

Centre For Religion, Human Values, and International Relations

Visit of a Colombian Delegation,
9 – 14 June 2024
Report



SUMMARY



Pastor Lisandro Alape, a former FARC commander; Daniel Gaviria, whose father, the Governor of Antioquia and a famous advocate of non-violence, was killed by the FARC; and Luz Maria Tobón, a former editor and a prominent journalist in Caicedo, have made a shared commitment to work together for reconciliation, the implementation of the 2016 Peace Agreement, and a future based on an inclusive economic and ecological vision.

The request to enable a visit to Ireland came through the Jena Centre for Reconciliation Studies and Satoyama for Peace, a network based in the Jena Centre. Professor Martin Leiner, Director of the Jena Centre, and Laura Villanueva, Director of Satoyama for Peace, have been working closely with Pastor, Daniel, and Luz Maria and were included in the invitation to visit Ireland. We received assistance in preparing the visit from the Irish ambassador in Bogotá, Ambassador Fiona NicDhonnacha, and her team; the Department of Foreign Affairs in Dublin; the Bogotá office of the Institute for Integrated Transitions (Martha Maya, Andrés Garcia); the new Conflict Institute in Dublin City University (Walt Kilroy); and in Belfast, from Northern Ireland Alternatives (Debbie Watters).

The purposes of the visit were as follows:

- to deepen relationships and mutual understanding within the visiting group;
- to consolidate their initiative by giving it recognition and visibility;
- to enable a two-way dialogue between promoters of reconciliation in Ireland/Northern Ireland and Colombia, respectively;
- and to help discern ways forward.

The group was received by the Embassy of Colombia and by the Irish Secretariat in Belfast. A list of keynote presenters is at Annex 1. The full programme of the visit is at Annex 2. The present report concludes with conclusions and recommendations as seen from our perspective in DCU. Our conclusions are under four headings:

- reconciliation is made possible by a new beginning
- 'peace is a true idea' and has a basic pattern
- 'establishing the wider common good'
- transitional justice is a global challenge

Our principal recommendation is that the Centre for Religion, Human Values, and International Relations, working with the Conflict Institute and our other partners, should plan a follow-up 'retreat' at which to explore in more depth some of the main future-oriented themes emerging from this month's visit. One approach would be to base a future retreat on three workshops on relevant topics that are already being addressed by our Centre in publications, projects, or meetings.

Embassy of Colombia

The group was received on Monday morning of 10 June by Ambassador Miguel Camilo Ruiz Blanco. The Ambassador was accompanied by Deputy Head of Mission Carlos Padrón Barrios and Economic Affairs Officer Carlos Gimenez. Carlos Padrón Barrios and Carlos Gimenez took part in the dialogues throughout Monday afternoon. The Ambassador and his colleagues joined us for the welcoming dinner. This was the first time that Pastor Alape, Daniel Gaviria, and Luz Maria Tobón, whose joint work is based in Caicedo, had interacted with the government of Colombia. A significant outcome was the Embassy's readiness to support the future development of the project. The Embassy also expressed interest in the economic and trade aspects of the new initiative.

Rev. Harold Good and the round table on Monday afternoon, 10 June

Rev. Harold Good travelled from Belfast to make the opening keynote presentation on the Good Friday Agreement in the presence of a broad group of friends including representatives of the Irish Council of Churches, the Dublin City Interfaith Forum, and the think-tank TASC. Rev. Harold had previously met with Pastor Alape in Havana. Harold's values-led analysis of our own peace process corresponded closely to our visitors' perspective on peace-making. Among the points on which there was agreement in the room are the following:

- there was no 'military solution'
- the importance of informal talks (such as Harold and Fr. Alec Reid were involved in)
- the creative nature of the Agreement with its different key elements
- the importance of popular ratification
- the need for decommissioning as a condition of trust
- the spiritual or ethical dimension of a successful peace process

As requested by our visitors, Rev. Harold explored the meaning of reconciliation through the lens of three concepts in particular, confession (or acknowledgment or truth), grace, and forgiveness. Harold mentioned a couple of further ideas from South Africa. 'Acknowledgment' should sometimes include acknowledging the legitimization of injustice by those who did not see themselves as parties to conflict. 'Grace' (in the definition of Brian Currin) is present when we protect the possibility of a new beginning for everyone.

