



**kairos** *a journey in understanding*



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**Youth Link: NI** is a unique partnership of Churches which, through the training and development of youth workers and the promotion of community relations activities among young people, aims to empower people to fulfill their potential, thereby promoting the peace of God in our divided society. It was established by the Catholic, Church of Ireland, Methodist and Presbyterian Churches in 1991 and subsequently joined by the Religious Society of Friends and the Non-Subscribing Presbyterian Church.

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Youth Link's vision is of Churches working together to develop excellence in youth ministry and to promote equity, diversity and inter-dependence. Youth Link's team includes a voluntary committee as well as paid part-time and casual trainers and facilitators who work alongside full-time staff to deliver the programmes and direct the work of Youth Link.

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**Acknowledgements**

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# Foreword

**The community in Northern Ireland continues to live with the challenge to build a shared future. Good relations, a culture of tolerance, mutual respect, equity, diversity and interdependence are the core values required for the building of a healthy, political and civil society.**

These values are also at the heart of Youth Link's ethos and have been part of our evolution and development since the founding of this inter-church agency in 1991.

Part of this development has been the Kairos Programme which initially was a response to the 1994 ceasefires. Kairos has gone through a number of developments in response to the ever changing context in Northern Ireland.

The present resource takes seriously the generational task of building a share and reconciled society. In keeping with the governments document "A Shared Future" Kairos deals with cultural diversity, the principles of equity, diversity and interdependence and the complexity of history. It is essentially a practical programme aimed at empowering young people to be actively involved in building the shared future. Planning a reconciliation project is at the heart of Kairos. Kairos is also rooted in essential faith values. Religious faith has too often played a negative role in history and community life but these positive faith values have the capacity to shape and enhance good relations at all levels of society. Relational values and virtues are therefore central to Kairos.

We hope this Kairos resource will enable young people to engage in an authentic journey in understanding and be a creative resource for youth workers and young adults.



**Patrick White**  
Director, Youth Link: NI

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“I realised so  
we were offens  
stopped we  
my friends t

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## Introduction

**Kairos is a special Greek word for time, God's time.**

It refers to a particular moment of opportunity, which should be seized. The beginning of the 21st Century is such a moment, with new challenges and opportunities to enable young people,

and those who journey with them, to be creative peacemakers and builders of the future.

This Kairos Programme Resource has been developed over a number of years with local church-based and community youth groups.

It is primarily a resource for building good relations between young people in the 15-17 age range in our divided society. The preparatory sessions can also be used independently to help people prepare for engagement with people from different backgrounds and/or traditions.

In Northern Ireland the greatest division is still between 'Catholics'

and 'Protestants' and this resource reflects on this division. However, in an increasingly ethnically diverse Northern Ireland, the resource touches on other issues of diversity and can be adapted by any group wishing to examine the fundamental issues involved in understanding ourselves and others. The programme is built on basic Christian and Biblical principles and therefore is adaptable to be used in both youth ministry and youth work contexts.

### **Aims of the Kairos Programme:**

To enable leaders and participants to consider issues of identity, culture, faith, politics and history in Northern Ireland;

To encourage listening and sharing with young people from different backgrounds;

To develop trusting relationships which will inspire young people to work for reconciliation and peace;



Some of the emblems I wore  
give to others and have  
wearing them and I have asked  
to stop wearing them too!”

11

To encourage groups to work together  
as active citizens.

#### **Main Benefits for Young People:**

Building an understanding of identity  
(including faith) and an ability to deal  
with new experiences and people who  
are ‘different’;

Developing self-confidence and  
social skills that can help in other  
areas of life;

Developing a realisation that peace  
and reconciliation are an integral part  
of our faith and that, as Christians,  
we have a responsibility to build  
good relations with our neighbours.

## The Process

#### **Single identity**

Workshops build confidence in the  
young person’s own faith, culture  
and identity and clarify the  
benefits of learning from others who  
are different and the advantages of  
working together;

#### **Contact with others**

Social activities, workshops and a  
residential build relationships  
between groups enabling them to  
appreciate their similarities and  
celebrate difference;

#### **Project**

Synergy is generated by working  
together on a practical reconciliation  
project.



## Facilitation

### Principles of Good Facilitation

Kairos is a non-formal education programme for young people. As such, it is important that youth workers use the programme as a catalyst for interactive learning.

The issues raised are emotive and will inevitably cause disagreement and debate. It is vital therefore that the facilitators have worked through the issues for themselves in a productive manner.

The purpose of Kairos is not to tell people what they should believe or think, but instead to enable the young people to think through their own views, misconceptions and stereotypes in a diverse but supportive atmosphere and then to listen to and learn from the views of others.

### Processed “P’s” to Aid Facilitation

#### Power

Facilitation is not about wielding power as a leader but rather to empower the young people to express their views,

listen to others and engage with the programme.

#### Planning

Careful planning is vital to the success of the programme. Ensure that all of the leaders of the church/ community groups involved are aware of the programme and what is involved. Make sure that the youth leaders and young people have a chance to talk through what is included in the process and that the leaders themselves have had a chance to think through the issues which the young people will raise.

#### Preparation

This manual is not designed so that you can lift it off the shelf 15 minutes before the group arrives and run the next session. It is a ‘toolbox’ of resources which must be adapted by the facilitator to the needs of the group you are working with.



### Participation

Kairos is an informal education programme. To be successful, it needs the full participation of both young people and leaders. The sessions are developed to be interactive and participatory, direct inputs should be kept to a minimum.

### Probing

The issues dealt with in this programme are sensitive and personal. This may be the first time the young people have discussed these issues. It is important for the facilitator to probe to find what the young people 'really' think and believe and yet at all times value the young person's right to silence and discretion.

### Professionalism

To make the best of perhaps the first contact between two groups of young

people, facilitators must be professional in all aspects of the process. It is important that you think ahead and envisage any problems which may arise. There can be disagreement in which young people can become engaged emotionally and it is vital that the facilitator is involved but maintains a detached and professional attitude. Guidelines for the Protection of Children and Vulnerable Adults should be followed at all times, particularly in relation to the residential experience.

### Process

Kairos is intended to be part of a journey of understanding for the leaders and young people. It is more than just giving information. It is hoped that it will be another step in the young people's social and spiritual development and in their appreciation of the principles of equity, diversity and interdependence.

## Manual

The written part of this resource comprises 5 sections:

### 1. The introduction

**2. Single identity** Session plans and ideas for working in your own group, examining identity and what being Catholic and Protestant means in Northern Ireland.

**3. Contact with others** Session plans and options for bringing groups together, getting to know each other, team building, talking about 'difficult' issues, and planning to do a project together.

**4. Project** Ideas for carrying out a joint reconciliation project as well

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as evaluating and ending the programme (includes session plans).

**5. Appendix** Resources for warm-ups, evaluations, handouts, overheads etc.

## Session Plans

The Session Plans are designed to take no longer than 1.5-2 hours. The Format is as follows:

### Title of Session

### Objectives of Session

### Faith Values

**'Welcome Warm-up'** This is used to help the group relax and to lead into the introduction. (5-15 mins)

**Introduction** (to set the scene) (5 mins)

**Activities** There may be one or more activities to achieve the objectives of the evening. There may also be options for an activity so that you can choose which suits the group best. (approximately 60-90 mins)

**Faith activity** An exercise to emphasise the objective of the session from a faith-based perspective. (10 mins)

**Prayer** To help participants focus on God's perspective.

**Finishing** An exercise to bring the evening to a close. (5 mins)

**Evaluation** To give facilitators information about how that particular evening and the programme is going. (5-10 mins)

*(This is an important part of the programme to help young people reflect on what they have learned and feed that back to the facilitator.)*

**Equipment** A list of equipment/resources needed for the evening

# “Through our interaction I broke down many prejudices I previously had.”

## Faith Values

Each session contains notes on faith values. Values are very important and are fundamental principles and core qualities which underpin who we are and what we are all about.

Values also shape the assumptions we make and form the basis of the evaluations and judgements we bring to all of life. An essential part of youth work is to test values and to enable

young people to develop and refine a value basis for life that has integrity and is humane and humanising.

### Examples of key faith values are:

every person is created in the image of God;

all people have equal dignity and the right to be treated equally.

The Bible is the primary source and norm for value formation for Christian groups. The faith values in each session are drawn from this common source. Faith development groups are encouraged to read one of the Biblical passages recommended at the beginning of each session and then apply it using the faith activity included at the end of each session.

## Youth Work Methodology

The methodology used in this programme is underpinned by the youth work principles set out in *Youth Work: A Model for Effective Practice (Updated 2003)*. The programme enables young people to fully participate in the process, to test their own values and beliefs and to engage in a journey of understanding and acceptance of the values and beliefs of others.

## CD Rom

This contains a copy of the written resource. It also contains a short film that has been made by two church groups who came together from different backgrounds. On the CD they explain their experience as they

travelled a reconciliation journey together. The CD Rom can be viewed through the use of a computer. For projecting the film clips a Data Projector is necessary.

The session plans outline where the film is best used. It can also be used to introduce the project to leaders, participants, churches, management, parents, etc.

## Residential

This is a very important part of the programme as it helps build relationships. It takes place sometime during the

## 'Contact with Others' section of the programme.

The residential setting can provide a powerful experience for participants. It can allow people to share more personally both informally and in the group work setting. It can also provide a shared memory that can tie the group together. There are some important considerations to be made, however, before going on a residential.

### Cost

How much will it cost (see below). Grants may be available or your groups could fundraise.

### Where?

Where do you want to go? There are lists of Residential Centres available

so that you can compare locations, cost of food, accommodation options, activities (eg. outdoor teambuilding) that could be provided etc. It is often important to book well in advance to avoid disappointment.

### Who?

Make sure the participants have plenty of notice and their parents/ carers are kept fully informed. The CD Rom Residential Film Clip can be used to introduce participants to the idea and importance of the residential. Ensure all consent forms are signed and returned. (see appendix for sample form)

### Leaders

Having enough leaders to supervise the group on a residential is essential. Make sure both groups have a Child Protection system that is acceptable and up to date.

**Who does what?**

Make sure roles are shared so one person does not have all the responsibility for the whole programme.

**Programme**

Write out a programme for the residential including what sessions you want to complete and who will do what. The following is an outline of a typical Kairos weekend:

**What to bring**

Waterproof Coat	Fleece
Scarf	Gloves
Change of clothes	Sports gear
Trainers	Wash gear
Notebook	PJs
Pen	Towel
Spending money	Camera

(Sweets to share with the leaders!)

**Friday**

1900 *Bus departs from home base*  
 2000 *Arrive at accommodation, settle-in (rooms, safety talk)*  
 2030 *Draw up group contract*  
 2045 *Celebrating diversity*  
 2215 *Videos, games, supper etc. Lights out (time negotiated with group as part of contract)*

**Saturday**

Morning session  
*Team Building*

Afternoon session  
*Outdoor team building activities*

Evening session  
*Dealing with our differences*

Night  
*Fun activity (Nightline)*

**Sunday**

Morning session  
*Planning the Project (Sharing prayer and Biblical reflection &/or going to respective places of worship and then discussing the diverse experiences.)*

Afternoon session  
*Finish, evaluation, clean up*

1600 *Arrive home*



## Planning the Project

**For the project to be effective, the planning of it must begin early in the programme.**

Therefore Planning the Reconciliation Project is put in as session 9. The young people should be informed about the project in the Single Identity preparatory phase and then given a chance to discuss and agree the proposed project during the Contact with Others phase (eg. as part of the residential). There are many reasons why carrying out a joint project can be beneficial.

### Why do a project?

#### Participation

This is an excellent opportunity to encourage young people to take responsibility and peer leadership roles.

#### Group development

Having a project can provide an added focus to the programme as well as a shared sense of purpose. A project can also provide memories and a sense of achievement that can sustain relationships.

#### Personal development

Participants can learn new skills and confidence through participating in planning, trying new things, working in a team, achieving goals, etc.

#### Active Citizenship and Peace Building

A project can give first hand experience of what it means to build peace together. Peace is more than just good feelings, it is about the transformation of society into something healthier for everyone.

Doing a project to make a difference to a place or to people can be built around the idea that the participants are being active citizens, making a real difference in the world in which they live.





## Examples

The following show what groups have done in connection with a Kairos project.

### At Home

Practical projects related to housing and homelessness eg. building projects (Habitat for Humanity).

Helping to plan and deliver seminars with Youth Link: NI at the Summer Madness Christian Youth Festival examining issues affecting young people and society (eg. suicide, the environment, citizenship).

Taking part in Streetreach in Belfast.

A programme made up of boys from Scouting Ireland and the Boys Brigade developed and delivered a community relations peer education programme. Participants in this community relations peer education programme designed a BB/Scouts community relations badge.

### Multi media Projects

The production of a short film based on the experience of a community relations group working together. (see CD Rom)

A photography project which resulted in a calendar featuring images from the local town.

### Overseas

A number of groups have gone overseas to such places as South America, Africa, Eastern Europe, and USA (usually in the summer) to work on a

range of development programmes. If you are planning such a trip, it would be useful to contact your church youth office as most of the Christian denominations have contacts in developing countries (and others) and are experienced at organising this type of youth volunteer trip. The international charity, Habitat for Humanity can give advice and guidance for groups interested in organising a house building trip overseas. These trips do take a lot of organising and fundraising, and should not be considered lightly.

**“I now realise  
over the future  
it is my duty  
bring peace**

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## Questions

### Is this for my group?

The principles of this programme are vitally important and applicable to any youth club, group or programme. They are also Christian and are suited to any Youth Ministry plan.

The desire and commitment to take part in a programme like this, is what makes it happen. The programme

should be seen as flexible and it is very important that the style, scale and pace of it suits both groups.

### What resources will I need to do this?

#### Time

The duration (like the content) of the programme is flexible and should be developed in cooperation with leaders and participants. As a rough guide, however, the programme is based on 15 evening sessions, 4 of which are best incorporated into a residential. A practical project is also a component of the programme and can be as large or small as the group desires. It is important to allow time to plan and prepare for each stage of the journey as well as for each session.

#### Financial

The main financial costs involved are the residential, the project, neutral venues for meeting (if necessary), 'outside facilitators' (if necessary) and transport. Grants may be available for community relations programmes from your local Education and Library Board. Youth Link: NI may also be able to help (see 'Where can I get Help' below).

#### Human

It is essential that you have leaders who are willing to work through the programme with the group and take responsibility for communicating with the partner group leaders. These leaders can also facilitate the sessions or an 'Outside Facilitator' can be used (see 'Where can I get Help' below). It is important that the leaders from each group make time to get to know and trust each other and to plan each section. Generally,

# ...e that I have an influence ...ture of Northern Ireland and ...y to use that in order to ...e to our divided community.”

