



BUILDING BRIDGES
AND
BREAKING DOWN
THE BARRIERS OF HATE
THROUGH COMMUNITY SPORT

Resource Pack

North Kelvin Sports Development Group



**NORTH KELVIN
SPORTS**
DEVELOPMENT GROUP

*“The mind is
not a vessel
to be filled
but a fire
to be kindled”*

PLUTARCH

Introduction

Bridges and Barriers is a Scottish Government funded anti-sectarian and equalities project that is being delivered into the North-West of Glasgow by the North Kelvin Sports Development Group. The project includes both sport and educational activities that will address various aspects of equalities and sectarianism education, using sports as a delivery vehicle, to address key hate behaviours that result in hate crime. Bridges and Barriers work in partnership with local primary and secondary schools, youth and community based organisations, local service providers and sports clubs to achieve a community based approach over a sustained period of time.

Our resources pack has been specifically tailored so that practitioners can easily adapt workshops to best suit the needs of the client group; from young children to adults. Each specific workshop can also be adapted to suit a variety of settings, delivered in short regular sessions or in more extended and structured workshops making them suitable for the classroom, community room, sports hall, changing room or even pitch side. The resources provided also satisfy several experiences and outcomes within the 2nd Level of the Curriculum for Excellence.

This resource pack provides practitioners with the necessary tools to achieve four key Bridges and Barriers outcomes:

- Promote inclusion, tolerance and understanding
- Address prejudice, discrimination, bigotry and hate behaviours
- Encourage personal and social responsibility
- Create a positive impact through community sport

Methods of Delivery

REGULAR/WEEKLY

- Short 15-20 minute workshops
- 45 minute structured sport session
- Ideally suited for after-school clubs.
- Excellent opportunity to mix groups from diverse backgrounds
- Workshops should be fun, interactive and encourage group work

REGULAR/MONTHLY

- Extended 40-45 minute workshops
- Fun 15-minute warm up activity
- Suitable for after-school clubs and community groups
- Regular sports activity to build rapport with group
- Workshop delivered semi-regularly with extended content
- Recommended for difficult or hard-to-reach groups

DROP-IN

- Short 15-20 minute workshops
- Can be frequent or infrequent
- Ideally suited for visits to sports teams and school clubs
- Interactions should be short, informative and relevant to each group
- Drop-ins should provide hand outs and supporting materials

BLOCK

- 1-3 hour structured workshops
- Suitable for delivery as a one off or over the course of 2-3 weeks
- Ideally suited for structured groups in more formal settings
- Offer sport session or sociable activity at the end as a reward and as an incentive
- Supporting materials and hand-outs provided
- Content should be engaging, interactive and informative

Structuring the Session

Each session has been designed to be easily tailored to meet the needs of any client group and to a variety of settings. This resource pack will provide you with a template for delivery but also allows for practitioners to be creative and adapt a delivery programme that works for them.

It is likely that your sessions will run when it best suits the needs of your partner organisations so therefore it is important that you are able to be flexible with the structure of your sessions. For example, sessions during schools could be delivered as lunch-clubs, after-school clubs or during class time. The educational workshops detailed in this workbook can be delivered as short 15 minute segments in the sports hall or as a part of an hour and half block in the classroom. Where possible, it is recommended that the sports activity be delivered after the educational workshop to act as a reward or incentive.

The Power of Sport

Sport is a powerful vehicle for delivering positive lifestyle messages. Sport has the ability to bring people together through a shared enjoyment of an inclusive experience whilst providing young people with an activity that requires individual effort, team work and communication in a fun and enjoyable environment. Through sport it is also possible to instil positive values such as respect and fair play that can be reinforced and championed during every session.

“The mind is not a vessel to be filled but a fire to be kindled”

Workshop Themes

INTRODUCTORY ACTIVITIES

1. What have we got in common
2. Pass the ball!
3. I bet you didn't know that...
4. Bridges and Barriers Fair Play Week

WHAT IS SECTARIANISM?

1. What is prejudice?
2. What is discrimination?
3. What is bigotry?
4. What is sectarianism

CATHOLICS, PROTESTANTS AND FOOTBALL FANS

1. Catholics Vs Protestants
2. The History of Celtic and Rangers
3. Flags and Songs
4. Offensive Behaviour at Football and Threatening Communications

PERSONAL AND SOCIAL DEVELOPMENT

1. Name Calling
2. Rumours, Myths and Mischief

SECTARIAN MYTHS AND LANGUAGE

1. A-Z of Sectarianism
2. Mythbusting!

RIGHTS AND RESPONSIBILITIES

1. Acceptable and Unacceptable
2. You and Your Community
3. Circles of Influence
4. Lining Up Against Sectarianism



Introductory Activities

“The mind is not a vessel to be filled but a fire to be kindled”

Introductory Activities

THE PREMISE

The first set of workshops are ‘ice-breakers’ that are designed to make the group relaxed and to engage them in dialogue or informal conversations. These should be light-hearted and enjoyable to break down any barriers in the group, promote mutual respect and camaraderie but also allow the practitioner to develop trust with the client group.

These workshops are also useful for identifying both similarities and differences between the client group. It is important to celebrate both: things that we all have in common and things that make us unique.

PLANNED OUTCOMES

- Make introductory sessions light-hearted and informal
- Allow opportunities for participants to engage each other in conversation
- Present opportunities for group to introduce each other to the rest of the group
- Identify and celebrate the participants’ similarities and differences
- Encourage workshop positive and respectful behaviour e.g.
 - a) When someone is talking, everybody is listening
 - b) Create a tolerant environment free from judgement
 - c) Make a valuable contribution to group work

What have we got in common?

AIM:

Allows everyone in the group to get to know each other and find out any shared interests and characteristics.

DESCRIPTION:

Laminated cards with letters of the alphabet are placed in order around the hall. The coach reads out a question to the group and they move to the first letter of their answer.

i.e. Q. What is the name of the street where you live?

A. Shakespeare Street (go to letter S)

MATERIALS:

Laminated cards with letters of the alphabet

Footballs (optional)

PLAN:

- Use examples of shared interests and circumstances
- Ask questions that will identify personal interests or circumstances
- Find examples where people learned something new about people they thought they knew well or didn't know
- Emphasise the benefits of meeting new people or getting to know others
- Involve a football and get group to dribble to letters

SUPPORTING KNOWLEDGE:

Local knowledge: streets, facilities, clubs

Knowledge of relevant youth culture: football, music, tv, games

Pass the Ball!

AIM:

Allows everyone in the group to get to know each other better by discovering similarities and differences between the group members

DESCRIPTION:

Each participant is given out a sheet of paper with a traditional football with black and white panels on it. The group will then be given 5 questions that they must answer in the white panels. Questions will be personal (i.e. what are you afraid of?) making each football personal to the individual. They must then pass their ball around the group and discuss similarities and differences between people.

MATERIALS:

'Pass the Ball!' work sheet

Pens

PLAN:

- Hand out pens and work paper
- Ask questions that will identify personal interests or circumstances
- Find examples where people learned something new about people they thought they knew well or didn't know
- Emphasise that everybody is different
- Emphasise the benefits of meeting new people, celebrating similarities and differences between people

SUPPORTING KNOWLEDGE: Identify existing friendship groups and separate.

I bet you didn't know that...

AIM:

To allow the group to get to know each other. It also allows familiar groups to find out information about themselves they may not have known before by encouraging dialogue, conversation and humour.

DESCRIPTION:

The coach mixes the participants into groups of two ensuring to separate friends as much as possible. They will then be instructed to find out three interesting facts about their partner including one embarrassing fact. They will then be asked to present their findings to the group. Alternatively you could ask them to give 2 true facts and 1 false and make the group guess which one is fake.

MATERIALS:

None required.

PLAN:

- Try to identify friendship groups and separate them
- Ask everybody to introduce themselves
- Emphasise the need for 'interesting' facts (phobias, travels etc)
- Try to encourage one embarrassing fact to allow group to relax
- Make the groups present their facts to the rest of the group
- Emphasise the benefits of meeting new people and celebrate similarities and differences identified

Bridges and Barriers Fair Play Week

AIM:

To develop camaraderie, respect and team spirit within a group by encouraging fair play policies during sports participation. These principles will also be reinforced during workshop segments.

DESCRIPTION:

A week dedicated to sports' traditional fair play standards whilst emphasising the importance of mutual and shared respect.

MATERIALS:

Flip chart paper, marker pens, fair play award certificates

PLAN:

- Get the class to agree upon certain class rules which will be displayed during all sessions.
- Emphasise the concept of mutual respect
- Give examples of respect occurring in football (photo cards optional)
- Include class rules: listening whilst others are talking, no shouting out, no name calling, no play fighting, everyone has the right to their opinion
- Include game rules: shake hands at the end of each game, never boo or taunt others, applaud goals and skills, encourage others at all times, assist those that are injured
- Penalise teams that do not comply

SUPPORTING KNOWLEDGE:

Incidents of sportsmanship in sports



What is Sectarianism?

“The mind is not a vessel to be filled but a fire to be kindled”

What is Sectarianism?

THE PREMISE

This crucial set of workshops aims to explore four key behaviours: prejudice, discrimination, bigotry and sectarianism. These key behaviours are at the core of project and this series of workshops aims to develop an understanding of the concepts whilst being able to provide real world examples.

PLANNED OUTCOMES

- Each participant should have a firm grasp of the meaning of the 4 key words and can provide a written definition for each
- Each participant can display examples of the 4 behaviours associated with the vocabulary
- Each participant can display a clear understanding of sectarianism and associated behaviours

What is Prejudice?

AIM:

Create an understanding of what prejudice is whilst being able to give examples of real world scenarios.

DESCRIPTION:

Split the participants into groups and hand out the 'Spaceship Challenge' to each participant. Ask them to discuss their answers and give reasons. Have the groups present their answers and encourage debate and discussion. Introduce the group to the ladder of prejudice.

MATERIALS:

Spaceship Challenge worksheet, flipchart paper, pens

PLAN:

- Put the participants into groups making sure to mix schools, genders, friends etc.
- Hand out 'Spaceship Challenge' and encourage them to make a group decision
- Get each group to present their answers with explanations
- Engage in a group discussion about each choice. Offer various scenarios affecting each character and see if it affects opinion
- Discuss how stereotypes and first impressions expose prejudices that everybody makes
- Define prejudice and reference the ladder of prejudice

SUPPORTING KNOWLEDGE:

Definition of prejudice, ladder of prejudice, definition of stereotypes

What is Discrimination?

