

**IRISH
CHURCHES**
PEACE
PROJECT

THE ELEPHANT IN THE ROOM

DIALOGUE RESOURCE

The Irish Churches Peace Project is a collaborative partnership between the Roman Catholic Church, the Church of Ireland, the Methodist Church in Ireland, the Presbyterian Church in Ireland and the Irish Council of Churches.

Copies of this resource may be requested from the Irish Council of Churches and are available for download through their website, as detailed below.

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Introduction

How to use this resource

This booklet, which is designed as a facilitator resource, is intended to be as flexible as possible for use with small groups of single or mixed identity participants. It can be used as part of a six session series, or sessions can be run on a stand-alone basis. Each session contains a set of questions that can be used in a dialogue, but a 'tool kit' with options of 'experiential learning' exercises that can support the dialogue and discussion has also been included. The facilitator may choose to use some, all, or none of these based on their time constraints, experience, and knowledge of the group. However, some use of experiential learning tools to support the discussion is strongly encouraged.

The facilitator should prepare their own session plan in advance based on the suggested programme, activities, and questions provided. The questions have been designed to generate discussion, they explore people's thoughts, experiences and reactions, rather than asking people to demonstrate their knowledge. The facilitator's role is to put the questions to the group and to encourage every person's participation. The facilitator should not dominate the conversation!

Contract

Any group, whether meeting for one session or for a series of six sessions, should draw up a group contract or agreement. The dialogue may be contentious, and a contract helps to create boundaries and a safe space for open discussion. The facilitator should encourage the group to list the things that they feel need to appear in the contract in order to create this open and safe environment.

Participants will usually come up with suggestions like; full participation, active listening, non-judgemental, confidentiality, respect, one person speaking at a time etc. Explore these ideas as they are suggested and if everyone agrees, write them up on a flip chart. The facilitator may also prompt, and make suggestions if necessary. When everyone is agreed, the facilitator may ask the participants to individually sign the contract to indicate their commitment to it.

Using outside speakers

Each of the sessions concentrates on a key theme, with an associated film clip and a 'tool kit' to help enhance discussion and learning. However, the facilitator may consider bringing in people who have specific expertise in the topic area.

Suggested outline for a session

- Welcome and Introduction
- Introduce the topic and make people feel welcome
- Ice Breaker Exercise - these are designed to energise participants and are used as a means to get them thinking about the topic in a fun and relaxed way. Each session includes suggested icebreakers which are detailed in Appendix 1. The facilitator should choose one.

- **Video Clip**

Each session has a corresponding short video clip. These clips contain material designed to stimulate thoughts and emotions in participants that will lead to discussion.

- **Reactions**

Prior to structured dialogue, participants are encouraged to provide their immediate reactions to the video clip. This allows participants to verbalise the issues that are important to them in a non-threatening way. During the structured dialogue the facilitator can refer back to the issues raised.

- **Structured Dialogue (including experiential learning exercises)**

Questions have been provided for each session, and give a framework for a structured dialogue on the topic. The facilitator may choose to use some or all of the questions. They may also add questions based on their knowledge of the group or the specific context.

A 'tool kit' of optional experiential learning exercises relating to specific questions is provided in each session.

- **Roses and Thorns**

This is an informal evaluation method to conclude the session. Participants are asked to share one thing they enjoyed/appreciated about the session (a rose), and one thing that they didn't like or found difficult (a thorn).

Session 1

Identity

When people think of identity in Northern Ireland, they often only think of National and Religious Identities, and difference. How often do we sit down and think about what is at the core of these identities, and not just the differences, but the shared values, themes and implications for how we live our lives?

“Belonging, identity, free expression of difference are basic to humanness.”

Liechty & Clegg

Goals for the Session

Examples include:

1. To understand the differences between national and religious identity.
2. To explore and appreciate the different perspectives on national and religious identity.
3. To understand some of the values of a Christian/Kingdom identity and how this may impact everyday life in Northern Ireland.

Welcome and Introduction

Ice Breaker Exercise

Suggestion from Appendix 1 - Identity Exercise

Watch Video Clip 1 - 'Identity'

Reactions

What stood out for you in the film?

What were positive images?

What were negative images?

What questions (if any) are raised in your mind?

Focused Discussion Questions

1. What do you consider your national identity to be?
2. What does it mean to be 'British', 'Irish', 'Northern Irish', 'Other'?
Explore the commonalities and differences in the responses.
3. What do you consider your religious identity to be?
4. What does it mean to be 'Protestant', 'Catholic', 'Christian', 'Other'?
Explore the commonalities and differences in the responses.
5. Explain that the government often uses the terms Protestant Unionist Loyalist (PUL) and Catholic Nationalist Republican (CNR) to categorise the two largest communities in Northern Ireland. How do you feel about being labelled in one of these categories?

