



THE PAL PROJECT
CREATING FRIENDSHIPS FOREVER

THE PAL PROJECT

A GOOD RELATIONS
RESOURCE



INTRODUCTION

This resource has been prepared to support youth workers who plan to deliver Good Relations workshops.

The resource's strategic aim relating to young people is:

“ TO CONTINUE TO IMPROVE ATTITUDES AMONGST OUR YOUNG PEOPLE AND TO BUILD A COMMUNITY WHERE THEY CAN PLAY A FULL AND ACTIVE ROLE IN BUILDING GOOD RELATIONS. ”

The ultimate goal of the programme is to build positive relationships amongst young people, **intentional** Good Relations learning must be at the heart of every programme.

The resource is designed so that the facilitator can dip in and out to reflect on basic principles, consider programme and activity ideas and scan for resources.

Please note that this resource is not a blueprint or model for how to deliver a Good Relations programme, precisely because of the diversity of groups and approaches that are possible. Instead, it is hoped that the resource supports and supplements the thinking and preparation of groups and provides impetus to the incorporation of effective Good Relations activities and learning.

This programme can be extremely rewarding and a beneficial experience for young people. It provides immersive experiential learning opportunities that change the way they see themselves, their relationships with peers and other groups, and ultimately their future. The experience of being in a new or different environment, especially if there is a significant outdoor element, is often a sharp contrast from 'normal' day-to-day routines - and can be life-changing.

USING THIS RESOURCE

The PAL Project should be about fun and learning for young people. Regardless of who is providing them and who may be contributing financially to them, the programme should provide opportunities and experiences for young people, which support them in their learning and development, and enable them to explore their own and others sense of identity and matters that are mutually interesting and important to them. Learning and building new relationships, playing a part with others in group activities and association, and simply having fun outside and beyond the routines of school, family and local community, are some of the key ingredients of a great programme.

*it's all about
the young people*

Good youth work practice places primary emphasis on the active and voluntary participation of young people, in all aspects of provision and settings. The focus is on young people, voluntary participation and relationship building. Two themes are consistent: **education for relationship** and **relationship through relationship**. By paying attention to the the nature and quality of the relationship between youth workers and learners, we will work in ways more appropriate to young people's needs. It's also about association, joining together in companionship to undertake some task, and the educative power of playing one's part in a group.

ARE YOUNG PEOPLE DRIVING THE AGENDA?

**ARE THEY INVOLVED IN ALL ASPECTS OF THE
PLANNING AND ORGANISATION?**

**IS THE EMPHASIS FIRMLY ON LEARNING
THROUGH RELATIONSHIPS AND ASSOCIATION?**



good relations are fundamental

Equality and inclusion should be fundamental to planning and implementation and the values of equity, diversity and interdependence should be at the heart of youth work. The bottom line is that this is 'Northern Ireland/the North of Ireland' - a contested place - and while we may be a generation on from the 1998 Belfast Agreement and the beginning of the 'peace process', there remains a very high level of separation between the two 'main communities' - often referred to as PUL (Protestant, Unionist, Loyalist) and CNR (Catholic, Nationalist, Republican). So whilst this programme welcomes the intentional inclusion and involvement of young people from 'other communities' including ethnic minority communities and those of different racial backgrounds. It is a straight forward and non negotiable requirement of the Programme that camps are run on a cross community basis. Thus, the intentional building and fostering of Good Relations, at all levels, is core.

**ARE YOU PREPARED AND EQUIPPED TO
RECRUIT AND ENGAGE YOUNG PEOPLE FROM
CNR AND PUL BACKGROUNDS TO
DELIBERATELY AND APPROPRIATELY
EXPLORE AND DEVELOP GOOD RELATIONS
THEMES AND LEARNING**



safety and wellbeing is paramount

Young people should expect high quality services, which follow best practice including the highest standards of child protection. Voluntary and informal does not mean amateur. Youth workers must act with complete professionalism and integrity at all times. Please ensure that all practices and standards are up to date, that all staff and volunteers are Access NI checked and trained in safeguarding young people and all practice protocols and insurances are in place.

TIPS FOR PROGRAMME

It is important to consider how you create an environment and atmosphere that supports positive wellbeing.

Here is some tips to create the right environment for the programme:

Take time to think about the space: the room layout; temperature; comfortable seating; and physical needs such as breaks/refreshments.

Consider your group: their level of ability/capacity, and if this is the right programme for them at this time. Always ensure that you have negotiated a contract with your group and agreed clear roles and responsibilities with any co-workers.

Your own wellness: do you feel strong and positive? Will you have the space, in your work schedule and in your head, to facilitate the process with the young people? Can you ensure there are no unnecessary distractions? Do you have necessary support? Do you feel adequately informed, up to date and skilled?

Time: Do you have the time to deliver this programme? Can you be flexible enough to adapt to group needs, for example to allow more time for a topic/session/issue/need? Or are you under pressure to get this delivered within limited time in which case you may need to ensure that you make the programme content manageable?

While the programme is designed to be flexible each session should include the following:

The summary of the programme.

Icebreaker/s - link to the relevant to Good Relations and the key outcomes for the session

Positive Message and learning points

PLEASE NOTE

If you are using exercises that are not included in this manual, please link them to the relevant Good Relations message and ensure that details of the exercise are evidenced in session plans. When choosing exercises always be guided by the groups' needs and abilities.

ADDITIONAL INPUT

It is a good idea to consider others who may have a useful input such as providing expertise, physical activities or relaxation techniques. It is your responsibility to adhere to YMCA Ireland's policies and procedures (e.g. Access NI checks) and they are well informed as to how their input compliments the overall programme.



SESSION ONE

**BREAKING THE ICE
INTRODUCTORY SESSION**

HUMAN BINGO

Overview: Human Bingo is an icebreaker that helps people learn interesting facts about each other. People walk around the room and mingle until they find people that match the facts listed on a bingo-style sheet.

Learning Outcomes:

- Young people get to know each other better as they learn more information about others in a fun, interactive way.
- Learn that it is possible to share similar characteristics as well as differences

Duration: 15 – 20 minutes

Materials: Bingo sheets, pens

Instructions:

Pass out a sheet to each person, along with a pen. Explain the objective of the game and the following rules:

(1) each person you talk to may only sign your sheet once, and (2) to win, you must get signatures to form 5 in a row horizontally, vertically, or diagonally. Say "Go!" and ask your participants to begin.

Once someone shouts "Bingo!" everyone returns to their seats and the person must introduce the people who signed his or her sheet. If desired, you can ask each person to explain their fact. This icebreaker game is fun way to get to know humorous or unique facts about people.

Debrief and evaluation:

What was difficult/easy about doing this exercise? Why?

What feelings did I experience doing this activity?

What did I learn?

Tips: The recommended group size is: large or extra-large. The game works best with a group of about 20-25 people. It can be played indoors or outdoors

HUMAN BINGO

NAME: _____

Has an
Irish
Passport

Has been
to Belfast
Giants

Has Been
to Spain

Plays an
instrument

Has Blue
Eyes

Loves
chocolate

Plays
FIFA

Has been
to the
cinema
this month

Has been
to a
concert

Can
Bake

Can
speak
another
language

Plays
Gaelic
Sports

Was
born in
another
country

Has met a
celebrity

Loves
Shopping

Goes to
an
integrate
d school

Is in
a band

Has never
been on a
TBUC
project

Goes to
church

Has a
British
Passport

Has
Brown
Eyes

Celebrates
St Patricks
Day

Is
wearing
Blue

Has a Pet

Celebrates
the Twelfth

What cool things did you learn about others in the group?

GROUP CONTRACT

Overview: This activity involves working with a group to agree a set of guidelines, a 'contract' or an agreement about hopes, fears and expectations and can be a good way to explore important themes, establish a safe environment and way of being together that allows everyone to be clear and feel safe.

Learning Outcomes:

- The young people will develop an awareness of expectations of the leaders and the level of participation involved.
- They will learn the limits to certain behaviours that may disrupt the effectiveness of the sessions.
- They will understand the need to negotiate and the value of compromise and consensus decision making.

Duration: 30 minutes

Materials: Flip chart & markers, alphabet, camera, post-it notes, arts materials.

Instructions:

The basic process is: Gather ideas from the group about 'ground rules'/ways of being together that will enable everyone to participate, learn and enjoy the experience. These can be prepared using:

- 'Post-it' notes
- Flipchart
- Artistic means

The words and ideas are collated, by the facilitator.

Check for understanding: check that there is a shared understanding within the group as to what the suggested words, ideas and statements mean or look like in action.

Check for agreement: using a 'negative poll', ask the group, "Is there anyone here who can't agree with anything that is written in the contract?"

The contract can be then be displayed and used throughout the session and referred back to if/when appropriate.

It's important to remember and regularly remind the group, that what is drawn up is a 'starting point' and that as a group works and stays together over time the 'contract'/agreement should be revisited and developed as necessary.

Its purpose is to support and enhance the way the group works together and enable the group to explore and learn in a safe and conducive atmosphere.

Debrief and evaluation:

What was difficult/easy about doing this exercise? Why?

What feelings did I experience doing this activity?

What did I learn?

Tips: It is important to make sure that whatever is agreed is clear (free of jargon), uncomplicated and makes sense to everyone.

The 'negative poll' allows people to answer for themselves, and gives permission to say, "No" and raise a question at this early stage, rather than it becoming an issue later on.

It is key that activities and processes are age appropriate and well facilitated. The priority and focus of this stage is:

- the development of relationships
- the 'buy-in' and trust
- the involvement of young people in:
 - the design,
 - planning
- development of the camps.

Ensure the contract is on display for all further sessions so you can refer to the young people's agreement and commitment.

Further Suggestions:

Be as creative as possible.

Ask the young people to sign the agreement so they feel more ownership and commitment to it.

questions to consider

How will you ensure mobile phone use does not disrupt the sessions?

Do you expect participants to be on time?

What are the non-negotiable rules of the centre or organisation?

If going on residential what is an acceptable bed time?

Should it be enjoyable, educational, safe?

How will people's privacy and property be safeguarded?

How should equipment, staff or centres be treated?

What kind of language is acceptable?

When is it okay for participants to be excused from taking part in activities?

What if someone gets hurt, breaks something, or loses their property?

What limits are there to confidentiality?

What is the purpose of this programme?

How can you reduce the possibility of people being offended?

How can you help participants understand each other?

If conflict occurs, how will you resolve it?

Ensure you cover child protection and confidentiality, as per your own policies.

WHY GO?

Overview: This activity invites the group to describe the benefits of a camp experience and their hopes and ideas about what it could involve, both in practical activity terms and in learning terms.

Learning Outcomes:

- The young people will develop their communication skills as they offer their opinions and listen to other people's suggestions.
- They will develop a sense of ownership and feel that they have a role to play in the design and delivery of the programme.

Duration: 20-30 minutes

Materials: Flipchart & markers

Instructions:

Divide the group into smaller groups and write the words 'Why Go?' in the centre, and ask small groups to come up with as many words/reasons as possible.

Discuss each of these in turn whilst keeping in mind practical realities and a realistic perspective.

Once all the ideas have been generated, written up and discussed, the material is there to identify common/agreed aims and begin shaping, planning and initial organisation.

Debrief and evaluation:

What was difficult/easy about doing this exercise? Why?

What feelings did I experience doing this activity?

Tips: The challenge for the group worker is to balance the raising of interest, ideas and ambition, alongside keeping a hold on what's possible and realistic.

Further Suggestions:

The more creativity involved the better. Use paper, coloured pens, paint, magazines or explore the idea outdoors in a forest or park setting.



SESSION TWO

**GET TO KNOW
WARMING UP SESSION**

ALL CHANGE

Overview: This activity is about exploring differences and similarities as well as encouraging sharing information about each other in an active way.

Learning Outcomes:

- The young people will learn interesting facts about each other.
- They will understand that it is possible to share similar characteristics, whilst at the same be very different.

Duration: 20 – 30 minutes

Materials: Circle of chairs (one less than the total number in the group)

Instructions:

The whole group stands in a circle with one person standing in the middle.

The person in the middle tries to think of something, which is part of their identity (e.g. is from County Armagh) and says "All Change if you are from County Armagh".

All those who fit this description change places quickly. The person who asked the question tries to claim a space.

Participants cannot swap seats with someone sitting next to them, or return to their own seat.

The last person standing then has to introduce something that is part of his or her own identity (something that is true for them).

Debrief and evaluation:

What was difficult/easy about doing this exercise? Why?

