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Northern Ireland has enjoyed over ten years of relative peace. Most Key Stage 3 pupils will have only the faintest memory of living through ‘The Troubles’. Their generation is the first in over forty years to grow up in a peaceful society.

Unfortunately, the legacy of many years of conflict and division in the province is that we are still faced with the problems of prejudice and sectarianism. The recent arrival of migrant workers, from Eastern Europe and further afield, has also shown the importance of knowing how to deal with people of different backgrounds or cultures.

This resource has been developed to help you address these issues with your class through the context of Religious Education. By looking at the issues through religious stories and sacred texts, pupils will be encouraged to examine their own attitudes to people from different backgrounds. Religious Education has an important and unique role to play in this by encouraging pupils to develop their beliefs while respecting diversity within society. They will also explore how to start upon, and continue on, the road to reconciliation through religious stories and sacred texts.

The activities and resources have been developed for Year 10 pupils although you may adapt some or all of the materials for an earlier year within the Key Stage. The materials have been developed for pupils in a mainstream setting. As such they will require differentiation for pupils of varying abilities.

The resource includes a number of pupil worksheets that can be put together into a Pupil Journal. Pupils can use these to track their own learning and to help them to contribute to class discussion.

**CORE SYLLABUS FOR RELIGIOUS EDUCATION**

The teaching of Prejudice, Sectarianism and Reconciliation is specified within the Core Syllabus for Religious Education for Key Stage 3, under Learning Objective 3 – Morality. This resource outlines ways in which this topic can be taught in schools at Year 10. There are a number of themes within this unit:

- learning more about identity and relationships with others;
- assumptions, prejudice and stereotyping;
- identifying and understanding sectarianism;
- challenging sectarianism; and
- understanding reconciliation and dealing with difference.

**THE NORTHERN IRELAND CURRICULUM**

The Aim of the Northern Ireland Curriculum is:

- to empower young people to achieve their potential and to make informed and responsible choices and decisions throughout their lives.

Each Area of Learning has a responsibility to work to achieve this aim through the curriculum objectives of developing pupils as:

- individuals;
- contributors to society;
- contributors to the economy and the environment.

Religious Education has an important role to play in this and the teaching of Prejudice, Sectarianism and Reconciliation feeds into that role.
This resource supports the curriculum objectives through the Key Elements:

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**LINKS ACROSS THE CURRICULUM**

Within this unit there is a clear link to Local and Global Citizenship, a subject strand of Learning for Life and Work. You may wish to develop the unit in collaboration with Local and Global Citizenship as some activities relate specifically to Citizenship issues. This will help pupils to connect learning across the curriculum.

Links with other Areas of Learning could also be made within this unit, for example, English with Media Education, Art and Design and Music.

**SKILLS AND CAPABILITIES**

The Northern Ireland Curriculum places an emphasis on the development of Cross-Curricular Skills and Thinking Skills and Personal Capabilities. The activities in this unit aim to help facilitate the development of these skills in the context of Religious Education. Your role in many of the activities is that of facilitator, enabling pupils to take responsibility for their own learning and skills development.

**ASSESSMENT FOR LEARNING**

The introduction of Assessment for Learning (AfL) strategies can help pupils further develop their skills and capabilities. Learning intentions have been outlined for you in each lesson outline in this resource, and it is recommended that you share these with your pupils and add to them if necessary. Agreeing success criteria with your classes before beginning each unit will also help pupils recognise when they have been successful in their learning. Throughout the resource, there are also many opportunities for self and peer-evaluation.

**HOW TO USE THIS RESOURCE**

The booklet has been split into three colour coded sections:— Prejudice, Sectarianism and Reconciliation. Within each section of the booklet you will find:

- An introduction with suggested success criteria;
- Lesson Outlines;
- Resources.

Resources with the ‘Print Resource’ icon, have been placed on the CD Rom and can be printed for pupil use. They are also available on www.nicurriculum.org.uk

Resources with the ‘White Board’ icon have been placed on the CD Rom, some of which can be used interactively. They are also available on www.nicurriculum.org.uk

The activities in this booklet are suggested activities. You can pick and choose activities that are most suitable for the pupils you teach and the time you have available.
A dictionary definition of prejudice is a “preconceived opinion that is not based on reason or actual experience.” In this section pupils will be exploring some of the concepts that underlie prejudice. They will be looking at inclusion and exclusion, making assumptions and stereotyping. They also explore these concepts by reading stories from the Bible.

Before beginning this unit it will be important to check what students have already learnt about prejudice in other subjects and for pupils to review their knowledge of the topic. To ensure continued progression throughout the unit it is important to review learning at the beginning and the end of each class.

The prejudice section has been split into four lesson outlines. Within each outline there are a number of activities. You can choose to complete all activities or to adapt the activities to suit class/es as appropriate. The resources can also be adapted to suit a particular class or year group and can be arranged as a pupil journal to track learning.

SUGGESTED SUCCESS CRITERIA
We will:-
• have participated in activities that have helped us to understand what prejudice is;
• have discussed our own attitudes towards others;
• have used Biblical stories to understand attitudes towards prejudice.
MINORITY AND MAJORITY GROUPS

OUTLINE OF ACTIVITIES

TEACHING ACTIVITY 1: THE GATE GAME

Explain to the class that they will be doing some group activities in order to find out more about themselves, their groupings and identities.

GATE GAME
The gate game places members of the class in groups (see Resource 1 for instructions on how to play the game). Following the game pupils could share information in pairs/groups about the different groups we all belong to and why we are part of these groups. They could produce a Venn diagram showing the different groups they belong to and how they are related to one another. For example, family, school friends, friends from youth club (some may also be school friends and pupils can show the link through interlocking circles).

TEACHING ACTIVITY 2: FEELINGS TREE

Explain to the class that they will be using the Feelings Tree (Resource 2) to think about their own feelings about being a member of a minority or majority group. They can use the experience of the Gate Game to imagine what it would feel like in each case.

On the tree:
- use a blue colour to fill in the character you would feel most like as a member of a minority;
- use red for the character you would feel most like as a member of a majority;
- use yellow for the character you would feel most like being in the group that was excluded; and
- use green for the character you would feel most like being in the group that was favoured.

SUGGESTED LEARNING INTENTIONS

- about the groups people put us into;
- to categorise minorities and majorities;
- to define the terms inclusion and exclusion;
- that sometimes attitudes to groups are unjustified.

DEVELOPMENT OF THINKING SKILLS AND PERSONAL CAPABILITIES

- Working with Others:
- listen actively and share opinions.
- Thinking, Problem-Solving and Decision-Making:
- make links between cause and effect.

RESOURCES

- Gate Game (Resource 1).
- Feelings Tree (Resource 2).
- Flipchart for class discussion.
**TEACHING ACTIVITY 2: FEELINGS TREE** (continued...)

**PAIR AND SHARE**

In pairs, pupils share which characters they coloured and why. In groups of four, they discuss the similarities and differences in their answers. Ask each group to decide on the three most interesting things that they have found out in their group discussion and report these to the rest of the class.

**Class discussion might focus on:**
- groups we choose to be in and how it feels;
- groups we are put in by others and how it feels;
- groups we are uncomfortable in;
- groups in which we feel excluded by others; and
- groups in which we feel dominant.

In their notebooks/journals, pupils write down three words that they associate with being included in a group and three words that they associate with being excluded from a group.

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**TEACHING ACTIVITY 3: THE CANAANITE WOMAN**

Explain to the class that they will be looking at inclusion and exclusion by studying a story from the Christian Gospels.

Read the story of the Canaanite woman from Matthew 15:21-28. Some explanation may be needed about why Jesus, as a Jewish man, may not have wanted to talk to or help a Canaanite woman.

Invite two members of the class to read out the parts of Jesus and Peter in the conversation, ‘The Canaanite Woman’ ([Resource 3](#)).

**GROUP WORK**

In groups of four ask pupils to discuss the reading, focusing on the following questions:
- What do you think the disciples thought about what they had seen/heard?
- How were the disciples’ prejudices challenged in the story?
- How does this story challenge people today?

Pupils decide on and write a definition of the terms inclusion and exclusion in their notebooks/journal.

Review success criteria.
GATE GAME

AIMS
To enable pupils:
• to learn more about the groups people put us into;
• to experience being members of a minority or majority group; and
• to learn about inclusion and exclusion.

METHOD
Stand or sit in a chair and ask the class to line up in front of you.
Sort the members of the class into categories without giving any clue to the reasoning.
For example, you could sort pupils into one of the following groups:
• gender;
• wearing/not wearing glasses;
• hair/eye colour (light, dark)
• sport/musical/art (favoured subjects); and/or
• number of brothers/sisters in school (if known).

As the game goes on, the groups should be harder for the pupils to work out.

The class members go into the sub-groups designated until all are ‘sorted’. Then ask pupils to work out the category.

During the first round, talk about minority/majority through asking the following questions:
• What do members of each group understand about these terms?
• Have you ever felt part of a minority or majority group?

Repeat the game using a different category or grouping.

During the second round, deliberately show preference for one of the groups over the other e.g. the dark eyes over the light. This could be done through body language or through what is being said or given to pupils. For example, you could state that you prefer one group over another or give one group the chance to talk while the other group remains silent.

Gauge pupils’ reaction and talk about the feelings aroused by asking:
• Was the preference shown fair/unfair?
• What assumptions were made?
• Were they based on fact or stereotypes?

During the third round, invite observations about membership of the groups by asking:
• Are we always in the same group?
• What identifies us and puts us in certain groups?
FEELINGS TREE

• Colour in red the character you would feel most like as a member of a majority.

• Colour in blue the character you would feel most like as a member of a minority.

• Colour in yellow the character you would feel most like as a member of the group that was excluded.

• Colour in green the character you would feel most like as a member of the group that dominated/ was favoured.

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The idea for this conversation between Jesus and Peter came from the 'Off the record conversations Jesus and Peter' by John Bell and Graham Maule (Glasgow: Wild Goose Press, 1999). It is inspired by a story from the Gospels, Mark 7:24-30 and Matthew 15:21-28 and was written by Yvonne Mayer for the publication ‘Moving beyond Sectarianism’ Columba:2001 pp 157-158. The play has been adapted for inclusion in this resource.