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6. Why do you think the government sometimes uses these terms?
 7. What advantages/disadvantages do you think the government sees in using these terms?
 8. What are the advantages and disadvantages of talking about 'one community', 'two communities' or 'multiple communities'?
 9. Explain that so far we have been talking about individual, national and religious identity, but now we want to consider 'Kingdom Identity'. The Bible talks about an identity in which Jesus' followers are citizens of His Kingdom. What are the qualities you expect to see in Jesus' followers?
 10. What are the practical ways people can live out these qualities in their lives; with their neighbours, family, friends and everyone they come into contact with?

Tool Kit

Questions 1-2

Ask the participants to go to one of four flip chart papers that you have set up in advance labelled 'British', 'Irish', 'Northern Irish', 'Other'. Ask each group to write down on the flip chart paper what it means to them to be part of this national identity (e.g. history, democracy, freedom, culture). Give 5/10 minutes for this exercise. When everyone has finished ask each group to present their responses to the others. Ask people to identify; the commonalities in the responses, the differences in the responses, and the surprises in the responses. Ask if anyone found it difficult to choose a specific national identity. If so, explore why this was the case.

This takes us through to question 3, where you can repeat the above for religious identity with four flip chart papers labelled 'Protestant', 'Catholic', 'Christian', 'Other'.

Roses & Thorns

This is an informal evaluation method to conclude the session. Participants are asked to share one thing they enjoyed/appreciated about the session (a rose), and one thing that they didn't like or found difficult (a thorn).

Session 2

Parades

Parades remain a contentious issue in Northern Ireland. While the vast majority pass off peacefully and without incident, a small number continue to cause controversy and upset.

Goals for the Session

1. To explore and appreciate differing perspectives on parades
2. To explore and appreciate the community impact of parades

Welcome and Introduction

Ice Breaker Exercise

Suggestion from Appendix 1 - Perspective Squares

Watch Video Clip 2 - 'Parades'

Reactions

What stood out for you in the film?

What were positive images?

What were negative images?

What questions (if any) are raised in your mind?

Focused Discussion Questions

1. What is a 'parade'? Please provide as many examples as you can.
2. What are the positive reasons people organise parades?
3. What is it that makes some parades problematic?
4. What are the possible community impacts of parades in your area and parades in general?
5. What Christian values have a bearing on the issue of parading in Northern Ireland?
6. If these values were applied, what impact would they have on contentious parades in Northern Ireland?

Tool Kit

After Question 3

Continuum Exercise

Ask the participants to stand in an imaginary straight line (continuum) along the middle of the room. On a wall at one side of the room have a sheet saying 'agree' and at the other side 'disagree'.

- First, explain to the participants that you are going to make some statements.
- After each statement you want them to stand at a place along the line depending on how strongly they agree/disagree with the statement. If someone strongly agrees with a statement they should stand close to 'agree', if someone strongly disagrees with a statement they should stand close to 'disagree'.
- Once people have decided where they are standing, the facilitator can ask two or three to explain why they chose that position.

Some sample statements are given below. The facilitator should adapt these, or add others as appropriate for the local context.

- I love to go to parades
- All parades are celebrations
- Gay Pride parades are colourful and positive events
- Orangemen should be allowed to parade where they like, when they like

This exercise can take 10-20 minutes depending on how many statements the facilitator chooses to make and how many people they ask to comment.

After Question 4

T List Exercise

After question 4 the facilitator may use a 'T-list' to identify positive and negative impacts of parades. For example, these may include financial, relationships, closed roads etc. (A 'T-list' is simply a large 'T' drawn on a page with positives written down on the left hand side of the 'T' and negatives on the right hand side).

The facilitator may use additional 'T-lists' to explore:

- the rights and responsibilities of those parading. An excerpt from the Northern Ireland Parades Commission guidelines, is included in Appendix 3 for information.
- the rights and responsibilities of local residents.

Roses and Thorns

This is an informal evaluation method to conclude the session. Participants are asked to share one thing they enjoyed/appreciated about the session (a rose), and one thing that they didn't like or found difficult (a thorn).

Session 3

Facing Our History

We are all shaped by our history. It affects our perceptions of ourselves and others, how we interpret events and how we look towards the future. For example, eye witnesses of an event will give slightly different accounts of what they saw. Likewise, rival supporters will give very different accounts of the same football match.

"The past isn't dead. It isn't even past."

