

A Quarterly Journal for
Community Relations
Trainers and Practitioners

JOURNAL

Issue No.12 Spring 1996

Published by the
Northern Ireland
Community Relations
Council

Adults first!

Derick Wilson on mixed facilitation
projects aimed at adults

LATER AT THEIR FIRST CROSS-COMMUNITY MEETING...



No NGO Areas

Voutira and Whishaw Brown
take a critical look at UK based conflict
resolution initiatives



Guus Meijer
on
INCORE's
training
work

Community Relations Council

Northern Ireland
Community Relations Council
6 Murray Street
Belfast BT1 6DN
Tel: (01232) 439953
Fax: (01232) 235208
email: mark@nicrc.thegap.com
http://www.gpl.net/customers/nicrc/

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

Editorial panel members

Fergus Cumiskey
Rob Fairmichael
Mark McCann
Roisin McGlone
John McQuade
Paul Murray
Colin Neilands

The deadline for articles for the next issue is
19th April 1996

Hoping against hope

by Paul Murray

Since the ending of the cease-fire I have heard comments like "I just hope we can get the peace back" on a daily basis. Even during the cease-fire I continually heard people hoping for a variety of outcomes in relation to the peace process. What do we mean when we hope for something?

Well, it seems to me that there are three sorts of hopes:

- ❖ Firstly, there is the sort that can have no influence over the outcome of. For example, if I say "I hope it does not rain today" I know that no action I can take will affect whether it rains or not.
- ❖ Secondly, there are the sorts of hope where any action I take will not realistically affect the outcome. For example, I can increase my chances of winning the lottery by buying more tickets but it really won't increase the odds very much.
- ❖ Thirdly, there are hopes where my action will materially affect the outcome. If I say "I hope I have chips for my dinner tonight", the outcome of this hope will depend on me doing something about it.

The first two sorts of hope are fatalistic and essentially pointless hopes. Hopes without action to bring about the desired outcomes are just wishful thinking. The third sort of hope is an indication of a desired outcome together with the action I can take to make the outcome a reality. I think people often use the first two sorts of hoping even where the situation is one where their efforts would have an impact.

This reminds me of two versions of the Greek legend of Pandora's Box. Both versions have the same basic details; Pandora opens the box and all the ills of the world escape and all that remains is hope. However, the two versions have different interpretations of the story. In one the message is that hope can be humanity's path back to the days before the box was opened. In the other hope is seen as an additional torment to humanity, serving as a reminder of the times before the box was opened and to which there is no return. Instead of living their lives and coping with their difficulties people waste the time hoping to get back that which has gone.

I believe many people use hope as a replacement of action. They allow it to torment them with desirable visions that they can not or will not act to achieve. When people say "I hope the peace is restored". I think they frequently are letting the outcome of this hope rest with god or chance or fate. Such thinking is disempowering to the individual and avoids them having to take responsibility for doing something to restore the peace. This is not to say that any one individual can ensure the return of the cease-fire of the establishment of peace but rather that all our actions and inactions will decide if peace develops or falters.

So, whether it's chips for your dinner, a restored cease-fire, improved community relations, all party talks or an election that you want, you will have to stop just hoping and do something! \

Contents

	page
Comment	
Paul Murray	2
Single Identity work	
Ruth Moore	3
INCORE & conflict resolution training	
Gaus Meijer	4
Adults first please...!	
Derick Wilson	6
The Links between CR, planning & community development	
Will Glendinning	10
A Cautionary Tale...	
Dr Eftihia Voutira & Shaun A. Whishaw Brown	12
Book reviews	
Joe Campbell	15
Training Dates	16

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

Ruth Moore

Single identity work

The myth of a whole Protestant community revisited

Following a seminar on unionism and feminism during International Women's Week in March 1994, attended by up to fifty Protestant women from all parts of the city, with different Protestant backgrounds and different political beliefs, a small group of Protestant women have been meeting informally and fairly regularly.

At this initial meeting, many women felt that it was important to more fully understand all aspects of our culture and identity, others felt that there had been a demonisation process of Protestants and as a result there was a need for a supportive space to address this. Other women were aware that women engaging in politics had never been fully acceptable within the unionist community and felt that there was no space that was fully accepted within any community including their own, that Protestant culture and politics is largely represented by men, so there was also the desire to think more about the gender realities within Protestant communities. It was clear that there was a lot to discuss, many questions to ask and answer and the desire to meet again was great.

Diversity has been the striking characteristic of this group, and on that note to have continued this long has been no small task and is down to the commitment and determination of those involved. The group both shatters and confirms the myth of a whole Protestant community. The challenges has been how do we begin to accept, but to appreciate and value the political diversity within our own group, embracing the different degree of Irishness, Britishness, republicanism, unionism and loyalism. Especially, when in some instances identifying as one does not exclude the possibility of identifying as another tradition, considered to be a polarised identity. As well as this there are differences which exist within the group which are indicators of privilege or discrimination, such as class, age, sexuality and religious denomination.

Looking back to last June, it was the consensus that the group existed for any woman who in some way identified as Protestant and was concerned that the future expressions of Protestantism would be different from the past. It was regarded as 'something new' and energising, which provided a forum to talk politics away from party agendas, which allowed an exchange of information and established connections between Protestant women. The group also seemed to offer a space to voice tensions with traditional male dominated Protestantism.

We were together because of the hope for something different coming from Protestant women in Northern Ireland. Like our life experiences we were diverse in our hopes for the group but thought that all of these could be met to some extent. We hoped the group would provide a space; to explore further our identities, to address our fears and prejudices as Protestant women, to support one another and that it would continue to provide a forum which would increase our confidence in our political beliefs. One outcome of this may be that Protestant women would become more public and vocal. Some members of the group desired that their involvement would go beyond talk into action, but for this some agreed perspective was required. There was also a feeling that whatever took place should be a positive experience and should be done in a creative manner.

Throughout this time we have been balancing our needs for support, action, confidentiality, visibility, increased understanding of ourselves, our history, our culture, connections with each other, having rewarding times and trying times together. A number of the women being very much attracted to creative processes, the group has used writing as a way to express ourselves and to make sense of our lives.

In December 1995, Joanne Mulcachy (an American



folklorist and writer) lead a naval gazing and therapeutic session entitled 'Ways of Seeing'. Some of us felt that Protestant culture had received a knocking during the 'long hot summer' of Drumcree, Ormeau Road and Derry Walls and a space to think about this honestly and openly for ourselves, felt worthwhile. It remains crucial that the Protestant community take a critical look at what we mean by 'Protestant culture', and 'Protestant identity' in contemporary times and in the everyday 1990's sense. There has to be more investments made other than those currently invested in preserving 'time trapped' traditions, regardless of their tourist potential.

Being mostly from more rural areas, one of the other striking revelations was the extent to which religion organised our lives - how it structured our lives on Saturdays in preparation for the Sundays, regardless of class.

As complicated as it appeared before we started, Protestant women's lives and identities became more complex as we drew lists of the cultures we come from, the one's we belong to now, the cultures we are on the margins of and those we are hoping to emerge into. We recognise areas of need within the Protestant community and areas for development. However, the nature of this group is anything other than single identity. A personal wish is that, the many dimensions to Protestant communities and the lives of those living within predominantly Protestant areas will be validated and that future community development will recognise the range of needs within communities and the connections between people across what has been regarded as permanently impermeable boundaries.