AIM:

Create an understanding of what discrimination is whilst being able to give examples of real world scenarios

DESCRIPTION:

The session will inform a small amount of deception. The group will be informed that there will be no workshop being delivered and instead they will just be playing games.

The group will be separated into those playing The Discrimination Game with a small minority being left out based on a shared characteristic i.e. hair colour, wearing shorts, colour of shoes. The group getting to play will be praised and encouraged whilst the group being left out will be ignored and left out.

MATERIALS:

Flipchart paper, marker pens

PLAN:

- Enthusiastically explain that they will only be playing games
- Identify a simple and harmless group characteristic to discriminate against being careful not to choose something that could potentially cause division and tension within the group
- Encourage and celebrate with those playing the game
- Ignore and be unresponsive to those being excluded
- Stop the game and explain that they were in fact taking part in a workshop. Start a group discussion on what had just occurred: was it fair, how it affected behaviour and attitudes, what affect would this behaviour have on society.
- Define discrimination and reference ladder of prejudice

What is Bigotry?

AIM:

Create an understanding of what bigotry is, give examples of real world scenarios, and being able to distinguish between various forms of inequality.

DESCRIPTION:

Work with the class to develop examples of different forms inequality. Give examples of bigoted people in history. Tell the story of Mark Scott whilst using members of the class to act it out for effect (11 years + only)

After discussing the facts including the aftermath of his murder split the participants into groups and ask them to define bigotry, providing examples.

MATERIALS:

Bigotry Worksheets, flipchart paper, pens,

PLAN:

- Sit the class down and recount what prejudice and discrimination are
- Work with the class to develop examples of different forms inequality. Use worksheets to show examples of bigots
- Select three members of the group to act out Mark Scott and his two friends walking home from the football and recount the story of his death (11 years + only)
- Give the details of the incident and the background of Jason Campbell. Refer to Mark Scott's killing as an extreme example of bigoted behaviour.
- Split them into groups and get them to write up a definition of bigotry with examples. Clearly indicate the differences between different forms of inequality listed in the Equalities Act 2010.

SUPPORTING KNOWLEDGE:

Background into the murder of Mark Scott. Nil by Mouth charity. Equality Act 2010.

What is Sectarianism?

AIM:

Create an understanding of what sectarianism is whilst being able to give examples of real world scenarios

DESCRIPTION:

Separate the participants into groups and ask them to create a definition of sectarianism using the knowledge acquired in previous workshops

MATERIALS:

Flip chart paper, pens

PLAN:

- Start the session by asking the group to define prejudice, discrimination and bigotry
- Establish that sectarianism is about religion
- Ask the group to define sectarianism and give examples of sectarian behaviour
- Engage the class in a discussion about sectarianism

SUPPORTING KNOWLEDGE:

Definition of sectarianism. Scottish Government definition of sectarianism. General background to sectarianism in Scotland



Catholics, Protestants and Football Fans

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Catholics, Protestants and Football Fans

THE PREMISE

This crucial set of workshops aims to explore four key behaviours: prejudice, discrimination, bigotry and sectarianism. These key behaviours are at the core of project and this series of workshops aims to develop an understanding of the concepts whilst being able to provide real world examples.

PLANNED OUTCOMES

- Can identify the similarities and differences between the two denominations of Christianity
- Show an understanding of the histories of Celtic and Rangers football club and their links to intra-Christian sectarianism in Scotland
- Show an understanding of the historical and cultural significance of flags and songs that are associated with sectarianism
- Awareness of the Offensive Behaviour at Football and Threatening Communications (Scotland) Act 2012
- Awareness and understanding of the digital footprint and potential dangers of social media

Catholics vs Protestants

AIM:

To establish the similarities and differences between the two denominations of the Christian faith

DESCRIPTION:

Hand out the Catholics v Protestants worksheet to each participant and ask them to complete it to the best of the knowledge.

MATERIALS:

Catholics v Protestants worksheet, pens

PLAN:

- Ask the group to complete the worksheet
- Assist with any questions they have regarding each statement
- Share answers with the group and ask them to correct their own worksheets
- Emphasise that there are more recognisable similarities than differences between them
- Link the conversation towards sectarianism in Scotland

SUPPORTING KNOWLEDGE:

Denominations of Christianity, the Reformation, the Great Famine, practices of Catholicism, practices of Protestantism,

The History of Celtic and Rangers

AIM:

To discuss the origins of Celtic and Rangers Football Clubs and how they are linked to intra-Christian sectarianism in Scotland.

DESCRIPTION:

Split the group into 2 teams. Give a Celtic v Rangers Quiz. Tally the points and find a winner.

MATERIALS:

Flipchart paper, marker pens

PLAN:

- Ask the group if any of them support Celtic and Rangers
- Split them into 2 teams mixing the Celtic and Rangers evenly
- Give one team the 'History of Celtic' sheet and the other the 'History of Rangers' sheet
- Each team will read their info sheet and then ask the other team a question based on the history of that club
- Tally the points and find a winner
- Discuss the origins of the name the Old Firm
- Discuss the links to heritage, tradition and sectarianism

SUPPORTING KNOWLEDGE:

History of the Old Firm, songs, chants, the Great Famine, Industrialisation in Glasgow at the turn of the 20th century

Flags and Songs

AIM:

To gain a greater understanding of the social, historical and cultural use of flags and songs associated with sectarianism.

DESCRIPTION:

Show the group pictures of flags associated with sectarianism and ask them if they are aware of their origins and where they are used. Ask the group about songs that are sung associated with sectarianism and discuss if their relevancy and appropriateness.

MATERIALS:

Flag cards, song lyric cards, flip chart paper, marker pens

PLAN:

- Show the group each flag and discuss its origins
- Discuss the relevancy and appropriateness of their use
- Ask the group to name songs that are associated with sectarianism
- Hand out song lyrics if available
- Discuss the relevancy and appropriateness of their use
- Discuss as a group where these songs would be sung and whether or not some people would find them offensive
- Reference current legislation and potential consequences

SUPPORTING KNOWLEDGE:

The origins and history of flags associated with sectarianism

The origins and cultural significance of songs associated with sectarianism

The Offensive Behaviour at Football and Threatening Communications Act (Scotland) 2012

Offensive Behaviour at Football and Social Media

AIM:

To raise awareness of the Offensive Behaviour at Football and Threatening Communications (Scotland) Act 2012, and the impact and potential consequences of an individual's digital footprint.

DESCRIPTION:

Discuss with the group what forms of social media they use and what they use it for. Ask the group if they are aware of the OBFTC Act and give them examples of criminal convictions. Discuss what would be inappropriate content for social media, making use of examples.

MATERIALS:

Flipchart paper. Marker pens. Post-it notes.

PLAN:

- Discuss what forms of social media members of the group use
- Discuss what they use social media for
- Ask the group what they know about the OBFTC Act and give them examples of criminal convictions
- Write up examples of Facebook/Twitter/Instagram posts on post-it notes that are both appropriate and inappropriate.
- Discuss with the group what is acceptable and unacceptable
- Remove posts that the group agree are not appropriate and could be considered criminal

SUPPORTING KNOWLEDGE:

The Offensive Behaviour at Football and Threatening Communications Act (Scotland) 2012

Examples of criminal convictions

Popular social media platforms and their uses



Personal and Social Development

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Personal and Social Development

THE PREMISE

The following workshops aims to emphasise the importance of interpersonal relationships by identifying and exploring the barriers that exists between groups of people, particularly marginalised groups. This is done by exploring language, labels, myths and misinformation.

PLANNED OUTCOMES

- Identify the power of language and its ability to provoke negative responses
- Identify the negative outcomes of name calling, labelling and stereotyping
- Understand the importance of discovering truth before making judgements
- Recognise how easy it is for myths and rumours to be accepted as truths

Name Calling

AIM:

To examine the consequences of using labels and stereotypes in order to describe or demean people.

DESCRIPTION:

Working as a group or with ask the group to think of names they have been called or those they have heard others use. Then ask them to write down the emotional responses that would be expected from using these negative names, labels or stereotypes.

MATERIALS:

Flip chart paper, marker pens, pens

PLAN:

- Separate into groups or partners
- Hand out work paper and pens
- Ask them to identify names they or others have been called
- Ask them to discuss and write down how people felt after being called names
- Take examples on a separate sheet of names and emotional responses
- Discuss consequences of name calling and the possible motivations. Are they positive or negative?
- Discuss appropriate responses to name calling and the importance of positive responses to conflict.

SUPPORTING KNOWLEDGE:

Friendship groups. Separate where appropriate. Approach subject with sensitivity and be mindful of potential victims of bullying and discrimination.

Rumours, Myths and Mischief

AIM:

To explore the origins and potential consequences of rumours, misinformation and development of myths

DESCRIPTION:

Separate into two groups and play the 'Telephone Game' using the same starting point for each group and reveal the findings.

MATERIALS:

Flip chart paper and marker pens

PLAN:

- Separate into two groups and seat them in large circles
- Write up a descriptive/relevant/amusing sentence on the flip chart paper and cover it up
- Whisper the sentence into the ears of someone in each circle.
- Ask them to repeat this process around the circle until it reaches the last person in the group
- On separate pieces of paper write up the finished sentence from each group
- Reveal the original sentence and discuss the findings
- Discuss the mythmaking process and the origins of famous myths
- Discuss the potential consequences and dangers of myths and rumours
- Establish the importance of not making prejudgements before establishing truth

SUPPORTING KNOWLEDGE:

Have a select group of famous myths that the group will have heard of. Have a myth relevant to issues related to sectarianism.



Sectarian Myths and Language

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Sectarian Myths and Language

THE PREMISE

It is through language that many will encounter their first experiences of sectarianism and the use of language has often been acknowledged as a major contributor to sectarian behaviour. By exploring the language and myths associated with sectarianism, whilst providing the necessary cultural and historical context, participants will have a more complete understanding of sectarianism in Scotland.

PLANNED OUTCOMES

- 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
- Identify that the power of language and its ability to provoke negative responses
- Identify that the negative outcomes of hate-fuelled language
- Be able to challenge common myths and misconceptions

A-Z of Sectarianism

AIM:

To develop a greater understanding of the language associated with sectarianism

DESCRIPTION:

Separate them into groups and ask them to work through the alphabet and identify as many words associated with sectarianism as possible. Discuss where these words are heard.

