



Belfast  
Interface  
Project

**Planning Good  
Relations Project**

**ACTIVITY PACK**



Northern Ireland  
Executive

Accepting and understanding 'The Other', Learning to embrace Diversity as the basis of a more Inclusive society.

**T:buc**  
Changing for the better, Together



**GOOD RELATIONS**



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# Introduction to Your Pack

Dear Resident,

This is the first time that Belfast Interface Project has produced such a pack. It forms part of the work of the Planning Good Relations project funded by The Executive Office that was set up for delivery in the Tullyally and Currynierin areas of Derry-Londonderry for the year 20-21.

In our work with Currynierin and Tullyally previously, we identified that one area of support that was missing, or rather a need that had been identified was that of working with families. It was recognised that those in the 0 – 11 age group had ‘lost out’ a little to the priority of providing services to young people in both areas. The Planning Good Relations Project was the result.

Unfortunately, this coincided with Covid and much of the activity that was planned we were unable to deliver due to many of the challenges that operating in a pandemic brings. These of course need no real introduction. The world changed forever in this 12-month period and much that we took for granted was no longer the same.

Trying to deliver Good Relations Activity whilst trying to navigate the availability of people and the use of buildings in a context where priorities shift entirely and where rules, restrictions and lockdowns become the norm is no mean feat. As a result, we have had to re-think how we do our work and we have

explored different options to try and still deliver to residents in those areas.

One way of trying to fulfil this commitment was to think beyond the project and what we could describe as the *legacy* element. Covid has denied us the opportunity to engage meaningfully with residents and their families and so we decided that we should try and leave a legacy of some kind in the form of an Activity Pack.

The idea for this came to us at Christmas 2020. We delivered packs to 40 families across both areas and in an attempt to keep the Good Relations theme alive, we put together a small activity booklet that would help ‘entertain’ both parents and kids whilst at the same time begin to explore Good Relations issues.

The booklet was of course a mixture of materials taken from a

variety of resources, many of them easily available on the internet and were designed to be a little bit of fun but also help families explore the broader issues of Good Relations, or at least begin to consider issues related to that wider subject.

We expected that in the New Year we would be able to get back to delivering activities in-person but that opportunity never came as more restrictions and ultimately, lockdown, became a fixture in our daily lives.

With this in mind we decided to do what we can and ‘professionalise’ the pack that we produced at Christmas and this would be our legacy to the project – a pack that would be reusable and can act as a resource filled with information, questions and activities, and can be used by families anywhere, not just Tullyally and Currynierin of course.

There are a number of key principles that apply to the work contained in the pack – acceptance and understanding of others, commitment to inclusion and an appreciation of diversity. I do hope that it proves a useful tool for you in your endeavours to promote Acceptance and Understanding of Others.

**Fergal Barr**

Family Support and Good Relations Officer, March 2021

**‘Education is a human activity barely profitable in the short-term but highly effective in the long term’.**

Sebastian S Fernandez,  
University of Granada,  
Spain.



# Quick Guide to Your Activity Pack

**Overview** – this section tries to offer some reassurance, explains the challenge that awaits, explores what Acceptance and Understanding is and looks at who are ‘The Others’.

**Navigating an ever-changing world** – here we explain a little about some of the changes we face outside our home (both globally and locally).

**Creating a culture of inclusion at home** – inclusion might seem like a bit of a ‘buzz word’ in today’s society but what does it mean in reality? Would a visitor feel welcome in your home? Here we explore it further and consider the benefits of an inclusive society.

**Some questions for you: your very own checklist** – we have created your very own checklist and pose questions for you to think about. We ask you to think about you and your approach, your home, how you do things and consider your learning before reflecting on what it means.

**Values** – What are the values you hold dear? Are you open to diversity? Let’s explore what values mean a bit further in a contested society.

**Declaration of Human Rights** - What do you think? Some important rights to consider. What is your opinion on these and why?

**The Convention on the Rights of the Child** - What do you think? More important rights to think about. What is your opinion on these and why?

**Preparation for talking with your children** – things to consider before you start your conversations.

**You the Educator** – you probably don’t normally think of yourself as an Educator but ultimately every parent is in some way. But do you ever sit down to consider that role you play, even if it isn’t intentional? Here we ask you to think about it - we have created a list of tips to consider.

**Working with individuals: things to think about** – there’s an old expression, i.e., ‘there’s nowt as rare as folk’ which is taken of course to mean that (as in the words of The Doors song) *People Are Strange*. Of course, this is not quite true the majority of time – normally people are fairly consistent, but people can surprise you with their behaviour and this in a given moment might appear strange to you. Again, we provide you with some tips that you might find useful when engaging with individuals.

**The Process of Learning** – some tips on maximising the best prospects for children to learn.

**Engaging your kids: A model of practice to work from** – to understand a little bit more about where someone might be in relation to ‘others’ we provide a

model, i.e., Milton J. Bennet’s Model of Intercultural Sensitivity. You will see from this model where you might sit on the scale. We also link this to activities in this pack so you can begin to address where your child(ren) are at in relation to that scale.

**Introduction to activities** – in this part we explain a little bit more about how the activities are structured, and the distinction between individual and group activities, as in their focus and how they are designed to engage the learner, i.e., your child(ren).

## Individual Activities

**Kindness Calendar** – based on the Kindness Calendar from [www.actionforhappiness.org](http://www.actionforhappiness.org) this calendar was produced for the month of December 2020 and it was done so with a view to encouraging individuals to be kind to one another. We suggest that you use this calendar every month to nurture compassion, care and empathy in your child(ren) so as to encourage others to do likewise in return.

**The Key Jar** – designed by Erin Waters and Momastery, this is for fun and you can complete it in your own time. Use it to start conversations around the kitchen table or in the living room. You will have to photocopy these and put them in a jar and each day you and your child(ren) can talk about them over dinner. This helps to encourage confidence in talking as well as honesty and openness, and of course just nice meaningful conversation.

**Personal Coat of Arms** – explore your identity together by completing family shields. Fill out the suggestions on the template or simply agree what six themes you should explore. Photocopy as many sheets as you need. Perhaps you can create your own family shield and explore what makes you proud, things you like, your favourite moments, etc. Up to you!

**‘You must be the change you want to see in the world’.**

Mahatma Ghandi.

**Never Have I Ever.....Human Bingo** – want to have a bit of fun and occupy your child(ren) for a while. Maybe they can take it into school with them, or they can ‘compete’ with their siblings or cousins with a prize for completion. Maybe they can do this with neighbours. The object is to have fun but to open them up to learning about others who have different experiences which aids discovery and helps them to appreciate and understand others in their household, family or community. It also opens up conversations and allows children to explore things or perhaps have conversations with people they wouldn’t normally have conversations with.

**Dingbats** – just for fun – we don’t provide the answers because we want you to discover these for yourself along with your child(ren).

Help each other out – what do they see? This helps you to stay curious, encourages you to think in different ways and promotes patience.

**Anniversary** – explore your imagination with this exercise. This is designed to encourage empathy. What might the old couple be saying to one another?

**Do You Think Poetry is complicated? Create a poem** – extend your imagination, think outside of the box, allow your thoughts to flow. Create a bit of fun by trying to maybe inject a little bit of humour into your story.

**Fantasy Trip** – where would you and your child(ren) like to go? Create a story about where you would go, what you do when you get there, what places would you like to visit? Create a second story as well – other places you might not be inclined to go that might frighten you a little. Think about how you might get around that fear. Do a little exploring of this place in your own time – use your phone to find out, your computer, the local library, etc.

**Write an Imaginary Letter** – write an imaginary letter to a friend, family member or someone in your class. Use your imagination and put a smile on their face and nurture curiosity in them as to why they have this letter. Rather than sending messages how many people these days receive a letter? Encourage that positive feeling that people get from receiving something a little different.

**How do I manage conflict?** This exercise is a little tricky for children. As the adult you should do it yourself first, so you know

what’s involved. It’s also probably more relevant for children of secondary school age. But you can of course try with children younger than this but you might need to explain some of the terminology.

In any case, by completing this task, you get to find out how you manage difference. You get to see if you compete, co-operate or avoid conflict. It’s designed to raise awareness and not to judge you, so don’t take it too seriously. It’s just an indication of your style so you can reflect upon what you learn from it.

**‘Find someone who.....’** Same purpose as Human Bingo.

**Human Scavenger Hunt** – again, it’s just like Human Bingo.

**What have I given / received today** – this helps children to think about what they give to someone? If they feel they have give anything to anyone then it’s important to encourage them to do so. Maybe set them a task to make a list of people they should give something to over a period of a week – it could be a compliment, a gesture, a bit of chocolate – keep it simple and check to see if anyone has given them back anything in return.

**That makes me so angry** – explore with your child(ren) why these kinds of things make them angry. Maybe you can copy these, cut them up put them in a hat and go around one by one and pick out a statement. One person picks out a statement and reads it out and if it’s not relevant then just pick another.



Any statement that is relevant or causes a reaction then explore it together and approach it with an open mind. Encourage everyone to talk openly and do not judge any of their comments – just allow them to speak freely unless of course they are by chance criticising someone else, that they are making their feelings personal about someone close by.

This helps to nurture an openness and allows everyone to feel ok about what makes them angry and also helps to offer an insight into how you can help minimise conflict with your children and between them, and they with their friends and so on.

**Questions, Questions, Questions** – like ‘The Key Jar,’ this is a game that everyone can play. Turn it into a family game and have some fun. Let it be another key that unlocks other conversations so you can get to know what people in your household think about things a little more.

## Group Activities

**Desert Survival Problem** – everyone should do it on their own then come together to agree on the final order they wish to prioritise items. The focus here is to reach a consensus and then reflect on how you did that.

**Human Rights Auction** – List in order of preference, individually first, and then agree in your groups. We have provided many rights for you to have a chat about. Just have a read through them, write down your own comments in the boxes provided and then discuss with your family members.

**With whom would you like to live with?** – who would you share a home with? Do you have preferences for whom you live or would live with? You might find out there are some people you have pre-conceived ideas about and that’s ok. It’s good to know about them and then consider why you might have them. We all have them and then it’s good if we understand why. Everybody has prejudice of some kind but once we discover this it’s then we can address it.

Complete this task on your own first, rank from 1 (most important) to 16 (least important) and then discuss with your family or friends why you put them in the order you did. And then agree a final order from 1 to 16.

**Stereotypes & prejudice** – Here we provide a little information on stereotypes and prejudices so you can understand better what they mean and where they come from.

**Living in a multi-cultural society** – some information for you regarding various cultures – do you ever discuss with your family the various cultures that live in our communities? Share the information and see if there are any surprises.

**Living in a multi-faith society** – some information for you regarding various faiths. How much do you know about other religions? Why not create a little quiz for other members of your family and ask them questions based on the information on your sheet.

**Zin Obelisk** – Now here’s a nice challenging task for you and the family. You must first of all, copy the sheets in this activity and cut out all the squares with text. You must shuffle them, put them on the table or floor in front of you (face down), and each person takes a card but doesn’t show the card to anyone else. You do this around your team, one by one, until all the cards are distributed.

You must then read out the cards one by one until all are read and your task is to determine on which day of the week the obelisk was completed and also fill the blanks with appropriate answers. Don’t google it, do it for fun! You should not put your cards down in front of you at any point. You are only allowed to read them out loud to one another.

This exercise is designed to help you listen better, concentrate more, work out what’s important information and what’s not, and ultimately to help you to work together to find the answer.

**Town Planning** – a fun exercise for all the family. Are you up for the challenge? After you have completed it, take time to find out how you worked together and if you met the challenge of spending your money, and in the time allotted and if you agreed on what you should spend it on.

**Full instructions for the rest of the exercises are contained within the activity descriptions. Below is just a short summary of each one.**

**Bringing the Bottle Home** – This is an exercise to build a group, to build confidence and to promote the ability to solve problems.

**Cultionary** – encourages us to work with and explore stereotypes and prejudices of other people.

**Consequences** - is an effective way of starting a debate and helps to provoke discussion.

**Euro-Rail ‘A la Carte’** - challenges your stereotypes and prejudice about other people and minorities, and about the images and associations the text raises.

**‘Handicap Race’** – helps people realise what it’s like to have certain limitations.

**Jigsaw of Human Rights** - acts as an energizer but its main role is to increase awareness of the scope and indivisibility of human rights.

**Guess who’s coming to dinner** – helps us analyse the messages we have received from our own family about people with a different cultural or social background.

**The Path to Development** – helps to highlight the imbalance in North-South relations is one of the factors which forces people to seek better living conditions in other countries.

**The Refugee** - To understand the reality faced by refugees and immigrants.

#### Additional Information for YOU

**DEVELOPMENTAL MODEL OF INTERCULTURAL SENSITIVITY:**  
Responses

**DEVELOPMENTAL MODEL OF INTERCULTURAL SENSITIVITY:**  
Characteristics and Behaviours

**PYRAMID OF HATE**

## Overview

### When You’re Unsure how to Respond

Imagine one of your children stump you with a challenging question or a broad generalising statement about, for example, ‘Polish Workers coming over here and taking all of our jobs.’

This of course is factually incorrect – on a purely rational and logical basis how could anyone know exactly how many Poles are in the country at any one time, how many jobs are available at a given moment, and exactly which jobs have been taken? This might seem obvious but to a young 15 year old male who has no contact with anyone from Poland and has been growing up in an area of high unemployment and sees a number of Polish people working in their area it might seem that this is indeed the case.

It is of course a statement not based in reality and is prejudicial in nature but what exactly is prejudice, how do we come to have prejudice and what can we do about it? We will examine this further but let’s consider for a moment why someone might make a broad generalisation like this:

***Prejudice is often compounded and activated by socio-economic differences between individuals, groups and communities, and all too often used in contemporary societies to justify individual and institutional actions and inaction.... This has led in many instances to charged political climates where social entitlement is increasingly linked to legitimacy of national belonging, as opposed to***

***citizenship or human rights provision.....’<sup>1</sup>***

### The Challenge to Adults

The challenge to adults, and in particular parents, is to create and facilitate processes whereby children and young people can learn by themselves, that they can uncover different realities and build up their understanding from those experiences. In order to support learning, it is necessary that adults are also ‘forearmed’ in terms of the knowledge, skills and attitude.

It’s essential that we are best placed to stimulate and encourage debate and discussion, challenge where appropriate, inform where necessary and support and reassure when required, and ultimately we, as ‘the adult in the room,’ feel confident, competent and comfortable about addressing terms such as prejudice.

To do so presents a number of questions – how do we equip ourselves? Where do we begin? What issues do we tackle first? How can we engage children and young people without appearing to be coercing?

We must be able to create space and (what can be described as) facilitate a process whereby children and young people can begin to think of ‘others’ in society that might be different to them and what it means to be different and how that impacts upon those individuals lives, and also, the lives of our children as well. So let’s begin that process by looking at a few terms and getting a handle on what they mean.

## Acceptance is....

Acceptance is more than just tolerance - understanding is more than just acceptance. For example we might accept that a young person behaves in a particular way but it doesn't necessarily mean we understand why they behave in this way.

Acceptance is the first step we must negotiate – accepting an act or behaviour does not necessarily mean we condone or agree with it, it does however offer us a starting point from which to begin to address it. So for example, if we see a woman walking through the centre of Belfast wearing a Burka (traditional Islamic dress used by Muslim women in public) we might find this strange or even threatening. However, if we have come to accept this then we might then strive to understand why someone wears such a garment.

Acceptance is defined by the Oxford English Dictionary as 'a willingness to receive... willingness to accept, approval, belief, willingness to tolerate.' The key word here is willingness – willingness is defined as 'ready to consent or undertake.' This implies that you are open to change, that you are prepared to undergo a change in your ideas or perception.

## Understanding is....

Understanding is defined by the Oxford English Dictionary as 'the ability to understand or think; power of apprehension; the power of abstract thought; an individuals' perception or judgement; harmony in opinion or feeling.' Key here is that an individual is able to

consider new information, make a decision and be comfortable with that new reality, particularly with regard to 'them' over there or the 'Others.'

What we really are saying is that we will consciously ready ourselves to receive new information about someone we do not know enough about but that we are willing to reconsider our beliefs and be prepared to change as a result.

Essentially we are asking children and young people to step out of their 'comfort zone', i.e., the realities they know and are comfortable with and enter a new reality which they might not yet be equipped to deal with. Equally, for us to help children and young people to do that we must be willing to open ourselves to new learning about 'them over there' and 'the others.' But who or what is the 'others?'

## The 'Others?'

The Oxford English Dictionary defines 'Others' as 'not the same as one or some already mentioned or implied; separate in identity or distinct in kind.' It also states 'otherness' as 'the state of being different; diversity.' Virtue's English Dictionary Encyclopaedic Edition defines 'Other' as 'not the same; different; second of two; additional' and goes on to state 'Otherness' as 'the state or quality of being other.'

Other is therefore characterised as having a separate identity; it is distinct or has a state or quality different to our own. At no point does it define 'Others' or

'Otherness' by nationality, politics, gender, sexuality, culture or any other label we have become accustomed to defining people by but that of course is how we often define others, or perhaps how we label them.

**'Intolerance is taught and can be untaught...'**

Kofi Anan, 27 Nov 2001, Inst for International Education meeting in New York.

It therefore implies other as being someone or something else that is different to ourselves, as distinct as the fingerprint. In Northern Ireland we have become accustomed to thinking of 'others' in terms which helps us make sense of the world around us but also because of the prejudice and bias we possess leaves us open to stereotyping, generalising and dehumanising others.

When we think of others we tend to define it by those who do not fall into the various groups we think or believe ourselves to be part of. 'Other' seems to be everything else we are not – as one Community Relations Practitioner once said, 'I'm not sure what I am, but I know what I'm not'.

## Who are Generally Viewed as 'Others?'

Not so long ago it was 'relatively easy' – generally speaking you were either Catholic / Nationalist / Republican or Protestant / Unionist / Loyalist. This of course is a

very simplistic view but such was the dominance of the two main cultures or traditions in Northern Ireland that you could be forgiven for thinking that almost no other culture existed. Of course, this is not true and many 'others' including members of the Chinese, Indian and Pakistani communities have lived in Northern Ireland for many generations.

Northern Ireland today faces a different reality to the one we once knew – there have been a number of significant events which have made Northern Ireland a more attractive place to live in – the ceasefires followed by the Good Friday Agreement and devolution but perhaps significantly in recent years, the expansion of the EU (European Union) led to an increase in individuals from overseas, Poland, Lithuania and Portugal among others, moving to Northern Ireland to live and work and/or set up home.

'Others' has not only been defined by the geographical shifts in Europe and the already existing ethnic communities within Northern Ireland but also by our move towards a more equitable society. Where once we thought only of 'others' as those not of the same religion or politic and more recently not of the same nationality, we have become more attuned to thinking about others across social, economic and gender boundaries as well. This is in part due to what's known as Section 75 legislation<sup>2</sup> which requires all

public bodies to have due regard to the need to promote equality of opportunity between people of:

**different religious belief**

**political opinion**

**racial group**

**age**

**marital status or sexual orientation**

**between men and women generally**

**between people with a disability and those without**

**between people with dependents and those without**

As you can see from the list above, the range of groups we must pay due regard to is quite broad and is more reflective of the diversity which is recognised as existing in our society today. There is growing evidence 'of both institutional and individual racism against young people from ethnic minorities in Northern Ireland'<sup>3</sup> whilst for example, 'young gay men are more likely to attempt suicide, than their straight counterparts. Insecurity, fear and feelings of isolation and helplessness are frequently linked to high levels of drug addiction and alcoholism, depression, homelessness, and an inability to complete various levels of education and training.'<sup>4</sup>

In contemplating our ability to accept and be willing to understand others we are faced with a wide variety of questions and challenges, but ultimately what we really mean is that *we will consciously ready ourselves to receive new information about someone we have yet to learn enough about but is accorded recognition and respect by virtue of their own unique, distinct and diverse identity.*

<sup>2</sup> Section 75 of the Northern Ireland Act aims to change the practices of government and public authorities so that equality of opportunity and good relations are central to policy making and service delivery.

<sup>3</sup> JEDI Audit, Community Relations and Education for Citizenship in the Youth Sector, (Nov 2001)

<sup>4</sup> Youth Policy Recommendations on Violence and Young People, Responses to everyday life in a democratic society, Integrated Project 2, Gavan Titley (2004)

# Navigating an Ever-changing World

## Changing External Context

The world is changing – rapidly, irretrievably. The changes we have witnessed in the latter years of the 20th Century and in the first two decades of the 21st Century present many challenges. And yes – Covid! What can we say? Where do we even begin? A conversation for another day.

In the last 40 years we have witnessed many changes - the collapse of the Soviet Union, the redrawing of borders, introduction of a single currency in Europe, expansion of the EU, financial crashes, the rise of populism, the growth in information technology, climate change and so on. But what of the future? Recent research predicts even more challenges lie ahead.<sup>5</sup>

**The economic gap within countries will widen significantly, poverty will increase**

**Information technologies will dramatically reduce the privacy of individuals**

**Inequalities between those who have access to information technologies and those who do not will increase dramatically**

**Conflict of interest between developed and developing countries will increase**

**The cost of obtaining adequate water will increase due to population growth, deforestation and environmental deterioration**

**Migration flows from poor to rich areas within and between countries will have an impact on security and social order**

**Increased use of genetic engineering will create more complex ethical questions**

**Economic growth will be fuelled by knowledge (ideas, innovations and inventions) more than natural resources**

**Increased regulation and control by governments**

**Decline in people's sense of community and social responsibility**

**Increased consumerism**

**Rise in drug-related crime**

Northern Ireland is not immune from those changes but what are the issues that affect us in relation to our history of division? Here is a list of issues that we still contend with on an on-going basis:

**BREXIT and (currently) the 'Irish Sea Border'**

**Alienation of minority communities**

**Behaviour of Councillors, MPs and MLAs in terms of delays, splits and divisions with regard to the response to Covid and how this is perceived by the public**

**Tensions over a 'border poll'**

**Commemoration & Decade of Anniversaries**

**Our Historical Narrative**

**Cross-Border Work**

**Homophobia/Racism/ Sectarianism**

**Ethnicity/Identity/Nationality**

**Refugees & Asylum Seekers**

**Flags/Emblems/Symbols, Bonfires and The Irish Language**

**Parades**

**Policing**

**Paramilitarism & The Dissident Threat**

**Public Discourse and issue of Language/Rhetoric**

**Segregation & Territorialism**

**Victims & Legacy Funding**

**Ex-combatants**

**East/West Divide**

**The Border**

**Segregated Education and disparity in educational attainment between young Protestant Males and their Catholic peers**

**Stormont (and sometimes the lack of it) and faith in our politicians**

**Legacy of impact of violence and health related issues**

**Equality and Human Rights Agenda**

<sup>5</sup>'Educating World Citizens: Toward Multinational Curriculum Development', Parker, W.C., Ninomiya, A. and Cogan, J. (1999)

And some of the changes we have witnessed at a social and economic level are as follows:

**Demographic Changes including population shifts**

**Changes in traditional gender roles**

**Gap in wealth has increased**

**Greater Mobility**

**More young people staying in education**

**Smaller families**

**Growth in IT, telecommunications and home entertainment industry**

**Deteriorating health among young people**

**Breakdown in traditional family structures**

**Demise of traditional industries**

**Growth of particular sub-groups: unskilled and less skilled young people**

**Reduction in European Funding**

**Change in Northern Ireland's 'Objective 1 Status'**

The signing of the Good Friday Agreement in 1998 outlined a vision of 'a peaceful, inclusive, prosperous, stable and fair society, firmly founded on the achievement

of reconciliation, tolerance and mutual trust and the protection and vindication of human rights for all... central to our vision for the future must be a focus on young people.'

Ofmdfm (Office of the first minister and deputy first minister) also proposed a vision of 'A Northern Ireland in which children and young people thrive and look forward with confidence to the future'<sup>6</sup>. Ofmdfm also identified a number of 'key issues' facing young people:

**intolerance and sectarianism/paramilitaries**

**conflict**

**bullying**

**promotion of rights/participation**

Whilst young people might have been central to the vision of both the Good Friday Agreement and Ofmdfm, the challenge to create a society whereby this aspiration can be fulfilled still remains. The challenge to emerge from a society divided along traditional lines still has to be overcome.

The obligations that we as individuals face in an effort to help foster a society whereby diversity is welcomed and embraced is challenging but in our role as parents where it is our duty to promote the acceptance and understanding of others and thus it is as vital as it is necessary to be equipped to do this.

You can do this with the support of local community workers in your area and also taking opportunities to attend training, events and courses where this is addressed but as parents we also have an ethical responsibility to take steps to equip ourselves to be able to promote Acceptance and Understanding of Others.

If you want the best for your child(ren) and want them to be well equipped for meeting the challenges of the future then the need to support them in having the skills, knowledge and attitude to do so begins with you. This is of course challenging but see it as an opportunity to learn together.

