

In the Footsteps of the Stoics: Teaching Local and Global Citizenship in Northern Ireland

Prof. Raffaella Santi

University of Urbino Carlo Bo
 Urbino, Italy

Abstract. Contemporary Northern Ireland is a divided society “in transition”, in the aftermath of a conflict that lasted thirty years. The school system is mainly separated, with a minority of “integrated schools” (63 to date), mixed schools with protestant and catholic pupils - only seven pupils in one hundred attend this type of schools. In this context, teachers and educational researchers have developed some interesting inclusive practices. The article explores the most recent developments in the Northern Irish education system, highlighting the new vision of “shared education”, with programmes of meeting and collaboration among different schools, which is - at least at a political level - supplanting the view of “integrated education”. It also considers the programme for “Local and Global Citizenship” (LGC) in compulsory education, and its potential for the construction of lasting peace and social change, especially if connected to the teaching of philosophy and the use of philosophical enquiry in the classroom.

Keywords: Northern Ireland; integrated education; shared education; teaching citizenship (local and global)

Introduction

Philosophy is the search for understanding of man and the world. It is theoretical and it is expressed through thoughts but, despite this, it does not remain limited to them. It is, in fact, translated into action as well. As the ancients had already pointed out, it is theoretical-practical. It involves consequences on those who practise it and on the way they relate to others (“Who am I?”, “How do I live?”, “How do I behave with others?”, “What place do I occupy within society?”). The activity connected to philosophy is called “philosophizing”. Philosophizing is thinking - although it does not just mean this, but means mainly this - but thinking is a complex activity that can involve various aspects of the mind. Thinking is seeing, remembering, imagining, believing, evaluating, wanting, reflecting, reasoning, etc. Thinking is every conscious activity of the mind, but not every activity of the mind that involves thinking is a “philosophical” activity. Recalling the words of Michel Tozzi (1994), we may say that philosophizing is articulating - in the movement and

unity of an involved thought and on notions and questions that play a key role for all men - processes of problematization (questioning oneself), conceptualization (defining notions, making distinctions) and argumentation (rationally founding/deconstructing). Especially in a post-conflict society, like that of Northern Ireland, the philosophical question stands out as an extremely valid instrument for opening minds and teaching peace, mutual respect and - in the footsteps of the ancient Stoics - local and global citizenship.

Northern Ireland: a divided society “in transition”

Northern Irish society is historically “divided” (Coulter, 1999) into two main ethnic communities, namely: “Catholic” and “Protestant”. The members of the two groups also refer to themselves, respectively, as “Irish” and “British” in relation to their national identity, and as “nationalists” and “unionists” in relation to their political identity: the division of the island of Ireland dates back to 1921; on the one hand, the Catholics’ aim is to reunite Northern Ireland with Éire, while on the other hand the Protestants intend to keep it as part of the United Kingdom.

Today, however, Northern Ireland is also a “society in transition” (Coulter and Murray, 2008), because it is experiencing a gradual transition from a thirty-year conflict situation (1968-1997), which has caused 3,600 deaths, to a scenario of reconciliation and peaceful coexistence. The peace agreement that was signed in Belfast in 1998 also sanctioned the *devolution* (which has only been effective constantly since 2007), with a local Parliament and a Government in *power sharing* led by a Prime Minister (Protestant) and a Deputy Prime Minister (Catholic). For the time being, Brexit has produced a break between nationalist and unionist parties and it is not clear whether the previous *direct rule* from London will eventually be restored.

Studies showed that in “post-conflict” societies the moment of “transitional justice” is crucial, because the dramatic events that have occurred, the injustices suffered and those perpetrated must be reworked through a personal and collective level, and this is not possible as long as we do not accept the past as something that must be remembered and *not* repeated (McCully, 2010, pp. 161-163). In the presence of a conflict, the members of an ethnic group tend to develop a shared vision of history, an interpretation that selects some facts while removing others; this view, however, does not often coincide, on the contrary clashes in many respects with that of the rival ethnic group. In this way, antagonistic “memories” end up by becoming a crucial component of ethnic conflicts, as they tend to maintain over time values and beliefs that nurture attitudes of division and mutual hatred, given their ability to influence the social identity of individuals: the part of identity associated to belonging to a certain group and conceiving the out-group as ‘the enemy’. These are normal psychological processes, which, however, under exceptional circumstances, such as ethnic conflicts, become fossilized in patterns of hostility, giving rise to recurrent episodes of violence (Cairns, 1994). The challenge of Northern Ireland is therefore that of *restructuring* its collective memory, not with a view to denying aspects of the past or removing and forgetting them, but to smoothing

(and managing) the feelings connected to those events, so as to prevent them from materializing in negative behaviours.

