

Withdrawal/Redaction Sheet

Clinton Library

DOCUMENT NO. AND TYPE	SUBJECT/TITLE	DATE	RESTRICTION
001. paper	re: Ireland (2 pages)	00/00/0000	P1/b(1)

COLLECTION:

Clinton Presidential Records
Speechwriting
Lissa Muscatine
OA/Box Number: 12086

FOLDER TITLE:

Column - Ireland

2017-1164-S

rc2751

RESTRICTION CODES

Presidential Records Act - [44 U.S.C. 2204(a)]

- P1 National Security Classified Information [(a)(1) of the PRA]
- P2 Relating to the appointment to Federal office [(a)(2) of the PRA]
- P3 Release would violate a Federal statute [(a)(3) of the PRA]
- P4 Release would disclose trade secrets or confidential commercial or financial information [(a)(4) of the PRA]
- P5 Release would disclose confidential advice between the President and his advisors, or between such advisors [(a)(5) of the PRA]
- P6 Release would constitute a clearly unwarranted invasion of personal privacy [(a)(6) of the PRA]

C. Closed in accordance with restrictions contained in donor's deed of gift.

PRM. Personal record misfile defined in accordance with 44 U.S.C. 2201(3).

RR. Document will be reviewed upon request.

Freedom of Information Act - [5 U.S.C. 552(b)]

- b(1) National security classified information [(b)(1) of the FOIA]
- b(2) Release would disclose internal personnel rules and practices of an agency [(b)(2) of the FOIA]
- b(3) Release would violate a Federal statute [(b)(3) of the FOIA]
- b(4) Release would disclose trade secrets or confidential or financial information [(b)(4) of the FOIA]
- b(6) Release would constitute a clearly unwarranted invasion of personal privacy [(b)(6) of the FOIA]
- b(7) Release would disclose information compiled for law enforcement purposes [(b)(7) of the FOIA]
- b(8) Release would disclose information concerning the regulation of financial institutions [(b)(8) of the FOIA]
- b(9) Release would disclose geological or geophysical information concerning wells [(b)(9) of the FOIA]

Dear Mrs Clinton,

I have spent today watching yourself and your husband wing your way around N. Ireland whilst I looked after my 3 month old daughter Siobhán. She hasn't been feeling very well today. I have been very moved by the words spoken to our people by you both, and by the reception that the people gave you. I am a native of Belfast and would certainly have one my utmost to be in Belfast tonight all but for a sick child.

We are a country of the kindest, most generous people who really deserve this long awaited peace. I am 28 years old - have never known anything but the conflict here. Fortunately was brought up by wonderful parents who taught me tolerance and understanding. My two daughters (2yrs & 3months) will hopefully never know the horror of the 'Troubles'. They will grow up, be educated and hopefully find jobs and stay in this beautiful place. So many of my friends that attended Queen's University with me have gone to England & further afield to work - taking their talents and education with them. My husband and I are both so lucky to have been able to pursue our careers in N. Ireland. There really is nowhere in the world like it.

I thank you for your visit - for internationalizing the struggle for peace in our land. The positive images of N. Ireland have been seen by the world - this can only benefit us all.

Next time you visit - you really must visit Portstewart - a pretty little seaside town in Co. Derry - with the most beautiful beach and the coldest wind! We would be happy to welcome you again.

By air mail
Par avion



Great
Britain
Postage
Paid



Aerogramme

Mrs Hilary Clinton.
The White House
Washington D.C.
WASHINGTON STATE
USA

Name and address of sender

Mrs Janet Hagee
10 Swilly Park
PORTSTEWART
CO. DERRY
Postcode BT55 7FL
N. Ireland

An aerogramme should not contain any enclosure



To open slit here

My warmest wishes go to you & your family for the
Christmas season. My family will travel to Africa in February
where my sister is to be married to an African - joining yet
another of the wonderful links between our countries. Hopefully
her children will be visiting a peaceful Ireland.
I thank you & the President for your support for
us all at this very delicate time.
God Bless You.
Janet Hagee

Putting the kettle on for Hillary



● CUPPA KINDNESS ... community worker Joyce McCartan has helped many people in the course of a life-time devoted to community relations. She meets Hillary Clinton on Thursday in Belfast. Picture: Brendan Murphy

US first lady plans to visit Belfast march flashpoint

By Barbara Graham

NINE women, representing both sides of the community, will sit down with Mrs Clinton on Thursday in the Lamplight restaurant on the Ormeau Road.

They will come from Annadale, Donegall Road, Twinbrook, Whitelock, Bangor and the Ormeau.

The get-together with America's first lady is expected to last at least an hour.

Among those Hillary Clinton is due to meet is community activist Joyce

McCartan, who has worked for many years to foster better community relations.

Mrs McCartan was instrumental in setting up a centre for women in the Ormeau area.

Earlier this year, she was awarded an honorary degree from Queen's university in recognition of her work in founding the Women's Information Group and Mornington Enterprises, a job creation scheme.

Joyce McCartan set out to revitalise

her community despite the sectarian murders of several members of her family in shooting incidents.

Among those killed was her youngest son Gary, shot dead in his own doorway in 1987 - a month before his 18th birthday.

Joyce and her family also lost a nephew and two brothers-in-law.

Mrs Clinton had asked White House officials to arrange the meeting with women working in the north's most deprived areas.



● Hillary Clinton

Hi!

Talking It Over: Ireland
js/ draft 3

Joyce McCartan's youngest son Gary was shot to death by terrorists in his Belfast home a month^{ok} shy of his eighteenth birthday.

His mother, who had already lost other relatives to the violent conflict between Catholics and Protestants in Northern Ireland, buried her "baby" in the new suit he had planned to wear at his wedding.

Even after Gary's death eight years ago, Joyce refused to give in to bitterness. She founded the Women's Information Drop-in Centre in a poor neighborhood in Belfast. There and throughout Northern Ireland, she continues to work for peace, bringing Catholic and Protestant women together to share their grief and to find ways to break the cycle of violence in their communities.

I had the privilege of meeting Joyce during a trip to Belfast with my husband last month. The President's ~~trip~~ helped convey American support for peace negotiations that began last summer, when Catholic and Protestant leaders agreed to a ceasefire after 25 years of violent conflict. ^{went there and to Dublin in 2nd half of 1994}

At the small fish and chips restaurant run by members of

Joyce's community organization, nine women told me about the husbands, fathers ^{of men who are} and sons among the 3,200 who have died during 'The Troubles.'

Mostly, though, they wanted to talk about their hopes and efforts for a permanent peace, which they believe ~~must happen~~ ^{can bring economic prosperity along with peace and social progress to} before families and communities, both Catholic and Protestant, ^{communities} can prosper. ~~Before the cease fire, the violence which had~~ haunted their neighborhoods doomed any sort of economic development or investment to failure.

"We have worked together over the years from both sides of the community. Nothing separates us," Joyce said. ^{by the way,} (She ^{is} a Catholic married to a Protestant). ^{who, incidentally, is}

The women I met are not high-level diplomats or professional negotiators. Nor are they elected officials. For the most part, they are anonymous. But it is clear that there would be far less hope of a permanent peace in Northern Ireland had women like Joyce not worked tirelessly in their communities to knock down barriers, overcome suspicions and defy history.

Women were and are the driving force behind the peace in Northern Ireland.

What united them ^{is} was their ^{knowledge} discovery that, no matter their

background or beliefs, they shared the same burdens: The losses of loved ones to bombs, to assassinations, to random gunfire; and the painful tasks of rebuilding and preserving families in the midst of poverty and political unrest.

Within their own communities, women ^{have} learned to drop ancient grudges that had ² caused so much pain and terror. They ^{have} found ways to make their faith a source of strength, not a source of division. Mothers ^{have} began working to integrate schools and summer camps for their children, refusing to pass on old traditions of hate, fear and mistrust.

To ensure the peace, women in organizations like the one Joyce McCartan founded are working to solve the problems that have caused many young people throughout the world to resort to violence -- poverty, joblessness, lack of credit.

They have created job training programs for young men and women who do not plan to go to college and have helped each other launch small businesses in Belfast's poorest neighborhoods.

The peace may be fragile, but I believe Northern Ireland's women have created and are creating an environment where peace can take root and flourish.

A few hours before my visit with Joyce, my husband and I

visited a metal plant in ^{xx, xx} introduced the President to the

workers. [As is so often the case, children offer us the
clearest, most important reasons for peace.]

~~And~~ ^N nine-year old Catherine Hamill's words were among the
most powerful and moving I heard during our trip. I want to
share them with you:

"My first daddy died in the Troubles. It was the saddest
day of my life. I still think of him. Now it is nice and
peaceful. I like having peace and quiet for a change, instead of
people shooting and killing. My Christmas wish is that peace and
love will last in Ireland forever."

###



Hey Lissa!

I'm over in 193, if ?s

Talking It Over: Ireland
js draft 1

in Belfast
N. Ireland?

Joyce McCarten's youngest son Gary was shot to death by terrorists in his home a month shy of his eighteenth birthday. [No one knows why]. He died in his father's arms.

His mother, who had already lost a X, a x, a x, a x, and an x to the decades of violent conflict between the Catholics and Protestants in Northern Ireland, buried her "baby" in the new suit he had planned to wear for his wedding.

But even after Gary's death in 1987, Joyce refused to be ^{would not give in} ~~paralyzed by grief or bitterness.~~ ^{She founded} ~~As founder~~ of the Women's Information Group ^{Drop in Centre, a poor neighborhood in} in Belfast. she continues to work for peace, bringing Catholic and Protestant women together to share their grief and to find ways of bringing hope to their violence-plagued communities.

I had the privilege of meeting Joyce and several other courageous women during a trip to Belfast with my husband last week. We were there to support the peace negotiations which began last summer, when Catholic and Protestant leaders agreed to a cease-fire after 25 years of fighting.

At the small fish and chips restaurant run by members of the Women's Information Group, the women told me about the husbands, fathers, mothers, sons and daughters who are among the 3,200

PHOTOCOPY
PRESERVATION

killed during 'The Troubles.' They also shared their hopes for the peace process.

[insert good details, quotes here]

The final peace agreement will be negotiated and signed by the diplomats and political leaders of Ireland - most of whom are men. But hundreds of unknown, unheard of Catholic and Protestant women in Northern Ireland have been working tirelessly in their communities to stop the violence ever since the conflict first began.

Women in Northern Ireland who for years had been taught to hate each other, to think that others were damned because they practiced a different religion, found they had much in common.

They shared the greatest burdens of the senseless violence: the loss of loved ones to bombs, to assassinations, to random gunfire and the painful task of rebuilding families. Women on both sides were desperately trying to keep their families together -- and alive.

In 1976, the killing of three children by a getaway car driven by an IRA gunman who had been shot to death by British soldiers, prompted two Irish women - one Protestant, one Catholic to lead a massive peace demonstration the same day.

PHOTOCOPY
PRESERVATION

And they have been building bridges for peace ever since.

Women at the grassroots level have quietly -- and slowly -- integrated schools and summer camps for their children, refusing to pass on old traditions of hate, fear and mistrust.

To ensure the peace, women at the Joyce McCarten Drop-In Center, for instance, are working to solve the problems that have caused many young people to resort to violence -- poverty, joblessness, the lack of credit. The women have created job training programs for youth and have helped each other launch businesses.

[These are lessons that can be applied here in the U.S.]

Irish women who are working for peace have found ways to make their faith a source of strength, not a source of division. By coming together, accepting each other, and creating a new community together, they are discovering what women are discovering all over the globe: No matter how different we are, there is far more that unites us than divides us. We share many common aspirations and concerns. And we must find common ground as we all seek to make our way in a changing and complicated world.

That evening, after my visit with Joyce, I helped my husband light the Christmas tree at the Belfast City Center. There, I

read aloud a letter a twelve-year old Belfast girl had written to my husband. Cathy Harte's words best described the most cherished hopes of the men, women - and children - of Northern Ireland:

"All my life I have only known guns and bombs with people fighting. Now it is different - there are no guns or bombs.

"My dreams for the future, well, I have a lot of them. Hopefully the peace will be permanent. That one day Catholics and Protestants will be able to walk hand in hand and will be able to live in the same areas. Religion to me does not matter. Catholic, Protestants, black or white it is the person inside that counts. What I hope is that when I have my own children there will still be peace and that Belfast will be a peaceful place from now on."

###

Talking It Over: Ireland
js draft 1

Joyce McCartan's youngest son Gary was shot to death by terrorists in his Belfast home a month shy of his eighteenth birthday. He died in his father's arms.

His mother, who had already lost many relatives to the ~~decades of~~ violent conflict between the Catholics and Protestants in Northern Ireland, buried her "baby" in the new suit he had planned to wear at his wedding.

~~But~~ even after Gary's death in 1987, Joyce refused to give in to bitterness. She founded the Women's Information Drop-in Center in a poor neighborhood in Belfast. There and throughout Northern Ireland, she continues to work for peace, bringing Catholic and Protestant women together to share their grief and to find ways of uniting and ^{promote} ~~bringing~~ ^{maintaining} peace in their ~~hope to their violence-~~ ^{in their} ~~plagued~~ communities.

I had the privilege of meeting Joyce and ~~many women like her~~ ^{as} during a trip to Belfast with my husband last week. ~~We were~~ ^{XX} ~~there~~ to support the peace negotiations which began last summer, when Catholic and Protestant leaders agreed to a cease-fire after 25 years of fighting.

At the small fish and chips restaurant run by members of the Women's Information Drop-In Center, ^{XX} ~~the~~ women told me about their

page #5

husbands, fathers and sons who are among the 3,200 killed during 'The Troubles.' But they most wanted to talk about [their hopes and efforts for peace.] ~~more in common~~ *peace as a condition for everything else good in a society*

"We have worked together over the years from both sides of the community. Nothing separates us," Joyce said.

The final peace agreement in Northern Ireland will be negotiated and signed by its diplomats and political leaders. But peace could never have happened without the women of Northern Ireland.

For years before the cease-fire, hundreds of unknown, unheard of Catholic and Protestant women in Northern Ireland ~~have been~~ ^{ed} working tirelessly in their communities to stop the violence. They were and are the driving force behind the peace.

They discovered that, no matter their background or beliefs,
~~Women on both sides~~ ^{they} shared the same burdens of the senseless violence: The loss of loved ones [to bombs, to assassinations, to random gunfire]; and [they shared] the painful task of rebuilding and preserving families.

Within their own communities, women began
~~Women at the grassroots level learned to drop the ancient~~ ^{that had...} grudges. They found ways to make their faith a source of strength, not a source of division. Mothers began working to integrate schools and summer camps for their children, refusing to pass on old traditions of hate, fear and mistrust.

To ensure the peace, women in ^{organizations like the one} ~~places like the~~ Joyce McCartan Drop-In ^{founded} Center are working to solve the problems that have caused many young people throughout the world to resort to violence -- poverty, joblessness, lack of credit.

They have created job training programs for ^{young men + women} youth who do not plan to go to college and have helped each other launch ^{small} businesses in Belfast's poorest neighborhoods.

By coming together, accepting each other, and creating a new community together, they are discovering what women are discovering all over the globe: No matter how different we are, there is far more that unites us than divides us. And women must work together to survive and flourish in a changing and complicated world.

The peace in Northern Ireland ^{may be} ~~is~~ fragile and ~~will most~~ likely remain that way for years, but I believe the hard work of ^{Ireland's} ~~its~~ women ^{offer hope that it will} ~~will make sure there is a~~ lasting peace.

^{A few hours} That ~~evening~~, after my visit with Joyce, I ^{watched} ~~helped~~ my husband light the Christmas tree ^{in the center of} ~~at the Belfast city center.~~ ~~There,~~ I had a chance to read aloud a letter a twelve-year old Belfast girl had written to ^{The President} ~~my husband.~~ Cathy Harte's words best described the most cherished hopes of the men, women - and children - of Northern Ireland. She wrote:

As is so often the case,
children ^{have} the wisest
words. --

"All my life I have only known guns and bombs with people fighting. Now it is different - there are no guns or bombs.

peace

"My dreams for the future, well, I have a lot of them. Hopefully the peace will be permanent. That one day Catholics and Protestants will be able to walk hand in hand and will be able to live in the same areas. Religion to me does not matter. Catholic, Protestants, black or white it is the person inside that counts. What I hope is that when I have my own children there will still be peace and that Belfast will be a peaceful place from now on."

###

TO: LISSA MUSCATINE

749 words

Talking It Over: Ireland
js draft 1
456-5640

Joyce McCarten's youngest son Gary was shot to death by terrorists in his home a month shy of his eighteenth birthday. [No one knows why]. He died in his father's arms.

His mother, who had already lost ^{many relatives} ~~a X, a X, a X, a X, and an~~ ^{cousin} ~~X~~ to the decades of violent conflict between the Catholics and Protestants in Northern Ireland, buried her "baby" in the new suit he had planned to wear for his wedding.

But even after Gary's death in 1987, Joyce refused to be ^{stuck in} ~~paralyzed by~~ grief or bitterness. As founder of the Women's Information Group in Belfast, she continues to work for peace, bringing Catholic and Protestant women together to share their grief and to find ways of bringing hope to their violence-plagued communities.

I had the privilege of meeting Joyce and ^{many I like her} ~~several other~~ ~~courageous women~~ during a trip to Belfast with my husband last week. We were there to support the peace negotiations which began last summer, when Catholic and Protestant leaders agreed to a cease-fire after 25 years of fighting.

At the small fish and chips restaurant run by members of the Women's Information Group, the women told me about the husbands, fathers, mothers, sons and daughters [?] who are among the 3,200

13 grandchildren.

He was in the hall
combining his hair
& they broke it, shot home

23QCCMR

killed during 'The Troubles.' They also shared their hopes for the peace process.

[insert good details, quotes here]

The final peace agreement will be negotiated and signed by the diplomats and political leaders of Ireland, ~~most of whom are men.~~ ^{it could never have happened w/o the ♀ of Northern Ireland.} But ~~hundreds~~ of unknown, unheard of Catholic and Protestant women in Northern Ireland have been working tirelessly in their communities to stop the violence ~~ever since the conflict first began.~~

dropped guides. Anyone reasons it's possible.
Driving force, community - even didn't wait - I seized historic moment

Women in Northern Ireland who for years had been taught to hate each other, to think that others were damned because they practiced a different religion, found they had much in common.

when? in the restaurant?

They shared the greatest burdens of the senseless violence: the loss of loved ones to bombs, to assassinations, to random gunfire and ~~the~~ ^{they shared} painful task of rebuilding families. Women on both sides were desperately trying to keep their families together -- and alive. *still?*

In 1976, the killing of three children by a getaway car driven by an IRA gunman who had been shot ~~to death~~ by British soldiers, prompted two Irish women - one Protestant, one Catholic to lead a massive peace demonstration the same day.

And they have been building bridges for peace ever since.

Women at the grassroots level have quietly -- and slowly -- integrated schools and summer camps for their children, refusing to pass on old traditions of hate, fear and mistrust.

To ensure the peace, women at the Joyce McCarten Drop-In Center, for instance, are working to solve the problems that have caused many young people to resort to violence -- poverty, joblessness, the lack of credit. ^{They} The women have created job training programs for youth and have helped each other launch businesses.

[These are lessons that can be applied here in the U.S.]

Irish women who are working for peace have found ways to make their faith a source of strength, not a source of division. By coming together, accepting each other, and creating a new community together, they are discovering what women are discovering all over the globe: No matter how different we are, there is far more that unites us than divides us. We share many common aspirations and concerns. And we must find common ground as we all seek to make our way in a changing and complicated world.

That evening, after my visit with Joyce, I helped my husband light the Christmas tree at the Belfast City Center. There, I

read aloud a letter a twelve-year old Belfast girl had written to my husband. Cathy Harte's words best described the most cherished hopes of the men, women - and children - of Northern Ireland.

I want to share them w/ you .

"All my life I have only known guns and bombs with people fighting. Now it is different - there are no guns or bombs.

"My dreams for the future, well, I have a lot of them. Hopefully the peace will be permanent. That one day Catholics and Protestants will be able to walk hand in hand and will be able to live in the same areas. Religion to me does not matter. Catholic, Protestants, black or white it is the person inside that counts. What I hope is that when I have my own children there will still be peace and that Belfast will be a peaceful place from now on."

###

Marsha Scott

Ans office

New Hampshire

may be with sub B + ...

CALL #	E807.1 .R63.		
AUTHOR	Roosevelt. Eleanor. 1884-1962.		
TITLE	Eleanor Roosevelt's My day.		
PUB INFO	New York : Pharos Books. c1989-91.		
DESCRIPT	3 v. : ill. : 24 cm.		
NOTE	Includes indexes.		
CONTENTS	v.1. Her acclaimed columns. 1936-1945.-- v.2. The post her acclaimed columns. 1945-1952.-- v.3. First Lady world. her acclaimed columns. 1953-1962.		
SUBJECT	Roosevelt. Eleanor. 1884-1962 --Political and social v Roosevelt. Eleanor. 1884-1962 --Friends and associates		

	LOCATION	CALL #	STATUS
1 >	OEOB	E807.1.R63 v.1	ON SHELF
2 >	OEOB	E897.1.R63 v.2	ON SHELF
3 >	OEOB	E807.1.R63 v.3	ON SHELF

St Dominic's
Falls Road
Belfast
8th November

The President
The Whitehouse
Washington D.C
U.S.A

Dear Mr. President,

Whats the craic as we say
here but in other words How are you doing.

My name is Cathy Harte and
I am a twelve year old catholic girl. I
live in Belfast in Northern Ireland and
I love it here. It's green it's beautiful
and well it's Ireland. My dad's a teacher
and my mum is an operator. I love animals
and I have a dog of my own called Lucy.

All my life I have only known guns
and bombs with people fighting. Now it
is different there are no guns or bombs
and on UTV live our local news presenters
are tongue tied about news to tell
and any they do is mostly good.

When I went down south for my holidays
I used to play guess the number plate
on the cars but now I can play it
here in Belfast. There are millions of
sothern voices and cars around and the
town is packed with people from everywhere
seeing the sights and shopping and
well it's my kind of Belfast.

PEACE

PEACE

PEACE

My dreams for the future well I have alot of them. Hopefully the peace will be permanent. That one day catholics and protestants will be able to walk hand and hand and will be able to live in the same areas. Religion to me does not matter catholic protestants black or white it is the person inside that counts. Actually my aunt and uncle are protestants and it is very interesting to see their traditions and ways of life. What I hope is that when I have my own children that there will still be peace and that Belfast will be a peaceful place from now on. I will see you when you turn on the christmas tree lights. I send you all the Irish good luck.