The following short list shows what could be thought of as the contradictions and paradoxes in our lives. The next step is to think about what are the elements of culture which have most defined us, what elements of our cultures are we alienated from, which could we exist without and if we couldn't express certain aspects, how could we deal with it?

Cultures:

- irish
- protestant religious
- british
- family
- southerner
- consumer
- white
- farming
- environmentalist
- big
- woman
- military
- american
- pop
- heterosexual
- unemployed
- bourgeois
- lesbian/bi-sexual
- traditional music

The group is in some ways at a cross roads and is currently considering a number of possibilities, such as a more structured political programme for Protestant women. There still are serious questions as to how such a group can avoid the pitfalls and avoid reinforcing sectarian identities and relationships. On a more upbeat note, a number of women from this group are keen to form a writing group, from which new voices and ideas will arise. \

Written by Ruth Moore and amended from discussion with Eileen Wilson, Peggy Smith, Ann McCay, Diane Greer, Diane King, Hilary Roulston and Nan McLoughlin. January 1996.

.....

by Guus Meijer **INCORE & conflict resolution training**

In 1993 the University of Ulster and the United Nations University (UNU), which has its headquarters in Tokyo, formally established INCORE, the Initiative on Conflict Resolution and Ethnicity, as a joint international programme based in Northern Ireland. INCORE's aim is to promote and undertake research and training in the field of ethnic conflict, with an international and comparative dimension. The international orientation goes hand in hand with a long research tradition with regard to the conflict in Northern Ireland, as embodied in the work of other organisations in the University of Ulster, to wit the Centre for the Study of Conflict, founded in 1979, and the Ethnic Studies Network, which started in 1990. As a satellite

programme of the UNU, INCORE's orientation will ultimately be biased towards the problems of the developing world - which is where many present-day conflicts are to be found.

INCORE's research agenda is now well established, with a major project on the preparation and training of UN peacekeepers, both military and civilian, coming to an end and other ones being started up, such as a study of the role of education in divided societies, one on women and conflict and others on urban violence in different parts of the world. By and large, INCORE's research focuses on either the pre or the post violence stages of ethnic conflict situations, under the headings 'The

Management of Pluralism' and *'Coming Out Of Violence'*, respectively.

INCORE is also playing an active role in convening or co-hosting seminars and conferences. Examples include workshops on peace dividends, consultative sessions on negotiation and mediation strategies, and several guest lectures and seminars. Some of the material presented in these sessions has been published by INCORE. In June of this year, INCORE served as local host for a big international conference in Belfast on 'Reconciliation and Community', organised by the Foundation for a Civil Society, Washington. This conference had high-level participation from countries such as South Africa, El Salvador, Colombia, Costa Rica, Czech Republic, Poland and Ireland, among others. A book with the conference proceedings is in preparation. Some more seminars and conferences are being planned for the coming year.



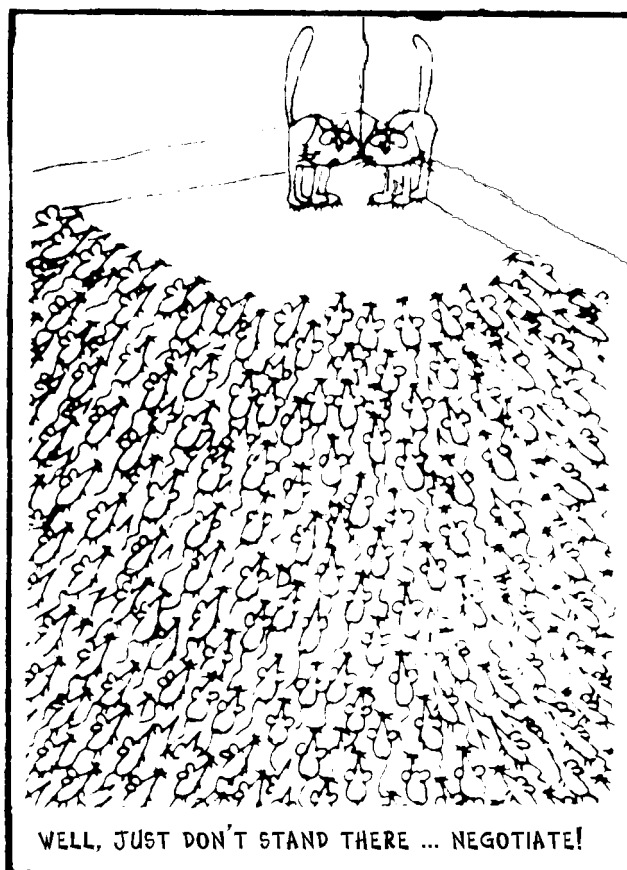
More recently a beginning has been made with the development of a training programme. To date, a policy paper has been produced and discussed by INCORE's Academic Advisory Group and its Board of Directors. It was agreed that INCORE should use its comparative advantage, consisting of its international status and contacts on the one hand, and its Irish base on the other, by playing an active role in the development of the field of conflict resolution training for situations of protracted ethnic conflict. It will try and do so by convening international workshops and meetings for trainers and facilitators in this type of work, and by taking or supporting other initiatives which may not only benefit INCORE's own work but the field of conflict resolution training as a whole. Besides this catalyst role, INCORE will develop its own training programme. As in the area of research, all training activities will, as a matter of principle, be conducted in collaboration with one or more partner organisations.

For the coming period, INCORE intends to concentrate its training efforts on the following projects: seminars for staff and field officers of international organisations who have a role to play in situations of violent ethnic conflict, such as the UN and its agencies, regional bodies such as the Organisation for Security and Cooperation in Europe, the Organisation of African Unity or the European Union, governmental bodies and larger non-governmental organisations. In the spring of 1996 a training conference will be held in Prague, in collaboration with the US-based Center for International Understanding. This will be directed at mid-career diplomats from countries in Central and Eastern Europe and the former Soviet Union. Other such training events or similar workshops will be designed and organised in other parts of the world, for specific

regions and constituencies, in consultation with the potential beneficiaries indicated above.

INCORE does not intend to duplicate in any form the under- and postgraduate courses in Peace and Conflict Studies which are being offered at the University of Ulster's Magee College in Derry. It plans, however, to organise a short and intensive international course in the area of ethnic conflict and conflict resolution, to be held annually and catering for young academic researchers from areas of actual or potential ethnic conflict, particularly developing countries, but also including Ireland itself. Since INCORE is developing several database projects on ethnic conflict research, this kind of expertise will be an integral part of the programme. Both areas of training referred to, the academic one for young researchers and the one directed at capacity building for international organisations and the like, are fully congruent with a recent UNU Advisory Team Report *'Programme on Peace, Security and Global Governance: A UNU Agenda for Research, Reflection and Advanced Training'* (Tokyo, 1995).

