

LEARNING IN CORMEELA

THE IMPORTANCE OF VISION DAVID STEVENS

THINK PEACE 4.1

Corrymeela began with a vision of Ray Davey, of Christian community and reconciliation, which took the form of a centre, and a community in 1965. One of Ray's key themes was the idea of the 'Open Village', which he expressed at the opening on 30 October 1965.

We hope that Corrymeela will come to be known as 'the Open Village', open to all people of good will who are willing to meet each other, to learn from each other and work together for the good of all.

Open also for all sorts of new ventures and experiments in fellowship, study and worship.

Open to all sorts of people from industry, the professions, agriculture and commerce.

This vision expressed a commitment to encounter, interaction and positive relationships between all sorts and conditions of people. The vision was global as well as local. It was not just about community relations. It was about a totality of relationships. The vision put an emphasis on openness and hospitality. Hospitality and reconciliation are linked. In the words of Henri Nouwen "hospitality is about offering people space where change can take place".

At the outset the following core aims were identified:

- a) To help to train Christian laymen/women to play a responsible part in society and the Church.
- b) To provide opportunities for retreat, so that people under stress, or wishing to discover new meaning in their lives, may find quietness for readjustment.
- c) To provide opportunities for industrial and professional groups to meet for conference and study.
- d) Through work camps, to bring together crafts people and voluntary workers in a realistic Christian fellowship.
- e) Through youth camps, to provide a meeting place for young people of this and other countries.
- f) To provide a meeting point for reconciliation work in the wider community and in Church life.

These core aims bring together a number of themes:

- Training, particularly of lay people
- Retreat, respite, renewal
- Encounter
- Volunteering
- An international dimension
- Community building
- A ministry of reconciliation

All of the above elements have been important in our history.

The Importance of Relationships

It is a central insight of Christian faith that relationships matter, that they break down constantly and have to be restored. Ray Davey offered a language around relationships and reconciliation.

This language around relationships and reconciliation has been taken up in political discourse. In the Shared Future document it is said “relationships matter and are central” and “moving from relationships based on mistrust and defence to relationships rooted in mutual recognition and trust, is the essence of reconciliation” (See *Shared Future* Policy, 2005 para 1.4.1).

The language of relationships and reconciliation was taken up by members and staff over the years and applied to:

- **politics and conflict transformation practices;**
- **family work** (e.g. neighbourhood development approaches, work in support of victims families, support to prisoners’ families, support to families in interface areas, offering a sanctuary facility for those who were intimidated);
- **schools ‘mutual understanding’ programmes** (e.g. ‘twinned primary and secondary programmes’, the Mutual Understanding Curriculum, ‘Facing History and Ourselves’, Forgiveness Education, Restorative Schooling, Parent Support programmes; Peer Mentoring schemes and specific School Change Programmes around diversity);

- **faith and social issues** such as the ‘Faith & Politics’ Group, congregational, parish and inter-church work (congregation and parish twinning programmes; church and community development programmes);
- **community work** in partnership with various neighbourhood and youth training programmes;
- **youth work** (e.g. area support programmes linked to residential opportunities; seed group initiatives; ‘face to faith’ and ‘face to face’ programmes; cross community initiatives; inter-face youth programmes; policing and young people encounters; international exchange programmes);
- **the professional training** of teachers, youth workers and social workers; and
- **the contribution of volunteering** to wider civil society².

Reconciliation is a Practice not a Theory

Ray Davey was a person who enabled young people to take significant responsibility and provided a context for incredible learning (learning by doing). Ray and other important individuals in Corrymeela’s history provided key models and conversation partners for learning about reconciliation. They taught the practice of reconciliation.

It is not enough to ‘know’ (ideologically, theologically, intellectually) about reconciliation, we need places where people can experience trust and reconciliation. We need people who can ‘model’ reconciliation.

Thus encounter and relationships are central. It is only in encounter and relationships that words like trust, reconciliation and forgiveness become real.

The early experience in the work camps, which helped to reconstruct the site at Ballycastle, (and later in the family weeks) created a strong context of community building and learning.

The Corrymeela Community, through being a group of diverse people committed to, and involved in, reconciliation, created a context for learning

– both structured and unstructured – about reconciliation. This has continued all through our history. It has had implications directly for the work of Corrymeela and Corrymeela members, (former) staff, long-term and short-term volunteers have carried their learning throughout Northern Irish society and beyond.

Many Corrymeela members (nearly 400 in 40 years), former long-term volunteers (around 500 since the early 70s), thousands of short term volunteers and previous and current staff are active in a whole variety of reconciliation and community relations activities, and some have created their own training agencies in community relations and conflict transformation issues.

A Crucible of Violence

The Troubles, starting in 1968, created a wholly new context for the work. The focus that had always been one of bringing people together intensified, but providing respite for people, often from the most troubled areas, became of vital concern in the work.

