

Religion and charity- Agenda

- 9:00am **Welcome and introductions**
Setting ground rules
- 9:10am **Ice-breaker: Who am I?**
Activity to get participants to consider the different lives people experience due to their level of wealth.
- 9:30am **Outside speakers: Faith and charity**
Invite a speaker or speakers to discuss religion and charity, for example a representative of a local faith-based organisation. Suggestions for speakers are given in the notes. Participants note down key discussion points in order to complete the following activity.
- 10:00am **Discussion activity: visiting speaker**
Participants discuss the issues raised by the visiting speaker(s) in small groups.
- 10:25am **Break**
- 10:35am **Activity: Governments beating global poverty?**
Participants look at the Millennium Development Goals (MDGs) and the role they play in attempting to eradicate global poverty in the long term. They look at the role of the UN and the richest countries in tackling global poverty.
- 11:25am **Group discussion: Faith – improving the lives of all?**
Discussion of the role that religion plays in helping to eradicate poverty, with examples to inform the discussion. What is the relationship between religion and charity?
- 12:30pm **Lunch**
- 1:15pm **Energiser: ‘Knots of people’**
- 1:30pm **Activity: So what is poverty?**
There are different types of poverty- local and global. This activity encourages participants to focus on local poverty. This activity uses MPEG resources and discussion activities.
- 2:10pm **Break**
- 2:25pm **Activity: ‘The Apprentice’ - making a difference in your community and beyond**
This activity asks participants to work effectively in groups at speed to come up with the most impressive school activity to raise awareness of poverty in their local community. All it takes is a little imagination!
- 3:15pm **Presentations: You’re Fired!**
Participants feed back their ‘pitch’ to the Facilitator and his/her ‘assistants’, with the rest of the participants observing. Award prizes to the group that comes up with the most innovative idea.
- 3:45pm **Finish**

PARTNER ORGANISATIONS:



Additional notes for activities

1. Ice-breaker (20 minutes)

- Participants line up in a straight line, standing shoulder to shoulder.
- Hand each participant a role card (see below) with a description of a person on it. Participants will assume this identity throughout the whole of the exercise. They should keep this identity to themselves.
- Read out a number of statements. If the participants think the statement applies to them, then they should take one step forward. If they think it does not, they stand still.
- This continues until all the statements have been read out.
- All participants should be in different positions by this point. Ask the participants for reasons as to why this is the case.
- Then ask the participants to reveal who they are and ask them why they find themselves where they do.
- The point raised by the exercise should be that wealth means you usually get 'further along' in life.

PARTNER ORGANISATIONS:



1. Statements

You own a car

You go (or used to go) to school

You own your own house

You eat at least three meals a day

You buy new clothes at least once a month

You go on holiday at least once a year

You live in a building made of bricks

You have your own room to sleep in

You have a birthday party once a year

You eat out more than once a week

You cook your food

You have access to clean running water

You can visit your doctor whenever you fall ill

You went to university

You have a local hospital nearby

You have been a victim of crime in the last year

PARTNER ORGANISATIONS:



1. Role cards

You are a student in your final year at university

You are a 12-year-old boy living in an area of civil unrest in Sudan

You are a trainee checkout operator in a supermarket in the UK

You are a prostitute living in Ghana

You are a 10-year-old girl from a poor family in India who works to support her family

You are an unemployed single mother in Britain with three children

You are a disabled boy living on the streets in Taiwan

You are a UK chief executive of a large successful business

You are an immigrant from a war-torn country who has fled to Britain to seek asylum

You are a teenage mother in Britain, living at home with her mother

You are a drug addict living on the streets in France

You are an 8-year-old girl at private school in India

You are a 16-year-old boy in Brazil who supports his parents and five siblings

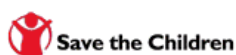
You are a married teacher in England with two children

You are a stockbroker living in a penthouse apartment in Chelsea with no children

You are a woman living with her husband and three children in Zimbabwe

You are a young girl who is being trafficked by criminals

PARTNER ORGANISATIONS:



2. Outside speakers: Faith and charity (30 minutes)

Why not ask a visiting speaker to give a broader perspective on faith, charity and global issues? A number of suggested speakers are given below, although you may know of other suitable people in your local community who will be able to address this topic effectively.

