

DIVIDED CITY



EXPLORING

SECTARIANISM

SECONDARY SCHOOL PACK

**CITIZENS
THEATRE**



INTRODUCTION

The session plans in this pack are designed to assist secondary school pupils and their teachers explore issues to do with sectarianism in Scotland. We are aware that much of this work will take place in pupils' Personal and Social Education classes but some of these issues might also be explored in History and Modern Studies. None of these activities are designed to be led by a Drama teacher and all have been carried out in a regular classroom set up.

The two sessions are intended to promote debate and critical thinking, helping young people make links between their own life experiences and the issues explored. Ultimately these activities are designed to encourage young people to form their own points of view and feel able to respectfully challenge those they disagree with.

We have used Theresa Breslin's novel *Divided City* (ISBN 978-0-552-55188-5) as a key resource and also Martin Travers' adaptation for the stage, published by Bloomsbury Methuen Drama 2013 (ISBN 978-1-4081-8157-7). There are two scenes from the play included in this resource pack. These have been reproduced with kind permission from Methuen Drama. We have also drawn widely from Sense over Sectarianism's drama resource pack published by Glasgow City Council 2009, *Creative and Aesthetic Subjects: Drama*. Other material springs from the Citizens Learning Teams' own delivery of anti-sectarian projects across the west of Scotland. All of this can be adapted and used in any way you see fit to benefit your own class or group.

A document linking anti-sectarian work to *Curriculum for Excellence Experiences and Outcomes* has been provided and there are links to further resources and websites at the end of this pack. We hope you find it all useful.

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SESSION 1 -

WHAT IS SECTARIANISM?

This session is based on workshop material created by Sense over Sectarianism (SOS)

Ask if anyone has ever read Theresa Breslin's novel *Divided City* and then ask people to recap what the story is about in terms of main characters and what happens. People will quickly identify football, Rangers, Celtic and sectarianism as important. **But what is sectarianism exactly?**

- In groups of 4 or 5 pupils, give each group a piece of paper which says 'Sectarianism is...' Ask pupils to write, as a group, their own definition of sectarianism. Ask each group to read out their definition.
- Now read out either the Sense over Sectarianism definition of sectarianism and discuss if anyone's is similar.

Sense over Sectarianism definition: 'Narrow minded beliefs that lead to prejudice, bigotry, discrimination, malice and ill will towards members, or presumed members, of a religious denomination'

Talk through both definitions by asking the following -

- What is **narrow-minded**?
- What is **open-minded**?
- Does anyone know what '**denomination**' means?

It might be useful to have the following definitions to hand or find others that you prefer:

Prejudice: An adverse judgement or opinion, formed without knowledge or examination of the facts.

Discrimination: The unjust or unfair treatment of different categories of people, especially on the grounds of race, religion or sex.

Bigot: A person who is obstinately devoted to his or her own opinions and prejudices, someone who treats members of other groups with intolerance or hatred.

A good summation of sectarianism is, narrow-minded people of one religious group discriminating and showing bigotry and prejudice towards people from another religious group.

How is sectarianism linked to the central belt of Scotland and what is the connection with football, particularly Rangers and Celtic?

A Brief History of Sectarianism

Ask the question, 'When do you think sectarianism started in Scotland?'

You can go back as far as you feel is useful. Refer to Handout 1 *Sectarian Rivalry in Scotland* which emphasises the effect of Irish emigration after the First World War It's important also to talk about the Great Famine in Ireland 1845- 49. Some of the young people will know about this already. Here are some key facts which your school's History department can supplement:

- The Great Famine was also known as the Great Hunger.
- The majority of people in Ireland were farmers and they grew potatoes.
- These people grew the same type of potato so when one crop got infected it spread right through the country. This meant the people didn't have any crops to eat or make money from to buy food.
- Up to 2 million people died during the famine and approximately 1 million emigrated in order find work so that they could feed their families.
- The Irish people went all over the world to find work. As Scotland is the nearest to Ireland, it was probably the poorest who came to Scotland as the sailing fare would have been cheaper than to America.
- There were as many as 1,000 immigrants a week arriving in the west of Scotland.
- Scotland was a predominately Protestant country and Ireland was a predominately Catholic country and there already were slight tensions in Scotland between the two.

