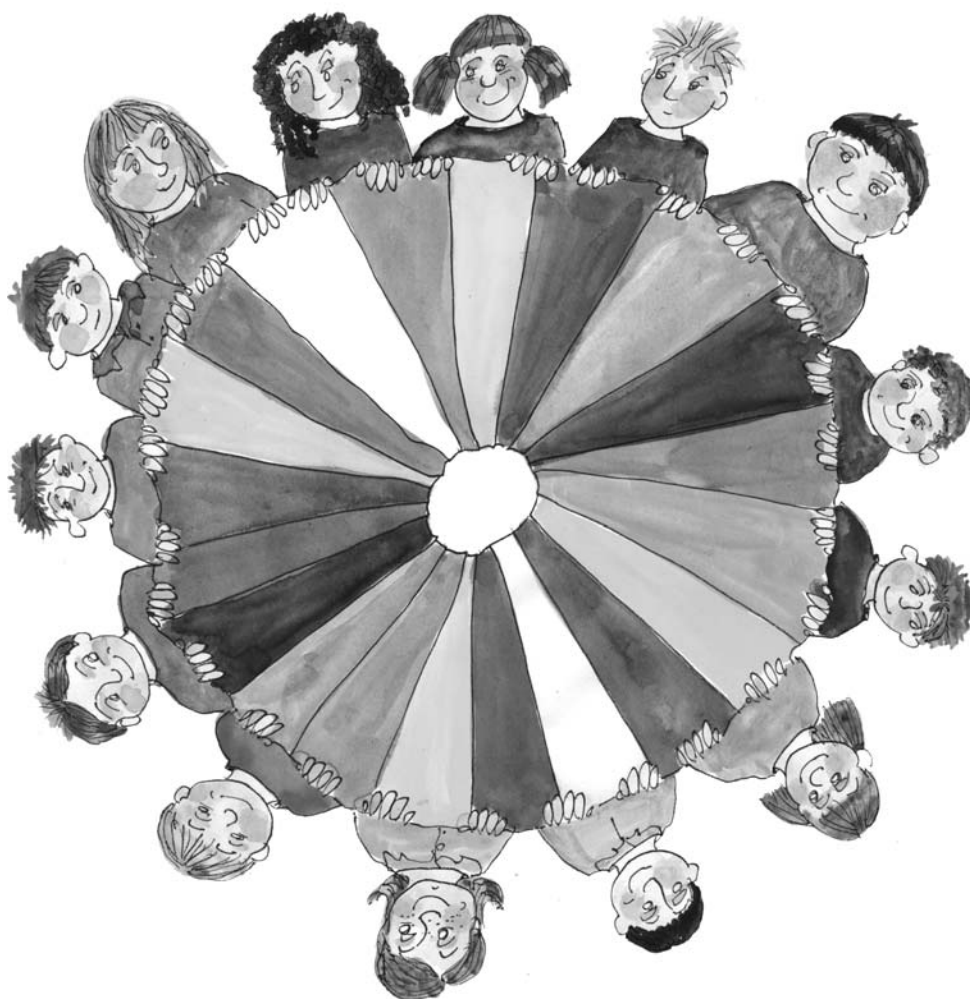


WHO WE ARE - DEALING WITH DIFFERENCE



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Introduction

Who We Are - Dealing With Difference

Between 1995 - 2001 Cecelia Clegg and Joseph Liechty, Irish School of Ecumenics, carried out some research in order to better understand sectarianism and ways of moving beyond it. The results of this research and their insights are published in a book, 'Moving Beyond Sectarianism', Columba Press, Autumn 2001.

Aims of the Resource Pack

- * To make available practical, attractive, experiential and multi-media resources, appropriate to both school and youth settings, which will facilitate the exploration of some key issues and themes from the research project 'Moving Beyond Sectarianism'

General Aims

- * To develop children's and young people's understanding of 'who we are', exploring identity and belonging at both individual and community level
- * To develop an understanding of own and other's feelings and emotions
- * To promote positive identity
- * To consider similarities and difference within and between communities
- * To develop skills for handling conflict and 'dealing with difference'

Acknowledgements

Many people contributed towards the preparation and production of this resource pack:-
The Who We Are - Dealing With Difference Steering Group

| | |
|-----------------------------|---------------------------------------|
| Carolyn Lowry | BELB |
| Bernie Kells | CCEA |
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| Craig Sands | Youthlink |

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The Who We Are - Dealing With Difference Piloting Group

Schools

| | |
|-------------------------|------------------------------|
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| | |
|-------------------------------|------------------------|
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How to Use the Resource Pack

Who We Are – Dealing With Difference

This resource pack examines sectarianism and a number of related issues around personal development and local citizenship and they are organized under three main headings and a sub-heading:-

WHO WE ARE

learning about:- ✦ sectarianism
✦ identity - own; family; community
✦ belonging

Sub heading

learning about:- ✦ historical roots

WE ARE

learning about:- ✦ identity and belonging
✦ making and using worship resources

DEALING WITH DIFFERENCE

learning about:- ✦ feelings
✦ difference
✦ conflict
✦ processes

The sections are divided with icons for easy reference and in each of the sections there is a synopsis of the main research findings and a bibliography to help you.

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INTRODUCTION

Getting started

Curriculum links

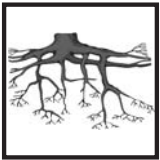
Skills and Training



WHO WE ARE

Understanding Sectarianism

The Definition



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Bibliography



SYNOPSIS OF THE MAIN RESEARCH FINDINGS



WE ARE

Worship resources

Bibliography



SYNOPSIS OF THE MAIN RESEARCH FINDINGS



DEALING WITH DIFFERENCE

The Feelings Book

Activity sheets

Feelings worksheets

Bibliography



SYNOPSIS OF THE MAIN RESEARCH FINDINGS

GETTING STARTED

This resource contains material for teachers and youth workers to use with children and young adults focusing on sectarianism and ways of moving beyond it.

It is strongly recommended that anyone wishing to use activities in this resource in either the formal school or informal youth sectors, and not familiar with 'circle time'; small group work; and experiential, action-based learning with young people, seek and attend some training before using them. There are a number of organizations that provide such training and they are listed in the skills section of this introduction. For further reading, there is also a separate bibliography provided, in each of the three sections.

Where you start with the work will depend on:-

- * your own readiness for it
- * your preparation and training
- * how well the work fits into an existing curricula to which you are already committed
- * your knowledge and perception of the needs of the group

How you use the resource will depend on:-

- * how much time you have available
- * the size of your group
- * how the work you do fits into the whole school or whole youth and community plan
- * how both the activities and their evaluation fit into the curriculum you need to follow
- * how progressive your work is

When you use these resources remember:-

- * prepare and evaluate each session. The PROCESS is as important as any perceived end result
- * participants also need preparation before they undertake this work
- * evaluate early, change if necessary
- * STOP if you think something isn't working
- * closure is important - end on a positive note
- * confidentiality - warn young people about the vulnerability that goes with sharing a story. Support may not be available
- * join a support network for yourself - this is not easy work. (There is a list of organizations in the skills section that might be able to help.)
- * give time to preparing the working environment. (See next section).

These resources are very focused on sectarianism and are intended to be part of a whole approach to Community Relations work. There are many other groups involved in Community Relations work, in both the statutory and voluntary sectors, and representatives of some of those groups have been partners in both the steering and the piloting of these resources, and they are listed in the acknowledgements. Each section has a Bibliography including materials produced by other organizations that will compliment, enrich and extend the reach of these.

It is also important to consider how both yourself, and the group you are working with, are going to progress and allow the work you do in this and any other resource to be sustained over space and time.

- * How is the work that you do going to be passed on to others?
- * How does the work that you do continue over time?

GAMES OR LEARNING ACTIVITIES

THE LAYOUT OF THE ROOM

The optimum layout for warm-up learning activities, information sharing and small group work is an open circle with no desks, chairs, or bags between the participants (students/young people and teachers/youth workers). This may be the first time teachers and students have worked together in such an informal atmosphere and some may find it uncomfortable at first. Usually such discomfort is short lived. Be clear about your aims and objectives, realistic about your experience and aware of your own strengths and weaknesses. The preparation of the students and support staff for the activity and its closure are important.

- * Are you aware of the difficulties that might emerge for you from an activity? It might be a good idea to try it out with colleagues first of all
- * Are you prepared for the responses/questions/discussion that may emerge from the activity?
- * Are the students prepared ie. are they clear about the aims of the activity?
- * Are other leaders/classroom assistants prepared/clear?
- * Will there be enough time for everyone who wishes to participate?
- * Will the space within the room be sufficient and appropriate for the activity?
- * Will there be an opportunity for a review or follow-up if necessary?

THE GAMES

THE GAMES

All of these exercises are important learning activities that we can use to help the process of relationship building in our work. Different games have different aims and outcomes and can be employed for many different purposes. It is important not to undervalue them or to use them inappropriately.

- * Icebreakers - As the name implies they help a group of new individuals to "break the ice", or a group who know each other within a formal classroom situation to get ready to meet in a new way in a less formal situation. These games are great levellers, bringing staff and students; facilitators and participants to the same level. Trainers/learners together.
- * Name Games - Again as the name implies these games are for learning each other's names. Participants can decide by what name they wish to be known by the rest of the group and communicate that in a fun way.
- * Group dividers - These games help to split up a large group into smaller groups of 8 -10 for the purposes of getting to know each other better. They can randomly or more deliberately split a group according to the aims of the activity.
- * Co-operation and group-building exercises - These help group members to see how the participation and sharing of the variety of gifts of each individual member is important to the well being of the whole group.
- * Trust exercises - These exercises can be used by a group wishing to build upon some of the knowledge they already have of one another. People are more free to tell their stories when they feel security and trust within the group.
- * Energisers - These are used for raising the motivation and energy level in a group. They help the group to focus on the tasks facing them.

Some of these exercises may work well for one group and not so well for another. Take into account any possible restrictions (eg. if there is someone with a physical difficulty in the group) and do as much advance planning as possible. Examples of some of these games are given in the Moving Beyond Sectarianism resource pack for Young Adults and there are books of games available for purchase (see bibliography)

A few Playchute games and background information about their use is given in this pack with the aims for each, and resources needed.

LINKS WITH THE CURRICULUM

Who we are - Dealing with Difference - Key Stage 2

Personal Development

Consistent with CCEA's proposals for the revised primary curriculum, personal development is about the development of positive values and attitudes. It is very important that children have an opportunity to develop these naturally as a consequence of their investigations and guided critical reflection on the various issues. Learning therefore needs to be active, with children being encouraged to investigate issues for themselves, to suggest solutions and to make decisions based on what they have learned.

Personal development is comprised of three strands:

- * Personal understanding and health;
- * Mutual understanding in the local and global community;
- * Physical education.

The following grid outlines suggestions as to how you might use some of the activities from this pack to cover themes within the first two strands. Any of the activities need to reflect the context of individual schools and the interests of their students and teachers.

| Strand 1 - PERSONAL UNDERSTANDING AND HEALTH | ACTIVITIES |
|---|--|
| <p><i>Theme</i></p> <p>FEELINGS AND EMOTIONS</p> <ul style="list-style-type: none"> * Examine and explore their own and others feelings and emotions. * Know how to express and manage feelings in a positive and safe way. * Develop self-awareness, self-respect and self-esteem. * Know how to express their own views in unfamiliar circumstances. | <p>Dealing with difference section.</p> <p>Feelings book and worksheets.</p> |

| <p align="center">Strand 2 - MUTUAL UNDERSTANDING IN THE LOCAL AND GLOBAL COMMUNITY</p> | <p align="center">ACTIVITIES</p> |
|---|--|
| <p><i>Theme</i></p> <p>RELATIONSHIPS WITH FAMILY, FRIENDS AND AT SCHOOL</p> <ul style="list-style-type: none"> * Consider the challenges and issues that can arise at home, at school between friends, and how they can be avoided, lessened or resolved. * Examine ways in which conflict can be caused by words, gestures, symbols or actions. * Explore and examine what influences their views, feelings and behaviour. * Understand that rules are essential in an ordered community, and the need for different rules in different contexts. | <p>Who we are section - identity.</p> <p>The Definition of Sectarianism - games and discussion.</p> <p>Historical roots - shields; banners; flags; family trees; community maps; Scraps and Squares; and the house at Leck Corner.</p> <p>Dealing with Difference section</p> <p>Conflict styles</p> <p>The tools -</p> <p>Bifocal Vision</p> <p>Mitigation</p> <p>Approaches to dealing with difference</p> |
| <p><i>Theme</i></p> <p>RELATIONSHIPS IN THE COMMUNITY</p> <ul style="list-style-type: none"> * Appreciate the interdependence of people within the community. * Consider rights and responsibilities of members of the community. * Know about aspects of their cultural heritage including the diversity of cultures that contribute to Northern Ireland. * Recognise the similarities and differences between cultures in N. Ireland for example food, clothes, symbols and celebrations. * Acknowledge that people differ in what they believe is right and wrong. * Recognise that people have different beliefs that shape the way they live. | <p>Who we are section - identity</p> <p>The Definition of Sectarianism - games and discussion</p> <p>Historical roots - shields; banners; flags; family trees; community maps; Scraps and Squares; and the house at Leck Corner.</p> <p>We Are section</p> <p>Redeeming identity and belonging</p> <p>Dealing with Difference section</p> <p>Feelings book</p> <p>Activity Sheets</p> |

Who we are - Dealing with Difference - Key Stage 3

Teaching Local and Global Citizenship

Consistent with CCEA's proposed new citizenship programme, there are four key themes in Local and Global Citizenship:-

- * Diversity and Inclusion;
- * Human Rights and Social Responsibilities;
- * Equality and Social Justice;
- * Democracy and Active Participation.

The following grid outlines suggestions as to how you might use some of the activities from this pack to cover one of these themes - Diversity and Inclusion. Any of the activities need to reflect the context of individual schools and the interests of their students and teachers.

DIVERSITY AND INCLUSION

| DIVERSITY AND INCLUSION themes, possible topics and skills | ACTIVITIES |
|---|---|
| <p>THEMES/TOPICS</p> <p>Understand the ways in which Northern Ireland is a divided/diverse society and its roots.</p> <p>Understand the nature and consequences of cultural; ethnic/racial; and religious diversity; stereotypes and prejudice.</p> <p>Gain insights into own identity, attitudes and moral values.</p> | <p>WHO WE ARE</p> <p>The Definition of Sectarianism - games and discussion.</p> <p>Historical roots - shields; banners; flags; family trees; community maps; Patches and Scraps; and the house at Leck Corner.</p> <p>Who we are section - identity.</p> |
| <p>THEMES/TOPICS</p> <p>How the different groups can express their culture in respectful ways.</p> | <p>WE ARE</p> <p>Redeeming identity and belonging.</p> <p>Worship resources.</p> |
| <p>SKILLS</p> <ul style="list-style-type: none"> * to feel confident in myself and what I do. * to have respect for myself. * to understand and respect other peoples' feelings and thoughts. * to express personal views in a positive and non-threatening manner. * to manage conflict and seek positive alternatives to violence and avoidance. * to engage sensitively with controversial issues. * to take personal responsibility for own feelings, behaviour, actions. * to share ideas and opinions with others. * to cooperate with, listen and respond to others. * to challenge prejudice and stereotyping. * to resolve conflict in the playground and classroom. | <p>DEALING WITH DIFFERENCE</p> <p>Feelings book</p> <p>Feelings worksheets</p> <p>Activities</p> <p>Toy theatre</p> <p>Puppets</p> <p>Activity sheets</p> <p>Conflict styles</p> <p>The tools -</p> <p>Bifocal Vision</p> <p>Mitigation</p> <p>Approaches to dealing with difference</p> |

SKILLS AND TRAINING

The following organizations can offer advice and training on Community Relations work

Department of Education

The Community Relations Branch has delegated the responsibility for administration of the School's Community Relations Programme (SCRP) and the Youth Service Community Relations Support Scheme (YSCRSS) to the five Education and Library Boards. Each board has staff with a specific remit for EMU and Cultural Heritage and SCRP and other staff for YSCRSS. The Department also channel funding through the Youth Council for Northern Ireland, in the form of their Community Relations Youth Service Support Scheme (CRYSSS). This funding is specifically for headquarters youth organizations. The Youth Council has a full time community relations officer.

Belfast Education and Library Board

Contact Tel (028) 9056 4000

South Eastern Education and Library Board

Contact Tel (028) 9056 6200

North Eastern Education and Library Board (Schools)

Contact Tel (028) 9448 2267

North Eastern Education and Library Board (Youth)

Contact Tel (028) 2566 2271

Southern Education and Library Board

Contact Tel (028) 3751 2200

Western Education and Library Board

Contact Tel (028) 8241 1411

The Youth Council

Offers advice and funding support to headquarter youth organizations

Contact John McCormick Tel (028) 9064 3882.

Web: www.youthcouncil-ni.org.uk

SKILLS AND TRAINING

JEDI

There is a partnership project in the youth sector known as JEDI (Joined in Equity, Diversity and Interdependence), which is working on policy, practice and training in the areas of community relations and education for citizenship. At the time of going to press there are no training resources or funding available through JEDI, but we advise that you visit the website at www.jedini.com for further information

Northern Ireland Council for the Curriculum Examinations and Assessment (CCEA) -
All subjects website www.ccea.org.uk

Corrymeela

Contact Fred Vincent (028) 9050 8080

Counteract

Contact Billy Robinson (028) 9023 7023

Evangelical Contribution on Northern Ireland (ECONI)

Contact Linda Gould (028) 9032 5258

NICE (Northern Ireland Children's Enterprise)

Contact Grainne McKenna (028) 9066 8867

The Irish School of Ecumenics

Contact Yvonne Naylor (028) 9037 3984
naylory@tcd.ie

The Mediation Network

Contact Maire Patton (028) 9043 8614

TIDES Training

Contact Mary Montague (028) 9020 3519

Workers Education Association

Contact Colin Neilands (028) 9068 7710

YMCA

Contact Mark Hammond (028) 9032 7757

Youthlink

Contact Paddy White Tel (028) 9032 3217

Northern Ireland Council for Ethnic Minorities (NICEM)

For training, advice, and resources on race relations and promoting diversity

Contact Karima Zahi Tel (028) 9023 8645

INNATE an Irish Network for Nonviolent Action Training and Education, is an informal network existing in N. Ireland and the Republic. It has available a variety of resources, including training materials on peace nonviolence and campaigning. It produces a monthly newsheet, Nonviolent News(10 issues a year).

Contact Tel/Fax (028) 9064 7106 e-mail innate@ntlworld.com

Website <http://members.tripod.co.uk/innate>

The Play Resource Centre

The Play resource Centre collects non-toxic materials on a regular basis from firms throughout N. Ireland for creative reuse, encouraging environmental awareness and providing resources for play, arts, and education. Membership is open to all groups working with children and young people. Courses also available.

Contact Deirdre Lavery Tel (028) 9035 7540 and

Frank Quinn - ABC course for resources for dealing with bullying through the arts.

Sole Purpose Productions

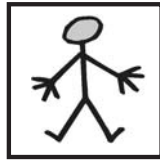
Sole Purpose Productions is a professional theatre company, which aims to investigate and illuminate social and public issues through theatrical writing and performances. For further information about how they can facilitate your group:-

Contact Dave Duggan and Patricia Byrne

The Playhouse, Artillery Street

Derry Londonderry, BT48 6RG

Tel. (028) 7127 9918



Who We Are

Contents of section

Understanding Sectarianism

Leader's notes

The Definition

Three games/activities for exploring aspects of the definition of sectarianism

Playchute Games

Puppets - the Can of Worms

Historical Roots

Leader's Notes

Activities:-

Museums

The Family tree

Diorama

Shields

Banners

Community Maps

Flags

Leck Corner - a miniature house

Patches and Squares

Who We Are bibliography

Relevant background information from the research *Moving Beyond Sectarianism*

Who We Are

Leader's/Teacher's notes

Understanding Sectarianism

Cecelia and Joe's definition of sectarianism could work, at least in a rough way, as a definition for nearly all the negative 'isms'. The line about 'religion' could be substituted for one about race or gender for example. In this section, a number of activities help to communicate the main characteristics of sectarianism, as identified in the definition, and these could be easily adapted to understand more about sexism or racism. There are activities to help us understand more about:-

Systems, because sectarianism is a system that involves us all.

Identity, because sectarianism arises as a distorted expression of identity, a human need we would do well to redeem and become more positive about.

Domination, because that is one of the destructive patterns of relating resulting from a distorted expression of our identity.

Tools - There are some **Playchute games** to help open up some discussion of one of the tools for understanding sectarianism, the pyramid; and a play for a drama or puppet session to help understand the dynamics of sectarianism.

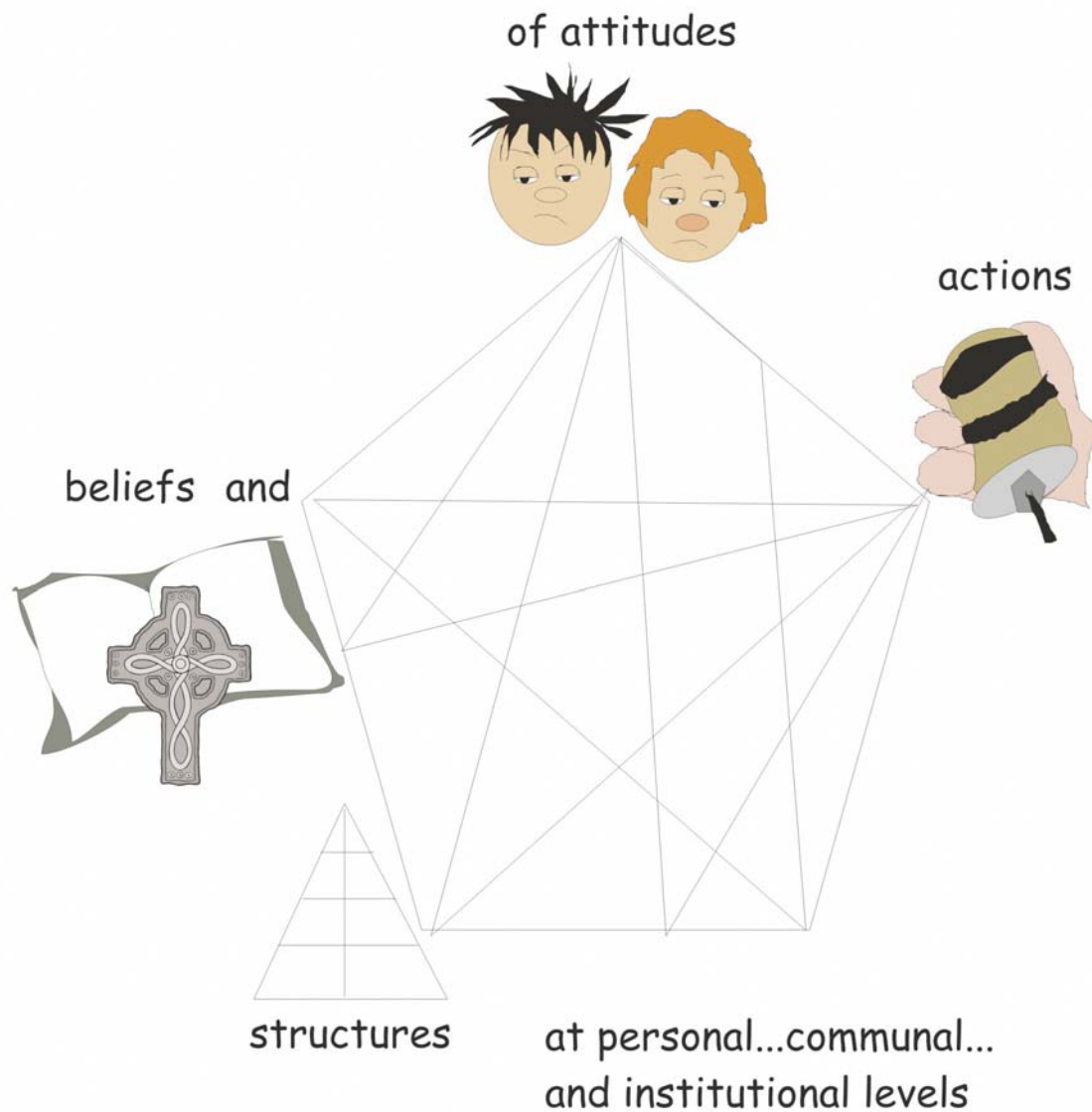
The Historical Roots

Sectarianism's tangled roots are both complex and persistent so a longer look at the sources of sectarianism may provide new insights and ways of moving beyond it. The activities in this section can be used on their own, or in connection with a visit to a museum or an education centre, and four in particular are mentioned. In the case of the latter, the materials would be seen as a way of extending what was learnt during a visit, to understand more about 'who we are' from the main findings of Joe and Cecelia's research. They include activities:-

- * Involving family trees; shields; banners; community maps; and flags.
- * The use of Diorama, a storytelling technique, particularly in connection with Springhill.
- * The use of Badges of identity and artwork particularly in connection with the miniature house at the Ulster Folk and Transport Museum.
- * The use of storytelling and symbols of remembrance in connection with the Island of Ireland Peace Park in Messines, Belgium.

The Definition of Sectarianism from the research findings of Drs J. Liechty and C. Clegg, Moving Beyond Sectarianism, Columba Press 2001, P102 - 103.

Sectarianism... is a system



which always involves religion and typically involves a negative mixing of religion and politics

WHO WE ARE

...which arises as a distorted expression of positive, human needs especially for...

belonging, identity and free expression of difference



and is expressed in destructive patterns of relating...

- * hardening the boundaries between groups
- * overlooking others
- * belittling; dehumanising; or demonising others
- * justifying of collaborating in the domination of others
- * physically or verbally intimidating or attacking others.

THE DEFINITION OF SECTARIANISM

'SECTARIANISM IS A SYSTEM.....'

The Wool Web - a system game

AIM

To understand more about sectarianism by learning more about systems, inter-connection and relationships

TIME

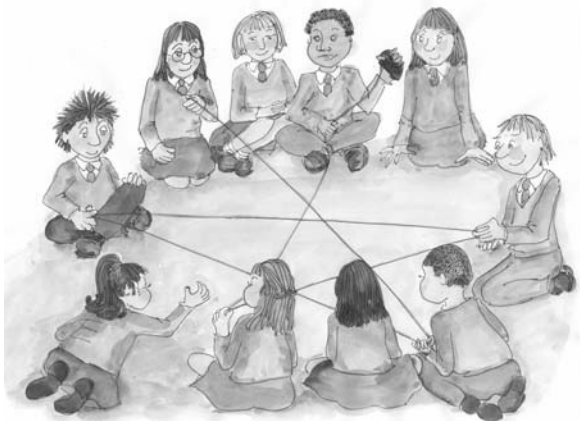
60 minutes

EQUIPMENT

One ball of wool

METHOD

- * Explain to the class/group that we are going to learn about what a system is. Hold up the word, 'system'. Can anyone say what it is? Ask for examples eg. electric systems; the blood system etc.
- * Divide the class/group into small groups of 8 -10.
- * Each group has a ball of wool.
- * The leader starts by explaining that each member of the group has to take on the role of someone who has something to do with the school - ie parent; secretary; teacher; student; caretaker; traffic patrol; classroom assistant; cook; head teacher etc.
- * The leader makes a connection with another member of the group by holding the end and offering the ball of wool to that person - eg. I'm a caretaker and I'm making a connection with a student because I keep the school clean and tidy for them and without them I wouldn't have a job. If the person agrees with the connection, they can catch the ball and look for a connection with someone else. If they don't agree the leader needs to look for another connection until there is agreement.
- * Each person in the group continues to make a connection with another member of the group until everyone has made a connection once and the leader ends up with the ball of wool again.
- * The visual effect is one similar to a spider's web. Allow the participants to pull on their bits of the web and observe how the others are connected. Explain that this is a system. With older groups, climbing string could be used and the children could lie supported on the web. What does this tell us about systems? Concepts of holding and falling?
- * Freeze the game occasionally and ask, 'What is happening?' or 'What are we learning about connections?'
- * Ask one of the group members to let go of the wool. What happens to the web? What does all this teach us about systems? Interdependence? The value of everyone in a community?



FOLLOW UP

Good and bad systems

Ask participants if they learnt anything more about systems, or connections.

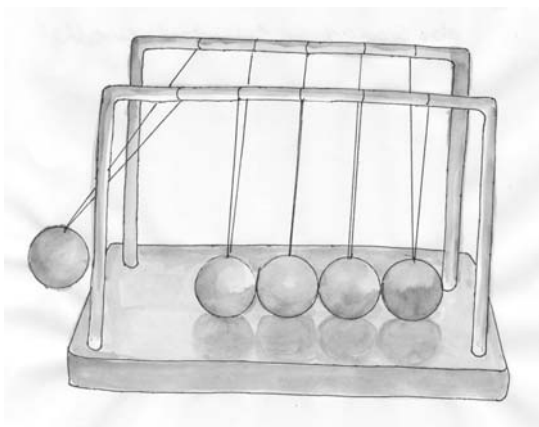
Introduce the concept of 'good' and 'bad' systems. Find examples of a 'bad' system eg. drugs; joyriding. Try the wool web again. Who are the different players in this system? Eg. The joy rider; the owner of the car; a policeman; a paramilitary; a victim of a road traffic accident involving the joy rider; parent/friend of the victim; an onlooker who does nothing; an onlooker who cheers when the car is taken etc. What more do we learn about systems?

Newton's cradle

The use of a Newton's cradle can bring increased participation in a discussion about systems.

Method

- * Play with the cradle, letting the group observe what happens when you pull up one ball and release, or pull up two.
- * Every action has an equal and opposite reaction - are there any parallels with the system of sectarianism?
- * Lift the middle ball out of the way - how does this affect the system? Every part of the system is important even that part that 'appears' to do nothing.
- * What does this tell us about the system of sectarianism? Try labeling each of the parts.



THE DEFINITION OF SECTARIANISM

'SECTARIANISM... ARISES AS A DISTORTED EXPRESSION OF POSITIVE HUMAN NEEDS ESPECIALLY FOR BELONGING, IDENTITY AND FREE EXPRESSION OF DIFFERENCE.'

Pieces of Identity - a jigsaw puppet

AIM

To understand more about, 'who we are'

To learn more about respecting difference

To learn more about group and individual identity

To nurture respect for difference

TIME:

60 minutes

EQUIPMENT:

Large pieces of card cut into the same number of pieces as there are people in the group, all numbered on the back for easy assembly; felt-tips; newspaper/magazine cuttings; glue, masking tape.

METHOD:

- * Either keep the participants in the groups they were in for the wool web or move them around into a different sub-group.
- * Give each participant within the group a piece of card cut from the whole shape for them to make their own picture reflecting a bit of their identity - sports; music; hobbies; murals; wildlife/environment; pets; cartoons; story (history); festivals; tourism (in NI) and famous people either gluing together the various newspaper/magazine cuttings of their choice or drawing or colouring in some of their own pictures; writing; graffiti etc. If group members are doing a collage, get them to cover the whole surface area of their piece with large pictures first and then add the smaller pictures on top; and cover the whole lot with varnish to keep them together.
- * Ask each member of the sub-group as they finish, to turn their own piece of work over and using the numbering on the back to help, stick their separate pieces together. Turn the larger piece over to reveal the diversity of difference within each sub-group.
- * Ask all of the subgroups to turn their pieces over and to follow the numbering system to join up all the larger pieces into one.
- * Turn the large piece over and look at the 'patchwork of difference'.
- * Remind participants that they have had some input at individual, small group and larger group level.



GETTING IT TOGETHER:

The large jigsaw can be any shape - circle; square. However each grouping could also have a different 'body part'. Putting the pieces of each body part together at the end, they could make a huge puppet, operated by rods or string.

FOLLOW UP

Discussion

Talk about identity - find out what the group have learnt about identity during this activity. If there is any laughing or 'put downs' of anyone else's piece, remind people of the contract.

Talk about the fact that we have lots of identities - gender, ethnicity and age as well as religion and culture.

Ask the group if their piece would have looked different five years ago. Talk about the fact that identity can change.

Wall mural puppet

When the various individuals and small groups join up their pieces, they could be in the shapes of various body parts. Attach the various body parts using paper fasteners or wire.

Suspend the 'puppet', attaching the head and body to a wall, notice board, or staircase and operate the limbs with rods, from the bottom or string from the top.

The group could write a script featuring their puppet. It would also be a good visual aid for a reading of the analogy Paul uses for the church in the letter to the Corinthians (1 Cor 12: 12-30).

Does this activity tell us any more about identity?



THE DEFINITION OF SECTARIANISM

'SECTARIANISM...IS EXPRESSED IN DESTRUCTIVE PATTERNS OF RELATING... JUSTIFYING OR COLLABORATING IN THE DOMINATION OF OTHERS'

The Beanbag Game

AIM

To understand more about competition and co-operation; cheating and fair play

To learn more about the rules we make and why

To understand more about the feelings involved in winning and losing

TIME

30 minutes

EQUIPMENT

Two buckets and beanbags; a coin; blindfolds and prizes

METHOD

- * Ask the participants to sit in two equal rows facing each other. A basket is placed at the end of each row.
- * Ask all the participants except for the two sitting nearest the leader to wear a blindfold. The two sitting nearest the basket will have their team's beanbag.
- * The leader/teacher tosses a coin, holding it so that each person nearest him/her sees it. They may need to be sitting on a chair.
- * If the coin comes down 'heads', nothing happens, if 'tails' the participants at each end nearest the leader communicate 'go' without speaking eg. by squeezing the hand of the person beside them. That person immediately passes this communication on to the end, and as soon as the one at the end feels the hand squeeze, they must drop the bean bag into their basket.
- * The leader praises the winning team, gives a reward (sweet) and says that the first team to get three wins will be able to change and make other rules themselves. They must announce any new rules to the entire group.

WHO WE ARE

QUESTIONS:

Ask participants how they felt whilst carrying out the activity?

How did the 'winners' feel?

How did the 'losers' feel?

What new rules did the 'successful' team introduce?

Were these fair?

Did everyone in that team agree?

DISCUSSION:

Discussion will focus on competition, the need for survival; and the wish for control of the 'winning' position.

Instead of having 'winners' and 'losers,' can we have a win/win situation too? How might this work?



PLAYCHUTE GAMES

Playchute games are very effective action-learning resources for small groups. As well as getting children and young people warmed up, co-operating and working together as a team, building trust, they also provide a way of getting into discussion later of some of the findings from the tools section of the research and the dynamics operating within the sectarian system. The optimum indoor venue for these learning activities is a room large enough to accommodate the size of the chute and a bit of space beyond. The circle the young people and children are standing in must be clear of desks, chairs and bags. Using the chute outside on hard playing areas will increase the risk of damage especially if it is walked/sat on.

Playchutes can be made or purchased. The one used in the piloting of these resources was purchased from:- Seamstress Ltd.,

23, Banbury Road,

Byfield,

Northants,

NN11 6XJ

Tel/Fax 01327 - 263933

e-mail: info@playchutes.com

www.playchutes.com

Seamstress also supply books of games for playchutes, some of which have been included in this section with their permission (See Bibliography section).

