



UP
Standing
Stories of courage from Northern Ireland

Educators Guide

Project funded by:



INTERNATIONAL FUND FOR IRELAND



About the Corrymeela Community

Corrymeela is an inclusive Christian Community founded in 1965 by Reverend Ray Davey, assisted by a group of students from Queen's University, Belfast. Corrymeela's mission is: embracing difference, healing division and enabling reconciliation. Our vision is of a peaceful and sustainable society based on social justice, positive relationships and respect for diversity.

www.corrymeela.org

About Facing History and Ourselves

Facing History and Ourselves, founded in 1976, is an international educational and professional development organisation whose mission is to engage students of diverse backgrounds in an examination of racism, prejudice, and antisemitism in order to promote the development of more humane and informed citizens.

www.facinghistory.org



This Educators Guide is part of the 'UP Standing' series and should be used in conjunction with the book 'UP Standing –Stories of courage from Northern Ireland' and the film of the same title.

The UP Standing series has been produced as part of 'Facing our History, Shaping the Future', a project of the Corrymeela Community in partnership with Facing History and Ourselves.

For more information on the Upstanding series visit www.corrymeela.org or www.storiesofcourage.net

FACING OUR HISTORY SHAPING THE FUTURE



INTERNATIONAL FUND FOR IRELAND

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FOREWORD

Karen Murphy

International Director

Facing History and Ourselves

I believe that teachers have one of the most important and challenging jobs in the world. Their role is perhaps even more important in divided societies and in countries emerging from mass violence. Education has such a critical role to play in these contexts and teachers are on the front lines of this effort. Teaching about the violent past and facilitating sensitive and challenging discussions are not obvious or inherent skills. They take work and practice. As Seamus Heaney has written, the Northern Irish “reticence” can sometimes get in the way of frank discussion and open dialogue. That tendency toward silence has saved lives, kept people safe and helped maintain some semblance of polite society in even the most difficult times. Often, teachers chose to keep the Troubles out of their classrooms in order to keep their pupils safe and to protect them from the war outside.

Northern Ireland’s transition demands that we start talking, however, and that we provide young people with the opportunity to engage with the recent past. The goal here is not to shame and humiliate or to wallow in what “was.” Rather, it’s to provide young people with the opportunities to develop the skills and dispositions they desperately need to protect Northern Ireland’s democracy and to nurture a more inclusive, less divided, society.

Many of Northern Ireland’s current teachers remember the Troubles all too well. It’s painfully hard to teach a history that you lived. It makes you, perhaps, even more aware of what your pupils don’t know. To be sure, there are dates to be learned, important events that must be understood, and individuals and organisations that are significant for truly understanding this period in Northern Irish history. But, to really understand the consequences of Partition, the war that was the Troubles and its legacies, we need to look deeper and perhaps broader. We need to shift our gaze from the leaders to everyday people. It’s the texture of this history, the everyday choices and decisions and behaviour that is at once so compelling and also so revealing. It’s within these stories that young people will better understand that this history is not just about two communities. Indeed, one of the painful secrets of the Troubles is what happened within communities and between people with supposedly the “same” political affiliations. In this way, and in others, the history of the Troubles is not about us and them. It’s just us.

‘Up Standing: Stories of courage from Northern Ireland’ highlights perhaps one of the most important elements of this history. The choices made by citizens – your neighbours – to stand up and get in the way of this conflict. To a person they think their decisions were small: to stop bullying on a bus, help a child in need, take down a sectarian poster, gather as a united community. These choices were, in fact, gargantuan because they must always be placed in the context in which they were made and within that context these are extraordinary acts of courage, of kindness, of good will and of hope. Pupils need to learn about and understand perpetration and obedience and conformity and bystander behaviour.

They must because events like this multi-decade war would not have occurred without these aspects of human behaviour and the decisions they informed. But young people have to also learn about the upstanders that this resource sheds light on. In these stories they will be reminded of the small acts that prevent violence and which keep communities safe and healthy. They will learn about what it takes to nurture civil society and what it means to “put something in the way” of conflict. In these stories, they do also learn about perpetration, about intra and extra-communal intimidation and violence and about obedience, conformity and bystander behaviour. It’s that backdrop that makes the choices by the upstanders so inspiring. It’s easy to stand up when everyone stands with you.

We designed ‘Facing Our History, Shaping the Future’ to support teachers as they tackled some of the most important and challenging topics in their curricula and as they encountered some of the most personally and professionally daunting discussions and topics. We are here to provide content and methodologies, access to a local and global network of educators, civil society actors and scholars and participation in on-going professional development opportunities. It is our hope that you will take this challenge to teach about the recent past and help young people feel inspired, more confident and efficacious and able to form ethical judgments. We believe that this resource is an essential component of that journey because it models compassion, ethics in action and the fact that we can make a positive difference, each of us, at any given minute, even in the most difficult contexts. Our young people don’t need to become heroes in order to become the citizens Northern Ireland needs, and it’s our job as adults to make sure that’s true.





HOW TO USE THIS GUIDE - CONTEXT AND INTRODUCTORY ACTIVITIES

Sean Pettis

Project Coordinator –

Facing our History, Shaping the Future

Corrymeela Community

In the Facing our History, Shaping the Future project, we often explore human behaviour and decision making during difficult events. The truth is that most often we act as bystanders, not doing anything particularly good or particularly bad. There are lots of elements that inform our decision to act as bystanders. Consider, for a moment, our own.



Ask pupils to respond to this prompt: Think of a time when something was happening you felt or knew was wrong and you chose to do nothing. First, reflect for a few moments on what was happening. Now write about why you did nothing. Make a list of all of the reasons that shaped your decision-making.

One of the most important things we did here was acknowledge that standing by is a choice. So often it just feels like what happened rather than something that we chose to do. Now ask your pupils to look at their list with a partner. Do they have reasons in common? Now share them as a class and put your big list of reasons on a board or paper for all to see. Invariably, some of the following will show up:

- didn't want to get involved
- didn't think I could make a difference
- didn't know enough about what was happening
- minding my own business
- didn't want to get hurt or have the person/people turn against me
- didn't want my family or friends to get hurt

There are many reasons why we stand by. Social psychologists who study this aspect of human behaviour have identified a few primary reasons:

Diffusion of responsibility: The bystander effect occurs when the presence of others hinders an individual from intervening in an emergency situation. Social psychologists Bibb Latané and John Darley popularized the concept following the infamous 1964 Kitty Genovese murder in Kew Gardens, New York. Genovese was stabbed to death outside her apartment three times, while bystanders who reportedly observed the crime did not step in to assist or call the police. Latané and Darley attributed the bystander effect to the diffusion of responsibility (onlookers are more likely to intervene if there are few or no other witnesses) and social influence (individuals in a group monitor the behaviour of those around them to determine how to act). In Genovese's case, each onlooker concluded from their neighbours' inaction that their own help was not needed.¹

We tend to not help people outside “our” group: In a study of non-intervention, research suggests that bystanders are much more likely to help people when they feel that the person seeking assistance is part of their in-group. This effect holds true even when controlling for the severity of the situation and the emotional arousal felt by bystanders. In other words, no matter how bad the situation or how badly the bystanders felt, they were still less likely to help when the victim was an out-group member. This all makes sense from a social psychological perspective and lines up with other research. People tend to behave better to people in their own group in general.²

Fear of being socially inappropriate or embarrassing oneself: Another reason is the need to behave in correct and socially acceptable ways. When other observers fail to react, individuals often take this as a signal that a response is not needed or not appropriate. Other researchers have found that onlookers are less likely to intervene if the situation is ambiguous. In the case of Kitty Genovese, many of the 38 witnesses reported that they believed that they were witnessing a “lovers’ quarrel,” and did not realise that the young woman was actually being murdered.³

Study after study confirms our tendency to stand by. What’s important to acknowledge, however, is that we can choose to act differently. As scholar Kwame Anthony Appiah observes:

“We live in a great moment in the history of social psychology because we are discovering things every day about how our social environments shape our behaviour. And one thing you can do when you understand what is shaping your behaviour is take control; think about whether you really want to be shaped in those ways; whether you can do something to stop yourself being pushed in those directions.”

When US Ambassador to the United Nations and Pulitzer Prize winner Samantha Power was a law student writing *‘A Problem From Hell: America in the Age of Genocide’* she found that most people, including the American leaders she was studying, were bystanders and that standing up was rare. She coined the term ‘upstander’, wanting to highlight their actions, show what they did and offer proof that there were individuals who tried to go another way. Power says, “...the other thing I quickly discovered was that, in every case of genocide in the twentieth century, there were upstanders. People who defied logic, risked their careers and lives, and spoke up on behalf of distant victims.”⁴

One thing we often do when we look at history is say “that’s just how things were” or “that’s just what people did.” A careful examination of events, however, shows something else: that there have always been upstanders. There have always been people who went another way. This reality shifts our thinking and provides hope and inspiration and a fresh way of seeing our history, our lives and our choices today.