<sup>6</sup> 'Making IT r wrld 2', Ofmdfm, (2004)

## Creating a Culture of Inclusion at Home

Before we consider how you might create a culture of inclusion at home let's take a moment to consider the wider issue of inclusion.

The need to create a more inclusive society has never been more important. Issues of fairness, equity and social justice are perhaps more important and relevant now than at any time in the past.

Never mind that we might have many laws that protect people from discrimination our ability to act in a way to ensure a more inclusive society where people are not only treated equally but fairly is now more pressing than ever.

We all see a lot of injustice around us - we see people excluded from society, marginalised and isolated. A young person without access to a car and living in a rural area where public transport only runs a few times per day and stops in the early evening creates a sense

of isolation and without access to services or facilities can be excluded from participating fully in the life of their community.

Therefore, it is essential that we are pro-active in trying to create opportunities for children and young people to participate in society so that we can ensure inclusion.

So what exactly is a culture of inclusion? What do we know about it? What can we assume about it?

**It's a place which appreciates the diversities in it**

**It requires a commitment from everyone**

**It doesn't happen overnight, it takes time, energy and effort**

**It is about identifying and removing barriers, which prevents children and young people from participating in society - barriers may be physical, attitudinal or psychological**

**Inclusion involves re-thinking how we do things, changing the existing culture, re-writing policies and changing how we do things so we respond to the diversity of our society and the needs of people within our communities**

**We need to think of diversity as not a problem to deal with but rather a valuable resource that enriches our society**

**We need to recognise children and young people as individuals in their own right, as humans that are different and that they are not one homogenous group**

**It's a never ending process**

**The Benefits of Inclusion**

In order to convince children and young people to engage in work that promotes the acceptance and understanding of others we have got to 'sell' the concept of inclusion as underpinning that process, a process that welcomes everyone and openly embraces diversity, a process which encourages children and young people to engage with their wider community irrespective of their background and upbringing, a process that accepts them as equal partners in society. Essentially it's vitally important to illustrate the benefits that inclusion brings for everyone. Although not an exhaustive list here's just a flavour of some of the benefits.

**For Children**

- Their voices are heard by others
- They learn about themselves as well as others
- A life free from exclusion, loneliness and sadness
- A life free from, emotional and physical barriers
- Increased self-esteem and increased self-confidence
- Acceptance of themselves and increased self-worth

**Common Hurdles/Barriers to Inclusion**

- Physical barriers
- Limited or no access for those with disabilities
- Inaccessible Transport
- Inequitable allocation of physical resources

**For Community/Society**

- Involves and includes young people in their communities
- Allows socially excluded groups to have a voice
- Can help develop better local democracy and effective citizenship
- Helps different communities, age groups and cultures to respect and understand each others needs
- Community and society reaching its potential because everyone is playing a part and has a vested interest in it

**Emotional Barriers**

- Name calling
- Isolation/exclusion from activities by others
- Jokes, banter targeted at making people feel different
- Put downs

**So how do we create a more Inclusive Home?**

We cannot assume every parent or adult is a willing advocate of inclusion. Everyone has their own individual experiences, and their understanding of issues vary. Everyone's truth is their truth and it takes time to learn how to promote acceptance and understanding of others for a variety of reasons.

Everybody has different kinds of prejudice; everyone has various values and beliefs which determine their approach to others and therefore in an effort to help you consider your thoughts, your ideas and opinion we have put together a number of questions to help you think about how you perceive things and to explore your approach to issues of diversity and inclusion.

The questions are designed to help you reflect on your values for example. From asking you to think about the influences that underpin your values and beliefs through to how you reflect on the messages and lessons that your children get from what you say and do, we wish to help you understand better why you think and believe in the way do.

So please take time to go through the questions overleaf and write your answers in the comment boxes – you might be surprised by your responses.



# Some Questions for You: Your Very own Checklist

You	
Question	Your Response
What difference do you think you make in your children's lives and the lives of other children?	
What challenges and issues do you think children and young people face in the modern era?	
How do you prepare yourself to deal with the challenges that children and young people face when they 'act out?' What is your normal or usual response?	
How do your children relate to one another or to other children? Are they competitive or collaborative? And why are they that way?	
How will you facilitate a process whereby you challenge children and young people to engage in a process of looking at acceptance and understanding of others?	
What values will you introduce to help generate safe space and what is your rationale for the values you generate?	
How will you negotiate these values with your children?	

**You and Your Home**

**Question**

What kind of ethos governs your home? Is it welcoming? Is it one where people feel at ease if they visit?

If someone with a 'foreign accent' or had a different colour of skin arrived at your door how do you think you would react or how have you reacted in the past?

How have people been normally received when they visit? Do you make time for them? Have you got patience for them?

What difference do you think you can make in lives of people when they visit? Are you aware of any influence you might have on them?

Is there a competitive or co-operative or collaborative ethos in your home? Is this obvious or have you stopped to think about this before?

Is there a sense of 'fair play' or respect and/or dignity within your home?

What kind of diversity already exists within your home? Do you have symbols or images that tend to give the same message? What perception do you think a visitor would have of you from visiting your home?

**Your Response**

Question	Your Response
<p>Would a child or young person, from an ethnic background or a member of the gay community or a disabled young person be welcome to visit your home?</p>	
<p>Are there any things as you look around your home that might cause offence or make people feel uncomfortable?</p>	
<p>Are there any symbols and emblems that identify with a particular group, identity or tradition in society?</p>	
<p>Can you see any diversity of different identities, visible or otherwise in your home?</p>	
<p>Do you feel diversity is a good thing and can it add value to your home?</p>	
<p>Could several identities exist at the same time within your street and community?</p>	
<p>What do you think would be the things that might support this happening?</p>	
<p>What might prevent this from happening?</p>	
<p>When might/do you feel it become(s) negative and what do you do to respond to this?</p>	
<p>When you hear or see the word diversity, what is your reaction to it? Do you see it as a guiding principle or has it become a 'catch word'?</p>	

**How you do things**

**Question**

**Do you think you can make diversity a guiding principle in your life? Could you imagine that you would be open to meeting people from all sorts of backgrounds?**

**Let's imagine you could - how will you or how would you create a culture where difference is viewed in a positive way?**

**How would you help create safe spaces for people you know or perhaps don't know where they are free from threat or that there isn't a need to always compete?**

**What values might you introduce into your life to help generate safe spaces for people? What is your rationale for the values you choose? Why do you choose those that you have chosen?**

**How will you deal with challenging behaviour that happens around you and where words used and actions that happen leads people to feel isolated and excluded? Do any of those words or actions reinforce myths and stereotypes?**

**How do you deal with 'controversial' issues? Do you welcome open discussion? Do you choose not to address certain topics because they are too sensitive?**

**Your Response**

Question	Your Response
<p>How do you deal with criticism, cynicism and apathy? Do you find that you criticise too quickly? Are you cynical? Do you distrust people and their words and actions? Does apathy bother you or do you find that you are apathetic, as in you don't care so much?</p>	
<p>What kinds of skills or knowledge do you think you need to support diversity? Do you encourage others to see diversity as a positive thing or are you uncertain of your own approach?</p>	
<p>How do you think you can nurture or create in your approach an openness to diversity where difference is viewed in a positive way and that it is nothing to be afraid of?</p>	

**Now that you have answered the previous questions what you have learned from it?**

Question	Your Response
<p>What are the things you have identified or consider as requiring some attention or you'd like to work on, or think about changing even? Are there things you might do or approach differently?</p>	
<p>What are the common or key messages that keep coming through that you need to take on board? When you consider your beliefs and values are there any thoughts that come to mind that differ from positions you have?</p>	
<p>What must you do to ensure you are prepared to be able to better handle diversity and the acceptance of others in the future? What would make it easier to achieve this?</p>	
<p>What do you need to discuss with yourself, or your partner, or your children or your family and friends or all of them?</p>	
<p>What steps would you like to take to live things differently? What support might you need? Is there anyone you can talk to about this without fear of a reaction that might be supportive to hearing your thoughts, ideas and opinion on things?</p>	
<p>What small steps might you consider taking so that you can 'pave the way' for trying something different that allows you to move to some new thoughts that you have been reflecting upon as part of this exercise?</p>	
<p>What have you learned about yourself when completing this exercise?</p>	

## You and Reflection

### Question

How will you reflect upon the steps that you take? What measures will you choose to assess how well things have been working on any of the changes you have made?

How will you hold yourself accountable? What pointers or markers will you put in place to allow you to consider your progress?

How will you rationalise things in your own mind if things change and it's not so easy to do what you want to do or to be behave in the way you want to behave? How will you deal with this?

How will you ensure your learning is put into your everyday life and is not lost?

How will you reflect on your own behaviour Will you be honest about your own prejudice & bias? Will you ask or seek feedback from anyone?

### Your Response

## Values

### Context

Living and working in a contested society is challenging. We are often vexed by whether to raise issues in order to deal with them or just 'leave things as they are.' Often the question is posed, why stir up trouble, why address issues that aren't there, why 'open a can of worms?' The reality is this whether it is community relations, single identity or race relations work, children and young people are acutely aware of differences from a young age even if they don't mention it.

'Research shows that children develop the ability to categorise and attribute negative characteristics to races from about the age of two and a half.'<sup>9</sup>

When presented with this kind of evidence the argument for choosing not to address the issue of diversity appears quite weak. Therefore, rather than ignore, avoid or merely hope that issues go away or don't appear, as anything other than quiet dissent, the need to talk about diversity is greater now than ever.

However, a parent must be confident in their ability that what they are going to talk about that they can make a difference. They must believe in the work. 'Just' doesn't really cut it in the modern era when it comes to addressing questions of diversity.

'Children as young as three and four years have been found to identify with 'their own side' and by ten and eleven years old are expressing fear and antagonism of the 'other' side.'<sup>10</sup>

The ability to make articulate and make coherent arguments for accepting and understanding others is vital whether that be on a social, moral, ethical and political level. Even if we feel a little ill-equipped to deal with diversity in an ever-changing world we need to be conscious of our role with our children as we will leave them

without the skills, knowledge and attitude to deal with what comes behind us, and with some of the projected changes we referenced earlier, the least we can do is help equip our children to be able to face those challenges.

'Young people have a legal entitlement to expect that services provided for them, are in compliance with current legislation, to be accessible for all and not to discriminate on the basis of gender, sexuality, disability, religious and political beliefs or identity.'<sup>11</sup>

At the core of this argument there is a commitment to a rights-based approach. Let's consider for a second some of the rights we as humans believe we aspire to – the right to life, the right to a job, freedom of speech, and freedom of movement among others.

<sup>9</sup>Side by Side Young People in divided communities, a guide for donors and grant-makers, New Philanthropy Capital, Boyle D., and Sandford, S, (2004)

<sup>10</sup>Too Young to Notice? Connolly P, Smith A & Kelly B (June 2002)

<sup>11</sup>Children's Rights in Northern Ireland, Queens University Belfast (commissioned by NICCY), (2004)



If we are true to these rights and believe that they should underpin our approach to life, our community and broadly the society we exist in, then we face challenges on an on-going basis.

For example, if we support the right to life and thus believe that abortion is wrong, do we not face questions regarding existing life when we do not object to people being on 'death row' or a young child washing up on a beach after he and his parents tried to escape to Europe from war-torn Libya or Syria? These are the kinds of dilemmas and questions we are faced with and so it is important that we consider these as well as trying to ensure our children are equipped for the many challenges that they have to negotiate and navigate in later life.

In a diverse world we recognise you might have your own views and opinions on the rights selected but if we are to be true to principle of promoting Acceptance and Understanding of Others then we must embed these within our practice.

We think it's important to encourage discussion and even if only for your own benefit we have provided space in the template overleaf for you to make notes and perhaps raise your thoughts with family, friends, your peers and work colleagues even. Please read over the rights **we have chosen** and consider the following question: why are these rights important to the promotion of Acceptance and Understanding of Others?

You can find more info on these rights in the UN Declaration of Human Rights and the UN Convention of the Rights of the Child.

All children suffer in terms of the warping and restriction of their education and socialisation.

Marie Smyth,  
Cost of the Troubles Study

# Declaration of Human Rights, What do you think?

Rights	Comment
<p><b>Article 1 - Right to Equality</b> All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.</p>	
<p><b>Article 2 - Freedom from Discrimination</b> Everyone is entitled to all the rights and freedoms set forth in this declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitations of sovereignty.</p>	
<p><b>Article 3 - Right to Life, Liberty, Personal Security</b> Everyone has the right to life, liberty and security of person.</p>	
<p><b>Article 18 - Freedom of Belief and Religion</b> Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observations</p>	
<p><b>Article 19 - Freedom of Opinion and Information</b> Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers</p>	

# Declaration on the Rights of the Child, What do you think?

Rights	Comment
<b>Article 1</b> Definition of child as under 18	
<b>Article 2</b> The rights safeguarded in the convention shall be ensured without any discrimination of any kind	
<b>Article 3</b> In all actions concerning children the best interests of the child shall be of primary consideration	
<b>Article 6</b> Every child has the inherent right to life	
<b>Article 8</b> To respect the rights of the child to preserve his or her identity, including nationality	
<b>Article 12</b> The child has the right to express views on all matters affecting him/her and the child's views should be given due weight in accordance with the age and maturity of the child	
<b>Article 13</b> The child has the right to freedom of expression, including the right to seek, receive and impart information and ideas of all kind	

# Preparation for Talking With Your Children

## Preparation

Preparing yourself to talk with your children is probably not something you normally do when it comes to talking about an issue or where you have to address something with them. Normally as a parent you raise the issue and assume that in your role as a parent you are best qualified to deal with it.

Maybe you are but that doesn't mean we should assume so.

This of course depends on the issue being addressed as well. There are some issues which can be very sensitive and require delicate handling. However, it's always good to be prepared and here we have outlined some Actions that you can think about doing and the benefits that result.

Preparation starts well in advance – even if it isn't an obvious issue at a given moment, you can be preparing the way to talk about things that might come up in the future. It might be something weeks or months in advance but the most effective preparation begins in your mind and educating yourself about common issues, particularly where exploring diversity is concerned.

## Action

Engage in relevant training

Establish your level of knowledge on the subject

Develop an in-depth knowledge of the terms such as Diversity, Inclusion, Acceptance and Understanding

Be aware of differences in culture of groups living in society – do a little bit of homework on this

Copy the activities in this pack with your work colleagues or friends first

Discuss your activities with other parents – seek feedback

Ensure you have strategies with regard to your activities

## Benefit

This will help ground you in two ways (i) the skills required to address an issue and (ii) essential information to help inform your 'delivery'

This will help you identify gaps that you need to address.

This will help you respond to questions, challenges and issues that arise and will also help underpin your assertions, beliefs and arguments.

You will become more culturally sensitive and be able to dispel myths, stereotypes and misinformation about other groups in society.

Activities can be tested and you make changes to enhance impact and learning and adjust your approach.

'Second' and 'third' opinions can be of great help in identifying potential pitfalls and challenges.

A strategy allows you to see where activities fit in the 'bigger picture' and how they link together collectively. Strategies also allow you to alter and change activities and have alternatives ready and at hand in the event that you must change your approach

Action	Benefit
Do not adopt 'one size fits all' approach	By adopting this approach you will 'cut yourself some slack'. If it's not quite working, change it so that you don't become disappointed or self-critical. Appreciate the diversity of your children, how they learn and their response to you and your plan – this will enhance your ability to be flexible, adaptable and ability to deal with various reactions
Learn to appreciate individual circumstances – moods, perspective, backgrounds, age and stage of development of the group	Understanding the nuances and complexities of human nature will help you deal better with individuals. If you have an insight as to how, why and when individuals react in certain situations it means you can minimise disruption and anticipate potential for conflict and thus not be caught up in it.
Spend a little time thinking about how your child(ren) will respond. What is their knowledge on the subject already? What is there interests, motivations, values, beliefs that you know about already?	This will help you 'tailor' your activity to suit your group and will allow you to anticipate issues that might come up.
Aim that sessions should be 'short-burst' in nature, i.e., not prolonged or laboured	This will allow you to keep your session focused, keep your child(ren) motivated, maximise concentration and energy levels.
Make best use of resources you have – this pack, the books we have provided or any other materials you can find	This offers you the opportunity to vary activities and plan them according to the needs of your child(ren).
Any examples you can add?	What are the benefits?

## You the Educator

As much as anyone can prepare the best approach in the world, they have to remember they are in many ways the 'glue' that makes things stick. Essentially children are looking to you for inspiration, for truth, clarity and

reassurance, and therefore it's absolutely vital you are prepared, confident, believe in what you are saying, and can meet their expectations. Children of course are quick to pick up on and exploit any weaknesses, for example, if

you are unsure of what you are doing or doubt the effectiveness of what you are saying, children can sense that. So, in these moments, not only are you the parent but you are a role model, leader, and Educator.

Action	Benefit
Establish - with yourself - what your parameters are going to be in terms of what is acceptable and what is not acceptable.	This will give you clear ideas about how you will work with your child(ren) and help you to establish boundaries. It will show you to be firm and decisive but equally confident and 'in control' and will allow you to build up respect. You might have that already of course, but in your role as an Educator, children want to know that if they are investing in learning from you, that you are invested in it also.
Aim to be fair and objective	This will help you build a rapport with your child(ren) and will demonstrate your ability to be non-judgemental and considered in your approach.
Assumptions – don't make any	A fundamental error if ever there was one – no matter how much we try it's difficult not to make assumptions about even the smallest things. The question you should ask yourself when making a decision is, what am I assuming about the decision I have just made or the information I'm sharing? This will ensure you take nothing for granted and thus not liable to making errors or sharing or presenting the wrong information, or information in the wrong way.
Acknowledge sensitivities and limits of knowledge around issues	Your child(ren) will respect you more if you are honest in your assertions about how much you know or don't know as the case may be.
Start where they're at	Your child(ren) will really appreciate you're accepting them for who they are. You of course do that anyway, but be sure not to fall into the trap that you might normally do as a parent, i.e., making a comment on what your son(s) and/or daughter(s) say. You will be able to establish a positive and firm foundation from which to work from and be able to keep building.

Action	Benefit
Has to be fun	Kids love to have fun – if you bring fun to proceedings you'll be seen as 'hip', 'cool' and 'sound on,' not as parents are often viewed. Children remember better when an activity is fun and you will both have a more enjoyable and pleasant experience.
Keep it practical – minimise the use of paper	Young people spend a lot of time in school completing written exercises. Outside of this domain they prefer to find escape in activities where they can be more hands on and thus leave the exercise books behind. A practical approach makes it more enjoyable, motivates, encourages greater levels of participation and means you can concentrate more on your engagement with young people.
Ask open questions	Open questions offer open answers and thus you get more from it. Asking questions that only offer limited options, i.e., yes, no, don't know will not provide you with what you want to find out.
Accept individual positions	People adopt positions on certain things that might seem unusual to you but all positions are valid because that's what's true for the person at that time.
Encourage 'I' statements	By using I statements you are helping to create a culture where individuals begin to take responsibility for their opinions, ideas and aspirations.
Listen to what individuals are saying as well as what they are not saying	Young people feel they have been heard, that their opinions matter, that they have been recognised and so will feel appreciated.
Any examples you can add?	What are the benefits?

## Working With Individuals: Things to Think About

Action	Benefit
Promoting respect	Embedding a culture of respect is essential. By helping to achieve this, children engage constructively and commit to learning. Demonstrating things like opinion matters, that creating ideas is ultimately more important than getting the right idea, that everyone should be heard and so on nurtures and encourages a spirit of ownership and wanting to be involved.
Be wary of destructive influences	Being sensitive to the various roles that individuals can take on when conversing with them – are they sounding negative? Are they being disruptive? Are they criticising ideas or others? If you see it this will allow you to deal with anyone who might try to negatively influence things.
Be prepared to challenge	<p>If children are challenged with regard to their beliefs, views and opinions they can avail of the opportunity to consider and reflect upon how they reached those opinions and the underlying motivations informing them. Remember, you're challenging the idea or opinion and not the person – it's an important distinction.</p> <p>Don't challenge from the perspective that you are right and know better but rather in an effort to understand where the belief or opinion came from and how it was formed and in forming it, is it actually true, and does it stand up to scrutiny. Did they hear it from someone who is well informed or have they got it from a reliable source, and so on.</p>
Be honest	<p>Children and young people might not always appreciate your honesty but will grow to respect you for it or at least for your commitment to the process of learning and the integrity you have shown.</p> <p>Remember, honesty doesn't have to be 'brutal'.... you can be honest without feeling you have to assert yourself or to be aggressive. Think about how you phrase things, e.g., 'here's what I think and this is why I think it, and this is where I got my information from...'</p>



Action	Benefit
Know who is in control	Not in a kind of 'I'm the boss and what I say goes' kind of way, but rather 'I'm the adult in the room' kind of way. Children and young people are trying to navigate their way through life and understand things and this can be frustrating. If you react to something they say and you begin to lose control of a situation then you are no longer in control. It's up to the adult to maintain control and ensure that the learning process is enjoyable, fun, and is about individuals learning to learn.
Language – be wary of the messages you project through your words	Children often 'hang' on every word you say and therefore it's vital you choose your words carefully – be clear, focused and check they understand what you have said and that you appreciate what you say might inform their opinions and beliefs which can remain with them for the rest of their life.
Be aware of your own reactions and views and their impact on the person(s)	Your children will watch carefully to see how you react or deal with situations and to hear views you express. By remaining calm, composed and collected you send out a message of control and this begins to become the signature of your deliberations.
Defend human rights as fundamentally important and as the basis of interaction between individuals	The ability to defend human rights as fundamentally important is essential. You might of course have your own opinion on them but take time to reflect upon this in your own mind. They should be viewed in the context of how they can support, govern and protect how we live as a society and not as something that is right or wrong or that you agree or disagree with someone about, or that they are the preserve of one group over another, or that they belong to one ideology rather than another.
Demonstrate the importance of and commitment to finding alternative peaceful ways to conflict	Convincing children that there are alternatives to conflict will help shift their approach and in doing so learn new ways of managing difficult situations better. In doing so they learn to become more patient and to prioritise 'the important things' as opposed to always looking to win.
Ability to conceive of problems in global as well as local terms	Showing your children the connection between issues of a global nature and its relevance to local issues is vital to convincing them to begin to consider their actions and how it impacts upon others. So for example, when you buy that top from a large store, how much does it cost, and does it make sense it costs so little? Perhaps there are children in other countries working for very little to ensure you get that top at a good price.

Action	Benefit
Capacity to think in a critical and systematic way	Helping your child(ren) to think through the process of how they reach the conclusions they do, the opinions they have and the beliefs they possess will enable them to become more confident, considerate, thoughtful and creative.
Be flexible – make changes if necessary	You demonstrate your ability to move with and consider the needs of individuals if you can exercise flexibility. Maybe you need to take a break and come back to an exercise or you need to try it in a different way.
Be prepared to review your own position	Be open to the thoughts and opinions of those you're working with and challenge yourself by reflecting on the things you have heard from your group.
Value the importance of your own personal experience and the contribution this can make.	Your ability to relate your own experiences offers a perspective your children might not have heard before and helps build rapport. It helps to create a connection between you and your child(ren) and the relevant issue and is often worth much, much more than handouts, presentations and leaflets. Explain things and how you reached that opinion but also reflect upon it before you do – was it true, was it fair, was it as you fully understood it at the time, do you feel differently about it now?
Be humble	Never be too proud to say sorry – your child will admire you for it, it shows that you are 'human,' it sets a good example and you have ownership of your new view of whatever it is you have seen fit to apologise for.
Any examples you can add?	What are the benefits?

# The Process of Learning

## The Process

To aid the process of learning adults need to understand how children and young people learn. Learning takes place on

three different levels – cognitive, emotional and behavioural.

- Cognitive is the acquirement of knowledge

- Emotional learning is about the feelings attached to learning

- Behavioural learning is the learning that is visible, e.g., drawing, writing, eating with a knife and fork, etc

## Action

Children have to be open to the topic – voluntary commitment

## Benefit

There's nothing as bad as working with a child or children who are doing something that feels forced or they have to do it for another reason. Reassure your child(ren) that they have the option of not taking part and you're more likely to induce their commitment. Make the tasks fun and help them to understand that it is something they can gain from.

Start at where the individual is at

If you 'parachute' in with a plan your child(ren) is more likely to reject it – begin by finding out where your child(ren) is at with the subject matter. Have they ever been asked their opinion about these subjects before? Are they ok to talk about them? What would make it worthwhile for them to explore the issues? Build from that place so that they feel they have a stake in the learning process.

Aim to achieve a good level of trust and spend time building it

It might be stating the obvious, but no-one can really function effectively without trust. It underpins any process. Spend time building this by making time, enjoying the process, being open and honest and not trying to hide away from your own ideas. Of course, what you share should be appropriate and relevant especially with regard to the age of your child(ren).