Yours faithfully
Cathy Harce

PEACE
PEACE
PEACE

NUALA NÍ DHOMHNAILL

Ceist na Teangan

Cuirim mo dhóchas ar snámh
i mbáidín teangan
faoi mar a leagfá naíonán
i gcliabhán
a bheadh fite fuaite
de dhuilleoga feileastraim
is bitiúman agus pic
bheith cuimhte lena thóin

ansan é a leagadh síos
i measc na ngiolcach
is coigeal na mban sí
le taobh na habhann,
féachaint n'fheadaraís
cá dtabharfaidh an sruth é,
féachaint, dála Mhaoise,
an bhféirfidh iníon Fharoinn?

POSSIBLE JUMPS

Author: Nuala ní Dhomhnaill
[Noo-la NYEE GOAN-all]

PAUL MULDOON - translator

The Language Issue

I place my hope on the water
in this little boat
of the language, the way a body might put
an infant

in a basket of intertwined
iris leaves,
its underside proofed
with bitumen and pitch,

then set the whole thing down amidst
the sedge
and bulrushes by the edge
of a river

only to have it borne hither and thither,
not knowing where it might end up;
in the lap, perhaps,
of some Pharaoh's daughter.

**FIRST LADY HILLARY RODHAM CLINTON
REMARKS TO IRISH WOMEN AT THE NATIONAL GALLERY OF ART
DUBLIN, IRELAND
DECEMBER 1, 1995**

[Acknowledgements]

It is a great honor for me to be with you in Dublin this morning. Although this is my first trip to Ireland, I feel very much at home here, perhaps because one cannot grow up in America without ~~an appreciation for~~ the many contributions of Irish culture to our own.

Knowing many Irish-Americans and who appreciate.

Being here today, and having just come from Northern Ireland, I understand even more clearly the ways in which women throughout Ireland have influenced American society. The millions of Irish women who have come to the United States over the past centuries have brought with them a devotion to family, an inner strength, a courage and spirit of independence that have strengthened the American way of life and the foundations of our democracy.

I know that I speak not only for the 40 million Americans of Irish descent, but for tens of millions of others who have benefited from the kinship and friendship between our nations.

I feel especially privileged, and excited, to be here at a time of such hope for a new and peaceful Ireland. In Belfast yesterday, I had the opportunity to discuss the cease-fire with women who have made extraordinary personal sacrifices to advance the cause of peace.

These women were not high-level diplomats or professional negotiators; they were not even elected to office. They were women, Catholics and Protestants, whose lives and families have been shattered by violence -- women who took it upon themselves to organize in their own neighborhoods and communities to stop the bloodshed. Their grief became their call to action.

These women may not be well-known inside or outside Ireland's borders. But it is clear that there would be far less hope of breaking the cycle of violence in Northern Ireland today were it not for the intervention of women who have worked tirelessly at the grass-roots level to knock down barriers, overcome suspicions, and defy history.

Joyce McCartan's youngest son Gary was shot to death by terrorists in his Belfast home a month shy of his eighteenth birthday.

His mother, who had already lost ~~many~~ ^{other} relatives to the violent conflict between Catholics and Protestants in Northern Ireland, buried her "baby" in the new suit he had planned to wear at his wedding.

Even after Gary's death ^(eight years ago) ~~in 1987~~, Joyce refused to give in to bitterness. She founded the Women's Information Drop-in Centre in a poor neighborhood in Belfast. There and throughout Northern Ireland, she continues to work for peace, bringing Catholic and Protestant women together to share their grief and to find ways to ~~break the cycle of violence~~ ^{break the cycle of violence} of ~~violence~~ in their communities.

I had the privilege of meeting Joyce during a trip to Belfast with my husband last ~~week~~ ^{month}. The President ^{is} ~~and I~~ ^{trip was} ~~traveled~~ ^{helped} ~~there~~ ^{Convey} ~~to support~~ ^{from America for} the peace negotiations which began last summer, when Catholic and Protestant leaders agreed to a cease-fire after 25 years of ~~violence~~ ^{violence} ~~conflict~~ ^{conflict}.

At the small fish and chips restaurant run by members of the ~~community~~ (nine women told me about Joyce's community organization)

~~(fore)~~ their husbands, fathers and sons who ~~are~~ among the 3,200 killed during 'The Troubles.' ~~Mostly, though, they wanted~~ ^{who have} ~~to talk about their~~ ^{deaf} ~~hopes and efforts for peace, which they believe is a pre-condition~~ ^{for} ~~for~~ ^{their individuals + collective} ~~economic prosperity.~~ ^{and}

Without peace, nothing good can happen in Northern Ireland, they said. And women - who have so much in common - must work together to survive and prosper in a changing and complicated world.

~~(Explain how the group~~
"We have worked together over the years from both sides of the community. Nothing separates us," ^{said. (She, by the way, is} said Joyce, a Catholic married to a Protestant).

^{We speak}
The final peace agreement in Northern Ireland will be negotiated and signed by its diplomats and political leaders. But peace could never have happened without the women of Northern Ireland.

For years before the cease-fire, hundreds of ~~unknown~~ ~~unheard of~~ Catholic and Protestant women in Northern Ireland worked tirelessly in their communities to stop the violence. They were and are the driving force behind the peace.

^{What united them was their}
~~They discovered~~ that, no matter their background or beliefs, ^{they} Irish women shared the same burdens ~~of the senseless violence~~: The losses of loved ones to bombs, to assassinations, to random

^{sounds}
^{redundant}
^{fine}
^{similar}
^{p. 3.}

gunfire; and the painful tasks of rebuilding and preserving families *in the midst of economic deprivation and political unrest.*

Within their own communities, women began to drop ancient grudges that had caused so much pain and terror. They found ways to make their faith a source of strength, not a source of division. Mothers began working to integrate schools and summer camps for their children, refusing to pass on old traditions of hate, fear and mistrust.

To ensure the peace, women in organizations like the one Joyce McCartan founded are working to solve the problems that have caused many young people throughout the world to resort to violence -- poverty, joblessness, lack of credit,

They have created job training programs for young men and women who do not plan to go to college and have helped each other launch small businesses in Belfast's poorest neighborhoods.

By coming together, accepting each other, and creating a new community, they discovered what women are discovering all over the world: No matter how different we are, far more unites than divides us.

The peace may be fragile, but I believe Northern Ireland's women have created and are creating an environment where peace

can take root and flourish.

A few hours after my visit with Joyce, I watched my husband light the Christmas tree in the center of Belfast. I had a chance to read aloud a letter a twelve-year old Belfast girl had written to the President. As is so often the case, children ~~often~~ offer us the clearest, most important reasons for peace. Cathy Harte wrote:

"All my life I have only known guns and bombs with people fighting. Now it is different - there are no guns or bombs.

"My dreams for the future, well, I have a lot of them. Hopefully the peace will be permanent. That one day Catholics and Protestants will be able to walk hand [in] hand and will be able to live in the same areas... Catholic, Protestants, black or white it is the person inside that counts. What I hope is that when I have my own children there will still be peace..."

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Mark Lennor

1971

XXV

1996

(Mark Lennor 15 yrs out)

UNCLASSIFIED

BREAKFAST HOSTED BY MRS. CROWE
WINFIELD HOUSE
RESIDENCE OF THE U.S. AMBASSADOR
TO THE COURT OF ST. JAMES

CONTEXT OF VISIT

Mrs. Crowe will host a breakfast in your honor at Winfield House on November 29. Guests will include fifteen British women prominent in law and politics; journalism; education and vocational training; local government; and community development. Lady (Elizabeth) Kerr, spouse of the British Ambassador to the U.S., has also been invited. Discussion will focus on women in leadership positions and the challenges they face in today's world.

BACKGROUND

Winfield House: Winfield House is located on twelve acres in Regent's Park, one of London's Royal Parks. Built in 1936 by Barbara Hutton, the heiress to the Woolworth fortune, Winfield House was used by the RAF during WWII and later served as the American Officers' Club. After the war, Barbara Hutton donated it to the U.S. as the Ambassador's residence for the price of one dollar. It was first used by Ambassador Winthrop Aldrich. Other occupants included Ambassadors David Bruce, Kingman Brewster, Elliot Richardson and Raymond Seitz. Ambassador Walter Annenberg refurbished the house from top to bottom and furnished it with valuable furniture and pieces of art.

The breakfast will take place in the state dining room of Winfield House. The table will be configured in a large square. Coffee and biscuits will be served.

There will be press coverage by both British and American press only for the opening of the meeting.

TALKING POINTS

- o What are the most important obstacles confronting women in the UK who aspire to jobs outside of traditionally female domains? How would you compare this situation with that in the U.S.?
- o In my recent travels, I have focused on self-help initiatives for women. Let me share my impressions. What comparable initiatives have been launched in the UK?
- o I understand both the Conservative and Labour Parties recognize the need to increase female representation in the House of Commons after the next elections. Labour has gone so far as to reserve safe seats that fall vacant for women candidates. How do you assess the chances of success of the parties' efforts to increase the number of female parliamentarians?

UNCLASSIFIED

25-Nov-95 16:40 Personnel US Emb.

0171-408-8102

P.07

To: Neil

REVISED GUEST LIST FOR POSSIBLE BRUNCH
 Wednesday, November 29, 1995 ~~10:00~~ 11:30-AM
 Winfield House, Regent's Park, London NW1 4RT

Scotland
 Wales
 Local elected
 officials

GOVERNMENT/POLITICS

- The Rt. Hon. Gillian SHEPHERD, MP
- The Rt. Hon. Virginia BOTTOMLEY, MP
- The Rt. Hon. Betty BOOTHROYD, MP
- Elizabeth SYMONS
- Harriet HARMAN
- Baroness (Sarah) HOGG of Kettlethorpe

Secretary of State for
 Education and Employment
 (Conservative Party)

Secretary of State for
 National Heritage
 (formerly Sec. of State for
 Health - Conservative Party)

Speaker, House of Commons
 (Labor Party)

Director, Association of
 First Division of Civil
 Servants (senior government
 employees)

Labor Shadow Cabinet
 Secretary for Health

Former Chief, Policy Unit
 10 Downing Street, author

✓
 SID who sh

Kerr is
 invited to
 everything

LAW

- Cherie BOOTH (BLAIR), QC
- Patricia SCOTLAND, QC
- Helena KENNEDY, QC

Barrister, Queen's Counsel
 (QC), spouse of Labor Party
 leader Tony Blair

Barrister

Barrister, Chancellor, Oxford
 Brookes University;
 spokesperson for children's
 causes

Mr.
 Blair
 yes

-2-

EDUCATION

- Dame Elizabeth ESTEVE-COLL
- Baroness (Tessa) BLACKSTONE
- Dr. Judie NEWMAN

Vice Chancellor, University of East Anglia; former Director of Victoria & Albert Museum

Master, Birkbeck College, University of London; Labor Spokesperson on foreign affairs

Chairman, British Association of American Studies; professor Newcastle-upon-Tyne University

ARTS

- Emma THOMPSON
- Jane TORVILL
- Siobhan DAVIES

Actress

Skater

Choreographer

JOURNALISM

- Sue MacGREGOR
- Dr. Edwina MORETON

Presenter, BBC Radio "Today" morning news show

Deputy foreign and diplomatic editor, The Economist

BUSINESS/INDUSTRY

- Anita RODDICK
- Ruth EVANS

Founder and CEO, the Body Shop

Director, National Consumer Council

SCIENCE/MEDICINE

- Christine HANCOCK
- Dr. Bridgit OGILVIE

Secretary-General, Royal College of Nursing

Chief Scientist, Glaxo-Wellcome Trust

25-Nov-95 16:41 Personnel US Emb.

0171-408-8102

P.09

-3-

LOCAL GOVERNMENT

- Sarah EBANJA

Assistant director of finance
(education), London Borough
of Lewisham

SOCIAL AND COMMUNITY DEVELOPMENT

- Julia MIDDLETON

Chief Executive, Common
Purpose (obtains funding
for inner city development
programs)

- Diana LAMPLUGH

Founder of Suzy Lamplugh
Trust to promote elimination
of violence in the workplace
(mother of real estate agent
who disappeared when showing
a property)

- Dr. Sue SLIPMAN

Director, National Training
and Enterprise Council,
former Director of National
Council for One Parent
Families

- Fiona DRISCOLL

Chair, 300 Group

EMBASSY

- Jill DEAL

Attorney, Morgan Lewis
& Bockius (spouse of Embassy
Deputy Chief of Mission)

25-Nov-95 16:41 Personnel US Emb.

0171-408-9102

P.10

-4-

AMERICAN WOMEN PROFESSIONALLY AND POLITICALLY ACTIVE IN THE UNITED KINGDOM

- Peggy CZYZAK-DANNENBAUM Managing Director,
La Fornalia, major
baked goods producer
- Sally McNULTY International Chairman
of Democrats Abroad
- Ann COLLINS Chair, Republicans Abroad
for Europe
- Rose GOTTEMUELLER Deputy Director,
International Institute
for Strategic Studies
(and spouse of Embassy
officer)

To receipt

3073D

NORTH EASTERN EDUCATION AND LIBRARY BOARD



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Glengormley High School
134 Ballyclare Road
Newtownabbey
BT36 8HP

8th November 1995
Tel 01232 837223
Fax 01232 836037
Email Campus YOV037

Dear President Clinton,

[I am a 15yr old school boy from Glengormley high school. I am very pleased about the chance of permanent peace in Northern Ireland and chances of living in a secure atmosphere.]
am ~~also~~ glad to support the U.S.A government is very important to the N.Irish people because if the peace talks fail things will go back to the way they were or even worse.

All the people in N.Ireland want peace both Roman Catholics and Protestants it is only a minority who resort to violence. It is difficult to achieve political settlements because of all the different marches and demonstration of different traditions.

[If N.Ireland is to have a future then we must all learn to live with each other in a more tolerant way. Also we must all work hard for peace and make a real effort we will have to change our ideas and work for change. Change must mean changing our own understanding of each other. We must learn together and know more about our different traditions.]

[Some people want to destroy peace and the peace process in N Ireland we must not allow this to happen.] The death of President Rabin shows how much of a threat peace makers are to those who oppose them. This has only made people more determined to have peace.

I hope that N.Ireland will have a peaceful and secure future with your help, MR President, this may happen.
Yours faithfully

Epilogue

SO MANY PEOPLE IN Belfast had told me that I should meet Joyce McCarten; hers was a name that came up over and over again when we talked about activist women, women who were in the front line, trying to achieve reconciliation and a viable community life. A Catholic woman married to a Protestant, she has been a leader in the Women's Information Group, an organization of women across sectarian lines who bring one another practical and moral comfort. We spoke on the telephone and agreed then that we would meet when I returned to Belfast the following May.

One evening in May, when I was back in Belfast, I sat talking with my Charabanc friends in their back yard and then later in their kitchen, having a stimulating and, as the evening progressed, hilarious time. That very night, as we sat and laughed and drank white wine, a car with loyalist terrorists drew up in front of the McCarten house, only seventeen blocks from where we sat around the kitchen table. One man apparently sat in the car, ready to drive away. Others burst into the tiny front vestibule of the small row house, guns drawn. Gary McCarten, Joyce's seventeen-year-old son, her "baby," was in the front sitting room. As he appeared in the hall to see what all the commotion was, the gunmen opened fire. He staggered back into the kitchen, which is in the back of the house, and fell into his father's arms. He died almost instantly.

I AM of IRELAND
WOMEN of the North Speak Out,
Elizabeth Shannon

Gary was not involved with any paramilitary or political organization. His murder was apparently a "simple" sectarian murder. He was shot by Protestants because he was a Catholic. Gary was not the first in his family to lose his life because of sectarian violence in the North. In 1972, his cousin died after being dragged out of a wedding reception and stabbed 200 times. His uncle and brother-in-law were both shot dead in the same week of March 1974. His granny, Alice, died soon thereafter of a broken heart.

So I did finally get to meet Joyce McCarten, at the wake of her son. Their small house was filled with people when I arrived, both Catholic and Protestant friends and neighbors. Mary Glass, the woman who had first told me about Joyce, was just leaving. Bishop Cathal Daly had come that afternoon to pay his respects. Joyce was in the kitchen when I arrived and received me with the warm charm that she exudes to all who come across her path. Her face was crumpled and pale, her once-red hair faded, but she smiled as she hugged me, welcomed me, and took my hand in hers as if I were an old friend.

"Come," she said. "Come into the sitting room and see my baby." We walked through the crowd of men sitting silently in the back room, through the little hallway, also thronged with visitors, and into the front room, where the women mourners sat together. Gary was laid out by the front bay window. Sympathy cards filled his casket. He had been due to be married in a few weeks, and he was in his dark wedding suit, with a white shirt and red tie. His wispy, seventeen-year-old's mustache and heavy, dark eyebrows contrasted with the death pallor of his face. Joyce reached out and put her worn hand on his cold forehead. "Here's my boy," she said, and all the sadness of Northern Ireland was in her voice.

"LISTENING SESSION" FOR FIRST LADY
AT JOYCE McCARTEN DROP-IN CENTER

CONTEXT OF THE EVENT

Your visit with Northern Irish women at the Joyce McCarten Women's Information Drop-In Center will take place after the President's speech at Mackie's. The President will be visiting the East Belfast Enterprise Park while you are attending this event. Afterward, you will meet up with the President for the helicopter flight to Londonderry.

BACKGROUND

One of the most amazing products of the past thirty years of violence in Northern Ireland has been the commitment of many women in the North who have lost husbands and sons to promote peaceful endeavors. Many of these women, following the loss of their loved ones, began community organizations in opposition to the violence in their neighborhoods. Many organizations started as support groups and later evolved into multi-purpose organizations to provide needed services and promote the economy in their localities.

Joyce McCarten is a Catholic woman who is married to a Protestant. Her son was killed by members of the IRA who believed that he was a police informer. Following his death, McCarten founded the Women's Information Drop-In Center to provide support to others -- both Catholic and Protestant -- who had suffered as she had. That organization now has some 200 members. Among other projects, the members of the Drop-In Center have developed economic proposals and small business projects for the women members.

The Drop-In Center is located on the Lower Ormeau Road, in one of the poorest areas in Belfast. The women members of the Center, both Catholic and Protestant, operate a restaurant at the Center.

TALKING POINTS

- o The cease-fire offers another opportunity to recognize the courageous work and role that women of both traditions have been playing to curb violence in Northern Ireland.
- o Your work has played a tremendous part in breaking the cycle of violence in your community and focusing attention on the hurt that violence brings to all the people of Northern Ireland.
- o Your work and efforts must continue even if there is a comprehensive settlement because the role of women in cementing the peace is too crucial to be allowed to lapse.

2ND STORY of Level 1 printed in FULL format.

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The Washington Post

September 30, 1993, Thursday, Final Edition

SECTION: FIRST SECTION; PAGE A2; MARY MCGRORY

LENGTH: 754 words

HEADLINE: It's Cold in the North

SERIES: Occasional

BYLINE: MARY MCGRORY

DATELINE: BELFAST

BODY:

The last time I saw Belfast was in 1981. Bobby Sands had died and five IRA hunger strikers were following him, one by one, to the grave. I found it a place where forgiving and forgetting didn't come easy. When I went back recently, I saw hints that it hadn't changed much. As the train left the Belfast station I saw graffiti on a poster: "Bobby Sands, Burn in Hell."

With the rest of the world, seeing the unbelievable pictures of Yassir Arafat and Yitzhak Rabin shaking hands in the embrace of Bill Clinton, I had thought, well, maybe if they can, Ulster can too.

"No comparison," said an Irish diplomat in Dublin. "Northern Ireland is an older, deeper quarrel." He said that the miracle at the White House might put some "psychological pressure" on the two sides, but not much.

I went to Belfast on the train, an idyllic ride past gray seas and green fields. My guide was Elizabeth Shannon, who lived in Ireland as the wife of William Shannon, our brilliant ambassador. He died in 1988. She goes back and forth all the time. She loves both Dublin and Belfast. She wrote a book called "I Am of Ireland" about the women of Northern Ireland.

We were invited to a dress rehearsal of "Carmen" at the Gas Works. The more logical site, the Opera House, was blown up by the Irish Republican Army last spring.

We went instead to meet an old friend of hers named Joyce McCarten, a woman who seems to personify the woes of Ulster. She runs a restaurant, and over it, the Woman's Information Group. She is a Catholic married to a Protestant, and her 17-year-old son, Gary, was shot dead by Protestant gunmen in the doorway of his home in 1987. Nobody still knows why.

Joyce's face is lined under her cropped gray hair. She wears heavy glasses.

I asked her if things had gotten better or worse in the last 12 years.

The Washington Post, September 30, 1993

"Worse," she said promptly.

More Catholics had been killed this year, by the same kind of people who killed her son. I got the statistics later: 25 Catholics killed so far by Protestant extremists or national security forces, which are 95 percent Protestant. The IRA has claimed kills of 16 Protestants. Unionist leaders, loyal to the British Crown, have not been helpful. A Unionist member of Parliament said, "The boot is on the other foot; now, the Catholics know how we feel."

Mourns Joyce McCarten, "More and more children are being taught to hate, and it's a terrible thing."

Did she feel that the unexpected rendezvous between two enemies like Rabin and Arafat would have any effect on Ulster? She was as taken aback as the Dublin diplomat. "Oh, no," she said, "the roots here are older, much deeper."

Joyce wanted to talk about her schemes for the neighborhood. She had blueprints for a community center. She had job-training plans for young people between 17 and 30, who don't want to go to college and have no skills. The unemployment rate is 23 percent among Catholics, 9 among Protestants. The boys join the IRA, the girls have babies. As she talked on, she might have been discussing minority youth in Washington, who become mothers before their time or drug dealers with a short life expectancy. Illegitimacy is on the rise.

The Anglo-Irish talks, once a source of hope, have been suspended since last November. Recently, John Hume, the much respected leader of the Social Democratic and Labor Party, talked with Sinn Fein leader Gerry Adams. The deal was to have been an IRA cease-fire in exchange for an English statement of "no long-term interest in Ireland." But over last weekend, two more bombs went off in Belfast. There's little pressure for peace, some say because the situation has deteriorated into a gang war, with turf and protection divided between Catholics and Protestants.

The young man who drove me to the train station knew Joyce McCarten, had gone to school with Gary McCarten's older brother. "Why was he shot?" I asked. The young man was defensive. Why rob? he said truculently. Then, "Where are you from? Washington? You have muggings."

I gave the weak answer I had used in two weeks abroad when Washington or Miami came up: "We have too many guns in my country."

We were going by the playing fields of Queens College and in an attempt to change the subject, I asked if they played hurly there.