- Imagine you're a Scots protestant and all these Irish, mostly Catholic emigrants were coming into your country at a rate of 1,000 people a week. How does that make you feel? What are you scared of? The Scots Protestants were worried and the Irish Catholics were starving and just wanted to settle somewhere, get a job and feed their families. This was the beginning of the social tension.

What have Rangers and Celtic Football Clubs got to do with all this?

Again some of the young people will know a great deal about the origins of these two clubs. Below is a basic summary, useful for this context.

Rangers was founded in 1872 by brothers Moses and Peter McNeil, Peter Campbell and William McBeath. These men happened to be Scots Protestants. Bear in mind that by 1872 Irish immigration had been having an impact on the west of Scotland for almost 30 years. This would have hit the poorest Scottish people hardest.

Celtic was founded in 1887 by Irish Marist Brother Walfrid to alleviate the poverty the Irish Catholics experienced in the east end of Glasgow, by raising money for the charity Walfrid had set up. The name Celtic was chosen to reflect the club's Irish and Scottish roots.

Ask the pupils, imagine you're a poor Irish immigrant in the East end and this charity is feeding your family and it can do this because of a football team. What football team do you think you're going to support? Now imagine you're a Scots protestant and for the last 40 years or so there's been this tension between yourselves and the Irish Catholics, what team do you think you'd support? That's how religion became linked with football.

A to Z of Sectarian Language

How important is the language we use? Explain that we are going to create an A to Z of words that we use when talking about sectarianism and sectarian words we hear, use, see or read. You can also allow words referring to football, colours, flags and emblems, religious, historic or social events that are significant, organisations, places and people that are talked about in this context. This can be done as a whole group or in smaller groups on flip chart paper. More discussion might happen this way. Be strict about it being specifically sectarian language; it's not a licence for writing down generally abusive terms, but do allow people to justify and explain what they write and encourage freedom to be honest. If you are uncomfortable with swear words, the first letter normally suggests what it is.

Put all the A to Z sheets up so everyone can see them. Highlight particular words or terms that you might want to explore, explain or challenge. Then ask the group:

- Are these mainly negative words?
- How do you feel about these words?
- Who used these words?
- Where are they learned?
- Do you hear them in your community?
- Where else do you hear them?
- Are they words which people are proud to use?
- Is the language we use important? Does it influence people? Does it matter or have any impact if it's only words?
- Is it ever Okay to use language like this?

Encourage a conversation about whether it's okay to use these words/terms of abuse in a jokey context and emphasise the negative impact they have in ANY context, creating an atmosphere where the prejudices they portray are seen as acceptable. Could you challenge the use of this language or this behaviour? If so, how?

Some useful dates and events to research further:

1600s	The Ulster Plantations of English and Scottish Protestants in Northern Ireland.
1688	Catholic James VII King of England, Scotland and Ireland deposed in the 'Glorious Revolution'.
1690	Jacobites beaten by Dutch King William of Orange at the Battle of the Boyne.
1845-49	The Great Famine in Ireland.
1912	Ulster Volunteers established (origins of UVF) Irish Unionists against home rule.
1913	Irish Volunteers established (origins of IRA) Irish nationalists for home rule. You might also want to research also the Irish Republican Brotherhood.
1916	The Easter Rising.
1920	Home rule for the six counties of the nine Ulster counties as Northern Ireland.