What feelings did I experience doing this activity?

What did I learn?

Tips:

As with all/any activities that involve physical movement, care should be taken and the particular needs of young people with physical or other disabilities should be carefully considered.

Ensure young people know not to single out other young people and the goal is to try and get as many people moving as possible.

Ensure there are no sharp corners of tables or furniture that could cause injury to participants racing for the chairs.

Leaders may probe when the group are seated to find out a little more detail or why the group love/hate something, depending on the stage of development of the group.

Further Suggestions:

Add additional questions that are relevant to the particular group's location or interest.

all change questions

All change if who hate getting up in the morning.

All change if you hate school.

All change if you have more than one sibling.

All change if you were born outside Northern Ireland.

All change if you know what you want to work at when you get older.

All change if you can speak French/Spanish/Irish/Ulster Scots.

All change if you like soccer/ gaelic/ rugby/ netball /basketball /ice-hockey/ mountain biking/ boxing...

All change if you can play a musical instrument.

All change if you are in a band.

All change if you have been on holiday to Donegal.

All change if you have been on holiday to Portrush.

All change if you have a British passport.

All change if you have a Irish passport.

All change if you go to church/don't go to church.

All change if you celebrate 12th July.

All change if you celebrate St Patricks Day.

All change if you don't like politics.

All change if you love Northern Ireland.

All change if you hate Northern Ireland.

ALPHABET GAME

Overview: This activity is about exploring differences and similarities as well as encouraging sharing information about each other in an energetic way.

Learning outcomes:

- The young people will learn interesting facts about each other.
- They will understand that it is possible to share similar characteristics while at the same be very different.

Duration: 20 – 30 minutes

Materials: Laminated alphabet letters, list of questions, markers & flipchart.

Instructions:

Lay the 26 laminated letters of the alphabet over the floor.

Explain that each person will go to and stand by the letter, which starts the word that answers the question asked.

Call out a question from the list in the handout and wait for the participants to vote with their feet.

Once there, they can introduce themselves to anyone else standing on the same letter, or standing at a letter close by, and share the answers with each other.

Get feedback from the group ensuring a colleague records the answers.

Debrief and evaluation:

What was difficult/easy about doing this exercise? Why?

What feelings did I experience doing this activity?

What did I learn?

Tips:

How this is facilitated is important so that everyone feels safe to talk.

Try to include some questions/statements that will begin to bring out some of the diversity within the group and that will encourage reflection and learning from each other.

alphabet questions

What is your favourite food?

What is your favourite drink?

What is your favourite music?

Who is your favourite music artist/band?

What is your favourite song?

Where is your favourite place?

Who is your favourite person?

What is your favourite item of clothing?

What's the best book you've ever read?

What's your favourite subject in school?

What's the best movie you've ever watched?

What's your favourite show on Netflix/Disney+/Prime?

What was your favourite TV programme as a kid?

What food did you love the most as a kid?

What is your favourite sports team?

What's the best concert/sports match/event you've ever been to?

Where would your ideal holiday destination be?

What school did/do you go to and what is your favourite thing about school?

What is your favourite thing about your community or where you live?

Who do you admire or look up to – a 'hero' or role model – and why?

What's the best thing about Northern Ireland?

What's the worst thing about Northern Ireland?

What is culture?

(How would you know if you were blindfolded and dropped into a foreign country? smells, weather, music, food, dance, language, architecture, fashion)

What is cultural heritage in general?

What is the cultural heritage here in Northern Ireland?

Which cultural practice is most important to Unionists?

Which cultural practice is most important to Nationalists?

What cultural practices cause offence to others?

How do you avoid being offended?

Is there anything you don't understand about the PUL culture or religion?

Is there anything you don't understand about the CNR culture or religion?

Is there anything you don't understand about BME culture or religion?

WHO ARE WE?

Overview: A creative activity that invites the young people to visualise aspects of their identity, share them with others and get to know more about other members of their group.

Learning Outcomes:

- The young people will develop a better awareness of each other through being creative.
- They will reflect on their understanding of their own identity and decide what's important to them.
- They will learn about how much more they have in common with each other and learn to accept other people's differences and experiences.

Duration: 30 minutes

Materials: Paper, markers, creative art materials, identity sheets. (shield, jigsaw, kite, bunting, tessellations)

Instructions:

The Identity Shield Activity can be completed on individual basis. Each person should be given an A4 size life shield. On the numbered sections of the shield young people need to write/draw:

1. How you see yourself
2. How others see you
3. How you see your future
4. Your hope and fears
5. Design a logo that represents you
6. Write a motto that sums up your life

In pairs, each partner could briefly describe their own shield to the other.

Debrief and evaluation:

What was difficult/easy about doing this exercise? Why?

What feelings did I experience doing this activity?

Tips: Encourage the young people to be creative. Kites, flags, buntings, identity shield, jigsaw and different patterns or tessellations are great visual ways for young people to reflect and present on their identity as well as create an art piece for the group.

You can use paper, card, fabric or any other materials which you have access to as the core piece.

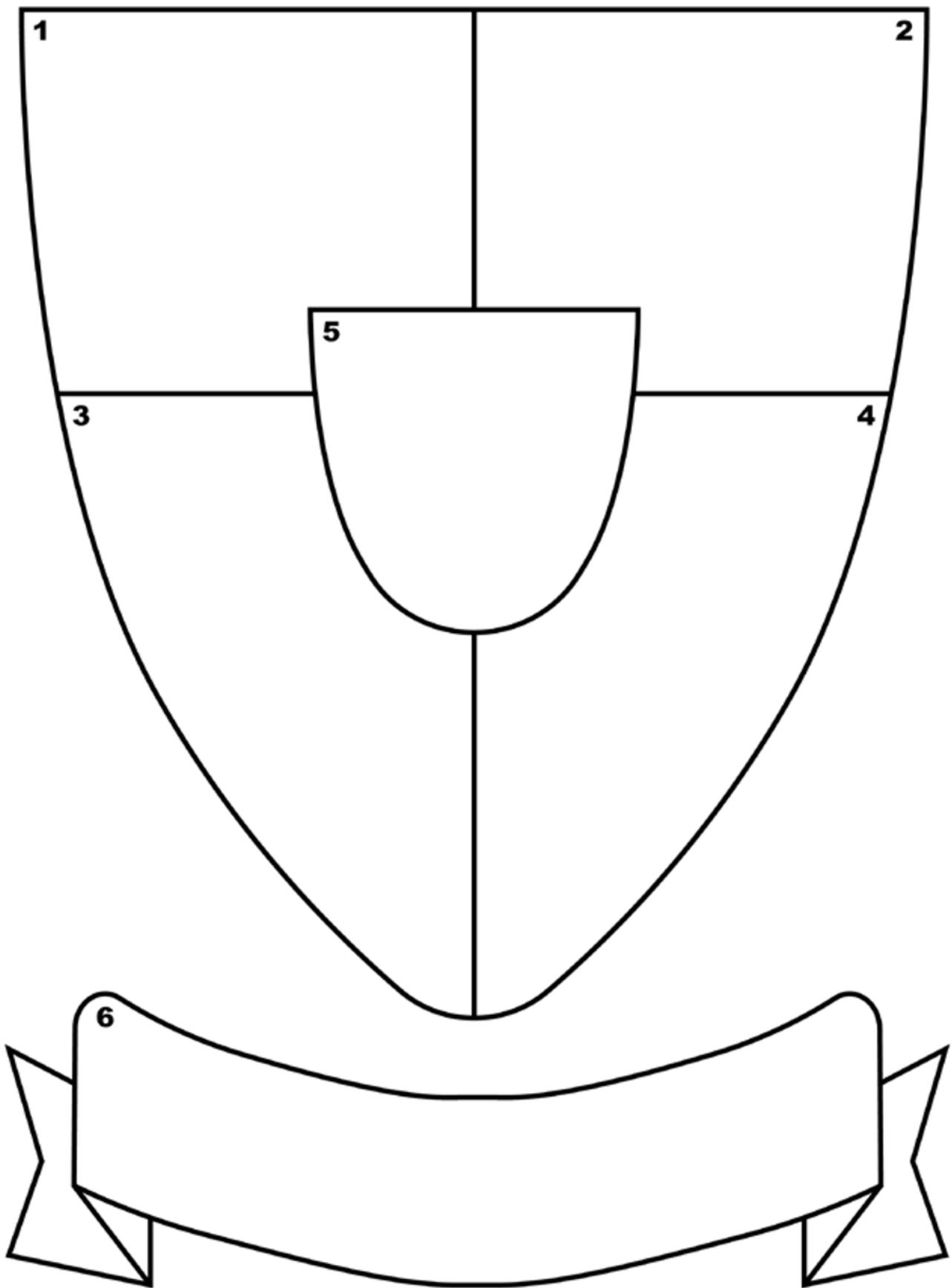
Further Suggestions:

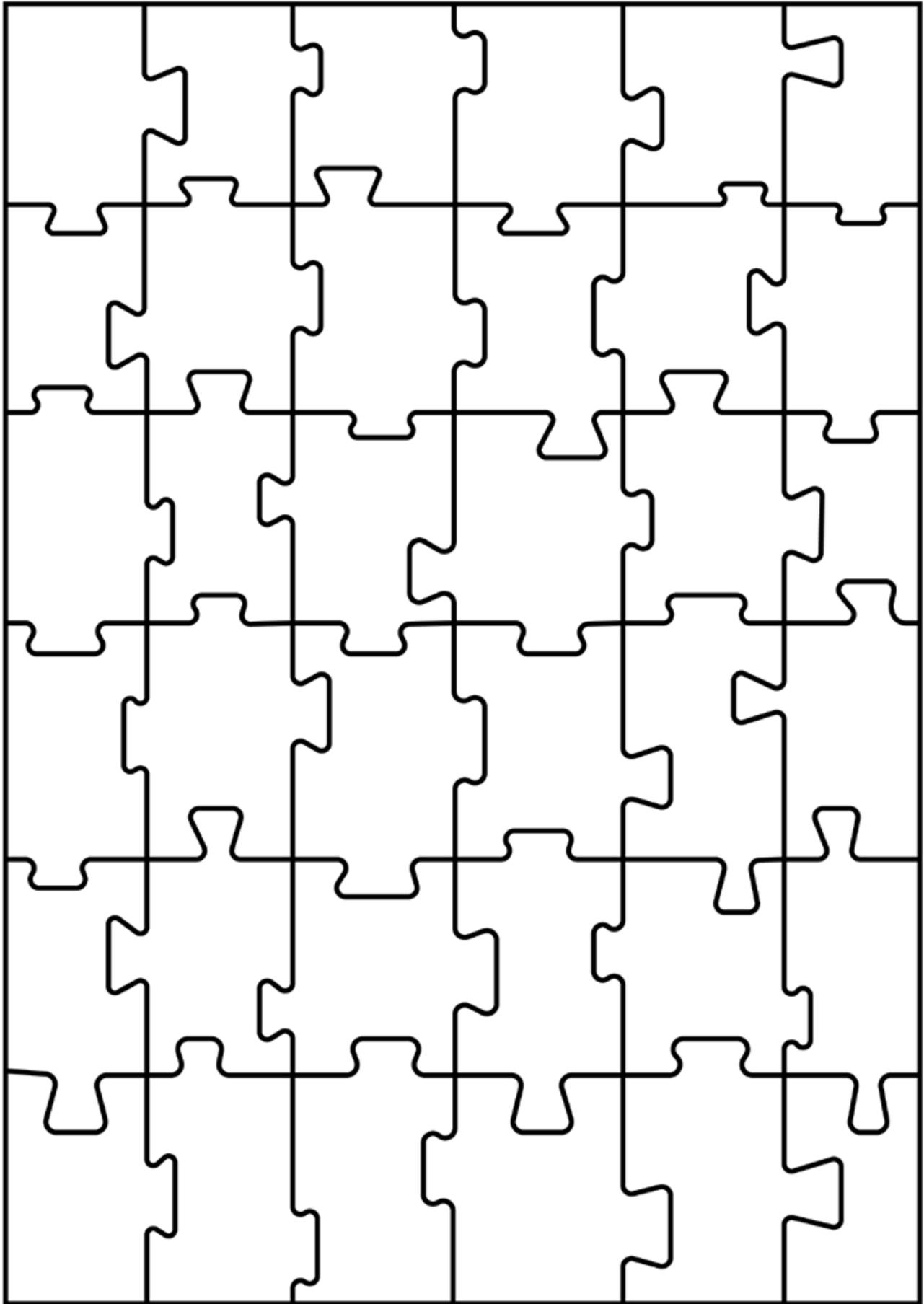
The JIGSAW Activity is a great opportunity to allow young people to work creatively individually before bringing their individual pieces of the jigsaw together to complete a collective piece. Encourage young people to think about different aspects that make up their identity including the following:

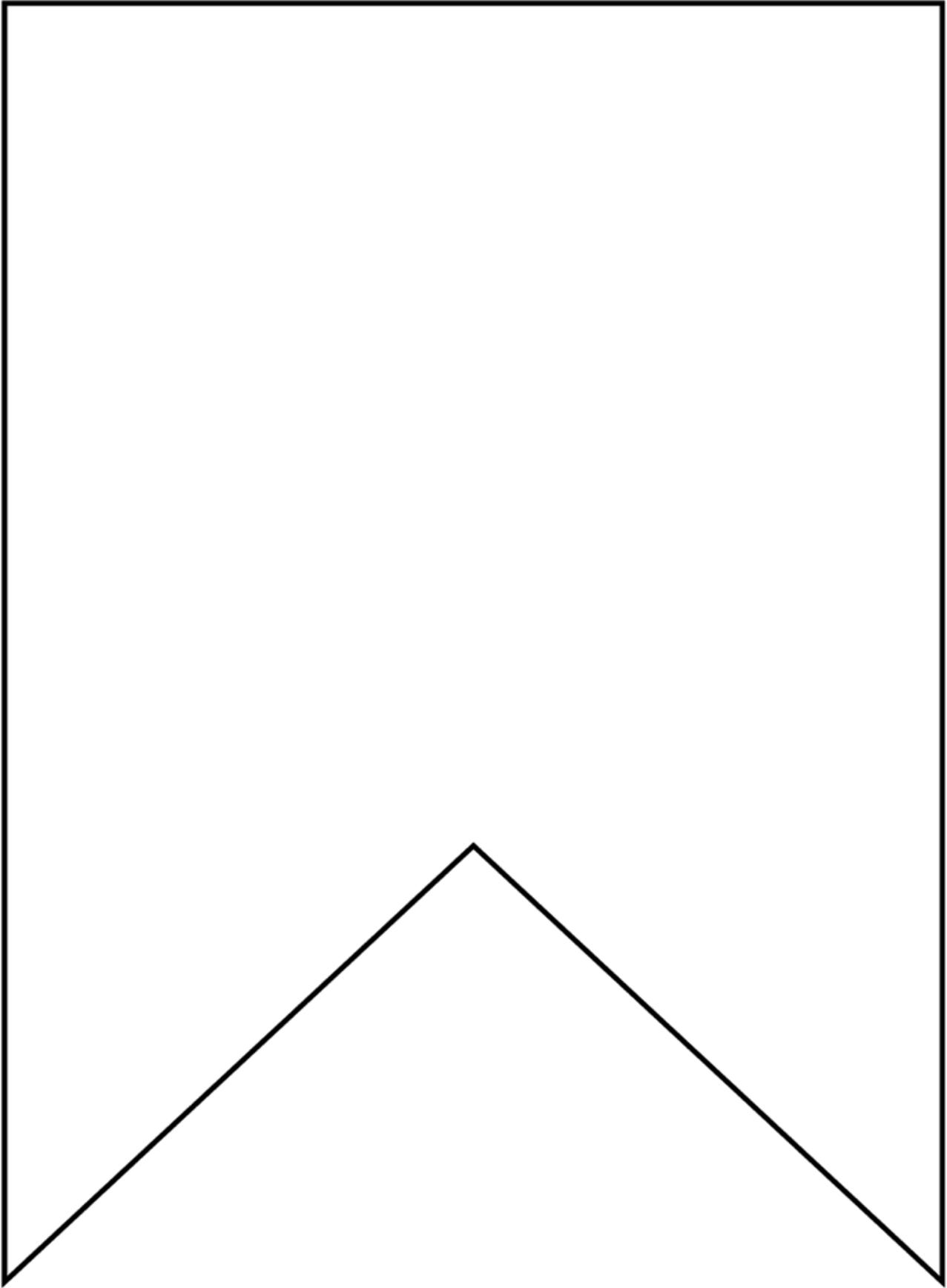
- Interests
- Hobbies
- Traditions
- Culture
- Family
- Friends
- Community

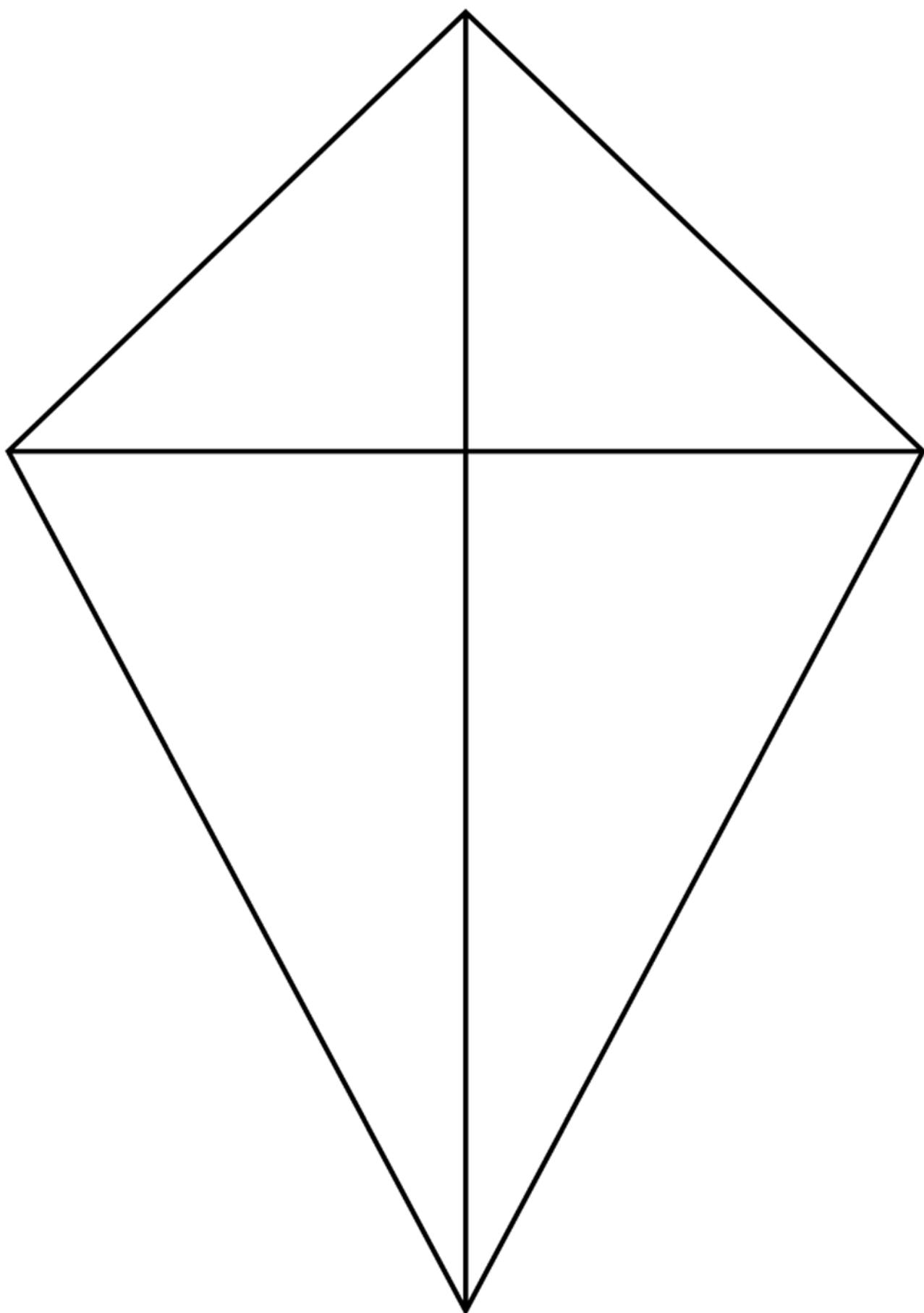
Each young person can present their piece to the group and connect them to the other group member's jigsaw pieces. Ensure all your pieces go together before young people complete them. Number the pieces of jigsaw to help you build them together again.

As a facilitator it will be your role to reflect on the overall collective art piece, its creativity and how all the individual pieces together make one very positive reflection of everyone's identity. You can draw out similarities between members and any other observations of note.











SESSION THREE

**BREAKING DOWN
BARRIERS SESSION**

50/50 GAME

Overview: The goal of the game is to initiate conversations across the group and for participants to discover things they have in common that might not be obvious otherwise.

Learning Outcomes:

Young people will improve their listening and decision making skills. They will learn more about each other in the group and how to engage in discussions together.

Duration: 20 – 30 minutes

Materials: List of choices, pen and paper to record

Instructions:

Ask the group to stand in a row in the middle of the room and explain that you will call out two options of a topic/subject and they must move to a new row either to the left or right depending on the choice they make. They can interpret the words any way they want; there will be no explanation or clarification.

Debrief and evaluation:

What was difficult/easy about doing this exercise? Why?

What feelings did I experience doing this activity?

What did I learn?

Tips:

The choices can be edited to suit your group and their needs and interests and can range from the fun and silly to the controversial and thought provoking.

This is a good icebreaker for large or small groups and is most effective in 10 to 40 minutes sessions. This highly adaptable activity can easily be made age appropriate for young children, teenagers and even adults. Small groups could use this activity in more of a debate style, while bigger groups might call out reasons for choosing one or the other.

Further Suggestions:

You may ask groups to justify their choice. Ask the two divided groups to persuade for others to join their group. The leader can facilitate a debate between the both to see if anyone wants to move places. This works particularly well when the groups are evenly divided.

50-50 game

Celtic

Northern Ireland

Green

Android

Liverpool

Crisps

Brown Sauce

Soccer

Tricolour

Black

Tea

School

Tattoo

North

Cat

Pizza

Trump

Parade

Derry

Chips

Pen

Irish

Read

Rangers

Republic of Ireland

Blue

iPhone

Manchester United

Chocolate

Red Sauce

Gaelic

Union Flag

White

Coffee

Work

Piercing

South

Dog

Chinese

Obama

Festival

Londonderry

Wedges

Pencil

English

TV

LINE DEBATE

Overview: The activity is about exploring differences and similarities in peoples' opinions and attitudes about a range on issues.

Learning Outcomes:

- The young people will learn how to stand up for their beliefs and values and express personal opinions
- They will learn how to express their views and be able to challenge those of others whom they disagree with.
- They will understand that it is possible for everyone to disagree about issues that matter and remain friends.

Duration: 30 minutes

Materials: Laminated signs, questions list, capture the evidence table.

Instructions:

Display Agree and Disagree posters at opposite sides of the room. Not sure sign is in the middle.

Explain that each person will go to and stand by the poster in response to a statement called out.

Call out a statement from the list in the handout and wait for the participants to vote with their feet.

There is no obligation to speak but members of groups will be invited to explain why they have moved to any side of the room.

Give both sides a chance to state their opinion and an opportunity for individuals to change places if they have been persuaded by good argument.

The middle ground may offer a third opinion and adds to the richness of discussions.

Ask a colleague to record key arguments from the group by asking a colleague to capture the comments.

Debrief and evaluation:

What was difficult/easy about doing this exercise? Why?

What feelings did I experience doing this activity?

What did I learn?

Tips:

The choices can be edited to suit your group and their needs and interests and can range from the fun and silly to the controversial and thought provoking.

This is a good icebreaker for large or small groups and is most effective in 10 to 40 minutes sessions. This highly adaptable activity can easily be made age appropriate for young children, teenagers and even adults. Small groups could use this activity in more of a debate style, while bigger groups might call out reasons for choosing one or the other.

Line Debate questions

1. Young people can get advice & support when they need it.
2. Starting of smoking marijuana will lead onto other drugs.
3. Body image is more of an issue for young women than it is for young men.
4. Getting a job is the biggest issues facing young people today.
5. E-Cigarettes are just as dangerous as smoking regular cigarettes.
6. Under-age drinking has become such a big issue now; no one seems to be able to tackle it.
7. Social media has a negative impact on young people's social skills.
8. It's good to see Northern Ireland becoming culturally diverse.
9. Schools need to do more to teach young people life skills.
10. Everyone has been a victim of bullying at some point in their life.
11. The voting age should be lowered to 16.
12. The average young person does not care about politicians or politics.
13. Sectarianism isn't an issue for young people today.
14. The troubles are over in NI.
15. We need one flag to unite us all.
16. We should have no flags flying anywhere in NI.
17. Flags are good because it lets you know what kind of area you are in.
18. Bonfires are unsightly in communities.