Dr. Walt Kilroy

Walt Kilroy, Co-Director of DCU's new Conflict Institute, drew on his long involvement in Africa to describe the 'ecosystem' on which post-conflict reconstruction depends (such as addressing causes, economic reconstruction, physical reconstruction, political reconstruction, rebuilding state institutions, transitional justice/access to justice, security-sector reform, re-integration of combatants). At our request, Dr. Kilroy also shared with us his detailed knowledge of the current disastrous conflict in Sudan. This led to an exchange of views on the first part of the Colombian peace agreement concerning 'comprehensive rural development.' In a number of respects this dimension of the agreement is far from being implemented in full. In the eyes of many, disarmament was embraced, not as a consequence of defeat, but in order to enable the construction of an empowered civil society and to enhance local economic capacities. A particular issue is that not all the funds necessary to re-integrate the *firmantes* (signatories) in the economy are yet available. Some of our visitors underlined that behind the economic aspect of the Peace Agreement lies a philosophical vision. The politics of hope depends in the long run on linking the local to the global and to the threats to human survival that now present themselves at the global level.

Mr. David Donoghue

As Ireland's ambassador at the UN, David, with his Kenyan colleague Ambassador Machiara Kamau, co-facilitated the negotiation of the Sustainable Development Goals (SDGs) in 2014 – 2015. Over dinner on 10th June, David introduced a discussion in which we sought to situate the peace process in Colombia in a global context, bearing in mind the following factors:

- Colombia is an active proponent of the SDGs
- Colombia has engaged the Security Council in support of the peace process
- several of the individual SDGs are directly relevant to the Peace Agreement
- the SDGs, like the Peace Agreement, imply an interdisciplinary approach to policy in the light of clear social objectives.

These factors remain relevant even if there is some hesitation in the global south regarding any conflation of the development and peace agendas. The allocation of finance for development is one of the issues at stake.

Pastor Alape, Daniel, and Luz Maria, supported by the friends from Jena, were disposed to see the alliances they are developing from a base in Caicedo as consonant with the 'holistic' planetary vision or common medium-term plan for humanity implicit in the SDGs. David drew our attention to the regular review of the SDGs and the likelihood that the content of a post-2030 development agenda is likely to become a significant international issue over the next several years.

On-line event, 11 June

The second working day of the visit was devoted to an on-line meeting organised by Satoyama for Peace. The goal was to help create a wider network around the non-violence initiative centred on Caicedo. Most of the event centred on gatherings in Caicedo itself and neighbouring municipalities. The principal invited speaker was Dr. Siyabulela Mandela, currently based in the University of Kurdistan (Dr. Mandela is the great-grandson of Nelson Mandela). Dr. Mandela spoke about the importance of international solidarity in ending apartheid. Today, there is a lack of trust between the Global South and the Global North, including in relation to human rights standards and the arms trade. The world needs 'leaders with a high sense of ethics' to 'direct us to a more compassionate world.' Philip McDonagh, Director of the Centre for Religion, Human Values, and International Relations, spoke on 'Gandhi, John Hume, and Strategies for Peace.' These remarks were based on John Hume's speech on receiving the Mahatma Gandhi Peace Prize in 2002. On that occasion, John acknowledged his debt to the Gandhian concept of *satyagraha*, non-violent 'action-in-truth'. He described the Northern Ireland peace process in terms of transforming the key relationships and building an economic future in which 'parity of esteem' would translate into 'material equality.' John also emphasized the relationship between the 'micro' of our peace process and the 'macro' of European reconciliation, the 'world's largest peace project.'