He took his hands off the wheel and turned around. "Hurly is a Catholic game," he said almost accusingly. I did not know what to say. I didn't know games had religions, although everything, it seems, in Belfast has, possibly even the doves, if there are any.

LANGUAGE: ENGLISH

LOAD-DATE: October 14, 1993

4TH STORY of Level 1 printed in FULL format.

Copyright 1994 Globe Newspaper Company
The Boston Globe

November 6, 1994, Sunday, City Edition

SECTION: METRO/REGION; Pg. 33

LENGTH: 1147 words

HEADLINE: Women of 2 Irelands to convene in area for peace dialogues

BYLINE: By Gloria Negri, Globe Staff

BODY:

Long before the cease-fire in Northern Ireland, Elizabeth Shannon was planning a way to bring women from the two Irelands together, a forum where northerners and southerners, Protestants and Catholics, could sit together to talk about how women can help fashion a lasting peace.

As the wife of William V. Shannon, United States ambassador to the Republic of Ireland from 1977 to 1981, Shannon, a former Washington journalist, traveled widely in both Irelands and interviewed hundreds of women of all political persuasions.

During 25 years of civil strife in Ulster, Shannon saw that women were essential in keeping families together and maintaining the homefront - but that their efforts went unrecognized. She calls them "the silent keepers of the peace."

At the same time, she said, the conservative culture of Northern Ireland created a difficult barrier for women to cross, and that political parties "have not welcomed women into policy-making or leadership roles."

Now Shannon has created a forum for the voices of these women and others to be heard at a three-day "Reaching Common Ground" conference at Boston University and Wellesley College on Friday, Saturday and Sunday.

The conference, with the exception of the workshops, is free and open to the public.

It is believed to be the first time women from the two Irelands will have met for a dialogue with American women.

One of the conference goals, Shannon said, is to establish "an ongoing and viable network of women" here and in Ireland for support and the exchange of ideas. Another goal is to establish a platform in which Irish women can be part of the peace process.

"Much has been written and spoken about the exclusion of various political factions in the Northern Ireland peace process. . . . But for years, while peace efforts were tried and failed, the women of Northern Ireland - 50 percent of the population - did not have a voice in the national dialogue," Shannon wrote recently in the Globe.

The conference is financed partially by private donations, foundations and institutions. The delegates' air fares and meals will be paid from money raised at an auction held by the organizing committee last spring.

Thirty-two women from Northern Ireland and 22 women from the Republic of Ireland - including the rabbi chancellor of the University of Ulster; two members of the Irish parliament, or Dail; businesswomen, activists, social workers, educators, theologians and journalists - will discuss a wide range of issues.

Among them will be Frances Fitzgerald, a leader of the women's movement in Ireland and a member of Parliament, who some say could become Ireland's first female prime minister.

There will be 40 women from the United States, mostly from Boston. One of the American delegates, Catherine B. Shannon, professor of history at Westfield State College and former president of the Charitable Irish Society of Boston, said the women of Ireland "need to have their priority concerns and needs addressed now, while discussions on shaping the future of the new Ireland are taking place. It has, after all, been the women who have borne the burden of husbands and sons in prison."

Some of the priorities, she said, were "access to the political process, proper funding for job training and education to prepare older women to enter the work force and, for both north and south, access to better health care."

In telephone interviews from Belfast, Dublin and London, three participants said the conference would have an important impact on the role of Irish women in the peace initiative and the future.

- From London, Rabbi Julia Neuberger, English-born and chancellor of the University of Ulster - the first woman in that post - said that while there have been "patches of considerable dialogue" between women from the north and south, "this will be the first time they will sit together with American women."

"Women do not have a high profile, on the whole, in Northern Ireland, though they are not shy," Rabbi Neuberger said. "But I do think when you have a divided society, and a very patriarchal one at that, a society with a lot of problems, women's voices are not heard."

In spite of that, she said, women have been leaders in many communities, dealing with problems of health and social services and many others affecting the welfare of families.

Rabbi Neuberger will discuss "Northern Ireland: An Outsider's View," from 10 to 11:30 a.m. next Sunday at Alumnae Hall at Wellesley College.

- From Belfast, Kate Kelly, a consultant for the job-promoting International Fund for Ireland, a former civil servant and "action team leader," said the conference would give the women from Ireland the chance "to better examine from the outside the efficacy of what we're doing at home."

"Through 'the struggles,' women have contributed greatly to stabilize the social structure," Kelly said. "I'm going back 20 or 25 years when women began to feel terribly frustrated to what was going on around them and they began to become concerned about their children and their children's future."

"They saw that the issues that concerned them concerned other women and related to one another within that concept. They got more interested in ways in which they could improve training facilities for young people and how to improve the quality of life, in general."

Kelly said it was "nothing new for women to contribute to the peace process. They've been doing it right along, working quietly with children and the elderly, establishing a Women's Aid and, with the Equal Opportunities Commission - a woman heads that - have established themselves in the academic world."

Northern Ireland women, Kelly said, whether Catholic or Protestant, have generally "applied themselves to issues that have affected their lives. The conference creates a focus that has relevance for everybody."

- From Dublin, Mary Holland, a columnist for The Irish Times, agreed that "women have been critical in holding the situation together. They've had to pick up the pieces."

It won't be easy to build the peace, Holland said. "First of all, there are 25 years of memories and violence," she said. "Neither community trusts the other. I think it will be very hard to build that up."

Holland will discuss "Peace Means Finding Ways to Say, 'Sorry' " from 9 to 10:30 a.m. Saturday at the Tsai center at Boston University.

2ND STORY of Level 1 printed in FULL format.

Copyright 1994 Globe Newspaper Company
The Boston Globe

November 14, 1994, Monday, First Edition

SECTION: METRO/REGION; Pg. 18

LENGTH: 807 words

HEADLINE: Give Ireland time to reconcile, women say;
Message is one concluding forum on peace

BYLINE: By Scott Allen, Globe Staff

DATELINE: WELLESLEY

BODY:

One woman likened it to asking women from the North and South to sit down and make friends a few weeks after the American Civil War ended.

For 54 Irish women at an unprecedented conference on national reconciliation, it was a weekend of painful remembering of the 3,200 people who have died in the Troubles in Northern Ireland, and an attempt to plan for a future where people live in peace.

But the wounds are so fresh, and peace so uncertain that the achievement of "Reaching Common Ground," hosted by Boston University and Wellesley College, may be that these women from the north and south, Catholic and Protestant alike, sat down together at all.

And their message to Americans eager for progress in peace talks is simple: Don't rush us.

"Most of us in Northern Ireland are saying give us time. Hold on," said Rosemary Dunlop, a Presbyterian from Derry, fearful that Northern Ireland could become part of the Republic of Ireland as a result of a peace agreement. "It's mainly listening that we want right now."

The conference came at a time of hope in Ireland, where paramilitary operations on both sides have declared a cease-fire while politicians from Northern Ireland, the Republic of Ireland and Britain negotiate a long-term peace.

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The frailty of those hopes was demonstrated by the murder of a Protestant postal worker blamed on IRA guerrillas, news of which reached the women as they arrived at the conference. But Catherine Shannon, a professor at Westfield State College, said there was little talk about the killing. "It was such a great fear that people didn't want to talk about it," she said.

The aim of the conference, which included 32 women from Northern Ireland and 22 from the Republic of Ireland, as well as 40 American women, is to make sure that women are not excluded from the peace process as they so often have been from other important decisions in Ireland.

Rabbi Julia Neuberger, the first woman chancellor of the University of Ulster in Northern Ireland, said that the male-dominated society tends to stifle women, keeping them out of senior positions in the church, academia and business, and resisting even modest changes. For instance, Neuberger became controversial this year when she shook degree recipients' hands instead of bowing to them.

But Neuberger urged women from the north and south to "make a fuss" about peace and not be left out of the coming dialogue. For too long, the men have said "the Troubles are boys' stuff. The divisions are theirs and the women had better stay home and mind the children," Neuberger explained. "We can make it difficult for them to walk away" from peace.

Conference delegates shared stories of their personal losses during the Troubles - of loved ones imprisoned, sons murdered, of religious discrimination - and they repeatedly called for greater toleration or even "celebrating the diversity" of Northern Ireland.

"These women are absolutely incredible. The women have managed to keep the place from becoming a Bosnia," said Shannon of Westfield State.

But the shared stories also illustrated how much divides these women. Mary Holland, a reporter for the Irish Times in Dublin, said many of them were raised in an "absolute theology of exclusion," where Catholics believed most Protestants were damned and vice versa. When Catholic and Protestant women in Northern Ireland try to work together, she said, "They never discuss, ever, the absolute core of the problem."

In one panel discussion, Teresa Kelly, a social worker at The Women's Center in Belfast, tried to explain her Irish Catholic tradition to Presbyterian Dunlop - with revealing results. Replied Dunlop, "My gut reaction when she talks about Ireland and uses Irish language, and talks of Irish culture, my feeling is of exclusion."

Women from the Republic of Ireland said they have differences with the north apart from religion. Nuala O'Faolain, a reporter for the Irish Times, said that

her country used to have a bright future but that the Troubles, and questions of a united Ireland, took over the political agenda, undercutting social movements such as feminism.

"There is very little interest in the south of Ireland for a united Ireland. This has been one of the legacies of the 25-year campaign of terror," said Hillary Pratt of Dublin.

Conference organizer Elizabeth Shannon, wife of the late ambassador to the Republic of Ireland, said she was delighted at the intensity and candor of the conference, though there were many differences of opinion. At the end, the Irish and American delegates agreed on a joint letter to political leaders demanding that women be included in any panels that may be formed in connection with the peace talks.

"I feel really elated by the conference, but I feel what I've done is started a dialogue, not completed it," she said.

LANGUAGE: ENGLISH

1ST STORY of Level 1 printed in FULL format.

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National Catholic Reporter

December 23, 1994

SECTION: Vol. 31 ; No. 9 ; Pg. 9; ISSN: 0027-8939

LENGTH: 835 words

HEADLINE: Women meet in Boston to plan for peace, justice everywhere;
'Reaching Common Ground' conference on Northern Ireland; Column

BYLINE: Vidulich, Dorothy

BODY:

Women have a huge investment in peace and order but are usually outside the systems they are trying to change, British House of Lords member Shirley Williams told a Boston conference, "Reaching Common Ground," Nov. 11-13.

While primarily focused on Northern Ireland issues, the women frequently addressed the wider issues of women struggling to organize against injustice, violence and sexism.

Williams, Harvard University professor of electoral politics and director of Project Liberty, which assists developing democracies in central and Eastern Europe, said: "Women are at the heart of things. They are the family builders, the community builders. They have a huge investment in peace and order." Such order, she said, depends on justice being done between black and white, Protestant and Catholic, Arab and Jew.

Williams cited the "tremendous contributions" of women in building bridges between Northern Ireland's divided communities. "Because they live in the community day by day and hold it together," she said, "women have an essential role in constructing peace and in fighting for the justice that is the foundation of peace. Much of their work has been unsung; many women are unrecognized."

Women of Ireland need to prioritize their concerns while discussions on the future of Northern Ireland are taking place. "I think we are beginning to look at styles of government that attempt to involve people in the rebuilding of their communities," said Williams. "Women must insist on being part of the scene

as a new government develops. Only by making their voices heard will they have power." She suggested they form a national coalition of women similar to one created by South African women in 1991.

The conference came at a time of "anxious, fragile hope in Northern Ireland," said Dublin journalist Mary Holland. "We must look at women who have suffered for 25 years. Now they see the end to violence, the creation of peace."

These women who have been active at the grassroots level have turned away from the political power structures. "They must force their way to the center of the decision-making process," said Holland. Old models are incapable of adjusting to the demands of communities, she said. "We must face the admission that things done in the past have not worked," she said. "Peace depends on the creation of jobs, the end of discrimination and policing."

Both parties, Catholic and Protestant, she said, must put behind pain and mistakes. "Peace means saying 'sorry,'" said Holland, who has covered the Northern Ireland conflict for many years.

Further, she said the announcement of the Irish Republican Army cease-fire "reawakened memories for people who lost victims over 25 years ago; too late for them." She suggested they give voice to that experience by building a monument in Belfast, similar to the Vietnam Veterans Memorial in Washington, listing a chronology of every victim in Northern Ireland regardless of motive, innocence or guilt, as a public expression of grief and as a means of making sure "it doesn't happen again."

Rabbi Julia Neuberger, the first woman chancellor of the University of Ulster in Northern Ireland, told the delegates gathered at Wellesley College for the closing sessions that women "with their enormous success in community organizations, their thirst for education for themselves and their children, could now be the agents of change." Neuberger said she believes passionately that education is one way of giving hope to disadvantaged communities. "I would not have agreed to become chancellor of the University of Ulster last January were it not for the plan, as yet to be approved by the ministers in Northern Ireland, to build a campus on the peace line, on the Springvale site that lies between the two communities."

She emphasized the need "to examine our multiplicity of identities and to see whether the old definition of identity purely down the religious divide cannot give way to new affirmations of culture."

Discussion among a panel of delegates from Northern Ireland and the republic indicated that tensions continue to exist. "Most of us in Northern Ireland are saying, 'Give us time,'" said Rosemary Dunlop, a Presbyterian from Derry.

Conference organizer Elizabeth Shannon, a Boston-based expert on Ireland and widow of William V. Shannon, former U.S. ambassador to Ireland, said she was delighted with the candor and intensity of the delegates' participation.

"Although there were many differences of opinion, the women want to move ahead, work together to overcome differences, and be united in their communities," she told NCR.

At the end of the conference, the delegates agreed on a letter to be sent to heads of state and political parties of the three countries involved -- the North, the Republic and the United States -- asking to meet with them and demanding that women be involved in the social and political process that is going to take place in Northern Ireland.

IAC-NUMBER: IAC 16232027

IAC-CLASS: Magazine

LANGUAGE: ENGLISH

2ND STORY of Level 1 printed in FULL format.

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The Irish Times

November 3, 1994, CITY EDITION

SECTION: OPINION; Pg. 14

LENGTH: 1374 words

HEADLINE: Grassroots politics can bridge sectarian divisions

BYLINE: By MARY HOLLAND

BODY:

THE American ambassador, political to her fingertips, was wearing a lapel button just received from Boston "Vote for the Kennedy nearest you". She was speaking at the end of a conference, to which nearly 200 delegates had travelled from both parts of Ireland, to discuss how women might more effectively become involved in "deliberations concerning the future of the island".

One set of deliberations will be about how the money, which is due to come in grants and in vestment from the United States should be used and how women who, in Jean Kennedy Smith's words, "have garnered the lion's share of experience in most types of community work" can have a concrete influence on the decisions.

The timing of the conference, organised jointly by the Council for the Status of Women in this state and the Women's European Platform in the North, was brilliant for other reasons too, not least that it started on the same day as the Forum for Peace and Reconciliation opened at Dublin Castle. Many of the delegates expressed dismay and anger at the overwhelming male representation in the forum, which may have been assembled primarily to bring Sinn Fein in from the political wilderness, but is also charged with finding new ways of looking at the problems of identity and conflict on this island.

In fact, with eight out of a total of 39 delegates being women, the percentage is rather better than either the House of Commons or the Dail. But what was striking to someone who attended both events was the difference in the tone of the proceedings and how they were conducted. At Dublin Castle there was pomp and poetry and the speeches by the party leaders seemed predictable set pieces. Perhaps this was necessary to enhance the sense of a ceremonial occasion, drawing together old adversaries in the common search for peace.

THE next day, in the beautiful sunny rooms of the American ambassador's

residence in the Phoenix Park, women talked intently and with no formality at all of the hard problems that will have to be tackled if that yearning for peace is to become a reality. They discussed literacy (not many quotes here from Heaney or Yeats), of the need for special programmes for children who dropped out of school, and how essential it is to have realistic financial inducements to persuade young people to take part in training schemes that just might help to break the cycle of unemployment and poverty. They worried about the whole thrust of the British government's economic policies, for example Social Security Minister Peter Lilley's promise "to target the workshy".

What became immediately clear over the weekend is that if the forum is to go beyond the sterile political arguments of the past, it needs to find a way of drawing on the vivid experience and the skills of people who are directly involved at this grassroots level.

This, in turn, highlights a political problem which is not confined to women, nor to one side of the border, although the effects have been particularly dramatic in the North.

For a long number of years now the depth and bitterness of political divisions in the North has meant that very many people, men and women, who have wanted to make a contribution to shaping and improving the future of their community have taken a conscious decision to stay out of party politics. Instead they have devoted their energies to voluntary activities covering just about every area of social, political and cultural life.

By working on issues like literacy, police harassment, violence against women, prisoners' rights often in themselves very political these individuals and groups have been able to reach out across the sectarian divide and build the kind of trust which still eludes the mainstream politicians. The most striking example recently of how this can operate was the loyalist ceasefire, where the deliberations of the loyalist paramilitary groups were influenced by the strength and solid good sense of community activists in areas like the Shankill Road.

Anyone who is seriously interested in politics has watched this blossoming in both parts of the country. The President, Mrs Robinson, was the first politician to celebrate the strength and vibrancy of such groups and individuals, very many of them women. Not only has it contributed to the enormous popular authority she has brought to the office of President, but it has enabled her to break new ground, otherwise considered taboo. Take for example her famous/infamous visit to west Belfast when the first controversial handshake between a politician from this state and Gerry Adams took place in a gathering of community groups.

THE Opsahl Commission and the Report which it published was rightly dubbed "A

Citizen's Inquiry". What the eminent missionaries found, when they went out into the towns and villages of Northern Ireland, and met the thousands who had responded to their open invitation to speak to them, was that attitudes at grass roots level were much less rigid, that ordinary people were desperate for peace and ready to compromise in their ideas about the future.

Peace
exp'ed
depa
grass roots.

The problem remains, as it has been for the past 25 years, how to bridge the gulf between this tough-minded and realistic pragmatism which operates at grass roots level and the tribal considerations which still dominate, apparently inevitably, when it comes to discussing the constitutional basis for a lasting settlement. One thing which the new Forum for Peace and Reconciliation might usefully consider would be to follow, as far as is possible, the example of the Opsahl Commission and spend a lot of its time listening to those who have been involved in working with the most deprived sections of both communities, and to hear what needs to be done to remedy their quite reasonable grievances.

Here is just one example of what I mean. Last Wednesday evening, Inez McCormick, the regional secretary of the public sector union, UNISON, in Belfast, gave an electrifying account in the Mansion House of the continuing patterns of discrimination in Northern Ireland, how these have remained unchanged over the past 25 years and how unlikely it is that the situation will improve unless real political clout is brought to bear on the problem. "Unless you give an 18-year-old in Ardoyne some hope that he can have a stake in society, the ceasefire will not hold," she said. I hope that she and others like her get to talk to the Forum for Peace and Reconciliation.

LANGUAGE: ENGLISH

LOAD-DATE: November 3, 1994

8TH STORY of Level 1 printed in FULL format.

Copyright 1993 The Irish Times
The Irish Times

July 20, 1993, CITY EDITION

SECTION: NEWS FEATURES; ABOUT WOMEN; Pg. 9

LENGTH: 1414 words

HEADLINE: More women among the grey suits

BYLINE: By MARY CUMMINS

BODY:

WHEN Mary Clark-Glass of the Alliance Party stands for election to the European Parliament in the North next June, many women North and South will heave a sigh of relief. If she wins it will be time for jubilation. Not just because she will be tossing out one of the three men in grey suits but because she will be the first woman in far too many years to break into Strasbourg or Westminster.

The North, like the South, has always been notoriously short of women in politics at national level. But since the Troubles started, apart from Bernadette McAliskey, whose Northern name can you remember?

In the first public debate in the South on the Opsahl Report which began in the Seanad last week, Senator Mary Henry devoted most of her speech to this anomaly. It was timely. It was informative. But more importantly it brought a dimension into a debate on the North that is hardly ever heard. Whether they are elected or not, the impression from outside of the North is men in grey suits (for some substitute flak-jackets) who have control of everything.

Women are invisible.

Not my words but those of Senator Henry. "The dearth of women in the political process was seen as a major loss by many who made submissions to the Opsahl Commission," she said. "In contrast, the efforts of women in community groups and in voluntary groups were enormous and their impact impressive on an intracommunity and an intercommunity basis. However, in politics they are invisible."

Senator Henry said she deliberately focused on women in the North as "I have noted that thus far, no other senator has mentioned them even though there is

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constant reference to the position of women in Opsahl. However, among the areas where the Republic was given credit in the report was the establishment of the Department of Equality and Law Reform. Perhaps we could urge an extension of the Fair Employment Office in the North to become a Ministry for Equality?"

Senator Henry referred to Professor Ruth Lister, a member of the commission, who stressed recently that while discrimination and inequality on a religious basis must be tackled, she added that "class and gender inequalities must also be tackled". Professor Lister also said that while women were spearheading much of the inspiring work in working-class areas, it was unfortunate they had so little involvement in the political process.

Senator Henry's argument for more women in mainstream politics pointed to many of the submissions made to Opsahl. Consequently the report recommended that the Northern Ireland Office should set targets for the number of women on public bodies. For political parties, it urged "they should give higher priority to the social issues that are of particular concern to women". So, they should run more women forward for winnable seats as MPs, MEPs and councillors. One urged public support and funding to help redress the imbalance.

Senator Henry outlined the reasons for her support for these recommendations. "I believe that women have a great recognition of the immediate, which is often more important in the long term. The immediate in Northern Ireland is very important. There is continuous concentration on the long-term. However, the immediate term requires consideration also."

SHE REFERRED to several women who presented individual reports and was impressed by one who said that while there were no women involved in the current talks, there should be a group of women observers who would be able to advise those men who have managed to get a seat at the table.

"How can we in the Republic help?", Senator Henry asked. "The Government in the Republic is way ahead in this area and the Council for the Status of Women already has contacts with women's groups in the North, both on a formal and informal basis. At present the CSW and the Northern Ireland Women's European Platform are discussing a joint strategy in relation to the European elections next year. There are important initiatives for women, for the whole island at issue in this election. Women TDs and senators have indicated that they will give both organisations support, help and advice."

One of Mary Clark-Glass's advantages is that she is not invisible in the North and has many connections in the South - with President Robinson high among them. Mary Clark-Glass was the main organiser of the President's first visit to the North after her election. She headed the Equal Opportunities Commission for several years until last year. Among her many other areas of interest is Extern, an organisation involved with young people who get into crime and she is a

member of the Standing Advisory Commission for Human Rights.

Because of her wide area of achievements and interests, Mary Clark-Glass has high expectations riding on her. Many expect her to run a Robinson-style campaign, appealing to people across party lines. She is a firm believer that change can best be wrought from inside.