Reflecting on resisters and rescuers during the Holocaust, psychologist Ervin Staub makes an important connection to perpetrators. He points out that both aspects of human behaviour have something in common.

“Goodness, like evil, often begins in small steps. Heroes evolve; they aren’t born. Very often the rescuers make only a small commitment at the start – to hide someone for a day or two. But once they had taken that step, they began to see themselves differently, as someone who helps. What starts as mere willingness becomes intense involvement.” He goes on to say that after studying individuals who do both good and evil, Ervin Staub believes that goodness, like evil, begins with many small steps. He argues that “people become brave by doing brave acts. People become compassionate by doing compassionate acts. People become good citizens by engaging in acts of good citizenship.”⁵

In the stories below, none of the upstanders see themselves as “heroes.” They made choices that, within the context of their lives, somehow made sense to them. But when we look at these choices, particularly within the context of the Troubles, it’s impossible to not see them as acts of courage, compassion and as a legacy for us to build upon, as inspiration for our own decisions and good acts.

1 <http://www.psychologytoday.com/basics/bystander-effect>

2 <http://socialpsychologyeye.wordpress.com/2011/03/13/bystanders-just-standing-by-when-do-people-help-and-when-do-they-not/>

3 <http://psychology.about.com/od/socialpsychology/a/bystandereffect.htm>

4 <http://www.swarthmore.edu/news/commencement/power.html>



In this spirit, and as a transition to the stories highlighted here, take a few moments to ask your pupils to reflect on themselves and moments they stood up. We all have them, small or large, and it's critical that we take the time to acknowledge these moments and decisions.

Begin by asking your pupils to think of a time when they chose to do something, to stand up or get involved in a positive way. First they should write about what they did and then they should list the reasons why they got involved. After sharing their stories and reasons with a partner and with the rest of their classmates, look at one of the short film clips on the dvd or in the story book and try out one of the accompanying strategies.

As you will see, we have developed some questions and teaching strategies to accompany each film. In addition, at the end of this guide you will find a list of strategies that are well tested and can be used alone or in combination with any of these films or readings. We would also like to note that place (neighbourhood, street, area) and time (year) are mentioned in most of the stories. Whilst a small country, the conflict has played out in varied ways across different locations and at given times the violence has waxed and waned. You might find it useful to use maps and not take for granted pupils' knowledge regarding some of the places mentioned. This could be an opportunity for research. Likewise, while a selective timeline (pg29) is included there are opportunities for deeper reflection regarding the specific dates mentioned and what was happening at that time.

You can approach this resource as 16 distinct stories and dip in and out of them. You can use them to enhance an existing course, from History to English to Citizenship and Religious Education. In the case of the latter, we have provided some specific reflections that link to R.E. texts. You could also teach all of these stories, as a whole. For as much as they provide insight into upstanding as an example of human behaviour, they also act as a window and a mirror for an examination of the 'Troubles'.



One idea, if you choose to use this resource in your teaching of the Troubles, would be to have pupils create a map, charting on it the specific locations mentioned here. They could also create a chronology (or use the one on page 29), annotating particular years with the information they learn in these stories. You could then, as a class, look at the map and chronology against Sutton's Index of Death (see <http://cain.ulst.ac.uk/sutton/>) and other sources. Too often we feel that pupils don't really understand the Troubles. They might learn facts and dates but not "what happened." In these stories is necessary texture and nuance for a deeper understanding this period and its legacies.

The following are some overarching questions that you can ask of each story. In addition, you will find specific suggested questions and activities overleaf.

- 1) What is the primary problem or challenge in this story?
- 2) What are some possible ways of responding to it?
- 3) What are the consequences of these responses?
- 4) How does the subject respond to it?
- 5) What are the consequences of their response?
- 6) How does the subject help support a culture of upstanding?

Up Standing and the Northern Ireland Curriculum

UP Standing connects directly to the Northern Ireland Curriculum, making it a very useful resource to support the key aim of preparing young people for the opportunities, responsibilities and experiences of life by equipping them with appropriate knowledge, understanding and skills. It places a particular focus on decision-making.

Key Elements and Areas of Learning

UP Standing has particular resonance for several areas of learning, including, History, Local and Global Citizenship, English and Religious Education. This could be through discrete provision or could contribute to a connected learning unit. Whilst contributing to all the key elements in developing pupils as individuals and contributors to society, Up Standing is particularly connected to 'moral character', 'ethical awareness' and 'citizenship'. For example, UP Standing can:

Moral Character

- *Support teachers to provide frequent opportunities, 'for young people to consider moral dilemmas that confront people every day in ordinary life (especially those in which there is ambiguity or conflict) which require us to act within a code of moral values; and to weigh up potential actions and their consequences in order to make judgements which are grounded in values and to understand the impact and responsibilities that arise from these.'*

Ethical Awareness

- *Support pupils to assess the human and environmental impact of ethical choices and take action as appropriate.*

Citizenship

- *Support pupils to make reasoned value judgements about desirable action in particular situations, especially where democracy is under challenge or where values are in conflict and compromise may be required.*

Attitudes, Dispositions and Values

Up Standing supports both reflection on and a deeper understanding of the underpinning value base of the Northern Ireland Curriculum and how these can and have been lived out in real world situations. Attitudes and dispositions of particular relevance are:

- Personal responsibility;
- Concern for others;
- Community spirit;
- Integrity – moral courage; and
- Respect.

⁶The Statutory Curriculum at Key Stage 3: Rationale and Detail. CCEA, 2007, page 7.



A DIFFERENT SONG

Jim Rainey



Film Time: 25:57 to 30:06
or select film from 'Select Films' menu.



Story book: Page 6

Background

In this story Jim talks about his voluntary efforts to end sectarian chants and songs during Northern Ireland football matches at Windsor Park, Belfast. Jim's work began in the late 1990s and was part of the Irish Football Association's 'Football for All' project. Jim describes the Northern Ireland context from the 1970s onwards from his point of view and the impact that it had on fans at international matches.

Activity



Pause the story at 2 minutes 40 seconds when Jim says "I felt let down by the Northern Ireland fans". Ask the pupils individually or in pairs to do an Identity chart of how Jim describes both Northern Ireland and international football matches. What issues does he highlight?

Take feedback and create a whole class identity chart on the board. Ask what does this tell us about the context of the period Jim is describing?

Secondly ask the pupils to imagine what Jim can do about the problem of sectarian chants at international games? What are his possible options? Who would he need to engage with? Take feedback.

Then proceed to play the rest of the film. Afterwards ask pupils to journal on what they think about Jim's actions. How do they compare to the ones the class came up with?

To reflect further, ask pupils to think about why people would join in with these songs? What does this tell us about obedience and conformity when in a group or crowd? Do the pupils ever have situations where they 'follow the crowd'?

R.E. Reflection

Reality - The need to re-think a tradition, old ways giving way to new ways, the desire to make all feel welcome



Reflection - In the video, Jim Rainey and others saw a need to change some of the traditional songs and chants at Northern Ireland football matches to help make the matches a safe and welcoming place for all supporters. In the Book of Psalms, many of the Psalms use the imagery of singing a 'new song'. 'Sing to God a new song; play skilfully, and shout for joy', Psalm 33:2-4; 'He put a new song in my mouth, a hymn of praise to our God. Many will see and honour the LORD and put their trust in God', Psalm 40:3; 'Sing to the LORD a new song; sing to the LORD, all the earth', Psalm 96:1. The Christian religious tradition - and the Jewish religious tradition from which it emerged - uses this imagery extensively to reflect on renewal and new beginnings. God is seen as constantly making all things new, and in response, humanity sings new songs in praise of God's new beginnings.

Re-imagining - In the wake of violent conflict and the peace process in Ireland/Northern Ireland, do you think practices like new football chants are important? Why or why not? Can you think of examples of 'new' things around your town or city designed to bring people together? What are they? Do you think more needs to be done? What do you think needs to change to make Ireland/Northern Ireland more safe and welcoming?



This story provides some insight into the way that it was not the “other” community that was always the threat or provoked fear. Often it was one’s own community that intimidated and kept people in line. Have pupils reflect on this issue as they reread or rewatch the story.

A KNOCK AT THE DOOR

Paul and Valerie Hutchinson



Film Time: 34:38 – 38:47
or select film from ‘Select Films’ menu



Story book: Page 8

Background

In this account Paul tells the story on behalf of his mother which took place in the mid 1970s. Paul describes how the ‘Troubles’ were beginning to impact on the community he was living in. After a violent incident on the street, a young girl knocks on their door, upset and asking for help. Paul’s mother brings the girl in and rings the police. However, the incident had involved a paramilitary group who proceeded to intimidate the family, resulting in them having to leave their home and relocate. Paul describes the impact of this for him personally and his family.