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if at all possible, a ratio of 1 leader to 8 participants is desirable. If a leader is both ‘looking after’ the group and facilitating the sessions then it is essential that they have someone they can talk to for support eg. about how they feel the programme is running, what to change etc.

Each group should have a Policy on the Protection of Children and Vulnerable Adults and leaders should be trained and managed accordingly.

## **Emotional**

Some of the content may cause strong emotions in both the leaders and the young people. It is very important that everyone involved feels supported and ‘safe’ to explore these issues. Leaders will need training in the use of this resource and will find it helpful to talk with an experienced facilitator so that they can deal with these sensitive issues for themselves before facing them with their young

people (see ‘Where can I get help’ below). Seek support from your church, staff team, management committee etc. Keep them informed. Communicate with parents as well eg. letter, consent forms, information evening.

## **Spiritual**

Let your support networks know what you are doing eg. church congregation, ministry team, management, supervisors etc. Ask these people and others to pray for you and the participants. Keep them informed about the programme by writing about it in notices, having it announced in church, etc.

## **Equipment**

Each session has a list of what you will need to make it happen. If you are using the CD Rom (see above) you will need a laptop computer and a data projector. These items can be borrowed from Youth Link: NI.

## **Who should we match with and how?**

The Youth Work principles of EDI (Equity, Diversity, and Interdependence) are a useful tool to aid the matching of groups:

## **Diversity**

For groups coming together from Catholic and Protestant backgrounds the ratio should not fall below 60% from one tradition and 40% from the other. Leadership at the ‘Contact with Others’ stage should reflect a healthy male/female ratio as well as

a diversity of backgrounds. The groups should be compatible eg. if one group is coming from a strong interest in faith background then it would be appropriate for the other group to also have this same interest; if one group is made-up mainly of older teens then it is appropriate for the other group to be similar. Youth Link: NI can help you to find a partner group if you do not already have one.

### Interdependence

The success of this programme very much depends on people working together. Each group will need the support of their Churches, Committees, leaders, young people, and parents. The partner groups will also need to work closely to make it happen. This can take time so don't rush in without the right support, relationships and planning. Youth Link: NI can also help facilitate this process. Young people should be involved in the planning and delivery of the programme and project.

### Equity

This means fairness in terms of the different needs of the groups and people concerned. Not every group or individual will start from the same place with the same abilities or with the same resources and it can take wisdom and patience to proceed in a way that suits all concerned. It is important that both groups feel they have a part to play and that their situation is appreciated. This can be achieved through good communication, commitment and trust between leaders as well as good planning.

## Where should it happen?

### Section 1- Single Identity

This part of the programme will take place separately at each groups regular meeting places

### Section 2- Contact with Others

A neutral venue may be more appropriate unless all leaders and young people are absolutely sure they don't mind going to each other's meeting places and it is safe to do so.

## Where can I get help?

Youth Link: NI can provide a useful hub for this work with links to different groups, ideas for funding, extra resources, other organisations that can help, etc. Just phone or email the office and ask about Kairos.

### YOUTH LINK: NI

143a University St, Belfast, BT7 1HP

TEL 028 9032 3217

FAX 028 9032 3247

EML [info@youthlink.org.uk](mailto:info@youthlink.org.uk)

[www.youthlink.org.uk](http://www.youthlink.org.uk)

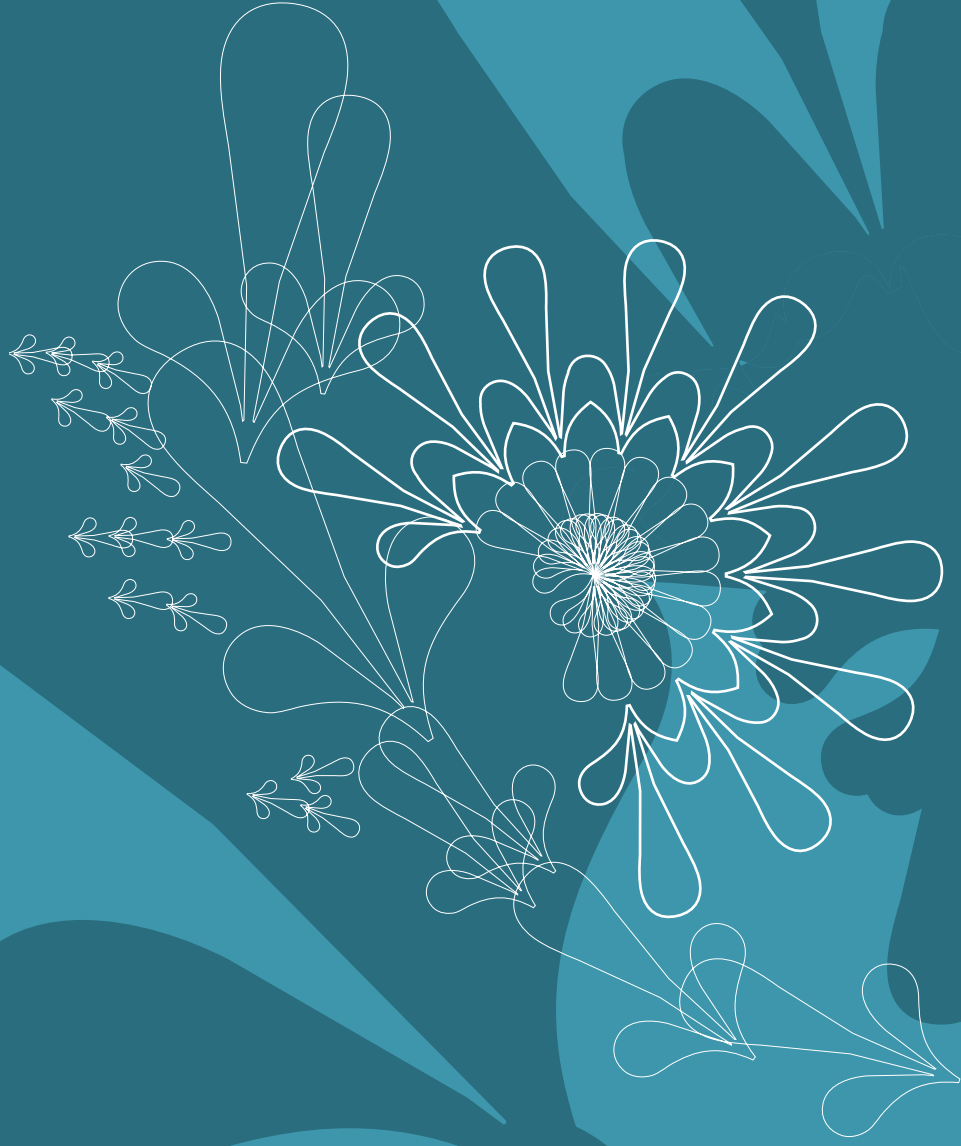
## Reflective Practice

**This involves critically reflecting on the programme and thinking about the future.** *(see model)*

It is vital that facilitators take a number of deliberate pauses during this programme to consider their own practice in a systematic way and act to improve the learning of the young people accordingly.

A booklet exists to help facilitators of programmes such as Kairos called *A Framework for Reflection in Practice: Guidelines for embedding EDI principles in youth work practice.* (Available free from [www.jedini.com](http://www.jedini.com))





**“We have found that  
there is much to  
explore about our own  
faith as well.”**

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# Single Identity

**As an alternative to sessions 1- 4, it is possible to use one of the following programmes to complete the single identity preparatory phase of Kairos. Some of these have been produced for particular groups:**

## **The Preparing Youth For Peace Programme (PYP)**

Developed by the Presbyterian Church in Ireland Board of Youth and Children's Ministry. For more information contact

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**[yac@presbyterianireland.org](mailto:yac@presbyterianireland.org)**

TEL **028 9032 2284**

## **New Day**

Developed by Youthcom, the Catholic Diocese of Down and Connor. For more information contact

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**[info@youthcom.org](mailto:info@youthcom.org)**

TEL **028 9023 2432**

## **PLANNING CHECKLIST**

Before starting with the single identity stage have you:

**Read the introduction to this resource?**

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**Spoken to the participants?**

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**Got the resources you need (especially support, leaders and facilitators)?**

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**Communicated ideas with the Church, Management etc.**

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**Talked to and built up a trusting relationship with a partner group and agreed an initial plan of action?**

---

**Decided if it is appropriate to use the faith values and faith activities with your particular group?**

---

**Communicated plans to parents?**

---

**Set times, dates and places for the sessions?**

---

**Read the session plans?**

# 1

## Introductory Evening

28

### Objectives

**To explain more about the programme to the group**

**To give the group a chance to talk about their hopes and fears for the programme**

**To help the group 'relate' to each other**

**To develop a set of guidelines/rules for the group**

### Faith Values

Beginning a journey can be exciting or frightening, or maybe both. We do not always know where we are going, who we will meet or what difficulties we will encounter. At the same time there are new encounters and experiences and wonderful things to do. A journey means we do not stand still but move on, mature, discover more about others and ourselves. We can become better people together on a journey. The journey is a key image for Christian faith. The Bible has many stories of journeys. Abraham and Sarah left their familiar surrounds and set off on a journey without maps, not knowing where they were going but following God. Their story is told as a model of faith. The Hebrew people journeyed through a desert for nearly two generations, later journeyed into exile under the coercion of a super-power and after a long time journeyed

home again. Jesus also journeyed for a long time in the desert struggling with deep questions of identity, purpose in life and how he would show others the way to build a more just and peaceful world. None of these journeys were easy but the presence and energy of God was there in the struggle, meaning that they travelled in hope. **Genesis 12 v 1-10, Hebrews 11 v 8-12, Luke 4 v 1-13**

### Equipment

**Flipchart stand, paper and markers**

**Video player (if using video)**

**Photocopied sheets of map or A4 sheets with pens for each person**

**Ball of wool or string**

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## WELCOME WARM-UP

**If members of the group do not know each other then a name game should be used at this stage as well.**

*(See appendix)*

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## INTRODUCTION 15 mins

**Show the film clip on the CD rom in full.**

Explain what the programme is about, what the aims are and what they should expect. Ask people to write any questions they have on a piece of paper. Collect these, read them out and give answers as best as you can at this stage.

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## ACTIVITY 1

**Hopes And Fears** 15-20 mins

In small groups (with a leader, if help is needed) each person shares what they hope the programme will be like and what they fear or are concerned about.

Record answers on a flipchart and report back to the whole group.

Alternatively, ask each person to write one hope for the course and one fear on a piece of paper, then collect them all in a hat and invite a leader or volunteer to read them out.

## ACTIVITY 2

**Guidelines for the Group** 30 mins

In small groups design a set of guidelines for the following:

**What to expect from the leaders**

**What to expect from each other**

**How to respect each other**

**How to listen to each other**

**Anything else that may be important**

Record on a flipchart page. Ask one group to display their guidelines and explain them. Ask other groups if they had anything different. Add different suggestions. Ask each group to decide if they are happy to accept these as the group's guidelines (to be reviewed when needed). Discuss until everyone agrees.

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## FAITH ACTIVITY

**Journeying with God** 15-20 mins

Read Genesis 12 verses 1-10, ask the group to imagine what it was like to set out on a journey without maps and without knowing where you were going.

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## PRAYER

**Ask God to be present on this journey.**

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## FINISHING

**Wool web** *(See appendix p75)*

# 2

## Identity: What is it that makes me, me?

30

### Objectives

**To explore the concept of identity**

**To allow participants to explore their individual identities and share these with others**

### Faith Values

A key Bible theme is that each of us, female and male equally, are made in the image of God. This means that we reflect the creative love of God and are of ultimate worth and dignity as human persons. Every human person is to be respected and treated as important and to be valued. The image of God is truly reflected in us when we live together in harmony, trust and respect. We often fail to do this and damage the shared image of God. God's purpose is to restore this image by bringing us into shared, diverse and restored relationships. We are who we are and are most like God when our identities are shared in community and when we relate in a responsible, caring and compassionate way to others and the whole of creation. **Genesis 1 v 26-31, Psalm 8**

### Equipment

**Flipchart stand, paper and markers**

**Video/DVD player (if using videos)**

**Lots of old magazines, newspapers etc. Scissors and glue (if using the Me Collage activity)**

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## WELCOME WARM-UP

**What's in a Name?** (See appendix p74)

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## INTRODUCTION 10 mins

**Video Clip: The X Men**  
(Scene: Introduction to the School for Young 'Mutants')

We are all unique, (perhaps not quite as unique as those in the video), but nobody is exactly the same. So, who are you? You can start with your name but there is a lot more.

**Group Question: What sort of things make you what you are? (Use below if needed)**

My name, my personality, my family, friendship groups, relationships, my likes and dislikes, what I believe in, where I live, music I listen to, groups I belong to... All these things, and more, can make you who you are - your identity. Some of them are personal to you, some of them you share with others. Some have been given to you (eg. your name), some you can make choices about.

---

## ACTIVITY 1

**Who am I?**

**A. Circles of Influence** (See appendix p78) 20-30 mins

Handout the Circles of influence sheets. Using some or all of the examples above ask each person to write on the circles the different people/things which have made them the people they are and have formed their identity, putting the parts that are most influential to them closest to the centre. Share in pairs.

**B. Me Collage** 30-45 mins

Give each person a flipchart size sheet of paper or cardboard and ask him or her to find a space to lay it on the ground. Each person asks someone to draw around their head and whatever part of their body will fit onto the page. Each person should now have his or her shape in front of him or her. Using old magazines,

newspapers etc ask each person to cut out words, pictures etc that represent what makes them who they are. Include hopes, dreams, loves, beliefs and what they like about themselves. When time is up people can walk around and look and/or share about their Me Collage to the group (smaller groups might be necessary).

**Group Questions:**

**What parts of your identity are most important to you?**

**What parts of your identity do lots of other people share?**

---

## ACTIVITY 2 10 mins

**Ask people to write down an area of identity that they would like to learn more about (collect these and give the results at the next session)**

---

## FAITH ACTIVITY

**My Lifeline** 30 mins

Give everyone an A4 sheet and ask them to draw a line across the middle representing from when they were born until now. Ask them to write or draw on it, significant events in their life to date: first memory, happy time, sad time, first day at school, decision times, key moments in your faith journey, times you regret, times you're proud of. Facilitate discussion on people's journeys to this point. Be particularly sensitive to those who have faced trauma, such as the death of a parent.