- There may be a representative from a local faith-based charity who can give their perspective - Christian faith charities include CAFOD, Christian Aid and SPEAK; Muslim charities include Muslim Aid and Islamic Relief; and Jewish charities JCORE and World Jewish Aid are other possibilities. Some of these charities have education divisions, and if a representative is unavailable to come to your school, you might be able to request resources that would help you in delivering an alternative session here.
- Local faith leaders may be able to come in and give their perspectives - see if you can contact leaders from different religions, and perhaps arrange various workshops where participants can get different perspectives on faith and charity.
- Another alternative is to invite someone from your local Development Education Project/Centre (DEP/DEC). Although these centres are not based in every town in the UK, they should be able to recommend a suitable local contact or resource.
- Local council departments are increasingly starting to employ interfaith advisers, and they very often have close links with community improvement initiatives. Again, some government offices have Community Improvement Officers (or people in similar roles) who might be able to help you. Give your local council a ring or visit their website- this may be able to point you in the right direction.
- Perhaps your local MP is available? It's up to him/her to have a broad understanding of what goes on in your local community, as well as what is happening at Westminster and worldwide. Perhaps they would be able to come in and give a broad perspective on issues of faith and charity, both locally and further afield. It would give all participants an opportunity to ask questions about things that really concern them!

3. Discussion activity - Visiting speaker (25 minutes)

The nature of this activity may be a little hard to define - the different expertise your speaker brings to the floor should determine the shape of the discussion activities that follow.

- Participants should split into small groups of five or six. Ask participants to draw a small circle in the middle of the page and participants write the issue that they feel was the most important in the middle.
- Drawing a circle on the outside of that (with enough space between each of the circles to write in) they should put down the next most important issue.
- This should carry on until five points are written down in total, with the 'least important' point on the outside.

Each group should then feed their reasons and justifications back, with all group members either agreeing or disputing (with reasons) the choices the groups have made.

PARTNER ORGANISATIONS:



4. Activity - Governments beating global poverty? (50 minutes)

- You should highlight the sorts of differences between wealthy and poor countries and how many people believe the way to combat world poverty is to redistribute wealth. The aim is to help countries by a) giving them enough money so they have the resources to work their way out of poverty and/or b) writing off their debt.
- Explain what the UN is, and give out sheets with member states on it (available at www.nationmaster.com/graph-T/gov_un_mem_dat). Do participants notice a trend in the years that nations joined the UN? Why do they think this is?
- Write up the Millennium Development Goals as below (this link¹ should be able to provide more information on each of the goals if needed. If you are unable to access them here, go to <http://www.mdgender.net/goals/> and click on the relevant section for further information.)

The Millennium Development Goals

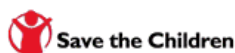
1. [Eradicate extreme poverty and hunger](#)
2. [Achieve universal primary education](#)
3. [Promote gender equality and empower women](#)
4. [Reduce child mortality](#)
5. [Improve maternal health](#)
6. [Combat HIV/AIDS, malaria and other diseases](#)
7. [Ensure environmental sustainability](#)
8. [Develop a global partnership for development](#)

- On a flipchart go through each aim and offer reasons for its inclusion in the Millennium Development Goals. You should flag up the importance of global interdependence and the rights and responsibilities we have as global citizens. Also stress that poverty is the main theme that underpins the need for all the MDGs. This offers a chance to discuss the *Make Poverty History* campaign and *Live 8*.
- Ask for initial responses and then give out Table 1² - *Meeting the internationally recognised target*. Ask the participants to guess what percentage of gross national product (GNP) Britain currently gives in overseas aid.
- Explain the significance of the GNI/GNP (Gross National Income/Gross National Product) and that a target has been set for each of the most developed countries to contribute 0.7% of their GNP in aid to poorer countries.
- Participants to divide into equal groups. On the basis of what has been mentioned, do they notice anything surprising? What are their comments on the statistics in the table?
- Feed back on the above.
- Lead a discussion on how much each of the countries contribute in relation to their GNI - in order to put things into perspective with accurate figures, the table available at <http://www.cia.gov/cia/publications/factbook/rankorder/2001rank.html> should help.
- Participants should look at the amounts countries contribute in relationship to their GNI/GNP.
- Ask the following questions:
 - Do participants think that these wealthy countries give enough in overseas aid? Give reasons for their answers.