In this section you will find a few icebreaker games, followed by a couple of games that have been adapted to help open up some discussion within the group about one of the tools for understanding sectarianism, in this case the pyramid of sectarianism

WHO WE ARE

All chute users need to be aware of health and safety. Here are a few tips for leaders:-

- * Remind people of their own personal responsibility in taking part in parachute games.
- * Give a brief outline of what is going to happen
- * Check for suitable clothing/footwear
- * Check for any existing injuries/health problems
- * You need to be aware of individual group members at all times, particularly when they are under the chute, lifting it, or being lifted/moved on top of it.
- * Check the condition of the chute, ensuring that there are no holes for example that could trip people up. Any holes no matter how small should be patched immediately.
- * Take extra care if using the chute outside.
- * Warn about potential strain injury lifting/moving group members on the chute.
- * Design your own risk assessment for whatever activity you do and build it into your own health and safety policies.
- * Make sure you are covered with adequate insurance.
- * Whilst group leaders need to ensure that the environment and equipment are safe, all chute users need to be aware of each other.
- * The word 'STOP' can be used by anyone at any time they feel a situation is unsafe.

The best way to learn games and feel confident about running sessions is to play them. Here are some suggestions from Seamstress training workshops:-

- * Make it fun and stay in control
- * Use clear instructions and signals
- * Have an agreed sign for 'quiet'
- * Let the players shape the rules ie. How to take care of each other and play responsibly. (see section on 'contracting' - Small Group Work)
- * Start with icebreakers, getting to know your group, and gradually build up to 'trust' games. It helps if there is some logic in the order you play.
- * Know what games you are going to play before you start and also be prepared to be flexible.

ICEBREAKER GAMES

Mushroom

Aim: To enable members of the group to co-operate and team-build

Time: 2-3 minutes

Materials: Playchute

Method:

- * All players stand evenly spread around the chute holding it in both hands
- * On the word 'down', the players crouch down so that the chute is resting on the floor.
- * On the words, 'one, two three mushroom' everyone stands and the chute is raised until with arms stretched, it is above the players' heads and filled with air. A large 'mushroom' shape is formed.
- * Safety - Bend knees and be aware of the children - hold the chute at the childrens' raised arms height.

Cross Over

Aim: To encourage mixing and to enable the members of the group to learn more about one another

Time: 5 minutes

Materials: Playchute

Method:

- * Mushroom the chute
- * Someone calls out a statement or question, eg 'everyone wearing a watch'
- * Everyone to whom that statement refers crosses over to the other side
- * The last person to reach the other side calls out the next statement
- * This is a playchute variation of the game, 'All change'.
- * Safety - encourage players to take care not to run into one another and collide.

Fruit Salad

Aim: To encourage co-operation and turn taking

Time: 5 minutes

Materials: Playchute

Method:

- * Depending on the size of the group divide players into 3-5 fruits - banana; apple; orange; lime; plum.
- * Mushroom the chute, and at the call of 'banana' all the bananas cross over and so on.
- * On the call of 'fruit salad' everyone crosses over and tries to reach the other side before the chute collapses.
- * Variation - 'if you're yellow' etc (banana - yellow; apple - red; orange - orange; lime - green; and plum - purple.)
- * Safety - as for Cross Over.

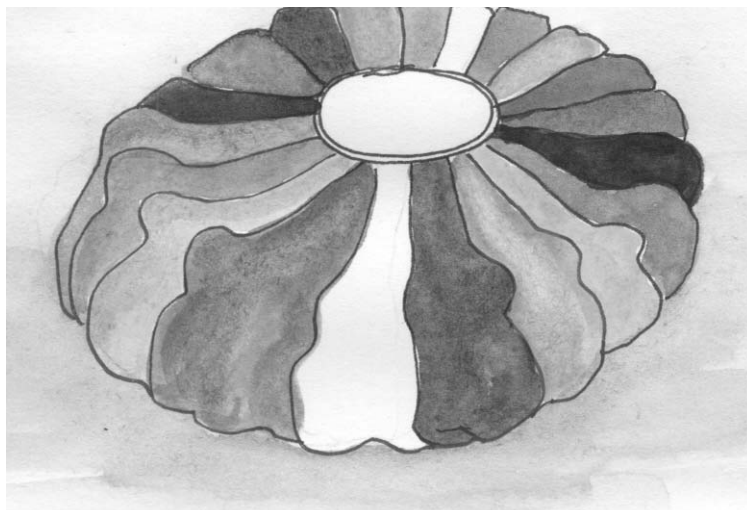
Questions:

Did anyone have any difficulty with being a particular colour, especially green or orange?

TENT AND CIRCLE GAMES

Tent

Players mushroom the chute, and when it is at it's highest point, take one step forward, quickly bringing the chute down behind their backs and sitting at the edge. All the players should now be sitting inside a playchute tent.



Pyramids

Aim: To help open up some discussion about the pyramid of sectarian participation whilst also having fun and learning to trust and co-operate

Time: 10 minutes

Method:

- * The purpose of this game is for a small group of people to create a living sculpture of a pyramid. This can lead to some discussion about the 'Pyramid of sectarian participation'
- * The small groups could be the groups of fruit from the last game.
- * The chosen group go under the chute and form and hold their 'pyramid' sculpture
- * Begin a countdown to let the group know that the chute is about to be raised
- * Mushroom the chute to reveal the group's living pyramid.

Questions:

How did members of the small group decide how to form the 'pyramid'?

Were members of the group happy with their position in the pyramid?

Discussion:

Discussion will focus on the fact that every member of the small group had a part to play in creating the pyramid. Draw parallels with the pyramid of sectarian participation.



Tentpole

Aim: To enable members of the group to co-operate and team-build and to learn more about the pyramid of sectarian participation

Time: 2-3 minutes

Method:

- * The purpose of this game is for the small group to see the importance of the centre pole to the tent or pyramid. This can lead to some discussion about the 'Pyramid of sectarian participation'.
- * Players mushroom the chute, and form a playchute tent, all sitting inside.
- * One player volunteers to be the tent pole, standing beneath the centre hole and holding onto the centre rim, feet together and knees slightly bent.
- * Divide the rest of the group into two teams opposite sides of the 'tent pole'.
- * Ask the first team to try and topple the tent pole, then the second. The 'tent pole' knowing which side is pulling/rocking will have the advantage of bracing themselves to prevent being toppled either by one team or the other.
- * Now divide the group into two teams again this time sitting together, alternate group members in different teams. Again ask each of the teams in turn to try and topple the 'tent pole'. This time it will be much easier.
- * Safety - These games can be physically tiring - stress on backs.

Questions:

How did the 'tent pole' feel?

Was it easier to withstand the pressure to fall over when the pulling/rocking was coming from either one side or the other?

Discussion:

Discussion will focus on how easy or difficult it was to topple the tent pole. Draw parallels with the pyramid of sectarian participation, and the fact that the tension between the two sides helps to keep the pyramid standing.



THE CAN OF WORMS

This play can be performed in order to stimulate some discussion to increase our understanding of sectarianism. It could introduce some presentation of the Level or the Pyramid of Sectarianism.

DISCUSSION

- * Discussion could focus on the nature of sectarianism as a system involving us all, illustrated by the pyramid of sectarian participation
- * Some aspects of the Level could also be discussed such as the limits set and the line one does not go beyond

QUESTIONS

- * What does the play communicate about the conditions sectarianism needs in order to sustain itself?
- * What attitudes do the worms illustrate? Do you recognize any of them?
- * Where do they fit within the pyramid of sectarian participation?
- * What conditions are needed to open the can safely?
- * What level are you aware of in your local community - the 'tolerable' level, the best you can achieve or can hope for in terms of breaking out of the sectarian mindset?
- * Can exposing, identifying, naming, and understanding the level help to reduce its restrictions?
- * How does the play communicate some of the characteristics of the level?

THE CAN OF WORMS

Paddy and Billy were friends, and Paddy was urging Billy to tell the head teacher about some sectarian bullying he had been subjected to in the playground and more recently, graffiti that had appeared near his peg in the cloakroom.

PADDY Go on then tell the head about it.

BILLY And open a can of worms - no way.

PADDY But Billy do you not see - if you don't speak out, the pressure in that can will only build up and well, eventually it's going to explode.

BILLY Well it can explode in somebody else's face - sure it's only somebody messing about. Better to let sleeping worms lie - eh?

PADDY Billy when I was at Primary School I was a peer mediator and I know that it's best to talk about something like this. And it isn't just 'somebody messing about'. You know who it is, and I know it would help you both to talk.

BILLY But Gerry will always be like that - he'll never be any different. You can't change people Paddy.

PADDY You're right, you can't change anyone but yourself Billy, and Gerry can do the same - everyone has the possibility to change.

THEY BOTH EXIT, STILL TALKING. MEANWHILE INSIDE THE CAN

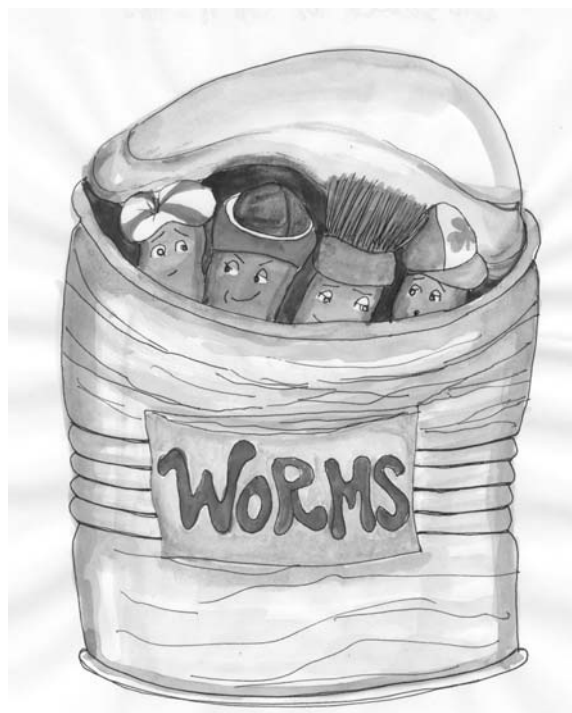
SEC Good for you Billy, don't open the can! You still don't get it do you? Opening the can is the last thing we want! We can do all the damage we want as long as people like you keep the lid on it; don't rock the boat; pretend to yourself we'll go away; that it's got nothing to do with you; avoid the hassle; feel the fear...I love it!

TERRI O Sec you're not at it again are you? I have to say I'm not as young as I used to be, and people are learning more about us and catching on to the way we operate. Take that Paddy for instance. He knows he can be himself and still be with people who are different, without worrying that he's going to be tarnished or have his ideas and the things he values changed without his here say! We're losing it!

IAN Excuse me I couldn't help overhearing you Terri. I happen to think that us worms are still doing a good job. Look at the schools - aren't we still doing a great job at keeping the children well apart? And the sales of red, white, blue, orange and green paint are as high as ever especially around St Patrick's Day and the Twelfth. Sure look at the murals; the peace lines; the riots and punishment shootings. No I agree with Sec, as long as there are people like Billy out there afraid to open the can and

find out what we're up to, and others like Jerry afraid to challenge his expression of own identity, if he even knows what it is, in case he doesn't like what he sees or loses a point, we're laughing.

- ISM** Is...m what you're saying then Ian, we have nothing to worry about - people will never be free of us, afraid to open the can? It's just that...mmmmm - there are things like integrated education, education for mutual understanding, peer mediation that just might create a bit more confidence?
- SEC** I'll think we'll be fine - sure most people in Northern Ireland think that sectarian is what other people are - they don't look at their own.
- TERRI** Yeah, they'd have far too much work to do to find out what it actually means to be a Catholic or a Protestant...and then they mightn't like it, and have to work out ways to express a different point of view. I think you're right Sec.
- IAN** 'Whatever you say, say nothing' is still alive and well - look at Billy. As long as sectarianism is kept well out of the conversations here we're safe in our wee can.
- ISM** Is...m that Billy and...yes Gerry coming and the rest of the class as well, and the teacher, oh-ohThey have a contract and all. I think our can is about to be opened.
- BILLY** Right this can is not mine. I didn't create it and the worms inside affect all of us here. The only way to deal with them is to open up and learn more about them. Let me introduce you to ...Sec, Terri. Ian and Ism.
- GERRY** But they're only wee worms.
- BILLY** You're right. They thrive in secrecy Gerry, and opening up helps us to own them instead of them owning us.



THE HISTORICAL ROOTS OF SECTARIANISM - LEADER'S/TEACHER'S NOTES

This following background information for teachers/leaders outlines some of the key dates and themes that form the roots of sectarianism as developed from Joe and Cecelia's research. For a fuller account see *Moving Beyond Sectarianism*, pages 63 – 101. The definition tells us that sectarianism arises as a distorted expression of positive human needs, especially for belonging, identity and free expression of difference. It is important therefore for us to have a positive understanding of our identity and belonging and to examine the expressions of it for possible distortions.

It is important therefore for us to have a positive understanding of our identity and belonging and to examine the expressions of it for possible distortions

The history that has informed a lot of our identity and belonging can be learnt in a number of ways some of which are presented in this section through:

- * Art - banner shield and flag making;
- * Drama - role-play; masks; puppets; and toy theatre.

These activities can be carried out in the classroom either in preparation for, or as a follow up exercise to visits to the following locations also discussed in this section:

The Flight of the Earls experience at the Plantation Centre, Draperstown;

The National Trust property at Springhill;

The Ulster Folk and Transport Museum, Cultra

The Island of Ireland Peace Park in the city of Messines, Belgium

ELIZABETHAN WARS IN IRELAND

During the reign of Queen Elizabeth I, the years from 1558 to 1603 marked a significant hardening of division between English Protestants and Irish Catholics, with numerous stories of atrocities and counter atrocities.

1574 War was sometimes justified in religious terms. One English Protestant officer concluded, 'how godly a deed it is to overthrow so wicked a race [as the Irish] the

HISTORICAL ROOTS

world may judge; for my part I think there cannot be a greater sacrifice to God'. Reformed religion came to be linked to colonisation and brutal military campaigns.

- 1579 James Fitzmaurice Fitzgerald, returning to Ireland after spending four years on the continent negotiating with Spain, France and Rome for support for a military expedition, was a convinced holy warrior in the cause of counter-reformation. He protested that the only object of his military expedition was 'to secure the administration of Christ's Sacraments to a Catholic people in a Catholic rite.'
- 1594 Hugh O'Neill, Earl of Tyrone, brought together the quarrelsome ruling families of the North of Ireland to unleash a rising.
- 1598 At the Yellow Ford, 15 miles from Drumcree, O'Neill inflicted the most disastrous defeat the English ever suffered at the hands of the Irish. He was aided by Spain, which sent over silver and weapons. For the next nine years the people of Ulster warred against the forces of the Crown, suffering a major defeat at the Battle of Kinsale in 1601. The Nine Years War ended in 1603, and at a time when the population of Ireland was no more than one and a quarter million, 30,000 had died in Ulster alone.

THE PLANTATION

- 1605 Sir Arthur Chichester became Lord Deputy and believed it was necessary to 'civilize and subdue Ulster'. He hoped to plant the area with English and Scots Protestant people who would be more friendly towards English rule.
- 1609 The King, James I, liked Sir Arthur's proposals so the Plantation of Ulster began. The confiscated land was divided into six precincts and then sub-divided into large, middle and small proportions to be given to several groups of people.

- * **Servitors:** army commanders and the King's servants.
- * **Undertakers:** men of property who undertook to bring over Protestant British families.
- * **'Deserving' Irish:** those who changed sides during the Earl's rebellion. British colonists found planting Ulster much more perilous than they had been led to believe. They had been told that the Province was almost completely depopulated, but everywhere they were outnumbered by the natives.
- * **The Woodkerne:** disbanded Irish soldiers loyal to Hugh O'Neill. They were not prepared to submit to English control and proved to be resourceful and ruthless guerilla fighters who tried to prevent the planters from making settlements; murders and robberies became a regular occurrence. The greatest threat, however, was the smoldering resentment of many of the native Irish who worked and farmed with the settlers.

THE 1641 RISING AND CROMWELL

The 1640's were as savage a decade as Ireland has ever experienced. Europe was wracked by wars of religion and Ireland did not escape. Some of the atrocities suffered by both Protestants and Catholics had a partially religious motivation.

- 1641 the year the rising started, is a date that is deeply etched into the Ulster Protestant psyche. The insurgents united under a common banner, calling themselves the Confederate Catholics of Ireland. The estimated number of Protestants who died between 1641 and 1645 varies greatly but the stories of how violently some of them died live on in folk memory.
- 1649 More savage sectarianism. Oliver Cromwell was in Ireland to prevent a royalist resurgence and to guarantee the confiscation of Irish land he needed to pay off his army and his financial backers, but he publicly defended his extreme violence as godly vengeance for Catholic massacres of Protestants at the beginning of the rising. Both sets of memories, of 1641 and 1649, served exactly the same function for their communities. Protestants remembered 1641 and Catholics remembered 1649, but neither community remembered the other event (except sometimes to diminish the exaggerations of the other side). In this way the purity of communal pain and the righteousness of the communal cause were preserved. A divided society produced divided memories, thus widening the divisions that were their source.

THE WILLIAMITE WARS

- 1685 A Catholic King, James II, became king of England and Ireland. Catholics in Ireland were appointed to key posts in government and parliament.
- 1688 On the request of the British state, William Prince of Orange arrived in England to replace James. James fled to Ireland supported by Louis XIV of France, who was at war in Europe with William and the Dutch. Pope Innocent XI supported William because of French domination in Europe and Louis's treatment of the French Catholic church.
- 1689 The Siege of Derry from 17th April - 1st August was critical in developing the Protestant 'siege mentality' and the 'no surrender' stance. Protestants held the city, in defiance of King James' troops, when fears of a massacre, similar to that of 1641, emerged from warnings in an anonymous letter found in Comber in December 1688.
- 1690 The Battle of the Boyne on July 1st was a crucial defeat of the Catholic Nationalist cause in Ireland. Yet because the Pope was backing William, his victory was celebrated in Austria with a mass and the singing of the Te Deum.

Peace returned in the 1690s after decades of massacres, sieges, and widespread destruction. The planters transformed the Province, which, having been the poorest in Ireland, by degrees became the most prosperous. Nevertheless, bitter memories have been etched into the folk consciousness of Protestant and Catholic alike, providing the roots of present day sectarianism.

MUSEUMS AND EDUCATION CENTRES

THE PLANTATION CENTRE, DRAPERSTOWN

This purpose built interpretive centre is located in Draperstown, a fine example of a plantation town. In the multi-media section, groups can journey through Irish history from 1595 up to the present day Draperstown with state of the art technology, giving some insight into the past. The building features a large activity room, in which school parties can work and enjoy role-play, dressed in authentic costumes of the period. Work carried out during a visit to this centre will enrich any discussion about the Ulster Plantation, and your group's understanding about some of the roots of sectarianism examined in this pack.

For bookings and further information please contact:

Frank Carey, Education officer (028) 7962 7800

THE NATIONAL TRUST SPRINGHILL

The National Trust is a charity dedicated to acquiring and protecting beautiful and historic countryside, coastline and buildings. The Trust is the UK's largest private landowner caring for over 600,000 acres of coast and countryside, historic houses, castles, ancient monuments farms and villages. Springhill lends itself well to both a local study and an investigation of change through time. It came to the National Trust in 1957 as a gift from Captain W.L. Lenox-Conyngham. There is an education centre in the barn, and the laundry room houses one of the best costume collections to be found anywhere in Northern Ireland. A visit to this house would be a good introduction to some examination of family trees and banners in this section of the pack, which draws on resources and materials at Springhill.

You can plan a visit by contacting:

The Education Office (028) 8674 8215

THE ULSTER FOLK AND TRANSPORT MUSEUM

The Ulster Folk and Transport Museum at Cultra, only a short distance from Belfast provides an ideal location, for examining identity and aspects of 'who we are' from our more recent historical past. Illustrating the way of life and the traditions of the people of Northern Ireland about 100 years ago, the museum represents a common heritage of material culture and oral tradition. As well as having a 76 bed residential centre, the museum also has a large number of buildings including churches of different denominations, an orange hall, a parochial house, an RIC barracks, two schools and many different homes containing items of identity from both the Protestant and Roman Catholic community. There is also a courtroom where young people can act out a judicial court case from the 1900's. It might be possible to have talks on orangeism in the Orange Hall or an explanation about Roman Catholic items of identity

in the parochial house. The Miniature House, which features in this section of the pack, is now owned by the museum and can be used by groups during a visit by special agreement with the education staff.

For bookings and further information please contact:

Madeline Kingsberry, residential co-ordinator(028) 9042 8428 ext 252

Joanna Fyffe, EMU education officer (028) 9042 8428 ext 293

THE ISLAND OF IRELAND PEACE PARK IN THE CITY OF MESSINES, BELGIUM

During the First World War, many thousands of Irish-born people lost their lives fighting on the side of the Allied forces. In July 1917 at Messines Ridge, Protestants and Catholics died with and for one another, and accounts of their solidarity and bravery inspired the writing of 'Patches and Squares', in this section of the pack. A project designed to commemorate the events of this battle, has become the basis for a major reconciliation initiative, the first part of which saw the building of a Peace Park and Tower in 1998 by young people from all over Ireland. This project was supported by the International Fund for Ireland (IFI) the Training and Employment Agency (T&EA) the FAS (the Republic of Ireland's main provider of skills training), and the Governments of the two parts of Ireland. The second phase, an International School for Peace studies, was opened in September 2001. Targeted especially at the people of Ireland, it has the potential to be used by people from other parts of the world as well. Phase three will see the building of a fully equipped Peace Hostel to accommodate participants in the programmes being operated by the school.

For further information please contact:

Glen Barr

International School for Peace studies

c/o Maydown Ebrington Group (028) 7131 1005

Ibarr@maydownebrington.co.uk

The Family Tree

A family tree shows us how we are related to one another within our families. At the bottom of the tree are all the youngest members of the family or the youngest 'generation' eg the boys and girl in a family and their cousins. The next layer up, as you will see in the picture of the Stuart Family Tree, has the parents of the children and their brothers and sisters, the parents of your cousins. The next layer has the grandparents, the next the great-grandparents etc. How far back can you go with your family tree? If you go to Springhill you might well have a conversation with someone role-playing Anne Upton who, with her husband 'Good-Will', was the first of the residents in the house. She appears at the top of the 'Springhill' Family tree. The following generations of the Conyngham family complete the tree right down until the property is handed over to the National Trust.

A family tree helps us to understand some of the strands that make up our own identity. We inherit the seeds of who we are at birth from our parents. Our family, our community, and what school or church we may attend influence us as we grow. Look at the 'Stuart' family tree. The two kings James and William fought one another at the Battle of the Boyne in 1689:-

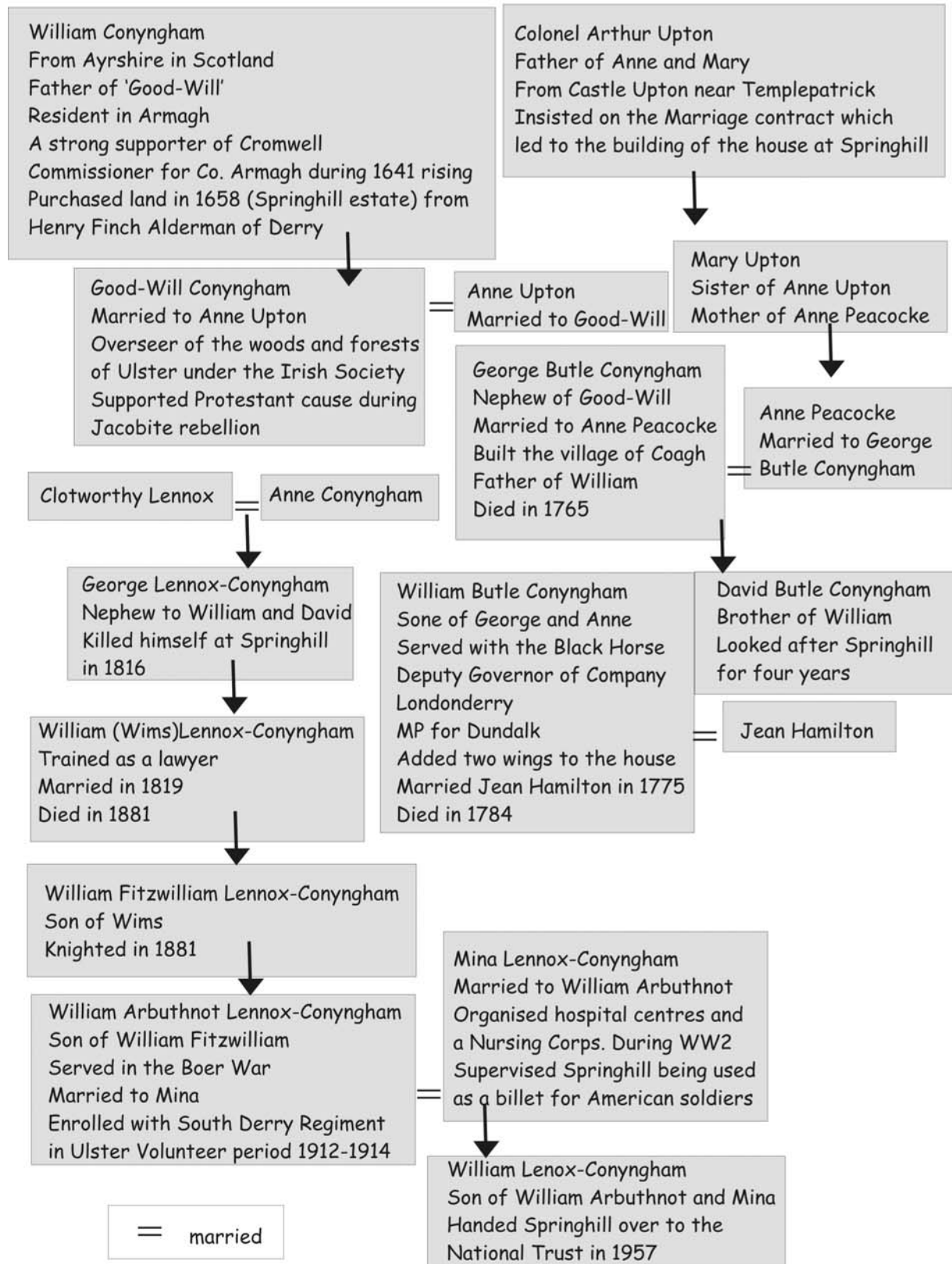
- * Can you tell how they were related from the family tree ?
- * What does their family tree tell you about the family?
- * Did they get on well?
- * Were they on friendly terms?

Now look at the 'Springhill' family tree:-

- * What are the first things you notice about the identity of this family?
- * Did they get on well?
- * Were they on friendly terms?
- * Is it fair to assume things about people based on who they are called; where they live; what family/community they come from?
- * If not, why not?
- * Make your own family tree and fill in your own name and the members of your family as far back as you are able.

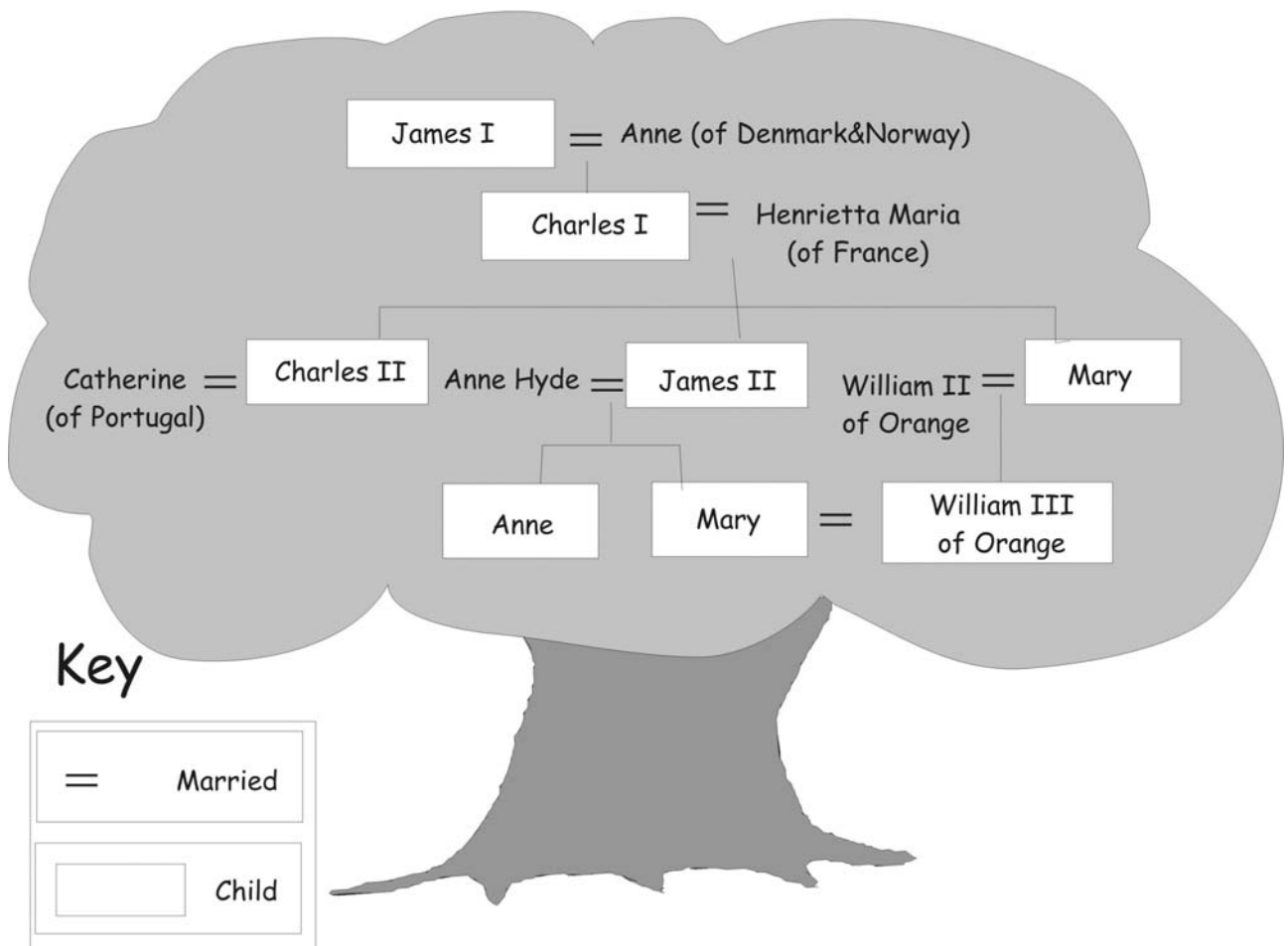
You can progress from this activity to the shields. The information on a shield is more general and also more limited and goes beyond our families to tell us more about our history/community. The Banners and Community maps take the group further into Community identity; and the Flags exercise into national identity. All of these exercises can tell us more about 'who we are' in terms of our historical roots. Discussion is aimed at leading us to consider whether individuals within the group can 'own' any/all of these expressions of identity, and if owned whether the way in which that identity is expressed distorts relationships or hardens boundaries with others.

Springhill Family Tree



Stuart

King James and King William's Family Tree



Shields

Aim:

- * to help the group learn more about their own and one another's identity in their different historical roots

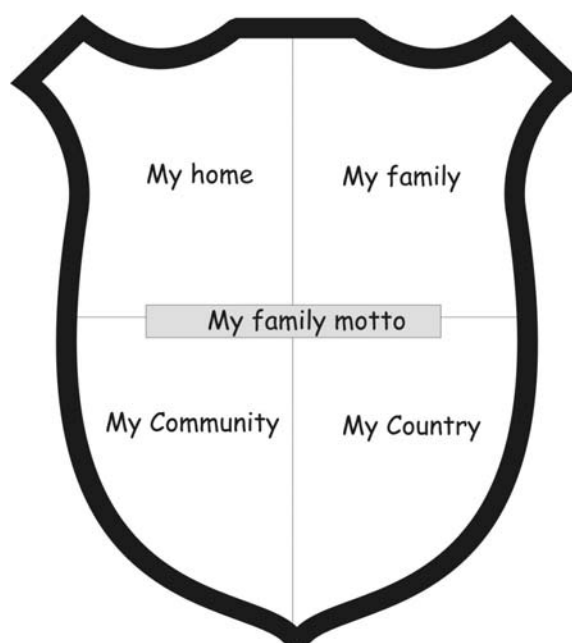
Preparation:

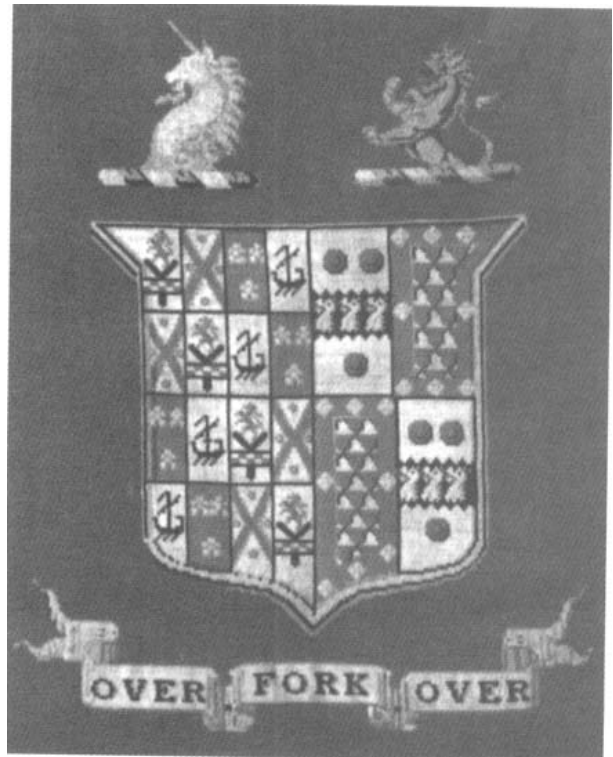
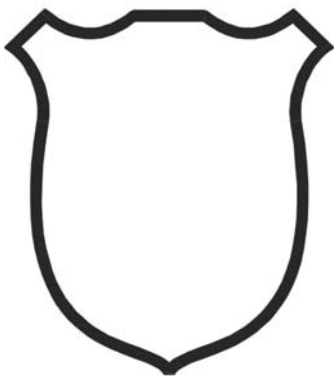
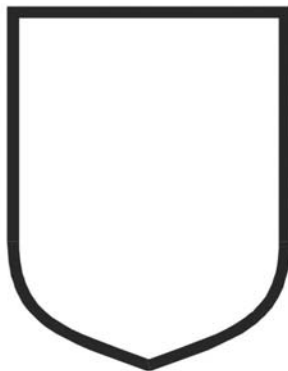
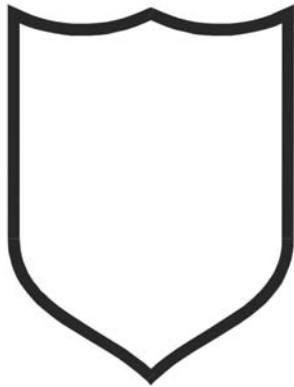
- * Ask the group to find out as much as they can about their own family history, their home, the community and the country in which they live.

Time: 60 minutes

Method:

- * Photocopy the shields and give one to each member of the group
- * Ask them to draw an item/badge/symbol in each of the four corners of the shield that represents something about them
- * Put a large outline map of great Britain and Ireland; Northern Ireland; or Belfast/any other city or town on the floor in the middle of the circle and ask the members of the group to arrange their shields on it
- * Invite them to talk about the shields/items illustrated and any similarities/differences between their own and the others
- * Talk about any connections between the pictures on the group's shields and that of the Conyngham family
- * Affirm the place of all of the shields in the space they occupy





The Springhill Shield

Shields are not just decorative. They tell us something about the family.