---

## PRAYER

**Ask the group as individuals to spend time meditating on the collage or lifeline they have made. Thank God for being present in the good times and the bad, ask God to forgive the times we regret and to guide us in the future.**

---

## FINISHING + EVALUATION (See appendix)

# 3

## Many Identities, One Community?

32

### Objectives

**To explore the many identities that are within ourselves**

**To explore the many identities that exist in our community**

**To acknowledge the different identity symbols and the stereotypes we create**

### Faith Values

In the creation stories (Genesis 1 & 2) we are not created with religious or ethnic labels. We are created as human beings. Before we are anything else, we are human and are stamped with the dignity and worth of God. We are also made to belong and to belong to a group, community or people is important to us. To be made in God's image is to belong. What the Bible says about being human recognises this. Jesus was Jewish and belonged to a community. Human beings have a tendency to put their religions, ethnic and national identities, allegiances and loyalties equal, or even higher than loyalty to God. When these labels replace or become equal to God, or are identified with God, the Bible describes this as idolatry. 'You shall have no other Gods before me' is how Israel's community guidelines began. 'You

shall love the Lord your God with all your heart, mind, body and soul' was the most important thing about living faith for Jesus.

**Genesis 1 v 27-31, Mark 12 v 28-34**

### Equipment

**Flipchart stand, paper and markers**

**Paper and pens for group**

**Symbols, flags, pictures of different:**

Cultures  
(sports, ethnic groups, youth culture, music)

Religious groups  
(Christian- Catholic or Protestant, Muslim, etc)

Different Countries/Nationalities  
(British, Irish, Northern Irish, others)

Photographs of young people and leaders as babies.

---

## WELCOME WARM-UP

### What do we share? What is different?

(See appendix p75)

---

## INTRODUCTION 5 mins

**To create a visual impression, collect and display symbols, flags, pictures, etc of different cultures, religious groups, different countries/nationalities.**

We all share some parts of our identity with others. There are also lots of different identities. You may belong to some of these and not others. Difference is normal; it's valuable to be different from each other.

---

## ACTIVITY 1

### First Thoughts 15 mins

Read out a list of different groups of people. Ask the group to write down their first related thought about that group. People shouldn't spend much time at it and it should be done without talking or looking at what other people write.

*Sample list:* Women drivers, the English, Homosexuals, Young People, Social Workers, Americans, Football Fans, Police, Catholics, Politicians, Black footballers (Add as you think appropriate).

### Group Questions:

**Did anyone not write down his or her first related thought? Why? Did anyone write down something negative?**

This exercise shows that we all have ideas in our minds about groups, sometimes they are positive, sometimes they are negative, sometimes we know people from these groups so we think about them. Other groups we know less about, we are inclined to categorise based on stereotypes.

Where do we get our ideas, of what others are like, from?

## GUEST SPEAKER 30-60 mins

**Ask someone who has an interesting/unusual story of being different. Ask them to describe what it felt like and how they dealt with it in a positive way.**

---

## ACTIVITY 2

**In Northern Ireland, people are either described as being Protestant or being Catholic. What does it mean to be Protestant or Catholic? Not everyone in this group may identify with these labels but it's worth exploring them so we can understand people who do.**

### Option 1: Picture It 15-30 mins

In groups draw a stereotypical Catholic and Protestant person including props to represent religion, politics, sports, music etc. Discuss the caricatures – does it represent how we see the 'other side'? Does it represent how we think the 'other side' sees us?

### Option 1: Symbols 30-45 mins

Place on the floor a collection of different religious/faith symbols, badges, flags, sporting equipment, political party leaflets, photos of murals that represent the wide spectrum of Protestant or Catholic shared identity (depending on your group).

Ask the group to decide what are religious symbols and what are symbols. Then ask the group to decide what are political symbols (eg. flags, parties, murals) and what are cultural (sports, tourism, music etc). Ask people to choose a symbol which means a lot to them and another one they don't know about. Discuss each person's choices. The facilitator can explain or challenge (see facilitator's facts sheets in Appendix).

Use this as an opportunity to teach the young people about their own faith and culture and to get a broad understanding of different viewpoints. Not everyone will relate to all of these symbols or props. You may feel comfortable with some of them and not others.

**Group Questions:**

**Is there anything you have seen or heard that you would like to learn more about? Is there anything you would like the other group to explain when the two groups meet together?**

These questions can be written down, collected and used when the two groups meet to discuss the symbols together later in the programme.

**FAITH ACTIVITY**

**Baby Pictures** *20 mins*

Try to obtain pictures of as many of the young people and leaders as possible. Add in additional pictures of people from different ethnic backgrounds. Put the pictures up on the wall or photocopy them on to a sheet. Ask everyone to write down who they are. Discuss how God has made us individual human beings without labels.

**PRAYER**

**Thank God for making us in God's own Image.  
Thank God for the diversity we find in others.**

**FINISHING**

**Participants can write down any questions they have about what has been discussed or anything else to do with identity that they want to know. (This can help to plan future sessions). End the session by outlining 3 positive affirmations of our collective identity.**

**EVALUATION** *(See appendix)*



“I learned a lot about my own personal gifts and talents.”

## Options for exploring identity further

### Session 3 is only a brief introduction to aspects of shared identity in Northern Ireland.

The leaders or the group may have highlighted further aspects of identity that they would like to explore

in more depth. This can be done in a number of creative ways:

**An educational trip** There are many museums, visitors centres, etc that would help to provide an interesting learning experience.

**Speakers** Invite speakers eg. the church minister, a local politician, to meet with the young people to explore issues of religious, political and cultural identity in more depth. It is a good idea to have planned a few key questions with the group in advance of the speaker coming. Give the speaker time to introduce him or her self and talk about the topic.

**Visit** The group may wish to visit a democratic institution, a community project or a church to gain further insight into religious, political and cultural identity.

# 4

## Preparing to Meet Others

36

### Objectives

**Review what has been learnt over the last sessions**

**To discuss continuing the programme with the 'other' group**

### Faith Values

The Gospels and nearly all of the New Testament letters were written to deal with situations of division. Behind John's Gospel are divisions between Jews and Samaritans, Jews and Greeks.

The book of Romans was written to try and help Jewish and non-Jewish (Gentile) Christians accept each other and live in harmony. Ephesians also reflects the deep first century division between Jews and Gentiles. There is a dividing wall of hostility between them, but it was believed that the life, death, resurrection of Jesus had demolished the dividing wall and created a new humanity, a new, diverse but united community. Jesus called his followers to take responsibility for and even begin to embrace people who are perceived

as enemies. Following Jesus is to follow Him across the divided walls of hostility.

**Romans 14 v 19, 15 v 7**

**Ephesians 2 v 14-22**

### Equipment

**Video player (if using video clip)**

**Paper and pens**

**Photograph of the other group**

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## WELCOME WARM-UP (See appendix)

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### INTRODUCTION

**What have we learnt?** 10-15 mins

Ask people to share what they have learnt, what they have enjoyed, etc. on the programme so far. Record on to a flip chart or note pad.

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### ACTIVITY 1

**Where to from here?** 15-20 mins

Video-clip: Lord of the Rings: The Fellowship of the Ring (Scene: Starting out after the Council of Elrond)

We have the opportunity to start out on a journey with new people, different people. Speak about continuing the programme with the other group, show a photograph of the other group (if possible), write the following up on the flipchart:

**Continuing the programme with the other group**

**Meeting up for social activity**

**Building friendships/getting to know other people better**

**Residential**

**Working together on a project**

**These are some of the things we hope to do together.**

---

### ACTIVITY 2

**Hopes and Fears** 15 mins

Put up 2 sheets of flip chart paper, one titled 'hopes', the other titled 'fears'; Give everyone 2 sticky labels and ask them to write down a hope and fear they have about meeting and journeying with the other group; Stick the labels up on the flipchart and read them out; Discuss what could be done to ensure the hopes are met and the fears are overcome.

### ACTIVITY 3

**Why meet with another group?** 30 mins

Divide the group up into small groups and ask them to come up with reasons for meeting up with a group from a different part of the community.

Suggest answers like: breaking down barriers with people who may be perceived as enemies; building friendships with people who are different; playing our part in building a more enriched society; taking risks, taking the initiative; God has called us to be peacemakers.

In the groups ask them to take it in turns to talk for one minute completing the following sentences:

**As a loyal, God-fearing Ulsterman, I believe the answer to the problem in Northern Ireland is...**

**As a devout Catholic and Irish Nationalist, I believe the answer to N.I.'s problem is ...**

**As an asylum-seeker from an ethnic minority in N.I., I believe the answer to the problem here is ...**

**As a follower of Christ, I believe the answer to the problem in N.I. is ...**

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### FAITH ACTIVITY

**A Journey towards Reconciliation** 30 mins

Read Psalm 85. Divide the young people into four groups. Give each group a name: Truth, Mercy, Justice and Peace. Ask each group to discuss: what does my group (Truth, Mercy, Justice or Peace) have to contribute to the journey from conflict to reconciliation? Ask each group to choose a person to play the part of their character and to begin, "I am justice and I bring ..."  
Discuss the outcome.

(Adapted from *The Journey Towards Reconciliation*, J.P. Lederach)

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### FINISHING (See appendix)

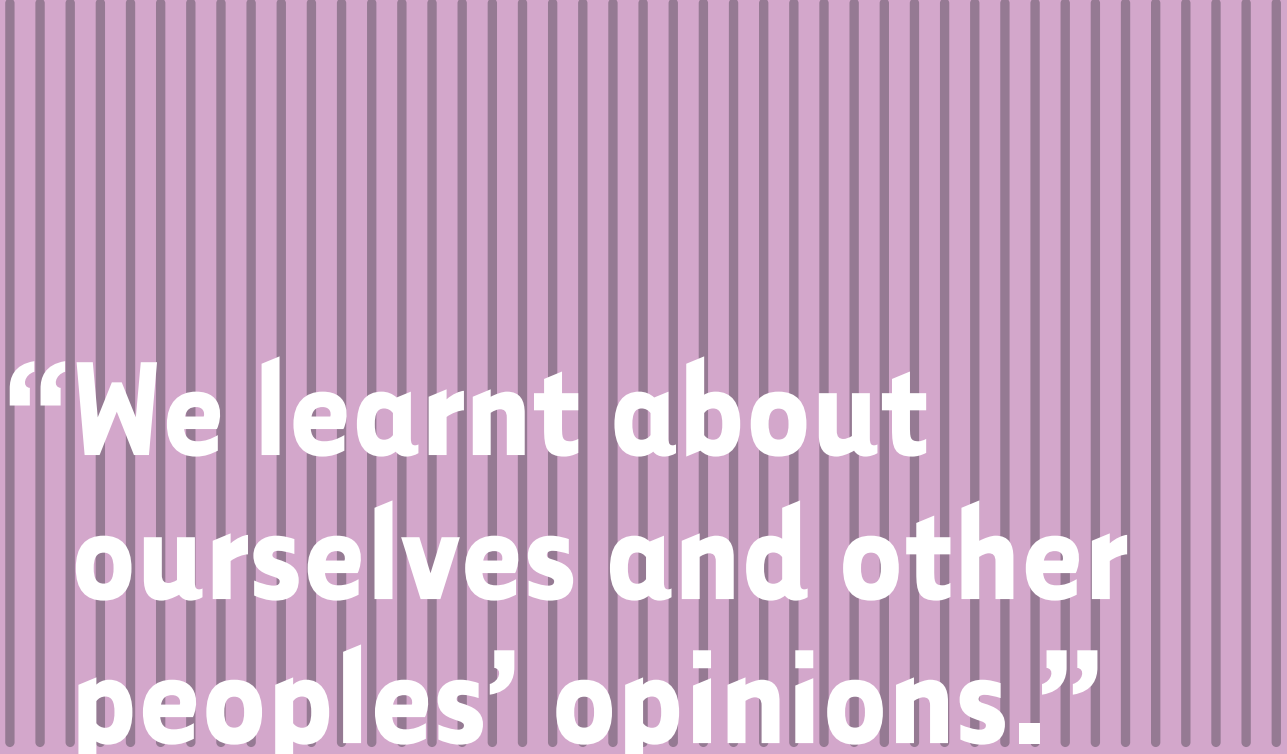
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**contact with others**



A decorative graphic consisting of numerous thin, vertical, light purple lines of varying lengths, arranged in a dense, slightly irregular pattern across the top half of the page.

**“We learnt about  
ourselves and other  
peoples’ opinions.”**

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# Contact With Others

**The session plans in this section can be carried out in a series of evenings, but sessions 6-9 would be most effective if run on a residential basis. The core / essential elements include:**

Getting to know each other

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Celebrating diversity

---

Dealing with our differences

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Team Building

---

Project planning

---

Understanding EDI  
(Equity, Diversity & Interdependence)

---

There are also session plans for exploring important themes such as sectarianism, racism and conflict.

## PLANNING CHECKLIST

Before starting the 'Contact with others' stage have you:

Read the introduction to this resource?

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Obtained the resources you need? (See FAQ's)

---

Read the session plans?

---

Reflected on the Single Group stage?

---

**Met with the partner group leaders and planned this stage including: residential (dates, venue, content); suggestions for a suitable project.**

---

## NOTE FOR FACILITATORS

Some of the sessions in this section can raise tensions and emotions. This can be very productive and should not necessarily be avoided. Mari Fitzduff (Community Conflict Skills, 1988) suggests the following tools to 'regulate' unproductive tension and aggression: Physical activities; A silent pause to re-focus group on listening and respect; Drama; Tea breaks.



# 5

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## Getting to Know Each Other

42

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### Objectives

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**To assist the participants in getting to know each other as individuals and to set guidelines/rules for behaviour in the combined group.**

### Faith Values

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In the second creation story there is a very important insight into what it means to be a human person. It is not good for the human to be alone. There is no 'I' without 'You'. We are made for relationships with partners who are equal. To be human is to be social. Getting to know each other, especially others who are different is therefore a very important way of fulfilling the purpose of our creation. We become truly ourselves in relationships with others. We need others in all their diversity to be authentically human. Peter struggled with his social, educational and religious conditioning when he was asked to encounter Cornelius, a non-Jew, and a military leader of an oppressive occupying army. Cornelius certainly was at a different place from

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Peter! Peter crossed his doorstep, got to know him, embraced him as God's other and both were positively changed.

**Genesis 2 v 18-25, Acts 10 v 1-35**

### Equipment

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**Flipchart, markers, paper, stand (for Group Guidelines)**

**A4 and A1 flipchart sheet of paper for each person**

**Pen and marker for each person**

**Blutac or cellotape**

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## WELCOME WARM-UP *(See appendix)*

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### INTRODUCTION

#### **Video Clip: CD Rom Residential Film Clip**

Sometimes new things can feel a bit strange and meeting new people can be the same. This session is about making it easier to get to know each other and going beyond the point of feeling like strangers.