MATERIALS:

Flip chart paper, marker pens, pens

PLAN:

- Separate them into groups and hand out flipchart paper
- Get them to draw the alphabet A-Z down one side
- Ask them to identify 2 words associated with sectarianism for each letter
- Get each group to take down their list of words and write some interesting ones on your flipchart to be discussed further
- Discuss the origins and cultural significance of the words identified and then ask where these words are heard and used.
- Ask them if they are positive or negative, what impact they might have, what feelings they conjure up and the importance of not tolerating their use

SUPPORTING KNOWLEDGE:

Sectarian: songs, language, organisations, flags, history, History of Celtic and Rangers and their rivalry. The 90 minute bigot theory.

Mythbusting!

AIM:

To discuss common myths and misconceptions for issues related to sectarianism and the influence of hearsay and rhetoric.

DESCRIPTION:

Mark out three areas: one signed as 'True', one signed as 'Not Sure' and the other as 'False'. Read out some facts and common myths related to sectarianism. To answer the participants must move towards the areas marked out.

MATERIALS:

Mythbusting sheet, flipchart paper, pens

PLAN:

- Mark out three areas: True, False, Not Sure
- Read out statements from Mythbusting sheet and have group move towards their answers
- Allow extra information to attempt to sway people in the not sure area
- Discuss the answers with the group and provide additional knowledge where appropriate
- Discuss with the group what they felt were the most surprising myths and misconceptions

SUPPORTING KNOWLEDGE:

The Reformation. Catholic & Protestant faith, The Williamite War, The History of Rangers and Celtic



Rights and Responsibilities

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Rights and Responsibilities

THE PREMISE

This sections aims to conclude the learning attained throughout the resource. Participants will be able to express understanding of various influences and behaviours and whether they are acceptable or unacceptable in a modern society. Participants will also identify their role within a community and what can be achieved through collective community action made up of a responsible citizenry.

PLANNED OUTCOMES

- Identify words and phrases which they would associate with sectarianism
- Identify positive behavioral and attitudes that result in positive lifestyle patterns
- Identify negative behaviors and attitudes that result in negative consequences
- Understand that they are valuable members of a community
- Accept that the individual can affect a positive change in their community

Acceptable/ Unacceptable

AIM:

Provide an opportunity to recap the knowledge acquired through the project with a discussion topics covering prejudices, discrimination, bigotry, sectarian behaviour and positive citizenship.

DESCRIPTION:

Divide the hall into three areas: acceptable, unacceptable and don't know. Read out statements and ask the group to move toward/or dribble their football towards that area. Discuss the topic covering all aspects of the argument. Allow participants to change groups after discussion.

MATERIALS:

Statement sheet. Flip chart paper, pens, footballs.

PLAN:

- Divide the hall into 3 areas: Acceptable, Unacceptable, Don't Know
- Read out each statement and ask group to move toward the area relevant to them
- Allow a discussion of the arguments for each response in a non-judgemental fashion
- Encourage independent thinking and tolerance for others
- Introduce football exercises in between rounds to make more entertaining

SUPPORTING KNOWLEDGE:

Encourage and reinforce concepts of respect, tolerance, acceptable, positive citizenship

You and Your Community

AIM:

To establish what each individual likes and dislikes about their community. Group must be informed about who is responsible for change in their community.

DESCRIPTION:

In their groups the participants will discuss; what they like about their community, what they dislike, and what they would change about their community. They will place their answers down on work paper and present their answers to the rest of the group.

MATERIALS:

Flipchart paper, pens, marker pens

PLAN:

- Divide them into groups of 3 or 4
- Divide their work sheet into 3 sections: Like, Dislike, What I would change
- Get them to discuss what they like, dislike and what they would change about their community
- Discuss what are the shared likes and dislikes about their community
- Emphasise that they are all members of a shared community
- Reiterate that individuals are personally responsible for affecting change in a community

SUPPORTING KNOWLEDGE:

Local knowledge, local amenities, local councillors, MPs, MSPs

Circles of Influence

AIM:

For each individual to identify the key influences on their values and attitudes.

DESCRIPTION:

Hand out Circles of Influence sheet to each participant. Each individual writes their name in the centre circle. They must then identify in the outer circles what are the greater influences on their lives. The further away from the centre circle the less influential they should be.

MATERIALS:

Circles of Influence worksheet, pens, flipchart paper, markers

PLAN:

- Hand out Circles of Influence worksheet and fill their name in
- Discuss the types of influences we have in our lives such as family, friends, social media, celebrities
- Ask the group to plot on the worksheet which influences are most important to them
- Discuss answers with the group and place answers on a communal Circles of Influence sheet
- Discuss the Person Centred Model of Change
- Emphasise the point that each individual is responsible for change

SUPPORTING KNOWLEDGE:

Football banning orders (FBO). Legislation covering sectarian songs, behaviour and social media (OBFTC)

Lining Up Against Sectarianism

AIM:

For the group to establish who is responsible for sectarianism and to acknowledge that they are personally responsible for challenging sectarianism

DESCRIPTION:

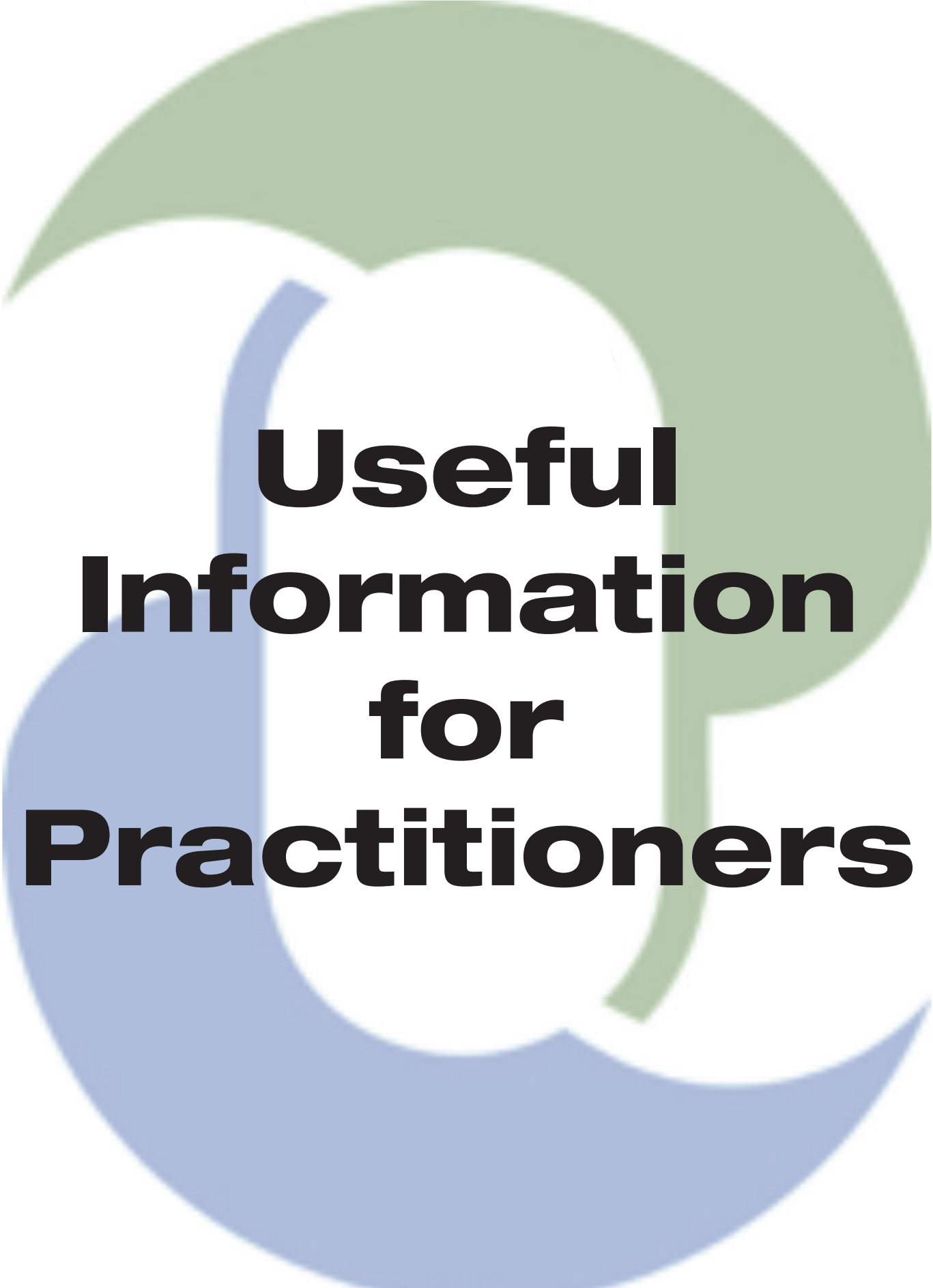
The group will be split into 2 teams. One team will select the main 'players' that are anti-sectarian, the other will identify those that are pro-sectarian. They must then line them up in formation with the most influential players leading at the front.

MATERIALS:

Football strips stencil, card, flipchart paper, blue tac, pens, marker pens

PLAN:

- Discuss as a group who are the main 'players' or influences that are anti-sectarian and pro-sectarian
- Split the group into teams: 1 being pro-sectarian the other being anti-sectarian
- Each team must line-up their players with the most important or responsible leading from the front
- Discuss the reasons for their formations and allow everybody an opportunity to rearrange so long as they provide an explanation
- Ask the group where they would fit, as individuals, into these formations
- Who is responsible for challenging sectarianism?



Useful Information for Practitioners

“The mind is not a vessel to be filled but a fire to be kindled”

Definitions of Sectarianism

“Sectarianism in Scotland is a complex of perceptions, attitudes, beliefs, actions and structures, at a personal and communal levels, which originate in religious difference and can involve a negative mixing of religion with politics, sporting allegiance and national identifications. It arises from a distorted expression of identity and belonging. It is expressed in destructive patterns of relating which segregate, exclude, discriminate against or are violent towards a specified religious other with significant personal and social consequences.”

Scottish Government (2014)

(Advisory Group on Tackling Sectarianism’s definition of sectarianism in Scotland in their Independent Report to Scottish Ministers)

“Narrow-minded beliefs that lead to prejudice, discrimination, malice and ill-will towards members, or presumed members, of a religious denomination”

Nil by Mouth (2014)

“A member of a sect or faction, esp one who is bigoted in his adherence to its doctrines or in his intolerance towards other sects”

Collins Dictionary (2014)

“In Scotland, sectarianism is most often related to Protestant and Roman Catholic divisions within Christianity and the bigotry that manifests itself through abusive actions and words... Sectarianism can occur in different ways, and at an individual, group, cultural or institutional level.”

Education Scotland (2014)

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 mind is not a vessel to be filled but a fire to be kindled”

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.

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" in 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 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.

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.

"The mind is not a vessel to be filled but a fire to be kindled"

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.

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.

Timeline of Northern Ireland

Date	Summary	Event
400s AD	St Patrick	Saint Patrick brought Christianity to Ireland. Patrick had been taken to Ireland as a slave. He escaped to France where he studied to become a priest. He later returned to Ireland and successfully converted the people.
1170	First English involvement in Ireland	Turlogh O'Connor overthrew Dermot MacMurrough King of Leinster, MacMurrough asked King Henry II of England for help. MacMurrough rewarded the English soldiers that helped him to regain his kingdom with land.
1171		Earl of Pembroke - Strongbow - King of Leinster When MacMurrough died, Strongbow proclaimed himself King of Leinster.
After 1171		Irish Land seized by English Barons English Barons seized land in Ireland.
1300s	All land in Ireland under English control.	English Barons continued to seize land in Ireland and by the 1300s they held nearly all land in Ireland. However, loyalty to England had weakened and many of the former English Barons now considered themselves Irish rather than English.
1400s	English control confined to the Pale	By the end of the fifteenth century English control was confined to a small area around Dublin. This area was known as the Pale. Those beyond the Pale were considered barbarians.
1534	Henry VIII took control in Ireland	Ireland was ruled by the Earls of Kildare who were English noblemen who had settled in Ireland. Henry invaded and tried to take that control away.
1541	Henry VIII King of Ireland	Henry VIII forced Ireland's government to declare him King of Ireland. Once declared King, Henry began to introduce new laws that increased English control of Ireland. Henry also tried, without success to introduce Protestantism to Ireland.
1500s	English Monarchs continue to control Ireland	After Henry VIII's death, his children, Edward VI, Mary I and Elizabeth I continued to try to increase English control in Ireland. Mary attempted to do this by using plantation - giving land in Ireland to settlers loyal to England. She seized land in central Ireland, gave it to English settlers and renamed the land 'Queens County' and 'Kings County'. Elizabeth tried to establish Protestantism in Ireland by outlawing Catholic services and executing some Bishops and Priests. However, this only had the effect of uniting the Catholics more strongly against English rule.
Late 1500s	Ulster Revolts	Shane O'Neill and Irish chieftain and later his son the Earl of Kildare led a series of revolts in Ulster protesting against English rule in Ireland.
Summer 1610	Ulster Plantation began	James I attempted to stop the Ulster revolts by using plantation. He gave land in Ulster to English and Scottish Protestant settlers and created a Protestant majority in Ulster. Catholics became worried as plantation increased fearing that they too would lose their land.

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October 1641	Ulster Rebellion	The Irish in Ulster rebelled against English rule. The violence of the rebellion saw the deaths of many. In England it was alleged that the Catholics had massacred Protestants and many people wanted revenge.
11th September 1649	Massacre of Drogheda	Oliver Cromwell took an army to Ireland determined to put an end to Irish revolts against English rule. He massacred a large number of Catholics at Drogheda as 'revenge' for the alleged massacre of Protestants in 1641. Cromwell then gave even more Irish land to English Protestants and new established anti-Catholic laws which took away many political rights.
23rd April 1685	James II King of England	James II became King of England and Scotland. James was a Catholic and he abolished many of the anti-Catholic laws established in Ireland.
November 1688	Glorious Revolution	The British invited William of Orange to come take the throne of England and Scotland. When William arrived in England with his army, James II fled to Ireland. James II organised an army to help him fight William and regain the throne. However, many Protestants, especially those in Ulster supported William of Orange.
1st July 1690	Battle of the Boyne	William's army defeated James II at this battle fought on the river Boyne in the North East of Ireland. Many Ulster Protestants fought with William and they became known as Orangemen. The event is still commemorated today. Every 12th July Orangemen march through Ulster to mark the defeat of Catholic James II at this battle.
1703	Protestants own 90% of the land	Over the past century, thousands of Catholics had been transported abroad or resettled in new areas and even more land had been seized by English Protestants. By 1703 90% of the land in Ireland was owned by English nobles to whom the Catholic peasants had to pay rent.
1695 - 1728	Penal Laws	These were a series of laws passed against Catholics in Ireland including - ○ Preventing Catholics from carrying weapons and owning horses worth more than £5 ○ Restricting the rights of Catholics to education ○ Restrict their rights to education. ○ Preventing Catholics from buying land ○ Stating that on death property should be equally divided between all sons rather than inherited by the eldest. ○ Banning Catholics from serving in the army ○ Preventing Catholics from holding public positions ○ Preventing Catholics from entering the legal profession ○ Preventing Catholics from voting or serving as MPs
January 1801	Act of Union	This act abolished the Irish parliament and formally united Ireland and Great Britain to become the United Kingdom of Great Britain and Ireland
1800s	Unrest in Ireland	Following the Act of Union there were a number of revolts in protest against the growing numbers of poor and homeless people in Ireland. English landlords had realised that they could earn more from their land by turning it into grazing land than they were receiving in rent from the Irish tenant farmers. In order to do this they had to evict the tenant farmers. Thousands of farmers

		and their families were simply thrown out onto the streets and their homes destroyed.
1845 - 1848	The Potato Famine	Potato was the staple diet of the Irish. Although other crops such as wheat and oats as well as beef, mutton, pork and poultry were in plentiful supply, these were shipped abroad by the English landowners for profit, the Irish people mainly lived on potatoes. In 1845 the potato crop in Ireland was struck by a disease and half the crop failed. The situation was worse in 1846 and 1847 leaving people starving. Around a million people emigrated to America and Canada. The British government did not send money to help the starving people fearing that they would use it to buy guns to revolt against English rule. Landowners continued to ship produce abroad. More than 1.5 million people starved to death. Those that survived were filled with hatred for the British government that had refused to help.
1875	Charles Stewart Parnell elected Irish MP	Charles Stewart Parnell believed in Home Rule (that Ireland should be ruled by an Irish parliament and separately from Britain) and managed to convince the British Prime Minister William Gladstone to introduce a bill in Parliament.
8th April 1886	First Home Rule Bill	This bill proposed that ○ A separate parliament and government should be set up in Dublin. ○ This parliament would control all Irish affairs except defense issues, foreign relations, trade and issues relating to customs and excise. Westminster would deal with these issues. ○ Westminster would no longer have any Irish MP's in it. However, many Irishmen felt that Home Rule did not go far enough. They were worried that there would be no Irish MPs in Westminster to defend Irish interests. Protestants in Ireland, especially those in Ulster, were worried that the Parliament would be mainly made up of Catholics. The Bill was defeated.
February 1893	Second Home Rule Bill	Gladstone again tried to introduce Home Rule for Ireland but was again defeated.
28th November 1905	Sinn Fein Formed	The political party Sinn Fein, meaning 'we ourselves' was formed. Their aim - to free Ireland from British rule and gain independence for the whole of Ireland.
April 1912	Third Home Rule Bill	The proposals for Home Rule in Ireland were approved by Parliament. Home Rule was to become law in 1914.
January 1913	Ulster Volunteer Force (UVF) formed	The Protestants in Ulster made it known that they would resist any attempt to introduce Home Rule in Ireland.

1912 - 1920	New Plans for Home Rule with Partition	It was clear that the Ulster Protestants would not accept Home Rule so in order to avoid violence, the British government came up with a new solution. Home Rule with Partition. Home Rule would be introduced in the South but six predominantly Protestant counties in the north would stay a part of the United Kingdom. This solution is largely the cause of the problems in Ireland that exist to this day. Nationalist remain committed to the idea of a united free Ireland, while Protestants are unwilling to accept anything less than partition.
25th November 1913	Irish Volunteers formed	To show their support from Home Rule, many Catholics joined the British army to fight Germany. However, as it emerged that the UVF would try to block Home Rule militant groups formed from these volunteers to counter the UVF. They became known as the Irish volunteers.
24th - 29th April 1916	The Easter Rising & Foundation of IRA	About a thousand rebels from the Irish Volunteers decided to take advantage of the fact that Britain was losing the war against Germany and proclaim an Irish Republic. Led by Patrick Pearse and James Connolly they seized Dublin's General Post Office on Easter Monday. British forces poured into Dublin including gunboats that fired on the rebels from the river Liffey. The fighting lasted five days and caused more than 400 deaths and 2,500 injuries. The rebels were forced to surrender. Those who had taken part in the Easter Rising became known as the Irish Republican Army.
May 1916	Easter Rising Rebels executed	Seventy rebels were sentenced to death by the British forces. Fifteen executions were carried out, the remainder, including Michael Collins, were imprisoned. The executions led to a rise in support for Sinn Féin.
December 1920	Partition (Government of Ireland Act)	The Government of Ireland Act introduced partition to Ireland. Two parliaments were introduced, one in Dublin to serve twenty-six counties and one in Belfast to serve six northern counties. The twenty-six counties were known as the Irish Free State and were given a measure of independence. The government of these counties was known as the Provisional Government. The six northern counties were to remain part of the United Kingdom but they would have their own parliament, the Stormont. A Council of Ireland was set up to oversee measures common to both parts. Unionists (those who want to remain a part of the United Kingdom) support Partition but Republicanists (those who want all of Ireland to be a separate independent republic) oppose partition.
6th December 1921	Irish Free State Treaty	This treaty between Britain and Ireland, legalised Partition. Violence, especially in the six northern counties escalated as Catholics showed their opposition to Partition.
1922	Civil War	In early 1922 British forces began to leave Ireland. Their stations were handed over to the Irish Volunteers. However, the Volunteers were split between those that supported Partition and those that did not. Those that did became known as Free State soldiers while those that did not were known as Irregulars. Tension between the two groups escalated into violence which lasted for just over a year and left hundreds dead including Michael Collins

		leader of the Free State soldiers. The violence was eventually put down by the Provisional Government and 1100 rebels were interned (imprisoned without trial).
21st December 1948	Creation of Republic of Ireland	The Irish Free State was granted full independence from Britain under the terms of the Republic of Ireland Act. However, the six northern counties remained part of the United Kingdom.
January 1967	Northern Ireland Civil Rights Association (NICRA) Formed	The Northern Ireland Government was dominated by the Unionist party and as a part of the United Kingdom anti-Catholic laws that had been passed in the nineteenth century were still in force. The NICRA was largely based on the US Civil Rights Movement that fought for equality for black Americans and wanted to see the anti-Catholic measures abolished and equality for Catholics in Northern Ireland.
1968	Civil Rights Protests	The first Civil Rights protest march took place in March. The second took place in Derry in October despite it being banned by the Minister for Home Affairs, William Craig, claiming that the movement was a front for the IRA. The Royal Ulster Constabulary were sent in to break up the march. They used excessive force, much of which was televised and broadcast worldwide. The tactics of the RUC left Catholics fearful and untrusting of them. The British government could no longer take a back seat and forced the Stormont to make reforms, however, the changes were minimal and in no way met the demands of the Civil Rights Movement.
1969	Tension between Catholics and Protestants	Catholic demands were no nearer being met and with the approach of the two main Unionist marches (the march of the Orangemen on July 12th and the march on August 12th to commemorate the siege of Derry in 1689 when apprentice boys closed the gates on King James) tension between Catholics and Protestants was high.
August 12th - 15th 1969	Battle of Bogside	As the Apprentice Boys marched past Catholic Bogside there were clashes which forced the intervention of the RUC. However, the rioting escalated and the police were stoned and petrol-bombed. The NICRA called on Catholics to take the pressure off Catholics in Bogside by mounting demonstrations in Belfast. Consequently there was rioting in Belfast as well and the RUC were unable to cope. The Northern Ireland government had no choice but to call for British troops to be sent in to put down the riots. The first British troops arrived on the 15th August. In the Bogside area of Derry barricades were put up and neither the RUC nor British troops were permitted access to the Catholic area. In order to avoid further bloodshed the British troops allowed the 'no go' areas to stand.
28th December 1969	IRA Split	The IRA splits into two wings - the Marxist-oriented Official IRA and the more hard-line Provisionals.

August 9th 1971	Internment Introduced	The Civil Rights Movement continued to protest despite a ban being placed on all marches and the IRA continued to make attacks on British troops resulting in the death of a British soldier. In the face of increasing calls for internment for IRA members, it is introduced on 9th August 1971 and around 350 people were immediately arrested and interned. The following 48 hours saw violence and protests against internment that left 17 dead including 10 civilians.
1971	Protests Against Internment	Throughout the remainder of the year protests against internment continued. The protests included violence, withholding of council rents, strikes and resignations by officials.
30th January 1972	Bloody Sunday	A march organised by the NICRA against Internment and the ban on marches took place in Derry. In order to ensure that the march was peaceful the IRA had promised to stay away. British soldiers had put up barricades to prevent the marchers entering the city centre square. A section of the marchers and some observers confronted soldiers manning the barricade. British paratroopers opened fire killing 14 and injuring 13 others.
1972	Direct Rule imposed	Following Bloody Sunday there was a rise in support for the Provisional IRA. In February the British Embassy in Dublin was burnt. It was clear that the British government had to do something to try to quieten the situation. As a result, in March the Northern Ireland government was suspended - Northern Ireland was to be directly ruled from Westminster. One of the first actions by Westminster was to order the dismantling of the 'no-go' areas set up in 1969. The IRA responded by using increasing violence.
29th November 1974	Prevention of Terrorism Act	With the British becoming increasingly active in Northern Ireland, the IRA launched a bombing campaign which targeted public areas both in Ireland and on the British mainland. Bombs exploded in Dublin, Monaghan, Guildford, Woolwich and Birmingham killing and injuring civilians. The government responded by introducing the Prevention of Terrorism Act which allowed suspects to be detained without charge for up to seven days.
1980s	Hunger Strikes	In 1976 the British government had removed 'special prisoner status' for those imprisoned for political acts. The prisoners had campaigned for 'political prisoner status' since 1976 by using both the 'blanket protest' refusing to wear prison clothes and donning a blanket instead and the 'dirty protest' where prisoners refused to clean their cells and smeared excrement on the walls. When these had failed prisoners began going on hunger strikes. Bobby Sands was the first hunger striker in 1981. He and nine others died as a result of the hunger strike. They were considered martyrs - around 100,000 people attended Bobby Sands' funeral. Although no concessions were won from the British government, support for the Political wing of the Provisional IRA increased considerably.

15th November 1985	Anglo-Irish Agreement	Leaders of Britain and Ireland met to discuss the situation. The resulting Anglo-Irish agreement gave Dublin some control over Northern Ireland affairs. Unionists were outraged and the agreement was never fully implemented.
15th December 1993	Downing Street Declaration	Following talks between the British Prime Minister and the Irish leader, this declaration was issued. It stated that the people of Northern Ireland should be free to decide their own future and that representatives of various groups should meet to discuss a solution. Sinn Féin was offered a seat provided that IRA violence was ended. As a result the IRA declared a cease fire in August 1994 and were followed a month later by a cease fire declaration from Loyalist groups.
1996	Peace Talks	Multi-party peace talks began chaired by US senator George Mitchell. Mitchell proposed that disarmament should begin but this led to a stalling of the talks and the IRA broke its cease fire and violence resumed.
10th April 1998	Belfast (Good Friday) Agreement	In 1997 the British government proposed a resumption of peace talks. Once again Sinn Féin were invited on condition that a six-week cease fire had been observed. In July 1997 the IRA announced the cease fire. After months of discussion a settlement is reached on Good Friday 1998. Terms in Brief: - Ireland shall not be one united country without the consent of a majority in Northern Ireland - The people of Northern Ireland have the right to call themselves either Irish or British - A multi party assembly will be elected to govern the community. - A north/south council be set up to consider areas of mutual interest - An Anglo-Irish council be set up to consider areas of mutual interest - All people shall have basic human rights, civil rights and equality - Linguistic diversity to be recognised - Irish to be taught in all schools - Paramilitary groups to be decommissioned within two years - A gradual reduction in the number of security forces deployed in Northern Ireland - To work towards having an unarmed police force - Political prisoners to be released providing the ceasefire is maintained A referendum held on 23rd May 1998 showed an overwhelming majority of the people of Ireland supporting the Good Friday Agreement.

Term & Definitions

PREJUDICE

A prejudgment. Preconceived opinion that is not based on reason or actual experience.

DISCRIMINATION

Acting upon prejudice. The unjust treatment or action of different categories of people.

BIGOTRY

Thoughts, actions and behaviour based upon an intolerance towards those who hold different opinions from oneself (prejudice + discrimination).

XENOPHOBIA

Intense or irrational dislike or fear of people from other countries.

RACISM

The belief that all members of each race possess characteristics, abilities, or qualities specific to that race, especially so as to distinguish it as inferior or superior to another race or races

STEREOTYPING

Stereotyping is when we have a fixed set of ideas about what a particular type of person (or thing) is like. Stereotyping or categorising people is not helpful as it leads to us assuming that all people look or behave in a certain way/fit into a particular category.

The Ladder of Prejudice

HOW DOES IT HAPPEN?

EXTERMINATION

Lynching, massacre, genocide,
Assassination, murder

PHYSICAL ATTACK

mob violence, gang violence,
property damage, personal assaults

SEGREGATION

separated groups
Them vs. Us
Nazis vs. Jews
Whites vs. Blacks
Catholics vs. Protestants

DISCRIMINATION

groups become targets,
kept from social organisations,
denial of rights,
denial of privileges,
kept from neighbourhoods

AVOIDANCE

no social interaction,
avoiding contact,
isolation,
refusal to learn about others

SPEECH

treating a group with one personality,
so-called jokes, name calling,
derogatory terms, labelling

“The mind is not a vessel to be filled but a fire to be kindled”

Practitioner Study Questions

1. What was the cause of the Reformation and the Protestant movement throughout Europe?
2. What was the 'Plantation of Ulster' and its resulting legacy?
3. Who did the Pope support in the Battle of the Boyne in 1690?
4. What was the cause of 'The Great Famine' and describe the resulting consequences and the resulting impacts on Ireland's population?
5. Describe the impact of The Great Famine on Irish-British relations.
6. Describe the impact of Irish immigration on Scottish society.
7. Did Irish Catholics enlist in the Ulster Regiment in the First World War (1914-1918)? Why would this be surprising?
8. Who was the first player to play for both Rangers and Celtic?
9. What were the terms of the Good Friday Agreement?
10. What are the regulations for organising a march or parade in Scotland. In which piece of legislation is this detailed?
11. Provide a summary for the terms of the Offensive Behaviour at Football and Threatening Communications (Scotland) Act 2012
12. What are the arguments against, and the controversy surrounding, the OBFTC Act?

Curriculum for Excellence Outcomes

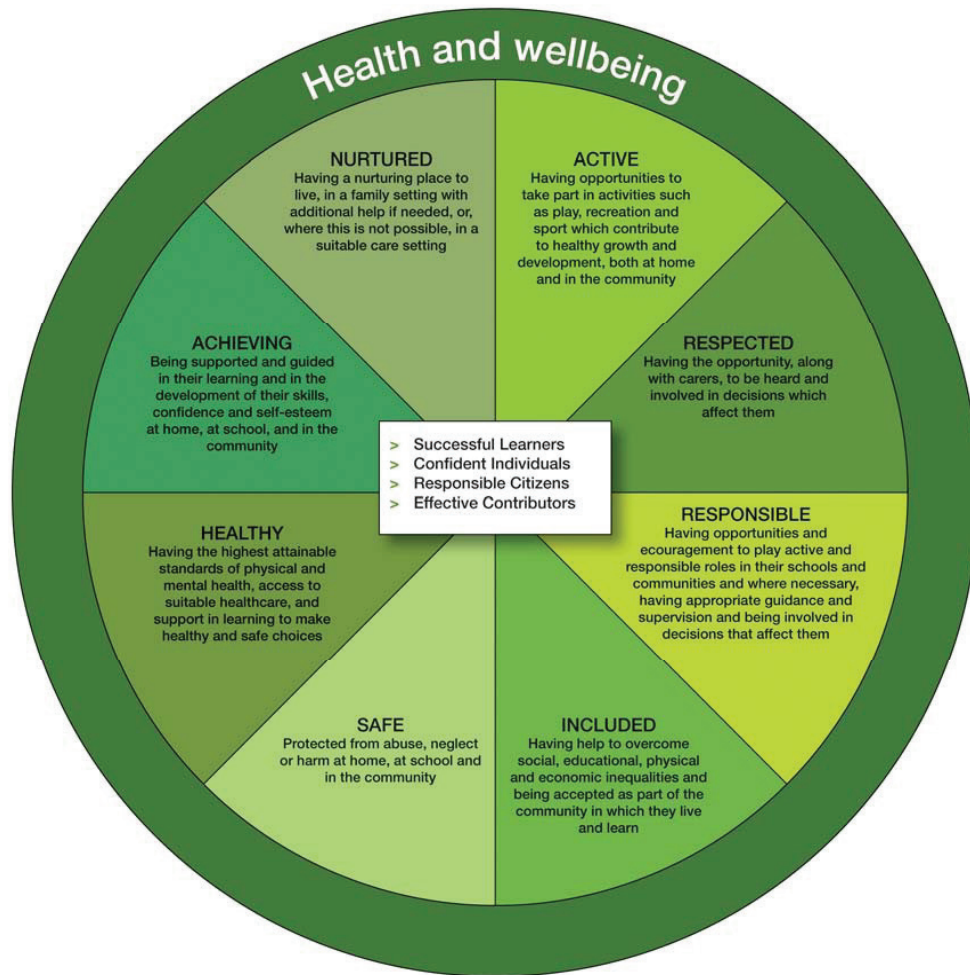
INTRODUCTION:

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

1. HEALTH AND WELLBEING

Learning in health and wellbeing ensures that children and young people develop the knowledge and understanding, skills, capabilities and attributes which they need for mental, emotional, social and physical wellbeing now and in the future. Learning through health and wellbeing enables children and young people to:

- make informed decisions in order to improve their mental, emotional, social and physical wellbeing
- experience challenge and enjoyment
- experience positive aspects of healthy living and activity for themselves
- apply their mental, emotional, social and physical skills to pursue a healthy lifestyle
- make a successful move to the next stage of education or work
- establish a pattern of health and wellbeing which will be sustained into adult life, and which will help to promote the health and wellbeing of the next generation of Scottish children.



POTENTIAL 2nd LEVEL HEALTH AND WELLBEING OUTCOMES THAT COULD BE MET:

- I am aware of and able to express my feelings and am developing the ability to talk about them. (HWB 2-01)
- 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 understand that there are people I can talk to and that there are a number of ways in which I can gain access to practical and emotional support to help me and others in a range of circumstances. (HWB2-03a)
- 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)

- I know that friendship, caring, sharing, fairness, equality and love are important in building positive relationships. As I develop and value relationships, I care and show respect for myself and others. (HWB 3-05a)
- 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)
- 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 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)
- I make full use of and value the opportunities I am given to improve and manage my learning and, in turn, I can help to encourage learning and confidence in others. (HWB 2-11a)
- Representing my class, school and/or wider community encourages my self-worth and confidence and allows me to contribute to and participate in society. (HWB 2-12a)
- 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 value the opportunities I am given to make friends and be part of a group in a range of situations. (HWB2-14a)
- 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)

2. LITERACY ACROSS LEARNING

The literacy experiences and outcomes promote the development of critical and creative thinking as well as competence in listening and talking, reading, writing and the personal, interpersonal and team-working skills which are so important in life and in the world of work. The framework provides, for learners, parents and teachers, broad descriptions of the range of learning opportunities which will contribute to the development of literacy, including critical literacy.

The development of literacy skills plays an important role in all learning.

I develop and extend my literacy skills when I have opportunities to:

- communicate, collaborate and build relationships
- reflect on and explain my literacy and thinking skills, using feedback to help me improve and sensitively provide useful feedback for others
- engage with and create a wide range of texts¹ in different media, taking advantage of the opportunities offered by ICT
- develop my understanding of what is special, vibrant and valuable about my own and other cultures and their languages
- explore the richness and diversity of language, how it can affect me, and the wide range of ways in which I and others can be creative
- extend and enrich my vocabulary through listening, talking, watching and reading.

POTENTIAL 2nd LEVEL LITERACY OUTCOMES THAT COULD BE MET ARE:

- I regularly select and listen to or watch texts which I enjoy and find interesting, and I can explain why I prefer certain sources. I regularly select subject, purpose, format and resources to create texts of my choice. (LIT 2-01a)
- 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 identify and discuss the purpose, main ideas and supporting detail contained within the text, and use this information for different purposes. (LIT 2-04a)
- 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)
- 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)
- 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)
- 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 developing confidence when engaging with others within and beyond my place of learning. I can communicate in a clear, expressive way and I am learning to select and organise resources independently. (LIT2-10a)
- 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)

3. OTHER EXPERIENCES AND OUTCOMES:

While Health and Wellbeing and Literacy across Learning are the main areas where outcomes can be met from anti-sectarian work there are other outcomes that can also be met:

- I can share my developing views about values such as fairness and equality and love, caring, sharing and human rights. (RME 2-02a)
- I am developing respect for others and my understanding of their beliefs and values. (RME 2-07a)
- I am developing an increasing awareness and understanding of my own beliefs and I put them in to action in positive ways. (RME 2-08a)
- 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)
- I can explain why different people think that values such as honesty, respect and compassion are important and I show respect for others. (RME2-09c)
- I am developing my understanding of how my own and other people's beliefs and values affect their actions. (RME 2-09d)
- I can use evidence selectively to research current social, political or economic issues. (SOC 2-15a)
- 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)
- I have created and presented scripted or improvised drama, beginning to take account of audience and atmosphere. (EXA 2-14a)
- I can respond to the experience of drama by discussing my thoughts and feelings. I can give and accept constructive comment on my own and others' work. (EXA 2-15a)

Appendices

“The mind is not a vessel to be filled but a fire to be kindled”

After-School Club Template: Juniors

Week 1: Who are we?
Week 2: I bet you didn't know that...
Week 3: Bridges and Barriers Fair Play Week

GAME WEEK

Week 5: What is prejudice?
Week 6: What is discrimination?
Week 7: What is bigotry?
Week 8: What is sectarianism?

GAME WEEK

Week 10: Catholics vs Protestants
Week 11: The History of Celtic and Rangers

GAME WEEK

Week 13: Name Calling
Week 14: Rumours, Myths and Mischief

GAME WEEK

Week 16: Acceptable/Unacceptable
Week 17: You and your community
Week 18: Circles of Influence
Week 19: Lining Up Against Sectarianism

GAME WEEK

After-School Club Template: Seniors

Week 1: I bet you didn't know that...
Week 2: Questionnaire
Week 3: Bridges and Barriers Fair Play Week

GAME WEEK

Week 5: What is prejudice?
Week 6: What is discrimination?
Week 7: What is bigotry?
Week 8: What is sectarianism?

GAME WEEK

Week 10: Catholics vs Protestants
Week 11: The History of Celtic and Rangers
Week 12: Flags and Songs
Week 13: Offensive Behaviour at Football and Threatening Communications

GAME WEEK

Week 15: A-Z of Sectarianism
Week 16: Questionnaire

GAME WEEK

Week 18: Acceptable/Unacceptable
Week 19: You and your community
Week 20: Circles of Influence
Week 21: Lining Up Against Sectarianism

GAME WEEK

"The mind is not a vessel to be filled but a fire to be kindled"

Block Workshop Template

WORKSHOP 1: WHAT IS SECTARIANISM?

Questionnaire

- What is prejudice?
- What is discrimination?
- What is bigotry?
- What is sectarianism?

WORKSHOP 2: CATHOLICS, PROTESTANTS AND FOOTBALL FANS

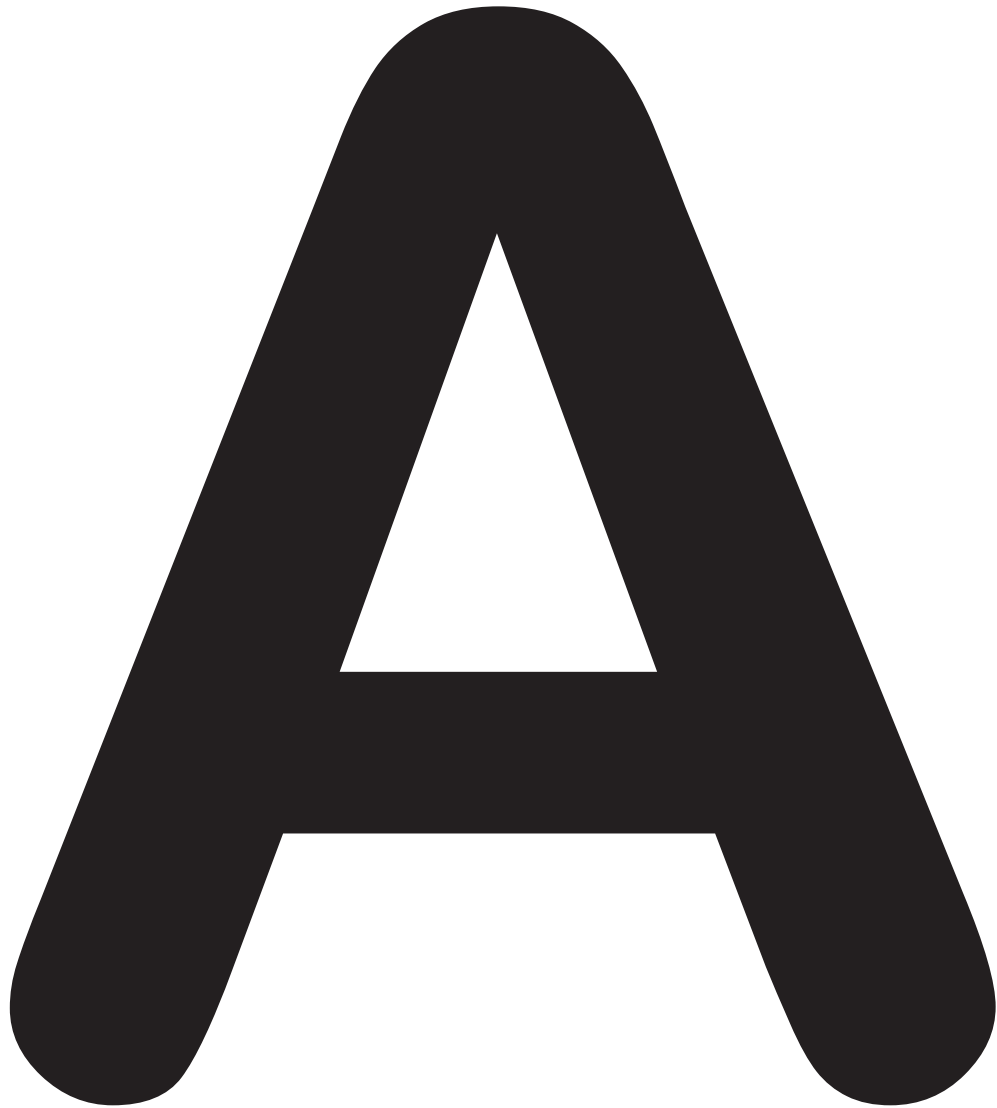
- Catholics vs Protestants
- The History of Celtic and Rangers
- Flags and songs
- Offensive Behaviour at Football and Threatening Communications

WORKSHOP 3: SECTARIAN MYTHS AND LANGUAGE

- A-Z of Sectarianism
- Mythbusting!