The school system: separate schools and “integrated schools”

In this context and taking into account the fact that families often teach division, school imposes itself as the main socialization agency to which the teaching of peace is entrusted for the society of the future.

The school system, with its centralized administration, reflects the division of society as a whole. As a matter of fact, schools are divided into “Controlled schools”, which are *de facto* Protestant, and “Catholic maintained schools”; there are also high schools, which are for one half Catholic and for one half Protestant (Donnelly C., McKeown P., & Osborne B., 2006, pp. 13-24). Moreover, for the past thirty years there have been so-called “Integrated schools”: “mixed” schools (with an ideal 40:40:20 ratio amongst Catholic, Protestant and other pupils) whose purpose is to develop an *ethos* of acceptance of differences and inclusion (McMackin, 2008).

Integrated schools are of two types, namely “planned” and “transformed”: the former were founded as such, while the latter are former State schools that became integrated by adhering to the declaration of the principles of the NICIE (“Northern Ireland Council for Integrated Education”, i.e. the coordinating body established in 1987), which proposes a type of education “led by values”, “focused on the pupil” and “imparted with a holistic approach”. The goal is to achieve good cognitive learning, together with psychological and social development, based on four basic principles, namely: “equity”, “faith and values” (meant from a Christian standpoint, although with a humanistic and inter-religious approach), “parental involvement” and “social responsibility”, according to which an inclusive *ethos* of acceptance and recognition of the value of diversity, understood in a broad sense, is established (NICIE, 2008; original ed. 1991).

The first integrated school, the Lagan College in Belfast, was established in 1981, in a climate of daily violence and urban guerrilla, by a group of “pioneering parents” of 28 youngsters (O’Connor, 2002, pp. 1-33). Now, it has been moved to new premises and is attended by 1,200 pupils (NICIE, 2011, p. 2). Since then, integrated schools have steadily increased. In the period following the Belfast Agreement, support for their creation grew and three-quarters (74%) of parents believe that the government should support the transformation of the existing schools into integrated ones. Moreover, 66% of parents whose children do not attend integrated schools (86%) claim that this is not due to an ideological choice, but to the absence of such kind of schools in their area of residence (Gallagher and Smith, 2002). According to ministerial data provided by the DENI (“Department of Education of Northern Ireland”), in 2002 there were a total of 47 integrated schools (29 primary and 18 secondary schools) accounting for a total of 14,930 pupils, corresponding to 4.5% of the school population (O’Connor, 2002, pp. 188-189), which in 2011 grew to 61 (Nolan, 2012, p. 154)

and in 2015 to 63 (Wilson, 2016, p. 121). This means that to date only 7 pupils in one hundred attend mixed schools.

The birth of integrated schools is the result of a “bottom-up” process, i.e. wanted, initiated and implemented by groups of parents and teachers and only at a later time supported by the governing bodies. The perception is that a separate school system - or “segregated”, to use the expression coined by Dominic Murray (1984) in a book published in Belfast which became a classic: *Worlds Apart: Segregated Schools in Northern Ireland* - does nothing but perpetuate the existing division. In fact, Protestant and Catholic schools tend to promote cultural identities for their respective communities and, through “hidden programmes”, convey “a sense of Irishness” and “a sense of Britishness”, respectively (Coulter, 1999, pp. 24-25). This does not mean that separate schools encourage division while teaching hostility, far from it. The teachers are trained in the Schools of Education of the local Universities (University of Ulster and Queen’s University Belfast) and are often excellent educators, competent and open to diversity. However, school separation does nothing but further emphasize differences, highlighting the existence of “us” and “them” and promoting negative attitudes and suspicion.

Socialization agencies are traditionally seen as agents of inculturation, through the transmission of shared ideas, rules and values. In Northern Ireland, where some values are not at all shared, school is also perceived as a possible (and desirable) agent of change: ultimately, as a social and cultural environment that is able to build an *ethos* of pluralism and inclusion, which over years can give rise to a renewed society, more harmonious and marked by mutual respect.