19. Young people are not interested in the past anymore.
20. It is safe for Catholics to walk through Protestant areas.
21. It is safe for Protestants to walk through Catholic areas.
22. There will never be real peace in NI.
23. Problems only start up in the summer time.
24. Richer people are less sectarian than those in working class areas.
25. Riots and violence only really happen in the cities.
26. Politicians are the cause of the conflict.
27. If we had more integrated schools, things would get better.
28. The Peace Bridge is not one bit peaceful.
29. The river is more of a divide than religion in Derry/Londonderry.

AGREE

DISAGREE

NOT SURF

Line Debate Evidence Sheet

STATEMENT

AGREE

NOT SURE

DISAGREE



SESSION FOUR

**STEREOTYPES &
PREJUDICE**

TEMPERATURE WALK

Overview: This type of activity, sometimes also referred to as a 'Walking Debate' can be facilitated in a number of ways. It provides an opportunity to explore and develop discussions around individual identity, themes of diversity and commonalities.

Learning Outcomes:

- Young people will become more self-aware and reflect on how they feel about themselves.
- Young people will begin to think about the similarities and differences they have with others in the group.

Duration: 30 minutes

Materials: Large open space, chairs, laminated temperature cards.

Instructions:

One way of doing it is to set 11 chairs, slightly spaced out, in a line the length of the room, and explain that the chairs represent a 'thermometer' divided into tens from 0 - 100°. Then invite participants to stand along the thermometer according to how strongly (warm or cold) they feel in relation to the identities listed on the handout.

Generally, to help people feel safe, they are told that they do not have to give an explanation if they don't want to. The key, as always, is the skill of the facilitator in encouraging people to share, to listen, and perhaps be open to move along the spectrum as we listen to one another, illustrating the idea that we are influenced by new experience, ideas and insights and change is always possible.

Debrief and evaluation:

What was difficult/easy about doing this exercise? Why?

What feelings did I experience doing this activity?

Tips:

The lists of identities are only a sample, edit and add to the list as best suits the needs and interests of your group.

