



**IRISH
CHURCHES**
PEACE
PROJECT

**LET'S TALK 'ISMS':
RACISM, CLASSISM
AND SECTARIANISM**

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.

Address: Irish Council of Churches
48 Elmwood Avenue
Belfast
County Antrim
BT9 6AZ

Phone: +44 (0)28 9066 3145

Website: www.irishchurches.org

Email: info@churchesinireland.com

June 2015

The views and opinions expressed in this resource do not necessarily reflect those of the European Commission or the Special EU Programmes Body.

Let's talk 'isms': Racism, Classism and Sectarianism

Introduction

We hear it all the time, 'Youth are the future. They don't carry the same baggage as we do'. So youth are sent off on Good Relations Programmes, meeting young people from other communities, classes and cultures, to listen, learn and engage. But aren't many of us hoping to be around for another ten, twenty, thirty or even forty years? Is that not also the future? If we don't address our own biases, hurts, and even bigotry, are we really not going to pass them on in some way to our children? Young people can learn many things from cross community – cross cultural experiences, but they also learn from the example in the home. If parents, grandparents, aunts and uncles fail to set an example and engage in reaching out, crossing boundaries and building community in Northern Ireland, tribal divisions and hurts cannot fail to be passed on.

Every summer The Ulster Project takes teams of young people from Northern Ireland to the United States to address issues around racism, classism, sectarianism. In 2014 The Irish Churches Peace Project (ICPP) teamed up with The Ulster Project Enniskillen and The Ulster Project Castleterry to take an intergenerational approach to community relations, developing and delivering a weekly programme for parents addressing the same issues as their young people were exploring in America.

How to use this resource

Although this resource was initially developed to provide an inter-generational aspect to the Ulster Project it can also be used by any group exploring Good Relations with young people who also want to engage parents.

It is intended to be used with a mixed identity group, and consists of four two-hour sessions. For some sessions it may be appropriate to use an external facilitator or have a guest to come speak to the group. For example, the story of someone who has direct experience of racism in Northern Ireland may have more impact than merely engaging the theory.

Venue

Where possible try to have a venue in which everyone feels comfortable. Ideally there should be space for the group to move around for activities and, if possible, spaces for smaller group discussion. Always try and have tea/coffee/biscuits or some form of hospitality available 15 minutes in advance of your session so participants feel welcomed and are able to mingle and chat. A laptop, flip chart and projector are necessary on most evenings.

Goals

Always keep your goals in mind. You will never know if you have succeeded unless you know what it is you are trying to achieve. These are the goals we set for the four sessions, you may wish to use these or adapt them to your own needs.

Promote Relationships – Promote Awareness – Promote Understanding

Session 1

Racism

Welcome and Introduction

Ice Breakers

An internet search for 'Ice breakers for small groups' will provide an abundance of short, fun exercises that will allow the group to mix and relax. It will also help people learn each other's names. Fun is an important part of relationship building, and the power and importance of ice breakers should never be underestimated.

Hopes and Fears Tree

As a facilitator it can be useful to know early in your programme what people's hopes and fears for the four weeks are. Many may never have had the opportunity to talk about racism, classism and sectarianism and may be a little nervous at first.

Prior to the session draw the outline of a large tree on a piece of flip chart paper. Give everyone in the session three post-its of one colour, and three post-its of another colour and ask them to write down three hopes and three fears for the programme. When they are completed, ask everyone to place their post-its on the tree. Identify themes from the hopes and fears and ask people to elaborate a little more on them. It can be very comforting to individuals to know that others have the same kind of hopes and fears as they do.

Note: The Hopes and Fears tree is used in Session 4, so the facilitator should ensure that it is retained until then.

Group Contract

Now you know what people's hopes and fears are, it is time to draw up a contract agreeing the things the group need to do in order to get the best out of the four sessions, fulfilling their hopes and ensuring their fears don't become reality.

Have a sheet of flip chart paper ready with the heading 'Group Contract' or 'Group Culture' at the top. Ask the participants what needs to happen to make this a beneficial, productive and safe place to discuss racism, classism and sectarianism in light of their hopes and fears. People will generally start to say things like, 'One person speak at a time', 'Full participation', 'Respect each other's views', 'Confidentiality' and so on.

Ask participants to say a little bit more about each of these, and then ask if everyone can agree to them. If there is agreement write them up on the flip chart. When it seems that you have identified the important issues, tell the group that this is their contract or culture and invite everyone to sign their name on it. An opportunity will be given at the start of each week to review the contract or culture, to make sure that everyone is happy with its contents, and to add and clarify when necessary.