This led, through the seventies, to a rapid expansion in the number of programmes at the Centre. This required us to seek additional funds. These funds also enabled us to develop the physical infrastructure and residential facilities. By the mid-seventies we had established sectors of work within the schools system, youth work, family and community groups and churches.

A Range of Different Programme Models

Initially we had hoped that by bringing people together in an environment where we could live, talk, work and play together, that the experience could help break down the barriers of ignorance that separated us. It was not that this was unsuccessful but we soon realised that more was required. At the beginning we had also used the time-honoured conference model. This revolved round the speaker or speakers who had come to impart specialist knowledge and skills. It was basically a teaching model. We began to realise that while this was useful, and had its place, other models were required.

We moved to models that began with the participants, where we were and our life experiences. Greater emphasis was put on people sharing their experiences and developing relationships between participants.

We widely used a seed group model where a diverse group of people (particularly young adults) worked together over a number of weekends. Each weekend had a particular theme, e.g. family relationships, the meaning of faith, sexuality and relationships, the Troubles, sectarianism. This model has a strong emphasis on personal development and personal responsibility.

Safe Space

We developed the understanding that it was not just bringing people together that was important but also that the context within which the contact happened was crucial. The way we set up our initial group processes and allowed the programme to evolve was key to achieving the outcomes that the groups hoped for. We referred to this as the ‘creating of safe space’. It was providing such a space where difficult stories and experiences could be raised and shared that took our programmes into a new level of encounter.

The phrase ‘safe space’ is an easy phrase to use and is both simple and quite complex at the same time. It includes something as simple as a smile for, and the recognition of, the stranger arriving at the Centre. It involves giving a direct welcome and ensuring that the place in which they are staying is warm, welcoming and friendly. It involves setting a contract with the group based on our hopes, fears, expectations and limitations. Above all, it allows, through the evolution of the sense of safe space, for people’s stories and questions about one another to emerge. In a safe space people can be vulnerable and vulnerability also creates safe space.

The language of ‘safe space’ has also found its way into the Shared Future document (see 1.3.14) and others have grasped the importance of spaces,

“in which different groups can share a similar experience of discovery. Sometimes such spaces allow people to detach aspects of their identity (cultural, vocational, sexual) from what they have hitherto seen as its essential and dominating character. Often, it is within, rather than between, groups that the real processes of discovery occur. In any event, it is in such spaces – youth groups, drama workshops, sports teams – that some of the most imaginative and successful forms of community healing have taken place.”

(David Edgar, the Guardian, 14/09/05)

The Telling of Stories

We have learnt the importance of people telling their stories. We are ‘storied’ people; we understand ourselves and what has happened to us and our communities, in and through our stories. We can decide how we want to tell our story – it is always possible to tell it another way. You cannot tell a story without someone listening to you and you have to tailor the story to reach the other person.

What happens when you tell your story in the presence of someone from the ‘opposing’ community? What happens to you when you listen to their story? Does your story alter? Do you alter?

It is always possible to tell it another way and that the ‘other’ finds a different place in it. It is always possible to hear the other person’s story in a different way and stories can be added to.

Creative and Adventure Learning

To support the process of sharing stories whilst also trying to create a sense of community, we always used different activities. We had a well-established set of recreation resources, arts and crafts and we, occasionally, used drama, beach walks and forest walks to provide variety. However, for the most part, these activities were used to fill the ‘spaces’ when we weren’t ‘working’. The ‘real’ work, in the late seventies and early eighties, was in the meeting, the discussion and in the talk.

By the early nineties, we began to understand the limitations of talk

or discussion. Often, when we evaluated the group's experience we would regularly find that the group would name the creative learning and recreational activities as having been the most important part of it. Many of the young people and some of the adult groups had little or no experience in and/or comfort with engaging with each other through words. What was done in group settings and how it was done, was much more important than what was said or how clever the use of words might have been.

In light of this experience, we began to think more creatively about these activities. Large elements of what had previously been termed 'recreation' were transformed, in both content and use, to become what we now know as 'adventure learning'. Initially we developed an exciting and diverse range of activities that could be used on or off the centre. These activities are used to help build groups in terms of the communication, risk taking, problem solving, gender differences and physical support of one another. These activities have become increasingly adapted and designed to create experiences that allow group members to enter new relationships with one another at many different levels.

Our Creative Learning work (e.g. art, drama, puppetry etc) developed in essentially the same way. Our recreational use of arts and crafts had always been well appreciated but the new thinking allowed us to translate and transform many of these activities into discrete activities, which could equally be used to help build and enhance both group processes and the individual experience.

Involvement in the arts engages the whole person, 'speaking from the heart' and using his or her creativity and emotions. This can lead to learning and insights that can pave the way for personal change.