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### ACTIVITY 1

#### **Group Guidelines** 30 mins

In small groups design a set of guidelines for the following:

**What to expect from the leaders**

**What to expect from each other**

**How to respect each other**

**How to listen to each other**

**Anything else that may be important**

Record on a flipchart page. Ask one group to display their guidelines and explain them. Ask other groups if they had anything different. Add different suggestions. Ask each group to decide if they are happy to accept these as the group's guidelines (to be reviewed when needed). Discuss until everyone agrees.

For this section the facilitator may want to emphasise the following ground rules: stick to time limits and other discussion agreements; do not interrupt when another person is talking; respect that what a person says is what they believe at the time – no matter how unbelievable it may seem to the listener; all statements made in the group are confidential and will not be quoted outside the group unless permission is obtained from the participants concerned; speak for yourself (your own beliefs and opinions) not for other people.

### ACTIVITY 2

#### **Life-Line** 30 mins

Put on some background music. Give everyone an A4 sheet and ask them, working individually, to draw a line representing from when they were born until today. Ask people to draw or write along the line events which have been significant to them in their life eg. earliest memory, 1st day at school, your first kiss, a time you feel happy, sad, proud or embarrassed about, key moment in your faith journey, times you were afraid, you regret, the time when you became aware of the conflict in N.I., the time when you became aware of your religious identity, times you felt you needed a change.

Then ask participants to discuss in pairs what they wrote and seek permission from each other with regard to what they can share with the wider group.

---

### FAITH ACTIVITY

#### **Head & Shoulders** 30 mins

Give each participant an A1 flipchart sheet of paper. Ask each pair to draw round each other's head and shoulders. Stick the lifeline in the middle of the drawn torso. Then ask each person to write, draw or make a collage using magazines around their lifeline on the following themes: your hopes, fears, dreams, loves, identity, beliefs, what you like about yourself. These can then be shared in a similar way to the lifelines.

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### PRAYER

**Thank God for making us all unique. Thank God for being with us in the good times and the bad.**

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### FINISHING *(See appendix)*

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## EVALUATION *(See appendix)*

**It is vital to carry out a full evaluation at this stage before going on to the residential element of the programme.**

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## ADDITIONAL SESSION(S)

### **Visit/Trip/Social Event**

This will involve planning an activity that participants will have fun doing together (eg. bowling, circus skills training, 'games' outside, BBQ and treasure hunt etc.) Some of these activities may have costs involved and/or need transport. Whichever activity is chosen, try to do it in smaller integrated 'teams'.

**The following sessions 6-9 are designed to be facilitated as part of a residential experience. They can, however, be used as a series of weekly sessions.**

# 6

## Celebrating Diversity

45

### Objective

**To help participants to explore cultural differences in the group and in society**

### Faith Values

As long as human community has existed, religion, history, politics and culture have been part of life. As long as human community remains these realities will remain. Each dimension has differences. We understand religious beliefs and history differently. We build different political systems and express cultural traditions in richly diverse ways. Faith recognises

all of this and affirms particular values in relation to each.

From the outset, the Bible affirms the goodness of all things created, including, among other things, the creativity of instrument playing. It also recognises the human tendency towards violence which is often caused by the human desire for domination and oppression, and the inability to live with differences.

While struggling with these tensions between creativity, goodness, domination and violence, the Hebrews tried to form a community. Their value base was the ten commandments. The first two do not allow for other gods or the making of idols in place of the living God. As we deal with differences we are warned against making

religion, history, politics and cultural traditions into idols or substitutes for the living God. Idols destroy community, not least by violence.

**Genesis 1-11, Exodus 20 v 1-17**

### Equipment

**TV and Video (if using video)**

**Cultural and religious symbols box (available from Youth Link: NI)**

## WELCOME WARM-UP (See appendix)

### INTRODUCTION 10 mins

#### Video clip: Green White and Blue (introductory sequence)

A film of the symbols exhibition sponsored by the cultural traditions group of the N.I. Community Relations Council (available to borrow from Youth Link: NI)

*“All groups create their own customs, signals and codes of behaviour... For instance football fans may wear team scarves... sing team songs, they react similarly when a goal is scored, they understand the rules of the game... On a larger scale different countries have distinctive food, dress, language, songs, rules, customs, and ways of doing things, and this is what is meant by culture.”*

*(Taken from a young person’s guide to cultural diversity in Northern Ireland, 1999)*

### ACTIVITY 1

#### Cultural Traditions Quiz 10-15 mins

Divide the group into integrated teams and ask each team one question at a time.

#### Religion

Identify the Christian denomination:

Some people left this church during the Reformation  
(*Roman Catholic*)

It was the established or state church in Ireland for a while but that ended in 1871 (*Church of Ireland*)

It became a church distinguished from Anglicanism after John Wesley’s death in 1791 (*Methodist*)

It was introduced to Ireland early in the 17th Century from Scotland (*Presbyterian*)

The 1991 census for Northern Ireland listed how many religious groups in Northern Ireland with 10 or more members:

40      75      90      30

#### History

The Williamite Wars/or ‘The War of the Three Kings’, was a series of conflicts between:

*King Charles, Prince/King William and King Leopold*

*King James, Prince/King William and King Carlos*

*King/Prince William, King James and King Louis (XIV)*

The period 1691-1829 saw the practice of a set of discriminatory laws- what were they known as?  
(*The Penal Laws*)

In what year was the border between Northern Ireland and the ‘Free State’ formed? (*1921*)

When was the Anglo-Irish Agreement signed? (*1985*)

#### Politics

The Good Friday Agreement in Northern Ireland drawn up by multi-party negotiations was reached in what year?  
(*1998*)

What do the letters MLA stand for?  
(*Member of the Legislative Assembly*)

How many MLA s can be elected in Northern Ireland?  
(*108*)

Where is the Assembly for Northern Ireland located?  
(*Stormont*)

Name the current leaders of the 4 main parties in N.I.  
(*Ian Paisley, Gerry Adams, David Trimble, Mark Durkan*)

## ACTIVITY 2

### **Cultural and Religious Symbols** 40 mins

Ask the young people to bring symbols which are important to them in terms of their faith and culture or compile a box of cultural and religious symbols (or it can be borrowed from Youth Link: NI).

Place the symbols on the floor/table and ask the participants to walk around and look at them and pick one that represents an aspect of their culture that is important to them (people may have to share). Participants can draw their own cultural symbols as well.

Ask each person to: describe the object they chose; explain why it is important to them.

Repeat the exercise by asking participants to choose an object they don't know about and would like to ask a question about. Encourage the groups to answer each other's questions. If a question cannot be answered, suggest that it is something to investigate later. (See fact sheets in appendices p79-84)

## FAITH ACTIVITY

### **Religious Symbols** 40 mins

Continue the above activity, focussing in on the faith-based/religious symbols.

## OPTIONAL ACTIVITY

### **Where I belong** 60 mins

Mark the four corners of the room with four labels: Irish, British, Northern Irish, Other. Ask participants to choose one corner, wherever they feel most comfortable. If there are none of the identity labels they feel comfortable with ask them to go to the 'other' corner for the moment. Ask participants in the 'other' corner if there is a different identity tag they would feel comfortable with.

#### **Group Questions:**

Discuss the following in the corners they moved to and feedback through a 'convenor' to the whole group.

**Why did you choose the corner you did? If you had difficulty choosing, what were the difficulties? Everyone had to choose a corner. How did that make you feel? Do you have feelings towards people in the other corners?**

*(Taken from Community Conflict Skills, Mari Fitzduff, 1988)*

Diversity is part of life. The key is in how we deal with our differences.

## PRAYER

**Bring a copy of Operation World (Paternoster Press) to the residential and after each session/meal ask a young person to pray for the church in a particular country.**

## FINISHING

**Read the River Story** (See appendix p86)

## EVALUATION (See appendix)

# 7

## Team Building

48

### Objectives

**To help the group relate**

**To explore some of the skills involved in working as a team**

#### **NB**

**This session can be developed on a residential through further outdoor activities with a teamwork dimension.**

### Faith Values

People are different! We not only look different but we think and feel differently. We have different points of view and we often reach different conclusions about many things. Working together is not easy. We need to work at it. Team building is a strenuous effort which needs to be sustained. The entire New Testament is about building community, the hard work of helping people to bond together and work together. This is what the Gospels and Letters are about.

Very early in the story of the Church there were problems of living together and working together. The big problem was could non-Jewish people belong and be part of the team? There was deep disagreement. A special meeting was called in Jerusalem to try and resolve the problem and team build. Even the team leaders were divided.

A negotiated agreement which included compromise was reached and lines of communication were kept open. From that moment in the church's early story, diversity was in and very different people were challenged and helped to live and work together as a team. **Acts 15 v 1-35**

### Equipment

**See Team Building games for equipment needed**

**TV and video (if using clip)**

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## WELCOME WARM-UP (See appendix)

---

## INTRODUCTION 10 mins

### **Video Clip: Mystery Men (Scene: The ‘Sphinx’ training the Would-Be Super Hero team.)**

Sometimes working together can be difficult. You might feel silly, left out or even angry with other people because they don't do things the way you would like to see them done. Being able to work with others to achieve something is a really important skill. Through it, we also often build strong relationships.

---

## ACTIVITY

### **Team Building Exercises 80 mins**

Set up the following four exercises in different areas with a leader at each one. Divide the group into 4 integrated teams and ask them to circulate around the four challenges as directed.

#### **Cave Rescue** (See appendix p87) 20 mins

Each group is given the moral dilemma. From a list of characters they must decide who lives and who dies. The aim is to get people working together in the group to find a solution to a complex problem and to explore values and ethics. Ask each group to appoint a spokesperson who will share their solution with the other groups and give their reasons after everyone has completed the four tasks.

#### **Egg Tower** 20 mins

Teams work with the same materials (newspaper, cello-tape, scissors) to produce a tower that can suspend/hold an egg in the air. The tallest tower wins.

*Variation:* individuals in team may be blindfolded or have their hands or feet tied to simulate different people bringing different abilities to the group.

#### **Blindfold tent** 20 mins

Teams work together to put up a tent blindfolded. They can have time to examine the tent without blindfolds and to plan.

*Variation:* other constructions eg. jigsaws, models, toys.

#### **Isotope** 20 mins

Imagination exercise where the group have to make a radioactive isotope safe. A large circle (3 m diameter—the centre must be out of reach) is made on the ground with a rope. In the middle is placed something to represent the isotope e.g. plastic bottle filled with some water. Using another long length of rope (6m) the group must get the isotope out of the circle and into a bucket. They cannot go into the circle or touch the isotope. If they drop it they must start again (the facilitator should wear gloves and only he/she can replace the isotope in the middle).

---

## FINISHING 20 mins

### **Bring the groups together, compare the different solutions to the cave rescue exercise.**

Get feedback from the leaders at the four activities and then ask the groups to review their teamwork practice. The following questions will help to guide the discussions: is getting the job done the only important thing?; what can help people to enjoy working together?; (eg. listening, realising everybody has a part to play); what different roles can there be in a team?

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## PRAYER

### **Ask, that with God's help, the group can build relationships and learn to work together.**

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## EVALUATION (See appendix)

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# 8

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## Dealing With Our Differences

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### Objective

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**To help participants talk about their personal responses to divisive issues in Northern Ireland**

### Faith Values

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If God is the Creator of all, then God has created more differences than we can imagine. Look at the world of nature and reflect on the diverse species and people who live on this planet. God has built diversity and difference into the universe, but we have created divisions. These sharp divisions are the inventions of humans who want to have total power and dominate others.

Jesus lived in a world of deep divisions. The Gospels are full of stories in which he challenged the de-humanising divisions between people. In the encounter with the Samaritan women he crossed the racial, cultural, religious and gender boundaries. In this and in His encounters with others, He saw beyond

prejudice and stereotypes and affirmed God-given humanity and dignity in all people. **John 4 v 5-30**

### Equipment

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**Images of Northern Ireland from the internet and newspapers**

**Questionnaires**



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## WELCOME WARM-UP (See appendix)

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## INTRODUCTION

**This session is an opportunity to talk about important things including religion, faith, politics and culture. Topics that raise emotions and so it important that we listen to and respect each other.**

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## ACTIVITY 1

**Memories are made** 45 mins  
*(adapted from Community Conflict Skills, Mari Fitzduff, 1988)*

Give each participant a copy of the questionnaire. Ask them to take ten minutes to fill in as much of it as they can. Ask them to be as specific as possible, then share their experiences in small groups (3-4).

---

### Sample Questions for Questionnaires:

*When did you first discover that being Protestant or Catholic made a difference in Northern Ireland?*

*How much or how little contact did you have with the 'other side' growing up?*

*Did you ever feel angry with your own side for the way in which they talked about people from a different tradition?*

*Have you ever felt threatened/unsafe with people from a different tradition? How do you feel about your identity now?*

---

### Group Questions:

**How did participants feel about doing this exercise?**

**What issues came up?**

**What are the similarities/ differences in the memories?**

---

## ACTIVITY 2

**In the News** 45 mins  
*(adapted from Community Conflict Skills, Mari Fitzduff, 1988)*

Set out images of Northern Ireland (general life and division). These can be taken from newspapers, the internet, etc.

Participants are asked, in turn, to pick an image and speak about what it means to them - how it makes them feel and the issues it raises for them. A time limit can be applied (so everyone can get a chance). The rest of the group's task is to listen.

### Questions:

**Did anyone censor his or her thoughts and feelings? Why? Were there things that other people said that made you angry? What were they? Would you like time later to discuss them?**

---

## FINISHING

**Give the participants time to imagine what they would like Northern Ireland to be like in ten years time - people then have the chance to share some of their thoughts.**

---

## FAITH ACTIVITY

**World Church Research** 30 mins

In advance (unless the room has internet access) download information from four different churches around the world. For example enter the following into a search engine: Pentecostal Church Nigeria; Presbyterian Church Korea; Orthodox Church Greece;

Roman Catholic Church Peru. Divide the group into four and give each group the information on one of the churches. Ask them to think creatively about what it would be like to be part of that church. Invite the four groups to the front one at a time to give a five minute presentation in an interesting way to the whole group which would encourage the others to join 'their' church.

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## PRAYER

**Ask God's help in celebrating difference.  
Pray for the future of N.I.**

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**EVALUATION** *(See appendix)*

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# 9

## Planning the Reconciliation Project

53

### Objectives

**To design and plan a practical project that will express some aspect of reconciliation.**

**To develop a practical project offering to others a model of good practice.**

### Faith Values

Reconciliation is at the heart of Christian faith values and living. It has to do with relationships, and in particular relationships that are divided, alienated and antagonistic. There are different levels of reconciled relationships. People, groups or nations may co-exist, or co-operate together or the ultimate goal is when enemies become friends. Reconciliation is about building right relations and involves crossing boundaries and walls that divide. It does not mean everyone being or thinking the same. Reconciliation holds together diversity, difference and even disagreements. It does mean mutual respect, understanding and overcoming hostility.