Session

Video Clips

Show the group the Selective Attention Test below, or find a similar test online. Gather their reactions and feelings after watching.

www.youtube.com/watch?v=vJG698U2Mvo

Now show the following clip and again gather reactions at the end.

www.youtube.com/watch?v=RS3iB47nQ6E

Ask the group what was going on? Why did people react the way they did? What is a stereotype? Are stereotypes mainly positive or negative? Are stereotypes just a bit of fun, or do they have more serious consequences?

Experiential Learning Exercise

As you read the following characteristics out one by one, instruct the group to stand up if the trait describes them or remain seated if it does not.

- Blond Hair
- Freckles
- Wearing Glasses
- Left Handed
- Brown Eyes

After you have the brown eyed participants standing, tell the participants that you need to divide the class and those remaining standing will get to take part in a fun activity with great prizes, whilst those sitting down will have to clean the toilets. Let the participants respond to this. If the brown eyed participants are enjoying it too much you may wish to say that you made a mistake and the blue eyed participants will get to do the fun activity!

Once they have had a chance to respond, let them know that you were not being serious and ask them if it was a sensible way of dividing and rewarding people. Ask them how it felt to be missing out because you had the wrong colour eyes.

Further emphasise the senselessness by asking what it would be like if society discriminated against people based on these categories. What if, for example, people who had freckles were deemed less intelligent than others? Would it be fair? Would there be any justification? What consequences might such a judgement have for freckled people?

What is Racism?

Ask the group to come up with a definition of 'racism'. Jot down their ideas and main themes on the flip chart, and discuss their ideas for a few minutes.

Then present the group with a definition from a dictionary and ask for their reactions.

a belief or doctrine that inherent differences among the various human racial groups determine cultural or individual achievement, usually involving the idea that one's own race is superior and has the right to dominate others or that a particular racial group is inferior to the others.

(www.dictionary.com)

Is Racism an issue in Northern Ireland?

Carry out an internet search on 'Racism in Northern Ireland'. Sadly, you will find a lot of stories and statistics on racism in Northern Ireland. Print a selection of the more recent ones and either read them to the group, or devise a short quiz based on the content. Use this as a discussion starter to ask questions; Are you surprised by the statistics? How do you feel when you hear the stories? What should our response be when we see/hear about this happening close to home? What is the problem with 'turning the other cheek' and ignoring racism? What are the repercussions for the people involved? What consequences does racism/race crime have for a community?

Video Time

The video time is specifically for Ulster Project Parents whose children are in the USA. If this is not the case for your group, please move to Roses and Thorns. Ulster Project Team leaders in the US may be able to provide weekly photos, videos and short interviews with the teens for the parents back home. This acts as a draw for parents to participate in this type of programme.

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 that they found difficult (a thorn).

Session 2

Classism

Welcome and Introduction

Icebreakers

An internet search for 'Ice breakers for small groups' will provide an abundance of short, fun exercises that will allow the group to mix and relax. It will also help people learn each other's names. Fun is an important part of relationship building, and the power and importance of ice breakers should never be underestimated.

Contract Review

Draw the participants' attention to the contract from the previous week. Ask those who were present if they are still happy with the contract, or if anything needs changed or added. If there is anyone in attendance who was not there the previous week, take a few minutes to run through the contract, and make sure they understand and sign it before you begin.

Session

What is Classism?

Ask the group to come up with a definition of 'classism'. Jot down their ideas and main themes on the flip chart, and discuss their ideas for a few minutes. Then present the group with the following definition from Wikipedia and ask for their reactions.

Classism is prejudice or discrimination on the basis of social class. It includes individual attitudes and behaviours, systems of policies and practices that are set up to benefit the upper classes at the expense of the lower classes.

(www.en.wikipedia.org/wiki/Class_discrimination)

Next, pass each member of the group a copy of a Class Quiz taken from a national newspaper, and ask them to fill it in themselves. They will not be asked to share their results, but it is a fun way to get them thinking around some of the factors around class.

www.mirror.co.uk/news/uk-news/you-working-class-take-quiz-2267999

After they have completed their questionnaires ask them if there is anything they learned from the exercise, any comments or feedback they would like to make.

YouTube Clips

Show the following two You Tube Clips and discuss with the group how classism has changed during their lifetime. How does classism manifest itself differently? What is its impact on social cohesion in society today?