Is there anything in this shield that tells us where the Conyngham family originated?

Any interests they had?

The motto came from the family history of one of the conynghams who, saving the Scottish King Malcolm from Macbeth by hiding him in the hay, instructed his servants to 'Over fork over'.

Banners

Aim:

- * to learn more about community identity
- * to learn about historical roots

Preparation:

- * Ask the group to bring in pictures, photos, items that represent their community and tell a story about who they are

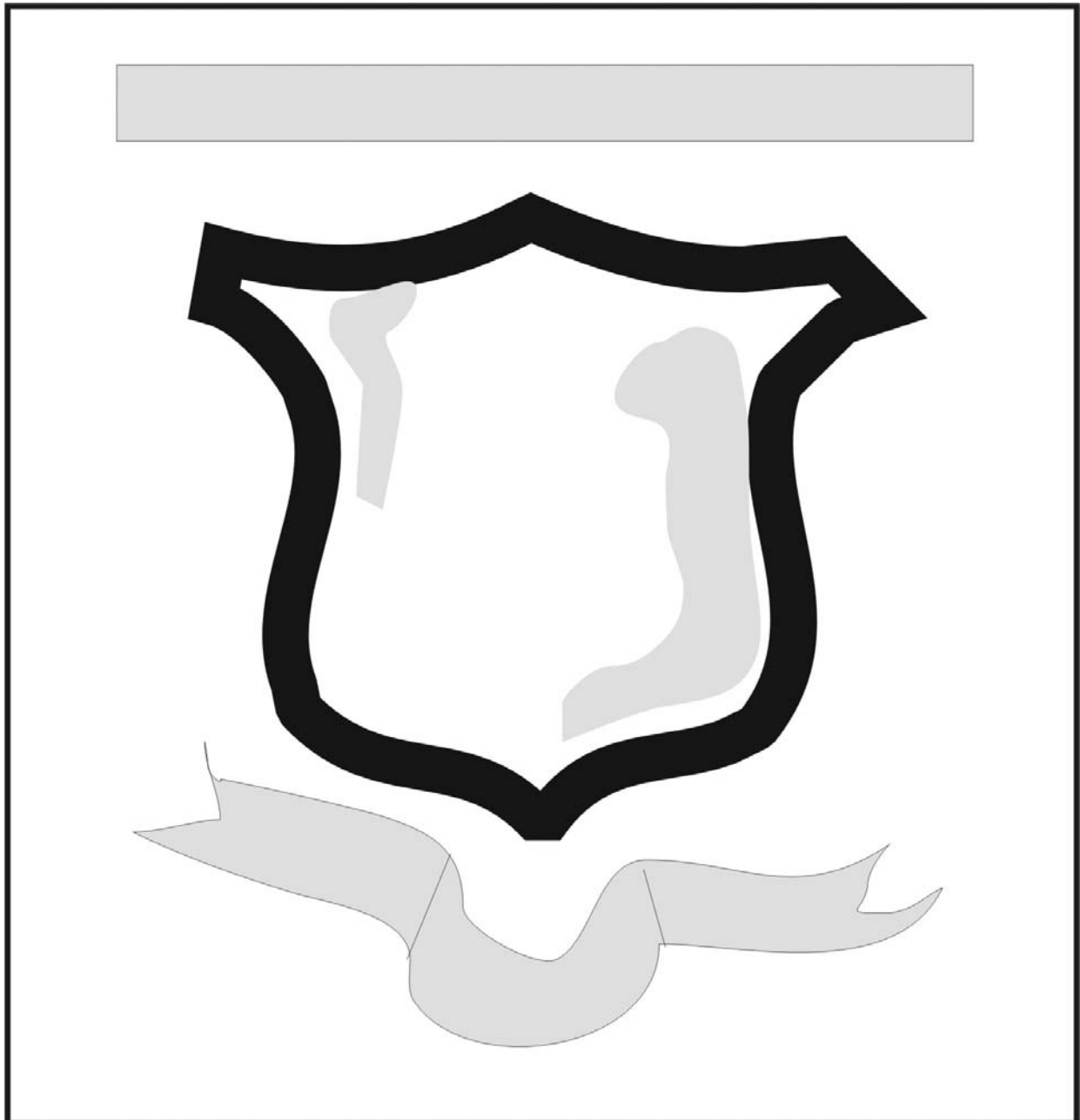
Time: 60 minutes

Method:

- * Using a flip chart and markers write down the first things that members of the group think about when you say 'Community Identity'. That might be different colours; music; dance; symbols; place names; memorials; statues; religious items; customs; rituals; history; celebrations/commemorations; party politicians; cultural heritage; sport/football teams; names of players; murals etc.
- * Talk to the group about items/events that represent Community identity.
- * Tell the group that they are going to make a banner to represent their group/community. (For more information about banners, colours, materials used etc., read Neil Jarman's book, 'Displaying Faith' - reference in this section's bibliography, under 'cartoons, banners and murals'.)
- * Decide what material to use - fabric or paper (play resource centres are an excellent source); and the appropriate markers, crayons, pens and fabric pens.
- * Each member of the group can be given a square of material or paper to either draw, glue or sew items of community identity on to, using silk paint or crayons, pens etc. and when everyone has finished their individual piece, create a 'patchwork' community banner. Alternatively, the group can paint one together. They will need to decide what colours, pictures etc. could represent their group/community and draw them out first of all using a pencil/crayon, before completing the task together.
- * Talk about banners and how they are or could be used. Ask the group if they have ever been to a parade. Can they remember any of the colours; events; personalities; places; objects illustrated on the banner? What day was the parade on? What was being commemorated?
- * Talk about your own banner.
- * What does it communicate about you as a group or community? Can you 'own' everything on it? If not, what would it take to make the banner become something all of you could 'own'?
- * What items/pictures on the banner might be offensive to a different group/community? Why?
- * How could the way you display it harden boundaries between yourselves and another group/community?

HISTORICAL ROOTS

- * How could the way you display it communicate something about you to another group and allow contact; be welcoming; invite questions/responses; allow difference of opinion and respect for one another?
- * If you were to make a banner reflecting the culture of a different community, how might it look?
- * What would make it easier for you to be tolerant; ask questions and express opinions about it?
- * How would you like to display your banner?



Community Maps

Aim

- * to learn more about community identity
- * to learn more about who we are

Equipment:

- * Large rectangular sheet of paper
- * crayons; pastels; markers etc.

Time: 60 minutes

Method:

- * Spread the large sheet of paper out on the floor or on a big table (group of tables) that all the members of the class can sit/stand around. Alternatively break the group into smaller groups of 6-8 young people and use smaller sheets
- * Ask the young people to draw their own house imagining the school/youth club to be at the centre of the page/sheet, and drawing their home in relation to it.
- * Ask them to add other places/buildings that are significant for them - park; friend's house; shops; church; etc
- * Ask them to add anything that informs visitors about their community identity - murals etc.
- * When the map(s) are complete look at them together as a large group

Questions for discussion:

- * Talk about your Community map(s)
- * What does it communicate about you as a group/community?
- * Is your community welcoming to people outside?
- * Are there places/buildings/walls/pavements in your community map(s) that express identity?
- * Does the expression of this identity harden boundaries with others? If so are you happy with this?
- * Are there ways that identity could be expressed that would not harden boundaries? What are these?



Flags

Aim:

- * to learn more about national identity
- * to learn about historical roots

Preparation:

- * Ask the group to bring in pictures, photos, items that represent their National identity and tell a story, perhaps to someone from a different planet, about who they are

Time:

60 minutes

Method:

- * Talk to the group about items/events that represent National identity - Using a flip chart and markers write down the first things that members of the group think about when you say 'National Identity' eg. colours; flowers; coins; anthems/music; dance; costume; stamps; symbols; place names; memorials; statues; religion; customs; celebrations/commemorations/national holidays; rituals; politics/head of state; natural heritage; weather; history; language; sport; etc.
- * Talk to the group about national flags - Union Jack; Irish Tricolour; Northern Irish flag; European flag. What is symbolized in their colours; crosses; symbols? What aspects of each are most unacceptable to members of the group - what could they not 'own'?
- * Talk to the group about what they could 'own' and ask each of the members of the group to draw on a blank sheet of A4 paper a new flag that is inclusive of all.
- * Allow each of the group members to arrange their flags on the floor at the centre of the circle. Talk about the new flags - Are there any common features? Put all the common features together to make the group's 'National' flag

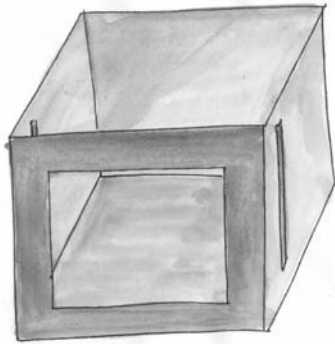
For background information about the flags see:-

The Cultural Traditions Directory, Community Relations Council, Tel (028) 9022 7555

Website - cain.ulst.ac.uk/flags

Diorama

A cardboard box can be used to make a diorama. This is a technique that can be used to tell a story from our history and one that might introduce some discussion about the roots of sectarianism. The story could be about Springhill; the Flight of the Earls in 1607; the Plantation in 1609; the Siege of Derry in 1689; the Battle of the Boyne in 1690; the 1798 Rebellion; the Famine in 1845 or the Easter Rising and the Battle of the Somme in 1916. Ask the children to get into small groups of about 6-8, and taking one piece of the story each, make a series of pictures for the slide, a long strip of paper that can be rolled around two kitchen roll tubes at either side of the theatre (see diagram 3 - The Diorama). Again there are a few scenarios for these in this section and suggestions for sources of pictures.

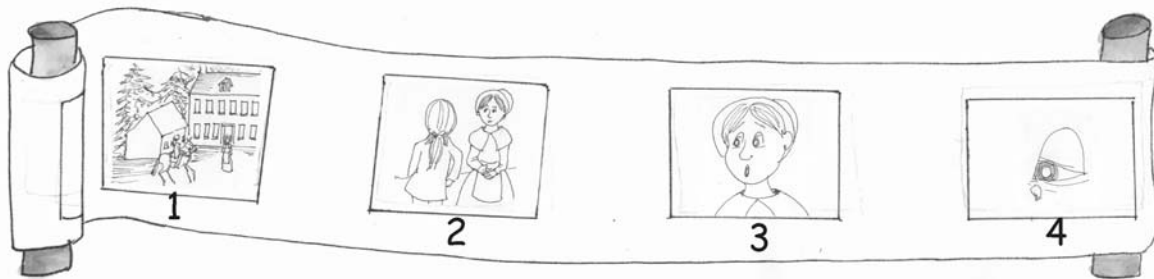


To make a diorama, take a box and cut a hole at the front and two slots in the side.

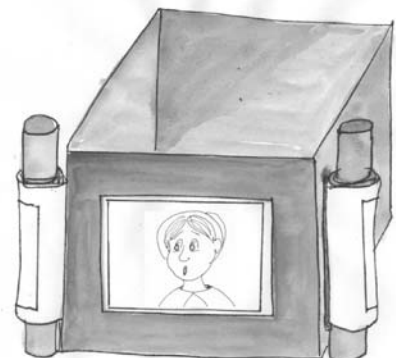
Think of a story - real or imaginary - about a conflict. It might be from history, perhaps as a follow-up to a visit to eg. Springhill.

Draw pictures onto 4 to 6 'slides' and arrange them in order following the sequence of the story. Using techniques from the film industry these could be 1 -'a long-shot'; 2 -'a mid-shot'; 3 -'a close-up' or 4 -'an extreme close-up'.

This sequence might be 'Good-Will' giving Mary the maid some bad news involving a member of her family who has been badly injured protecting the cattle from one of the 'Woodkerne'.



Stick the pictures onto a long piece of paper. Feed the end of the slide where the story starts into the right hand slot and attach to the roll eg. a kitchen roll holder. Wind the rest of the paper strip onto another roll after feeding it through the left hand slot. Tell the story the pictures illustrate as they are unrolled from right to left. The good thing about making slides is that you can always edit.



Leck Corner

The miniature house, along with the furnishings and dolls was made up to represent a real family home at around 1934. William Kelly was very musical and his wife Winnie was a great storyteller. She had an old gramophone, which she used to wind up and play. She loved to hold what she called a 'come all you', as the family shared their talents and hospitality in their home with other neighbours from the community. People used to put their head over the half door to see if they could come in and join Winnie and the family for a cup of tea. She loved her hens and had 100 of them before she died in 1961. William was very 'good with his hands' and made and repaired farm machinery as well as shoes. He also thatched his own and other peoples' houses in the summer. Winnie loved to whitewash the cottage and always kept geraniums in the window. She baked lovely wheaten and soda bread, and grew Victoria plum trees by the house from which she made jam.

William and Winnie were from different places. Winnie was born in County Donegal, had Irish nationality, spoke Irish as her first language and was taught the Christian faith within the Catholic tradition. William was born in County Tyrone, had British/Irish nationality, spoke English and was taught the Christian faith within the Protestant tradition. Some of the objects in the house remind us of the different expressions of identity in Northern Ireland which have become distorted in our divided sectarian community. William and Winnie found ways of expressing their different identities without hardening boundaries.

Individuals and groups can visit this house at the Ulster Folk and Transport Museum in Cultra. The following story with photos of the real house and the miniature one can also be used, with or without the visit, in group/class work on historical roots and 'who we are' .

This story is about my grandfather and grandmother.

If you are unable to visit this house, you could make/adapt a miniature/doll's house of your own as a class project, and write your own stories about the occupants - identity etc.



LECK CORNER

The story of a Family Home
and the miniature replica



NOTICE

Applications are invited for the Office of **SEXTON**, now vacant.

The Sexton will be required to keep the Church clean, to light fires and lamps, to cut the ivy on the walls, to ring the bell, and attend when required; also to keep the Churchyard and Walks in good order, and generally to do everything to the satisfaction of the Incumbent and Churchwardens.

**SALARY--If with the House, £6 per annum;
if without the House, £7 per annum.**

W. H. M'CREA,

E. J. Blair, Printer.

SECRETARY.

William Kelly was from Leckpatrick County Tyrone. He took up this post of Sexton in St. Patrick's church, a church very similar to Kilmore church at the Folk Museum. His duties were to light the fire in the church and keep it clean, to maintain the grounds and paths and to dig the graves. St Patrick's church is still in use today. William chose to live in the house, with his young wife Winnifred. 'Winnie' Mulhern was from Gortahork in County Donegal and they met while both of them were working in a house nearby in Artigarvin where William had been doing some thatching.



Cornet



Fiddle



Flute



William was very musical. He played the fiddle, the flute and the cornet, a small trumpet, in the Artigarvin band. Can you see him in the photograph in the middle holding the cornet? He also played the fiddle and sometimes played the organ in church on Sunday. William was brought up in the Church of Ireland church and was a member of the Orange order.

William and Winnie



William and Winnie were married in 1922 and went to live in Leck Corner.

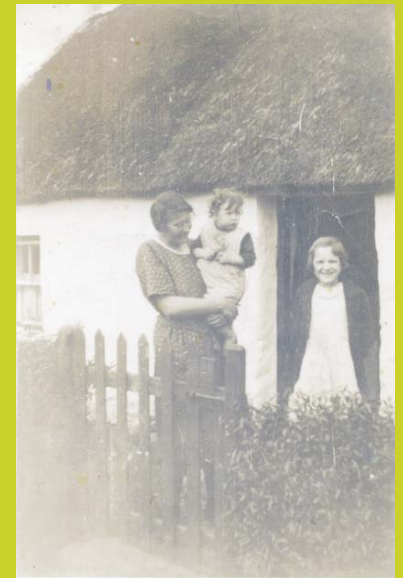
Winnie worked in a munitions factory in Glasgow during the first world war. She was a great storyteller fluent in both Irish and English. She was very fond of welcoming people into her home; cooking, and baking and looking after her hens.

Very often a visitor would come to see William and Winnie. This visitor to the

miniature house is maybe Winnie's sister Mary. Winnie and Mary were born in Gortahork, in the Gaeltacht area of Donegal. Their first language was Irish, and they were brought up as Catholics.



The Children



William and Winnie had five children. In the photo taken in 1924, are Winnie with their two children Sadie and Freda.

Photographed in the miniature house are Freda May and Audrey the surviving children. Sadie died when she was five and May's twin brother Billy died at 1 year and 10 months.

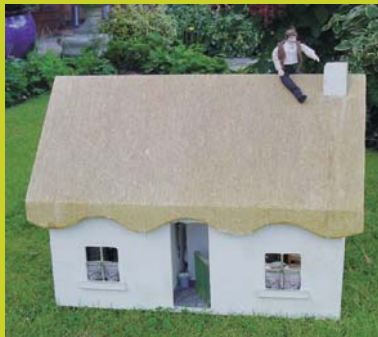
This photograph shows Winnie with Freda, and Audrey in her arms outside the cottage in 1936. The photo outside the miniature house shows Audrey a bit younger in her pram with her sister May beside her.





The Thatcher

This photograph shows William thatching the cottage in 1938 watched by Winnie and their three children, Freda, May and Audrey. The photo below shows William thatching in the 1950's. He died in 1955.



The Homemaker

This photograph shows Winnie inside her home in 1956. She died in 1961. Winnie cooked in pots or on a griddle over a turf fire. The photograph in the doll's house shows 'Aunt Mary' her sister who used to visit her from Donegal.





'I don't believe it,' said Maeve, 'this is the exact same photo on mum's square beside my great grandad Liam's rosary ring that he brought back from Messines ridge. She said the young man beside her grandad had saved his life. His name was ...'

'John'. Billy finished the sentence. 'I don't believe it. I didn't know Catholics fought in the war.'

'And died,' continued Maeve, 'great grandad Liam survived but many others from the 16th Irish Division died, especially at Passchendaele.'

'Well I never - isn't it too bad after all they went through dying together, that we can't live together without our walls?' said John.

'My great granddad was a republican and still with all wore his poppy on Remembrance Sunday for John in spite of all the opposition in his street,' added Maeve.

'I admire his courage,' said their group leader, 'and to end his life being blown up by a bomb is very sad.'

One of the other children in the group spoke up. 'I'll look at that mural at the end of our street in a different way after this,' said Roisin.

'And me,' added Scott, 'a lot of our identity is tied up with one another'.

'In order to find out who we really are we have so much to learn about each other,' Maeve concluded.

DISCUSSION

What can we learn from this story about identity? What can we learn about the telling of stories in divided communities? What do we need to do to learn more about who we are? What can we learn about remembrance? What can we learn about forgiveness?



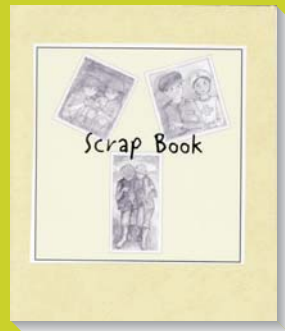
PATCHES AND SCRAPS



PATCHES AND SCRAPS - Symbols of Remembrance

This story could be told or adapted as part of an act of worship on Remembrance, or as an introduction to a discussion about identity.

Maeve and Billy lived in Belfast. They lived in different streets and went to different schools, very near to one another on either side of a wall. Billy played in a wee flute band, and loved to march with his local band on the Twelfth of July. Maeve was a band girl and wore a wee uniform at her parade on the fifteenth of August. They were at a Community Relations event organized by their two schools. In their small groups they were looking at badges and talking about their identity. Billy picked up a poppy.



Billy's Great Granny signed the Solemn League and Covenant in the vestibule of her church in 1912 to prevent a United Ireland. A qualified nurse, she joined up and went to work at a 36th Ulster Division Field ambulance post at the outbreak of the Great War in 1914. Her brother John, also in the 36th Ulster Division died in the Battle for

Messines Ridge. Billy's dad, then only a wee lad himself, had written out all the stories his granny told him and added some old pictures and other memorabilia.

'I have a wee scrapbook at home about the war,' Billy volunteered in his small group, 'My daddy made it and it's full of stories his granny told him about her time as a nurse.' Maeve was very interested. 'My mum made a square for a remembering quilt,' she said. 'Her granddad died in the troubles - blown up having a pint in the local with his friends, after surviving the war - he was at Messines Ridge.' The leader of their small group asked the children if they could bring along the scrapbook and the patchwork square to their next meeting. Maeve said she couldn't bring the square as it was attached to the quilt but she could bring in a photographs of it.



Nothing could have prepared the children and their leaders for what they were to discover from the scrapbook and those photographs. Billy's great great uncle John had died trying to rescue another man. All that his dad could get from great granny Edith was this man's first name, William. He was a kind and generous man with a wonderful sense of humour, for whom John had the greatest regard. He was brought to the Field ambulance post by other members of the 36th where Edith nursed him back to health, little knowing that her big

brother John had died rescuing this man from the battlefield. There was a picture of him with John in one of the trenches, on the back of a postcard Edith rescued from amongst John's things.

Great friends they were,' said Billy.



Here is my granny Edith and her brother, my great-uncle John going off to the war.



Here is John and his great friend William. Granny Edith says John saved his life.



Here is William being brought into the field ambulance post by a member of the 36th. He told Edith who was a nurse that her brother was a very brave man. He was carrying a tract with a verse from the Bible that John had given him - he gave it to Edith, and she gave it to dad to put into his scrapbook.

Items in the house

The Stamp album in the bookshelf includes a stamp dated 1922. Talk about this stamp. What do you see? Look at the other stamps. What can you learn from them about the history of Northern Ireland?

One of the books in the bookshelf contains the definition of sectarianism from the research findings of Drs Cecelia Clegg and Joseph Liechty, Irish School of Ecumenics.

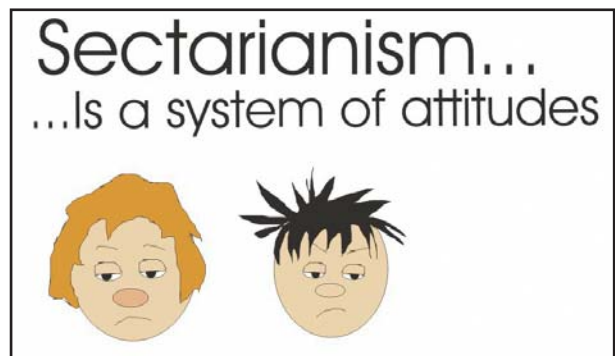
One photograph shows some of the things that William would have been more familiar with. What can you say about any of them?

The other photo below shows some of the things that Winnie would have been more familiar with. What can you say about any of these?

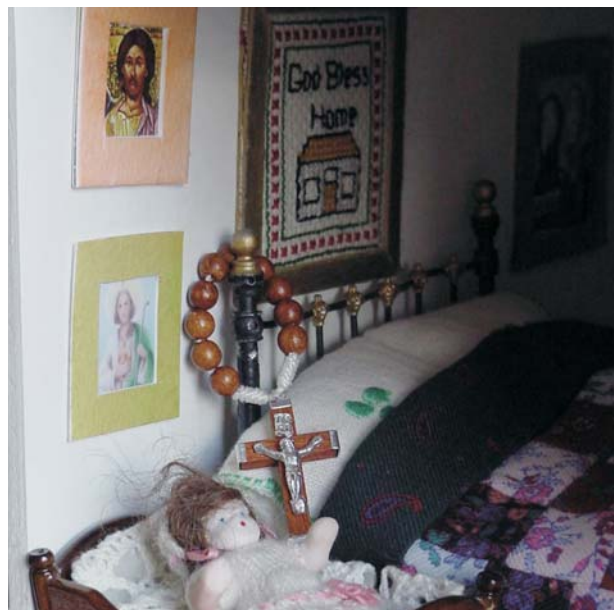
William and Winnie were able to live with and to love each other with their differences. Why is this not always easy to do in Northern Ireland?

Can you think of items in your own house that are similar to some of the items in William and Winnie's house?

What are they?



William's things



Winnie's things

1. Badges of Identity



Aim: To consider identity in the home

Objectives: To encourage the pupils to tell their story of who they are using a range of visual aids eg Weaves and badges of identity, Artwork, Miniature House

Time: 60 minutes

Materials:

Sheet of white material

Strips of green; red; orange; and blue cloth

Badges of identity

A4 sheets of white paper; pens; crayons

'Leck Corner' information sheets

Method:

Circletime

Talk about identity in the home and the aims of the various activities.

Divide the class into three small groups of 8-10

If working with an inter-community group, make sure the small groups are all mixed and that all opinions are well represented.

Each group will take 12 - 15 minutes at an activity and rotate to the next so that the whole group will have an opportunity to do all the activities

GROUP ONE

Give the children/young people some A4 sheets of paper and pens; crayons. Ask them to draw the pictures they have on the walls of their room or in other rooms in their house. An alternative is to give them pictures to make a collage of the items, posters etc they have at home or would like to have at home.

GROUP TWO

Give the students/young people a sheet of white material and strips of red; green; orange; and blue cloth to interweave. Give them badges of identity from the different religious/political traditions in Northern Ireland. Ask each of them to pin on two badges and be prepared to talk to the rest of the group about the badges they picked.



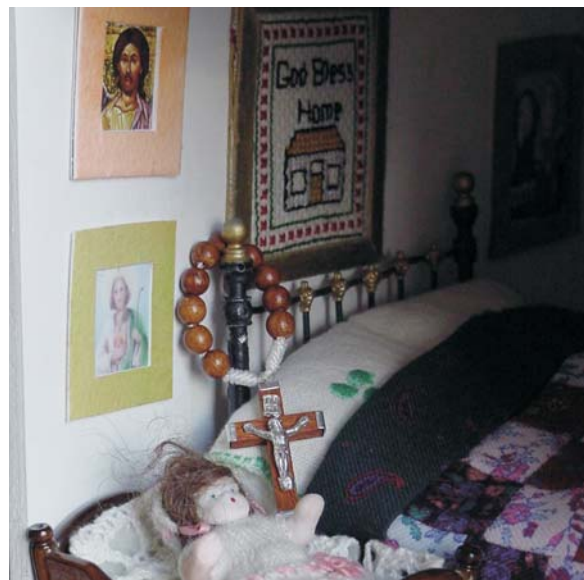
GROUP THREE

Give the students/young people photocopies of 'items in the house' (or if at the Folk museum let them hold the items of identity from the house.) Tell them the story of William and Winnie, and the three children at 'Leck Corner'. Discuss the different items of identity and what clues they give to the way the family lived together with their differences.



CIRCLE TIME

Bring the class/group together to share their thoughts about identity. If the group are from a predominantly Catholic or Protestant community they may like to compare their thoughts/feelings with the class/group with which they are twinned.



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Synopsis from the Research Moving Beyond Sectarianism

UNDERSTANDING SECTARIANISM

RELATIONSHIP BETWEEN INTENTIONS AND CONSEQUENCES

DEFINITION OF SECTARIANISM

SECTARIANISM AS A SYSTEM

DYNAMICS AND VARIETIES OF SECTARIANISM

SECTARIANISM IN IRISH HISTORY

THEOLOGICAL ROOTS OF SECTARIANISM

WHEN IS A RELIGIOUS IDEA SECTARIAN?

ANCESTRAL VOICES

THE PYRAMID OF SECTARIANISM

THE FALSE ALLURE OF BENIGN APARTHEID

THE LEVEL

WHO WE ARE

UNDERSTANDING SECTARIANISM

SECTARIANISM EXISTS:

- * In the hearts and minds of individuals
- * In the kind of structures we create in society
- * In our attitudes to one another
- * In what we say and do
- * In the things we leave undone/unsaid
- * In negative judgments about someone else's behaviour

It is rarely a label we apply to ourselves, as our own sectarianism is the hardest to recognise.

SECTARIANISM INVOLVES:

- * Religion (Religion as a form of Ethnicity and as our structures for devotional faith)
- * Ethnicity and nationality
- * Politics
- * Religion and politics

Sectarianism exists:

- * in the hearts and minds of individuals
- * in the kind of structures we create in society
- * in our attitudes to one another
- * in what we say and do
- * in the things we leave undone/unsaid
- * in the negative judgments about someone else's behaviour

- * In our judgment 'sectarian' and 'sectarianism' are clearer and more useful when used in negative terms and this will be our practice.
- * If Christians wish to save 'religion' from disrepute the way to do it is not to deny the relationship between sectarianism and religion but to recognize the link and to change accordingly.
- * Reconciliation is the CORNERSTONE of our understanding of the main goal and dynamics of moving beyond sectarianism.

- * We have worked at developing a rigorous notion of reconciliation built on the interlocking dynamics of forgiveness repentance and justice.
- * We also recognise that not all differences can be reconciled so we hope to develop ways of dealing with difference short of reconciliation.

REDUCTIONISM

Sectarianism continually seeks to reduce everything to the lowest common denominator. Because either/or logic prevails one misses some of the interesting questions a both/and approach might inspire. For example describing a particular event as either religious or political, when in fact, it is more likely to be both.

There are four varieties of reductionism:-

1. **Either/or reasoning:** the reductionism of false choices. In the logic of sectarianism, every question has one answer, a 'yes' or 'no' answer; black and white are the only shades of opinion allowed; every decision is either/or. In sectarianism, maybe, grey, and both/and hardly exist, but reality is more complex.
2. **Reducing religion to doctrine.** But religion is much more than doctrine. Thinking clearly about the role of religion means taking seriously: religion as shaper of individual and communal worldview; religion as church institutions; religion as a community-building dynamic and as communities; religion as a social institution and agent of socialisation; religion as a source of moral formation.
3. **The reductionism of dismissing religion as a mere boundary marker.** Religion is just one possible boundary marker from a group which includes at least: race; language; nationality; ethnicity; and ideology. To varying degrees these boundary markers are not mere boundaries; they have content.
4. **The reductionism of seeking the fundamental.** There are two forms of seeking the fundamental, legitimate and illegitimate. The legitimate form argues that a particular factor in a conflict may be understood as fundamental, but that does not mean that the other factors are insignificant. The illegitimate form falsely believes that if one factor in a conflict has been established as fundamental it can become the focus to the exclusion of every other factor because they are then regarded as insignificant.

Every attempt at single-cause explanation-political, religious, cultural or any other-will fail to account for the complex actions of individuals and societies. Sectarianism involves religion and politics and economics and a host of other factors. Only approaches that can take in this whole range stand a chance of understanding sectarianism and moving beyond it.

RELATIONSHIP BETWEEN INTENTIONS AND CONSEQUENCES

A claim of purity of intent does not protect us from being judged to be acting or speaking in a sectarian way. There can be sectarian outcomes of speech, actions, omissions or decisions, which were not intended by us. We can do, say, or decide things with one set of intentions in mind which are, in our terms, wholly good, justifiable, and possibly even necessary. Yet our action, speech or decision can have a sectarian outcome. For example:

- * Moving yourself and your family out of a mixed residential area to live in one that is exclusively your own. The intention is good, for the safety of your family, and who could be faulted for doing so?

However, the corporate effect of such individually sensible and blameless movements is to reinforce sectarianism still further. Sectarianism-as a system that can maintain itself by feeding on logical responses to situations it has created-is a wonder of adaptation.

One way to gauge whether or not speech, an event, an action or a decision can be judged to be sectarian, is to look, not only at the intention of the person or group involved, but also at the outcome or potential outcome of the speech, event, action or decision, in as far as this can be foreseen. If the outcome entails developing or augmenting one or more destructive patterns of relating, then the action or event can be judged to be sectarian. The most potent destructive patterns of relating which we have identified are: hardening the boundaries between groups; overlooking others; belittling or demonising others; justifying or collaborating in the domination of others and physically attacking or intimidating others. The importance of the distinction between intentions and consequences is that it allows us to expose the operation of the sectarian system at a point where it is most subtle. This point is the distortion of the good intentions of any person or group, in particular those who are actively committed to pursuing peace and reconciliation.

There can be sectarian outcomes of speech, actions, omissions or decisions which were not intended by us

There can be actions, however, which in one context take on sectarian overtones, but in another context would be deemed more or less benign or at least irrelevant. For example, large Orange parades in Co. Donegal each year pass off virtually without incident, because the Catholic/Nationalist population, who are the majority in their jurisdiction, feel no threat from the parade. The context in Donegal allows a degree of toleration, which is not possible in the contested atmosphere of Northern Ireland, without some measure of dialogue and negotiation.

We are aware that one of the dangers with this type of distinction of intentions and consequences is a risk that people could use it negatively, by claiming destructive outcomes, in order to prevent others from taking actions. For example, when organising a socio-political panel discussion we find that some invitees refuse to take part if certain other parties are going to be present. We are then faced with choices. We can decide not to invite those whose presence is contentious; in this case we can rightly be accused of being sectarian by overlooking them. Alternatively, we can invite them anyway and accept that others will absent themselves and that therefore voices will not be heard. In this latter case, we might be tempted to say that this was their choice; they opted to exclude themselves. It is also true that in fact we set up the situation in a way that overlooked their concerns. The issue of whether or not we agree with their concerns is secondary. Here we are dealing primarily with the implications of destructive patterns of relating and, in this instance, it appears that there is no way to avoid a sectarian outcome, other than to cancel the event or to hold two separate panels.

Whilst we are arguing that the assessment of outcome is key to judging whether or not an action is sectarian, we also want to affirm that in the short term it may sometimes be necessary to make decisions or to take actions which have explicitly sectarian outcomes in order, or in the hope that, in the longer term, other choices may become possible. What is crucial here is to know that we are choosing a sectarian option, to know why we deem it to be so important that it is not to be avoided, and what we hope will be the movement that will make this type of choice redundant in the long term.

Understanding the complex relationship between intentions and consequences then is, in our opinion, crucial to understanding how to judge whether speech, actions or decisions are potentially or actually sectarian in nature. A claim that we had no intention of being sectarian cannot immunise any of us from responsibility for sectarian outcomes of our speech, actions or decisions. Moreover, to claim purity of intent, whilst persisting in behaviour which has sectarian outcomes, is to strengthen and lend legitimation to the sectarian system.

DEFINITION OF SECTARIANISM

The working definition we have presented is comprehensive and therefore also general. In fact it could work, at least in a rough way, as a definition of nearly all negative 'isms'. Only the line about religion gives the definition clear specificity. If we were to substitute a line about gender or race, for example, we might have a reasonable definition of sexism or racism. In addition to refining this general definition, therefore, we have worked at identifying and analysing the varieties and dynamics of sectarianism, the different ways that sectarianism is expressed in particular instances.

Sectarianism is...a system of attitudes, actions, beliefs and structures:

- * at personal, communal and institutional levels
- * which always involves religion and typically involves a negative mixing of religion and politics... which arises as a distorted expression of positive human needs especially for belonging, identity and the free expression of difference...and is expressed in destructive patterns of relating:
 - * hardening the boundaries between groups
 - * overlooking others
 - * belittling, dehumanizing or demonizing others
 - * justifying or collaborating in the domination of others
 - * physically or verbally intimidating or attacking others.

It is a system...

The most difficult thing to grasp about sectarianism is that it is a system and that therefore all our actions are interdependent. It suits the sectarian system that the majority of us should feel ourselves to be powerless and locked into 'opposing camps' without choice. Fear of our own side is sometimes greater than fear of others, diffusing creative energy.

It arises as a distorted expression of positive human needs especially for belonging, identity and the free expression of difference.

