



# Beyond a Culture of Two Halves

A close look at sectarianism  
in Scotland

**YouthLink**  
Scotland  
The national agency for youth work



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## **Foreword**

I take great pleasure in introducing this newly updated resource pack, designed to help youth workers and young people across Scotland engage with the difficult issue of sectarianism. I know the pack is already being used by many of the current projects who are tackling sectarianism in Scotland and I hope that it can continue to guide and educate young people to stamp out sectarian prejudice from modern Scottish society. The resource was originally created following a 2007 pilot programme to tackle sectarian attitudes, run by YouthLink Scotland and I'm delighted that this resource has now been adapted to link in with the Action on Sectarianism (AoS) website, as well as providing updated information on policies and legislation and a revised timeline of significant dates in the tackling sectarianism agenda.

The Scottish Government is committed to making sectarianism a thing of the past. Religious bigotry has no place in modern Scotland and very much represents the prejudices of the past. Through our wider work to tackle these social problems we have seen a real appetite for change, particularly among young people who are tired of the worn out rhetoric of sectarianism and the impact it is having on people's lives. I wholeheartedly agree with this view and hope that the activities in this pack will help many other young people gain knowledge and understanding of this complex problem and help them reflect upon the effect that their behaviour and use of language can have on others. Furthermore, I sincerely hope that it will inspire more young people to confront and challenge sectarian attitudes and behaviours, wherever they find them.

I am delighted to support this resource and YouthLink Scotland's on-going work to tackle sectarianism. The youth work sector has a key role to play in positively influencing and encouraging our young people to overcome all forms of prejudice and discrimination. I am on record as saying that it is my belief that young people represent our greatest hope of beating sectarianism. I am sure that the resource will continue to prove to be a great tool to all youth work practitioners working across the sector. I would like to offer my thanks to YouthLink Scotland for producing an exceptionally informative and useful resource pack, which will continue to contribute to the nationwide aim of creating a Scotland free from sectarianism.

**Paul Wheelhouse MSP**  
**Minister for Community Safety and Legal Affairs**

# Introduction

This resource has been updated by YouthLink Scotland as part of the Action on Sectarianism website ([www.actiononsectarianism.info](http://www.actiononsectarianism.info)) on which it is now available to download for free.

## What is the purpose of the resource?

This resource is a bank of materials designed to help stimulate and enable those tackling sectarianism to develop a programme they can deliver in their communities. Whilst primarily designed for youth workers this resource can also be used by other CLD practitioners and others working in the community. The resource aims to raise awareness of sectarianism and the affects that sectarian behaviour have on communities and individuals.

## How to use this pack

This resource can be used to compliment any existing work you are doing on sectarianism. However, if you are going to use this resource as the basis of your programme, additional work would need to take place to ensure there is consistency between sessions. Only some exercises can be used in isolation so please check this beforehand.

If you have never delivered this kind of work before it may be useful to do some background research on sectarianism as well as looking at your own values, beliefs and motivation for wanting to tackle this issue. You may want to think about the following questions. These may help you begin to think about what sectarianism is.

- What do I believe in?
- Do I have a faith/belief?
- How do I feel about it?
- What do I think about faiths generally, e.g. is mine closer to the truth or just different?
- What do I think about other faiths specifically?
- What do I think religious intolerance is?
- Do I think sectarianism/religious intolerance is good/bad, necessary/unnecessary, preventative/inevitable?
- What do I mean when I use terms like 'fundamentalists'?
- What do I think of people who are proud of their faith, e.g. who wear specific clothing, icons, jewellery etc.?
- What do I think about people requiring special food because of their religion?
- What do I think about people who need to worship at specific times different to my own?

<http://www.educationscotland.gov.uk/inclusionandequalities/equalities/challengingsectarianism/>

You can also use the Action on Sectarianism website to find out more about sectarianism in Scotland as well as explore your own knowledge, experiences and opinions through the interactive activities available online and to download. Additionally the discussion forum, in the AoS Network channel, provides the opportunity to connect with others tackling sectarianism for advice and support.

[www.actiononsectarianism.info](http://www.actiononsectarianism.info)

With any pack of group work materials there is always the temptation to simply photocopy the relevant numbers of copies, distribute them and let the participants get on with it. However, much of the potential value will be lost if the resource pack is used in this way. The exercises are only vehicles to encourage young people to think about the issue of sectarianism. More important is how subsequent discussions are dealt with, and how young people can learn from the work and the group work process.

The way materials are presented is up to you but be creative, vary methods and above all be flexible. The pack includes top tips within some of the exercises and an overview of exercises at the beginning of the resource to assist you with this. If something is not going well, change it or do something else. If the group brings an agenda that seems more relevant or important at that particular time then go with theirs. Be realistic about your experience and aware of your own strengths and weaknesses.

The exercises within this resource will not only fit into any existing anti-discrimination work or any programmes you are currently delivering on citizenship, values, prejudices and stereotypes etc., but also contribute to Scotland's National Performance Framework, in particular National Outcome 4 - Our Young People are successful learners, confident individuals, effective contributors and responsible citizens and National Outcome 11 - We have strong, resilient and supportive communities where people take responsibility for their own actions and how they affect others.

## Outcomes

If using the resource as a programme, by the end participants will have:

- Developed an understanding of sectarianism;
- Explored the myths linked to sectarianism;
- Faced their own values and attitudes;
- Identified sectarian behaviours and incidents;
- Explored the consequences of sectarian behaviour on individuals;
- Explored the consequences of sectarian behaviour on communities;
- Identified strategies for changing behaviour and taking personal responsibility

# Statement on the Nature and Purpose of Youth Work

## Context

Youth work plays a key role in delivering the principles outlined in the UN Convention on the Rights of the Child, particularly Article 12, the right of the young person to voice their opinion, have their views listened to and be taken seriously. By engaging young people in social activism, youth work builds citizenship, respect for human rights and a sense of mutual responsibility.

## Introduction

Youth work is an educational practice contributing to young people's learning and development.

Youth work engages with young people within their communities; it acknowledges the wider networks of peers, community and culture; it supports the young person to realise their potential and to address life's challenges critically and creatively; and it takes account of all strands of diversity.

Youth Work takes place in a variety of settings including community venues, uniformed groups, schools, youth cafés and on the street, using numerous approaches such as outdoor pursuits, drama workshops, health initiatives, peer education and single issue and single gender work to engage young people.

The effectiveness of youth work methods has led to an increasing number of organisations developing youth work approaches, for example those working in youth justice and health improvement programmes. This demonstrates the range of ways youth work can be applied, enabling young people who might otherwise be alienated from support to get the services they need. The youth work sector welcomes these developments and seeks to co-operate with those who contribute to young people's social and personal development.

However, there remains a fundamental need for community based youth work which has been eroded as a service in recent years at a time when young people are under greater pressure than ever, especially the most disadvantaged.

## Purpose of Youth Work

Following extensive discussion and consultation with the youth work sector the purpose of youth work was well defined in Step it Up and is as follows:

- To build self-esteem and self-confidence;
- To develop the ability to manage personal and social relationships;
- To create learning and develop new skills;
- To encourage positive group atmospheres;
- To build the capacity of young people to consider risk, make reasoned decisions and take control;
- To develop a world view which widens horizons and invites social commitment.

## **Age Range**

The decisive pre-requisite for a young person's participation in youth work remains their youth. Youth work's focus is on the 11-25 year age group, with particular emphasis on 11-18 year olds. It acknowledges the need to connect effectively with early intervention programmes and provision which focuses on children under eleven years.

Youth work has three essential and definitive features.

### **Young people choose to participate**

The young person takes part voluntarily. She/he chooses to be involved, not least because they want to relax, meet friends and have fun. The young person decides whether to engage or walk away.

### **The work must build from where young people are**

Youth work operates on young people's own personal and recreational territory – within both their geographical and interest communities. The young person's life experience is respected and forms the basis for shaping the agenda in negotiation with peers and youth workers.

### **Youth work recognises the young person and the youth worker as partners in the learning process**

The young person is recognised as an active partner who can, and should, have opportunities and resources to shape their lives. The relationship and dialogue between the young person and youth worker is central to the learning process.

## **Background**

In advance of the first national youth work strategy "Moving Forward: A Strategy for Improving Young People's Chances Through Youth Work" (2007), YouthLink Scotland's Policy Forum produced a working definition of youth work. Following extensive consultation with all YouthLink Scotland networks and the sector, the statement was adjusted and the final version signed off in 2005.

The statement continues to have widespread support across the sector. It had minor revisions in 2009 and it features in the national youth work strategy "Our ambitions for improving the life chances of young people in Scotland" (2014-19), published by the Scottish Government, YouthLink Scotland and Education Scotland.

## **Conclusion**

Youth work is an empowering process. Youth work is thus one of the very few practices whose remit provides for young people to exercise genuine power – to take decisions, follow them through and take responsibility for their consequences. Youth work seeks to tip the balance of power in young people's favour.







# Beyond a Culture of Two Halves and the Curriculum

This resource has been mapped to the Experiences and Outcomes of Curriculum for Excellence areas which are the Responsibility of All:

- Health and Wellbeing across learning
- Literacy across learning

In addition, this resource has also been mapped to the Experiences and Outcomes which are specific to the following curriculum areas:

- Religious and Moral Education
- Social Studies

The resource aims to develop young people through the four capacities of Curriculum for Excellence as shown below:

## Successful Learners

### I show:

- Enthusiasm and want to learn
- I am keen to do my very best
- Willingness to think in new ways
- A desire to try out new ideas.

### I can:

- Use literacy, communications and numeracy skills.
- Use technology in learning e.g. computers/laptops, Smartboards, TV, digital cameras, iPods, etc.
- Use my imagination and be creative
- Think and learn by myself and as part of a group
- Form an opinion and justify it.
- Use all my learning to help me in new situations.

## Responsible Citizens

### I show:

- Respect for others
- That I can take an active part in all aspects of life in school and the wider community.

### I can:

- Learn more about Scotland and its place in the world.
- Show some understanding of how other people lead their lives and what they believe.
- Use what I have learned to make good choices and decisions.
- Form opinions about issues which affect our world.
- Decide what is just and fair when considering different topics.

## Confident Individuals

### I show:

- Self-respect
- An understanding about my wellbeing by keeping fit and healthy, being safe and secure, feeling happy and confident.
- A clear understanding of what is important to me.
- A desire to achieve my goals

### I can:

- Get on well with others and look after myself
- Make healthy choices
- Understand that my behaviour can affect other people.
- Think through and explain my beliefs and how I see the world.
- Live as independently as I can.
- Make safe and responsible choices.
- Do well in a range of activities.

## Effective Contributors

### I show:

- I have a 'can do' approach to life.
- The ability not to give up.
- Confidence in my own abilities.

### I can:

- Share my ideas in different ways and in different situations.
- Work with a partner and as part of a team
- Think and act independently and lead others responsibly.
- Use what I already know to solve problems in new situations.
- Come up with ideas and see them through.
- Solve problems.

# Curriculum Outcomes: health and wellbeing

## Mental, emotional, social and physical 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.

*I am aware of, and able to express, my feelings and am developing the ability to talk about them. **HWB 3-01a***

*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 3-02a***

*I understand that my feelings and reactions can change depending upon what is happening within and around me. This helps me understand my own behaviour and the way others behave. **HWB 3-04a***

*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 understand that people can feel alone and misunderstood and left out by others. I am learning how to give appropriate support. **HWB 3-08a***

*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 3-09a***

*Representing my class, school and/or wider community encourages my self-worth and confidence and allows me to contribute to and participate in society. **HWB3-12a***

*Through contributing my views, time and talents, I play a part in bringing about positive change in my school and wider community. **HWB 3-13a***

*I am learning to assess and manage risk, to protect myself and others, and to reduce the potential for harm when possible. **HWB 3-16a***

We have mapped these Health and Wellbeing experiences and outcomes into the activities in each section of the resource as a guide.

**THIS LIST IS NEITHER DEFINITIVE NOR EXHAUSTIVE.** Individual practitioners, youth workers etc. will devise their own anti-sectarian sessions and these may well have different experiences and outcomes linked to the Curriculum for Excellence.

## 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 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.

*When I engage with others, I can respond in ways appropriate to my role, show that 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 heading and use these to understand ideas and information and create new texts, using my own words as appropriate. LIT 2-05a*

*I can show my understanding of what I listen to or watch by responding to literal, inferential, evaluative and other types of questions, and 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 with others for different purposes, I can;*

- *Share information, experiences and opinions.*
- *Explain processes and ideas.*
- *Identify issues raised and summarise main points of findings.*
- *Clarify points by asking questions or by asking others to say more.*

**LIT 2-09a**

*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. LIT 2-10a*

*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. LIT 2-18a*

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## Religious and Moral Education

Religious and moral education is a process where children and young people engage in a search for meaning, value and purpose in life. This involves both the exploration of beliefs and values and study of how such beliefs and values are expressed.

*I can share my developing views about values such as fairness and equality and love, caring, sharing and human rights. RME 2-02b*

*I am developing respect for others and my understanding of their beliefs and values. RME 2-07a*

*I am increasing my understanding of how people come to have their beliefs, and further developing my awareness that there is a diversity of belief in modern Scotland. RME 2-09a*

*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. RME 2-09c*

*I am developing my understanding of how my own and other people's beliefs and values effect their actions. RME 2-09d*

*Through investigating and reflecting upon how Christians put their beliefs into action, I can reflect upon the consequences of putting my own beliefs into action. RME 3-01b*

*I can give examples of the contribution of Christian beliefs to the development of Scotland, now and in the past. RME 3-01d*

*I am developing my understanding of Scotland's religious diversity within Christianity and of the place of religion in society. RME 3-03b*

*I am able to reflect upon my own response to the challenges and opportunities presented by religious and cultural diversity and extend this reflection from the Scottish to the global context. RME 4-03b*

If you are working in the context of Roman Catholic schools you may want to familiarise yourself with the Religious Education in Roman Catholic schools experience and outcomes.

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## Social Studies

Social Studies experiences and outcomes encourage links with other areas of learning to provide learners with a deeper, more enjoyable and active experience

The promotion of active citizenship is a central feature of learning in social studies as children and young people develop skills and knowledge to encourage participation. Within social studies, practitioners will plan opportunities for young people to become involved in their local community and the wider world to support them in considering and developing their roles as active and informed citizens.

*I can discuss why people and events from a particular time in the past were important, placing them within a historical sequence. SOC 2-06a*

*I can explain why a group of people from beyond Scotland settled here in the past and discuss the impact they have had on the life and culture of Scotland. SOC 3-03a*

*I can discuss the motives of those involved in a significant turning point in the past and assess the consequences it had then and since. SOC 3-06a*

*Through researching, I can identify possible causes of a past conflict and report on the impact it has had on the lives of people at that time. SOC 3-06b*

*I can discuss the extent to which my choices and decisions are influenced by the ways in which I am informed. SOC 3-17b*

*By studying groups in past societies who experienced inequality, I can explain reasons for the inequality and evaluate how groups or individuals addressed it. SOC 4-04a*

*Through discussion, I have identified aspects of a social issue to investigate and by gathering information I can assess its impact and the attitudes of people affected. SOC 4-16b*

*I can analyse the factors contributing to the development of a multicultural society and can express an informed view on issues associated with this. SOC 4-16c*

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# Check List

Before undertaking any work on sectarianism it may be useful to go through the checklist below.