<https://www.youtube.com/watch?v=K2k1iRD2f-c> (0:00 – 1:00 minute)

<https://www.youtube.com/watch?v=byPb7MSzebQ> (5:00 – 6:50 minutes)

Two Babies Exercise

In groups of 8-10, read the two babies story found in Appendix 1 and discuss the questions.

Quiz

Finish with a short quiz that highlights both the inequality in wealth and opportunities both world-wide and locally. Useful resources for developing a quiz are The United Nations Human Development Report, which gives up to date annual information on global levels of poverty, and Northern Ireland Statistical Research Agency (NISRA), which can provide key information on your local area.

Video Time

The video time is specifically for Ulster Project Parents whose children are in the USA. If this is not the case for your group, please move to Roses and Thorns. Ulster Project Team leaders in the US may be able to provide weekly photos, videos and short interviews with the teens for the parents back home. This acts as a draw for parents to participate in this type of programme.

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 that they found difficult (a thorn).

Session 3

Sectarianism (Part 1)

Welcome and Introduction

Icebreakers

An internet search for 'Ice breakers for small groups' will provide an abundance of short, fun exercises that will allow the group to mix and relax. It will also help people learn each other's names. Fun is an important part of relationship building, and the power and importance of ice breakers should never be underestimated.

Contract Review

Draw the participants' attention to the contract from the previous week. Ask those who were present if they are still happy with the contract, or if anything needs changed or added. If there is anyone in attendance who was not there the previous week, take a few minutes to run through the contract, and make sure they understand and sign it before you begin.

Session

Perception Exercises

An internet search on 'Perception Exercises' will provide many photos and material which highlight deficiencies in our perceptive skills. For example, the classic old lady/young lady picture, or the vase/faces picture. Download some of these and show them to participants asking them what they see. This should encourage some interaction and discussion as some people only see one picture or the other at the start.

Ask the group what we can learn from this kind of exercise. Hopefully you will hear things like, there are more ways than one of looking at a situation, two people can look at the same thing, see two different things and both be correct. Ask the group do they think this might relate to our Northern Irish context.

What is Sectarianism?

Ask the group to come up with a definition of 'sectarianism'. Note their ideas and main themes on the flip chart, and discuss their ideas for a few minutes. Then present the group with a definition from Leichty & Clegg; (*Moving Beyond Sectarianism*, Columbia Press 2001) and ask for their reactions.

Sectarianism is a system of attitudes, beliefs, actions 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 free expression of difference, and which is expressed in destructive patterns of relating

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

Youth Link Video

youtu.be/Fqo47g-uiTs

Show the above video from the Presbyterian Church's Preparing Youth for Peace resource and ask the group for their reactions. What stood out in the video? What do they remember of some of the events? Is this something we could go back to?

Swimming Pool Exercise

Step 1: Print nine sheets of paper with the following words written large across them and stick them up around the room; car park, reception, changing rooms, toddler's pool, shallow end, deep end, flume, island, diving board.

Step 2: Tell the group to think of the process involved in going swimming, from arriving at the car park, to getting changed, to entering the pool. If the development of 'normal' community relations in their local community is compared to the process of going swimming, ask each participant to go and stand at the piece of paper that represents where they think their community is in the process. For example, someone standing at the car park sign would be saying that the process hasn't really begun. Someone standing in the changing rooms would be saying that the community is preparing to develop good relations, but hasn't quite started the process. Someone standing at the deep end, or the flume, would be saying the community is revelling in the joy of good relations.

Step 3: Go round the group and ask them to explain briefly why they have chosen to stand where they are.

Step 4: Summarise what you have heard from the group.

This exercise is a great way to get everyone in the group talking and sharing their opinions.

Video Time

The video time is specifically for Ulster Project Parents whose children are in the USA. If this is not the case for your group, please move to Roses and Thorns. Ulster Project Team leaders in the US may be able to provide weekly photos, videos and short interviews with the teens for the parents back home. This acts as a draw for parents to participate in this type of programme.

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 that they found difficult (a thorn).

Session 4

Sectarianism (Part 2)

Welcome and Introduction

Icebreakers

An internet search for 'Ice breakers for small groups' will provide an abundance of short, fun exercises that will allow the group to mix and relax. It will also help people learn each other's names. Fun is an important part of relationship building, and the power and importance of ice breakers should never be underestimated.

Contract Review

Draw the participants' attention to the contract from the previous week. Ask those who were present if they are still happy with the contract, or if anything needs changed or added. If there is anyone in attendance who was not there the previous week, take a few minutes to run through the contract, and make sure they understand and sign it before you begin.