Temperature Walk Identities

British

Irish

Northern Irish

European

Catholic

Protestant

Religious

Political

Sporty

Musical

Creative

Dramatic

Artistic

Outdoorsy

Adventurous

Environmental

Introvert / Extrovert

Friendly

Loud / Quiet

Helpful / Caring



100°C



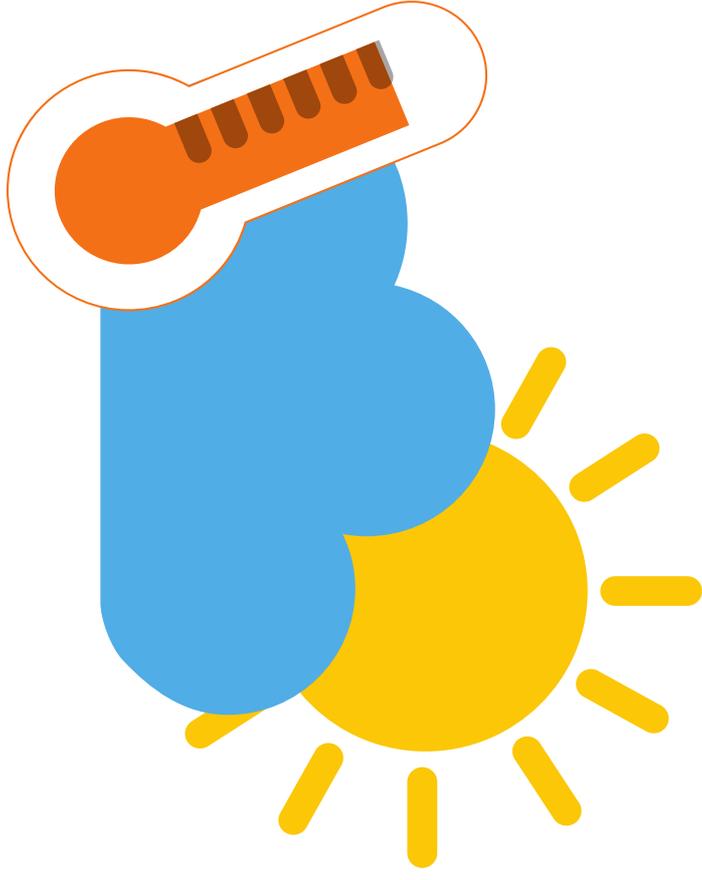
90.0°C



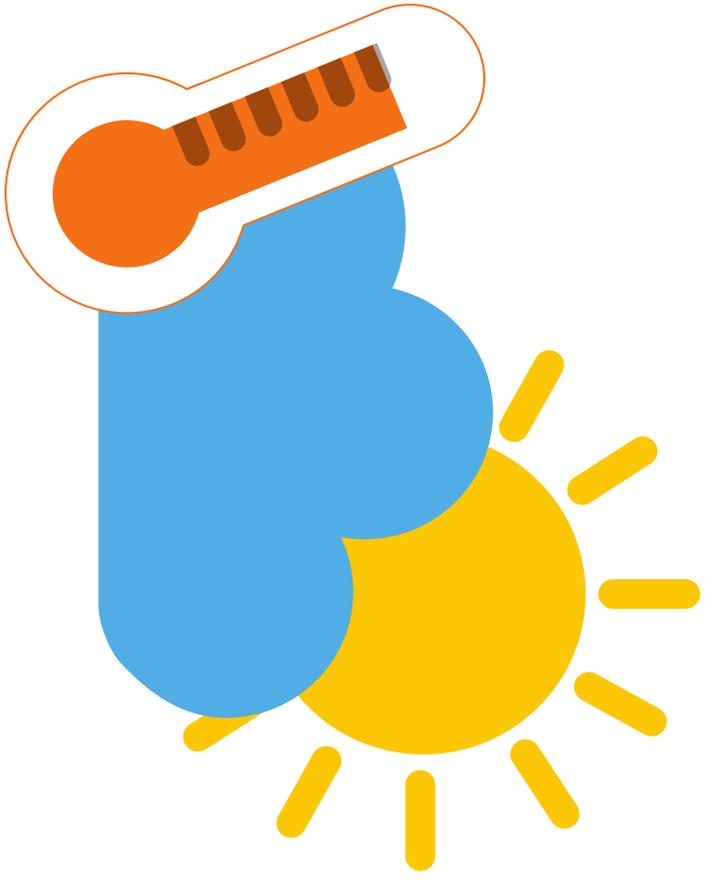
80°C



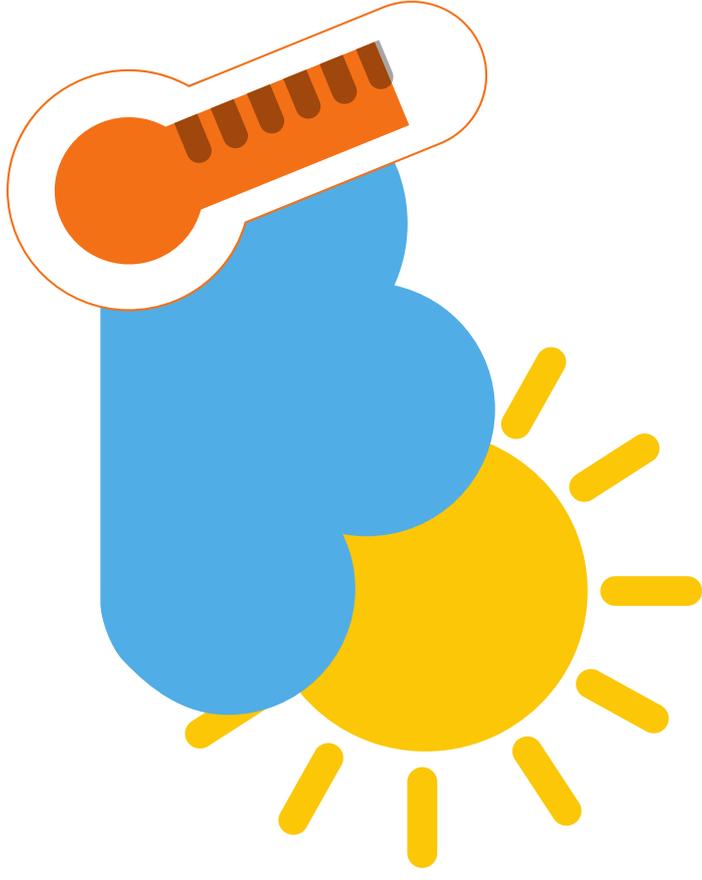
70°C



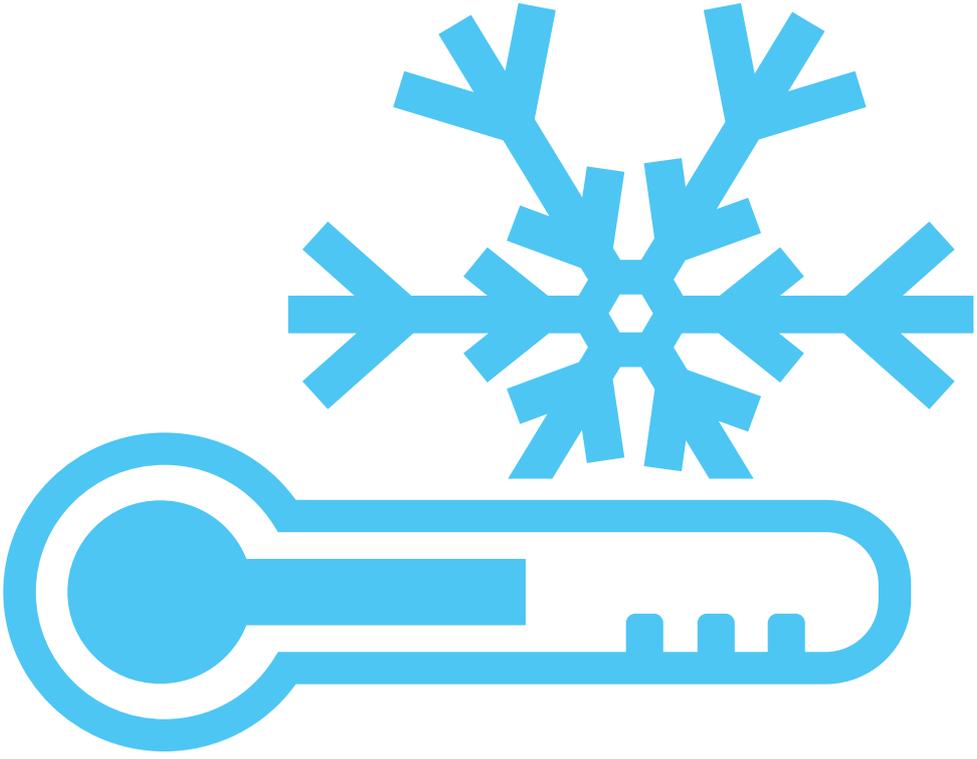
60°C



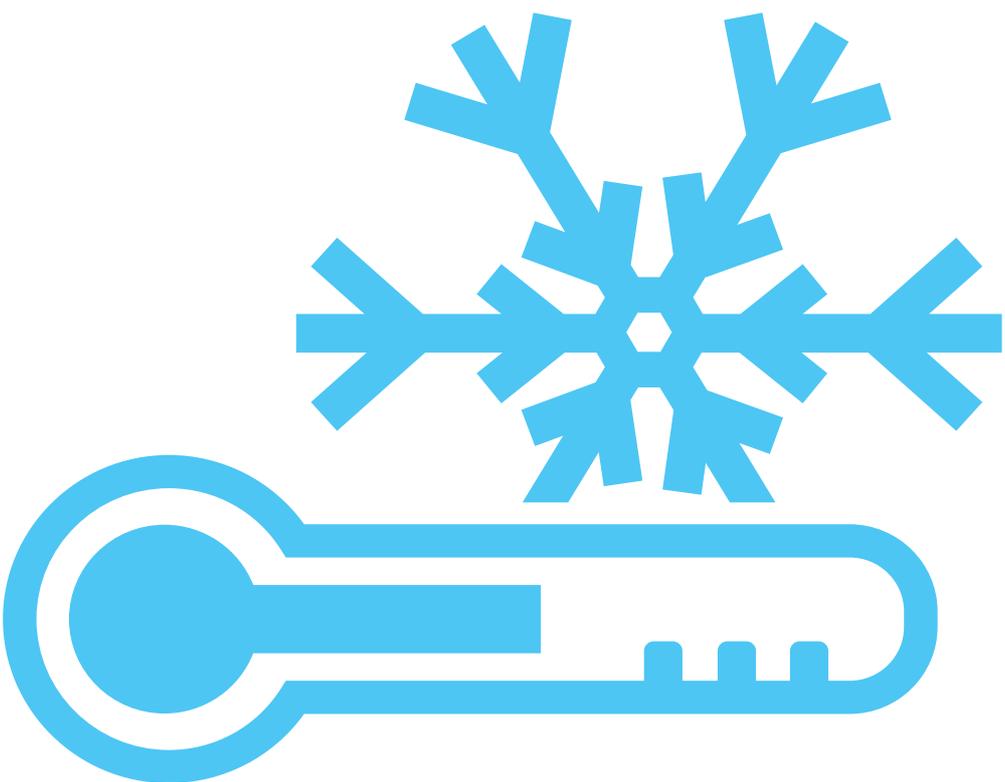
50°C



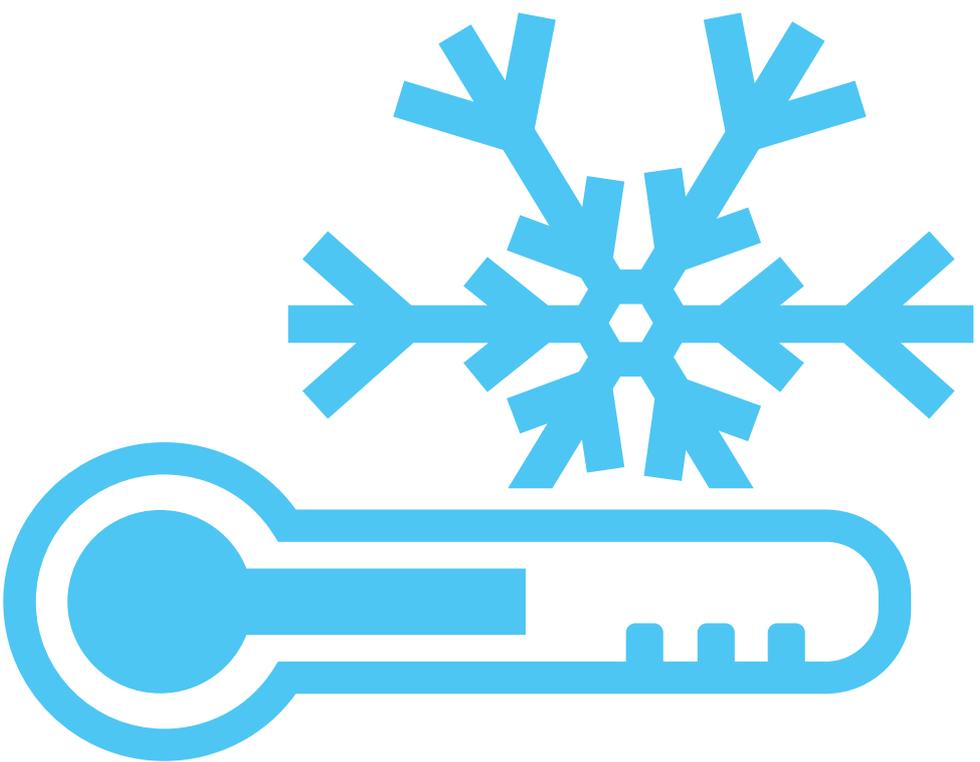
40°C



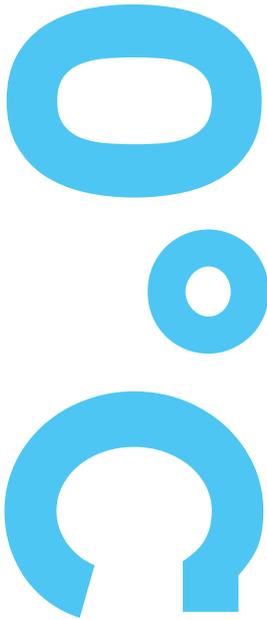
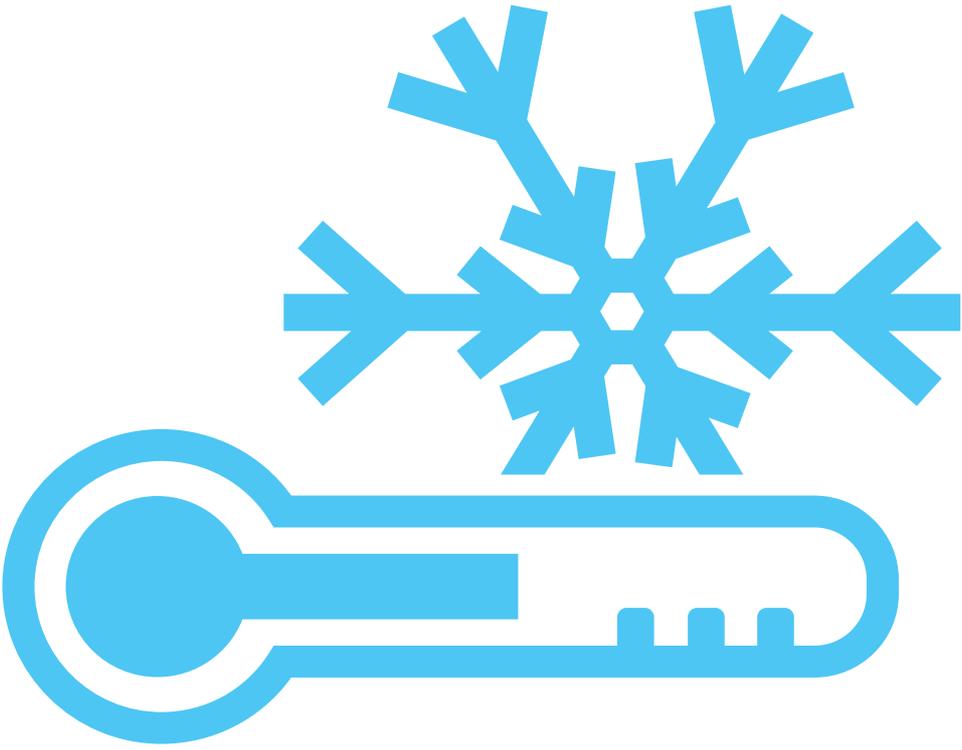
30°C



20°C



10°C



Temperature Walk Evidence

IDENTITY TITLE

YOUNG PEOPLE'S COMMENTS

HOT

MID

COLD

IDENTITY TITLE

YOUNG PEOPLE'S COMMENTS

HOT

MID

COLD

I AM!

Overview: The purpose of this activity is to encourage reflection on personal values, attitudes, prejudice/bias and discrimination.

Learning Outcomes:

- The young people will be more aware of their own feelings and attitudes towards others.
- They will begin to explore own personal prejudices and impact this has on others.

Duration: 30 minutes

Materials: Chair, space for movement around chair, character Cards

Instructions:

As a group come up with several stereotypical characters, personalities and/or categories of person or identity. The list in the activity – Temperature Walk – may be a useful starting place.

Be as specific and/or controversial as the group allows.

Place a chair in the middle of the room or group circle, and begin by choosing one of the characters the group has listed and ask each person to stand in the room where they feel they are (the extent to which they feel they associate with, empathise with and/or understand the circumstances of the person) in relation to that person, i.e. at or close to the chair in the centre of the circle, further away on the outskirts of the circle or somewhere in-between.

Encourage the group not to just give the 'right' response but an honest one.

Debrief and evaluation:

The key, as always, is how this is facilitated to encourage and enable young people, in an age-appropriate manner, to explore their own (and others) prejudices and biases as well as the potential implications thereof. The facilitator may use questions such as:

- Why did you choose to stand where you did?
- Was it difficult to decide where to stand? Why was that/Why not?
- How honest did you feel able to be?
- What feelings did the exercise raise for you?
- What feelings do you think the character represented might have about where people are standing?
- What does this tell us about the biases and prejudices we all carry?

Tips:

The lists of identities are only a sample, edit and add to the list as best suits the needs and interests of your group.

Further Suggestions:

You might want to invite guest speakers or representatives from advocacy groups to talk to the group. This could be an opportunity to address or review some of the prejudices or stereotyping that came out during the discussion.

I am ..! Characters

A refugee

An Irish Traveller

A PSNI Officer

A Priest

A Politician

(could name specific parties / people)

Someone with Downs Syndrome

A Lesbian

An Alcoholic

An Atheist

A youth worker

A member of a Loyalist marching band

A teacher

An older person

A person with a lot of tattoos and piercings

A person with a criminal record

I am ...! Evidence Sheet

**IDENTITY TITLE
CHARACTER**

**KEY COMMENTS FROM YOUNG PEOPLE
WHY DID THEY STAND THERE?**



SESSION FIVE

MY CULTURE
MY HERITAGE

MY CULTURE & HERITAGE

Overview: Sport, Music and/or Popular Culture and traditions can all be used to explore identity, difference and diversity.

Learning Outcomes:

- Young people will explore what is important to them and seek to find something which represents their identity.
- They will develop respect for each other's identity and traditions as they learn about what's important to other group members.

Duration: 30 minutes

Materials: Paper, pens, symbols/cultural items.

Instructions:

Invite participants to either bring a significant item with them from home, or draw/ represent such a significant item on a piece of paper. The idea is that everyone then – in two's and/or in small groups and/or in one large group – shares the item they have with them or they have in mind, which represents something particular and personal about them and their sense of identity. These items could include medals/ trophies from specific sporting activities, sports equipment such as hockey sticks, rugby balls or religious emblems such as medals and so on.

Other participants are invited to ask questions to learn more.

Debrief and evaluation:

What do symbols mean?

How are they used/what is the intention of the symbol?

What community would like or dislike this symbol and why?

Does this symbol cause conflict with others in the community?

Is your symbol respected by everyone in the community?

Tips:

It is important that young people respect the symbols that their peers bring in and that you ensure everyone understands the meaning.

Culture & Heritage Evidence Sheet

YOUNG PERSON & ITEM

CONNECTION TO IDENTITY

FLAGS & SYMBOLS

Overview: This session will offer the young people an opportunity to see and learn about a range of common flags and symbols that are found/used and debated in NI. The session will discuss the purpose and origins of the flags and symbols.

Learning Outcomes:

- The young people will develop skills in communication and listening as they share their knowledge with others.
- They will learn about the symbolism of colours and images used by a variety groups in our community.
- They will understand why flags and symbols are important to some people and why it is important to develop tolerance and respect.

Duration: 45 minutes - 1 hour

Materials: Paper, pens, symbols/cultural items.

Instructions:

Flags

Ask the group what do they think when the word flag is mentioned (*is it symbols, use, colour, purpose, ceremony?*)

Ask the group to go and stand beside a flag that they can relate to.

(Use the pens and paper to note down what you know and understand about this flag)

Ask the group to go to a flag that you cannot relate to or one that makes them feel uncomfortable.

(Use the pens and paper to note down what you know and understand about this flag)

What are the flags official names?

What is the role of a national flag?

(Unite people, symbolic image, inspire national pride, show sporting allegiance, show political or national identity to others)

What flags are controversial? Why?

If flags are meant to unite us why are they so divisive?

Symbols

Explain to the group that symbols can take many forms- murals, graffiti, badges, emblems, flags and so on.

Place a set of symbols around the room. Ask the young people to select a symbol and feedback anything they know about it. Alternatively present this information in a quiz style and challenge young people to name the symbols and any information they know about it.

Debrief and evaluation:

What was difficult/easy about doing this exercise? Why?

What feelings did I experience doing this activity? What did I learn?

Tips:

Revisit the code of conduct to remind the group about the basic rules of engagement. Highlight that everyone is entitled to their opinion & a chance to speak, discourage personal attacks.

Share factual information on flags.

Further Suggestions:

Be as creative as possible with the way you lay the flags out.

Invite the young people to design a flag for NI by combining symbols that do not cause offence and represent a common identity. The goal is to create an inclusive flag for all. This can be a very creative workshop so bring art materials along. You may choose to have the flag made.

Add more flags and their explanation as desired.