Anybody who is interested in getting to know more about INCORE and/or its training programme, is welcome to contact Gus Meijer, Training Director. At the start of 1996 INCORE finally moved to its new premises, Aberfoyle House in Derry, situated next to Magee College. Address: Northland Road, Londonderry BT48 7JA, Northern Ireland. Tel: 01504-375500. Fax: 01504-375510. E-mail: INCORE@incore.ulst.ac.uk Internet: <http://www.incore.ulst.ac.uk>



Adults first please!... the children will follow

“Adults can learn something from projects we often only expose our children and young people to”

In recent research on community relations work I examined the provision of educational experiences for adults who have been born and brought up within the two major religious, political and cultural traditions in Northern Ireland.

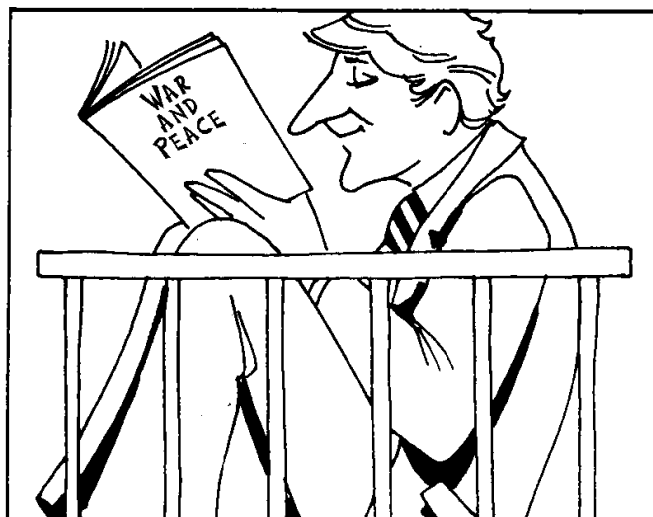
This informal adult education work grew out of a pre-existing base of community reconciliation work within Northern Ireland where people from the different traditions have been involved over a long period, in some cases since 1965. Such work could not have grown without this history of established community activity preceding it.

One of the characteristics of the Northern Ireland conflict is that there has been this history of slender and fragile community reconciliation activity alongside a history of conflict. Wright identified it clearly (Wright, 1996) Morrow argues that *‘the goal of peaceful co-existence rather than radical ‘two state solutions’ or complete territorial divisions remains alive’* through its existence. (Morrow, 1994 a, p9)

Informal work with the adult constituency is justified as a priority when we examine how formal schooling in a variety of contested societies (see Guelke, 1988) was undertaken. Formal education in these situations often, understandably, became primarily identified with reproducing the cultural identity and serving the needs of the different and opposed religious, political or cultural groups. The reconstructive potential of education in such situations, that of bringing all the people into some common forward looking enterprise, was thwarted in such conditions. Therefore, meetings between people from different traditions in which they seek to transcend divisions and differences seemed more likely to be successful if initiatives are focused on the adult informal group, especially in contexts where people are free to exercise choice about attending and participating.

How mixed meetings could be organised and developed

In practice, when I examined the content of such mixed adult groups, the element of choice turned out to be a major factor in determining the depth of discussion and sharing which took place in the groups. When we consider how this work might be developed further in institutional practice with students, teachers, social workers, community workers and inter-professional groups, we will have to look at ways in which this aspect of choice can still be retained, otherwise the evidence suggests there will be limited learning and the level of sharing in the groups and the degree of openness will be diminished.



Group facilitators work best with groups when they are aware that all, including the facilitators, learn from being together. The facilitators are not in a hierarchical relationship with the group members but work with them, having the precise task of keeping the boundaries of the group work method from being abused, and of ensuring that people speak together, without being interrupted, about those themes and experiences which matter to them.

It has been my strong and consistent experience that difficult themes and very personal experiences of fear and threat can be talked about in mixed groups. In addition, deep seated wishes and hopes for the future can be expressed, too. The group worker knows that, at any time, fear can place many obstacles in its path, yet there is also evidence, from group meetings and case studies of

long term relationships and structures, that fear does not erode all. Group meetings are possible places of safety where people meet together, acknowledging their differences, but coming together under some greater transcendence, such as "*Stopping the Killing of Workers*" or "*The Future of our Children and Young People*" or "*Meeting the Other Side*". These groups become safe places to meet because they are suitably protected by sponsoring groups and by facilitators who are at ease with people speaking about those themes which distress or involve them.

These educational safe places are not modelled on a didactic approach. Out of the rivalrous nature of the relationships between traditions in this ethnic frontier, (*Wright, 1988, p 68*) and from an understanding of how adults learn in mixed groups within such a place, (*Wilson, 1989, pp 159-165*) didactic approaches can quickly be experienced as propaganda by one side or the other. Unless all sides and experiences are heard there is no real meeting together.

The contribution to new relationships and new understandings

Meetings between people from different traditions and experiences can increase personal understanding and assist the development of new relationships and structures which could take us beyond deep distrust and fears. When people acknowledge and understand how fear becomes a central reality unless people cut it, diminish it or dissolve it, they often use the opportunity to speak in depth about how fear affected them and their families, their areas and their workplaces.

Even when people from different traditions and experiences agree to come together, the processes of polarisation can start very easily. Almost any theme or issue being discussed, or any event occurring outside the group, can make people vulnerable. In this event, the mixed meetings can suddenly become a focal point of the conflict as 'the other' is present there with him or her. Further, many of the different experiences people from the traditions have, of living in the one place, are there with them, too. In such situations, if there is a safe and secure structure, people can take the risk of finding ways forward together.

Secure societies enjoy a peace that no one really has to think about, whereas, in contested societies, there is frequently non-predictable violence against which people cannot take preventative action. Such unpredictable, all pervasive, violence can enter every aspect of personal and communal life and cause people to seek allies within their tradition. Here, at least, they sense they will be relatively secure and, at best, they believe they will get support if attacked by their enemies. The very fear within contested societies is driving people apart, towards choices for 'my own people, my allies and away from 'the others, my enemy'. In this situation, the urgency of meetings taking place is underlined. The history of hurts remembered by each side, and carried in people's

memories, can be seedbeds of antagonism and violence if they are sown and not eradicated. The extent to which the group members acknowledge some transcendent structure to which all give assent, and from which all can move forward together, is central to diminishing the power of fear.

It has been our experience that groups have moved beyond real areas of emotion and people have stayed together. Out of 339 group meetings surveyed seventy-two percent of the groups moved beyond their first meeting. As examples, trade union groups have established new procedures; integrated school groups have developed new forms of working together and carried these ways into the structures of the schools; groups of youth workers and young adults developing cross-community work; people have developed support groups to assist them develop common work together, in some cases for over four years. There are similar projects between cross-community organisations, denominational and inter-church groups, community work, education for mutual understanding projects and cross-border programmes. Where groups have made new agreements to work together in new ways they have often established review dates for these agreements.

Meeting Together in Societies which use Communal Deterrence

In a contested society, the potential to take deterrence actions against the other are more likely when 'the other' is mediated only through stereotypes and threatening images. To choose to meet the other, within a supportive and trusted educational structure, is to make deterrence actions less easy to mobilise. Such meetings offer bridges into each other's experiences, fears and hopes. Community relations groups are about creating fundamentally new relationships, where each has his/her/their place, justly and peacefully secured by some transcendent idea or goal to which all assent, and from which all can move forward together.