Session

Not up our Street Exercise

See Appendix 2

Continuum

See Appendix 3

Revisit Hopes and Fears

The Hopes and Fears tree from the first session can be used as a basis to help people reflect on the series. Ask if participants' hopes and fears were either realised or not, and try to find out just why that was the case. This will provide vital feedback for carrying out similar activities in the future.

What next session/planning?

It is hoped that this series will ensure that each participant reflects on their need to take responsibility in their own lives, in their family and in their community to stand up against racism, classism, and sectarianism. However, others may wish to learn more about the issues, to engage with different people and to become more actively engaged. Opening up the conversation at this point may allow like-minded people to identify each other and come together.

Video Time

The video time is specifically for Ulster Project Parents whose children are in the USA. If this is not the case for your group, please move to Roses and Thorns. Ulster Project Team leaders in the US may be able to provide weekly photos, videos and short interviews with the teens for the parents back home. This acts as a draw for parents to participate in this type of programme.

Roses and Thorns

You may wish to also engage in a more formal evaluation on your last night to ascertain if session goals have been met. A short questionnaire can easily do this job, but don't leave out your final Roses and Thorns!

Refreshments

Offering refreshments at the end of the final session may provide an opportunity for participants to reflect informally and to cement their relationships.

Appendices

Appendix 1

Two Babies: Unearned Disadvantage vs. Unearned Advantage

Read the following script to participants

Let's think about human beings – think about them from the beginning. Let's think about human babies. Everyone close your eyes, and let's imagine two babies. Feel the baby in your arms, look down at the baby, feel the warmth of the baby as you hold it.

The first baby, can you feel it in your arms? The first baby's mother is 15. Her pregnancy – well, we can't totally say it was rape, but it definitely wasn't consensual. Her mother told her that if she ever came home pregnant, she was out of the house. For the first few months of her pregnancy she was trying to hide it. Of course she had no early pre-natal care, no support, and no nutritional advice. And she was trying not to gain weight so the pregnancy wouldn't show, so she wasn't getting regular, healthy food. When the pregnancy finally started showing, she was kicked out of her home. She was living with different friends, trying to stay in school. She still wasn't getting regular medical treatment, regular nutrition. She had to get a job as a waitress to have money to live on and was always exhausted, on her feet all night. She had to give up and quit school. She did finally get into a subsidized apartment so she wasn't sleeping sometimes at friends' houses and sometimes anywhere she could find. Our baby – can you still feel it laying in your arms? Our baby is born. It's a beautiful, bright, curious baby. But, the baby's mum is working an exhausting job for minimum wage trying to take care of them. Our baby is in different day-cares or with friends, whoever mum can afford, and it's not stimulated, played with. It still doesn't get good, regular, healthy food. Our baby lives in a rough neighbourhood, surrounded by drugs, crime, abuse. When our baby goes to school, it's a failing school in that rough neighbourhood. The teachers there – well they probably cared in the beginning, straight out of college – but years of teaching in failing schools have jaded them. Now they don't see bright kids, but statistics. Our baby doesn't get help at home with homework. If it has trouble in class, there's no one there to help. Our baby doesn't have family holidays, doesn't get piano lessons, and doesn't get to play outside. No one talks to our baby about college. Our baby had no one to talk to about what their life might look like. Our baby grows up and is a teen. And if our baby made bad choices – because we all have made bad choices before – there is no uncle who is a lawyer, no cousin who is a police

officer, no one to call to help get out of trouble. Our baby is 18 now. What do you think our baby's prospects are? Where is our baby going in life? At what point did our baby deserve this? What part of this was our baby's fault?

This is what is called *Unearned Disadvantage*. What does it look like? What are the challenges that our baby faced? Unearned disadvantage is a form of marginalization. We say that if you work hard in this country anyone can make it. People who are unemployed and on welfare just need to work harder. Is that true? Was it our baby's fault that he ended up the way he did? What were his chances of turning out differently? What were the odds that he could grow up, go to college, and get a great job?

