link NI: Cross-Community Work Course

11 Thursday evenings beginning 11 Jan. 1996  
A course dealing with cross-community skills and issues.  
Contact: Cross-Community Project Development Officer,  
Youth Link: NI, 143a University Street, Belfast, BT7 1HP  
(01232) 323217

### QUB & University of Ulster Courses

#### Reconciliation in Religion and Society

A 24 week course on Thursdays, 7.45pm to 9.15pm  
commencing 28 September 1995  
Co-ordinator: Duncan Morrow  
Course aims to provide a wider and deeper understanding of  
the dimensions of reconciliation in all aspects of our lives and  
our society. Contact: Int. of Continuing Education, QUB,  
Belfast BT7 1NN Tel: 01232 245133 ext. 3323

#### Ecumenics

A part-time Adult Education course organised in association  
with the Irish School of Ecumenics leading to a Certificate in  
Extra Mural Studies (Ecumenics) 1995/96  
Areas of study include: Inter Church and Inter-community  
Relations, Peace Studies and Inter-faith relations  
Belfast - 16 Tuesday evenings 1½ hour sessions  
L'Derry - 8 Saturday mornings 2 x 1½ hour sessions  
and three joint weekends each year usually held at Corrymeela  
Contact: John Morrow, 36 College Park Avenue, Belfast BT7  
1LR Tel 01232-32905

#### Future Ways

There will be five interconnected strands of work over the next  
five years: Community Relations Training within Professional  
Qualifying Courses.  
Training for Reconciliation Groups.  
Community Relations Training through short courses for the  
public and private sectors.  
Community understanding programmes associated with the  
workforce.  
Training Research which supports practical training provision  
for community relations work.  
For more information contact: Derek Wilson, Future Ways,  
School of Social & Community Sciences, University of Ulster,  
Coleraine, Tel: 01265-324550