These meetings offer some freedom and space where people have the possibility to choose new ways together, with the 'other' in their midst. In such a middle ground, the extremes of emotion and bitterness, of which nearly all of us are capable, are not denied. People are working for breaks in what Arendt referred to as '*circles of predictability and irreversibility*' (*Arendt, 1969*). In such places facilitators are seeking to create places where facts, however difficult, are acknowledged and responded to, within a base of trusting relationships. In our experience, the middle ground is the space in the midst of a mixed tradition group, which can be diminished unless the freedom to speak about these memories and realities is given, and unless they can be spoken of without fear of interruption or abuse. When such an atmosphere is created, people who, in their daily lives, experience other middle grounds being eroded, can have one experience of the middle ground growing in unexpected ways.

While not claiming that this experience is capable of freeing all relationships and structures, we are prepared to claim that without such experiences, people will become diminished, cynical and hopeless. Such meetings, for us, are events where the outcomes and experiences are not known in advance. They cannot be measured or negotiated, but emerge only when people, within a secure atmosphere, take risks to hear things from people who have very different life experiences and choose to speak about them. In our group work many people have spoken about these meetings as the first time they heard and spoke of such matters in mixed groups. *'Contact, without this recognition, always threatens to replicate outside power relations and meetings in this atmosphere achieve little of substance, except further cynicism.'* (Morrow, 1994a, p 11)

Groups need more than words

People need more than words to communicate in mixed tradition groups. The development of visual models as an aide through which people locate themselves without having to try to put complex ideas or confusing experiences into words is an important development of our group work. It gives additional space to examine ideas, especially around themes in personal relationships and communal history. It is invaluable in political discussions in mixed tradition groups which can become tense when people use words which are comfortable for them but which trigger traditional oppositional responses in other group members. The fact that people are not only meeting with words is important for facilitators and group members.

The visual approach is a relational tool in groups, best used sparingly and only to examine themes about which group members have already talked. It has its own built in evaluation measure. People are only interested in it, and show their interest, if it is relevant to them.

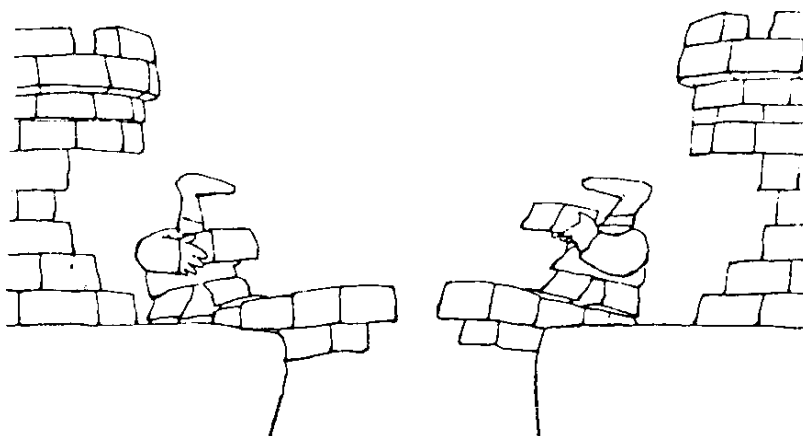
This approach will form part of a new short course being offered in Summer '96 in Jordanstown, called "Facilitating Cross Community Meetings" (further information is available from Future Ways, School of Social and Community Sciences, University of Ulster, Coleraine. Tel: 01265-324550). It will be available as a short course or as a credit module on an undergraduate part time Degree or a postgraduate Masters in Social Policy.

Assisting social and political understandings and agreements

Such meetings make contributions to assisting social and political understandings and agreements. In divided societies, people increasingly feel unprotected and vulnerable. It is their experience that those structures which might protect them, can fail them. The examination of the law and order system and the growth of vendetta and revenge actions are central points associated with this group work. People seek security in the midst of fear and yet the opposite of fear is not security, but trust. The

only real security people have is in relationships where they experience trust and in structures where they have their place, yet trust is not always a central human experience.

The educational task belonging to this work with adults in a contested society is about the re-establishment of experiences of trust through the use of models whose main contribution to societal change or transforming experiences is to give people the opportunity of being with 'the other' in an inclusive way. The change sought is not carved out or fought for but is an outcome of the relationship structures which give freedom and space to change. In this educational form, when relationships and structures are clear, there is space to see the other, to hear him or her and to enter into their experiences of life. When trust is experienced in one context, people carry it forward into other relationships. Such educational experiences illustrate the possibility of fundamental change, however minute, however slow.



Len Munnik

The limited institutional and structural points of stability in a contested area are readily affected by violence and fear. Without meetings and contact, it is then certain that all such places will be extremely vulnerable and there will be little stability. Without links, however fragile, there will be no knowledge that there are ways beyond separation, avoidance and politeness. In reality, without such links, frightened people have more reason to settle for separation and exclusion, or for the forced removal or destruction of the other.

It is clear that new political structures are essential if any long term strategy is to be found for Northern Ireland. At the same time, politicians are unlikely to take real risks if they feel they are going to be destroyed for doing so. As long as personal and group relationships are founded on fear and violence, trust in politics is very difficult. If people here do meet together across traditional barriers and experience trust in which they can be secure and grow, then these experiences, at a pre-political level, model what new, hopefully inclusive, political structures could include.

In this sense, reconciliation work between people and groups, and within cross-community organisations and

structures, is central to any change. *'Instead of being rivals, reconciliation and politics are interdependent if politics is to be about the search for a more whole, just and secure community, free from violence and distrust.'* (*Understanding Conflict Trust*, 1993, *q. cit.*, p6)

Practical ways out of fear, threat & violence

There are some practical ways out of fear, threat and violence, through the forms of relationships which people can experience together and learn in, and through institutions and structures which help to lessen fear.

Certain central questions are raised by the work with mixed groups. As ethnic frontiers are such unsettled places at times of threat, the people in them are often dependent on taking actions in communal solidarity with those 'they are like' against others 'who threaten them'. As we have seen, this easily leads into escalating spirals of tit for tat revenge. Unless people experience new and trusting relationships with 'the other', between people, in cross community initiatives, organisations and structures then such places remain dependent on the unexpected responses of forgiveness or calls for "no retaliation" from those who are relatives of people killed in the violence. Were it not for these actions, a divided community has few other cultural safeguards to prevent violence escalating. (*Morrow, 1994b*)

Meeting together is part of the contrast work which needs done to develop a more open climate, a way of knowing the other and knowing him or her in a way which is non-threatening. It is about building new cultural forms of meeting and community organisation.

Academic studies and research into conflict can sometimes lose sight of the human reality that conflict is an issue of human relationships and that conflict fully escalated, leads to people, such as ourselves, being killed or injured or, perhaps, even killing and injuring others, in our wish to survive.

Group work in mixed groups can also lose sight of human reality. It is possible to become merely fascinated with stories of horror, fear and confusion which are frequently spoken about in mixed groups and just marvel at the group structure which makes this possible and new for people, regarding this as an end in itself.