¹ <http://www.mdgender.net>

² *Missing the Mark - a 'School Report' on rich countries' contribution to Universal Primary Education by 2015*, The Global Campaign for Education: April 2005 p.33 (available for download at <http://www.campaignforeducation.org/schoolreport/index.html>)

PARTNER ORGANISATIONS:



- If they were leader of one of these wealthy countries, how would they advise the country they were giving aid to on how best to use it? How much should countries spend on services like education, providing water and sanitation, etc.?
 - As leader of a wealthy country, how would they spend any money they had left over?
- Discuss: Should we be helping people in our own country first, before thinking about people abroad? Is this moral? If there are people of faith in the group, what are their views on this?

Extension activity

If time, ask the participants to think about everything they have learnt about the MDGs in general and specifically MDG 1 (which is about poverty). Ask them to write a short message on a postcard to the government. This should tell the government what they think needs to be done to combat world poverty.

5. Activity - Group discussion: Faith - improving the lives of all? (55 minutes)

This activity is designed to provoke discussion about how different faiths help those who live in poverty. It is not an activity that gives straightforward answers. Rather, it asks participants to consider and debate a variety of different questions about all the religions and how they see their role in helping the less fortunate.

The following worksheets have a number of facts, figures and opinions that are taken from a variety of websites about Hinduism, Islam, Christianity, Sikhism and Judaism. There are areas in each about how these religions relate to the poor in their faith. We are not saying that all the opinions are necessarily an accurate reflection of the thoughts of any one religion - they just give a starting point to talk about some of the issues. If you are lucky enough to be able to get a few faith leaders in, they may be able to help you in your discussions.

- Split the participants into five groups (if these could be mixed-faith groups that would be better). Each group should be given a large sheet of paper and some markers to make notes.
- Give each group sheets with information about one specific religion (see below). All members of a group should have the same sheet, but each of the five groups should be dealing with a different religion.
- Participants should take ten minutes to read all the information on their sheets and jot down anything they feel is interesting or important relating to the religion and social action.
- Participants should look at what they have written again. In groups, they should spend 15 minutes talking about the following:
 - Which bits explicitly refer to helping the poor?
 - Which bits implicitly refer to helping the poor?
 - Are there any controversial things (either in the text directly, or that they have 'deduced' from reading it) that makes the faith counterproductive in helping the poor?
- Then ask each group in turn to feed back their overall thoughts and opinions (positive and negative) on the religion, and the piece they have read, to the rest of the participants.
- Participants should be encouraged to question the group and challenge any idea or assumptions they have made.
- Finally, ask all the groups whether, based on their reading and overall discussion, they noticed any common themes the religions shared when talking about their relationship with those less fortunate than themselves.

PARTNER ORGANISATIONS:



Islam

The importance of being good neighbours working for development: ³

The Prophet Muhammad (peace be upon him (pbuh)) said: "The angel Gabrielle kept commending my neighbour to me until I thought he was to be my designated heir."

The Prophet (pbuh) also said: "He whose neighbour goes hungry, is not one of us." No race, no religion, no condition upon identity was prescribed for that neighbour: ALL neighbours are to be cared for.

In this globalised, interdependent world, all human beings have virtually become neighbours to each other; and so the Muslim mindset is that each of us should act in a neighbourly way with the rest of humanity, doing unto our neighbours, as we would have them do unto us.

It is the breakdown of this spirit of neighbourliness, and the widening chasm between the rich and poor, that leads to conflict and to war.

Muhammad (pbuh) advised us to pass through this life as wayfarers: he taught that this life is akin to resting in the shade of a tree before continuing on with a journey. Our experience in this life should be based on charity, alleviating the poor and protecting the weak, all of which are investments for our hereafter, the onward journey.