In the opinion of some scholars, this is only possible in the presence of a common education system (and some of them even make direct allusion to the possibility of integrated education being imposed by the State: McGlynn, 2004, p. 92). Now, if children start learning from a very young age, say at the age of three/four, to self-define themselves as members of one of the two groups, with all the resulting psychological consequences, later on, “in the formal education system, division and differences will be both be emphasized and institutionalized in the educational stage. Consequently, we miss an exceptional opportunity to correct attitudes, beliefs and opinions that have been instilled in our children in the preschool stage” (Hargie and Dickinson, 2003, p. 293; see also pp. 37-83). Integrated schools are therefore considered almost as an antidote to social division. Indeed, a study based on the “contact hypothesis” as a reduction of prejudice seems to confirm the potential inherent in integrated education, which would be able to modify even the traditional antagonistic national visions (Hayes, McAllister, Dowds, 2007, p. 473).

Inclusive practices to teach peace and respect

According to some recent research, the integrated Northern Ireland sector can be seen as a “model of inclusion”, providing several concrete examples of “inclusive best practices” (McGlynn, 2008; McMackin, 2008; Abbott, 2010). Said practices can also be used within other contexts, such as Western societies,

which are becoming increasingly multi-ethnic and more and more exposed to conflicts of various kinds.

The results of the two-year “Integrating Education” research project (2005-2007), which involved a total of 61 integrated and non-integrated schools, are actually encouraging and highlight the full potential of planned actions. The numerous positive elements identified were summarized by Terry McMackin (2008) in the following strengths: openness to diversity; centrality of inclusion: in the general school *ethos* and in teaching practices; willingness to take risks in being inclusive; ability to manage differences; development of empathy; adoption of curricular strategies; permanent training of teachers and staff as a whole; ability to give a voice to pupils; involvement of parents and school administrators; adoption of further attitudes promoting respect for diversity, with school planning of inclusion and zero tolerance towards episodes of racism and bullying (McMackin, 2008).

A certain emphasis is placed on *staff development* with regard to the staff as a whole and in particular to teachers, who are ultimately those entrusted with the destiny of the educational process. To be “inclusive teachers” you need to be ready to take the risk and get involved, to pick up the courage to understand the pupils’ needs and come into line with them, but also to be able to identify and correct what is wrong. An inclusive teacher must love his job and, before that, love himself, showing enthusiasm for all sorts of diversities, considering it as an opportunity to get to know new objects and ideas and, in turn, show pupils that he considers it as such. Every daily act, including the relationship with one’s colleagues, must be marked by respect, so that the pupils can observe, experience and live such climate of inclusion themselves.

The teaching practices that promote inclusive learning have been collected, systematized and explained, with many examples related to the ‘what to do’ in the classroom, in the volume *Joined-up: Developing Good Relations in the School Community* (Lynagh and Potter, 2005). This is a real operational manual, which has been translated into Arabic and distributed in Palestinian schools. Its goal is to create an inclusive learning community, partly because inclusion in education is an aspect of inclusion in society.

In a nutshell, the main strategies envisaged concern the construction of an inclusive general *ethos*, which pervades the whole school; the creation of a positive, secure and democratic learning environment, also through group work; the opportunity to face the so-called “controversial issues”, i.e. those burning issues that involve ideas and values linked to the identities of the respective communities. Such issues should not be ignored, but explored instead, although with due caution and constantly keeping in mind the set objectives, as well as knowing how to manage the emotional implications (e.g. anxiety, fear, or conflict) connected thereto and the unexpected events that may occur, such as an unexpected question or a relational event that suddenly breaks and modifies the planned work. A certain importance is also attached to the evaluation of activities and self-assessment.

Towards a difficult reconciliation: centrality of school and *Shared Education* policy

In this particular context, teaching citizenship does not just mean focusing on the learning of those values, rights and duties that encourage mutual respect and the observance of laws and common rules. On the contrary, the goal is also to lead youngsters to accept having to share the social space with those who are considered not only “different”, but even “enemies” and not only enemies, but ultimately “historical enemies”. This obviously involves further efforts in modulating activities and in managing *controversial issues* in the classroom (Smith, 2003), but the perception, on the side of educational operators and ministerial bodies, is that the school can contribute to a change of attitude (from hostile to tolerant to collaborative) in Northern Irish society.