It is not easy to make changes, to choose to live and organise human affairs here in a different and more inclusive way, especially when there are so many models of separation, avoidance and politeness which are well tested and deeply established in cultural life. These separating paths are shown to be circles of lost opportunities.

Learning together is about going beyond the exploration of 'rational skills' in peace making and conflict resolution into the experience of being with the 'other in your midst' and acknowledging with them all the emotions associated with such meetings. These emotions belong to rivalry and

fear. They are passed down over time and relived in the present - in family gatherings, communal remembrances and traditional events. Learning together is about relationships with those who are 'other', relationships in which each accepts the 'other' in their midst. In that moment people know that they experience some new realities with those who are different to them; they experience acceptance and trust.

It is important that such concrete relationships are secured in the midst of a society that is so deeply divided. Such relationships act as stepping stones towards one another and movements away from tension and conflict; they act as foundation blocks where people learn, anew and together, that it is possible to find relationships and structures that hold each different person firmly in relationship. Such meetings offer a hope that, in the future, these same people are better equipped to trust those whom they experience as being 'different'. In such trust, people can change. \

Bibliography

- Arendt, H.** (1969) *On Violence* New York: Harcourt, Brace
- Brewer, J., Guelke, A., Hume, I., Moxon-Browne, E. & Wilford, R.** (1988) *The Police. Public Order and the State*, Basingstoke: Macmillan Press.
- Morrow, D.** (1994a) "Escaping the Bird in Northern Ireland-Teaching and Learning in the Ethnic Frontier" in *Meeting of Cultures and the Clash of Cultures - Adult Education in Multi Cultural Societies*, (eds) Yaron, K. & Poggeler, S., Jerusalem: Magnes Press.
- Morrow, D.** (1994b) "Games between Frontiers" in *Northern Ireland - Past and Present*. (ed) Elvert, J., Weisbaden: Franz Steiner Verlag GmbH.
- Understanding Conflict...**, (1993) *Third Year Report*, Belfast: Understanding Conflict Trust.
- Wilson, D. A.** (1989) *Freedom Bound*. Coleraine: Centre for the Study of Conflict, University of Ulster.
- Wilson, D.A.** (1994) *Learning Together for a Change* Coleraine: D.Phil Thesis, Faculty of Education, University of Ulster.
- Wright, F.** (1988) "Reconciling the Histories of Catholic and Protestant in Northern Ireland" in *Reconciling Memories*, Dublin: Columba Press.
- Wright, F.** (1996) *Two Lands on One Soil*, Dublin: Gill and Macmillan and The Understanding Conflict Trust. (*Awaiting publication in memory of Frank Wright*)

Further materials

A new text called "Ways Out of Conflict" by Duncan Morrow & Derick Wilson has been published by The Corrymeela Press in February 1996. This includes a text on facilitation and a text on adult education and reconciliation plus a set of nine topics for group discussion developed in extensive trials with community groups and with support from the Open University.

Morrow, D. & Wilson, D.A. (1996) *Ways Out of Conflict*, Belfast: Corrymeela Press. ISBN 1-873739-10-9, ca 100pages. £20 plus £2.50 p&p.

An additional file containing five sets of the nine Group Discussion themes is also available. Cost £9 plus £1 p&p.

Orders with payment made out to "The Understanding Conflict Trust" can be obtained from: Future Ways, L137, School of Social and Community Sciences, University of Ulster, Coleraine. Tel: 01265 324550; Fax: 01265 324904.

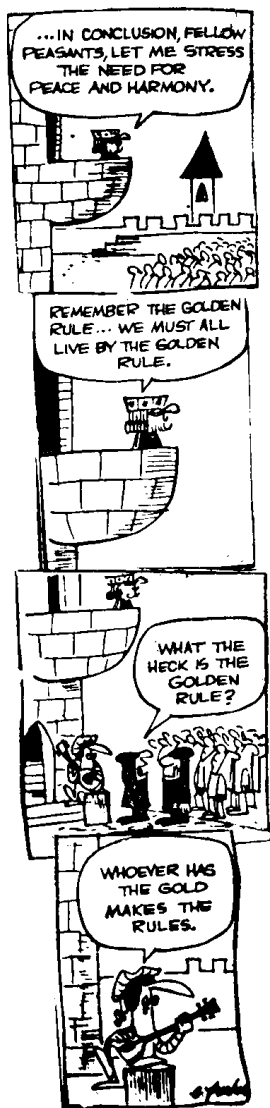
The Links between community relations, planning & economic development

The work in this area is based on two contentions:

- 1 **That the social, cultural, and religious divisions in Northern Ireland society are affected by physical and economic development.**
- 2 **That, in turn, policy initiatives concerned with such development are affected by these divisions.**

If these contentions are accepted, it then follows that those very divisions should be considered when drawing up policies. To take a 'neutral stance' on the back of social division will not necessarily result in neutral policy outcomes.

The Community Relations Council in initiating debate about these issues is conscious that it is trying to engage people in a debate about what is probably the most contentious issue in our society. To move the issue forward it is important that we are able to find good reasons, from their point of view why they should become involved. There has, perhaps been a danger that those of us who are already involved in community relations can send out a message that carries blame on those who we would see as not already 'having seen the light'. We in the community relations business should be all the more aware of such pitfalls given our continued requests to others to look at whether the messages they are sending out are welcoming or not to people from other traditions. Then again there is the oft quoted maxim 'there is none so blind as those who cannot see'. What we have tried to do is to consider community relations or reconciliation not as the end goal but as part of the process toward whatever end goal others are trying to reach. That in these cases would be economic development or sustainable planning development. Below I will outline some of the key points, further information can be got from a number of documents which CRC have either just



published or are about to publish. These are:

- ❖ *Segregated space in Northern Ireland - Principles and Practice*
- ❖ *Of Mutual Benefit? - The capacity of economic development to contribute to community relations*
- ❖ *Accommodating Change - Report of how a variety of organisations in the employment sector had dealt with the issues of cultural diversity.*

Key points:

◆ Audit

In order to look at the possible effect that sectarian division has on a policy or development or delivery of service there should be some form of community relations or ethnic audit. If the questions are not asked about whether there is any differential across the sectarian divide then a strategy to deal with them can not be devised. The questions may be very simple such as those in the guidelines for groups.

◆ Process not outcomes

No set outcomes such as integration or segregation, instead a debate about the issues looking at all the options.

◆ Security

The protection of persons, their physical and community space, their identity and culture, is crucial for the creation of sustainable communities.

◆ Choice

Enforced integration or population movement and change has not, nor should not, play a role in creating a shared vision for any area or community. The availability of real choices to people is critical.

◆ Equal

The principles of equity, enshrined by legislation, must inform the treatment of communities in planning, development and investment terms

◆ Access

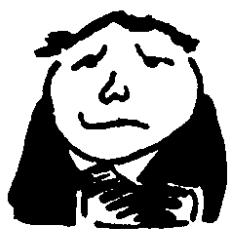
Communities should have access to the services and facilities on which they depend for survival, sustainability and growth.

◆ Partnership

Community partnership across the cultural divide offers genuine potential to address local problems for the benefit of people who share a common social position and who wish to build trust and mutual respect.