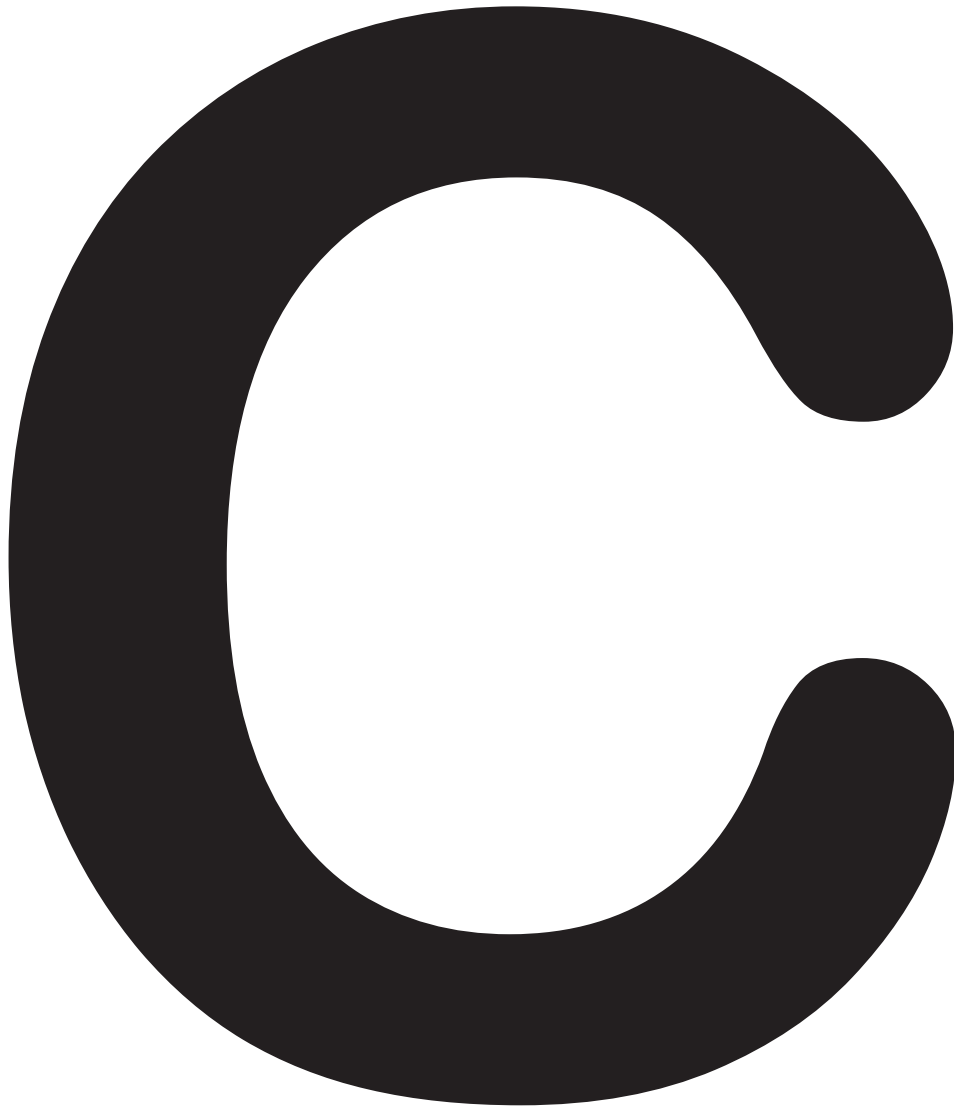
WORKSHOP 4: RIGHTS AND RESPONSIBILITIES

- Acceptable and Unacceptable
- You and Your Community
- Circle of Influence
- Lining Up Against Sectarianism



“The mind is not a vessel to be filled but a fire to be kindled”

B



“The mind is not a vessel to be filled but a fire to be kindled”

D



“The mind is not a vessel to be filled but a fire to be kindled”

F



“The mind is not a vessel to be filled but a fire to be kindled”





“The mind is not a vessel to be filled but a fire to be kindled”



K

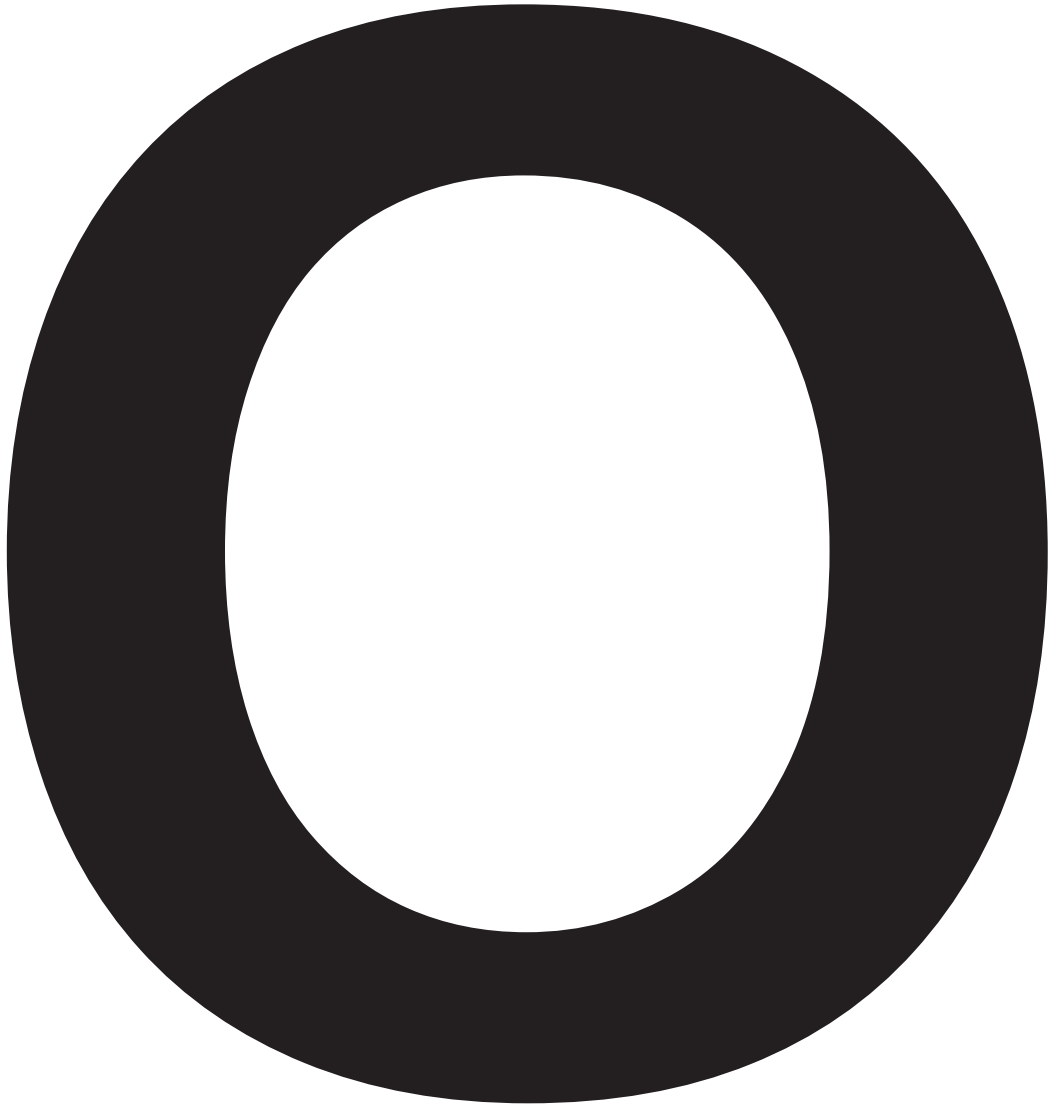
“The mind is not a vessel to be filled but a fire to be kindled”



M

“The mind is not a vessel to be filled but a fire to be kindled”

N



“The mind is not a vessel to be filled but a fire to be kindled”

P

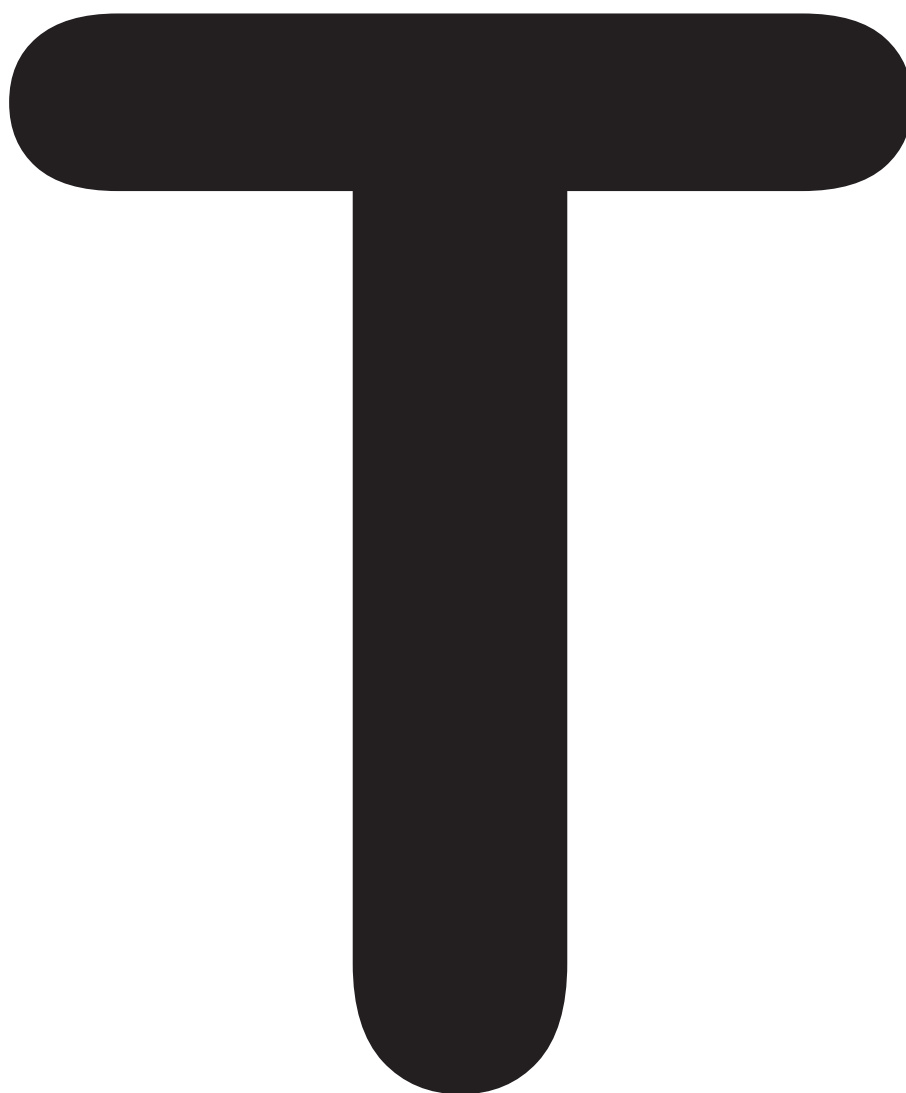


“The mind is not a vessel to be filled but a fire to be kindled”

R

S

“The mind is not a vessel to be filled but a fire to be kindled”



U

“The mind is not a vessel to be filled but a fire to be kindled”

V

w

“The mind is not a vessel to be filled but a fire to be kindled”





“The mind is not a vessel to be filled but a fire to be kindled”





“The mind is not a vessel to be filled but a fire to be kindled”

Spaceship Challenge

A spaceship leaves Earth to start a new world on a far-away planet.