William Faulkner

Goals for the Session

1. To develop a better understanding of our own and other people's history
2. To explore facts and perceptions of our own and other people's history
3. To explore the role of history in shaping us and our perceptions of the present and the future

Welcome and Introduction

Ice Breaker Exercise

Suggestion from Appendix 1 - Joining the Dots

Watch Video Clip 3 – 'Facing Our History'

(N.B. When choosing the clips for 'Facing Our History', the editors chose to include events from the Good Friday Agreement forward, as a means of highlighting the amount of 'history' that has taken place since the Peace Process began.)

Reactions

What stood out for you in the film?

What were positive images?

What were negative images?

What questions (if any) are raised in your mind?

Focused Discussion Questions

1. When did you first become aware of division in our society?
2. What significant events have shaped your life growing up in Northern Ireland?
3. What are the sources of information that shape your view of history?
4. In what ways could we benefit from exploring different perspectives on our history?

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5. "At times we have been so afraid of betraying the forbearers of our past, that we have forgotten we are forbearers for generations to come¹." What do you think of this statement?
 6. What Christian values would contribute to building a better future, bearing in mind that Northern Ireland is now a multicultural society?
 7. What role do churches have in building a better future?

Tool Kit

Question 2

Give each person a blank A4 sheet of paper and pens. Ask them to create their own personal timeline of significant events and dates in their lives, both related and unrelated to the conflict. Ask some members to share their timeline. This exercise may be adapted according to the make-up of the group (for example, the age range of the group).

Question 3

Distribute copies of either local, regional or national newspapers with the same date. Ask the participants to look through these and note stories that are in one paper but not others, and how the same story is reported in different papers. Also compare where stories are positioned and the length of the articles. What does this exercise show us about how we hear about and interpret events? How does this relate to our understanding of history?

Question 6

Show the group the Martin Luther King video clip, "I have a dream" (this clip is available on YouTube). Ask participants to write down their dreams for Northern Ireland in 10/20/50 years on post-it notes. Place their post-its on a flip chart or wall. The group can then view the post-its, discuss their reactions and identify themes.

Roses & Thorns

This is an informal evaluation method to conclude the session. Participants are asked to share one thing they enjoyed/appreciated about the session (a rose), and one thing that they didn't like or found difficult (a thorn).

¹ Contemporary Christianity. 2014. *For God and His Glory Alone - 25th Anniversary Edition*. Belfast: Contemporary Christianity, p 3.

Session 4

The Power of Symbols

Logos and symbols are important because of the associations we make and the meanings we attach to them. This applies as much to the logos and brands that we wear as to the cultural symbols that we identify with here in Northern Ireland.

“Just as the Greek goddess Medusa turned all who gazed upon her into stone, the symbols of today also possess this power to transform all who look upon them.”

Sebastian Guerrini

Goals for the session

1. Develop a better understanding of our own and others' symbols
2. Explore perceptions associated with symbols and their origins
3. Explore the power of symbols to divide and to unite

Welcome and Introduction

Ice Breaker Exercise

Suggestions from Appendix 1

- Logo Quiz
- Bring your own symbols

Watch Video Clip 4 – 'The Power of Symbols'

Reactions

What stood out for you in the film?

What were positive images?

What were negative images?

What questions (if any) are raised in your mind?

Focused Discussion Questions

1. What is a symbol/logo?
2. What symbols/logos are important to you and why?
3. What symbols/logos cause a negative reaction in you and why?
4. What communities are you part of (think of church, sport, music etc.)?
What symbols are important to each of these communities?
5. How do you feel if a symbol that is important to you, or your community, is disrespected?
6. Why do we have such strong emotions when it comes to certain symbols?
7. How do symbols create and build a sense of belonging, or identity in our communities? Are they also used to contribute to division?

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8. Are there any symbols which have the power to unite our various communities?
 9. The Bible presents the ultimate vision of reconciled diversity in Revelation 7:9 in which people of 'every nation, tribe, people and language' come together in harmony. How could Christians and churches work towards reconciled diversity in Northern Ireland?

Tool Kit

Questions 2 and 3

Prepare a selection of photographs of symbols and logos, for example streets with flags and painted kerbs, St Brigid's Cross, GAA, Ulster Rugby, Orange Order, Ancient Order of Hibernians etc. Using a rating scale (see below), ask participants to record their emotional reaction to each symbol. This could be done using a continuum (see pg 12), or by giving each participant a hand-out with the rating scale printed on it.

Rating Scale

Very Positive Positive Neutral Negative Very Negative

Discuss why these symbols evoke these reactions.