To alleviate the poor and protect the weak, wealth has to be more evenly shared. And so, in Islam, the mechanisms of *zakat* and *sadaqa* exist. Every Muslim has to pay a yearly charity tax (*zakat*) of 2.5% of existing wealth and ongoing charity (*sadaqa*) is promoted. The hoarding of wealth is thereby discouraged and prevented. In the Islamic world, the concept of *waqf* (charitable investment) has also underpinned many public charitable services; in this way a hospital or a school, for example, may be maintained by the profits from a business or from renting out land or property, the base capital of the investment never being touched by the charitable endeavour.

Prophet (pbuh) said: "Allah supports his servant so long as his servant supports his brother." And we can support each other with good advice, just as the Prophet (pbuh) helped a beggar to buy an axe and then advised him to support his family by gathering firewood. Giving good business advice, helping small businesses with start-up loans and resources, are of course what many sustainable livelihood support programmes aspire to do today.

1. The importance of cooperation:

Allah says: "Cooperate in good and piety, and do not cooperate in wrongdoing and aggression."

2. The importance of mercy:

It is often said that the indicator to the condition of a civilisation is how it looks after the vulnerable. Where people can live free from the fear of poverty and tyranny, then trust permeates society, creativity and cooperation are unlocked, and stability is reinforced. Muhammad (pbuh) therefore encouraged the strong to look after the weak. He (pbuh) said: "Whoever looks after the widow and the pitiful is like the one who prays relentlessly and fasts continuously."

³ Muhammed Imran, Islamic Relief

PARTNER ORGANISATIONS:



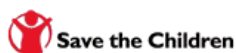
DIVERSITY AND DIALOGUE.

Setting neighbour against neighbour can only lead to the ultimate destruction of all neighbourhoods. Continual war and conflict just takes the canoe, which bears humanity, closer to the drop of a gushing waterfall.

Politicians, leaders, all people of influence, all of us, have to recognise that peace has to be built on justice, freedom from poverty and availability of opportunity. And this has to be accessible to all, otherwise frustration and despair will be left to ferment with potentially horrific consequences.

The Prophet (pbuh) said: "Even a smile is charity." Being good neighbours, even by just offering a smile, is the first step to take outside our homes.

PARTNER ORGANISATIONS:



Christianity

Below are extracts from some GCSE coursework on Christianity.

"Christianity teaches that Christians should follow the examples of Jesus in the Bible. Christians believe that they should help those who are less fortunate than themselves and they will be rewarded in Heaven. Christians use the Bible to guide them through life and to do the right things for others.

Christians believe that the amount of someone's money and possessions are not important in life, it is the person who is important. Wealth does not lead to a happy life. From the parable of 'The Rich Man', Christians learn that to follow Jesus you should not need lots of possessions and wealth; the beggar in the parable went to Heaven to be at Abraham's side. The rich man who hadn't helped the beggar went to Hell and suffered..."⁴

"...Overall, Christian teachings from the Bible can make us see how important it is to help the less fortunate than ourselves, and not to be greedy as like in the Parable of the Rich fool. The man was greedy and kept all of his profits to himself and stored it up with no intention of giving it to the less fortunate, because of his greediness he could not have a good relationship with God and so therefore God punished him. Like in Amos 5:21, 23-24 "I hate, I despise your religious feasts." It is saying you should not have any fun in your own life and just do what God wants you to do which is help the less fortunate. These are all ways that Believers would help the less fortunate through Christian Teachings."⁵

"...For some folks, Christianity is most centrally a moral system. This is, I believe, a great mistake. Christianity does not even have any distinctive moral commitments.

Morality is simply a matter of merely doing one's duty. But the Christian seeks to do more than merely duty. It is the bonds of love and compassion, of service and free self-giving, which turn the world on its axis. Yes, duty and justice and obligation are important parts of life, but the Christian life is about something more than those.

So there are no moral commands here, no new obligations. Jesus did not so much deliver commandments, as call people to recognize the tremendous importance of every choice they make. We already know what the right thing to do is, in the vast number of cases. The problem is not figuring out what to do, the problem is our willingness to voluntarily do what is wrong, in the full knowledge that it is wrong.

The Christian life therefore is not about never doing wrong. It is about picking oneself up, and resolving to do better next time. Or more properly, it is about calling on God to pick me up, time and time again, because I cannot start over on my own. And this divine forgiveness, this permission to start over whenever I wish, is a free gift of God.