## Have you:

- developed your own knowledge base around sectarianism by background reading and research?
- answered the self-evaluation questions?
- decided on the activities that would fit into your programme or devised a new programme based on the exercises in the resource using creative methods and approaches?
- considered who needs to be involved in planning the programme, in what role, and how you will involve young people in the process?
- considered group dynamics and identified an appropriate make-up of the group (mix/single sex group/age/culture/geographic area etc.)?
- reflected upon your role and considered what attitudes, environment, atmosphere and styles of working are going to be the most suitable?
- decided on what evaluation methods you are going to use?

## DO YOU FEEL CONFIDENT TO DELIVER?



# Summary Overview

## Section 2

### What is Sectarianism?

TITLE	OBJECTIVE	MATERIALS	METHOD	TIME	TOP TIPS	CfE
A-Z of Sectarianism	To develop a greater understanding of the language associated with sectarianism	<ul style="list-style-type: none"> <li>• Flipchart</li> <li>• Paper</li> <li>• Pens</li> </ul>	Groupwork and stimulated discussion	40 minutes	Highly recommended activity Remember literacy issues - allow participants to use their own language ensuring you manage offensive language	HWB 3-01a HWB 3-02a HWB 3-04a
Definition of sectarianism	To develop a group definition of sectarianism	<ul style="list-style-type: none"> <li>• Flipchart</li> <li>• Paper</li> <li>• Pens</li> </ul>	Groupwork and stimulated discussion	20 minutes	Use one or two of the definitions to suit the needs of the group	HWB 3-01a HWB 3-02a
Individual and Community Experiences	To introduce the concept of sectarianism within Scotland by stimulating discussion and demonstrating different perspectives	<ul style="list-style-type: none"> <li>• ICT</li> </ul>	Talking Heads from AoS website	Talking Heads Discussion - 20 minutes	View the Talking Heads in advance of the session	HWB 3-01a HWB 3-02a HWB 3-04a

# Summary Overview

## Section 3

### History of Sectarianism?

TITLE	OBJECTIVE	MATERIALS	METHOD	TIME	TOP TIPS	CfE
History Quiz	To explore what participants learn from the session	<ul style="list-style-type: none"> <li>• Copy of quiz</li> <li>• Pens</li> </ul>	Quiz sheets (check literacy)	15 minutes	Could put participants in teams	
Songs	To explore the national, social and cultural use of songs associated with sectarianism	<ul style="list-style-type: none"> <li>• Pens</li> <li>• Paper</li> <li>• Song sheets</li> </ul>	Small groups and stimulated discussion	1 hour	Use this exercise with caution and within context Collect song sheets in at the end	HWB 3-02a HWB 3-04a HWB 3-09a HWB 3-16a
History of Celtic/Rangers Football Clubs	To raise awareness of the historical facts of Celtic and Rangers FC's and challenge the myths held about each club	<ul style="list-style-type: none"> <li>• Flipchart</li> <li>• Pens</li> </ul>	Interactive activity	15 minutes	Use only if the group is interested in Celtic and Rangers. (It gives a historical clarity of the evolution of the clubs.)	HWB 3-04a HWB 3-09a
Know your flags	To raise awareness on how different flags are used in relation to sectarianism	<ul style="list-style-type: none"> <li>• Copy of flags and information</li> </ul>	Interactive activity, facilitators input and group discussion	30 minutes	You could also use flag templates and ask young people to colour them in Facilitators need to do some background reading	HWB 3-09a

# Summary Overview

## Section 4

### Causes of Sectarianism

TITLE	OBJECTIVE	MATERIALS	METHOD	TIME	TOP TIPS	CFE
Circles of influence	Individuals identify what are the key influences on their attitudes and values	<ul style="list-style-type: none"> <li>Flipchart with concentric circles drawn on it</li> </ul>	Individual activity, group discussion	45 minutes	Add visuals if you want. Be creative when using circles. Bring in own images to discuss.	HWB 3-04a HWB 3-09a
Acceptable/unacceptable statements	To explore the participants prejudices and use of language	<ul style="list-style-type: none"> <li>Copy of statements. Acceptable/unacceptable mats</li> </ul>	Group discussion	20 minutes	Activity is not time limited. Make up your own stereotypes and relate to the context of the group.	HWB 3-01a HWB 3-02a HWB 3-04a HWB 3-05a HWB 3-16a
Discussion Cards	To stimulate discussion within the group participants experiences and values	<ul style="list-style-type: none"> <li>Discussion Cards</li> </ul>	Group Discussion	30 minutes	You can adapt scenarios to the needs of your group.	HWB 3-04a HWB 3-05a HWB 3-09a
Horns and Halos	The opportunity to explore how we stereotype and the negative impact stereotyping has	<ul style="list-style-type: none"> <li>Flipchart</li> <li>Coloured Pens</li> </ul>	Interactive activity and group discussion	20 minutes	Ensure you discuss with the group what stereotyping and prejudice is.	HWB 3-02a HWB 3-04a HWB 3-08a

# Summary Overview

## Section 5

### Consequences of Sectarianism

TITLE	OBJECTIVE	MATERIALS	METHOD	TIME	TOP TIPS	CfE
Sectarianism and the Law	To introduce the group to changes in the law in Scotland	<ul style="list-style-type: none"> <li>Information on current legislation</li> </ul>	Discussion and facilitators' input	30 minutes	Use legislation appropriately	HWB 3-09a
Ladder of Prejudice	To create an awareness of prejudice and how it can impact on society	<ul style="list-style-type: none"> <li>Ladder of prejudice</li> <li>Handouts</li> <li>Pens</li> <li>Post-its</li> </ul>	Facilitator input, stimulated discussion	40 minutes	Ensure facilitator has prior knowledge of the Ladder of Prejudice before facilitating this session	HWB 3-01a HWB 3-02a HWB 3-04a HWB 3-05a HWB 3-09a
Excuses, Excuses	To highlight participants' responsibility for their own behaviour and actions	<ul style="list-style-type: none"> <li>Excuses worksheet</li> <li>Pens</li> </ul>	Worksheets Stimulated discussion	45 minutes	Adapt worksheets as necessary. This exercise is not time limited. It can link into the Ladder of Prejudice	HWB 3-01a HWB 3-02a HWB 3-04a HWB 3-16a
Experiences of Sectarian Offences	To explore the effects sectarian crime has on individuals and the communities we live in	<ul style="list-style-type: none"> <li>Copy of hand out</li> <li>Pens</li> </ul>	Worksheets Stimulated discussion	30 minutes	The group can use their own experience or someone they know to avoid personalising the exercise	HWB 3-01a HWB 3-02a HWB 3-04a HWB 3-09a HWB 3-16a
Social Media and Sectarianism	To raise awareness of an individual's Digital Footprint and the consequences of posting sectarian material online through discussion	<ul style="list-style-type: none"> <li>Flipchart</li> <li>Pens</li> <li>Access to videos: 'Digital Footprint', 'Consequences' and 'Anonymity'</li> </ul>	Worksheets Stimulated discussion	30 minutes	Before using this exercise as a whole make sure of the suitability for your group, especially regarding the Twitter examples and language used	HWB 3-00a

# Summary Overview

## Section 6

### Young People's Rights

TITLE	OBJECTIVE	MATERIALS	METHOD	TIME	TOP TIPS	CfE
Human Rights	To identify the key principles of human rights	<ul style="list-style-type: none"> <li>• Handouts</li> <li>• Paper</li> <li>• Pens</li> </ul>	Worksheets, facilitators input and stimulated discussion	45 minutes	Ensure you are familiar with the concept of human rights and the key principles	HWB 3-09a
You and Your Rights	To begin to explore the United Nations Conventions on the Rights of the Child (UNCRC)	<ul style="list-style-type: none"> <li>• Flipchart</li> <li>• Pens</li> <li>• Handouts</li> </ul>	Interactive exercises, facilitators input and stimulated discussion	30 minutes	Ensure you are familiar with UNCRC	HWB 3-09a
Children and Young People's Rights	To give participants a more in-depth look at the UNCRC, their rights and the impact if these rights are taken away	<ul style="list-style-type: none"> <li>• Flipchart</li> <li>• Pens</li> <li>• Handouts</li> </ul>	Facilitators input, worksheet and stimulated discussion	45 minutes	Ensure you are familiar with the UNCRC	HWB 3-09a
Agreeing Rights	To stimulate discussion around the participants views of rights	<ul style="list-style-type: none"> <li>• Agree/ disagree</li> <li>• Not sure mats</li> </ul>	Interactive exercise	20 minutes	Try and keep discussion moving through the statements	HWB 3-09a
Responsibility Continuum	To encourage discussion around responsibility for perpetuating sectarianism and what has the power to challenge it	<ul style="list-style-type: none"> <li>• Set of cards for each group</li> </ul>	Interactive group activity	40 minutes	Do not do this exercise in isolation. It can also link to the Circle of Influence.	HWB 3-04a HWB 3-05a HWB 3-09a HWB 3-13a HWB 3-16a
Charter for Change	To begin to identify changes participants can make in their own lives to tackle sectarianism	<ul style="list-style-type: none"> <li>• Flipchart</li> <li>• Paper</li> <li>• Pens</li> </ul>	Action plan preparation in small groups	30 minutes	This exercise should be done at the end of a programme. Not to be done in isolation.	HWB 3-09a HWB 3-12a HWB 3-13a HWB 3-16a

# Section One

## Introductory Exercises



## Introductory Exercises

The first day of any programme is essential to the success of the course. It is important to start the programme on a positive note by making sure all the participants feel comfortable and get to know each other as soon as possible.

Here are a number of ice-breakers or introductory exercises you can use at the beginning of your programme and/or before each session.

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**PARTY TRICKS** – The participants sit or stand in a circle. The leader says, “We are having a party, and everyone has to bring something to the party that begins with the same first letter as their name. My name is JANINE, and I am bringing a bag of JELLYBEANS.” The person to the leader’s right says their name and item, and then repeats the leader’s name and item: “My name is ERIK, I am going to bring EGG SALAD. This is JANINE, who is bringing JELLYBEANS.” Each person in turn introduces themselves, announces their item, and repeats the name and item of everyone who preceded them. This means that the last person has to remember everyone in the group, or at least try. The facilitators should encourage others to help out when participants get stuck on someone’s name or item, with verbal clues.

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**FRUIT BOWL** – Each person sits on a chair. The facilitator is in the middle and explains the rules of the game. Participants think of four things (e.g.. anyone who had breakfast, anyone who likes rap music, anyone who has a watch on, anyone who watches a particular TV programme). When the person in the middle calls out something you have on, have done, have seen etc., you must leave your chair and move to another one, BUT YOU MUST NOT SIT ON A CHAIR ON EITHER SIDE OF THE CHAIR YOU ARE PRESENTLY SITTING ON. The person left without a chair (the facilitator is participating) becomes the person in the middle, calling out the next criteria for moving. The person in the middle must speak quickly and clearly. (VARIATIONS: crawl, moonwalk, walk backwards (start with hands on chairs), run, twist, skip, jump to chairs.)

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**UNIQUE CHARACTERISTICS** – Even if the participants already know each other, the facilitator must get to know them. Instead of asking participants to say their names, the facilitator can divide the group into pairs and give participants a few minutes to interview each other. Then, each participant should introduce their partners by name and share at least two unique characteristics about them with the rest of the group.

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**YOUR FAVOURITE THINGS** – The facilitator divides the group into pairs and asks participants to tell each other their favourite food or name the animal they feel best describes them and why. This information is shared with the group when participants introduce their partners.

**BALL TOSS** – Participants and the facilitator form a circle and toss a soft ball around the circle. Participants state their names as they catch the ball. After a few minutes, when they catch the ball, they call out the name of the person who tossed it to them. This activity can also be used throughout the session by substituting a quick information exchange for people’s names.

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**THREE QUESTIONS** – Participants write down three questions and find someone in the room they do not know well. Each participant then asks questions of the other. The participants then introduce their partners to the group by sharing both the questions and the answers.

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**NAMETAGS** – The facilitator prepares a nametag for each participant and places the nametags in a box. Each participant picks a nametag from the box. Participants locate the person whose nametag they drew and introduce themselves. (This is especially useful for larger groups.)

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**FIND THE MISSING PIECE** – The facilitator prepares pieces of paper, enough for everybody in the group. The papers include words that are split into two, for example:

COCOA	BUTTER
MILE	STONE
ICE	CREAM

Each person picks one piece of paper and then begins to look for the person who has the matching word. When the participant has found her/his match, s/he should get to know the other person. Then they will be asked to introduce one another to the rest of the group. An alternative is to use words that are opposites.

For example:

BLACK	WHITE
UP	DOWN
LEFT	RIGHT
HOT	COLD

-----

**FACT OR FICTION** – Each person writes down four facts about themselves, one of which is not true. Each person takes turns reading their list aloud and the rest of the group writes down the one they think is not true. When all are done reading the lists aloud, the first person reads their list again and identifies the fact which is not true. The group should compare their written responses with the correct answers.

**MAROONED** – Divide the participants into teams. Ask the participants to pretend they are marooned on an island. Have the teams choose five (the facilitator can use a different number, such as seven, depending upon the size of each team) items they would have brought with them if they knew there was a chance that they might be stranded. NOTE: They are only allowed five items per team, not per person. Ask each team to write their items on a flipchart and discuss and defend their choices with the whole group. This activity helps them to learn about other’s values and problem-solving styles and promotes teamwork.

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**THE INTERVIEW** – Break the group into two person teams (have them pick a partner that they know the least about). Have them interview each other for about 20 minutes (you can also prepare questions ahead of time or provide general guidelines for the interview). They need to learn about what each other likes about their school, family life, hobbies, favourite sport, etc. After the interviews, have each person introduce their partner to the group. This exercise helps them learn about each other.

-----

**WHAT DO WE HAVE IN COMMON?** – Split the participants into pairs. Each pair will have 30 seconds to think of five things they have in common. At the end of the 30 seconds, put two pairs together and give the group a minute to find something all four participants have in common. Finally, each group can present the list of things they have in common.

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**TELL US ABOUT YOURSELF** – Pass around a bag of sweets. Tell the participants to take as many as they want. Once all the participants have sweets, tell them that for each sweet they took they have to say one thing about themselves. For instance, if a participant took 10 sweets, they have to say 10 things about themselves. NOTE: You can also pass around a roll of toilet tissue. Ask the participants to take as many individual sheets or squares as they think they might need (do not tell them the purpose of the sheets).

# **Section Two**

**What is Sectarianism?**



## Top Tip

### Highly recommended

Allow participants to use their own language ensuring you manage offensive language etc.

CfE Experiences & Outcomes: HWB 3-01a  
HWB 3-02a  
HWB 3-04a

## A-Z of Sectarianism

- AIM:** To develop a greater understanding of the language associated with sectarianism.
- MATERIALS:** Flipchart  
Paper  
Pens
- METHOD:**
- Working in groups of 3-4 ask participants to start with the letter A and work through the alphabet to Z identifying two words for each letter associated with sectarianism.
  - Ask each group to read out their list of words. Stimulate a discussion around what type of words they are, positive or negative. Ask what feelings they conjure up with participants.
  - Share with the whole group.
- TIME:** 40 minutes



## Top Tip

Use definitions appropriate to the needs of your group.

CfE Experiences & Outcomes: HWB 3-01a  
HWB 3-02a

## Definition of Sectarianism

**AIM:** To develop a group definition of sectarianism.

**MATERIALS:** Flipchart  
Pens  
Copy of Definitions

**METHOD:**

- Divide into groups of 3-4 and ask the group to imagine an alien has just landed from another planet. The group task is to find a way of explaining to the alien what sectarianism is all about. It could be a paragraph, a picture or bullet points.
- Share with the group and compare explanations with definitions you have from elsewhere.