The Importance of the Residential Experience

A residential experience can create a new openness to deal with issues that people find difficult in their 'home' territory – often issues of reconciliation and community relations. A lived residential experience together allows old patterns and ways of viewing one another to change. It allows different ways of meeting to invade the world of fixed expectations

or old ways of being with one another in a group, a school, a church, etc. Such activity can bring challenge and even discomfort to some groups, but new ways can be opened up.

We have been influenced by the tradition of Dutch adult education, which came through the Dutch members of the Dutch Northern Irish Advisory Committee who had been involved in Dutch adult education centres.

The starting point of this kind of work is the conviction that every adult is responsible for his or her learning process. The facilitator initiates this process, guards it and tries to shape it. The goal of this learning process is to enable a person to make a contribution to social change and to the improvement of the situation in which he or she finds him/herself. The person is him/herself part of this process.

The learning process takes place in a group. This group represents, to a certain extent, the social and personal situation in which the participants are living. It is not an arbitrary group such as a school class. It is composed of people who share a similar situation and have the same interests. Though some input from outside the group may be desirable, or even necessary, the group itself is often quite knowledgeable. The greater part of any experience together is used to communicate to one another the knowledge that is contained in the group itself. The facilitator uses different methods to bring this knowledge to the surface and to promote the exchange of facts, emotions and experience. Every participant shares responsibility for what happens in the group.

The learning process starts by analysing and defining the common questions and problems of the participants. In this they are already taking their responsibility both for the learning process and for their social and personal situation. The process demands a certain distance from the situation in which the participants live. They leave their home and work for some days and come together in a conference centre. They must have an issue, a subject or theme that to some extent unites them, and some awareness of what they want to learn; in the process itself the

more concrete aims of the learning process may change. The participants should feel free and secure; a general rule is “everything said in this room remains in this room”. The conference centre must provide a hospitable environment. At such conferences the informal part is at least as important as the official programme.

The facilitator ought to provide sufficient information for the participants to analyse the situation and to find ways to deal with it. Input from outside the group may be indispensable. The facilitator must have some insight into the situation from which the participants are coming. An intake interview and some general exploration of the situation may be required. However the facilitator is learning too; the facilitator is not supposed to have a complete analysis of the situation or to be able to offer solutions. This may even hinder his/her listening to what the participants have to say. At the end of the conference the participants evaluate what they learned and try to find ways of applying their knowledge to the situation where they come from³.

Beyond the Residential-The Importance of Community Based Work

Residential based work needs to be linked to community-based work, particularly to developmental programmes rather than a series of one-off events. Community based work is the world of day-to-day actions, engagements and understandings in which people live their lives. Therefore, the residential experience needs to support change in this day-to-day world – new ways of meeting or speaking about sensitive issues so that new events, new patterns of activity and new structures are created, and institutions are influenced in positive directions. One of our past important projects in this regard has been the Teacher Training Project which produced the *Joined Up* resource (see attached resource list), *as well as the current ‘Facing History and Ourselves’ Programme* (see attached resource list), *Face to Faith and Face to Face (editors update)*.

Not Doing Things to People

Reconciliation work is about not doing things to other people – making them more tolerant and more open. Reconciliation is a mutual exploration

or at least an exploration that I too have gone on. We cannot expect other people to cross boundaries and go on journeys of exploration that involve the ‘other’ if we have not done so in some way too. One of the big problems that occur, time after time in reconciliation work, is that we discover that it is the workers (e.g. the custodians of young people or school children), and we ourselves, who are often a major barrier to useful work. So many of us cannot cope ourselves with issues of diversity or healing, so how can we expect the groups we work with to do so?

The Work of Roel Kaptein

In the 1980s and early 1990s the work of Roel Kaptein was a profound influence on a number of staff and community members. Roel was a Dutch member of the Dutch Northern Irish Advisory Committee. Roel started with a person’s questions; these questions could be personal, religious, social or political. He illuminated these questions by the use of pictorial models and by the use of theory derived from the French thinker Rene Girard. Thus many people learnt about the importance of imitation, rivalry and scapegoating. They were able to see reconciliation in new ways: as undermining exclusionary behaviour and expulsive mechanisms; of (re-)incorporating the vulnerable and scapegoats; and challenging the things that alienate and separate us. Many people were able to see the gospel in a new way.

They also learnt about the importance of sticking with their/our questions. ‘Head’ and ‘heart’ knowledge was brought together. Reconciliation was about us, not other people out there. It was not a ‘theory’ or abstract knowledge. The way that Roel worked has profoundly influenced many community members and continued in the ‘Mill Group’ and in the Members’ Study Weekends that were established annually in January.