If a discussion develops use the statements below to incorporate a line debate to probe further with the group.

Flags & Symbols Line Debate

- 1. Government offices are for both sides of the community & should be neutral.**
- 2. Flags are not treated with dignity here in Northern Ireland.**
- 3. The problem is not the flag, it's how it's used**
- 4. If one community is for something the other has to be against it.**
- 5. Both communities' rights have to be balanced.**
- 6. Flags should be flown all year round.**
- 7. Flags should be flown on special occasions.**
- 8. Flags should not be flown on lamp posts.**
- 9. Flags should not be burned on bonfires.**
- 10. Flags should not be flown in tatters.**
- 11. Flags should not be painted in murals.**
- 12. Flags should not be taken too seriously.**



Name: St Patrick's Saltire or The Cross of St Patrick

Description: A red saltire (also described as a diagonal cross) on a white field. The St Patrick's Saltire is named after St Patrick, the patron saint of Ireland.

The red saltire from this flag appears as part of the Union Flag and is used to represent the island of Ireland or Saint Patrick the patron saint of Ireland. In heraldic language, it may be blazoned Argent, a saltire gules. Saint Patrick's Flag (Bratach Naomh Pádraig) is a flag composed of Saint Patrick's Saltire.

The red saltire's association with Saint Patrick dates from the 1780s, when the Order of Saint Patrick adopted it as an emblem. This was a British chivalric order established in 1783 by George III. There is some evidence that a similar saltire was occasionally used to represent Ireland before this. It is often suggested that it derives from the arms of the powerful Geraldine or FitzGerald dynasty. Most Irish nationalists reject its use to represent Ireland as a "British invention".

After its adoption by the Order of Saint Patrick, it began to be used by other institutions. When the 1800 Act of Union joined the Kingdom of Ireland with the Kingdom of Great Britain, the saltire was added to the British flag to form the Union Flag still used by the United Kingdom. The saltire has occasionally served unofficially to represent Northern Ireland and been considered less contentious than other flags flown there. The Order of Saint Patrick, an Anglo-Irish chivalric order, was created in 1783. The order was a means of rewarding those in high office who supported the Anglo-Irish government of Ireland.[4] On its badge was a red saltire on a white background, which it called the "Cross of St Patrick"

The Cross generally used on St Patrick's day, by Irishmen, is the Cross pattée, which is small in the centre, and so goes on widening to the ends, which are very broad; this is not recorded as the Irish Cross, but has custom for time immemorial for its support, which is generally allowed as sufficient authority for any similar institution ... As bearing the arms of another person is reckoned very disgraceful by the laws of honour.

The all-island bodies for men's and ladies' bowls compete internationally under the Saint Patrick's flag.



Name: St Andrew's Cross / Saltire

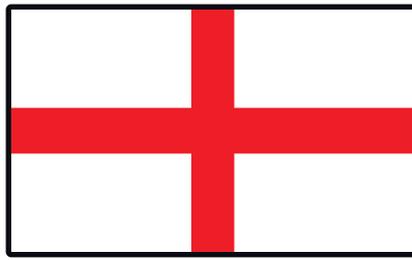
Description: The Flag of Scotland (Scottish Gaelic: bratach na h-Alba;^[1] Scots: Banner of Scotland), also known as St Andrew's Cross or the Saltire, is the Flag of Scotland. As the national flag, the Saltire, rather than the Royal Standard of Scotland, is the correct flag for all individuals and corporate bodies to fly. It is also, where possible, flown from Scottish Government buildings every day from 8am until sunset, with certain exceptions.

According to legend, the Christian apostle and martyr Saint Andrew, the patron saint of Scotland, was crucified on an X-shaped cross. Use of the familiar iconography of his martyrdom, showing the apostle bound to an X-shaped cross, first appears in the Kingdom of Scotland in 1180 during the reign of William I. It was again depicted on seals used during the late 13th century, including on one used by the Guardians of Scotland, dated 1286.

Using a simplified symbol which does not depict St. Andrew's image, the saltire or crux decussata, (from the Latin crux, 'cross', and decussis, 'having the shape of the Roman numeral X'), began in the late 14th century. In June 1385, the Parliament of Scotland decreed that Scottish soldiers serving in France would wear a white Saint Andrew's Cross, both in front and behind, for identification.

The earliest reference to the Saint Andrew's Cross as a flag is found in the Vienna Book of Hours, circa 1503, in which a white saltire is depicted with a red background. In the case of Scotland, use of a blue background for the Saint Andrew's Cross is said to date from at least the 15th century, with the first certain illustration of a flag depicting such appearing in Sir David Lyndsay of the Mount's Register of Scottish Arms, circa 1542.

The legend surrounding Scotland's association with the Saint Andrew's Cross was related by Walter Bower and George Buchanan, who claimed that the flag originated in a 9th-century battle, where Óengus II led a combined force of Picts and Scots to victory over the Angles, led by Æthelstan. Supposedly, a miraculous white saltire appeared in the blue sky and Óengus' troops were roused to victory by the omen. Consisting of a blue background over which is placed a white representation of an X-shaped cross, the Saltire is one of Scotland's most recognisable symbols.



Name: St George's Cross

Description: The flag of England is derived from St George's Cross (heraldic blazon: Argent, a cross gules). The association of the red cross as an emblem of England can be traced back to the Middle Ages, and it was used as a component in the design of the Union Flag in 1606. Sometimes associated with Saint George, the military saint, often depicted as a crusader from the Late Middle Ages, the cross has appeared on many flags, emblems, standards, and coats of arms.

Its first documented use was as the ensign of the Republic of Genoa, where after it was used successively by crusaders. The symbol has since been adopted by the Swabian League in the pre-Reformation Holy Roman Empire, and it was introduced as the emblem of several countries and cities which have or had Saint George as a patron saint, notably the Republic of Genoa, the Duchy of Milan, England, Wales, and Georgia in the Caucasus Mountains of Eastern Europe.

The cross is also found, for various reasons, on the provincial flags of the three provinces of Aragón in Spain and Barcelona. It is used extensively across Northern Italy, most notably of Milan, where it is often called the "Cross of Saint Ambrose". It is also the main feature of the Ulster Banner, formerly the Flag of Northern Ireland, and thus appears on the badges and flags of some Ulster loyalist groups, such as the Ulster Volunteer Force.

Early representations of Saint George as a crusader knight with bearing a red-on-white cross still date to the late 13th century, and become widespread as the saint's attributed arms in the 14th and 15th centuries. Edward III of England chose Saint George as the patron saint of his Order of the Garter in 1348, and also took to using a red-on-white cross in the hoist of his Royal Standard.

Saint George became widely venerated as a warrior saint during the Third Crusade. The red cross in particular was associated with the Knights Templar, from the time of the Second Crusade (1145), but in 1188 red and white crosses were chosen to identify the French and English troops in the "Kings' Crusade" of Philip II of France and Henry II of England, respectively. Together with the Jerusalem Cross, the plain red-on-white became a recognizable symbol of the crusader from about 1190, and in the 13th century it came to be used as a standard or emblem by numerous leaders or polities who wanted to associate themselves with the crusades.

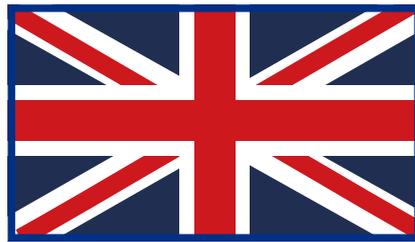


Name: The Welsh Flag

Description: The flag of Wales (Welsh: Baner Cymru or Y Ddraig Goch, meaning the red dragon) consists of a red dragon passant on a green and white field. As with many heraldic charges, the exact representation of the dragon is not standardised and many renderings exist.

The flag incorporates the red dragon of Cadwaladr, King of Gwynedd, along with the Tudor colours of green and white. It was used by Henry VII at the Battle of Bosworth in 1485, after which it was carried in state to St Paul's Cathedral. The red dragon was then included as a supporter of the Tudor royal arms to signify their Welsh descent. It was officially recognised as the Welsh national flag in 1959.

The dragon as a major flag design element is shared with the flag of Bhutan. A dragon also appears on the badge of the George Cross on the flag of Malta. The Chinese flag also featured a dragon during the Qing Dynasty. Several cities include a dragon in their flag design, including Cardiff, the capital city of Wales, Ljubljana, the capital city of Slovenia, and Puerto Madryn in Argentina.



Name: The Union Flag. The first one had only the England and Scotland ones combined.

Description: The Union Flag brings together three flags:

1. The Flag of England, also known as St George's Cross: A red cross on a white background.
2. The Flag of Scotland, also known as St Andrew's Cross: A white diagonal cross on a blue background.
3. The St Patrick's Cross, representing Ireland: A red diagonal cross on a white background.

It uses the red cross of St George, the red saltire of St Patrick and the flag of Scotland to make the Union Flag. The design of the flag was made in 1801.

The Union Flag, is used to represent the United Kingdom of Great Britain and Northern Ireland.

This is the royal standard and is "own when the Queen is present. The union flag is only called the 'Union Jack' when flown at sea.



Name: The Tricolour

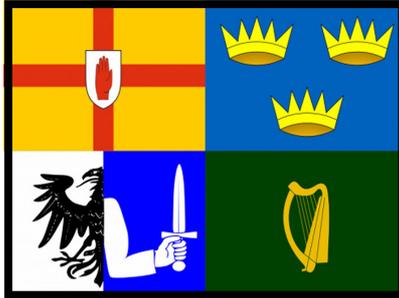
Description: The Tricolour has three vertical bands of green, white and orange. The green band is where the flag is flown from. The colours in the flag are there for representation; green for the Catholic population and orange for the Protestant population of the island of Ireland. The white band in the middle represents the hope of lasting peace.

This was first used in 1922. Tricolours are the flags of all republics who used to be a monarchy. Ireland became a republic in 1939.

The Tricolour was originally designed to represent the whole of Ireland, but is currently used as the flag for the Republic of Ireland.

This flag was gifted to Thomas Francis Maher from a group of French Ladies in 1848 to support the self determination of the nation.

If it is flown back to front it is the Flag of the Ivory Coast.



Name: The Four Provinces of Ireland

Description: Each flag from the four provinces of Ireland are brought together to form one flag. The four provinces are known as Ulster, Munster, Leinster and Connacht. Top left is Ulster, top right is Munster, bottom left is Connacht and bottom right is Leinster.



Name: The Flag of Europe

Description: The European flag has a background of Azure blue with twelve, five pointed golden stars formed into a circle. It is used to represent the council of Europe and the European Union. The number of stars is based on the fact that twelve is seen as a symbol of perfection and completeness, and does not represent the number of countries in the European Union.



Name: The Flag of Ulster

Description: The Flag of Ulster has a gold background featuring a red cross with the symbol of the Red Hand of Ulster. The flag is composed of two symbols which represent two ancient families from Ulster. The gold background and red cross came from the coat of arms of the Burkes and the Red Hand from the O'Neill family.

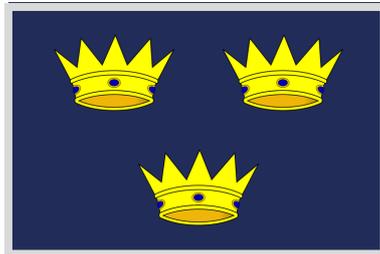
Legend has it that the symbol of the Red Hand comes from a race to conquer Ireland thousands of years ago. Heremon O'Neill racing a rival chieftain for possession of Ireland became the first man to touch its soil by cutting off his own hand and hurling it ashore! His sacrifice made Heremon the first king of Ulster in 1015 B.C.

The Flag of Ulster is a historic banner used to represent Ulster, one of the four provinces of Ireland. The Red Hand of Ulster is a symbol that is either derived from the O'Neill dynasty, then the most prominent Irish clan in Ulster, or the Dextra Dei of early Christian iconography. The gold background featuring a red cross comes from the coat of arms of the Burkes, a Hiberno-Norman noble family.

Flag of Ulster is used to represent the province of Ulster, which is one of the four provinces of Ireland. The arms of the historic province of Ulster is a composite achievement, combining the heraldic symbols of two of that province's best known families, namely the cross of de Burgh and the red hand motif adopted by the O'Neill (Ua Néill, later Ó Néill) Kings of Ailech and Tír Eoghan.

The 'Red Hand' badge of O'Neill was probably grounded on a theme in Gaelic culture. An early heraldic use in Ireland of the open right hand can be seen in the seal of Aodh Ó Néill, King of the Irish of Ulster, 1344-1364.