**TIME:** 20 minutes



## Definitions of Sectarianism

Sectarianism is a word which conjures up many different emotions, opinions and perspectives. The term can take on different meanings depending on how it is used.

Adj: of a sect, narrow minded. Collins Dictionary

“Narrow-minded beliefs that lead to prejudice, discrimination, malice and ill-will towards members, or presumed members, of a religious denomination.” [www.nilbymouth.org](http://www.nilbymouth.org)

A strong or excessive devotion to a particular form of religion, often leading to a resolute prejudice against other beliefs. [www.reasoned.org/glossary.htm](http://www.reasoned.org/glossary.htm)

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

*Tackling Sectarianism and its Consequences in Scotland Final Report of The Advisory Group on Tackling Sectarianism in Scotland – April 2015*



## Top Tip

Ensure you watch the Talking Heads videos in advance of the session and choose a number appropriate to your group

CfE Experiences & Outcomes: HWB 3-01a  
HWB 3-02a  
HWB 3-04a

## Individual and Community Experiences

- AIM:** To introduce the concept of sectarianism within Scotland by stimulating discussion and offering different perspectives.
- MATERIALS:** Access to Talking Heads  
Access to the internet via computer, laptop or tablet  
<https://www.actiononsectarianism.info/about-us/talking-heads>
- METHOD:**
- Ask participants to watch the Talking Heads either as a whole or in sections and discuss the key points arising. Examples could be:
    - What do you think of sectarianism in terms of: school, religion etc.?
    - How have these impacted on how we think, our lives and how we behave?
    - Is it an excuse? Does sectarianism exist?
    - What are your experiences either as an individual or within your communities?
  - (OPTIONAL) Ask participants to come to the next session with an example of how many times in a week they hear or see sectarian behaviours. This may be in the form of jokes, actions, articles, graffiti etc.
- TIME:** Talking Heads  
Discussion 20 minutes

# **Section Three**

## **History of Sectarianism**



## Top Tip

Use definitions appropriate to the needs of your group.

## History Quiz

**OUTCOME:** To explore participants knowledge base so far.

**MATERIALS:** Copies of Quiz  
Pens

**METHOD:**

- Read out the quiz to participants or alternatively put the group into teams.

**TIME:** 15 minutes

### EXTRA TIP

Feel free to make up your own questions based on the timeline that follows, an interactive version is available at Action on Sectarianism: <https://www.actiononsectarianism.info/adults/about-sectarianism/timeline-of-sectarianism>

## History Quiz

- 1. Which two kings fought at the Battle of the Boyne?**  
*James II and William III*
- 2. When was Ireland divided into two?**  
*1921*
- 3. Why did many people leave Ireland between 1844-1949?**  
*The Potato Famine*
- 4. Which two UK cities did the Irish mainly migrate to and why?**  
*Glasgow and Liverpool because of shipbuilding and industry*
- 5. What is significant about Derry?**  
*It was built as a new town by London companies and planted with English settlers re-naming it Londonderry in 1613. In 1688-89 it was subjected to a seige by troops of James II. In 1972 it was the location of Bloody Sunday.*
- 6. Who founded Celtic and why?**  
*Brother Walfrid to raise money and alleviate poverty in the East End of Glasgow*
- 7. Who founded Rangers and why?**  
*William McBeath, Peter Campbell and brothers Peter and Moses McNeill. They were originally rowers but they wanted a sport to play in the winter months when they were unable to row*
- 8. What is a Fenian?**  
*The term derives from the Irish Na Fianna or Na Fianna Eirean who in Celtic mythology were a band of warriors formed to protect Ireland. In the 1850s it was the name adopted by the Irish Republican Brotherhood, a secret society. The term is often used today as a sectarian insult*
- 9. What is a Hun?**  
*The origin of the term dates back to the Euroasian nomadic tribes of the 4th and 5th centuries. It has been used as a derogatory term throughout history by the British against German soldiers in World War I. More recently it has been used as a sectarian insult to Protestants, generally Rangers supporters*
- 10. When was the first Summit on sectarianism in Scotland?**  
*2005*

## Time Line

- 43-410** The belief Romans introduced football to Britain.
- 390** St Ninian is the first to preach Christianity in Scotland.
- 1215** Magna Carta, “The great charter”, is established. Introduces the common law, Habeas Corpus, and formalises trial by jury.
- 1295** Signing of the Auld Alliance between France and Scotland – one of the oldest diplomatic and strategic treaties.
- 1297** Beginning of an uprising by William Wallace leading to the Battle of Stirling Bridge where the English were defeated.
- 1306** Robert the Bruce was crowned Robert 1, King of Scotland at Scone.
- 1314** Battle of Bannockburn – Scottish victory over the English which eventually led to Scottish independence.
- 1389** Richard II bans football as it interferes with archery.
- 1534** Henry VIII, unable to have the approval from the Pope in securing a divorce, severs ties with the Roman Catholic Church of Rome and sets up a separate Church of England (Anglican). The struggle between Catholicism and Protestantism in England and Scotland and Ireland is part of a wider struggle of Reformation and Counter-Reformation throughout Europe in the 16th century and into the 17th century.
- 1570** Presbyterianism introduced to England by Thomas Cartwright. Beginnings of colonisation of Ireland.
- 1587** Execution of the Roman Catholic Mary Queen of Scots by her Protestant cousin Elizabeth I.
- 1603** James VI of Scotland and I of England comes to power with a more tolerant approach to Roman Catholicism and non-conformist Protestantism.
- 1605** Gunpowder plot at Westminster led by the Roman Catholic Guy Fawkes. Roman Catholics treated more harshly by James after this, under pressure from Parliament.
- 1611** Plantation of Ulster with Scottish and English colonists.



- 1649-1660** Eleven years of the “English Republic” under the direction of the Protestant Oliver Cromwell. Non-Conformist Protestant denominations have a significant influence.
- 1660** Restoration of the Stuart dynasty to the thrones of England and Scotland. Religious toleration of Roman Catholicism ensues.
- 1688** Period known as “the Glorious Revolution” when the Roman Catholic James II was ousted from the throne by William III (of Orange). A series of battles which was part of a wider European conflict ensued.
- 1688-89** Siege of Derry/Londonderry when apprentice boys closed the city’s gates to advancing Roman Catholic troops and a policy of “no surrender” was issued by the City’s mayor until relief came eventually by sea.
- 1690** Battle of the Boyne (1st July) William III defeats James II.
- 1700** Population in England, Scotland, Wales and Ireland approx 8.2 million.
- 1701** Act of Settlement bars Roman Catholics from the British throne.
- 1707** Act of Union. Scotland gives up her parliament to become part of a union between England and Scotland.
- 1717** First Grand Lodge of Freemasonry established in England.
- 1745** Bonnie Prince Charlie (Charles Edward Stewart) was the last serious Stuart claimant to the British throne and leader of the unsuccessful Jacobite (mainly Catholic) rebellion of 1745-46. Charles advanced as far as Derby before his officers, discouraged by lack of French and English support and frightened by the prospect of facing 30,000 government troops, forced him to retreat into Scotland.
- 1746** Bonnie Prince Charlie’s Jacobites heavily defeated at the battle of Culloden.
- 1795** Orange order established in Ireland.
- 1800** British population 16 million.
- 1807** Ex-servicemen form the first Scottish Orange Lodges.

- 1845-49** Famine occurred in Ireland when the potato crop failed in successive years. The Irish Potato Famine was the worst famine to occur in Europe in the 19th century with about one million people dying. The British government's efforts to relieve the famine were grossly inadequate. The famine led to significant migration to North America and British cities such as Liverpool and Glasgow.
- 1872** Rangers Football Club formed.
- 1887** Celtic Football Club formed.
- British population 41.5 million.
- 1916** The Easter Rising. The rising was an attempt by militant Irish republicans to win independence from Britain by force of arms. It was the most significant uprising in Ireland since the rebellion of 1798.
- 1920** Bloody Sunday. The IRA murdered 11 Englishmen suspected of being intelligence agents. The Black and Tans took revenge the same afternoon, attacking spectators at a football match in Croke Park, Dublin, killing 12 and wounding 60.
- 1921** Anglo-Irish Treaty of December 1921 – which saw the establishment of the Irish Free State, later renamed Éire (Ireland). Northern Ireland and Southern Ireland had earlier been divided under the Government of Ireland Act 1920.
- 1972** Bloody Sunday is the term used to describe an incident in Derry/Londonderry Northern Ireland, on 30 January 1972 in which 26 civil rights protesters were shot by members of the 1st Battalion of the British Parachute Regiment.
- The Provisional Irish Republican Army's (IRA) campaign against Northern Ireland being a part of the United Kingdom had begun in the two years prior to Bloody Sunday, but perceptions of the day boosted the status of and recruitment into the organisation – and was part of a period of history known as “the troubles” which involved conflict with “loyalist” paramilitaries, “republican” paramilitaries and the British Government and involved atrocities on all sides.
- 1998** The Belfast Agreement (also known as the Good Friday Agreement) was a major political development in the Northern Ireland peace process. The conditional release of paramilitary prisoners in organisations observing the ceasefire was part of this agreement.
- 2005** First Summit on sectarianism in Scotland.

**2007** The St. Andrews Agreement (or Comhaontú Chill Rímhinn in Irish) was an agreement between the British and Irish Governments and the political parties in relation to the devolution of power to Northern Ireland. The agreement resulted from multi-party talks held in St. Andrews, Fife, from 11-13 October 2006, between the two governments and all the major parties in Northern Ireland, including Ian Paisley's Democratic Unionist Party (DUP) and Sinn Féin. It resulted in the restoration of the Northern Ireland Assembly, the formation (on 8 May 2007) of a new Northern Ireland Executive and a decision by Sinn Féin to support the Police Service of Northern Ireland.

**2010** The Equality Act 2010 brought previous equality legislation into one place. The main purpose of this law is to ensure that people are not treated unfairly at work or when using services because of a 'protected characteristic'. Sectarianism connects to the 'religion or belief' protected characteristic.

**2011** Parcel bombs or 'liquid-based devices' according to Strathclyde Police were addressed to Neil Lennon, manager of Celtic F.C., Paul McBride QC and former Labour MSP Trish Godman.

The Football Summit, chaired by the First Minister Alex Salmond, to address the increasing pattern violence and disorder at the time of 'Old Firm' games.

The Offensive Behaviour at Football and Threatening Communications (Scotland) Bill was passed by the Scottish Parliament on 14th December 2011.

**2012** The Scottish Government sets up an independent advisory group on tackling sectarianism, chaired by Dr Duncan Morrow.

**SOURCES:** *Foundation of Modern Britain Series. Longham. 1997 and Encyclopaedia Britannica.*

For more information on the timeline please visit the Action on Sectarianism website: [www.actiononsectarianism.info/adults/about-sectarianism/timeline-of-sectarianism](http://www.actiononsectarianism.info/adults/about-sectarianism/timeline-of-sectarianism)



## Top Tip

Use this exercise with caution and within context.

Ensure all song sheets are collected in at the end of your session.

**CfE Experiences & Outcomes:** HWB 3-02a  
HWB 3-04a  
HWB 3-09a  
HWB 3-16a

## Songs

- AIM:** To explore the national, social and cultural use of songs associated with sectarianism.
- MATERIALS:** Paper  
Pens  
Song sheets
- METHOD:**
- On the flipchart have three headings – national, social and cultural.
  - Divide the group into 3 or 4 and give each group a copy of the songs (ensure you take the song sheets in at the end of the session). Go through each song and ask each participant if they know what song it is, what they think about it, for example, what does the song tell you, where would you hear it, how could it be offensive.
  - Ask the group to list whether the song would come under national, (anthem), social (football) or cultural (history).
  - An alternative to this would be to ask the group to write their own songs and go through the exercise.
- TIME:** 1 hour

**This is only a sample of songs that could have been used. There are many variations of these songs that can be found. If you want to source any of these lyrics or other variations you can use Wikipedia or YouTube to do so. However, this resource will not direct you to fan sites or other links which may display sectarian content.**

## **Rule Britannia**

When Britain first, at Heaven's command  
Arose from out the azure main;  
This was the charter of the land,  
And guardian angels sung this strain:  
"Rule, Britannia! Britannia rule the waves:  
"Britons never will be slaves."

The nations, not so blest as thee,  
Must, in their turns, to tyrants fall;  
While thou shalt flourish great and free, The  
dread and envy of them all.  
"Rule, Britannia! Britannia rule the waves:  
"Britons never will be slaves."

Still more majestic shalt thou rise,  
More dreadful, from each foreign stroke;  
As the loud blast that tears the skies, Serves  
but to root thy native oak.  
"Rule, Britannia! Britannia rule the waves:

Thee haughty tyrants ne'er shall tame:  
All their attempts to bend thee down,  
Will but arouse thy generous flame;  
But work their woe, and thy renown.  
"Rule, Britannia! Britannia rule the waves:  
"Britons never will be slaves."

To thee belongs the rural reign;  
Thy cities shall with commerce shine:  
All thine shall be the subject main,  
And every shore it circles thine.  
"Rule, Britannia! Britannia rule the waves:  
"Britons never will be slaves."

The Muses, still with freedom found,  
Shall to thy happy coast repair;  
Blest Isle! With matchless beauty crown'd,  
And many hearts to guard the fair.  
"Rule, Britannia! Britannia rule the waves:  
"Britons never will be slaves."

## **The Sash**

Sure I'm an Ulster Orangeman, from Erin's  
isle I came,  
To see my British brethren all of honour and  
of fame,  
And to tell them of my forefathers who  
fought in days of yore,  
That I might have the right to wear, the sash  
my father wore!

*Chorus:*  
*It is old but it is beautiful, and its colors*  
*they are fine*  
*It was worn at Derry, Aughrim, Enniskillen*  
*and the Boyne.*  
*My father wore it as a youth in bygone*  
*days of yore,*  
*And on the Twelfth I love to wear the sash*  
*my father wore.*

For those brave men who crossed the  
Boyne have not fought or died in vain  
Our Unity, Religion, Laws, and Freedom to  
maintain,  
If the call should come we'll follow the  
drum, and cross that river once more  
That tomorrow's Ulsterman may wear the  
sash my father wore!

*Chorus*

And when some day, across the sea to  
Antrim's shore you come,  
We'll welcome you in royal style, to the  
sound of flute and drum  
And Ulster's hills shall echo still, from  
Rathlin to Dromore  
As we sing again the loyal strain of the sash  
my father wore!

## **Follow, Follow**

Though the straits be broad and narrow,  
we'll follow we will,  
Follow we will, Follow we will.  
Though the straits be broad and narrow,  
we'll follow we will,  
We will follow in the footsteps of our team.  
[God bless them]

Follow follow, we will follow Rangers, Every-  
where, anywhere,  
{alternatively: (Up the Falls, Derry's Walls)}  
We will follow on,  
To Dundee, Hamilton, Aberdeen and back  
again,  
{alternatively: Dundee, Hamilton, fuck the  
Pope and the Vatican}  
If they go to Dublin we will follow on.

For there's not a team like the Glasgow  
Rangers,  
No not one, and there never shall be one,  
Celtic know all about their troubles,  
We will fight till the day is done.  
For there's not a team like the Glasgow  
Rangers,  
No not one, and there never shall be one!