The women in the North, many of them feminists, who have opted out of mainstream politics should take another look at what the record election of 20 women TDs and eight senators in the last election has achieved in the South. While it is still pathetically little, anyone following national politics - even at the armchair level of watching the news on television - can not help but accept the impact of seeing women among the grey suits. That has a huge effect on national attitudes. And now that all the nonsense is over about who is minding their kids and why do they wear the clothes that they do, people are hearing women politicians speaking with authority and confidence on every topic.

A PART from President Robinson, who looks like being canonised before she gets even half way through her term, there are numerous other examples of the shining of women in Leinster House. Suddenly, it is patently obvious that most of the few women are way ahead of many of the many men.

And the increased numbers matter. They are helping to considerably advance the public and media perception of those women like Avril Doyle, Mary O'Rourke, Maire Geoghegan-Quinn, Mary Harney and others who have been around for years but whose talents were often denied or failed to shine while they were struggling with the shadows thrown over them by the ranks of grey suits. Anyone who watched Maire Geoghegan-Quinn skillfully channel through the Bill to decriminalise homosexuality (which had all the ingredients for high melodrama and acrimony) could only be struck with awe and admiration.

Right on, Mary Clark-Glass.

LOAD-DATE: July 20, 1993

1ST STORY of Level 1 printed in FULL format.

Copyright 1995 The Irish Times
The Irish Times

January 21, 1995, CITY EDITION

SECTION: HOME NEWS; FORUM FOR PEACE AND RECONCILIATION; Pg. 9

LENGTH: 360 words

HEADLINE: Women together stake their claim

BYLINE: By NUALA HAUGHEY

BODY:

WOMEN must be direct participants in the political, economic and social reconstruction of Ireland, North and South, the Forum for Peace and Reconciliation was told yesterday.

A joint submission by the Council for the Status of Women and the Northern Ireland Women's European Platform demanded equal access for women to decision-making and legislation.

The paper, "Staking a Claim on the Future", said measures to ensure gender balance in public life were needed urgently.

It called on political parties to "take seriously their responsibility to encourage women to participate in the political process by, adopting positive action measures.

The chairwoman of the Northern Ireland Women's European Platform, Ms Bronagh Hinds, told delegates that women were alienated from power "at all levels and all forms". It was "about time that the women of Ireland were asked what they want".

It was important to revise views of women as "candle-holders and vigil-goers" and called for them to be accepted as "full players having a contribution beyond the stereotypical role of women in violent and patriarchal societies".

The paper also demanded the establishment off a floor of human rights" through a Bill of Rights for the North and the South with equality clauses.

Ms Eithne McNulty, from the Fermanagh Women's Network and Rural Development, said male society had created a "reproductive monster" by making child-care a

women's issue and driving women into part-time and deregulated employment where little childcare provision was made.



LANGUAGE: ENGLISH

LOAD-DATE: January 23, 1995

101ST STORY of Level 1 printed in FULL format.

Copyright 1995 Associated Press
AP Online

August 28, 1995; Monday 00:14 Eastern Time

SECTION: International news

LENGTH: 1427 words

HEADLINE: Women Promote Peace

BODY:

EDITOR'S NOTE Casting off their role as victims of war, women are demanding a part in peacemaking in Africa, the Middle East and Eastern Europe. A key issue at the U.N. women's conference in Beijing will be the effect of war on women.

By EDITH M. LEDERER

Associated Press Writer

BELGRADE, Yugoslavia (AP)

As the sun beat down, 19 women dressed in black stood silently in Belgrade's main square, holding signs demanding an end to the war in former Yugoslavia.

Serbs eating ice cream in nearby cafes and strolling by ignored them. A few men spat and shouted "Traitors! Hookers!"

But political and sexist attacks have never deterred these Women in Black, members of a peace group with branches in 25 countries. Every week for nearly four years, they have protested in a lonely crusade against a war that has shattered many of their lives.

The most striking feature about the anti-war movement across former Yugoslavia is its almost total domination by women. Their numbers are small, but they reflect a growing trend around the world of women not only speaking out for peace, but actively trying to create it.

A growing number of women in countries from Angola and Russia to the Philippines and Nicaragua are organizing peacemaking groups, and scoring some notable successes.

Throughout history, women have rarely had a place in the councils that make war or negotiate peace. But they bear a great burden from war.

Several women's peace campaigns, most of them unsuccessful, began in the 1970s.

The 1976 Nobel Peace Prize went to Betty Williams, a Protestant, and Mairead Corrigan, a Catholic, for their work in Northern Ireland, but there was no cease-fire until 1994.

After 18 years, the Mothers of the Plaza de Mayo are still marching in Argentina to demand information about the fate of their children who disappeared during the military government's 1970s "dirty war" against leftists and political dissidents.

What makes the new women's peace movements different is that the focus has shifted from simply speaking out to getting actively involved in peacemaking.

One of the goals of the U.N. women's conference Sept. 4-15 in Beijing is to give women a bigger role in peacemaking and government.

"So far, this century of violence has been run and led by men," said American peace activist Cora Weiss. "And we don't know if women would make a difference because we haven't had a chance to be corrupted by power."

During a 1992 civil war in Moldova, women on both sides convinced politicians to stop the fighting, succeeding where men had failed, said Ala Mindicanu, a 40-year-old member of Moldova's parliament.

"Our sons, our husbands, our brothers were the soldiers so we had to do something to preserve their lives," she said. "It is important for women from both sides of a war to establish contact and build bridges."

At the African preparatory meeting for the Beijing conference, 15 women's peace groups showed up from such war-ravaged lands as Sudan, Liberia, Mali, Somalia, Rwanda and Burundi.

"They're very young in terms of organization ... but I think women are tired of being victims of war," said Achola Pala Okeyo, chief of the Africa section of the U.N. Development Fund for Women. "They want to be in the forefront of policymaking."

Sudanese Women's Voice for Peace, based in Nairobi, is trying to show women how to help end a 12-year-old civil war that has killed 1.3 million people, said Rebecca J. Okwaci, one of the group's 12 members.

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The group includes representatives of Sudan's two main rebel factions.

"It is sensitizing the community," Okwaci said. "It's a process that will take long, but at least it's a beginning."

In Angola, wracked by 20 years of civil war, the Association of Friends of Angolan Women recently challenged both rebels and government by forming its own political party.

"It is the only way we, as women, can achieve something for ourselves in Angola," the group's president, Aurora Verdades, was quoted as telling Angolan reporters.

Women in Black began in January 1988, at the start of the Palestinian uprising, when about 30 Israeli women gathered in the center of Jerusalem in silent protest, each carrying a sign saying "Stop the Occupation."

By the Gulf War in 1990-91, there were 30 vigils all over Israel.

Last December, a Women in Black conference in Israel drew 300 women from around the world.

"Women in Black have been the conscience of the peace movement in Israel," said Erella Shadmi, who teaches feminist theory at Ben Gurion University and Beit Berl College.

"They always reminded everyone there is occupation, the Palestinian people are oppressed, and we need peace in Israel. I think they've played a major part in influencing public opinion."

In the war in Chechnya, the high profile of the Soldier's Mothers Committee was important in turning Russian popular opinion against the invasion. Pictures of distraught Russian women searching for their sons had a powerful impact in Russia's first televised war.

In Belgrade, Women in Black is working quietly, and sometimes secretly, with about 10 other women's organizations and anti-war groups to promote tolerance and reconciliation among Serbs, Croats and Muslims.

"At some future time, this trust between women in different war zones will work when there is peace," Nadezda Cetkovic, a philosophy professor who heads the SOS Hotline for women victims of male violence.

"It's not the wives of men who hate each other. We're women, working on the same goals and speaking the same language," she said.

"I'm certain war wouldn't erupt if women had more power."

27TH STORY of Level 1 printed in FULL format.

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October 19, 1995, Thursday, BC cycle

ADVANCED-DATE: October 18, 1995, Wednesday, BC cycle

LENGTH: 876 words

HEADLINE: FEATURE - N. Ireland Catholics still suffer jobs inequality

BYLINE: By Rachel Noeman

DATELINE: BELFAST, Oct 19

BODY:

Members of Northern Ireland's Catholic minority are more than twice as likely to be unemployed as Protestants, a statistic that shows the inequality that lit the spark of a 25-year guerrilla war has yet to be remedied.

A year after a ceasefire by Protestant guerrillas matched that of their Irish Republican Army foes, an official report commissioned by the Fair Employment Commission said Northern Ireland's 43 percent Catholic minority still faced tougher odds in the jobs stakes.

"The differential in unemployment rates has narrowed slightly since 1971 but Catholics still experience rates of unemployment over twice as high as Protestants," was one of the main conclusions of the independent report prepared by researchers at Queen's University and the University of Ulster.

The study said Catholics were over-represented among those who had had no paid job in the past 10 years and they were more reliant on government employment and training schemes.

"In absolute terms, there are more Catholics unemployed than Protestants which represents a major change since 1971; Catholics experience higher unemployment rates for each level of qualification held and for each industrial category," the study of religion and the 1991 population census found.

As in previous studies, the differential was greater for men than for women, according to the report, called "Fair Shares? Employment, Unemployment and Economic Status."

"By the government's own statistics and admission, Catholics are by and large denied equality of opportunity in the whole industrial sector and in particular the largest companies in Northern Ireland," West Belfast Sinn Fein councillor Mairtin OMuilleoir told Reuters. Sinn Fein is the IRA's political wing and West Belfast is its heartland.

Catholics still had problems in the civil service and government, where they encountered a "glass ceiling" that was not there for Protestants, OMuilleoir added.

In many sectors of life, such as banking, there was a poor record of employing Catholics, he said.

"In a major prestigious institution synonymous with Northern Ireland like Queen's University, the only area in which Catholics have equitable representation is in the bar," he said.

"It's like in the States where work in McDonald's -- the 'Mac jobs' -- is associated with black people. When it comes to the Mac jobs here...Catholics get those jobs while real, sustainable wage-earner jobs are less accessible to them."

A spokeswoman for Queen's University said it recognised there had been imbalances in the work force in the past but several measures had been put in place to redress them.

Roy Beggs, Ulster Unionist Party spokesman on fair employment, said Northern Ireland's fair employment legislation, which gives ethnic minorities more protection than its equivalent in other areas in the United Kingdom and calls for fines and court hearings, ensured discrimination did not occur.

"IRA-Sinn Fein, which are at the heart of Roman Catholic ghetto areas of high unemployment, have blown up jobs and put their own people out of work," Beggs told Reuters.

The Department of Employment said the jobless differential between the two religious communities was not solely the result of discrimination.

"It is the result of a complex combination of factors, including the mismatch between areas where a Roman Catholic population is concentrated and available job opportunities; differences in skills and qualifications between the two communities..." the department said in a statement.

The Fair Employment Commission (FEC), under the 1989 Fair Employment Act, must advise people who believe they have suffered discrimination and provide financial support for them to go to the Fair Employment Tribunal where

appropriate.

All organisations with more than 10 employees must monitor the religious make-up of their work force and report to the FEC annually. Every three years they must review their employment practices, with assistance from the FEC.

FEC chairman Bob Cooper says Northern Ireland's fair employment legislation is among the most comprehensive in Western Europe but differs from that of the United States in that reverse, or "positive," discrimination is not allowed.

In the United States, equal opportunities monitoring laws apply only to firms with more than 100 employees, Cooper said.

The Fair Shares study showed Catholics were still significantly under-represented in security occupations.

An important factor was that Catholics connected to security forces were vulnerable to attack in the past and if they wanted to join the police, for example, they had to sever all physical connection with their homes, Cooper said.

"There were cases of Catholic policemen shot dead visiting their dying mothers," he noted.

There is evidence that is now changing. In a recruitment campaign for the the Royal Ulster Constabulary -- the province's police force -- after the ceasefire the number of applications from Catholics almost doubled to 21.5 percent.

This compared with only 12 percent in the last recruitment drive before the cessation of violence, said RUC spokesman Chief Inspector Raymond Orr.

In future, if peace holds, there will be fewer new jobs in security

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LANGUAGE: ENGLISH

LOAD-DATE: October 20, 1995

3RD STORY of Level 1 printed in FULL format.

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The Washington Post

February 19, 1989, Sunday, Final Edition

SECTION: BOOK WORLD; PAGE X11

LENGTH: 1011 words

HEADLINE: The Unending Sorrows of Northern Ireland

BYLINE: Gregory A. Schirmer

BODY:

A BELFAST WOMAN

By Mary Beckett Morrow. 142 pp. \$ 12.95

I AM OF IRELAND Women of the North Speak Out

By Elizabeth Shannon Little, Brown. 264 pp. \$ 17.95

THE LOT OF women in Ireland, especially judged by feminist standards, has been an unusually unhappy one. Shut out of the public life of their country more or less altogether, they also seem to have suffered much in their private lives at the hands of men who, at least according to one adage about Irishmen, tend to relate to women either as manifestations of the Virgin Mary or as streetwalkers.

In the past decade or so, this vision of victimization has increasingly preoccupied Irish women writers, and Mary Beckett's first collection of short stories (she has published one novel) puts her very much in that company. But unlike writers such as Mary Lavin, Edna O'Brien, and Julia O'Faolain, Beckett, who was born in Belfast, explores the somewhat different emotional terrain of women living in Northern Ireland, a place where the bombings and killings of the past 20 years -- the work, on the whole, of men inspired by political and religious ideologies constructed by other men -- have brought into a particularly dramatic focus the feelings of helplessness and alienation that have governed the lives of many Irish women.

Although a few of the stories in A Belfast Woman directly concern the violence in contemporary Ulster, Beckett's interests extend beyond that specific conflict. A number of her stories are set just after World War II, and more frequently than not they focus on women in isolated rural or provincial environments. Her protagonists include unfulfilled single women, women married miserably to loutish husbands, and daughters of insensitive fathers, as well as mothers and wives whose families are threatened by the forces of fanaticism raging just beyond their doors.

Because Beckett is so relentlessly committed to portraying the woes of such women, her writing at times tends to be somewhat predictable. But at their best, these stories demonstrate an admirable ability to get to the emotional center of a given situation, and Beckett is unusually adept at dramatizing, often by means

The Washington Post, February 19, 1989

of a quietly described but highly charged scene, the complex and powerful feelings of her trapped protagonists.

In "The Excursion," an unhappily married woman, confronted by a drunk husband upon his return from a trip that she had wanted to take, bursts into a sudden, passionate rage, and tries to push her husband into the fire. She quickly retreats, however, into a state of resignation typical of Beckett's characters, and the story concludes with an image that subtly conveys the futility of her desires to change her life: "She got up and went slowly to bed, holding on to every article of furniture as she passed it."

The most effective of these stories document the human costs of the political and religious fanaticism that has fueled much of the current troubles in Ulster. A Catholic woman in love with a Presbyterian caves in to social convention and marries instead a Catholic man whom she does not love; a young Protestant woman married to a Catholic unwittingly brings about her husband's alienation from his family and friends when she allows their son to carry a small Union Jack on his walk.

It is precisely these costs that are the central concern of Elizabeth Shannon's journalistic account of women in Northern Ireland, *I Am of Ireland: Women of the North Speak Out*. An American journalist who first went to Ireland in 1977 when her husband was appointed ambassador, Shannon interviewed Ulster women on all sides of the conflict -- two young Catholics imprisoned for 10 years in connection with a bombing, the wife of a moderate nationalist politician, several militant unionists, and the widow of a Royal Ulster Constabulary officer killed by an I.R.A. bomb, among many others.

The result is something more than a balanced account of an unbalanced situation. What is most striking about this book are the statements that transcend sectarian differences, the experiences that these women, on various sides of the chasm dividing nationalist Catholic from unionist Protestant, have in common.

There is, for one thing, the surprisingly widespread belief in the necessity of violence, a conviction held by many moderates as well as militants, and there is the strong feeling that the country is considerably further from resolving the issues that divide it than it was 20 years ago. But it is the personal suffering, the terrible loss of loved ones, that most dramatically unites the diverse voices heard in this book. PERHAPS the most moving of these is that of a Belfast Catholic named Joyce McCarten, married to a Protestant, and active in a women's group that crosses sectarian lines. Whenever Shannon visited the North, she was encouraged to talk to McCarten, but before she could, a group of terrorists broke into the McCarten home one night, and gunned down their 17-year-old son in the hallway. Shannon finally met McCarten at the wake:

"Come, she said. 'Come into the sitting room and see my baby.' We walked through the crowd of men sitting silently in the back room, through the little hallway, also thronged with visitors, and into the front room, where the women mourners sat together. Gary was laid out by the front bay window . . . Joyce reached out and put her worn hand on his cold forehead. 'Here's my boy,' she said, and all the sadness of Northern Ireland was in her voice."

More than 70 years earlier, just after the Easter Rising of 1916 -- an event

The Washington Post, February 19, 1989

that, more than any other, still inspires nationalists in Ulster -- W.B. Yeats counted the same human costs that Joyce McCarten, and many Irish women like her, have been made to bear, and asked a question that still, alas, hangs in the air: "Too long a sacrifice/ Can make a stone of the heart./ O when may it suffice?" Gregory A. Schirmer teaches English at the University of Mississippi. He is the author of "The Poetry of Austin Clark" and of a forthcoming book on William Trevor.

GRAPHIC: PHOTO, PHOTO FROM BOOK JACKET. CATHERINE LEROY

LANGUAGE: ENGLISH

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September 11, 1995, CITY EDITION

SECTION: WORLD NEWS; BEIJING 95; Pg. 10

LENGTH: 1640 words

HEADLINE: Tears, promises and late debates

Lorna Siggins was in Huairou as Irish women from both sides of the Border shared their common interests and forged new bonds of friendship

BYLINE: By LORNA SIGGINS

BODY:

A FEW days ago, in a small town in China, a Fermanagh woman threw her arms around Winnie Mandela. Hazel Hayes hadn't thought about it; she was so delighted to see her. It was only afterwards that she began to worry. Was Winnie politically correct?

It sparked off a debate among the Irish at the NGO Forum in Huairou about the complex political map in South Africa. Ms Mandela wasn't officially part of her country's delegation, and she had already created something of a stir. Finally, Hazel was cleared by her compatriots. "We decided that Nelson really did still love his former wife," said one participant. "His minders just wanted her out of the way!"

Discourse, disagreement, late night debate . . . such was the stuff of the alternative women's world conference which came to a close in Huairou, north of Beijing, two days ago. With tears and promises, some 6 000 women and a few hundred men parted at the weekend as the last shuttle buses drove in to Beijing. Not all have left China yet. Just under 3,500 activists have been accredited with NGO observer status at the official UN conference which continues throughout this week.

"Empowering" is how one Irish participant summed up the Huairou experience as she packed her bags and found a home for her Chinese bicycle. Caitriona Ruane, of the Centre for Research and Documentation (CRD) in Belfast, knew she was travelling to China only a few weeks ago, but she was well familiar with the women's conference agenda. The CRD was one of two Belfast based organisations which inspired 30 women's groups, north and south of the Border, to make a patchwork quilt for Beijing.

Intended for display, the quilt became a focal point during the last fortnight for some 60 Irish women and one man from all parts of the island. Within a day of arriving in China, it was suspended in the European tent. A notice board was secured, meetings were organised. The Irish were obviously determined to make their presence felt.

It was the development agencies, with most experience of previous UN conferences in Rio de Janeiro, Cairo and Copenhagen, which took the initiative. Ann Fitzpatrick, of the umbrella development group Dochas, and Penny Cabot, chairwoman of Banulacht, ensured there would be regular contact between activists and the official delegation. Links were quickly established with the dozen women from the North, who had not enjoyed the benefit of government funding to travel. ✓

Maria Hegarty, of the Irish National Organisation of the Unemployed, and Niamh Wilson, of Women's Aid, Dublin, gave some of the first of 3,300 workshops planned by hundreds of groups from all over the world during eight days. Banulacht, with Concern and the dynamic Cork Women's Federation also hosted sessions, while the Snippets Drama Group from Cork presented a snapshot of Irish history, including the Famine.

Mary McGoldrick, of Women's Aid, delivered a harrowing personal account of her years of domestic violence at a global tribunal — organised by, among others, a UCD graduate, Niamh Reilly. The Dublin Rape Crisis Centre, with its brochure translated into the six UN languages, including Chinese, campaigned on refugee issues and the recognition of crimes against women as a violation of human rights.

Quietly, purposefully, many others worked steadily on the ground - women like Jackie Brown, of the National Forum for People with Disabilities; Noirin Clancy, of the cross Border group Community Connections; Cathleen O'Neill and Kathleen Maher, of the Kilbarrack group, KLEAR; Maureen Downey and Helen White, of the Dublin based Lourdes Youth and Community Service and the North City Community Action Project; and Hilary Scanlon and Noreen White, of the Women's Forum in Tralee. Chrissie Sullivan, a mother of two from Cork who flew the banner for travellers, is due to register in third level education next month. The former ICA president, Mamo McDonald, spoke for the European Older Women's Network; while the situation of rural women was the issue for the two Mayo based Women of the North West.

For some, it was a revelation. Wandering round Huairou middle school one Sunday morning, when the Cinderella syndrome and environmental racism were vying with dance therapy and ritual healing, three members of the Fianna Fail Womens' Group professed themselves to be bowled over by the experience. Their main interest was the abortion issue, but they had been riveted by debates on women in politics.

"It's grand to sit up in the Burlington and talk about our future," Bridget Guinevan observed. "But we need to get out and talk to women. We've isolated ourselves for too long."

With such a broad base, the Irish women's influence was out of all proportion to their size; their particular focus on development and the environment was reflected in links with Third World groups. Overcoming certain differences of opinion, they even staged a demonstration during the visit of the EU Commissioner, Mr Padraig Flynn.

It was on September 1st, when the forum was in full flight, that the one potential fragmentation occurred. The Irish women wished to mark the paramilitary ceasefire anniversary. There were differences of opinion on wording. Statements were issued by two separate groups.

The situation was compounded, in the view of the Northern delegation, by an international plenary on obstacles to peace and human security. Caitriona Ruane was invited to give her interpretation of the Northern conflict, as influenced by her experience in Guatemala, Nicaragua and El Salvador.

Giving a brief resume of the last 25 years, she focused on the dilemma of the feminist. She wanted to see a new type of army in the North, she said "the type I have seen in Huairou . . . an army of political activists that redefines and strengthens solidarity and feminism". An English woman burst out crying, so did a Salvadoran. A delegate from Canada sent up 100 Chinese yuan.