When Walter de Burgh, Lord of Connacht, became Earl of Ulster in 1243 the de Burgh cross became inseparably linked with the Hiberno-Norman Earldom of Ulster, which spanned over a third of the province. The seal of his son Richard, for example, appended to a deed dated 1282, shows the heraldic cross in triplicate together with what may well be a portrait head of the Earl himself. At some point the Red Hand motif was appended to the de Burgh cross, the result eventually coming to represent the entire province.



Name: The Flag of Munster

Description: The flag of Munster consists of three gold crowns on a blue field. Similar crowns were included on the arms of Ireland before being superseded by the golden harp in the 16th century. The meaning of the crowns on the flag is not certain, but one possibility is that they may represent three of the medieval Hiberno-Norman lordships in Munster; the O'Briens (Thomond), the Butlers (Ormond) and the Fitzgeralds (Desmond).

For more than four hundred years, the Province of Munster has been heraldically symbolised by three golden antique crowns on a deep blue shield. The crowns may represent Thomond (Tuamhain, North Munster), Desmond (Deasumhain, South Munster), and Ormond (Urumhain, East Munster). While these arms are on record as relating to Munster as early as the sixteenth century, the motif, namely the antique Irish crown which inspired them, is considerably older. For example, a crown of the type now known as antique Irish, crafted in burnished metal and resting on a blue enamel surface, forms part of a thirteenth-century crozier head found near Cormac's Chapel on the Rock of Cashel. This Gaelic Irish artifact is now in the National Museum of Ireland, Kildare Street, Dublin. Cashel was the seat of the Kings of Munster, from early Christian times through to the fifteenth century. In the case of the 'king-bishops' of Cashel, the placing of the antique crown on their crozier, could be interpreted as a symbolic assertion of their right to the political sovereignty of Munster. It is suggested therefore that the sovereignty of Munster, as expressed in heraldic format, uses the antique crown in triplicate. (Tripling of symbols in heraldic art is a convention used to achieve balance on the triangular surface of a shield.)

As to the tincture (colour) of the Munster shield, in Gaelic mythology the sovereignty of Munster was personified in Mór Muman – a lady or goddess dressed in deep blue robes.



Name: The Flag of Leinster

Description: The flag of the Irish province of Leinster is a banner with the provincial coat of arms: a gold Irish harp with silver strings on a green field (blazon: vert a harp or stringed argent). These arms are similar to the arms of Ireland, which have the same device on a field of blue rather than green.

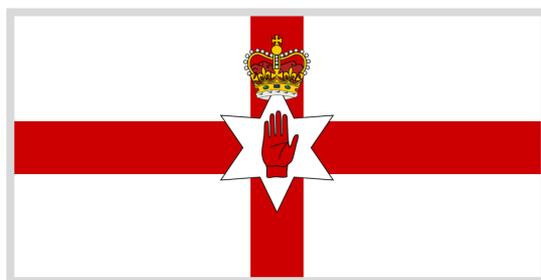
Possibly the oldest Irish instance of the use of the harp device on a green field was the flag of Eoghan Ruadh Ó Néill (Owen Roe O'Neill). Owen Roe, nephew of Aodh (Hugh O'Neill), had entered the Spanish service after his uncle's defeat at Kinsale in 1601. Owen rose to prominence in the Spanish army, and in 1642 returned to Ireland to assist the Irish Confederation in the war that broke out the previous year. It is recorded that his ship, the *St Francis*, as she lay at anchor at Dunkirk, flew from her mast top "the Irish harp in a green field, in a flag". Because the confederation's headquarters were located in Kilkenny – the principal city of Leinster "without the pale" – his flag may have had a special significance for that province. The Confederation seal also incorporated, among a number of other motifs, a representation of the Irish harp. When Eoghan Ruadh died in 1649 the hopes of the Irish Confederation died with him.



Name: The Flag of Connacht

Description: The flag of Connacht is a heraldic banner of the arms of Connacht, a dimidiated (divided in half from top to bottom) eagle and armed hand. The arms are recorded as such on a map of Galway dated 1651 now in the library of Trinity College, Dublin. These arms approximate rather closely to those of the Schottenkloster or Irish monastery founded in Regensburg, Bavaria in the 11th century.

The question is how the arms of that Schottenkloster located deep in the heart of the Holy Roman Empire come to be associated with the province of Connacht in Ireland. A somewhat unsatisfactory answer to this question can be found in Vatican Ms 11000 which contains a necrology of prominent Irish ecclesiastics and political rulers – with floruits mainly in the twelfth and thirteenth centuries – whose obituaries were recorded locally, apparently on the basis of their being substantial benefactors of the Schottenkloster at Regensburg. In the section of the aforementioned necrology headed "Kings", the initial entry relates to Donnchadh and Domhnall Mac Carthaigh, rulers of Desmond, to whom the arms of the Schottenkloster were apparently conceded, presumably as arms of affection. If it is assumed that the arms of the Schottenkloster were similarly conceded to the other royal benefactors noted in the necrology, then an explanation of the origins of the arms of the province of Connacht begins to emerge because the final entry in the necrology refers to Ruaidhrí Ó Conchobhair, King of Connacht and last High King of Ireland.



Name: The Ulster Banner – Government of Northern Ireland Flag 1921

Description: The Ulster Banner is composed of a red cross on a white field, the Red Hand of Ulster on a six pointed star and a crown at the top of the star.

It is based on the English Flag and the Flag of Ulster with the addition of the six pointed star to represent the six counties of Northern Ireland and the crown on top for the British Monarchy.

It was formerly the flag for the Government of Northern Ireland, but it no longer has any status. It is sometimes used at sporting events to represent Northern Ireland.



Name: The American Flag

Description: The flag of the United States of America, often referred to as the American flag, is the national flag of the United States. It consists of thirteen equal horizontal stripes of red (top and bottom) alternating with white, with a blue rectangle in the canton (referred to specifically as the "union") bearing fifty small, white, five-pointed stars arranged in nine offset horizontal rows, where rows of six stars (top and bottom) alternate with rows of five stars. The 50 stars on the flag represent the 50 states of the United States of America, and the 13 stripes represent the thirteen British colonies that declared independence from the Kingdom of Great Britain, and became the first states in the U.S. Nicknames for the flag include The Stars and Stripes, Old Glory, and The Star-Spangled Banner.



Name: The Rainbow Flag

Description: The rainbow flag, commonly known as the gay pride flag or LGBT pride flag, is a symbol of lesbian, gay, bisexual and transgender (LGBT) pride and LGBT social movements. Other uses of rainbow flags include a symbol of peace and the colours reflect the diversity of the LGBT community, as the flag is often used as a symbol of gay pride during LGBT rights marches. While it originated in Northern California, the flag is now used worldwide.

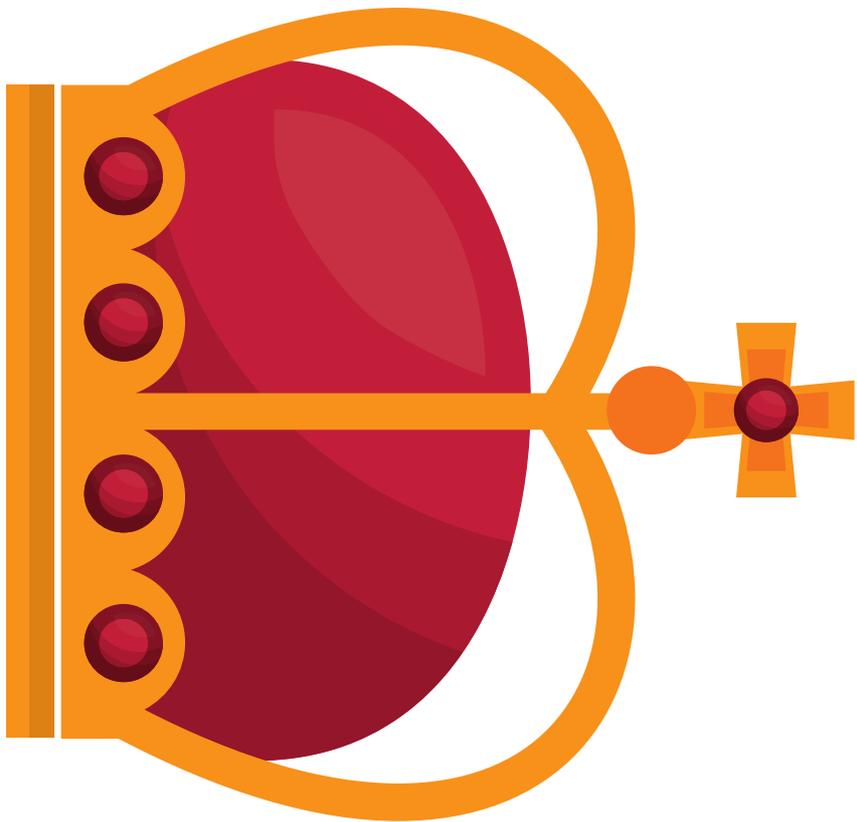
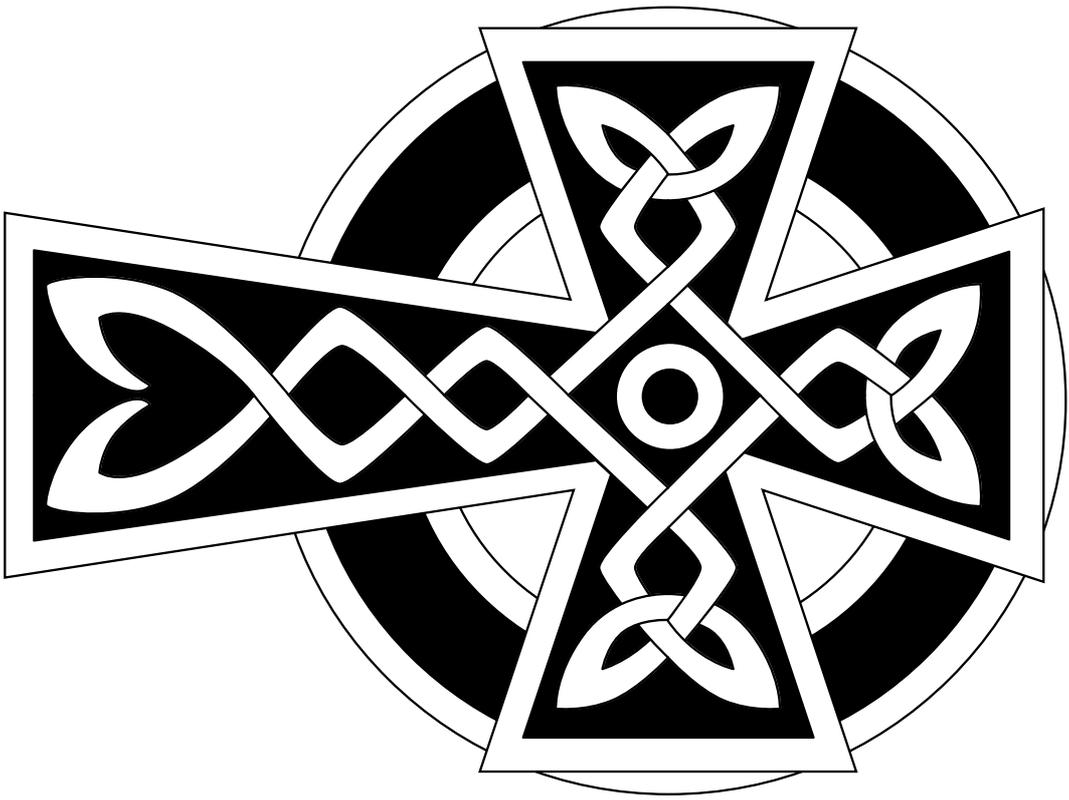
Originally devised by San Francisco artist Gilbert Baker, the design has undergone several revisions since its debut in 1978, first to remove colours then restore them based on availability of fabrics. The most common variant consists of six stripes: red, orange, yellow, green, blue, and violet. The flag is typically flown horizontally, with the red stripe on top, as it would be in a natural rainbow.