Allow space for children to challenge each other

Allowing space to challenge one another helps the children to define limits and boundaries and helps them to define and articulate arguments. It's important that challenge doesn't become a critique of someone where it focuses on the person and should not be allowed to become aggressive – any challenge should be managed but allowed to flow also. This way children learn how to challenge but in a constructive and productive manner.

Action	Benefit
Creating safe space for everyone	By setting clear ground rules and respecting them, children will take ownership of the 'learning space' and ensure it is cared for. Rules might be – one person speaks at a time, no-one raises their voice, no-one is allowed to talk over one-another, etc.
Content – make sure there is a beginning, middle and end	This helps give structure to your activity and will keep it focused and children will also know when it starts and when it ends. So you might start with a little bit of fun – an energiser – and then explain the plan, complete the tasks and then reflect upon how your 'session' went.
Contextualise your approach	By linking your activities to relevant situations that child(ren) can identify with then it becomes more real for them and thus they get much more from it. So if you are offering an example, it might refer to something that has happened when you were at school, or an event in your community or a situation involving a relative.
Nurture an environment of Inclusion	If each child feels they are included he or she will be happy to contribute. Help to create this feeling but ensuring you are even-handed in your approach, i.e., you're are viewed as being fair, you listen to each person, you maintain the same rules for everyone, etc.
Timing is essential	You may have planned something but only have a short period of time to deliver. Don't begin something you can't finish – this will take away from the quality as it then becomes rushed and often it is hard to pick up on where you left off.
The message of acceptance and understanding of others needs to be tailored	Think about the message you want to deliver and how you need to tailor it for your 'audience.' By responding to identified needs and issues raised your child(ren) will be more responsive to you.
'Quick Turnover' of topics	As with anything you only have a limited period of time to explore a subject so it's important not to 'labour' any subject too much unless it's clear your child(ren) declare they really want to explore an issue in detail or you can see they are getting a lot from the conversation. Children and Young people will appreciate your efforts to keep the topic short and to the point, that there is a variety and diversity of topic and that it connects with the overall aim of your session. Always have a clear plan in your mind and be ready to move to the next topic.

Action	Benefit
Be prepared to have to deal with challenge	If you can anticipate some of the challenges you might have to make, then consider how you might react and thus plan accordingly. This means you can deal with a potentially difficult situation and build trust with those you are working with.
Take children and young people a little out of their comfort zone	Often we underestimate how resilient children and young people are. Some of these discussions will challenge them but that's ok, this is how they grow, this is how they will become more confident. A particular subject might lead them to feeling a little uncomfortable and if so it's ok to explore that with them. It will enhance their capacity to deal with difficult situations.
Think about what comes after each time you do an activity	Don't leave children and young people you are working with 'high and dry' at the end of each activity. Ask them to start thinking about the next session and what their needs might be next time, are there issues or themes they'd like to explore or talk about?
Any examples you can add?	What are the benefits?

## Engaging Your Kids: A Model of Practice to Work From

In order to make your efforts both worthwhile and effective it's important to put yourself in the shoes of a child or young person and consider for a moment how they see the world, a world full of others, a world made up of difference.

It's also important for adults to have some sort of framework in which to relate so that you understand the different points at which a child or young person young people is at with regard to diversity and the process they must go through in order to begin to accept and understand others and help create a more inclusive environment and setting.

One of the very unique selling points of working with children and young people is its inherent ability to come up with new ways of working – not necessarily in a wholesale re-defining or re-imagining way but more so the promotion of creative and

innovative ways of engaging with children and young people.

If you are feeling the need to explore this further, have a conversation with any youth worker you might know. The Youth Service, or those involved in delivery services to young people, be that locally, nationally or internationally is littered with models of good practice, i.e., models that are both responsive and pro-active, models which take account of changing dynamic and need and models which can push agendas and nurture and mould change.

Creation and Innovation, risk-taking and endeavour are watch-words in developing models and in the promotion of acceptance and understanding of others. Models do not have to be complicated, they can be simplistic but essentially they have to be effective.

In an effort to frame the thinking behind this activity pack and the approach we have chosen, we have considered a number of models that outline the 'journey' we feel that is necessary to 'travel' in order to accept and understand others better and create a greater sense of inclusion and ultimately to accept diversity.

The model we have focused on is one we believe more effectively than any other underpins the 'journey' that young people must travel in order to Accept and Understand others. The model we have chosen to help support learning is **Milton J. Bennet's Model of Intercultural Sensitivity**. We have summarised it overleaf. The Developmental Model of Intercultural Sensitivity is made up of 6 different stages in which individuals must 'travel' in order to accept, and understand and to integrate successfully with others.

**More information on this model is available at the end of this pack.**

Denial	Defence	Minimisation	Acceptance	Adaptation	Integration
The inability to construe cultural difference. Indicated by benign stereotyping (well-meant but ignorant or naive observations) and superficial statements of tolerance.	Recognition of cultural difference coupled with negative evaluation of most variations from native culture—the greater the difference, the more negative the evaluation. Characterized by dualistic us/ them thinking and frequently accompanied by overt negative stereotyping.	Recognition and acceptance of superficial cultural differences such as eating customs, etc., while holding that all human beings are essentially the same. Emphasis on the similarity of people and commonality of basic values.	Recognition and appreciation of cultural differences in behaviour and values. Acceptance of cultural differences as viable alternative solutions to the organisation of human existence.	The development of communication skills that enable intercultural communication. Effective use of empathy, or frame of reference shifting, to understand and be understood across cultural boundaries.	The internalisation of bi-cultural or multicultural frames of reference. Maintaining a definition of identity that is “marginal” to any particular culture. Seeing one’s self as “in process.”

Overleaf, information listed under the headings of **Focus on Support** and **Focus on Challenge** provides a framework for appropriate activities to support what might be called practice. Don't focus too heavily on this framework. It's designed more to give you an overview, i.e., information that helps to clarify questions that you might have when reading the above.

The most important column is **Focus on Challenge**. This explains in more detail some of the ways that you can expect your child(ren) to react and what the challenge for you can be and how you might need to react.

Under the heading of **Group Activity** we have listed activities contained in this pack which we

believe that you can use to support your efforts.

Of course, not all activities 'fit perfectly' but we have tried to find connections between the aim of each activity and the focus on support or challenge listed overleaf. This of course is not prescriptive, and you might find after using one of the activities that it sits better elsewhere.

## GOOD RELATIONS • Activity Pack

Area	Focus on Support	Focus on Challenge	Group Activity
Denial	<p>Embed differences in non-threatening contexts</p> <p>Promote an inclusive, non-blaming climate</p> <p>Address learner anxieties in existing categories</p> <p>Build on what they already know</p>	<p>Facilitate structured contact with other cultures through films, slides, panel presentations, etc.</p>	<p>Consequences</p> <p>Desert Survival</p>
Defence	<p>Expand curiosity about their own culture to other cultures</p>	<p>Identify existing/transferrable skills at dealing with difference</p> <p>Promote cooperative activities</p>	<p>Zin Obelisk</p> <p>Bringing the Bottle Home</p>
Minimisation	<p>Prepare learners for cultural frame-of-reference shift</p>	<p>Structure opportunities for difference-seeking</p> <p>Focus primarily on cultural self-awareness</p>	<p>Cultionary</p> <p>With whom would you like to live with?</p>
		<p>Use selected and trained ethno-relative* resource persons</p>	<p><b>Activities are not relevant for this part of the framework</b></p>
		<p>Build on positive affect to motivate further exploration</p>	<p>Euro-Rail A la Carte</p> <p>Jigsaw of Human Rights</p>
Acceptance	<p>Elaboration of categories for cultural contrast and comparison</p> <p>Relationship between cognitive and communication styles</p>	<p>Provide guided experiential learning opportunities such as home-stays, drop-offs, simulations and role plays requiring intercultural interaction</p>	<p>Handicap Race</p> <p>Guess who's coming to dinner</p> <p>The Refugee</p>
Adaptation	<p>Use trained ethno-relative* cultural informants in less structured activities (small groups, case studies, etc.)</p> <p>Prepare learners to learn autonomously (use of cultural informants, research strategies, etc.)</p>	<p>Address deeper anxiety issues (e.g., "internal culture shock," identity conflicts, etc.)</p>	<p>Human Rights Auction</p> <p>Town Planning</p>
Integration	<p>Provide options for marginals to serve as resource persons</p> <p>Model constructive marginality</p>	<p>Encourage commitments and boundary setting</p>	<p>The Path to Development</p>
		<p>Discuss strategies for cultural identity construction</p>	<p><b>Activities are not relevant for this part of the framework</b></p>

\*Someone with an ethnic background.



In summary, we have followed a simple process – first of all we consider what is meant by acceptance, understanding, diversity and inclusion. Secondly, we consider the various environments and factors which might influence your efforts.

We then ask you pertinent questions in order for you to think about your views, thoughts, ideas and opinion which will inform how you approach Good Relations.

We also ask you to consider this from a rights-based approach before offering you a range of pointers before you start to engage with your child(ren).

We offer a model of practice which we believe provides a firm foundation from which to address this kind of work from and link activities contained in this pack to that model.

We then provide exercises and activities for you and your child(ren) to complete and back this up with essential information and resources that will support your work.

Good luck with your endeavours!

**Acceptance and Understanding of Others**  
- consciously readying ourselves to receive new information about someone we have yet to learn enough about but is accorded recognition and respect by virtue of their own unique, distinct and diverse identity.

## Introduction to Activities

This section of the pack is split into two parts: (i) individual activities and (ii) group activities.

**Individual Activities** are fairly self-explanatory. They are designed to be fun, interactive, nurture curiosity and open your child(ren) to learning. It should help pave the way to trying other activities which go a bit further in exploring themes of acceptance, understanding, inclusion and diversity.

**Group Activities** are a little more complex but still reasonably straight-forward. They have been carefully selected for a number of reasons – ease of use, can work with small groups, e.g., you have more than two children, or you want to involve their friends in the activity, or relatives can call over and take part, and so on.

Activities also require minimal resources and materials (in most cases) and ultimately are designed to increase participants learning. Activities have been split into four categories, level 1-4 which indicates the level of complexity. Each level indicates an additional layer of complexity but again, nothing too complicated.

**Level 1** Introduces children to a number of relevant issues including exclusion and uses a number of small short activities to increase an individuals empathy and understanding of the difficulties, barriers, obstacles and challenges others face.

**Level 2** moves beyond merely looking at some of the difficulties others may face and challenges participants to consider key issues such as discrimination, equality, prejudice and stereotypes.

**Level 3** goes more in-depth by helping individuals to address their own prejudice and in doing so begin to acknowledge and accept it.

**Level 4** builds on the previous sections by continuing to address prejudice of individuals but whilst providing a foundation to move on and learn from it and in doing so begin to alter and change their attitude, values and beliefs.

We have also outlined some of the activities using the template overleaf which should make undertaking the activities relatively easy. Not every activity needs the template overleaf as some are straightforward and can be referred back to in the 'Quick Guide' on page 9.

Title	Name of Activity
Size of group	Recommended numbers for the activity
Level	Level of complexity, difficulty or challenge
Issues addressed	Key themes addressed by the activity
Aim(s)/learning outcome(s)	What the activity sets out to do and the desired impact upon participants
Duration	Length of time required
Materials/Resources needed	What you will need to complete the activity
Instructions	How to go about completing the activity
Handouts	Papers that you might require to give participants at the end of activity, e.g., copy of input, power-point presentation
Suggestions for the debriefing, closure	Questions that will allow you reflect upon the activity with your group and evaluate
Tips for the facilitator	In this case, you are 'The Facilitator.' Special pointers for the facilitator to help them complete the session successfully, e.g., things to be aware of, behaviour to expect, etc.
Variations	Ideas on how to adapt the activity for different situations
Suggestions for follow-up	Suggestions for 'next steps' or actions that will cement learning and/or further enhance participants understanding of the subject matter
Further Info	Any other essential information you might need to support the activity
Other Comments	Other comments that might support the process.

We took the view that rather than reinvent the wheel many activities already exist which will help you to promote the acceptance and understanding of others among your children. We have drawn activities from a number of sources but in the main four key sources. They are as follows:

**All Different All Equal Human Rights Education Pack**

**SALTO Travelling Cultural Diversity Pack**

**SALTO Social Inclusion T-Kit**

**COMPASS: A Manual on Human Rights Education with Young People**

These resource packs are vast and invaluable and are normally used by the likes of Youth Workers, Teachers, etc but provide a vast array of information and activities and should ideally be in every practitioner's possession. Don't worry about living up to the 'tag' of practitioner. We use this to give a sense of where they might normally be located, e.g., youth club, classroom, etc.

In almost all of the activities we have provided a web-link where you can access the resource packs.

It should also be noted that as the activities are drawn from different sources the information provided varies from pack to pack. So for example, under some of the headings including 'Suggestions for the debriefing', 'Tips for the facilitator', and 'Suggestions for follow-up', activities taken from 'All Different All Equal' and 'COMPASS' contain more information than the SALTO packs.

This is not a criticism but merely to point why there sometimes is a difference between the amounts of information contained for each activity. Where there is gaps, we have tried to 'fill in' providing useful hints and tips.

Readers should also note that under the heading 'Suggestions for follow-up' some activities referred to might only be contained within 'All Different All Equal' or 'COMPASS' resource packs.

In reproducing activities from these packs we have complied

with the directive from Council of Europe with regard to reproducing activities from both 'All Different All Equal' and 'COMPASS' that **'Reproduction of material from this publication is authorised for non-commercial purposes only and on condition that the source is properly quoted.'**

Likewise with SALTO we have complied with their directive that **'Reproduction of material from this publication is authorised for non-commercial purposes only, provided the source is quoted.'**





Belfast  
Interface  
Project

# INDIVIDUAL ACTIVITIES



Accepting and understanding 'The Other', Learning to embrace Diversity as the basis of a more Inclusive society.





# KINDNESS CALENDAR: DECEMBER 2020



MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY
 7 Leave a positive message for someone else to find	1 Share the Kindness Calendar with others and spread kindness	2 Contact someone you can't be with to see how they are	3 Offer to help someone who is facing difficulties at the moment	4 Give kind comments to as many people as possible today	5 Make a gift for someone who is homeless or feeling lonely	6 Support a charity, cause or campaign you really care about
8 Do something helpful for a friend or family member	9 Notice when you're hard on yourself or others and be kind instead	10 Listen wholeheartedly to others without judging them	11 Be generous. Feed someone with food, love or kindness today	12 Buy an extra item and donate it to a local food bank	13 See how many different people you can smile at today	20 Contact someone who may be alone or feeling isolated
14 Share a happy memory or inspiring thought with a loved one	15 Contact an elderly neighbour and brighten up their day	16 Look for something positive to say to everyone you speak to	17 Practice gratitude. List the kind things others have done for you	18 Give away something that you have been holding on to	19 Buy locally and support independent shops near you	27 Call a relative who is far away to say hello and have a chat
21 Appreciate kindness and thank people who do things for you	22 Congratulate someone for an achievement that may go unnoticed	23 Choose to give or receive the gift of forgiveness	24 Bring joy to others. Share something which made you laugh	25 Treat everyone with kindness today, including yourself!	26 Get outside. Pick up litter or do something kind for nature	Let's look beyond our differences and help each other. Every act of kindness matters
28 Be kind to the planet. Eat less meat and use less energy	29 Turn off digital devices and really listen to people	30 Let someone know how much you appreciate them and why	31 Plan some new acts of kindness to do in 2021	www.actionforhappiness.org	Keep Calm · Stay Wise · Be Kind	#DoGoodDecember

**ACTION FOR HAPPINESS**

#DoGoodDecember



Learn more about this month's theme at [www.actionforhappiness.org/do-good-december](http://www.actionforhappiness.org/do-good-december)

# The Key Jar

*"We are explorers of ourselves and the people we love. Love is the ongoing process of unlocking each other, and thoughtful questions are the keys we use to do the unlocking."*

♥ Glennon Doyle Melton, *Momastery*

Unlock the hearts of your little ones using these keys to a great family conversation.

Cut out the label below, affix it to a jar, and fill the jar with the question strips on pages 3-5.

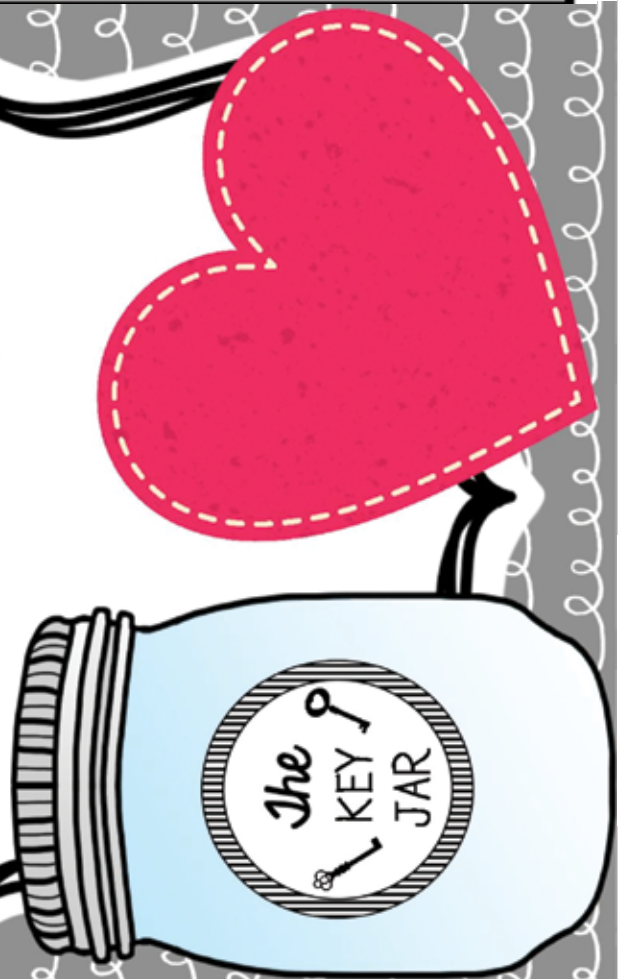
Simply pull a question from the jar during a family meal and listen to the magic unfold!



## THE KEY JAR

48 Questions to  
Ask Your Kids

*By Erin Waters  
& Momastery*





What was your first thought when you woke up today?



What are you most afraid of?



What do you want to accomplish by your next birthday?



If you could be famous for one thing, what would it be?



What's your favourite word right now? Why?



What do you love about yourself?



What's something that is hard for you?



Describe your perfect day







Who in your class is lonely?



Who in your class is a leader?



When is it hard being  
a friend?



Who is somebody you'd like  
to be friends with who isn't  
yet your friend?



If you could switch places  
with one friend for a day,  
who would it be?



How were you a  
helper today?



What's the smartest thing  
you heard someone  
say today?



Who in your class makes  
you smile?





What's the best thing about living here?



How can you change the world?



What's the biggest challenge facing our world today?



If somebody from another planet came to Earth, what would he or she think of our world?



What is something you use every day that you don't need?



What would be the hardest thing about being blind?



If you could give everybody in the world one piece of advice, what would you say?



If you could time travel, where would you go, What would you change?



# Keys On-the-Go

Create a conversation piece that you can take anywhere! Cut out the label below, affix it to a plastic zip bag, and fill the bag with the question strips on pages 7-9.

Great for unlocking your little peoples' minds in the car, at soccer practice, or out to dinner!





What is something you know how to do that you can teach others?



What will you be doing in 10 years?



What is the most important choice you will have to make in your life?



If you could only eat one food for an entire year, what would you choose?



If you had one super power, what would it be?



What is the best thing that ever happened to you?  
What is the worst thing?



If you had three wishes, what would they be?



What are you most proud of?





Who in your class seems sad?



Who do you admire? Why?



What is something you've always wanted to ask me?



If you could switch places with one family member for a day, who would it be?



What are the 3 most important qualities in a friend?



What's the funniest thing somebody did or said today?



Besides your teacher, who is somebody in your class you could learn from?



Who in your class is special? Why?





What is the most important job in the world?



If you could create one law that everybody on earth had to follow, what would it be?



If you could go anywhere in the world to complete a good deed, where would you go and what would you do?



What will the world be like in 10 years? What will be the same? What will be different?



Is it possible to help someone you've never met?



If you could live in one country for 1 year, where would you live?



Is it better to have too much of something or not enough of something?



Who is the most important person in the world?

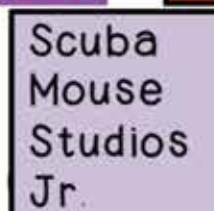
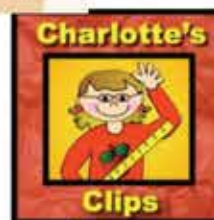


# Thank You!

Thank you for downloading The Key Jar! A special thanks to Mrs. Bligh for the inspiration. Please visit [www.momastery.com](http://www.momastery.com) for more information about this project!

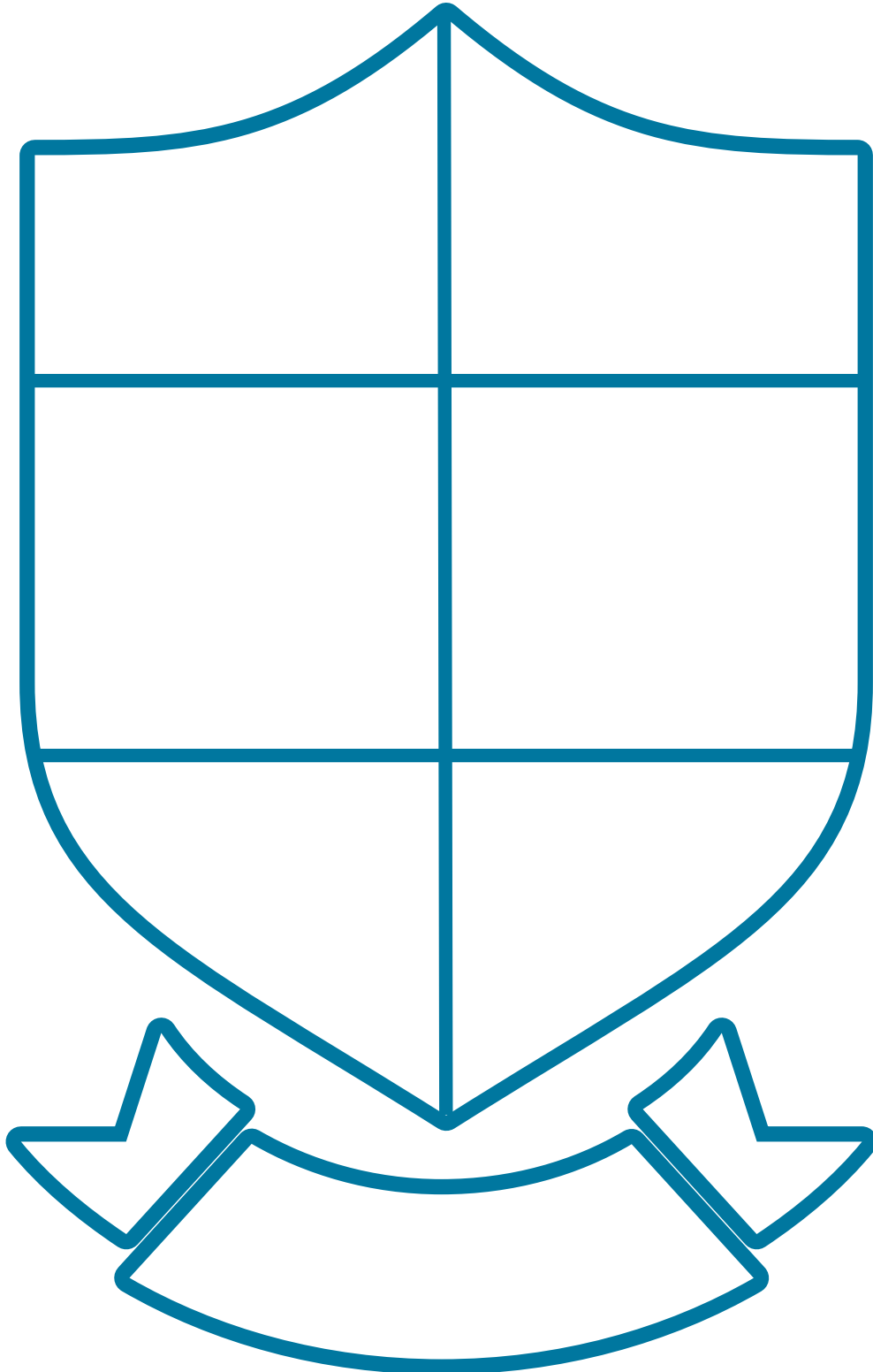


*Thank you to the following beautifully talented clip artists for the images and fonts featured in this product:*



## Personal Coat of Arms Template

On this worksheet, you must fill in your coat of arms with six things that describe who you are and what you represent. It can be personal interests, sports, achievements, family background, goals, significant people, etc. At the bottom of each box, explain what it symbolises.

