In fact, there is a close link between education and social cohesion, and a contribution to the improvement of social capital can come from organic processes, which often have their foundations precisely in *school* (O'Connor, 2012, p. 44); this is also acknowledged at the central level: amongst the structural goals set by the Department for Education (DENI). We also find that of improving the *earning environment* through strategic investments and targeted interventions, so that “the environment is a bearer of opportunities for sharing, to build a more cohesive society” (Department of Education - Northern Ireland, 2013, pp. 3-4).

Despite the positive increase in mixed schools, with the simultaneous presence of Protestant and Catholic pupils (and teachers), it is above all at separate schools that we have to look to achieve results, given that these schools are attended by the majority of boys and girls (accounting for 93%). Therefore, the reflection on mixed schools (*integrated schools*) and the effectiveness of the didactic strategies adopted (see McGlynn, 2009 and Hansson, O'Connor Bones & McCord, 2013) has been supplemented, in an increasingly prevalent manner in recent years, by that on “shared education”.

This change of direction is actually the result of a precise political choice (Nolan, 2014, pp. 117-121) aimed at keeping intact the dualistic (Protestant/Catholic) school system that reflects on a smaller scale the division existing in society, while encouraging at the same time forms of contact and collaboration (Vani & Knox, 2013).

Shared education provides for contacts of various kinds and activities in common between Catholic and Protestant schools (as well as between schools, institutions and social organizations). The political decision to support projects and initiatives that are more oriented to this goal than to *integrated education* does not satisfy the supporters of the latter, and in particular the leaders of the Northern Ireland Council for Integrated Education (NICIE, 2013, p. 3). Indeed, recent policies do not provide for the reorganization of the entire Northern Irish educational sector based on a systematic transformation of schools into *integrated*, as advocated instead by the NICIE - even if the new *Education Bill*, i.e. law concerning the education system, has not been approved by the Parliament

at Stormont, due to the inability of the major parties to reach an agreement, with the consequent failure to establish the ESA: *Education and Skills Authority*.

At the level of pedagogical-didactic research, the *shared education* policy is supported by the Centre for Shared Education activated at Queen's University in Belfast. The Centre deals with the planning, coordination and evaluation of the initiatives of the programme, which was launched in 2007 (for an initial evaluation of the results, see: Sharing Education Programme, 2012).

Developing the assumption of contact, elaborated in social psychology, it is thought that bringing together teachers from different schools, both Protestant and Catholic, who collaborate on various levels (for the planning of activities, the conduct of lessons, etc.) as well as pupils, who are thus given the opportunity to *actively* learn together and participate in joint projects, will result in a reduction of prejudices and in a fruitful cooperation, with positive effects on society as a whole.

In a context characterized not only by ethnic-religious division, but also (as is the case in all other stratified social contexts) by social inequality, *shared education* is identified as the most appropriate instrument both for improving pupils' school performance - thanks to the type of activities, many of which involve personal and direct involvement - and for preparing them to play a fully active role in building and supporting an open, inclusive and secure society (Hughes, 2013). The added value in relation to *integrated education* is identified in the opportunity given to parents to educate their children in schools that best represent the values of their respective communities, according to a spirit of democratic pluralism, but without even giving up moments of meeting and collaboration with other youngsters; noteworthy, this operative scheme is perceived as valid in all situations of social division (Blaylock & Hughes, 2013).

The "Local and Global Citizenship" programme in compulsory school

In 2013, the Ministerial Advisory Group pointed out the need to monitor, through official inspections in schools, the effective implementation of the LGC programme, evidently considered relevant also in the perspective of *shared education* (Connolly, Purvis & O'Grady, 2013, p. 118).

The global scope of citizenship in school teaching/learning is based on eight main concepts namely (following Oxfam, 2006): *values and concepts* (helping young people to develop multiple perspectives, challenging preconceptions and stereotypes); *diversity* (understanding diversities and respect in society); *social justice* (understanding the consequences of social inequality and injustice and their impact on politics); *conflict resolution* (developing communication and mediation skills); *human rights* (understanding and enhancing common humanity among all human beings); *sustainable development* (understanding that the environment must be respected, that the resources of the earth are limited and there are connections between the economic and the environmental sphere); *global citizenship* (appreciating the global context of local and national problems); and *interdependence* (acknowledging that people, places, economies and the

environment are interconnected and that local choices and events can have repercussions on a global scale).