Visit to Chester Beatty

Dr. Fionnuala Croke, Director, and other members of the Chester Beatty team, spoke of the museum's work in fostering intercultural respect and understanding and accompanied the group on a tour of the exhibitions, followed by lunch in the Silk Road Café. This segment of the programme underlined the role of art, culture, faith, and intercultural dialogue in the social transition advocated by our visitors. The visit to the Chester Beatty complemented the presentation at Monday's round table by anthropologist Rupert Cox who has been involved in a film-making project in Colombia. Subsequently, several of our interlocutors in Belfast entered the discussion on peacemaking and reconciliation from a faith perspective.

Dr. Peter Doran

On Wednesday evening, 12th June, in a meeting room at the Stormont Hotel, the group met for a 90-minute interactive dialogue with Dr. Peter Doran of the Law Department at Queen's University Belfast. Dr. Doran outlined a potential political discourse to which theology, law, economics, anthropology, economics and other disciplines, as well as the creative arts, can contribute while at the same time reviewing priorities within their own spheres. At the heart of the possible new discourse is the climate and ecological crisis and our growing awareness of the link between this crisis and our prevalent philosophical and social models. Relevant thinkers include the US-based Colombian anthropologist Arturo Escobar, who began questioning the conventional development model a generation ago, and the late Italian philosopher Augusto Del Noce and his concept of the 'crisis of modernity.' The new narrative that is sought can be understood as a 'post-colonial' narrative involving a renewed understanding of political economy and an active sense of belonging and of closeness to the land. Such a new narrative can enable a much-needed sense of 'moving on' in situations of conflict towards forgiveness and hope, community and sustainability. As in the poetry of Seamus Heaney, this new narrative can be seen as a bridge between indigenous and settler traditions and a bridge between the present and the future.

By way of illustration, Peter Doran applied these ideas to current debates, including the campaign to save Lough Neagh and the conference in Dublin on 25 – 26 June under the auspices of the Wellbeing Economy Alliance.

Dr. Doran's presentation struck a strong chord with our visitors. In the Colombian Peace Agreement, the idea of a 'new narrative' is centrally important. For many, this narrative revolves around the environment, gender, and ethnic equality and fairness, as described by Peter. Many in Colombia are comfortable with such terms as 'post-colonial' and (to describe practices in the mining industry) 'extractivism'. Luz Maria Tobón, a former editor, asked Peter for his take on the role of the media. In answering this question in depth, Peter drew on his book *A Political Economy of Attention* which explores the 'monetisation of attention.' Some current dispensations in the information space have been compared to Britain's Enclosure Acts, which created legal property rights to land that was previously considered common (*A Political Economy of Attention, Mindfulness and Consumerism: Reclaiming the Mindful Commons*. Routledge 2017).

Irish Secretariat, Linenhall Street

On Thursday morning 13th June, the group was received in the Irish Secretariat by the head of the team, Laurence Simms (Joint Secretary to the British-Irish Intergovernmental Secretariat in Belfast) and his colleagues. The focus of the discussion was reconciliation, with side references to the current controversy on legacy issues and the associated court cases in the High Court in Belfast and in Strasbourg. Dr. Martin Leiner drew on his wide experience as Director of the Centre for Reconciliation Studies in Jena.

It was recognised around the table that the political agreement reached in 1998 has not yet led to the depth of reconciliation we are hoping for – as can be seen from the walls in Belfast and other signs of division. While transitional justice or its absence is a factor, the South African experience suggests that 'truth and reconciliation' is not just about the legal route. Sometimes it can be difficult to define who are the victims, in the sense that very large numbers of people are in some way victims in any protracted conflict. Economic and social factors, such as the low level of economic activity in certain localities, make the work of reconciliation more difficult. Trauma is a factor in itself. The experience of many post-conflict societies is that reconciliation depends on a long and sustained process.