Questions 7 and 8

Place 10/15 symbols on a table, e.g. Sash, Easter Lily, Poppy, Bible, Flags, Crucifix, Potato etc. Tell the group that they have been tasked by the NI Executive to select three symbols that our communities can unite behind and which can be used to symbolise Northern Ireland in the future. Note: if the group is 'single identity' encourage the group to consider how each symbol might be perceived by the 'other' community. Some participants might be asked to role-play as a person from the 'other' community.

Give the group 15 – 30 mins to negotiate and agree on three symbols. Once complete, ask them to reflect on their experience of the task, and ask them to explain why they have chosen the symbols that they have.

Roses & Thorns

This is an informal evaluation method to conclude the session. Participants are asked to share one thing they enjoyed/appreciated about the session (a rose), and one thing that they didn't like or found difficult (a thorn).

Session 5

Trauma

Trauma is one of those words we often hear in relation to The Troubles, one of those topics people often have an opinion on, but also one of those words that if we were asked for a definition, most of us would struggle.

"There are wounds that never show on the body that are deeper and more hurtful than anything that bleeds."

Laurell K. Hamilton

Goals for the Session

1. To understand that the conflict has impacted everyone
2. To give an insight into trauma and its ongoing impact

Welcome and introduction

Ice Breaker Exercise

Suggestions from Appendix 1

- Mask Exercise
- Non-communication Exercise

Watch Video Clip 5 - 'Peter McBride on Trauma'

Reactions

What stood out for you in the film?

What questions (if any) are raised in your mind?

Focused Discussion Questions

1. How have you been affected by growing up, or living in, a society that has been through years of conflict? Encourage people to share specific stories and examples even if they seem trivial to them.
2. Considering Peter McBride's description of trauma, what signs of trauma can you identify in Northern Ireland, your neighbourhood or your community? Think of trauma in both individuals and communities.
3. What do you think the 'elephants in the room', referred to by Peter McBride, might be?
4. How can we sensitively begin to talk about these 'elephants in the room'?
5. It has been said by some 'let the past be the past'. What are your thoughts on this statement? Is this an example of avoidance?
6. How might what I have learned in this session about trauma make me more sensitive and empathetic towards others?
7. What resources does your faith tradition offer those who are experiencing trauma? These might be theological resources or practical help and support.

Tool Kit

Question 1

Give each person a blank A4 sheet of paper and pens. Ask them to create their own personal timeline of significant events and dates in their lives, both related and unrelated to the conflict. Ask some members to share their timeline. This exercise may be adapted according to the make-up of the group (for example, the age range of the group).

The facilitator may find that some participants have no specific conflict related events on their timeline. This presents an opportunity to explore the hidden effects of the conflict, for example, the choice of school, area in which people choose to live, social contacts, sporting activities or church affiliation.

Question 4

Split the participants into three groups. Assign one of the following attributes to each group. Each group should only be aware of its own attributes.

- Group 1. You talk about yourself, don't listen to others and often interrupt when others are speaking.
- Group 2. You are quiet and withdrawn and don't like to talk about yourself. You often give short or one word answers.
- Group 3. You are easily distracted and prone to going off on tangents.

Ask the participants in each group to mingle with people from the other groups. Instruct them to talk about something simple such as, their last holiday, what they did yesterday, their hobbies etc.

Following the exercise the facilitator should ask the participants how they felt during the exercise. Can participants guess the attributes of the other groups? Did the conversations allow the requested information to be shared?

What lessons can we learn from this exercise about good communication? How can these lessons be applied to sensitively addressing the 'elephants in the room'.

Roses & Thorns

This is an informal evaluation method to conclude the session. Participants are asked to share one thing they enjoyed/appreciated about the session (a rose), and one thing that they didn't like or found difficult (a thorn).

Session 6

New Communities

For hundreds of years people have been emigrating from the Island of Ireland to the four corners of the world. Now the world is coming to us, to our cities, towns, neighbourhoods, streets and churches.

"Remember, remember always, that all of us, and you and I especially, are descended from immigrants and revolutionists."

Franklin D. Roosevelt

"We asked for workers. We got people instead."

Max Frisch

Goals for the session

1. To understand some of the issues facing people settling in Northern Ireland
2. To understand the role churches can play in helping new residents integrate

Welcome and Introduction

Ice Breaker Exercise

Suggestions from Appendix 1

- Cultural Bingo
- Cultural Quiz

Watch video clip 6 - 'Hear my voice'

Reactions

What stood out for you in the film?

What were positive images?

What were negative images?

What questions (if any) are raised in your mind?