◆ Growth

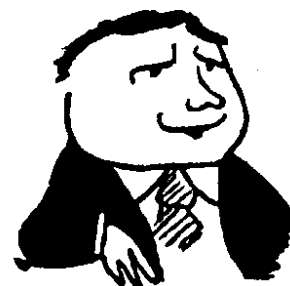
The development of viable and vibrant areas relies on a sound economic base that provides local communities with the life chances and a quality of life that can be enjoyed in any area.



...POLICIES? OF
COURSE WE NEED
CR POLICIES!



WE'VE BEEN WORKING
AT IT FOR YEARS ...



OUR PRIMARY CR
POLICY IS TO AVOID
IMPLEMENTING A
CR POLICY !

Guidelines for Community Relations work

These guidelines have been drawn up to assist projects in checking out whether they are seen as welcoming or inclusive to those from a variety of religious, cultural, or political backgrounds. They may also be useful in helping you to find out if there are perceived barriers to such involvement, and what these are. In light of the questions raised about such barriers, you may find ways to refine or redevelop your work in a way that encourages oneness and dialogue, and ways to increase the inclusive nature of your project.

The guide does not give any answers or proposals as these will vary from project to project and area to area. CRC is of course willing to support you in any discussions and decisions around the issues raised and share with you ideas from others that may be of interest to you. All the guidelines may not be relevant to your project or you may well be able to identify barriers that are particular to your group or area.

CRC believes that potential sectarian division can affect practically any service or policy area in Northern Ireland. It recognises that community relations may not be a significant part of your work, but believes that lack of attention to sectarian issues can have a negative effect on the success of that work. CRC also recognises that constructive attention paid to such issues can benefit the development of a project and its work, at the same time improve community relations.

1 Does the make up of the group at all levels i.e. users, membership, committee, staff, officers, patrons reflect the breakdown of the local population with regard to political, religious or cultural differences? If not what action can be taken to try to redress any imbalance? In this you are not looking for exact quotas or numbers but for trends.

2 Does the group use venues for its meetings which are seen as welcoming and accessible to those for all traditions and backgrounds. Is the venue seen as 'open' and 'safe'?

3 While the venue itself may be seen as 'neutral' does travel to it mean that people have to travel through 'foreign' or what they might see as 'hostile' territory?

4 In sending out information about the group's activities does it ensure that the information is provided through what may be different networks which may operate in differing communities?

5 Has the group developed ways in which issues of potential sectarian difference can be raised and discussed in the group without rancour and can then hopefully be resolved? An inability to do this is most often shown by silence or avoidance.

6 Is the name of the group seen as being associated with only one tradition or with a variety of traditions?

7 Does the group or the venues it uses have symbols which can be seen as being identified with only one tradition?

8 Do the users of the groups facilities or premises carry with them a perceived connection or support of one community and not another?

9 Does the group make any positive statement about principals of being open, cross community, anti-sectarian etc.?

10 Has the group developed guidelines for staff, users, members etc. about potential issues of sectarian, political or other forms of harassment and are these clearly available and shown to people? Is there training and induction procedures on the reasons for the guidelines and their use?

For further information or advice please contact the Community Relations Council, 6 Murray Street Belfast BT1 6DN. Telephone 01232 439953. The text of these guidelines is also available separately, Tel: 01232-311881.

A Cautionary Tale

Momentous opportunities rarely emerge in the life of a protracted political conflict and when they do swift intelligent pragmatic responses and the will to risk change are required. In the current phase of the political conflict in Ireland such moments have been presented by protagonists and mediators alike, while history may selectively report to what effect. What we know of the effectiveness of "track two" intervention strategies towards conflict resolution is very limited. The following article by Dr Eftihia Voutira and Shaun A. Whishaw Brown goes some way to address the effectiveness, ethical and political dilemmas at the core of UK based conflict resolution initiatives. The full text from which this summary derives is aptly sub-titled "A Cautionary Tale" and provides interesting questions and pointers for policy development and more explicit political, ethical and practice boundaries to conflict resolution and community relations interventions in Ireland.

by Dr Eftihia Voutira
and Shaun A. Whishaw Brown

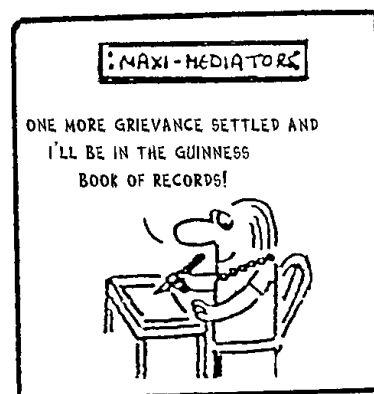
This is a review of the literature and practices of UK non-governmental agencies (NGOs) involved in conflict resolution, conflict resolution training, and preventive diplomacy. It incorporates some information on such work from outside the UK. The report includes two Annexes which describe two different approaches to intervention in conflicts: the diary of a training session, and a step-by-step guide to mediating conflict. Annex I is a list of NGOs from which data was collected.

This report is not intended as a 'handbook' for donors to help them decide what interventions should be funded. Rather, as its sub-title implies, it asks its readers to engage in a dialogue which this report aims to stimulate. The basic assumption underlying this report is that policy-oriented research should inform the thinking of policy makers and practitioners so that their interventions are likely to improve, rather than worsen, the situation of those whom they wish to help.

This research was funded by the Economic and Social Committee on Overseas Research (ESCOR). Documentation collected included published accounts produced by NGOs; mission statements designed to attract funding; working and theme papers; and training materials. Interviews were also conducted with NGO staff and others with individuals who work independently in conflict resolution. The books, papers and other information from UK NGOs used in the report may be found in the Refugee Studies Programme's Documentation Centre.

The project was motivated by the recognition that there is a great deal of uncertainty, even confusion among those who make policy (as well as those who study these issues), as to how best to deal with the increase in the numbers and types of violent conflicts around the world. There are many actors intervening in conflict situations:

the UN, governments, inter- and non-governmental organisations, academic and practitioner 'experts', and trans-national organisations such as the Church. Although it is clear that a great deal of money is being spent on such activities, it was not possible to find out how much because few NGOs are prepared to provide such information. It was found that there is a great deal of inter-agency competition for funding.



The research time for this project was limited to two months. The report does not claim to be comprehensive. Ideally, it would have been able to comment in a more definitive way on what UK NGOs 'say', 'what they say they do', and 'what they do'. The report is mainly confined to an analysis of what UK NGOs say about their activities through their publications. During the interviews with agency personnel, some were hesitant to 'say what they do'. The main limitation placed on this report is the lack of empirical data documenting comparatively what UK NGOs 'do' in the field of conflict resolution and the impact of what they do. This limitation derives from the absence of literature based on long-term empirical field research. Without such research, it is not possible to assess the usefulness of NGO activities in terms of their objectives: resolving conflicts.