The Work of Frank Wright

Frank Wright, who was a Corrymeela member and a political scientist, brilliantly analysed societies where two groups with different national allegiances shared the same territory. He called these societies ‘ethnic

frontier' societies and Northern Ireland is obviously one such place. Ethnic frontier societies are characterised by histories of antagonism and lack of trust. In such societies

- There is a lack of ease in the presence of those who are different from 'us'. In a context where suspicions about the intentions of the 'others' abound, a lack of real knowledge about the others breeds speculation, and speculation breeds fear. These fears merely demonise the other, reinforcing separate identities and stereotypes.
- There is a deep insecurity about the outcomes of talking about division in a society where relationships between people from different traditions and structures in which people feel safe together are so fragile;
- There is a 'cultural common sense' that supports separation, avoidance and politeness rather than taking risks together about working through issues that touch on core divisions.

Reconciliation work involves the creation of 'space' for open meetings across divisions. It concerns the growth of trust and relationships in order that the difficult and sensitive issues associated with an ethnic frontier society around politics, human rights, equality, education, cultural identity, the economy, social development and law and order can be worked through rather than around.

Reconciliation involves meeting each other across divisions in different ways so as to undermine previous separate certainties. Such possibilities of meeting can often be fragile and hostage to the wider atmosphere of inter-communal fear and violence that may be threatening or occurring. The people who are involved are usually 'exceptions'.

We were always clear that a stable political settlement was vital for cross-community trust building; without a stable political settlement the work was always at risk. We were also aware that without a certain amount of trust you could not have a stable political settlement. Therefore, from our earliest days we ran political conferences and members were involved in political parties. We also had conversations with paramilitaries, encouraging them to become constructively involved in politics and community building.

In Conclusion, in our Corrymeela history, learning has had some of these themes:

- The importance of meeting and encounter
- The importance of community building (and residential build community)
- Creating a ‘safe space’
- The importance of stories
- Making connections between faith and life
- Starting with people’s questions
- Using models to help our understanding
- Using creative and adventure learning to get us ‘beyond’ words and thinking to open up other dimensions of our personalities.

David Stevens⁴

Editors Note: This up dated text was written by David in 2006 and formed the outline vision and structure within which he steered Corrymeela from that time. Regrettably David died in 2010 (See extracts from his Obituary overleaf).

Endnotes

1. This article has its origins in 2005 work commissioned by the Community Relations Council on self-evaluation in relation to its core-funded groups (of which Corrymeela was one). The focus was on the extent to which core-funded groups were “reflecting and learning about reconciliation and community relations work”. In addition, in the Government’s 2005 ‘Shared Future’ document on community relations, Corrymeela is referred to in regard to best practice in reconciliation work (section 2.8.17).
2. Editors Note: In recognition of the large number of members and (former) staff who contributed and continue to contribute to these reconciliation practices we have not named anyone. The intention is to demonstrate the in-depth experience that has been accumulated within Corrymeela.
3. For a fuller examination of this approach go to: Wilson, Derick (2014) Communities of Contrast: Modelling Reconciliation in Northern Ireland. In: *Can We Survive Our Origins: Readings in Rene Girard’s Theory of Violence and the Sacred*. (Ed: Gifford, Paul), Michigan State University Press (MSU Press), East Lansing, Michigan, pp. 124-136.
4. This article has used material from ‘Different Tracks: Experiential Learning’ which was produced by the Community and from the work of Future Ways.

An Appreciation of David by Gladys Ganiel is included below.

David Stevens – In Memory of a Peacemaker

May 25, 2010 in Churches & Reconciliation, Dealing with the Past, Ecumenism, NI Politics

David Stevens, Leader of the Corrymeela Community, died from cancer on Sunday at the age of 62. A founding member of the Community Relations Council, David also worked for 25 years in the Inter Church Centre in Belfast, serving for 12 years as General Secretary of the Irish Council of Churches and Executive Secretary of the Irish Inter Church Meeting.

David's book, *The Land of Unlikeness: Explorations into Reconciliation* (Columba, 2004) is essential reading for students on our Master's in Reconciliation Studies. It is a theological work, grounded in the context of Northern Ireland. In it, he asks Christians to honestly examine the past and reflect on what they might bring to the search for reconciliation.

David Stevens was one of the people who was instrumental in putting the much more demanding task of reconciliation (as opposed to co-existence or 'benign' apartheid) in Northern Ireland's public realm. As Duncan Morrow, the (then) Chief Executive of the Community Relations Council, says in the Belfast Telegraph (25/10/2010), "*In some ways the theme of reconciliation has become the predominant theme of our times.*"

David knew there is still much to be done to heal Northern Ireland's troubled past. He frequently called on the churches to contribute constructively to this conversation. Below is his summary, compiled in 2006, about what the churches could do to contribute to a 'Shared Future.'