The Northern Irish women were not so sympathetic. The presentation, in their view, did not reflect the diversity of Northern women's experience and opinion. Equal access had not been afforded, they felt, and they intended to communicate their disappointment to the UN. "In the interest of global understanding of the Northern Ireland situation, a Protestant analysis should also have been given," they said.

Speaking afterwards, four of the group - Sheila Fairon, of the Women's Enterprise Programme in Belfast, Margaret Logue, of Foyle Women's Aid, Lorna Dougherty, of the Northern Ireland Women's Aid Federation, and Avril Watson, of Coleraine Women's Aid expressed frustration at the inability to leave politics at home. However, they were also angry that women's voices were not being heard in the North. Their grouping, which stretched to Fermanagh, reflected Catholic, Protestant and Bahai beliefs, they said.

"One of the problems is that women's and men's view of politics is different," observed Sheila Fairon. "For women, it is about violence, childcare, practical issues. That's where we would relate to women in the South."

If the situation proved anything it confirmed the view of Noirin Clancy,

working with Community Connections in Blacklion, Co Cavan, that there should have been more Northern women on the China plane. "Economic circumstances may be very different," she observed.

But from Bangladesh to Tanzania to Tullamore and Belcoo, the impact of isolation, poverty, environmental degradation - and the issue of domestic violence against women is still the very same.

LANGUAGE: ENGLISH

LOAD-DATE: September 11, 1995

18TH STORY of Level 2 printed in FULL format.

Copyright 1993 The Irish Times
The Irish Times

March 08, 1993, CITY EDITION

SECTION: HOME NEWS; INTERNATIONAL WOMEN'S DAY; Pg. 4

LENGTH: 1160 words

HEADLINE: Conflicting loyalties of sex and sect in North
Political violence has overshadowed the struggle for women's rights in the North

BYLINE: By SUZANNE BREEN

BODY:

IT'S AN uphill struggle to focus public attention on women's rights when competing against the "more glamorous" subjects of IRA bombs, loyalist death squads, religious discrimination, and security force killings.

Yet women have much cause for complaint. The North has one of the lowest levels of publicly-funded child care in the EC; the average woman worker earns 25 per cent less than her male counterpart; abortion is illegal; men dominate all the political parties and public bodies; and women are still deemed responsible for domestic chores.

Historically, men have dictated the political agenda. In the 1960s, when the New Left and women's movements were emerging in other countries, Northern Ireland was embroiled in the struggle for civil rights. The protesters had a narrow definition of liberation. "One man, one vote!" they shouted and not even Bernadette McAliskey raised an eyebrow.

Ms McAliskey was the youngest MP ever elected to the House of Commons but she was the exception, not the rule, in Northern politics. Since the foundation of Northern Ireland 72 years ago, only three women MPs have represented Northern Ireland constituencies at Westminster. The North's 17 MPs and three MEPs are currently all men.

Only 11 per cent of local councillors are women and there are few feminist voices among them. Dr Rick Wilford, of Queen's University's politics department, is researching the political participation of Northern women and he interviewed 30 of the 60 women local councillors.

"While they believed that they had different interests from their male colleagues, few accepted the feminist label and those who did had a liberal, not a radical, agenda. Certainly, there were no Kate Milletts or Shulamith Firestones," he said.

It was in 1975, five years after feminist organisations formed in Britain, that a number of Queen's University students set up a women's group in Belfast. The movement that developed over the years has been divided on the national question, bitterly debating, for instance, whether the strip-searching of women political prisoners was a feminist issue.

There has been some co-operation among women's groups across the sectarian divide on poverty and sexual violence. Activists on the Falls and Shankill

The Irish Times, March 08, 1993

Roads regularly comment the similar problems facing women in both communities.

Some, feminists believe that that women's sole involvement in the conflict should be as peacemakers. They regard the Peace People's campaign in the 1970s, led by Betty Williams and Mairead Corrigan, as a model of female political activism.

* REPUBLICAN women, on the other hand, argue that the primary allegiance should be to the nationalist struggle; that sexual liberation can be won only when partition is abolished and that the feminist movement is middle-class.

Feminists reply that while republicans are happy to raise issues such as women's poverty and low pay - which can all be safely blamed on "bad old British imperialism" - they steer well clear of questions of reproductive rights, which would cause conflict with republican men and the Catholic Church.

Nationalist women, however, are far more politicised than their loyalist counterparts. Feminism, like any movement which challenges the status quo, is regarded with distaste among unionists, though Ms Rhonda Paisley of the DUP has said that there are some men in her own party for whom she would not vote because of their attitude to women's issues.

Abortion remains illegal in Northern Ireland and every year, around 5,000 women travel to 'England to terminate their pregnancies. The four main political parties are united in opposing the extension of the 1967 British Abortion Act to the North. Feminists have remained largely inactive on this issue. The Northern Ireland Abortion Law Reform Association (NIALRA) is a small, poorly-funded group with a low public profile.

In other areas, however, women have made advances. The North's Equal Opportunities Commission enjoys a high public profile and is widely noted for its energy and commitment. In 1984, it initiated the UK's first successful sexual harassment case; it has won greater rights for pregnant workers; it proved a gender bias in the 11-plus examination of primary schoolchildren; and it dealt with over 3,000 inquiries about sexual discrimination last year alone.

Yet the commission is haunted by a middle-class, pro-state image. Could west Belfast women have felt comfortable at the launch of its recent employment survey, where the main address was given by Lady Mayhew, the wife of the Northern Secretary?

While Southern women are legally and economically worse off than their sisters across the Border, the North has a less vibrant women's movement and fewer successful women role models.

A number of events will be held to celebrate International Women's Week but last year the festivities ended in bedlam when some women staged a protest over the exclusion of Sinn Fein, Lesbian Line, and other groups from a reception at Belfast City Hall.

While political violence continues in the North, the loyalties of sect will undoubtedly remain in conflict with those of sex.

LOAD-DATE: April 1, 1993

8TH STORY of Level 1 printed in FULL format.

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The Baltimore Sun

February 11, 1995, Saturday, FINAL EDITION

SECTION: FEATURES, Pg. 1D

LENGTH: 1026 words

HEADLINE: Nobel laureate sees one identity centered on peace
A vision for Northern Ireland

BYLINE: Richard O'Mara, Sun Staff Writer

BODY:

Mairead Corrigan Maguire, a Nobel laureate and Irish peacemaker with a bare whisper of a voice, brought her own hard truth to Baltimore yesterday.

"There are people who look at Ireland and its troubles and say the answer is Irish unity," she told a small group of students, priests and others who gathered in Loyola College's Alumni Chapel. "Get the Brits out!"

But that's no answer, she said, adding: "I'm here to say, Irish unity is just not on."

She spoke with the certitude of one who has mulled the problem for years and has finally grasped the answer.

It's not that Mrs. Maguire has played a role in the peace process that has flowered in Northern Ireland within the past year. That is the product of initiatives by the leaders of the two Catholic parties in the province, John Hume and Gerry Adams, with a lot of cooperation from the British and Irish governments, and encouragement from the United States.

Yet it is her vision of peace between the Catholics and Protestants that is being played out now -- almost 20 years after she helped launch a nonviolence movement at a time of ferocious confrontation in Northern Ireland. Ever since, she has given her energies and lent the luster of her name to a variety of reconciliation efforts in her homeland.

Nevertheless, her message is still not one that falls lightly on the ears of those sympathetic to the cause of Irish unity and the Irish Republican Army, not here, not in the Irish Republic, not in the Catholic ghettos of Northern

Ireland's cities.

It is an unexpected, some might say traitorous, assertion from a Catholic woman raised in that crucible of Irish violence, Belfast. But it is not meant to give comfort to the die-hard Protestant factions in Northern Ireland loyal to Britain, nor to the British government.

Over the decades of strife, as the spear carriers of the "two traditions" have waved their opposing banners at each other -- the flag of Irish unity vs. the flag of perpetual union with Great Britain -- Mrs. Maguire saw how tattered they had become. She perceived something new emerging.

The Baltimore Sun, February 11, 1995

"An evolving Northern Ireland identity," she calls it. It has been developing slowly since 1922 when the 26 counties of Ireland won autonomy from Britain, and six of the Protestant-dominated counties of Ulster were held back and declared a permanent part of the United Kingdom.

"We have had 70 years of division and over that time we have become a different people," she said. All the descriptions set out to encourage division -- Catholics vs. Protestants; Celts vs. Anglo Saxons; Irish nationalists vs. British loyalists -- have only served to differentiate each faction more from its parent group than from each other.

Driven by constant fear of abandonment by Britain, Protestant Unionists strain to be more British than the British, and thus become caricatures, derided in London.

The rabid Irish nationalist becomes the stage Irish rebel, and with all his songs of violence, he baffles the citizens of the Republic of Ireland.

Through it all, the two tribes become more alike without even noticing it. In the end, she says, they have only themselves to depend on.

Because of this, she believes, a new kind of politics can develop in Northern Ireland. "If people can rise above these British and Irish identities, stop looking as Protestants back to London and as Catholics to Dublin, if they can do that we can build a unique society," one perhaps looking toward Europe.

"The south of Ireland has found its own identity," said Mrs. Maguire. "There are no strong links between us. Seventy percent of the people in the south have never come north to spend one night."

But, she added, "the south has very strong links with England. They have

stronger cultural links with England than the North has. They have families in England. To us they say, 'we don't know what you're fighting about.' "

Mrs. Maguire, a 51-year-old mother of five, was invited to Loyola by the Student Government Association and the Maryland Catholic Conference. Over the past week she has spoken in several other U.S. cities.

She is a small woman with blue-gray eyes that never waver, bangs on a short, efficient hairdo. She lives in a small town 30 miles south of Belfast called Kilclief, in County Down.

She became famous as a peacemaker two decades ago when she and two friends -- Betty Williams and Ciaran McKeown -- organized the largest protest demonstrations against communal violence ever seen in Ireland. These took place in Belfast, Londonderry and Dublin.

Their action was precipitated by an incident that occurred on Aug. 10, 1976. Two of Mrs. Maguire's nephews and one of her nieces were killed by an out-of-control getaway car driven by an IRA gunman who had been shot to death by British soldiers. Her sister, Anne, never got over the loss of her children and died four years after them.

Mairead (pronounced ma-RAID) was a Corrigan then. Eventually she married her sister's widower, Jackie Maguire.

The Baltimore Sun, February 11, 1995

The protest marches led to the creation of the Community of the Peace People*, a grass-roots organization that operates in Northern Ireland's cities trying to promote dialogue between Protestants and Catholics. Mrs. Maguire represents this organization when she travels to lecture on nonviolence.

The protest marches captured the attention of the world. Mrs. Maguire and Ms. Williams were awarded the Nobel Peace Prize for 1976. Mr. McKeown was left out. The 1970s was the United Nations' International Decade for Women, explained Mrs. Maguire. "That's why Ciaran didn't get it. It was sad."

Mrs. Maguire expressed delight with the cease-fire in Northern Ireland agreed to last summer and fall by the Irish Republican Army and the Protestant paramilitary organizations, and the slow drift toward peace in her homeland.

"Christmas in Belfast this year was absolutely wonderful," she said. "People for the first time in 25 years went out and enjoyed themselves. There is a great deal of hope that the cease-fire will hold," she said.

She added: "People say it's a miracle because they've been praying for it. It is quite miraculous."

GRAPHIC: COLOR PHOTO, MICHAEL LUTZKY/SUN STAFF PHOTO, Almost 20 years ago

Mairead Corrigan Maguire had an idea for peace for Northern Ireland. Now it's being played out between Catholics and Protestants.; PHOTO, MICHAEL LUTZKY/SUN STAFF PHOTO, Mairead Maguire helped start a nonviolence movement 20 years ago.

LOAD-DATE: February 13, 1995

15TH STORY of Level 1 printed in FULL format.

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August 8, 1994, Monday, BC cycle

LENGTH: 801 words

HEADLINE: THE STRUGGLE GOES ON FOR N.IRELAND'S PEACE PEOPLE

BYLINE: By Caroline Brothers

DATELINE: BELFAST, Northern Ireland

BODY:

Eighteen years ago on a sunny summer afternoon, three Catholic children were killed by a car driven by an Irish Republican Army (IRA) guerrilla during a chase through Belfast.

It was just another tragedy in a corner of the world that has seen more than its fair share. But their deaths provoked a huge outpouring of grief that took Northern Ireland by storm.

A woman who witnessed the deaths, which happened when British troops shot and killed the IRA driver and the car ran out of control and hit the children, collected 6,000 signatures for a petition against IRA violence.

The children's aunt made a television appeal against conflict and a journalist offered his help.

Some 10,000 people took to the streets and the Peace People's movement was born.

Founded in August 1976 by Betty Williams, who launched the petition, the children's aunt, Mairead Corrigan, and by journalist Ciaran McKeown, the Peace People were the moving force behind an unprecedented push for peace.

A spiral of bloodletting between the IRA, which is fighting for a united Ireland, and Protestant extremists determined to stay part of Britain had left people with an overwhelming sense of revulsion.

"1976 began with a rash of killings," recalled McKeown, now 50, at his Belfast home. "People were talking about the final crunch and stocking dry food...Then the Maguire children were killed, and people feared we were drifting into civil war."

Thousands flocked to the Peace People's rallies from both sides of Northern Ireland's sectarian divide. Peace marches in the province, in the Irish Republic and Britain made headlines across the world.

Membership soared to more than 100,000 and Williams and Corrigan won the 1976 Nobel Peace Prize.

"It was spontaneous in terms of the people who simply wanted the whole nightmare to end...and authentic, because everything that was done was matched to what people most deeply wanted," McKeown said of those hectic first years.

Reuters North American Wire, August 8, 1994

Just four years later the movement was but a shadow of its former self, toppled from its heady pinnacle amid acrimony and differences over money.

The movement was damaged by disclosures that Williams and Corrigan had chosen to keep their Nobel prize money- \$ 57,950 each- a move that allowed them to keep up their voluntary work but which looked mercenary from the outside.

The strains worsened. "There was a tremendous loss of trust, and then externally the damage was huge," said McKeown of the split which finally came in February 1980. "The effect of that on membership at the time was just devastating."

In 1976, 105,000 individuals and several hundred groups were signed-up members of the Peace People, he said.

It had a program, a philosophy of non-violence, and tremendous popular support. "By the early 1980s it all just went like snow off a ditch," he said.

But its achievements were real, and lasting.

McKeown counts the reduction in sectarian killings- 300 a year before the Peace People were launched, around 100 a year since- among the movement's greatest legacies, along with the clandestine escape routes the movement set up in late 1976 to help the desperate flee the violence.

By 1980 the Peace People had resettled about 600 people, he says, some as far away as Norway and New Zealand. Its undercover operations offered help to all, except those who were running from a crime, via its network of safe houses and escape paths.

McKeown has deep regrets about the movement's decline.

"Its achievement for a substantial part of the late 1970s was quite

astonishing. But you have to set it against the profound disappointment that it lost its way internally," he said. "It was the one real peace movement of the 25 years and it should not have lost its way."

Shrunk to a fraction of its former size, the organization somehow survived, and slowly new blood rose through the ranks.

Today it employs up to 20 full-time staff, one third of them volunteers. It has a peace farm where cross-community groups can stay and a welfare service so prisoners' families can shake off their links with the paramilitaries.

McKeown himself has recently rejoined the movement. He works once again beside Corrigan, who uses her status as a Nobel laureate to promote the peace movement internationally.

Williams today lives in the United States, where she moved in 1982, and does not intend to return home.

The new generation continues the work of their founders, trying to bridge the gulf between cultures and identities that fracture most aspects of life in the north.

Reuters North American Wire, August 8, 1994

"There's no one going round in rose-tinted John Lennon specs dreaming," says Patrick Corrigan, the Peace People's development co-ordinator and one of the new generation of activists.

"We have an understanding and realism hardened by many years of violence."

LANGUAGE: ENGLISH

LOAD-DATE: August 09, 1994

Copyright 1993 The Sunday Telegraph Limited
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March 28, 1993, Sunday

SECTION: Pg. 15

LENGTH: 691 words

HEADLINE: Focus Murder of the Innocents: A new generation of Peace People?
Anthea Hall compares the movement founded in 1976 by two women after the deaths of three children with last week's collective anguish

BYLINE: By Anthea Hall

BODY:

THE deaths of children caught up in the violence had been too much to bear: three youngsters from the same family, killed by a runaway car whose IRA driver had been shot by the army. That was 1976, the year that thousands of Catholics and Protestants took to the streets, marching together in a collective cry of anguish: a plea for peace in Ireland. They became known as the Peace People. The first 2,000 who linked hands across the sectarian divide in August became 10,000 the following week. In November, across the water, 30,000 gathered in Trafalgar Square. The Peace People founders, Mairead Corrigan (aunt of the dead children, who later married her brother-in-law after her sister's suicide) and Betty Williams, were awarded £200,000 by the people of Norway that year and, the next year, the Nobel Peace Prize and a further £80,000. It is almost a generation later. The Peace People have not been able to prevent 1,660 deaths in North Ireland and 54 in Britain since 1976. Today, their membership totals no more than 200. The days when Mairead Corrigan and Betty Williams were received by the Queen on the Royal Yacht are past. Betty Williams left the movement to live abroad in 1980. Mairead Corrigan McGuire still works for peace. Last week she was in America raising funds. Why does the movement continue to stagger on, in the face of continued violence? Ann McCann has been administrator of the Peace People since 1977, when she was hired to deal with a backlog of letters, once the marches were over. She argues, not that the movement has been a failure, but that it has lasted an astonishingly long time. Perhaps it is with hindsight that she says: "It was only meant to last a month or six weeks." Last week, a surge of public feeling similar to the early days of the Peace People was aroused by the Dublin housewife, Susan McHugh. Can the movement she has set in motion do what the Peace People could not? Or is this another false dawn? Mrs McHugh had consulted the Peace People, said Ann McCann. "She seems strong and courageous. Maybe she will learn from our mistakes." They had not chosen the name "Peace People" she said, but had been given it by the media. "It's a heavy

burden and one that our young members would prefer not to have. If you say you are a 'peace person' people think you're better than anyone else, you won't be prone to making mistakes. They see you as a special person, some sort of guiding light." In the early days, she said, there was a mistaken sense that the marches themselves would in some way bring peace. "Feelings ran so high and the Press talked about a watershed and a turning point. The marches were, in fact, symbolic and when there was no lasting peace, a lot of people felt disillusioned and disappointed. "But peace is complex and involves lasting work in all areas of violence - something many people were reluctant to become involved with. In the early days, West Belfast felt our people were not pursuing injustices and were settling for peace at any price. When you make a statement here and are seen to be taking a controversial stance, you are always nervous. Everyone living in northern Ireland is always aware of violence." Susan McHugh's achievement, she said, was the fact that people had publicly demonstrated their abhorrence of violence. "This is important. The IRA don't like it if they see people coming together in the south of Ireland, making a stand against aggression and saying 'Please stop doing this in our name. Enough is enough.' "

There had been times, she said, when the Peace People had felt like giving up. "But - particularly as a mother - how could I give up and say it wasn't worth going on? "We are not so naive to think we persuade hard men to put down their guns. There is, of course, a spiral of violence. But you need so few people to do what, for example, happened in Warrington. "Even if so much fills us with fear and horror, our own country has become much closer over the last 16 years. Schools, church leaders, and youth clubs are involved together. When I was a girl, people thought Protestants looked different. We have sown the seeds."

40TH STORY of Level 1 printed in FULL format.

Times Publishing Company
St. Petersburg Times

March 23, 1992, Monday, City Edition

SECTION: NATIONAL; Pg. 1A

LENGTH: 1854 words

HEADLINE: Peace activist calls military town home

BYLINE: CHRIS LAVIN

DATELINE: SHALIMAR

BODY:

This is a town where the walls and windows rattle each morning as Air Force jets roar off for training runs.

The newspaper here runs sonic boom warnings like weather reports.

On the lawn of a local museum, a 44,000-pound bomb sits like Buddha, beckoning all to marvel at 50 years of fast planes, big bombs and sleek missiles.

This town, it seems, was born to kill.

Betty Williams was not.

A self-described "simple girl" from the violent ghettos of Belfast, Northern Ireland, she shared the 1976 Nobel Peace Prize for her dramatic fight to try to end violence in her homeland.

Instantly world famous, she became a symbol of peace and hope. She shared public forums and private words with the greatest names of the 20th century. She met the pope. She argued with him about war.

But now, less than two decades later, this is where she lives: just a few blocks from offices of America's largest arms merchants. Surrounded by military people, missile test ranges and bomb manufacturers.

In this obscure corner of the Florida Panhandle, in a modest town house, she lives in virtual anonymity. Her husband, Jim Perkins, works for the military. Her townsfolk dropped many of the bombs that fell on Iraq.

When she talks of the Peace Prize today, she wavers between reverence for the power of the prize and a personal melancholy, a longing for the days when she was more of a fighter and less of a symbol. She guards closely her family's privacy.

"What the media did was create a myth," she says, her heavy brogue unaltered by a decade in America. "We were built into something that was not of our own choice. In a way, it hurt us, really."

Still, a world away from the Catholic-Protestant wars of her homeland, Williams has thrust herself into a quiet battle that may make the religious conflicts of her youth seem simple by comparison.

At the height of the gulf war, surrounded by a military town electrified by combat, Williams helped found Patriots for Peace. It is a small peace group, a collection of independent sorts willing to speak against a military that pays most of the salaries in this part of the state.

A year after the gulf war ended, these Patriots for Peace continue attempts to convert military people. An economy based on weapons and warfare, they preach, won't contribute to peace. But they have not found the groundswell of support Williams stirred in Ireland.

"It's tougher here to work for peace than it was in Ireland," Williams says. "Much tougher."
The Peace People

A mother walking along a street with her children in August 1976. A failed attack by the Irish Republican Army. A counterattack by British troops. An IRA car careening out of control, killing the children and injuring the mother.

This was not the first violence Betty Williams had witnessed, but it was the event that pushed her to act.

For three days Williams knocked on doors in Catholic and Protestant neighborhoods, getting signatures on petitions against violence. Days later, Williams and Mairead Corrigan, sister of the woman injured in the accident, organized peace marches that attracted more than 30,000 people. They founded the Community of the Peace People and began efforts to bring Catholics and Protestants together.

The international press began calling Williams "Joan of Arc" and referring to their movement as the "petticoat brigade." After years of intractable violence, it seemed, peace would be brought to this troubled land through an uprising of women.

It was the kind of digestible news event the world media loves dramatic, bold, with clear, heroic goals. The Nobel Peace Prize was a natural culmination for such a dramatic attack on this long-term conflict.