The report offers an analysis of the available data, raises a series of questions which are aimed to provoke

discussion, and identifies further research on the impact of NGO interventions as a priority. It is underpinned by the assumption that the first step in assessing NGO activities is a clarification of the concepts they use. There is a vast confusion among UK NGOs as regards terminology, but 'empowerment' is a word used by all to describe the successful outcome of their work. The term is used to describe those NGO activities aiming at enabling the participants to feel that they can change their own situation. Today, NGOs identify themselves as agents of 'civil society' without clarifying their exact role *vis-a-vis* the states in which they operate. The report discusses the concept of civil society, both as a slogan and as an analytical term, and argues for an identification of civil society with pluralism. It also seeks to clarify other concepts employed by practitioners by providing the contexts within which the terms are used.



The UK NGOs studied in this report were found to be mainly concerned with large scale violent conflicts, both within and between states. They are not involved in resolving family or neighbourhood disputes. They all have different working definitions of conflict which are used to identify distinct programmatic approaches.

The report emphasises the need to examine the causes of conflict. Any intervention that does not take into account the original conditions which give rise to the conflict will necessarily be palliative and short-term. All NGO interventions presuppose some view of the origins of conflict which can be traced to different philosophical and religious traditions. However, scarcity and competition for resources as causes of conflict tend to be neglected.

All of the work of the UK NGOs studied is predicated on the notion that the ideal state of human society is 'harmony', and shares the aim of safeguarding peace and security. This review of the work of UK NGOs found that they neglect the issues of power and control.

The view, that 'peace and harmony' is an ideology of oppression which is often introduced to consolidate gains and maintain domination, has not been entertained by the UK NGOs studied. In fact, celebrating harmony as a virtue, over complaining or disputing, amounts to 'trading justice for harmony'.

The UK NGOs involved in conflict resolution borrow their basic insights from the different academic disciplines that have contributed to the study of conflicts. Nevertheless, each UK NGO adopts its own terminology to address conflict which corresponds to the specific practices each adopts in training for mediation and conflict resolution. Their work does not normally entail any direct intervention in the resolution of conflicts. Most activities are of an indirect nature aiming to affect the behaviour of people living in conflict-ridden regions and to promote a general ethos of well-being.

The analysis of the agendas and reported actions suggested a classification of UK NGOs activities and philosophy into three broad types:

Model A NGOs:

address conflicts at the top level; use UN vocabulary; rely on funding from government sources and international bodies; presuppose early warning information from academic sources; undertake field missions to collect information, network, and solicit invitations; organise high profile conferences; and assume that conflicts are generated by basic misunderstandings among the parties to the conflict.

Model T NGOs:

aim at influencing public opinion; use 'development' vocabulary; rely on funding from membership, public, church and some governmental sources; undertake independent field research at all levels of the society; encourage citizens diplomacy and grassroots awareness, as well as attempting to influence leaders; and assume that conflicts are generated from the lack of the free flow of information to all parties involved.

Model B NGOs:

address conflicts at the grassroots level; use peace activist vocabulary; rely on funding from membership and private foundations; make use of methods and techniques selected from the other two models; and rely on information gathered from the grassroots level; and assume that conflicts are the result of human rights violations and aim at the promotion of peace.

An assessment of the different UK NGO descriptions of the results of their interventions into conflict resolution and conflict resolution training suggests that the middle-level interventions are more effective than those that aim at effecting higher levels of leadership. However, Model T NGOs have greater difficulty in getting funding for their work because their work relies more on local people who require support on a sustained basis.

The report examined materials used for peace education and training in schools. It was concluded that they fail to take account of the differences between the classroom environment and society at large. Individuals who have undergone conflict resolution training courses designed for adults may appreciate peace education in the context of the classroom, but, on return to their conflict-ridden

real life, the relevance of such training cannot be assumed to be effective. The educational value of those text books which employ alternative stereotypes for peace training is also questioned.

The report is also critical of the claims of many UK NGOs working in the field of conflict resolution to be neutral and impartial. Such 'neutrality' would compromise the human rights advocacy mandates which most of them promote.



The unintended consequences of interventions are also considered. Some examples of these are interventions which are empirically (although unwittingly) 'partisan'; interventions which compromise human rights standards in the effort to maintain an 'impartial' position vis-a-vis the conflicting parties; and interventions which legitimize a different power structure, thereby creating the potential for more conflict.

One of the most critical questions raised by this study is the extent to which foreign involvement in local communities generates or exacerbates conflict. Does the involvement of third party bodies interfere with traditional forms of conflict resolutions? While such a question cannot be satisfactorily addressed without field research, given the politics of international funding, NGO competition for resources, and the proliferation of activities aiming at the promotion of peace, it is necessary to raise the question: *Do conflicts need peacemakers or do peacemakers need conflict?*

The report raises questions concerning what is the relevant type of knowledge for conflict resolution. What kind of knowledge is being imparted during conflict resolution training sessions as currently practised? Using the transformation of Katharina's character by Petruchio in *The Taming of The Shrew* as an illustration, the report calls attention to the difference between education and skills training; changing attitudes is not a skill that can be taught, like typing or driving. Within psychological and educational theories, there is a debate about how one is to proceed as regards learning: behaviour modification or humanistic awareness? The first may be more effective in

terms of intended results; the latter preferable in that it safe-guards the value of human freedom.

The report concludes with recommendations to donors and UK NGOs. It is recommended that UK NGOs which participate in conflict resolution activities need to develop a consensus concerning ethics and standards of professional behaviour.

The discussion raises the question of whether conflict resolution is an art or a science and concludes that to the extent that conflict resolution involves a 'know how' type of knowledge, the criteria for expertise should be clearly demarcated. As in the case of art, short of clear cut criteria, uncontested examples of successful conflict resolution must be the basis for selecting personnel. In the meantime, it is recommended that recruitment practices favour persons who have long involvement, language skills, and expert knowledge of a region as a necessary condition for acceptance by the community as a whole. The report recommends that donors target resources to those involved in conflict resolution within their own societies to empower them to travel, hold meetings, and to organize appropriate rituals of reconciliation.

This study found there are reasons to be concerned about issues of accountability as UK NGOs involve themselves in other peoples' conflicts. As Samuels' article, *'At play in the field of oppression: a government-funded agency pretends to export democracy'* (*Harpers Magazine*, March 1995), pithily describes, activities which are claimed to be neutral or impartial may include actions which in fact promote the foreign policy designs of the donors who fund them.

Donors should fund comprehensive policy-oriented research concerning conflict resolution activities with a view towards developing instruments for assessing the impact of existing strategies in training and mediation.

The report took note of the fact that all societies have their own institutions for treating disputes. However, those who assume the value of these traditions should be warned about the potential dangers of 're-inventing' tradition.

Rather than adopting an unqualified, romantic endorsement of return to 'traditional society', the report recommends that these 'traditional' institutions should be subjected to the same scrutiny as the work of UK NGOs in terms of standards of effectiveness, sustainability, accountability, and respect for human rights. \



This piece forms the executive summary in *Conflict Resolution - A Review of Some Non-Governmental Practices: 'A Cautionary Tale'* by Dr Eftihia Voutira and Shaun A. Whishaw Brown, 78pp, University of Oxford 1995. It is available from: Refugee Studies Programme, Queen Elizabeth House, 21 St. Giles, Oxford OX1 3LA, £4 + p&p.