Activity



This story is told from the perspective of the upstander’s son, Paul. One interesting lens through which to examine this story is through that point of view. As one activity you might have pupils examine an event in history (country, communal, school, class, familial) from more than one point of view. How does this change the way that we perceive and interpret an event? How does this shape the way that we understand consequences of an action (including inaction)?

Paul describes a moment when his mother acted quickly and with courage and compassion. What decision does she make and why? What are the consequences of her decision on Paul specifically?

R.E. Reflection

Reality - Being brought face to face with someone in distress, feeling you must do something, bearing the cost of doing the right thing

Reflection - The biblical text includes an image of Christ outside a door seeking to come in: ‘Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with that person, and they with me’, Revelation 3:20. Likewise, Jesus told a parable that made clear that when we give help and justice to the poor, the oppressed and the marginalised, we give it to Christ himself: ‘I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me... Whatever you did for one of the least of these brothers and sisters of mine, you did for me’, Matthew 25:35-36,40. When it came to the subject of children, Jesus made it plain: ‘Whoever welcomes this little child in my name welcomes me; and whoever welcomes me welcomes the one who sent me...’, Luke 9:47. The point of these texts is to remind us that God takes the side of the small, the poor and the oppressed. To welcome them is to welcome God; to reject them is to reject God. This story makes it clear that it isn’t always easy - there can be consequences. But as with other stories in this film, doing the right thing often involves making difficult choices, and the decisions we make reflect our true nature.

Re-imagining - We often know what the right thing to be done is; do you think there is any way to prepare for that moment when we need to choose to do the right thing?





A LONELY MARCH

Mary Healy



Film Time: 9:15 to 14:51 or select film from 'Select Films' menu



Story book: Page 10

Background

In this story, Mary talks about her voluntary work to organise a peace march in Armagh as part of the wider 'Peace People' movement in 1976. Mary describes that, as a result of her involvement in organising the event, she received a life threatening letter from a paramilitary organisation. Mary talks about the impact of this event, but her desire to keep going. The subsequent march passed off peacefully and as Mary describes, gave people a time to be together on their streets.

Activity 1



As part of a research project on the Troubles have pupils research the Peace People. Who were they? What/Who inspired them? What were the effects of their work and activities? What are their legacies?

Have pupils watch or read the story and create an identity chart of Mary in their journals. As a class make a shared identity chart of Mary. After creating the identity chart, select the aspects of her identity that the pupils believe are most essential to understanding her decision-making.

When Mary is threatened, a clergyman tells her "You know you don't talk about this letter; you don't spread fear; you have to hold on to this and go forward, without anybody around you knowing what may or may not happen." What does this mean, and why do you think he gave Mary this advice?

Activity 2

To further explore the point when Mary is threatened and has to make a decision, have pupils do a barometer activity (description on page 26). Pause the film at 3 minutes and 16 seconds. Have them reflect on the statement: Mary will go ahead with the march. They should write in their journals whether they agree or disagree and why and then, following the barometer strategy, stand on one side of the room or the other which reflects their position.



R.E. Reflection

Reality - Being threatened for doing good, resolving to go ahead, struggling to keep hope alive.



Reflection - In the story, Mary Healy says that she knew the peace march had to go ahead because 'we must give people hope'. Hope is such an important factor in our lives. To live without hope is almost impossible. In the Gospel of Luke, after Jesus has been crucified, his disciples gave up all hope. In Luke 24:13-35, the risen Christ appears to two disciples, but they do not recognise him. They describe what Jesus meant to them, what their hope had been, and how he had been killed. They say, 'We had hoped that he was the one who would redeem Israel... (Luke 24: 21)' 'We had hoped...' To have hope is to be able to keep living. To not have it is to be in danger of giving up.

Re-imagining - Have you ever had your hopes dashed? What was it like? Were you able to find hope again? What are your hopes for your own life? What are your hopes for Ireland/ Northern Ireland?



A SAFE JOURNEY HOME

‘James’



Story book: Page 12

Background

This story took place at a school in Belfast in or around 1981. James, a teacher, is approached by a pupil after school, who informs him that a paramilitary organisation is waiting outside to ‘get him’. In order to get the pupil home safely James gave the pupil a ride in his car, under cover of a coat to prevent both the people outside seeing him or any of his friends. James reflects that giving a pupil a lift home was contrary to the guidance at the time, but that given the extraordinary circumstances, it seemed like the right thing to do.

Activity



In this story, James makes a decision to give a pupil a ride home. They both take risks in this story. Have pupils read the story and then identify the specific risks that the pupil was facing and the risks he was taking by accepting a ride home with his teacher. Then have the pupils reflect on James’ choice to give a pupil a ride home. What specific risks did he face?

Specific rules have been put in place to protect children. One of the points made in this story is that the extraordinary circumstances of the time informed James’ decision regarding what was the “right” thing to do. Have pupils reflect on this issue. How do we calculate what is “right” in a given situation? Did James ultimately protect this pupil even though he did not follow the guidance?

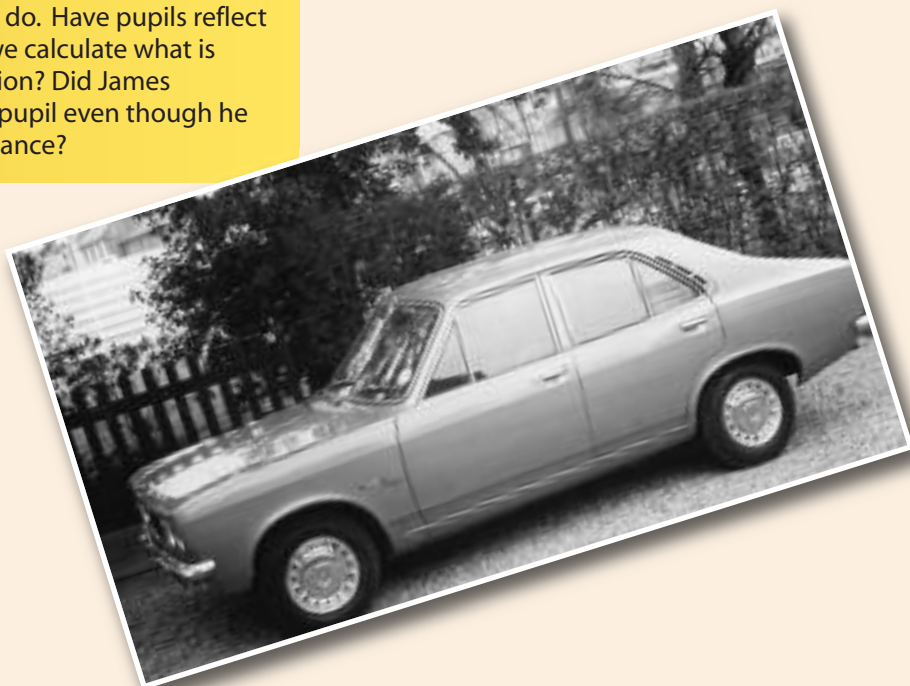
R.E. Reflection



Reality - Threat and potential violence; courage on behalf of those who cannot defend themselves.

Reflection - Throughout the Hebrew Bible, there runs a deep thread of God as the defender of the poor and the powerless as well as the demand that the people of God uphold justice for those being treated unjustly. ‘How long will you defend the unjust and show partiality to the wicked? Defend the weak and the fatherless; uphold the cause of the poor and the oppressed. Rescue the weak and the needy; deliver them from the hand of the wicked’ (Psalm 82:2-4). The moment when this must be done is often unplanned for; it might involve taking risks. However, the biblical text is adamant that holiness is ultimately to be found in right action on behalf of those who are poor, in trouble or marginalised.

Re-Imagining - Why is this sometimes difficult? Can you name a time when someone stood up for you or defended you? How did it make you feel? Have you ever stood up for someone who was in trouble or in danger? What was the result?



CROSSING BOUNDARIES

Rab Toland



Story book: Page 14

Background

In this story, Rab describes growing up during the early days of the 'Troubles', covering roughly the period 1968 -1974. Rab outlines the tension between belonging in a community and also wanting to have the freedom to do your own thing.

Activity 1



Have your pupils read the first paragraph of the text "Crossing Boundaries." What does Rab mean when he says "Where I lived we could've gone up the Grosvenor Road or the Donegall Road, but that was the only year that happened because after that we had to go up the Donegall Road because the Grosvenor Road was a Catholic area and going through with a Protestant school uniform on wouldn't have been a clever idea"? What happened after 1968? Does this description resonate for your pupils? Why or why not?