It is also too easy to focus on only one subset of one's obligations. When keeping obligations is all one cares about any longer, it is very tempting to reduce the set. Some prize their own personal daily action, while ignoring the plight of those less fortunate across the street, let alone those across the sea, to whom we owe (yes, we *owe*) the means to make their lives better. Others spend tremendous energy on social and political improvement, while behaving as a terror to those closest."⁶

⁴ <http://www.coursework.info/i/14280.html>

⁵ http://www.studentcentral.co.uk/describe_christian_teachings_about_way_which_belie_27015/

PARTNER ORGANISATIONS:



Overview of Sikhism

There are 20 million Sikhs in the world, most living in India. Sikhism is a popular religion in Britain with about half a million Sikhs living in the UK. Sikh men are easily identified by their beards and turbans, which are an outward sign of their religious identity.

Belief and life

The most important thing in Sikhism is the internal religious state of the individual. Sikhs avoid superstitious behaviour, and pilgrimages, statues, buildings, and 'blind' rituals. Sikhs think religion should be practiced by living in the world and coping with life's everyday problems. They don't approve of retreating from the world to be a monk or a hermit.

The key elements of Sikhism

- Founded in the 15th century CE
- Founded in the Punjab district of what is now India and Pakistan
 - Most of the world's 20 million Sikhs still live in the Punjab
- Founded by Guru Nanak
 - Present day Sikhism is still based on Guru Nanak's teachings and those of the nine Sikh gurus who followed him
- Key beliefs
 - Sikhism is a monotheistic religion (which means a religion with only one God)
 - Sikhism emphasises social and sexual equality
 - Sikhism stresses the importance of doing good actions rather than merely carrying out rituals
- Sikhs believe that the way to lead a good life is to:
 - Keep God in heart and mind at all times
 - Live honestly and work hard
 - Treat everyone equally
 - Be generous to the less fortunate
 - Serve others
- The Sikh place of worship is called a *Gurdwara*
 - Gurdwara is a punjabi word meaning *gateway to the Guru*
- The Sikh scripture is a book called the Guru Granth Sahib
 - The tenth Sikh Guru decreed that after his death the spiritual guide of the Sikhs would be the teachings contained in that book, so it now has the

⁶ [Thomas, Bsg an episcopal friar in southern california](http://tb.becket.net/xian-morality.html) <http://tb.becket.net/xian-morality.html>

PARTNER ORGANISATIONS:



status of a Guru, and Sikhs show it the respect they would give to a human Guru

- The community of men and women who have been initiated into the Sikh faith is the Khalsa. The Khalsa celebrated its 300th anniversary in 1999
 - Guru Gobind Singh decreed that where Sikhs could not find answers in the Guru Granth Sahib, they should decide issues as a community, based on the principles of their scripture⁷

⁷ <http://www.bbc.co.uk/religion/religions/sikhism/intro.shtml>

PARTNER ORGANISATIONS:



Tikkun olam (Judaism)

The concept of *tikkun olam* or repairing the world through social action is one of the traditional categories of *tzedakah* (righteousness and justice). The word "*tikkun*" first appears in the book of Ecclesiastes (1:5; 7:13; 12:9), where it means "setting straight" or "setting in order". The most notable early rabbinic source for the phrase *tikkun olam* is the Aleinu prayer, where the phrase expresses the hope of repairing the world through the establishment of the kingdom of God.

The obligation to repair the world emerges from various Jewish sources. Some, including many of the ancient prophets, see the obligation as originating primarily from the commandment to emulate God's holiness, for, in their view, God is the model for human righteousness. Others see the obligation to engage in social action as arising chiefly from the Jews' historical position as an oppressed people. Still others believe that engaging in acts of *tikkun olam* is the primary means of satisfying the need to create a sense of Jewish community and identity. From this perspective the commitment to *tikkun olam* is a calling, a vocation, and it is unlikely that the Jews could survive, and it would be unseemly if they did, except as a community organized around values and committed to *tikkun olam*.

However its wellsprings are conceived, *tikkun olam* is central to Judaism.

The freedom that we enjoy... provides us with an opportunity to carry out Judaism's ethical obligations. As Americans, we have the freedom to pursue courses of action of our own choosing. As Jews, this enables us to fulfill our commitment to improving our community. Acts of *tikkun olam* provide us with channels through which we can apply our Jewish response to contemporary issues....