The Colombian side expressed deep appreciation for the way in which Ireland has accompanied the Colombian peace process. Their interventions touched on the case for an overarching political and economic vision based on social justice and care for the poor, with cultural and spiritual dimensions as well. The Colombian side also mentioned the importance of guaranteed spaces or frameworks within which to pursue a shared social vision through dialogue

Rev. Gary Mason and The Skainos Centre

At the Skainos Centre we were welcomed by Rev. Dr. Gary Mason, Director of Rethinking Conflict, Professor Darren Kew of the Mitchell Institute, and Debbie Watters of Northern Ireland Alternatives. Debbie was the principal organiser of the Belfast segment of our visit.

Rev. Gary, who played a key role in the establishment of Skainos, introduced the morning's discussion by responding to a number of questions framed by us on the spot. Some of the main points included the following:

- as described by C.S. Lewis, forgiveness is 'no cheap matter.' Unrealistic expectations can put pressure on those who have suffered
- economic development is 'not a panacea' for reconciliation. Some very large amounts have been spent in Northern Ireland without easily measurable results in terms of reconciliation
- John D. Brewer draws a distinction between the political and social dimensions of peace processes, arguing that each is dependent on the other (John D. Brewer, *Peace Processes: A Sociological Approach*. Polity Press. 2010)

Mr. Sean Murray and Mr. Martin Snodden

Seán Murray, a former IRA prisoner, and Martin Snodden, a former UVF prisoner, made a joint presentation for over an hour, taking many questions from the group. Both Seán and Martin were drawn into political violence at a very young age. Both came from less privileged backgrounds, as did the majority of those who ended up in prison. In this sense, class played a role in the troubles.

Seán and Martin agreed that ex-combatants have an important role in building peace, beginning with the opportunities they may find in prison to pursue education and engage in dialogue.

Comments on the Good Friday Agreement included the suggestion that it is effective because it recognises 'root causes' and offers a credible alternative to violence. It was also suggested that the Agreement is incomplete. Different future scenarios are possible and different 'narratives' are possible. Therefore there is an onus on all sides to 'behave differently,' to 'treat one another with respect,' and to implement the detail of the Agreement such as the human rights provisions.

Seán and Martin drew attention to the legacy of trauma and the importance of supporting victims. It should be borne in mind that some individuals have both suffered from, and participated in, violence. Victims' issues should not prevent societal progress in the bigger picture.





Councillor Sammy Douglas, Debbie Watters, Monica McWilliams

Thanks to the hospitality of Councillor Sammy Douglas, the group had a lengthy and inspiring visit to City Hall, the last part of which took the form of a dialogue led by Professor Monica McWilliams in Sammy's personal office (which he holds in his capacity as High Sheriff).

Sammy offered a perspective on the peace process through the lens of his personal experience. At the time of the Agreement, the principal concern of the DUP was the early release of prisoners. (Sammy shared this as a matter of analysis rather than as part of his personal story.) Confirming this, Monica McWilliams observed that the term 'terrorists' charter' was used at the time by some political actors.

In the decades since 1998, relationships have improved in many ways – as shown by the teaching of Irish in the Skainos Centre, the joint celebration of St. Patrick's Day, and marriages across community dividing lines. The provision in the Agreement that one can be Irish, British, or both has been liberating. Sammy noted that from a political perspective, the distribution of seats on Belfast City Council (e.g., there are 14 DUP seats) encourages understandings across party lines and dialogue with the 'middle 20%'. In support of Sammy's argument, Debbie Watters drew attention to the Shared City Partnership which brings together elected members and community partners to foster good relations within the city of Belfast.

Monica McWilliams shared some details of her extensive previous involvement with the Colombian peace process. Against this background, she encouraged the group to compare and contrast the Good Friday Agreement with the 2016 Peace Agreement, beginning with the difference in length: the Good Friday Agreement is 30 pages plus in the version that was circulated to households before the referendum, the Colombia Agreement runs to 362 pages in a standard edition.

In this perspective, it was evident to the group that a number of issues are covered in a somewhat limited way in the Good Friday Agreement (and might have been covered even more sketchily were it not for the vigilance of some participants in the negotiations). These issues include: victims, transitional justice, women, social and economic opportunity, and human rights. In 1998, transitional justice was a new concept. Even so, 'legacy' issues could have received more attention, with a focus on the perspective of victims (as opposed to lawyers, police, or other actors). It was noted that under a Conservative Government in London, the relationship between the Northern Ireland Human Rights Act of 1998 and the European Convention on Human Rights has been called into question.