Have your pupils make an identity chart of Rab based on the first paragraph. Find the directions for creating an identity chart on pg27.

Have your pupils share their identity chart with another classmate and discuss the words and phrases they chose. Make an identity chart as a class.

Activity 2

Continue reading Rab's story. What boundaries does Rab choose to cross and how? What were the potential consequences, given the time period of his decisions? Why is Rab's story included as an example of standing up?

Most of Northern Ireland's schools and neighbourhoods remain segregated. What kinds of opportunities do your pupils have to cross boundaries? What are the potential consequences for them today if they choose to cross boundaries and if they don't?

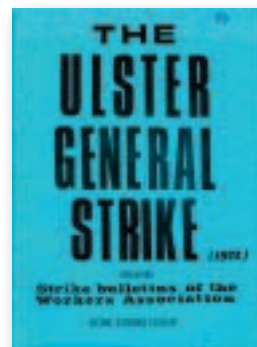
R.E. Reflection



Reality - Having to take risks to meet with the 'other'; fearing one's own community in a time of violence and upheaval; the danger of being thought a traitor

Reflection - Psalm 133:1- 'How good and pleasant it is when God's people live together in peace! God puts a high premium on peace and security for people - and for those who seek to provide it. Perhaps no better example of this is when Christ declared, 'How blessed by God are those that make peace; God himself shall call them his children' (Matt. 5:9). In this account, Rab went to extraordinary lengths to provide opportunities for young people from different communities to meet and to socialise - to 'live together in peace'. In a conflict situation, with deep cultural divisions and ongoing sectarianism, this is very often a difficult and sometimes dangerous job. The biblical text however, presents us with the choice to cultivate this in our own lives or reject it. The choice is clear - even if it is difficult. The best actions often require the most risk. That's why we hail people like Dr. Martin Luther King, Aung San Suu Kyi and others for their courage and conviction.

Re-Imagining - Do you know anyone who took risks to make peace? Do you admire anyone from history who did so? Discuss these. Think of the characteristics that make these people do what they did. How do you develop those characteristics?



GET ON THE BUS

‘Gillian’



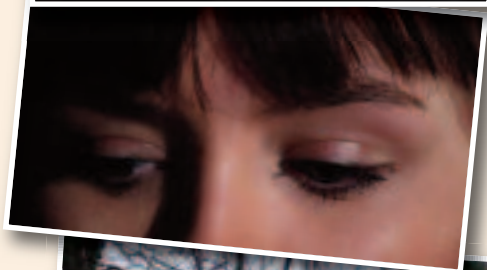
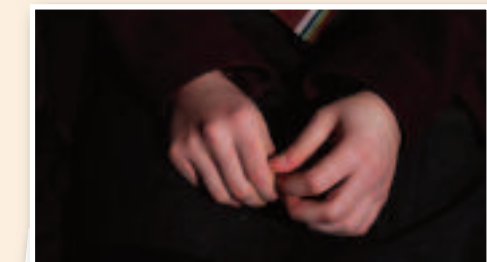
Film Time: 0:24 to 5:10



Story book: Page 16

Background

This story is approximately set between 1993 and 1998. Gillian describes belonging to a minority group during the journey to school in the morning on the bus. Witnessing over a period of years the sectarian bullying of younger boys from her school, Gillian and a friend find the courage to intervene. Gillian describes how the dynamics on the bus changed after they intervened and how friendships were made across the two schools.



Activity 1



In addition to analysing this story within the context of sectarianism, it is possible to interpret it within the specific context of bullying. If you choose to do the latter with pupils, it might be interesting to pair it with another resource such as The “In” Group⁷.

Prior to viewing or reading, have pupils reflect on the school bus as space where there are different kinds of groups and all different kinds of behaviour playing out. Have them write a few sentences. To prompt them, you might ask questions such as, ‘is the school bus a safe space?’ What kinds of things regularly happen on your school bus? Do kids mix across groups (age, schools, religion culture, class) or do they stay within their own group? Are there rules unspoken and spoken for the bus? After having pupils reflect on some of these questions, ask them specifically about bullying on the bus and whether or not that it is an issue. If it has been, have them write briefly on a time when something happened that felt unsafe and how it was addressed or resolved.

Now watch the film. Once the situation has been described by Gillian, pause the film (2 minutes and 30 seconds). Have pupils reflect: What options are available? What are the consequences of those options?

Now watch the rest of the film. Journal on the decision that Gillian makes. What do the pupils make of her decision?

⁷ <http://www.facinghistory.org/resources/hhb/theingroup>

Activity 2



Thinking about this story within the context of the conflict, Gillian describes the way that sectarianism plays out on the bus, from where the kids sit to taking for granted the way things are. Have students reflect on her description of the bus. Does this description resonate with them? In what ways? This could be a sectarian connection or one tied to majority/minority dynamics. When something - like where different groups sit on a bus - has become a habit, how do you break it?

In many ways, Gillian describes a situation where most people would choose to be bystanders. First, she refers to a group—older kids in her own community - who were seemingly better positioned to act. Second, she is in a group of people, often the context in which 'diffusion of responsibility' (see page 4) thinking occurs. But she gets through both of these factors which often get in the way. How does she do this and why? (Help pupils to identify the small steps she takes from making eye contact to saying, 'I see what you are doing', to confiding in a friend, to actually standing up.) How is Gillian's story both one that explores standing up to bullying and challenging sectarianism?

R.E. Reflection



Reality - Bullying, feeling that you cannot make a difference, being a minority, getting in the way of someone who will hurt someone else and not letting them pass.

Reflection - 'Defend the weak and the fatherless; uphold the cause of the poor and the oppressed. Rescue the weak and the needy; deliver them from the hand of the wicked'; Psalm 82:3-4. The biblical text has many images of God communicating an expectation on those who can speak up and act on behalf of those who are in trouble or in danger, those that everyone else might consider not worth bothering about.

Re-imagining - Why is this sometimes difficult? Can you name a time when someone stood up for you or defended you? How did it make you feel? Have you ever stood up for someone who was in trouble or in danger? What was the result?



HONOURING THE DEAD

Ian Milne



Film Time: 19:18 to 22:14
or select film from 'Select Films' menu



Story Book: Page 18

Background

In this account, Ian Milne, an undertaker, describes his belief in the sanctity of life and the importance of burying anyone, despite their religious beliefs. Whilst in Northern Ireland it would be rare for Protestant undertakers to bury Catholics and vice-versa, Ian feels it is appropriate to support any family who has honoured him with their loved one, regardless of how others might see this.

Activity



In Northern Ireland, many aspects of life are segregated. Often we might think about separate churches, schools and housing. This story focuses on a particular profession, that of an undertaker, which has historically been affected by the conflict and the legacies of a divided society. Ian Milne makes a choice to "bury anyone." What are the potential consequences of that choice?

In the story Ian refers to some of the factors that influence his views and his actions. Have your pupils identify one of these influences and discuss their choice with a partner and then as a whole as a class. Why does he do what he does?

Note to teacher: Sometimes something will happen within a story that gets treated like context or background. In the case of this story, there is a moment when a group of school children pass Ian on a school bus and clap and sing the "Soldier's Song." This incident is an opportunity for discussion because it brings to life both the context in which Ian is living and working as well as an element of sectarianism that sometimes gets taken for granted. Have your pupils reflect on what happened in that moment.

Why is Ian Milne an upstander?

R.E. Reflection



Reality - The reality of death, the reality of difference

Reflection - All humans - no matter their religion, ethnicity, colour or nationality - have two things in common: they are all born and they will all die. Ecclesiastes 3:1-2; 9:5-6; 'For everything there is a season... a time to be born, and a time to die... The living know that they will die, but the dead know nothing, and even the memory of them is lost. Their love and their hate and their envy have already perished; never again will they have any share in what happens...' In this story Ian Milne infers he knows this better than most. Catholics and Protestants here spend so much time thinking about how different they are, but - when their loved ones die, 'the pain is the same'. Perhaps that's why he advises people to live as though every day is the last. His observance- like that of the biblical writer - does not lead him to think life is meaningless - quite the opposite! It confirms to him how precious our lives are. In light of that, all of our differences can seem small and inconsequential.

Re-imagining - See how many things you can think of that all humans share, no matter how different they think they are. For example, humans share birth, death, the desire to be loved, the desire for safety, to be free from fear, etc. Can reflecting on what we all share help us reflect on how our communities can live together well?



LIVING NONVIOLENTLY

Rob Fairmichael

 **Story book:** Page 19

Background

In this story Rob describes his journey of living nonviolently. Rob's experience began in the late 1960s whilst at school. He now coordinates the Irish Network for Nonviolent Action Training (INNATE) in a voluntary capacity. Rob outlines a number of initiatives that have supported nonviolent practices and building peace.