Focused Discussion Questions

1. What are your positive and negative experiences of culture in other countries? Experience may have come from living, working or travelling abroad.
2. What might lead people to leave their own country to go and live in another? Consider why people might leave Northern Ireland as well as why people come to Northern Ireland.
3. What are the practical things you would have to think about if you were moving with your family to a new country? Ask people in the group who have moved to Northern Ireland to share their experiences.
4. What do you consider might be the barriers to integration from the perspective of the local community and the perspective of migrants?
5. What Christian values impact on how we relate to our new neighbours?
6. What practical steps can your church take to break down barriers to integration?

Tool Kit

Questions 2 and 3

Ask the participants to break into small groups. Assign each group as either 'red' or 'green'.

Green groups identify reasons why people might decide to emigrate from their own country. (For example, better standard of living, social unrest etc.)

Red groups identify reasons why people might decide to stay in their own country. (For example, family connections, language issues etc.)

Note: the facilitator may ask some groups to specifically consider this question from the perspective of an Irish person during the famine/ troubles / economic downturn.

Question 4

(This activity has been adapted from <http://www.peacecorps.gov/wws/lesson-plans/brief-encounters/>)

Divide the group into two and take one group out of the room. Give one group the 'You are a Pandya' sheet (copy pg. 28) and explain that they are to act in accordance with the culture described on the sheet. Give the other group the 'You are a Chispa' sheet (copy pg. 29). Make sure that the two groups do not know each other's culture.

With the whole group together explain that the two tribes exist on a small island in which the two cultures have lived. However, they have lived separately for years and are beginning to realise that things could be better if they got to know each other and co-operated. One idea is to open a community centre as a base from which to build relations. The two tribes are to mingle and to try and find out what each other thinks about this idea and what sort of things could happen in the community centre.

Allow 10 minutes for the groups to mingle and talk, with each person acting according to their assigned culture.

When completed tell people that the exercise has ended and they should now come out of their roles. Hold a group discussion:

- How did you feel during the exercise?
- Can you guess some of the characteristics of the other tribe?
- What can we learn from this game about cross-cultural engagement?

Roses & Thorns

This is an informal evaluation method to conclude the session. Participants are asked to share one thing they enjoyed/appreciated about the session (a rose), and one thing that they didn't like or found difficult (a thorn).

You are a Pandya

- You are an informal and friendly culture. You like to talk to new people
- You call everyone by their first name
- Men and women are equal in your culture and there are no separate roles
- You are very outgoing. You like making friends and talking to new people
- You are very expressive. You use a lot of gestures. You show your feelings
- You like to talk a lot. If someone moves away during a conversation you walk with them
- It is important to build or maintain relationships with people. So before getting down to business you like to find out about a person, ask about their family and how they are, etc.
- You like to touch people: shaking hands, touching their arm while talking etc.

You are a Chispa

- You prefer to talk to people from your own culture
- You only speak when spoken to
- You are a formal culture. You say 'sir', 'madam' and never use names. You always say 'please', 'thank you', 'sorry' etc.
- You do not make eye contact with people you don't know
- Women have more status than men. A man should not be out alone
- Men do not talk directly to women from another culture. They talk through the woman who is with them
- Men and women within your culture can talk to each other
- You like to have conversations that are short and to the point. If a conversation goes on too long you walk away

Appendices

Appendix 1

Identity Exercise

Explain to the group that when we talk about identity in Northern Ireland we often think immediately of our national or religious identities, but our identities go far beyond nationality and religion. We are mothers, fathers, sons, daughters, uncles, aunts, farmers, builders, musicians, accountants, gardeners, cyclists, dancers etc.

Give each participant a post-it note and pen. Ask participants to think about what makes them who they are. What aspects of their identity are important to them? Then ask them to write three of these on their post-it note and stick it on their clothing.

Ask the participants to mingle, and when you say stop, they will speak to the person next to them and share why the different parts of their identity are important to them. Repeat every minute or two to allow participants to meet, chat, share and learn with different people. Allow the exercise to run for 8-10 minutes.

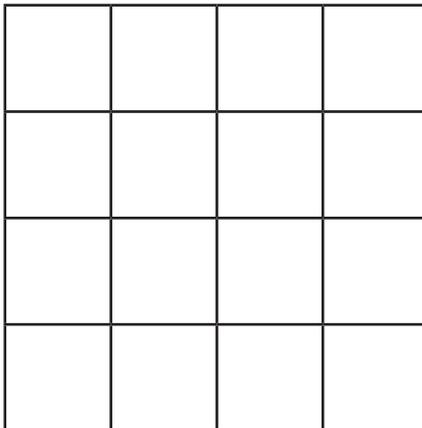
This exercise is great for getting people mixing and talking to each other. For groups who know each other there are always surprises about what aspects of people's identity are important to them. Groups that do not know each other have a chance to introduce and talk about themselves.