The fundamental challenge we have to face is what sort of society do we want to move towards?

The issue is not whether the future will be shared – it will be.

The issue is whether we share division and conflict, or whether we share a positive future together.

Relationships matter and attention needs to be given to them. We can and need to distinguish between what is essential in pursuing a positive shared future as neighbours and issues around shared worship and matters of church unity, which remain stumbling blocks for many church members.

Building friendships are of key importance. Discussion of difficult issues, shared work on social needs, etc can all proceed from this, but the

reality of our situation is that there are still far too few friendships across religious, political and social divides. Rather than scoffed at as being insignificant, small steps should be valued.

Training clergy (and lay people) for ministering in a divided society needs to be given greater urgency both in our theological colleges and in our 'in-service' training programmes. There is a need to create liturgies that reflect where the community is: hurt, pain, healing, celebration, etc.

We need to be putting good relations and the healing of a broken society at the heart of our ministry.

The spiritual renewal of the church is linked to investing ourselves in peacebuilding. Peacemaking is absolutely central to the church's mission: It is a family trait of those who follow Jesus Christ. Therefore, peacemaking is central to the Christian vocation.

We need to ask: What does it mean to present the gospel (good news) in the context of a broken society? Reconciliation of this divided society is the single greatest priority for our ministry at this time. A question for the churches; Are we up to it?

The churches need to begin putting their money where their mouths are. (In terms of providing human and other resources for the task of peacebuilding.

Getting the questions right is more important than having the answers. Conversation is needed among the churches about how we perceive justice.

Fear of our own people inhibits us from engaging adequately with the task of reconciliation.

There is a need both for articulated leadership and local implementation of the churches' contribution to improving relations in Northern Ireland.

There is more cross-community activity being carried out by churches than ever before. Four years on, and Northern Ireland's Shared Future debate/agenda has not moved on much, making Stevens' analysis just as important today as it was then.

A fitting way to honour David Stevens' memory is to renew our own commitments to reconciliation, wherever we are.

As the concluding paragraph in *The Land of Unlikeness* reads,

“God works in the world too and linguistic signals – the increasing use of words like reconciliation and forgiveness in the political sphere – may indicate his presence, and that he is telling us something: it is time we Christians were more attentive to the ministry of reconciliation.”

At March 2014 some of the learning resources written or developed by former and current members and staff of the Corrymeela Community relevant to Reconciliation Practice are:

The Path of a Peacemaker, A Profile of Ray Davey-A BBC Documentary, 1990

Produced by John Callister. 50 minutes.

Go to <http://www.corrymeela.org/about-us/history-of-corrymeela.aspx>

An RTE Documentary on the life of Ray Davey

POLITICS:

Desmond Rea (ed) (1982) *Political Co-Operation in Divided Societies: A Series of Papers relevant to the Conflict in Northern Ireland*, Dublin: Gill and Macmillan, 1982.

Morrow, Duncan (2012) *The rise (and fall) of Reconciliation in Northern Ireland*. Peace Research: Canadian Journal of Peace Studies, 44 (1). pp. 5-36.

Morrow, Duncan (2011) *After antagonism? The British-Irish Ethnic frontier after the Agreement*. Irish Political Studies, 26 (3). pp. 301-312.

Frank Wright (1994) *Two Lands on One Soil: Ulster Politics before Home Rule, Dublin: Gill & Macmillan*

Frank Wright (1987) *Northern Ireland: a comparative analysis*, Dublin; London: Gill and Macmillan

Frank Wright (1973) *Protestant Ideology and Politics in Ulster*, European Journal of Sociology / Volume 14 / Issue 02 pp 21
Published online: 28 July 2009.

THE 'FAITH AND POLITICS' PAPERS. <http://www.faihandpoliticsgroup.com/content/21/Publications/>

A Number of Corrymeela members belonged to this group.