PETER: Jesus.

JESUS: Yes, Peter.

PETER: Jesus, that woman had a nerve didn't she? Screaming after us for you to help her out with her wee girl - typical Canaanite! We wanted to send her away for there's nothing you can do for the likes of her. And she was making a right scene.

JESUS: Yes, I tried ignoring her but it didn't work did it?

PETER: Jesus, she's a Canaanite. She's not one of us. You should have sent her away like we said, crying after us like that.

JESUS: Can you remember what I did say Peter?

PETER: Yes, you said quite rightly that you were sent only to the lost sheep of the house of Israel. Jesus you have to focus. You can't be helping every Tom, Dick and Harry or you'll never get round your own people.

JESUS: You would have to admit though Peter that woman kept on going and showed her faith in me by kneeling down at my feet and asking me again to help her.

PETER: You didn't think that when you referred to her and her sort as 'dogs' did you?

JESUS: To think that I nearly gave that troubled woman the brush off. She reminded me of a truth that in any order of things everyone has a place, even the 'dogs'.

PETER: Jesus, are you telling me that that woman taught you something? Is that why you healed her daughter? Did you not resent even a wee bit being taught by a 'dog'?

JESUS: Peter, would there have been any point of me being here if there was nothing to learn from the experience? What she said was true and I didn't expect it. I saw the faith she had. I listened, I looked and I saw. Life is a journey Peter and all of us must be prepared to learn from those we might least expect to learn from.

PETER: So are you saying that they are part of God's plan too? Do we have to cross borders and be prepared to learn from those of a different tradition?

JESUS: You're a quick learner Peter. 

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THE CANAANITE WOMAN

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OUTLINE OF ACTIVITIES

TEACHING ACTIVITY 1: CLUMPS GAME

Explain to the class that they will be doing some more group activities to find out more about themselves and their behaviour towards others. Call out a number and everyone has to get into ‘clumps’ of that number. Invite the members of the class to move again. Call out a different number and ask pupils to form ‘clumps’ again. Carry on for a few minutes. (See Resource 4 for detail).

Afterwards, hold a class discussion using the following questions:

- How inclusive/exclusive did you become in the game?
- How did those who didn’t find a place in a clump feel?
- How did it feel to be included/excluded from a group?
- When have we experienced being excluded?
- When have we been the excluders?
- Did we intend to exclude or did it just happen?

TEACHING ACTIVITY 2: THE PARTING OF ABRAHAM AND ISHMAEL

To explore inclusion and exclusion further and to help us understand the consequences of human behaviour and rivalry. Pupils will be looking at a story in The Torah. (Explain, if necessary, that the Torah refers to the first five books of the Hebrew Scriptures, also the first five books of the Bible).

Ask pupils to look at the picture (Resource 5) and in pairs discuss what they think is happening in the story. Pupils write a short story about the image to explain what they think is happening. Some pairs may wish to share this with the class.

Read the story of the Parting of Abraham and Ishmael from Genesis 21:1-21. Background to the story of Abraham, Sarah and Hagar is needed here.
TEACHING ACTIVITY 2: THE PARTING OF ABRAHAM AND ISHMAEL (continued...)

In pairs pupils share their feelings after reading/hearing this story by focusing on the following questions:
• Would you describe Sarah’s behaviour as inclusive or exclusive?
• What were the consequences of Sarah’s actions?
• How many people were affected?
• How do you think the following felt:  • Abraham;  • Sarah;  • Ishmael;  • Isaac;  • Hagar.

Answers to questions could be recorded by pupils in journals/notebooks.

Look at the picture again (Resource 5) of Abraham’s Farewell to Ishmael. Working in pairs, pupils answer the following questions:
• Can you identify the characters?
• What can you see?
• How would you describe what you see?

Each of the pairs can feedback some of what they have shared to the rest of the class.

What does the story teach us about inclusion and exclusion, identity and belonging?

PAIRED WORK

In pairs, pupils re-read the story of Jesus and the Canaanite woman from the previous lesson and think about the body language that Jesus and the Canaanite woman would have used. Re-read the story and stop at different points, getting pupils to pose in a snap shot of that moment as the characters. (See ‘Tableau’ – Active Learning and Teaching Methods page 67: http://www.nicurriculum.org.uk for further information.)

Pupils ‘pair and share’ their feelings after reading this story using the questions:
• How would you describe Jesus’ actions/words towards the woman at the start?
• How would you describe her feelings/reaction to Jesus’ words and actions?
• Would you say that Jesus included or excluded the woman in the story?

Each of the pairs can feedback some of what they have shared to the rest of the class.

Class discussion might focus on the following:
• What does the story teach us about inclusion and exclusion?
• What does the story teach us about assumptions and prejudice?

TEACHING ACTIVITY 3: TRACK THE LEARNING

Explain to the class that they will be using the Tracking Learning diagrams in their journals.

Using Resource 6 pupils think about how they feel and what they do when making choices about who to include and exclude. (For example, use of body language to exclude people, refusing to talk to someone, giving someone a hug of welcome). Pupils also think about and record how, if at all, that has changed as a result of the activities/class discussion. (Self-evaluation)

Review success criteria.
AIMS:
To help pupils:
• learn more about the people/groups we choose to join;
• learn more about human behaviour; and
• learn more about inclusion and exclusion.

METHOD:
• Ask the class to walk around the room.

• Call out a number, and tell the pupils they have to get into ‘clumps’ of that number. Invite the group to move again, then call out a different number.

• Observe the class as they get into their clumps. Do they merge with those nearest to them or look for their ‘friends’?

• Ask members of the class afterwards how inclusive/exclusive they were.

• How did those who didn’t find a place in a clump feel? Share experiences of being ‘in’ and ‘out’ of groups.

• Ask the following questions to broaden discussion:
  • When have we experienced being excluded?
  • When have we been the excluders?
  • Did we intend to exclude or did it just happen?

Sometimes our good intention to include someone excludes someone else.
Prejudice - Resource 5

INCLUSION / EXCLUSION

HEAD:
How much do I think about how
I include or exclude others?

BEFORE THE ACTIVITIES:

AFTER THE ACTIVITIES:

GUT:
How do I feel about including
and excluding others?

BEFORE THE ACTIVITIES:

AFTER THE ACTIVITIES:

FOOT:
How do I act when I meet
someone new/different?

BEFORE THE ACTIVITIES:

AFTER THE ACTIVITIES:

Prejudice - Resource 6

TRACKING LEARNING
### OUTLINE OF ACTIVITIES

#### TEACHING ACTIVITY 1: FIRST THOUGHTS

In this activity pupils think about their attitudes to various people using Diamond Ranking ([Active Learning and Teaching Methods page 22 www.nicurriculum.org.uk](http://www.nicurriculum.org.uk)). Give pupils, in groups, a series of nine images of different types of people (Resource 7) and ask pupils to diamond rank the images in order of who is most important in our society. Pupils have to negotiate and decide together on this.

In groups pupils share their first thoughts with the rest of the class and note any similarities and differences.

Focus on common assumptions the groups have made about the people in the images.

- Do we have any reasons for how and why we form assumptions about people?
- Is it fair?
- What are the consequences?

Provide pupils with statements which they can match to the images. These statements could be about the job that the individuals do or the place that they have in society. Pupils can then change the diamond ranking in light of the information in the statements. Does more information about a person make us change our minds about them? Why?

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<td>• listen actively and share opinions.</td>
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<td>Thinking, Problem-Solving,</td>
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<td>Decision Making:</td>
<td>Flipchart for class discussion.</td>
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<tr>
<td>• to develop their understanding of groups, inclusion and exclusion; • about assumptions and prejudice; • about how prejudice can lead to stereotyping.</td>
<td>• justify methods, opinions and conclusions.</td>
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</table>
TEACHING ACTIVITY 2: THE GOOD SAMARITAN

Explain to the class that they will be continuing to think about assumptions, prejudice and stereotypes by looking at a story from the Christian Gospels about relationships with people who are different.

Give the class some background information about the relationship between the Samaritans and the Jews. This could be done by giving an information fact sheet to the pupils (Resource 8).

Read the story of the Good Samaritan from Luke 10:30-37. Individually, pupils create a storyboard to put in the feelings and thoughts of the characters in the story at certain points. This could be placed in the pupil’s journal/notebook.

In pairs, share some of the feelings expressed in this story using the following questions:
- Why did Jesus tell this story?
- What surprised you in this story?
- Why would the story have shocked people listening to it as Jesus told it?
- What does the story tell us about the assumptions that we make about people?

Pairs can feedback some of what they have shared to the rest of the class.

Individually, pupils write their own story/play on the theme of assumption and prejudice. Guidelines need to be given about planning a story/play, (layout, number of characters etc).

Pupils may wish to storyboard their story using a similar technique from the Good Samaritan story.

The plays can then be enacted by pupils or their stories read out and discussed.

Review success criteria.
FIRST THOUGHTS

PRINT AND CUT UP FOR GROUPS

HOMELESS PERSON  MIGRANT WORKER  BUSINESS WOMAN

TEENAGER  PENSIONER  MINISTER/PRIEST  YOUTH WORKER

OFF DUTY POLICEMAN  MUSLIM WOMAN  YOUNG BOY
At the time of Jesus the land of Palestine was ruled by the Romans. It was split up into different areas. Most Samaritans lived in Samaria. The Samaritans were different from the Jewish people who lived in the surrounding areas in Palestine. Samaria was between Galilee in the north and Judea and Jerusalem in the south. The shortest way for Jewish people to go north from Jerusalem or south from Galilee was to travel through Samaria.

However, for hundreds of years the Jews and the people of Samaria had been enemies. They did not agree about where God’s people should worship. Jews worshipped at the Temple in Jerusalem. The Samaritans had made another place for worship. It was in their land, on the top of a mountain.

Jews and Samaritans hated each other. Most Jews would not travel through Samaria. They went by a longer route to avoid Samaria and any contact with Samaritans.

Jesus told the story of the Good Samaritan after he had been asked by a Jewish man: “What must I do to receive eternal life?”

Jesus asked him what the Jewish law said. He answered: “Love the Lord your God with all your heart, with all your soul, with all your strength and with all your mind and, love your neighbour as yourself.”