In the first century Paul wrote to a divided Christian community within an equally divided political and civic community and reminded them of

the heart of Christian faith. 'God, in Christ reconciled the world to God's self'. This meant that the faith community had a responsibility in deeply divided Corinth. They were to be 'ambassadors for Christ', active agents of reconciliation in a society of broken relationships and walls of hostility. They were to build bridges and lasting relationships, cross boundaries and make new friends. People of faith are active reconcilers. **II Corinthians 5 v 16-21, Ephesians 2 v 14-16, Matthew 5 v 43-48**

### Equipment

**Flipchart, paper and markers**

**Paper, pens and sticky dots for group**

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## WELCOME WARM-UP (See appendix)

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## INTRODUCTION

**We will think about ourselves as reconcilers and how we can promote reconciliation as a group.**

---

## ACTIVITY 1

**Exploring Relationships** 35 mins

*Who are the enemies? Who risks reconciliation?*

---

**54**

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**A Self-exploration** Give the group 15 minutes to write down their own responses to these questions:

*Are there people I avoid, persons who are invisible to me in my family, school, youth group, church or community?*

*Are there people whom I have emotionally cut off, who were once in a relationship with me, but are no longer so?*

*Do I have a habit of blaming others for personal injuries to my self-esteem, success or safety?*

*What images have I created in my head about the person who has hurt me? Do I feel good about his or her imagined suffering?*

**B Group-exploration** Give a number of groups 20 minutes to record their responses to these questions:

*Do we exclude people who differ from us on the basis of stereotypes about character, minority status, race, sexual orientation, gender, religion, disability or some other factor?*

*Do we put others in tribal categories by telling stories, making jokes that use language that excludes, trivializes, or demeans members of another community or group?*

*Do we keep telling stories of hurts, injustices or indignations suffered at the hands of another group?*

*If we were to see enemies as human beings like us, could we begin to imagine sharing life in our community or society without hatred, prejudice or hostility that has divided us from each other in the past?*

(Adapted from *Exploration and Recognition in Hate-Work* by David W Augsburger, Westminster John Knox Press, 2004)

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## ACTIVITY 2

### **Programme Planning** 60 mins

Form small groups (3-4). Ask the groups to discuss possible reconciliation projects in the light of explorations above and suggest a number of ideas from each group. Record feedback on a flip-chart.

Give each person two gold and two red sticky dots. Ask people to put gold dots next to the idea that they feel would make a good project. Put red dots next to anything they don't think is a good idea. Discuss the results and ask people why they chose as they did. Is agreement now possible on a reconciliation project?

---

### **Groupwork Planning Exercise:**

*What needs to be done?*

*What resources are needed eg. time, money, people, etc?*

*Is it realistic?*

*Who will do what tasks?*

*How will we monitor progress? eg. a small monitoring group who will ask: Are things getting done?; How are people feeling about the process?*

---

## FINISHING

**Invite participants to share expectations, uncertainties.**

---

## PRAYER

**Read one of the bible texts and pray for strength to be reconcilers & bridge builders.**

---

# 10

## EDI: Values for Peace Building

56

### Objectives

**To introduce and explore the principles of Equity Diversity and Inter-dependence**

**To apply these principles to our groups, churches and society.**

### Faith Values

Corinth was one of the great cities of Greece. It was part of the Roman Empire in the first century. A Christian community had developed in Corinth. A few of its members were wealthy, well-educated and important people in the city. Most were poor slaves, numbers rather than names and with little hope of freedom and social security. The Corinthian church was deeply divided along social, economic and cultural lines. It was a church with big problems. Relationships had broken down. Paul wrote letters to try and resolve the issues. There was inequality, some insisting that everybody be the same and also some certain that they were superior to others. Paul said the church was to be like a body with many different parts, different identities yet all equally important and each needing

the other. The body of Christ was to be a model to the rest of the divided city of Corinth of equity, diversity and interdependence.

**1 Corinthians 12 v 12-27**

### Equipment

**Flipchart, markers, stand, paper**

**Ball of wool/string**

**4 identical prizes for the volunteers in 'Is it fair?'**

**Bag of sweets**

---

## WELCOME WARM-UP (See appendix)

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## INTRODUCTION 10 mins

**Write the words Equity, Diversity and Interdependence on the flipchart.**

The words Equity, Diversity and Interdependence (EDI) may sound strange but all of us have experience of them in our lives.

### Group Questions:

**Who has met people who are different to them in some way (Diversity)? Who has experienced a team working together well (Interdependence) or not working together well? Who has had an idea of something that was fair or unfair (Equity)?**

EDI is about how groups and individuals can:

Appreciate people who are different (*Diversity*)

Co-operate and connect with people who are different (*Interdependence*)

Deal fairly with people who are different (*Equity*)

---

## ACTIVITY 1

### The Web of Interdependence 20 mins

Facilitator introduces the session by giving a brief description or definition of interdependence and its importance in Community Relations work.

The facilitator asks the group to stand in a circle. Facilitator shares a time in his/her life when he/she has helped someone else or been helped by someone. Facilitator then after sharing his example of depending on others or receiving help from others, throws the ball of string/wool to another participant in the circle and asks them “to share one time they have been helped by others or helped others”. After acknowledging their input, ask them to throw the ball of string in the

direction of another group member and continue until all have shared. After everybody has shared and an inter-connected web in the circle has been completed, the facilitator thanks everyone for sharing. The facilitator then reflects on the process and relates it to the concept of interdependence.

---

## ACTIVITY 2

### Human Bridges 15 mins

The group must bridge a distance (depends on how many are in the team) between two chairs using their bodies. Everyone in the team must be involved by using one part of their body. Tell them that only a certain number of feet, hands, bottoms and heads can touch the ground (the total number of parts should add up to the number in the group).

The point of this activity is to demonstrate that in solving the problem you need diversity (different people using different parts of their body).

---

## ACTIVITY 3

### Is it fair? 10 mins

Ask for four volunteers from the group. Instruct three of the volunteers to run on the spot for 30 seconds when you say go. The remaining volunteer is instructed to walk on the spot and told (without anyone else knowing) that they are pretending to be someone who has difficulty running eg. they are elderly.

Say ‘Go’ and time for 30 seconds. On completion of the task give each person the same prize.

**Ask the volunteers- is this fair? Ask the rest of the group what they think. Ask the volunteer who walked to explain why.**

*(Adapted from an exercise by Seamus Campbell, St Teresa’s Youth Centre, Belfast- featured in Windows On Practice, JEDI 2003)*

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**Explanation for group** The person who walked on the spot was awarded the same prize because their task was related to their ability. It may have appeared unfair because not everyone was being treated the same but it would have been even more unfair to expect that person to do what the others could do. Although all people are of equal value sometimes treating everyone exactly the same without considering their abilities, needs and circumstances can make some people worse off. Promoting equity is about trying to prevent this from happening.

We need Equity, Diversity and Interdependence in our groups, churches and society for them to work well.

## FAITH ACTIVITY

**Sweet Reward** 10 mins

Set out a large bag of sweets in the middle of the table. Announce that the sweets will be divided out subject to a consensus according to how many each person feels they deserve based on their contribution to the group so far. Encourage them to negotiate, support each other and to think about what is fair. Ask them to consider the Bible's view on equity, justice and standing up for those with no voice. Look at Matthew 18:1-6 and discuss how God has a special place for those who are oppressed or disadvantaged.

## PRAYER

**Ask God to guide those in power to treat all people with dignity and equality. Ask God to help us to treat others with fairness.**

## FINISHING + EVALUATION *(See appendix)*





# 11

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## Moving Beyond Sectarianism

59

### Objectives

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**To talk about sectarianism**

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**To assist young people to have a greater understanding of how sectarianism develops in society**

### Faith Values

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Sectarianism is often about excluding others because they do not believe or do as we do. This is true of religion and politics. It is not about holding

different beliefs, values or actions, but about excluding, stereotyping and damaging others. When the Hebrew people returned from years of exile they had to rebuild community in Jerusalem. The community leaders demanded a pure Hebrew community, even passing legislation requiring Hebrews in mixed marriages to divorce their wives. This purity had to be secured even if it caused deep hurt and serious economic poverty for 'foreign' women and children.

But other Biblical writers protested and told stories such as Jonah and Ruth about foreigners who were already part of the story of God's people. God included the Ninevites and Ruth, a hated Moabite.

Jesus encountered a Samaritan woman who asked a question about

whose religious tradition and worship was superior, her Samaritan or his Jewish tradition. Jesus refused to play the superior/inferior game and demolished an 800 year old barrier between the two peoples and traditions.

**Ezra 9, Ruth, Jonah, John 4 v 1-26**

### Equipment

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**Approximately two large newspapers, cello tape and scissors per tower building group.**

**Overhead of the Pyramid Model or a handout**

**Basket or map of N.I. for faith activity**

## WELCOME WARM-UP (See appendix)

### INTRODUCTION

Feeling that we belong and having a positive sense of identity is very important to us as human beings. Sometimes, however, these things can be distorted and different groups can end up relating very negatively with each other. Sectarianism in Northern Ireland has resulted from Catholics and Protestants relating inappropriately to each other due to division over beliefs, attitudes and culture.

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### ACTIVITY 1

**Role-play** 30 mins

**In small groups discuss:**

Have a thought shower around ways in which people can 'hurt' others who belong to a different religious/cultural group? Make up and act out a role-play based on one example.

**Group Questions:** (to ask after each role-play)  
**How would you feel to be on the receiving end of such hurt? Can hurting others in this way be justified?**

Feedback in the larger group.

### ACTIVITY 2

**Pyramid Building** (See appendix p89) 30 mins

Introduce the Pyramid model. In pairs or small groups ask people to construct a free-standing tower using only the paper and cello tape given. Ask them to make the tower as tall as possible.

**Explain:**

The category of people at the top of the tower are the most violent, but the ordinary citizens at the base

provide the solid foundation for sectarian behaviour and attitudes.

In the Pyramid of Sectarianism the stronger the base the greater the destructive sectarian outcomes can be. It involves everyone living in Northern Ireland, not just paramilitaries and people living in areas affected most by sectarian violence.

We don't have to feel sectarian to be part of the pyramid. Sometimes by doing nothing about it we are allowing it to exist.

### ALTERNATIVE ACTIVITY

**Ripple Effect** (See appendix p90) 10 mins

### FAITH ACTIVITY

**The Leaves of the Trees** 10min

Read Revelations 22 v 3: *'And the leaves of the trees are for the healing of the nations.'*

Ask people to write, on pieces of paper shaped like leaves, ways in which they can begin to respond to sectarianism. Place these in a basket or attach to a map of Northern Ireland.

### PRAYER

**Allow a time of silent reflection on the issues raised.**

### FINISHING 15 mins

**In small groups: Make a list of how individuals can act that shows an alternative to sectarianism. Feedback lists to the larger group.**

### EVALUATION (See appendix)

# 12

## Moving Beyond Racism

61

### Objective

**To explore and understand racism**

### Faith Values

Jesus was a refugee in a strange country. The violence and oppression that human beings abusing power often inflict on others has always caused displacement. In the history of human community and power relations people have had to flee to be safe, live, survive, physically and economically. King Herod was violent, always afraid that another would take his throne. He was a tyrant who trusted no one and he even killed members of his family because he believed they were a threat to his power. Jesus and his parents had to flee the violence of Herod.

Egypt had a long reputation of being a place of refuge. Centuries before Jesus it had also been a place of enslavement for the Jewish people. Either way, there was the experience of being strangers in a strange land.

Because of this experience the Hebrew Bible frequently asks its readers to compassionately embrace and welcome the stranger remembering that they too have been strangers. Compassion, welcome and hospitality are core faith values and can help move us beyond racism.

**Matthew 2 v 13-15**

### Equipment

**TV and DVD/Video**

**Video camera  
(if you want to record the drama)**

**Ball**

## WELCOME WARM-UP (See appendix)

### INTRODUCTION

#### Video Clip: Shrek (Scene: Rounding up all the Fairytale Creatures)

The UN convention on the elimination of all forms of racial discrimination defines racism as “any distinction, exclusion, restriction or preference based on race, colour, descent, or national or ethnic origin”.

#### Statistics from the Northern Ireland 2001 Census:

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Ethnic Group	Number Living in N.I.
Chinese	4213
Mixed	3371
Irish Traveller	1685
Indian	1517
Pakistani	674
Black African	506
Black Caribbean	337
Other Black	337
Other groups	1685

*(This is only a guide, the real figures are likely to be higher.  
The total population of Northern Ireland is 1,685,267)*

### ACTIVITY 1 (See appendix p91)

#### Drama - Strangers in a Strange Land 10 mins

The drama is based on the Bible story of Mary and Joseph fleeing from King Herod to Egypt with their baby Jesus - Matt 2 v 13-14.

### ACTIVITY 2

#### Circle Exercise 15 mins

Divide the group so that three quarters of the main group are on one side and one quarter is on the other. Ask the minority group to go outside so they can't hear. Explain to the majority group that they are to stand in a circle, facing inwards, linking arms. They must not let anyone join the circle unless they ask first. If someone asks they are to let that person link arms in the circle.

Explain to the minority group outside that they are to try to join the circle whatever way they can. Send one person in while the rest remain outside. Let this person try to join the circle. If he/she fails to ask the group, give him/her hints. Eventually they should make it in. Next ask the remainder of the minority group to come in and try to enter the circle.

#### Debrief:

*What was it like to be the first person trying to get in?*

*What was it like for the majority group when the remainder of the minority group came in?*

*What was it like for the minority group?*

*What lessons might this teach us about the experience of different ethnic minority groups coming in to join our community?*

### INVITED SPEAKER 30 mins

Invite someone or a number of people from an ethnic minority eg. a Muslim woman, a protestant from the Chinese community or a traveller from the Catholic community, to share with the group about their varied experiences of life and what it is like to be a member of a minority group in Northern Ireland. The group could prepare questions before hand.

*(See appendix p95 for list of contacts for minority groups.)*

## ACTIVITY 3

### **Red Hot Poker** 15 mins

Group members stand in a circle, throwing the ball to each other rapidly as if it was a hot poker. If a person drops the ball they lose a life (three lives lost and they leave the game). However a third of the group must stand on one leg, catch the ball with one hand and this 'minority' have only two lives before they are eliminated.

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#### **Debrief:**

*How did it feel being in the majority/minority and playing an uneven game?*

*Are there similarities between this game and what we have discussed in this session?*

---

## FAITH ACTIVITY *(See appendix p93)*

### **Drama – The Story of the Rainbow** 15 mins

Choose nine young people to prepare and perform the story of the rainbow. Read Leviticus 19 v 15–18 and Mark 12 v 28–31 and ask the group to identify ways in which the Bible tells us to change our behaviour.