1960s-1998 The Troubles refers to approximately three decades of violence between elements of Northern Ireland's nationalist community and its unionist community. The violence was characterised by the armed campaigns of Irish republican and Ulster loyalist paramilitary groups. These included the Provisional Irish Republican Army (IRA) campaign of 1969-1997, intended to end British rule in Northern Ireland and to reunite Ireland politically and of the Ulster Volunteer Force (UVF), formed in 1966 in response to the perceived erosion of both the British character of, and unionist domination of, Northern Ireland. The state security forces – the British Army and the Royal Ulster Constabulary (RUC) were also involved in the violence.

1998 The duration of the Troubles is conventionally considered by many to have ended with the Belfast "Good Friday" Agreement of 1998, signed by SDLP and Sinn Fein.

2003 Section 74 of the Criminal Justice (Scotland) Act implemented setting out situations when a criminal offence was aggravated by religious prejudice.

2005 Policy on Parades signed up to by Organisers of Orange Order Walks and Republican Parades, agreeing to work with Strathclyde police and Glasgow City Council to reduce public disorder at these events.

2006 Football banning orders introduced. Scottish Executive introduce an Action Plan on Tackling Sectarianism in Scotland.

2010 The Equality Act 2010 protects people against being discriminated against because of their, age, disability, gender identity and gender reassignment, marriage or civil partnership (in employment only), pregnancy and maternity, race, religion or belief, sex or sexual orientation.

2012 Offensive Behaviour at Football and Threatening Communications Act. The Act criminalises behaviour threatening offensive behaviour at football matches including singing and chanting. Also criminalises the communication of threats of serious violence or designed to incite religious hatred, sent through the post or posted on the internet.



SESSION 2 -

EXPLORING POINTS OF VIEW

Reading *Divided City*

For those pupils unfamiliar with Theresa Breslin's *Divided City* summarise the story by saying that it focuses on two boys, Graham who is Protestant and supports Rangers and Joe who is Catholic and supports Celtic. Both boys become friends as they play for a Glasgow inter schools football team. Their families don't know that Joe and Graham are friends and have less broad minded attitudes than the boys. Throughout the story they are drawn further together as they attempt to help an asylum seeker of their own age called Kyoul.

Read Chapter 27 of the novel or the play script of *Divided City* adapted by Martin Travers, Act 2, Scene 25. This is where Joe and Graham are on the bus arguing about different historical versions of events and their respective traditions.

Diagonal Opinion Agree/Disagree Line

Explore some of the opinions in your classroom using statements like those below and asking people to respond to them. Imagining a diagonal line across the room, pupils are to position themselves to show if they agree (one end of the line) or disagree (the other end) with each statement. Pupils can stand on any point of the line to show the strength of their opinion. Tease out people's reasons for being where they are. Start with something frivolous to engage participants. Choose your own starting statement.

- I believe love at first sight is possible.
- You should be able to vote in national elections at 16 years old.
- Scotland should be an independent country.
- If you live in Scotland, that makes you Scottish.
- If you live in Scotland and have Scottish parents, that makes you Scottish.
- It's OK to have your own traditions and religion as long as you don't stop other people having theirs.
- You should be proud of your own history and traditions even if they offend other people.

- You should be allowed to say what you think even if it offends someone - that's freedom of speech.
- No-one should have to feel threatened because of what they believe in.

Mention recent Scottish legislation like the *Offensive Behaviour at Football and Threatening Communications Act 2012* which makes it a criminal offence to use offensive language, sing offensive songs or communicate threats of serious violence. It might also be useful to explore opinion regarding any recent events in the news relating to this subject.

It might also be relevant to mention the *Equalities Act 2010* which protects people against being discriminated against because of their, age, disability, gender identity and gender reassignment, marriage or civil partnership (in employment only), pregnancy and maternity, race, religion or belief, sex or sexual orientation.

Back to *Divided City*

Read the play script of *Divided City* Act 2, Scene 26. This is where Graham's parents are talking about his decision whether to accompany his Granda Reid on an Orange walk or not. Note that the fictional 'Garngath' where Joe's family live parallels Royston and the Roystonhill area of Glasgow which used to be called Garngad. This area is noted for having a large population of Irish Catholic descent.