## Never Have I Ever...

Made a Prank Call	Been Skydiving	Had a pet Fish	Broken a Bone	Laughed so Hard I Cried
Gotten Seasick	Lied About my age	Played Scrabble	Had Chickenpox	Been to Europe
Plucked my Eyebrows	Built a Fire	Ridden a Motorcycle	Been Ice Skating	Ridden in a Limo
Fired a Gun	Baked a Cake	Had a Massage	Spent the Night on a Beach	Gotten a Tattoo
Dyed my Hair	Been to Disney World	Locked my Keys in the car	Had Braces	Ridden a Horse

# Dingbats

CCCCCCC	LE VEL	GIVE GET GIVE GET GIVE GET GIVE GET	ABCDEFGHIJKLMN <strong>O</strong> PQRSTUVWXYZ	T O W N
LU CKY	HE'S/HIMSELF	BL  USE	AID ← AID AID	    T
GROUND FEET FEET FEET FEET FEET FEET	ECNALG	CYCLE CYCLE CYCLE	R E A D I N G	R O ROADS D S
0 — M.D. Ph.D. B.Sc.	KNEE LIGHTS	YOU  ME	MILONELION	PRO / MISE
TO CH U	1,2,3,... 38 39,40 LIFE		economy	 
		G N LOST I LOST K LOST A LOST M 	OVATION	STAND MINE TAKING TAKE I 2 MY U

# ANNIVERSARY

THIS OLD COUPLE IS HAVING  
A DINNER IN THE RESTAURANT  
TO CELEBRATE THEIR 50 YEARS  
TOGETHER

Four empty blue-outlined rounded rectangular boxes for writing, arranged vertically.

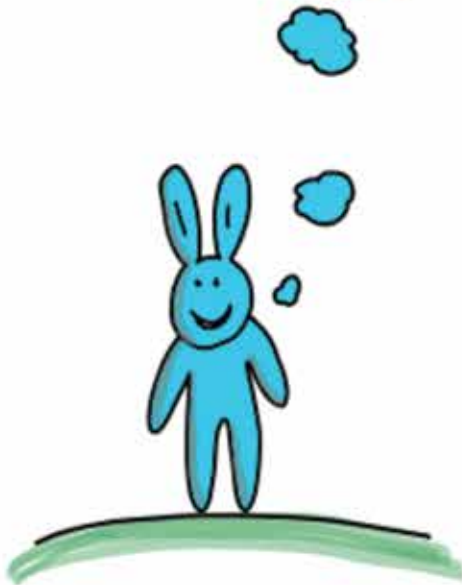
Four empty green-outlined rounded rectangular boxes for writing, arranged vertically. The bottom-most box contains the text:

I WAS WONDERING ...

WHAT ARE  
THEY  
TALKING  
ABOUT?



DO YOU THINK POETRY IS COMPLICATED?  
WE GOOGLED SOME WORDS, THAT RHYME TO MAKE IT EASIER  
WRITE A POEM IN THIS TEMPLATE USING ALL THE WORDS!



..... HEART

..... ART

..... SMART

..... PART

..... START

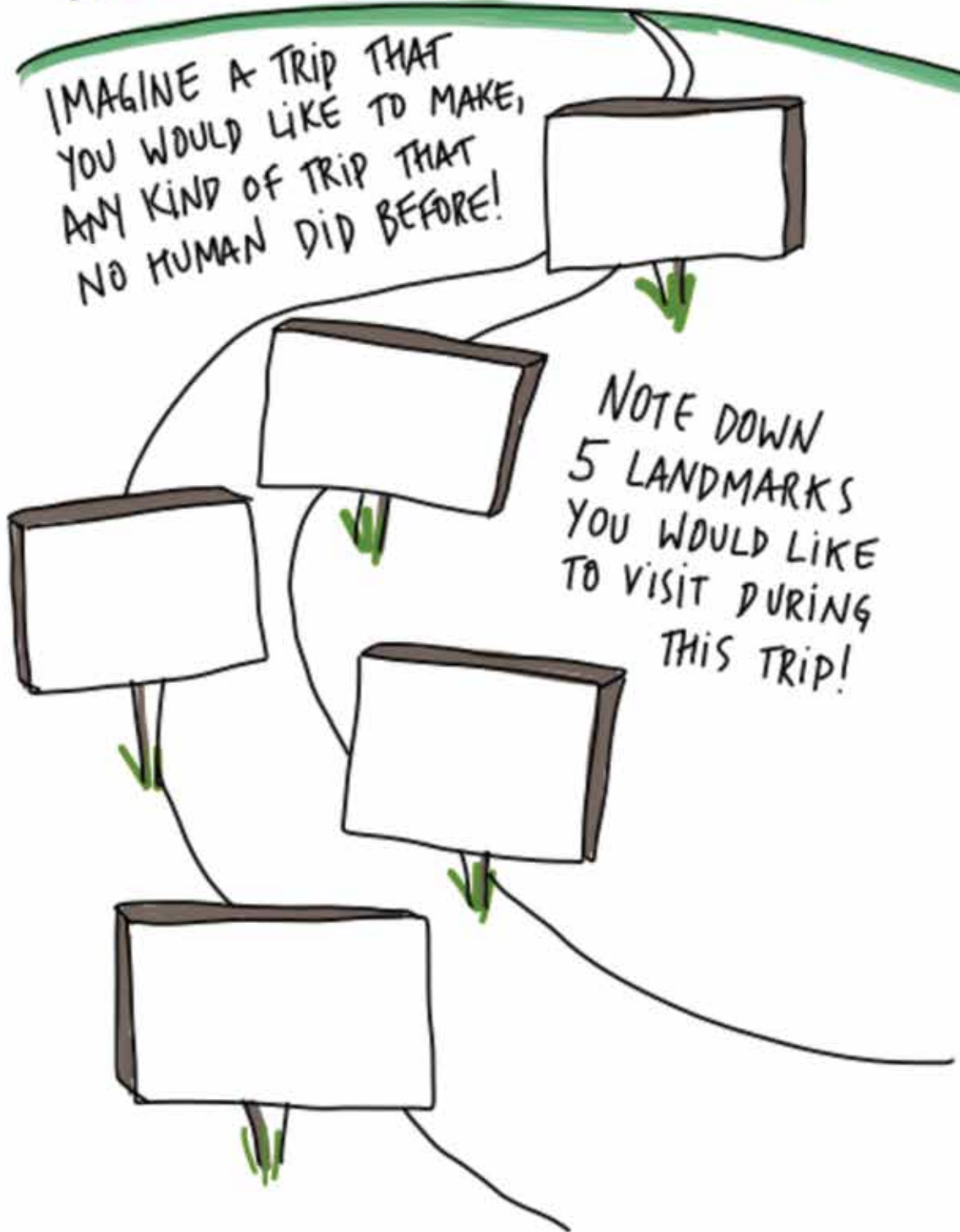
..... APART

..... DEPART

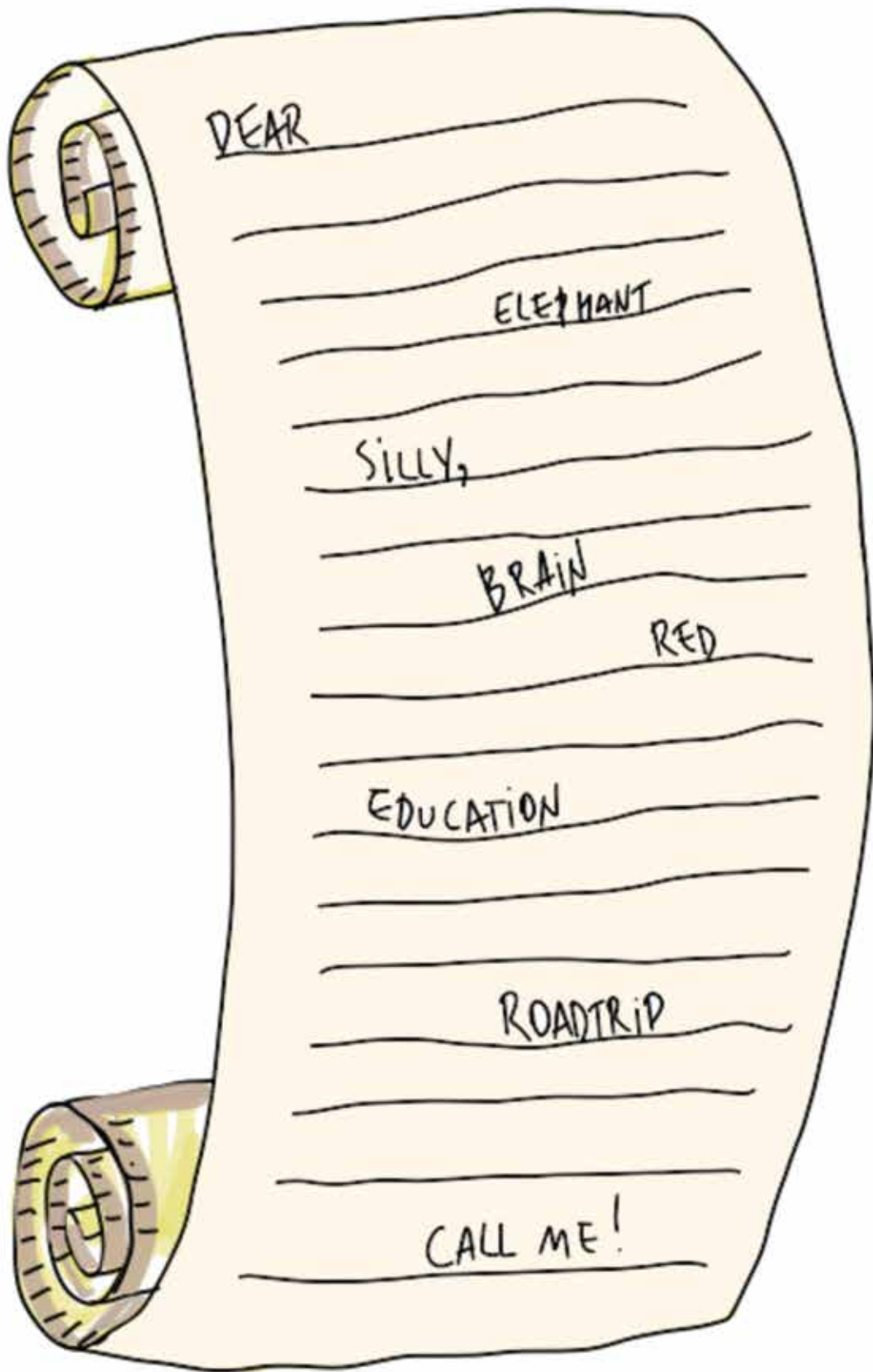
..... SWEET HEART

# FANTASY TRIP

IMAGINE A TRIP THAT  
YOU WOULD LIKE TO MAKE,  
ANY KIND OF TRIP THAT  
NO HUMAN DID BEFORE!



NOTE DOWN  
5 LANDMARKS  
YOU WOULD LIKE  
TO VISIT DURING  
THIS TRIP!



# How do I Manage Conflict?

## THOMAS-KILMANN CONFLICT MODE QUESTIONNAIRE

Consider situations in which you find your wishes differing from those of another person. How do you usually respond to such situations? On the following pages are several pairs of statements describing possible behavioral responses. For each pair, please circle the "A" or "B" statement which is most characteristic of your own behavior. In many cases, neither the "A" nor the "B" statement may be very typical of your behavior, but please select the response which you would be more likely to use.

- |       |   |   |
|-------|---|---|
| 1     | A | There are times when I let others take responsibility for solving the problem.                                |
|       | B | Rather than negotiate the things on which we disagree, I try to stress those things upon which we both agree. |
| <hr/> |   |   |
| 2     | A | I try to find a compromise solution.  |
|       | B | I attempt to deal with all of another's and my concerns.  |
| <hr/> |   |   |
| 3     | A | I am usually firm in pursuing my goals.   |
|       | B | I might try to soothe the other's feelings and preserve our relationship.                                     |
| <hr/> |   |   |
| 4.    | A | I try to find a compromise solution.  |
|       | B | I sometimes sacrifice my own wishes for the wishes of the other person.                                       |
| <hr/> |   |   |
| 5     | A | I consistently seek the other's help in working out a solution.   |
|       | B | I try to do what is necessary to avoid useless tensions.  |
| <hr/> |   |   |
| 6     | A | I try to avoid creating unpleasantness for myself.  |
|       | B | I try to win my position.   |
| <hr/> |   |   |
| 7     | A | I try to postpone the issue until I have had some time to think about it.                                     |
|       | B | I give up some points in exchange for others.   |
| <hr/> |   |   |
| 8     | A | I am usually firm in pursuing my goals.   |
|       | B | I attempt to get all concerns and issues immediately out in the open.   |
| <hr/> |   |   |
| 9     | A | I feel that differences are not always worrying about.  |
|       | B | I make some effort to get my way.   |
| <hr/> |   |   |
| 10    | A | I am firm in pursuing my goals.   |
|       | B | I try to find a compromise solution.  |
| <hr/> |   |   |
| 11    | A | I attempt to get all concerns and issues immediately out in the open.   |
|       | B | I might try to soothe the other's feelings and preserve our relationship.                                     |
| <hr/> |   |   |
| 12    | A | I sometimes avoid taking positions which would create controversy.  |
|       | B | I will let another have some of their positions if they lets me have some of mine.                            |

- 13     A     I propose middle ground.  
        B     I press to get my points made.
- 
- 14     A     I tell another my ideas and ask them for theirs.  
        B     I try to show him the logic and benefits of my position.
- 
- 15     A     I might try to soothe the other's feelings and preserve  
                  our relationship.  
        B     I try to do what is necessary to avoid tension.
- 
- 16     A     I try not to hurt the other's feelings.  
        B     I try to convince the other person of the merits  
                  of my position.
- 
- 17     A     I am usually firm in pursuing my goals.  
        B     I try to do what is necessary to avoid useless tensions.
- 
- 18     A     If it makes the other person happy, I might let them  
                  maintain their views.  
        B     I will let the other person have some of their positions  
                  if they let me have some of mine.
- 
- 19     A     I try to get all concerns and issues immediately  
                  out in the open.  
        B     I try to postpone the issue until I have had some time  
                  to think it over.
- 
- 20     A     I attempt to immediately work through our differences.  
        B     I try to find a fair combination of gains and losses for  
                  both of us.
- 
- 21     A     In approaching negotiations, I try to be considerate  
                  of the other person's feelings.  
        B.     I always lean toward a direct discussion of the problem.
- 
- 22     A     I try to find a position that is intermediate between mine  
                  and another person's.  
        B     I assert my wishes.
- 
- 23     A     I am often concerned with satisfying all my wishes.  
        B     There are times when I let others take responsibility  
                  for solving problems.
- 
- 24     A     If the other's position seems important to them, I would try  
                  to meet their wishes.  
        B     I try to get the other person to settle for a compromise.



- 25    A    I try to show the other person the logic and benefits of my position.  
      B    In approaching negotiations, I try to be considerate of the other person's wishes.
- 
- 26    A    I propose a middle ground.  
      B    I am nearly always concerned with satisfying all my wishes.
- 
- 27    A    I sometimes avoid taking positions that would create controversy.  
      B    If it makes the other person happy, I might let them maintain their views.
- 
- 28    A    I am usually firm in pursuing my goals.  
      B    I feel that differences are not always worth worrying about.
- 
- 29    A    I propose middle ground.  
      B    I feel that differences are not always worth worrying about.
- 
- 30    A    I try not to hurt the other person's feelings.  
      B    I always share the problem with the other person so that we can work it out.
-

# Scoring the Thomas-Kilmann Conflict Mode Questionnaire

	Competing (Forcing)	Collaborating (Problem Solving)	Compromising (Sharing)	Avoiding (Withdrawal)	Accommodating (Smoothing)
1.				A	B
2.		B	A		
3.	A			B	
4.			A		B
5.		A		B	A
6.	B			A	
7.			B	A	
8.	A	B			
9.	B			A	
10.	A		B		
11.		A			B
12.			B	A	
13.	B		A		
14.	B	A			
15.				B	A
16.	B				A
17.	A			B	
18.			B		A
19.		A		B	
20.		A	B		
21.		B			A
22.	B		A		
23.		A		B	
24.			B		A
25.	A				B
26.		B	A		
27.				A	B
28.	A	B			
29.			A	B	
30.		B			A

Total the number of letters circled in each column.

Competing (Forcing)	Collaborating (Problem Solving)	Compromising (Sharing)	Avoiding (Withdrawal)	Accommodating (Smoothing)

Your profile of scores indicates the repertoire of conflict handling skills that you possess and use in conflict situations.

# Interpreting Your Scores

One of the most often asked questions is “What are the right answers?” In this type of test, there are no “right” answers. All five modes of handling conflict are useful in various situations, and each represents a set of useful social skills. Listed below examples:

**Collaboration:**  
“Two heads are better than one.”

**Accommodation:**  
“Kill your enemies with kindness.”

**Compromising:**  
“Split the difference.”

**Avoiding:**  
“Leave well enough alone.”

**Competing:** “Might makes right.”

The effectiveness of any handling any conflict depends on the requirements of the conflict and the skill that is employed.

Each of us is capable of using all five conflict modes, and none of

us can be characterised as having a single rigid style of dealing with conflict. However, because of personality traits or by habit, individuals tend to use one or two modes at a greater frequency than the others. Conflict resolution tools that a person employs can be selected based on the personal preference and the requirements of the situation.

The following information may help you judge how appropriately you use the five methods of conflict resolution.

## 1. Competing is best used:

- a. when quick decisive action is vital; e.g., emergencies.
- b. with important issues where unpopular courses of action need implementing. such as cost cutting, or enforcing unpopular rules and discipline.
- c. with issues vital to company welfare when you know you are right.
- d. to protect yourself against people who take advantage of you.

## 2. Collaborating is best used:

- a. to find an integrative solution when both sets of concerns are too important to be compromised.
- b. when your objective is to learn; e.g., testing your own assumptions, understanding the views of others.
- c. To merge insights from people with different perspectives on a problem.
- d. to gain commitment by incorporating other’s concerns into a consensual decision.
- e. to work through hard feelings which have been interfering with an interpersonal relationship.

## 3. Compromising is best used:

- a. when goals are moderately important, but not worth the effort or potential disruption of more assertive modes.
- b. when two opponents with equal power are strongly committed to mutually exclusive goals; i.e., as in labor management bargaining.
- c. to achieve temporary settlements to complex issues.
- d. to arrive at expedient solutions under time pressure.
- e. as a backup mode when collaboration or competition fails to be successful.

**4. Avoiding is best used:**

- a. when an issue is trivial, of only passing importance, or when other more important issues are pressing.
- b. when you perceive no chance of satisfying your concerns; e.g., when you have low power or you are frustrated by something that would be very difficult to change (national policies, someone’s personality).
- c. when the potential damage of confronting a conflict outweighs the benefits of its resolution.
- d. to let people cool down; i.e., to reduce tensions to a productive level and regain perspective and composure.
- e. when gathering more information outweighs the advantages of an immediate decision.
- f. when others can resolve the conflict more effectively.
- g. when the issue seems tangential or symptomatic of another more basic issue.

**5. Accommodating is best used:**

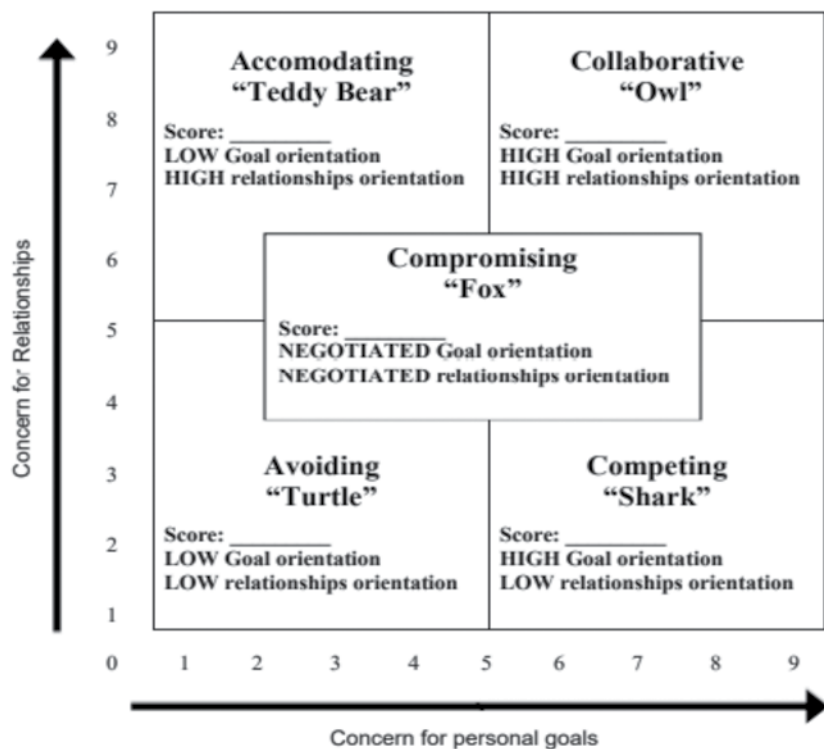
- a. when others can resolve the conflict more effectively.
- b. when the issue is much more important to the other person than to yourself - to satisfy the needs of others, and to show you are reasonable.
- c. to build up social credits for later issues which are important to you.
- d. when continued competition would only damage your cause, i.e., when you are outmatched and losing.
- e. when preserving harmony and avoiding disruption are especially important.
- f. to aid in the managerial development of subordinates by allowing them to experiment and learn from their own mistakes.

## Interpreting Your Scores

Your profile of scores indicates the repertoire of conflict handling skills that you possess and use in conflict situations. The effectiveness of any handling of conflict depends on the requirements of the conflict and the skill that is employed.

Each of us is capable of using all five conflict modes, and none of us can be characterised as having a single rigid style of dealing with conflict. However, because of personality traits or by habit, individuals tend to use one or two modes at a greater frequency than the others.

The information on the last page may help you judge how appropriately you use the five methods of conflict resolution.



## Scoring Your Thomas-Kilmann Responses

You will have a numerical score for each of the five conflict mode styles, competing, avoiding, accommodating, collaborating and compromising.

Your highest scoring column represents the conflict style

mode that is your 'default or natural' mode. Each of the five columns has a range of possible scores from 0 (very low use) to 12 (very high use).

These have been averaged out on a distribution curve against other responses.

Check your range of scores against the key below to identify how they compare in relation to other managers in your business sector.

Usage	Competing	Collaborating	Compromising	Avoiding	Accommodating
<b>High</b>	8 to 12	9 to 12	9 to 12	8 to 12	7 to 12
<b>Med</b>	4 to 7	6 to 8	5 to 8	5 to 7	3 to 6
<b>Low</b>	0 to 3	0 to 5	0 to 4	0 to 4	0 to 2

	Competitive "The Shark"	Collaborative "The Owl"	Compromising "The Fox"	Avoiding "The Turtle"	Accommodating "The Teddy Bear"
<i>Commitment to personal goals</i>	HIGH	HIGH	MEDIUM	LOW	LOW
<i>Commitment to relationship</i>	LOW	HIGH	MEDIUM	LOW	HIGH
<i>Description</i>	Sharks force others to accept their way, oblivious to needs or feelings of others. Sharks believe conflicts are settled by one person winning and one person losing. Sharks want to win and will fight at any cost to do so.	Owls confront openly and fairly. Optimistic about conflict, Owls are committed to their personal goals and to others goals. Owls begin discussion by identifying openly the wishes of both, and are never satisfied until a solution is found that satisfies both.	Foxes compromise. A fox will give up some goals if you'll give up some of yours. The Fox is similar to the Owl, but less optimistic about conflict bringing an improved relationship.	Turtles believe it's hopeless to try to resolve conflict and avoid people and issues that may cause conflict. The turtle feels helpless in reaching personal goals and refuses to cooperate with others in reaching theirs.	The Teddy Bear soothes. More than anything else, Teddy Bears want others to like and accept them. Teddy Bears are quick to accommodate to others and to ignore their own needs because they believe asking others to meet personal needs will harm the relationship.
<i>Motto</i>	"Might makes right."	"Two heads are better than one."	"Split the difference."	"Leave well enough alone."	"Kill your enemies with kindness."
<i>Conflict with this type might feel like . . .</i>	While you're talking, Sharks are thinking of the next argument to defeat you.	When Owls talk, they may come on strong, but when you talk, they are listening carefully and sympathetically.	When Foxes are talking, they're diplomatic but persuasive. When you talk, the Fox is trying hard to figure out some compromise.	Turtles neither talk nor listen. You seldom will get a chance to discuss the issues.	When Teddy Bears talk, everything sounds just fine. When you talk, they're listening and agreeing with everything you say.