---

## FINISHING

**In a circle ask each person to describe how racism makes him or her feel.**

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## PRAYER

**Ask God for forgiveness for racist actions and attitudes in ourselves and in our community. Ask God's help in showing practical love to others, especially to those from a different race or country.**

---

## EVALUATION *(See appendix)*

# 13

## Conflict Transformations

64

### Objectives

**To examine some of the dynamics involved in conflict**

**To assist young people in thinking how they can best handle conflict**

### Faith Values

Conflict is part of life and we will never live in a society or world without conflict. Jesus too lived in a conflict situation. The Gospels reflect various conflicts and it is helpful to examine how Jesus handled conflict. Jesus was a peacemaker and he taught the practice of peacemaking. Active non-violence and non-violent resistance were a large part of his strategy. His practice, which was public, was the practice of just peacemaking. Jesus was involved with hated Samaritans (Luke 10 & John 4). He challenged the Pharisees, who were not bad people but representatives of a religious system that oppressively controlled people. He opposed the Zealots use of violence to overthrow the hated Roman oppressors (Matthew 7) and challenged the state violence of the Roman Empire itself (Trial and crucifixion).

In Matthew 18 he taught practical guidelines for resolving conflict. That these guidelines are in Matthew's Gospel is an indication that Matthew's church experienced conflict. The guidelines offer four steps to conflict transformation and with the affirmation that God is present with those who engage in the resolution and transformation of conflict (v20). **Matthew 18 v 15-20, Matthew 7 v 1-5**

### Equipment

**Flipchart paper, markers, stand**

**Sheets of paper, felt tip pens/crayons**

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## WELCOME WARM-UP (See appendix)

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## INTRODUCTION

### Mari Fitzduff, *Community Conflict Skills*, 1988

*“Whenever individuals, groups or societies differ in what they are trying to achieve, or in the way they are trying to achieve it, there is conflict. It is a natural process and can be one of the most energising and productive factors in human progress. However, its consequences can also be very destructive.”*

---

## ACTIVITY 1

### Conflict Association 5 mins

Put the word ‘Conflict’ on the flipchart and ask each participant to call out his or her first word they associate with it. Record these on the page. After there have been sufficient replies ask:

**What do you notice about the list?** (eg. they are mostly negative, there are lots of emotions)

**Note:** Although many of the associations may be negative, there are positive aspects to conflict eg. it can energise us, bring things to a head that need to be addressed, or bring about change. It is how we handle it that often makes it constructive or destructive.

## ACTIVITY 2

### Roleplays 45 mins

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Conflict can occur at a variety of levels. For example:

**Intra-personal:** as individuals we can be at conflict with ourselves about values, choices, commitments etc.

**Inter-personal:** between two people

**Inter-group:** between two groups

**Inter-community:** between two bigger groups eg. religion, history etc. (eg. Jews/Arabs, Protestants/Catholics, Capitalists/Workers).

**Inter-national:** between nations (eg. Iraq versus USA)

---

Explain the above and ask participants to reflect on a conflict they have been in: Who was involved? What happened? How did it feel?

Discuss these in small groups (3-4) for 10 minutes then each group should choose one to act out for the other groups in a role-play. After each role-play ask the actors the following questions and record answers on the flipchart:

*What behaviour is shown (what are people doing?)*

*What emotions or feelings might the people have?*

*Behind the feelings there are usually issues - why are they feeling that way?*

*What relationships are involved?*

**Note:** Managing conflict is usually about *behaviour*. Transforming conflict deals with the *feelings, issues* and *relationships*.

## ACTIVITY 3

### **A Different Perspective** 45 mins

Ask each person to work alone for ten minutes and to draw an unresolved conflict that they have found themselves in. Emphasise it does not matter about their drawing ability. Ask each person to share their drawing with a partner, explaining what they have drawn. Taking each situation in turn, the pairs suggest one possible realistic shift which some person or group involved could make, which would ease the conflict. Then discuss the possible consequences of their actions.

**Group Questions:** (for a plenary discussion)

**What situations did people choose? Did they find it difficult to draw? Was it difficult to explain to your partner? What shifts did people suggest? Were the shifts realistic?**

## FAITH ACTIVITY

### **Steps to Conflict Transformation** 15 mins

Re-read Matthew 18 v 15–20. The guidelines in Matthew offer four steps to conflict transformation. In groups draw up and agree on these four steps. Think of ways in which we can bring forgiveness, healing and restoration into our relationships.

## PRAYER

**Ask for God's grace to make us people of reconciliation not conflict.**

## FINISHING

**Group hug** (See appendix p77)

## EVALUATION (See appendix)





# 14

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## Evaluation Evening

67

### Objectives

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**To conclude the ‘contact with others’ workshops phase of the programme;**

**To evaluate the programme to date;**

**To anticipate the reconciliation project.**

### Faith Values

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Jesus invited a group of people to follow him and become disciples. To be a disciple means to be a constant learner. To learn is to ask questions, to probe and to be critical. It is important to be critical about social, economic, political, cultural and religious values. Jesus does not ask us to be unthinking, uncritical followers in the world we live in. There are times when being a follower of Jesus involves tough thinking and vigorous evaluation of the systems, organisations and norms of reality put forward by society. Not everything builds a just and peaceful society or helps people to be truly human.

Key to the teaching and life of Jesus was the Kingdom or Reign of God. Jesus called his followers to stake everything on God’s reign, to make it the priority in their lives and to

allow its values to shape the whole of life and relationships, personal and public in the world. Loyalty and commitment to God’s reign is to come before everything else. The core values of the reign of God are expressed in Matthew 5-7. At the heart of the Sermon on the Mount are the Beatitudes. These are the most important Kingdom values. By these values we evaluate everything.

**Matthew 5-7, Matthew 5 v 1-12**

### Equipment

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**Flipchart stand, paper and markers**

**Paper and pens for group**

**Evaluation sheets** (See appendix p98)

## WELCOME WARM-UP *(See appendix) 5 mins*

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## INTRODUCTION *15 mins*

### **Video Clip: CD Rom Benefits and Future Clips**

Present photographs, video etc of the group's time together.

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## ACTIVITY 1

### **Evaluation** *(See appendix p98) 30 mins*

Hand out evaluation sheets and pens and ask the group to fill them in - no names on sheets.

When the sheets are completed, ask volunteers to share their responses.

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## ACTIVITY 2

### **The Future** *30 mins*

Ask participants to separate into their original 'home' groups. Ask them to discuss and record their hopes for

the future with regards to this group in general and the project in particular. Each group should feedback (record on flipchart). Compare and discuss the results.

---

## FAITH ACTIVITY *15 mins*

**Give each person a card and ask them to write on it two or three practical ways in which they, as individuals, are going to live as Christian citizens and peace makers in their home, school, work, church or community.**

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## FINISHING *10 mins*

### **Read the River Story** *(See appendix p86)*

In a circle allow time for each person to make final comments. Have a party to celebrate the group's achievements to date.



# 15

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## Reflecting on the Project

69

### Objectives

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**To identify positive and negative learning experiences.**

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**To reflect on the reconciliation project.**

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**To consider the future of the group and identify other activities.**

### Faith Values

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Reflection is an important part of life. Unless we are prepared to think deeply and critically about our experiences we do not learn or grow, personally or as a group. To reflect is to learn and develop wisdom. The wisdom writings in the Hebrew Bible, books like Proverbs, Job and Ecclesiastes, are exactly that, reflections on life experience. The last two are reflections on really big questions such as innocent suffering and the meaning or meaninglessness of life. The wise writer of Ecclesiastes encouraged young people to reflect deeply about God, life and meaning. That meant asking critical, even unorthodox questions. When Mary experienced surprise, if not shock, at the 12 year old Jesus asking probing questions of the religious leaders, she 'pondered these things', ie. she thought and reflected deeply.

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Faith reflection is exploring our personal and shared experience in conversation with our religious heritage ie. the Bible story and the best of what has been believed and practiced by faithful people across the centuries. That reflective conversation, using thought, imagination and feeling, helps us to learn, avoid mistakes in the future and mature as people together. **Luke 2 v 41-52**



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## GROUP REFLECTION

**3-4 groups**

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Tell the story of the reconciliation project.

Ask a writer to record on a flipchart sheet the key points of the story

Identify the positive experiences of the project

Recall feelings during the process of the project. Why did people feel as they did eg. excitement, fear, etc?

Ask each person to share their most significant learning about themselves, their faith and others in the group

Was there learning from negative and positive experiences?

Is there a bible story or insight that connects with the project experience?

## OPEN SESSION

**Invite one person from each group to share their own experience.**

**Group Questions:**

**Did the experience provide hope for the future? Where now? What next? Another project, activity, programme?**

---

## FINISHING

**Share a meal together. Read Luke 2 v 41-52**

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## PRAYER

**For questioning minds and imaginations. For wisdom to live life more peacefully and non-violently. For commitment to the way of Jesus and a reconciling lifestyle.**







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# Tried and Tested Warm-Up Ideas

74

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## Name Games

**What's in a Name?** 10-15 mins  
(depends on size of group)

Write your name on the flipchart and give some information about it eg. are you named after someone? Who named you? What does your name mean? Go around the whole group and do the same. Our names are part of who we are, our Identity.

**Name Throw Circuit** 10 mins

Everyone stands in a circle and says their name. Call out someone's name and throw a bean-bag to them. Ask them to do the same. They must not throw it to the people directly beside them or to someone who has already had a go. This continues until everyone has taken part and the bean-bag comes back to the leader.

It is important for everyone to remember who they have received the bean-bag from and thrown it to. Repeat the exercise, following the same sequence, introducing new bean-bags. See how many the group can handle.

**I'm Craig and I like Coconuts** 10 mins  
(depends on size of group)

In a circle the first person says their first name and a food they like that begins with the same letter as their name. The next person lists all the people that have gone before them and the food they chose. This means that the very last person has to remember everyone's name and food. This can be the leader/facilitator as it will help them to learn the names of the group members.

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## Warm-Ups

**All Change** 10 mins

Have everyone put chairs into a circle including leaders. Remove one of the leaders' chairs so they have to stand in the middle. The facilitator calls out a category eg. people wearing something blue or people wearing earrings etc. If someone fits this category they have to change seats but not to a seat next to them. This gives the person in the middle the opportunity to 'steal a seat'. A new person will be in the middle if the first person managed to steal a seat. This new person calls out a new category. When the game facilitator shouts "all change" then everyone must change seats.

---



**What do we share? What is different?***10 mins*

Have the group stand in the middle of the room. Ask them to move to one side of the room or the other depending on their answers to the questions. The following are just some examples:

**Meat eater or vegetarian****Oldest in the family or not the oldest****Like sports or like other hobbies****Like diet coke or regular coke****Have a pet or don't have a pet****Female or Male**

Ask people questions based on where they move to.

Some things we share with certain

people other things we don't. It's okay to be different, difference is normal and there are always things we share.

**Wool Web** *10 mins*

Have the group stand shoulder-to-shoulder in a circle. The game facilitator holds a ball of wool/string and asks a question (see below for examples). They throw the ball of wool to someone opposite them. This person answers the question then, keeping hold of the wool, throws the ball of wool to someone opposite them and asks them a question. This person answers the question then throws the wool to someone opposite who hasn't had it yet. Keep doing this until everyone has a piece of the long line of wool in his or her hand. (The facilitator can introduce a new

question if they want). In this way the process moves around the room, creating a web of wool in the middle of the circle.

**Question ideas:**

**What film did you last see? What is the most fun thing you have done? What would you like to be when you grow up?**

**My Hero** *10 mins*  
*(depends on size of group)*

Each person in the group names someone they would like to be like and why. This can be someone living, someone from history, a friend, a family member, etc.

## Warm-Ups

### **Birthday Line-up** 10 mins

Ask participants to arrange themselves in a line according to birth dates by day and month eg. 5 April (not the year) without talking. When the line is finished check by asking everyone to state the day and month of birth.

### **Elephants and Giraffes** 10 mins

Participants stand in a circle. One person stands in the middle, points to someone and shouts "Elephant" or "Giraffe".

**Elephant:** the person pointed to, uses his or her hands in front of their face to form the elephant's trunk. The elephant's ears are formed by the persons either side lifting their outer arms so their hand touches their

head. If anyone makes a mistake they now stand in the middle and point.

**Giraffe:** the person pointed to lifts his or her hands together above their head to form the giraffe's neck and head. The persons on either side squat down to form the strong body of the giraffe. If anyone makes a mistake they are out and have to sit down. This game can be extended, modelling other animals.

### **Hula Hoop** 10 mins

This game requires a Hula Hoop. Participants stand together in a circle and hold hands. Introduce the Hula Hoop to the circle by separating a pair of hands then joining them together again inside the Hoop. The Hoop must make its way around the

circle to the original position without any hands separating from each other.

### **Blanket game** 10 mins

Divide participants into two groups. Two people hold a blanket between the groups who must hide from each other behind it. One person from each group is chosen to go up close to the blanket. The blanket is dropped after the count of three and the first person out of the two to say the other person's name wins. The loser must join the other team. Repeat until one team has no more players or until the 10 minutes is up.

**Alphabet Soup** 10 mins

Lay out twenty six pieces of paper around the room, each with a different letter of the alphabet on it. Ask participants a question eg. their favourite food, colour, holiday destination, book, film, group etc. Each participant should move to the letter that matches the first letter of their answer. Discuss answers with the other people there and/or with the wider group.

**Affirmation exercise** 15-30 mins

Each person gets a sheet of paper and draws around their hand, in which they write their name. Pass the sheet to the person on your right. Write something 'good' about the person

whose name is on the sheet. The facilitator must emphasise that it should be something positive which is written down eg. something good that the person has done, a quality you admire in them, etc. There should be no 'messaging'. Keep passing them round until each person has received their sheet back. Each person has this as an affirmation to take away and read.

**Group Hug** 10 mins

Participants stand together in a circle, place arms around each other's shoulders, each person says something positive about the group and/or their experience of the programme.

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# Circles of Influence

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# Facilitator's Facts Sheet 1

79

## Being Protestant in Northern Ireland

There is not one Protestant identity in Northern Ireland. Protestantism is made up of many different groups. Some things that are linked to Protestant identities in Northern Ireland are not found in other places. We will look at Protestant identity in three parts: **Culture, Religion** and **Politics**. These three factors sometimes overlap.

### Religion

Christians may worship in a number of ways and places. The term 'Protestant' is a religious one in its origins. In Northern Ireland it is also used as a cultural one.