But halfway there is a problem with the spaceship and it has to make an emergency landing on the surface of Mars. Luckily all 9 passengers have survived. You and the passengers cannot survive on Mars!

However there is hope! You have a small emergency escape pod on the spaceship which has just enough fuel to make it to our far-away destination.

BUT! There is only enough space for 5 passengers.

You and your partner as pilots must fly the escape pod, so you must choose 3 of the following 7 passengers to take to the safety of the new planet and start the new world.

WHICH 3 DO YOU TAKE FROM THE FOLLOWING?

- Passenger 1 - A nurse
- Passenger 2 - A charity worker
- Passenger 3 - A Romanian immigrant
- Passenger 4 - A 26 year old Rangers fan
- Passenger 5 - A 68 year old Celtic fan
- Passenger 6 - A female teenager
- Passenger 7 - An adult with a learning disability

The Discrimination Game

AIM:

To try and teach the group the definition of discrimination by allowing some of them to experience it directly.

METHOD:

Instruct the class that the group will be playing a game of football instead of doing a class workshop. Line up the class and select a group of people with shared characteristics (hair colour, eye colour, wearing similar clothing) and allow them to play a game of football.

Discard the rest of the class as unworthy and sternly tell them to sit down, be quiet and to respect those who are playing. Continue to overly praise the group playing the game whilst being strict with the group being left out, discarding their complaints and objections.

After 5-10 minutes stop the game and begin a discussion about what had just happened. Explain to the group that this was an example of discrimination.

Ask for them to think of other examples.

DISCUSSION:

- How did it feel being treated differently?
- How did you feel towards those who were receiving preferential treatment?
- Do people deserve to be treated equally?
- Should we treat people differently based on appearance?
- What impact would this behaviour have if it was allowed in our society?

Adolf Hitler

Nazism



Fred Phelps

Westboro Baptist Church



“The mind is not a vessel to be filled but a fire to be kindled”

Mark Scott



Catholics V Protestants

	Catholics	Protestants	Both
Part of Christianity			
Believe in the Trinity of God: Father, Son and the Holy Spirit			
Believe in the authority of the Pope, God's representative on Earth			
Confess their sins directly to God			
Believe in the crucifixion and Resurrection of Jesus Christ			
Perform personal sacrifice during Lent			
Receive a baptism			
Believe in the second coming of Jesus			
Purgatory exists between earth and heaven			
Pray to Saints for guidance			
Angels are a creation of God			
Worship in churches, chapels and cathedrals			

“The mind is not a vessel to be filled but a fire to be kindled”

Catholics V Protestants

Answers

	Catholics	Protestants	Both
Part of Christianity			X
Believe in the Trinity of God: Father, Son and the Holy Spirit			X
Believe in the authority of the Pope, God's representative on Earth	X		
Confess their sins directly to God		X	
Believe in the crucifixion and Resurrection of Jesus Christ			X
Perform personal sacrifice during Lent	X		
Receive a baptism			X
Believe in the second coming of Jesus			X
Purgatory exists between earth and heaven	X		
Pray to Saints for guidance	X		
Angels are a creation of God			X
Worship in churches, chapels and cathedrals			X

Emporium of Dangerous Ideas: Sectarian Myths

EMIGRATION

Q: What was the highest population percentage of Irish born emigrants settled in Scotland the 19th Century?

A: 7.2%

This question is designed to “bust” the myth that Scotland became “overrun” with Irish Born Catholics as a result of the potato famine. A claim used to exaggerate the extent of emigration to Scotland from Ireland by anti-immigration forces.

FOOTBALL

Q: The 1st player to play for both Rangers and Celtic was:-

A: George Livingstone

This question is designed to “bust” the myth that football players did/could not play for both Rangers and Celtic in their careers until recent times (post Maurice Johnston era). Indeed at least 4 players did in the early 19th century and Alfie Conn did in the 1970's.

WORLD WAR 1

Q: Only Protestants enlisted in the Ulster Regiments in World War 1.

A: False!

This question is designed to “bust” the myth that Catholic soldiers did not enlist into the Ulster Regiments during the 1st World War. Indeed despite the fragile situation between the Catholic armed forces and Protestant armed forces in Ulster at this time the army recruited from both sides of the conflict as soldiers came together against a common enemy.

“The mind is not a vessel to be filled but a fire to be kindled”

Emporium of Dangerous Ideas: Sectarian Myths Cont.

LAW

Q: What percentage of the Religiously Aggravated Offense arrests in 2011-12 were Football related?

A: 31%

This question is designed to “bust” the myth in modern times that sectarianism is all about football. The fact that under a third of arrests were football related and indeed that the figure fell 2% over the last 2 years confirms this fact

HISTORY

Q: Who did the Pope support at the battle of the Boyne in 1690?

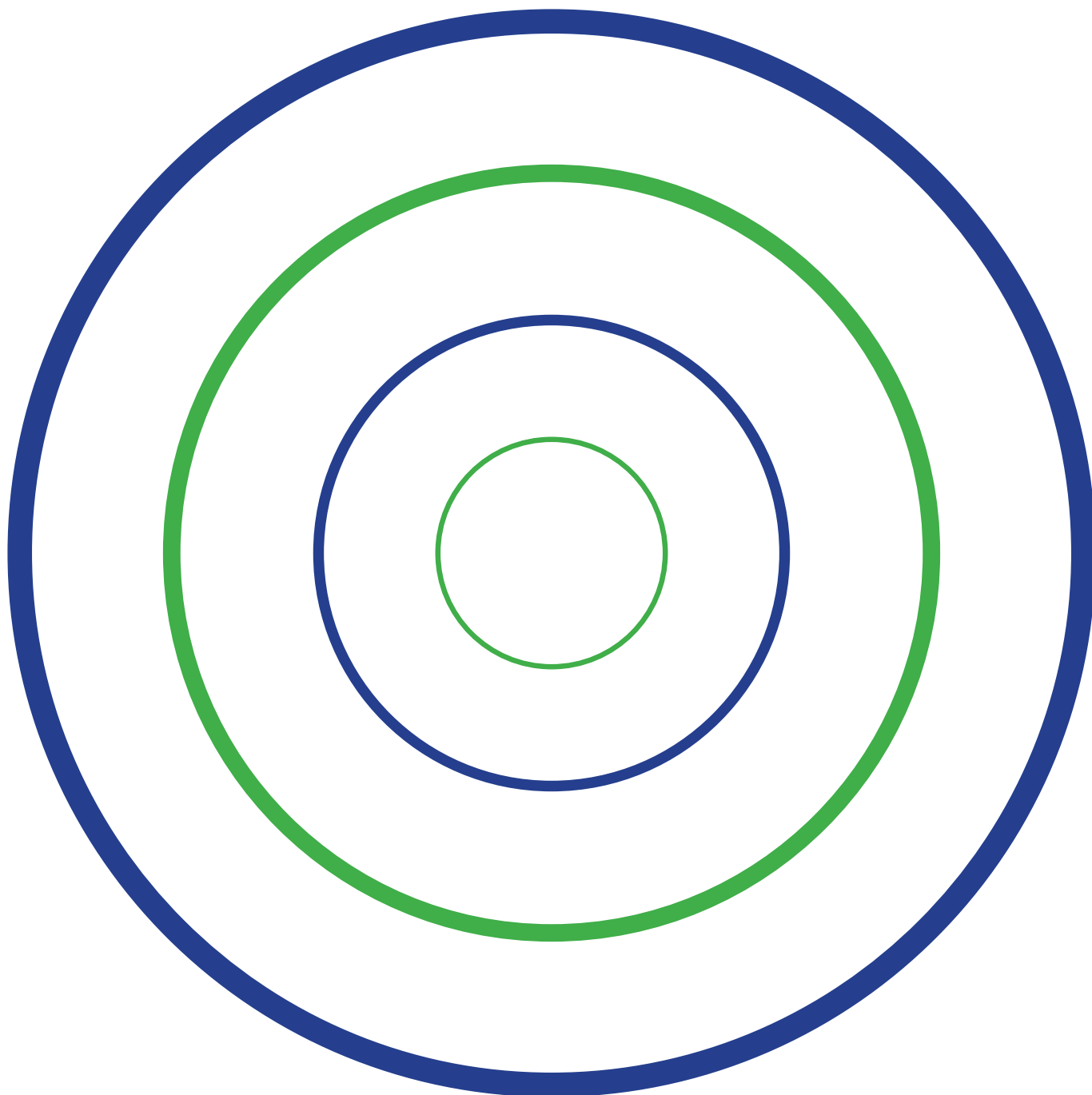
A: The Williamites

This question is designed to “bust” the myth that The Battle of the Boyne was a simple Catholic force versus Protestant forces affair. Indeed the Pope at the time, fearful of the expansionist policies across Europe of the then French King (who supported the Jacobite cause) caused the Pope to throw his support behind the Williamites.

Acceptable/Unacceptable

1. Walking in an Orange or Hibernian march
2. Segregated schools (Catholic and non-denominational schools)
3. A Roman Catholic wearing a Glasgow Rangers football top
4. You go out with someone from a different religion
5. Singing the 'Fields of Athenry' at Celtic Park
6. Punching someone who calls you a hun or a fenian
7. Religious education at school

My Circle of Influence





“The mind is not a vessel to be filled but a fire to be kindled”