The Colombian visitors drew attention to some of the positive aspects of the Good Friday Agreement seen as a precedent for Colombia: police reform, the acceptance of former combatants into the political and parliamentary mainstream, and the coherence of the international dimension including the role of the two governments.

There was a brief discussion of what constitutes the main organising principle of each of the two peace processes. In the Good Friday Agreement it is arguably legitimate to answer this question with reference to the 'three strands' around which the negotiations were structured. In Colombia, rural reform provides a potential framework within which to situate many other dimensions of the agreement, including the promise of land reform, the assurances in relation to gender and ethnicity, the reintegration of former combatants, and the international dimension, which is Colombia's case is partly expressed in terms of congruence with a forward-looking global agenda.

CONCLUSIONS

The following conclusions are offered tentatively, with the humility (we hope) of those observing the Colombian peace process from a distance.

1. Reconciliation is made possible by a new beginning

St. Paul uses the term *logos* or 'true account' of reconciliation (2 Corinthians, 5: 17 -21, 8:13-15, 9:13). Borrowing this idea from St. Paul, but relying on reason rather than revelation, it can be argued that the path to reconciliation can be explored in terms of six ethical and political propositions:

- i. reconciliation is the core public or political value
- ii. reconciliation involves a new beginning
- iii. this new beginning starts from the responsible commitment of individuals working together ('ambassadors of conscience')
- iv. the 'true account' of reconciliation is something different to 'holding people to account' for the past
- v. the 'true account of reconciliation' reflects a forward-looking vision of justice
- vi. justice is closely connected to meeting one another's need for food and other primary goods in a spirit of equality, service, and communal sharing.

2. 'Peace is a true idea' and has a basic pattern

Speaking in Belfast in April 2023, Senator George Mitchell stated that 'peace is a true idea.' In other words, the Good Friday Agreement is not just a 'political fix' or a collection of ideas strung together skilfully to please various constituencies. The Agreement is coherent and *makes sense*; it reflects in some way the *logos* of reconciliation; something has changed.

As seen by the two Governments, the *logos* of the Agreement is that it recognises the legitimacy of different political traditions and provides for a cross-community and all-party form of governance. This in turn has consequences for the other relationships addressed in the three strands, including relationships on the island of Ireland. Of course there are many other vital elements in the Agreement, further elements have taken shape since 1998, and as Senator Mitchell said in Belfast, we are all fallible and nothing stays the same. Nevertheless, it is helpful to see *inclusive politics* in Northern Ireland as the compass of the 1998 Agreement, a core commitment supported in a systemic way by many other creative elements: constitutional understandings, including a possible route to a united Ireland; popular ratification; police reform; decommissioning; the Human Rights Commission; the British-Irish dimension; 'dealing with the past'; the 'peace dividend'; the role of the EU; and other provisions.

In this perspective, is it possible to describe in a similar way the *logos* of the Peace Agreement in Colombia? Arguably the *logos* of the Agreement lies in its vision of rural reform and a more inclusive society, as reflected in section 1 on comprehensive rural reform and section 6.2 on the Ethnic Chapter (cf. Resolution 2673 (2023) of the UN Security Council). As in Northern Ireland, a reimagining of society in the direction of greater inclusiveness is at the heart of the Agreement, and there was and is a strong inherent case for such a process of change. This case is supported by a wide range of political and social actors.

It seems to us, therefore, that the length and detail of Colombia's peace agreement (more than 360 pages in some editions) brings with it the risk of losing sight of the basic pattern with which all parties are invited to identify.