## **Billy Boys**

Hullo, Hullo  
We are the Billy Boys  
Hullo, Hullo  
You'll know us by our noise  
We're up to our knees in Fenian blood Sur-  
render or you'll die  
For we are  
The Brighton Derry Boys  
(alternatively: Govan Proddy boys)

## **Who's That Team We Call The Rangers, the boys in Royal Blue**

I have often heard that Real Madrid is the  
greatest football team,  
I have even heard that Anderlecht, is the  
best you have ever seen,  
There's Manchester United, and there's  
Tottenham Hotspur too,  
There is Everton, Burnley, Blackburn, just to  
name a famous few...

But who's that team we call the Rangers,  
Who's that team we call the Rangers,  
they're the boys in Royal Blue and they are  
Scotland's gallant Few, and we are out to  
show the world what we can do...

So bring on the Hibs, the Hearts and  
Celtic, Bring on Spaniards by the score,  
and we will hope that every game, we will  
immortalise the name, of the Boys that  
wear the famous Royal blue!!!

## Every other Saturday

Every other Saturday is my half day off  
And it's off to the match I go  
Happily we wander down the Copland Road  
Me and my wee pal Joe  
We love to see the lassies with the blue  
scarves on  
We love to hear the boys all roar  
But I don't have to tell that the best of all  
We love to see the Rangers score  
Me oh me oh me oh my – oh, how we love  
to see them cry  
We love to see the lassies with the blue  
scarves on  
We love to hear the boys all roar  
But I don't have to tell that the best of all  
We love to see the Rangers score  
We've won the Scottish League almost  
every time  
The League Cup's as simple too  
We give some exhibitions in the Scottish  
Cup We are the cup-winners true  
And when the Rangers win the European  
Cup  
As we've done with the one before  
We'll gather round at Ibrox 50,000  
Strong to give the boys an Ibrox roar  
Me oh me oh me oh my – oh, how we love  
to see them cry  
We love to see the lassies with the blue  
scarves on  
We love to hear the boys all roar  
But I don't have to tell that the best of all  
We love to see the Rangers score

## Super Rangers

We are Rangers, super Rangers,  
No one likes us, we don't care,  
We hate Celtic fenian bastards  
And we'll chase them everywhere.

## The Boys of the Old Brigade

Oh, father why are you so sad  
On this bright Easter morn'  
When Irish men are proud and glad  
Of the land that they were born?

Oh, son, I see in mem'ries few  
Of far off distant days  
When being just a lad like you  
I joined the IRA.

Where are the lads that stood with me  
When history was made?  
A Ghra Mo Chroi, I long to see  
The boys of the old brigade.

From hills and farms a call to arms  
Was heard by one and all.  
And from the glen came brave young men  
To answer Ireland's call.

'T'was long ago we faced the foe,  
The old brigade and me,  
And by my side they fought and died That  
Ireland might be free.

Where are the lads that stood with me  
When history was made?  
A Ghra Mo Chroi, I long to see  
The boys of the old brigade.

And now, my boy, I've told you why  
On Easter morn' I sigh,  
For I recall my comrades all  
And dark old days gone by.

I think of men who fought in glen  
With rifle and grenade.  
May heaven keep the men who sleep From  
the ranks of the old brigade.

Where are the lads that stood with me  
When history was made?  
A Ghra Mo Chroi, I long to see  
The boys of the old brigade.

## Willie Maley

Willie Maley was his name  
he brought some great names to the game  
when he was the boss at Celtic Park  
he taught them how to play football  
he made the greatest of them all  
Gallacher and Quinn have left their mark.

*Chorus*  
*And they gave us James McGrory and*  
*Paul McStay*  
*they gave us Johnstone, Tully, Murdoch,*  
*Auld and Hay*  
*and most of the football greats*  
*have past through Parkhead's gates*  
*for to play football the Glasgow Celtic*  
*way.*

In 38 there was a show Glasgow was the  
place to go a model of the tower was  
football's prize  
England sent four of the best  
they didn't meet with much success  
cause the trophy ended up in Paradise.

*Chorus*

Coronation time was here 53 that was the  
year  
another four from England met there doom  
they said we'll have to try again  
but like before it was in vain  
because the cup is in the Parkhead trophy  
room.

*Chorus*

And then in 1957 we faced a guy called  
Gorgie Nevin  
the game is etched on every Celtic fan  
Wilson, Mochan and McPhail  
and Willie Fernie scored as well  
as Celtic beat the Rangers 7-1.

*Chorus*

So ten years they had gone and so to  
Portugal we had to go, to play the team that  
Italy adore



Celtic went out to attack they won the big cup and they brought it back it's the first time it had been on British shores.

*Chorus*

And now a new Millennium we have a brand new stadium  
We're amongst the honours once again The Celtic fans did proudly sing  
Larsson is the King of Kings  
and he joins the list of famous Celtic men!

*Chorus*

## **Go On Home British Soldiers**

*Chorus*

*Go on home British soldiers go on home  
have you got no fuck'in homes of your own for eight hundred years we've fought you without fear  
and we will fight you for eight hundred more.*

If you stay British soldiers if you stay  
you'll never ever beat the IRA  
the fourteen men in Derry are the last that  
you will bury  
so take a tip and leave us while you may.

*Chorus*

No! we're not British we're not Saxon we're not English we're Irish! and proud we are to be so fuck your union jack we want our country back  
we want to see old Ireland free once more.

*Chorus*

Well we're fighting British soldiers for the cause we'll never bow to soldiers because throughout our history we were born to be free so get out British soldiers leave us be.

*Chorus*

## **The Celtic Song**

Hail Hail, the Celts are here,  
What the hell do we care,  
What the hell do we care,  
Hail Hail, the Celts are here,  
What the hell do we care now...

For it's a grand old team to play for,  
For it's a grand old team to see,  
And if you know the history,  
It's enough to make your heart go, WOAHOH-OH-OH! (alternatively, 9-In-A-Row and 'Fuck the Rangers)

We don't care what the animals say, What the hell do we care,  
For we only know,  
That there's gonna be a show,  
And the Glasgow Celtic will be there.

Sure it's the best darn team in Scotland and the players they are grand,  
We support the Celtic  
'cos they are the finest in the land we love them.

We'll be there to give the Bhoys a cheer  
When the League flag flies,  
And the cheers go up 'cos we know the Scottish Cup  
is coming home to rest at Paradise.

## Over and over

*Chorus*  
*Over and over*  
*We will follow you*  
*Over and over*  
*We will see you through*  
*We are Celtic supporters*  
*Faithful through and through*  
*And over and over, we will follow you.*

If you go to Germany, you will see us there  
France or Spain it's all the same  
We'll go anywhere  
We'll be there to cheer you  
As you travel round  
You can take us anywhere, we won't let you  
down.

*Chorus*

If you go to Lisbon, we'll go once again  
In Zaire you'll find us there  
Calling out your name  
When you need supporting  
You will always know  
We'll be right there with you, everywhere  
you go.

*Chorus*

## The Fields of Athenry

By a lonely prison wall, I heard a young girl  
calling  
"Michael, they have taken you away  
For you stole Trevelyan's corn  
So the young might see the morn'  
Now a prison ship lies waiting in the bay"

*Chorus*  
*Low lie the fields of Athenry*  
*Where once we watched the small free*  
*birds fly*  
*Our love was on the wing*  
*We had dreams and songs to sing*  
*It's so lonely 'round the fields of Athenry*

By a lonely prison wall, I heard a young  
man calling  
"Nothing matters, Mary, when you're free  
Against the famine and the crown  
I rebelled, they ran me down  
Now you must raise our child with dignity"

*Chorus*

By a lonely harbour wall, she watched the  
last star falling  
As the prison ship sailed out against the sky  
For she'll live in hope and pray for her love  
in Botany Bay  
It's so lonely 'round the fields of Athenry

*Chorus*

## You'll never walk alone

When you walk through a storm, hold your  
head up high  
And don't be afraid of the dark.  
At the end of the storm there's a golden sky  
And the sweet, silver song of a lark.  
Walk on through the wind, walk on through  
the rain,  
Though your dreams be tossed and blown.

Walk on, walk on with hope in your heart,  
And you'll never walk alone.  
You'll never walk alone.  
Walk on, walk on with hope in your heart,  
And you'll never walk alone.  
You'll ne-ever walk alone.

## The Soldier's Song

We'll sing a song, a soldier's song With  
cheering rousing chorus  
As round our blazing fires we throng The  
starry heavens o'er us  
Impatient for the coming fight  
And as we await the morning's light Here in  
the silence of the night  
We'll chant a soldier's song

*Chorus*  
*Soldiers are we*  
*Whose lives are pledged to Ireland Some*  
*have come*  
*From a land beyond the wave*  
*Sworn to be free*  
*No more our ancient sire land*  
*Shall shelter the despot or the slave*  
*Tonight we man the bhearna bhaoil In*  
*Erin's cause, come woe or weal*  
*'Mid cannon's roar and rifles' peal We'll*  
*chant a soldier's song*

In valley green, on towering crag  
Our fathers fought before us  
And conquered 'neath the same old flag  
That's proudly floating o'er us  
We're children of a fighting race  
That never yet has known disgrace And as  
we march, the foe to face  
We'll chant a soldier's song

*Chorus*

Sons of the Gael! Men of the Pale!  
The long-watched day is breaking  
The serried ranks of Inisfail  
Shall set the tyrant quaking  
Our camp fires now are burning low See in  
the east a silv'ry glow  
Out yonder waits the Saxon foe  
So chant a soldier's song

*Chorus*

**SOURCE:**



## Top Tip

Use only if group are interested in Rangers/Celtic Football Clubs.

CfE Experiences & Outcomes: HWB 3-04a  
HWB 3-09a

## History of Celtic and Rangers Football Clubs

**OUTCOME:** To raise awareness of the history of Rangers and Celtic Football Clubs and challenge the myths held about each.

**MATERIALS:** Flipchart  
Pens  
Celtic and Rangers Information sheets

**METHOD:**

- On flipchart paper write Celtic on one sheet and Rangers on the other then underneath each write When, Where, Who and Why.
- Ask participants to answer these.
- Once finished hand out or read out the information from the handout.

**TIME:** 15 minutes

## RANGERS



**WHEN:** In 1872

**WHERE:** Glasgow Green

**WHO:** Peter and Moses McNeil, William McBeath and Peter Campbell. They were originally called the Argyles, however Moses McNeil was an avid rugby fan and suggested the name Rangers after seeing the name in a book about English rugby.

**WHY:** The two brothers were both rowers, but due to the climate in Scotland could only participate in this sport during the summer months. While rowing near Glasgow Green, they saw a group of men playing football and decided to form a team of their own in order to have a sport to play during the winter months. Rangers began to grow into a more formal football club and in 1876, for the first time, a player was called up to play international football when Moses McNeil made his Scotland debut against Wales.

The name Rangers was adopted from an English Rugby Club.

## CELTIC



**WHEN:** 6 November 1887.

**WHERE:** Celtic Football Club was formed at a meeting in St. Mary's church hall in East Rose Street (now Forbes Street), Calton, Glasgow.

**WHO:** Marist Brother Walfrid.

**WHY:** The purpose as stated in the official club records was to alleviate poverty in Glasgow's East End parishes". The charity established by Brother Walfrid, who was originally from Ballymote, County Sligo in Ireland, was named 'The Poor Children's Dinner Table'.

Walfrid's move to establish the club as a means of fundraising was largely inspired by the example of Hibernian who were formed out of the immigrant Irish population a few years earlier in Edinburgh. Walfrid's own suggestion of the name 'Celtic' (pronounced Seltik), was intended to reflect the club's Irish and Scottish roots, and was adopted at the same meeting. Some have believed this is to also show the diversity of Glasgow's Catholic community which had significant numbers of Italian, Lithuanian, Polish and Highlanders among their worship as well as the Irish majority.

On 28 May, 1888, Celtic played their first official match against Rangers and won 5-2 in what was described as a "friendly encounter". Neil McCallum scored Celtic's first ever goal. The squad that played that day was largely composed of 'borrowed' players from Hibernian.



## Top Tip

Facilitators could also use flag templates and get participants to colour them in. Facilitators need to do some background reading and familiarise themselves with the history of the flags.

CfE Experiences & Outcomes: HWB 3-09a

## Know Your Flags

**OUTCOME:** To raise awareness on how different flags are used in relation to sectarianism.

**MATERIALS:** Copies of large flags and accompanying information  
Union Jack  
St Andrew's Cross  
St George's Cross  
St Patrick's Cross  
Irish National Flag  
Red Hand of Ulster  
(If there are any others you know of, use them as well)

**METHOD:**

- Pin the flags up on the wall.
- Discussion and facilitators input with participants on: Do they know what the flags are? Can they explain each of the flags? Where would they expect to see each of the flags? Are there any times the flags are misused?

**TIME:** 30 minutes

### ORIGIN OF FLAGS

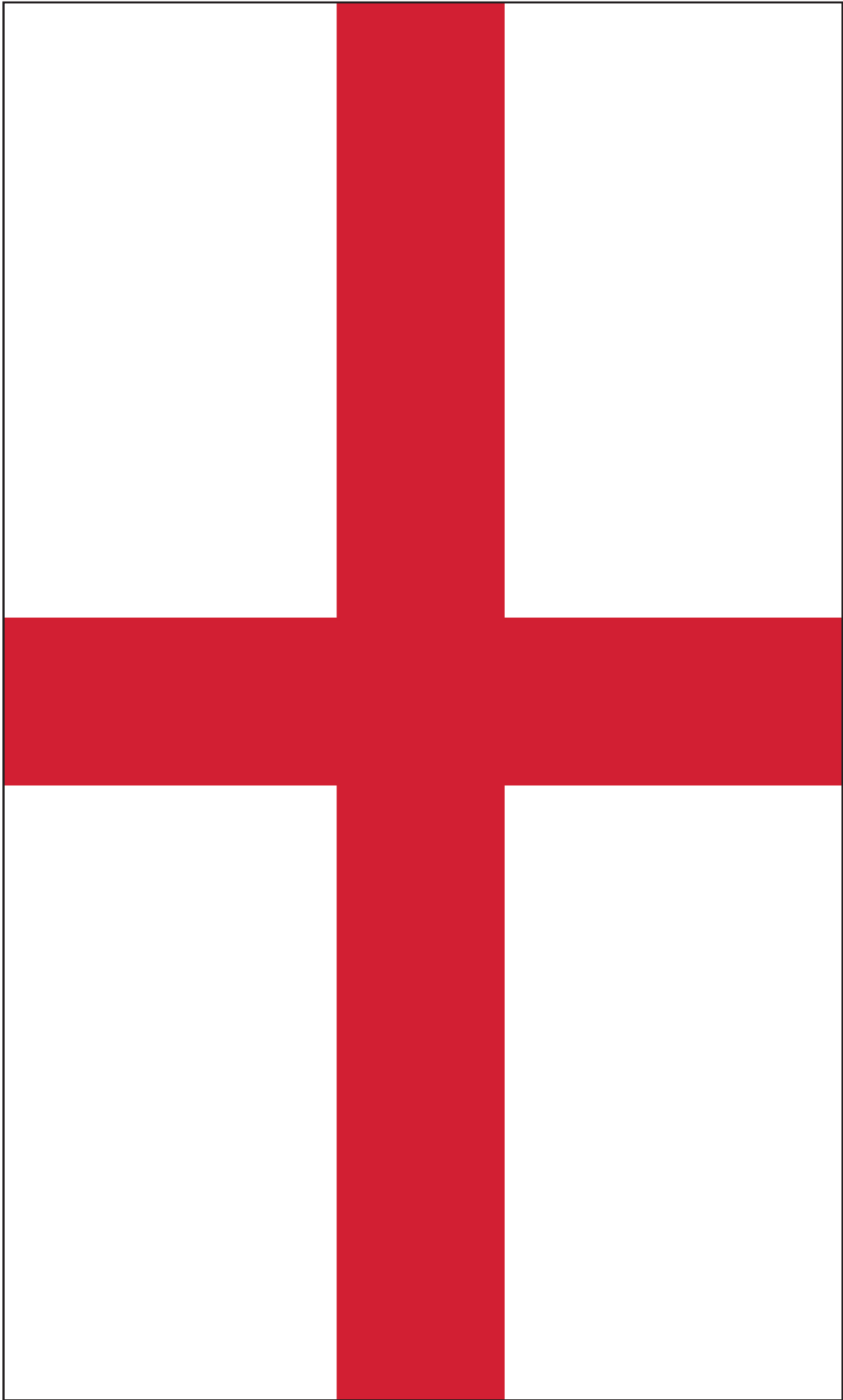
A similar activity is available on the Action on Sectarianism website:  
<https://www.actiononsectarianism.info/young-people/interactive-zone/activities/origin-of-flags-young-people>















# Know your Flags

## History

### Union Flag

The United Kingdom is made up of four countries, England, Wales, Scotland and Northern Ireland. In 1194 A.D., Richard I of England introduced the Cross of St. George, a red cross on a white background, as the national flag of England until James I succeeded to the throne in 1603. James I of England was also King James VI of Scotland and in 1606 the Scottish flag of St. Andrew, a diagonal white cross on a blue background, was combined with the Cross of St. George.



By 1707 this flag was known as the “The Union Flag” and was flown from the Royal Navy’s mastheads. It was also flown from a jackstaff, a small flag pole at the bow of a ship and it was from this that it probably got its name of the “Union Jack”. In 1801 Northern Ireland became part of the United Kingdom and St. Patrick’s flag, a red diagonal cross on a white background, was added to the Union Jack by King George III.

But what about the other country in the United Kingdom, Wales? When the first Union Flag was created in 1606, Wales was already united with England. Wales was conquered by England in the 13th Century and in 1536, under Henry VIII, the Act of Union officially joined England and Wales. Therefore Wales is represented by the English flag instead of the Welsh dragon or the yellow cross on a black background of St. David. [www.flags.net](http://www.flags.net)

### Contentious Uses in Scotland

Carried by some of the mainly Protestant supporters of Rangers FC, in reference to the continuing troubles in Northern Ireland. Signifying the link between the predominantly Protestant inhabitants of the province and their desire to remain part of the UK, as opposed to being in a united Ireland. Red, White and Blue also happen to be the team colours but the Rangers FC has gone to great lengths to distance itself from sectarianism.

### Contentious Uses in England

Continually used by English sports fans to support England. When the true banner of the country is the St Georges Cross.

### Contentious Uses elsewhere

Used to mark Loyalist (Protestant) areas of Northern Ireland.

### St Andrew’s Flag (the saltire)

In 832AD Angus MacFergus the High King of Alba was defending the land with his army of soldiers against an English invasion lead by Northumbrian warrior Athelstane. Thinking that they were facing a superior force King Angus began to pray. He thought his prayers had



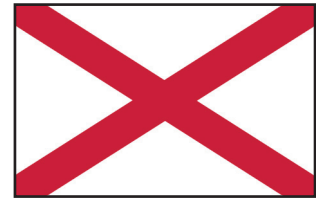
been answered when he saw a saltire shape in the clouds of a white St Andrew's Cross on the blue sky and promised that if they won the day with Saint Andrew's help, he would be adopted as Scotland's patron saint. The Scots won the battle and from that day the Saltire became the flag of Scotland and the emblem of the Scottish people.

In the churchyard at Athelstaneford, East Lothian, the flag of St Andrew always flies and is floodlit at night.

The saltire is said to be one of the oldest national flags of any country.  
[www.scotshistoryonline.co.uk/saltire](http://www.scotshistoryonline.co.uk/saltire)

## St Patrick's Cross

The origin of the St Patrick's Cross has been traced to the establishment of the Knights of Saint Patrick in 1783, when the red Saltire on a white background was included in the Order's regalia. But where did it come from? Three theories have been put forward:



- *The 'old flag' theory:*

This is the theory that the St Patrick's Cross may have been an old but uncommon flag of Ireland. This theory has been supported by a selection of maps, seals and drawings which show saltire flags being used in Ireland at various times during the 17th and 18th centuries. However all of these examples can be explained as either the Scottish St Andrew's Cross or the Spanish Cross of Burgundy.

- *The 'Duke of Leinster' theory:*

The arms of the Duke of Leinster, the highest-ranking member of the Irish aristocracy, wore a red saltire on a white background. The duke was a founding member of the Order of St Patrick. This theory holds that the Order may have included the duke's arms in its regalia as a compliment to him, but the contemporary sources contain nothing to support this view.

- *The 'St Patrick's-day badge' theory:*

It was a common custom, from at least the early 17th to the mid-19th century, to wear a cross made of paper or ribbon on 17th March, St Patrick's day. The Saint Patrick's Cross in the regalia of the order may have been inspired by these popular badges. However, surviving examples of such badges come in many colours and they were invariably worn upright – as equal-armed crosses rather than as saltires. [www.flagspot.net/flags](http://www.flagspot.net/flags)

## St Georges Cross

The origin of the flag, its association with St. George (the patron saint of England), and its adoption by England all lack thorough and clear documentation. At the Church of St. George in Fordington, England, there is a sculpture of St. George on a horse leading the Crusaders to victory at the Battle of Antioch (June 1098); his flag bears a cross. It is known that English Crusaders used a red flag with a white cross about 1189. Another record, dating from 1277, attests that a red Cross of St. George on white was used for pennants flown by the troops of King Edward I. The same flag, referred to as the Banner of Victory, was shown in



artistic representations of Christ; the flag was only later attributed to St. George in his role as patron saint of soldiers. Some evidence suggests that a flag of this design flew on English ships in the late 13th century. As part of the Union Jack and various other British flags, the Cross of St. George today continues to play an important symbolic role, although when England and Scotland joined to form Great Britain their flags lost individual international status.

[www.britannica.com](http://www.britannica.com)

### Red Hand of Ulster

The Red Hand of O'Neill, also known as Red Hand of Ulster and occasionally even as Red Hand of Ireland, is perhaps the most prominent symbol in the province of Ulster. The Red Hand of O'Neill is derived from the coat of arms from the Uá Niáll clan. The Uá Niáll, meaning Grandson of the Champion and later anglicised to O'Neill, have reigned over large parts of Ulster for at least two millennia.



According to this legend two Milesian chiefs decided to settle their argument over a piece of land with a competition. They organised a boat race and the first who put his right hand on the shore would be the victor and owner of the land. One of them built up a lead and realised he had to use his wit. He came up with a drastic solution: with his sword, he cut off his right hand and threw it on the shore. Literally single-handed he established a royal line and his descendants, the Uá Niáll, later anglicised to O'Neill, clan reigned over large parts of Ulster until Hugh O'Neill had to surrender to the English in 1603.

Some other elements of the coat of arms of the O'Neill are assumed to have a Milesian origin. The waves are supposed to symbolise the seas they had sailed and the salmon represent their journey.

[www.triskelle.eu/history](http://www.triskelle.eu/history)

### Contentious Uses in Scotland

Once again, a small minority of Rangers supporters will carry this flag to a Football game, but generally only to those games against Celtic. It has no connection to the club, nor does it reflect the sentiment of those supporters who are simply there to watch a sport. Its sole use is to reinforce the sectarian divide and nothing else.

### Contentious Uses Elsewhere

Very little, as it has no political/sectarian relevance outside of Northern Ireland.

### Tri-Colour

#### History

The Irish tri-colour flag is the national flag of the Republic of Ireland and was introduced as the national flag in 1922 but was given full constitutional status in 1937 as part of the constitution of Ireland.

Thomas Francis Meagher (a leader of the Young Ireland Movement), whose father was born in Newfoundland Canada, first flew the Irish tricolour from the Wolfe Tone Club on 7 March 1848, it was a design based on the French tricolour and also the one of Newfoundland. During the Easter Rising of 1916, Irish Nationalists seized Dublin's General post office, proclaimed a republic and adopted the tricolour as their national flag.





There is belief by many the green section of the Irish tricolour represents Roman Catholics of Ireland and the Orange represents the Protestant community who had been supporters of William of Orange. The white in the middle is to represent both Catholic and Protestant communities living together on the island of Ireland undivided. (the illustrated flag handbook 2002).

[www.yourirish.com/flags-of-ireland](http://www.yourirish.com/flags-of-ireland)

### **Contentious Uses in Scotland**

Once again some football fans have taken this flag and turned it into a symbol some say to commemorate the strong relationship and historical link with Ireland. However some use the flag as a symbol of sectarianism. Celtic FC, however, have made their feelings clear about Sectarianism in that it has no part to play in Scottish football.

### **Contentious Uses Elsewhere**

It is use to mark Nationalist areas of Northern Ireland.



# Section Four

## Causes of Sectarianism



## Top Tip

Add visuals if you want.

Be creative when using the circles.

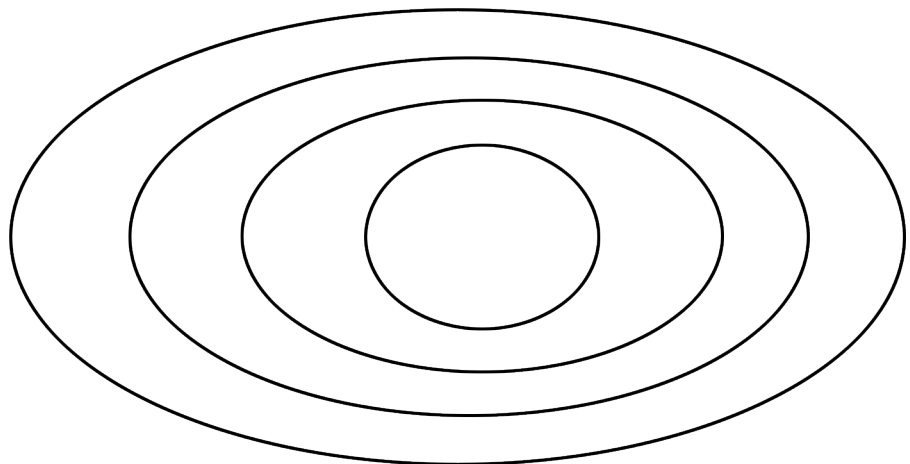
Bring in your own images to discuss.

CfE Experiences & Outcomes: HWB 3-04a  
HWB 3-09a

## Circles of Influence

**OUTCOME:** Individuals identify the key influences on their values and attitudes.

**MATERIALS:** Flipchart sheet for each individual with concentric circles drawn on it  
Pens



- METHOD:**
- Working individually, each participant writes their name in the centre circle.
  - In the next circle out they identify the key people in their lives who have shaped and influenced their thoughts and opinions (might be mother, father, friends etc.). Encourage participants to think about the messages they received from those people. Were they positive or negative?

**METHOD:**

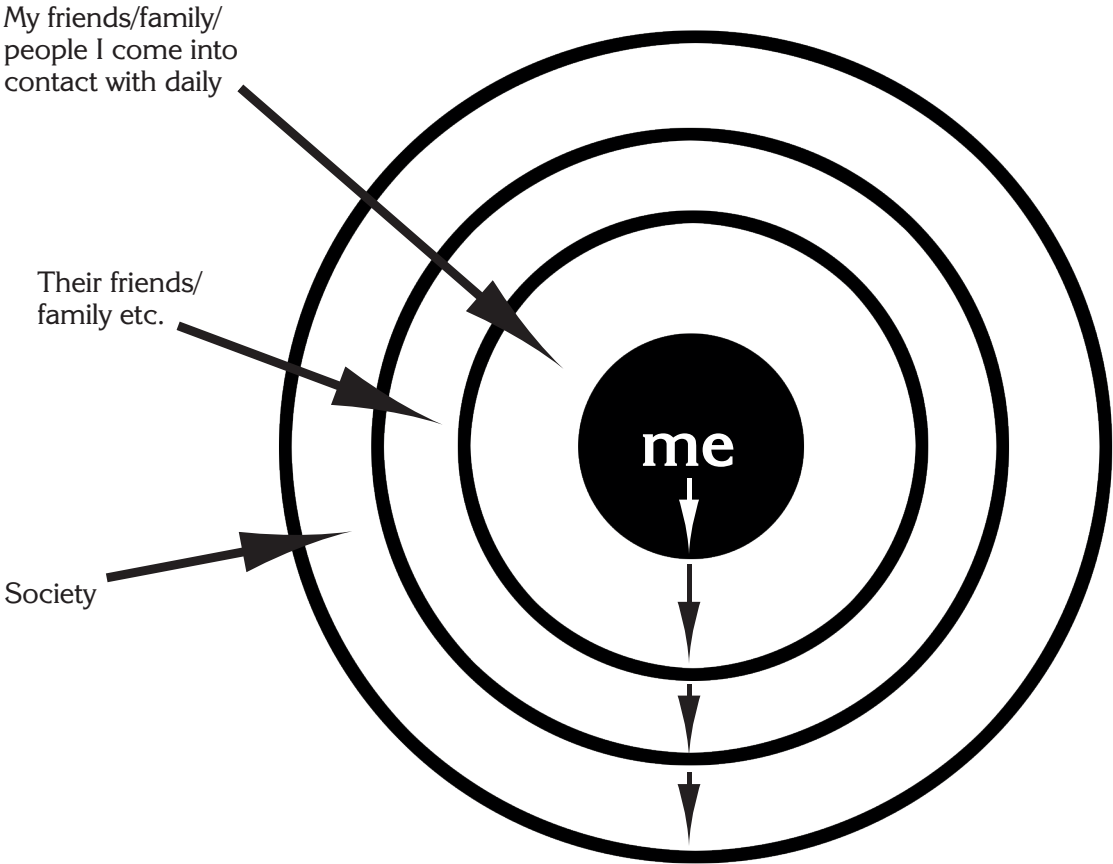
- In the next circle out think about wider friends and family and what they have contributed. This might be a social group they are part of, a club or society, work mates etc. What messages have they received from this group?
- In the next circle think about wider society, newspapers, media and other places they pick up messages from.
- Encourage participants to work in pairs and share some of their thoughts.
- Bring the group together with a discussion around the way in which we are all shaped and influenced by the people around us, both positively and negatively, and the need for us to question and form our own thoughts and opinions.
- An extension of this exercise could be to either use your own visuals or use the ones provided and discuss the images.

**TIME:**

45 minutes

# Circles of Influence

## The Person Centred Model of Change







## Top Tip

Not time limited.

You can also make up your own statements.