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| 14th June, 2006 | <u>Forgive Us Our Trespasses</u> | Healing Political Wounds in Northern Ireland |
| 4th April, 2002 | <u>A Time to Heal</u> | Post-Agreement Implementation |
| 17th November, 2001 | <u>Transitions</u> | The Christian call to overcome distrust |
| 9th March, 2000 | <u>Comment on the Current Situation</u> | Different readings of the Belfast Agreement |
| 24th April, 1999 | <u>Collective Superiority as a Cause of Conflict</u> | Boasting and Moral Self Righteousness |
| 13th May, 1998 | <u>Remembrance and Forgetting</u> | Building a Future in Northern Ireland |
| 30th April, 1998 | <u>Letter to Belfast Telegraph</u> | Moving towards peace |
| 12th November, 1997 | <u>Choose Life-Introduction</u> | Introduction to the 1987 compilation |
| 16th May, 1997 | <u>Doing On To Others</u> | Parity of Esteem |
| 29th September, 1995 | <u>The Things That Make For Peace</u> | Responding to the Ceasefires |
| 24th August, 1995 | <u>Early Release of Prisoners</u> | Press Release |
| 8th March, 1995 | <u>Liberty To Captives</u> | The Early Release of Prisoners |
| 25th November, 1994 | <u>Forgiveness and the Northern Ireland Conflict</u> | Forgiving and politics |
| 24th November, 1993 | <u>Letter to Belfast Telegraph</u> | Conditions of peace |
| 12th November, 1993 | <u>Press Release - 1993 Compilation</u> | Preamble to 1985 Agreement |
| 1st June, 1993 | <u>Foreword to 1993 Compilation</u> | Ideas from which a democratic future can be formed |
| 4th March, 1993 | <u>Introduction to 1993 Compilation</u> | Review of documents published by Group |
| 3rd April, 1992 | <u>Burying Our Dead</u> | Political Funerals in Northern Ireland |
| 29th September, 1991 | <u>Remembering Our Past: 1690 and 1916</u> | How do we remember anniversaries? |

THEOLOGY AND RECONCILIATION

Roel Kaptein with Duncan Morrow, (1993) *On the Way of Freedom, Dublin: Columba Press.*

John Morrow, (2004) *"On The Road Of Reconciliation: A Brief Memoir"*, Dublin: Columba Press

David Stevens, (2004) *The Land of Unlikeness: Explorations into Reconciliation*, Columba Press.

Derick Wilson, (2007) *Reconciliation: Valuing a Desired Future*, Irish School of Ecumenics-Resources for Reconciliation. <http://eprints.ulster.ac.uk/12607/>

COMMUNITY RELATIONS POLICY IN NORTHERN IRELAND

Duncan Morrow, (2013) *Tracing the Meaning of Community Relations in Northern Ireland since 1969*. download at <http://www.community-relations.org.uk/wp-content/uploads/2013/12/tracing-the-meaning4.pdf>.

Derick Wilson, (2008) *Stepping Forward: Reconciliation and the Good Relations Agenda in Organizational Practice in Northern Ireland*. In: Pathways to Reconciliation: Between Theory and Practice. (Eds: Rothfield, Phillippa, Fleming, Cleo and Komessaroff, Paul), Ashgate Publishing Limited, pp. 179-189. ISBN 978-0-7546-7513-6

CONFLICT TRANSFORMATION

Duncan Morrow & Frank Wright, (1991), *Seeking ways to peace in Northern Ireland: the importance of the unimportant*, Oxford: Oxford Project for Peace Studies.

Duncan Morrow, and Derick Wilson, (1996) *Ways Out of Conflict: Resources for Community Relations Work*. Corrymeela Press, 112 pp ISBN 1 873739 10 Extract at: <http://eprints.ulster.ac.uk/12600/>

Duncan Morrow, Brendan Mc Allister, Joe Campbell & Derick Wilson, (2013) *Mediated Dialogues and Systemic Change In Northern Ireland- 'Policing Our Divided Society' (Pods) 1996-2003*. The Kennedy Centre, NUIM. See <http://eprints.ulster.ac.uk/27681/>

Duncan Morrow (2014) *Violence and Reconciliation in N. Ireland*. In: "Can We Survive Our Origins: Readings in Rene Girard's Theory of Violence and the Sacred". (Ed: Gifford, P), Michigan State University Press (MSU Press), East Lansing, Michigan.

Derick Wilson, (2013) *A Restorative Challenge: Can Citizenship Trump Identity in Northern Ireland?*. In: Restorative Approaches to Conflict in Schools. Interdisciplinary perspectives on whole school approaches to managing relationships. (Eds: McCluskey, Gillean, Sellman, Ed and Cremin, Hilary), Routledge, Abingdon, Oxon & New York, pp. 59-74. ISBN 978-0-415-65611-5

Derick Wilson, (2014) *Communities of Contrast: Modelling Reconciliation in Northern Ireland*. In: Can We Survive Our Origins: Readings in Rene Girard's Theory of Violence and the Sacred". (Ed: Gifford, P), Michigan State University Press (MSU Press), East Lansing, Michigan, pp. 124-136.

Derick Wilson, (1994) Learning Together for a Change: The evolution of a Model for Cross-Community Meetings between Adults in a Divided Society, D. Phil Thesis. Education, Coleraine: University of Ulster.

Additional Web Based Articles relevant to Community Relations, Conflict Transformation and Reconciliation are available at:

Duncan Morrow at <http://www.socsci.ulster.ac.uk/policy/profiles/dj.morrow/index.html>

and <http://www.community-relations.org.uk/?s=Duncan+Morrow>

Derick Wilson <http://www.socsci.ulster.ac.uk/education/profiles/da.wilson/research.phtml>

Some of the Community Education Resources were written by several Corrymeela members for:

BBCNI Eyewitness Programme. These are available at:

<http://www.bbc.co.uk/northernireland/learning/eyewitness/learning/index.shtml>.