...The mitzvah of *tikkun olam*, "obliges us to help alleviate hunger, homelessness, disease, ignorance, abuse, and political oppression among all people. In addition, we have a responsibility to preserve the health of the global ecosystem upon which all life depends....

Particular vs Universal

A Jewish community...is continually challenged to strike a balance between exclusively Jewish concerns and concerns of a more global nature.

This very tension plays itself out in the Jewish tradition. Many rabbinic authorities of past generations viewed non-Jewish society with suspicion, if not with contempt. This yielded a fairly parochial view of the world, in which there was little obligation on the part of Jews to come to the aid of non-Jews. By contrast, other rabbis insisted that the religious obligations of compassion applied equally to Jews and non-Jews. This tension is reflected in the different interpretations given to the meaning of "neighbor" in the verse "You shall love thy neighbor as yourself." (Lev. 19:18)..."⁸

"...As we study our Haftarah more closely, we discover that there is no tension whatsoever between God and social activism. Indeed, Isaiah insists that God is the One who commands us to work on behalf of the less fortunate in our midst. The tension in the Haftarah, in reality, is not God vs. social action, but rather, ritual vs. social action. Isaiah chastises those who are scrupulous in bringing sacrifices and fasting on Yom Kippur, all the while ignoring and even persecuting the poor in their midst. The prophet teaches us that worship and ritual practice are God-less if they do not lead us to good deeds."⁹

⁸ <http://www.jrf.org/adatsmd/tikunola.html>

⁹ http://www.beth-elsa.org/be_sykm1.htm

PARTNER ORGANISATIONS:



6. Energiser - Knots of people¹⁰ (15 minutes)

- Divide the group into teams of 8-12 members.
- Have each person join right hands with another person in the group, but it has to be someone who is not standing immediately to their left or right.
- Then have each person join left hands with another person in the group, but it has to be someone who is not standing immediately to their left or right.
- Now the groups have to untangle themselves without letting go of hands. They may have to loosen their grips a little to allow for twisting and turning. They may have to step over or under other people.
- The first group to untangle their knot is the winner.
- There are two possible solutions to the knot - one large circle with people facing either direction or two interlocking circles.
- You could take a moment to point out symbolism in the 'solution' to the tangle...
- Although there seems to be a lot of confusion in the world today regarding how religions and secular groups can live side by side in harmony and work to improve society for all, highlight the following:
 - a) We may feel we are looking in different directions in that some of us practice religion, and some do not. However, even if we are still facing our chosen directions but 'holding hands' and working as a team, the mess of the 'knot' we are in is soon solved.
 - b) The solution of where the 'knot' can be solved by the two interlocking circles carries a similar message - the circles may be individual circles just as there are individual religions, but they are still the same shape, and the fact they are interlocking means they are co-dependent if they want to solve the 'problem'. All faiths need to recognise this co-dependency if they want to improve life chances for all.
 - c) It goes to show that if individuals don't work together and appreciate what the person next to them is doing, they will end up in a mess that is even harder to get out of.

¹⁰ Adapted from ice-breaker on <http://www.kimskorner4teachertalk.com/classmanagement/icebreakers.html>

PARTNER ORGANISATIONS:



7. Activity - So what is poverty? (40 minutes)

It is perhaps difficult to understand how some individuals are wealthier than others and how whole countries are struggling to pay off huge debts, when much of the Western world is thriving and prosperous. Participants at three North West High Schools were asked the question, 'So what *is* poverty?' They were also asked what they thought could be done to end poverty. They went out onto the streets of Manchester to see what they could find out and compiled a news report of some of the shocking local statistics.