In the scene the following exchange takes place:

- | | |
|---------------------|---|
| Graham's Mum | I don't know what all the fuss is about. It's just a tradition. Different traditions shouldn't divide a city. |
| Graham's Dad | Deprivation is what divides this city. It's what divides every city. Always has, and probably always will. |

Ask pupils to think about what causes divisions between people in their school? Is it religion, territory, gang membership, culture, race, politics, class, deprivation

or something else? What causes any divisions in their local community? What causes the greatest divisions in Scotland?

Challenging Sectarianism

Some people have the opinion that the assimilation of Irish Catholics into a predominantly Protestant Scottish culture and populace is one of the greatest achievements of Scottish society. However, despite significant progress and the campaigning and education work of organisations such as SOS and Nil by Mouth, Sectarianism remains a problem in modern Scotland. Ask the young people who they think is responsible for changing this situation. Could what they individually say or do make any difference? Encourage them to come to the conclusion that it is individual actions that lead to bigger attitudinal change.

Encourage them to browse the websites suggested in the Other Useful Sources of Information document in this pack.

Go back to the A to Z of sectarian language created in Session One. What are the abusive sectarian terms phrases and expressions that are heard most often? In groups ask the young people to write down what could be an appropriate response to challenge this. Allow young people to explore what they think is realistic and possible in different situations and what the consequences of this challenge could be. Does a challenge need to be verbal? Are there other ways of making your opinion understood by what you do?



Theresa Breslin with the cast of Divided City in South Lanarkshire

HANDOUT 1 -

LEARNING & BELIEFS: SECTARIAN RIVALRY IN SCOTLAND

This summary is adapted from Sense over Sectarianism's Primary Drama Resource pack.

Sectarian rivalry between Catholics and Protestants has been a feature of Scottish society for many years. This worksheet is a very brief outline of its history. Sectarianism was especially severe in the industrial areas of the Central Lowlands.

Although many immigrants had come from Ireland during **The Potato Famine in 1845**, a great many more arrived in the period after the First World War (1914-1918) to escape poverty in their own country. These new arrivals were overwhelmingly Catholic. They found work in occupational sectors that had been traditionally seen as the preserve of Protestants.

Before the Education Act of 1918, Catholic schools had been paid for by the Catholic community. The Act provided for full state financial support for Catholic schools. This caused a Protestant reaction to what was seen as giving financial support to the Catholic Church.

The **Orange Order** was mostly a society for immigrant Irish Protestants, but, with this new Education Act and the increased numbers of Irish Catholic immigrants, the Orange Order found new support from Scottish Protestants who felt their position threatened.

This period in history saw record unemployment which meant that jobs were scarce and there was great competition for them. These events caused hostility and great rivalry between the two communities.

Celtic Football Club was formed in the east end of Glasgow in 1887 to serve the Irish community. **Rangers Football Club** had been established in Glasgow in 1872. As a result, Rangers and Celtic football clubs became a particular focus for the two communities to express their rivalry.

CURRICULUM FOR EXCELLENCE, EXPERIENCES AND OUTCOMES

Exploring the following key questions through this resource pack gives you the opportunity to deliver a variety of experiences and outcomes at the **3rd Level** within Curriculum for Excellence:

- What is sectarianism?
- How do we see evidence of sectarianism in our community?
- How does sectarianism impact on individuals and society?
- What actions can I take to deal with sectarianism?

Health and Wellbeing

Potential 2nd Level Health and Wellbeing Outcomes that could be met:

Mental, emotional, social and physical wellbeing

- (HWB 3-05a) 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 3-09a) 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 3-10a) 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.

Literacy Across Learning

Potential 3rd Level Literacy Outcomes that could be met are:

Listening and talking

- (LIT 3-02a) When I engage with others, I can make a relevant contribution, encourage others to contribute and acknowledge that they have the right to hold a

different opinion. I can respond in ways appropriate to my role and use contributions to reflect on, clarify or adapt thinking.