In Northern Ireland – just as in other divided societies (Niens & Chastenay, 2008) and even in normal multiethnic societies – the global dimension of citizenship can be tackled in all its aspects, including in correlation with the local one, using the teaching strategies suggested by the scholars who are most sensitive to the issue of pupils' cognitive as well as social and moral growth (such as McGregor, 2007). In a virtuous circle, teaching *global citizenship* can also help activate the psychological mechanisms of “de-essentialization” of the figure of the “enemy”, which is essential for peaceful coexistence (Bekerman, Zembylas & McGlynn, 2009). Obviously, this is only possible if teachers work in full awareness and knowledge of their own prejudices and personal views, otherwise there is a risk for the exploration of global citizenship, albeit positive, to be *disconnected* from the local dimension, with the negative result that the values of peace and respect at the local level are not promoted, thereby jeopardising the future of the peace process (Niens, O'Connor & Smith, 2012).

Compulsory schooling, throughout Northern Ireland and in any type of school, ranges from 4 to 16 years of age and is structured on a basic level (“*foundation stage*”: from 4 to 6 years) and on four successive levels, each named “*key stage*”: the first from 6 to 8 years; the second from 8 to 11 years; the third from 11 to 14 years and the fourth from 14 to 16 years. To each of these levels corresponds a set of knowledge and skills to be compulsorily learned. Citizenship education is provided for as such only in the last two levels, although some of its aspects are included in the curricular area of “Personal Development and Mutual Understanding”, belonging to the first two key levels, in which younger children are encouraged to achieve a social and emotional growth that makes them capable of becoming responsible citizens, able to make well-pondered decisions in an autonomous way. *Key stages* 3 and 4 involve instead a specific learning area called “Learning for Life and for Work”, within which there is a sub-area called precisely “Local and Global Citizenship”, which includes a series of activities to be carried out within the programmes of the various subjects, with the purpose of achieving the goals set out in the “*statutory requirements*” (Northern Ireland Curriculum, 2007).

The LGC programme requires pupils, under the guidance of motivated and trained teachers, to actively tackle the issues and problems related to the concept of Citizenship, adopting an *inquiry-based approach* in the classroom and working on real *action projects*, which imply coming out of school to collect information through interviews and handing out questionnaires to conduct surveys and street or archival searches, to be documented in written reports, CD Rom, web pages, photographic and visual productions and so on. In this way, pupils not only acquire more knowledge and develop further skills, including social-relational skills, but also play personally an active role in society, involving other social players and thus becoming themselves, at best, change bearers (for example, a Protestant boy who interviews Catholics can cause the latter to feel a decreased prejudice towards the Protestant community and vice versa).

The task of teachers is to identify and select the most appropriate topics and to propose activities that allow the pupils to investigate them thoroughly and critically, in both a school and extra-school environment. In order to develop autonomy and self-evaluation skills in the pupils, they are encouraged to produce a logbook in which to record the activities carried out and with a final summary of the results achieved, in written and/or visual format, possibly to be shown outside so as to involve other sectors of society (e.g. families, groups, etc.).

The *statutory requirements* on which to work are contained in four key concepts, modulated as follows: 1. *Diversity and inclusion*; 2. *Human rights and social responsibility*; 3. *Equality and social justice* and 4. *Democracy and active participation*. The learning outcomes, compared to the aforementioned topics, are indicated as follows: being able to do research and manage information effectively; demonstrating profound understanding through critical and flexible thinking, exploring problems and making decisions advisedly; showing creativity and initiative in developing and pursuing ideas; working effectively with others; showing self-control, working systematically and with determination with respect to the task, self-evaluating oneself and knowing how to improve one's performance; communicating effectively in an oral, visual and written form, in mathematical form or with the aid of ICT (Information and Communication Technology), showing a clear awareness of the audience to which one is addressing and of the purposes for which one does it (UNESCO Centre - School of Education, 2014, p. 19, Table – which also provides some examples).

All this facilitates the mutual sharing process – since it is precisely the knowledge/analysis of differences (often not substantial, but rather due to a historical heritage) that can give rise to the awareness of what is similar or alike. In fact, the method approaches people and amplifies the possibility of sharing.

Conclusion

Given the enormous potential in irenic terms as well as in terms of social cohesion that it brings along, it is necessary to reiterate the importance for Northern Ireland (and not only for it) of Citizenship education – both local and global – which must assert itself as a priority both in the perspective of “integrated” education and of “shared” education.