Now, let's imagine that second baby. Everyone close your eyes and imagine that baby in your arms. Feel the baby in your arms, look down at the baby, feel the warmth of the baby as you hold it. Don't forget about our first baby – he's still in your arms. Look down at our second baby in your arms, see his bright smile. This baby has two parents – both a mother and a father. Both parents went to a good University and have good, professional jobs. They planned for a baby, waited until they had enough money. During the pregnancy, the mum went to all of her doctor's appointments, and ate plenty of organic fruits and vegetables. Both parents read all of the latest studies on pregnancy, talked to the baby, played classical music, mum exercised and avoided stress. When our second baby is born, it's natural childbirth. Our baby has all of the newest and best developmental toys. Our baby's parents planned ahead and mum is able to stay home for the first year so our baby doesn't go to day-care but instead has round the clock loving care. Our baby has had regular nutritious food, all natural and home cooked. As our baby is growing up, he has plenty of green space, a pool in the back yard and goes on great family holidays. He takes piano lessons, goes to scouts and plays several sports. Our baby grows up in a great neighbourhood where he can leave his bike in the front yard and it's still there the next morning. There is a great school in his neighbourhood – it doesn't even have to be a private school, but it could. Both parents read to our baby every night. If our baby gets a bad teacher, both parents are in school making sure our baby gets the best education possible. As our baby turns into a teenager, he has friends over to play video games, goes on holidays with friends. And if our baby makes a bad choice – because everyone makes bad choices – his parents call their cousin, the lawyer to protect him from harsh consequences. Everyone sees this baby's potential. And there's no question about if our baby goes to University, but where. Our baby's coaches talk to our baby about going to schools with great

sports programs. Everyone knows our baby is going places. At what point did our baby deserve any of this? What did our baby do that was special that made him worthy of the life he gets?

This is what is called *Unearned Advantage* or privilege. What does it look like? What is the outcome of unearned advantage?

How many times have we heard it said - just work harder to get ahead – people who live good lives deserve them because they worked harder for those lives. Anyone born into unearned disadvantage is automatically wrong because it's the only way we can make sense of our privilege. In a world that has such visible differences between the "haves" and the "have-nots", how do those of us who are born into unearned advantage sleep in our soft beds, eat our organic foods, go to our great schools, and live in our nice houses? Do we have to make people who aren't born with our advantage wrong? Do we have to make them stupid? Do we have to make them lazy, welfare addicts, drug addicts, deserving of the lives they have? And we say to ourselves, "I haven't worked hard yet to deserve this life, but my parents worked hard – they deserve it". And while maybe that's true, our parents were given the opportunity to work hard. Their parents worked hard to give them a good life, and even if they didn't have the best upbringing, they were given the opportunity to succeed – someone gave them a chance, an education, a job, help when they got into trouble, good advice.

What about Jesus? Was Jesus born into unearned advantage or unearned disadvantage? Jesus has a lot to say about unearned disadvantage. He says, "whatever you did for one of the least of these brothers of mine, you did for me." What does this mean?

So what do we do about this? How do we see the system of unearned disadvantage and advantage and not be overwhelmed with guilt? How do we live in our comfortable worlds?

It's about being powerful with rather than powerful over. What does this mean? How are we powerful with someone? What's the problem with being powerful over someone? What does this mean for capitalism? Should we all give up our wealth, wear sack cloth and ashes, and share all of our money? Can we honestly say that we believe that we're all created equal as long as we keep this system in place? If we are born into privilege, what do we do with it? Facing privilege is not an easy conversation. In UK, Ireland, America, we use this idea of hard work

to help us feel better about an unjust system. So facing that system is difficult, admitting that some people are seriously disadvantaged through no fault of their own while other people are seriously advantaged through no hard work of their own.

What will we do with this idea? Talking about social justice and unearned advantage and disadvantage isn't supposed to make us all feel bad about our lives. What is it supposed to do?

Appendix 2

“Not up our Street” instructions

Tell the group that a house has become vacant in their community, and they are getting to decide who moves in. There are ten potential tenants to consider. Using their gut instinct, ask each participant to rank from 1-10 their preference for who moves in with 1 being most favourable and 10 being least favourable. Then divide participants into groups of about eight and ask them to agree as a group on the top 3 potential tenants and explore why, or why not, these are different to the individual responses.

Next, read out the additional information about the tenants. Ask the participants to reconsider the exercise in their groups, and then feedback again their top three potential tenants given the new information. Explore again why or why not the top 3 potential tenants have changed.

Finish by noting that although this is a fun exercise, it does in some way reflect the scenarios we face in daily life. It is perhaps inevitable that we think in stereotypes which reflect prejudice. Being aware of this can help us correct our thinking and inform our behaviour.