# FIND someone who...



DIRECTIONS: Find someone in the classroom that fits the description in each box and have them sign their name in that box.

Has traveled to another state	Loves elephants	Has brown hair	Wears glasses/contacts	Has/Had braces
Speaks another language	Has met their great grandparent	Has a dog	Has traveled to another country	Is an only child
Plays an instrument	Has broken a bone	Loves to swim	Plays a sport	Has blue eyes
Likes math	Has an older sibling	Has a birthday in the summer	Reads books for fun	Likes to sing
Hates spiders	Has been to the beach	Loves the color purple	Knows how to cook	Wears a watch

Name: \_\_\_\_\_

# Human Scavenger Hunt!

Get to Know Your New Buddies

<p>HAS been out of the country:</p> <p>_____</p>	<p>Has a pet that isn't a dog or a cat:</p> <p>_____</p>	<p><b>LOVES SCIENCE:</b></p> <p>_____</p>	<p>Favorite subject is math:</p> <p>_____</p>
<p>Had a birthday within the last week:</p> <p>_____</p>	<p>Has visited Washington, D.C.</p> <p>_____</p>	<p>Has a brother or a sister that goes to this school:</p> <p>_____</p>	<p>loves to cook:</p> <p>_____</p>
<p><b>PLAYS A SPORT:</b></p> <p>_____</p>	<p>Favorite color is yellow.</p> <p>_____</p>	<p>Was born in another state:</p> <p>_____</p>	<p>Read more than 1 book this summer:</p> <p>_____</p>
<p><b>LOVES TO DRAW OR PAINT:</b></p> <p>_____</p>	<p>Has met someone famous.</p> <p>_____</p>	<p>Has won a contest of some kind:</p> <p>_____</p>	<p>plays an instrument:</p> <p>_____</p>
<p>HAS DONE SOMETHING ADVENTEROUS:</p> <p>_____</p>	<p>is an only child</p> <p>_____</p>	<p>Loves Broccoli</p> <p>_____</p>	<p>Has been to the Statue of Liberty:</p> <p>_____</p>



WHAT HAVE I  
GIVEN TODAY?

WHAT HAVE I  
RECEIVED TODAY?



## That Makes me so Angry

Someone jumps in front of you in a queue.	You are made late by someone delaying you.
You overhear someone criticising your work.	You are stuck in a traffic jam and you need to get home.
You are short-changed in a shop.	You see someone being unkind to an animal in the street.
You express your opinion and someone laughs and tells you not to be ridiculous.	The football team you support loses.
You get caught out telling a lie.	You do not win the lottery by one number!
Someone keeps asking you to do something you do not want to do.	You lose your house keys.
Somebody is rude about your family.	The phone keeps ringing but when you answer no one is there.
A group of teenagers block your path in town.	A friend keeps borrowing money and never returning it.
You accidentally bump into someone in a crowded room, apologise, and they swear at you.	You read a newspaper article about an assault on a young child.
You are accused of something you have not done.	Something you buy is faulty, you return to the shop but they won't give you your money back.
You are asleep and are woken by loud music from next door.	You go to make a call and realise your mobile is out of credit.

## Questions, Questions, Questions...

**My favourite film is...**

**If I was invisible for a day I'd....**

**If I were an animal I'd be....**

**My favourite trip was....**

**My biggest fear is....**

**My biggest achievement is....**

If my life were a film it would be....

If I could invite 4 people for dinner,  
they would be (dead or alive).....

A law I would introduce would be.....

If I were a fruit I'd be.....

Best present I ever received was.....

If I were a crayon I'd be  
the colour of.....

**The one thing I love most.....**

**My favourite cereal is.....**

**My favourite place in the whole  
world is...**

**The season I prefer is.....  
because....**

**The last film I watched was.....**

**My most embarrassing  
memory is.....**

If I had a superpower it would be....

My biggest role model is (dead or alive)...

If I had 5 mins to live I'd.....

My best memory is.....

If I won the lotto I'd.....

A sport I'd love to try.....

A place I'd love to go is.....

Someone I'd to meet is.....

My favourite day of the week is....

Happiness is.....

A wish I'd grant for everyone is....

Something I'd change is.....

Something that annoys me is.....

A question I've always  
wanted to ask....

If I saw a friend getting  
bullied I'd....

If I was a world leader  
I'd change...

If I was the earth I'd ask  
humans to....

If I were rich I'd help others by....





Belfast  
Interface  
Project

# GROUP



# ACTIVITIES



Accepting and understanding 'The Other', Learning to embrace Diversity as the basis of a more Inclusive society.



## Desert Survival Problem

It is approximately 10am in mid-July and you have just crash landed in the Sonora Desert, near the Mexico-USA border. The plane has completely burnt out, only the frame remains. Miraculously, the 10 passengers are uninjured but the pilot has been killed.

The pilot was unable to tell anyone of your position before the crash. However, ground sightings taken

shortly before the crash suggest that you are about 65 miles off the course filed in your flight plan. A few moments before the crash, the pilot indicated you were about 70 miles south east of a mining camp. The camp is the nearest known settlement.

The immediate area is quite flat and, except for the occasional thorn bush and cacti, is rather barren.

**Before the plane caught fire, your group was able to save the 10 items below.**

Your task is to rank them according to their importance to your survival in the desert. Then in pairs, rank the items starting with 1 for the most important, down to 10 for the least important. Be prepared to justify your decisions!

Item	Ranking of Importance	
	Individually	Group
Torch		
Pen Knife		
Plastic Raincoat (large size)		
Bandage Kit with Gauze		
.45 Calibre Pistol (loaded)		
Parachute (white and red)		
1 litre of water per person		
1 Pair of Sunglasses per Person		
1 Coat per Person		
Cosmetic Mirror		

# The Expert Ranking and Rationale

**NUMBER 1: The Cosmetic Mirror**

Reflects sunlight and is the most effective way of drawing attention to the group. Speedy recovery and staying put in the hot sun are crucial to the group's survival.

**NUMBER 2: One Top Coat per Person**

To keep you warm during the cold night.

**NUMBER 3: 1 litre of Water per Person**

Dehydration is more of a problem than lack of food.

**NUMBER 4: Torch**

This can be used to draw attention to the group during night.

**NUMBER 5: Parachute (red & white)**

Survivors can shelter under it during the day and use it to draw attention to the group from the air.

**NUMBER 6: Pen Knife**

Can cut open cacti for water and to cut rigging etc.

**NUMBER 7: Plastic Raincoat (Large Size)**

If spread over a small hollow, water droplets form after the cold night, previous water for drinking!

**NUMBER 8: .45 Calibre Pistol (loaded)**

This can be used to draw attention to the group and scare off unwelcome animals!.

**NUMBER 9: 2 Pairs of Sunglasses per Person**

Help protect survivors' eyes from the intense sunlight.

**NUMBER 10: Bandage Kit with Gauze**

Generally useful but no one was injured in the crash!

## SCORING

- 3 points if exactly correct
- 2 points if one either side
- 1 point if two either side
- 0 points for all other places

# Human Rights Auction

Right	You	Group
Everyone has the right to life, liberty and security of person		
Everyone has the right to recognition everywhere as a person before the law		
Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.		
Everyone has the right to freedom of movement and residence within the borders of each state. Everyone has the right to leave any country, including his own, and to return to his country		
Everyone has the right to seek and to enjoy in other countries asylum from persecution.		
Everyone has the right to a nationality. No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.		
Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.		
Everyone has the right to own property alone as well as in association with others. No one shall be arbitrarily deprived of his property.		
Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.		

Right	You	Group
Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.		
Everyone has the right to freedom of peaceful assembly and association. No one may be compelled to belong to an association.		
Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.		
Everyone, as a member of society, has the right to social security and is entitled to realisation, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.		
Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.		
Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.		
Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.		
Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory.		
Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.		

Title	With whom would you like to live with?
<b>Size of group</b>	Min of two – if you do this in a large group split groups into small groups of three and four and then bring together into the larger group.
<b>Level</b>	3
<b>Issues addressed</b>	Perception, Values, Prejudice, Social Inclusion, Anti-Racism
<b>Aim(s)/learning outcome(s)</b>	An exercise to show the power of prejudice and to start discussing implicit values and preferences.
<b>Duration Materials/</b>	20 mins by yourself; 30 mins in your small group, (30 mins in large group if you are meeting in small groups first); 30 mins for reflection.
<b>Resources needed</b>	Copies of sheet overleaf
<b>Instructions</b>	<p><b>Scenario</b></p> <p>“In this house live Mr. and Mrs. Miller with their 20 year old son David. The family live together quite happily in this house until one day a terrible accident occurs and David loses both his parents. David inherits the house and lives a single and satisfied life until one day David loses his job. No longer able to afford to live in the big house by himself he decides to invest in the property and splits the house into 6 apartments and advertises them “for rent” in the local papers.” Proud of his home and conscious that it is his ‘pension’ when he retires in later life David is keen to have the ‘right’ kind of person filling each apartment. Imagine that you are David and that you have to choose five tenants from the list of people responding to your add.</p>
<b>Handouts</b>	With whom would you like to live with?
<b>Suggestions for the debriefing, closure</b>	Has the group found 5 common tenants? Yes /No? Why (not)? How did the group work together to find those common tenants? What was difficult, what was easy? Discuss reasons why you chose those you did.
<b>Tips for the facilitator</b>	<p>This exercise shows very well the impact of prejudices and different pre-conceptions we have about other people. To have no prejudices is almost impossible, the most important thing is to understand that these are prejudices and that, discussions about differences and getting to know people better can change opinions.</p> <p>Attention! The debriefing is the most important part of the exercise. Take care of the possible emotions in the group! Everyone must feel safe to share their views and have space to reflect upon them, and change them if they wish.</p> <p>It’s important to ensure that participants are heard and their views listened to. Also, you should observe the process and take note of the important things you have heard and observed that will contribute in a constructive way to the debriefing.</p>
<b>Variations</b>	None
<b>Suggestions for follow-up</b>	The Refugee allows participants to continue to explore the theme of racism and discrimination.
<b>Further Info Other</b>	<a href="http://www.salto-youth.net/find-a-tool">http://www.salto-youth.net/find-a-tool</a>
<b>Comments</b>	None

Person	Individual	Small Group	Large Group
A single mother with a 3 year old child whose father is Tunisian. He visits his son occasionally and sometimes bring along a few friends.			
A Yugoslavian migrant workers family with 5 children between 1 and 12. Father works in steel industry, mother would take the position of the concierge.			
A family with a 17 year old daughter attending 11th grade at a secondary school. Father is an accountant in a bank, mother is a teacher.			
A single 70 year old lady living on minimal retirement payment.			
A group of 7 polish refugees, all working in the kitchen of a large restaurant.			
A group of 5 young people living an alternative life-style rejecting the materialistic ideology of consumption			
Three Palestinian students who are politically engaged.			
A gypsy family of 5 persons. Father works occasionally and is unemployed in between times. They are a part of a larger family which has strong ties and likes to hold festivities.			
An American couple without children. Husband is working at the International Atomic Energy Authority, wife is taking care of the household and 3 poodles.			
Two artists, approx. 40 years old who live rather a bohemian and unconventional lifestyle and have many artist friends.			
A girl studying piano and singing at the local music school, who has to practise regularly in the afternoons.			
A black American with his Austrian girlfriend. He is trying to get a work permit as an engineer.			
A religious Muslim family which lives strictly according to the Koran, the mother leaving the house only veiled.			
A gay man who's single, but invites a lot of men during the week in his apartment.			
A young man, he's a wheelchair user and lives with his 76 year-old mother.			
A girl, who is blind, she lives alone with her dog.			

## Stereotypes and Prejudices

Our identity is not defined just by how we perceive ourselves, but also how others perceive us.

To make it easier to understand reality we use the mechanism of categorisation, which allows us to gather different experiences into the groups according to some common characteristics. That's the way in which simplified images of the experiences are born. Categorisation is a functional and adaptive mechanism, which provide us with capability to process a great deal of information and make meeting our reality simpler.

As with any experience, our experiences with other people are also under the influence of categorisation. We put other people into groups, which are themselves diverse by various characteristics.

These simplified pictures we call **stereotypes**. Simplified, they are more or less wrong, but on the whole, they help us to have a stable and predictable picture of the world and makes our coping with reality easier.

It should be noted that stereotypes are always simplified in the same manner – they are partial, they always show 'us' as better than 'them'. The psychological need of people for self-respect makes us see our group as better than other groups of people.

**Stereotypes can be defined as simplified thoughts and mental generalisations of a group of people - we assume that all individuals in that group have the same characteristics (stereotypes that can be both, positive or negative).**

**Prejudice is stereotypes + emotions. They also can be positive or negative, but we often use this word to describe strong negative emotions towards some group of people.**

**Stereotypes and prejudices are part of socialisation and they are made in very early periods in our lives through the influence of family, friends, media etc. We often adopt them on an unconscious level and they often act unconsciously, which makes them difficult to change.**

**Discrimination is prejudice in action. When we have a negative stereotype towards some group alongside negative emotions, and if we have 'power' it is very likely that we'll discriminate against that group of people in many ways.**



## Living in a Multi-Cultural Society (Source: 'BritKid')

Group Name	Geographical Roots	Religion	Spoken	Written/Regional/ National Language(s)	Religious Language
Chinese	Hong Kong	Christian Confucian Buddhist	Cantonese Chinese, sometimes Hakka Chinese	Chinese (shares same characters as Mandarin Chinese)	No specific language
Pakistanis	Pakistani state of Panjab	Muslim	Panjabi and Urdu (similar to spoken Hindi)	Urdu (uses different script from Hindi)	Classical Arabic
Indians (Panjabis)	Indian state of Panjab	Majority Hindus, some Sikh	Panjabi, many understand Hindi too	Panjabi for preference, Hindi for some	Panjabi Sanskrit for Hindus
African - Caribbeans	British Caribbean Islands eg Jamaica, Grenada, Trinidad	Christian, Rastafarian	English Creole of Patois (Patwa), or more likely a British form of it	Usually English	Rastas might use Patwa
Welsh	Wales	If any religion likely to be non-conformist Christian, e.g., Methodist	English and /or Welsh	Welsh and English	No specific language
Bangladeshis Bengalis	Sylhet region of Bangladesh, itself part of Bengal	Muslim (almost always, small % Hindu)	Bengali - often called Bangla; Sylheti dialect	Bengali	Classical Arabic

## Living in a multi-faith society

(Source: Celebrate Diversity, Youth Council for Northern Ireland)

Religion	Follower	Follower of	Place of Worship	Holy Book	Day of Observance	Diet
Judaism	Jew	God	Synagogue	Torah	Saturday (Shabbat) – starts at sunset on Friday & ends sunset Saturday	Jews do not eat any food products from a pig.
Islam	Muslim	Allah	Mosque	Holy Qur'an (Koran)	Friday	Muslims do not eat any food products from a pig and do not drink alcohol
Christianity	Christian	Jesus Christ	Church	The Bible	Sunday	Differs across churches
Hinduism	Hindu	Brahman	Temple	The common scripture is 'the Vedas'	A range of 'holy' days and festivals	Majority of Hindus are vegetarians-would never eat beef because a cow is considered sacred
Sikhism	Sikh	God	Temple or Gurdwara (home of Guru)	Adi Granth(Sri Guru Granth Sahib).	In Britain Sikhs normally pray on Sundays but Sangraand (the first day of the Indian lunar calendar month) is an important day, when most Sikhs like to visit the Gurdwara for special prayers, usually in the early morning.	There are no strict dietary requirements, but many Sikhs are vegetarian or do not eat beef.

It is already clear that we live in vastly-different world from that which we once knew, a society where only 50-60 years ago fathers went out to work and mothers stayed at home and raised the kids, where extended families lived and worked in tightly knit communities, where getting 'an education' wasn't a priority and a time when washing machines and televisions were luxury items. This might seem like a million light years away now but of course we're only talking in terms of the last half century.

Society has changed dramatically too – what seemed 'straight forward' not so long ago, i.e., Catholics and Protestants has now slowly give way to a growing multi-cultural and multi-ethnic society. Of course there have been people of different ethnic backgrounds living in Northern Ireland for generations and whilst the numbers of people from overseas and ethnic backgrounds living and working here is still relatively small the number is growing and so to their involvement and contribution to life here is increasing.

As societies become more multi-cultural so to the potential for misunderstanding increases. Misunderstanding leads to the creation and perpetrating of myths, stereotypes and prejudice. With this comes the potential for conflict. In Northern Ireland there is a need to promote interaction – we are only too aware of the consequences of not doing this. The table on this page demonstrates this.

As the traditional sectarian conflict dominated the landscape here for many years, this had the effect of masking many minorities. Many minorities were 'invisible', not just ethnic minorities but groups that since have been readily identified by Section 75 of the Northern Ireland Act.

With the blossoming of the peace process many of those groups have 'surfaced' and in some cases 'resurfaced' and thus the need to work towards creating an inclusive society for all is now greater than ever.

The group in society most susceptible to this 'new' reality is children and young people. Children and young people by virtue of their age are most at risk because they are impressionable. In their teenage years they are still formulating opinions and ideas, testing values and beliefs and making sense of concepts and the world around them.

They are easily influenced by their peers, more susceptible to the power and influence of media and having to grow up much quicker with the inevitable result of having to make decisions quicker and without pausing to reflect on how and why they reached those decisions and often the consequence of those decisions. Of course this can't be said of all young people but these are the pressures young people face on an on-going basis.

	<b>Few divides but latent tensions</b>	<b>Potential for divides</b>	<b>Emerging divides</b>	<b>Divided communities</b>
<b>Possible Characteristics</b>	Unvoiced racist/-sectarian attitudes	Newly arrived communities	Disaffection, isolation	Established, long-standing differences
	Little interaction	Weak community organisations	Emerging tensions	Significant segregation
	Little perception of need to build links between communities	Few activities for young people	Verbal abuse, common, sometimes tolerated	Conflicts/ disturbances/ Rioting
		Little interaction between groups	Segregation	High levels of crime

<b>Characteristics of a divided community</b>	Suspicion, fear and prejudice	Disaffection and isolation	Limited education and employment	Economic difficulties	Tension and violent conflict
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**I N T E R V E N T I O N S**

<b>Characteristics of a cohesive community</b>	Understanding	Strong civil society	Access to life chances	Economic strength	Good relations, non-violence
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<p>There is overwhelming evidence to demonstrate where societies that do not engage in promoting contact between people of different cultural backgrounds are at greater risk of conflict. The illustration above highlights the differences in characteristics between cohesive and divided</p>	<p>communities and this underpins the need to promote Acceptance and Understanding of Others.</p> <p>The model we propose for engaging young people, i.e., Bennett's 'Developmental Model of Intercultural Sensitivity' (examined in further detail on</p>	<p>page 39) creates space for young people to engage, promotes the capacity of parents and provides to some degree training in conflict resolution by offering alternatives to violence. By following this approach a lot can be achieved to promote Acceptance and Understanding of Others.</p>
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**Types of Intervention**

Shared Spaces and experiences	Community Leadership	Training in conflict resolution	Training for education and employment	Work with perpetrators
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# Zin Obelisk Group Instruction Sheet

In the ancient city of Atlantis, a solid, rectangular obelisk, called a zin, was built in honour of the goddess Tina. The structure took less than two weeks to complete.

The task is to determine on which day of the week the obelisk was completed and also fill the blanks with appropriate answers.

## Rationale

1. The dimensions of the zin indicate that it contains  cubic feet of stone blocks.
2. The blocks are 1 cubic foot each, therefore,  blocks are required.
3. Each worker works  schlibs in a day (2 schlibs are devoted to rest).
4. Each worker lays  blocks per schlib, therefore each worker lays  blocks per day.
5. There are  workers per day, therefore blocks are laid per working day.
6. The  th block, therefore, is laid on the  working day.

<p><b>Work started on Aquaday.</b></p>	<p><b>The working day has nine Schlibs.</b></p>
<p><b>The basic measurement of time in Atlantis is a day.</b></p>	<p><b>Day five in the Atlantian week is called Daydoldrum.</b></p>
<p><b>The height of the Zin is one hundred feet.</b></p>	<p><b>There are three and a half feet in a megalithic yard.</b></p>
<p><b>The width of the Zin is ten feet.</b></p>	<p><b>Each gang includes two women.</b></p>
<p><b>Green has special religious significance on Mermaidday</b></p>	<p><b>Each worker takes rest periods during the working day totalling sixteen ponks.</b></p>

<p><b>The Zin is built of stone blocks.</b></p>	<p><b>There are eight ponks in a schlib.</b></p>
<p><b>Each block is one cubic foot.</b></p>	<p><b>The Zin is made of green blocks.</b></p>
<p><b>A cubitt is a cube, all the sides of which measure one megalithic yard.</b></p>	<p><b>At any time when work is taking place, there is a gang of nine people on site.</b></p>
<p><b>Day two in the Atlantian week is called Neptiminius.</b></p>	<p><b>One member of each gang has religious duties and does not lay blocks.</b></p>
<p><b>There are five days in an Atlantian week.</b></p>	<p><b>No work takes place on Daydoldrum.</b></p>

<p><b>A working day starts at daybreak.</b></p>	<p><b>Day three in the Atlantian week is called Sharkday.</b></p>
<p><b>Does work take place on Sunday?</b></p>	<p><b>Each block costs two gold fins.</b></p>
<p><b>What is a Zin?</b></p>	<p><b>What is a cubitt?</b></p>
<p><b>Only one gang is working on the construction of the Zin.</b></p>	<p><b>Day one of the Atlantian week is called Aquaday</b></p>
<p><b>Workers each lay 150 blocks per schlib.</b></p>	<p><b>Day four in the Atlantian week is called Mermaidday.</b></p>



**The length of the Zin is fifty feet.**

**There are eight gold scales in a  
gold fin.**

**Which way up does the Zin stand?**

**An Atlantian day is divided into  
schlibs and ponks**

# Town Planning

The year is 2030. Northern Ireland has continued to prosper as a result of peace. Devolved Government continues to work for everyone and has brought prosperity to all. Extremists on 'both sides' have abandoned their campaigns of violence, politicians throughout Britain and Ireland work side by side to bring benefits to the peoples of both islands. The 'feel good' factor is here! Just imagine what it was like only ten years ago...in 2020! Corona virus was here, and people couldn't wait to put the that time behind them.

Northern Ireland has become a much more diverse society. Twelve per-cent of the population is made up of people born outside of Northern Ireland. Local economies are thriving, tourism is booming, manufacturing, trade, agriculture and IT industries are growing year on year, there have been major improvements in health and education and poverty

has been reduced significantly. The early years of devolved government have now paid major dividends.

To signify and celebrate this sustained progress Government has decided to take on a major capital build. Through funding from both the British and Irish Governments Stormont will build a new town to house 35, 000 people in order to accommodate a growing diverse population. The population of Northern Ireland has risen to almost two million (such has been the 'boom' factor).

After two years of consultation about what might be included in the town Government has moved to the planning process and has appointed a group of 'specialists' who have been appointed to represent the interests of the greater population in Northern Ireland. You are that group of 'Specialists.'

Whilst the group is viewed as representative and the public have accepted they are the 'right people,' the challenge for them is to decide how the budget will be spread and spent. There is however a finite budget - £550m – and of course the project will cost much more but further funding won't be available to 2031. You must get started and spend the £550m this year.

## Overview

It has been agreed in advance (by government) that the following must be included within your town: (i) at least one housing estate and one private housing development (ii) shopping centre (iii) integrated primary school (iv) nuclear power station (v) cemetery (vi) police station (vii) airport (viii) hotel (ix) concert hall (x) Waste Dump (xi) Sewage Plant (xii) city hall and (xiii) hospital. This accounts for £468m of your budget

Build	Cost	Build	Cost
Housing Estate I	45m	Pub/Restaurant 1	3m
Airport	65m	Art Gallery	4m
Private Housing I	33m	Night Club 1	3m
City Hall	25m	Roman Catholic College	17m
Shopping Centre	50m	High Rise Flats	33m
Integrated (mixed) Primary School	13m	Human Rights Centre	4m
Police Station	13m	Jewish Temple	4.5m
Residential Nursing Home	13m	Industrial Estate	55m
Factory	12m	Sports Centre	34m
Docks/Ferry Terminal	45m	Museum	8m
Sewage Plant	13m	Nuclear Power Station	100m

Build	Cost
Presbyterian Church	3m
Cemetery	7m
Pub/Restaurant 2	2.5m
Football/Recreational Pitches	7m
Night Club	3.5m
Protestant Grammar School	15.5m
Travellers Site	12m
Stables	1.5m
DHSS	13m
Jail	25m
Petrol Station	6m
Hindu Temple	4m
Church of Ireland	4m

### Rules

You cannot exceed your budget, but you must spend at least 95% (£522.5m) of your budget in order to secure funding for next 6 years.