**1.** In the west there was only one Latin church before the 1500's.

**2.** In the 1500's a man called Martin Luther wanted the church to change. He began to affirm certain beliefs which is what the word Protestant originally means. He found himself officially excluded from the Church. Other forms of church called 'reformed' developed. This was called the Reformation.

**3.** The King in England around that time decided that he would become a Protestant and be the leader of the Church in England.

**4.** A little later when England took control of Ireland, the Anglican Church became the Established Church in Ireland as in England. Most people were still Catholic and wanted to stay that way. Some people, who came from Scotland in the 17th century plantation, were a different type of Protestant called Presbyterian based

on the theology of John Calvin. Like Irish Catholics they did not want to be part of the established Church of Ireland.

**5.** There are many different types of Protestant churches (Church of Ireland, Presbyterian, Methodist etc). Protestant churches usually believe that the Bible alone is what should be used to decide what Christians do and believe. Most Protestant churches have two sacraments usually regarded as an outward sign of God working in people's lives in a special way. The sacraments are Baptism and the Lord's Supper or Holy Communion.

**6.** Roman Catholic and Protestant churches may have their theological differences eg. Scripture and tradition, the place of faith and works, church authority, the role of Mary, but officially they agree that they are part of the Christian faith. They share the Bible, Creeds and a common loyalty to Jesus.

**7.** Today in Northern Ireland there are many different religions (Hindu, Buddhist, Muslim etc.) as well as many Christian denominations.

## Culture

This is made up of the things that people do together that express their shared identity eg. music, leisure time, events, fashion.

**1. 12th July:** Orangemen march to celebrate the victory of William of Orange over James 2nd (1689 - 1691). The Battle of the Boyne was one of many battles that took place between their armies. William's forces won.

**2. The Orange Order:** A group associated with Unionism and the defence of the Protestant faith. It began in 1795 after a County Armagh battle with Catholic Defenders. It takes as its main motto a passage

from the Bible: Fear God, Honour the King, Love the Brethren. There are many 'Lodges' / local groups.

### **3. Remembrance Sunday:**

In November people gather at war memorials and churches to remember people who died in wars. Some people in Northern Ireland especially remember the Battle of the Somme that took place in World War 1 (1916). Many people from the province of Ulster died in this battle as did many other Irishmen.

**4. Marching bands:** This is a traditional type of band in Northern Ireland used to lead parades / marches. Usually the instruments played are pipes, accordions or flutes and drums. The Lambeg drum is a traditional instrument, used in leading some Loyal Orange Lodge marches.

**5. Football, Rugby, Hockey:** Sports traditionally played by Protestants.

**6. Red, White and Blue:** Colours in the British flag (Union Jack). Many Protestants in Northern Ireland consider themselves to be British.

**7. Loyalist:** Describes Protestants from particular areas (usually 'working class' estates / areas or provincial towns). The influence of Protestant paramilitaries is strongest in these areas. The term Loyalist was used by Protestants in the north of Ireland in the early 1900s to describe their loyalty to the UK.

## Politics

**1.** Politics is about the way society is organised ie. government.

**2.** From the 1500's on, the English Kings and Queens encouraged Protestant people from England and Scotland to move to Ireland. They did this because they thought that these people would be more loyal than the

Catholic people living in Ireland already. This is called the Plantation. It happened mainly in the north of Ireland.

**3.** For many years in Ireland if you were not a member of the Church of Ireland then you were not allowed to be in politics. In 1798, Catholics and Presbyterians came together as the United Irishmen, to revolt against this Anglican domination.

**4.** The Easter Rising in Dublin in 1916 was a rebellion against the British government to give Ireland its independence. Many Protestants in the North had long been against Home Rule for Ireland. Home Rule proposed to give Ireland its own Parliament within a United Kingdom framework. In 1921 a border was made to separate the new 'Free State' of Ireland from the new 'Northern Ireland'. Each was given its own government. The Northern Ireland government was based at Stormont from 1932.

**5.** The Free State became a country outside the British Commonwealth in 1949 (The Republic of Ireland). Northern Ireland continues to be part of the United Kingdom of Great Britain and Northern Ireland.

**6.** Unionist is a name given to people living in Northern Ireland who want to remain part of the UK. They are usually also Protestant.

**7.** In 1972, after protests, marches and violence from both sides the British government decided to end the Northern Ireland Parliament that was exclusively controlled by Unionists (who held the majority of seats and were nearly all Orangemen).

**8.** In 1998 the British government returned power to a Northern Ireland Assembly after an agreement based on equality, power sharing and inclusion of different identities. The Assembly has suffered extended periods of suspension since 2002.

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# Facilitator's Facts Sheet 2

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## Being Roman Catholic in Northern Ireland

There is no one Catholic identity in Northern Ireland, not every Catholic person thinks or acts the same way. Some things that are linked to being Catholic in Northern Ireland are not found in other places. We will look at Catholic identity in three parts: **Culture, Religion** and **Politics**. These three factors sometimes overlap.

### Religion

The word 'Catholic' means 'universal' and was originally used to describe the whole Christian Church. Being Catholic in Northern Ireland can have other meanings attached to it.

**1.** In 1054 the Eastern Orthodox and Western (Latin) churches separated. In the 1500's the Latin Church divided again into the Catholic and Protestant Churches.

**2.** When England took power in Ireland, the Anglican Church became established in Ireland as in England. Most people in Ireland were still members of the Catholic Church and wanted to stay that way. In 1869 the state Church of Ireland was 'dis-established' ie. there was no longer a state church and people had more freedom to worship as they wanted.

**3.** The worldwide leader of the Catholic Church is the Pope. Catholics believe that the Pope follows in the line of St. Peter, and that his authority can be traced back to the Gospels when Jesus gave Peter the title of the rock "and on this rock I will build my Church." (Matthew 16 v 18)

**4.** The Catholic Church in Ireland is part of the worldwide Roman Catholic Church.

**5.** The Catholic Church believes that God speaks to the world through the Word of God (Scripture) and the Sacraments. The Catholic Church has seven sacraments (ceremonies regarded as an outward sign of God working in people's lives in a special way). They are Baptism, Confirmation, the Eucharist, Reconciliation, Anointing of the Sick, Holy Orders, and Marriage.

**6.** Easter is an important time in the Catholic Church, preparation for which begins on Ash Wednesday at the beginning of Lent. Lent is a time of sacrifice remembering the 40 days that Jesus fasted in the desert. People may traditionally give up things during Lent. Holy Week leads up to Easter Sunday when the resurrection of Jesus is celebrated.



**7. Roman Catholic and Protestant Churches** do have differences eg. Scriptures and tradition, church authority, the role of Mary, but officially they agree that they are both part of the Christian religion. They share the Bible, Creeds (summaries of faith) and a common loyalty to Jesus. In the last 40 years since Vatican II, the Catholic Church has addressed many of the issues of theological disagreement.

**8.** Today in Northern Ireland there are many different religions (Hindu, Buddhist, Muslim etc.) as well as many Christian denominations.

## Culture

This is made up of the things that people do together that express their shared identity eg. music, leisure time, events, fashion etc.

**1. Sports:** Many Catholics in Northern Ireland are members of the Gaelic

Athletic Association (GAA). The GAA promotes games that are considered to be especially Irish and 'Gaelic' such as Hurling and Camogie, Gaelic Football and Handball. They also promote the Irish Language and Dance.

**2. Music:** Irish traditional music is similar to Scottish music. Many Catholics learn and play traditional instruments like the tin whistle, the Harp, the Irish Pipes (or Uilleann Pipes) or the Bodhran (or Irish drum). It is the music which accompanies Irish dancing.

**3. Saint Patrick's Day:** On the 17th March St. Patrick's day is celebrated. This is a day when many people, both Catholic and Protestant celebrate Patrick who is said to have brought Christianity to Ireland. It is a day when many Catholics celebrate the Irish culture through music, sport and Irish dancing. The traditional symbol worn on that day is the Shamrock.

**4. Easter Monday:** Some Catholics in Northern Ireland celebrate the Easter Rising on Easter Monday. The Easter Rising in Dublin in 1916 was a rebellion against the British Government to give Ireland its independence. Many Catholic, nationalist (*see below*) people remember this day as being an important part of their history as it shows the strong desire people had to see Ireland govern itself.

**5. 15th August:** The 15th August is a special Holy Day for Catholics when they mark the Assumption of Mary into heaven. It is the day when the Ancient Order of Hibernians march (a group associated with Nationalism and the defence of the Catholic Faith)

**6. Sacraments:** (*see religion*) The Sacraments can also be important cultural events especially First Eucharist, Confirmation and Marriage.

**7. Internment:** some Catholics remember a time in Northern Ireland's

history known as Internment. This was when people (mostly Catholics) were put in prison only on suspicion of terrorism (no proof was needed). There is a special day of Commemoration on 9th August.

## Politics

Politics is about the way society is organised ie. through government.

**1.** From the 1500's Protestant England sought to take control over what was still Catholic Ireland. As more control was gained the Catholic population suffered at different times through loss of land (given to Protestant settlers and landowners loyal to England), religious laws (only the Church of Ireland was recognised), and denial of certain rights etc.

**2.** 1916 Easter rising: Many Irish Catholics (and Protestants too) felt that Ireland should have more control over its own affairs. A 'rebellion'

took place at Easter, 1916. Although the rebellion was defeated it became a significant inspiration in the struggle for Irish independence. Many Protestants in the North had long opposed Home Rule for Ireland. In 1921 a border was made to separate the new 'Free State' of Ireland from the new 'Northern Ireland'. Each new state was given its own government.

**3.** The Free State became a country outside the British Commonwealth in 1949 (The Republic of Ireland - official flag is the Green, White and Orange 'tri-colour').

**4.** Many Catholics living in the new Northern Ireland were unhappy about Ireland being divided (Partition) and being governed from Belfast where all the power was in the hands of Unionist Protestants.

**5.** In 1972, after protests, marches and violence from both sides the British government decided to end

the Northern Ireland Parliament that was exclusively controlled by Unionists (who held the majority of seats and were nearly all Orangemen).

**6.** In 1998 the British government returned power to a Northern Ireland Assembly after an agreement based on equality, power sharing and inclusion of different identities. This Assembly has suffered from extended suspensions since 2002.

**7.** A Nationalist in Ireland is someone who would like Ireland to become a unified, independent country by peaceful, constitutional means.

**8.** A Republican is a nationalist, traditionally in the physical force tradition, with roots that go back to the 1798 Rising led by the United Irishmen of whom Wolfe Tone, a nominal Anglican, was a key leader. Modern Irish Republicanism was founded in the 1790s by radical Belfast Presbyterians.

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# Definitions

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## STEREOTYPE

*Simplifying judgements about a certain group of people so that we see all members of that group as having certain (usually negative) traits.*

## DISCRIMINATION

*Negative or positive prejudice turned into social and/or political action and behaviour.*

## PREJUDICE

*Negative feelings or attitudes about a group or individual without reasonable knowledge or experience of that person or group.*

## BIGOTRY

*negative feelings or attitudes about an individual or a group even with knowledge and experience of that person or group.*

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# Group Exercises

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## The River Story

**Taken from 'Who We Are - Dealing With Difference' (Yvonne Naylor), a project of the Irish School of Ecumenics (Trinity College Dublin). First heard at Corrymeela...**

There was once a land that was divided by a very deep river. On the right bank of the river lived a tribe of people who grew cabbages and reared pigs, and they enjoyed eating cabbage stew. On the left bank of the

river lived a tribe of people who grew potatoes and reared sheep, and they ate potato pie.

One day the people on the right bank of the river decided to have a party and they held a huge procession. They put up decorations everywhere, banged big drums and danced about a lot. Then they made speeches and let off fire works.

The beating of the drums attracted the attention of the people on the left bank. They found the noises threatening and thought the drums were war drums; the fire works gunfire and the speeches war cries. They decided to build a wall to defend themselves.

When the people on the right bank saw a wall being built by the people on the other side of the river they thought they must be preparing for war, so they thought they had better build a wall too.

The King of all the land was very sad as he looked at what was happening to the people and sent his trusty servant to see what he could do. Michael set off on his boat up the river and decided to do some fishing. He took some of the fish he caught to one side of the river and lit a fire and began to cook them. Some of the people who smelt the cooking were curious and thought the food smelt really good. They watched Michael for a while and then asked if they could share some of this new food. They enjoyed the fish and asked Michael where he had got it. He told them that the fish came from the river and that the best ones were found in the middle.

Michael left them and paddled across the river on his boat to the people on the other side, taking the rest of the fish he had caught. In a similar way the people, attracted by the smell of the cooking, were curious to taste the new food and were happy to learn that the fish could be caught



in the river and that the best place to fish was definitely in the middle. Then he left them and returned to the King to let him know how he had got on.

The people on both sides of the river who had enjoyed the new food, decided to try a bit of fishing themselves. At first they fished off the wall. Then they remembered what Michael had said- that the best fish were to be found in the middle of the river. So they built a pier out of the bricks from the wall and walked across it towards the middle of the river.

It was at the end of the two piers one day that two people from the different banks of the river met and eventually started to talk about the size and variety of fish they were catching and to share stories about where the best places were to find them. Then as trust between them grew, the conversation turned to stories about themselves and what they thought of one another. They laughed

about the way they had misunderstood one another and thought it was time the people on both sides of the river found out the truth about themselves.

The King was very happy.

## Cave Rescue

*Info Sheet (Source unknown)*

### You are members of a professional rescue team...

which has received a report that an adventure party of 8 people has been stranded inside an isolated sea cave some distance along the uninhabited coast. You know that by the time you reach them time will be running out. The stranded party can only be winched to safety, one at a time, through a hole in the cave roof. You will only have enough time to rescue four people before the cave is filled with seawater, condemning the other four people to almost certain death. Your journey to the cave will take fifteen minutes by helicopter. During this time you must

decide as a group the order in which the stranded people are to be rescued, ie. who lives and who dies! You have been given some basic information about each of the people, which may help you to decide.

#### **Judy Keller, 34**

Married, three children, Director of a failing company, has a conviction for fraud. She is suffering from a treatable form of cancer.

#### **Dr Sophia Hofferan, 64**

World-renowned Scientist. Divorced, with no children. She is on the verge of discovering a cure for a rare fatal illness.

#### **Sally Brown, 21**

Single. A Model, promising actress and social starlet. Comes from a large working class family who rely on her financial support. She fronts the PR campaign for a global charity.

#### **Brian Robertson, 40** (*group leader*)

Outdoor Pursuits Instructor. Devoted family man, with five young children. He is skilled in survival techniques.

#### **Geoff Marting, 35**

Married, no children. Works for the International Red Cross, doing vital humanitarian work in war torn parts of the globe.

#### **John Herbert, 70**

Highly respected and admired, retired diplomat. Remains influential in world affairs. Wife is deceased. Has three daughters and 8 grandchildren.