“You have answered correctly,” Jesus replied. “Do this and you will live.”

The man then asked Jesus: “And who is my neighbour?”
OUTLINE OF ACTIVITIES

TEACHING ACTIVITY 1: TESTING OUR KNOWLEDGE QUIZ

This quiz will test what pupils know and don’t know about others who live in our community. (See Resource 9 for detail). Start with getting the class into smaller teams of six to eight. Ask the teams to choose a name.

Hold a class discussion after the quiz to focus on what we have learnt about people who share our community.

- What did we not know about different groups living in our community?
- What have we learnt about assumptions and prejudice?
- What is our reaction to what we have learnt?

SUGGESTED LEARNING INTENTIONS

Pupils are learning:

- about groups of people who are different from us and who share our communities;
- about prejudice and stereotypes.

DEVELOPMENT OF THINKING SKILLS AND PERSONAL CAPABILITIES

Working with Others:

- listen actively and share opinions.

Being Creative:

- make new connections between ideas/information.

RESOURCES

Quiz and accompanying resources (Resource 9).
The important aim in this quiz is to have fun learning from one another. Using a ‘spaghetti’ quiz introduces chance, as winning does not depend on the number of questions answered correctly but on the overall length of spaghetti that a team has at the end of the quiz. This takes the focus off the score and getting every question right.

AIMS:
• to have fun finding out how much we do and do not know about minority ethnic and other faith groups living in our community;
• to encourage co-operation and team building within each small group; and
• to help pupils learn more about cultural identity and social history.

EQUIPMENT:
• Large saucepan;
• Ball of wool cut into different lengths for the ‘spaghetti’;
• Pupil question sheets from CD Rom

METHOD:
• You will need a large saucepan and a ball of wool cut up into different lengths of ‘spaghetti’ - from 3” to 23” and any length in between.
• Arrange the pieces in the pot with the ends hanging over the side, so that when you put the lid on, they all look the same length.
• When a team gets an answer right, someone is appointed to choose a piece of ‘spaghetti’ for their team.
• The pieces are all joined together, and at the end, all the teams compare their lengths of wool.
• The team with the longest piece of wool ‘wins’. The chance element keeps the suspense going and everyone interested.
• Try to mix the rounds and use any number of the following:-
  1. Myths & Facts
  2. Events
  3. Tick the right answer
  4. Symbols
  5. Faiths in Northern Ireland

Answers were correct at time of publishing (April 2008). They may need to be checked in future.
ROUND 1 : MYTHS & FACTS

1. Minority Ethnic communities make up nearly 10% of the population of Northern Ireland.
   True / FALSE ✓
   Current estimates would suggest the Ethnic Minority Population makes up just 4% of the population.

2. The largest ethnic minority group in Northern Ireland is the Chinese community.
   ✓ TRUE / False
   Estimated at 6 - 8,000.

3. The Chinese Community was the first ethnic minority community to settle in Northern Ireland.
   True / FALSE ✓
   Travellers have lived in Northern Ireland for centuries, the present Jewish community from about 1864, the Muslim community since 1930s and the Chinese Community only since 1960s.

   ✓ TRUE / False
   However not all Muslims follow the Qur’an to the letter in the same way that not all Christians follow guidance from the Bible literally.

5. Some asylum seekers are here illegally.
   True / FALSE ✓
   Asylum Seeker is a legal term and process.

6. Asylum seekers receive extra benefits.
   True / FALSE ✓
   In the UK, people seeking asylum only receive 70% of basic income support.

7. All members of the Indian community in Northern Ireland are Hindus.
   True / FALSE ✓
   Members of the Indian community in Northern Ireland are from different faiths and none.

8. Nearly two-thirds of the world’s refugees are now living in Britain.
   True / FALSE ✓
   According to the refugee council nearly two thirds of the world’s refugees are found in the Middle East and Africa. The UK hosts 2% of the refugees in the world.

9. Migrant workers are costing the country money.
   True / FALSE ✓
   The opposite is true. Since May 2006, it is estimated that migrant workers contribute £4 million/week to UK Gross Domestic Product (GDP) and half a million/week in tax and National Insurance.

10. Migrant workers are getting everything on social security.
    True / FALSE ✓
    Many migrant workers are not eligible for most benefits, despite paying full taxes.
When do the following events occur and to which community are they particularly significant?

<table>
<thead>
<tr>
<th>Event</th>
<th>Date (approximate)</th>
<th>Community</th>
</tr>
</thead>
<tbody>
<tr>
<td>St Patrick’s Day</td>
<td>17th March</td>
<td>Christian</td>
</tr>
<tr>
<td>Ridván</td>
<td>21st April – 2nd May</td>
<td>Bahá’í</td>
</tr>
<tr>
<td>Purim</td>
<td>March</td>
<td>Jewish</td>
</tr>
<tr>
<td>Diwali</td>
<td>October/November</td>
<td>Hindu/Sikh</td>
</tr>
<tr>
<td>Christmas</td>
<td>25th December</td>
<td>Christian</td>
</tr>
<tr>
<td>Hanukkah</td>
<td>November/December</td>
<td>Jewish</td>
</tr>
<tr>
<td>Ramadan</td>
<td>Moves every year&lt;br&gt;</td>
<td>Muslim</td>
</tr>
<tr>
<td></td>
<td>In 2008 it starts on 2nd September.</td>
<td></td>
</tr>
<tr>
<td>Vaisakhi</td>
<td>13th or 14th April</td>
<td>Sikh</td>
</tr>
<tr>
<td>Easter</td>
<td>March/April</td>
<td>Christian</td>
</tr>
<tr>
<td>Eid Al-Fitr</td>
<td>Moves every year&lt;br&gt;</td>
<td>Muslim</td>
</tr>
<tr>
<td></td>
<td>In 2008 it starts on 2nd October.</td>
<td></td>
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<tr>
<td>Pesach (Passover)</td>
<td>April</td>
<td>Jewish</td>
</tr>
<tr>
<td>Holi</td>
<td>March</td>
<td>Hindu</td>
</tr>
<tr>
<td>Chinese New Year</td>
<td>January/February</td>
<td>Chinese</td>
</tr>
<tr>
<td>Wesak</td>
<td>May (full moon)</td>
<td>Buddhist</td>
</tr>
<tr>
<td>Remembrance Sunday</td>
<td>11th November</td>
<td>Christian</td>
</tr>
<tr>
<td>Assumption</td>
<td>15th August</td>
<td>Christian (Roman Catholic)</td>
</tr>
</tbody>
</table>
1. The largest number of illegal immigrants in Australia are from which two countries?
   A. Africa
   ✔️ B. ENGLAND
   C. Indonesia
   ✔️ D. IRELAND

2. What is a migrant worker?
   A. A sponger
   ✔️ B. SOMEONE FROM OUTSIDE THE UK AND IRELAND WHO WORKS HERE OR IS SEEKING WORK
   C. A black person
   D. Someone fleeing from trouble

3. Which is the largest black/minority ethnic group in Britain?
   A. Pakistani
   ✔️ B. IRISH
   C. Chinese
   D. African

4. How many different languages do you think are spoken in Northern Ireland?
   A. 10
   B. About 20
   C. About 30
   ✔️ D. MORE THAN 50 - There are currently over 70 different languages spoken in Northern Ireland

5. Why do you think people leave their own countries to come to Northern Ireland?
   ✔️ A. TO ESCAPE WAR
   B. To get rich
   ✔️ C. TO ESCAPE FAMINE
   D. To get married
   To escape war, religious and political persecution, torture, famine, enforced exile, and because they were involved in trade union activity or truthful journalism.

6. Migrant Workers in Northern Ireland currently work in which professions?
   A. nursing, medicine, academics
   B. factories, agriculture, meat plants
   C. building, construction
   ✔️ D. ALL OF THESE

7. Who were the first group of refugees to arrive in the north of Ireland?
   A. Africans
   ✔️ B. FRENCH - Protestant French Huguenots in 1685
   C. Chinese
   D. Indians
Match the symbol to the faith/denomination

<table>
<thead>
<tr>
<th>BUDDHISM</th>
<th>CHRISTIANITY – ROMAN CATHOLIC</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image" alt="Buddhist Wheel" /></td>
<td><img src="image" alt="Christian Cross" /></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>CHRISTIANITY – PROTESTANT</th>
<th>JUDAISM</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image" alt="Protestant Cross" /></td>
<td><img src="image" alt="Jewish Menorah" /></td>
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<table>
<thead>
<tr>
<th>HINDUISM</th>
<th>ISLAM</th>
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<tr>
<td><img src="image" alt="Om Symbol" /></td>
<td><img src="image" alt="Islamic Moon and Star" /></td>
</tr>
</tbody>
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<table>
<thead>
<tr>
<th>SIKHISM</th>
<th>BAHÁ’Í</th>
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</thead>
<tbody>
<tr>
<td><img src="image" alt="Sikh Khanda" /></td>
<td><img src="image" alt="Bahá’í Star" /></td>
</tr>
</tbody>
</table>
1. How many identifiable religious groups (with 10 or more members) exist in Northern Ireland?
   A  Over 10
   B  Over 50
   ✔ C  OVER 100

   According to the 2001 Northern Ireland census there are 118 identifiable religious groups with
   ten or more members present in Northern Ireland, 85% of which are Christians of various kinds.

2. What percentage of the Northern Ireland population described themselves as having no
   religion in the last census?
   A  2%
   B  10%
   ✔ C  MORE THAN 10%

   About 14% refused to answer the question about religion or said that they had no religion.

3. How many Muslims are estimated to live in Northern Ireland in 2006?
   A  100
   B  1,000+
   ✔ C  3,000+

   According to figures supplied by the faith communities themselves, 3,000+.

4. According to the last census, what is the largest Christian denomination in Northern Ireland?
   ✔ A  CATHOLIC
   B  Presbyterian
   C  Church of Ireland

   678,462 recorded. 348,742 Presbyterians were recorded and 257,788 from the Church
   of Ireland.
This section builds on learning from the previous lessons about prejudice by focusing in on a particular type of prejudice – sectarianism. It is important that teachers and parents are aware of the issues within the lessons in this section and deal sensitively with situations as they arise.