LEARNING ABOUT RECONCILIATION-YOUTH WORK

Colin Craig, Mike Bartle, Joanne Robinson, Jonny McEwen, Rachel Craig & Yvonne Naylor (1999)

Different Tracks: a practical resource guide for community relations work Relationship to Reconciliation, Belfast: Corrymeela Press.

Morrow, Duncan (2008) *Shared or Scared? Attitudes to community relations among young people*. In: Young People in Post-Conflict Northern Ireland. Russell House, London and Lyme Regis, pp. 9-20. ISBN 978 1905541348

Stanton, Emily (2000) *A Space in Your Heart You Never Knew You Had"- A Qualitative Case-Study: The Impact and Experience of Young Adult Reconciliation Programs, The Corrymeela Community*, Earlham College USA.

Derick Wilson, (2012) *"The Restorative Task-People are assets not problems, Human beings not feral animals"*. In: Approaches to Restorative Practices in our Schools and Communities. Dun Laoghaire / Rathdown-Norfolk Comenius Regio Project. 1-12

Derick Wilson, Shep Zeldin, and Jessica Collura, eds. (2011) *Creating Restorative and Intergenerational Cultures for Youth: Insights from Northern Ireland and the United States*. 401 pp. Sage Publishing. ISBN Print ISSN: 0044-118X Online ISSN: 1552-8499

Derick Wilson, (2011) *Inclusive Youth Work Practice*. In: Inclusive Youth Work in Ireland, North and South (National Youth Council for Ireland; Youth Action), Dundalk. Curriculum Development Unit, Youth Work NI.

Film and DVD Resources

(2013) For video clips relevant for youth discussions on Conflict and reconciliation go to: <http://www.storiesofcourage.net/#/contact/4576241132>

BBC Scene Programmes-Two documentaries on 'The Seed Group Programme' of Corrymeela circa 1979.

LEARNING ABOUT RECONCILIATION-FAMILY WORK

Susan Mc Ewen, (2006) *Inside Out*, Corrymeela Press

Mary Montague (2000) *Relationship to Reconciliation*, Corrymeela Press.

Resources:

BBC Everymen Programmes on 'The Cross Group' Residentials at Corrymeela circa 1981.

The Cross Group was an early self-help victim support group, several of whose founding members are Corrymeela members, Maura Kiely and Mary Gregory.

LEARNING ABOUT RECONCILIATION-VOLUNTEERING

Mike Bartle (2009) *Volunteer Participation and learning through Peace Building in Northern Ireland*, University of Durham, Ph. D. Thesis

'Creating Community': a video resource for church and community groups in Northern Ireland (2000)

LEARNING ABOUT RECONCILIATION-SCHOOLS AND MUTUAL UNDERSTANDING WORK

Sheelagh Dean and Sean Pettis (2013) *Key Stage 3 History Scheme of Work: Investigate the long and short term causes and consequences of the partition of Ireland and how it has influenced Northern Ireland today including key events and turning points*. Belfast; Corrymeela Press,

Jon Hatch, Karen Murphy, Sean Pettis (2013) *Up Standing: Stories of courage from Northern Ireland* –Educators Guide. Belfast: Corrymeela Press

Yvonne Naylor (2001) *Moving beyond Sectarianism* – a resource for young people 14-18 Irish school of Ecumenics;

Yvonne Naylor (2003) *Who We Are: Dealing with Difference: a resource for children and young people 9-14*, Irish school of Ecumenics;

Yvonne Naylor (2006) *Stepping Out: a resource for diversity and inclusion for teachers, leaders and children 5-9 years old*, Irish school of Ecumenics

Available from the N.I. Curriculum website in both RE and PDMU areas of learning. See:-
http://www.nicurriculum.org.uk/key_stages_1_and_2/areas_of_learning/pdmu

Yvonne Naylor (2003) *Spreading the Pollen of Peace, Peacebuilding in Northern Ireland's schools* – M.Phil Dissertation, Irish school of Ecumenics

Yvonne Naylor & Norman Richardson (1996), *The Pilgrim The Island And The Dove – A Story of Saint Columba*, Belfast: Corrymeela Press,

Sean Pettis, ed, (2013) *Up Standing: Stories of courage from Northern Ireland*. Belfast: Corrymeela Press

Mary Potter & Nichola Lynagh, (2005) *Joined Up: Developing Good Relations in the School Community* Belfast: Corrymeela Press. See <http://gtcni.openrepository.com/gtcni/bitstream/2428/5463/1/Joined-Up%20Developing%20Good%20Relations%20in%20the%20School%20Community.pdf>

Norman Richardson co-authored *Education for Diversity and Mutual Understanding: the Experience of Northern Ireland*. Bern: Peter Lang. Co-author Tony Gallagher (QUB)

Frank Wright, (1990) *Integrated Education and New Beginnings in Northern Ireland*, Corrymeela Press.