Activity 1



Have your pupils read Rob's story. Have them identify as many as possible of the specific choices he makes. Capture a list of these choices. At this point, don't have pupils reflect on what informs Rob's choices, just the choices themselves. Once you have a list, have pupils go back to the text and identify the factors that inform the choices Rob has made.

What does Rob suggest about the potential significance of place—being from the south, living on Northern Ireland's border—in shaping his identity and decision making?

Nonviolent methods of action have been used in countries around the world. What and who inspired Northern Ireland's nonviolent movement? Have pupils investigate another place (South Africa, the United States, India) where nonviolent methods have been used to make change. What effects has the nonviolent movement had on Northern Ireland specifically?

Activity 2



Try a barometer activity to engage pupils in discussion (see page 26). Ask pupils to write a response to this statement beginning with whether they agree or disagree with it and why: "To create a nonviolent society, one must always practice nonviolence." Have pupils who agree stand on one side of the room and those who disagree stand on the other side of the room. Follow the directions here which describe the process. After the discussion,

pupils should return to their journals and reflect on the activity and the discussion. Did they change their minds? Why or why not?

R.E. Reflection

Reality - Actively being a peacemaker in a culture where militarism and violence are often more typical

Reflection - The biblical text has much to say about war and peace - much of it confusing or even disturbing. There is a lot of war in the Bible - massacres, genocide, rape and torture - and a lot of it seems to be supported by God. How can this be? In the Christian tradition, there is the belief that the coming of Jesus - the 'incarnation' - presented a new reality, one utterly changed from what had come before. Christ came to 'show us the Father' (John 14:9) - and the picture he drew was often the exact opposite of what had been traditionally believed. Perhaps no better example of this is when Christ declared 'how blessed by God are those that make peace; God himself shall call them his children' (Matt. 5:9). In a world and a culture desperate for warriors, heroic champions and vengeance against oppressors, Jesus gave a new reality, a new ethic. That reality was - and is - very often rejected as ludicrous and naive by many - even many Christians. Yet it endures for many who walk the way of peace that we see in Jesus and the biblical text. As was said in the account written here, 'We all have possibilities to act nonviolently, even in the most difficult circumstances; the task is to 'persuade people they have choices, explore the nonviolent choices that exist, and prepare people for them.'

Re-Imagining - Both Ireland and Northern Ireland certainly have traditions that have embraced violence and have believed themselves to be supported by God ('For God and Ulster'; 'God Save Ireland'). What are some of the consequences of this? Discuss 'peace'. What is it? What does it look like? Are Ireland and Northern Ireland at peace? Why or why not? What can you practically do to bring peace to your school, community, town or city?





OUT ON THE STREETS

Mary Kelly



Film Time: 22:21 to 25:41
or select film from 'Select Films' menu



Story book: Page 21

Background

Mary describes her efforts to protect children and prevent them from engaging in interface violence. Mary has worked in a voluntary capacity for over 36 years, developing relationships between communities across the divide where she lives in North Belfast.

Activity



What is an interface? Create two charts – What do you know? What do you want to know? Fill them out based on pupils' responses to this question. At the end of the activity you can return to the charts to see what pupils have now learned.

Mary talks about how she "wouldn't let anybody do anything if [she] thought somebody was in danger." She says "it's my nature; I can't help myself." Make an identity chart for Mary and discuss it as a class? Who is in Mary's universe of obligation?⁸

When you live on an interface, how do you get to know people from the other community?

R.E. Reflection

Reality - Children rioting, looking out for the safety of the young.

Reflection - The biblical text describes Jesus being asked, 'who is the greatest in the Kingdom of God?' He called a little child to him and placed the child among them. And he said, "Truly I tell you, unless you change and become like little children, you will never enter the Kingdom of God... If anyone causes one of these little ones to stumble, it would be better for them to have a large millstone hung around their neck and to be drowned in the depths of the sea",

Matthew 18:1-6. The text implies that those that recognise the value of children and protect them are blessed by God, but God's justice stands against those who harm children or place them in danger

Re-imagining - What do you think of Mary Kelly's experience? Discuss the dangers of what she did? Do you think what she did was worth the risk? Discuss what it is like to be young in Ireland/Northern Ireland. Northern Ireland is a 'young' region; 40% of the population is under 25. Much of the research into the conflict in Ireland/Northern Ireland shows that the conflict and ongoing divided society affect children and young adults in ways very distinct from adults. Issues like less freedom of movement, the need to 'label' ones' self with school uniforms, segregated employment opportunities and segregated recreation all affect children and young adults. What is your experience? Have you ever felt unsafe for any reason? How did you overcome it? Discuss ways that your school, home, work or recreational environment can be made safer for you and your friends.



⁸ 'Universe of obligation' is a term first coined by Helen Fein to describe the circle of individuals and groups toward whom obligations are owed, to whom rules apply, and whose injuries call for amends'. See page 28 for a further explanation and a template worksheet.

SUPPORTING MIXED MARRIAGES

Anne Odling-Smee



Story Book: Page 23

Background

Anne describes the challenges facing couples who marry across the religious divide and the role of the Northern Ireland Mixed Marriage Association (NIMMA) in supporting such couples. Anne has been an activist in this area for 40 years.

Activity



We often think of who you marry as a private decision. In divided societies with identity based conflicts, however, marrying or dating across religious and cultural divides can have a high cost and the consequences are far ranging. Northern Irish society has changed over the last several decades. There was a time when intermarriage was not only significantly less regular but also that dating someone or marrying someone from the other community could have completely altered one's life chances—forced one to move or to break with one's family. While mixed couples still face challenges, things have improved a great deal in this area of society. One of the reasons why things have changed so profoundly is because of the work of people like Anne and of NIMMA.

Before pupils read the text, have them write a private journal entry. Ask them what they think the costs and consequences of marrying or dating across the religious divide might include. As a class, share some of these challenges as a group – without advocating for or against intermarriage, have pupils offer the challenges that a mixed couple might face.

Read the story. Have pupils identify some of the challenges that Anne outlines. How do these compare to the pupils' previous list? Then discuss the role that an organisation like NIMMA plays. This is an opportunity to discuss the voluntary/ non governmental sector and the role that it plays in supporting civil society. In a divided society, these types of independent institutions play a

critical role that government institutions can't or won't.

Ask pupils to discuss why Anne's story is included here. How and why is she an upstander? Also, ask them if it is possible for an institution to be an upstander? To deepen pupils' understanding of the topic of mixed marriage, it may be useful to use a film resource from the BBC website 'Everyday Life in the Troubles: Mixed Marriage' (currently found at http://www.bbc.co.uk/history/topics/troubles_everyday_life#p016hr7)

R.E. Reflection

Reality - Sectarianism and cultural traditions that make it difficult for some people to live together in safety ; communal support and solidarity with those whom their communities and families have rejected.

Reflection - The mystery of love, affection and relationships are some of the deepest of the human condition. What draws people together? What leads to love between two people? What makes them stay together through good times and hard times? Prophets and philosophers have pondered these mysteries for millennia. The biblical text records the Apostle John making clear, that 'love comes from God. Everyone who loves has been born of God and knows God. Whoever does not love does not know God, because God is love' (1 John 4:7). Christ himself says that it is God who brings people together and that 'man must not separate what God has joined together' (Mark 10:9). Yet human conflict, social divisions and sectarianism often make it very difficult for some to publicly love and live together. Yet, as the account makes clear, there are those whose cultural and religious convictions lead them to help those that family or society rejects.

Re-Imagining - Do you know anyone who has been made to feel afraid over who they fell in love with? Do you have any experiences yourself that you'd feel comfortable sharing? What helped you? What made it harder? What can you and all our communities do to make it better?





THE BREAK-THROUGH

Mary Montague



Film Time: 38:54 to 44:00
or select film from 'Select Films' menu



Story Book: Page 25

Background

Mary describes the personal consequences for her acts of upstanding in the areas of conflict management and mediation. As a result of being put under threat, she has what some would call a nervous breakdown. Mary describes the event as a break-through in the sense that it taught her more about how to take care of herself. Mary's specific story took place in the late 1990s, but Mary has been involved in peace building for many years.

Activity



Prior to watching the film or reading the text, have pupils reflect on the word mediator. What does it mean? What might a mediator do particularly at an interface?

After watching the clip or reading the text, have pupils write in their journals about the threat made against Mary and her decision not to tell anyone. Why do you think she made that decision?

According to a recent study, "In comparison to the UK average mental health needs in Northern Ireland are 25% higher. As a result of the conflict young people in Northern Ireland face a higher risk of mental ill health in comparison to young people in both England and Scotland."⁹ Mary refers to her psychological breakdown as a break through. What does she mean by this? How does this reframing help to potentially de-stigmatize the effects of trauma and psychological disorders?