Resuming the beginning of this essay, it can be said that considerable support could also be provided by the introduction of the study of Philosophy, as long as it is investigated both for themes and problems and through the reading of the classics of thought, with the aid of tools suitable for the various age brackets. This would certainly enrich the critical thinking of young people, leading them to further reflect and to acquire full awareness of the complexity of the human world.

References

- Abbott, L. (2010). Northern Ireland's integrated schools enabling inclusion: a new interpretation? *International Journal of Inclusive Education*, 14(8), 843-859. <http://doi.org/10.1080/13603110902755462>
- Bekerman, Z., Zembylas, M. & McGlynn, C. (2009). Working toward the de-essentialization of identity categories in conflict and postconflict societies: Israel, Cyprus, and Northern Ireland. *Comparative Education Review*, 53(2), 213-234. <http://doi.org/10.1086/597482>
- Blaylock, D. & Hughes, J. (2013). Shared education initiatives in Northern Ireland: A model for effective intergroup contact in divided jurisdictions. *Studies in Ethnicity and Nationalism*, 13(3), 477-487. <http://doi.org/10.1111/sena.12044>
- Cairns, E. (1994). *A Welling Up of Deep Unconscious Forces: Psychology and the Northern Ireland Conflict*. Coleraine: University of Ulster. <http://cain.ulst.ac.uk/csc/reports/forces.htm>
- Connolly, P., Purvis, D. & O'Grady, P.J. (2013). *Advancing Shared Education*. Belfast: Queen's University Belfast.
- Coulter, C. (1999). *Contemporary Northern Irish Society. An Introduction*. London-Sterling: Pluto Press.
- Coulter, C. & Murray, M. (eds.) (2008). *Northern Ireland after the troubles. A society in transition*. Manchester-New York: Manchester University Press.
- Department of Education - Northern Ireland (2013). *Review of Corporate Plan for Education 2012-2015 and Department of Education 2013-2014 Annual Business Plan*. Bangor: DENI.
- Donnelly, C., McKeown, P. & Osborne, B. (eds.) (2006). *Devolution and pluralism in education in Northern Ireland*. Manchester-New York: Manchester University Press.
- Gallagher, T. & Smith, A. (2002). Attitudes to Academic Selection, Integrated Education and Diversity within the Curriculum. In Gray, A.M. et al. (eds.), *Social Attitudes in Northern Ireland. The Eight Report*. London-Sterling: Pluto Press, pp. 120-137.
- Hansson, U., O'Connor Bones, U. & McCord, J. (2013). *Integrated education: a review of policy and research evidence 1999-2012*. Belfast: Integrated Education Fund. http://cain.ulst.ac.uk/issues/education/docs/ief_2013_report_unesco.pdf
- Hargie, O. & Dickinson, D. (eds.) (2003). *Researching the Troubles. Social Science Perspectives on the Northern Ireland Conflict*. Edinburgh-London: Mainstream Publishing.
- Hayes, B.C., McAllister, I. & Dowds, L. (2007). Integrated Education, Intergroup Relations, and Political Identities in Northern Ireland. *Social Problems*, 54(4), 454-482.
- Hughes, J. (2013). Contact and context: sharing education and building relationship in a divided society. *Research Papers in Education*, 2, 1-18. <https://doi.org/10.1080/02671522.2012.754928>
- Lynagh, N. & Potter, M. (2005). *Joined-up: Developing Good Relations in the School Community*. Belfast: The Corrymeela Press.
- McCully, A. (2010). History Teaching, 'Truth Recovery', and Reconciliation. In Mitchell, C. et al. (eds.). *Memory and Pedagogy*. London-New York: Routledge, pp. 161-176.
- McGlynn, C. (2004). Education for Peace in Integrated Schools: A Priority for Northern Ireland?. *Child Care in Practice*, 10(2), 85-94. <https://doi.org/10.1080/13575270410001693312>
- McGlynn, C. (2008). *Integrating education: case studies of good practice in response to cultural diversity*. Belfast, Queen's University Belfast. <http://www.nicie.org/wp-content/uploads/2012/11/Integrating-education-case-studies-2008.pdf>