Perspective Squares

Draw a 4x4 box of squares, as below, on a flip chart, and ask the participants 'How many squares do you see?' Encourage as many people as possible to give answers. Invite the person with the highest answer to come up and show the rest of the group where they see all the squares.

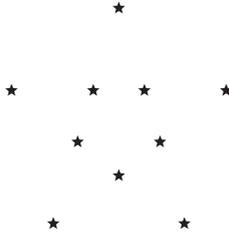
Ask the group if they want to know the correct answer. They will hopefully say 'Yes!' Tell them that they are all correct. Remind them that the question was 'How many squares do you see?' and not 'How many squares are there?' Ask the group what lessons they can learn from this exercise. Common answers will include 'Listen to the question', 'It is possible to have different perspectives from other people and both can be valid', 'It is difficult to hold multiple perspectives at the same time' etc.

Highlight to the participants that this simple exercise produces multiple perspectives and discussion. Point out that the complexities of our lives and relationships will also produce differing perspectives. Encourage the group that when discussing difficult issues, to bear in mind that different perspectives are not necessarily 'right' or 'wrong', they are just different. We should be respectful of these different perspectives, even if we struggle to see them ourselves.

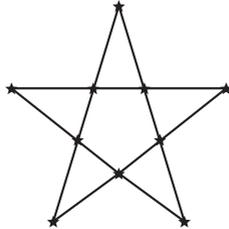


Join the Dots

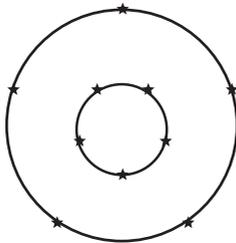
Photocopy the 'Join the Dots' template (on p.39) and give each participant a copy. Tell participants to join the dots. Do not give them any more instructions about how they should do this.



Ask how many people joined the dots to form a star (most people tend to draw this).



Ask if anyone has joined the dots in a different way, such as the circle below. Ask the participants to share their examples.



Ask which method is correct. The answer is that both are correct, and that there are many other correct ways of joining the dots. The instructions did not specify how the dots should be joined.

Explain to the participants that we all have a tendency to want to bring order to disorder, looking for patterns and meaning in what we see and experience. In the same way that we see different patterns in the dots on the page, we perceive different meaning and order in historical events.

It can be interesting, and sometimes challenging, to realize that other people perceive different patterns in the same series of historical events.

Logo Quiz

Print 10-15 company logos on to a sheet of paper. Participants are to write the names of the company beside each logo. This can be done individually, in pairs or in small groups. The winner is the first to correctly identify all the logos, or the group which correctly identifies most logos.

Logos can be easily located through an internet search. A mixture of logos which will be immediately familiar to participants, and those which may not be so familiar, should be chosen. For example, football club logos, fast food chain logos, clothing and sports brands etc.

Discussion should follow on how people feel about some of the brands and why. This is a fun exercise that will allow people to begin to think about symbols and the meanings they attach to them.

Bring your own Symbols

This exercise requires the facilitator to ask the group in advance to bring a symbol which is important to them or their family. Examples of symbols that participants might consider bringing include: a family Bible, Rosary, Sash, Hurley Stick, iPod etc.

Ask everyone to share their symbol with the group, to explain what it is and any interesting history about it and why it is important to them. If other group members want to ask questions, they may do so.

This exercise is a good way to allow participants to get to know each other a little better, and to begin thinking about symbols and their impact on their lives.

Cultural Bingo

If there are people from different cultures in the group, the 'Cultural Bingo' is a good way of getting people to interact and discover the range of cultural differences.

Print a copy of the cultural bingo sheet (see example below) for each member of the group. For each square on the sheet participants should try to find someone who fits the description and, when they have done so, have that person write their name in the square. They cannot use the same person for more than three squares. The first person to have a name in each square wins.

Note:

- the descriptions in the squares can be altered according to the range of cultures in the group.
- 'cześć' is Polish for 'hello'.

| | | |
|--------------------------------|--|---|
| Speaks more than two languages | Has never lived outside Northern Ireland | Likes to be on time |
| Likes spicy food | Likes watching documentaries about different countries | Has lived more than half their life outside the country they were born in |
| Knows what cześć means | Is not from UK/ Ireland or North America and has English as first language | Has lived in Northern Ireland for less than five years |
| Can ski | Is married to someone from a different country | Speaks a language with a different alphabet/script |

Cultural Quiz

A quiz is a good way to explore people's knowledge of cultures. Questions relating to specific cultures represented in the group or in the local community can easily be developed from an internet search. Some sample questions are given below:

Eating with your hands is rude in India: True/False (ans: False)

In Sweden guests often take off their shoes when entering a house:
True/False (ans: True)

What colour do brides wear in India? White/saffron/red/black (ans: Red)

Which language has the most native speakers? English, Spanish, Hindi, Mandarin (ans: Mandarin)

Statistical questions can be useful to test people's perceptions of the numbers of people from different countries in Northern Ireland. For example:

What percentage of people in Northern Ireland were not born in UK/Ireland?
5/7/10/12% (ans: 5% in 2011 census)

Statistical information for all of Northern Ireland and for smaller areas (such as Council areas and Wards) can be found at <http://www.ninis2.nisra.gov.uk/public/Theme.aspx> (select the 'Ethnicity, Identity, Language and Religion' subset).

Mask

The facilitator should begin the session wearing a mask/false face of some kind. S/he should proceed to engage with the group in their usual way as if s/he were not wearing the mask. Very quickly the facilitator will find that some or all of the group will react, be it with laughter, confusion or puzzlement as a result of the mask. Once this happens the facilitator should proceed to ask the group:

- why they think s/he is wearing a mask;
- how did they feel when trying to engage with someone who is wearing a mask;
- why is it difficult to engage with someone wearing a mask

The facilitator should explain that when people wear masks and don't reveal their true identity to others it can prevent good communication and trust being built within relationships. It should be pointed out that we all wear masks in different situations often for the purpose of safety, and for fear of what others might think of us. However, the reality is that it will help relationships greatly if masks can be removed and people share their true identities with each other.

Non-Communication Exercise

This exercise is in three stages with a brief discussion after each stage.

The aim of the exercise is to make the participants aware of how we listen/do not listen to each other. Furthermore, to look at how we feel when we are not listened to and what we can do about it.

Stage 1

Ask the participants to work in pairs and sit facing each other, preferably with some space around each pair. Ask them to decide which of them is A and which is B.

Ask them to think of something they can talk about for 30 seconds, e.g. favourite TV programme, somewhere they went recently, their favourite game, hobby, favourite film etc. The subject can be on anything they feel comfortable talking about. The Facilitator should then instruct both partners to start talking to each other *at the same time* for 30 seconds.

Discussion - ask participants:

- Was anyone happy with that?
- How did you feel? (Angry, upset, frustrated etc.)
- What did you want to do/what did you do?
- Did you hear the other person's story?
- Did you find you stopped talking/listening?
- Do you often feel people do not listen to you?

Stage 2

Now A is to talk for thirty seconds and B does not listen. Participant B should be advised to show all the signs of not listening and show a complete lack of interest in what A is saying to them.

Discussion:

- How did the person doing the talking feel?
- Was it worse/better than last time?
- How did you know you were not been listened to? (Body language: eye contact, nodding etc. give more examples)
- What did you want to do?
- What did you do?
- How did the person trying not to listen feel?
- Was it difficult/easy not to listen?
- Do you often do this?