You cannot reach a final decision without the agreement of everyone else.

You have 30 mins to agree.

You must have clear reasons for all your decisions.

You can remove one of the fixed items from the list but everyone must agree on it but if you do your budget reduces by that amount

Title	Bringing the Bottle Home
<b>Size of group</b>	Groups of 5 participants: 4 blindfolded participants and one coach
<b>Level</b>	1
<b>Issues addressed</b>	Social Inclusion, Group Dynamics, Project Management
<b>Aim(s)/learning outcome(s)</b>	An exercise to build a group, to build confidence and to promote the ability to solve problems.
<b>Duration</b>	30 minutes
<b>Materials/ Resources needed</b>	<b>Per group:</b> 4 blind folds, an empty plastic/glass bottle & string
<b>Instructions</b>	<p>Divide the group in smaller groups of 5 participants - 4 of the participants in the small groups are blindfolded. The 4 blindfolded participants reach out with one arm to the middle to hold the 3 hands of the other participants (forming the shape of a cross, holding hands in the middle). In the centre of the cross, where the hands meet, the facilitator attaches a string with the empty (plastic) bottle on the other end. The bottle has to dangle approximately 5 cm above the ground. The group's task is to 'bring the bottle home' from the start to a designated finish (a bucket or box), guided by the 5th (non-blindfolded) participant, the coach. The coach can only guide the blindfolded participants from a distance.</p> <p>However before the start sign is given, the facilitator quickly puts some obstacles between the start and finish (e.g. chairs, tables, sheets of paper that the participants are not allowed to touch, etc).</p> <p>Now the exercise starts. Group by group (or simultaneously if you have a big room or if you are outside). The bottle should not touch the ground, nor the legs of the participants, nor the obstacles between the different points.</p>
<b>Handouts</b>	None
<b>Suggestions for the debriefing, closure</b>	<ul style="list-style-type: none"> <li>• How did it go?</li> <li>• What went well, what was challenging?</li> <li>• If you had to do it again, how would you do it differently?</li> <li>• What can we learn from this exercise?</li> </ul>
<b>Tips for the facilitator</b>	The temptation for individuals (when blindfolds are involved) is to always peak so ensure those participants blindfolded cannot see. It might also be useful to have the more 'disruptive' members of the group to act as coaches in order to channel their energies so as to sustain their interest levels.
<b>Variations</b>	None
<b>Suggestions for follow-up</b>	As this exercise examines inclusion and helps to reaffirm why it is necessary to promote inclusion it's useful to build upon this by considering both inclusion and exclusion.
<b>Further Info</b>	<a href="http://www.salto-youth.net/find-a-tool">http://www.salto-youth.net/find-a-tool</a>
<b>Comments</b>	None

Title	Cultionary
<b>Size of group</b>	Any
<b>Level</b>	2
<b>Issues addressed</b>	Images, stereotypes and prejudice.
<b>Aim(s)/learning outcome(s)</b>	<ul style="list-style-type: none"> <li>• To work with and explore our stereotypes and prejudices about other people</li> <li>• To work with the images we have of minority groups</li> <li>• To understand how stereotypes function</li> <li>• To generate creativity and spontaneous ideas in the group.</li> </ul>
<b>Duration</b>	45 mins to 2 hours
<b>Materials/ Resources needed</b>	A list of things for participants to draw; A flip chart and marker to record the scores; Sheets of paper (about A4 size) and pens for the group drawings; Sticky tape or pins to display the drawings.
<b>Instructions</b>	<ol style="list-style-type: none"> <li>1. Ask participants to form teams of three or four people.</li> <li>2. Tell the teams to collect several sheets of paper and a pencil and to find somewhere to sit so they are slightly isolated from each other.</li> <li>3. Call up one member from each team and give them a word.</li> <li>4. Tell them to return to their groups and to draw the word while the other team members try to guess what it is. They may only draw images, no numbers or words may be used. No speaking except to confirm the correct answer.</li> <li>5. The rest of the team may only say their guesses, they may not ask questions.</li> <li>6. When the word is guessed correctly tell the team to shout out.</li> <li>7. Put the score up on the flip chart or a sheet of paper you are using to keep scores.</li> <li>8. After each round ask the drawer to write on their picture, whether finished or not, what the word was.</li> <li>9. Now ask the teams to choose another member to be the drawer. Make sure everyone has an opportunity to draw at least once.</li> <li>10. At the end ask the groups to pin up their pictures so that the different interpretations and images of the words can be compared and discussed.</li> </ol>
<b>Handouts</b>	None

Title	Cultionary
<p><b>Suggestions for the debriefing, closure</b></p>	<p>Do this in small groups (they can be the same teams).</p> <ul style="list-style-type: none"> <li>• Ask participants to say if the activity was difficult and why.</li> <li>• Then ask people to look at the drawings on the walls and compare the different images and the different ways people interpreted the same words.</li> <li>• Ask them to say whether or not the images correspond to reality and ask the drawers to say why they chose particular images.</li> <li>• Go on to ask where we get our images from, whether they are negative or positive and what effects that may have on our relations with the people concerned.</li> </ul>
<p><b>Tips for the facilitator</b></p>	<p>If you have a small group, 'Cultionary' can be played in one group; ask one person to draw in the first round, whoever guesses draws in the next round. Be aware that people who consider themselves poor artists may think this will be difficult for them. Reassure them that you are not looking for works of art and encourage everyone to have a go at being the drawer. This activity is likely to raise the most immediate and generalised stereotypes we have about other people, including foreigners or minorities. It is very creative and lots of fun. However, it is very important that the activity does not stop at the drawings but that the group reflects on the risks of stereotyping and, especially, where we get our images from.</p> <p>Everybody needs stereotypes in order to be able to relate to the environment and the people around us. All of us have, and carry stereotypes, this is not only inevitable but also necessary. Therefore any judgements about the stereotypes participants have should be avoided. What the evaluation and discussion should promote is that we need to be aware that stereotypes are just that: images and assumptions which often have little to do with reality. Being aware of stereotypes and of the risks that relying on them entails is the best way to prevent prejudice that leads to discrimination.</p> <p>It is interesting to note that we don't usually have a stereotype image of people with whom we have little contact. For example, consider your own stereotype of someone from Slovenia, Moldova, San Marino or Bhutan? If we do have one it may simply be 'that they are nice people'. We therefore suggest that you include in your list of words to be drawn, an example of at least one national who is a minority in your country and one who is not and with whom the group will have had little or no direct contact. Ask people to consider the differences between the stereotypes and the possible reasons for this. Another point to be raised in the discussion is where do stereotypes come from. The role of media, school education, the family and peer group may be analysed.</p> <p><b>For the Cultionary:</b></p> <p>The rules and ideas for what the teams will have to draw must be adapted to the national and cultural context of the group. The words in the list below are merely suggestions for you to adapt. For example, if you plan to use images of nationalities, it may be important not to allow players to draw flags or currencies - that would be too easy! On the other hand, in order to prevent guessing by simply building on an association of sequences, it is important to alternate descriptions of a particular minority with other words relating to concepts, objects or people who have nothing to do with the topic e.g. if you plan to ask for the description of a Hungarian, a Romanian and a French person, it is better to start with a Hungarian, followed by "racism" or "minority" and only then a Romanian, followed by "friend" before the French person. This will add variety, stimulate competition and make the activity a lot more fun.</p>

<b>Title</b>	<b>Cultionary</b>
	<p><b>Suggestions for words to draw:</b></p> <p>Racism - Difference - Education - Discrimination - Anti-Semitism - Refugee - Conflict - European - A national (from the country where the activity is taking place) - A peasant - Poverty - A Muslim - A Homosexual person - A European - Equality - An HIV positive person - A Roma person (Gypsy traveller) - A Japanese - A Russian - An African - Human Rights - Media - A Tourist - a Foreigner - Solidarity - a Refugee - A blind person - Love - An Arab - A Moldovian.</p>
<b>Variations</b>	None
<b>Suggestions for follow-up</b>	<p>Encourage members of the group to be more aware of how stereotypes are used in the media and in advertising and of their own reactions to them. Ask them to find examples to bring to the next session. We get images of other people and cultures not only from pictures, and writing -, but also from music. You might like to try 'Knysna Blue' to - explore these musical images. Alternatively, having just been thinking about stereotypes you might like to go on to explore what the effect of stereotyping and putting 'labels' on people may be. If so use 'Labels'. Another activity dealing with stereotypes is 'Heroines and heroes' in Compass. It involves individual and small group work to explore stereotypes of heroines and heroes and their roles as symbols of socialisation and culture.</p>
<b>Further Info</b>	<a href="http://www.eycb.coe.int/edupack/">http://www.eycb.coe.int/edupack/</a>
<b>Comments</b>	This exercise could be used in partnership with the activity 'It's only a joke'.

Title	Consequences
<b>Size of group</b>	Six members per group
<b>Level</b>	2
<b>Issues addressed</b>	Social Inclusion, Intercultural Learning, Anti-Racism, Personal Development
<b>Aim(s)/learning outcome(s)</b>	This exercise is an effective way of starting a debate and helps to provoke discussion. Adults are normally asked about how young people are seen by adults in the community in order to address perceptions and prejudice. We have adapted it so that young people can address their perceptions of adults.
<b>Duration</b>	30 minutes
<b>Materials/ Resources needed</b>	Flipchart paper, Pens
<b>Instructions</b>	<ol style="list-style-type: none"> <li>1. Ask the group to form a circle facing each other.</li> <li>2. Hand out a sheet of paper to one member of the group and give them a pen. If you are working with more than a group of six young people you may want to hand out two sheets of paper so that everyone gets a turn.</li> <li>3. Explain that what you want them to do is draw the head of a 'typical' adult, or if you are working on certain topics such as drug use, gay issues etc, you can ask characterise this by asking to draw a typical drug addict or gay person. Draw attention to the need for detail, for example, hairstyles, hats, makeup etc.</li> <li>4. When they have finished ask the participants to fold the paper so that their drawing cannot be seen and pass it to the person on their right.</li> <li>5. Continue passing the paper and adding to the 'portrait of youth' until you have completed head, body, arms, legs and feet.</li> <li>6. Present the picture to the group. Have people got similar ideas of what a 'typical' young person, drug addict or homosexual looks like? What are the differences? Where do they get their images and information? How accurate are they?</li> </ol>
<b>Handouts</b>	None
<b>Suggestions for the debriefing, closure</b>	Use the questions that form part of the exercise as the debriefing. You might want to use additional questions with regard to feelings and thoughts on completing the exercise. The temptation for individuals (when blindfolds are involved) is to always peak so ensure those participants blindfolded cannot see. It might also be useful to have the more 'disruptive' members of the group to act as coaches in order to channel their energies so as to sustain their interest levels.
<b>Tips for the facilitator</b>	It's useful to anticipate the kinds of responses that the young people



Title	Consequences
<b>Variations</b>	You might want to take different personalities and characters, locally, perhaps on TV or otherwise that young people can relate that will help provoke discussion, not so as to highlight their prejudice but rather address their perceptions and the motivating factors. So for example, the character of a school principal, shop owner, footballer, etc, etc
<b>Suggestions for follow-up</b>	As this exercise allows participants to begin to examine their perception of adults Euro-Rail 'A la Carte' is useful in broadening this out to begin to examine the perceptions of others who are even seemingly more diverse in nature.
<b>Further Info</b>	<a href="http://www.salto-youth.net/find-a-tool">http://www.salto-youth.net/find-a-tool</a>
<b>Comments</b>	None

Title	Euro-Rail 'A la Carte'
<b>Size of group</b>	Minimum 5, maximum 40.
<b>Level</b>	3
<b>Issues addressed</b>	Prejudice and limits of tolerance. Images and stereotyping about different minorities.
<b>Aim(s)/learning outcome(s)</b>	<ul style="list-style-type: none"> <li>• To challenge participant's stereotypes and prejudice about other people and minorities, and about the images and associations the text raises.</li> <li>• To reflect on the perceptions different participants have of minorities.</li> <li>• To raise self-awareness about the limits of tolerance.</li> <li>• To confront the different values and stereotypes of the participants.</li> </ul>
<b>Duration</b>	90 minutes - 2 hours.
<b>Materials/ Resources needed</b>	Copies of activity sheet, one per participant. A pencil for each participant.
<b>Instructions</b>	<ol style="list-style-type: none"> <li>1. Give a copy of the activity sheet to each person.</li> <li>2. Briefly describe the scenario and tell them to read the descriptions of the people travelling on the train.</li> <li>3. Now ask each person individually to choose the three people they would most like to travel with and the three they would least like to travel with.</li> <li>4. Once everybody has made their individual choices, ask them to form into groups of four to five and to:               <ul style="list-style-type: none"> <li>• Share their individual choices and the reasons for them.</li> <li>• Compare their choices and reasons and check where there are similarities.</li> <li>• Come up with a common list (the three pluses and the three minuses) by consensus.</li> </ul> </li> <li>8. In plenary, ask each group to present their conclusions including the reasons for their common choices. They should also say in which "cases" there was most disagreement within the group.</li> </ol>
<b>Handouts</b>	The Scenario (Page 109)

Title	Euro-Rail 'A la Carte'
<b>Suggestions for the debriefing, closure</b>	<p>The debriefing and discussion will be based on the group's reports. Comparing the different results is a good way to introduce the discussion.</p> <p>You may continue by asking questions such as:</p> <ul style="list-style-type: none"> <li>• How realistic are the situations presented?</li> <li>• Has anyone in the group experienced a similar situation in real life?</li> <li>• What were the major factors that determined your individual decisions?</li> <li>• If the groups did not manage to reach common conclusions, why was this?</li> <li>• What was most difficult?</li> <li>• What factors prevented you coming to a consensus?</li> <li>• Which stereotypes does the list of passengers evoke?</li> <li>• Are the stereotypes in the descriptions given in our minds and imagination?</li> <li>• Where do we get these images from?</li> <li>• How would it feel to be in a situation in which nobody would want to share a train compartment with you?</li> </ul>
<b>Tips for the facilitator</b>	<p>Be aware that the list of passengers enclosed is very long and makes it difficult for the groups to come up with a common list, consequently you may require more time for both the individual and the group part. If you wish, you may reduce the list to a maximum of 10-14 passengers and adapt it to the local or national situation of the group you work with. It is very important that some of the passengers' descriptions correspond to minorities which are familiar to the group including "invisible" minorities such as homosexuals, people with disabilities, someone who is HIV positive etc.</p> <p>In many cases the groups will not manage to come up with a common list. Do not emphasise this aspect of the activity especially as it may lead to a false consensus. It is equally interesting to check why it is difficult to reach a consensus on a matter like this.</p> <p>It is important for everyone to respect each other's opinions and not attack people for their personal views. If some choices seem doubtful it is more relevant to discuss the reasons which lead to a particular choice rather than to question personal decisions. In fact both the participants and you, the facilitator, will be in difficult positions: it's very easy to turn this activity into a condemnation session! For this reason beware not to let the discussion develop into "who's got the least prejudice?" but rather to work on the fact that we all have prejudice.</p> <p>It is also important to discuss and explore the fact that the description of the passengers is very brief, we know little about the personality or background of people. But isn't that the way we normally react to information in newspapers and television, and in conversations or when meeting people for the first time?</p>

<b>Title</b>	<b>Euro-Rail 'A la Carte'</b>
<b>Variations</b>	None
<b>Suggestions for follow-up</b>	<p>Ask yourselves questions about what you really know about what it is like to be a refugee or an immigrant and face prejudice and discrimination using the activity 'The Refugee'.</p> <p>The activity 'All equal – all different' in Compass is a short and provocative quiz which people may enjoy as another way of challenging the images and stereotypes they have of others. Also for fun you might like to ask the group whom they would like to share a swimming pool with.</p>
<b>Further Info</b>	<a href="http://www.eycb.coe.int/edupack/">http://www.eycb.coe.int/edupack/</a>
<b>Comments</b>	This could also be used as a natural follow-on to 'Who would you like to live with?'

# The Scenario

You are boarding the “Deer Valley Express” train for a week-long ride from Lisbon to Moscow. You are traveling in a couchette compartment, which you have to share with three other people. With which of the following passengers would you prefer to share?

1. **A Serbian soldier from Bosnia.**
2. **An overweight Swiss financial broker.**
3. **An Italian disc-jockey who seems to have plenty of dollars.**
4. **An African woman selling leather products.**
5. **A young artist who is HIV positive.**
6. **A Roma man (Gypsy or traveller) from Hungary just released from jail.**
7. **A Basque nationalist who travels regularly to Russia.**
8. **A German rapper living a very alternative life-style.**
9. **A blind accordion player from Austria.**
10. **A Ukrainian student who doesn't want to go home.**
11. **A middle-aged Romanian woman who has no visa and a 1-year old child in her arms.**
12. **A Dutch hard-line and aggressive feminist.**
13. **A skinhead from Sweden ostensibly under the influence of alcohol.**
14. **A wrestler from Belfast apparently going to a football match.**
15. **A Polish prostitute from Berlin.**
16. **A French farmer who speaks only French and has a basket full of strong cheese.**
17. **A Kurdish refugee living in Germany who is on his way back from Libya.**

## Instructions

1. Individually select your three first choices of the people you would most like to travel with and the three you would least like to travel with. You have 15 minutes to do this.

2. In groups, share your choices of the 3 best and the 3 worst companions, and discuss the reasons which led to your decisions.

3. Then try to come to a consensus on a common list of the three most favoured and the three least favoured companions. You have 45 minutes for this part of the activity.

4. In plenary, each group presents its conclusions followed by a debriefing and evaluation of the exercise.

### Please note:

It may be necessary to change or alter some of the terminology with regard to the characters in order to make it more 'real' for (Northern Ireland) participants as they might be unfamiliar with some of the nationalities or cultures.

Title	'Handicap' Race
<b>Size of group</b>	Groups of 5 participants: 4 blindfolded participants and one coach
<b>Level</b>	3
<b>Issues addressed</b>	Social Inclusion, Disability, Intercultural Learning
<b>Aim(s)/learning outcome(s)</b>	To make people realise what it's like to have certain limitations.
<b>Duration</b>	2 hours
<b>Materials/ Resources needed</b>	Paper, pens, felt tip pens, paint, blindfold, rope, paint, a pendulum, earplugs, balloons, birthday candles
<b>Instructions</b>	<ol style="list-style-type: none"> <li>1. If necessary, divide the group into smaller groups of about five to eight persons</li> <li>2. Explain to the group that they should accomplish several tasks in one hour. Some tasks are group tasks and should be done by the whole group, no-one excluded, others are 'permanent tasks', like a balloon that may never touch the ground but should all the time be kept in motion, or a pendulum that should remain swinging. Examples of group tasks may be: <ul style="list-style-type: none"> <li>• paint a group portrait</li> <li>• the pendulum must keep on swinging</li> <li>• pass through an obstacle run (climbing through a hoop, over a chair, under a table etcetera)</li> <li>• make a song about the training</li> <li>• a stick has to be passed on every ten seconds</li> <li>• at the end, everyone should have a clowns face (face paint or masks)</li> <li>• folding paper boats</li> <li>• a birthday candle should keep on burning (one has to be lit with the other)</li> <li>• the balloon may never touch the ground</li> </ul> </li> <li>3. Next to that, some people in the group become disabled. They are blindfolded, get earplugs, two persons get tied together, someone is only allowed to speak in another language than the common language, someone is not allowed to say yes or no, someone is not allowed to speak at all, someone cannot use his right arm. Explain again that all tasks should be performed in one hour, and that you are not allowed to obstruct other groups.</li> <li>4. Despite all these disabilities, the group should still perform all tasks. There should be an observer with every group to see if all rules are obeyed and all tasks are performed with the whole group.</li> <li>5. After one hour, the groups present the results of their work, and discuss how hard or easy it was to accomplish them.</li> </ol>
<b>Handouts</b>	None
<b>Suggestions for the debriefing, closure</b>	How did it feel to be without any disabilities? What was it like to be disabled? Did you function as a group? Did the group support the ones who had certain disabilities? Did being disabled mean that these people also didn't take initiative? In what other ways can you be disabled?
<b>Tips for the facilitator</b>	The use of motivational skills to keep the group interested in the activity will be vital to its success.

<b>Title</b>	<b>'Handicap' Race</b>
<b>Variations</b>	None
<b>Suggestions for follow-up</b>	<p>Let's Talk about Sex baby builds on the themes above by broadening it out to include issues such as gender and homophobia.</p> <p>Double check that the exercise is age appropriate for the group you are working with.</p>
<b>Further Info</b>	<a href="http://www.salto-youth.net/find-a-tool">http://www.salto-youth.net/find-a-tool</a>
<b>Comments</b>	Adaptation from 'Underdog', Intercultureel Spelenboek, Centrum van Informatieve spelen, Leuven, Belgium, who again adapted it from 'Het recht van de sterkste', Soort zoekt andere Soort, Katholieke Jeugdraad, Chirojeugd Vlaanderen 1992

Title	Jigsaw of Human Rights
Size of group	Groups of 5 participants: 4 blindfolded participants and one coach
Level	3
Issues addressed	Social Inclusion, Anti-racism
Aim(s)/learning outcome(s)	<p><i>“Human rights are like a jigsaw; if one piece is missing, the jigsaw is incomplete. This is the same for people living in poverty; take one of our rights away and you threaten them all. You can’t give people their rights bit by bit and expect them to improve things for themselves bit by bit too”</i> -Young member of ATD Fourth World</p> <p>This group activity can act as an energizer but its main role is to increase awareness of the scope and indivisibility of human rights.</p>
Duration	Approx 30 minutes
Materials/ Resources needed	Card/cardboard about 1-1.5 metre long, Paint, Markers, Stanley knife or scissors
Instructions	<ol style="list-style-type: none"> <li>1. Paint one side of the cardboard in a different colour than the other.</li> <li>2. Make a drawing or painting of a person or a group of persons on this side. Draw jigsaw pieces (5*6) over the painting and cut up the painting</li> <li>3. Turn all pieces around and write one article (simplified if necessary) of the universal declaration of the human rights on each piece.</li> </ol> <p><b>The exercise:</b></p> <ol style="list-style-type: none"> <li>4. When the participants enter the room, give each of them a piece of the puzzle. Some might receive two or more, depending on the group size. Explain that all of them have received one (or more) human right, but that you need all of them to be a ‘complete’ person.</li> <li>5. Ask the participants one by one to read out what’s on their piece, and explain (or ask someone to explain).</li> <li>6. When all pieces are read, invite the participants to make a whole person out of these articles by turning the pieces around and putting all pieces together to complete the jigsaw.</li> <li>7. When the jigsaw is finished, discuss why human rights are important, and what they mean in practice</li> </ol>
Handouts	None



Title	Jigsaw of Human Rights
<b>Suggestions for the debriefing, closure</b>	<ul style="list-style-type: none"> <li>• Did you understand the ‘human right’ on your piece?</li> <li>• What do you think it means to you in practice?</li> <li>• Do you think human rights are important? Why (not)?</li> <li>• Have you ever had the feeling your rights were being violated?</li> <li>• If one right is violated or is inaccessible for an individual what would be the effect on the individuals other rights?</li> <li>• Over the long-term, what would be the consequences of living without one or some of your human rights being met?</li> <li>• What is the relationship between our human rights and our human dignity?</li> </ul>
<b>Tips for the facilitator</b>	It's worth doing a little bit of ‘homework’ on human rights in order to have a grounding of informed approach to the task.
<b>Variations</b>	None
<b>Suggestions for follow-up</b>	
<b>Further Info</b>	<a href="http://www.salto-youth.net/find-a-tool">http://www.salto-youth.net/find-a-tool</a>
<b>Comments</b>	At the end of the activity you could give each participant a copy of the Universal Declaration (to keep if possible) and ask them to spend a few minutes to read the preamble, or alternatively ask someone who is willing to read out the preamble to the group and the first three articles which together establish the link between human rights and human dignity.