BOOK REVIEW

Mediation UK: Training Manual in Community Mediation Skills

Written by John Crawley

Edited by Marian Liebmann

Research by a group of mediation practitioners & mediators

Available from: Mediation UK, 82a Gloster Road, Bristol BS7 8BN Price £34.50 (Also available from the CR Information Centre, Tel: 01232-311881)

This spiral bound 350 page manual was produced in May 1995 and comes out of the experience of some 27 mediation centres who submitted materials to the research group.

It has been written as the editor says "especially for people involved in community mediation but is also for people wanting to learn about how to use mediation in other fields. Many exercises can be used in their own right".

It is not intended to be a self-training manual but a reference for those providing basic training for volunteer mediators in community mediation services. I believe this manual will be well used in a variety of settings. It sits nicely alongside similar works mainly coming from the United States but naturally comes much closer to our own culture.

It is extremely well set out in nine distinct sections each section having its own trainer and trainee material. All

exercises are coded as an indication of how advanced they are, when to use them, how long they will take, what you need to use them and what the aim is. For those who experience conflict by telephone there are seventeen suggestions for you. Sections include, *What is Mediation?*, *Getting ready to Mediate*, *The Mediation Process*, *Mediation in Practice and Working as a Mediator*. Near the back of the manual there are even sample programmes for day and weekend courses.

Like a good cook book it looks and sounds not only good but straightforward, how could you make a mistake? And this is my concern, in the hands of an experienced trainer they will use it as a support, guide, framework and menu from which to choose appropriate material to suit the group they are working with. In the hands of those less experienced it becomes straight, ridged and bland and may even serve to put people off the "food" of quality mediation training. The writing and editing group were obviously aware of this risk when putting together such an excellent resource. I believe also the risk was worth talking. This is an excellent contribution for those people who want to understand the process of mediation between individuals or who want to introduce mediative behaviour to their organisation. It does not cover shuttle mediation or large group conflicts. These no doubt will be the subject of future work. \

Joe Campbell is Training Officer for The Mediation Network in Northern Ireland.

.....

Exciting Caption Competition!!



The reader with the most witty, imaginative (and printable) suggestion for a caption to the above illustration will win a £10 book token. All entries to the editorial address. Employees of CRC or their grannies are ineligible to enter. (Please note that jokes about superglue probably won't win.)

TRAINING DATES

Developing Advanced Group Work Skills

(Two intakes during 1996)

FIRST COURSE INTAKE

Interview: Fri., 26 April 1996

Selection/ Induction half Day: Fri., 17 May 1996 (10am-1pm)

Eight day Training programme: (All 9.30 am - 4.30 pm)

23-24 May 1996, 30-31 May 1996, 6-7 June 1996, 13-14 June 1996

SECOND COURSE INTAKE

Interview: Fri., 21 June 1996

Selection/Induction half Day: Wed, 4 Sep. '96 (10am-1pm)

Eight day Training programme: (All 9.30 am - 4.30 pm) 12-13

September 1996, 19-20 September 1996, 26-27 September 1996,

3-4 October 1996

This is an accredited training course designed for experienced group leaders who are involved in:

- ◆ working with groups
- ◆ supporting/training staff or volunteers
- ◆ leading informal groups in local communities
- ◆ initiating a variety of development groups, e.g. education, politics, criminal justice system, church, youth, women, ethnic minorities, campaigning, lobbying, etc.

The course will contain a balance of theory and practice with an emphasis on experiential learning. A written assignment is a requirement for assessment and accreditation.

Booking a place on the programme:

As course places are limited, please complete and despatch the enclosed booking form to CRC by 19 April 1996 for the first intake or 14 June 1996 for the second Intake. Should you have any preliminary enquiries please call Fergus Cumiskey at CRC tel: (01232) 439953, or fax: (01232) 235208. Fees: Statutory £250 Voluntary £200.

Counteract

Thursday 28 March 1996 at Centre for the Unemployed 10.00 am - 1. pm (Light lunch provided)

Counteract present a brief introduction to their recently commissioned anti-intimidation video for CR practitioners, trainers, CRO's, personnel and training officers etc. are welcome. To book contact Billy Robinson at Counteract, Tel: 01232-237023.

Workers Educational Association

Ballymena Leisure Centre

21 March *What does our history mean to us?* Duncan Morrow

Dungannon Library

21 March *Facilitating Political Discussion* Roisin McGlone

28 March *Anti-sectarian Awareness* Roisin McGlone

For further information contact Colin Neilands, WEA Tel:01232-329718

Volunteer Development Agency

For more information on the following courses contact the Volunteer Development Agency, Annsgate House, 70-74 Annsgate, Belfast Tel: 01232-236100.

Motivation of Volunteers

Wednesday 27 March 1996 (9.30am - 4.00pm) in Volunteer Development Agency, Annsgate House, 70-74 Ann Street, Belfast.

This course which offers the CCEISW seal of quality will explore the key elements of motivation and will help participants to develop techniques for promoting the motivation of their volunteers. By releasing the 'E' forces in volunteers - Excitement, Energy, Enthusiasm, the course will show how motivation impacts on all areas of working with volunteers.

The cost is £35 NIVDA members, £40 non-members (voluntary/community) and £50 non-members (statutory).

Making A Difference:

Volunteers within the statutory sector

Monday 15 April 1996 (9.30am - 4.30pm) in Glenavon House Hotel, Drum Road, Cookstown, Co Tyrone.

This one day training workshop will examine volunteer roles and tasks within statutory placements, how volunteers could be more effectively involved and volunteer relationships with paid staff. It ties in with the Make A Difference Initiative

The cost is £35 NIVDA members, £40 non-members (voluntary/community) and £50 non-members (statutory).

Training Volunteers

Wednesday 22 May 1996, 9.30am - 4.00pm

Thursday 23 May 1996, 9.30am - 4.00pm

Friday 24 May 1996, 9.30am - 1.00pm

This two and half day (non-residential) course is aimed at those who have responsibility for training volunteers yet have no experience as a trainer. It will cover some of the basic skills of training volunteers including presentation skills.

The cost is £80 NIVDA members, £100 non-members (voluntary/community) and £150 non-members (statutory).

Citizenship in Action: Young People Volunteering

Thursday 6 June 1996: venue and cost to be confirmed.

This major one day conference will explore what citizenship means to young people in Northern Ireland. It will look at what young people feel their rights and responsibilities as citizens could or should be and the current and potential opportunities presented through volunteering. This important and innovative conference will be organised by the Volunteer Development Agency in partnership with VSB, Youthnet, Princes Trust Volunteers, NI Youth Forum and the Inter Board Youth Panel.

Future Ways

There will be a new short course offered in Summer 96 at University of Ulster, Jordanstown, called "Facilitating Cross Community Meetings" There is also a module available called "Cross Community Work - Theory and Practice" as a short course for staff in public bodies.

Both Courses are six days in duration, the public service course is taken as two days per month; the summer course is two days per week over three weeks. They will be available as a short course or as a credit module on an undergraduate part-time Degree or a postgraduate Masters in Social Policy.

For further details contact: Derick Wilson, Future Ways, University of Ulster at: (01265) 324550.