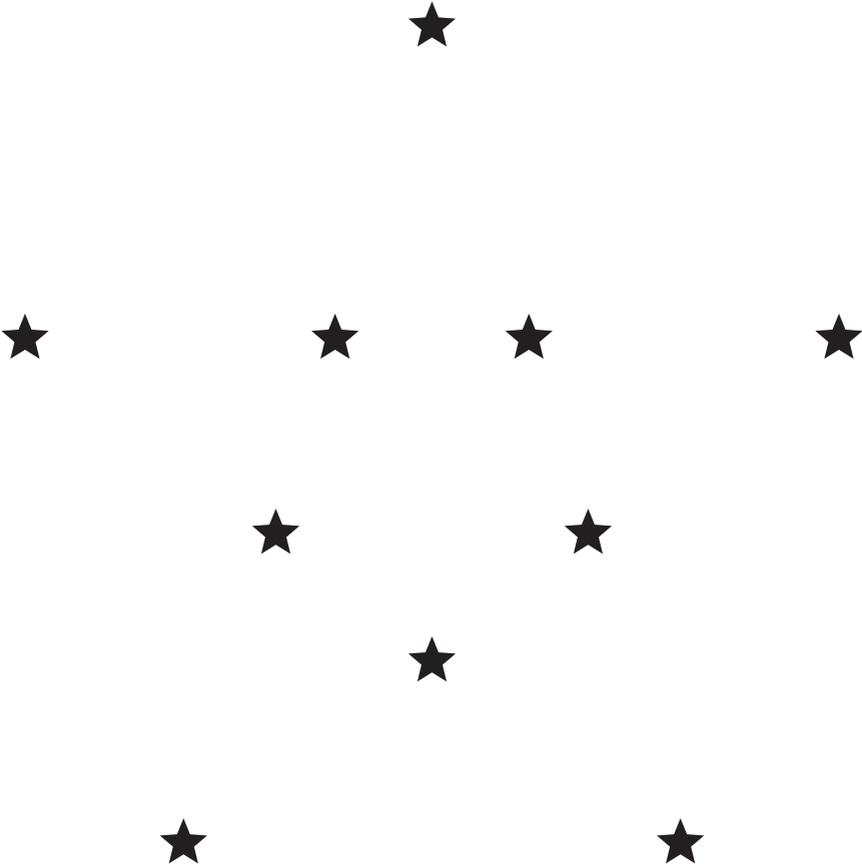
Stage 3

Now B talks to A for thirty seconds. A listens properly without interrupting. In follow up to this role play the facilitator can ask the questions below.

Discussion:

- Did you feel better? Why?
- How did you know you were being listened to? (Body language: eye contact, nodding etc. give more examples)
- Is this the way we should always listen to others?
- Why? (Respect, hearing accurately, etc.)
- Do you think we often listen like this?
- What do you do when you feel you are not been listened to?
- What could you do?

Join the Dots



Appendix 2 - Resources

Resources

Healing Through Remembering www.healingthroughremembering.org

Wave Trauma Centre www.wavetraumacentre.org.uk

The Corrymeela Community www.corrymeela.org

The Junction www.thejunction-ni.org

Youth Link www.youthlink.org.uk

Tides Training www.tidestraining.org

The Community Relations Council www.community-relations.org.uk

Niamh www.niamhwellbeing.org

Appendix 3 - Northern Ireland Parades Commission Guidelines

Rights and Responsibilities

Emphasis can be given to the NI Parades Commission Guidelines for those organising parades.

All participants should:

- Behave with regard for the rights, traditions and feelings of others in the area of the parade.
- Refrain from using words or behaviour considered sectarian, abusive, insulting or lewd.
- Comply with the directions of the organiser, the stewards and the police at all times.
- Behave with dignity and respect in the vicinity of churches, war memorials, and cemeteries, in interface areas and where the majority population of an area are of a different tradition.

Moving Beyond Sectarianism. 2nd ed. Dublin: The Columbia Press. 117.

(taken from <https://www.paradescommission.org/getmedia/a8135b81-eec6-45e3-8e1c-33b5d073b312/NorthernIrelandParadesCommission.aspx>)

Guidance for Anyone Participating in Public Processions

The following guidance for participants should be observed, in addition to any constraints or conditions agreed beforehand with local residents or imposed by the Parades Commission:

A. Behaviour

All participants, and supporters associated with or accompanying the public procession, should:

- behave with due regard for the rights, traditions and feelings of others in the vicinity;
- refrain from using words or behaviour which could reasonably be perceived as being intentionally sectarian, provocative, threatening, abusive, insulting or lewd;
- obey the lawful directions of public procession organisers and stewards at all times, from assembly to dispersal;
- abide by the conditions of this Code of Conduct;
- comply with police directions and in accordance with legislation.

Guidance for Anyone Participating in Lawful Protest Meetings Against a Public Procession

A. Behaviour

While there is a right to lawful protest, it is to be exercised responsibly. All participants in related protest meetings should:

- behave with due regard for the rights, traditions and feelings of others in the vicinity;
- not attempt to stop, impede or otherwise interfere with a legal public procession;
- avoid using words or behaviour which could reasonably be perceived as intentionally sectarian, provocative, threatening, abusive, insulting or lewd;
- obey the lawful directions of protest meeting organisers and stewards at all times, from assembly to dispersal;
- abide by the conditions of this Code of Conduct;
- comply with police directions and in accordance with legislation.



The Irish Churches Peace Project (ICPP)

Who are we?

The ICPP is a collaborative partnership between the Roman Catholic Church, the Church of Ireland, the Methodist Church in Ireland, the Presbyterian Church in Ireland and the Irish Council of Churches.

What are we about?

The vision of the ICPP is to deliver a series of initiatives throughout Northern Ireland and the Border Region to support *“a peaceful and stable society, with a shared and better future for all”*. Its work is accordingly focused on promoting reconciliation and the emergence of a shared and peaceful future.

How are we funded?

Funding for the ICPP in the period July 2012 to June 2015 has been provided by the European Union’s PEACE III Programme managed by the Special EU Programmes Body.





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ICPP is supported by the European Union's PEACE III Programme, managed by the Special EU Programmes Body