Not Up My Street – Candidates who wish to be the new Tenant (Voting sheet)

	Order of Preference
Community Worker	
Reformed Drug Addict	
Unemployed Youth	
Member of the Orange Order	
Gay Nurse	
Sinn Féin Councillor	
Part-Time Female Model	
Retired RUC Officer	
Bus Driver	
Hospital Doctor	

Additional information on each potential tenant

Community Worker

Betty is 49 and separated from her husband who is a well-known UDA commander. She has two grown up children, but only her pregnant daughter still lives with her. She has been very active working on issues around marches, specifically to ensure they pass off smoothly.

Reformed Drug Addict

Susan 32, originally from Scotland is recently engaged and is an elder in a new Evangelical Church. Whilst at University she began smoking marijuana and became a cocaine addict while working for Channel Four as a producer on Big Brother. She has been clean for 3 years and now works for the BBC locally.

Unemployed Youth

Gary is aged 19, and was recently made unemployed after serving a two year apprenticeship as a plumber. He wishes to move to your area as a couple of new developments have started in the neighbouring town and he believes he might be able to get some work there. He also feels that he might be able to help his neighbours out by doing a few odd jobs.

Member of the Orange Order

William is aged 74 and has been a member of the Orange Order since he was 21. He follows in a proud family tradition that has spanned generations of his family. He has been very concerned in recent years about the Orange Order's policy of not working more closely with resident groups. He has always had excellent relationships with his Catholic neighbours. Recently his wife Gladys died and he now wishes to move into your street to be closer to his son Tom, who is your neighbour already.

Gay Nurse

Jane is aged 24 and has lived with her parents until she recently told them that she was gay and while her parents did not ask her to leave, they did not want that type of sexual activity in their home. Jane works in the local hospital and is soon to gain promotion. She is a trained paramedic and has advanced First Aid training.

Sinn Féin Councillor

Frankie is 39, married, has two children and is a stone mason. He decided to get involved in politics three years ago and felt Sinn Fein best represented his political views. He has always been very active in the community and has been very successful in helping the elderly to access cold weather payments, and in helping young people to fill out job application forms. Recently he was elected a councillor for your area and politicians on all sides speak very highly of his tireless work for the community.

Part-Time Female Model

Orlaith is 24 and is a member of the traveller community. She hopes to move into your area as she wants to settle down following her initial success with her modelling career.

Retired RUC Officer (Special Branch)

Paul, 51 is single and took early retirement after 30 years of service as he was unhappy with the Patten reforms within the 'Force'. He is a keen golfer and sailor and he has a part time job as a security consultant for a well-known political party.

Bus Driver

Peter is 25, from Poland and engaged. He can speak three languages Polish, English and German. He is a qualified social worker but can earn more money here through driving. He is an avid Manchester United fan.

Hospital Doctor

Khaleel, 56 is a devout Muslim from Pakistan. He is married with four children. His wife Wahida does not appear in public without being fully covered by her *niqab*. Both are keen to be active and integrated members of the community and their hope is that they will fulfil their wish of being able to worship in a new local Mosque.

Appendix 3

Continuum

On one piece of paper write 'Agree' and place it on a wall on one side of the room. On another piece of paper write 'Disagree' and place it on the opposite wall. Explain to the group that you are going to read out some statements. If they agree strongly they will stand close to 'Agree' and if they disagree strongly they will stand close to 'Disagree'. Or, if they choose, they can stand anywhere in between based on how strongly they agree or disagree. After you read each statement out, and people have chosen where to stand, ask some participants at different points along the continuum to explain why they are standing where they are. Repeat the process for each statement.

Continuum Questions

I believe in love at first sight

I believe that winning the lottery would ruin my life

I believe that Russian separatists are responsible for shooting down the Malaysian Airlines plane MH17

I believe flying Israeli and Palestinian flags alongside British and Irish flags is a positive thing

I believe the Orange Order should be able to parade wherever they wish on the Queen's Highway

I believe that the GAA is a fully inclusive organisation

I would feel comfortable in a United Ireland

I believe that dissident activity from terrorist groups is not my concern

I would be comfortable with my son/daughter dating someone from a different faith tradition

I would be comfortable with my son/daughter dating a Muslim

I think the UK should enforce stricter immigration laws

The Union flag should be allowed to fly over City Hall in Belfast, 365 days a year

Victims groups serve only to keep people as victims and hold the peace process back

I am proud of the job our politicians do in Stormont

The church could have prevented the conflict

In conflict, nobody wins, everyone loses; those involved lose, those standing by lose

If a church is not involved in reconciliation (with God and with one another), it has no reason to exist



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.





IRISH
CHURCHES
PEACE
PROJECT



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