The activities are designed to help pupils discuss their own identity and the similarities and differences that they have with others in an open manner. Research from the Irish School of Ecumenics (Liechty and Clegg 2001) has been used as a basis for a definition of sectarianism as a system and provides the ‘tools’ used to identify and understand sectarianism. There are three ‘tools’ and you can choose some of or all of the activities to explore how sectarianism can be identified and understood depending on time available.

The Sectarian section has been split into five lesson outlines. Within each outline there are a number of activities. You may choose to complete all the activities or to adapt a few of them to suit your classes. The resources can be adapted to suit a particular class or year group.

SUGGESTED SUCCESS CRITERIA
We will:-
• have participated in activities that have helped us understand what sectarianism is;
• have discussed our own and others attitudes towards sectarianism;
• have discussed different ways of challenging sectarianism looking at religious texts and stories.
DEFINITION OF SECTARIANISM

SUGGESTED LEARNING INTENTIONS

Pupils are learning:

- to discuss actions, thoughts and beliefs that can lead to sectarianism;
- to define sectarianism;
- to discuss the roles people play in sectarianism.

DEVELOPMENT OF THINKING SKILLS AND PERSONAL CAPABILITIES

Being Creative:
- experiment with ideas and questions;
- learn from and value other people’s opinions.

Working with Others:
- listen actively and share opinions.

RESOURCES

- Plays (Resources 10-13).
- Large sheets of paper for Carousel Activity.
- Whiteboard/flip chart for collating information.
- Definition of Sectarianism (Resource 14).
- Line of Sectarianism (Resource 15).

OUTLINE OF ACTIVITIES

TEACHING ACTIVITY 1: PLAYS – ‘Sectarianism Makes Me Mad’ & ‘Sectarianism Thrives On Fear’

Put the pupils into groups. Give each group one of the scripts to read through and discuss how they will act it out (Resources 10-13). Give time for preparation and then ask each group to act out their play (with or without scripts). After each play ask pupils to discuss what happened and how the views expressed might be considered sectarian. Collate the information gathered on a whiteboard or flip chart. As an extension activity you may want to consider Hot Seating (Active Learning and Teaching Methods, page 36, http://www.nicurriculum.org.uk) one of the characters and getting pupils to answer questions from other groups about the attitude their character adopted in the play.

TEACHING ACTIVITY 2: CAROUSEL ACTIVITY – WHAT IS SECTARIANISM?

Ask each group to identify the actions, thoughts, beliefs and groups that they think could lead to sectarianism or be sectarian. This could be done in a Carousel Activity (Active Learning and Teaching Methods, page 12, http://www.nicurriculum.org.uk). Each group spends five minutes at a station thinking about one of the following: the actions, thoughts, beliefs and groups under the question ‘What is Sectarianism?’ After five minutes, they move onto the next station and look at the information gathered by previous groups. They could place a tick by what they agree with and a cross if they disagree, adding any information that is appropriate.

Hold a class discussion on the information gathered in the Carousel Activity. The pupils use this information to come up with their own definition of sectarianism and record this in their journals/notebooks.
TEACHING ACTIVITY 3: DEFINITION OF SECTARIANISM

Present the definition of sectarianism (Resource 14). This could be done on Interactive Whiteboard, Overhead Projector or as a worksheet.

Explain that this definition of sectarianism was created by researchers, Liechty and Clegg, from the Irish School of Ecumenics (Trinity College Dublin). They came up with the definition after six years work in the community getting ideas from people all over Northern Ireland.

In groups pupils reread the definition and record any questions that they have about it. Discuss the questions that pupils have.

TEACHING ACTIVITY 4: LINE OF SECTARIANISM (WALKING DEBATE)

Read out one statement from Resource 15 and ask pupils to stand on one side of the room if they think that an activity described or opinion expressed in the statement would encourage sectarianism. The opposite corner is the place to stand if they think the statement wouldn’t lead to sectarianism. They can stand anywhere in between the two corners if they are unsure, want to ask questions or to explain why they are unsure.

During the debate ask pupils for some comments about why they chose their position. Allow pupils to change their positions if they want to, after hearing various comments.

TEACHING ACTIVITY 5: THE WOOL WEB

This activity allows children to experience what it’s like to be in a system.

Select an issue that involves a lot of people. As sectarianism is a negative system, it is a good idea to think of an issue that is troublesome, for example dangerous and illegal driving, drug taking or alcohol dependency.

Ask the class to think of the people affected by this issue or system. When a pupil suggests a person affected (for example, dangerous and illegal driving, the person who takes the car, the person who lost their car, the PSNI, someone injured/killed in an accident as a result of the theft), throw a ball of wool to them, holding on to the end. Holding on to their bit of the wool, the pupil in turn throws it to the next pupil who is able to name someone else affected by the issue.

When everyone has had a chance to contribute, ask for the wool to be returned to you. Discuss the web pattern, how everyone is involved and interdependent. The web is like a system – we are all involved. Even someone doing nothing (and there can be several of these) is, by default, supporting the system.

Relate this negative system to sectarianism in a class discussion focused on the following questions:

- Are we all involved in the system of sectarianism?
- How does what we have learnt help us to understand sectarianism?

Review success criteria.
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 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 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.

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?

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 turns and got totally lost. Then she noticed the pavements were green, white and orange and the murals said ‘Brits Out’.

But I’m a Brit. I was born here and I have as much right to be here as anyone else.

Here, there’s a Prod. What are you doing here?

Sandra turned round to see a group of young people. They had seen her uniform and assumed that she was a Protestant, which of course she was.

I was visiting my friend Teresa - 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 sticking up for Catholics?

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

Some peace line! Some peace!

Her heart was thumping. Her face was red. She pounded the wall with her fist. She was angry.

*MICKS - A DEROGATORY WORD FOR CATHOLICS.
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? 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?

Linda seemed very threatening now.

No.

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

Are you a Fenian?

I’m a Christian.

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.
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 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 artefacts from the communities in Northern Ireland. Everyone had to pick one, put it on the story quilt and tell a story about it.

Well I would like to know more about that poppy. You see I’m a Catholic and Catholics don’t wear poppies.

I picked that one up. 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. Michael had assumed Pauline was a Protestant because she went to a school that was mainly Protestant.

Yeah, but then you would wear one – you’re not a Catholic.

I’m a Catholic.

But you couldn’t be.

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.
NARRATOR 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.

BRONAGH My cousin Debbie’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.

SINEAD Is your cousin a Prod? If she is you know she can’t go to the Confirmation?

BRONAGH She’s my cousin and of course she can go to the Confirmation. She was at my First Communion.

NARRATOR Bronagh 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.

SINEAD Is she a Catholic or a Prod? And what are you? Really?

NARRATOR 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.
Sectarianism is a system of attitudes, actions, beliefs and structures. It can happen at a personal, community and institutional level.

Sectarianism always involves religion and can involve the mixing of religion and politics.
WALKING DEBATE

1. Attending a St. Patrick’s day parade.
2. Wearing a Rangers or Celtic football top.
3. The way the school system is organised.
4. Going to mass.
5. Holding an Orange Order service in church.
6. Playing GAA sports.
7. Wearing a hijab/turban.
8. Flying any flag.
10. Being a member of the Ancient Order of Hibernians.
12. Attending a Diwali celebration at the Indian Community Centre.
13. Shopping.
14. Teaching Irish history/politics.
### TEACHING ACTIVITY 1: PETER AND CORNELIUS

Give the class the background to the story of Peter and Cornelius (Resource 16) and read their story from Acts 10:1-48.

Ask pupils to record their answers to the following questions in their notebooks and then share their answers with a partner.

- Why did Peter and Cornelius not associate with one another?
- What risks did they both take to follow their vision from God?
- What can this story teach people today?
- Have people taken risks today to help combat sectarianism? Give examples.

Discuss with the class how people can challenge the system of sectarianism.
TEACHING ACTIVITY 2: THE GOLDEN RULE

Give one card from Resource 17 to each group. These cards show a statement from a number of different religions on how we should treat others. Ask pupils to discuss the statement and, if necessary, put it into their own words.

COLLAGE

(See Active Learning and Teaching Methods, page 14, http://www.nicurriculum.org.uk).

Provide pupils with a number of recent newspapers or magazine articles. Ask pupils to work in groups to design a collage based on their ‘Golden Rule’ statement, using the newspaper articles and pictures. Their collage can show what happens when people follow the rule and the consequences of not following the rule. Pupils present their collage to the rest of the class to explain their statement.

Discuss:
- Why is the Golden Rule difficult to follow?
- What attitude would a person need to have to follow the Golden Rule?
- What difference would it make if people followed the Golden Rule?

TEACHING ACTIVITY 3: ‘SECTARIANISM MAKES ME MAD’ & ‘SECTARIANISM THRIVES ON FEAR’

Remind pupils of the plays from the beginning of this section. Give pupils time to look over the plays again or to enact them again. (Resources 10-13.)

Each group takes time to construct a storyboard from the play they had enacted and identify the moment sectarianism erupts. Pupils to decide how following ‘The Golden Rule’ would change the play. As a group, they discuss and decide on an alternative ending.

Give each group time to present their play again with the alternative ending.

Discuss:
- What have we learnt about the stages in a conflict, feelings involved and choices?
- How easy or hard is it to follow ‘The Golden Rule’ in everyday life?

Review success criteria.
PETER AND CORNELIUS

(Acts Chapter 10:1-48)

PETER
Lived in Palestine
Jewish – a follower of Jesus
Followed Jewish food laws –
was not allowed to eat certain foods
Would not associate with people
who were not Jews

CORNELIUS
Lived in Palestine
Roman Soldier
Believed in and prayed to God
Didn’t know about Jesus

Both men lived in Palestine peacefully (most of the time)
but they would not have been friends or go to the same places.

Both men had a vision from God

In his vision, God told Peter that he
should eat all different kinds of food and
that he should go to Cornelius’ house
and talk to him about Jesus.

In his vision, God told Cornelius to
send for Peter so he could meet and
talk to him. He told him to invite
Peter to his house.

Peter went to Cornelius’ house and ate with him and his family.
He told them about Jesus and Cornelius and his family
became part of the Christian Church. They became friends.
<table>
<thead>
<tr>
<th>Religion</th>
<th>Rule</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christianity</td>
<td><strong>Jesus:</strong> ‘So in everything, do to others what you would have them do to you’.</td>
</tr>
<tr>
<td>Hindu Scriptures</td>
<td>One should never do that to another which one regards as injurious to one’s own self; this, in brief, is the rule of righteousness.</td>
</tr>
<tr>
<td>Islam</td>
<td><strong>The prophet Muhammad (PBUH):</strong> ‘Not one of you truly believes until you wish for others what you wish for yourself’.</td>
</tr>
<tr>
<td>Sikhism</td>
<td><strong>Guru Granth Sahib:</strong> ‘I am a stranger to no one; and no one is a stranger to me. Indeed, I am a friend to all’.</td>
</tr>
<tr>
<td>Zoroastrianism</td>
<td>Do not do unto others whatever is injurious to yourself.</td>
</tr>
<tr>
<td>Jewish Talmud</td>
<td>What is hateful to yourself do not do to your fellow.</td>
</tr>
<tr>
<td>Buddhist Scriptures</td>
<td>As a mother cares for her child all her days, so towards all living things one’s mind should be all embracing.</td>
</tr>
<tr>
<td>Bahá’í Faith</td>
<td><strong>Baha’u’llah:</strong> ‘Lay not on any soul a load that you would not wish to be laid upon you, and desire not for anyone the things you would not desire for yourself’.</td>
</tr>
<tr>
<td>Jainism</td>
<td><strong>Mahavira:</strong> ‘One should treat all creatures in the world as one would like to be treated’.</td>
</tr>
<tr>
<td>Confucianism</td>
<td><strong>Confucius:</strong> ‘Do not do to others what you do not want the others to do to you’.</td>
</tr>
</tbody>
</table>
ISSUES PEOPLE FACE

SUGGESTED LEARNING INTENTIONS

Pupils are learning:

- to classify statements on the ‘Pyramid of Sectarianism’;
- to evaluate how the ‘Pyramid of Sectarianism’ works;
- to assess Jesus’ attitude towards sectarianism through the story of ‘The Ten Lepers’.

DEVELOPMENT OF THINKING SKILLS AND PERSONAL CAPABILITIES

- Thinking, Problem-Solving and Decision-Making:
  - sequence, order, classify and make predictions.
- Working With Others:
  - respect the views and opinions of others and reach agreements using negotiation and compromise.

RESOURCES

- Pyramid of Sectarianism (Resource 18).
- Sectarianism Statements (Resource 19).

OUTLINE OF ACTIVITIES

TEACHING ACTIVITY 1: THE PYRAMID OF SECTARIANISM

Introduce the Pyramid of Sectarianism (Resource 18) to pupils and discuss how they think the pyramid works. Give each pupil a set of statements (Resource 19) in an envelope and ask them to place the statement onto the pyramid in the appropriate place. Ask pupils to work in pairs and discuss where they placed the statements and why. As a class, discuss the statements and where they could be placed on the pyramid.

In pairs, pupils discuss the following questions and record their answers in their notebooks/journals.

- How can ‘The Pyramid’ help people understand how sectarianism involves everyone at different levels?
- How does ‘The Pyramid’ show that the system of sectarianism depends on everyone in society being involved?
- Do you agree with this?
- Can you find examples of this? For example, voting (or not voting) at elections, denying sectarianism, avoiding talking about sensitive subjects, etc.
- What could people do to disrupt the Pyramid?
### TEACHING ACTIVITY 2: THE STORY OF THE TEN LEPERS

The story in this activity illustrates how Jesus challenged sectarian views.

Remind pupils of the story of the Good Samaritan. In pairs, they answer the question: ‘Why did the Jews and Samaritans hate each other’. They then report back to the class.

Introduce the disease leprosy, and explain what happened to people with the disease in Jesus’ day. Ask pupils to imagine they were a Samaritan and a leper. Would they expect anyone Jewish to help them?

**Read the story of the Ten Lepers (Luke 17:10-19).** In pairs, pupils answer the following questions:

- What can the story teach us about:
  - Jesus’ attitude towards sectarian divides?
  - How should/could we act when faced with a sectarian divide?
- If we want to challenge sectarianism what could/should we do?

They then share their answers with another pair and after that, feedback into a whole class discussion.

Review success criteria.
Each level depends on the one below for support. For example, doing nothing because you don’t think it involves you, actually supports the system.
I vote to keep the other side out.

I would not shop in a different area of town.

I would not live in a mixed area.

We believe our identity is under threat and we must protect it at all costs.

Our wall murals and kurb stones are a sign of our community identity.

Our show of strength tells the other that we are serious.

I have killed for my beliefs.

Using violence is the only way to protect our community.

Our political party represents our community.

I know who did it but I’m not saying.

I know violence is wrong but I won’t say anything to protect my family.

I joined because my brothers did.

I have power in my community.

I try to make a difference.

I try to make sure that the other side don’t get everything they want.

I have no power in my community.

I am respected in my community.

I joined five years ago and now I’m too scared to get out.

They deserved everything they got.
**LIVING PEACEFULLY BUT SEPARATELY**

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<th>DEVELOPMENT OF THINKING SKILLS AND PERSONAL CAPABILITIES</th>
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<tr>
<td>Pupils are learning:</td>
<td>Thinking, Problem-Solving and Decision-Making:</td>
<td>Resources</td>
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<tr>
<td></td>
<td>• sequence, order, classify and make predictions;</td>
<td>(Resource 20).</td>
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<td></td>
<td>• justify methods, opinions and conclusions.</td>
<td>Benign Apartheid (Resource 21).</td>
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<td>Working with Others:</td>
<td>Checkered boards and counters.</td>
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<tr>
<td></td>
<td>• give and respond to feedback.</td>
<td>Cards and markers.</td>
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<tr>
<td>• to classify pictures and justify their classification;</td>
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<tr>
<td>• to assess the significance of benign apartheid;</td>
<td></td>
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<tr>
<td>• evaluate how different activities can be positive and negative, in terms of bringing people together.</td>
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**OUTLINE OF ACTIVITIES**

**TEACHING ACTIVITY 1: PICTURES OF OUR COMMUNITY**

Put the pupils into groups. Distribute the pictures in Resource 20 to the groups. Ask pupils to discuss what they see, what do the pictures tell us? They must find a way to classify and group the pictures. Ask each group to explain their classification.

- What were the common classifications? Did any group classify the pictures differently?
- What do the pictures tell us about living in Northern Ireland?
- Why do people sometimes live in different communities?

**TEACHING ACTIVITY 2: BENIGN APARTEID**

Benign apartheid means living in peace, but in separate communities. Use Resource 21 to introduce the concept of benign apartheid to the class. Explain that it is about keeping the peace (in separate communities) and not rocking the boat. This could be done on the Interactive Whiteboard, Overhead Projector or as a worksheet.

Use a PMI (plus, minus, interesting) grid to discuss benign apartheid. (See Active Learning and Teaching Methods, page 57, www.nicurriculum.org.uk).

- How is peaceful co-existence a step forward (plus)?
- How could peaceful co-existence be negative (minus)?
- What issues arise from this (interesting)?

Pupils discuss their ideas and record their findings in their notebooks or journals.
TEACHING ACTIVITY 3: WALLS AND BRIDGES GAME

The Walls and Bridges game helps us understand how certain activities can have positive and negative impacts.

Divide the class into groups of about six to eight. Give four squares of card to each group, and some marker pens. Ask them to draw or write about two things that would help people come together (Bridges) and two things that keep people apart (Walls) in Northern Ireland. Ask each group to talk about their walls and bridges.

Ask the members of the class to arrange their squares in different places on the game board. Give each group a counter and tell them to take turns throwing the dice. If their counter lands on a bridge they can take their counter forwards five spaces. If they land on a wall they go back five spaces. The winner is the first person to reach ‘home’.

• What helps and what doesn’t help people come together?

Review success criteria.

41
PICTURES OF OUR COMMUNITY

SEE CD ROM FOR PUPIL PRINT OUT AND INTERACTIVE WHITEBOARD ACTIVITY
Apartheid is a system that separates people according to race, religion, etc. It was practiced in South Africa from 1948 to 1994 separating whites from blacks. Benign apartheid is where communities live side by side, peacefully, but separately.

**WHY DOES IT HAPPEN?**

- We want safety and we feel safe in our own communities.
- We are content with the way things are (in the community, in our churches).
- We think it is the only solution and will end the violence.
- We are not interested in the ‘other’ community.
- We don’t like the ‘other’ community.
### CHALLENGING SECTARIANISM 2

#### SUGGESTED LEARNING INTENTIONS

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<th>DEVELOPMENT OF THINKING SKILLS AND PERSONAL CAPABILITIES</th>
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<tr>
<td>• to consider different options and present one option in the form of a comic strip;</td>
<td>Jeannie’s Dilemma (Resource 22). Declan’s Dilemma (Resource 23). Sanjay’s Dilemma (Resource 24). Dean’s Dilemma (Resource 25). The Level (Resource 26). The Father, The Son and The Donkey Story (Resource 27).</td>
</tr>
<tr>
<td>• to identify and understand sectarianism by looking at research and a tool called ‘The Level’;</td>
<td></td>
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<tr>
<td>• to examine how sectarianism can be expressed and challenged.</td>
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</table>

#### OUTLINE OF ACTIVITIES

**TEACHING ACTIVITY 1: COMIC STRIPS**

Give each pupil one of the Comic Strips from Resources 22-25. Ask pupils to read through the comic and to make notes on what they think could happen next (they could come up with two or three alternative endings). They discuss their views with a partner or in a group.

Ask pupils to complete the comic strip to show what they think is most likely to happen next in the story.

In pairs/groups, pupils could read each other’s comics and discuss the various conclusions, exploring the choices the main character has. Which ending does most to challenge sectarianism?
TEACHING ACTIVITY 2: THE LEVEL

Explain to the class that we are going to look at one of the tools from Liechty and Clegg’s research called ‘The Level’. Individually, ask pupils to complete the following sentences:

I would not:
- support _____________ (football team);
- follow ______________ (sport);
- shop in ________________ (area in town);
- attend _________________ (church service).

Distribute ‘The Level’ (Resource 26) to the class and explain that this is about setting a limit on what people can do or where they can go. It sets what is acceptable in separate communities. Exemplify the concept of ‘The Level’ using the comic strips developed previously. How did the main characters in each story either maintain or upset ‘The Level’. For example, in the first comic strip, Jeannie could maintain the level by agreeing with her father and not being a bridesmaid. She could challenge her father’s decision and decide to go against her father’s will. After looking at the comic strips again, ask pupils to work in pairs to discuss what they understand by ‘The Level’.

Hold a discussion on the following questions:
- Is it important to change our actions in order to challenge sectarianism?
- What difficulties would people face if they wanted to challenge ‘The Level’?

TEACHING ACTIVITY 3: ‘YOU CAN’T PLEASE EVERYBODY’

Explain to the class that we will be hearing a story that shows how difficult it is to please everyone. The story is from the Islamic tradition. Read ‘The Father, The Son and The Donkey’ from Resource 27. What does this story teach us about trying to please people?

Ask pupils to go back to their comic strips and to answer the following questions in their notebooks or journals.
- How did the main character(s) act/behave at the end of your comic strip?
- Was it the right thing to have done?
- Why is it sometimes difficult to do the right thing?

Review success criteria.
Jeannie’s dilemma

Jeannie’s uncle is getting married and has asked her to be a bridesmaid.

Jeannie’s dad is not going to the wedding. He’s cross that his brother is marrying a Catholic.

No way are you going to be bridesmaid at that wedding.

What will I do?
Declan’s Uncle Seamus is teaching him to play the accordion.

You’re great at this. Would you like to play in the St. Patrick’s day parade this year?

Really? Yes!

Declan is at a cross-community centre. Everyone is talking about what they like and don’t like.

One thing I hate is St Patrick’s day parades. I hate the music and just everything about it.

Declan wanted to say how much he liked playing in the parade, but now he’s too embarrassed and afraid.

What will I do?
Sanjay has just moved to Belfast and is looking forward to making new friends at school. He must be a Prod if he's from there. I don't trust him.

School's over and Sanjay walks home. Ol, what are you doing here, when you go to St. Kevin's. Get out!

Sanjay is upset and lonely. He doesn't belong with either Catholics or Protestants.

What will I do?
Dean’s Uncle Tommy is teaching him to play the flute.

You're great at this. Would you like to play in the Twelfth of July parade this year?

Really? Yes!

Dean is at a cross-community centre. Everyone is talking about what they like and don't like.

One thing I hate is Twelfth of July parade. I hate the music and just everything about it.

Dean wanted to say how much he liked playing in the parade, but now he's too embarrassed and afraid.

What will I do?
Sectarianism - Resource 26

THE LEVEL

THINGS WE WILL DO, THINGS WE WON'T DO
From research findings of Drs J. Liechty and C. Clegg: Moving Beyond Sectarianism, (Columba Press: 2001)

‘The Level’ is about keeping things the same and accepting things as they are without questioning them. This is called keeping the ‘status quo’. It sets limits on what is acceptable and not acceptable for people to do:

SOME EXAMPLES COULD BE:

• Where we shop/ought to shop.
• What we talk about with ‘our own’.
• What we talk about with ‘others’.
• What it would mean joining a different church.
• What sports are mixed and which are separate.
• Where we should live.
• Who we should sell land to.

There are different levels within different areas. In some areas it is easier for people to mix and for children to play together than in other areas.

Sectarianism - Resource 27

THE FATHER, THE SON & THE DONKEY

ADAPTED FROM A TRADITIONAL ‘MULLAH NASRUDDIN’ STORY, ‘PEOPLE’S TALK’
See http://en.wikibooks.org/wiki/Nasrudin

One day Mullah Nasrudin and his son were walking to market with their donkey. While they were on their journey, they encountered a group of people who commented: ‘Now look at these fools. Both of them walk in the hot sun and none rides the donkey!’ So the Mullah put the boy on the donkey.

After a while they encountered another group of people who commented: ‘Look at this strong boy. Is this the youth of today? No respect for the elderly! He is riding the donkey while his poor old father has to walk!’ When these people had passed them, the young boy felt ashamed and insisted that his father ride the donkey while he walked instead. So the boy got off and the father rode the donkey.

A short time later, they passed more people who said: ‘Now look at that! The poor young boy has to walk while his father is riding the donkey!’ When these people had passed them, the Mullah said to his son: ‘I think the best solution is if we both ride. That way we can avoid any criticism.’ And so they did.

After a short distance, they again encountered other people, who said: ‘Look at that poor donkey having to carry both of them. He’s exhausted!’ So they both got off the donkey and the man carried the donkey over his shoulder.

When the people saw them walking along the road, they laughed, pointed at the poor man labouring in the heat, under the weight of the donkey, and said: ‘Look at that silly man carrying the donkey!’ Why would you go to the trouble of having a donkey to carry it everywhere?’ The man put the donkey down and they walked as they had at the beginning of the journey.

Now the Mullah turned to his son and said: ‘This shows us how difficult it is to adjust to other people’s opinion. The truth is you can’t please everyone so you just have to do what you know is right and please God.’
This section will build on what we have already learnt about prejudice and sectarianism and look at a definition of reconciliation adapted from Dr Cecelia Clegg, one of the co-authors of Moving Beyond Sectarianism (Liechty and Clegg, Irish School of Ecumenics, 2001). Throughout this section pupils will look at stories of reconciliation at personal, community and institutional levels which will help them understand reconciliation and examine it as a process with different stages.

The activities are designed to help pupils discuss the issues surrounding reconciliation in an open manner. Research from the Irish School of Ecumenics (Liechty and Clegg 2001) has been used as a basis for a definition of reconciliation.

The reconciliation section has been split into five lesson outlines. Within each outline there are a number of activities. You may choose to complete all activities or to adapt the activities to suit class/es as appropriate. The resources can be adapted to suit a particular class or year group.

The end task has been designed to bring together learning from all sections of this resource, allowing pupils to assess the significance of what they have learnt and what it means to them.

**SUGGESTED SUCCESS CRITERIA**

We will:-

- have participated in activities that have helped us to understand reconciliation and its importance in society;
- have discussed the difficulties in the reconciliation process for people in Northern Ireland and beyond;
- have used religious stories and texts to understand the importance of reconciliation within religions.
DEFINITION OF RECONCILIATION

OUTLINE OF ACTIVITIES

TEACHING ACTIVITY 1: THE PRODIGAL SON

In this activity pupils take on a character from a story and develop the character’s responses and future actions. Explain to pupils the context in which Jesus told the story of the Prodigal Son. Read the story to the class (this could be done in a number of ways – through story time/animation/video.)

Split pupils into four groups and give each group a character. The characters are:

• father;
• eldest son (stayed with the father and is angry at the brother’s return);
• younger son (returned and has been forgiven by the father); and
• facilitator (a neutral non-family member who is trying to help resolve the differences).

Ask pupils to work in their character groups and discuss how this character would be feeling after the party. What issues might they have that still need to be resolved? Discuss what actions the character may take now and what the outcomes of their actions may be. (Encourage pupils to think about the reaction that the other characters may have.)

Restructure the groups. Each new group should consist of the following characters: father, eldest son, younger son and facilitator.

Ask pupils to discuss what they think would happen next in the family. Pupils should discuss what they would like to do and what the consequences of that action might be for the other members of the family (the role of the neutral facilitator is important here). The groups decide on the best course of action to promote reconciliation in the family. This could be developed into a role-play and performed for the rest of the class.

SUGGESTED LEARNING INTENTIONS

Pupils are learning:

• to define reconciliation;
• to assess the issues that arise in reconciliation through the story of the Prodigal Son;
• to debate issues that arise about reconciliation.

DEVELOPMENT OF THINKING SKILLS AND PERSONAL CAPABILITIES

Thinking, Problem-Solving and Decision-Making:

• generate possible solutions, try out alternative approaches and evaluate outcomes.

Working with Others:

• respect the views and opinions of others and reach agreements using negotiation and compromise.

RESOURCES

Definition of Reconciliation (Resource 28).
Promoting Reconciliation statements (Resource 29).

DEFINITION OF RECONCILIATION

SUGGESTED LEARNING INTENTIONS

Pupils are learning:

• to define reconciliation;
• to assess the issues that arise in reconciliation through the story of the Prodigal Son;
• to debate issues that arise about reconciliation.

DEVELOPMENT OF THINKING SKILLS AND PERSONAL CAPABILITIES

Thinking, Problem-Solving and Decision-Making:

• generate possible solutions, try out alternative approaches and evaluate outcomes.

Working with Others:

• respect the views and opinions of others and reach agreements using negotiation and compromise.

RESOURCES

Definition of Reconciliation (Resource 28).
Promoting Reconciliation statements (Resource 29).
TEACHING ACTIVITY 1: THE PRODIGAL SON (continued...)

Hold a class discussion focusing on the following questions:
• Is reconciliation an easy process?
• What steps do you think there are in reconciliation?
• What can we learn from the story about the difficulties that arise in the reconciliation process?
As a class/group, pupils could work on a definition of reconciliation and record this in their notebooks or journals.

TEACHING ACTIVITY 2: DEFINITION OF RECONCILIATION

Introduce Dr Cecilia Clegg’s definition of reconciliation (Resource 28). This could be done on an Interactive White board, Overhead Projector or as a worksheet.
In pairs, pupils read the definition again and record any questions that they have about it. The pupils work with another pair to discuss the definition and the questions they have about it. As a whole class, focus on the questions raised by pupils and any clarification that is needed.

TEACHING ACTIVITY 3: PROMOTING RECONCILIATION

In this activity, pupils take part in a Three Corners debate.
• One corner of the room is for pupils who think ‘NO, this would not promote reconciliation’.
• One corner of the room is for pupils who think ‘YES, this would promote reconciliation’.
• One corner of the room is for pupils who think ‘DON’T KNOW if this would or would not promote reconciliation’.

Read one of the statements from ‘Promoting Reconciliation’ (Resource 29). The statements in this resource may be substituted for others as appropriate.
Ask pupils to wander freely about the room and when they hear a statement, think about it, seek clarification if necessary, and then vote with their feet. Ask them for some comments about why they chose whatever corner they moved to.
When you have used as many statements from the sheet as you wish (substituting any of them with your own, as appropriate) finish by inviting the class to give some feedback on the flipchart about the issues surrounding reconciliation in Northern Ireland.
Review success criteria.
DEFINITION OF RECONCILIATION

Reconciliation is a process that involves people at different levels. It involves people at a community level. It involves people at a personal level. It involves people at an institutional level.

Reconciliation is necessary to allow humans to live together in a positive way.

Adapted from definition written by Dr. Cecelia Clegg, Irish School of Ecumenics
STATEMENTS/ACTIONS FOR THE ‘THREE CORNERS’ WALKING DEBATE

• Positive discrimination in favour of Catholics in the Police Service of Northern Ireland.

• A law to make all schools integrated.

• A law to ban the flying of all flags.

• Refusing to hold a grudge against someone who, as a political protest, has taken the life of someone close to you.

• Bringing sworn enemies together for talks.

• Acknowledging our own guilt/involvement in destructive systems such as racism and sexism.

• Agreeing to rename your street in Irish because everyone else is.

• Refusing to meet/debate with someone from another church or faith group.

• Leaving your family because they don’t approve of your partner/husband/wife.

• Inviting someone who has openly opposed you to join your group.
SUGGESTED LEARNING INTENTIONS

Pupils are learning:

- to research an example of reconciliation;
- to present information about reconciliation;
- to assess the significance of religious statements in relation to reconciliation.

DEVELOPMENT OF THINKING SKILLS AND PERSONAL CAPABILITIES

Managing Information:
- select the most appropriate method for a task;
- communicate with a sense of audience and purpose.

Being Creative:
- learn from and value other people’s ideas.

RESOURCES

Gordon Wilson (Resource 30).
Spirit of Enniskillen (Resource 31).
A Shared Future (Resource 32).
Dalai Lama (Resource 33).
Desmond Tutu (Resource 34).
What Can We Learn from Religions? (Resource 35).

OUTLINE OF ACTIVITIES

TEACHING ACTIVITY 1: RECONCILIATION AT PERSONAL, COMMUNITY AND INSTITUTIONAL LEVELS

The purpose of this activity is for pupils to research reconciliation at a personal, community or institutional level and to present their findings to the whole class. The resources given enable pupils to start their research. Each group is expected to conduct further research. You may wish to set a specific time limit for this task.

Split the class into groups. Give each group the information sheet on one of the following:
- Gordon Wilson;
- Spirit of Enniskillen;
- A Shared Future;
- Dalai Lama;
- Arch-Bishop Desmond Tutu. (Resources 30-34)

Further examples could be used, for example, the Corrymeela Community, integrated education or a local initiative.

Pupils conduct further research on the topic. In groups, pupils need to:
- plan their group work, set group and individual targets, time limits and appoint roles to members of the groups;
- plan their presentation ensuring that it is suitable for audience and purpose;
- conduct research choosing the most appropriate sources of information; and
- produce relevant resources to ensure material is presented in an appropriate manner.
TEACHING ACTIVITY 1: RECONCILIATION AT PERSONAL, COMMUNITY AND INSTITUTIONAL LEVELS (continued...)

Ask the pupils to think about the following questions when conducting their research.
- Is this reconciliation at a personal, community or institutional level?
- What was the catalyst for reconciliation?
- How has the person/organisation gone about promoting reconciliation?
- What are the benefits?
- What are the issues?

Pupils present their findings to the rest of the class. This could be done through a class presentation, information sheet or poster/booklet.

TEACHING ACTIVITY 2: WHAT CAN WE LEARN FROM RELIGIONS?

Put the pupils into pairs. Give each pair one of the statements from a religious group (Teacher Resource 35). Each statement highlights the importance of reconciliation from a religion’s point of view. Ask each pair to discuss the statement and to write down how they think the statement could help people in a reconciliation process. Pupils share their ideas with other pairs who have looked at the same statement in order to draw out different interpretations. As a class discuss each statement in turn.

Pupils could choose which statements they think are the most effective when looking at a process of reconciliation. Display these statements on the class noticeboard or flipchart.

Review success criteria.
Gordon Wilson was born in Manorhamilton, County Leitrim. He spent most of his adult life running the family drapery business in High Street, Enniskillen. He was a man of great Christian faith (he attended Enniskillen Methodist Church and studied at Wesley College, Dublin).

On the 8th November 1987 he attended the Remembrance Day Parade in Enniskillen along with his daughter, Marie, who was a nurse. The Provisional IRA set off a bomb at the town’s war memorial. The bombing killed eleven people (a twelfth person died after being in coma for 13 years). One of the people who died was Gordon Wilson’s daughter, Marie.

He was interviewed by the BBC the same evening. He described his last conversation with his daughter as they both lay buried in rubble. In the interview he expressed forgiveness to his daughter’s killers and pleaded with loyalists not to take revenge for her death.

“She held my hand tightly, and gripped me as hard as she could. She said, ‘Daddy, I love you very much.” Those were her exact words to me, and those were the last words I ever heard her say.’

He went on to say:

“But I bear no ill will. I bear no grudge. Dirty sort of talk is not going to bring her back to life. She was a great wee lassie. She loved her profession. She was a pet. She’s dead. She’s in heaven and we shall meet again. I will pray for these men tonight and every night.”

Historian Jonathan Bardon recounts, “No words in more than twenty-five years of violence in Northern Ireland had such a powerful, emotional impact.”

Although a resident of Northern Ireland, he was invited to become a member of the Senate of Ireland in 1993, on the nomination of the then Taoiseach, Albert Reynolds. On many occasions he met with members of Sinn Féin. He also met once with representatives of Provisional IRA, seeking the reasons for the Enniskillen Remembrance Day bombing. He felt that he failed to get a satisfactory answer. He also met several times with loyalist paramilitaries in an attempt to persuade them to abandon violence.

He died of a heart attack in 1995, aged 67.
Following the 1987 Enniskillen bombing, the Spirit of Enniskillen Trust was set up. Inspired by the late Senator Gordon Wilson, it supports young people to make their own contribution towards change in Northern Ireland. The trust aims to engage young people in dialogue with one another as the founders of the trust believe that young people are naturally curious about themselves and others. The founders also believe that young people have a real need to contribute to their community.

They run a number of local and international learning programmes which develop young people’s potential. These are now delivered by past-participants. The aim is to make young people more secure in their own identity while becoming more sensitive to the concerns and identities of others. They also develop the understanding, attitudes and skills needed to support others and talk about sensitive issues.

The Spirit of Enniskillen Trust has discovered that when given the appropriate support, young people are committed to making their own contribution to society in general and to the work of reconciliation in particular.
In January 2003 the government talked to many people to find out what they wanted Northern Ireland to be like in the future.

The aim of the consultation was:
• to get people to talk about what the future policy should be aiming to do;
• to get people’s views on the proposals and actions that could achieve the future policy.

They gave people two alternatives for the future of Northern Ireland:
1. Accept that the existing pattern of segregation and division is likely to remain for some time. The focus should therefore be on efforts to stabilise and manage the worst consequences of division, both between and within the two main communities.
2. Alternatively, we should try to promote rapid progress towards a more integrated and shared society.

The majority of people who responded, agreed with the vision of a more integrated and shared society. However, many thought that although this is what they would like to see, it may not be possible to achieve this in a short period of time. Others believed that because of the past violence and the unclear political situation this vision of a shared future was not possible. Some people believed that the two visions should not be seen as alternatives to each other but that they could overlap.

The people who responded wanted the government to deliver policies that would help:
• get rid of sectarianism and racism and help people to live and work without fear or intimidation;
• reduce tension and conflict at interface areas;
• support the development of integrated/shared communities where people wish to learn, live, work and play together.
The Dalai Lama is a Buddhist monk and the spiritual leader of the Tibetan people. Tibet has been controlled by China for over 50 years. He has lived in India since 1959 when he had to escape Tibet. Many Tibetans have been imprisoned or killed because they have spoken out against the Chinese occupation of their country.

As a Buddhist, the Dalai Lama disagrees with the use of violence. In order to preserve the history and the culture of the people he represents, he has always encouraged peaceful solutions based on tolerance and mutual respect. The Dalai Lama has developed his philosophy of peace from a great respect for all living things and from the idea that we all have a responsibility for each other and the world. He has come forward with constructive and forward-looking proposals for the solution of international conflicts, human rights issues and global environmental problems.

The Dalai Lama was awarded the Nobel Peace Prize in 1989. In his acceptance speech, the Dalai Lama referred to the fact that in the previous week, a number of Tibetans were once again sentenced to prison. Their only “crime” was the expression of the widespread desire of Tibetans for their country’s independence. He added that violence can only breed more violence and suffering and that the struggle for independence must remain non-violent and free of hatred.

As a Buddhist monk, his concern extends to all beings who suffer. He believes all suffering is caused by ignorance. He is convinced that everyone can develop a good heart and a sense of universal responsibility with or without religion. With the ever growing impact of science on our lives, religion and spirituality have a greater role to play in reminding us of our humanity. Each gives us valuable insights into the other. Both science and the teachings of the Buddha tell us of the unity of all things. He believes all religions have the same goal of helping people to become better humans and bringing happiness to the world.
Desmond Tutu was chosen by President Mandela to chair South Africa’s Truth and Reconciliation Commission, and investigate the crimes committed by all sides during the apartheid regime. The Commission lasted for two years and, as head of the commission, Archbishop Tutu listened to a number of stories about the events that had happened under the apartheid system. People had treated each other very badly and Tutu talked about being appalled by the evil that he heard. The purpose of the commission was to help people come to terms with what had happened and begin to heal the divisions in society. He understood that this process would take a long time and that the Truth and Reconciliation Commission was only the beginning.

In 1975, despite the apartheid system in South Africa, the Anglican Church appointed Desmond Tutu as the Dean of Johannesburg. He later went on to become Archbishop. Tutu always spoke out against apartheid as he believed that everyone was equal in God’s eyes. He was awarded the Nobel Peace Prize in 1985 as, despite his opposition to apartheid, he always promoted peaceful, non-violent protest.

In 1989 F W de Klerk became President of South Africa. He was more open to change and Archbishop Tutu encouraged him to take risks to reform the system of apartheid and treat black and whites equally. The leader of the once banned African National Congress, Nelson Mandela, was released from prison and very quickly things began to change in South Africa. During the next elections black people were able to vote and Nelson Mandela became President.

Desmond Tutu was born in South Africa and lived under what was called the apartheid system. This system separated whites from blacks and gave white people more rights even though the majority of people living in South Africa were black.
**ISLAM - QUR’AN 49:11**

‘Believers, no one group of men should jeer at another, who may after all be better than them; no one group of women should jeer at another, who may after all be better than them: do not speak ill of one another.’

**Sikhism - Sri Guru Granth Sahib**

‘Do not harbour evil intentions against others in your mind, and you shall not be troubled, O Siblings of Destiny, O friends.’

**ISLAM - QUR’AN 49:12**

‘Believers, avoid making too many assumptions…’

**Buddhism - Tipitaka**

‘These two are fools. Which two? The one who doesn’t see his/her transgression as a transgression, and the one who doesn’t rightfully pardon another who has confessed his/her transgression. These two are fools. These two are wise. Which two? The one who sees his/her transgression as a transgression, and the one who rightfully pardons another who has confessed his/her transgression. These two are wise.’

**Bahá’í – Baha’u’llah**

‘You are all leaves of one tree and the fruits of one branch.’

**Sikhism - Sri Guru Granth Sahib**

‘Create enmity with no-one as Lord abides within all.’

**Buddhism - Dalai Lama**

‘From my own limited experience I have found that the greatest degree of inner tranquillity comes from the development of love and compassion.’

**Hinduism - Bhagavad-Gita 2:61**

‘One who restrains his senses and fixes his consciousness upon Me is known as a man of steady intelligence.’

**Christianity – Matthew 5:44**

‘Love your enemies and pray for those who persecute you.’
# THE PROCESS OF RECONCILIATION

## SUGGESTED LEARNING INTENTIONS

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<tr>
<td>• about the stages of reconciliation;</td>
<td>Thinking, Problem-Solving and Decision-Making:</td>
<td>Zacchaeus (Resource 36).</td>
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<tr>
<td>• that reconciliation takes time;</td>
<td>• sequence, order, classify and make comparisons.</td>
<td>Luke 19:1-10  The story of Zacchaeus.</td>
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<tr>
<td>• to assess how the story of Zacchaeus can be used to help understand the four</td>
<td></td>
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<td>stages of reconciliation.</td>
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## OUTLINE OF ACTIVITIES

### TEACHING ACTIVITY 1: PROCESS OF RECONCILIATION

Recap on the idea that reconciliation is a process that people have to go through and as a class discuss what they think this process would involve.

In pairs look at Zacchaeus pictures (Resource 36) and discuss the following questions:

- What emotions/feelings is the person showing in each of the pictures?
- How could these emotions relate to reconciliation?

Pupils match the labels ‘Seeking Justice’, ‘Forgiveness’, ‘Repentance’ and ‘Telling the Truth’, to each picture following an explanation of what the labels mean by the teacher. They justify their decision to another pair and, using negotiation, decide which label should be given to each picture. As a class, pupils agree which label should be given to each picture. Discuss the order the experiences may come in on a journey of reconciliation.

### TEACHING ACTIVITY 2: THE STORY OF ZACCHAEUS

Give some background to the story of Zacchaeus, explaining why he would have been disliked by his fellow Jews. Talk about Zacchaeus and find out what pupils know about the story.

Read the story from Luke 19:1-10 this could be done in a number of ways (through story telling, audio or visual stimulus).

In pairs, pupils use the picture set (Resource 36) to tell each other the story of Zacchaeus and the emotions that he felt at different stages during the story. Each pupil cuts up the pictures and uses them to tell the story of Zacchaeus in their notebooks or journals.

**Hold a class discussion focusing on the following questions:**

- Is the story of Zacchaeus helpful in understanding the process of reconciliation?
- Who else apart from Jesus and Zacchaeus was in the process and how did they contribute to the process?
- Do we all need to be involved in the reconciliation process?

Review success criteria.
ZACCHAEUS
OUTLINE OF ACTIVITIES

TEACHING ACTIVITY 1: RECONCILIATION STORIES

Split the class into pairs. Give each pair one of the stories about reconciliation to read (Resources 37–39). Pupils could all be given the same story or different stories – there are three stories to choose from. Ask pupils to complete a Consequence Wheel (see Active Learning and Teaching Methods – page 17: http://www.nicurriculum.org.uk) thinking about the different actions that the main character could carry out and the possible consequences of those actions.

Pupils discuss their Consequence Wheel with another pair who have looked at the same story to compare ideas.

What is the most likely outcome of the story?

What is the main character most likely to do and why?

The pairs choose one action from their Consequence Wheel and write the ending of the story based on their work.
TEACHING ACTIVITY 2: DEALING WITH DIFFERENCE

Explain to pupils that people have different approaches to dealing with situations. Use some examples to get the pupils to explain what they would do and why. For example:

- a friend asks you if they can copy your homework;
- you see someone being bullied in the canteen; and/or
- a new pupil arrives in the class.

Explain to pupils that when people encounter someone or something different, they can react in a number of ways. Using Resource 40, discuss with pupils the different ways that people have reacted in the example. Ask pupils to think about other possible ways that people could react to the situation.

Choose another situation and ask pupils to complete the spider diagram on the different reactions that people may have. Use one of the following situations or another similar situation:

- asked to be involved in a cross-community project in school/youth club;
- asked to play football for a local cross-community team;
- friend is dating someone from a different community;

In pairs, pupils discuss the various actions they have used to complete their spider diagram. They discuss what way they think they would react in the situation and justify their actions to their partner. Pupils, join another pair and discuss the different actions that could be taken. They decide which approach will help most with the reconciliation process and explain why.

Review success criteria.
Johnny 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 as a ‘peer mediator’ which gave him a lot of responsibility helping his peers and some of the younger children at break and lunch time.

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 before the Twelfth of July. Johnny was on his way to the youth club and went over to chat to a group of his class mates standing near the bonfire. Three of them were in his class at school. Johnny didn’t know the fourth lad.

Alan started to shout at Johnny as he was walking over to them “Hi, Johnny. This here’s Sean and he’s a Fenian. We caught him snooping round our bonfire. Probably wants to wreck it. Do you want to help us teach him a lesson?”

Sean looked like he was quite scared. “I’m not a Fenian,” he shouted.

“You have a Fenian name and you go to an Integrated School so you’re as good as one” Alan replied. “He says he’s visiting his auntie - 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.”

The two other boys with Alan had wrestled Sean to the ground. He was being held down by the boys and looked very pale and scared.

Alan was shouting at Johnny saying, “Bring us the paint that is over there, Johnny. We got it for the pavements but I think we can put it to better use now. Come on quick or he’ll be away.”

**WHAT SHOULD JOHNNY DO?**

Complete a Consequence Wheel explaining the different options that Johnny has and the consequences his actions could have on himself and others.
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 as a ‘peer mediator’ which gave her a lot of responsibility helping her peers and some of the younger children at break and lunch time.

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.

Eoin started to shout at Claire as she came over, “Hi Claire - 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 teach him a lesson?

Billy looked quite scared. “I’m not a Prod,” he shouted.

“You have a Protestant name and you go to an Integrated School so you’re as good as one,” replied Eoin. “He says he’s visiting his auntie - 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.”

The two other boys with Eoin had wrestled Billy to the ground. Billy was trying to break free and he looked very scared.

Eoin was shouting at Claire, “Give us that face paint. Right you, we’re going to let your friends in that stupid school know what you are. C’mon Claire, he’s getting away.”

**WHAT SHOULD CLAIRE DO?**

*Complete a Consequence Wheel explaining the different options that Claire has and the consequences her actions could have on herself and others.*
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.

Robert, Tommy’s dad was a Protestant and they lived in a mixed middle-class area.

Neither Tommy 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 estate and some of the boys in his class had been making life difficult for Tommy, calling him names like ‘fenian-lover’.

Emma, a youth worker was coming to do some work as part of the Mutual Understanding programme, during their RE class. The games got everyone mixed up and Tommy liked that. Emma 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 Emma 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, he 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, one of the lads from the loyalist estate was just opposite Tommy on the floor and when he saw the Tricolour, he reached over and scribbled all over Tommy’s picture.

**WHAT SHOULD TOMMY DO?**

Complete a consequence wheel explaining the different options that Tommy has and the consequences his actions could have on himself and others.
This is an example which explains the different ways in which people can react to a situation.

**DEALING WITH DIFFERENCE**

**TOLERATE**
They are here now but I don’t think it’s right.

**REJECT**
I don’t agree with Islam. People should stay in their own countries.

**EMPATHISE**
It must be hard to start in a new school in a new country.

**FIND OUT MORE ABOUT**
It can’t be easy moving to a new country with a different way of life. I’ll learn more about Islam so I can help them deal with living in a new country.

**ACCEPT**
Isn’t it great to have people from different cultures in our class?
SUGGESTED LEARNING INTENTIONS
Pupils are learning:
• to assess the significance of prejudice, sectarianism and reconciliation within Northern Ireland;
• to express their views about prejudice, sectarianism and reconciliation;
• to evaluate their own and their peers’ work through self and peer-assessment.

OUTLINE OF ACTIVITIES

INDIVIDUAL WIKIPEDIA ENTRY

Wikipedia is an online encyclopaedia that people can edit. This activity is intended to bring together the learning from all sections of the unit. The activity can be given a certain amount of time (decided by you or through class negotiation).

Each pupil designs and creates a wikipedia entry (a wiki) on prejudice, sectarianism and reconciliation, along with their own personal views on what they have studied. This task can be completed interactively or as a paper-based activity. Pupils can use the resources that they have developed throughout the unit in their wikipedia entry (including images, photographs, statues, art and quotations). They should show their planning, their breakdown of the task and how they have conducted any research.

Key features of a wikipedia entry:
• definition of key words from resource – prejudice, sectarianism and reconciliation;
• background information about the issues studied;
• useful images that highlight what they have said in their article;
• what does it mean to them? – their own personal view;
• what does it mean to others? – looking at a local (or wider) initiative in reconciliation (if appropriate).

As an extension to this activity, pupils could create their own henna design for reconciliation.

Pupils assess their own and other’s work through self and peer-assessment.

Review success criteria.