Film and DVD Resources

'Up Standing: Stories of courage from Northern Ireland (2013) The Corrymeela Community in association with Hoopedoodle Films. See The Facing History and Ourselves Programme resources. Contact seanpettis@corrymeela.org

Teacher materials and Video resources: <http://www.storiesofcourage.net/#/contact/4576241132>

THE CORRYMEELA 'THINK PEACE' SERIES PUBLISHED OVER 2013-14 IS AN EXPANDING RESOURCE:

UNDERSTANDING RECONCILIATION

Think Peace 1 The Corrymeela Statement of Commitment as a Resource for Faith and Life
Rebecca Dudley 1-873739-34-6

Think Peace 2 The Healing Task in Europe, Andris Lascaris 1-873739-35-4
Think Peace 3 Living Well with and For Others, David Tombs 1-873739-2

Think Peace 4 The Significance of Reconciliation Centres 1-873739-37-0

Think Peace 4.1 Learning in Corrymeela, David Stevens ISBN TBA

Think Peace 5 Knowing What we Know Now. What Ways are Open to us to Promote Reconciliation? 1-873739-37-0

Theology and Reconciliation

Think Peace 6 2014 Feb 24th A Gospel Reflection Pádraig ÓTuama 1-873739-36-2

Think Peace 7 2014 Feb 24th The Theology of Reconciliation Jayme Reaves 1-873739-37-0

Think Peace 8 2014 Feb 24th Living with it Jon Hatch 1-873739-38-9

Think Peace 9 2014 Feb 17th Doing Theology Differently: Jon Hatch 1-873739-39-7

Reconciliation and Social Issues

Think Peace 10 Reconciliation and Human Rights Rebecca Dudley ISBN TBA

There are currently a number of Think Peace articles being finalised for publication dealing with:

Reconciliation and Acknowledging The Past-
Three Articles by Jenny Meegan, Hedley Abernethy and Brendan Mc Allister

Reconciliation, Inter faith and Intercultural Understanding, Inderjit Bhogal

Reconciliation, Economics and Poverty, Mark Mc Cleary

Reconciliation and Education, Various Contributors

Reconciliation and Gender Relations, Kate Graham and other contributors

Reconciliation and the Dynamics of Family Life, Heather Hanna

Promoting Volunteering, Civil Society and Reconciliation, Brid Cullen

Reconciliation and Politics, Duncan Morrow

A SET OF PAPERS RELEVANT TO RECONCILIATION BY THE LATE DS. ROEL KAPTEIN IS ON LINE at <http://corrymeela.028ni.org.uk/joomla16/index.php/documents/category/4-publications>.

Some of the most relevant are listed below.

Politics and Freedom,

<http://corrymeela.028ni.org.uk/joomla16/index.php/documents/file/104-politics-and-freedompdf>

Freedom in Relationships, The Distinguished Scholar's Lecture delivered to the Faculty of Medicine, the Queen's University of Belfast in 1985. First published in 1993.

The Media and the Fascination of Chaos, Roel Kaptein, David Stevens, Frank Wright.

It is hoped that this resource list will be updated regularly and that all the papers and resources will, eventually, be accessible via the Corrymeela web address.

Corrymeela Community

VISION:

Embracing difference, healing division
and enabling reconciliation.

MISSION:

To provide open, safe and inclusive
spaces for dialogue, which moves
society towards social justice, positive
relationships and respect for diversity.

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THE 'THINK PEACE' SERIES

WHAT IS RECONCILIATION?

SEEKING TO BE A COMMUNITY OF RECONCILIATION

The Corrymeela Statement of Commitment
The Healing Task in Europe
Some Definitions of Reconciliation
The Significance of Reconciliation Centres?
The Development of Reconciliation Programmes

LENSES THROUGH WHICH TO VIEW RECONCILIATION

Theology

The Meaning of Reconciliation
Protective Hospitality in Building Reconciled Communities
Living With It
The Question of Reconciliation?

Politics & Human Rights

Politics and Reconciliation
Acknowledging the Past and Reconciliation
Human Rights and Reconciliation

Economics

Economics and Reconciliation
Reconciliation, Poverty and Equity

EMBRACING THE FUTURE

Reconciliation, Inter faith and Intercultural Understanding
Reconciliation and the Dynamics of Family Life?
Promoting Volunteering, Civil Society and Reconciliation
Gender, Peace Building and Reconciliation
Education, Reconciliation and A Shared Society
Reconciliation and Sustainability