

Mr. McLaughlin 3/3

*Noted Thank you We should cc Mr Martin
be careful as to how we respond to "X" - if (without redoubts)
it arises. See Act. 14(5) - I attach
Mr Clark copy of minutes of meeting with PTA of Skegoniel P.S.*

2/3/88

CONFERENCE - PREPARING A CHARTER FOR INTEGRATED EDUCATION

1. I attended the above Conference at Stranmillis College, Belfast, on Saturday 27 February 1988 along with about 50-60 people representing the various integrated schools and interest groups. The important fact to note is that, while individual ACT members who had associations with some of the schools attended, the ACT 'leading light' did not attend as they considered the Conference premature. I attach the Conference papers and other papers presented following discussion groups in the afternoon. The morning session was merely taken quickly through the draft manifesto by Tony Spencer and Eoin Crea. There was little discussion. Joe Mulvenna circulated an analysis of the prospectus of each currently operating integrated school identifying the various philosophies which were referred to in the documents.
2. The afternoon session was devoted to a series of workshops which considered various topics in relation to integrated education and reported back to a closing session. The papers prepared are filed below. Again there was not much discussion but when this took place the group seemed unable, or unwilling, to take a view.
3. The Conference did not seem to take the 'movement' much further forward. It was indicated, however, that the Conference was a first step, the outcome would be circulated for criticism and further discussion and there could be a further session in about 6 months time.
4. The Chairman (Hugh Frazer, former Chairman of the NI Voluntary Trust) summed up neatly by indicating the following major issues which needed to be clarified:-
 - a. the Christian ethos of the school;
 - b. parental involvement;
 - c. relationships within the school and mechanisms for resolving disputes;
 - d. philosophy of education;
 - e. emphasis on child-centred education and what that means.

He referred to the process which was underway but reminded delegates that there were a number of practical tasks, eg regarding funding, which needed action while they were clearing their ideas.

- "X"*
5. At the Conference I met Anthony Tomei of the Nuffield Foundation. I also met a representative of the Group interested in the possibility of starting a new integrated school in Belfast in Skegoniel Primary School which is due to be closed by the Belfast Board. The Group are apparently unhappy with the Belfast Board's actions with regard to the development proposal and have taken legal advice. Anthony Tomei wondered if a letter from him to the Department indicating the possibility of financial assistance towards such a school would be helpful at this time. He will contact me during week commencing 29 February about that.

A. H. McLaughlin

A H McLAUGHLIN

29 February 1988

NORTHERN IRELAND COUNCIL FOR INTEGRATED EDUCATION

ONE DAY CONFERENCE

PREPARING A CHARTER FOR INTEGRATED EDUCATION

Venue: Stranmillis College

Date: 27 February 1988

Time: 10.00 am - 4.00 pm

OUTLINE PROGRAMME

10.00 am - Coffee and Registration

10.15 am - Announcements

10.20 am - Opening of Conference

Background

Aims - Outcomes

Presentation of Outline Charter

Manifesto - by Working Party

Lunch 12.15 pm

Workshops 1.15 pm - 2.30 pm

2.30 pm - Tea and Typing

3.00 pm - 4.00 pm Plenary Session

Tony Hendry
Colin [unclear]
Joe Mulvaney

10.2.88

NORTHERN IRELAND COUNCIL FOR INTEGRATED EDUCATION

DRAFT MANIFESTO OF THE INTEGRATED EDUCATION MOVEMENT IN NORTHERN IRELAND

We, the authorised representatives of the undernoted charitable trusts and companies BELIEVE

- that parents have basic rights in determining the nature of their children's education as set out in the United Nations Declaration on Human Rights, the European Convention on Human Rights and the Second Vatican Council's Declaration on Christian Education
- that Christianity and Humanism alike demand that children be brought up to respect those who differ from them in creed, culture and race
- that children being brought up to live as adults in a plural and divided society should be educated in a context where they will come to know, understand, and appreciate those who differ from them and to recognise what they hold in common as well as what divides them *respect*
- that children brought up in a plural and divided society should be firmly rooted in their parents' religious and national tradition and identity, while respecting the traditions and identity of others
- that children should ^{be} prepared to take responsibility for their own lives as adults and not moulded to obey the demands of either the economy or (in Northern Ireland) of their own ethno-religious community
- that children should be helped to develop self-confidence and self-respect so that they can develop confidence in and respect for others
- that children should learn to use and trust non-violent methods of resolving conflicts
- that children should be encouraged and helped to be open in social relations despite differences in creed, culture, race, *class* or sex
- that children should be encouraged to identify with those less fortunate, the oppressed and victims of injustice.

We also BELIEVE

- that segregation is damaging to society when one principle of segregation is paramount, when most major social institutions are segregated, when segregation is pushed to the point of completeness, and when it is associated with structural alienation
- that segregation over nearly four centuries in Northern Ireland, in territory, the family, religion, politics and the economy has been self-sustaining, has prevented the creation of a shared identity, perpetuated alienation from the structures of the society, and created new forms of segregation, in recreation, education and the mass media

- that segregated education reinforces other forms of segregation
- that segregation in Northern Ireland today creates cultural misconceptions of "the other sort", social stereotypes, prejudice and discrimination, and prevents the development of an effective conflict resolution system
- that segregation in Northern Ireland exposes many unwillingly to the power of the religious, political and para-military leaderships in their own communities
- that segregation prevents the development of a strong middle ground in Northern Ireland capable of devising and negotiating solutions based on consent
- that segregation creates in each of the two major ethno-religious communities insecurity, a fortress mentality and a determination to concede nothing because all change is perceived as change for the worse
- that the majority of parents in Northern Ireland want an integrated education for their own children
- that over two generations integrated education by consent in Northern Ireland will result in a strong force of adults, rooted in their own traditions but occupying the middle ground, with the knowledge, the skill and the will to devise and negotiate solutions to the problems that have defeated their parents and grandparents.