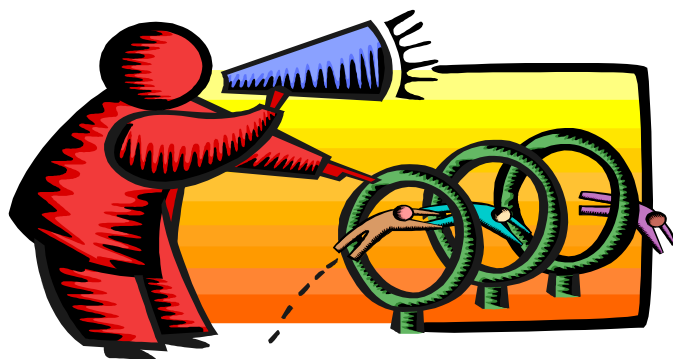
- Participants to watch the MPEG in small groups. With a marker and large sheet of paper, they should jot down some of the points raised.
- In pairs, participants should note down the key areas mentioned in the MPEG in a table with three columns, with the titles 'Concern', 'Why is it happening' and 'Solution' respectively, as in the example below.

CONCERN	WHY IS IT HAPPENING?	SOLUTION?

- Participants identify the concerns mentioned in the MPEG. Then they discuss why they think each issue of poverty exists, and write down the reason in the middle column.
- In groups, participants then discuss whether they feel there is a solution to any of the issues raised in the MPEG and then note their ideas in the final column (some of the speakers in the MPEG offer suggestions about how to end poverty - these could also be added for discussion).
- Participants consider the following: are the solutions simple or complex? Short-term or long-term? Far-reaching or small-scale? Within or beyond human control?
- Ask participants to discuss poverty in their local area using the following questions:
 - Do you think there is much poverty in your local area? Why or why not?
 - What indicators of poverty can you see in your community? Eg. Homelessness, empty run down buildings.
 - Do you think some parts of your local area are poorer than others? Why might this be?
 - What do you think is the biggest problem caused by poverty in your community? Why?

PARTNER ORGANISATIONS:





8. The Apprentice - making a difference in your community and beyond (1 hour 20 minutes)

By now, most of you will have seen the BBC programme 'The Apprentice', where Sir Alan Sugar hires and fires a selection of high-flying business people who are on the quest for a six-figure salary. Teams are given a task and are expected to come up with an innovative 'solution' and then Sir Alan and his two assistants 'grill' the teams for the reasoning behind decisions they've made.

Although a six-figure salary might not be up for grabs, and the atmosphere might be slightly less pressured (you would like to hope!), it provides a good model for groups to work effectively as teams, and try to utilise all the knowledge they have assimilated during the conference to come up with a creative 'pitch' that will push for greater public awareness of poverty.

- The facilitator assumes the role of Sir Alan Sugar (we hope you go easy on participants!). Select two participants to act as your assistants – it will be their job to walk around all the groups and get involved. They will in effect be your eyes and ears.
- Next, the participants are divided into equal teams and given flipchart paper and pens. The facilitator reads out the task below to all groups:

Many of your community members are unaware of the local and global issues of poverty and have little understanding of the work different faiths do to help those in need or suffering.

You and your team members have 40 minutes to come up with the most creative and innovative activity that your school can do to raise awareness of some of the poverty issues faced in the UK and abroad. You should also include some information on the sorts of things faith groups do to help improve matters, and you should try to mention some of the messages different faiths preach about helping our fellow citizens.

The activity really needs to publicise these issues effectively - your idea should have that 'Wow!' factor that will make people sit up and listen.

You will then 'pitch' your idea to Sir Alan and his assistants. BEWARE - they will be asking you to justify the decisions you have made, why do you think the 'creative' element of your project was the most successful way to get your message across? Did you work together effectively to get the job done in a very short space of time?

Sir Alan and his assistants will then decide who gets to be 'The Apprentice' - that is, the group that came up with the best idea! The rest of you - unfortunately - will be fired!

PARTNER ORGANISATIONS:



- Groups have 40 minutes to design their activity and come and organise themselves to 'pitch' it to Sir Alan, his assistants and the rest of the group.
- Sir Alan and his assistants confer for five minutes, then 'hire' and 'fire' candidates, giving reasons for their decisions.
- If money were available, it would be a nice gesture to have the winning group set about actually making an awareness-raising campaign on behalf of the school. It may, perhaps, not be as fanciful as their original idea where money may have been no limit, but they should be allowed to come up with a strategy with a limited budget at a later date - it will be an extra challenge to see what they are able to come up with!
- The 'hired' group should receive a prize for their innovative idea.

PARTNER ORGANISATIONS:

