SOS
SENSE OVER
SECTARIANISM

SOS Primary School Workshop Lesson Pack
Sectarianism in Scotland

The Scottish Government

Glasgow CITY COUNCIL

Introduction

Many primary schools in Glasgow are delivering SOS projects within their curriculum and using the resources that have been developed to support the work including:

- Divided City – Novel Study
- SOS Drama Pack
- Glasgow United? Pack
- Communities United? Workshops delivered by SOS

These resources provide the opportunity for teachers to explore the issue of sectarianism in a safe and challenging environment and address 4 key questions:

- What is sectarianism?
- How does sectarianism manifest itself in our community?
- How does sectarianism impact on individuals and society?
- What actions can I take to deal with sectarianism?

While many schools shape up their own projects and may use different resources, exploring these key questions through the above resources gives the opportunity for teachers to deliver to the following experiences and outcomes at the 2nd Level within Curriculum for Excellence:

This lesson pack has been designed to support teaching staff in the delivery of anti-sectarian work within their class. The content is best delivered with knowledge of the working definition of sectarianism and also an awareness of the historical context which it has been developed from (See links below).

Although presented as a 3 session pack, the time in which they can be delivered should be suited to the class needs. Ideally, they should be delivered over 3 consecutive weeks to reinforce the learning, but it is also possible to include the lessons within a wider term of work on the issues.

The lessons described below can complement the existing packs which are available free of charge from Sense over Sectarianism. Many schools in the past have chosen to select the activities which are most applicable to the needs of the class and delivered them accordingly.

Contents

Session One

Session Outline for SoS Work with Primary 6/7's

Checklist for Session

Each participant has a firm grasp of the meaning of the 4 key words and can provide a written definition for each.

Each participant can articulate examples of the 4 behaviours associated with the vocabulary.

Each participant can identify sectarian related examples of the 4 behaviours associated with the vocabulary.

Each participant can understand the direct relationship between these words and behaviours with sectarian behaviours and acts.

The Premise

The activities detailed below have been designed to provide context and a concrete definition of intra-Christian sectarianism. The Advisory Group on Tackling Sectarianism in Scotland (2015) writes that;

> "Sectarianism in Scotland is a mixture of perceptions, attitudes, actions, and structures that involves overlooking, excluding, discriminating against or being abusive or violent towards others on the basis of their perceived Christian denominational background. This perception is always mixed with other factors such as, but not confined to, politics, football allegiance and national identity."

In other words:

> "Sectarianism is the prejudice, discrimination and/or bigoted behaviour that an individual has towards a person's section of religion. This is often associated with football."

Session One

Sharing Ideas of Sectarianism
(Activity)

Participants are then asked to share with the group their pre-existing thoughts/feelings and knowledge on Sectarianism. This is completed as a class and the facilitator writes the information on a large sheet of paper/board.

Discussion Points

Questions to initiate the discussion can include:
Is this the first time pupils have heard of sectarianism?
If no, where have they heard it before?
What does the class associate with sectarianism?

Time can be taken to further explore why the pupils shared the words they did. Key themes include:

Football

Are all football teams involved in Sectarianism?
When you say football, are you talking about the manager of the team or the players?
Does anyone in the group know why there is a link between football and sectarianism?

The group can be informed that work will be completed through the sessions to explore this link in more detail.

Religion

Which sections would be linked to sectarianism?
Which religion would these sects belong to?

*Both Catholicism and Protestantism are sections of Christianity. There are well over 100 sects within Christianity and there are different manifestations of this even within Catholicism and Protestantism.

Violence

Are there any specific acts of violence that can be identified?
Where are these actions taking place?

Session One

History of Sectarianism in Scotland
(Activity)

A historical perspective on Sectarianism within a Scottish context is delivered to the group. This starts with the 16th Century Reformation and continues to the present day (Appendix 1). Time is provided at the end for questions with the facilitator.

Notes for Teachers

Whilst a history has been provided in this pack, the way which this this is shared with the group is dependent on the environment. This can be delivered alongside images (Appendix 2), key dates noted on a board or told as a story. Links to additional information on Sectarianism in Scotland can be found at https://www.actiononsectarianism.info/

Session One

Definition of words
(Activity)

This activity is ideally suited to working in small groups where participants will have maximum opportunity to discuss their understandings and opinion.

In groups, the participants should be encouraged to think about, discuss and write down sentences which would answer the following questions:

What is Prejudice?
What is Discrimination?
What is Bigotry?

Each question would be asked one at a time, with groups having a minimum of 5 minutes to discuss and write a response on a large sheet of paper.

Time should then be provided for participants to write examples of prejudice, discrimination, and bigotry. Answers should be explored as a large group; with agreement or challenges to answers discussed one question at a time.

Once completed, the groups should be asked a final question of:

What is Sectarianism?

Participants should be encouraged to refer back to the history provided and the words already explored. Each definition of the term should be shared, with a collective agreement found that:

> *"Sectarianism is the prejudice, discrimination and/or bigoted behaviour that an individual has towards a person's section of religion. This is often associated with football."*

Discussion Points

Is Prejudice something that we all have? Teachers/pupils/parents?
Who can be affected by someone discriminating? Is it only one person per action?
How would people feel if they were experiencing discrimination? Are there any repercussions which could happen because of this?
Is sectarianism an issue that you can relate to if broken down with these terms?

Session One

Notes for Teachers

Whilst the groups are working on their answers, time should be taken to speak to participants and further explore the rationale behind their answers.

The key objective of the activity is to make a link between prejudice (the thinking) discrimination (the doing and actions), bigotry (behaviour and attitudes) and sectarianism.

E's and O's Met in this Session:

- I am aware of and able to express my feelings and am developing the ability to talk about them.

  (HWB 2-01)

- As I explore the rights to which I and others are entitled, I am able to exercise these rights appropriately and accept the responsibilities that go with them. I show respect for the rights of others.

  (HWB 2-09a)

- I am aware that positive friendships and relationships can promote health and the health and wellbeing of others.

  (HWB 2-44b)

- As I listen or watch I can identify and discuss the purpose, main ideas and supporting detail contained within the text, and use this information for different purposes.

  (LIT 2-04a)

- I can select ideas and relevant information, organise these in an appropriate way for my purpose and use suitable vocabulary for my audience.

  (LIT 2-06a)

- I can show my understanding of what I listen to or watch by responding to literal, inferential, evaluative and other types of questions, by asking different kinds of questions of my own.

  (LIT 2-07a)

- When listening and talking to others for different purposes and ideas, I can
  - o Share information, experiences and opinions
  - o Explain processes and ideas
  - o Identify issues raised and summarise main points or findings
  - o Clarify points by asking questions or by asking others to say more

    (Lit2-09a)

- I am increasing my understanding of how people come to have their beliefs, and further developing my awareness that there is diversity of belief in modern Scotland.

  (RME2-09a)

- I am developing my understanding that people have beliefs and values based upon religious or other positions.

  (RME 2-09b)

Session One

- I can gather and use information about forms of discrimination against people in societies and consider the impact this has on people's lives.

(SOC2-16b)

- I can discuss the issues of the diversity of cultures, values and customs in our society.

(SOC 2-16c)

Session Two

Session Outline for SoS Work with Primary 6/7's

Checklist for Session

Each participant can identify words and phrases which they would associate with sectarianism
Each participant has been provided with definitions of key terms surrounding sectarianism
Each participant has explored who and what has an influence in their lives.
Each participant has been made aware of the influence they have on their family/friends and wider community when challenging negative behaviour.

The Premise

Language has often been acknowledged as a major contributor to sectarian behaviour in Scotland. The following session challenges the participants to think about why this is the case and what effect this could have on a person/community. Following on from session 1, the activities detailed below can be used to further develop understanding of Sectarianism in the 21st century and also who and what could influence people to act in this way.

Session Two

Language of Sectarianism (A-Z)
(Activity)

Participants are divided into small groups and asked to come up with words and phrases associated with sectarianism for every letter of the alphabet. These are written down on large sheets of paper with marker pens being used (Appendix 4) . To kick start this activity, the facilitator should provide examples of some themes which could help the groups with the task. These can include:

Colours
Places sectarianism could happen
Feelings (Both positive and negative)
Consequences
Names
People/groups involved

Each group is informed that they are free to write any word they can think of: as long as they can justify and show a clear link with the issue. Groups should be challenged to write as many words as possible and informed that they can write more than one word per letter. The easiest way to complete the task is to write the words as they are discussed; not discussion each letter in alphabetical order.

Time is then taken to present the work, with content being discussed within the wider group to ensure everyone is provided with the same definitions and context to the issue.

Discussion points (Dependent on words shared)

Negative language associated with sectarianism. If the words are largely negative, does this not mean that the issue has a negative effect on communities/schools?
Why are certain people named in the A-Z? Does the class know the people personally or are they making links based on what they have heard from others?
What are the origins of the words that people call each other when being sectarian? It is useful to ask the group if they think their family/friends/peers are aware of the meanings of these terms? Does everyone have a responsibility to share this information? Refer to Appendix 1 for support.
Are the colours/people/activities which are written down only associated with sectarianism? Is it possible to identify positives?

If sectarianism has so many negative consequences and feelings associated with it, should there not be something done to challenge it when it takes place?

Session Two

Circle of Influence
(Activity)

In the same groups, pupils are then invited to talk about the people and/or things which have an influence on their behaviour. This can be both a positive or negative.

Participants are asked to present this in a diagram which has 3 circles and place the people/things within them based on their level of influence (Appendix 5). The Inner Circle should include people/things with the highest influence, Circle 2 will include those who have slightly less and Circle 3 will have every other small influence in the person's life.

Examples of influences include parents, celebrities, media, video games, advertising and teachers. Pupils are encouraged to think of as many as they can.

If there is additional time left in the session, pupils are then asked to share the people/things which have no influence at all on their behaviour; with this also being explored by the facilitator.

Discussion Points

Does everyone have the same influences/influencers?
Are there people/things which have a massive influence in your life that might not be the most positive?
What people/individuals do you have an influence on? What actions could you do to influence them in a positive way?
How easy is it to challenge someone if they have a large influence on you? What strategies can make this easier?

Session Two

Notes for teachers

Groups should be left to complete this task without any support from staff. The idea is for each group to critically examine their own support network and to recognise that their behaviours and attitudes could be shaped by other people/things.

Whilst many of the participants will identify positive influences, there can also be negative ones. It is crucial to make the point that every individual has the choice between copying or challenging negative behaviour and asking how can people be more confident in doing this?

Whilst time has been spent on the group's influences, every person should be made aware that they hold influence on others. Therefore, their behaviour could be copied by those who hold them in a high regard.

E's and O's Met in this Session:

• I understand that my feelings and reactions can change depending upon what is happening within and around me. This helps me to understand my own behaviour and the way others behave.

(HWB2-4a)

• Opportunities to carry out different activities and roles in a variety of settings have enabled me to identify my achievements, skills and areas for development. This will help me to prepare for the next stage in my life and learning.

(HWB2-19a)

• I am aware that positive friendships and relationships can promote health and the health and wellbeing of others.

(HWB 2-44b)

• When I engage with others, I can respond in ways appropriate to my role, show that I value others' contributions and use these to build on thinking.

(LIT 2-02a)

• To help me develop an informed view, I can distinguish fact from opinion, and I am learning to recognise when my sources try to influence me and how useful these are.

(LIT 2-08a)

• To help me develop an informed view, I can identify and explain the difference between fact and opinion, recognise when I am being influenced, and have assessed how useful and believable my sources are.

(LIT2-18a)

• I can use evidence selectively to research current social, political or economic issues.

(SOC 2-15a)

• I am developing respect for others and my understanding of their beliefs and values.

(RME 2-07a)

Session Three

Session Outline for SoS Work with Primary 6/7's

Checklist for Session
- Each participant has had the opportunity to share the both positive and negative experiences/events/locations within their communities.
- Strategies have been created by the group which can be implemented to challenge sectarian behaviour.
- Everyone is aware that the most important person responsible to challenge sectarianism is themselves.

Premise

Whilst sectarianism has had a negative impact in the past, there currently is an opportunity to create positive change and to challenge this behaviour. The final session detailed below follows on from the previous two sessions to ensure that every participant has a firm understanding of sectarianism and is aware that they have a role in tackling sectarianism in their school and wider community.

Session Three

What is a Community?
(Activity)

The class are asked to define community and provide examples of the communities they belong to. After dividing into groups, time is spent writing down the positive and negatives of the community of Glasgow. The examples have to be written down on large sheets of paper with marker pens.

This is shared with the rest of the class and discussions to explore why these answers were given take place.

Discussion Points
Why have groups written what they have in the negative column? Explore each issue as and when necessary?
Are the people who have been identified as a negative in the community known to the participants or is there a level of prejudice being shown?
Is the negative column a true reflection of Glasgow? Is this the way we would describe Glasgow to visitors?
Out of the positives, what is the best attribute that has been identified? Why is this?
Do we think that sectarianism would be in the negative or positive column (if not already mentioned)? Why is this?
Would you rather stay in a positive or negative community? If positive, then the negatives need to be challenged?

Notes for teachers

Adding information and facts about Glasgow/local area will enhance this activity. Share local knowledge, interesting anecdotes and your own personal negatives and positives about Glasgow to show that you also belong to this community. Even if you do not live in the city, a lot of your time is spent there so share this to keep the participants engaged.

Session Three

Steps to Challenge Negative Actions
(Activity)

Negative examples from the previous exercise are taken forward to this group work activity. Each group is assigned one negative aspect of Glasgow and told that they are in charge for the next 10 minutes and have to think of solutions to significantly reduce the issue. Time is taken to write these down and these are then shared with the wider group.

Discussion Points
Is there only one solution to reducing the negative?
What would need to happen for the suggestions given to be acted upon?
Who needs to want this change to happen?

Notes for teachers

The idea for this activity is for participants to critically think about challenging the negatives in their community. Would more CCTV cameras reduce crime? Would everyone in the community change their behaviour because of a poster telling them to do so?

Session Three

Steps to challenge Sectarianism
(Activity)

Time dependent, this activity can be either completed as a class or in smaller groups. Pupils are invited to provide examples of actions which would reduce sectarianism in Glasgow. Creativity is encouraged at this stage, but there is also an emphasis on realistic and manageable ways to challenge the issue. A group discussion then takes place to share this work.

Discussion Points

What are some of the challenges that you could face if you wanted to act upon your ideas?
Which people need to support the ideas for them to happen?
Will the solutions written down be enough to stop sectarianism?
Where would it be appropriate to start this change?

Notes for Teachers

It is useful at this stage to share the current legislation which surrounds anti-sectarian behaviour in Scotland. Since 2012, the Offensive Behaviour at Football and Threatening Communications Bill has given the courts power to impose sanctions such as:

- A maximum sentence of 5 years in prison for sectarian related offences
-No maximum fine set out for sectarian behaviour
-Football banning orders being strengthened. People found guilty of sectarian behaviour at football matches could be banned from games for a period of years dependent on the level of the offence. This is enforced by having to attend a local police station at half time when games are taking place making attendance impossible and also by confiscating passports when the culprits' team is playing in Europe.

Furthermore, by having a class discussion centering on a whole-school approach to tackling sectarianism can also provide ideas which could be acted upon by the class (e.g Assemblies, discussions with younger groups, posters sharing the key messages of the workshops.)

Session Three

Who has the responsibility to change?
(Activity)

Following on from challenging sectarianism, pupils are then asked to explore as a class who is responsible to implement this change. Pre-made cards with various stakeholders (Appendix 6) are shown to the group and individuals are invited to share how they think they are responsible to facilitate change. The cards are placed on the floor, and arranged in an order: from those who have the least responsibility to those that have the most.

Discussions are then encouraged around why certain stakeholders have more responsibility than others and time is allowed for the class to modify their order. Finally, the session is concluded with the facilitator explaining to the group that they all have an equal responsibility to change; as all of the stakeholders are just individuals, the same as the class.

The workshops end with the facilitator challenging the group to be more aware of their own actions; as this is the only way sectarianism in their communities can be challenged and therefore reduced.

Discussion Points

What are the reasons you have for wanting to move a card up/down the list? Is this the general consensus of the group?
Does the group feel that each of the stakeholders have a responsibility to challenge sectarianism. Why/Why not?

Session Three

For each stakeholder, there are discussion points that could be identified. These are written below:

Stakeholder	Questions to consider asking
Local Councillor	What is the role of a councillor? Who do they represent? What can councillors do to challenge sectarianism?
MSP's	What is an MSP? Where do they work and who do they represent? If MSP's create laws, what is their role in challenging sectarianism?
Footballers	As the people on the pitch, what responsibility do footballers have in challenging sectarianism? What could they be doing off the field to challenge this?
Football Teams	What can football teams in Scotland do to show that they don't want be associated with sectarian behaviour? Do clubs have a responsibility to challenge sectarianism if they are sports clubs? Why/Why not?
Football Supporters	What is the role of a football fan? How should fans behave at games/within their communities? What is the responsibility of a football fan when they hear sectarian language? Instead of challenging it directly, what else could be done?
Religious Leaders	What is the role of a religious leader in the present day? How could they influence those around them? What could they do to challenge sectarianism?
Police	What is the role of Police in Scotland (to protect or to enforce the law?) What could the police do to reduce sectarian behaviour on the streets?
Media	What forms of Media can you identify? *Including social media* What can media outlets be doing to reduce sectarian behaviour? What can social media sites do if people report sectarian language being used on people's pages?
Parents	How can parents stop/challenge sectarianism? How can parents set a good example to their children?
Teachers	What is the role of a teacher? How could they use this role to help challenge sectarian behaviour? Who decided to undertake these workshops? Who has been encouraging the class to challenge sectarianism?
Young People	At what age do you stop being a Young Person? (The EU defines a Young Person as some aged Under 26!) What influence do young people have on their community? How can Young People challenge sectarian behaviour?
Schools	What are the consequences of sectarian behaviour in your school? What can the whole school do to reduce this issue? How can the school get the rest of the community involved in anti-sectarian work?

Session Three

Notes for Teachers

This activity is best delivered with the class standing/sitting in a circle and the main facilitator standing in the middle. Visually, the cards should be placed in the middle of the circle and pupils who provide answers should be the people to move the cards up and down the continuum.

Debate and reflection of the order of cards is dependent on time available. A useful way of rounding up the activity is to say that the lesson could go on for much longer and ask the class why this is the case.

E's and O's Met in this Session:

- I know that we all experience a variety of thoughts and emotions that affect how we feel and behave and I am learning ways of managing them.

    (HWB 2-02a)

- I am learning skills and strategies which will support me in challenging times, particularly in relation to change and loss.

    (HWB2-07a)

- I understand that people can feel alone and can be misunderstood and left out by others. I am learning how to give appropriate support.

    (HWB2-08a)

- I recognise that each individual has a unique blend of abilities and needs. I contribute to making my school community one which values individuals equally and is a welcoming place for all.

    (HWB 2-10a)

- Through contributing my views, time and talents, I play a part in bringing about positive change in my school and wider community.

    (HWB 2-13a)

- I am aware that positive friendships and relationships can promote health and the health and wellbeing of others.

    (HWB 2-44b)

- When I engage with others, I can respond in ways appropriate to my role, show that I value others' contributions and use these to build on thinking.

    (LIT 2-02a)

- As I listen or watch, I can make notes, organise these under suitable headings and use these to understand ideas and information and create new texts, using my own words as appropriate.

    (LIT 2-05a)

- I can select ideas and relevant information, organise these in an appropriate way for my purpose and use suitable vocabulary for my audience.

    (LIT 2-06a)

Session Three

- I can show my understanding of what I listen to or watch by responding to literal, inferential, evaluative and other types of questions, by asking different kinds of questions of my own.

    (LIT 2-07a)

- When listening and talking to others for different purposes and ideas, I can
    - o Share information, experiences and opinions
    - o Explain processes and ideas
    - o Identify issues raised and summarise main points or findings
    - o Clarify points by asking questions or by asking others to say more

    (Lit2-09a)

- I can discuss the issues of the diversity of cultures, values and customs in our society.

    (SOC 2-16c)

- I can gather and use information about forms of discrimination against people in societies and consider the impact this has on people's lives.

    (SOC2-16b)

- I am developing respect for others and my understanding of their beliefs and values.

    (RME 2-07a)

Appendix 1 - A Brief History of Sectarianism

Specifically for workshops

This short history is designed as an introduction to the issue of sectarianism in Scotland; in order to help provide an understanding of its origins, some of the contributing factors, its connection to football, and the reasons why anti sectarian work is now taking place, the new legislation and impacts of these interventions.

The Reformation

Prior to the Protestant reformation in central Europe in the mid 16th century, the vast majority of the people of Europe practiced in the Catholic style of Christianity. The works of these Protestant Reformers found many followers however across the continent. John Knox studied these new ideas of how religious worship should be reformed and brought the ideas of these "protesters" against the Pope and the Catholic Church to Scotland.

This new form of religious observance was found to be very popular in Scotland and at the parliament of 1560 Scotland was declared to be a Protestant country. This does not mean however that the Catholic denomination of Christianity was eradicated. Those who continued in the Catholic style, including the reigning monarch "Mary Queen of Scots", found themselves to be the minority and suffered prejudice and discrimination as a result.

Irish Immigration

By the early 19th century Scotland was very much a Protestant country. The covenanting movement, the campaign of Oliver Cromwell, the Battle of Culloden and its aftermath had all contributed to the continued demise of the Catholic faith.

Allegedly at the turn of the 19th century, before the Catholic Emancipation act, there were less than 40 registered Catholics in Glasgow, at the same time there was near 50 anti –catholic organisations. Prejudice and discrimination against Catholics continued therefore.

By the 1840's Glasgow had a thriving economy and was enjoying the benefits of the industrial revolution and international trade. Indeed it is claimed that 40% of the ships sailing around the world at this time were built on the Clyde, along with 80% of the world's shipping engines. Not to mention the tobacco trade or the cotton industry.

At the same time the Irish Potato Famine took place. The potato crop which the rural Irish relied upon both as their primary source of food and income failed over several years causing widespread starvation and worsening poverty. The Irish people were left to make a harsh choice: stay in Ireland and risk death by starvation as many of their countrymen had suffered, or immigrate to another country.

Appendix 1 - A Brief History of Sectarianism

Whilst the majority of these people went to America, many others came to the British mainland. Many went to England where they hoped to gain work and many, particularly those from the north of the country, came to Scotland. While the main reason for this was the attempt to escape poverty and hunger, there were many good reasons for coming to Scotland. Not least the close proximity, the two countries being only 14 miles apart at the nearest point. Also, the two countries have a long shared history of people moving between the two countries with religion originally being brought to Scotland from Ireland many centuries before.

However, the main reason the Irish came to Scotland was to find work. They did not receive a warm welcome as the indigenous Scottish people felt threatened by this mass influx of people looking to take their jobs whilst they brought the Catholic religion back to Scotland! This of course was inaccurate as the Catholic faith had never truly died out in Scotland and many of the Irish immigrants were in fact Protestant.

Being poor these emigrants found accommodation in the slum areas of Glasgow, and in particular the Calton area, which to this day is an area of low life expectancy and deprivation. The housing was poor but it was all that could be afforded. Here they shared communities with other immigrants from across Europe, as well as the migrant poor from other parts of Scotland, who had come to Glasgow to seek employment within the 'Second City of the British Empire'. While the majority were Catholic, the main thing that these peoples had in common was poverty.

The Catholics and the Irish faced discrimination in the work place. Many businesses would not hire them at all. Others were only employed on low wages or as part time or temporary workers! Signs would be hung outside workplaces advertising vacancies that would advise that Catholics, or Irish, need not apply. This led to continued poverty and a "hand to mouth" existence.

Rangers and Celtic

Rangers were formed in 1872 by two brothers, Moses and Peter McNeil, along with two friends. They were all young men from the Kelvingrove and Partick areas of Glasgow. The story goes that the four boys were actually a rowing team who found themselves unable to row as there was a particularly cold winter and the Clyde was frozen over. They were looking for something else to do and saw other young men playing football. They decided to form their own team so that they could play football when they were unable to row. They initially called the team "The Argyll's", probably because the McNeil brothers were from the Helensburgh area; however they changed their name to "Rangers" n 1873. Moses McNeil was apparently reading a sports magazine and read about an English Rugby team called "Rangers" and instantly decided that this was the name for his team. This is also how the confusion about the year of the club's establishment came about. The young men who formed

Appendix 1 - A Brief History of Sectarianism

Rangers were all Protestants. At this time in Scottish society, Protestants and Catholics rarely mixed.

Celtic were formed at a meeting in St Mary's Church in the Calton area of Glasgow in November 1887 and played their first match a few months later in 1888. The meeting had been called by a Marist Brother named Walfrid. Brother Walfrid was a school teacher who was concerned about the levels of poverty in the Calton area. For example, children were coming to school hungry and were unable to pay the sum of one penny per week that was required for school dinners. This became a concern as hungry children struggled to learn. At this time, Brother Walfrid had also noticed the increasing popularity of football. His idea was quite simple. Form a football team with charitable intentions, charge an entry fee and use the profits to buy food for those who were hungry. As we know the majority of these poor people in the Calton were Catholic and many of Irish extraction so Brother Walfrid chose the name "Celtic" to emphasise the link between Scotland and Ireland. Unsurprisingly many of the Calton population, who were predominantly Catholic, chose to support Celtic as a result.

So what happened to cause change?

There are many examples, both ancient and modern, of sectarianism in Scotland. So why now are we finally trying to do something about this? There are many reasons but two main examples stand out.

In late 1995 a young man named Mark Scott was walking along London Road in the Bridgeton area with a couple of friends on the way to the train station after attending a Celtic v Partick Thistle game. Mark was wearing his Celtic scarf. Suddenly another young man named Jason Campbell attacked Mark with a knife and stabbed him in the neck. The main artery was severed and Mark collapsed, dying minutes later.

Several factors about this crime shocked the public. The two men had never met before so there was no grudge or revenge in play. There had been no "name calling", provocation or any build up to the attack. It was entirely random. It was based on the fact that Campbell had been brought up to hate all Celtic fans and Catholics in general. His family had earlier been involved in a Loyalist Para-military group and were members of the Orange Order. This hatred led to the ultimate act of discrimination, death for wearing your team's colours. Things were further heightened when Donald Findlay, the QC for Campbell, appealed to the court to have the case recognised as a political crime and requested that the prison sentence should be served in Northern Ireland as part of this process.

A charity called 'Nil by Mouth' was set up as result by a young school friend of Mark in order to bring this type of incident to the attention of wider society and to raise the agenda with the political establishment.

Appendix 1 - A Brief History of Sectarianism

In 1999 Scottish Composer James McMillan was asked to make the opening presentation at the Edinburgh Festival. To the astonishment of the attendees and organisers McMillan welcomed the guests to a country steeped in Bigotry where Sectarianism was Scotland's secret shame. He talked about his experiences of growing up in Scotland as a Catholic to explain his statements. This led to a nationwide debate through media channels and in Scotland's new parliament.

So what has happened as a result?

The First Minister called a summit where the great and the good could convene and discuss the situation with sectarianism in Scotland. All interested parties were invited such as politicians, churches, the police, football clubs and various other groups. The first question to be agreed on was, "Is sectarianism a problem in Scotland?" Many argued that sectarianism was no longer a serious issue in Scottish society and that things had improved over the years. However, the majority felt that sectarianism was a major problem and endemic in Scottish society. A plan of action was called for and as a result, changes began to take place.
In 2001 the partnership 'Sense Over Sectarianism' was formed between Glasgow City Council, Nil BY Mouth, Rangers and Celtic Football Clubs, the Catholic Archdiocese for Glasgow, and the Church of Scotland.

In 2003 MSP Donald Gorrie raised legislation at Holyrood making sectarian behaviour and religious bigotry a criminal offence resulting in;- Criminal Justice (Scotland) Act section 74 (08/04/2003) Offences aggravated by religious prejudice

The Marches and Parades regulations were reviewed so that all demonstrations had to be given with prior permission of at least 28 days and that a license had to be granted by the local authority in conjunction with the police.

Football Banning Orders were installed so that people found guilty of sectarian behaviour at football matches would be banned from games for a period of years dependent on the level of the offence. This is enforced by having to attend a local police station at half time when games are taking place making attendance impossible and also by confiscating passports when the culprits' team is playing in Europe.

Local by-laws were passed so that sectarian and bigoted paraphernalia, such as offensive scarves and t-shirts etc, cannot be sold or worn at football matches.

The police have launched their anti-sectarian initiative based around match days and the associated rise in domestic violence around old firm matches.

Appendix 1 - A Brief History of Sectarianism

In 2011 the Scottish Government launched new legislation in the form of *The Offensive Behaviour at Football and Threatening Communications (Scotland) Bill'*, which strengthened and extended the 2003 act.

These and various other changes have taken place since the decision was made to tackle sectarianism by the Scottish Government. Perhaps the most important intervention has been the establishment of education both in schools and to community groups across Scotland, but primarily in the Glasgow and travel too area. Here Sense Over Sectarianism and Education Scotland have launched various educational initiatives such as: the novel study Divided City, the Communities United programme, and the funding and capacity building for community groups to challenge sectarianism in their local community using community led solutions. This means that this current generation of young people in Scotland are the first generation to receive this valuable education.

Appendix 2

Pictures are as follows:

1. Luther 1530
2. John Knox 1560
3. Battle of the Boyne 1690
4. Act of the Union 1707
5. Irish Famine 1840's
6. Immigration to Glasgow 1800's
7. Rangers Football Club 1876 (First Scottish Cup Final)
8. Celtic Football Club 1888
9. Industrial Govan
10. Old Firm Violence 1980
11. Sense over Sectarianism 2001
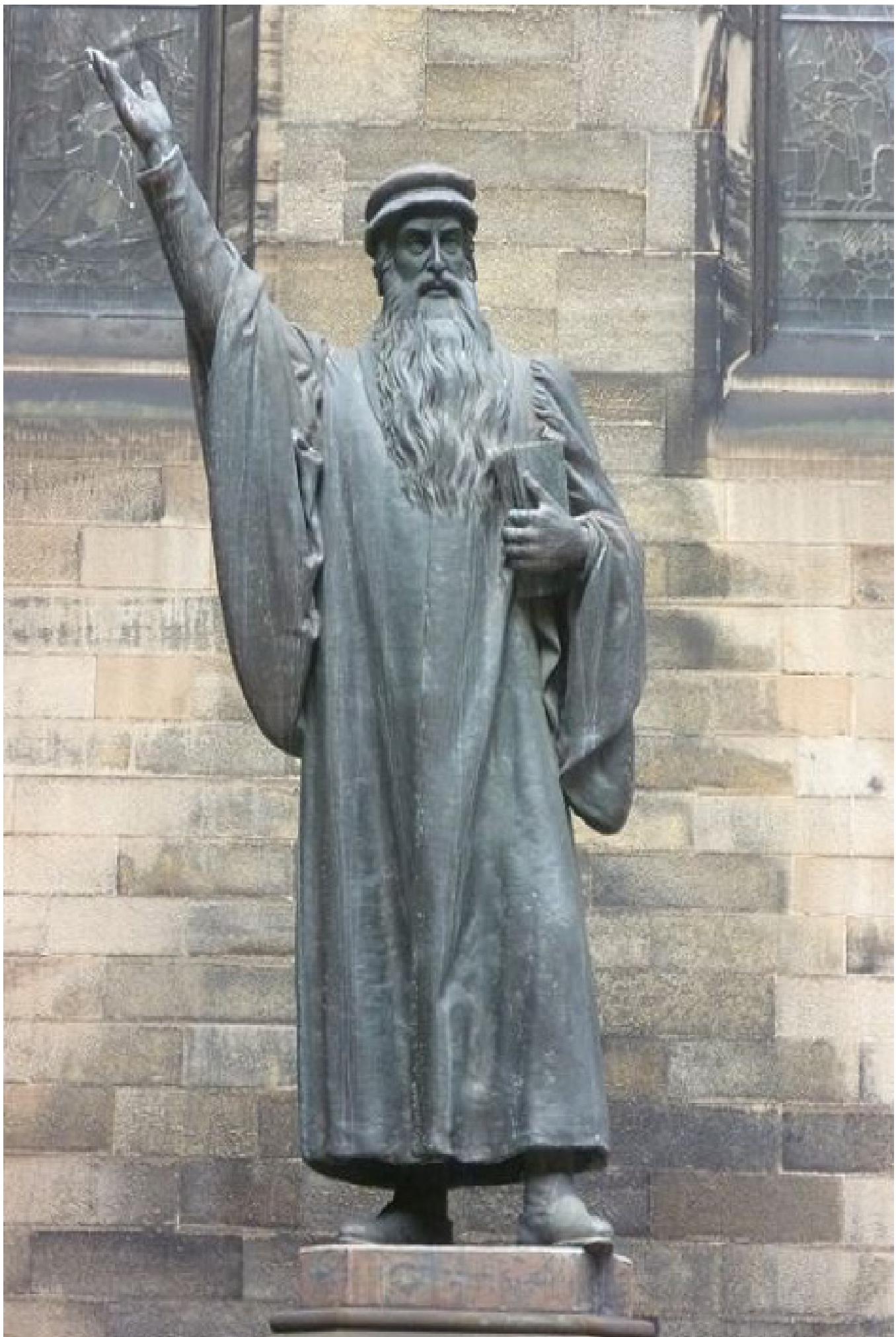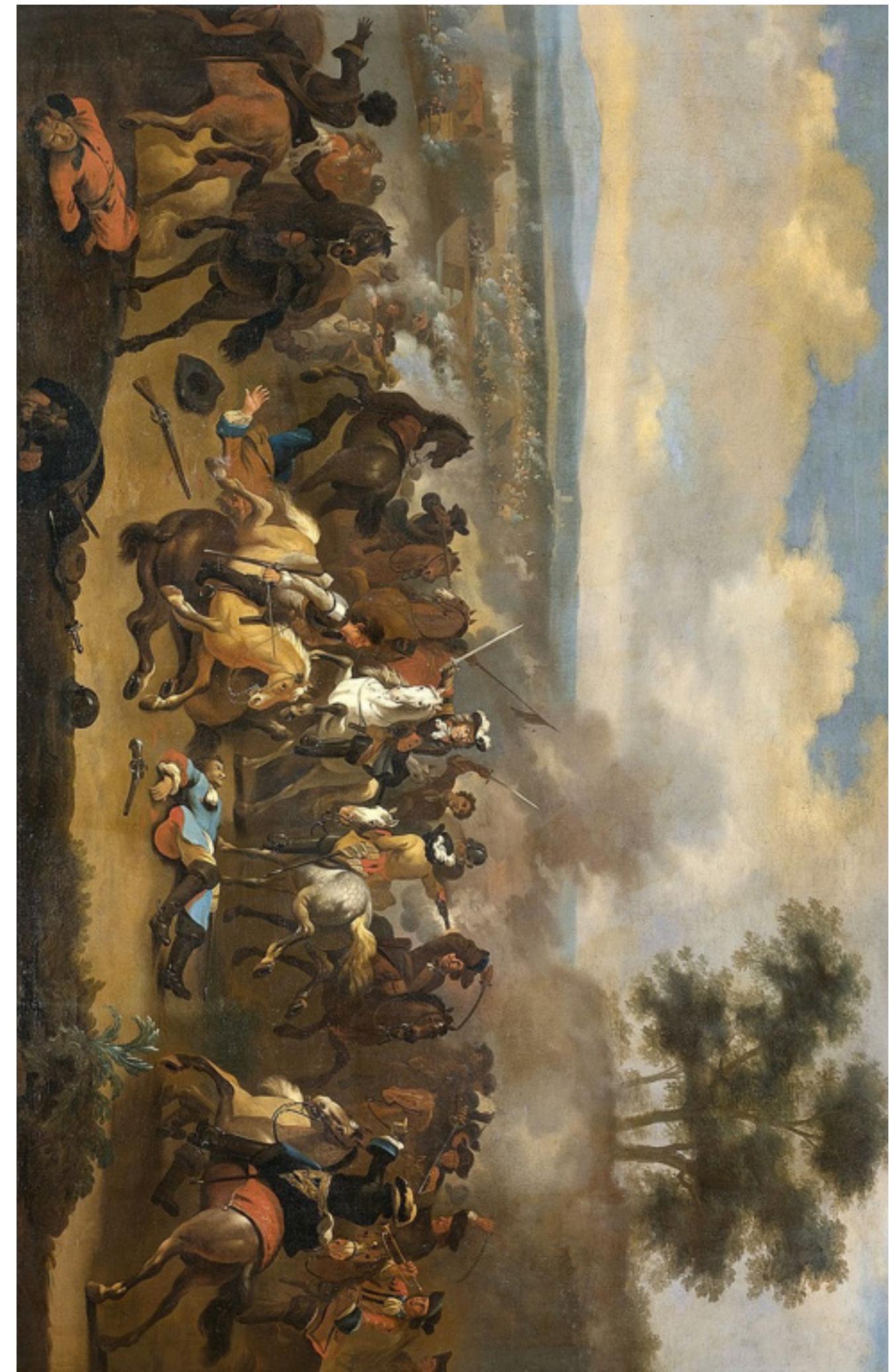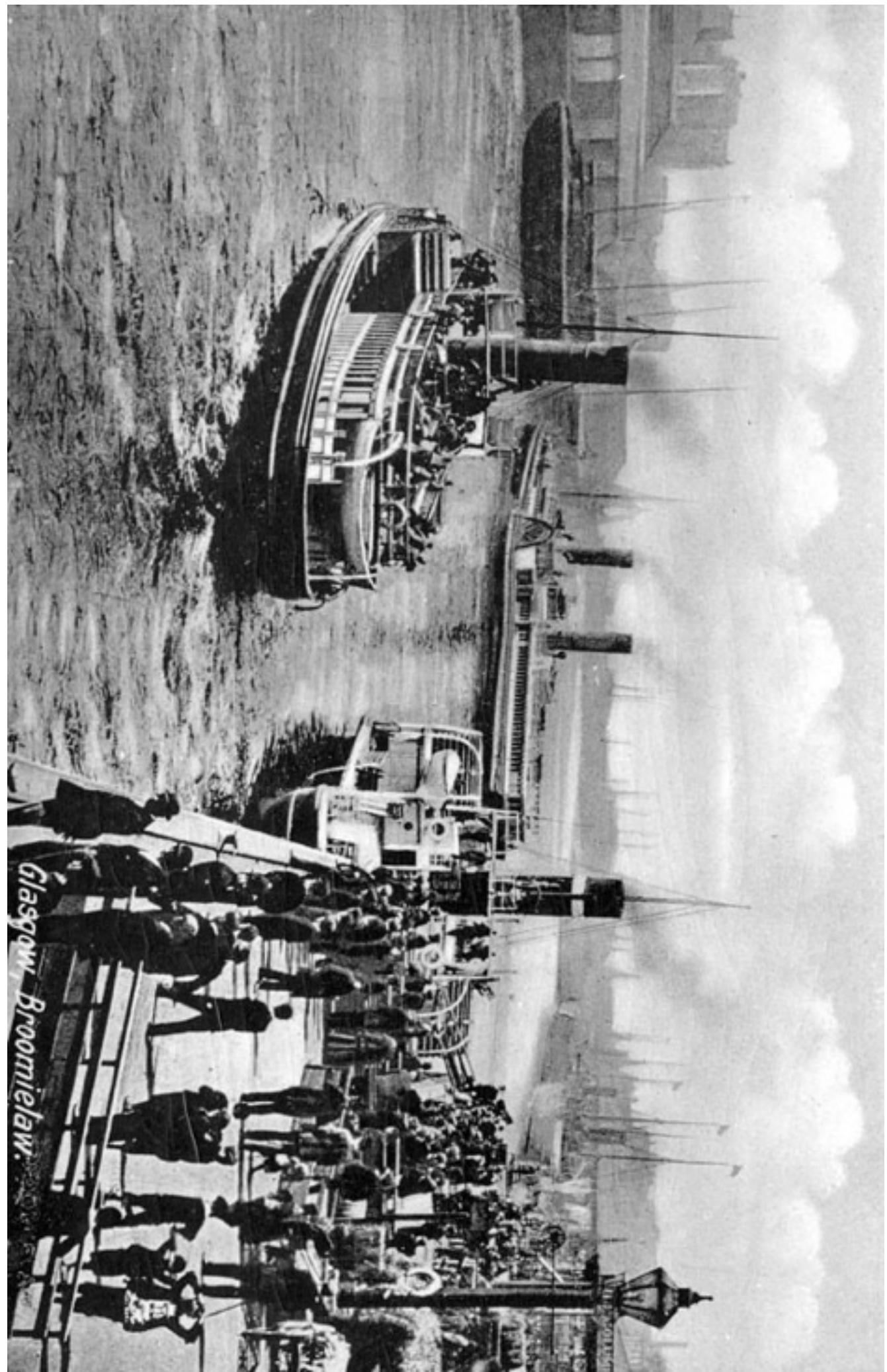
Glasgow, Broomielaw.
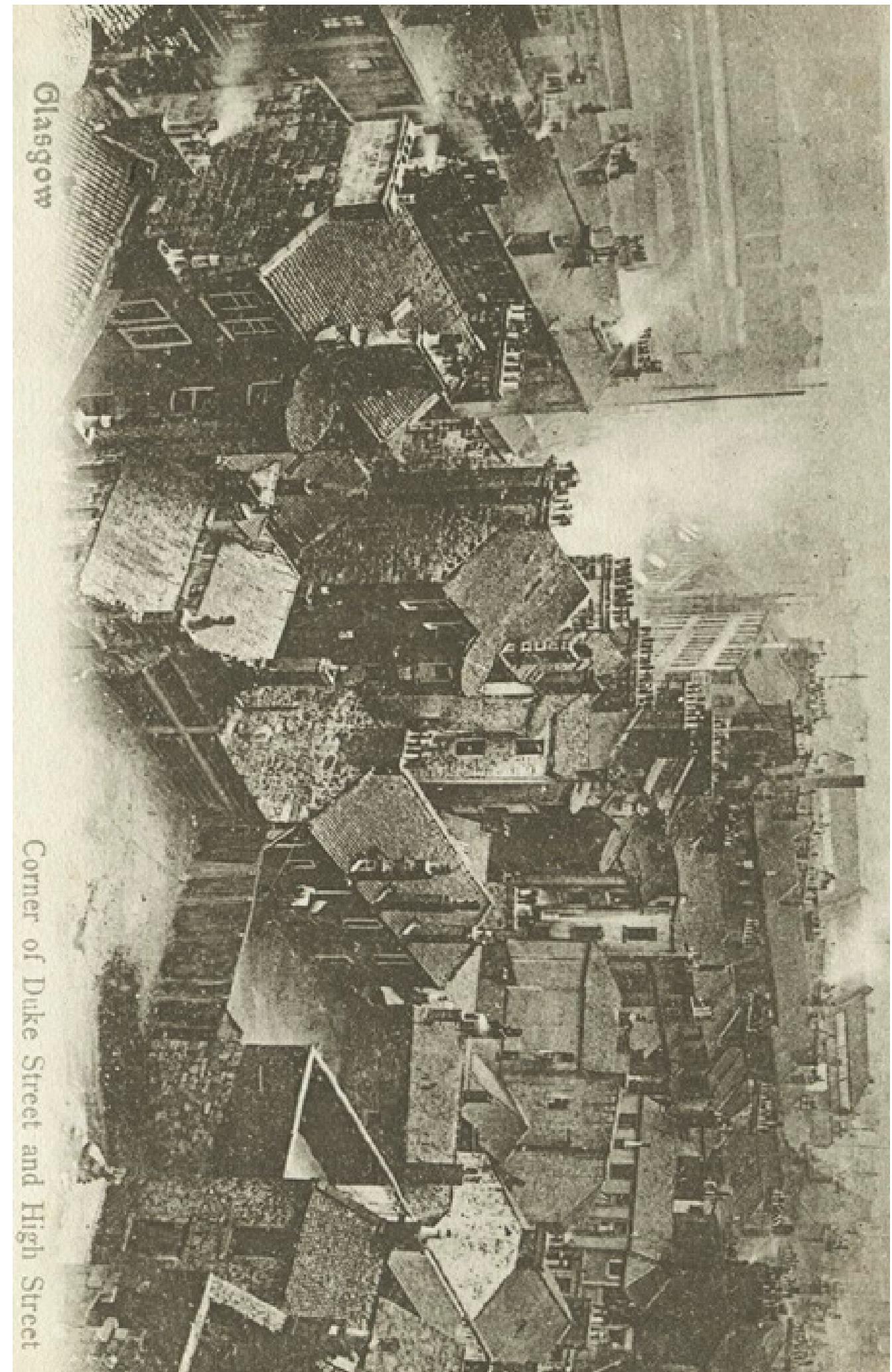
Glasgow