Title	Guess Who's Coming to Dinner
<b>Size of group</b>	Minimum of 8
<b>Level</b>	4
<b>Issues addressed</b>	Stereotypes, prejudice and discrimination. The transmission of prejudice through the processes of socialisation and education. Dealing with conflict.
<b>Aim(s)/learning outcome(s)</b>	To analyse the messages we have received from our own family about people with a different cultural or social background To analyse the values behind those messages To be aware of the role of the family in transmitting society's values
<b>Duration</b>	45 minutes
<b>Materials/ Resources needed</b>	Copies of the role cards Paper and pens for the special observers
<b>Instructions</b>	<ol style="list-style-type: none"> <li>1. Explain to the group that this is a role-play to explore the role of the family in transmitting images about people who belong to other social or cultural groups.</li> <li>2. Ask for 4 volunteers to play the roles (preferably two of each sex) and for 4 others to be special observers. The rest of the group are general observers.</li> <li>3. Tell each special observer to watch one of the role players and take note of all the arguments they used. Decide who is to watch whom.</li> <li>4. Gives one role card to each of the players and allow them 2 or 3 minutes to get into role.</li> <li>5. Prepare the scene: place 4 chairs in a semi-circle and explain to everyone that this is the living room of a house and that they are going to watch a family discussion. Give a signal, e.g. clap your hands, to start the role play.</li> <li>6. You will have to decide how long to let the role play run depending on the way it develops. fifteen minutes is a good length of time. Give a clear signal to indicate the end.</li> </ol>
<b>Handouts</b>	Guess who's coming to dinner role cards (overleaf)

Title	Guess Who's Coming to Dinner
<b>Suggestions for the debriefing, closure</b>	<p>Start the evaluation with a round of the actors saying how they felt. Then ask each observer in turn to read out the arguments used by each of the actors to persuade the others of their point of view. Follow on with a general discussion with everyone. You can ask:</p> <ul style="list-style-type: none"> <li>• Were the arguments used similar to those you have heard in your own families?</li> <li>• Would it have been different if, instead of being black, the boyfriend was the same colour as the girl?</li> <li>• Would things have been different if, instead of a girl bringing home a boyfriend, it was a boy who was bringing home a girlfriend?</li> <li>• What would have happened if the girl had announced that she had a relationship with another girl?</li> <li>• What if it was the boy presenting his boyfriend?</li> <li>• Do you believe that this kind of conflict is still common nowadays or is it something from the past?</li> <li>• Has this happened to you or do you know of anybody in your neighbourhood who has faced a similar kind of challenge?</li> </ul>
<b>Tips for the facilitator</b>	<p>If the group is already familiar with role-playing no more instructions are needed, otherwise it is important to stress that playing a role is different from acting. In role-playing we remain ourselves while presenting a pre-determined role or attitude; when acting we must interpret a character different from our own person. Therefore it is not a matter of dramatisation or acting but rather of representing and exploring a role or attitude.</p> <p>If you consider that the roles are too prescriptive, or that they have nothing to do with your reality you can make your own role cards giving an outline of four common attitudes typical of families in your culture. If you want to adapt the idea and write more roles, do so.</p> <p>The activity is easily adaptable to the cultural and social reality of the participants. If a black person would be thought exotic because there are no black people locally then the girl's boyfriend may be a Muslim, or if the family is Catholic then introduce a Jew etc.</p>
<b>Variations</b>	<p>None</p>
<b>Suggestions for follow-up</b>	<p>If you want to explore further your attitudes and reactions to people of different nationalities do the activity 'Euro-rail a la carte'. How understanding and open to people who are different are you really? Find out how difficult it might be in practice to be as tolerant as you would wish.</p> <p>It may be that you want to move on from race and religion to look at other forms of prejudice. Or it may be that you already adapted this activity and had the lesbian daughter bring home her girl friend. In any case you may like to look in Compass at the activity, 'Let's talk about sex!' It uses the "fish bowl" technique to explore attitudes towards sexuality, including homosexuality and the right to marry and found a family.</p>
<b>Further Info</b>	<p><a href="http://www.eycb.coe.int/edupack/">http://www.eycb.coe.int/edupack/</a></p>
<b>Comments</b>	<p>None</p>

## Guess Who's Coming to Dinner Role Cards

### DAUGHTER

**The situation:**

You have decided to face your family and tell them that you want to live with your black boyfriend.

You start the roleplay. You announce to your family that you are going to live with your boyfriend, who is black. Try to defend your decision and argue that you are going to make a stand to counter the prejudice against relationships between young people and especially relationships between young people of different origins.

### MOTHER

**The situation:**

Your daughter has a black boyfriend with whom she has a very close relationship. You love your daughter very much but you do not understand how she could do this to you. You support your husband in everything he says. You do not threaten your daughter, rather you tend to feel sorry about the pain she causes you. You think the black boy will abandon her and that she will suffer a lot.

### OLDER BROTHER

**The situation:**

Your sister has a black boyfriend with whom she has a very close relationship. In principle you do not care if your sister goes out with a black man, and in fact you defend the right for people to be free in their relationships. Nevertheless, when your mother says that he is likely to abandon your sister you start to think that he might be using her. You show your concern and want to protect your sister.

### FATHER

**The situation:**

Your daughter has a black boyfriend with whom she is developing a very close relationship. You are the authority in the home, and you don't approve of your daughter's relationship. You represent the moral mainstream and you care about what people will say. You do not consider yourself racist but your daughter marrying a black is something different. Think of a strict father and argue as he would argue.

<b>Title</b>	<b>The Path to Development</b>
<b>Size of group</b>	Minimum 4 people, maximum 40
<b>Level</b>	4
<b>Issues addressed</b>	<p>North-South relations and the imbalance governing them.          The interdependence between people and countries in the North and the South;          Development models and their consequences.          Economic relations as one contributory factor in the development of racism and xenophobia.          Solidarity, equality, world history.</p>
<b>Aim(s)/learning outcome(s)</b>	<ul style="list-style-type: none"> <li>• To develop an understanding that the imbalance in North-South relations is one of the factors which forces people to seek better living conditions in other countries.</li> <li>• To understand the interdependence between countries and peoples.</li> <li>• To understand racism and xenophobia as part of a global problem.</li> </ul>
<b>Duration</b>	Two hours in total. 75 minutes for the game and 45 minutes for the debriefing and evaluation.
<b>Materials/ Resources needed</b>	<p>The Path to Development Action Cards.          Coloured Counters (you'll have to make them up).          A Dice.</p>
<b>Instructions</b>	<ol style="list-style-type: none"> <li>1. Divide the participants into four teams. They can play as individuals, if the group is small.</li> <li>2. To share out the counters between the groups: put the counters in a hat and ask someone from each team to take one. This ensures that it is pure chance which team plays with which colour.</li> <li>3. Share out the beans. Give the team playing yellow seven beans and the teams playing with brown, green and blue tokens 21 beans each (this distribution corresponds roughly to the distribution of natural resources between the countries of the North and South).</li> <li>4. Ask one member of each team in turn to throw the dice to see who starts playing first.</li> <li>5. Read out the rules of the game</li> <li>6. Check that everyone knows what to do, then let the games begin.</li> </ol> <p><b>Rules of the game</b></p> <p>Explain that there are games in which the rules are not the same for everybody. That is what happens in this game too. The advantages and disadvantages on the path to development are different for the different teams. This may seem unfair, but we have not invented the rules of this game, we copied them, as faithfully as possible, from reality. Chance determines who plays with which colour counter. In reality, this is not determined by chance, but by historic, geographic, economic or cultural factors that set the obstacles and the possibilities that each country and people will meet on their way to development.</p>

<p><b>Title</b></p>	<p><b>The Path to Development</b></p> <p>You play this game like an ordinary board game</p> <ol style="list-style-type: none"> <li>1. Tell the teams to take turns at throwing the dice and then to move as many squares as the number on the dice.</li> <li>2. If you fall on an action square take the corresponding action card and follow the instructions.</li> <li>3. Explain that the instructions written in normal type font are the instructions for the team playing with yellow tokens and those written in italic are the instructions for the teams playing with the brown, green or blue tokens.</li> <li>4. The first time a team lands on an action square ask them to read out all the instructions on the card. Subsequently, they need only read out the instructions relevant to their team.</li> <li>5. Tell players they must always follow the instructions and move and/or pay up as directed.</li> <li>6. If a team has no beans because they have given away all they have, they must borrow from the team, which has the most, and as soon as possible pay back what they borrowed.</li> <li>7. The rules of the game may not be changed unless it is with the full agreement of all the groups playing or unless there is a special order to do so on one</li> </ol>
<p><b>Handouts</b></p> <p><b>Suggestions for the debriefing, closure</b></p>	<p><b>Overleaf</b></p> <p>At the end of the game ask each team to look back at the route they took, the squares they stopped on and what happened there.</p> <p>If there are any squares that no team landed on read out the action card to see what would have happened. Follow on with a discussion about how the players felt and what they learnt: How did it feel to be 'yellow'? How did it feel to be "brown", "green" or "blue?"</p> <ol style="list-style-type: none"> <li>1. Are there any similarities between this game and reality?</li> <li>2. Where is it exaggerated?</li> <li>3. Do the problems and issues raised occur in reality?</li> <li>4. Who does the "yellow counter represent? And the other ones?</li> <li>5. Can we say that those represented by the yellow counter are only present in the North?</li> <li>6. Are those represented by the other counters found only in the South?</li> <li>7. Who benefits, both in the North and in the South, from the present world system?</li> <li>8. Can we talk of a "dominant development model" which can serve as the best one for all situations, countries and peoples?</li> <li>9. What are the characteristics, according to this game, of the present "dominant development model"? Is this a feasible "model" in the sense that it can suit in practice all men and women, all peoples on this planet? In the future, would a sustainable development model be possible? What might it be like</li> </ol>

<b>Title</b>	<b>The Path to Development</b>
	<p>10. What are the links between this situation and attitudes of racism and discrimination? Is it fair to say, for instance, that immigrants come to our countries to take our money and resources?</p> <p>When playing with groups, the game works best if there is a minimum of four people and a maximum of eight per group.</p> <p>On square 49, the group playing yellow may change the rules in any way they like. It is assumed that they will want to change the rules for their own advantage. They could make the other teams go back to the start, take all their beans, make the other teams miss the next 3 goes. If they decide to change the rules to make things fairer you should point out that politically this is a very difficult thing to do as they will have to convince the electorate. It will be a very unpopular policy and they will have to explain how they intend to implement it while avoiding great social unrest at home.</p>
<b>Variations</b>	None
<b>Suggestions for follow-up</b>	<p>Make a list of things you can do to improve the economic situation in the South e.g. buy fairtrade goods, campaign for political change. Make a list of things you can do to improve the situation at home e.g. participate in the development of local community projects, support small local businesses, boycott firms which behave unethically.</p> <p>Consider just how much you really know about the issues raised in this game. Do you find that it's hard to obtain accurate, independent information and that news reports often don't tell the whole story? You can explore this further in two activities 'Media biases' and 'Making the news'. The group may like to think about peace as an essential part of development. The activity 'Living in a perfect world' in Compass leads to reflection about three aspects of being at peace: inner peace, peace with others and peace with the environment.</p>
<b>Further Info</b>	<a href="http://www.eycb.coe.int/edupack/">http://www.eycb.coe.int/edupack/</a>
<b>Comments</b>	None

## The Path to development Action Cards

### **Square 3: “Colonisers and the colonised”**

In the past (and may be still now although in different ways) your country has colonised others from which you got wealth and raw materials. Consequently, you can forward one square and collect a bean from each of the other teams.

*In the past (and maybe still now, although in different ways) your country was colonized by others. They took away your wealth and raw materials. Consequently, your team is a bit farther from the goal of development and you must give one bean to the team with the yellow token.*

### **Square 7: “Health for development”**

You have reached a level of development that enables you to have a good level of health care, a reduced infant mortality rate, fewer epidemics, prolonged life expectancy, etc. Therefore, you can move forward one square forward.

*Your levels of health care are very low or non-existent. Cholera, AIDS and other diseases, together with a high child mortality rate and a low life expectancy, affect a large proportion of your population which sets you back from your development goal. Go back 2 squares.*

### **Square 10: “Population explosion”**

You have managed to control the birth rate, thus keeping the population growth rates at a stable or even decreasing level. You therefore enjoy a good, general level of standard of living. Move forward two squares.

*You have high levels of population growth and low levels of economic growth and therefore face greater problems meeting even the basic needs of so many people. Move two squares back, getting further away from development.*

### **Square 12: “War and violence”**

You possess a strong arms industry. Your growing sales of arms to other countries means you are getting richer. The other teams each pay you three beans and you move forward one square. Internal social tensions and the human rights abuse and repression that goes with it often leads to guerrilla warfare, civil war, war with neighbouring countries, etc. Consequently, large numbers of people have sought refuge elsewhere or have been displaced.

*Because of the security situation you have to keep a large army and have a high military budget. Give two beans to the team playing with the yellow counter and miss your next two turns.*

### **Square 16: “The urban revolution”**

Your big cities have become financial and industrial centres of major importance with big profits being made in property and financial speculation. Move forward three squares.

*The impoverishment of the countryside has forced many farmers to emigrate to the cities thereby creating large areas of misery in the urban shanty towns which add to your difficulties. Lack of opportunities means you lose your best workers and scientists who emigrate to countries where the work, pay and living conditions are better. Move back two squares.*



#### **Square 18: “Men, Women and Hunger”**

Improvements in food production and storage ensure that there is always plenty. Although the long-term effects of colourants and preservatives used in food production are unknown, the fact is that food is always available. You could therefore move forward one square. However, since you have also to face the problems of large surpluses some of which you have to destroy in order not to ruin the market, you stay where you are.

*Drought, desertification, the over use of the soils, the misuse of modern means of cultivating the land and the fact that you have to sell most of what you produce to repay your country's debt, makes the food shortages more acute and famine is on the rise. Miss your next turn.*

#### **Square 21: “Informal economy and hidden unemployment”**

The automation and restructuring of industry increases the underlying levels of unemployment. You have to devote resources to subsidising the unemployed. For this reason you should go back one square, but because the global benefits of trade are on the rise, you keep where you are.

*The absence, aging or destruction of your industrial base and the crisis in your agricultural production, means that the jobless population and the underground economy is growing. Go back two squares.*

#### **Square 24: “Education for development”**

A large sector of your population has access to secondary and higher education, which favours development. You also benefit by offering places in your Institutions of Higher Education to foreign students from whom you charge pay high fees. They come because of the lack of opportunities at home and then often stay to contribute their skills to your economy. Move forward one square and collect one bean from each of the other teams.

*Illiteracy and the lack of secondary education for most of the population means you go back four squares.*

#### **Square 27: “A hole in the atmosphere”**

Your industries damage the environment for example, by the extraction of raw resources, by the pollution caused during processing and by the disposal of wastes. As a result the ozone layer is depleted, there is climate change and other catastrophes occur as a consequence of development. You wish to protect your local environment and find that the costs of extraction are too high or the processes too polluting. You therefore transfer your more harmful industrial plants to poorer countries and exploit their natural resources. Move forward two squares.

*You face natural disasters as a consequence of environmental destruction. The droughts become more common and longer. Polluting industries settle in your countries, your natural resources are exported to other countries. Move one square back in your development.*

**Square 30: “Technological revolution”**

The technological revolution allows you new possibilities for development. Furthermore, the export market for new technology is highly profitable. The other teams each give you two beans and you move forward one square.

*The technological revolution is passing you by. Go back three squares or you may buy some new technology from the team playing with the yellow counter. Anything you want to buy will cost you three beans.*

**Square 34: “The end of ideology”**

Congratulations, the Free Market has triumphed over all other ideologies. It is the end of History. There are no more obstacles to your full development. Move forward two squares.

*You are left without any alternative. The Free Market imposes its rules and laws on you. Social exclusion and marginalisation lead to the expansion of fundamentalist and radical movements. Social unrest is repressed. Because this frightens foreign investors you will miss your next turn.*

**Square 37: “At the end there is always the International Monetary Fund”.**

The IMF backs up your economic policies and supports your investment policies of buying out public enterprises and services of the poor countries as a contribution to their “development”. These measures provide you with substantial benefits and profits. Each of the other teams gives you two beans as repayments on your investment. You move forward two squares.

*The IMF imposes an economic policy of structural adjustment on you. Consequently, you must sell your public services and enterprises. Unemployment increases and large sectors of your population fall below the poverty line. You pay the team with a yellow counter two beans as payment for interest on your foreign debt.. Move back two squares*

**Square 40: “International development aid”**

You must share equally 1% of the beans you now hold amongst all the other teams (if you have to cut some beans, do it). You join with the international development aid organisations to discuss the global situation and move forward one square.

*You receive some bean from the team playing with the yellow counter as a low-interest loan for -development. However, you have to agree to spend it on “goods and equipment” bought from them. You could now move forward one square, but since you will have to pay two beans as interest on your re-scheduled debt to the team with the yellow counter, you stay where you are. And don’t forget to pay the two beans!*

**Square 42: “A global communication culture”**

The communication revolution and the development of the audio-visual entertainment industry allow your social and cultural values to extend throughout the world. Simultaneously your stock market shares rise astronomically. You move forward two squares and receive from each of the other teams one bean to pay for your cultural products and information services.

*The communication revolution means that foreign western culture and values become increasingly pervasive. You begin to lose your own cultural identity while models of development and communication, which have nothing to do with your own culture and history, become generally accepted. You stay on your square, sitting in front of the television and miss your next turn.*

**Square 44: “New migrations, new segregations”**

The growing immigration of poor people from countries of the South in search of a better life forces you to allocate extra resources to deal with immigrants who are arriving in your country. If you want to move forward one square, you must give each of the other teams one bean as ‘aid’.

*The growing emigration towards the richer Northern countries includes a ‘brain drain’ of those who are better skilled and academically qualified. Go back three squares*

**Square 46: “Cutting forests and extinguishing species”**

Your high levels of consumption force you to exploit new resources in other regions of the planet. This contributes to the disappearance of large areas of forests and numerous animal and plant species. If you played in the interests of all the teams and not only in your own, you should move back a few squares, share your money to correct previous mistakes, and change the rules of the game. But, since this is not the way to do things in a competitive world, and because you still have time and a chance, move forward one more square.

*Your natural resources are being exploited and you don’t get any of the profit to enable you to develop. Desertification spreads, the climate changes and famine grows. You try to do what you can to protect your environment but the international institutions criticise your environmental policies. Move back one square and give one bean to the team playing with yellow counter.*

**Square 49: “A new order . . . for that which you wish to order”**

You may now change the rules of the game in whatever way you wish to enable you to get to your goal as quickly as possible. If any other player or team protests or wants to interfere with this ‘new order’ of things, they must give you all their beans. Move forward two squares.

*Try to adapt to the new order and don’t resist. With a bit of luck the new order being created will not set you back too far on the path to development. As a precaution you miss your next turn.*

**Square 52: “Death”**

The risk of a deep economic recession is a serious threat to your development model. If you don't want to start the game from zero again, the only option left is to squeeze the last drop out of the other teams' players and take two beans from each on account of debt interests. And so no one can say that you get all the advantages, move back one square.

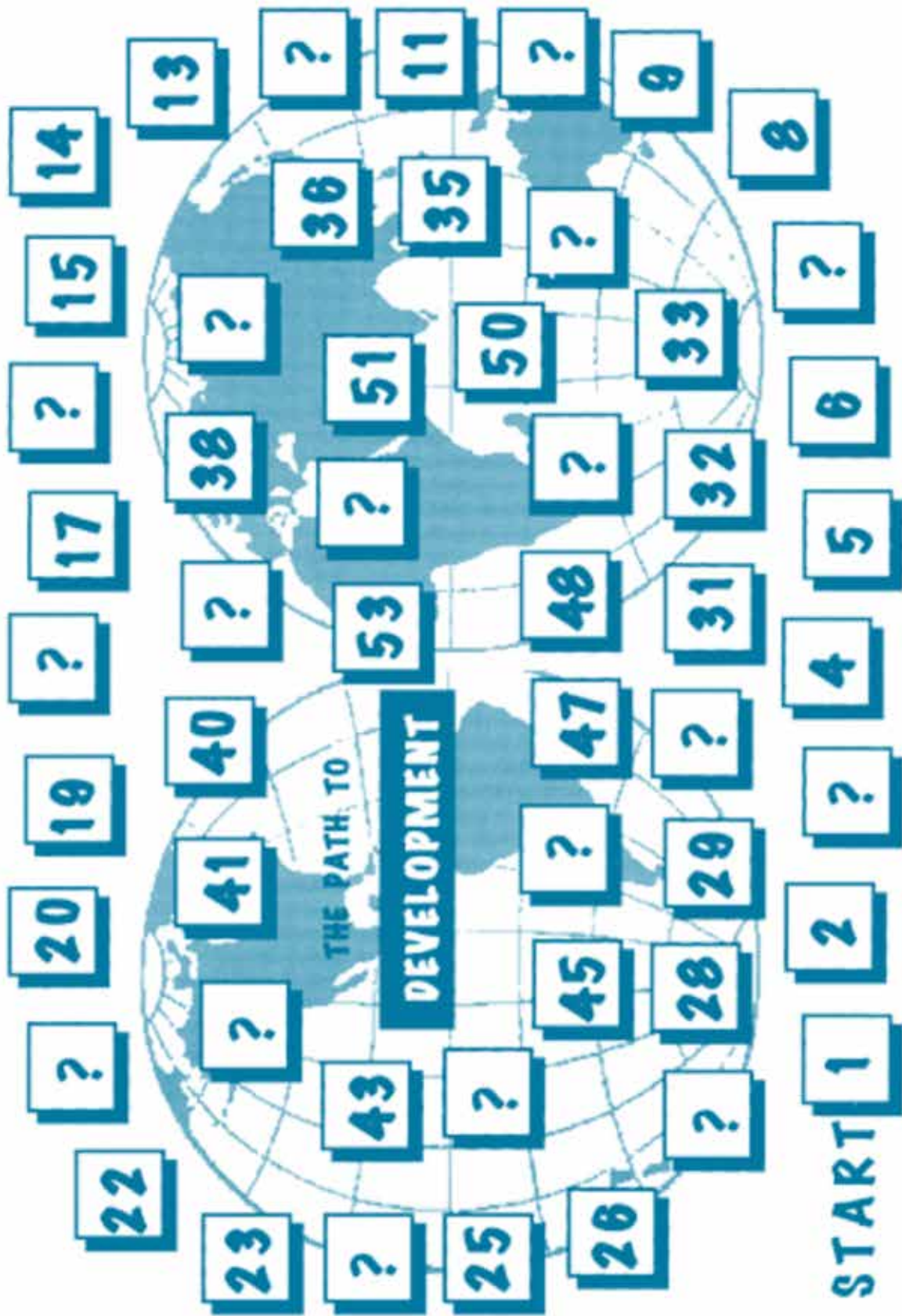
*The fall in price of raw materials and the rise in interest rates on your debt provoke a severe economic recession. Move back one decade or, in the terms of this game, start again at the beginning of the path to development.*

**Square 54: “Development”**

You were really lucky to have the yellow counter! You have reached your goal of development. You can be sure that all the other teams will be far away from this goal and that, whatever they do, no one will be able to reach it. It is also certain that you own and control almost all the money and resources and that there is not much left for the others. Life for you is very pleasant. However, there are threats for the future: the natural resources are vanishing or degraded, the air is poisoned, so is the water and the land is becoming a desert.

*Famine and despair are growing in many parts of the world. Some immigrants try to flee misery to reach your comfortable, developed world. But in spite of all, keep enjoying your development while you can.*

If you have any colour token other than yellow, you either have had incredible luck or you must have cheated. Otherwise, it is impossible, for anyone not playing with a yellow counter, to reach this stage of the game because development is reserved for the very privileged few. If many people were to reach this stage, it would be necessary to share the limited resources more widely, and those who now enjoy the benefits would have to give all, or most of them, up. And this would be very unlikely because, it's they, the few, who set the rules of the game at the beginning of the path to development.