3. 'Establishing the wider common good'

In 2022, the Archbishop of Canterbury, Justin Welby, published *The Power of Reconciliation* (London: Bloomsbury). The Archbishop identifies three 'cases' in which our shared future depends on reconciliation. These are:

- Climate change: human conflict with the planet
- Racial and Ethnic Differences and Divisions
- Political polarisation (in some countries)

Archbishop Welby's book does not discuss the Colombian peace process. It is clear nevertheless that Colombia is an excellent example in one country of the values at stake at the global level. Colombia is, in embryo, a clearer case than Northern Ireland of how the 'micro' illuminates the 'macro' and vice-versa. In 1998 the SDGs did not yet exist and 'development' was seen as a 'Third World' issue. The 'macro' in the case of Northern Ireland was represented mainly by the European Union.

One of our visitors said during the week that our awareness of planetary issues translates into an affirmation of humanity and gives us our 'spiritual orientation' as we pursue reconciliation. This closely matches the vision of Archbishop Welby that reconciliation in today's world flows in part from acknowledging the dangers threatening the planet.

4. Transitional justice is a global challenge

Under the heading of racial differences, Archbishop Welby addresses the legacy of slavery and empire (pp. 252 – 257). This discussion is worth quoting in part as it provides a valuable 'macro' perspective for 'dealing with the past':

... the prosperity of many English cities, especially Bristol, Gloucester, and Liverpool, but indeed the whole of what is now the UK, was built on the slave trade ... The question of reparations will have to be faced, and an answer found that is a sufficient sign and symbol of genuine relief of the needs caused by past actions. It cannot be right to say that the policies of past generations are not our fault, and thus should not be the subject of reparations, while on the other hand enjoying the fruits of those policies in terms of global power, of privilege, and of position ...

What Archbishop Welby has the courage to say about the British Empire, others should have the courage to say about the Spanish and other Empires and the often self-referential worldview behind the expansion of the United States.

Several participants in our discussions made deeply felt observations on questions of legacy. Sometimes repentance depends on an implied prior forgiveness. In a situation of conflict many people are both offenders and victims. Some people were drawn into violence (16 year-olds in Belfast in 1969) in circumstances in which they had a reduced freedom of action. The words 'trauma' and 'closure' were mentioned, with reference to establishing the truth of situations and avoiding any would-be justification of cruel actions. While the truth must not be hidden or denied, it was not suggested that the punishment of offenders in itself brings healing. It was pointed out that grace and forgiveness come about slowly and according to an uncertain rhythm. Sometimes the only way to put our past behind us as individuals or societies is to move forward on a new path. 'A new beginning for everyone' was cited as the principle of reconciliation in South Africa.

We tentatively put forward the following ideas in relation to transitional justice:

- All actors (not excluding State actors) should be prepared to acknowledge wrongs committed
- Resources should be made available for the rehabilitation of individuals, families, and communities
- The inevitable non-prosecution of some offenders should not provide cover for the criminal activities of armed groups post-peace agreement
- Given the salience of reparations at a global level, the most valuable, as well as the most achievable, form of transitional justice is to invest in the socio-ecological transition that is needed at the global level and its equivalent at local level.

RECOMMENDATIONS

Participants in our four days of meetings recognised the value of a two-way learning process involving participants from Colombia and Ireland/Northern Ireland. There is every reason for the Centre for Religion, Human Values, and International Relations, working with the Conflict Institute and our other partners, to plan a follow-up 'retreat' at which to explore in more depth some of the main future-oriented themes emerging from this month's visit. One approach would be to base a future retreat on three workshops, whether in DCU/Belfast, Jena, Bogotá, or elsewhere, on topics selected from the following list, all of which have already been addressed by our Centre in publications, projects, or meetings:

- 1) Civic spaces for future-oriented dialogue
- 2) Food security in the post-2030 development agenda
- 3) The wellbeing economy/economics of belonging
- 4) Healing from trauma in post-conflict situations
- 5) Churches, faith communities, and philosophical organisations in the public sphere
- 6) The political and social dimensions of peace
- 7) Arts, culture, and peace
- 8) The ethics of AI.



While it would be useful to organise our next steps around substantive workshops on topics of mutual interest, the follow-up process we have in mind would have the same broad purposes as the retreat from 9th to 14th June: to deepen relationships and mutual understanding within the group of friends; to consolidate relationships by giving recognition and visibility to the work; and to help discern ways forward for the promoters of reconciliation in Ireland/Northern Ireland, Colombia, and more widely.

ANNEX 1: KEYNOTE PRESENTERS

- **Rev. Harold Good** on the history and character of the peace process;
- **Walt Kilroy** on comparisons with post-conflict situations in Africa;
- **Rupert Cox** on the role of culture;
- **David Donoghue** on Colombia and the SDGs;
- **Fionnuala Croke**, Director of the Chester Beatty (guided tour)
- **Peter Doran** on peace-making and the wellbeing economy;
- **Rev. Gary Mason** on the vision behind the Skainos Centre
- **Seán Murray** and **Martin Snodden** on the role of former combatants in promoting peace
- **Councillor Sammy Douglas** on the nature of reconciliation and the relevance of the socio-economic background
- **Monica McWilliams** and **Debbie Watters** on transitional justice (among other issues).

An on-line event on the second day brought together a range of participants from Colombia as well as Dr. S. Mandela (South Africa, currently based in Iraq). Philip McDonagh, Director of the Centre for Religion, Human Values, and International Relations, spoke on 'Gandhi, John Hume, and Strategies for Peace.'



ANNEX 2: AGENDA 9 – 14 JUNE

Sunday 09th June

Delegates arrive in Dublin from Colombia and Jena Center for Reconciliation Studies

Monday 10th June

10.15am: Depart Skylon for Embassy of Colombia, 29 Fitzwilliam Place

11.00am: Meeting with Ambassador Ruiz Blanco

13.00: Light lunch (Albert College) – AG01

13:45: Photographs outside Albert College

14.00: Dialogue. Led by *Rev. Harold Good, Philip McDonagh*

15.45: Tea/coffee

16.15: Dialogues. Led by *Walt Kilroy, Rupert Cox, David Donoghue*

18.00: Break

18.30: Harp concert and welcoming dinner (1838 Restaurant)

21.30: Taxi to Skylon

Tuesday 11th June

12.45: Light lunch (NRF Seminar Room)

14.00: On-line meeting on non-violence - with actors in Colombia. Part 1 (**Zoom**)

18.15: Evening meal

19.30: On-line meeting on non-violence - with actors in Colombia. Part 2 (**Zoom**)

21.30: Taxis to Skylon

Wednesday 13th June

- 11.15:** Depart Skylon for Chester Beatty
-
- 12.00:** Tour of Chester Beatty with the Director, *Fionnuala Croke*
-
- 13.00:** Lunch (Silk Road Café)
-
- 14.30:** Depart for Belfast
-
- 17.00:** Arrive Stormont Hotel
-
- 18.00:** Presentation, *Dr. Peter Doran, QUB*
-
- 19.30:** Dinner (Stormont Hotel)
-

Thursday 14th June

- 8.30:** Depart hotel for Irish secretariat (Linenhall Street)
-
- 10.00:** Depart for Skainos Centre
-
- 10.15:** Tour of Skainos Centre. Introduction, *Debbie Watters, Professor Darren Kew*
-
- 10.45:** Overview of Northern Ireland context, *Rev. Gary Mason*
-
- 11.30:** Panel Discussion: The role of Ex-Political Prisoners and Former Combatants in Peacebuilding, *Seán Murray, Martin Snodden*
-
- 12.45:** Depart for City Hall via the Peace Wall
-
- 13.30:** Lunch
-
- 14.00:** The role of local government in contested spaces, *High Sheriff Sammy Douglas*
-
- 15.00:** Implementing and Sustaining the Peace, *Professor Monica McWilliams*
-
- 17.00:** Depart for Dublin
-
- 20.00:** Dinner (Chilli Banana)
-

Friday 14th June

- 11.00:** Joyce tour, *Timmayo and Colombia group*
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For more information:

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