Williams and Corrigan were transformed from march leaders to international symbols. They met with the pope. Williams challenged him to explain his concept of "just war." They met with Britain's Queen Elizabeth II. Williams told her British troops often exacerbated the strife in Northern Ireland.

These were heady days for two young women from modest neighborhoods in a poor country.

"We could never believe what had happened," Williams says now. "One day we're out getting signatures and marching for our country, for the Irish people. Then all of a sudden we're going here and going there and meeting the pope."

But soon, Williams felt the downside of fame.

When violence continued in Northern Ireland, the media questioned the value of the Peace People. Some tabloids depicted Williams and Corrigan as women who had become rich on the peace movement. Never mind that most of the Nobel money had gone to charitable causes.

"As soon as you become a public figure, people build you into something you're not and then they look for your clay legs," Williams says.

Disputes rose within the peace movement itself as leaders differed on strategies. Williams decided the mass marches and the Nobel Prize had created the unrealistic expectation that peace could be achieved easily and quickly.

"You can't reverse 400 years of history overnight," she says. "We never expected to. We are pursuing a 50-year program jobs, opportunity, trust. It takes time."

By 1980, Williams resigned from the Peace People's executive committee and eventually left Ireland to marry an American she met while vacationing in Florida.

Williams still travels, talking for peace in troubled corners of the world. That, she says, is the good part of the Nobel Prize. "I've been able to support

peace people around the world."

She toured Nicaragua with Daniel Ortega during the height of tensions between the United States and the Sandinistas. She has been helping peace efforts in Sri Lanka. She keeps in touch with Peace People efforts in Belfast.

John Irwin, director of a Peace People-sponsored community center in Belfast, says the group still visits families touched by violence and runs a bus service for Catholics and Protestants to ride together to visit those imprisoned during the civil strife.

"We got Catholic and Protestant kids playing (soccer) together," Irwin says. "We still try and comfort all the families hurt by bombs and such. But we do miss Betty. She has a spirit."

In Shalimar, Williams has preferred a low profile, balancing her role as spokeswoman for peace with a desire to be a good housewife and mother.

She doesn't want her Nobel Prize to distort life for her children and husband. She doesn't want fame to again create unreal expectations of what can be accomplished. Building a peaceful society, she says, is best done house by house, neighborhood by neighborhood.

"Don't get me wrong," she says, "I'm not a sexist. I'm not a rank-and-file feminist. I just think the most important peace work a woman does is in her home."

"The No. 1 job for me is 'Mom.' If that doesn't go right, I have no right to be outside the door of this house and preaching to anyone."
Questions amid
the fervor

When the gulf war ended, when the pilots and their planes headed for home, many came flying back to this part of the Panhandle.

The first aerial "kill" of the war was credited to an F-15 pilot based at Eglin Air Force Base. Special Forces gunships, including one shot down over Kuwait, are based here at Hurlburt Field. Many of the high-tech bombs the stars of the victory were tested on the local ranges.

Even for a town that once billed itself as "America's most patriotic city," the gulf war victory made spirits soar. By some estimates, participants outnumbered spectators in the Fort Walton Beach victory parade. It wasn't apathy, it's just that in a military town, most felt they belonged in the parade.

"This was a 'be-in' parade," says Bob Gates, a retired Air Force pilot and former mayor of Fort Walton Beach. "We just all marched maybe 8,000 people."

It was not surprising that few in this town embraced a peace movement that questioned the propriety of this war.

But Christine Larson, a Shalimar resident who cares for foster children, says the war fever that swept through here helped coalesce a small core of residents against non-violence. When she met Williams at a peace prayer service, both agreed that, even here, someone should be raising questions amid the pro-war fervor.

As the war raced on, Patriots for Peace held small demonstrations and seminars on non-violence. One member, a Vietnam veteran, sent his artificial limb to Sen. Bob Graham in protest.

At the height of the war, cars belonging to Patriots for Peace were vandalized and some members received harassing phone calls. But the group followed Williams' tactic of low-key persuasion and avoided open confrontations with the pro-war majority.

"You can't bump heads with people and expect to convince them," Larson says. "In a town like this, you have to work more quietly."

Quiet or not, many here think that though the Patriots for Peace effort is well-intentioned, it is naive and misguided.

Bob Gates, the retired pilot, says this part of the Panhandle is not fertile ground for military criticism. Active and retired military fill the local stores and buy most of the homes. One suburban development named for entertainer Bob Hope is dedicated to the widows of non-commissioned officers.

Studies say as much as 60 percent of the local economy comes from the military bases.

"Those peace people remind me of my mother when I was about to go into World War II," Gates says. "She would say, 'If everybody would just be good we wouldn't have to have a war.' They flat don't know what goes on in the world."

"How you can deal with people like Saddam Hussein by turning the other cheek?"

Still, Larson says Patriots for Peace now has more than 300 members, including several active-duty military personnel she refuses to name.

"If they were identified, their careers would be ruined," Larson says, "but they support what we're doing."

What Williams hopes can be achieved in her new home is the quiet, long-term movement she sees as the only way people can be persuaded. Demonstrations, petitions and awards are dramatic, she says, but not the catalyst to real change.

Rather, in Shalimar, Fort Walton Beach and Pensacola, the Patriots for Peace will continue to ask neighbors and friends to reconsider their role in a military economy.

Even Williams acknowledges that it can look to some like a futile fight. But the spirit that won her the Nobel Prize is not a spirit that flags easily.

"We'll be infiltrating with love," she says.

"I know that really sounds like, corny. It's what we're doing in Ireland. It's what we can do here."

GRAPHIC: COLOR PHOTO, special to the Times VICKI BRAUN, (3); BLACK AND WHITE

PHOTO, Special to the Times VICKI BRAUN; BLACK AND WHITE MAP; Betty Williams, pictured here with her dog Lady, shared the 1976 Nobel Peace Prize for her efforts to end violence in her native Northern Ireland; Christine Larson and her husband, Robert, are active leaders in Patriots for Peace; These military planes are outside the armament museum that houses the bombs, planes and missiles developed for the Air Force; A girl examines an Air Force plane outside the museum at Eglin Air Force Base; Map locating Shalimar

LANGUAGE: ENGLISH

LOAD-DATE: November 4, 1992

45TH STORY of Level 1 printed in FULL format.

Copyright 1991 Southam Inc.
Calgary Herald

September 7, 1991, Saturday, FINAL EDITION

SECTION: TRAVEL; Pg. C8

LENGTH: 410 words

HEADLINE: Realities temper the push for peace

BYLINE: Kim Herdman, Special to the Herald

BODY:

On the morning when the Northern Ireland peace talks were due to begin, Belfast was tense. The possibility existed that one or the other of the paramilitary groups might attempt some action in order to interrupt the talks. For Ann McCann, administrator of the Community for Peace People, it was a day like any other: busy.

There was a good-humored bustle in the air of the home which serves as the Community for Peace People's office. The group, which was founded by Mairead Corrigan and Betty Williams, is accustomed to the fluctuations of hope in Belfast.

Not surprisingly, the peace talks were uppermost in McCann's thoughts. "It'll only be a start. People here are under no illusions."

The Community for Peace People was born out of such hope. In the early '70s, Williams and Corrigan, a Protestant and a Catholic, joined together to protest the senseless deaths of three children.

Indeed, McCann remembers growing up in a Catholic part of Belfast unaware of what a Protestant looked like. McCann joined the group in 1977, after the founders had won the Nobel Peace Prize for their efforts. She has watched hopes for peace dim in passing years.

McCann's frustration is tempered with an acceptance of what she sees as the day-to-day reality of Belfast. A younger brother was killed in a retaliatory "tit-for-tat" shooting in the '70s. She now has a son of her own to consider.

And yet, McCann can see positive changes. For the first time, the major religious groups have agreed on a common religious education program. Schools

are gradually becoming integrated. There is a growing awareness of the other side's fears.

The Community for Peace People assists with this by offering integrated summer camps for children as well as promoting dialogue between the different political groups.

McCann sees part of the solution in an attempt to look forward rather than at the past. By constantly reviving the past, the numerous hurts on both sides will never heal.

And what are her hopes for the peace people, now that Williams and Corrigan have left the running of the organization to herself and others?

"I suppose that our aim is to put ourselves out of a job," McCann says with a sudden laugh.

Unfortunately, the peace talks do not bring this about. After a beginning that was bristling with political divisions, the talks came to an end a few weeks later. Perhaps the saddest fact is no one expected anything different.

LANGUAGE: ENGLISH

48TH STORY of Level 1 printed in FULL format.

Copyright 1990 Gannett Company Inc.
GANNETT NEWS SERVICE

October 29, 1990, Monday

LENGTH: 719 words

HEADLINE: NOBEL PRIZE WINNER FIGHTS FOR PEACE

BYLINE: M. KATHLEEN WAGNER

BODY:

Bloody images are calling Nobel Peace Prize winner Betty Williams home to Belfast, Northern Ireland.

The images are of the young British soldier who died in Williams' arms - shot by Irish Republican Army soldiers from the porch of a Roman Catholic church.

The Roman Catholic woman tried to say a prayer for the Protestant soldier but forgot the words. "I remember screaming, 'Please, God - you know what I mean!'" Williams said in a recent interview from her Florida home.

The images are of the young woman who "took the force of a plate glass window right in her face," during a bomb blast, Williams says. "She was like a piece of butcher meat.

"This was the reality of Northern Ireland. That was everyday life in the early '70s."

Life has improved since Williams, 47, co-founded the "Community of Peace People" in 1976, but strife still pits Protestant against Catholic in Northern Ireland, and peacemaking, Williams says, is primarily women's work. 

Williams and Mairead Corrigan started the "Peace People," for which they won the 1977 Nobel Peace Prize with Amnesty International.

Catholic and Protestant women in "The Peace People" together petitioned for peace in Northern Ireland and held rallies of up to 10,000 people, Williams says. Mostly, it was women in the group who helped to integrate Catholics and Protestants in schools, rebuild bombed-out homes, set up trust funds for orphans and open new factories. 

Women suffer most from violence, Williams says: "The greatest loss to a



woman is her son or her child or her husband or whatever. She's always the loser."

Women can apply head and heart to making peace.

"I think the majority of women when they react to anything horrendous, they react with their hearts first, and then they bring their heads into play, and when the two unite, it's pretty powerful stuff," Williams says.

"I think...the woman's role as peacemaker in the world has never really been taken seriously, and we've got to start being taken seriously."

"We're not out to tell all men that they're wrong, but what we are advocating is, 'You move over; you've made enough mistakes. Would you at least give us a try? We can't do it any worse than you've done it.'"

So Williams will move with her family back to Northern Ireland after she finishes writing a novel based on the conflict that has bloodied her homeland for more than 20 years.

Williams and her two children from her first marriage moved to Florida in 1988 after she married Jim Perkins, an American with two children.

"It's never been my intention...to reside permanently in the United States because I can't talk about peace in the world if I can't work in my own back yard," she said.

Williams was a young Belfast homemaker with two children in 1976 when she saw three children killed in a car crash caused by gunfire.

Williams' own daughter was in the back seat of Williams' car as she drove by the scene.

"It was a few hours after that I got angry," she says. "The death of a child by natural causes is a terrible thing for a mother and father and everyone concerned, but the death of a child by violence just remains the worst atrocity that can be committed. Children don't ask to be born. Kids are never consulted in a war."

That same day, Williams and Corrigan, the dead children's aunt, organized the first women's peace march.

Although Williams has left The Peace People to pursue the cause of peace, she says the group has helped bring at least sporadic peace to Northern Ireland.

Economic justice is the key to peace in any nation, including those in the Mideast, Africa, Central and South America where she has lectured, she says.

Catholics and Protestants in Northern Ireland are starting little by little to mesh, she said.

Accomplishing that is the "easy part," she says. "The hard part is repairing the economy, get people working. The hard part is to rebuild a devastated society."

"I think there has to come a day when the Northern Irish people unite - Catholic and Protestant - and work the conflict out themselves and as the united Northern Irish people. Then when they're strong enough economically, and they've come together socially, then ask the British to leave."

(M. Kathleen Wagner writes for the Rochester, N.Y., Times-Union.)

LANGUAGE: ENGLISH

Talking It Over: Ireland
js draft 1

Joyce McCarten's youngest son Gary was shot to death by terrorists a month shy of his eighteenth birthday. [No one knows why]. He died in his father's arms.

His mother, who had already lost a X, a x, a x, a x, and an x to the decades of violent conflict between the Catholics and Protestants in Northern Ireland, buried her "baby" in the new suit he had bought for his wedding.

But even after Gary's death in 1987, Joyce refused to be paralyzed by grief or bitterness. As founder of the Women's Information Group in Belfast, she continues to work for peace, bringing Catholic and Protestant women together to share their grief and to find ways of bringing hope to their violence-plagued communities.

I had the privilege of meeting Joyce and several other courageous women during a trip to Belfast with my husband last week. We were there to support the peace negotiations which began last summer, when Catholic and Protestant leaders agreed to a cease-fire after 25 years of fighting.

At the small fish and chips restaurant run by members of the Women's Information Group, the women told me about the husbands, fathers, mothers, sons and daughters who are among the 3,200

killed during 'The Troubles.' They also shared their hopes for the peace process.

[insert good details, quotes here]

The final peace agreement will be negotiated and signed by the diplomats and political leaders of Ireland - most of whom are men. But hundreds of unknown, unheard of Catholic and Protestant women in Northern Ireland have been working tirelessly in their communities to stop the violence ever since the conflict first began.

Women in Northern Ireland who for years had been taught to hate each other, to think that others were damned because they practiced a different religion, found they had much in common.

They shared the greatest burdens of the senseless violence: the loss of loved ones to bombs, to assassinations, to random gunfire and the painful task of rebuilding families. Women on both sides were desperately trying to keep their families together -- and alive.

In 1976, the killing of three children by a getaway car driven by an IRA gunman who had been shot to death by British soldiers, prompted two Irish women - one protestant, one catholic to lead a massive peace demonstration the same day.

And they have been building bridges for peace ever since.

Women at the grassroots level have quietly -- and slowly -- integrated schools and summer camps for their children, refusing to pass on old traditions of hate, fear and mistrust.

To ensure the peace, women at the Joyce McCarten Drop-In Center, for instance, are working to solve the problems that have caused many young people to resort to violence -- poverty, joblessness, the lack of credit. The women have created job training programs for youth and have helped each other launch businesses.

[These are lessons that can be applied here in the U.S.]

And they have found more common ground in uniting to combat sexual violence in the home, unequal pay in the workforce and inadequate childcare assistance.

Perhaps the most cherished hopes of these women of Northern Ireland - and of women around the world living in violent situations - are best described by Cathy Harte, a twelve year-old Belfast girl in a letter to my husband:

"All my life I have only known guns and bombs with people fighting. Now it is different - there are no guns or bombs.

"My dreams for the future, well, I have a lot of them. Hopefully the peace will be permanent. That one day Catholics and Protestants will be able to walk hand in hand and will be able to live in the same areas. Religion to me does not matter. Catholic, Protestants, black or white it is the person inside that counts. What I hope is that when I have my own children there will still be peace and that Belfast will be a peaceful place from now on."

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20TH STORY of Level 1 printed in FULL format.

Copyright 1995 Associated Press
AP Online

November 30, 1995; Thursday 15:21 Eastern Time

SECTION: International news

LENGTH: 280 words

HEADLINE: Text Of Irish Kids' Letters

BYLINE: The Associated Press

BODY:

Letters read by Belfast schoolchildren to President Clinton Thursday:

David Sterrett, 10, Protestant, from Springfield Primary School:

'My name is David Sterrett. I live in a mixed area with both Catholics and Protestants. We play football and races together.

'I want to thank you for coming to Northern Ireland to help the peace process. I think that peace is great because there is no shooting or bombing. It means I can play in the park without worrying about getting shot.'

Catherine Hamill, 9, Catholic, from St. John's parish school:

'My name is Catherine Hamill. My daddy works as an assistant at Stewarts warehouse. I live in Belfast. I love where I live.

'My first daddy died in the troubles. It was the saddest day of my life. I still think of him. Now it is nice and peaceful. I like having peace and quiet for a change, instead of people shooting and killing.

'My Christmas wish is that peace and love will last in Ireland forever. Please have a safe journey back to America. I hope you enjoyed your visit to Ireland.'

LANGUAGE: ENGLISH

LOAD-DATE: November 30, 1995

1ST STORY of Level 1 printed in FULL format.

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CNN

SHOW: NEWS 1:03 pm ET

November 30, 1995

Transcript # 38-1

TYPE: Package

SECTION: News; International

LENGTH: 493 words

HEADLINE: Clinton Aims to Keep 'Ship of Peace' on Steady Course

GUESTS: CATHERINE HAMILL; Pres. BILL CLINTON;

BYLINE: WOLF BLITZER

HIGHLIGHT:

President Clinton became the first U.S. head of state to visit Northern Ireland when he spent several hours there today. He and the first lady passed even-handedly between Catholics and Protestants there.

BODY:

BOBBIE BATTISTA, Anchor: We begin with the first visit by a U.S. president to Northern Ireland. There are always critics at home and abroad, but America's chief executives sometimes can serve as a stirring symbol, as Mr. Clinton did today for some people in Belfast, people eager to secure a peace that has eluded them for decades. Here's senior White House correspondent Wolf Blitzer.

WOLF BLITZER, Senior White House Correspondent: President Clinton came to the Mackey [sp] Metal Plant in Northern Ireland to make a point that the nearly 16-month ceasefire can be expanded into real peace. The point was movingly underlined by two children, one Catholic, the other Protestant, who introduced the president.

CATHERINE HAMILL: My first daddy died in the troubles. It was the saddest day of my life. I still think of him. Now it is nice and peaceful. I like having peace and quiet for a change instead of people shooting and killing. My Christmas wish is that peace and love will last in Ireland forever.

WOLF BLITZER: Mr. Clinton made history here - the first U.S. president to visit Northern Ireland. Joined by a large bipartisan congressional delegation, he promised that the U.S. will help the peacemakers, and he rejected those who opposed peace.

Pres. BILL CLINTON: They will never escape the dead end street of violence, but you, the vast majority, Protestant and Catholic alike, must not allow the ship

NEWS, November 30, 1995

of peace to sink on the rocks of old habits and hard grudges.

WOLF BLITZER: His events were carefully planned to show he's not taking sides. He and the first lady moved even-handedly between the largely Protestant and Catholic communities. And Mr. Clinton did not steer clear of Gerry Adams, the leader of Sinn Fein, the political arm of the Irish Republican Army. Many believed that Mr. Clinton's decision to grant Adams a U.S. visitor's visa two years ago got the peace initiative off the ground.

Pres. BILL CLINTON: And Gerry Adams, along with Loyalist leaders such as David Irvine [sp] and Gary McMichael [sp], helped to silence the guns on the street and to bring about the first peace in a generation.

WOLF BLITZER: On his drive into Belfast, the president stopped by a fruit shop and bought some mandarins and apples, a seemingly routine photo opportunity, but one that would have been potentially dangerous only 16 months ago. Decades of hatred and tension of course remain, and peace is still a long way off, but things are changing. Mr. Clinton, for example, is staying here at the Europa Hotel, which was bombed 37 times during the bad old days. His point - that was then, and this is now.

Wolf Blitzer, CNN, Belfast.

The preceding text has been professionally transcribed. However, although the text has been checked against an audio track, in order to meet rigid distribution and transmission deadlines, it may not have been proofread against tape.

LANGUAGE: ENGLISH

LOAD-DATE: November 30, 1995

8TH STORY of Level 1 printed in FULL format.

Proprietary to the United Press International 1987

May 8, 1987, Friday, AM cycle

SECTION: International

LENGTH: 433 words

HEADLINE: Seventh member of family dies in sectarian violence

DATELINE: BELFAST, Northern Ireland

BODY:

The killing of a 17-year-old boy in sectarian violence has plunged a Roman Catholic mother yet again into mourning -- she has lost seven relatives in 15 years, including two sons.

Suspected Protestant gunmen with automatic weapons burst into Joyce McCartan's home in south-central Belfast late Thursday and in a blaze of gunfire killed her youngest son, who was due to be married in September.

Gary McCartan, 17, was her second son to be killed and brought to seven the number of her relatives killed in 15 years of violence in British-ruled Northern Ireland -- a province torn by political and sectarian killings staged by rival paramilitary groups.

'None of my family's involved in any paramilitaries,' she said. 'He was a good lad. I would like to ask those who did it: 'Why? Why kill a child of 17?''

The McCartans live on Ormeau Road in a mostly Catholic area that in the 1970s became notorious for random sectarian killings by Protestant gunmen, simply because the victims followed a different religion.

'We suspect this was a sectarian killing,' a police source said. 'We have no reason to believe that the young man had any paramilitary links.'

McCartan's older sister, Rosario, who witnessed the slaying, said a car pulled up in front of the house and two men got out.

'I thought they were calling for one of my brothers,' she said. 'Then one reached into his coat and took out a large gun. It looked like a machine gun. He just started shooting.'

McCartan, the 35th person killed so far this year in the province, was the youngest of seven children in a family devastated by Northern Ireland's strife. Between 1972 and 1974, three of his cousins and two uncles were shot to death.

In 1980, his brother was killed at the age of 16 when he was mistaken for a gunman and shot by police while painting political graffiti on a wall.

In addition, his father was wounded in a Protestant bomb attack in 1974.

United Press International May 8, 1987, Friday, AM cycle

The outlawed Irish Republican Army is fighting to end British rule in Northern Ireland so it can be united with the mostly Catholic Irish Republic. Protestant paramilitary groups have sworn to combat the IRA and to keep the province separate from the republic.

At the same time McCartan was killed, IRA supporters were hurling gasoline bombs and hijacking cars during a nighttime riot. One motorist was hospitalized after rioters pulled him from his car, spilled gasoline on his face and set him on fire, police said.

In her home, Joyce McCartan wept and declared angrily, ''I think it's time the people stood up and said, 'Stop, we want no more.'''

LANGUAGE: ENGLISH

1ST STORY of Level 1 printed in FULL format.

Copyright 1995 The Irish Times
The Irish Times

December 1, 1995, CITY EDITION

SECTION: HOME NEWS; THE CLINTON VISIT; Pg. 9

LENGTH: 894 words

HEADLINE: Tea and empathy as First Lady talks to Belfast women

BYLINE: By SUZANNE BREEN

DATELINE: BELFAST

BODY:

EIGHT yellow mugs sat on the big pine table in the Lamp Lighter cafe. Inside, seven women were waiting for Hillary Clinton. They were excited but not over awed. "We haven't bought in anything swanky," said Ms Joyce McCartan. "But we'll give her a very warm welcome."