**CfE Experiences & Outcomes:** HWB 3-01a  
HWB 3-02a  
HWB 3-04a  
HWB 3-05a  
HWB 3-16a

## Acceptable/Unacceptable

**OUTCOME:** To explore the participants' prejudices and use of language.

**MATERIALS:** Statements  
Acceptable/Unacceptable mats.

**METHOD:**

- Cut out statements and give one to each participant.
- Ask each participant to read out the statement and decide whether they feel it is acceptable or unacceptable, they then explain why and place the statement on the appropriate mat.
- Once they have made their decision, other participants in the group can move the statement, if they disagree with it, as long as they explain why.
- Each person has a turn to put there statement on the appropriate mat and say why. (You can also add your own statements)

**TIME:** 20 minutes

### WHAT DO YOU THINK?

A similar activity is available on the Action on Sectarianism website:  
<https://www.actiononsectarianism.info/young-people/interactive-zone/activities/what-do-you-think-young-people>



## Acceptable/Unacceptable

1. Walking in an Orange or Hibernian march
2. Segregated schools – (Roman Catholic and non-denominational schools)
3. Going to Church or Chapel
4. A Roman Catholic wearing a Glasgow Rangers football top
5. Getting a chinky for dinner
6. Playing music of a sectarian nature so loudly that you know it winds up the neighbours
7. You go out with someone from a different religion
8. Wearing a t-shirt with an offensive statement on it
9. Singing the 'The Sash' at Ibrox
10. Having friends of a different religion
11. A Protestant wearing a Celtic football top
12. Singing the 'Fields of Athenry' at Celtic Park
13. A Protestant and Roman Catholic getting married
14. Religious education at school
15. Punching someone who calls you a hun or a fenian
16. Fighting outside the pub on match day
17. Getting drunk before going to the stadium to watch the game
18. Being a black muslim who is British
19. Bringing your children up listening to sectarian songs
20. Attacking someone because they support a different team from you



**Walking in an  
Orange or  
Hibernian  
march**

**Segregated  
schools –  
(Roman  
Catholic  
and non-  
denominational  
schools)**

**Going to Church  
or Chapel**

**A Roman  
Catholic  
wearing a  
Glasgow  
Rangers  
football top**

**Getting a chinky  
for dinner**

**Playing music  
of a sectarian  
nature so  
loudly that  
you know it  
winds up the  
neighbours**

**You go out  
with someone  
from a different  
religion**

**Wearing a  
t-shirt with an  
offensive  
statement on it**

**Singing the 'The  
Sash' at Ibrox**

**Having friends  
of a different  
religion**

**A Protestant  
wearing a Celtic  
football top**

**Singing the  
'Fields of  
Athenry' at  
Celtic Park**

**A Protestant  
and Roman  
Catholic getting  
married**

**Religious  
education at  
school**

**Punching  
someone who  
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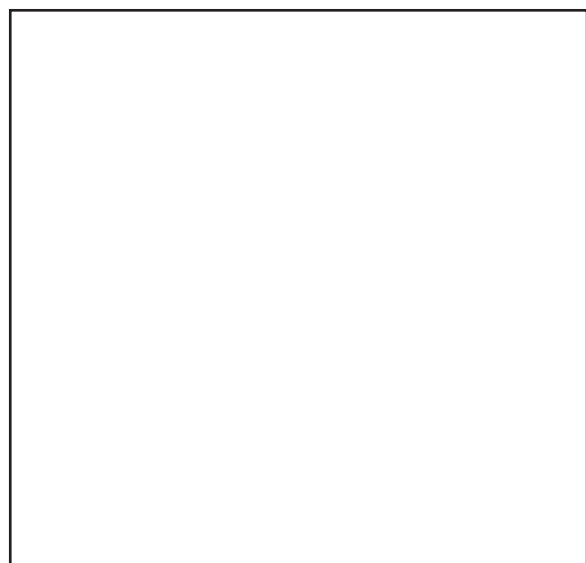
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the stadium to  
watch the game**

**Being a black  
muslim who is  
British**

**Bringing your  
children up  
listening to  
sectarian songs**

**Attacking  
someone  
because they  
support a  
different team  
from you**



# ACCEPTABLE

# QINACCCEPTABLE



## Top Tip

Adapt the discussion cards to the needs of the group.

CfE Experiences & Outcomes: HWB 3-04a  
HWB 3-05a  
HWB 3-09a

## Discussion Cards

- OUTCOME:** To stimulate discussion within the group on the participants' experiences and values.
- MATERIALS:** Discussion cards
- METHOD:**
- Photocopy and cut out discussion cards. Give each participant a discussion card and ask for their opinion. Have a brief discussion on what each person feels.
  - Have a group discussion on 'where, when how and why does sectarianism happen?'. What impact has sectarianism had on the lives of the group? Is it a male issue? Is it an excuse for people to be violent? Does it still exist?
- TIME:** 30 minutes

## Discussion Cards

<p>All your pals have gone to the game but you couldn't afford a ticket. You decide to watch the match in the pub. You are all going to meet up afterwards. You walk into the pub that is closest to the ground. You order your drink and then notice that it's a pub with both team supporters in it. Do you stay or do you go?</p>	<p>There is a fight outside the stadium after the football. Your mate is on the ground so you jump in to help him – someone gets stabbed and you get blamed. You didn't do it but you did push him into the direction of the knife. Are you guilty? Should you be left out of it as you didn't stab him?</p>
<p>You are drunk and mucking about with your mates before you get into the park. The stadium employees won't let in you, saying that you are too drunk. What do you do?</p>	<p>You and your pal are walking down the road, on your way to an old firm match, with your strips on under your jackets. A group of people jump you and a fight starts. Your friend is seriously injured. You think it's because you support different teams but you all support the same team. Why did the fight happen? Could it be stopped?</p>
<p>You are wearing your Celtic strip and are a Protestant. Someone calls you a fenian bastard. You smack him in the mouth. You get lifted by the police. Should it be you that gets lifted?</p>	<p>You are sitting in the middle of the park watching the football when your team scores, you are told to shut up by the steward. How do you react?</p>
<p>You can only get a ticket for the opposite side's seats. It's a final so you don't want to miss it. The other team scores. What do you do?</p>	<p>You decide to take your son to the football for the first time. You get to the stadium but realise that a fight is going to break out soon. You decide to leave. Why would you leave instead of staying to see the end of the match?</p>
<p>You are walking along the road on the way to the match. A drunken group of men are following you shouting stuff at you because you support the other team. What do you do? Does it bother you?</p>	<p>You go to the pub after a game and your friend tells you they are going to get one of the opposing supporters outside. He asks you to watch out for trouble. Do you think he respects you?</p>





## Top Tip

Ensure you discuss with the group what stereotyping and prejudice is.

CfE Experiences & Outcomes: HWB 3-02a  
HWB 3-04a  
HWB 3-08a

## Horns and Halos

**OUTCOME:** To give young people the opportunity to explore how we stereotype and its negative impact.

**MATERIALS:** Flipchart  
Paper  
Coloured pens

**METHOD:**

- Divide the group into pairs. Give each pair a piece of flipchart paper, coloured pens and a folded piece of paper with one of the occupations below written on it. Tell each pair not to show their occupation to anyone else or to say it out loud:

DJ  
TEACHER  
NURSE

BUILDER  
SOCIAL WORKER

POLICE OFFICER  
HAIRDRESSER

(You can obviously use any profession)

- Ask each pair to draw the type of person who would apply for this job.
- After five minutes get the group back together and ask each pair in turn to display their drawing and invite the group to guess which occupation it represents. Encourage discussion about the characteristics which made them guess as they did, and to check out how accurate they are. Did their teachers all look like this? Can they think of people who surprised them – e.g.. female builders?

## Horns and Halos (information for feedback)

### 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, for example:

- all boys like football;
- all black people are good athletes;
- all women can sew.

### Prejudice

This is pre-judging people. When we categorise or pre-judge people because of their appearance or actions we give them 'horns or halos'; "horns" for those with characteristics we don't like and "halos" for those with characteristics we like.

Whether we see people as having 'horns' or 'halos' will depend on our personal values and attitudes. We all have our own set of values and attitudes that are formed according to our experience and how/where we were brought up.

We need to be aware of how we may be prejudiced. For example, we may hold negative beliefs about people with parts of their face pierced and prefer people who don't have any piercing, or we may prefer people who have an accent similar to ours.

We must remember that all people behave differently depending on which culture they were brought up in. It is important that we do not make culture-based judgements about people. These are decisions made because we prefer a particular culture, perhaps because it is the one we grew up in and understand (culture bias).

For example, it would be wrong to think someone is 'hiding something' just because they don't look the interviewers straight in the eye, or to think a candidate is confident simply because they have a strong handshake.

If we form 'first impressions' of a person, whether positive or negative, this will lead to the person having either an advantage or disadvantage over others. If this happens then there is discrimination towards candidates.

The golden rule – treat people as individuals and judge them on what they say; not the way they say it, how they look or other characteristics such as gender, disability and ethnic background.

# **Section Five**

## **Consequences of Sectarianism**



## Top Tip

Try and be as creative and imaginative as possible when using the legislation.

CfE Experiences & Outcomes: HWB 3-09a

## Sectarianism and the Law

**OUTCOME:** To introduce the group to changes in the law in Scotland..

**MATERIALS:** Information on current legislation  
Criminal Justice (Scotland) Act 2003 (section 74)  
Employment Equality (Religion or Belief) Regulations 2003  
Human Rights Act 1998  
Scotland Act 1998  
Football Banning Orders  
Equalities Act 2010  
Offensive Behaviour at Football and Threatening Communications (Scotland) Act 2012

**METHOD:**

- Ask participants if they are aware of how the law views sectarianism. Give a brief overview of current legislation. Use appropriate legislation highlighting section 74 of the Criminal Justice (Scotland) Act 2003.
- Ask participants to discuss the positive and negative implications that the legislation has on sectarian crimes.
- Introduce Football Banning Orders as a point of discussion. Again discussing what the positive and negative aspects of these are.

**TIME:** 30 minutes

# The Law

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

The Bill for this Act of the Scottish Parliament was passed on 14 December 2011 and received Royal Assent on 19 January 2012. The Act criminalises behaviour which is violent, threatening, hateful or otherwise offensive. This can be anywhere but especially at football matches where it is also offensive to sing or chant sectarian songs. According to the Act it is also a criminal offense to threaten violence or make threats that are intended to incite another religion.

The jail term for a sectarian offence can be up to five years, but can also be more depending on the severity of the offence committed.

Types of offensive behaviour and communications:

- expressing or inciting religious, racial or other forms of hatred;
- threatening or offensive behaviour;
- threats of serious harm intended to cause fear and alarm, or reckless as to whether it does;
- implied threats (e.g. bullets or images depicting serious harm);
- it will be a defence that the behaviour was in the situation “reasonable”, to ensure that artistic performance etc. are excluded.

## Equalities Act 2010

Legislation for the purpose of equal opportunities is reserved to the UK Government at Westminster. The Equality Act 2010 brought previous equality legislation into one place. The main purpose of this law is to ensure that people are not treated unfairly at work or when using services because of a 'protected characteristic'.

The protected characteristics named in the Equality Act 2010 are:

- age
- disability
- gender reassignment
- marriage and civil partnership
- pregnancy and maternity
- race
- religion or belief
- sex
- sexual orientation

Sectarianism can connect to religion or belief. This can be classed as a hate crime.

The Equalities Act also defines discrimination and sets out duties for public bodies.

The Act's definition of discrimination includes direct discrimination, indirect discrimination, harassment and victimisation. It is under equality legislation that people have a right not to be discriminated against in areas such as employment, education, access to goods and services and the exercise of public functions. The legislation also sets out enforcement procedures to help people to obtain their rights.

In addition to individual rights, equality legislation has introduced a public sector equality duty in order to make public authorities pro-active in tackling discrimination.

The public sector equality duty has a two tier structure – a general duty set out in the Equality Act 2010 and specific duties set out in Regulations made by Scottish Ministers. The purpose of the specific duties is to enable the better performance of the general duty.

The general duty in the Equality Act 2010 requires public authorities to have 'due regard' to the need to:

- a) eliminate discrimination, harassment, victimisation and any other conduct that is prohibited by or under the Act;
- b) advance equality or opportunity between persons who share a relevant protected characteristic and persons who do not share it;
- c) foster good relations between persons who share a relevant protected characteristic and persons who do not share it.

Specific Duties set out in Regulations made by Scottish Ministers and apply to many Scottish public authorities.

## Football Banning Orders 2006

Football Banning Orders were introduced in the Police, Public Order and Criminal Justice (Scotland) Act 2006. (1 September 2006)

Football Banning Orders can ban violent or abusive trouble-makers from games and associated flashpoints, across the UK and abroad, for up to 10 years.

### Football Banning Orders work in two ways:

1. A court can impose a banning order on an individual convicted of a football-related offence instead of, or in addition to, any sentence the court could impose for the offence. Banning Orders imposed following conviction can last up to 10 years.
2. A summary application can be made by a Chief Constable to the sheriff court for a football banning order to be imposed against an individual whose behaviour has given cause for concern, although there may not be enough evidence to mount a criminal prosecution. Banning orders imposed without conviction can last up to three years.

The orders can ban abusive trouble-makers not only from football grounds themselves but also from associated flashpoints, such as bars which are popular with fans, town centres or railway stations.

An order can have far wider implications than merely stopping people from attending games – an offender subject to an order can find that their personal liberty is severely restricted – they may be prevented from travelling abroad, and can be excluded from many public places.

## Criminal Justice (Scotland) Act 2003

The Criminal Justice (Scotland) Act 2003 is a wide-ranging act covering a variety of criminal justice-related issues. It includes a section 74, a provision on offences aggravated by religious prejudice.

Section 72 (2) specifies that an offence is aggravated by religious prejudice if:

- a) at the time of committing the offence or immediately before or after doing so, the offender evinces towards the victim (if any) of the offence, malice or ill-will based on the victim's membership (or presumed membership) of a religious group, or of a social or cultural group with a perceived religious affiliation; or
- b) the offence is motivated (wholly or partly) by malice or ill-will towards members of a religious group, or of a social or cultural group with a perceived religious affiliation, based on their membership of that group.

Section 75 (6) provides that membership of a group includes association with members of that group, and 'presumed' membership is the presumption of the offender that the person(s) is a member of a particular group.

'Religious group' is defined at Section 74 (7) as being; 'a group of persons defined by reference to their:

- a) religious belief or lack of religious belief;
- b) membership of or adherence to a church or religious organisation;
- c) support for the culture and traditions of a church or religious organisation; or
- d) participation in activities associated with such a culture or such traditions.

Section 74 provides that where a criminal offence is aggravated by religious prejudice the court must take into account that aggravation when determining the appropriate sentence for the criminal offence. An aggravated offence can attract a higher penalty than the offence committed without aggravation. This is because the court must take into account the proved aggravation when selecting a sentence. It should be noted that the initial offence must be proven to have occurred before the aggravation can be taken into consideration. There is no standalone offence of religious prejudice. However, it is not necessary for the aggravation to be corroborated (that is, two sources of evidence). A single source of evidence is sufficient proof of the aggravation although corroboration is still required for the offence itself.



## Employment Equality (Religion or Belief) Regulations 2003

The EU Directive (2000/78/EC) of 27 November 2000 (known as the Framework Directive or the Employment Directive) established a general framework for equal treatment in employment and occupation. It provides for equal treatment in employment on grounds of religion or belief, sexual orientation, disability and age. Directives must be transposed into national law, and the UK complied with this requirement by making the Employment Equality (Religion or Belief) Regulations 2003 (SI 2003/1660), which came into force in Scotland, England and Wales in December 2003 (Northern Ireland having prohibited religious discrimination since 1989).

The Regulations make it unlawful to discriminate on grounds of religion or belief in employment and vocational training. They prohibit direct discrimination, indirect discrimination, victimisation and harassment.

Religion or belief is defined in Regulation 2 as meaning any religion, religious belief or similar philosophical belief.