R.E. Reflection



Reality - Dealing with your own weakness, breaking down and needing to ask for help.

Reflection - Everyone gets tired. Everyone feels weak at some point, particularly if they are under extreme stress. The biblical text has many images of the people of God finding their strength in God. 'Do you not know? Have you not heard? The LORD is the everlasting God, the Creator of the ends of the earth. He will not grow tired or weary, and his understanding no one can fathom. He gives strength to the weary and increases the power of the weak. Even youths grow tired and weary, and young men stumble and fall; but those who hope in the LORD will renew their strength. They will soar on wings like eagles; they will run and not grow weary, they will walk and not be faint', Isaiah 40:28-31.

Re-imagining - In the video, Mary Montague mentions the thoughts of her father: 'a dripping tap will still fill a basin'; many small efforts can accumulate into making a big difference. Do you agree? Why or why not? Do you have any examples of this happening? Share them.



⁹ <http://www.community-relations.org.uk/fs/doc/chapter-53.pdf>

THE GOOD NEIGHBOUR

'Donna'



Film Time: 14:58 to 19:14
or select film from 'Select Films' menu



Story Book: Page 27

Background

In this story, Donna describes protecting a neighbour's house from being petrol bombed by guarding it with a fire extinguisher. The story is set around 1997-98 when the Drumcree parading dispute was at its peak and there was widespread violence across Northern Ireland.

Activity



Before viewing have pupils make an identity chart with "neighbour" in the centre. Have them begin by jotting down some ideas in their journal and then sharing out as a whole class.

Now watch the film. What words and phrases do they want add to their identity chart?

What do they believe are the most essential factors that motivate Donna's actions?

Several of the Up Standing stories explore being a neighbour. These include 'Out on the Streets,' 'A Knock at the Door,' and 'The Hardest Word of All!'. What do these stories illuminate in terms of what it means to be a good neighbour? What do they shed light in terms of what it means to be bad neighbour?

Explore these communities in relationship to other communities, including those represented in the films *The Hangman*, *Not in Our Town* and *Weapons of the Spirit*¹⁰. What do these good neighbours have in common? What distinctions (aside from culture, time and place) can pupils make? Are there any essential characteristics for "good" neighbourliness across these stories?

R.E. Reflection

Reality - Threat of violence against your neighbour



Reflection - Psalm 34:14: 'Turn from evil and do good; seek peace and pursue it.' All life involves making choices. But when the time to choose comes, this biblical text reminds us that goodness does not just happen on its own. Likewise, peace will not just happen; the text implies it must be actively sought and pursued. Sometimes those choices will involve personal risk. But we must choose.

Re-imagining - In the video, *Donna* says, 'Somebody had to do something, and I was that person.' How can you prepare yourself for the moment of making this kind of decision? Have you ever had to choose to do the right thing, or to help someone, at your own risk? What did it feel like? In terms of our city or our country, what choices need to be made to keep everyone safe? Are they easy choices or difficult?



¹⁰ These resources can be obtained from the Facing our History, Shaping the Future library and some are available online.



Make an identity chart of Jane. What are the factors that inspire her to act as she does? What are the potential consequences of her actions?

THE HARDEST WORD OF ALL

'Jane'



Film Time: 30:10 to 34:30
or select film from 'Select Films' menu



Story Book: Page 29

Background

Jane describes the challenges of being active in a community that is under tight control. Jane attends meetings of a local community association with some friends and despite the hostility she faces, continues to attend to try and make her town a more inclusive place to live. Jane talks of how her faith supported her, but how challenging reconciliation can be. The activities Jane describes would have taken place in 2000s to the present.

Activity



Jane describes her town as a place that "was interested in driving people out" and being surrounded by people who, while commenting on how awful things were, did not want to do anything about it. Pause the film at around 1 minute 5 seconds. Make an identity chart of Jane's community. How would you describe it? Watch the rest of the film. Make an identity chart of the town. Have pupils compare the two charts.

Show pupils the film *The Hangman*¹¹. Have them write about the connection between what they see and hear in this film and the story *The Hardest Word of All*.

Jane and the other two women choose to attend meetings and not speak. They act as witnesses. Have pupils reflect on what it means to actively witness. How is this distinct from bystanding? Is witnessing an action?

R.E. Reflection

Reality - Feeling alone against a majority, but feeling that you must do something



Reflection - The woman in the video quotes a line from a hymn: 'Can you stand the hostile stare?' The biblical text describes several times where Jesus endured hostile stares and words for being inclusive and seeking reconcile people to their community. Jesus welcomed a woman with a bad reputation in Luke 7:36-50; Jesus welcomed a hated tax collector in Luke 19:1-10; Jesus constantly faced criticism for his choice of friends (Luke 9:11-13). The biblical text often infers that to follow Jesus is to be like him, and Jesus was constantly challenging people's ideas of who was worthy of love, inclusion and reconciliation.

Re-imagining - Defining 'reconciliation' in contexts of division like Ireland/Northern Ireland is complex. There is often a lack of any clear account of what reconciliation is, what it requires, or whether or not it is right - or even morally desirable - to pursue it. The terms 'reconcile' and 'reconciliation' are incredibly problematic within the Northern Irish context and a definitive definition has yet to emerge. As reconciliation means different things to different people, the term itself in the post - conflict Northern Irish context is divisive. Discuss why this is so. Why is the word 'reconciliation' so hard? What does the term mean to you, if anything? Do you think positively or negatively about it?



¹¹ This resource can be obtained from the Facing our History, Shaping the Future library and online.



THE POSTER

Billy Robinson



Film Time: 5:16 to 9:10
or select film from 'Select Films' menu



Story Book: Page 31

Background

In this story Billy, in his capacity as a trade union official, recalls being asked to remove a paramilitary recruitment poster from a workplace. Although scared of the possible outcome, Billy and his colleague believed they had to do it. Despite their fear, many of the work force from both traditions thanked Billy for taking this action. This event took place in the 1980s.

Activity



Previewing: In Northern Ireland, even at the height of the Troubles, work places were some of the only spaces that were mixed. Ask your pupils who is responsible for setting a tone about the values of a work place? Many of them might say the boss or the owner or whoever is in charge. If this is the case, ask them what about the workers or anyone who shares that space. If a value or a norm is violated who should address it and how?

Early in his story, Billy tells us that he does not want to be judged or limited by his identity? What does he mean by that? Have pupils make an identity chart of Billy? How does he see himself? How would he fear that others see him?

Billy makes a decision with a colleague to remove the poster. Ask your pupils to write the top 3 reasons they choose to do this. Have them pair with a classmate and share their 3 reasons and choose the one that they think is most important in informing Billy's decision making. Go around the class and gather the one reason from each pair.

What message does Billy send regarding the kind of workplace he values by the decision he makes? Note also *how* does Billy do this? (Note to teacher: Billy does not shame or humiliate the person or people responsible for putting up the poster or even seek them out—there's no investigation. It might be interesting to your pupils to discuss this further. Should there have been and why?)

R.E. Reflection

Reality - Violence and fear, courage on behalf of others, being given authority and needing to take action.



Reflection - In the biblical text, the account of Esther speaks of a Jewish woman given a position of influence - she was made queen - and using it to save lives. When the Jewish people were under threat of extermination, her uncle appeals to her, inferring that she might have become queen for such a time as this (Esther 4:14). At great personal risk, she decides to act.

Re-imagining - Billy Robinson became a union representative at a very dangerous time, a time of violence and fear. He decided to act on behalf of all workers - Catholic and Protestant - to help make their workplace a place where all could work without fear. How do you deal with fear? Why is fear so debilitating? Have you ever had to overcome your own fear and do the right thing? What helped you do it?





WATCHING AT WALLS

Laurie Randall



Story Book: Page 33

Background

Laurie recalls her experiences in supporting 'monitoring' work at an interface area in Belfast in the early 2000s. Laurie worked with other colleagues to watch and record any incidents that were happening across interface areas. Laurie reflects on the challenges of such work and its impact on both her and the communities they were working with.

Activity



Have pupils make an identity chart for Laurie. What characteristics do they believe most inform her decision making?

At one point she says that "Breaking the norm was definitely a really crucial part of what was going on—that this was a weird thing to do, a weird thing for Northern Ireland." What norm is she referring to? One of the things that informs bystanders and their inaction is embarrassment or lack of practice in breaking norms. Have your pupils reflect on a time when they broke a norm or a rule because it was the right things to do. If they do not have an example for themselves, can they name another person or group who did that?

If pupils are unaware of the term interface, you can use the guidance provided on page 17 'Out on the Streets'. You may also want to link this story with 'Living nonviolently' where Rob describes the development of monitoring work.