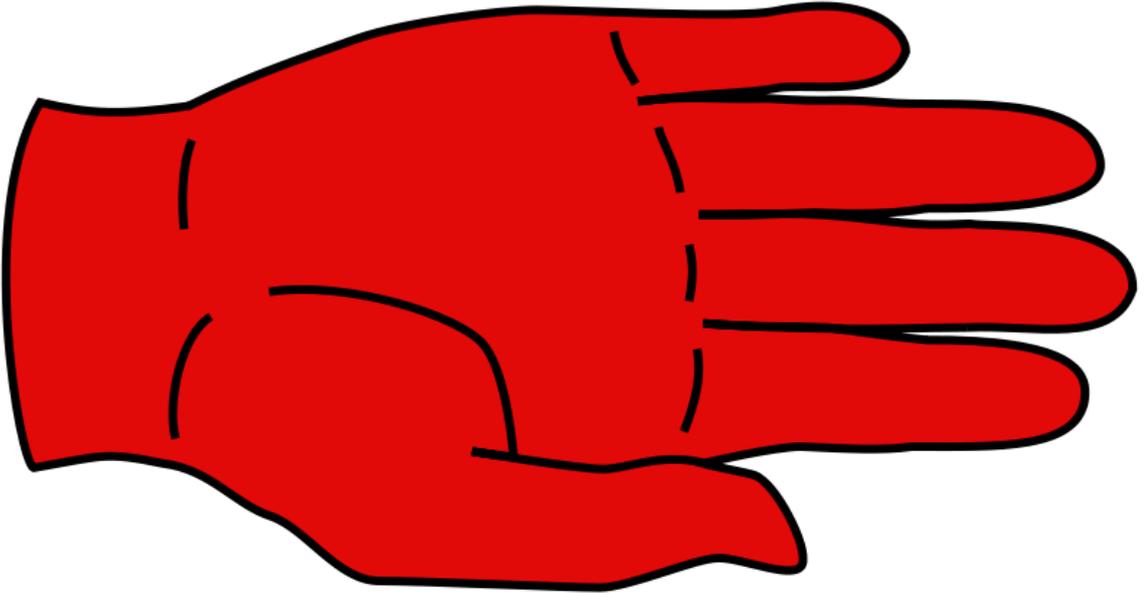
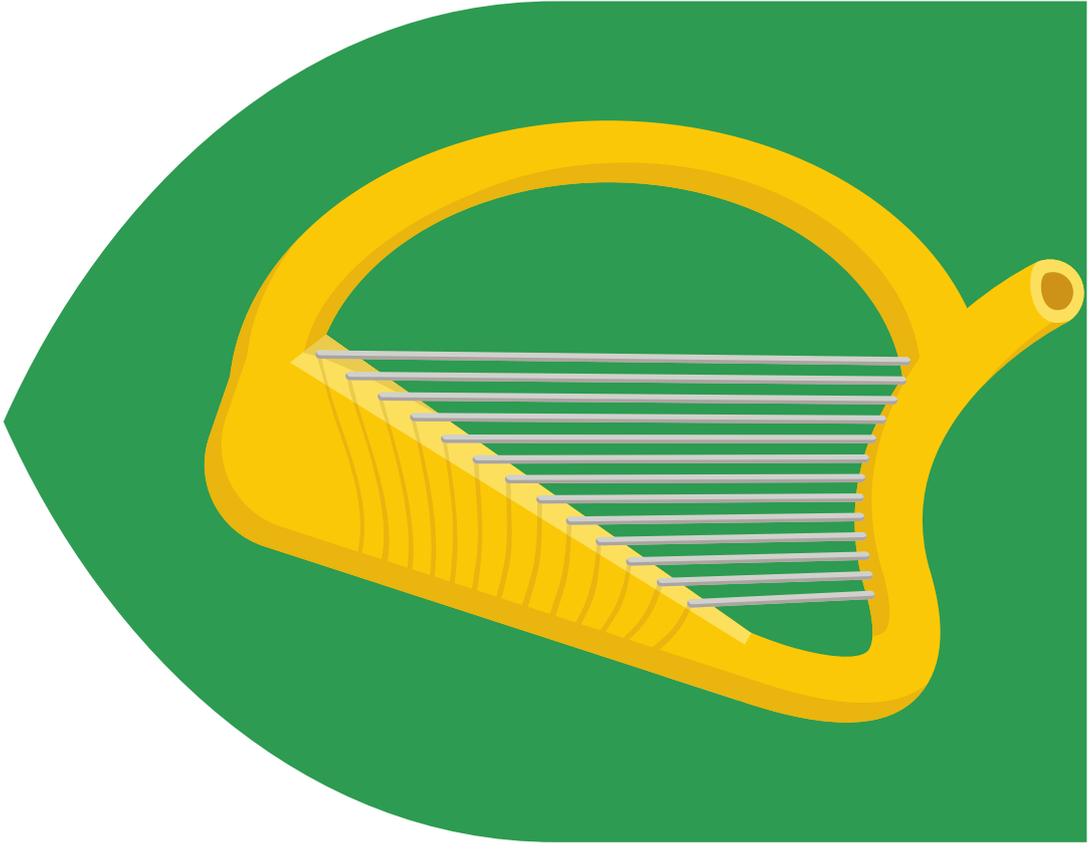
Gilbert Baker, an openly gay activist born in 1951, grew up in Parsons, Kansas, and went on to serve in the US army for about two years in 1970. After an honourable discharge, Gilbert taught himself to sew. In 1974, Baker met Harvey Milk, an influential gay leader, who three years later challenged Baker to come up with a symbol of pride for the gay community. The original gay pride flag flew in the San Francisco Gay Freedom Day Parade on June 25, 1978. It has also been suggested that Baker may have been inspired by Judy Garland's singing "Over the Rainbow" and the Stonewall riots that happened a few days after Garland's death (she was one of the first gay icons). Another suggestion for how the rainbow flag originated is that at college campuses during the 1960s, some people demonstrated for world peace by carrying a Flag of the Races (also called the Flag of the Human Race) with five horizontal stripes (from top to bottom they were red, white, brown, yellow, and black). Gilbert Baker is said to have gotten the idea for the rainbow flag from this flag in borrowing it from the Hippie movement of that time largely influenced by pioneering gay activist Allen Ginsberg. The flag originally comprised eight stripes; Baker assigned specific meaning to each of the colors: Hot pink (Sex) / Red (Life) / Orange (Healing) / Yellow (Sunlight) / Green (Nature) / Turquoise (Magic/Art) / Indigo (Serenity) Violet (Spirit).

Thirty volunteers hand-dyed and stitched the first two flags for the parade. After the assassination of gay San Francisco City Supervisor Harvey Milk on November 27, 1978, demand for the rainbow flag greatly increased. To meet demand, the Paramount Flag Company began selling a version of the flag using stock rainbow fabric with seven stripes: red, orange, yellow, green, turquoise, blue, and violet. As Baker ramped up production of his version of the flag, he too dropped the hot pink stripe because of the unavailability of hot-pink fabric. Also, San Francisco-based Paramount Flag Co. began selling a surplus stock of Rainbow Girls flags from its retail store on the southwest corner of Polk and Post, at which Gilbert Baker was an employee.

In 1979 the flag was modified again. When hung vertically from the lamp posts of San Francisco's Market Street, the center stripe was obscured by the post itself. Changing the flag design to one with an even number of stripes was the easiest way to rectify this, so the turquoise stripe was dropped, which resulted in a six stripe version of the flag — red, orange, yellow, green, blue, and violet.

In 1989, the rainbow flag came to nationwide attention in the United States after John Stout sued his landlords and won when they attempted to prohibit him from displaying the flag from his West Hollywood, California, apartment balcony.













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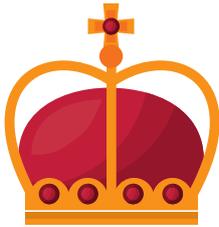


The
Orange
Order





The **Celtic cross** is a form of Christian cross featuring a nimbus or ring that emerged in Ireland and Britain in the Early Middle Ages. There are hundreds of examples still in existence. Sometimes known as a Celtic sun cross, there are also thousands of memorials in the form of a Celtic cross headstone to be seen in many cemeteries around the world.



The Crown symbolises the British monarchy in Ireland. It is seen on many Loyalist murals and Orange Order banners. It is seen as the ultimate symbol of Protestantism, and allegiance is pledged to it by all who are loyal to Britain and the Protestant ascendancy in Ireland.



This ancient instrument, **the harp**, has long symbolised the island of Ireland. Its Nationalist origins come from when Owen Roe O'Neill, a Gaelic Chieftain, adopted a green flag incorporating the harp. Being seen as a threat to the English invaders, playing the harp was banned, despite remaining on the royal insignia as representing Ireland in the growing British Empire. It was revived in Belfast in 1792, and was the prime symbol of the United Irishmen. The symbol of the harp also represents Loyalist Irishmen when it is surmounted by a crown and it is used in this form on, for example, the cap badges of the Royal Ulster Constabulary.



The Red Hand of Ulster is the official seal of the O'Neill family. It is believed to originate from a mythical tale wherein two chieftains were racing across a stretch of water in a bid to be the first to reach the land and claim it as his own. Realising his foe would touch the land first; one chieftain cut off his hand and threw it onto the shore, thereby claiming the land before his adversary reached it. The Red Hand is one of the only emblems in Northern Ireland used by both communities in Northern Ireland although it is more associated with the Protestant community. Catholics see it as representing the nine counties of Ulster while Protestants see it as representing the six counties of Northern Ireland. The Red Hand of Ulster appears on many murals and flags.



Legend has it that St Patrick used **the shamrock** to explain the trinity to the Irish and convert them to Christianity. It is recognised around the world as a symbol of Ireland. People wear shamrocks on St Patrick's Day to commemorate the saint. It is also used within Unionist tradition – for example the Royal Irish Rangers wear shamrocks on St Patrick's day. It is one of Ireland's national emblems, and is used by mainly by the Nationalist tradition, but is also evident within the Unionist tradition, with bodies such as the Royal Irish Rangers wearing the Shamrock every St. Patrick's day.



The Remembrance Day Poppy was initially used to commemorate the dead of World War I, in which many Irishmen, both Protestant and Catholic, died fighting. The symbol has long been the preserve of the Unionist community as it is seen as unequivocally British. While it can still be the cause of controversy it is slowly growing in popularity with Irish Nationalists who also wish to pay tribute to those who died in the two World Wars.



The Football Association of Ireland is the governing body for association football in the Republic of Ireland.



IFA is the **Irish Football Association** and the governing body for the Northern Ireland Football Team.



Ulster Rugby is one of the four professional provincial rugby teams from the island of Ireland. They compete in the Pro14 and the European Rugby Champions Cup. The team represents the Irish Rugby Football Union (IRFU) Ulster Branch, which is one of the four primary branches of the IRFU and is responsible for rugby union throughout the geographical Irish province of Ulster, comprising six counties in Northern Ireland and three counties in the Republic of Ireland.



Six symbols which reflected both nationalist and unionist identities were chosen by Northern Ireland's Policing Board as the design for a badge which is worn by the **Police Service of Northern Ireland**. The PSNI badge features the St. Patrick's saltire, and six symbols representing different and shared traditions:

- The Scales of Justice (representing equality and justice)
- A crown (a traditional symbol of royalty but not the St Edward's Crown worn by or representing the British Sovereign)
- The harp (a traditional Irish symbol but not the Brian Boru harp used as an official emblem in the Republic)
- A torch (representing enlightenment and a new beginning)
- An olive branch (a peace symbol from Ancient Greece)
- A shamrock (a traditional Irish symbol, used by St Patrick, patron saint of all Ireland, to explain the Christian Trinity)



Often regarded as the Catholic counterpart to the Orange Order, **the Ancient Order of Hibernians** (AOH) was founded in the USA in 1838. The word 'Hibernia' comes from the old Roman name for Ireland. AOH members parade with banners depicting their Catholic, Nationalist and Celtic heritage. The traditional AOH parade days each year are 15 August, the Feast of the Assumption, and St. Patrick's day on 17 March.



The Orange Order was founded prior to the 1798 Rebellion, after the battle of the Diamond, to defend and uphold Protestantism and the English Monarchy. The Order commemorates the Battle of the Boyne every 12 July.



The Easter Lily commemorates the Easter Rising of 1916. Easter 1916 is a controversial event in the history of Ireland, but there is no doubt it altered the course of history on the island. Irish Republicans celebrate Easter 1916 as a struggle for independence from imperial England. Northern Irish Protestants are overwhelmingly Unionist in their politics - so in their eyes Easter 1916 was a violent attempt to force them into an independent Ireland against their wishes.



Although commonly known as the '**sash**', this item is more properly termed a collarette. The 'sash' is the most distinctive item worn by members of the Orange Order when taking part in parades.