- McGlynn, C. (2009). Negotiating cultural difference in divided societies: An analysis of approaches to integrated education in Northern Ireland. In McGlynn, C., Zembylas, M., Bekerman Z. & Gallagher T. (eds.). *Peace education in conflict and post-conflict societies: Comparative perspectives*. Basingstoke-New York: Palgrave MacMillan, pp. 9-25.
- McGregor, D. (2007). *Developing Thinking, Developing Learning: A Guide to Thinking Skills in Education*. Maidenhead: Open University Press.
http://vct.qums.ac.ir/portal/file/?180494/Developing-thinking_-developing-learning.pdf
- McMackin, T. (2008). *Integrated Schools in Northern Ireland*. Belfast: NICIE.
- NICIE (2008). *Statement of Principles*. Belfast: NICIE.
<http://www.nicie.org/wp-content/uploads/2012/08/Statement-of-Principles.pdf>
- NICIE (2011). Integrated Education – Supplement. *The Belfast Telegraph* (5 January).
<http://www.nicie.org/wp-content/uploads/2012/11/Integrated-Education-Supplement.pdf>
- Niens, U. & Chastenay, M. H. (2008). Education for peace? Citizenship education in Quebec and Northern Ireland. *Comparative Education Review*, 52(4), 519-540.
- Niens, U., O'Connor, U. & Smith A. (2012). Citizenship education in divided societies: teachers' perspectives in Northern Ireland. *Citizenship Studies*, 1-14.
<http://dx.doi.org/10.1080/13621025.2012.716214>
- Nolan, P. (2012). *Northern Ireland Peace Monitoring Report. Number One*. Belfast: Community Relations Council.
<https://www.community-relations.org.uk/sites/crc/files/media-files/NIPMR%201.pdf>
- Nolan, P. (2014). *Northern Ireland Peace Monitoring Report. Number Three*. Belfast: Community Relations Council.
<https://www.community-relations.org.uk/sites/crc/files/media-files/Peace-Monitoring-Report-2014.pdf>
- Northern Ireland Council for Integrated Education (2013). *Me, We, Our World*. Belfast: NICIE.
<http://www.nicie.org/wp-content/uploads/2013/11/NICIE-Annual-Report-2012-13-web.pdf>
- Northern Ireland Curriculum (2007): <http://cea.org.uk/curriculum/overview>
- O'Connor, F. (2002). *A shared Childhood. The story of integrated schools in Northern Ireland*. Belfast: The Blackstaff Press.
- O'Connor, U. (2012). Schools together: enhancing the citizenship curriculum through a nonformal education programme. *Journal of Peace Education*, 9(1), 31-48.
- Oxfam (2006). *Education for Global Citizenship - A Guide for Schools*. Oxford: Oxfam GB.
<https://www.oxfam.org.uk/education/resources/education-for-global-citizenship-a-guide-for-schools>
- Santi, R. (2015). *Devolution and Education Policy in Northern Ireland 2013-2015*. *Agathos: An International Review of the Humanities and Social Sciences*, 6(2), 118-135.
- Sharing Education Programme (2012). *Sharing Education Learning Forum Conference 2012 - Supporting the Programme for Government Commitments on Shared Education*. Enniskillen-Antrim-Belfast: SEP.
<http://www.schoolsworkingtogether.co.uk/documents/Sharing%20Education%20Conference%20Programme%20Dec%202012.pdf>
- Smith, A. (2003). Citizenship education in Northern Ireland: beyond national identity?. *Cambridge journal of education*, 33(1), 15-31.
<https://doi.org/10.1080/0305764032000064631>
- Tozzi, M. (1994). *Penser par soi-même. Initiation à la philosophie* [Thinking by Oneself. An Initiation to Philosophy]. Lyon: Chronique sociale.

- UNESCO Centre - School of Education (2014). *Evaluation of the Pilot Introduction of Education for Local and Global Citizenship into the revised Northern Ireland Curriculum*. Coleraine: University of Ulster.
http://uir.ulster.ac.uk/31296/1/CITIZENSHIP_FINAL_REPORT.pdf
- Vani, B. & Knox, C. (2013). The Contribution of Shared Education to Catholic-protestant reconciliation in Northern Ireland: a third way? *Educational Research Journal*, 39(5), 925-946.
- Wilson, R. (2016). *Northern Ireland Peace Monitoring Report. Number Four*, Belfast: Community Relations Council.
<https://www.community-relations.org.uk/sites/crc/files/media-files/NIPMR-Final-2016.pdf>