R.E. Reflection

Reality - Keeping watch all night long, watching, waiting and bearing witness in the midst of threat and potential violence

Reflection - Most of the time, we might think about spreading the Gospel as talking - talking to people, telling them about our faith. However, the biblical text also uses the picture of watchmen, the men who would keep watch over city walls, through the day and through the night. Psalm 130:6 speaks of the faithful servant of God longing after God 'as those on guard duty wait for the morning'. The 'watchmen' in this account - Catholics and Protestants together - were watching over the fragile peace of the interface while most people were asleep in their beds. In the biblical text, the Hebrew prophet Isaiah says that 'the watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion' (Isaiah 52:8). The text implies that God will restore his holy city - 'Zion' - and the watchmen will raise their voices together in song when they see it happen. In a sense, the 'watchmen' in this account, through their actions - sometimes dangerous, sometimes boring, but always important - are living to what the city of Belfast could be - peaceful, united, sharing our work for the common good together.

Re-imagining - What kind of a city - or a country - are you looking for? What are your dreams and visions for Belfast and Ireland/Northern Ireland? What are you 'watching' for? How can you help bring it about?



WORKING WITH THREAT

Jeff Maxwell



Story Book: Page 35

Background

Jeff describes work he has undertaken since the early 1990s in supporting people who have been put under 'threat' by paramilitary organisations. Jeff would liaise directly with the paramilitary group to see if the threat can be mediated or if they need assistance to leave the country. Jeff describes the challenges that faced young people who had to leave the country and the impact on him personally.

Activity



Questions of justice are important to all societies.

Every group of all sizes from friends to a family develop rules or norms of behaviour. Usually in the case of a country there are particular things in place that manage those norms. This is negotiated with citizens and so laws can change. So for example, there was once a time when a woman couldn't vote - it was not legal.

Have your pupils think about their own friendship group: Ask them to think about what rules are important? For example, 'secrets' are kept in the group or 'you go to certain places'. They shouldn't feel judged, they are exploring. What happens when a rule is broken? For example, 'can't be friends' or 'must apologise'.

In Northern Ireland the criminal justice system didn't work the way it would in other societies. Within local communities, paramilitary groups often 'policed' their own areas and would punish those they felt had broken community norms/rules. One common form was punishment beatings and being put 'under threat' (the threat may be a beating or death). What do these terms mean?

Ask your class what the purpose of using threats and beatings may be?

Jeff suggests 'There's always been that misconception that punishment beatings were about young people who were joyriders - that was comfortable for communities because if they were joy riders and young people doing drugs there was a reason for punishments - almost a reaction of "well it's terrible, but here, they didn't get it for nothing". If they had accepted that it was an injustice, then there would have been an onus on them to do something about it.'



Have your pupils write about that? What is Jeff suggesting? Is there a benefit for the community to not think too deeply about what is happening?

In the second paragraph Jeff provides a great deal of detail about his work in Base 2. Have your pupils do a close reading of this paragraph and ask them to pick out a word or phrases that they don't know. Underline words, phrases that are significant and put question marks by concepts or facts they don't understand or want to know more about.

In small groups have them share the words and phrases that they circled. See if they can help each other out. Go around the class and have each pupil share a word or phrase that they thought was significant. Repeat this process using a word or phrase that they want to know more about.

Jeff can support people's physical safety by supporting them to leave, but then this opens up new difficulties when they have no family or friends with them.

What issues or problems are created for a person when they are forced to relocate? (Pupils can use both the text and their own judgements).

Jeff identifies both professional and personal consequences for the work he does and the choices he has made. What are some of these? What do you think motivates or inspires Jeff to undertake this work?

R.E. Reflection

Reality - Violence and intimidation against the most vulnerable; helplessness on the part of young people to defend themselves or get justice.

Reflection - 'Defend the weak and the fatherless; uphold the cause of the poor and the oppressed. Rescue the weak and the needy; deliver them from the hand of the wicked', Psalm 82:3-4. The biblical text has many images of God communicating an expectation on those who can speak up and act on behalf of those who are in trouble or in danger, those that everyone else might consider not worth bothering about.

Re-imagining - Why is this sometimes difficult? Can you name a time when someone stood up for you or defended you? How did it make you feel? Have you ever stood up for someone who was in trouble or in danger? What was the result?



APPENDICES

Appendix 1

Barometer - Taking a Stand on Controversial Issues

Rationale:

The barometer teaching strategy helps pupils share their opinions by lining up along a continuum to represent their point of view. It is especially useful when trying to discuss an issue about which pupils have a wide range of opinions. Engaging in a barometer activity can be an effective pre-writing exercise before an essay assignment because it gets many arguments out on the table.

Procedure:

Step one: Preparation

Identify a space in the classroom where pupils can create a line or a U-shape.

Place “Strongly Agree” and “Strongly Disagree” signs at opposite ends of a continuum in your room. Or, you can post any statement and at the other end of the line post its opposite.

Step two: Contracting

Set a contract for this activity. Since it deals with pupils literally putting themselves and their opinions on the line, it has potential for outbursts which result from some not understanding how classmates can hold whatever opinion they hold. Reiterate your class rules about respect for the opinions and voices of others, and call for them to be honest, but not insulting. Re-address ways to constructively disagree with one another, and require that when offering their opinion or defense of their stance, that they speak from the “I,” rather than from an accusatory “You.”

Step three: Formulating an opinion

Give pupils a few minutes to reflect on a prompt or prompts which call for agreement or disagreement with a particular statement. Often Facing History teachers have pupils respond to the prompt in their journals.

Step four: “Take a Stand”

Ask pupils to stand on the spot of the line that represents their opinion - telling them that if they stand on either extreme they are absolute in their agreement or disagreement. They may also stand anywhere in between the two extremes, depending on how much they do or do not agree with the statement.

Step five: Explain positions

Once pupils have lined themselves up, ask the pupils to explain why they have chosen to stand where they are standing. Encourage pupils to refer to evidence and examples when defending their stance. It is probably best to alternate from one end to the middle to the other end, rather than allowing too many voices from one stance to dominate. After about three or four viewpoints are heard, ask if anyone wishes to move. Encourage pupils to keep an open mind; they are allowed to move if someone presents an argument that alters where they want to stand on the line. Run the activity until you feel most or all voices have been heard, making sure that no one person dominates.

Step six: Debriefing

There are many ways you can debrief this exercise. You can have pupils to reflect in their journals about how the activity changed or reinforced their original opinion. Or, you can chart the main for and against arguments on the board as a whole-class activity.

Variations:

Forced Decision: Yes, No, or Undecided - Read a statement aloud. Rather than have a continuum for agreement, require pupils to make a decision that they either “agree” with a statement, “do not agree” or “are unsure”. If pupils agree with the statement then instruct them to move to one side of the room. If pupils disagree with the statement then instruct them to move to the other side of the room. Also, distinguish a place for pupils to stand in the middle if they are undecided or unsure. Have pupils explain why they are standing where they are standing. If after hearing a student’s position, a student would like to move across the room, allow for this movement.

Post-it notes barometer: Draw a continuum on the board. Ask pupils to place a post-it note on the spot along the continuum that represents their opinion. Then have pupils discuss what they notice. This variation is less about individuals explaining their point of view than about illustrating the range of agreement or disagreement in the class.

Presenting different perspectives: A barometer can be used to present different perspectives of historical figures, schools of thought, and literary characters. Assign pupils a perspective to represent. Then give them time to research or study the ideas of this person or group as it relates to the question being studied. When you frame a statement, ask pupils to stand on the line that represents how their assigned individual or group would respond. For example, you could use this activity to show how different philosophers or groups have responded to the statement: Individual freedom is more important than protecting the needs of the larger community.

Source: <http://www.facinghistory.org/resources/strategies/barometer-taking-stand-contro>

APPENDIX 2

Identity Charts

Rationale:

Identity charts are a graphic tool that helps pupils consider the many factors that shape who we are as individuals and as communities. They can be used to deepen pupils’ understanding of themselves, groups, nations and historical and literary figures. Sharing their own Identity charts with peers can help pupils build relationships and breakdown stereotypes. In this way, identity charts can be utilized as an effective classroom community-building tool.

Procedure:

Step one: Preparation

Before creating identity charts, you might have the class brainstorm categories we consider when thinking about the question, “Who am I?” such as our role in a family (e.g. daughter, sister, mother, etc), our hobbies and interests (e.g. guitar player, football fan, etc), our background (e.g. religion, race, nationality, hometown, or place of birth), and our physical characteristics. It is often helpful to show pupils a completed identity chart before they create one of their own. Alternatively, you could begin this activity by having pupils create identity charts for themselves. After sharing their charts, pupils can create a list of the categories they have used to describe themselves and then use this same list of categories as a guide when creating identity charts for other people or groups.

Step two: Create identity charts for a historical or literary figure, group or nation

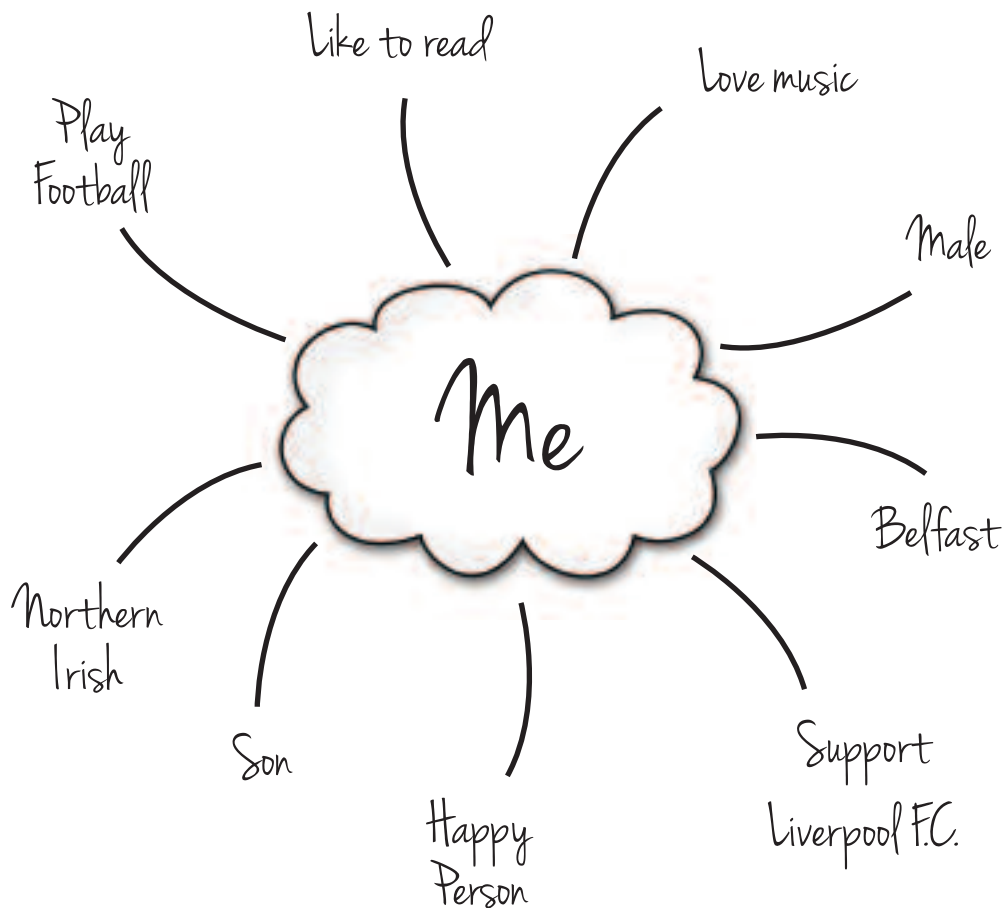
First, ask pupils to write the name of the character, figure, group or nation in the centre of a piece of paper. Then pupils can look through text for evidence that helps them answer the question, "Who is this person?" or, "Who is this group?" Encourage pupils to include quotations from the text on their identity charts, as well as their own interpretations of the character or figure based on their reading. Pupils can complete identity charts individually or in small groups. Alternatively, pupils could contribute ideas to a class version of an identity chart that you keep on the classroom wall.

Step three: Use identity charts to track new learning

Reviewing and revising identity charts throughout a unit is one way to help pupils keep track of their learning.

Source: <http://www.facinghistory.org/resources/strategies/identity-charts>

Identity Chart Example



APPENDIX 3

Universe of Obligation

Chapter 2 of Facing History and Ourselves' resource book *'Holocaust and Human Behaviour'* considers the ways a nation's identity is defined. That definition has enormous significance. It indicates who holds power in the nation. It determines who is a part of its "universe of obligation" – the name Helen Fein has given to the circle of individuals and groups "toward whom obligations are owed, to whom rules apply, and whose injuries call for [amends]."

For much of world history, birth determined who was a part of a group's "universe of obligation" and who was not. As Jacob Bronowski once explained, "The distinction [between self and other] emerges in prehistory in hunting cultures, where competition for limited numbers of food sources requires a clear demarcation between your group and the other group, and this is transferred to agricultural communities in the development of history. Historically this distinction becomes a comparative category in which one judges how like us, or unlike us, is the other, thus enabling people symbolically to organize and divide up their worlds and structure reality."

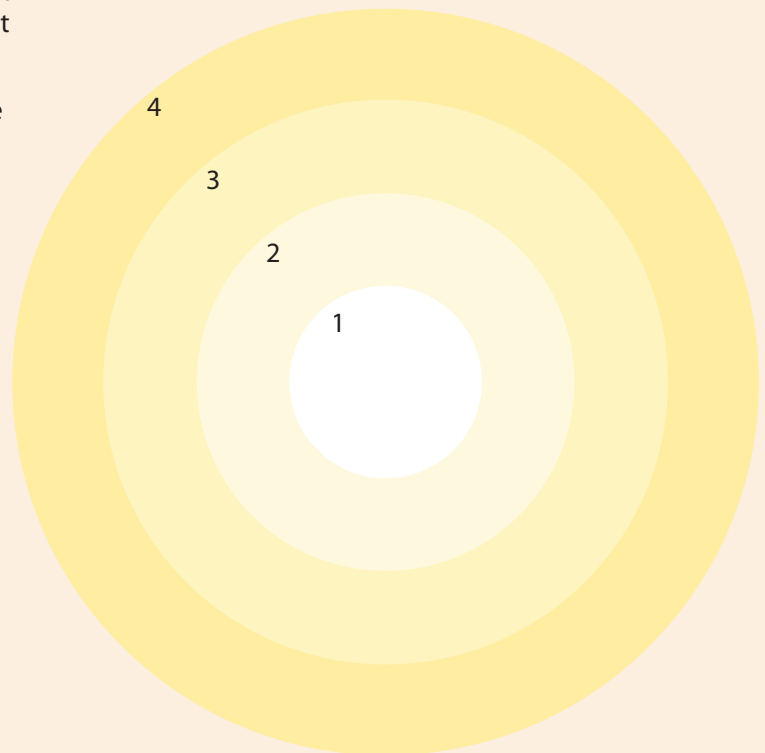
Universe of Obligation

In Circle 1, write your name.

In Circle 2, write the name of people to whom you feel the greatest obligation – for example, people for whom you'd be willing to take a great risk or put yourself in peril for (you don't have to write actual names.)

In Circle 3, who are the people on the next level? That is people to whom you have some obligation, but not as great as in circle 2.

In Circle 4, who are the people on the next level? People to whom you have some obligation, but not as great as in circle 3.



APPENDIX 4 NORTHERN IRELAND 'TROUBLES' - A SELECTIVE TIMELINE

January 1967	Northern Ireland Civil Rights Association (NICRA) formed
1968	Civil Rights Protests
1969	Tension between Catholics and Protestants
August 12th - 15th 1969	Battle of the Bogside
28th December 1969	IRA Split
August 9th 1971	Internment Introduced
1971	Protests Against Internment
30th January 1972	Bloody Sunday
1972	Direct Rule Imposed
28 May 1974	Collapse of the Power Sharing Northern Ireland Executive
29th November 1974	Prevention of Terrorism Act
1976	Peace People Movement Begins
1980s	Hunger Strikes
15th November 1985	Anglo-Irish Agreement
15th December 1993	Downing Street Declaration
1994	Ceasefires Called by Major Paramilitary Organisations
July 1995	Drumcree Parading Dispute
1996	Peace Talks Begin
10th April 1998	Belfast (Good Friday) Agreement

Some teachers' comments on UP Standing

“The DVD is superb and will be used to its full potential within my school - pupils and staff will benefit greatly.”

“A great resource that will be particularly relevant for the Key Stage 3 curriculum in History and Religious Education”

“I loved the film clips and can see the windows of discussion this would open”

”

'UP Standing - Stories of courage from Northern Ireland' features diverse accounts from people who stood up to violence, discrimination or prejudice in Northern Ireland. It provides a window into often untold stories of courage that individuals have shown in the context of a divided and often violent society. This Educators Guide is has been created to support use of the film and book resource across post- Primary Schools in Northern Ireland and beyond.

The UP Standing series has been produced as part of 'Facing our History, Shaping the Future', a project of the Corrymeela Community in partnership with Facing History and Ourselves.

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