#### **Ian Bryans, 28**

Army Captain, highly trained (world class parachutist and marksman). Married with two kids, one of which is seriously ill.

#### **Dr Rodney Spiers, 38**

Top Surgeon, has pioneered a new life saving operation. Divorced with no children.

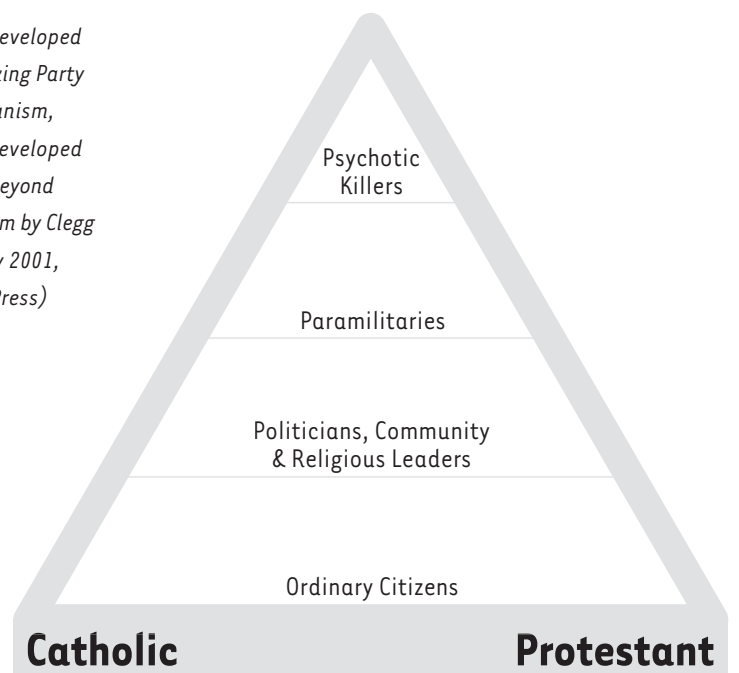
# The Pyramid Model

## What is it?

The Pyramid provides an image of how sectarianism is supported by, and related at, a number of levels in our society. As we go up the pyramid the sectarianism can be easier to see and possibly more violent. People often blame the level above them for sectarianism but each level depends on the one below it for support, for example, by doing nothing to challenge their leaders, citizens support them or by what they say politicians and religious leaders can provide support for paramilitary activity.

The structure is also held in place by the centre pole of division between the two sides.

*(Pyramid developed by the Working Party on Sectarianism, 1991-93, developed in Moving Beyond Sectarianism by Clegg and Leichty 2001, Columbia Press)*



## The Ripple Effect

(Adapted from 'the Tao of Leadership'  
1985 John Heider)

### Do you want to be a negative or positive influence in the world?

We can create a negative ripple of sectarianism or racism or we can create the positive ripple of inclusion and mutual understanding.

First, let's challenge ourselves and our own prejudices. We need to believe that we can make a difference and that love conquers all. If you do that, you will earn respect, and be a powerful influence. Thus we become effective positive ripples of change.

Your behaviour influences others through a ripple effect. A ripple effect works because everyone influences everyone else.

### Powerful people are powerful influences

*If your life works,  
you influence your family!  
If your family works,  
your family influences the community!  
If your community works,  
your community influences our Nation!  
If your nation works,  
your nation influences the world!  
If your world works,  
the ripple effect spreads throughout  
the cosmos.*

Remember that your influence begins with you and ripples outward so be sure that your influence is both effective and natural.

### How do I know this works?

All growth spreads outward from an effective strong heart (like the ripple). You are that heart.

Hopefully you can be the stone that causes a positive ripple effect in your family, youth group, school, community or country.



# Strangers in a Strange Land *(Drama)*

(from '50 Drama  
Sketches for Youth'  
by Nick Page (Kings-  
way, £8.99) used  
with kind permission)

One and two are slightly elderly women. They are sitting chatting over a cup of tea...

**One:** *Look no one could call me an intolerant woman.*

**Two:** *Of course not.*

**One:** *Live and let live, that's always been my motto.*

**Two:** *Certainly has, certainly has.*

**One:** *The world would be a better place if we all just showed a little bit more respect.*

**Two:** *Exactly.*

**One:** *All I'm saying is, why do these asylum seekers have to come here?*

**Two:** *Are they here then?*

**One:** *They are all over the place, flooding in in unprecedented numbers.*

**Two:** *Oh. Why is that then?*

**One:** *Just because we have a better standard of living, that's why. It's called 'economic migration'. They are here to take our jobs.*

**Two:** *Oh. (Pause) Well, I don't mind...*

**One:** *What?*

**Two:** *I don't mind if they take mine. I'm fed up with it. Standing out there, facing hordes of dangerous creatures coming at you from all directions, and all the time dealing with huge amounts of toxic waste.*

**One:** *What do you do then?*

**Two:** *I'm a dinner lady. They can do that if they want.*

**One:** *No, you're missing the point. If they take your job what are you going to do then eh? How are you going to make a living?*

**Two:** *Oh, I see*

**One:** *And it's not as if their stories are real, now take that couple...*

**Two:** *(Interrupting) Pop Star.*

**One:** *(Surprised) Sorry?*

**Two:** *I'd like to be a pop star.*

**One:** *What are you on about?*

**Two:** *Well, if they do my dinner lady job, I could be a pop star.*

**One:** *No, you don't understand...*

**Two:** *Or a supermodel*

**One:** *No, listen...*

**Two:** *(Ignoring her) I could do the*

walk and everything. I mean super-models don't have to dish out mashed potato do they?

**One:** You're missing the point. You can't be a pop star.

**Two:** Why not?

**One:** Well for one thing you've got a voice that sounds like a hippo with a cold and, for another thing, the asylum seekers will have got there first. They'll be the supermodels and the dinner ladies and the pop stars. That's why they have come. To steal our work because they're poor and we're rich.

**Two:** Well... we are quite well off in this country aren't we?

**One:** We are indeed and that's the point. We have to keep it that way. That's our hard earned wealth. But they come over with their stories of political persecution...

**Two:** Oh. Poor things.

**One:** No, you see, that's just it. I mean take that couple over there, the couple with the baby. Came this morning. They 'claim' they can't go home. They 'claim' their country's leader will kill the boy. Ridiculous! They're just peasants, anyone can see that.

**Two:** But if they haven't got anywhere else to go...

**One:** Oh, don't be daft. There is always somewhere else to go, as long as it's not here. I mean, you'd think we'd learn. We've had huge waves of immigration in the past and look what happened: frogs, boils, flies, rivers of blood. It was a nightmare.

**Two:** Yes, well, as I recall we did mistreat them...

**One:** That is just namby-pamby liberal propaganda. Those Israelites were born to be slaves. All I'm saying is that we don't want to risk damag-

ing the economic miracle that is First Century Egypt. And as for Herod wanting to kill that baby boy, that's all just ridiculous. It's obviously a trumped-up story to get them their papers.

**Two:** Well I feel sorry for them. Look at her- she's just a kid and already a refugee.

**One:** You're too soft so you are. If it were down to me I'd send them all back where they came from. After all, it's not as if they are anyone important.

**Freeze. Exit**

## The Story of the Rainbow

**Anne Hope's (1978) story, based on an Indian legend, is often used as a helpful illustration on diversity...**

Once upon a time, all the colours in the world started to quarrel; each claimed that she was the best, the most important, the most useful, the favourite...

**Green said:** "Clearly I am the most important. I am the sign of life and of hope. I was chosen for grass,

trees, leaves - without me all the animals would die. Look out over the countryside and you will see that I am in the majority."

**Blue interrupted:** "You only think about the earth, but consider the sky and the sea. It is water that is the basis of life and this is drawn up by the clouds from the blue sea. The sky gives space and peace and serenity. Without my peace you would all be nothing but busybodies."

**Yellow chuckled:** "You are all so serious. I bring laughter, gaiety and warmth into the world. The sun is yellow, the moon is yellow, the stars are yellow. Every time you look at a sunflower the whole world starts to smile. Without me there would be no fun."

**Orange started next to blow her own trumpet:** "I am the colour of health and strength. I may be scarce, but I am precious for I serve the inner needs

of human life. I carry all the most important vitamins. Think of carrots and pumpkins, oranges, mangoes and pawpaws. I don't hang around all the time, but when I fill the sky at sunrise or sunset, my beauty is so striking that no one gives another thought to any of you."

**Red could stand it no longer. He shouted out:** "I'm the ruler of you all, blood, life's blood. I am the colour of danger and of bravery. I am willing to fight for a cause. I bring fire in the blood. Without me the earth would be as empty as the moon. I am the colour of passion and love; the red rose, poinsettia and poppy."

**Purple rose up to his full height. He was very tall and he spoke with great pomp:** "I am the colour of royalty and power. Kings, chiefs and bishops have always chosen me for I am a sign of authority and wisdom. People do not question me - they listen and obey."



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**Indigo spoke much more quietly than all the others, but just as determinedly:**

“Think of me, you all become superficial. I represent thought and reflection, twilight and deep waters. You need me for balance and contrast, for prayer and inner peace.”

And so the colours went on boasting, each convinced that they were the best. Their quarrelling became louder and louder. Suddenly there was a startling flash of brilliant white lightning; thunder rolled and boomed. Rain started to pour down relentlessly. The colours all crouched down in fear, drawing close to one another for comfort.

**Then Rain spoke:** “You foolish colours, fighting among yourselves, each trying to dominate the rest. Do you not know that God made you all? Each for a special purpose, unique and different. He loves you all. He wants

you all. Join hands with one another and come with me. He will stretch you across the sky in a great bow of colour, as a reminder that he loves you all, that you can live together in peace (a promise that he is with you and a sign of hope for tomorrow).”

And so whenever God has used a good rain to wash the world, He puts the rainbow in the sky, and when we see it, let us remember to appreciate one another.

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# Contact Speakers

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## Speakers from Ethnic Minority Groups

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### **NI Council for Ethnic Minorities**

3rd Floor, Ascot House  
24-31 Shaftesbury Square  
Belfast BT2 7DB  
**Tel:** 028 9023 8645

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### **Al-Nisa Association NI**

*(A Muslim Women's Support Group)*  
c/o 46 Mount Eden Park  
Belfast BT9 6RB  
**Tel:** 028 9066 4465

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### **Belfast Islamic Centre**

38 Wellington Park  
Belfast BT9 6DN  
**Tel:** 028 9066 4465

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### **Belfast Jewish Community**

Wolfson Centre, Somerton Road  
Belfast BT15 3LH  
**Tel:** 028 9077 7974

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### **Belfast Travellers' Education and Development Group**

12-2 Blackstaff Complex  
77 Springfield Road  
Belfast BT12 7AE  
**Tel:** 028 9020 3337

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### **Chinese Welfare Association**

133-135 University Street  
Belfast BT7 1HP  
**Tel:** 028 9028 8277

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### **Indian Community Centre**

86 Clifton Street  
Belfast BT13 1AB  
**Tel:** 028 9024 9746

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# Consent Form

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## Section 1

To be completed by participant  
(BLOCK CAPITALS PLEASE)

Name \_\_\_\_\_

Age \_\_\_\_\_

Address \_\_\_\_\_

Town \_\_\_\_\_

Postcode \_\_\_\_\_

Home No. \_\_\_\_\_

Mobile \_\_\_\_\_

### Contact in case of Emergency

Name \_\_\_\_\_

Home No. \_\_\_\_\_

Mobile \_\_\_\_\_

## Section 2

### Parental Consent

If you are under 18 years of age this section must be completed by a parent/guardian.

I give permission for the above to participate in \_\_\_\_\_ at \_\_\_\_\_

This permission extends to all aspects of the programme including out of centre trips and all activities within the centre.

Name of Parent/Guardian \_\_\_\_\_

Signature \_\_\_\_\_

Date \_\_\_\_\_

## Section 3

### Medical

Does the participant suffer from any illness, allergy etc. **Yes/No**

If **Yes** please give details...

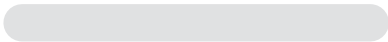
Is the young person on any medication?

**Yes/No**

If **Yes** please give details...

Does the participant have any special dietary needs? **Yes/No**

If **Yes** please give details...



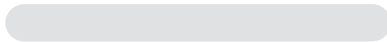
In the event of an accident or illness the Leader will be guided by the decision of a trained First Aid Personnel/Doctor in attendance, do you agree with this? **Yes/No**

*Signature Parent/Guardian:* \_\_\_\_\_

*Date:* \_\_\_\_\_

Throughout the duration of this Programme the participants may have their photographs taken which may then be used for publicity purposes. This could include publication in our newsletter, annual report, or on our website or notice boards.

Are you willing that your son/daughter's photograph is taken for these purposes? **Yes/No**



*Signature Parent/Guardian:* \_\_\_\_\_

*Date:* \_\_\_\_\_

Thanks for taking the time to complete this Consent Form. All information will be kept confidential

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# Evaluation

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## Ideas

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### Written

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Write the evaluation questions on the flipchart eg. what did you like tonight, what did you not like. Provide the group with pens and paper to answer the questions (or post-it notes to put on the flipchart).

Prepare evaluation sheets to give to group to fill in.

Copy the evaluation sheet overleaf to give to group to fill in.

Give people a quiz to evaluate what knowledge the group members have obtained.

### Written and visual

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Give the group a page of faces expressing different feelings. Ask them to tick or circle an expression that shows what they thought about the night and write why.

Give the group a page with a simple body shape on it. Ask them to write the following:

**Head** What did you learn?

**Stomach** How did it make you feel?

**Feet** What would you like to explore in the future?

### Movement

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Ask the group members to put their hands behind their back and using their fingers, give the night a rating

out of 10. Ask participants to reveal their hands and make their score visible. Ask people why they gave the rating as they did.

Put the numbers, one to ten, or feelings faces on the wall and ask people to stand by those that they agree with. Ask why.

## Evaluation Sheet

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It would be a great help if you could answer the following questions. Use the score line to help you – put a circle around the number you choose.

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<b>1: Not at all</b>	<b>4: A good bit</b>
<b>2: Not much</b>	<b>5: A lot</b>
<b>3: A little bit</b>	

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### Question 1

Did you learn anything new from participating in the programme?

1 2 3 4 5

What did you learn?

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### Question 2

Did the programme help you to build relationships with people from a different community?

1 2 3 4 5

How did it help or not help?

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### Question 3

Did you have a chance to talk/learn about things that were interesting or challenging to you?

1 2 3 4 5

What did you find most challenging in the programme?

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### Question 4

What have you enjoyed most about the programme?

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### Question 5

What have you least enjoyed about the programme? What would you change? How could the programme be improved?

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*Thank you for taking the time to fill in this evaluation.*