- (LIT 3-07a) I can show my understanding of what I listen to or watch by commenting, with evidence, on the content and form of short and extended texts.
- (LIT 3-09a) When listening and talking with others for different purposes, I can:
 - communicate information, ideas or opinions
 - explain processes, concepts or ideas
 - identify issues raised, summarise findings or draw conclusions.

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:

- (RME 3-02c) I can describe how the values of Christianity contribute to as well as challenge Scottish and other societies.
- (RME 3-03b) I am developing my understanding of Scotland's religious diversity within Christianity and of the place of religion in society.
- (RME 3-07a) I am developing respect for others and my understanding of their beliefs and values.
- (RME 3-09c) I can explain how the different beliefs that people have, including beliefs which are independent of religion, relate to their moral viewpoints and how this leads them to respond to moral issues.

OTHER USEFUL SOURCES OF INFORMATION

SENSE OVER SECTARIANISM

Sense over Sectarianism Glasgow.

<http://www.glasgow.gov.uk/index.aspx?articleid=8780>

Sense over Sectarianism drama resource pack for Primary schools.

http://www.educationscotland.gov.uk/resources/s/genericresource_tcm4616107.asp

Other educational resources provided by Sense over Sectarianism.

<http://www.glasgow.gov.uk/index.aspx?articleid=8852>

EDUCATION SCOTLAND

The Education Scotland website has a host of information, resources to download and practical ideas about how to talk about and challenge sectarianism with young people.

<http://www.educationscotland.gov.uk/supportinglearners/positivelearningenvironments/inclusionandequality/challengingsectarianism/index.asp>

Education Scotland resource Promoting Diversity and Equality: Developing Responsible Citizens for 21st Century Scotland – A report to support schools and centres in promoting diversity and equality through all aspects of planned teaching.

http://www.educationscotland.gov.uk/resources/p/genericresource_tcm4747991.asp

NIL BY MOUTH

Nil by Mouth is a registered Scottish Charity (SCO 30375), “existing for the sole purpose of achieving a society free from sectarianism where cultural and religious diversity is respected and celebrated by everyone. We believe that Scotland can succeed in this goal if we unite together to tackle the problem as a nation”.

<http://nilbymouth.org>

SCOTTISH GOVERNMENT

The link below takes you to a paper from the Scottish Social Attitudes (SSA) survey 2010, exploring attitudes to discrimination in relation to gender, age, disability, race, religion, sexual orientation and transgender. It reveals some fascinating findings, such as: “Less than a quarter of people felt that a bank should be allowed to ask employees to remove crucifixes (15%), headscarves (23%) or turbans (24%). However, 69% thought they should be allowed to ask a Muslim employee to remove a veil that covered their face”.

<http://www.scotland.gov.uk/Resource/Doc/355763/0120175.pdf>

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**NEW STAGE ADAPTATION OF THE
AWARD WINNING NOVEL**

**CARNEGIE MEDAL WINNING
AUTHOR THERESA BRESLIN**

ADAPTED BY MARTIN TRAVERS



critical scripts with teaching activities

DIVIDED CITY

Theresa Breslin

Adapted by Martin Travers



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BLOOMSBURY



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BLOOMSBURY

Act Two

Scene Twenty-Five

Bus.

*We hear the sounds of a busy Glasgow bus. Members of the **Ensemble** come on with four chairs and place them behind the two chairs that are on the stage. They sit down. **Joe** and **Graham** run on and sit down.*

Joe So, are you coming for a game of football, then?

Graham Who'll be there?

Joe My Uncle Desmond and some of his mates. They're good. Play five-a-side all the time.

Graham I don't know. With the Old Firm playing yesterday. Your lot are bound to say something.

Joe Look, we're not all Ranger-hating.

Graham No?

Joe No!

Graham No prejudice against anyone?