We view sectarianism as a distorted expression of aspects of humanness that are essentially positive - the path beyond sectarianism must be one of transforming or redeeming, not smashing it because we risk damaging the good along with the evil.

The term 'distorted expression' can cover all behaviour on a spectrum from the mildest antipathy to murderous rage. We distort identity by expressing it negatively over and against the other. The impact of negative identity is to create a situation where we require a

threatening 'other' in order to maintain this identity or sense of who we are. Any move to change the status of the 'other' from threatening to friendly precipitates some form of identity crisis for us. Strong positive identity in one or more shared areas may allow people to transcend negative identity and to form creative alliances.

IT IS EXPRESSED IN DESTRUCTIVE PATTERNS OF RELATING:

hardening the boundaries between groups

Physical boundaries include:-

- * painted kerb stones.
- * murals and slogans on gable walls. Murals are not just folk artifacts but a crucial factor in the politicization of the community. The problem is their content, a potent means of hardening the boundaries.
- * asking for barriers to be erected.

Emotional boundaries include:-

- * pushing different groups apart, creating a vacuum of knowledge.
- * cutting off groups from one another and setting up deeper tensions.
- * acting to impede those reaching out across the divide, perhaps by ostracising or threatening them.
- * unspoken messages people give one another e.g. with whom it is acceptable to associate with.
- * inducing the suspension of normal rational thought (don't ask questions).
- * myths and rumours - them and us. Rumours and fear combine to seal off the two communities from one another more effectively than any number of physical barriers.

Conceptual boundaries include:

- * language, e.g. black protestants, Sinn Fein/IRA.

OVERLOOKING OTHERS

To overlook is simply to ignore the existence, needs, rights or aspirations of the other.

The politeness of overlooking masks its enormous potential for destroying personal, communal and group relationships through:

- * language - e.g., 'the people of Ulster' ignores Catholic/Nationalists, while 'the Irish people' either overlooks 'Protestant/Unionists or subsumes them into the Irish nation.
- * turning off the TV, radio.
- * prayers, the form of which excludes those not familiar with it.

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- * the way in which the churches write about what they believe (does it make assumptions and/or unfair judgments about another group or expression of faith?).
- * feeding into the well established system of antagonized division.

BELITTLING OR DEMONISING OTHERS

In its most aggressive form belittling involves caricaturing and making fun of or mocking another's tradition or personal experience. The more gross the expression of Sectarianism the easier it is to identify and to attract support for tackling it. Much more difficult to tackle are the more 'acceptable' forms. 'Demonising' overlaps with 'belittling' in the process of caricaturing the other. In demonising it is aimed primarily at inducing fear and hatred of, or shock at the tradition, practices, representations, or beliefs of the other. It is too easy, even for those of us who are willing to acknowledge some personal responsibility, to point our fingers at them.

JUSTIFYING OR COLLABORATING IN THE DOMINATION OF OTHERS

This includes any behaviour which supports or actively has a hand in suppressing, dominating or discriminating against the other or their tradition on the basis of their political or religious allegiance. This is a classical abuse of power. For example, elements of the denial of rights and the suppression of the culture of others are exemplified in any dispute over parading. The paramount dynamic here is to enforce our will over and against their will. The Orange Order needs to make the transition from their image of traditional power holders. The 'residents' need to make the transition from their image of themselves as second class citizens. The role and power of some paramilitary groups in local areas is perhaps the best example of the type of within-tradition domination spawned by the conflict - what began as necessary protection has developed an economic aspect in extortion etc.

PHYSICALLY INTIMIDATING OR ATTACKING OTHERS

The bottom line in destructive relationships is the total breakdown of trust and respect, which is evidenced in physical violence or in the threat of physical violence. The need to organize our lives around violence or the threat of it means we have developed patterns that actually contribute to maintaining the sectarian system. Assimilation means that you are allowed to go on living with our group as long as you give up your identity and become totally like us.

Any move beyond sectarianism will require that we expose and change these patterns.

SECTARIANISM AS A SYSTEM

A system involves different parts that relate to/ affect each other in some way and maintain certain processes.

Central to the work of MBS is the concept that sectarianism can exist and operate at individual, communal and institutional level. These different 'parts' all play a role in maintaining the processes involved in sectarianism.

Individuals who 'do not have a sectarian bone in their body' can still be part of the sectarian system. I may not feel sectarian but my actions, beliefs, attitudes etc. can be distorted to produce sectarian outcomes.

E.g. A violent experience may prompt me to move from a mixed area to a 'safer' area with 'my own kind'. This separation is a product of sectarianism and can also further support the system. Where I live has become part of the sectarian system.

Even when our intentions have positive potential or are based on good reasons, they can never the less be distorted by the sectarian system and result in destructive outcomes.

E.g. The things people do to build strong communities and strong congregations are well meant and have positive outcomes, but at the same time they can also serve to exclude others and harden boundaries between groups.

In fact sectarianism does not really require any direct, active response at all from most of us; it simply requires that we do nothing about it.

In the beginning sectarianism fed on 'Big Hate, Big Violence, Gross Injustice' e.g. The Elizabethan Wars in Ireland, The Plantation periods, the 1641 Rising, Cromwell, The Williamite Wars, The Penal laws, etc.

Now that sectarianism has been long established, it no longer requires large amounts of violence. Just an occasional act will suffice, because the sectarian system disposes us to judge others by the worst actions of their community.

Because sectarianism is so well established and such a 'successful' system it will need to be challenged in a range of creative ways for a long time to come if we are to move beyond it.

In fact sectarianism does not require any direct, active response at all from most of us; it simply requires that we do nothing about it.'

MOVING BEYOND SECTARIANISM

DYNAMICS AND VARIETIES OF SECTARIANISM

The hardest type of sectarianism to see is one's own.

What others identify as sectarian in us, we see as loyalty to truth, justice, and community.

For our current purposes, we confine our examination of varieties to religious forms of sectarianism. The dynamics apply much more widely, of course, but because our work has been with a largely church-based constituency, we have less experience applying them to the main political orientations in Northern Ireland, and still less to state and secular liberal sectarianism.

At this point, we have not chosen to abandon identifying sectarianism with groups, but to make this approach secondary to identifying varieties by their core dynamic, how they characteristically work. We are currently working with nine themes and sub-themes. All sectarianism can be understood as a **destructive way of dealing with difference**, and this works in two main ways, by **magnifying difference** and by **minimising difference**. Magnifying difference often takes the form of a search for truth and purity, which typically results in separation. Minimising difference, on the other hand, has two main variants, **failing to recognise that every new inclusion creates a new opportunity for exclusion** and **failing to recognise and respect difference**, the latter having **patronising** and **assimilating** variants.

| | | | |
|---|--|---|---|
| Sectarianism as a destructive way of dealing with difference | | | |
| Sectarianism as the magnifying of difference | | Sectarianism as the minimising of difference | |
| Sectarianism as an outcome of the search for truth and purity | | Sectarianism as a failure to recognise that every new inclusion creates a new opportunity for exclusion | Sectarianism as a failure to recognise and respect difference |
| Separation | | | Patronising Assimilating |

SECTARIANISM AS THE MAGNIFICATION OF DIFFERENCE

E.g. Magnifying difference takes both fundamentalist Protestant and conservative Catholic form.

'It is the fact of separation as much as the cause of separation that allows for distorted stereotypes'

Fundamentalist Protestant:

Anxiety to maintain the pure orthodox truth by being separate from those who disagree: 'Come ye out from among them', 'Touch not the unclean thing.' The separation may not be absolute, only a superficiality where contact exists.

We are not saying that the doctrine of separation is bad theology or unbiblical, although we believe it to be severely limited theology and that it ignores huge and central aspects of the Bible. Rather we are saying this doctrine is prone to sectarianism because it causes, in terms of our definition, destructive patterns of relating through hardening of boundaries and demonizing. If people wish to maintain it, this is their privilege, but they must recognize that they may well be choosing sectarianism along with separation.

It is the fact of separation as much as the cause of separation that allows for distorted stereotypes.

Conservative Catholic

Based on a sense of being the one true church, or at least the most true church, and in practice largely a mirror image of fundamentalist Protestant sectarianism. The primary points of maintaining separation include communion, marriage, and education.

Perhaps the suffering of the potent sectarianism of the Stormont regime (1921-72) makes it difficult to see.

Sectarianism as the minimizing of difference

Most often practiced by liberals who are likely to understand themselves as opposing sectarianism. Measured by consequences rather than intentions, however, minimizing difference is marked as sectarian by hardening boundaries, overlooking others and belittling, even demonizing.

Every new inclusion creates a new opportunity for exclusion

e.g. Ecumenical sectarianism - it is possible that by alliances, creative response, progress away from separation etc we can threaten or exclude other groups. This can be almost impossible to avoid and indeed should not become a paralyzing fear. At least the worst affects can be mitigated by thoughtful, creative responses.

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Failure to recognize and respect differences

We can minimize difference by failing to recognize it. Not all difference can or should be reconciled and people may need to feel at least that this is acknowledged.

Patronising- e.g. (ecumenical, evangelical, and Catholic sectarianism):

- * Those long experienced in dealing with sectarianism may be of real benefit to the newcomer only if they avoid 'been there, done that' assumptions and respect differing starting points, contexts and beliefs.
- * Evangelical confidence in pronouncing what is or is not 'Christian'.
- * Catholic dissolving of different Protestant groups into the category of 'non-Catholics', i.e. 'not us'.

Assimilation - e.g. (liberal sectarianism, especially liberal Catholic):

The rush to inclusion could feel presumptuous or imperialistic to those who are acutely aware of what divides us. The intention to include could have the effect of repelling.

Intra-tradition sectarianism

Significant tensions and conflict can exist within groups. Groups can feel that they should be united even though they are not and they may feel let down when someone dissents.

'Significant tensions and conflict
can exist within groups'

It can be useful to look at types of sectarianism in terms of groups as matching pairs occupying opposite ends of a continuum, based on groupings that share similar elements:

To illustrate some of the dynamics involved in intra-tradition sectarianism, we have organised types of sectarianism, understood in terms of groups rather than themes, as matching pairs occupying opposite ends of a continuum, with both poles claiming to be the more authentic heirs of a shared legacy.

This works best with the main political and religious forms of sectarianism, but less well with ecumenical, state, and secular liberal sectarianism.

We do not observe within the ecumenical movement the dynamics characteristic of the other continua, perhaps because ecumenism is a comparatively recent phenomenon and so has had less time to develop such patterns. Ecumenism may also be different, however, by virtue of having little concept of formal membership, by drawing participants from other traditions without removing them from those traditions, and not least because of its principled, central commitment to unity.

State sectarianism simply does not fit the categories we develop here, because the state does not have a comparable internal dynamic.

Secular liberalism might be paired with a category like 'religious' or 'traditional' to yield at least a weak version of the dynamics we describe, but the pairing would not constitute a tradition in anything like the sense of the other four we use.

Fundamentalism and evangelicalism have not disappeared from the scheme as we present it here. They have been subsumed under the general category Conservative Protestantism, of which they are different expressions.

| RELIGIOUS | | POLITICAL | |
|-------------------------|-----------------------|-----------|-------------|
| Conservative Protestant | Conservative Catholic | Loyalist | Republican |
| ↑ ↓ | ↑ ↓ | ↑ ↓ | ↑ ↓ |
| Liberal Protestant | Liberal Catholic | Unionist | Nationalist |

Those situated at the bottom of the continua are likely to regard their end as 'moderate' and to criticise the other end as 'extreme'; alternatively, they might identify themselves as 'progressive' and the others as 'reactionary' or 'fundamentalist'. Those located at the top, however, are likely to regard themselves, whether or not they use these exact words, as 'traditional' or 'pure', while the other end is 'compromised' or 'sold-out'.

For our immediate purposes, and without really resolving the issues at stake, we are going to describe the upper end of the two religious continua as 'traditional' and the lower end as 'moderate' on the grounds that these terms would be agreeable to those being described. Moderates are not necessarily any less committed to the tradition than are people at the traditional end; they simply disagree with the way the traditionalists relate to the tradition and advocate another way. Even so, moderates are unlikely to describe themselves as traditional, whereas those at traditional end would readily accept this description of themselves.

SECTARIANISM IN IRISH HISTORY

HISTORY AND COMMUNAL MEMORY

Ways of approaching the past can be represented as a continuum with personal identity at one end, communal memory in the middle and formal academic history at the other end.

Personal identity >>> Communal memory >>> Academic history

In Ireland, the three points on the continuum are more closely related than in most Western societies today. In fact, certain emotive events and issues can effectively collapse the continuum into a single point, so that a challenge to how a person interprets history, or to how his community understands it, is received as an attack on personal identity.

This collapse is also the collapse of the boundary between past and present. No topic is more likely to trigger the collapse of the boundary between past and present than sectarianism because its central themes are popularly understood as constants in Irish history, the same today as in the past.

'No topic is more likely to trigger the collapse of the boundary between past and present than sectarianism'.

These dynamics leave a tension between how historians understand history and how the past is remembered by communities. Communal memory corresponds with myth, neither of which should be disregarded. Their primary function is to embody in story form truths that help us understand who we are as a community, where we came from and where we stand in relationship to other groups. What matters then is less the literal factual truth and more the way a community understands the story, the meaning they take from it.

The more nearly one approaches the epicentre of conflict in Northern Ireland, the more likely one is to find these difficult dynamics concerning history and the boundary between past and present. A change in a view of the past or even allowing for the past to be left in the past requires work that is at least as much pastoral and political as it is historical.

IDENTITIES IN OPPOSITION

In the 1600's the churches spent much of their energy defining their beliefs in terms of what they were not or why others were wrong. This is a distortion of positive human needs such as belonging and the ability to feel free to be different. It can be termed 'Identity in opposition'.

Identities in Opposition = the process of defining or affirming our identity using the difference of a group outside of our own to describe what we are not.

e.g. Theology in the context of the reformation era depended on knowing what beliefs one rejected as much as on what one accepted:

* Patrick Corish - 'To be Catholic now was to know why he was not a Protestant'

* Alan Falconer - 'The role of the churches in the situation of conflict in Ireland has been to reinforce the alienation of the different communities by developing theologies in opposition'

Although this form of identity may be based on the positive need for belonging and the freedom to be different, there may be a pressure for 'members' of a group to conform in order not to 'let the side down'.

The role of religion in: conflict, violence and catastrophe.

The following quotes offer insights into the historic mixing of religion and politics in Ireland:-

1575 Earl of Kildare

'They, his followers would kill all the English churles and throw them into the sea'.

1574 English officer Ulster Military Campaign

"how godly a deed it is to overthrow so wicked a race the world may judge: for my part I think there cannot be a greater sacrifice to God".

1579 James Fitzmaurice Fitzgerald expedition

"partook more of the nature of a religious crusade than any other Irish movement of the century."

The only object of his military campaign was to secure the administration of Christ's sacraments to a Catholic people in a Catholic rite. 700 soldiers were paid for by Pope Gregory X111 and granted the same plenary indulgence and remission of sins as those who fought the Turks for the Holy Land. War against the heretical Protestants was couched in the concepts of the crusades.

The 1641 Rising, the Williamite wars, the Penal laws and the Plantation

provided more links between religion and violence; hatred and oppression:

1645 Cornelius O'Mahony a Jesuit urged forces to 'kill your heretic adversaries'.

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- 1649** Oliver Cromwell slaughters Catholics at Drogheda and Wexford, victims including clergy, women and children.
- 1662** The Protestant Irish parliament makes 23 October, the day of a failed Catholic attempt to seize Dublin at the outset of the Rising in 1641, an annual Holy Day. Sermons were preached on why Catholics could not be trusted.

Protestants remembered 1641, Catholics 1649; neither remembered the other. A divided society produces divided memories.

CONVERSION

In Ireland the sixteenth-century Protestant reformation was almost entirely a STATE phenomenon. It became another English method for subjugating and civilizing Ireland. Occasional conflict between the political needs of the state and the religious needs of the reformation were always resolved in favour of the state. For the most part, however, the established church, the Church of Ireland, saw little problem with allowing their conversion efforts to be connected with social order, state control and other political power issues.

Through much of post-reformation Irish history, the state sought to subjugate Catholics, or otherwise make them loyal, but the established Protestant church had so great a task just maintaining itself that little effort was put into converting Catholics to Protestantism. Neither the Protestant ideal of converting Catholics nor the state's need to make Catholics loyal went away, however.

By the late 1700s, penal laws against Catholics no longer seemed justifiable to many people. At the founding of the Evangelical Society of Ulster in 1798, George Hamilton preached from Luke 14.23: 'Compel them to come in.' He argued, however, that 'Gospel compulsion' could only mean evangelism and conversion, never state power or any other use of coercion.

At the same time, the state continued to see Catholics as a political threat to a peaceful Ireland, and the church saw them as religiously wrong, so attempting to convert Catholics seemed to many an excellent way to deal with both problems. Once again, conversion was linked to the political control of Catholics.

One result was the nineteenth-century evangelistic campaigns, sometimes called the Second Reformation or Protestant Crusade. In this period conversion efforts became highly visible and contentious. Stories of conversion were the lifeblood of the Protestant efforts. Denying the stories was essential for the morale of Catholics, who dismissed conversions as insincere and motivated by greed—to live a Protestant and die a Catholic was the best of both worlds, they thought.

Evangelistic efforts to convert Catholics coincided with the Irish Famine 1845-39 to tragic effect, summed up in the idea of 'souperism': the hard to prove and hard to deny allegation that some Protestants offered food (usually soup, hence 'souperism') to desperate Catholics only on the condition that they meet some religious obligation, perhaps attending a bible class or worship service.

The census of 1861 demonstrated that Protestant conversion efforts had failed to alter the religious demography of Ireland, but religious conflict was now a feature of Irish public life and conversion more contentious than ever.

SEPARATION

Sectarianism both creates and requires separation, to which the Christian churches have contributed greatly; marriage and family life being one main area:-

eg. Pope Pius X's *Ne Temere* decree of 1907, which led to a situation in which 'Catholic clergy would not officiate unless both parties had promised that all the children would be Catholic.' One study concluded that as a result of *Ne Temere* the Protestant population of the Republic of Ireland fell at a rate of 1% per year between 1946 and 1961. In 1970, the papal decree *Matrimonia Mixta* removed the requirement that the Protestant partner promise to rear the children within the context of the Catholic faith and tradition.

This and other religion-inspired practices that result in separation are not intended to be sectarian (rather their design is to build strong communities) and indeed are not necessarily so. In a society plagued by sectarianism, however, such practices can easily reinforce and further it.

SACRED VIOLENCE, POLITICS AS RELIGION

The intersection of religion and politics can be both constructive and destructive.

No matter how we may define our religion or lack of it, our effective religion is the thing we give our highest priority, in particular those things we hold as non-negotiable, which we will not or cannot compromise. Political scientist Frank Wright argues that 'nationalisms are not merely 'like religions - they are religions.' In Christian terms this is idolatrous, i.e., it supplants loyalty to God.

Both Catholic and Protestant beliefs and paradigms have, respectively, shaped political events in Ireland, both directly and indirectly. e.g.

- * 1912: The religious nature of the Solemn League and Covenant for Ulster and the the Protestant churches' support for the Covenant's absolute rejection of Home Rule 'By all means which may be found necessary'.
- * The religious nature of Patrick Pearse's oath-prayer and the heavy religious overtones of his brand of Irish Nationalism. On Easter 1916 Pearse's fusion of Christ's sacrifice and national sacrifice was most seductive.
- * There is a similarity between Eamonn De Valera's statement that 'the people have never a right to do wrong' and the doctrine of 'error has no right' (see the section below on 'Theological Roots of Sectarianism').

MOVING BEYOND SECTARIANISM

THEOLOGICAL ROOTS OF SECTARIANISM

The churches (around and after 1500s and 1600s), in a struggle for ascendancy and survival, shared a combination of three doctrines:

1. Providence

This is the simple, basic teaching that God is at work in the world and that the faithful Christian can discern God's will and purpose by reading the signs of the times.

2. One true church, outside of which is no salvation

3. Error has no right

This doctrine was developed in the fourth and fifth centuries by St. Augustine to justify the use of state coercion to suppress heretical opponents: because they are radically in error, they have no right to express or hold their beliefs.

This doctrine has been the principle behind every use of coercion, especially state coercion, for religious purposes.

Dangerous Combinations:

The first two could be problematic but need not be; they are more problematic when combined. The third, error has no right, is inherently sectarian, however, and combines disastrously with the others.

One true church + providence

Easily reduced to 'God is on our side.'

One true church + providence + error has no right

Add 'God is on our side' to 'error has no right' and the implication is 'God wants us to suppress others.'

One true church + error has no right:

If your church is the one true church and error has no right, then it is your duty to see that error is suppressed by whatever means necessary. From this viewpoint tolerance is no virtue—tolerance is a deadly vice.

Dangerous Combinations

'They represent principles that would cause aggression regardless of who was in power'.

These doctrines did not emerge on the fringe, they were shared by the three main churches (Catholic, Church of Ireland, Presbyterian). Thus sectarianism is rooted in the Irish mainstream, not the fringe. They represent principles that would cause oppression regardless of who was in power.

These elements are best placed in the European context of reformation/counter-reformation conflict and in the violence and catastrophe which marred the 16th and 17th centuries in Ireland (see history section).

WHEN IS A RELIGIOUS IDEA SECTARIAN?

Our intent is not to dismiss truth claims but rather to take them very seriously and to ask: Can we make truth claims without being sectarian? Which religious ideas are inherently sectarian and which are not?

On the one hand attempts to dismiss all religious truths as inherently sectarian are misguided and false. On the other hand we recognize that religious ideas can and do contribute to sectarianism. We intend to show the compatibility of religious truth claims with ecumenical and reconciling perspectives.

A sectarian religious idea is likely to fall under one of three headings:-

- * It hardens boundaries between groups
- * It dehumanizes another group; or
- * It imposes on another group.

1. **Hardening boundaries** - Education segregated on a religious basis, and practiced in a sectarian society, can easily harden boundaries and therefore reinforce the sectarian system. What can reasonably be expected of people is to be alert to unintended consequences and to mitigate them as far as possible.
2. **Dehumanising** - When a group has been judged incapable of change they have been dehumanized in a fundamental way. Dehumanising has no positive purpose and therefore needs to be eliminated from our moral practice not merely mitigated.
3. **Imposing** combines sectarian intent and will with the power to do something about it. Like dehumanizing, it has no positive function and therefore must be eliminated. Imposing is

MOVING BEYOND SECTARIANISM

sectarianism in its most acute form. When the other imposes on us what we could previously dismiss as their problem it becomes our problem as well. For much of their history the Christian churches have been only too happy to employ coercive imposition in its strongest crudest form, state imposition. Imposition has no basis in Christianity's original teachings and early development, as recorded in the Bible.

A spirit of imposition is closely linked to a stunted and distorted expression of two basic and complementary human needs: the need to belong and the need for freedom to be different. Healthy expressions of these needs require groups to engage in a process of observing, constructing and negotiating difference. We want to note at least three stages we regard as essential.

- * The first stage involves the linked activities of observation, discernment, evaluation and judgment, applied both externally to other groups and internally to our own group. What is crucial is that identity is necessarily formed in relationship, however minimal, to others. We need to know: we are not you; how we are not you; and why we are not you.
- * This leads to a second stage of informal negotiation with others, out of which arises our understanding of our own identity, other's difference, and the relation between them.
- * A third stage involves agreement - probably informal and even unspoken-with others about where the boundaries of difference and similarity between us lie.

Clarification: negotiation in the second stage and agreement in the third can be informal, implicit and minimal practices.

Note that identity continues to rely on relationship at every stage. A spirit of imposition arises when a person or group attempts to cut out the necessary element of relationship. It not only does an injustice to the party being judged, it fundamentally distorts the judgment involved and therefore damages the group doing the judging.

- * To prevent the possibility of truth claims having destructive consequences, they are best made in the context of relationship. In general the greater the extent and quality of the relationship, the less likely it is that a truth claim will have sectarian consequences.
- * Concerning sectarianism, the most basic question that must be asked of a truth claim is, Does the idea contain within it a logic that inherently hardens boundaries, dehumanises or imposes? If the idea is shown somehow to have inherently destructive consequences, three basic questions must be considered.
 - > Can the idea be discarded?
 - > Can it be altered in a way that removes those consequences?
 - > Can the negative consequences be mitigated in any way?

If a group cannot or will not discard, alter, or mitigate, then their intention to deal with sectarianism is at least called into question.

- * Building community means building bridges as well as walls. This work requires a vision of peace and the perseverance and patience to pursue it.
- * People who have been abused or perceive themselves to have been abused will have difficulty hearing the abuser. A context of sectarian conflict shapes how we hear and receive every communication - including religious truth claims - especially when it comes from those with whom we are in conflict.

There are many different kinds of religious ideas and truth claims:

1. We are different, we believe differently

Sectarianism characteristically approaches difference, especially religious and political difference, with suspicion and in judgment. In a sectarian society, handling difference well can mean that the simplest observations about difference need to be made sensitively and perhaps accompanied by disclaimers. They need to be received with a generous spirit, slow to take offence. Religious difference is not inherently sectarian, just as the need for freedom to be different is the necessary compliment of the human need to belong.

2. We are right

3. We are right and you are wrong

These express the human need to understand what is true and right, intellectually and morally. The connected needs to know what is true and what is right are inescapable aspects of being human. Defenders of religious truth claims need to justify rather than merely assert their convictions.

4. You are a less adequate version of what we are

is a potentially sectarian statement. It could cause hardening of boundaries and dehumanising and allow or smooth the way for imposition, but it is not inherently sectarian if the statement is made in the context of a relationship of genuine mutual respect.

5. You are not what you say you are

6. We are in fact what you say you are

If statements 5 and 6 are not to be sectarian, those making them must make a fine but crucial distinction between claiming the right to say you are not what you say you are but nonetheless recognising the right of the other party to define themselves as they wish, even if the party making the judgment objects.

7. What you are doing is evil

is an inherently sectarian statement because given its radical nature it will inevitably harden boundaries and it could dehumanise and allow imposition. At the same, it is an extreme but necessary part of any repertoire of moral discernment. Mitigation will be crucially important if the moral benefits are to outweigh the sectarian consequences.

8. You are so wrong that you forfeit ordinary rights

corresponds to the classical formulation 'error has no right' and to imposition, so this is sectarianism in a strong form.

9. You are less than human

10. You are evil

11. You are demonic

Our three final statements are grouped as they are all inherently sectarian in much the same way. Each hardens boundaries; each dehumanizes; each could allow imposition and provide a rationale for it. People may do evil but they do not become evil. We find no circumstances in which these are necessary or useful.

Our intent is not to dismiss truth claims but rather to take them more seriously and to ask: Can we make truth claims without being sectarian? Which religious ideas are inherently sectarian and which are not?

ANCESTRAL VOICES

And 'mid this tumult Kubla heard from far

Ancestral voices prophesying war!

Kubla Khan Samuel Taylor Coleridge

The ancestral voices of which Coleridge speaks not only prophesy war, they exult in conflict and call their heirs to sacrifice for the ancestral cause. Ancestral voices are those memories, symbols, beliefs, actions etc. from our past that affect how we experience our world now. They are often so well integrated into our present identities and cultures that we may not be aware of them.

Such voices sound most powerfully in times of crisis. This has been one of the dynamics of confrontation at Drumcree especially in 1996 when ancestral voices got a hearing that may have surprised both others and themselves.

People who want to resist the ancestral voices do so in several ways:

- * Some flee to the opposite pole and then ignore or oppose the ancestral voices, rendering themselves an object of suspicion and contempt, a Lundy.
- * Some voices finally only disappear with the extinction of the community.
- * They can also be countered, contained, diminished, and finally left all but powerless. What is required is to re-tune our ears to alternative voices. What is far more constructive is for a community to learn to hear its own ancestral voices anew. Other ancestral voices emanating from the very same source, offer healthier alternatives, sometimes an antidote to their poisonous counterparts.

What is required is to re-tune
our ears to alternative voices

Constructive ancestral voices can silence destructive ones.

MOVING BEYOND SECTARIANISM

We see it most strikingly in Sinn Fein and ECONI (Evangelical Contribution on Northern Ireland), groups we mean to equate only in terms of the structure of change in which they are currently engaged.

The ancestral voices of Republicans call their heirs to fight until the last body drops for an all-Ireland republic. Republicans now accept that a united Ireland can only come about by consent not by violence. This means that a united Ireland may never come into being, and if it does no one can say when. Sinn Fein, in moving from physical force to constitutional politics, has probably brought with it a higher percentage of Republicans than in any parallel situation in Irish history.

The ancestral voices that challenge ECONI are both hard and soft. The hard one upholds a virulent anti-Catholicism; the more elusive voice calls evangelicals to stay away from the concerns of the world and say little about them, leading lives individually and collectively of little public impact. ECONI has confronted these voices, and its significance is that it is challenging the sectarianism of conservative Protestantism, while remaining evangelical and by employing evangelical logic. They are challenging the bigoted ancestral voices by calling forth the best of the ancestral voices.

THE PYRAMID OF SECTARIAN PARTICIPATION

The model was first developed by the Working Party on Sectarianism (WPS), 1991-1993. It aims to provide an image of how one could participate in sectarianism without intending to and how sectarianism is supported by, and related at a number of levels and groups. The WPS drew out two main defining features of the Pyramid:

- * People at each level, when it comes to the crunch, disclaim responsibility for the words and action of the layer above.
- * Each level grows out of the one below and could not exist without support or permission from below.

The implication, therefore, is that we disown the layers above us at times and yet we provide support and permission. Ambivalence and inability to act are factors in this.

But why such ambivalence, without which the sectarian pyramid ought to crumble, when people disown the layer above? To understand this ambivalence, it is helpful to change the image from a pyramid to a tent held up by a centre pole, representing the dominant, basic division in society between Catholic-nationalist and Protestant-unionist. The centre pole of division keeps the tent standing because, much as people may dislike, disdain, oppose and fear 'their' paramilitaries and some of their politicians and community leaders, people cannot dismiss the fear that these paramilitaries and leaders may, in some crisis, be all that stands between them and the threat emanating from the other side of that centre pole.

Without this 'centre pole' cross-community abhorrence of some sectarian actions just might collapse the sectarian tent.

- * All acts of sectarianism from the obvious to the subtle are related.
- * Many people who regard themselves as innocent of sectarianism are in fact implicated.
- * The best of intentions can lead to sectarian consequences.
- * The pyramid gives people an image that reveals how one can be complicit in sectarianism even without intention.
- * Opting out of the pyramid is not really possible. Although each level of the pyramid disowns the one above it, each level also depends on the one below it for support.
- * All sectarianism is connected within a single framework.
- * It is the tension between the two sides which keeps the pyramid from collapsing.

Psychotic Killers, at the peak of the pyramid, commit acts of violence that seem to have little rationale beyond creating sectarian terror.

MOVING BEYOND SECTARIANISM

Paramilitaries whilst not admitting to sectarianism, have had their violence exposed as one of the most effective purveyors of sectarianism.

Leaders (political; religious and other) sometimes use platform, pulpit or the pages of the press to express bigoted or inflammatory statements.

Ordinary decent people encourage by vote, religious view and private opinion the attitudes, justification etc. of the layer above them. They may participate in organizations that have taken a sectarian stance or acted in sectarian ways. By doing nothing we allow the sectarian system to carry on unhindered. Even those whose work is directed against sectarianism find themselves ironically dependent on sectarianism for future employment.

IMPLICATIONS

When it comes to the crunch people at each level disclaim responsibility for the words and actions for the layer above. Yet each level grows out of the one below and could not exist without support or permission from below. The dynamics running between the levels are shown to be as important as the boundaries separating them. Most people would be horrified to be told they are connected with the violence at the top of the pyramid, yet it is not hard to see how each individual stone supports the total structure.

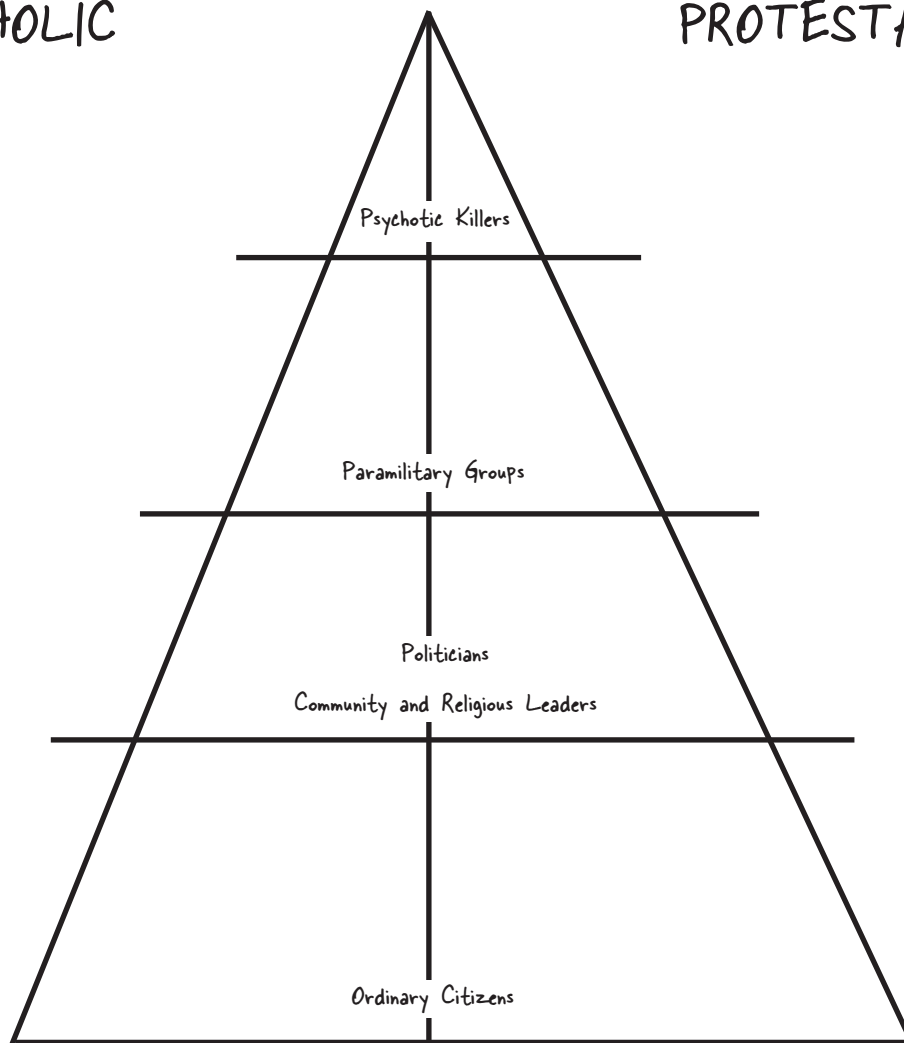
WHAT IS THE WORST FORM OF SECTARIANISM?

Firstly, that which involves violence and secondly, our own sectarianism because it is the one about which we can do something.

THE PYRAMID

CATHOLIC

PROTESTANT



Each level depends on the one below for support e.g. doing nothing of real substance to challenge, rhetoric that lends support etc.

The structure remains in place because of the tension between the two sides

THE FALSE ALLURE OF BENIGN APARTHEID

Our purpose here is to warn against understandings of peace that fall short of reconciliation, settling instead for what we call benign apartheid; simple co-existence of communities as separate as ever, but living without violence.