When she stepped out of a sleek black limousine on the lower Ormeau Road and into the cafe, which is also a women's drop in centre, Mrs Clinton was cheered by a crowd of about 500 people.

The women waiting to meet her represented community groups from both sides of the sectarian divide. Mrs Clinton was served a cup of hot, black tea as she sat down to discuss what women's lives were like in working class Belfast.

"We told her how hard women in poor areas were working for peace," Ms McCartan said. "We said we wanted more women involved in politics here, to bring the men to their senses."

"Hillary hoped the peace would hold. She said her husband would do everything he could to make sure of that."

"She was a very caring person a real lady. It lifted our hearts to meet her."

"I don't know how she came to hear about our wee cafe. I just got a phone call from the American Consulate who said she was coming."

"I've never had another day like this before."

Ms McCartan has lost seven relatives in the Troubles, including her son Gary, who was 17 when he was shot dead by the UVF in 1987. But she did not talk to Mrs Clinton about her family's suffering. "It was not the time for it," she said.

"We have peace now. There's been a lot of hurt and pain but this is the time for healing."

The First Lady admired the big stainless steel teapot in the cafe so Ms

The Irish Times, December 1, 1995

McCartan gave it to her. "Hillary thought it kept the tea really hot so she's taken it home to the White House," she said.

Mrs Clinton praised the work of the women's centre in crossing the sectarian divide "I think that many women, perhaps because of children, have a link to the future that keeps giving us the hope and energy to try to make things better, no matter how dark they seem.

"I see that wherever I go in the world, when I meet with women from all walks of life, whatever their backgrounds. We all want to make the world a better place for our children" she said.

Outside, in the winter sunshine, children from St Malachy's primary school waved American flags and shouted, "Hey, hey, what do you say? Hillary Clinton, USA." White House officials distributed photographs of Socks, the Clintons' cat.

The lower Ormeau Road was the scene of confrontations between the RUC and nationalist residents over Orange Order marches during the summer. But yesterday people showed no hostility to the police who moved freely through the crowd.

"Hillary Clinton is a lot more welcome on the Ormeau Road than the Orangemen," Mr Jim Smyth said. Another local man, Mr Desmond O'Grady, agreed. "It's good for once to have somebody on the road that we actually want, he said.

Ms Pauline McEvoy said it was an honour to have the First Lady visit. "I had to come and see Hillary," she said. "My nieces in the States would have killed me if I hadn't showed up. I think she's great. I hope she knocks a few heads together in Northern Ireland for peace.

Her friend, Ms Marie Faloon, described Mrs Clinton as "a very professional girl. The President is very lucky to have her. It shows that behind every good man is a good woman.

However, Mr John Lavery and Mr Sam Maguire were more cynical. The visit is a lot of nonsense, Mr Lavery said. "I came down to the chippy but I can't get in because she's there.

"Bill Clinton doesn't care less about this place. He's here because he needs the Irish American vote next year. He wouldn't even have come if the IRA hadn't called a ceasefire."

Mr Maguire, who was walking his dog Lucky, was equally unimpressed. Money is power," he said. "Bill and Hillary Clinton have nothing in common with the people of this road."

LANGUAGE: ENGLISH

LOAD-DATE: December 1, 1995

19TH STORY of Level 1 printed in FULL format.

Copyright 1990 Reuters
The Reuter Library Report

October 11, 1990, Thursday, BC cycle

LENGTH: 572 words

HEADLINE: TRAGIC MOTHER LAUNCHES SELF-HELP FIGHT IN NORTHERN IRELAND

BYLINE: By Paul Majendie

DATELINE: BELFAST, Oct 11

BODY:

Protestant gunmen burst into Joyce McCartan's home and shot dead her 17-year-old son.

The grief and heartache didn't stop there. Thirteen of her relations, from nephews to brothers-in-law, have now been killed in two decades of conflict in Northern Ireland.

But she refuses to be devoured by the cancer of sectarian hatred.

At 61, Joyce McCartan is indomitable, a hurricane of energy, galvanising one of Belfast's most rundown and desolate neighbourhoods into doing something about its future.

In the largely Irish-nationalist and Catholic Lower Ormeau Road, unemployment runs as high as 95 per cent. Teenagers beset by boredom, apathy and a sense of hopelessness, drift all too easily into a life of crime.

Joyce McCartan, arguing that "Where there is no vision, the people perish," has launched into a whirlpool of community projects from a local fish and chip shop to creches, job centres and even a rooftop vegetable garden.

Now she is off to the United States, cap in hand asking the people of Philadelphia, Boston, New York and Washington to cough up the dollars she desperately needs to start up a string of new projects.

She argues that what people want is not politics but a better future for their children. Women, she says, can change Northern Ireland where almost 3,000 people have died and 30,000 have been maimed as the Irish Republican Army battles to oust the British.

"I am trying to get a better standard of living for my 12 grandchildren. I hope I will live to 100. I have a lot to do still. God will spare me," she told Reuters in an interview at the "women's dropin centre" that has proved a lifeline for many young, impoverished and lonely local women.

"Given the support, it is the women who are going to change things. I am not a feminist. I am a family feminist," argues the the plump mother figure with tousled hair and a cigarette dangling almost permanently from her lips -- "My

one vice."

There is still grief in her voice when she talks of her son Gary in short staccato bursts.

"They came into my home and shot him dead. He was such a lovely lad. So full of life.

"We were never involved in anything. I am Protestant. I married a Catholic and brought up our eight children as Catholics.

"If I had turned to hatred, it would have destroyed all my family and they might have got involved. I will never get over it but I get some release by helping other people. Too many of our young ones get maimed, injured and killed."

The rain-swept and gloomy backstreets of her graffiti-strewn neighbourhood, with its burned-out buildings and stretches of desolate wasteland, look like a scene set for disaster. But McCartan will not be bowed.

"I am a very determined woman," she says. "Nothing is impossible. When you put your mind to it, you can do it.

"Any profits we make go into a fund for local community enterprises. We want to set up a contract cleaning business, a fruit and vegetable shop, a home bakery, a jam factory.

"We have got 14 volunteer teachers coming in to do night classes. You know. A wee bit here, a wee bit there."

Off to collect her visa for the October 20th fund-raising trip to the United States, she is clearly a woman with a mission, determined to see her dreams come true.

"There was an awful lot of apathy here before. People just sat in their houses and didn't care. You now see things slowly changing. Of course it is something worth fighting for."

LANGUAGE: ENGLISH

LOAD-DATE: 101190

20TH STORY of Level 1 printed in FULL format.

Copyright 1987 The Times Mirror Company
Los Angeles Times

November 27, 1987, Friday, Home Edition

SECTION: View; Part 5; Page 11; Column 1; View Desk

LENGTH: 826 words

HEADLINE: MOTHER WHO LOST KIN IN ULSTER STRIFE SETS UP WOMEN'S GROUP

BYLINE: By ED LION, UPI

DATELINE: BELFAST, Northern Ireland

BODY:

Joyce McCartan, a 59-year-old mother, knows the anguish of Northern Ireland more than most people.

Six of her relatives have been killed in the violence, most recently her 17-year-old son, who was shot to death in her own home this year.

But the Protestant mother, married to a Roman Catholic and rearing her children in her husband's faith, has not allowed bitterness and hatred to overwhelm her as it has many of the residents of British-ruled Northern Ireland.

"The night it happened to my own son, Gary, I got down on my knees and prayed for strength," she said recently, at times wiping away tears.

"I felt nothing. My son and other relatives all had been killed in random assassinations. There was no rhyme or reason.

"Then I looked at my seven other children and realized hate only destroys. We have to look to the future to create a better world for our children and grandchildren."

Since the late 1970s, McCartan has been toiling for just that. She has been working to establish a province-wide network of women's groups to bridge the gap between Northern Ireland's 900,000 Protestants and its 600,000 Catholics.

"I think women are the ones who will have to end the bloodshed," she said. "A mother's tears are all the same -- whether she's a Catholic, a Protestant or the mother of a British soldier. Everyone killed is someone's son."

'Things Will Change'

She condemned as "horrifying" the Irish Republican Army bombing Nov. 8 in Enniskillen which killed 11 and wounded 63, but said she can see some good coming out of it.

"It has horrified most everyone," she said. "It will isolate the IRA and a lot of people who have supported it in the past will think twice in the future.

Los Angeles Times, November 27, 1987

Things will change."

With some public funding and voluntary contributions, McCartan is organizing a network of women's groups that includes her own "women's drop-in center" set above a "chip shop" -- the United Kingdom's ubiquitous eateries -- in a mixed neighborhood. She lives there in the same home where her son, who was planning to marry, was killed in May.

The young man was at home when two Protestant paramilitaries, pledged to retaining Protestant domination of the province, burst inside with guns and cut him down.

"I was in the center when I heard one of my daughters screaming," she said. "My heart froze. Every mother knows the sound of her own children's screams. I discovered it was Gary. He was engaged and due to be married.

"Months later they issued a statement claiming they killed him because he was on the fringes of a republican (Irish nationalist) group," McCartan said. "But that wasn't so. He kept out of all politics. He didn't join anything."

She shook her head.

"The only thing he ever joined was his two hands in prayer. We think they just became aware of him because he always travelled across the city to visit his girlfriend. They picked him as an easy target. His girlfriend is Protestant."

Police, who confirmed her son had no paramilitary or political connections, have classified the hit as just another random sectarian slaying.

McCartan has lost five other relatives to the violence through the 1970s -- a nephew, two cousins by marriage and two brothers-in-law.

All but one of them was slain by Protestant paramilitary gunmen. One was killed by the outlawed IRA, which is fighting to end British rule so Northern Ireland can be united with the Catholic Irish Republic.

When, in the early 1970s, her 19-year-old nephew was found hanging upside down from the rafters of a warehouse, his body ravaged by torture, his hands punctured by nails pounded through by Protestant paramilitaries, even battle-hardened Belfast was shocked.

Brought Up Not to Hate

But McCartan said, "My family is all mixed with both Catholics and Protestants and I brought my family up not to hate.

"The vast majority of people in Northern Ireland are sick and tired of this bloodshed. They just want peace. Our women's groups are building bridges between the communities."

Asked why she does not leave Northern Ireland, given all her personal loss, she shook her head incredulously.

Los Angeles Times, November 27, 1987

"Where should I go?" she asked. "This is my home. This is where I raised my children. We should stay and work for a better world."

McCartan, who runs her women's center with friend Mena Loughran, 56, says she has helped establish a network of 45 women's groups "on both sides, and our goal is to have a center in every town in the province."

"You see, women in the home have the power in their hands to influence the future generations of the world," she said, repeating a slogan she has written and placed on the wall of her center. "And they are more secure in that power than any politician or statesman."

Her group is also concerned with fighting poverty in unemployment-ravaged Northern Ireland. Only a month after her son's death, she led a group of Protestant and Catholic women to plead publicly for more aid to the poor.

LANGUAGE: ENGLISH

23RD STORY of Level 1 printed in FULL format.

Proprietary to the United Press International 1987

May 8, 1987, Friday, AM cycle

SECTION: International

LENGTH: 433 words

HEADLINE: Seventh member of family dies in sectarian violence

DATELINE: BELFAST, Northern Ireland

BODY:

The killing of a 17-year-old boy in sectarian violence has plunged a Roman Catholic mother yet again into mourning -- she has lost seven relatives in 15 years, including two sons.

Suspected Protestant gunmen with automatic weapons burst into Joyce McCartan's home in south-central Belfast late Thursday and in a blaze of gunfire killed her youngest son, who was due to be married in September.

Gary McCartan, 17, was her second son to be killed and brought to seven the number of her relatives killed in 15 years of violence in British-ruled Northern Ireland -- a province torn by political and sectarian killings staged by rival paramilitary groups.

'None of my family's involved in any paramilitaries,' she said. 'He was a good lad. I would like to ask those who did it: 'Why? Why kill a child of 17?''

The McCartans live on Ormeau Road in a mostly Catholic area that in the 1970s became notorious for random sectarian killings by Protestant gunmen, simply because the victims followed a different religion.

'We suspect this was a sectarian killing,' a police source said. 'We have no reason to believe that the young man had any paramilitary links.'

McCartan's older sister, Rosario, who witnessed the slaying, said a car pulled up in front of the house and two men got out.

'I thought they were calling for one of my brothers,' she said. 'Then one reached into his coat and took out a large gun. It looked like a machine gun. He just started shooting.'

McCartan, the 35th person killed so far this year in the province, was the youngest of seven children in a family devastated by Northern Ireland's strife. Between 1972 and 1974, three of his cousins and two uncles were shot to death.

In 1980, his brother was killed at the age of 16 when he was mistaken for a gunman and shot by police while painting political graffiti on a wall.

In addition, his father was wounded in a Protestant bomb attack in 1974.

United Press International May 8, 1987, Friday, AM cycle

The outlawed Irish Republican Army is fighting to end British rule in Northern Ireland so it can be united with the mostly Catholic Irish Republic. Protestant paramilitary groups have sworn to combat the IRA and to keep the province separate from the republic.

At the same time McCartan was killed, IRA supporters were hurling gasoline bombs and hijacking cars during a nighttime riot. One motorist was hospitalized after rioters pulled him from his car, spilled gasoline on his face and set him on fire, police said.

In her home, Joyce McCartan wept and declared angrily, ''I think it's time the people stood up and said, 'Stop, we want no more.'''

LANGUAGE: ENGLISH

3RD STORY of Level 1 printed in FULL format.

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December 2, 1995, CITY EDITION

SECTION: HOME NEWS; THE CLINTON VISIT; Pg. 12

LENGTH: 1040 words

HEADLINE: Hillary tells women they are the great untapped resource of the world

BYLINE: By MARY CUMMINS, Women's Affairs Correspondent

BODY:

REGARDLESS of cultural, social or ethnic differences, women still have more in common than they have in the differences between them, Mrs Hillary Rodham Clinton said in Dublin yesterday.

In a wide ranging speech to about 350 women at the National Gallery, she stressed the universality of women; speaking about their place in the North, peace, women's choices and options for work.

Women, she said, were the world's greatest untapped resources and greater efforts must be made to remove the obstacles preventing them from achieving happiness and fulfilment. One of the hurdles which she emphasised was the urgent need for childcare facilities for working mothers.

There was a strong wave of applause when she added that women "must declare a truce among themselves". They should not make judgments about whether it is better to go out to work, to stay at home or, like herself, to "combine the two".

Mrs Rodham Clinton arrived over 40 minutes late in the Shaw Room of the National Gallery to give her address to "mna na hEireann". She was accompanied by Mrs Finola Bruton, the wife of the Taoiseach.

The chairwoman of the National Women's Council, Ms Noreen Byrne, welcomed her, and Ms Inez McCormack, regional secretary of Unison (a Northern Ireland trade union), spoke on behalf of women in the North.

Many of seats were allocated to some of the 130 affiliate organisations of the NWC. Others in the audience ranged from Americans living in Ireland to former and current women politicians.

They included the Minister for Justice, Ms Owen, Ministers of State Ms Joan Burton and Ms Liz McManus, Ms Mary O'Rourke, Fianna Fail deputy leader, Ms Liz O'Donnell and Ms Helen Keogh of the Progressive Democrats, as well as many other TDs and councillors.

Northern women's groups were also represented. They included Ms Bronagh Hinds of the Northern Ireland European Women's Platform.

The Irish Times, December 2, 1995

Mrs Clinton, the final speaker, gave a crisp, decisive delivery. She did not have a script and, apart from a comment on Bosnia, concentrated on the lives of women. She raised a few laughs when she said that she and Mr Nick Robinson, President Robinson's husband, had considered setting up a club for spouses.

She added that on her way to the gallery she was told the story of the several new women TDs on a well known television chat show after the last election who were asked who was at home minding their children. "I wish more men were asked that question," she said, to applause.

"There is no formula that I am aware of for being a successful and fulfilled woman today. Perhaps it would be easier if there were, if we could be handed out a pattern as our grandmothers were. That, I suppose, would be easier.

"That is not the way it is today and I relish that it is not. I relish the diversity in the lives of women today. I am pleased that I am living in this time, as difficult as it is, because I want to know who I fully am. I want to help other women to make that choice as well. Having choices means having responsibilities. As Mrs Bruton said, accepting the consequences.

"But," she said, "every part of society can effect changes to improve the lives of women and help them in their choices. Schools, for instance, can be more flexible for women who want to return to learning. Businesses can initiate policies that are more family friendly. We are making it as difficult as possible for both men and women to be good workers and good parents."

One of the benefits of modern technology was that more women might be able to work from home and this should be encouraged.

To applause, Mrs Clinton said the availability of childcare facilities made an immense difference to women's choice to work. Opportunities to make childcare more readily available should be carefully considered. Working in business could empower women - they would be able to fight for equal salaries for equal work everywhere in the world.

She called for law enforcement agencies to ensure greater protection for women, particularly those who were victims of domestic violence. Violence in the home, she said, was the leading cause of death worldwide among women between the ages of 14 and 44.

Mrs Clinton praised the women of Northern Ireland. "The women I spoke with yesterday are not high level diplomats or professional negotiators. They were Catholic and Protestant women whose lives were affected by violence.

"They did not wait for other voices to be raised. They took it upon themselves to go door to door in their neighbourhood to stop the bloodshed. They said, 'this cannot go on'.

"If it was not for these women, I don't know if we would see as many women as we saw yesterday who are willing to drop the barriers."

LANGUAGE: ENGLISH

LOAD-DATE: December 4, 1995

Talking It Over: Ireland
js/ draft 3

Joyce McCartan's youngest son Gary was shot to death by terrorists in his Belfast home a month shy of his eighteenth birthday.

His mother, who had already lost other relatives to the violent conflict between Catholics and Protestants in Northern Ireland, buried her "baby" in the new suit he had planned to wear at his wedding.

Even after Gary's death eight years ago, Joyce refused to give in to bitterness. She founded the Women's Information Drop-in Centre in a poor neighborhood in Belfast. There and throughout Northern Ireland, she continues to work for peace, bringing Catholic and Protestant women together to share their grief and to find ways to break the cycle of violence in their communities.

I had the privilege of meeting Joyce during a trip to Belfast with my husband last month. The President went there and to Ireland to convey American support for peace negotiations that began last summer, when Catholic and Protestant leaders agreed to a cease-fire after 25 years of violent conflict.

At the small fish and chips restaurant run by members of

Joyce's community organization, nine women told me about husbands, fathers and sons of theirs who are among the 3,200 who have died during 'The Troubles.'

Mostly, though, they wanted to talk about their hopes and efforts for a permanent peace, which they believe can bring economic prosperity and social progress to communities, both Catholic and Protestant.

The women I met are not high-level diplomats or professional negotiators. Nor are they elected officials. For the most part, they are anonymous. But it is clear that there would be far less hope of a permanent peace in Northern Ireland had women like Joyce not worked tirelessly in their communities before the cease fire to knock down barriers, overcome suspicions and defy history.

Women were and are the driving force behind the peace in Northern Ireland. They have created and are creating an environment where peace can take root and flourish.

What unites them is their knowledge that, no matter their background or beliefs, they share the same burdens: The losses of loved ones to bombs, to assassinations, to random gunfire; and the painful tasks of rebuilding and preserving families in the midst of poverty and political unrest.

Within their own communities, women have begun to drop ancient grudges that have caused so much pain and terror. They have found ways to make their faith a source of strength, not a source of division. Mothers have begun integrating schools and summer camps for their children, refusing to pass on old traditions of hate, fear and mistrust.

To ensure the peace, women in organizations like the one Joyce McCartan founded are working to solve the problems that have caused many young people throughout the world to resort to violence -- poverty, joblessness, lack of credit.

They have created job training programs for young men and women who do not plan to go to college and have helped each other launch small businesses in Belfast's poorest neighborhoods.

"We have worked together over the years from both sides of the community. Nothing separates us," said Joyce, who, incidentally is a Catholic married to a Protestant).

A few hours before my visit with Joyce, my husband and I visited a metal plant in Belfast where Catholic and Protestant workers have begun to work side-by-side. Two children, one Catholic and one Protestant, introduced the President to the workers.

Nine-year old Catherine Hamill's words were among the most powerful and moving I heard during our trip. I want to share them with you:

"My first daddy died in the Troubles. It was the saddest day of my life. I still think of him. Now it is nice and peaceful. I like having peace and quiet for a change, instead of people shooting and killing. My Christmas wish is that peace and love will last in Ireland forever."

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Background

Irish Involvement in the Fourth World Conference on Women

Ireland shared most U.S. objectives in Beijing, and used its influence with European Union partners and other countries to help produce some of the compromise language in the Platform for Action that contributed to the success of the Conference. The Irish government is serious about the commitments it made in Beijing to pursue greater equality for women.

The Irish delegation believes the greatest success of the Conference was that, for the first time, the U.N. accepted the concept that sexual rights are human rights. Irish officials, in their report to the Dail (parliament) on Beijing, praised the First Lady's statement that "human rights are women's rights and women's rights are human rights." A senior Irish delegate observed that "no system based on a universal commitment to human rights can survive if the rights of women are not seen as an integral factor in the equation."

While cognizant of criticism regarding the human rights record of the Chinese hosts, Ireland on balance took the view that the Conference would have beneficial effects on China by focussing international attention on human rights abuses. The fact that Mrs. Clinton's speech pointed out some of those abuses was well received in Ireland. "This woman was prepared to be the strong woman we have come to know her to be," one parliamentarian told her colleagues in a report to the Dail; "She was prepared to point a finger at the authorities in a country known for its appalling violations of human rights, which was important and significant."

The Irish government pledged in Beijing to try to ensure that women constitute at least 40 percent of the membership of state boards and to strengthen employment equality legislation. The government will follow through on a consultative process on women's health, whereby groups throughout the country are being given an opportunity to comment on a women's health study released by the Department of Health earlier this year. On education, Ireland will provide for equal participation by women in all areas of curriculum. Ireland will increase official development assistance by 0.05 percent of GDP each year in order to achieve the U.N. target of 0.7 percent of GDP; implement the 20/20 concept outlined at the World Summit for Social Development; and continue to mainstream gender in Irish aid programs. One Irish delegate voiced "surprise" in her report to the Dail at "the resistance from America toward increasing development aid." However, given the amount of aid it receives from the EU, Ireland agreed to refer to "adequate" rather than "increasing" aid resources.

The Irish government considers that the documents agreed to at Beijing should be the "blueprint for the future." It takes the commitments in the Platform for Action seriously and will follow up appropriately. Nevertheless, Ireland remains a traditional, male-dominated society, and it will be some time before full equality for women moves from being a goal to reality.