Corner of Duke Street and High Street

SENSE OVER SECTARIANISM
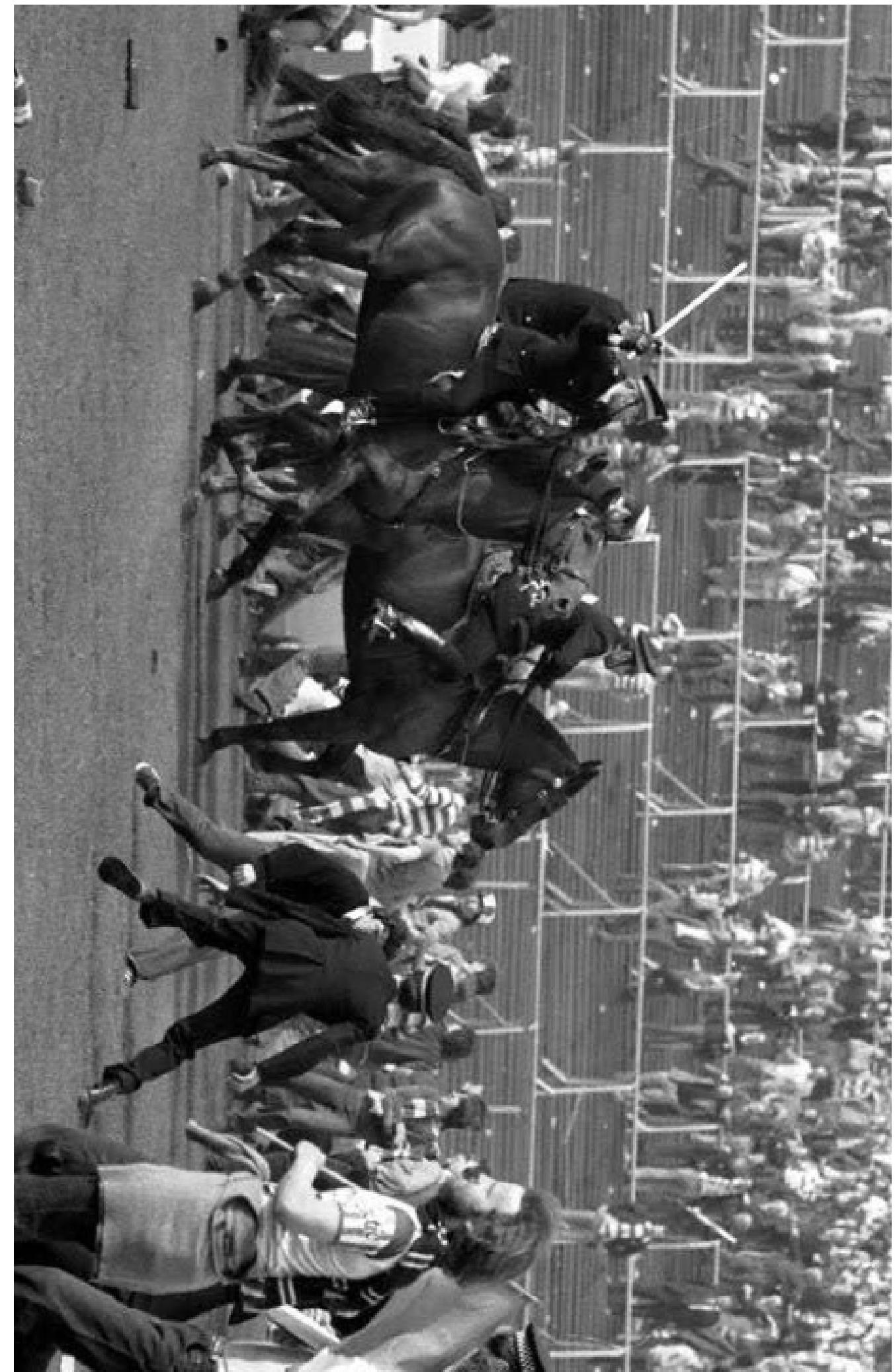
# Appendix 3 - A-Z of Sectarianism Example

A

B

C

D

E

F

G

H

I

J

K

L

M

N

O

P

Q

R

S

T

U

V

W

X

Y

Z

Appendix 4 - Circle of Influence Template

3.

2.

1.
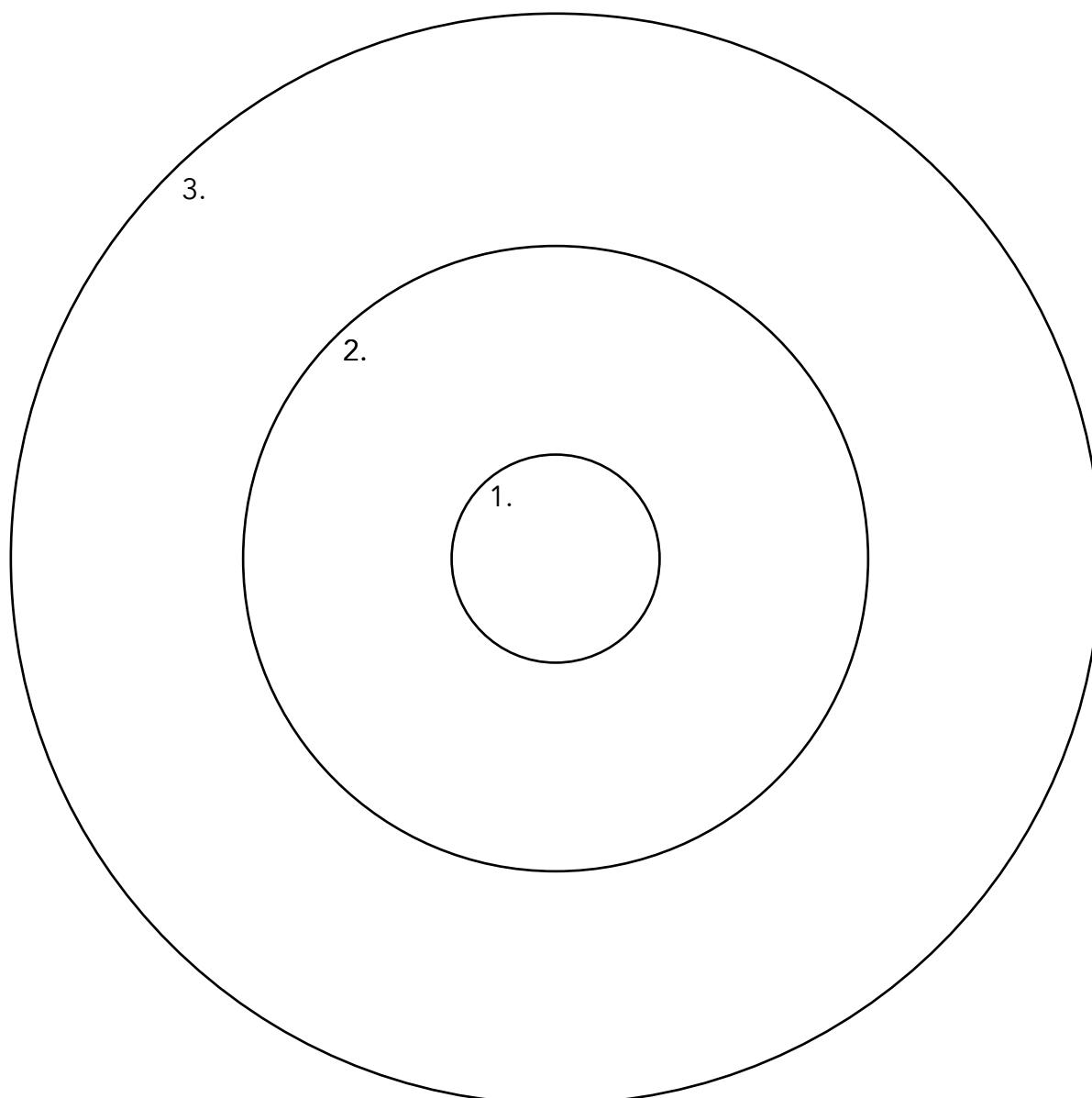
Appendix 5 - "Who is Responsible for Change?" Cards

PARENTS

TEACHERS

FOOTBALLERS

CITY COUNCILLORS

POLICE

SCHOOLS

YOUNG PEOPLE

MSP's

SUPPORTERS

FOOTBALL CLUBS

RELIGIOUS LEADERS

MEDIA