Benign Apartheid can look attractive for a number of reasons:

- * The simple desire for safety.
- * The disdain, distaste or just lack of interest in the other community.
- * Conflict weariness and supposed political realism leading to the conviction that no more than peaceful co-existence is possible in Northern Ireland and therefore the pursuit of something more is a waste of time and possibly counter-productive.
- * The contentment of church members who are fully and happily occupied with life in their own church community, their vision extending no further.

The alternative vision for Benign Apartheid is that of **RECONCILIATION**.

Reconciliation is a key biblical concept. It has to do with the loving and life-giving relationship of God with humanity and with positive relationships between people and within the whole of creation. In terms of reconciled human relationships, the key to this vision is in following a strand of biblical teaching on how to relate to neighbours, even when those neighbours are pagans, oppressors or enemies. This kind of reconciliation is based on recognising that our welfare is bound up with the welfare of others and depends on seeking what is good for all those whom we live among. Jesus directly commands 'Love your enemies'. The circle of neighbours extends even to those from whom we are most alienated and includes practical service, even to those who have treated us badly. To call someone a neighbour is essentially reconciling logic because a neighbour is someone whose wellbeing, present and future, is tied up with ours. When the circle of neighbours embraces enemies as well our welfare is immediately tied to everyone with whom we co-exist.. The call for former enemies to be reconciled in Christ and in the church is fundamentally incompatible with apartheid, benign or otherwise. Benign apartheid can only be accepted as a temporary arrangement, preferable to active antagonism, on the way to a more authentic reconciled peace.

The allure of benign apartheid is false and deceiving. Some political form of reconciliation, accompanied and undergirded by a broader religious, cultural and social reconciliation, offers us the best hope of sustainable peace - political pragmatism and Christian principle press us in the same direction.

THE LEVEL

- * The Level might in any given situation tell us things like:
 - > Where we may shop and where we ought to shop
 - > What we can talk about with our own
 - > What we may talk about with others
 - > What it means to join a different church
 - > Which sports are mixed and which are separate
 - > Where we should live
 - > To whom we may sell land.
- * The Level represents a certain community equilibrium. It sets limits people rarely talk about and that are not consciously taught, but that everybody knows and most people usually accept and observe.
- * The Level will include some understanding of what are the costs or penalties incurred by violating it.
- * The Level sets the point one does not go beyond in sectarian terms, and also sets limits beneath which we should not fall (what destructive patterns of relating are acceptable and unacceptable). When tainted by sectarianism the Level stifles growth, nurtures sectarianism and persuades us that a low level is a tolerable level, maybe even the best we can achieve or the best we ought to desire. The Level needs to be exposed, named, identified and understood.
- * The Level can resist efforts to lower it as well as to raise it. More established folk in a town sometimes talk regretfully about new people moving in who will not understand or live by the local level.
- * The Level is a local phenomenon. Some features are characteristic almost anywhere, e.g. few Catholics join the RUC, few Protestants join the GAA. However different towns have different levels e.g. in some locations Catholic and Protestant children hardly play together at all, whereas in other settings they do.
- * Many of the local variations in the Level seem to have no rationale beyond arbitrary custom. The local nature of the Level is further indicated by the way it resists outsiders and outside pressures.
- * The Level depends on stable communities that intuitively know the limits and boundaries.
- * The Level hinders increased contact and cooperation.
- * The Level is brittle and does not always cope with all the pressures put upon it.



WE ARE

The Worship Section

Introduction

Orders of worship

Resources for worship

Toy Theatre and puppets

Stories

We Are bibliography



Background information for leaders from the research
Moving Beyond Sectarianism

WE ARE

WORSHIP RESOURCES

NOTES TO LEADERS

Joe and Cecelia's approach to sectarianism is based on the belief that it involves a distortion of human needs for belonging and identity. As sectarianism affects us all in Northern Ireland, the churches and faith communities have also developed distorted expressions of both identity and belonging. The process of redeeming these distorted expressions is a demanding one. It entails a re-orientating or retrieval of parts of the Christian tradition and resources, in order to exercise a ministry of reconciliation.

This section seeks to provide some resources for children and young people and their leaders in the process of that ministry to:-

- * create your own worship for school assembly, church, community or youth club. The three orders of worship included in this section are for your guidance. Please feel free to adapt; include activities or resources from other parts of this resource pack; or use your own ideas, themes etc.
- * tell stories about right relationship and reconciliation that you as schools, churches or faith communities can share in public presentations. The stories included in this section may be told using mime, masks, puppets or toy theatre techniques, and some information about toy theatre is included. There are stories in other sections of the pack that could also be used for this purpose. Again the stories and techniques can be adapted, or may act as a stimulus to writing your own.
- * open up some discussion on the nature of your own identity and belonging; and of your relationship with those who are different.
- * provide closure at the end of a difficult session.

This section is entitled, 'We Are' as the words imply 'being'. We don't have to stop being who we are, or even agree with someone who is different in order to accept them. We accept because we are accepted by God as 'we are'.

Orders of Worship 1

Welcoming Strangers

WELCOME

Explaining the empty chair symbolizing the unseen guest, or our readiness to receive the stranger within our gates, the one who is different or the one who is not so different but does the unexpected.

OPENING BLESSING (based on a celtic prayer)

I saw a stranger yesterday.
 I put food in the eating place,
 Drink in the drinking place, and
 Music in the listening place.
 And in the name of God, Father, Son and Holy Spirit,
 He blessed me and my house,
 My cattle and my dear ones.
 And the lark said in her song
 Often, often, often
 Goes Christ in the stranger's guise.

TABLE WITH SYMBOLS

Cross; and four candles.

Readings from 4 young people - see 'Readings for the table with symbols'.

Each one, after they have read, places an object beside one of the four candles (Jug of water; Basket of bread and fishes; Gift; Keys).

BIBLE READINGS Deut 10, 16 - 20; and Luke 10, 29 - 37

RESPONSIVE PRAYER - God Welcomes Us - see 'Responsive prayer'

Sharing of welcome

CLOSING BLESSING (Aaronic blessing - Num. 6, 24 - 26)

The Lord bless you and keep you
 The Lord make his face to shine upon you and be gracious unto you
 The Lord lift up his countenance upon you and give you peace.

READINGS FOR THE TABLE WITH SYMBOLS

GIRL

I am a stranger
I came to draw water at Jacob's well.
A man was there.
He asked me for a drink,
and told me everything I ever did.

Light the candle by the jug of water, or set a jug of water on the table

BOY

I am a stranger-
a young lad in this huge crowd who'd come to hear Jesus.
When his friends were worried about how
they were going to feed everyone
I offered my lunch of bread and fishes.

Light the candle by the basket of bread and fishes, or set them on the table

BOY

I am a stranger
A traveller following a star,
Searching in hope for a new born baby.
It has been a long journey but I am filled with joy
As I share my gifts with the Christ Child.

Light the candle by the gift, or set the gift on the table

GIRL

I am a stranger
who received Jesus into my home.
My sister has spent most of the time at his feet
Listening to his teaching.
In offering hospitality I am finding
I have much to learn about hospitality.

Light the candle by the key or set the key on the table

RESPONSIVE PRAYER – God Welcomes Us

- Leader:** When we are thirsty
All: GOD WELCOMES US
- Leader:** When we are hungry
All: GOD WELCOMES US
- Leader:** When we are travelling and feel tired from our journey
All: GOD WELCOMES US
- Leader:** When we feel strange and alone
All: GOD WELCOMES US
- Leader:** When we feel angry and resentful
All: GOD WELCOMES US
- Leader:** When we need a place
All: GOD WELCOMES US
- Leader:** And so God of welcome we welcome the stranger in our midst
All: WE WELCOME YOU
- Leader:** We share the welcome of the Lord with one another.

(The welcome is shared with the words WELCOME IN THE LORD)

- Leader:** Let us give thanks to God for the strangers in our lives
 For those met in passing who shared a friendly word (pause)
 For those who helped us unexpectedly (pause)
 For those who have grown into real friends (pause)
 For those who have enriched our world with their varied cultures (pause)
 For those who'll never know what a positive effect they had on our lives (pause)
- All:** GOD OF ALL WE GIVE YOU THANKS FOR EACH OF THE STRANGERS WE HAVE CALLED TO MIND. AMEN
- Leader:** Go in peace to love and serve the Lord
- All:** IN THE STRANGERS WE MEET. AMEN

Orders of Worship 2

Journeys

WELCOME

Jesus asked people to follow him and he took them on journeys and called himself the way. When any of us go on a journey, we take risks. What are some of the fears we might have? (eg. getting lost; having an accident; afraid of something new; leaving the familiar).

RAP

'Going on a journey' - Create rhythm by slapping knees, and clapping hands. Leader speaks the line and all repeat it:-

Going on a journey

Not sure where
It's all a bit scarey
How do I dare?
Going on a journey
The cost's not clear
I could lose everything
Just feel the fear.
Going on a journey
We Need faith today
God will be with us
Showing us the way.

RESPONSIVE PRAYER

Leader: From where we are to where you need us
ALL: CHRIST BE BEFORE US
Leader: From what we are to what you can make us
ALL: CHRIST BE BENEATH US
Leader: From the old ways towards the new
ALL: CHRIST BE BESIDE US
Leader: From doing our own thing to following you
ALL: CHRIST BE ABOVE US
Leader: Surround us with your presence
Strengthen us with your spirit
Fill us with your love
As we follow you
ALL: AMEN

Orders of Worship 3

Moving on

This worship celebrates the gift of choice and the ability to change that God has given us. We all change as we get older and go through the different stages of life. Ideas and actions, people and places that we held dear at one time in our life may not remain so; or alternatively ones we didn't care too much about may become more important for us. And people, places, events, actions, and mistakes of the past do not go away because we don't care for them any more. They are still part of us and our being.

WELCOME

Lord you created every part of me;
 you put me together in my mother's womb.
 When my bones were being formed,
 When I was growing there in secret,
 You knew that I was there.
 You saw me before I was born. (from Psalm 139)

RUSSIAN DOLL

Open out the doll parts - There are five altogether. Ask different readers (children/young people/leaders to read the following (or adapted versions of it), and set down a symbol (if appropriate) beside each of the parts beginning with the smallest.

Beside the smallest of the Russian dolls, set a symbol of babyhood or Baptism (as appropriate):

I DIDN'T CHOOSE WHERE I WAS BORN
 I DIDN'T CHOOSE MY PARENTS
 I WAS NAMED/BAPTIZED

Beside the second, set down a favourite story - name/book/picture;

I WENT TO A PLAYGROUP/SUNDAY SCHOOL IN OUR COMMUNITY
 CENTRE/CHURCH. I HEARD STORIES ABOUT GOD - THIS WAS ONE OF MY
 FAVOURITES

WE ARE

Beside the third, set down a memory/item from primary school or that time:

I WENT TO PRIMARY SCHOOL.

HERE IS A MEMORY OF SOMEONE/SOME ACTION/SOME EVENT THAT MADE ME FEEL WELCOMED, ACCEPTED, LOVED/KNOWN BY GOD

Beside the fourth, set down a memory/item from secondary school or that time:

I WENT TO SECONDARY/GRAMMAR SCHOOL.

HERE IS A MEMORY OF SOMEONE/SOME ACTION/SOME EVENT THAT MADE ME UNDERSTAND MORE ABOUT GOD

Beside the last, set down a symbol/item from the present that best describes who you are:

THIS IS SOMETHING THAT TELLS YOU MORE ABOUT WHO I AM.

I AM ME, AND GOD LOVES ME AS I AM

Leader assembles the doll again, and holding up the doll, as the different parts are assembled, says:

WE ARE, ALL OF US THE SUM TOTAL
OF ALL THE DIFFERENT STAGES OF GROWTH
THE DIFFERENT EXPERIENCES OF LIFE AND OF GOD
THAT WE HAVE HAD,
IN GOOD TIMES AND IN BAD
THROUGH THE LAUGHTER AND THE TEARS
FROM BEFORE WE WERE BORN UNTIL NOW
LET US REMEMBER THEM ALL

PRAYERS

Find four children/young people to read the following:

When God needed someone to deliver a difficult message

Samuel said:

'SPEAK LORD YOUR SERVANT IS LISTENING (1Sam. 3 v 10)

When God needed a young woman to bear his son

Mary said:

I AM THE LORD'S SERVANT, MAY IT HAPPEN TO ME AS YOU HAVE SAID. (Luke 1 v 38)

When Jesus needed food for a crowd of people

A boy said:

HERE'S MY BREAD AND FISH (John 6 v 9)

When Jesus needed obedience to a call to raise a spirit to new life

Jairus' daughter said:

HERE I AM (Luke 8 v 55)

Having around us

These children and young people,

Sisters and brothers,

To inspire us

This cloud of witnesses,

May we honour their influence by following God

whose footsteps they followed,

and wearing our own shoes. Amen

Other Resources for Worship

RAP

Create rhythm by slapping knees and clapping hands. Write words on a board/flipchart, or project on a wall, for all to read and join in together.

In the chorus, the 'Jesus Loves me' is sung (as in the hymn), alongside the rhythm

Belfast is so full of walls
Up the Shankill down the Falls
North and South and West and East
The walls can give our heads some peace

Chorus

Nigh nigh nigh nigh, nigh nigh nigh nigh,
Nigh nigh nigh nigh, nigh nigh nigh nigh,
Nigh nigh nigh nigh, nigh nigh nigh nigh,
Nigh nigh nigh nigh, nigh nigh nigh nigh,
YES JESUS LOVES ME
YES JESUS LOVES ME
YES JESUS LOVES ME
THE BIBLE TELLS ME SO

And those walls they separate
Encourage myths, suspicion, hate
Can we learn to find a way
to meet and talk, forgive some day?

If we know that we're okay
Accept God loves us, then we may
Accept our rich variety
A tolerant society

Other Resources for Worship

RESPONSIVE PRAYER

The lines in small case are spoken by the leader; the words in capitals by everyone.

Orange, green, and black and white

JESUS LOVES THEM ALL

When they're wrong and when they're right

JESUS LOVES THEM ALL

Saints and sinners you and me

JESUS LOVES THEM ALL

Those who nailed him to a tree

JESUS LOVES THEM ALL

Every country everywhere

JESUS LOVES THEM ALL

People no one else can bear

JESUS LOVES THEM ALL

Good at singing, art, football

JESUS LOVES THEM ALL

Good at nothing much at all

JESUS LOVES THEM ALL

Rich or poor between the two

JESUS LOVES THEM ALL

Help us love and serve them too

JESUS LOVES THEM ALL

THE TOY THEATRE

A toy theatre is a small table-top theatre in which cut-out figures are moved on rods or 'slides' projecting from the sides of the stage. In the past the wooden, later wire slides, had slots cut in them to hold the characters. These were caricatures of the famous and infamous which were published along with portraits of actors and actresses in various poses from their plays. Toy theatre performances, known as 'Juvenile Drama', date from the early nineteenth century.

Theatres can be made very quickly and easily from a cardboard box. Choose the size that will best suit your purposes, one that can sit on a table that allows the group members to operate the figures from both sides of the stage and see from above what they are doing.

Cut three holes out of the box, one from the front and one from each side. Make a stage at the bottom as shown. Sometimes if the box has a lid, it can be adapted to fit. Attach cardboard 'hooks' at the side to hold a curtain rod like those in diagram 1.

Paint the box and stage. Enamel or acrylic paints work well.

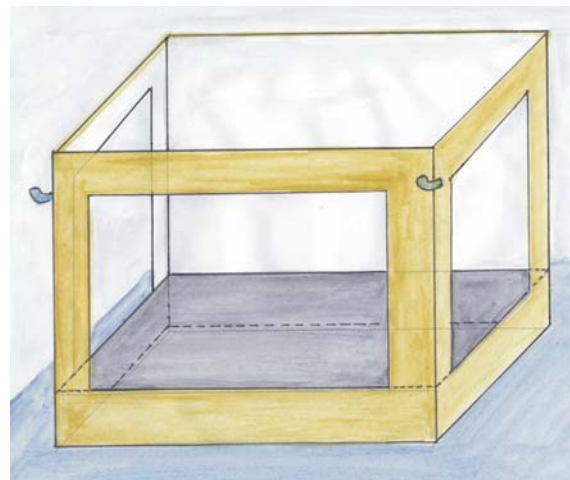
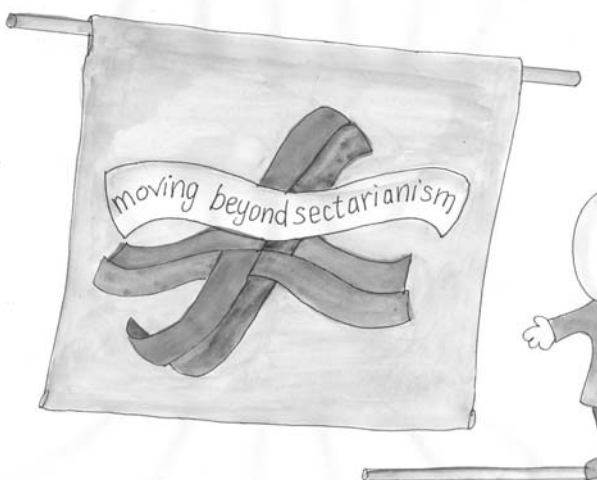


Diagram 1 - The Theatre

Make a curtain using fabric or paper. Insert a rod into a flap at the top that will fit onto the hooks.

Make a suitable backdrop for your theatre that will set the scene for your presentation. This can be a drawing or a picture cut from a newspaper or magazine. Mount the picture onto some card and attach a rod on to the back to enable it to hang from the top of the theatre. All you need now are the puppets

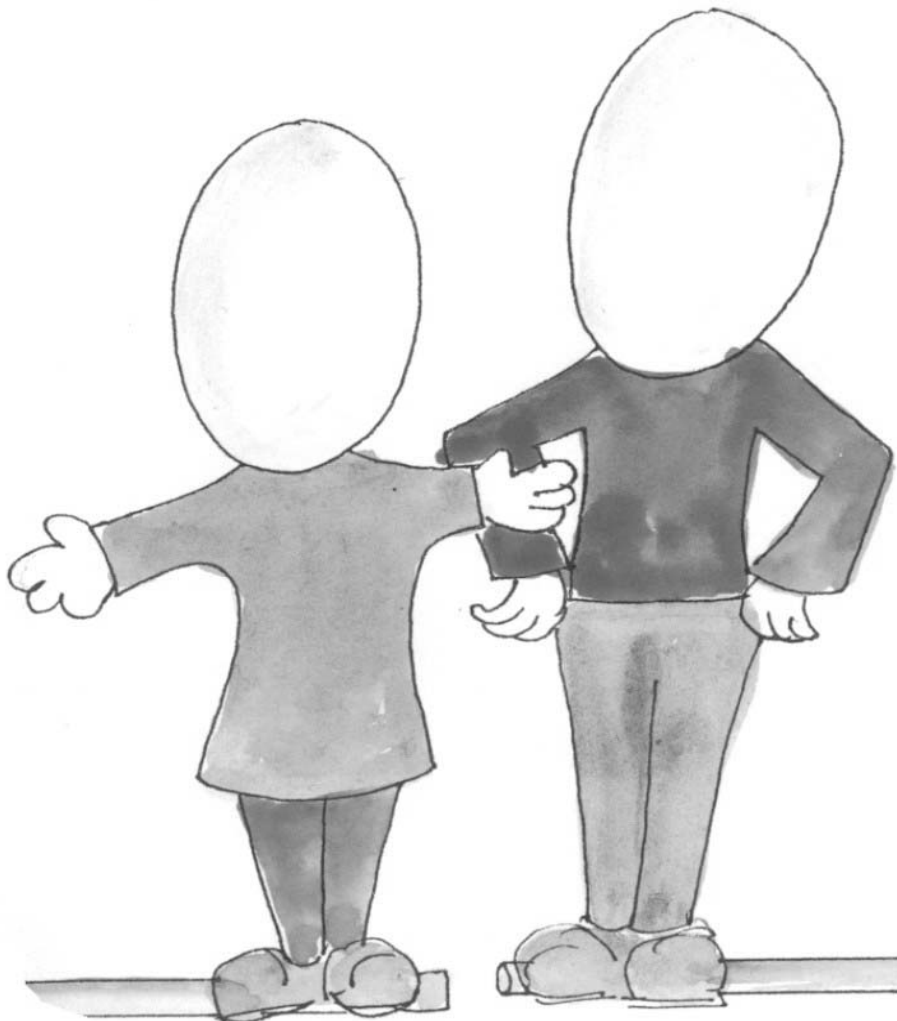
Caricatures and props can also be drawn or cut from magazines and newspapers. They can be of well-known people from the media; sport; stage; cinema; politics; or television, and can be either historical or contemporary. Cut the head out and mount it onto card. Draw a body underneath, cut out the whole figure and mount it on to a rod that you can slide onto the stage from either side of the theatre.



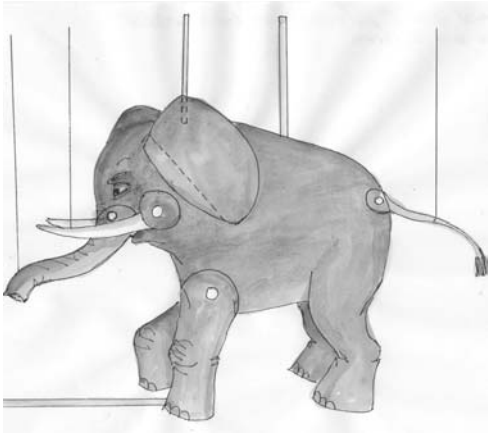
Alternatively the children/young people can draw whatever character they like to tell their story, real or imaginary - animals; fairy tale characters; sectarian 'monsters'; or visitors from another planet.

You can in a similar way make props, additional bits of scenery, and 'groups' of people. Many stories can be told using the technique of toy theatre to introduce discussion about some aspect of sectarianism, who we are and dealing with difference. In addition, there are references to books and other resources containing stories that might lend themselves to being presented using the toy theatre in the We Are Bibliography. Using the tool of toy theatre is similar to role-play; or using masks or puppets. The advantage is that it can be very quick and easy to make, be linked to a class technology project and become a permanent resource for the class, especially if wood is used in the construction instead of cardboard.

Try this technique in a presentation of any of the stories in this section or other parts of the pack, as part of a class activity, an assembly or worship.



MISSING THE WHOLE PICTURE



This adaptation of the well-known story about the six blind men and the elephant can be told using a toy theatre. Three of the characters can come onto the stage from the right and three from the left. The elephant can have some moveable bits attached to its body with paper fasteners and operated mostly from the top of the theatre using string or thin rods - see diagram.

AIMS:

To introduce discussion about the consequences of

- * building walls
- * living separate lives from people who are different
- * not venturing out of your own space
- * believing all you hear

METHOD:

Here are two ways to do this:-

- * Tell the story using the already prepared puppets/characters.
- * Tell the story; ask the children/young people to make their own characters; then narrate the story letting them read the parts of the different characters.

STORY

There were once six reporters from a country where people led very separate lives, who journeyed from their different tribes to investigate a strange animal that had wandered into their midst. Although they each thought they were very different from one another, they all had something in common. All of them were very shortsighted and could see no further than the end of their very large noses. They stayed well apart from one another of course and each felt and explored a different part of the animal. Arriving back in their own communities afterwards to report back, they all had a very different story to tell.



<<tail



side>>



<<tusk



leg>>



<<trunk

The reporter who felt the ear spoke to that tribe
 LET ME TELL YOU ALL, HE SAID THIS ANIMAL IS GRAND
 IT'S FLAT, IT FLAPS, IT FEELS JUST LIKE - AN AUTOMATIC FAN.

The reporter who felt the tusk spoke to that tribe
 HEAVEN HELP US ALL, HE CRIED THIS ANIMAL I FEAR
 IS LONG AND SMOOTH, AND VERY SHARP - A TERRIFYING SPEAR.

The reporter who felt the tail spoke to that tribe
 DON'T MIND THIS ANIMAL MY FRIENDS, WITH IT I THINK WE'LL COPE
 IT'S LONG AND THIN AND HANGS AND SWINGS - JUST LIKE A PIECE OF ROPE.

The reporter who felt the side spoke to that tribe
 I'M AFRAID TO SAY THIS ANIMAL COULD SEPARATE US ALL
 IT'S ROUGH AND GREY, AND FLAT AND THICK - A DREARY CONCRETE WALL.

The reporter who felt the leg spoke to that tribe
 NOTHING TO FEAR - THIS ANIMAL WE WILL NOT NEED TO FLEE
 IT'S STURDY, SOLID, VERY STRONG - AN INTERESTING TREE

The reporter who felt the trunk spoke to that tribe
 LISTEN, I HAVE TO WARN YOU - TAKE CARE FOR PITY'S SAKE
 THIS ANIMAL IS TOUGH AND STRONG - A FIERCE AND VICIOUS SNAKE

And so it was that in different parts of the country, people had a different impression of this creature. Some were filled with dread or awe at the thought of it; some looked forward to meeting it, especially on a hot day. The Elephant herself shook her head and thought,
 HOW SAD IT IS TO SEE THE WORLD FROM A NARROW POINT OF VIEW AND NOT TO QUESTION WHAT YOU'RE TOLD, AS IF IT'S ALWAYS TRUE. IF PEOPLE ALWAYS LIVE APART, IN FEAR BEHIND THEIR WALLS, NOT SEEING THE BIGGER PICTURE; WILL THEY EVER LEARN AT ALL?

Discussion

What are the dangers in not seeing the whole picture?

What would be needed to reveal the whole truth about the elephant?

What feelings would the different reporters communicate to their tribe when describing the elephant?

What can we learn about the consequences of building walls and living separate lives?

WHAT AM I?

This play can be presented as a drama, or with puppets or toy theatre. The two characters meet in a street marked out as a Protestant area complete with an appropriate mural. It could be used as a follow up to 'Missing The Whole Picture'.

AIMS:

To understand more about sectarianism in the mixing of religion and politics.

To introduce some discussion about the need for positive identity.

CHRIS Hello Billy! What about you?

BILLY Don't talk to me. You don't belong here - you're..... different - clear away off!

CHRIS Billy why do you say that?

BILLY Well, you're just not like us - you're different - You're not a proper Protestant - an' you're not a Catholic - in fact you're nothin'.

CHRIS Everybody's something Billy. What's a proper Protestant to you?

BILLY Somebody who keeps the Twelfth, flies the flag, and stays with their own - no surrender!

CHRIS What about God?

BILLY What has God got to do with it?

CHRIS Well I've just walked past a mural on your street that says, 'For God and Ulster'!

BILLY Mmmm....that's to warn any outsiders like yourself whose side God is on.

CHRIS I was just thinking..

BILLY Yeah?

CHRIS I was just thinking that God is a bit like an elephant.

BILLY What?

CHRIS There's a story about six blind people who once tried to describe an elephant. They each felt different bits of it - the one who felt the leg thought the elephant was a tree; the one who felt the side, a wall; the tail a rope; the tusk a spear and so on. Anyway they all argued the bit out and you see although each of them as partly in the right, all of them were wrong. It's the same with God - He's too big. So whilst some people are certain they have the right view, and others think a different one is right...

BILLYthey're all right but they haven't seen the big picture!

- CHRIS** Exactly.
- BILLY** Well you're still not a Protestant.
- CHRIS** Why?
- BILLY** 'cause you don't keep the Twelfth.
- CHRIS** Well you'd have been remembering the Battle of the Boyne on the First of July if it hadn't been for the Pope.
- BILLY** What do you mean?
- CHRIS** Pope Gregory changed the calendar about 60 years after the Battle and added 11 days onto that year.
- BILLY** Well King Billy wouldn't have had anything to do with the Pope.
- CHRIS** But it was King Billy the Pope gave his blessing to.
- BILLY** Never!
- CHRIS** It's all in your history books - read them yourself if you don't believe me. In fact if you knew more about who you really are you might be more positive about your Protestant identity, and then you wouldn't worry about meeting people who are different.
- BILLY** You know something, I might just do that.
- CHRIS** Good - well I'm away now an' if you want to come with me I'm going to the Linen Hall Library - there's books, leaflets, posters, and all sorts in there - plenty to interest you Billy.
- BILLY** Maybe I will.... but tell me this - with all this information you have do you know?
- CHRIS** Know what?
- BILLY** If you're a Protestant or a Catholic?
- CHRIS** I prefer to say I'm a Christian. I have some friends and relations who are Protestant, some who are Catholic and some who are neither. None of us chose our parents. We agree about some things and disagree about others; not all Protestants are the same and not all Catholics are the same - identity is complicated Billy.
- BILLY** You're telling me - c'mon let's find those books you were talking about.

DISCUSSION

- * What does this story tell us about identity?
- * What are some of the ways we can learn more about who we are?
- * What can we learn about what it means to be Christian?

THE SUN AND THE WIND

Aims:

To examine different approaches to getting along with others

To introduce the winner/loser and the win/win approaches

To discuss and compare different expressions of strength

Method:

Try telling this story using puppets; masks; or toy theatre technique.

One day sister Sun and brother Wind were having an argument about which of them was the strongest. Wind protested that he could blow down trees and houses whilst Sun insisted she was strong in a different way. Just then they saw a traveller walking along a road and Sun suggested that they might each try to get the traveller's coat off.

Wind thought this was going to be easy and blew and blew as hard as he could, but try as he would he could not shift the coat because every time the traveller felt the fierce wind blowing into him he pulled his coat around him all the more to keep warm and held on tight to protect himself from the fierce wind.

Sun asked if she could try. She chased the dark clouds away and shone out as brightly as she could. The traveller soon began to feel warm, then hot, then very hot and unbuttoning his coat, was only too delighted to take it off.

DISCUSSION

What does this story tell us about the process of change or the ownership of that process?

Can we tell any stories about a win/win outcome from a dispute or conflict?

What do we learn from this story about strength and weakness? What does the Sermon on the Mount say about them? (see Matthew 5, 1-12)

RIVER STORY

Aims:

This story, like the one of BILLY AND SEAMUS could be told as part of an order of worship dealing with reconciliation between two separated communities.

It can also be told as an introduction to the process of mediation.

Method:

You could tell the story interactively, dividing the class/group into two halves with the river in the middle and some floor cushions (or alternative) being used as bricks to build the walls. Other props eg, bunting, flags and drums could be used or their use, as well as the speeches, mimed.

This story might also be told using puppets or toy theatre techniques.

There was once a country that was divided by a very deep river. The land on the right bank of the river was inhabited by a tribe of people who grew cabbages and reared pigs, and they enjoyed eating cabbage stew. The land on the left bank of the river was inhabited by 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 celebration and they held a huge procession. They put up some bunting, played large drums and marched up and down waving flags. After the march they had speeches and a bit of a party with fireworks.

The beating of the drums attracted the attention of the people on the left bank. They found the noise threatening and thought the drums were war drums; the fireworks gunfire and the speeches war cries, so they built a wall to defend themselves.

When the people on the right bank noticed 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 queen of that country was very sad as she looked at what was happening to the people and sent her trusty servant to see what he could do. Michael set off on his boat up the river and decided to do a spot of fishing. He took some of the fish to one side of the river and lit a fire and began to cook the fish. Some of the people who smelt the fish were curious and thought the smell quite delicious. They watched Michael for a while and then asked if they could share some of this new food. They did enjoy the fish and asked Michael where he had got it. He told them that 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 delighted to learn that 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 queen to let her know how he had got on.

The people on both sides of the river who had enjoyed this 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 of the people from either bank of the river met and eventually started to exchange comments about the size and variety of the 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 either side of the river found out the truth about themselves. The queen was very happy.

DISCUSSION

What does this story tell us about the dangers of living separately?

What needs to happen sometimes for groups to have the possibility of ever meeting, talking or understanding one another?

Introduce the mediation process.

THE STORY OF SEAMUS AND BILLY

This story could be narrated with two puppets or indeed 'humanettes' (people dressed and acting as puppets) miming the actions. It could be told as part of a worship dealing with reconciliation between two separated communities.

Once upon a time there lived two young lads who were also cousins named Seamus and Billy. They were great friends and played together all day. But one day Billy repeated something he heard someone in school say.

'Geordie says you're a fenian. Is that right Seamus?'

Billy didn't know what a fenian was but thought it might be something bad. At first they argued, but soon realised that in fact they must be different.

Immediately they lost their trust in each other and began to remember the things they had said to each other in the past. They were different in one way. They were probably different in other ways too. They drew away and started shouting at each other, issuing all kinds of threats. Soon their anger prompted one of them to throw a brick at the other, and before they knew it, they were throwing all sorts of missiles and verbal abuse at each other. To protect themselves, they made some space, and built a wall between them that separated them from one another. It was an invisible wall but one they both knew existed. It provided boundaries inside which both of them felt safe. It also kept them apart. They went home and sat down exhausted. They were miserable. They had lost their best friend. They had no one to play with and were very lonely. But neither did they want to take down their wall because they mistrusted each other now. They were in a very sorry state.

Their grandfather loved both of his grandsons. He noticed the change in them.

'Where's your friend today, Seamus? He asked.

'He's no friend of mine,' answered Seamus. 'He called me a fenian.'

'Do you know what a fenian is, Seamus? Do you think Billy knows?'

'I only know it's not very nice. He knows it too. He's horrid. I don't like him any more. We're different, granddad.'

'We're all different, Seamus, and you and Billy used to get on great. Is all this misery just because he called you a fenian?'

'He has no right to speak to me like that'.

'Sometimes we say things to one another that we shouldn't. I'll talk to Billy.

'I was talking to your friend Seamus today, Billy? His grandfather said.

'He's no friend of mine,' answered Billy. 'He's a fenian.'

'And what's a fenian Billy?'

'Geordie in school says he must be a fenian with a name like Seamus. He says he's a Catholic and we're all Protestants.'

'Catholics and Protestants share the same faith as followers of Jesus Christ and he's a great friend to all of us. It's all right to be different you know, and you and Seamus are very different in many ways. You're also alike in many ways. For example you both have very similar feelings about one another at the minute.'

'Does Seamus miss me, granddad?'

'Of course he does, like you miss him, but he's nursing a big hurt while you're nursing a big guilt and you'll both have to let go of those before you'll know just how much you're missing each other.'

Their grandfather told them both that life would be very dull if everyone was made the same and that it was good to have different identities and to be positive about them. Accepting one another did not mean that you had to agree with them. Building walls to defend an identity, or to keep the other out only bred ignorance and superstition, for it's only by learning more about the other that we learn more about ourselves. Billy and Seamus were different, and they knew they were both loved just as well. They gradually let go of the hurt and guilt, acknowledged their faults and renewed their friendship. They played very happily together again, apart from the odd difference of opinion, which kept life interesting.

DISCUSSION

What were the different ways in which Seamus and Billy hardened the boundaries between one another?

What part did their grandfather play in the reconciliation?

In what ways were Seamus and Billy different?

In what way were they alike?

They didn't have to give up their identity to be reconciled but they did have to give up something else. What was that?

TAKING SIDES a monologue

This monologue, which can be easily adapted to become a prayer, may give closure after some discussion of the issues relating to the Pyramid of Sectarianism (see the Synopsis to the research, 'Moving Beyond Sectarianism,' in the WHO WE ARE section). People who support a football team are not directly involved in the game, and nevertheless share the consequences of winning and losing.

I support a football team.
 Well they were playing the 'other' side today.
 I stood with our supporters - well I had to.
 It was the only way to stay out of a fight, if you know what I mean.

I had to be there.
 Our team needs me - they depend on my support.
 But, they made a lot of stupid mistakes.
 There are one or two players
 I wouldn't mind seeing replaced.
 You can always count on one of them to get it all wrong.
 It's them I blame for us not having done so well this season.

We lost.
 I mean 'they' lost.
 What a pack of losers.
 The 'other' supporters were jubilant,
 slagging us about how pathetic we are.
 As if it was our fault the team lost.

It wasn't was it?
 I mean it wasn't me who was on the field
 not concentrating on the task,
 missing all the passes,
 standing on the sidelines,
 not co-operating with the others?
 And then again,
 maybe it was,
 my fault I mean.
 O don't get me wrong,

WE ARE

My intention is always to support my team.
I just don't like them when they lose.
But then again,
if I withdraw my support,
how can I blame them,
when they lose their confidence?

Okay, help me to recognise
the important task I have
going to a football match.

I have to support the team
watching and waiting,
holding them when they lose
as well as when they win.
Help me also to value
the 'other' team,
without whom there would be no game,
without whose supporters
there would be no fun.
Yes even when they slag me.

I suppose going to a football match
Is quite a responsibility.
And we all share the winning or the losing.

DISCUSSION

- What aspects of the Pyramid of Sectarianism does this monologue help us to communicate?
- How do you feel when a team that you support loses/wins?
- How do you feel about the supporters in the opposing team?
- What does this monologue communicate about accepting whilst not agreeing with difference?

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REDEEMING IDENTITY AND BELONGING

Background information from the research, 'Moving Beyond Sectarianism'

INTRODUCTION

To produce an adequate theological investigation of sectarianism would require several volumes. Joe and Cecelia's approach to sectarianism is based on the belief that it involves a distortion of human needs for belonging and identity. Since a Christian's primary belonging and identity is expressed through membership of a Church or faith community, they have concentrated their theological reflections on what it means to be church in a society riven by religious and political antagonism. They begin with a reflection on what it means to be church in general and then they look at how the churches and faith communities in Northern Ireland have lived up to their calling to be 'Church.'

WHAT IT MEANS TO BE CHURCH

There are four traditional marks of the church, it is: one, holy, catholic, and apostolic. It is one because the one God, who is creator and redeemer, calls the Church into being. It is holy because God has sanctified it through the Holy Spirit. It is catholic in the sense that it is called to bring the Word of God to the whole world. It is apostolic in that it bears witness to Jesus and has a Christ-centred mission to all people. According to a recent study by the World Council of Churches (WCC) the nature of church is communion. In other words, the Christian church as a whole, and each particular church or faith community in particular, is called to live deep, authentic, just and loving relationships both within their own group and with those who are not members. This understanding of Church as communion can be traced back through history to the apostle Paul.

The Christian church as a whole and each particular church or faith community is called to live deep authentic, just and loving relationships both within their own group and with those who are not members.

The mission of the Church is to bring all things together under the Lordship of Jesus Christ. (Eph 1:9-10) It is, therefore, a mission of reconciliation, understood as a movement to bring all things into life-giving relationship with God and with one another. Reconciliation involves the whole of the created world and not just human beings.

IDENTITY AND BELONGING

The model of 'Church' that they develop, with its vision of the nature of Church as 'communion' and its mission as 'reconciliation,' is one in which relationship is fundamental: relationship to self, relationship to God, relationship to others within the faith community and to those outside it. In the service of those relationships, the call to Christian discipleship, as individuals and as Church, is radical in terms of the attitudes of openness, and inclusivity that it demands and the boundary crossing that it entails. At the same time, this inclusivity and boundary crossing are not indiscriminate; they are to be exercised with discernment based on criteria drawn from the ministry of reconciliation of Jesus Christ whose mission the Church shares. Central to these criteria is the truth that in the life and death of Jesus, God has given priority to grace over justice, and this, therefore, must be a primary stance for all Christian faith communities.

DISTORTED IDENTITY AND DISTORTED BELONGING

In the course of the research they have identified a number of characteristics to do with the identity and belonging of faith communities in Northern Ireland that have become distorted into a pattern of relationship negatively 'over against' others that is recognisable as sectarian or tending towards sectarianism. Of the possible candidates for inclusion in this section, they focus on just three: religious-national nature of churches, separation, and superiority and self-righteousness.

THE RELIGIOUS NATIONAL NATURE OF CHURCHES

Churches have carried well and willingly a heavy pastoral burden during the Troubles and have acted largely as a restraining influence on the violence. Political scientist the late Frank Wright observed that religious communities in Northern Ireland are also national communities. Cecelia and Joe argue that churches have engaged in idolatrous shifts of loyalty by allowing loyalty to nation or to nationalism to subvert their being and mission as Church. Churches have developed a concept of successful ministry, which entails working for their own, with their own, on behalf of their own in order to build up their own; this behaviour is counter to an understanding of church as communion and its reconciling mission. They name this as religious-political tribalism and argue that sometimes ministers have become nothing more than chaplains to the tribes. Moreover, their research has shown that many ministers are not well equipped at initial or ongoing formation to deal with ministry in a society riven by antagonised religious and political division. Some ministers are also hampered by despairing resignation about the situation, by fear of attack from their own if they reach out to the other community, or by 'overload' of work that diminishes time and energy for cross tradition activities. A few ministers preach and act as if their faith community was co-terminus with their national community and as if God blesses and ordains their social and political philosophy. Joe and Cecelia criticise the churches for accepting the oppositional political system instead of using the concepts of communion and reconciliation to critique it and to move towards a more co-operative model.

People find life within their community so satisfying that they feel no need to reach out to any group beyond their boundary

SEPARATION

They argue that churches and faith communities have allowed the healthy boundary maintenance of distinct groups to develop into divisive separation that can fuel antagonised division. Four dynamics of divisive separation are identified. Firstly fear, fear of contamination by those who are religiously other, fear of being absorbed by the other or fear for physical safety. In this dynamic people are treating others as lepers to be avoided or allowing the vulnerable to be persecuted or allowing the stranger to be driven from their midst. These actions directly contradict Jesus' relationship with lepers, Peter's insistence that God shows no partiality and the biblical injunction to welcome the stranger. Secondly self-absorption, people find life within their community so satisfying that they feel no need to reach out to any group beyond their boundary, especially if it might be uncomfortable to relate with those groups. Communion only with their own group contradicts the biblical imperative to cross boundaries which is evident for example in the story of the Good Samaritan. Self-absorbed inertia, even for reason of doing other good works, is not an option for churches living in a society riven by religious-political division, if those churches are to be true to their calling. Thirdly disdain, people choose to keep themselves separate from a particular person, group or organisation because they dislike, disagree with, scorn or despise what they do, or say or stand for. They stop listening to what the other has to say and so cut themselves off from any reasonable opportunity to have their myths about the other debunked. The gospel challenges this perspective by repeatedly showing the need for openness, conversation and a willingness to be changed by the other. Jesus neither dismisses nor ignores people, even those who oppose him. Fourthly theological convictions, these can be divided into Roman Catholic and Protestant convictions. The Roman Catholic church's self-understanding that the unique church of Jesus Christ subsists in it, leads to a sense of self sufficiency in that church. Self sufficiency that is not modified by institutional commitment to reach out to the other tradition can undermine work for peace and reconciliation and can convey a sense of disdain for expressions of Protestant Christianity. Among Presbyterian, Methodist and Church of Ireland Churches there is an acceptance that the Roman Catholic Church is a Christian church even if they are uneasy with some Catholic practices which they regard as unbiblical, e.g. the place given to Tradition, the role of the Virgin Mary, the Pope etc. These churches maintain in force historical documents that contain statements, which are offensive about Roman Catholicism. Some have tried to minimise the hurtfulness of the statements but have not moved to supersede them. The inability to supersede them puts in question their commitment to positive relationship with the Roman Catholic Church and leaves in their tradition material that gives power and weight to elements which are anti-Catholic.

IDENTITY AND BELONGING

Among Evangelicals there are a range of convictions, which can lead to separation. Some see Roman Catholicism as irredeemably in error and want to maintain absolute purity and scrupulous separation. Others while regarding the Roman Catholic Church as in error are prepared to work with Catholics in areas that touch civic life. Some in this latter group also accept that some individual Catholics live evidently holy and Christian lives.

Christianity does not nullify cultural identity but subordinates it to identity in Christ.

SUPERIORITY AND SELF RIGHTEOUSNESS

Enshrined, often unconsciously but sometimes consciously, in 'idolatrous shifts of loyalty', physical intimidation, self-absorption, disdain and theological convictions are collective understandings that one group, which is defining itself over against the other group in terms of culture or power or religious belief, is superior. In religious circles this sense of superiority can also overflow into self-righteousness. Such superiority and self righteousness is challenged by Paul's emphasis on one new humanity coming into being out of the Jewish and Gentile communities, his insistence that justification is by grace through faith, and his fundamental insight that Christianity does not nullify cultural identity but subordinates it to identity in Christ.

USE AND ABUSE OF SCRIPTURE

This is a large and complex topic, to which they did not attempt to do justice, but gave a few illustrations of what they consider to be destructive uses of scripture that are likely to encourage or give apparent legitimacy to dynamics of sectarianism. They focused on three: uses of Old Testament scripture which ignore the fulfilment of the old covenant by the new covenant in Christ; the use of scripture to support or give authority to political ideologies; and applying scripture out of context. A selective use of scripture is always problematic, for example, religious separatists use Old Testament injunctions such as " come ye out from among them," (Isaiah 52:11) injunctions that were intended to separate believers from sinners, as if the New Covenant evidenced in Jesus' boundary breaking ministry to sinners had not happened. Using scripture to give authority to political ideologies mixes religion and nationalism in a way that is idolatrous, e.g., the text of Deuteronomy 7:2 on a mural alongside the motto 'For God and Ulster.' Applying evocative passages of scripture out of context can simply be a means to demonise the other, e.g. in describing the Roman Catholic Pope as 'antichrist.'

Only when churches recognise and own their distorted expressions of identity and belonging will they be able to transform them

TRANSFORMING IDENTITY AND BELONGING

Only when churches recognise and own their distorted expressions of identity and belonging will they be able to begin to transform them. Such transformation is in keeping with the promise made by God in Christ to make a new creation (2 Cor 5:17-18). The task for churches and faith communities is threefold. Firstly, it means moving from a predominant hermeneutic of suspicion of others towards a hermeneutic of suspicion of their own positions and motivations. It is a movement away from beginning by blaming others to first, radically, and perhaps unilaterally, taking responsibility for their own implication in sectarianism. The key theological theme of this task is repentance. Some of the questions facing churches and faith communities are:

- * in what way have we been engaged in "idolatrous shifts of loyalty?"
- * in what way have we contributed to and mirrored oppositional relationships in our own communities and with others?
- * in what ways have we separated ourselves from others through: not welcoming the stranger; self-absorption; disdain; or our sincerely held theological convictions?
- * in what way have we been tempted into self-righteousness and assumptions about superiority?
- * in what way have our models of successful ministry failed to adequately address the antagonised religious and political divide in society?
- * in what ways have we used or abused scripture or tolerated or condoned its abuse?

Secondly, it means moving from a predominant hermeneutic of retrieval of all that makes them different from and superior to others towards a hermeneutic of retrieval of identity in Christ and of the boundary breaking inclusiveness lived by Jesus Christ. It is a movement away from constructing identities negatively over against others to developing identities in the kind of positive relationship that respects and leaves space for difference, without necessarily implying agreement. The key theological theme of this task is forgiveness. Some of the questions facing the churches and faith communities are:

- * how can we help one another to face the cost of forgiveness and the forbearance of vengeance?
- * how can we help one another to recognise that we are all both victims and perpetrators in this conflict?

IDENTITY AND BELONGING

- * who do we need to forgive, and what do we need to make that possible?
- * from whom do we need to seek forgiveness and what do we need to make that possible?
- * what are the resources within our tradition that speak a theology of grace and a theology of forgiveness?
- * what kind of structures and processes might we put in place, within our tradition and across traditions to help one another to let out the hurts, and to ritualise remembering, forbearance and forgiveness?
- * how might we change our patterns of worship so that they more adequately convey and reflect the message of the priority of grace and of self-emptying forgiveness?

Thirdly, it means moving from a predominant hermeneutic of negative engagement with others towards a hermeneutic of positive engagement with those who are different, or who are antagonistic. It is a movement away from the type of separation that augments ignorance, fear and division to the type of engagement that brings the wisdom and the challenge of Christian discipleship to bear on differences within and between traditions. The key theological theme of this task is kenosis, self-emptying. Some of the questions facing the churches and faith communities are:

- * what among our truth claims or in our way of living our confessional identity is not essential and might be modified or let go?
- * which of our truth claims and ways of living our confessional identity are not negotiable? Are these expressed arrogantly or humbly? Can they be re-expressed?
- * what strategies of mitigation could we put in place to ameliorate the effect of what is not negotiable?
- * what are our resources and strategies for dealing with difference within our own tradition?
- * what models of, or lessons about, relationship have we as churches and faith communities to offer to society? How best might these be expressed?

CONCLUSION

It is clear that Churches and faith communities in Northern Ireland have developed distorted expressions of both identity and belonging, which contribute to and are exacerbated by sectarianism. In no small part, churches mirror the oppositional styles of relationship characteristic of sectarianism. The process of redeeming these distorted expressions is a demanding one. It entails a re-orientating or retrieval of parts of the Christian tradition and resources, the living of which have become overlaid by negative elements. It will be a radical renewal of what it means to be 'Church' called to live communion, koinonia, and to exercise a ministry of reconciliation.

Understanding Reconciliation

Positive needs for belonging, identity and the free expression of difference are basic to our humanness; that we distort these things by expressing them negatively over and against the 'other' is the problem.

Difference is not always bad. How we deal with difference is important; whether or not we are prepared to take responsibility for the consequences of our actions/ lack of action, beliefs and attitudes, is important.

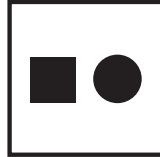
I don't have to stop being me

The point of positively dealing with difference is so that we can move towards reconciliation. One way to describe reconciliation, in Christian terms, is as the processes and structures necessary to bring all the elements of the cosmos into positive and life-giving relationship with God and with one another.

SOME APPROACHES TO SECTARIANISM:

- * Focusing too exclusively on immediate practical manifestations at the expense of addressing the more long-term question of tackling its roots.
- * Demonising those seen to be acting in an obviously sectarian manner allowing the majority to pretend they are not implicated.
- * The non-sectarian approach - 'sectarian free zones'. Simply by being 'inclusive', and putting a non-sectarian policy in place, ignores the pervasiveness of sectarianism as a system and the need to challenge those of us who think we are non-sectarian to name and face our responsibility for contributing to the system.

Calling people BIGOTS is just another negative label in a society full of them. A better way of responding is to say that you think the person is supporting sectarianism by...(be specific about what you think they are doing). The path of moving beyond sectarianism must be one of transforming or redeeming not smashing.



DEALING WITH DIFFERENCE

Contents of Section

Introduction - Leader's Notes

Feelings Book

Activity Sheets

Feelings worksheets

Dealing With Difference Bibliography



Background information for leaders from the research

Moving Beyond Sectarianism

DEALING WITH DIFFERENCE

LEADER'S/TEACHER'S NOTES

Cecelia and Joe's approach to dealing with difference is to put it into a framework that helps us to understand better our relationship with the different types of difference. You can see this framework, and read more about the tools they developed to help the move beyond sectarianism, in the background notes from the research at the end of this section. Learning to deal positively with difference within single tradition groups can be as difficult as dealing with it between groups. Only when we are honest with ourselves about who, what and where we are, in the process of dealing with difference we find difficult, are we in a position to recognize the need to change our attitudes and approach. We will encounter many feelings in this process, and in the recognition of the need to change. This section contains a number of resources and activities to help us examine some of those feelings with our groups:-

THE FEELINGS BOOK

This is a book that leaders/teachers can make up themselves to suit the age/level/experience of the children/students/young people they are working with. It can be used to help them to relate their own experiences to those of the characters they meet in the stories and keep a record of them. All of the stories are based on real events and are intended to lead to activities and discussion. There are six sections Angry, Afraid, Sad, Happy, Sorry, and Don't Care, with a title page separating them. Each section has a list of possible activities and discussion points set out after the stories as 'traffic lights'.

- * Red is the 'stop' light, to give us 'time out' to talk about and describe the feeling as it affects our bodies.
- * Orange is the 'thinking' time and there are a number of suggested activities you can use in your circle time, to help your group to understand more about the feeling and how they might deal with it.
- * Green is the planning and 'acting' time when you can try out the fruits of your new understanding.

ACTIVITY SHEETS

This section contains activities referred to in the 'traffic lights'.

FEELINGS WORKSHEETS

These worksheets can be photocopied and put together into a workbook for the class/group.

Feelings Book



ANGRY



HAPPY



DON'T CARE

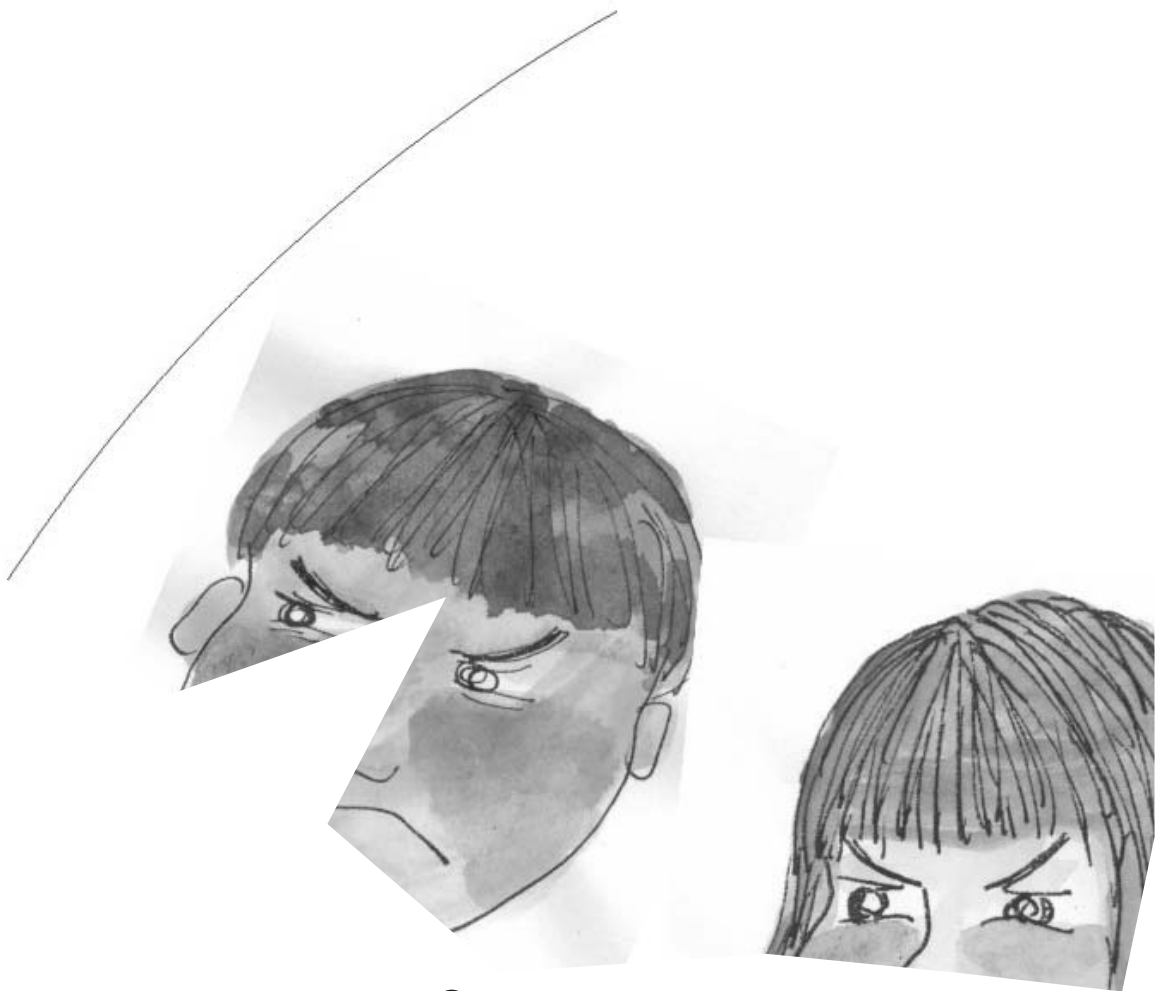


AFRAID



SAD

ANGRY



Story
Discussion
Activities

Angry

Pauline was a free thinker. She made up her own mind about things and didn't care too much about what other people thought. She was going on a residential with her RE class from school to Corrymeela. There were some young people going from three other schools in the town and she was looking forward to it. She especially enjoyed discussions and liked the small groups.

One of the sessions involved them looking at 'badges of identity'. These were various religious and political artifacts from the divided communities in Northern Ireland. Everyone had to pick one and put it on the story quilt and tell a story about it.

Michael one of the boys spoke up and said, 'Well I would like to know more about that Poppy. You see I'm a Catholic and Catholics don't wear poppies.'

Pauline spoke up, 'I picked that one up,' she said, 'It's to remember people who died in the war.' Pauline's great granddad had been in the Home Guard and had died rescuing people during the Blitz in Belfast.

'Yeah, but only Protestants wear them.' Michael had assumed Pauline was a Protestant because she went to a school that was predominantly Protestant.

'I'm a Catholic,' said Pauline.

'But you couldn't be,' said Michael.

'Yes I am. Don't tell me what I'm not. And what's wrong with wearing a Poppy?

Pauline's heart was thumping in her chest. She felt her face go red. She was standing up. Her fist was clenched. She was angry.

Questions for Discussion

- * What do you think will happen next?
- * Have you ever felt angry like this?
When? Why? What happened?
- * Do you think Sandra/Pauline really didn't care about what other people thought?
- * Who/what was their enemy?

Activities

- * Act out the story and make up your own ending.
- * Make a list of things that you have been sorry/felt guilty about.
- * Talk to someone else about your list - have either of you chosen the same things?
- * Think about why you do/say these things. What would help you?

Angry

Sandra was a free thinker. She made up her own mind about things and didn't care too much about what other people thought.

'I'll do what I like,' she thought, 'and no-one will tell me what to do or where to go.' She had passed the 11+ and had decided to go to the local grammar school. Her decision however did not meet with the approval of everyone.

'I don't see why you can't go to my old school - it was good enough for me,' said her mother, 'and besides that snobby school is full o' micks.' Sandra lived in a loyalist estate and the grammar school she had decided to go to had a sizable number of Catholics attending it but Sandra was determined to go.

'As long as you don't bring any of them home,' said her father.

Sandra loved her new school. She was an outgoing girl, worked hard and was popular with her classmates. Her best friend, Teresa was great fun and Sandra was sorry that she couldn't invite her home after school.

'Sure why don't you come to my house?' said Teresa.

Sandra and Teresa enjoyed the afternoon and then Sandra noticed the time.

'Here, I'd better get away home. My ma will do her nut.'

On the way back, Sandra unfamiliar with the area took a few wrong turnings and got totally lost. Then she noticed the pavements were green, white and orange and the murals wanted 'Brits out'.

'But I'm a Brit,' thought Sandra. 'I was born here and I have as much right to be here as anyone else.'

'Here', Sandra heard someone call, 'There's a prod. What are you doin' here?' Sandra turned round to see a group of young people. They had seen her uniform and assumed from that that she was a Protestant, which of course she was.

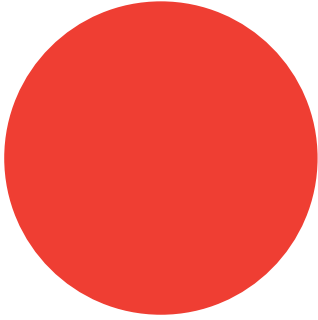
'But I was visitin' my friend Teresa and we go to the same school.' They came towards her and Sandra decided it might be best to get out of the way. She ran as fast as she could.

'How dare they. Do they not know I'm always stickin' up for Catholics.

Sandra could hear the young people laughing at her as she made her way back over the peaceline.

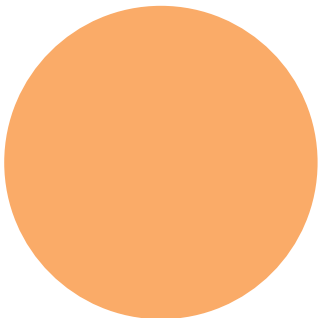
'Some peaceline. Some peace!' Shouted Sandra. Her heart was thumping. Her face was red. She pounded the wall with her fist. She was angry.

Stop Light



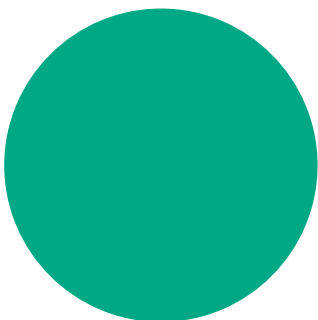
- * You are angry about something that someone has said or done.
- * Use the traffic light model to learn more about your anger, and to come up with some solutions.
- * Who can help you?

Circle Time



- * Use the lemonade bottle activity - see activity sheets, to illustrate what can happen when feelings get out of control.
- * Take part in a survey. Make a list of things that make you angry and find out how many others in your class/circle feel the same.
- * Spirals - see activity sheets. Choose a place to stand in the spiral and paint/draw what it's like to be angry.
- * Feelings Book - see activity sheets. Write; draw or indicate a character on the Blob Tree that best describes how you feel about each of the characters in this story in your 'feelings book'.
- * Talk about how you feel when you are angry and some of the ways you could help yourself or one another to feel less angry.

Go



- * Make a plan
- * What rule in your contract would make a safe space for you to own difference; talk about it; and stay included?

AFRAID



Sc

it care



Afraid

Bronagh was feeling very happy. Her cousin Debbie was coming from Portadown to stay for the weekend, and would be going to her confirmation. As well as being her cousin, Debbie was a great friend to Bronagh. She was telling her friend Sinead about the visit.

'My cousin's great fun, so she is. I love going to stay with her in Portadown. She plays the flute in a band and is really musical.

'Is your cousin a Prod?' asked Sinead, 'If she is you know she can't go to the confirmation?'

'She's my cousin and of course she can go to the confirmation - she was at my first communion,' Bronagh replied. She was beginning to feel uncomfortable. Bronagh's Aunt Sandra was her dad's sister and Debbie's mum. They were Protestants. Like Sandra, her dad George was a Protestant and her mum Maeve a Catholic.

'Is she a Catholic or a Prod? And what are you? Really?' Sinead was standing up now and staring at Bronagh.

Bronagh couldn't speak. Her face was getting redder and redder. Her heart was beating faster and faster. She felt sick in her tummy. She wanted to run away. She was frightened. Just then the bell rang and they all went into class.

Act the story

Act out the story and make up your own ending.

Activities

Make a list of things that make you afraid.

Talk to someone else about your list - have either of you chosen the same things?

Think about why these things frighten you.

What would help you to overcome these fears?

Afraid

Elizabeth was feeling very happy. She was getting out of school early as her parents were taking her and her big sister to visit their auntie in Dublin for the weekend. She was telling her friend Linda all about it.

'My auntie's great fun, so she is and she's going to take us into Dublin to do some shopping' 'Dublin?' Linda asked, 'sure that's a Fenian place'.

Elizabeth wasn't sure what 'Fenian' meant but could tell from the tone of Linda's voice that it wasn't something Linda liked.

'Is your auntie a Fenian?' asked Linda very threateningly.

'No', Elizabeth replied.

She was beginning to feel uncomfortable.

Elizabeth's Aunt Maeve was her mum's sister. Her mum Bernadette had been a Catholic and her dad George a Protestant. The family referred to themselves as Christians.

'Are you a Fenian?' Linda went on.

'I'm a Christian', Elizabeth replied.

'Look, are you a Protestant or a Catholic?

Keep it simple - are you one of us or one of them?' Linda was standing up now and staring at Elizabeth.

Elizabeth couldn't speak. Her face was getting redder and redder. Her heart was beating faster and faster. She felt sick in her tummy. She wanted to run away. She was frightened.

Just then the bell rang and they all went into class.

Questions for Discussion

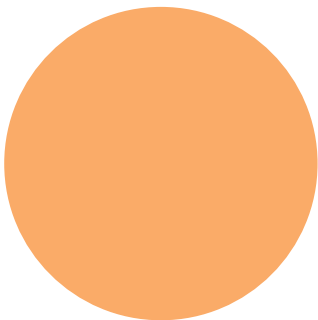
- * Why do you think Elizabeth is frightened?
- * How do you think Linda is feeling?
- * What do you think will happen next?
- * Have you ever felt really frightened like this?
When? Why? What happened?

Stop Light



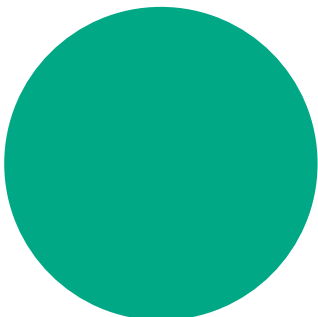
- * You are afraid of being picked out as being 'different' and of being excluded because you are different.
- * Use the traffic light model to learn more about your fears, and to come up with some solutions.
- * Who can help you?

Circle Time



- * Take part in a survey - see activity sheets. Make a list of your fears and find out how many others in your class/circle feel the same.
- * Spirals - See activity sheets. Choose a place to stand in the spiral and paint/draw what it's like to be afraid.
- * Feelings Book - See activity sheets. Write; draw or indicate a character on the Blob Tree that best describes how you feel about each of the characters in this story in your 'feelings book'.
- * Talk about how you feel when you are afraid and some of the ways you could help yourself or one another to feel less frightened.

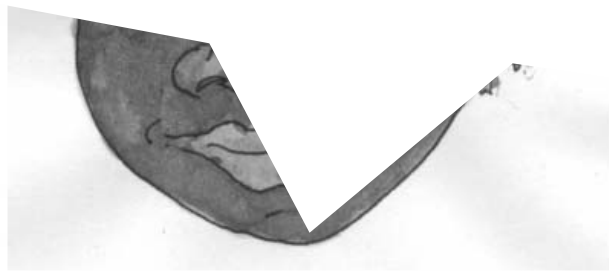
Go



- * Make a plan.
- * What rule in your contract would make a safe space for you to own difference; talk about it; and stay included?

SAD

Happy



Sad

(This story can be told either from the perspective of Protestant or Catholic)

Tommy was in good form. It was Friday and during the afternoon the teacher had a visitor coming to play games and do some group work with the class. He was in his first year at secondary school and had taken a while to settle in. Sarah, Tommy's mum was a Catholic. She grew up in Donegal and could speak Irish as well as English. She met Robert his dad at a dance in a hotel near the border and now they lived in Derry/Londonderry. Tommy's dad was a Protestant and they lived in a mixed middle-class area. Neither he nor his parents went to church and he didn't think of himself as being either Catholic or Protestant. His new school was near a loyalist (Republican) estate and some of the boys in his class had been making life difficult for Tommy, calling him names like 'fenian-lover' ('Brit').

The visitor was coming to do some work as part of the EMU or Education for Mutual Understanding programme, during their RE class. The games got everyone mixed up and Tommy liked that. The leader was good fun and made everyone laugh. They did some artwork towards the end of the class. A huge big sheet of paper was put down on the floor with lots of chalks; markers; and crayons, and the leader asked the class to get down on the floor around it, take a chalk or marker and make a picture about their dreams/hopes for Northern Ireland. Tommy was good at art and for his 'dream' for Northern Ireland, drew a picture of the British flag, the union jack and the Irish flag, the tricolour beside one another with the dove of peace hovering near the middle. Dave, (Sean) one of the lads from the loyalist (republican) estate was just opposite Tommy on the floor and when he saw the tricolour, (union-jack) he reached over and scribbled all over Tommy's picture.

Tommy had been very happy doing something he enjoyed and expressing his hope for the future. Now he looked at the big black scribbles all over his picture. He heard some giggles, and felt a big lump at the back of his throat. His bottom lip was trembling and his eyes felt very watery. He was sad.

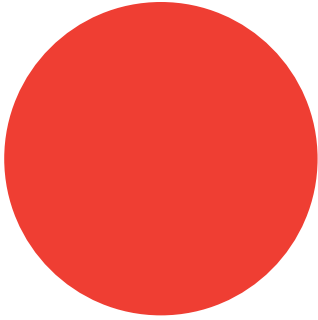
Questions for Discussion

- * What do you think will happen next?
- * Have you ever felt sad like this?
When? Why? What happened?

Activities

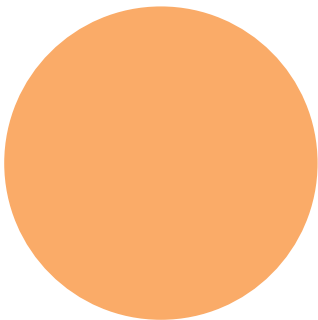
- * Act out the story and make up your own ending.
- * Make a list of things that make you sad.
- * Talk to someone else about your list - have either of you chosen the same things?
- * Think about why these things make you sad.
- * What would help you?

Stop Light



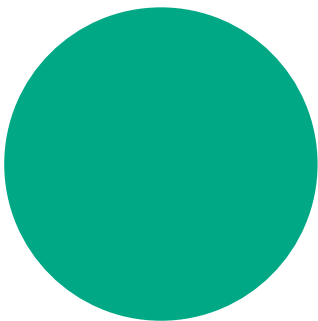
- * You are sad about having to see something you cared about be destroyed. You feel powerless to change.
- * Use the traffic light model to learn more about your feelings, and to come up with some solutions.
- * Who can help you?

Circle Time



- * Take part in a survey. Make a list of the things that make you sad and find out how many others in your class/circle feel the same.
- * Spirals - See activity sheets. Choose a place to stand in the spiral and paint/draw what it's like to be sad.
- * Feelings Book - See activity sheets. Write; draw or indicate a character on the Blob Tree that best describes how you feel.
- * Talk about how you feel when you are sad and some of the ways you could help yourself or one another to feel less sad.

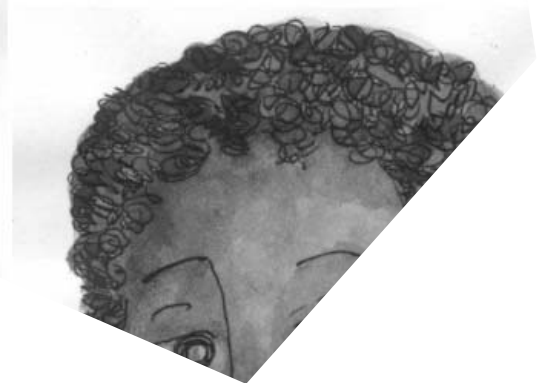
Go



- * Make a plan
- * What rule in your contract would make a safe space for you to own your sadness about feeling powerless or not being heard; to talk about it; and to find the freedom to express your self/difference?

HAPPY

Feelings



Happy

It was June and there were only three weeks of school left. Billy was looking forward to the end of term and the summer holidays but especially to the Twelfth of July. He was very musical, had just been accepted as a member of a wee flute band and this year he was going to be able to wear a uniform and play his flute during the parade. He had been practicing for weeks and his efforts had been rewarded when Alfie the band leader said,

'Billy you're great on that flute gettin'. You've a real talent for it - a natural born musician. Would you like to join the band on the Twelfth and we'll see about gettin' you a proper uniform?' Would he like to join the band? Billy gave Alfie the broadest grin and thought he was the happiest lad in the street.

The following week he was going with his class in school on a day trip to a residential centre with some students from another school. They hadn't met before. They met in a big room for some team building games and Billy really enjoyed the fun. He had a great sense of humour and was very popular in his class. In the small groups the leader asked everyone to talk about something that made them happy and something that made them sad. Billy had no difficulty thinking about what made him happy - playing his flute with all his friends in the band. He was trying to think about what made him sad.

'What makes me really sad is the Twelfth of July,' said Sinead one of the girls from the other school, 'I just wish those bands could stop and give my head peace.'

Billy froze. It was his turn to speak and for once he was lost for words.

'I love ...eh. I'm happy when.... I'm at my gran's house.'

Billy was miserable. How could he talk about what really made him happy?'

Questions for Discussion

- * What do you think will happen next?
- * Have you ever felt happy like this and not been able to talk about it? When? Why? What happened?

Happy

It was March and there were only two weeks to go until the St. Patrick's Day holiday. Declan was looking forward to this day very much. He had just been accepted as a member of a wee accordion band and this year he was going to be able to wear a uniform and play his accordion during the parade. He had only recently taken up playing the accordion his uncle Seamus had given him and had been practicing for weeks. His efforts had been rewarded when Seamus said,

'Declan you're great on that wee accordion gettin'. You've a real talent for it - a natural born musician. Would you like to join the band at the St. Patrick's Day parade and we'll see about gettin' you a proper uniform?'

Would he like to join the band? Declan gave Seamus the broadest grin and thought he was the happiest lad in the street.

The following week he was going with his class in school on a day trip to a residential centre with some students from another school. They hadn't met before. They met in a big room for some team building games and Declan really enjoyed the fun. He had a great sense of humour and was very popular in his class. In the small groups the leader asked everyone to talk about something that made them happy and something that made them sad. Declan had no difficulty thinking about what made him happy - playing his accordion with his uncle Seamus and all his friends in the band. He was trying to think about what made him sad.

'What makes me really sad is the St Patrick's Day Parade,' said Sharon one of the girls from the other school, 'Those bands and their music really annoy me'. Seamus froze. It was his turn to speak and for once he was lost for words

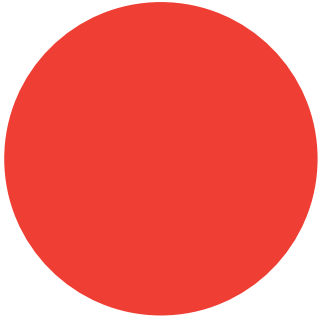
'I love ...eh. I'm happy when.... I'm at my gran's house.'

Declan was miserable. How could he talk about what really made him happy?'

Activities

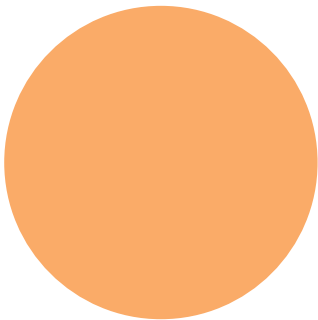
- * Act out the story and make up your own ending.
- * Make a list of things that make you happy.
- * Talk to someone else about your list - have either of you chosen the same things?
- * Think about why these things make you happy.
- * What would help you to talk about them.

Stop Light



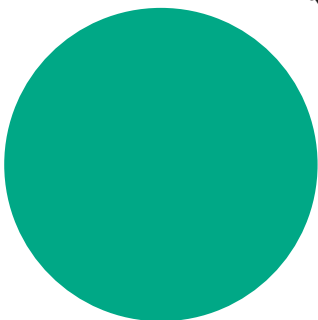
- * You are happy about something that someone has said or done.
- * Use the traffic light model to learn more about what makes you happy,
- * How can you best communicate it?

Circle Time



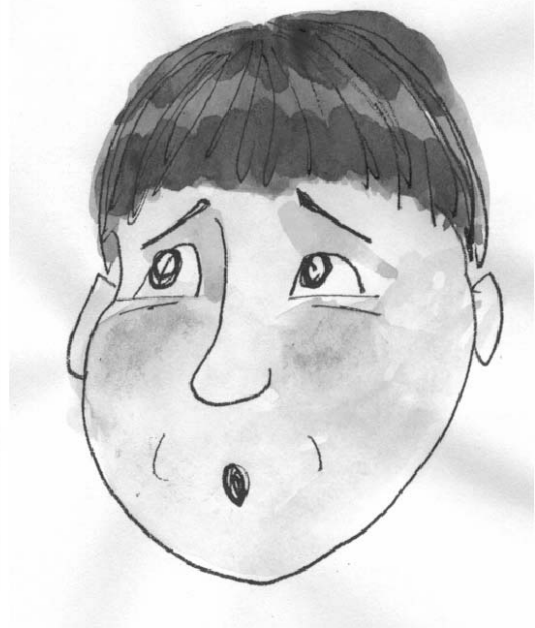
- * Take part in a survey. Make a list of things that make you happy and find out how many others in your class/circle feel the same.
- * Spirals - See activity sheets. Choose a place to stand in the spiral and paint/draw what it's like to be happy.
- * Feelings Book - See activity sheets. Write; draw or indicate a character on the Blob Tree that best describes how you feel about each of the characters in this story in your 'feelings book'.
- * Talk about how you feel when you are happy and some of the ways you could help yourself or one another to share it.

Go



- * Make a plan.
- * What rule in your contract would make a safe space for you to own difference; talk about it; and stay included?

SORRY



Sorry

Jonny was a popular lad and he was well liked at his local youth club. He was very fond of drama and had a great sense of humour. He was in his final year at primary school and was really pleased to have been appointed a 'peer mediator' which gave him a lot of responsibility helping his peers and some of the younger children at break and lunch time in the playground. It was June and some of the lads from his estate were helping to get bits and pieces of wood together for the bonfire that would be lit on the eleventh of July. Johnny was on his way to the youth club and went over to chat to a group of them standing near the bonfire. Three of them were in his class at school. Johnny didn't know the fourth lad.

'Hi Johnny,' said Alan, 'This here is Sean and he's a fenian. We caught him snooping round our bonfire. Probably wants to wreck it. Do you want to help us?'

'I'm not a fenian', Sean protested.

'You have a fenian name and you go to an integrated school so you're as good as one!', shouted Billy.

'He says he's visiting his auntie.' Added Jason, 'that oul' biddy who's always shouting at us and never gave us anything for the bony because she says it's not environmentally-friendly.'

Alan and Billy had wrestled Sean unto the ground and Billy interrupted Jason,

'Jay, bring us that paint. The stuff we got for the pavements and give us a hand. C'mon Jonny, he's gettin' away.'

Jonny didn't know what he was doing as he helped Jay open the small pots of red, white and blue paint.

'We're goin' to change your hair colour just so your friends in that stupid school know what you are.'

Sean went pale and started gasping for air as he went into an asthma attack. His mum and auntie appeared from the house running towards them.

'Quick let's go - not a word Jonny.' Alan added as they all ran off in different directions. Jonny ran round the estate and ended up at the youth club. Some paint had got onto his clothes.

'Hello Johnny we're waiting for you. We have to practice our play for the open night,' said Debbie one of the youth leaders, 'What happened your clothes?'

'Oh, nothing.' said Johnny. He couldn't look at Debbie. He felt his face go red. He couldn't understand why he had done what he did. He thought about his peer mediation training 'Don't take sides'. He felt ashamed. He was sorry.

Questions for Discussion

- * What do you think will happen next?
- * Have you ever felt sorry like this?

Activities

- * Act out the story and make up your own ending.
- * Make a list of things that you have been sorry/felt guilty about.
- * Talk to someone else about your list - have either of you chosen the same things?
- * Think about why you do/say these things.
- * What would help you?

Sorry

Claire was a popular girl and well liked at her local youth club. She was very fond of drama and had a great sense of humour. She was in her final year at primary school and was really pleased to have been appointed a 'peer mediator' which gave her a lot of responsibility helping her peers and some of the younger children at break and lunch time in the playground.

It was St Patrick's Day and Claire was helping some of the younger children from her estate to get ready for the parade. She was bringing some face paints to the youth club and went over to encourage a group of young people standing outside. Three of them were in her class at school. Claire didn't know the newcomer.

'Hi Claire,' said Emer, 'This here is Billy and he's a Prod. We caught him snooping round our banner. Probably wants to wreck it. Do you want to help us?'

'I'm not a Prod', protested Billy.

'You have a Protestant name and you go to an integrated school so you're as good as one!', shouted Damien.

'He says he's visiting his auntie,' added Brendan, 'that oul' biddy who's always shouting at us and never gives us anything for the parade because she says it's too one sided.'

Eoin and Damien had wrestled Billy unto the ground and Eoin interrupted them.

'Claire, give us that face paint. Right you,' he said to Billy, 'We're goin' to let your friends in that stupid school know what you are.'

C'mon Brendan, he's gettin' away.'

Claire didn't know what she was doing as she helped Brendan open the small pots of green white and orange face paint.

Billy went pale and started gasping for air as he went into an asthma attack. His mum and auntie appeared from the house running towards them.

'Quick let's go.' They all ran off in different directions. Claire ran round the estate and ended up back at the youth club. The face paints were gone.

'Hello Claire we're waiting for you. Have you got those face paints?' asked Ursula one of the youth leaders, 'The children are waiting''.

'No.' said Claire. She couldn't look at Ursula. She felt her face go red. She couldn't understand why she had done what she did. She thought about her peer mediation training 'Don't take sides'. She felt ashamed. She was sorry.

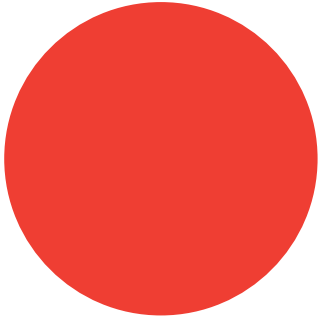
Questions for Discussion

- * What do you think will happen next?
- * Have you ever felt sorry like this?
When? Why? What happened?

Activities

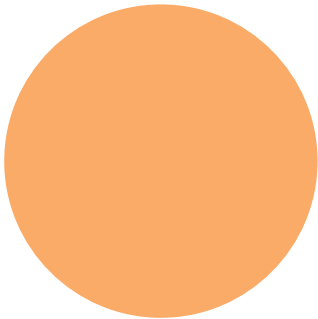
- * Act out the story and make up your own ending.
- * Make a list of things that you have been sorry/felt guilty about.
- * Talk to someone else about your list - have either of you chosen the same things?
- * Think about why you do/say these things.
- * What would help you?

Stop Light



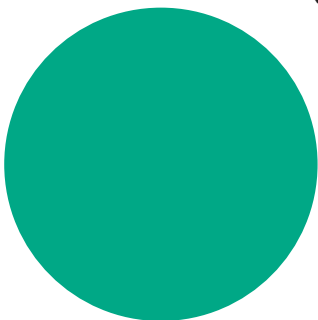
- * You are sorry about having done or said something you are ashamed of. Use the traffic light model to learn more about your feelings, and to come up with some solutions.
- * Who can help you?

Circle Time



- * Use the Feelings cube - see activity sheets - in your circle time to describe how you feel when you are sorry.
- * Feelings Book - see activity sheets. Write; draw or indicate a character on the Blob Tree that best describes how you feel when you are sorry.
- * Take part in a survey. Make a list of the things that you feel sorry about and find out how many others in your class/circle feel the same.
- * Leaves - see activity sheets. Think about something you have been sorry or feel guilty about. Write the 'sorry' action on the sad side of the leaf, and another action that would make things better on the happy side. Share these in the group.

Go



- * Make a plan.
- * What action would help you to let go of your guilt?

DON'T CARE

Angry



Don't Care

Jeannie didn't know what was wrong with her. She was restless. Every time she tried doing anything, she got fed up with it and tried something else. She couldn't concentrate. All her favourite things didn't seem so interesting any more - her books, paints, even Boris her pet hamster couldn't make her smile like he usually did. She kept thinking the same thought.

'I wish I could be a bridesmaid at uncle Peter's wedding same as Anne,' she told her mum. Anne was Jeannie's cousin, and as they were the same age they usually enjoyed each other's company at family gatherings. Uncle Peter, her dad's brother was getting married to Bernie who had asked both of them to be bridesmaids.

'Jeannie, we are not going to the wedding and we are not going to talk about this again.' Her mum was hassled.

Bernie was a Catholic and was getting married in her own church. Everyone was going to the wedding, except Jeannie's family. Her dad had fallen out with his brother, her uncle Peter for leaving his church and refused to have anything more to do with him.

After the wedding, Anne met Jeannie in school.

'Jeannie it was brilliant - I'm sorry you weren't there. We missed you. Bernie looked beautiful.'

Jeannie pretended to look bored.

'Och, I don't like weddings.'

'Do you want to come round to my house after and see the photos?'

'Not really,' Jeannie said as she walked away.

She couldn't believe what she was saying. She really wanted to know about the wedding. She had hardly been able to think of anything else. Hadn't she longed to be there herself? She loved her uncle Peter and wondered if she would ever see him again.

'I don't care', Jeannie thought. She was miserable. She had a big lump in her throat. She did care really.

Don't Care

Sanjay was nine and his family had recently arrived in Belfast from England. His father had got a job in his uncle's shop as the business was expanding and his mother was at home looking after his little sister Anita, who was only three. They bought a house near a primary school so that Sanjay could walk there and back from home and make friends with the other children in the area. Sanjay, like the rest of his family, was Hindu.

What they didn't realize was that the area in which they were living was Protestant, and the school Catholic and every day Sanjay had to cross a road between two divided communities, where neither side communicated much to one another. And so it was that the children in the area where he lived didn't have much to do with him as they presumed he must be one of 'them' and the ones in school didn't either because they knew he wasn't one of 'them'. He didn't fit into either community. He felt very lonely at times but tried not to think about it too much.

The teacher in his school was doing some preparation for a visit she was planning to the museum with children from a school that was mostly Protestant.

'What do you think about meeting children from the other school Sanjay?'

'It's all the same to me,' Sanjay replied, 'I really don't care.'

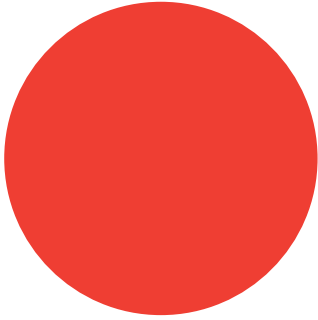
Discussion

- * Why do you think Jeannie said she didn't care?
- * How do you think Anne feels?
- * Have you ever felt like this?
- * How do you think Sanjay feels?
- * Does he really not care?
- * Have you ever felt like this?

Activities

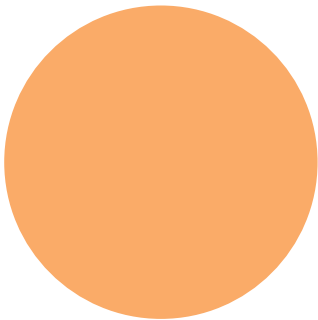
- * Act out the story and make up your own ending.
- * Make a list of things that make you feel jealous/powerless.
- * Talk to someone else about your list - have either of you chosen the same things?
- * Think about why these things make you feel jealous/powerless.
- * What would help you to talk about them?

Stop Light



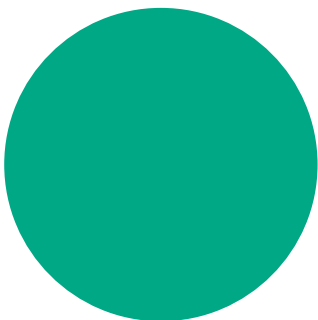
- * You are telling someone that you just 'don't care'.
- * You don't know how you feel but would like to be able to talk about it.
- * Who can help you?

Circle Time



- * Take part in a survey. Make a list of the things that you don't care about and find out how many others in your class/circle feel the same
- * Spirals - See activity sheets. Choose a place to stand in the spiral and paint/draw what it's like when you 'don't care'.
- * Feelings Book - See activity sheets. Write; draw or indicate a character on the Blob Tree that best describes you.
- * Talk about ways you could help yourself or one another understand your 'not caring'.

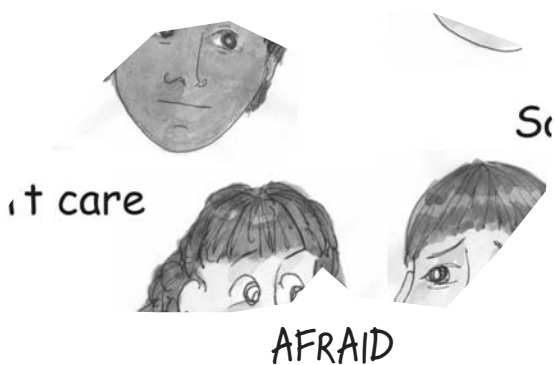
Go



- * Make a plan
- * What rule in your contract would make a safe space for you to own not caring and be able to talk about it.

ACTIVITY SHEETS

Feelings



Lemonade Bottle

Objective:

To illustrate what can happen when we keep the lid on angry feelings and allow them to get out of control.

Warning - This illustration can be quite dramatic so make sure that when you release the top, the lemonade doesn't go all over the place and cover everyone!

Time:

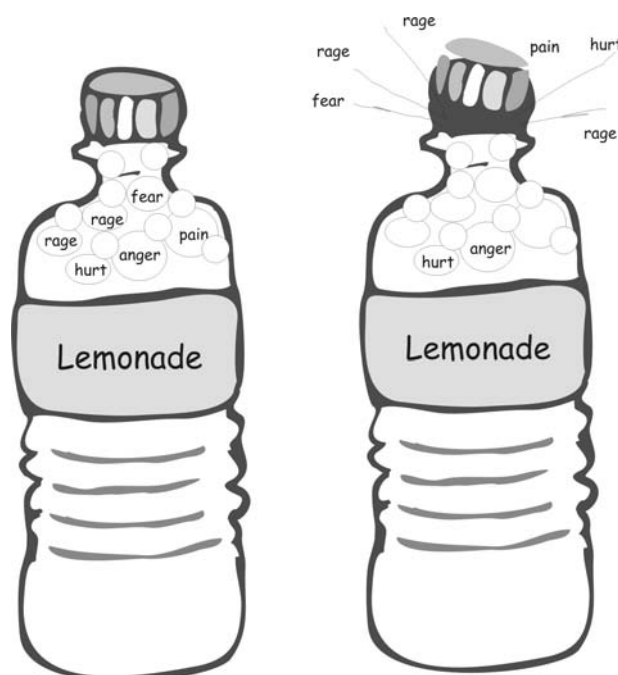
10 minutes

Materials:

Bottle of lemonade

Method:

- * Talk about feelings
- * Ask the group to think about how they feel inside when they are angry.
- * Shake the bottle and say that sometimes we feel shaken up inside.
- * If we keep a lid on the feeling, it can build up - shake the bottle again.
- * Eventually the bottle might explode, or if the lid is eventually taken off - release the cap..
- * The feeling explodes out of us and we feel powerless to control the expression - we are 'out of control'.
- * Talk about what we can do when our insides are being shaken up. What can we do to stay in control?



A Survey of Fears

- * Give everyone in the circle a cloud. Let them write a fear on the cloud or draw a picture of it.
- * Put the clouds on the floor in the middle of the circle and let everyone read them.
- * Let everyone know that these are the group fears. How often are the same ones occurring?



Ideal Island

Objective:

To encourage group/team work

To inspire creativity and imagination

Time:

60 minutes

Materials:

Large sheet paper or card

Felt tips; paints; brushes

Scissors; glue

Magazine and newspaper cuttings

Method:

Divide the group into small groups of 6-8

Distribute the materials/resources

Within a time limit of 30 minutes, each small group has to:-

- * complete an ideal island.
- * devise rules for the island and punishments for those who break the laws.
- * decide on what government; education system; transport system; jobs and training systems that are required.
- * present the island and explain the rules/laws to the larger group.

Questions:

Did the group work well together?

Who took control?

How did you agree on the rules?



Spirals

This can be a large or small group activity.

Objective:

To help children/young people express feeling

Time:

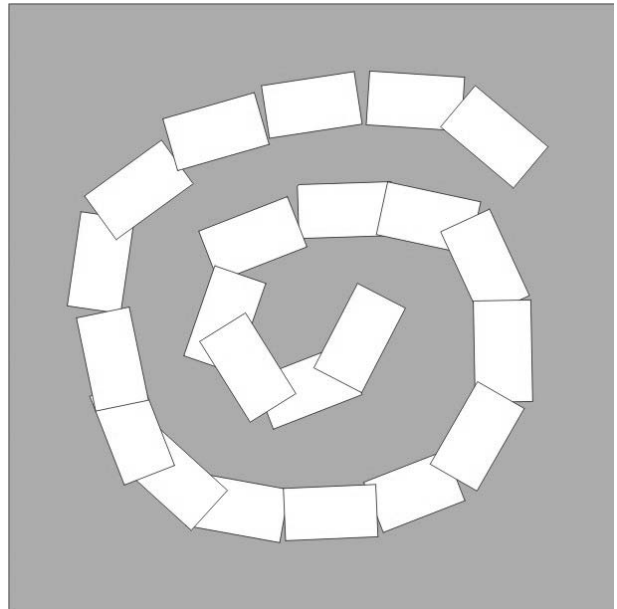
10 minutes

Materials:

Several sheets of white card (the same number as there are group members) stapled or stuck together in the shape of a spiral; Paints; brushes; felt tips; crayons; chalks; etc.

Method:

- * Ask each of the children/young people to choose a place on the spiral. They can kneel or sit as they work.
- * Invite them to take a crayon; felt tip; pencil.
- * Ask them to draw whatever feeling is being discussed in the Circle (anger; fear etc.)
- * It might be helpful if they do this without talking to each other.
- * After 10 minutes ask the members of the group to sit in the circle around the spiral.
- * They can ask for clarification from one another about some of the drawing. Remind the group about using 'I' statements.
- * Members of the group can share as much or as little as they feel comfortable with; they can also pass.
- * What do the drawings on the spiral tell us about the feeling being illustrated?



The Leaves

Objective

To think about things we say or do that make us sad and things we say and do that make us happy

Time

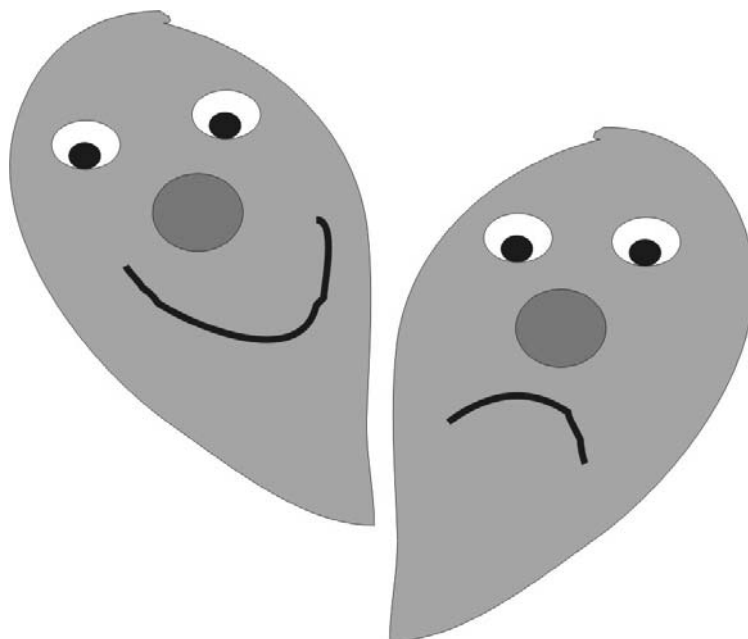
10 minutes

Equipment

- * Bits of green card cut into leaf shapes
- * Pens
- * String to attach them to a branch
- * A branch to tie them to

Method

- * Cut out a number of leaf shapes. Draw a happy face on one side and a sad face on the other.
- * Write things you are sorry about on the sad face; things that might make that sad face happy on the other - 'turning over a new leaf'.
- * In the circle, those who wish can share what they wrote.
- * Attach them afterwards with string to the branch.



THIS IS YOUR LIFE

Objective

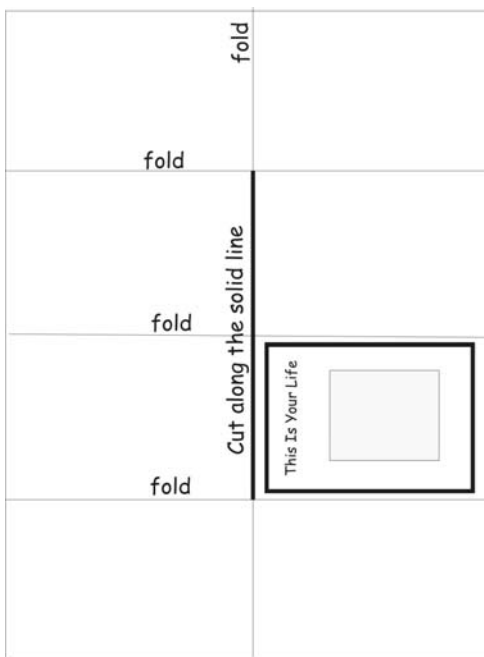
To help the young people to think about important times in their lives up to the present, and to express their feelings about those times.

Time

20 - 30 minutes

Equipment

- * Sheets of plain A4 paper
- * Pens



Method

- * Fold a piece of plain A4 paper in half; in half again; and in half again.
- * Open out and cut along the central section of the vertical fold, as shown in the diagram.
- * Holding the middle horizontal fold, pull apart along the cut and fold together to form a small 8-page 'book' including the cover.
- * Draw or write on the pages 'snapshots' of important events in your life.

Questions

In the circle, take turns to share stories from your books.

- * Are there any that are common to several members of the group?
- * What events have most impact on us? Times of change? Times of loss? Times of joy?
- * What feelings do we associate with them?
- * Do any of these events shape our identity?

A FEELINGS CUBE

OBJECTIVE

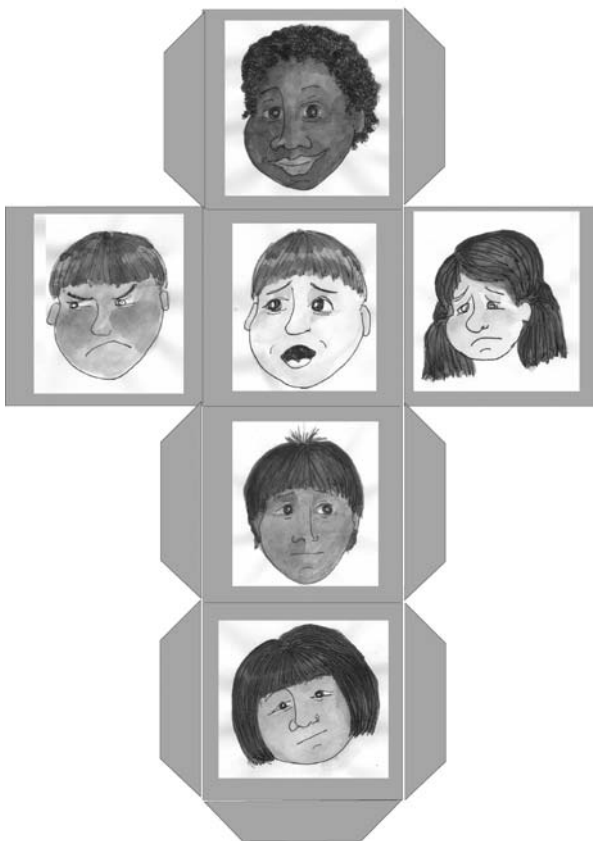
To help the young people to think about, and to express their feelings.

TIME

10 minutes

EQUIPMENT

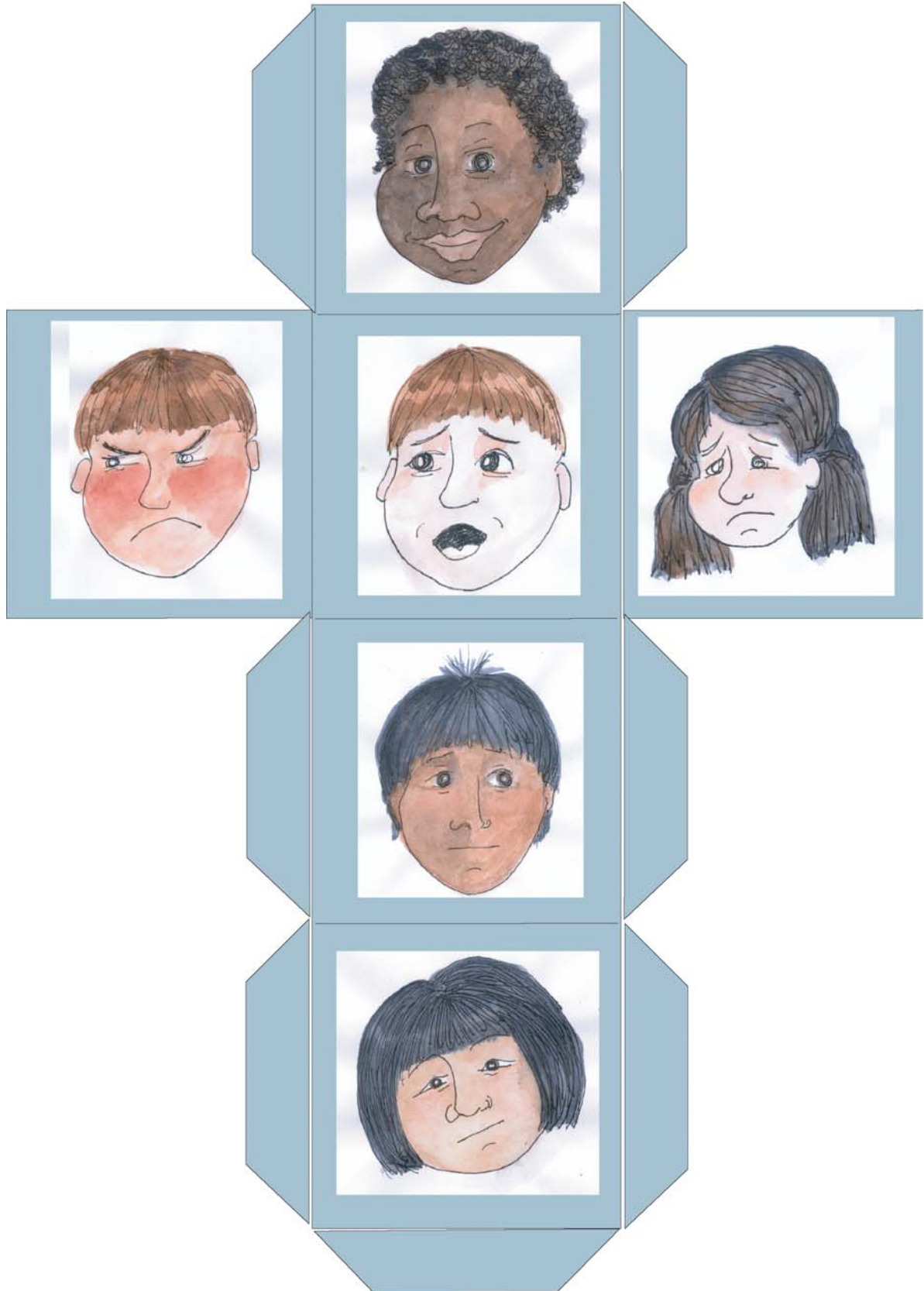
* Feelings cubes



METHOD

- * Cut out the feelings cube and fold along all of the lines.
- * Apply some glue onto the flaps and stick the cube together.
- * Pass the cube around the circle.
- * Invite each person to throw the cube, and then to talk about the feeling that appears uppermost saying, 'I feel angry when.....'; or 'I feel sorry when...' etc.

A FEELINGS CUBE



WHO AM I?

HOW DO I DEAL WITH DIFFERENCE?

OBJECTIVE:

To help children/young people understand more about conflict.

TIME:

30 minutes

MATERIALS:

Animal finger puppets - various types of animals expressing different feelings and attitudes to conflict - see 'conflict styles' posters. There should be enough for every member of the group to have a finger puppet each.

METHOD:

- * Sitting in a circle give each member of the group a finger puppet.
- * Ask them to think about how their puppet might respond in a situation of conflict.
- * Ask each member of the group to take turns around the circle introducing their puppet and describing how they respond to conflict.
- * Talk about the different styles of conflict, also using the posters. Can the members of the group identify the one that best describes them in a situation of conflict?
- * Talk about the fact that it is okay for the animals and for all of us to be different, and that it is important to know more about how we are most likely to respond in a conflict situation.
- * Knowing how we are most likely to respond, we are now ready to learn positive approaches for dealing with difference in ways that are most appropriate to our individual conflict styles.



DEALING WITH DIFFERENCE

Who Am I?



The chameleon is very flexible; and can also change an opinion to suit whoever he is talking to



The teddy is nice to everyone in the hope that they will be nice back



The frog hops about and says the same thing over and over



The owl keeps her distance and thinks about everything before she speaks or acts



The lion is brave; and also gets in and fights in order to defend his corner



The mouse quietly gets on with things; and also finds it hard to speak up



The monkey brings humour into the situation but can also chatter a lot and prevent serious discussion



The snake tends to hide; and can also do the unexpected

Who Am I?



The hippo is easy going; and also sits about looking bored and yawning all the time



The rabbit is a good listener and also runs away as soon as she senses conflict or tension



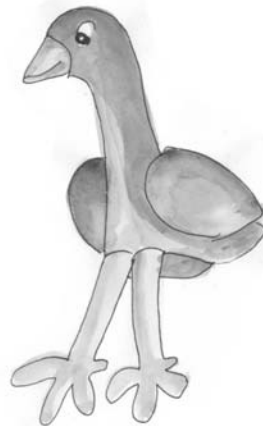
The snail withdraws when under pressure and refuses to share his ideas and opinions



The squirrel stores up all the anger and hurt inside



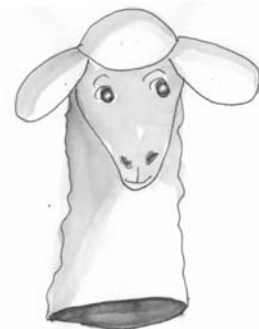
The giraffe can see things from a greater distance and be more objective; she can also look down on others



The ostrich is a good dreamer; he also buries his head in the sand not always facing reality



The donkey is hard-working and contributes a lot; She can also be stubborn about changing a point of view



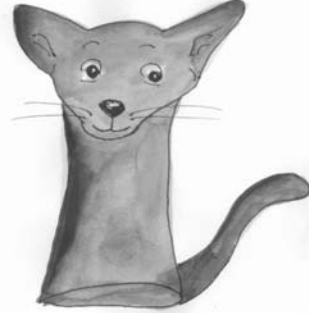
The sheep is a patient listener; and can also follow the crowd instead of thinking for herself

DEALING WITH DIFFERENCE

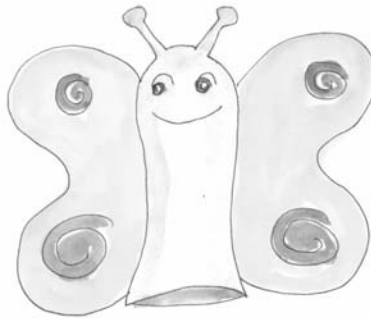
Who Am I?



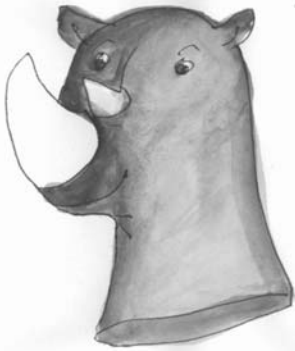
The dog is very faithful; and his loyalty can sometimes make him aggressive



The cat can be very relaxed and calm and can also fight when put in a corner



The butterfly brings colour into a situation; and always seems to be on the move flitting from one thing to another



The rhino brings strength and protection; and also charges at things without thinking



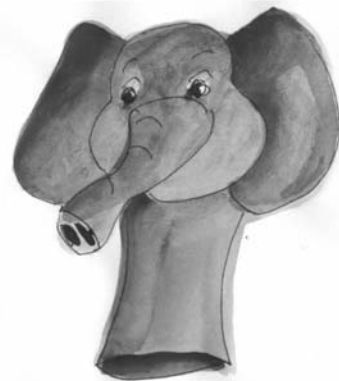
The dove is always trying to make peace even when people are not ready for it











The parrot is a good talker and also incessantly answers back without taking time to listen



The killer whale is playful and also acts aggressively when wanting to win



The elephant is strong and steady and can also block the way to a possible way out

| | | | |
|---|--|--|---|
|  <p>The cat can be very relaxed and calm; and can also fight when put in a corner</p> |  <p>The dove is always trying to make peace even when people are not ready for it</p> |  <p>The dog is very faithful; and his loyalty can sometimes make him aggressive</p> |  <p>The sheep is a patient listener; and can also follow the crowd instead of thinking for herself</p> |
|  <p>The rhino brings strength and protection; and also charges at things without thinking</p> |  <p>The butterfly brings colour into a situation; and always seems to be on the move flitting from one thing to another</p> |  <p>The snail withdraws when under pressure and refuses to share his ideas and opinions</p> |  <p>The elephant is strong and steady and can also block the way to a possible way out</p> |

Who we are - Dealing with Difference

Objective: To help young people understand more about who they are and how they deal with difference and conflict

Time: 30 minutes

Materials: Poster; and the different animals cut into cards for individuals to choose.

Method: Sitting in a circle allow each member of the group to choose a card and spend some time talking in twos or threes about why they chose that card and how they usually deal with difference.

Each person taking turns in the circle, talking about one situation of conflict, and how they dealt with it; and the animal they are most like.

Looking at the tool, 'Approaches to dealing with Difference' from the research and discussing:-

- * what we can learn about the different approaches?
- * what are the skills we most need to develop in order to best deal with difference within our own particular style?

DEALING WITH DIFFERENCE



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The mouse quietly gets on with things; and also finds it hard to speak up

Dealing with Difference

The Moebius Strip

Aim

Action learning - To think about, observe, and discuss tools for dealing with difference whilst exploring a model - the Moebius strip.

If a strip of paper, orange on one side and green on the other, is joined end to end, either of the circles illustrated at A are possible.

If the strip is twisted and then joined the circle illustrated at B is possible.

What are your observations of the two circles?



In A, either the orange or green colours will be dominant.



In B the colours are equally displayed.

Try drawing a circle around the strip.

In A the circle will only cover one colour; two separate circles will need to be drawn to cover both.

In B only one circle need be drawn to cover both colours.

Try cutting the strips in half through the middle along the lines illustrated.

In A cutting the one produces two identical strips.

In B cutting the one produces a bigger circle.

Are there possible parallels in approaches to dealing with difference?

If so, what are they?

DEALING WITH DIFFERENCE

Possible Parallels?

Which way to join orange and green? A possible tool from the research to use with this model is BIFOCAL VISION

If model A, EITHER orange OR green are 'on top' or the 'underdog'

If model B, BOTH orange AND green can be either - a model for 'Equity'.

If model A, drawing a line or making an effort needs to be duplicated to affect both.

If model B, only the one effort is needed.

If model A, cutting the one produces two identical and separate circles.

If model B, cutting the one produces a bigger whole.

Orange and green have to meet - diversity

However

The ONE strand of history involves both

The ONE effort benefits both

The ONE circle unites the whole - interdependence

Cutting the one extends rather than divides

Questions for Discussion from the Bifocal Vision tool

- * Sectarianism seeks to both maximize and minimize difference. Difference is real and sharing is real. What does the moebius strip demonstrate about sharing and difference that the others don't?
- * Sectarianism gives false either/or choices. What does the model demonstrate about both/and, and either/or reasoning?
- * Sectarianism warns us that diversity is a threat to be rejected. What do the activities with the moebius strip demonstrate about the potentially enriching nature of diversity, and also dealing with expressions of diversity that are not so enriching?

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Feelings Worksheets



ANGRY



HAPPY



DON'T CARE

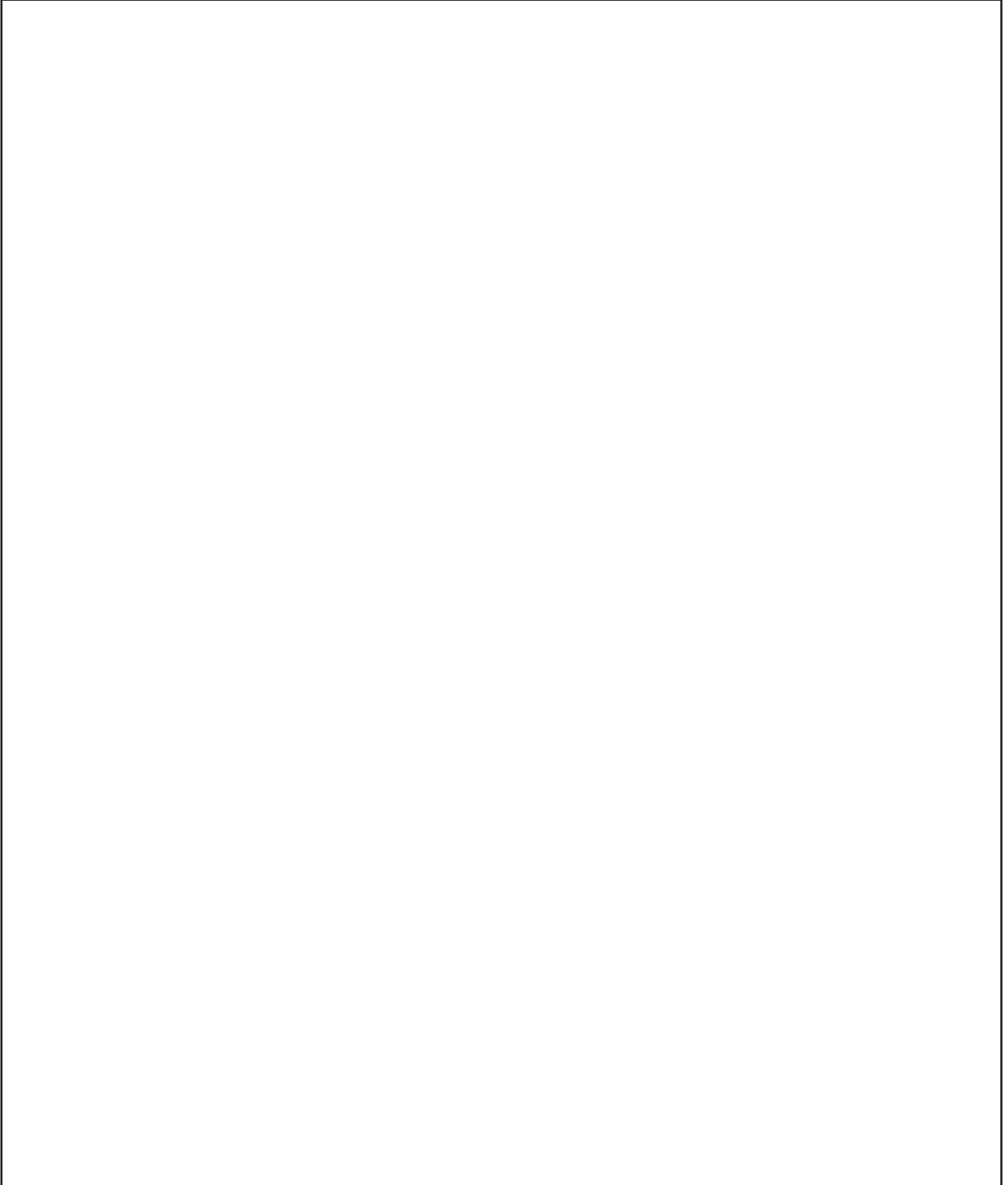


AFRAID



SAD

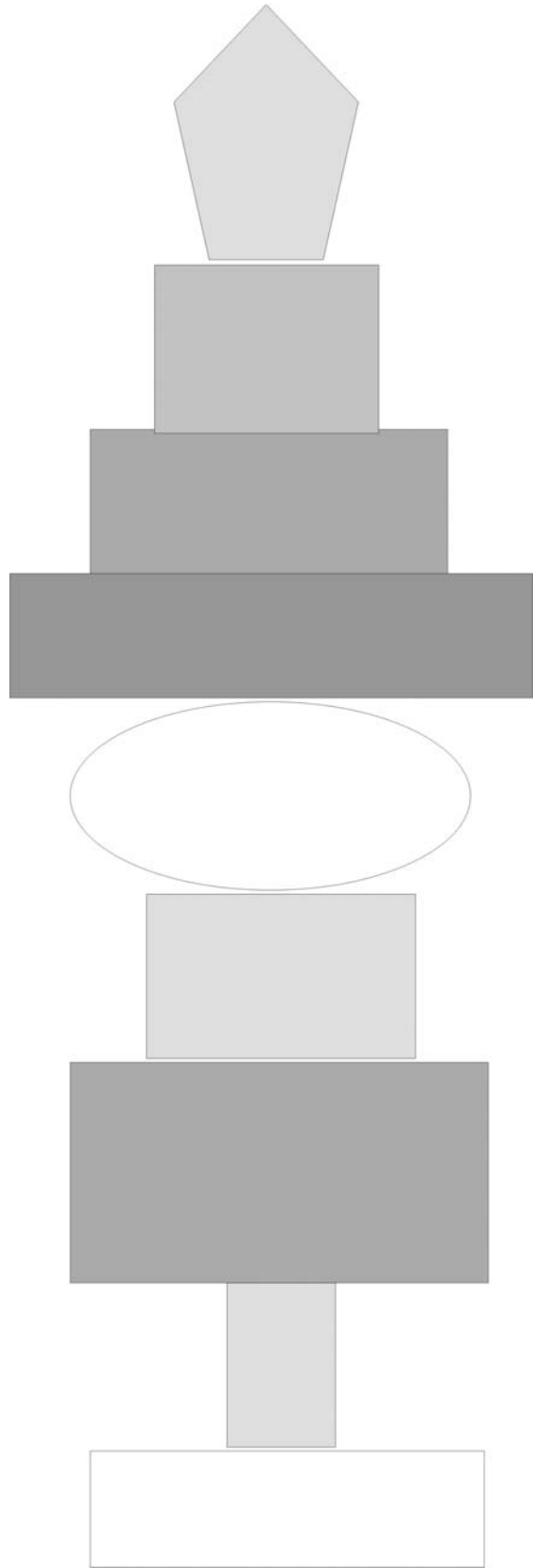
Name



Picture of me

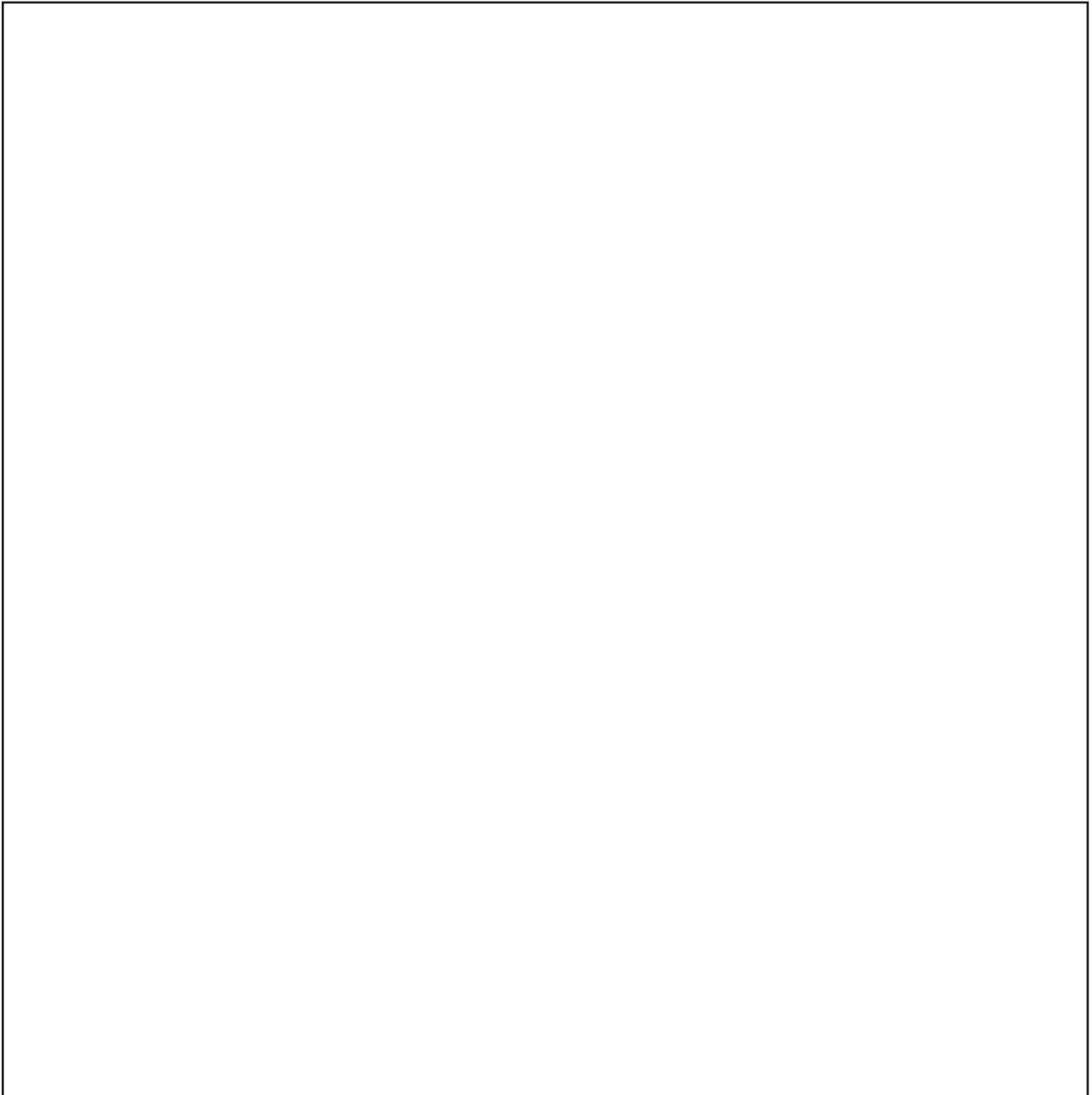
My Story

A large vertical gray rectangular area containing ten horizontal black lines, serving as a writing space for a story.



My Totem Timeline

Community Maps



This is my map of my community.

I like

I don't like

When people come into my community I would like them to feel

Drawing and writing about:-

My favourite space where I feel at home.

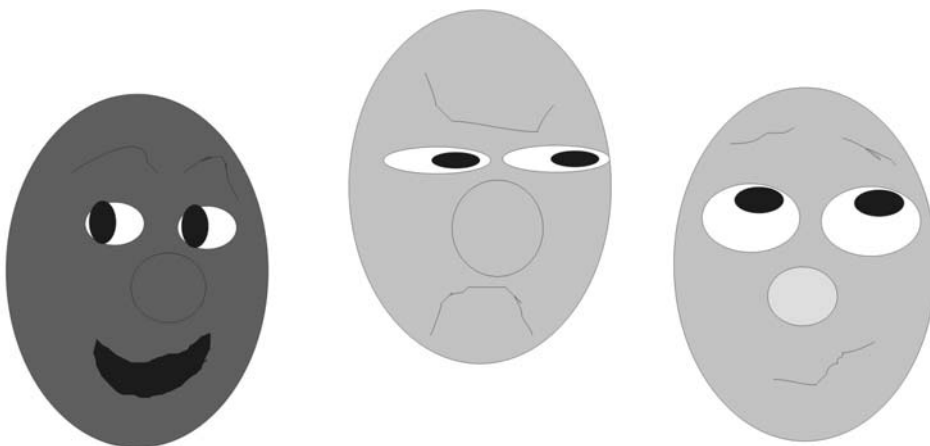


A grey rectangular area containing five horizontal black lines, intended for writing.

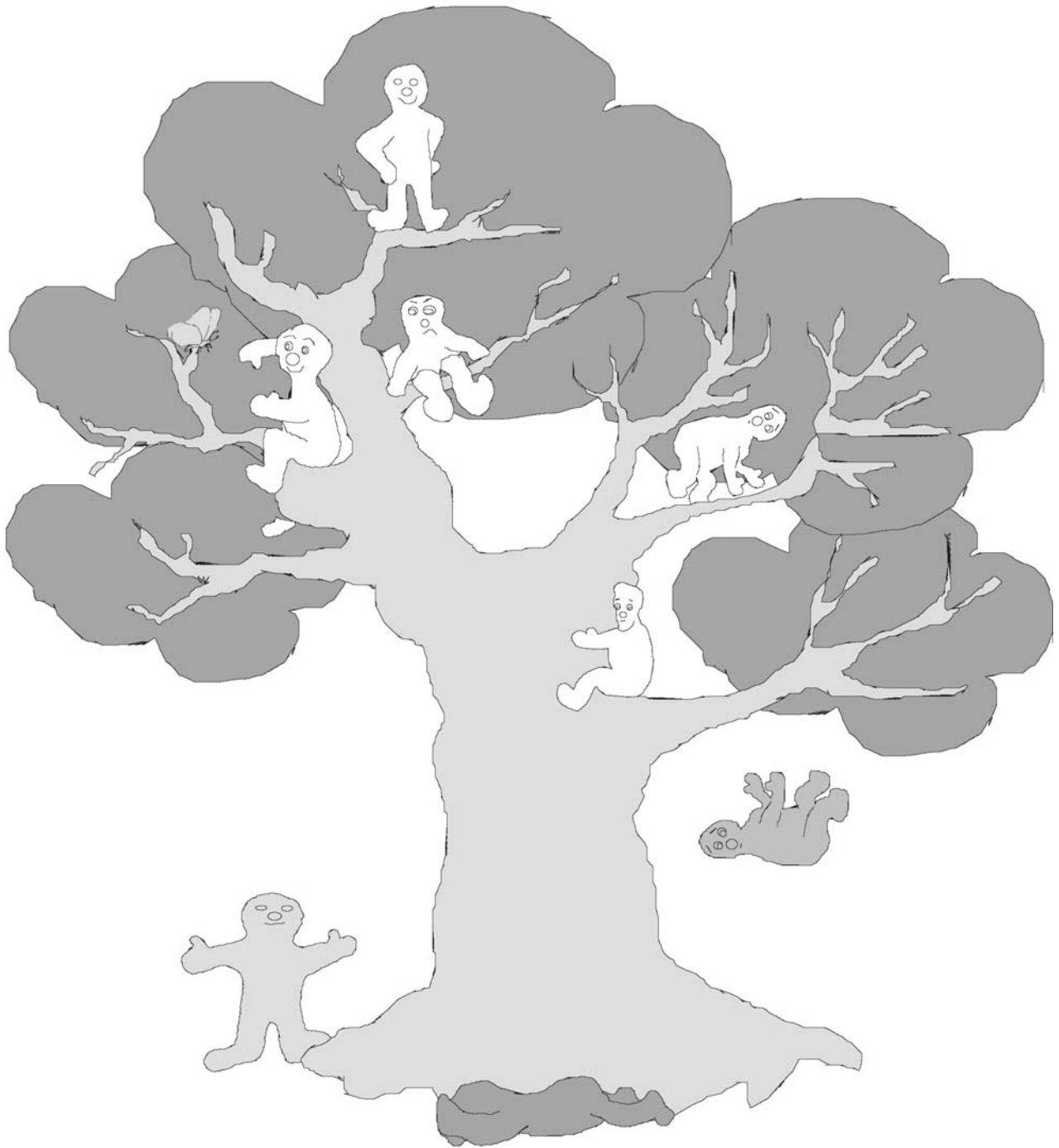
My Feelings

My best feeling - Put a * beside the feeling you like most. Write about a time you felt like this.

My worst feeling - Put an X beside the feeling you like least. Write about a time you felt like this.

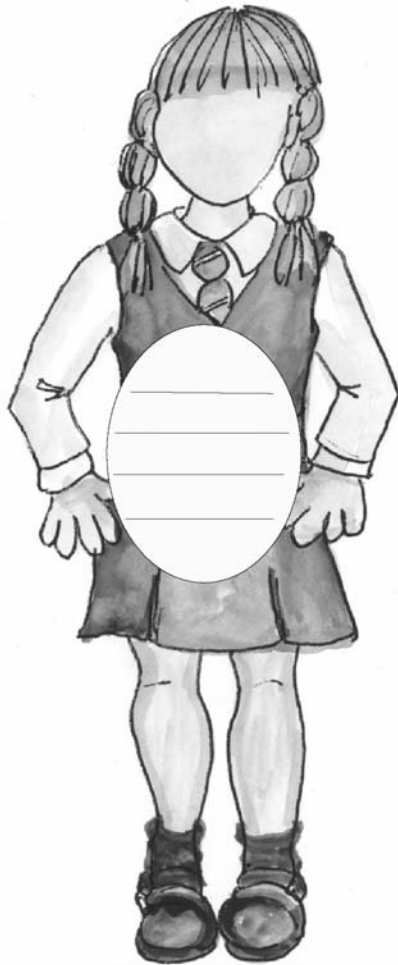


How do I feel when I am ?



Put an O around one of the blob people in this picture or draw your own.

What makes me?



.....
.....
.....
.....



.....
.....
.....
.....

What happens to me when I am?

Describe what is happening in your tummy and other parts of your body.
Draw your face.

Conflict Style

This is a picture of the animal I am most like when I am in a conflict.



When faced with conflict this animal...

A large gray rectangular area containing five horizontal lines for writing.

When faced with a conflict I prefer to

A large gray rectangular area containing five horizontal lines for writing.



Synopsis from the Research Moving Beyond Sectarianism

The Tools

Approaches to Dealing with Difference

Bifocal Vision

Mitigation

DEALING WITH DIFFERENCE

APPROACHES TO DEALING WITH DIFFERENCE

We are not describing anything that people do not already know, but are putting it into a framework which helps them to understand better their relationship with the various types of difference.

Sectarianism breeds a type of binary logic, which suggests that if I cannot agree with you then I must reject you.

Rejection means not simply to disagree but a whole range of actions on a scale- dismiss, ignore, be antagonistic towards, dehumanize, demonise or to attack.

Sectarianism typically works through stages from being suspicious of, to magnifying and then rejecting difference. The liberal counter to such a process is to seek to cherish diversity.

How do we prevent ourselves falling into rejection of the person or group, even while radically disagreeing with them?

For Christians there is an added complication because we are called by Christ to love all people including our enemies.

Only when we can be very honest with ourselves about where we are, in the process of dealing with difference that we find troubling, are we in a position to recognize the need to change our attitudes and approach.

DEALING WITH DIFFERENCE IN OUR OWN GROUP

Learning to deal positively with diversity within single tradition groups can be almost more difficult than between groups. Two major elements are at work:

Facing diversity opens up a process of questioning the 'certainties' that many people thought they had about their own tradition - what is the truth?

The unity of the group is one of the chief sources of security for members in a situation of threat. It is easier to deal with the 'other' side that you expect to be different, than to face family, neighbours, friends and people with whom you have worked or worshipped for years.

A MODEL FOR DEALING WITH DIFFERENCE

There are two keys in the process of helping people to deal with difference:

- * To help them grasp that agreement and acceptance are not the same.
- * To help them to identify other positive ways of relating such as toleration and empathy which stop short of acceptance.

REJECTION

Contrary to popular perception rejection is not a state of no relationship. It is possible to agree with some of the attitudes or positions of those we reject within the framework of an overall destructive and oppositional relationship.

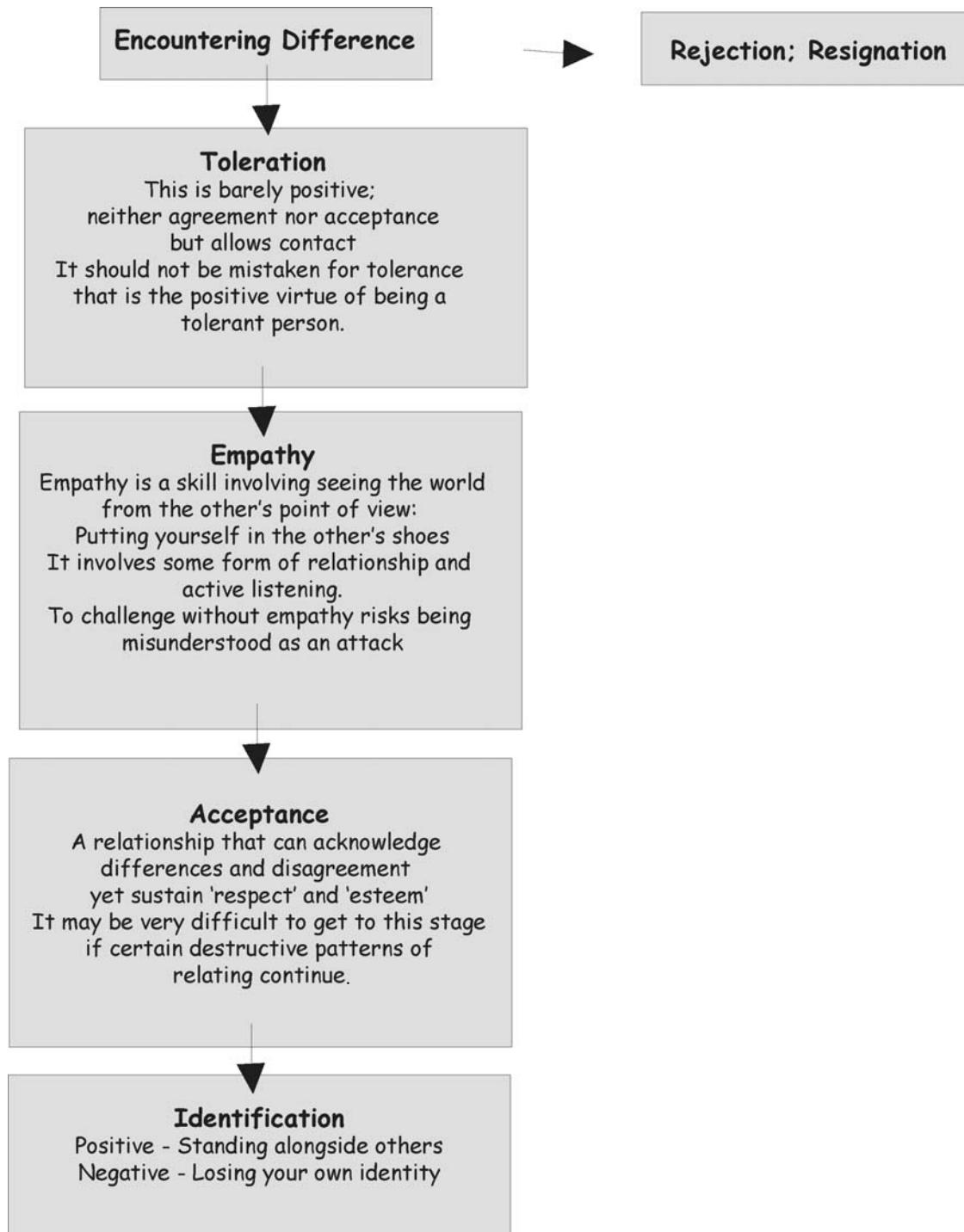
- * Rejection expresses itself in patterns that can broadly be described as either 'ignoring' or as 'antagonism'.
- * Rejection as Ignoring - In this mode we behave as if the other does not exist or impinge on our world.
- * Rejection as antagonism - In its active form, this is most readily recognised in all forms of attack whether physical or verbal. In its passive form, it is expressed in a rigidity of view and a refusal to engage even when the other seeks or offers engagement.

RESIGNATION

The mode in which we view the present state of difference leading to conflict and division as the way the world is. We believe that the present situation cannot be changed, so trying is a waste of energy, and we must learn to live with it.

- * It leads easily to a justification for adopting benign apartheid as a means of resolving the situation.
- * Resignation is a downward spiral which tends to accentuate the need for unity and conformity within their own group.
- * It is a very difficult position out of which to break because it saps the creative energy and hope needed for envisaging another way forward.

DEALING WITH DIFFERENCE PROCESS MODEL



DEALING WITH DIFFERENCE PROCESS

TOLERATION

- * Toleration is the state in which a person or group can just about stomach the other's view as a possible way of looking at the world. It is a barely positive concept, and has nothing to do with the positive virtue of being a tolerant person.

EMPATHY

- * Empathy is the ability to put ourselves into the shoes of another, to see the world from their standpoint, to understand their feelings and the logic of their way of being or acting, and to be able to communicate that understanding to them.
- * For most of us this is an uncomfortable place to be especially when we are trying to empathise with people who have hurt or offended us.
- * It is only when we can empathise with someone that we can really challenge him or her in a positive and constructive rather than destructive way.

ACCEPTANCE

- * Acceptance is a positive relationship between individuals or groups in that they can acknowledge differences and disagreements, even serious divergences, yet sustain them within a continuing state of mutual respect and esteem.
- * The development of acceptance demands ongoing relationship, generosity of interpretation and a deepening empathy for the other.
- * It requires a willingness to accept the other's story of 'how things are' as genuine and coherent within itself, even when it differs substantially from our version of 'how things are'.

AGREEMENT

- * Agreement is common understanding of and assent to a particular approach or approaches to a specific issue or issues.

DEALING WITH DIFFERENCE

IDENTIFICATION

- * The level of identification has two poles one of which is positive ie 'standing alongside the other'. Standing alongside the other can help people to become more themselves and more true to their tradition, not less.
- * The negative pole is 'losing one's own identity'. The twin tendencies to demonise one's own tradition and to unrealistically glorify the other tradition is the sectarian dynamic applied in reverse.

CONCLUSION

The purpose and importance of this model is to debunk the lie that to accept is to agree and that to disagree is to reject.

PROGRESS AWAY FROM RESIGNATION AND REJECTION REQUIRES:-

- * Some commitment to better relationships.
- * Discussion on appropriate ways of relating to each other.
- * Neither minimizing nor magnifying differences. If real differences exist then they need not be acknowledged and their potential destructive outcomes need to be 'mitigated'.

CONDITIONS THAT ENCOURAGE PEOPLE TO MOVE OUT OF REJECTION AND RESIGNATION MODES:-

- * Changes such as the Belfast Agreement or changes in personal circumstances.
- * Recognising negative consequences.
- * Seeing positive gain.
- * Support that minimises the risks involved in encountering the other.

BIFOCAL VISION

Bi-Focal vision is a tool for helping us to move beyond sectarianism, with its over-simplified yes/no, /black/white, either/or habits of thought.

Some opponents of sectarianism try to respond to it by simple contradiction: whatever sectarianism does, they will do the opposite. But the opposite of an over-simplification is often an over-simplification itself.

Challenging sectarianism requires not contradiction but 'bifocal vision', the practice of seeing two things at the same time.

Bifocal vision requires not so much brain-power as a new framework of thinking. Intelligence never protected anyone from accepting the sectarian framework; they just thought within it and applied it in a more sophisticated way.

Anyone can adopt the framework of bifocal vision. It is having the capacity to keep several things in focus at once, what James Joyce called having two thinks at the same time.

The table gives examples of how it might work.

BIFOCAL VISION

| SECTARIANISM | BIFOCAL VISION |
|--|---|
| sectarianism is out there, it is someone else's responsibility | sectarianism is out there sectarianism is our responsibility |
| sectarianism is a matter of intentions | sectarianism is a matter of intentions sectarianism is a matter of consequences |
| diversity is a threat to be rejected | diversity is potentially enriching we have a range of strategies for dealing constructively with expressions of diversity that we cannot accept as enriching |
| difference cuts all the way down-we are 'opposite religions', we share nothing | difference is real there are always shared qualities beneath difference |
| maximise difference | difference is real sharing is real |
| minimise difference | sharing is real difference is real |
| exclusion | inclusion recognition that every new inclusion creates the possibility of a new exclusion |
| false either/or choices | both/and reasoning either/or reasoning |
| our enemy is a demon | we have enemies our enemy is a human being, made in the image of God |
| truth claims | truth claims are good and necessary some truth claims are dangerous and must be mitigated |

MITIGATION

In any conflict situation a capacity to compromise is a vital skill. People give up things they desire and value as the necessary cost of peace. In the absence of some ability to compromise, conflict is all but inevitable and likely to be destructive.

Some ideas and commitments may be effectively non-negotiable; beyond the reach of compromise. Abandoning these beliefs is too high a price for peace because it is at the cost of our integrity, identity and allegiance. Mitigation is the scheme we want to propose for dealing constructively with situations where conflicting non-negotiables lead to sectarianism and yet cannot be compromised.

- * By mitigation we mean the capacity to lessen or eliminate possible negative outcomes of a belief, commitment or action. Negotiation works by neglecting, rejecting, changing or working around a problematic belief or practice, while mitigation maintains the belief or practice in question, but seeks to nullify destructive consequences. What cannot be negotiated can sometimes be mitigated.
- * Mitigation is a mix of skills, habits, and mindset that is accessible to everyone.
- * Mitigation is both a tool for making truth claims in a constructive way and a standard of judgment for assessing the integrity of truth claims made by others.
- * A defining feature of mitigation is that it seeks to lessen destructive consequences arising from within a tradition by appealing to resources from that same tradition. By contrast, negotiation may use resources from within the tradition, but it will often apply some principle of judgment borrowed from an external source.

DEALING WITH DIFFERENCE

EXAMPLES:

The Jewish people and the death of Jesus.

A mitigating reading of the text 'his blood be on us and our children' (Matt. 27.25) might work in at least two ways. One reads the text as specific and historical: this is a statement about what a particular mob did on a particular day and, despite their words, they have no power to call down wrath on future generations. Another mitigating strategy would interpret the text as general and universal: readers should not assign blame to a particular group, but recognise that the mob in question, those religious leaders, even that Roman ruler, could have been us. This is not a story about a particular group of Jews, it is a story about us all - a story about universal human failure and responsibility.

Anti-Catholicism.

One of the mitigating resources available within conservative Protestantism is a distinction between religious separation and social separation. This distinction allows at least neighbourly relations and potential cooperation in various enterprises without a religious element. Acting on their freedom to relate to, and work with Catholics outside the explicitly religious sphere has involved evangelicals in some important cross-community initiatives with Catholics.

Read by any Christian with a mitigating spirit, the Bible, and especially the teaching and example of Jesus, is revealed as a rich source of mitigating principles. Loving enemies is about behaviour as much as attitude. Forgiveness is always a form of love and practiced in hard cases it is especially the love of enemies. Forgiving enemies has been an important form of mitigation in Northern Ireland.