Title	The Refugee
<b>Size of group</b>	Any size, if you are working with large numbers you can sub-divide them into small groups.
<b>Level</b>	4
<b>Issues addressed</b>	Problems of refugees and asylum-seekers. Empathy towards displaced people. Stereotypes, prejudice and xenophobia towards foreigners.
<b>Aim(s)/learning outcome(s)</b>	<ul style="list-style-type: none"> <li>• To understand the reality faced by refugees and immigrants.</li> <li>• To generate awareness of the problems they face in the host countries.</li> <li>• To promote empathy and solidarity towards the situation of refugees and immigrants.</li> <li>• To look into the issues of exclusion and integration and our perceptions about different people and countries</li> <li>• To introduce discussion about North/South imbalances and their relation to people's daily problems.</li> </ul>
<b>Duration</b>	90 minutes - 2 hours
<b>Materials/ Resources needed</b>	<p>The facilitator should have an insight into the reasons that lead people to immigrate or seek asylum. You will find the background information in part A.</p> <p>Make copies of the beginning of the story or be prepared to tell it to the participants. (The name, the origin of the refugee or immigrant should be adapted to suit your circumstances).</p> <p>If at all possible make contact with someone locally who is a refugee or immigrant or, if this is not possible, with an NGO working with them. Board or flip chart and pens.</p>
<b>Instructions</b>	<ol style="list-style-type: none"> <li>1. Read out aloud, or hand round copies of the following story:</li> <li>2. "Miriam is a refugee in our town. She arrived two months ago from her country where she was in fear of her life because of her economic circumstances (or political beliefs)."</li> <li>3. Ask people to form groups of four to six people to discuss and then to write a short story or news article about how Miriam left her country and what it is like for her living here. Think about:             <ul style="list-style-type: none"> <li>• What Miriam's life here is like.</li> <li>• What difficulties she faces.</li> <li>• How is she being supported (or not)?</li> <li>• How does she learn the language?</li> <li>• Can she work and in what kind of job?</li> <li>• Do you think she is having an easy time?</li> <li>• How does she feel about us?</li> <li>• What do you think Miriam had to do to get to our town?</li> <li>• How did she travel?</li> <li>• Where did she find the money?</li> <li>• What were the administrative procedures?</li> <li>• What did she leave behind?</li> </ul> </li> </ol>

Title	The Refugee
	<p>4. Then ask each group to present its story or answers to the questions. As they do so you should record on a board or flip chart the main points made by each group.</p>
Handouts	None
Suggestions for the debriefing, closure	<p>Start the discussion by inviting the groups to reflect upon each other's conclusions, namely by asking what were the most "realistic" or "unrealistic" assumptions.</p> <p>If the discussion gets stuck you can prompt with questions like, "do you think it is fair?", "do you know anybody who went, or is going, through a similar experience?", "did you ever imagine this could happen to you?".</p> <p>Conclude the discussion by inviting the group to reflect upon what they can do to support refugees or immigrants in their own town or, more generally, what kind of support they need to integrate into their new society.</p>
Tips for the facilitator	<p>This activity is particularly suitable for local groups because it may generate concrete solidarity and action. But it also works well with an international group if emphasis is put on awareness raising, comparing different legal status, etc. It follows on well from 'Labels'</p> <p>It is essential to be well informed and have up to date relevant information. In your role as facilitator you may be asked to give some facts about refugees in your country or town. In this case it may also be useful to be able to hand out copies of figures, graphs or tables relating to refugees in different countries to make comparisons.</p> <p>Data and information about refugees, or NGOs dealing with them can be easily obtained from the National Campaign Committee or the national offices or contacts of the United Nations' High Commissioner for Refugees (UNHCR) or UNICEF, as well as from some humanitarian or development NGOs e.g. Red Cross, Amnesty International, etc.</p>
Variations	<p>Rather than writing news stories the groups could "dramatise", or make a short sketch about, an episode during Miriam's departure from her country or her arrival in our town.</p> <p>Invite a refugee or immigrant to your plenary discussion. If possible find someone who is living in your town now. Invite them to tell the group briefly why they left their country of origin, how they travelled and what happened to them on the way. Follow up with a longer question and answer session. You will need more time for this option.</p> <p>Read a story. If it is not easy to find a refugee or immigrant who would be able to help, an alternative is to read or distribute a story of a real refugee.</p>
Suggestions for follow-up	<p>Schedule time in a forthcoming session to work on the ideas developed in this activity and to decide what realistic, practical action the group could take to support immigrants locally. Be active in promoting good relations in your country.</p> <p>Sometimes it can be very difficult to know how to react in a situation when you see someone discriminating against someone else. It happens all the time, on buses, in shops and on the street - but how do you react? What should you do? Explore this in 'Sharing discrimination'. Alternatively, if you want to look at how our knowledge of other people is based on often partial and misleading information use 'Every picture tells a story'. From a poster published by the UNHCR.</p>

<b>Title</b>	<b>The Refugee</b>
	If you want to help the members of the group appreciate some of the difficulties refugees in a foreign country face, then try the activity, 'The language barrier' in Compass. It simulates the difficulties refugees have when applying for asylum. For instance, not knowing the language and discrimination during the application procedure.
<b>Further Info</b>	<a href="http://www.eycb.coe.int/edupack/">http://www.eycb.coe.int/edupack/</a>
<b>Comments</b>	None



# Developmental Model of Intercultural Sensitivity: Responses

	TO SUPPORT THE LEARNERS		TO CHALLENGE THE LEARNERS		STAGE-APPROPRIATE INTER-CULTURAL SKILLS:
	Content	Process	Content	Process	
<b>Denial</b>	<p>Objective culture: Art, music, literature, theatre, dance</p> <ul style="list-style-type: none"> <li>• Heroes and holidays</li> <li>• Culture specific social science: Politics, history, economics, sociology</li> <li>• Travel tips: "Do's and taboos"</li> <li>• Use symbols, not target cultures</li> </ul>	<p>Illustrate ideas with user-friendly activities</p> <ul style="list-style-type: none"> <li>• Embed differences in non-threatening contexts</li> <li>• Promote an inclusive, non-blaming climate</li> <li>• Address learner anxieties in existing categories, but limit time</li> <li>• Build on what they already know</li> </ul>	<p>Subjective culture: Selected values, beliefs, and behaviours</p> <ul style="list-style-type: none"> <li>• A constructive vision of intercultural interaction</li> </ul>	<p>Arouse curiosity</p> <ul style="list-style-type: none"> <li>• Facilitate structured contact with other cultures through films, slides, panel presentations, etc.</li> </ul>	<p>The ability to gather appropriate information about culture</p> <ul style="list-style-type: none"> <li>• The initiative to explore aspects of subjective culture</li> <li>• Trust, friendliness, cooperation</li> <li>• The ability to recognize difference</li> </ul>
<b>Defence</b>	<p>Universality of ethnocentrism (in-group/out-group distinctions)</p> <ul style="list-style-type: none"> <li>• Existing (but previously unaddressed) differences within the in-group (such as learning styles, personality type, etc.)</li> <li>• Address affect - something for each person to identify with</li> </ul>	<p>Avoid cultural contrasts</p> <ul style="list-style-type: none"> <li>• Provide reassurance and information about similarities</li> <li>• Allow structured opportunities to share concerns</li> <li>• Focus curiosity on the culture of their own group</li> <li>• Promote cooperative activities</li> </ul>	<p>Historical contexts (wars, slavery, colonization, etc.)</p> <ul style="list-style-type: none"> <li>• Commonalities, including shared needs and goals, between in-group and out-group</li> </ul>	<p>Stress conflict mediation and team-building</p> <ul style="list-style-type: none"> <li>• Identify existing/transferrable skills at dealing with difference</li> <li>• Promote cooperative activities</li> </ul>	<p>The discipline to maintain personal control</p> <ul style="list-style-type: none"> <li>• The ability to manage anxiety</li> <li>• Tolerance</li> <li>• Patience</li> </ul>
<b>Minimisation</b>	<p>Definitions of culture, race, ethnicity, stereotypes, and generalisations.</p> <ul style="list-style-type: none"> <li>• Culture, perception, and world view</li> <li>• Minor subjective cultural differences, such as nonverbal behavior, or communication styles</li> </ul>	<p>Avoid excessive stress on cultural contrasts</p> <ul style="list-style-type: none"> <li>• Expand curiosity about their own culture to other cultures</li> </ul>	<p>Categories and frameworks for understanding their own culture, including values and beliefs</p> <ul style="list-style-type: none"> <li>• The privilege of dominant groups</li> <li>• Use authentic materials (advertising, media, etc.) from their own culture</li> </ul>	<p>Facilitate contact with ethnorelative resource persons in structured activities</p> <ul style="list-style-type: none"> <li>• Structure opportunities for difference-seeking</li> <li>• Focus primarily on cultural self-awareness</li> <li>• Use selected and trained ethnorelative resource persons</li> <li>• Build on positive affect to motivate further exploration</li> </ul>	<p>Cultural general knowledge</p> <ul style="list-style-type: none"> <li>• Open-mindedness</li> <li>• Knowledge of their own culture</li> <li>• Listening skills</li> <li>• The ability to perceive others accurately</li> <li>• The ability to maintain a non-judgmental interaction posture</li> </ul>

# Developmental Model of Intercultural Sensitivity: Responses

<b>Acceptance</b>	Refine analysis of cultural contrasts	More complex subjective cultural differences including values analysis <ul style="list-style-type: none"> <li>Elaboration of categories for cultural contrast and comparison</li> <li>Relationship between cognitive and communication styles</li> </ul>	Make cultural difference the focus while deepening cultural self-awareness <ul style="list-style-type: none"> <li>Prepare learners for cultural frame-of-reference shift.</li> </ul>	The appropriate use of culture-general (etic) and culture-specific (emic) categories <ul style="list-style-type: none"> <li>Issues of cultural relativity, distinguishing it from moral or ethical relativity</li> </ul>	Build on enthusiasm for "difference-seeking" to promote examination of more profound contrasts <ul style="list-style-type: none"> <li>Provide guided experiential learning opportunities such as homestays, drops-offs, simulations and role plays requiring intercultural empathy</li> </ul>	Cultural specific knowledge <ul style="list-style-type: none"> <li>Cognitive flexibility</li> <li>Knowledge of other cultures</li> <li>Contextual knowledge</li> <li>Respect for others' values and beliefs</li> <li>Tolerance of ambiguity</li> </ul>
<b>Adaptation</b>	Develop frame of reference shifting skills	Models of culture shock and cultural adaptation <ul style="list-style-type: none"> <li>Advanced cultural topics requiring intercultural empathy (e.g., appreciation of humour, assessment of cultural deviance)</li> </ul>	Facilitate opportunities for learners to practice behavior in known cultures <ul style="list-style-type: none"> <li>Use trained ethno-relative cultural informants in less structured activities (small groups, case studies, etc.)</li> <li>Prepare learners to learn autonomously (use of cultural informants, research strategies, etc.)</li> </ul>	Cultural identity development (ethnic identity models, intercultural sensitivity models) <ul style="list-style-type: none"> <li>Re-entry</li> </ul>	Provide opportunities to interact in previously unexplored cultural contexts <ul style="list-style-type: none"> <li>Address deeper anxiety issues (e.g., "internal culture shock," identity conflicts, etc.)</li> </ul>	Empathy <ul style="list-style-type: none"> <li>Risk-taking skills</li> <li>Problem-solving skills</li> <li>Interaction management skills</li> <li>Flexibility</li> </ul>
<b>Integration</b>	Resolve the multicultural identity	Theoretical frameworks for constructing a multicultural identity	Create opportunities for marginal peer group interaction <ul style="list-style-type: none"> <li>Provide options for marginals to serve as resource persons</li> <li>Model constructive marginality</li> </ul>	Cultural mediation models <ul style="list-style-type: none"> <li>Modes of the multicultural self and society</li> <li>Models of ethical development</li> </ul>	Promote a view of self-as-process (choice-making) <ul style="list-style-type: none"> <li>Encourage commitments and boundary setting</li> <li>Discuss strategies for cultural identity construction</li> </ul>	A culturally sensitive sense of humour <ul style="list-style-type: none"> <li>The ability to create new categories</li> <li>Role flexibility</li> <li>Identity flexibility</li> </ul>

Overleaf we have broken the model into two sections. We have labelled them (i) Characteristics and Behaviours and (ii) Responses. Normally we would highlight characteristics and behaviours first and then appropriate responses secondly but in this case we have highlighted the responses first and detailed the various characteristics and behaviours associated with each stage second.

We have done this because we feel it is more relevant to highlight responses in the first instance as that will be the 'tools' to equip you (in addressing acceptance and understanding of others) and secondly, use information as a kind of 'back-up' so as to inform you regarding the various characteristics and behaviours associated with each stage of the model

## A Developmental Model Of Intercultural Sensitivity: Characteristics and Behaviours

<b>Acceptance</b>	Refine analysis of cultural contrasts	More complex subjective cultural differences including values analysis <ul style="list-style-type: none"> <li>• Elaboration of categories for cultural contrast and comparison</li> <li>• Relationship between cognitive and communication styles</li> </ul>	Make cultural difference the focus while deepening cultural self-awareness <ul style="list-style-type: none"> <li>• Prepare learners for cultural frame-of-reference shift.</li> </ul>	The appropriate use of culture-general (etic) and culture-specific (emic) categories <ul style="list-style-type: none"> <li>• Issues of cultural relativity, distinguishing it from moral or ethical relativity</li> </ul>	Build on enthusiasm for "difference-seeking" to promote examination of more profound contrasts <ul style="list-style-type: none"> <li>• Provide guided experiential learning opportunities such as homestays, drops-offs, simulations and role plays requiring intercultural empathy</li> </ul>	Cultural specific knowledge <ul style="list-style-type: none"> <li>• Cognitive flexibility</li> <li>• Knowledge of other cultures</li> <li>• Contextual knowledge</li> <li>• Respect for others' values and beliefs</li> <li>• Tolerance of ambiguity</li> </ul>
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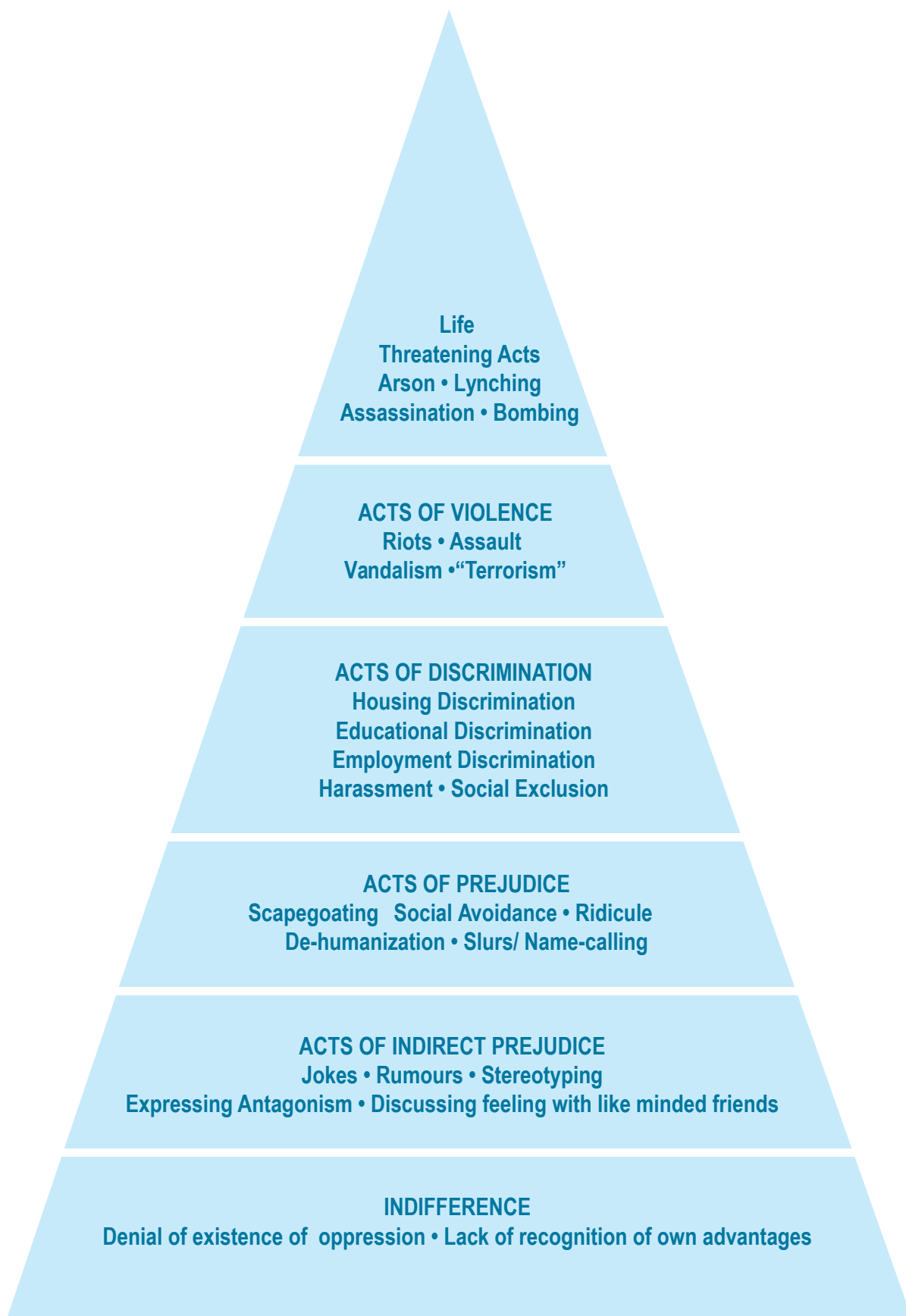
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## A Developmental Model Of Intercultural Sensitivity: Characteristics and Behaviours

Stage	Meaning	Acceptance/Behavioural Relativism:	Acceptance/Value Relativism:	Common Features	At this stage, learners say:
MINIMIZATION OF DIFFERENCE	Recognition and acceptance of superficial cultural differences such as eating customs, etc., while holding that all human beings are essentially the same. Emphasis on the similarity of people and commonality of basic values.	Emphasis on commonality of human beings in terms of physiological similarity. (e.g., "After all, we're all human!"),	Emphasis on commonality of human beings as subordinate to a particular supernatural being, religion, or social philosophy. (e.g., "We are all children of God, whether we know it or not.").	<p><b>Cognitive Structure:</b> World view is protected by attempting to subsume difference into familiar superordinate categories ("deep down we're all the same").</p> <p><b>Affective Quality:</b> Insistently nice.</p> <p><b>Behavioural Emphasis:</b> Active support for universal religious, moral, or political principles.</p> <p><b>Exercise of Power:</b> Acceptance of institutionalized privilege.</p>	<ul style="list-style-type: none"> <li>• "The key to getting along in any culture is to just be yourself-authentic and honest!"</li> <li>• "Customs differ, of course, but when you really get to know them they're pretty much like us."</li> <li>• "I have this intuitive sense of other people, no matter what their culture."</li> <li>• "Technology is bringing cultural uniformity to the developed world"</li> <li>• "While the context may be different, the basic need to communicate remains the same around the world."</li> </ul>
ACCEPTANCE OF DIFFERENCE	Recognition and appreciation of cultural differences in behaviour and values. Acceptance of cultural differences as viable alternative solutions to the organisation of human existence. Cultural relativity.	All behaviour exists in cultural context. Ability to analyze complex interaction in culture-contrast terms.	Beliefs, values, and other general patterns of assigning "goodness" and "badness" to ways of being in the world all exist in cultural context.	<p><b>Cognitive Structure:</b> Differentiation and elaboration of cultural categories; development of a meta-level view of cultural difference, including one's own culture.</p> <p><b>Affective Quality:</b> Curiosity</p> <p><b>Behavioural Emphasis:</b> Acquisition of knowledge about cultures, including one's own</p> <p><b>Exercise of Power:</b> Tends to be avoided through inaction (liberal paralysis)</p>	<p>"The more difference the better-more difference equals more creative ideas!"</p> <ul style="list-style-type: none"> <li>• "You certainly wouldn't want to have all the same kind of people around-the ideas get stale, and besides, its boring."</li> <li>• "I always try to study about a new culture before I go there."</li> <li>• "Sometimes it's confusing, knowing that values are different in various cultures and wanting to be respectful, but still wanting to maintain my own core values."</li> </ul>
ADAPTATION TO DIFFERENCE	The development of communication skills that enable intercultural communication. Effective use of empathy, or frame of reference shifting, to understand and be understood across cultural boundaries.	Ability to consciously shift perspective into alternative cultural world view elements and act in culturally appropriate ways in those areas.	Internalization of more than one complete world view. Behaviour shifts completely into different frames without much conscious effort.	<p><b>Cognitive Structure:</b> Knowledge and behaviour are linked by conscious intention; category boundaries become more flexible and permeable</p> <p><b>Affective Quality:</b> Competence</p> <p><b>Behavioural Emphasis:</b> Intentional perspective-taking, empathy</p> <p><b>Exercise of Power:</b> Ability to recognize and respond to power in cultural context; some ability to exercise power appropriately in alternative contexts</p>	<p>"To solve this dispute, I'm going to have to change my approach."</p> <ul style="list-style-type: none"> <li>• "I know they're really trying hard to adapt to my style, so it's fair that I try to meet them halfway."</li> <li>• "I greet people from my culture and people from the host culture somewhat differently to account for cultural differences in the way respect is communicated."</li> </ul>

# Pyramid of Hate



### Life Threatening Acts

The top of the pyramid is characterised by acts with a high level of violence directed to specific groups, i.e., ethnic groups, homosexuals, refugees, etc with the direct intention to kill the targets.

### Acts of Violence

The top level is supported by another level composed by acts where the level of violence is still high but is not directly aimed at the killing of the targets.

### Acts of Discrimination & Acts of Indirect/Prejudice

These two levels are supported by other levels where the violence level decreases but at the same time the frequency of these acts and the acceptance of these increase dramatically.

### Indifference

The last, and much broader. This level is where all of the “pyramid” stands, this reflects the importance of taking actions against discrimination on all the other levels.

It's important to note how the lower levels may seem unimportant when talking about discrimination, but in reality they are the foundation upon which hate and violence are built.

**Another point is to understand where our actions influence this “structure”, i.e. at which levels education and policing intervene.**

# Concepts & Reflections on 'Race' Related Terms

**RACE** as a 'term is often used to refer to groups of people with specific and clearly identifiable common characteristics.' *The Equal Opportunities Handbook* by Phil Clements & Tony Spinks

In 1964 UNESCO brought 20 leading scientists/anthropologists together to consider the issue of race. Part of the resulting statement concluded 'that all humans living today belong to a single species'. That 'humankind cannot be classified into clear cut categories.'

*The Equal Opportunities Handbook* by Phil Clements & Tony Spinks

**ETHNIC GROUP** is sometimes used in place of the word 'race', as 'it describes a social group which is held together not only by common kinship, but also by its culture and/or religion.' 'The word ETHNIC comes from the Greek word ethne, which means tribe.' 'Everybody is a member of an ethnic group'.

*The Equal Opportunities Handbook* by Phil Clements & Tony Spinks

**RACISM or DISCRIMINATION ON RACIAL GROUNDS** means 'colour, race, nationality or ethnic or national origins.'

*Sex & Race Discrimination Legal Essentials* by CIPD

**Racism:** A set of attitudes, actions and practices that subordinate a group of people due to skin colour, culture or ethnic group.

Unknown

**Racism:** Describes the way in which false beliefs about race have become embedded at every level of society.  
*Challenging Racism, Valuing Difference* by The Tower Hamlets Learning Design Centre

**Racism:** A valorisation of differences, real or imaginary, in favour of the accusator and against its victims, in order to justify its privileges or aggression.

Unknown

**Racism:** Decisions and policies made on consideration of race, for the purpose of subordinating a minority ethnic group and maintaining control over that group.

*The Equal Opportunities Handbook* by Phil Clements & Tony Spinks

**Racism** is the combination of prejudice and power.

*The Equal Opportunities Handbook* by Phil Clements & Tony Spinks

'**RACISM** refers to any theory or doctrine stating that inherited physical characteristics, such as skin colour, facial features, hair texture, and the like, determine behaviour patterns, personality traits, or intellectual abilities. In practice, racism typically takes the form of a claim that some human 'races' are superior to others. An abuse of the concept of difference among peoples, it has contributed to prejudice and discrimination among groups in many parts of the world.'

**DISCRIMINATION** is about the way we act. When we act more favourably towards one group of people than another and that favouritism is based on **PREJUDICE**. **PREJUDICES** are the ideas we hold of others and about the negative assumptions and prejudgements we might make, often based on **STEREOTYPES**. **STEREOTYPES** are when members of a particular [visible] group are believed to share traits deemed characteristic of that group.  
**The Equal Opportunities Handbook by Phil Clements & Tony Spinks**

**CULTURE:** 'A consistent body of learned beliefs, values, communication rules and cognitive structures held in common by a particular group over time.'

*'Culture is that complex whole which includes knowledge, belief, art, morals, customs and any other capabilities and habits acquired by man as a member of society.'*

**E.B. Tylor, Anthropologist, 1871**

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**MULTICULTURAL:** Concept based on a harmonious model of cultural enrichment and mutual understanding, aimed at creating inter-ethnic and inter-racial harmony.

**Anti-Racist Work With Young People edited by Anna Aluffi-Pentini & Walter Lorenz**

*'The multi-cultural person is one whose 'essential identity is inclusive of life patterns different from his/her own and who has psychologically and socially come to grips with a multiplicity of realities.'*

**(Not attributed)**

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**MULTICULTURAL AND ANTI-RACIST EDUCATIONAL STRATEGIES:**

- To highlight difference and to adopt education programmes that promotes tolerance of difference.
- To highlight commonalities and to create a general sense of belonging.
- To promote an ethic of justice, equality and equivalence without emphasizing either difference or commonality.

**Anti-Racist Work With Young People edited by Anna Aluffi-Pentini & Walter Lorenz**

**ANTI-RACISM EDUCATION:** The primary need is to involve young people themselves in developing anti-racist policies based on ideas and values which they at least recognise even if not initially share. Strategies should incorporate an understanding of how these young people live and how they see the world and not be based on how those 'in authority' would like them to think and live.'

**Routes of Racism The Social Basis of Racist Action by Roger Hewit**







Consciously readying ourselves to receive new information about someone we have yet to learn enough about but is accorded recognition and respect by virtue of their unique, distinct and diverse identity.



# ACTIVITY PACK



# GOOD RELATIONS