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Background

Women's Issues

Ireland is a traditional male-dominated society. Only in recent years have women begun to make any real progress toward achieving equality with men in terms of educational opportunities, salaries and access to public office. Participation by women at senior levels of public and private sector decision making is still by far the exception rather than the rule.

The President of Ireland, Mary Robinson, is a talented constitutional lawyer and articulate leader, but her powers are largely ceremonial. Of 15 cabinet members in the Irish government, two are women. Of 166 elected members of Parliament 22 are women; of 60 elected or appointed senators, 8 are women. One political party leader is a woman. At the National Forum for Peace and Reconciliation, set up by the Irish government to support the Northern Ireland peace process, 23 percent of the delegates (all of whom are from political parties) are women. Of the nine national newspapers, there has never been a woman editor, and only one woman holds the post of chief executive in any of the national newspapers.

Ireland's constitution states that "mothers shall not be obliged by economic necessity to engage in labour to the neglect of the duties in the home." Gradually, however, from 1970 to 1991 the participation by married women in the labor force rose from 8 percent to 27 percent. About 34 percent of Irish women of working age are in the labor force, and women now make up about 23 percent of full-time employees. Many married women are denied access to the unemployment register with consequent denial of access to training programs. Ireland had the highest rate of female unemployment in the European Union in 1992. In 1995, the hourly industrial wage for women was 60 percent of what men received and their weekly earnings averaged 68 percent of men's weekly pay. Legislation was passed in 1994 allowing women 14 weeks of maternity leave and the right to return to their jobs.

Abortion is illegal under the Irish constitution. In 1993, 4,300 women from the Republic of Ireland had abortions in England (i.e., about 8 percent of all pregnancies were terminated). In the first half of 1994, 2,419 had abortions in England. If this trend persists, the total figure for 1994 will represent a 10 percent increase over the previous year. The fertility rate of Irish women fell to 1.8 in 1994 (replacement rate is 2.1). The maternal death rate in Ireland has fallen from 31 in 1970 to 2 in 1992, per 100,000 births.

Divorce is illegal under the Irish constitution, but a referendum to remove this ban is scheduled to be held on November 24, 1995. The Government is proposing that the terms for divorce be written into the constitution to ease public concerns that divorce not be too "easy." Under the proposed constitutional amendment, a couple would have to be living apart for at least four of the previous five years before they could be granted a divorce.

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In 1995 the Irish government announced the first ever research program to identify the reasons why Irish women terminate pregnancies. Funding has been allocated to counselling agencies for pregnancy counseling, post abortion counselling and medical care.

Irish bilateral official development assistance (ODA) includes a women's health dimension that covers family planning issues, but family planning is not a specific component of Irish ODA. Ireland supports the U.N. Population Fund, but does not favor the use of multilateral population funding programs to provide abortions.

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Background

Children's Issues

Approximately 27 percent of Ireland's population of 3.5 million is under the age of 15. The lack of adequate child care facilities is a major issue raised by women's rights advocates. The government is strongly committed to the welfare and rights of children, as demonstrated by its on-going implementation of the 1991 Child Care Act. Government health boards are required to identify and help children who are not receiving adequate care and the police have the power to remove a child to safety where there is an immediate and serious risk to health or welfare. The Status of Children Act of 1987 abolished the concept of illegitimacy and provided for equal rights for children in all legal proceedings.

In recent years, sexual abuse of children has received increase media attention; the number of reported physical abuse cases is also rising. Surveys suggest that 12 to 15 percent of children in Ireland experience physical, sexual or emotional abuse. In the wake of recent revelations that the Catholic church did not inform authorities of several instances of sexual child abuse by clergymen, the government is considering making the reporting of any suspected child abuse mandatory.

Employment of children under 15 is generally prohibited, but 14 year-olds are allowed to do light non-industrial work during school holidays with written parental permission. Laws also specify how many hours children of ages 14 through 17 may work. Children are required to attend school until the age of 15.

According to UNICEF's State of the World's Children (1995), Ireland ranks 7th in under-five mortality rate (the U.S. ranks 23rd.) Ireland's child immunization rates for DPT, polio and measles runs a little under 70% for one year-old children (the U.S. rate is approximately 80%.)

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Background

The Irish Education System

There are nearly one million Irish people in full-time education, more than a quarter of the population. The education system -- which consists of 3,300 primary schools, 780 secondary schools, and 41 colleges and universities -- is administered centrally by the Department of Education, which provides the bulk of current and capital funding. In 1994, \$1.982 billion (about 5.6 percent of GDP) was budgeted for the Department's activities. Primary and secondary education is free. In a controversial move, the government has decided to eliminate all tuition and fees for "third-level" education beginning in 1996. The rationale for abolition of fees is to make it easier for poorer students to afford college, but critics say the move will do nothing to address the real crisis in Irish education: the lack of places in third-level institutions.

Most primary and secondary schools are denominational, controlled by the Catholic church. The typical school is managed by the local parish priest or a clergyman with the help of a board of management made up mostly of religious trustees. The Department of Education, however, dictates curriculum requirements and provides most of the schools' funding, including teachers' salaries. In a white paper released earlier this year, Education Minister Niamh Bhreathnach (pronounced "neev brannock") proposed dramatic reforms, including bringing all schools under state ownership and reducing the number of religious trustees on management boards.

Irish children typically begin school at age four. After eight years at primary school, they move on to a secondary school. There is a great deal of diversity in schools at this level -- from the struggling vocational schools in Dublin's inner city to the prestigious boarding schools in the affluent suburbs. School attendance is compulsory until age 15; the drop-out rate is about 15 percent. Typically, secondary education lasts five years -- a three-year junior certificate program followed by a two-year leaving certificate program. The leaving cert, as it is commonly called, is the equivalent of a high school diploma and is required for going on to third-level education. Students qualify for both their junior and leaving certs by taking a series of comprehensive exams.

There are four universities in the country: Trinity College, The National University of Ireland (which has campuses in Dublin, Cork, Galway and Maynooth), The University of Limerick and Dublin City University. The third-level system also includes 12 regional technical colleges and 7 colleges for the training of teachers. The universities are almost entirely autonomous in their management, although they rely on the state for financial support. Access to all third-level education is controlled by a central applications office at the Department of Education. The sole criteria for admission to any particular third-level program is how many "points" a student scores on his or her leaving cert exam.

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Background

Ireland: Health Issues

Health care for Ireland's 3.5 million people meets a relatively high standard, but facilities and equipment are not as modern as in wealthier EU countries or the U.S. The Irish health care system is, for the most part, publicly funded and provided, although there is a growing private sector. In 1994, public health care expenditure amounted to 2.085 billion Irish pounds (U.S. \$3.128 billion), or almost 6 percent of GDP. Private health expenditure was estimated at a further 660 million Irish pounds (U.S. \$990 million), or about 2 percent of GDP. In total, health care spending accounts for about 8 percent of Ireland's GDP, which is broadly comparable to that of other EU countries. However, because Ireland's per capita GDP is relatively low, the amount of money spent on health care per person is considerably less than that of most EU member states. According to 1991 OECD health data, Ireland's per capita health expenditure was only 29 percent of that spent by the United States.

At the national level, the Department of Health sets the budget for health services and plans the overall development of services. But the actual provision of services is the responsibility of eight regional health boards. There are 63 hospitals owned and funded by the health boards, and 24 private hospitals that operate independently. There are also a number of voluntary hospitals and agencies, which are an integral part of the health care system. Voluntary hospitals, mainly run by religious orders, report to the Department of Health and receive their funding from it. The public hospitals have approximately 12,000 beds; the average length of stay is 7 days.

In 1994, the government published a health strategy ("shaping a healthier future") which aims to improve the Irish health care system by focussing more on the quality, rather than the quantity, of services provided. The strategy also puts a high degree of emphasis on preventive medicine. In particular, it lays out a four-year action plan to address the main contributors to premature mortality in Ireland, i.e. smoking, alcohol abuse, and poor nutrition.

All Irish residents, regardless of nationality, have either full (category 1) or limited (category 2) access to free public health services. A means test is used to determine the type of eligibility. People who are classified as category 1 are issued a medical card by their regional health board. The income levels for category 1 qualification are set fairly low. This year, for example, a single person living alone must make less than 85 Irish pounds (U.S. \$126) per week in order to qualify, while a married couple with three young children must have a weekly income of less than 166 Irish pounds (U.S. \$250). Approximately one-third of the population holds a medical card, which entitles these people to use the complete range of public health services free of charge.

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The remaining two-thirds of the population automatically have "category 2" status, which entitles them to use public health services subject to nominal charges. There is, for example, a daily charge of 20 Irish pounds (U.S. \$30) to stay in a public hospital, with additional charges for a private or semi-private room. People in "category 2" can also get money back from the government if they must spend more than 90 Irish pounds (U.S. \$135) on prescription drugs in a quarter. Drugs and medicines are completely free of charge for the treatment of certain specified illnesses under the long-term illness scheme.

Some public health services are provided completely free of charge to everyone, even to those who do not qualify for a medical card. For example, maternity and child care -- from pregnancy up to 6 weeks after the baby is born -- is available free of charge to all women. In addition, treatment is provided without charge to any child under 16 who is suffering from mental retardation, mental illness, phenylketonuria, cystic fibrosis, hemophilia, cerebral palsy or spina bifida (which is known as the "celtic curse" because of its prevalence in Ireland).

All persons over 16 with an income are required to pay a contribution to the public health system, with the exception of medical card holders and certain recipients of social welfare benefits. Employers must pay the health contribution of any employee who holds a medical card. The rate of contribution is 1.25 percent of income. For most Irish workers, the health contribution is payable through automatic deductions from their paychecks.

Approximately one-third of the population opts to take out private insurance. Prior to 1994, a state company -- the voluntary insurance board -- had a virtual monopoly on the provision of such insurance. While this monopoly has now been abolished, any insurance company operating in Ireland is required to do so on a community rating basis, whereby everybody in a scheme pays the same premium regardless of risk.

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Background

Human Rights in Ireland

Ireland is a parliamentary democracy with a constitution that protects individual rights. The government, parliament, and an independent judiciary traditionally respect and guard these rights.

Human rights problems within Ireland arise primarily from the use of "special courts" (non-jury three judge courts) set up during the "Troubles" in neighboring Northern Ireland and used to try terrorist (i.e., IRA) cases; prison overcrowding and substandard prison facilities; occasional censorship of films, books and periodicals; and a lack of explicit anti-discrimination legislation, especially in relation to people with disabilities and "travellers" (a nomadic Irish people).

The Irish Government is liberalizing constitutional restrictions on abortion and divorce through national referenda. In 1992, voters approved constitutional amendments prohibiting limitations on travel for or information on lawful abortions in other countries. A referendum to remove the constitutional ban on divorce (under certain conditions) is due to be held on November 24, 1995.

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Background

Ireland: Customs and Etiquette

Ireland is well known throughout the world as a country that extends a warm and friendly "cead mile failte", a hundred thousand welcomes to all its guests. It is a country that greatly depends on the revenue of tourism, and spends a lot of money on international marketing and promotion to maximize foreign tourism.

The President, Taoiseach (pronounced TEE-shock) and government ministers attach great importance to greeting foreign visitors in a dignified but friendly manner. The correct protocol will always be followed, but with ease and charm, and guests will never feel uncomfortable. On the more parochial level of local mayors, county managers etc., the protocol tends to be informal, and sometimes in an exuberant enthusiasm to be friendly it can get a little "over the top", with back slapping. This is done with the greatest sincerity and is never intended to be disrespectful.

The first few words of greeting by the President, Taoiseach and government people are usually spoken in Gaelic, (Irish language) but quickly change to English. Ireland is proud of its literary history, and in speeches Irish writers and poets are often quoted with great eloquence. Irish people love to talk and most of the time they are very articulate. There is a distinctive difference in accents. North, south, south-west, west and east all have different accents, but all speak in English.

Formal gifts presented to guests are usually given at the beginning or end of a function and are on display, not gift wrapped.

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Background

U.S. Embassy Dublin

The United States has had a consulate in Ireland since 1859. When Ireland gained its independence in 1922, the United States was one of the first countries to recognize and establish diplomatic relations with the new Irish Free State. The current U.S. Ambassador, Jean Kennedy Smith, has been the U.S. Envoy to Ireland since June 1993.

Located in Ballsbridge in south Dublin, the chancery is a unique circular building designed to reflect architectural patterns found in fifth century Celtic monuments. The building was designed by American architect John Johansen in consultation with Irish architect Michael Scott and was opened in 1964.

The Embassy is a small sized mission and has 53 American employees and 90 Foreign Service National (FSN) employees. The Embassy's State Department contingent is composed of three sections: policy management, administration, and the consular section which is located across the street from the chancery in the Hume House office building. Also assigned to the Embassy are representatives from the Department of Defense, the United States Information Agency, the Foreign Commercial Service, and the Foreign Agricultural Service. The mission also includes the Immigration and Naturalization Service, which operates preinspection facilities at both Dublin and Shannon airports to pre-clear passengers traveling directly from Ireland to the United States.

The Embassy downsized its staff by 11 positions in the last fiscal year as a result of State Department budget cuts and a reduced consular workload and plans to reduce its size again this year.

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Background

Ireland: The Environment

The Irish economy has traditionally been based on agriculture and up until the 1960's, the population lived largely in rural areas. Since then, the natural environment has been affected by policies to promote the establishment and expansion of modern industry, by a major enlargement of urban development and by more intensive agricultural production. Despite increased pressures on the environment, late industrialization and the predominance of clean modern industry have helped to prevent or control major damage. Ireland's location off the west coast of Europe, with high annual rainfall and prevailing southwest winds from the Atlantic, contributes to the quality of the environment.

The country is largely free from air or water pollution. The low population density over much of the country has further helped to preserve the integrity of the landscape. The protection of the environment is a major objective of the government, not only for its intrinsic value, but as a crucial economic factor. It is seen as particularly important in the development of tourism, agriculture and food production, and in the marketing abroad of quality products and services.

In some instances, Ireland's membership in the European Union has forced it to take environmental measures that it might not otherwise have taken. For example, it was EU regulations on sewage discharge that finally stopped the common practice in many coastal cities of dumping untreated sewage directly into the sea. EU financial assistance has also helped to pay for many expensive environmental projects that Ireland could not have afforded on its own.

The Department of the Environment is responsible for establishing environmental standards and setting national policy on environmental protection. Implementation is carried out by the Environmental Protection Agency, an independent semi-state body that was established in 1993. Based in County Wexford, the agency is responsible for monitoring the quality of the environment, promoting environmentally sound practices, and licensing and regulating industrial processes that have significant polluting potential.

In accordance with the 1992 Climate Change Convention, Ireland has adopted a CO2 abatement strategy to limit greenhouse emissions. While the European Union as a whole is committed to stabilizing CO2 emissions at 1990 levels by the year 2000, Ireland claims that it needs to increase its emissions to accommodate high economic growth. Ireland's own goal for the year 2000 is to limit the increase in greenhouse gas emissions (over the 1990 level) to 20 percent. In addition to increased energy demand from economic expansion, Ireland finds it difficult to reduce CO2 emissions because of its already high use of natural gas, the absence of a nuclear energy option, and a reliance on peat -- a carbon-intensive fuel source -- for about 14 percent of its energy needs.

UNCLASSIFIED

Background

Ireland: Energy Issues

Irish energy policy has three objectives: supply of fuels at competitive prices; efficient energy consumption; and maximizing energy production from indigenous resources.

Over the past 20 years, coal and indigenous natural gas have taken a larger market share as the use of imported oil declined. In 1993, oil accounted for 43% of all energy consumed, coal for 20%, gas for 17%, peat for 12% and hydro and other renewables for two percent. Ireland has no nuclear power plants. The 12% of energy produced from peat is roughly equivalent to that produced by nuclear sources in other EU countries. Total Irish energy consumption in 1994 was 10.496 million tons of oil equivalent (TOE).

Oil and Gas

Onshore oil exploration in Ireland began in the early 1960s, and offshore exploration followed in 1970. Two gas fields were discovered off the south coast, but no exploitable oil has yet been discovered. Offshore exploration continues, however, and there are geologically promising fields off Ireland's west coast.

Gas from the two offshore fields is now piped ashore and extensive efforts to develop a national gas pipeline and distribution system are underway. Bord Gais, a parastatal established in 1976, is responsible for supplying gas to the domestic market. As Irish gas fields will be depleted in the next decade, a pipeline connecting the UK and Irish grids to ensure continued gas supplies has just been completed.

Electricity

The Electricity Supply Board (ESB), a parastatal chartered in 1927, is responsible for the generation and distribution of electricity. ESB has about 1.35 million customers and relies primarily on coal and gas (65%) for power generation. Oil, peat, and hydro sources produce the balance of electricity consumed.

Total electricity consumption in 1994 was 16,420 million gigawatt hours.

Hydro and Other Renewables

Hydroelectric sources meet only 1 percent of the country's primary energy requirement. Though Ireland has only limited hydro potential, the government hopes to increase hydro facilities from 8 to 18 megawatts (MW). Wood is the second largest single renewable energy resource in use. Ireland's first wind farm was established in 1993 and there is significant exploitable potential in western Ireland. The government hopes to raise wind generating capacity to 30 MW.

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The President's Interagency Council on Women

November 7, 1995

Follow up on U.S. Commitments Made At the UN Fourth World Conference on Women Beijing, September 4-15, 1995

The United States committed to action in the seven areas outlined below. In addition, an eighth commitment to education has been added since returning from Beijing. The Administration contemplates further commitments during the coming months.

1. President's Interagency Council on Women. The President has established an Interagency Council chaired by Secretary of Health and Human Services Donna Shalala. This intragovernmental body is charged with coordinating the federal implementation of the Platform for Action adopted at Beijing, including the U.S. commitments announced at the Conference. The Council will also develop related initiatives to further women's progress and engage in outreach and public education to support the successful implementation of the Conference agreements. The Council will hold monthly public meetings to discuss its work. For information about meeting time and location, call (202) 663-3070.

POINT OF CONTACT: Theresa Loar, (202) 456-7350, President's Interagency Council on Women.

2. Working Women. The Women's Bureau at the Department of Labor (DOL) has followed up its survey on working women by responding to the three areas that matter most to working American women: pay and benefits, work and family responsibilities, and valuing of women's work through job training and career advancement. By reaching out to any organization that has ever contacted the Women's Bureau, the Department is developing an "Honor Roll" of organizations and companies that have pledged to improve the lives of women in any of these areas. More than 400 pledges have been received so far, from major multinational corporations as well as small local enterprises. In the Spring of 1996, the Department will begin its follow up with these companies and organizations to see whether real improvements have been made.

POINT OF CONTACT: Delores Crockett, (202) 219-6611, DOL.

3. Violence Against Women. Through the Violence Against Women Office at the Department of Justice, the Administration has taken several very important steps to heighten awareness about the problem of violence against women, including domestic violence and sexual assault. The Administration declared October National Domestic Violence Awareness Month, and a variety of local and national programs were held around the country in conjunction with this. In addition, President Clinton has signed an Executive Memorandum, directing all federal agencies to educate their employees about violence against women and resources that are available. On October 30, the Department of Justice held a Violence Against Women Information Fair, the first step in its Employee Awareness Campaign on Violence Against Women.

POINT OF CONTACT: Bonnie Campbell, (202) 616-8894, DOJ.

4. CEDAW. The Administration considers the ratification of the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) to be its top priority among the human rights treaties now awaiting the advice and consent of the U.S. Senate. Last year, President Clinton forwarded a package of reservations, declarations and understandings prepared by the Department of State (DOS) concerning CEDAW to the Senate Foreign Relations Committee, a necessary step in the ratification process. However, the Committee has taken no action on CEDAW since the beginning of the present session of the Congress.

POINT OF CONTACT: Gracia Hillman, (202) 647-9358, DOS.

5. Women and Economic Security. The Department of the Treasury, through the Community Development Financial Institutions (CDFI) Fund, is establishing a Presidential Awards program to honor outstanding micro-lending organizations. The awards will help publicize the importance of microenterprises and micro-lending organizations, and will provide benchmarks for organizations to use in assessing their own efforts. The CDFI Fund will also coordinate a new Federal Microenterprise Initiative to ensure that funding by federal agencies effectively supports the growth and development of the U.S. microenterprise field.

The U.S. Agency for International Development's (USAID) Office of Microenterprise Development has just completed agreements to launch new microenterprise programs in more than 15 countries, which will enable low-income women entrepreneurs to gain access to credit, often for the first time. USAID will work with each local implementing organization to enable it to expand its outreach and become financially sustainable. USAID will also promote microenterprise through the World Bank's new Consultative Group to Assist the Poorest.

Ambassador Smith met this afternoon (November 27) with Noreen Byrne, Chairwoman of the National Women's Council of Ireland, and other NWCi members, to discuss the status of women in Ireland and possible themes for the First Lady's address to prominent Irish women on December 1.

The conversation was colored by the outcome of the November 24 divorce referendum, in which a narrow majority of Irish voters (50.2 to 49.8 percent -- a margin of about 6000 votes) elected to amend the constitution so as to permit divorce. The results of the referendum will be challenged in court by opponents who will argue that the results were invalid, due to the fact that government funds had been used to promote a "yes"-vote advertising campaign. The supreme court ruled only a week ago that the government had acted improperly in funding such ad campaigns, and the government promptly ceased this activity.

The NWCi representatives believe, however, that the results of the referendum, following a bitter and divisive campaign, have "broken the spell" so that even in the unlikely event a new referendum is held, the "yes" vote would again prevail. The sense prevails that this referendum marks a watershed in Irish history, and that -- for better or worse -- the country has now entered a more modern era.

The NWCi members made the following additional points that might be useful in connection with the First Lady's address:

-- Last year's ceasefires in the North have led to the creation of new structures, new ways of doing business, that emphasize inclusion of those previously excluded -- not just across the sectarian divide, but women as well.

-- Health issues: the First Lady's interest in this area will resonate with women in Ireland, North and South.

-- Beijing speech: the tone was "powerful" and well received by this group; the issues raised are relevant to both the U.S. and Ireland.

-- Empowerment: There is a need to encourage women to "trust their empowerment," or become more comfortable with power. Women can do more than they are led to believe they can, but they remain ambivalent about power -- they need to be encouraged to "go for more." The First Lady's own situation seemed to exemplify this: a powerful woman in her own right, who had to also deal with her role as First Lady.

-- A woman's power is frequently challenged by attacks on the personal, e.g. her parenting skills or the impact on her family. Men are never asked "who's minding the kids?" -- as an incoming group of women members of the Irish parliament once was a few years ago by the country's most prominent television talk-show