Joe It's not prejudice when I support my team and you support yours.

Graham So you'd say you were open-minded?

Joe Aye.

Graham Supposing I told you I'm thinking of being in the Orange Walk next Saturday?

Joe What would you want to do that for?

Graham My granda's in the Orange Lodge. He wants me to walk with him.

Joe But it's a daft thing to do.

Graham You've got Hibernian marches. I'll bet you don't think that's daft.

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Act Two, Scene Twenty-Five

Joe There's not as many of them. But I do think they're daft. They're all mental.

He makes a circle with his forefinger next the side of his head.

Folk that march up and down banging drums.

Graham Everybody's got the right of free assembly. Free speech.

Joe It's offensive to hear people shouting things against Irish Catholics in public.

Graham It's only the hangers-on that do that.

Joe You cause trouble marching about the streets dressed up in those stupid colours.

Graham Stupid colours? One of the stripes in your Irish tricolour is orange. And I bet you don't even know why.

He waits. Joe doesn't reply.

Graham Aye, it represents the Orange people in Ireland. Chosen by the Irish themselves when they broke away from Britain.

Joe Who told you that?!

Graham My granda. It's true. The Irish flag's green, white and orange.

Joe Gold!

Graham Orange!

Joe Gold!

Graham And the white in the middle is a symbol of peace between the two communities.

Joe I don't think there's many people in the Garngath would know that.

Graham Those flags that were all over the Garngath yesterday. What's that about? You're in Scotland. Why have you got Irish flags hanging out your windows?

Taken from *Divided City*, published by Methuen Drama. Copyright Martin Travers and Theresa Breslin, 2013. All rights reserved.

Divided City

Joe It's part of Celtic's tradition. It's why the football club was founded. To help the Irish poor in the city a hundred years ago. Celtic Football Club represents a community.

Graham But you're Scottish.

Joe Why do you lot wave flags showing the Red Hand of Ulster? Of Ulster! What's that got to do with Scotland?

Graham It's part of the tradition.

Joe Well, there you go. You've got your traditions and we've got ours.

The boys sit in silence. We hear the bus stopping. The boys get up and get off the bus.

Joe So, are you coming to play football then?

Graham Aye. Aw right.

Scene Twenty-Six

Graham's house

Graham's Mum and Dad are in their living room.

Graham's Mum I just want him to make the right choices in life.

Graham's Dad We're lucky. Unless you have money there's no choice. You read the newspapers. This country has some of the most deprived areas in Europe. I've worked in those places. People get desperate and angry. Deprivation is –

Graham's Mum I don't want Graham making unsuitable friends.

Graham's Dad Graham will be fine.

Graham's Mum Where they live, it's such a different part of the city from here.

Graham's Dad Is that the real reason you're worried?

Graham's Mum What?

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Act Two, Scene Twenty-Seven

Graham's Dad It's the 'other side', isn't it?

Graham's Mum I don't know what you mean by that.

Graham's Dad It's because they stay in the Garngath, isn't it?

Graham's Mum It's not a very nice place.

Graham's Dad *Parts* of it are not very nice. Not everyone can afford to live in a nice place, Liz. It doesn't make them bad people.

Graham's Mum There's such a difference. In outlook. My dad was on at me again about Graham going on the Orange Walk. It means so much to him, you know.

Graham's Dad I told Graham, 'It's your decision. The big decisions in life have to be made for yourself, by yourself.'

Graham's Mum I don't know what all the fuss is about. It's just a tradition. Traditions shouldn't divide a city.

Graham's Dad Deprivation is what divides this city. It's what divides every city. Always has, and probably always will. You need to trust Graham. He'll make the right decision.

Graham's Mum Graham's our only child. And he'll always be our only child. You know all the problems I had having him. Graham's my son. A mother has a duty to protect her son. I'm only doing what I think is right.

Graham's Dad *puts his arms around his wife and holds her tight.*

Graham's Dad I know you are, love.