Direct discrimination occurs where a person is treated less favourably than another on grounds of religion or belief. Indirect discrimination occurs where a provision, criterion or practice, which is applied generally, puts persons of a particular religion or belief at a disadvantage and cannot be shown to be a proportionate means of achieving a legitimate aim. Victimisation occurs where a person receives less favourable treatment than others by reason of the fact that he has brought (or given evidence in) proceedings, made an allegation or otherwise done anything under or by reference to the Regulations. Harassment occurs where a person is subjected to unwanted conduct on grounds of religion or belief with the purpose or effect of violating his dignity, or creating an intimidating, hostile degrading, humiliating or offensive environment for him.

Not all differences of treatment on grounds of religion or belief are unlawful. There are exceptions for differences of treatment related to national security and positive action, and for the protection of Sikhs on connection with requirements as to the wearing of safety helmets. Regulation 7 provides an exception where being of a particular religion or belief is a genuine and determining occupational requirement for a post if it is proportionate to apply the requirement in the particular case. Regulation 7 also provides an exception for employers with an ethos based on religion or belief where being of a particular religion or belief is a genuine occupational requirement for a post and it is proportionate to apply the requirement in the particular case.

The Regulations provide remedies for individuals, including compensation, by way of proceedings in employment tribunals and in the county or sheriff courts. There are special provisions about the burden of proof in those cases in regulations 29 and 32, which transfer the burden to a respondent to a case once a complainant has established facts from which a court or tribunal could conclude, in the absence of an adequate explanation, that an act of discrimination or harassment has been committed by the respondent.

## Human Rights Act 1998

The Human Rights Act 1998 (HRA) incorporates the rights and freedoms set out in the European Convention on Human Rights into UK law. The rights protected include Article 9, freedom of thought, conscience and religion, and Article 14, prohibition of discrimination. Article 9 protects the freedom of thought, conscience and religion, and includes the freedom to change your religion or belief, and to manifest your beliefs, either alone or with others, in public or in private, through worship, teaching, practice and observance. Whilst freedom of thought, conscience and religion are absolute rights and not subject to any limitations, the freedom to manifest one's religion or beliefs can be limited on the grounds listed in Article 9 (2), which essentially relate to public interest considerations.

Article 14 does not provide a general right to freedom from discrimination. It provides that the rights and freedoms set out in the convention are open to all without discrimination on, among other things, religion.

Section 6 of the Human Rights Act makes it unlawful for a public authority to act in a way which is incompatible with the Convention right. A public authority includes a court and any person who exercises functions of a public nature, for example, the police, hospitals, schools, local authorities etc.

## Scotland Act 1998

The Scotland Act is the law which enacted devolution by creating the Scottish Parliament and the (then) Scottish Executive. In doing this specific obligations were placed on them to observe and uphold human rights. They are also permitted to encourage equal opportunities.

Section 29 specifies:

1. An Act of the Scottish parliament is not law in so far as any provision of the Act is outside the legislative competence of the Parliament.
2. A provision is outside that competence so far as any of the following paragraphs apply:
  - d) it is incompatible with any of the Convention rights or with Community Law. This means that any law passed by the Scottish Parliament must comply with human rights (as defined in the Human Rights Act) or the law can be challenged in court as being ultra vires).

Section 57 further states:

**‘(2) A member of the Scottish Executive has no power to make any subordinate legislation, or to do any other act, so far as the legislation or act is incompatible with any of the Convention rights or with Community law.’**

This means that the Scottish Executive (now called the Scottish Government) must ensure that all rules, regulations and other subordinate legislation also comply with human rights. Section L2 of Schedule 5 provides that the power to legislate on equal opportunities is reserved to the UK Parliament at Westminster so the Scottish Government cannot introduce, and the Scottish Parliament cannot pass, equal opportunities legislation. Equal opportunities means the prevention, elimination or regulation of discrimination between persons on grounds of, amongst other things, religious beliefs. There are exceptions to this reservation which mean that the Scottish parliament and Scottish Ministers have competence over the encouragement of equal opportunities and the observance of the equal opportunity requirements. Equal opportunity requirements are the legal requirements. Parliament and ministers can exhort public authorities and others to adopt equal opportunity policies. The exceptions also mean that they can develop schemes to secure the better provision of services to groups who may be the subject of discrimination or legislate to require certain public authorities and office holders to have due regard to equality law.



## Top Tip

Ensure the facilitator has prior knowledge of the Ladder of Prejudice before facilitating the group.

**CfE Experiences & Outcomes:** HWB 3-01a  
HWB 3-02a  
HWB 3-04a  
HWB 3-05a  
HWB 3-09a

## The Ladder of Prejudice

**OUTCOME:** To create an awareness of prejudice, and how it can impact on society.

**MATERIALS:** Ladder of Prejudice picture (on flipchart paper)  
Pens  
Dotted stickers

**METHOD:**

- Introduce the Ladder of Prejudice and explain how each stage relates to the next. Encourage participants to make suggestions at each level. Promote discussion whilst writing each topic down and explain how seemingly 'normal' actions could be seen to be prejudiced and have negative implications.

### Points of consideration:

- Speech (banter, slagging, name-calling, joking, talking behind people's back).
- Avoidance (leaving people out, not socialising with them, lack of contact).
- Discrimination (isolate people, segregation, different services, different opportunities).
- Physical attack (perhaps discuss case studies, violent attacks).
- Free speech (preaching from Ku Klux Klan, neo-Nazis).
- Extermination (discuss Holocaust or another topic if appropriate). Further information can be obtained from [www.rossel.net/Holocaust06.htm](http://www.rossel.net/Holocaust06.htm)

## The Ladder of Prejudice

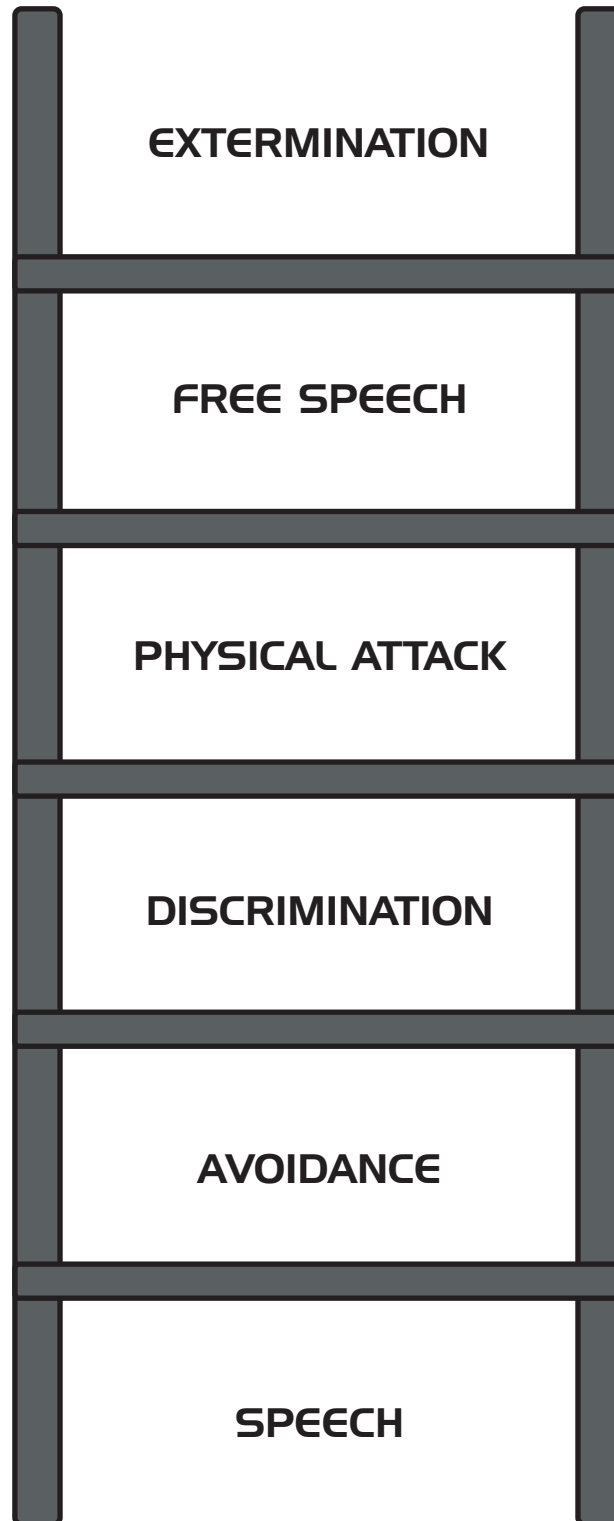
### METHOD:

- Once the sections have been filled in give the participants sticky dots and ask them to put them on things that they have done either recently or in the past. Share your own experiences and participate too.
- Make connections with history and how the Ladder of Prejudice is a useful tool in displaying how prejudice can develop from seemingly trivial actions. Explain where the Ladder of Prejudice came from. (The Ladder of Prejudice is taken from a book by Gordon W. Allport 'the nature of prejudice', whereby he describes the idea of a ladder of negative actions that spring from prejudice).

### TIME:

40 minutes

## The Ladder of Prejudice





## Top Tip

Adapt worksheet as necessary.

Can link into Ladder of Prejudice.

**CfE Experiences & Outcomes:** HWB 3-01a  
HWB 3-02a  
HWB 3-04a  
HWB 3-16a

## EXCUSES, EXCUSES

**OUTCOME:** To highlight participants responsibility for their own behaviour and actions.

**MATERIALS:** Excuses worksheet  
Pens

**METHOD:**

- Ask the group individually to tick off a list of excuses they use or have used, for their behaviour/actions (if you do not want to personalise it, you could read out the statements and ask if participants know people who use or have used these excuses).
- Discuss with the group what excuses they or people they know have used (these can then be displayed on the wall). Points for discussion could include, for example, was the behaviour pre-planned or opportunistic.

**TIME:** 40 minutes

## EXCUSES, EXCUSES

- It was just banter
- I was pissed/stoned
- I was bored
- Everyone else was doing it
- They deserved it
- Nobody got hurt anyway
- I don't remember
- They provoked me
- It was too easy a chance to miss
- It feels good to get something over on someone
- You have to grab what you can out of life
- No-one's ever done me any favours
- I was just getting my own back
- It should be legal anyway
- It wasn't planned
- I get a real buzz from doing it
- I would have looked weak if I hadn't done it
- Any other you have used

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## Top Tip

The group can either use their own experiences or someone else's.

**CfE Experiences & Outcomes:** HWB 3-01a  
HWB 3-02a  
HWB 3-04a  
HWB 3-09a  
HWB 3-16a

## Experiences of Sectarian Offences

**OUTCOME:** To explore the effects sectarian crime has on the individual and the communities we live in.

**MATERIALS:** Copy of handout  
Pens

**METHOD:**

- Give participants a copy of the handout and ask them to think back over their lives to a time when they have experienced sectarian behaviours or crimes towards them. Have them write these experiences down on the handout (the group can also use someone else's experiences to avoid personalising it).
- It can also be done as a group exercise, brainstorming a particular offence or behaviour.
- Use this exercise to discuss how the effects on individuals who have experienced sectarian crime or behaviours can continue after the event and how some can be long term.

**TIME:** 30 minutes

## Experiences of Sectarian Offences

Think back over a time in your life when you, or someone close to you, experienced or witnessed sectarian incidents.

Write down these experiences.

OFFENCE AGAINST ME	EFFECT ON ME
1.	At the time:          Afterwards:
2.	At the time:          Afterwards:



## Top Tip

Before using this exercise as a whole make sure of the suitability for your group, especially regarding the Twitter examples.

CfE Experiences & Outcomes: HWB 3-00a

## Social Media and Sectarianism

**OUTCOME:** To raise awareness of an individual's Digital Footprint and the consequences of posting sectarian material online through discussion.

**MATERIALS:** Flipchart  
Pens  
Access to videos: 'Digital Footprint', 'Consequences' and 'Anonymity'

**METHOD:**

- Ask the group what social media they use and who they think can see what they post. Use the flipchart to take a note of their answers. (The grid on the following page could also be used to do this in pairs).

Discussions around the following questions:

- What does sectarianism on social media look like? (use examples of tweets if appropriate for the group)
- Is social media a new space for sectarianism?
- What do you do if you see sectarian comments online?
- Should there be consequences for posting sectarian material online? What should they be?

- Following discussion watch 'Anonymity' video and look back at the notes from the original question – have they changed their opinion of who can see what they post?


**TIME:** 30 minutes

## Social Media and Sectarianism

**NOTE:** The 'Digital Footprint' video features Police Scotland providing information on what happens to what is posted online and what the consequences are for posting sectarian material online. The 'Consequences' and 'Anonymity' videos feature other young people and their thoughts on sectarianism and social media.

What is social media and how do we use it?

<b>SOCIAL MEDIA WEBSITES:</b>	<b>HOW DO WE USE THEM?</b>
<b>WHO CAN SEE MY POSTS?</b>	<b>WHAT ARE THE DANGERS?</b>

 **James Kennedy** @jameskennedy

Heading to mass on paddys day because your a #proudatholic #fucktheprods #hontheparish

[Reply](#)
[Retweet](#)
[Favorite](#)
[More](#)

FAVORITES  
**6**

3:49 AM - 17 Mar 2013

 **James Kennedy** @jameskennedy

Ash Wednesday. Otherwise known in Protestant communities as "spot the Fenian day"


[Reply](#)
[Retweet](#)
[Favorite](#)
[More](#)

RETWEETS  
**14**

FAVORITES  
**24**

8:57 AM - 5 Mar 2014

#FuckthePope

 **James Kennedy** @jameskennedy · Mar 3


Fucking February was gash, March has been even shiter #fuckthepope

[Collapse](#)
[Reply](#)
[Retweet](#)
[Favorite](#)
[More](#)

FAVORITES  
**2**

1:05 PM - 3 Mar 2014 · Details

#Upthera

 **James Kennedy** @jameskennedy · Mar 3

Every now and again, I'll remember that I'm a quarter Irish and just feel sick #UpTheRa

[Collapse](#)
[Reply](#)
[Retweet](#)
[Favorite](#)
[More](#)

FAVORITE  
**1**

2:28 PM - 3 Mar 2014 · Details

 **James Kennedy**

i made a comment asking is any taigs were killed in the helicopter crash hahaha xxxxxxxx

1 hour ago · Like ·  1

# Section Six

## People's Rights



## Top Tip

The group can either use their own experiences or someone else's.

CfE Experiences & Outcomes: HWB 3-09a

## Human Rights

**OUTCOME:** To identify the key principles of human rights.

**MATERIALS:** Handout  
Paper  
Pens

**METHOD:**

- Split participants into groups and give each group a scenario card. Each group should read the scenario and list down all the rules, freedoms etc. that they would like to have. Each of the rules/freedoms should be written on individual pieces of paper.
- Ask participants to post their cards group by group. The first group will place their cards in a row (with help of the group the facilitator should cluster cards with similar ideas together). Ask other groups to place their cards below the corresponding cards of the previous groups. Try and get answers that will enable you to explain the key principles and concepts in the handout.
- **Potential areas of discussion:**
  - How do the rules/freedoms of the groups differ?
  - What was most controversial in your group discussion?
  - Would the rules/freedoms apply to everyone, everywhere?
  - Are rules/freedoms connected?
  - Could these ideas be called rights?
  - Who would be responsible to ensure that the rules/freedoms are met on your island?

**TIME:** 45 minutes

## Human Rights – principles and main ideas

### *Human Rights Act 1998*

*The General Assembly of the United Nations adopted and proclaimed the Universal Declaration of Human Rights in 1948. As a result of the 1998 Human Rights Act all state bodies, including the courts and agencies such as the police, local authorities, hospitals and prisons and other bodies carrying out public functions must act in accordance with the Convention rights when making decisions which affect the general public.*

Human Rights are universal legal guarantees protecting individuals and groups against actions and omissions (failures) that affect their freedoms and human dignity.

Key human rights principles are:

- every human being is born with human rights;
- human rights cannot be given up;
- all human beings have the same rights – everywhere;
- all rights are linked and have effects on each other;
- one person's enjoyment of rights should not come as a result of the suppression of rights of other.



## **Scenario**

You are on an aeroplane. The aeroplane has mechanical trouble, so the pilot crash lands on a deserted island. Fortunately, everyone has survived the crash, but the island is not on the map. There is little hope of being rescued. You and all the people in your group must agree on the fundamental freedoms and claims by which you all (and possibly your descendents) want to live.

Write each freedom or claim on a seperate card.

## **Scenario**

You are on an aeroplane. The aeroplane has mechanical trouble, so the pilot crash lands on a deserted island. Fortunately, everyone has survived the crash, but the island is not on the map. There is little hope of being rescued. You and all the people in your group must agree on the fundamental freedoms and claims by which you all (and possibly your descendents) want to live.

Write each freedom or claim on a seperate card.



## Top Tip

Ensure you are familiar with the UNCRC

CfE Experiences & Outcomes: HWB 3-09a

## You and Your Rights

- OUTCOME:** To begin to introduce the participants to the United Nations Convention on the Rights of the Child (UNCRC)
- MATERIALS:** Pre-Prepared Flipchart  
Flipchart  
Pens  
UNCRC The Facts Handout  
A child friendly list of UNCRC articles (<http://www.cypcs.org.uk/rights/uncrcarticles>)
- PREPARATION:**
- Print pictures of a baby, a primary school aged child, and a teenager; you will need one picture of each for each participant group.
  - Glue the printed pictures on to the flip chart paper, and connect the images with a line to illustrate the growth of the individual child from baby to teenager.
- METHOD:**
- Give a pre-prepared flipchart to each participant group and pens
  - Explain to them that they have a child to look after at different stages of its life into adulthood. Ask the participants to write or draw everything that a child needs to grow up having safe, healthy and happy life; at each stage of their childhood.
  - Discuss the group's responses. List these on a Flipchart.

**METHOD:**

- Generate a group discussion, asking the group to consider if the items of the list are needs or wants.
- Generate a group discussion, by referring to the list they have generated – who do they think is responsible for ensuring children get everything they need.
- Ask the group if they are aware that they have rights, like all children and young people do. Use the handout to help develop a conversation about Rights.
- Return to the list generated by the group, ask them to identify any of the items on the list that are Rights in the UNCRRC.

**TIME:**

30 minutes

## UNCRC – The Facts

### BACKGROUND

The rights of children and young people are set out in the UN Convention on the Rights of the Child (UNCRC) and apply to all children under the age of 18. In Scotland, young people up to the age of 21 who have been looked after or lived in care are also protected by the UNCRC.

Children have their own set of rights to give them extra protection. These rights apply to all children and young people just because they are young.

To date the UNCRC is the only international human rights treaty to include civil, political, economic, social and cultural rights and sets out in detail what every child needs to have a safe, happy and fulfilled childhood.

The UNCRC was approved on 20 November 1989 by the United Nations. The 20th November is the anniversary of the UNCRC, and children's organisations around the world organise celebrations on this day.

The UK government signed the Convention on 19 April 1990, ratified it on 16 December 1991 and it came into force in the UK on the 15 January 1992. Since then every UN member country has ratified the convention – with the exception of the USA who have not done so. That means there are 195 States who are signed up to the UNCRC.

### What does the UNCRC say?

The convention is a list of statements (called articles) which set out each of the rights which children and young people are entitled to.

In total there are 54 Articles – typically we only talk about the first 42 which set out the rights of children; the other articles are concerned with the responsibilities of the state to ensure that children and young people experience these rights and how the state will report back to the United Nations.

These are four rights which inform the principles of all other rights:

- Article 2 – children and young people are all equal, and are free from protection from discrimination
- Article 3 – adults should act in the best interest of the child
- Article 6 – children and young people have the right to life, to survive and develop
- Article 12 – children and young people have the right to an opinion and for it to be listened to and taken seriously on matters that affect their lives

Article 42 states that governments should make the UNCRC known to children, young people and adults, in Scotland this article has been incorporated into law and is a Ministerial duty set out in the Children and Young People (Scotland) Act 2014.

As there are so many rights, it can be difficult to remember them all – therefore it is sometimes easier to categorise the rights. The following categories can be applied to the UNCRC.

### **Participation**

These articles are based on the idea that children are active and contributing participants in society and not merely as passive recipients of good or bad treatment. These articles are concerned with children and young people being heard, taking part, and being empowered.

### **Provision**

These articles cover the basic rights of children to survive and develop. These include health care, food and clean water, as well as education and an environment which allows children to develop. The Convention is clear that the best place for a child is with their parents and the state has a duty to support and assist parents in this responsibility and when this is not possible for the state to ensure the care and protection of the child.

### **Protection**

The Convention makes it the duty of states to protect children. These articles are concerned with protection from harm and exploitation. Specific articles include protection from exploitation of children at work; physical, sexual and psychological abuse; discrimination and other forms of mistreatment.

## **United Nations Committee on the Rights of the Child**

The United Nations treaty monitoring body assesses how well states are implementing the Convention and reports on progress and makes recommendations. The committee is responsible for examining the progress made by state parties in fulfilling their obligations under the Convention. However, unlike some treaty monitoring bodies, the committee does not have the power to examine individual complaints concerning violations of the rights of a child.

Since 2004 Scotland has had a Commissioner for Children and Young People. The Commissioner is independent of Government. They work to make sure that all children and young people understand their rights. They protect the rights of all children and young people by making sure that adults respect the rights of children and young people. They also have powers to investigate on behalf of individual or groups of children and young people who believe that their rights have been taken away or breached.

### **Further Information and Activities**

<http://www.cypcs.org.uk>  
<https://launchpad.unicef.org.uk/>  
[www.unicef.org/crc](http://www.unicef.org/crc)



CfE Experiences & Outcomes: HWB 3-09a

## Children and Young People's Rights

**OUTCOME:** To give participants a more in-depth look at the UNCRC, their rights and the impact of these rights being taken away.

**MATERIALS:** Flipchart  
Pens  
Handouts

**METHOD:**

- Give a brief input on the UNCRC including the following information:
  - The Convention contains 54 Articles, which can be organised under three categories.
  - **PARTICIPATION** - These articles are based on the idea that children are active and contributing participants in society and not merely as passive recipients of good or bad treatment. These articles are concerned with children and young people being heard, taking part, and being empowered.
  - **PROVISION** - These articles cover the basic rights of children to survive and develop. These include health care, food and clean water, as well as education and an environment which allows children to develop. The Convention is clear that the best place for a child is with their parents and the state has a duty to support and assist parents in this responsibility and when this is not possible for the state to ensure the care and protection of the child.
  - **PROTECTION** - The Convention makes it the duty of states to protect children. These articles are concerned with protection from harm and exploitation. Specific articles include protection from exploitation of children at work; physical, sexual and psychological abuse; discrimination and other forms of mistreatment.

**METHOD:**

- The UNCRC is only effective if those that the Convention is designed to protect and support fully understand its value and content.
- Realising the relationship between Rights and Responsibilities is the key to the success and value of the Convention.
- Read out the short quiz to gauge how much information they remember.
- Ask the participants to split into groups of 3-4 and give each group a 'right' (under one of the three categories).
  1. **Article 24:** Children have the right to be as healthy as possible. If they are ill, they must be given good healthcare to enable them to become well again. The government must try to reduce the number of deaths in childhood and to make sure that women having babies are given good medical care. Children have the right to live in a safe, healthy environment with good food and clean drinking water.
  2. **Article 31:** Every child is entitled to rest and play and to have the chance to join in a wide range of activities.
  3. **Article 12:** Children and young people have the right to express a view about things that affect them.
  4. **Article 19:** Children must be kept safe from violence and they must be kept safe from harm. They must be given proper care by those looking after them.
- Give each group the worksheet or get them to write the three category headings on a flipchart.
- Ask each group to talk about the right they have been given – how it affects them currently. How would they feel if this right was taken away from them?
- Ask young people from each group to share their flipchart/worksheet with the bigger group.

**TIME:**

45 minutes

## Quiz

1. How many Articles are there in the Convention on the Rights of a Child?

*54*

2. List the 3 categories that would compile the 54 Rights?

*Participation, Provision and Protection*

3. How many countries had joined the Convention by 1 December 1993?

*153*

4. Which country has not ratified the United Nations Convention on the Rights of the Child?

*USA*

5. In Scotland we have a Commissioner for Children and Young People, what is their job?

*To help children and young people understand their rights. Protects your rights, by making sure that adults respect the rights of children and young people. To help influence change and to make sure that decisions made by Governments or other organisation's are in the best interest of children, young people and their rights.*



<b>Right:</b>	
<b>HOW DOES THIS AFFECT ME NOW?</b>	<b>HOW WOULD I FEEL IF THIS WAS TAKEN AWAY FROM ME?</b>



## Top Tip

Ensure you are familiar with the UNCRC

CfE Experiences & Outcomes: HWB 3-09a

### Agreeing Rights

**OUTCOME:** To stimulate discussion around the participants views of rights.

**MATERIALS:** Agree/disagree/not sure mats

**METHOD:**

- Your group stands in the middle of the room. The right hand side of the room is marked 'disagree', the left hand side 'agree' and the middle 'not sure'.
- Read the statements out and ask people to position themselves around the room according to how they feel. Encourage discussion with your group as to why they agree or disagree with the statements.
- Explain that there is no right or wrong answers and that we can all think differently about the same thing.
- It is helpful to ask people why they are standing where they are immediately after they have made their move. However, it can still be useful to reflect on the whole exercise.
- Were participants surprised by their own reactions?
- Were they surprised by the responses of others?
- How convinced were they by their own or others' arguments?

**TIME:** 20 minutes

## Quiz

1. A good smack teaches a child right from wrong
2. Children are too young to make decisions for themselves
3. All governments should sign up to the UNCRRC
4. Children should be consulted about where the family goes on holiday
5. Refugee families cost the UK government too much money
6. All schools should have a pupil council
7. Children should have the right to play
8. Children should earn their pocket money

**Agree**

# Disagree

**Not  
sure**



## Top Tip

Do not do this exercise in isolation. Can link to the Circle of Influence exercise.

CfE Experiences & Outcomes: HWB 3-04a  
HWB 3-05a  
HWB 3-09a  
HWB 3-13a  
HWB 3-16a

## Responsibility Continuum

**OUTCOME:** To encourage participants to think about who is responsible for perpetuating sectarianism and who has the power to challenge sectarianism.

**MATERIALS:** Set of cards for each group

**METHOD:**

- Split the group into 3 or 4 and ask them to rank in order, which, role/organisation has the most responsibility for creating change and challenging sectarianism. The group have to debate and come to some kind of consensus on the order.
- Bring groups together and share rankings.
- Ask everyone to stand back and look at the continuum, then invite participants to move any card they like but they have to give an explanation as to why it should be moved. Let the discussion continue for a while with different individuals moving cards.
- Debrief using the 'Person Centred Model for Change'.

**TIME:** 40 minutes

### RESPONSIBILITY CONTINUUM

A similar activity is available on the Action on Sectarianism website:  
<https://www.actiononsectarianism.info/young-people/interactive-zone/activities/responsibility-continuum>

**Police**

**MSPs**

**Pressure groups**

**Religious studies  
teachers**

**Parents**



**Schools**

**Football Clubs**

**Media**

**Football fans**

**Football players**

**Teachers**

**Young people**

**Church/Faith  
Leaders**

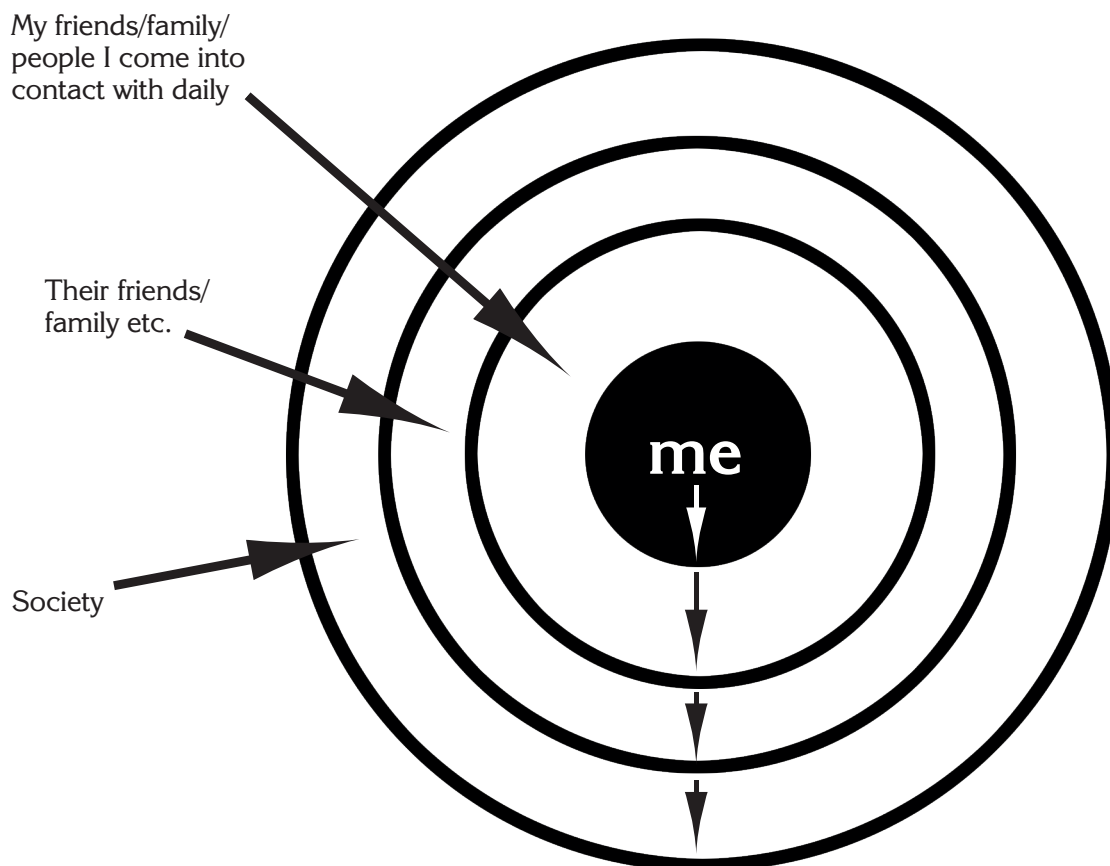
## Responsibility Continuum

### The Person Centred Model of Change

The person centred model of change starts with the premise that the only person you can be responsible for is yourself. If you take responsibility for your behaviour and how you act with others, you begin to influence others. If you challenge someone or give them a different perspective then they might think differently next time and they in turn might affect other people.

An example in terms of sectarianism would be to think about how you respond when someone makes a bigoted comment or tells a sectarian joke. If you laugh or just accept it they continue to think it's ok and that you agree with them. If you say something, or challenge it, or don't make those statements yourself, you send out a message that says you don't agree with it. Think of this in terms of racism and you can see how it works.

The person centred model of change says that change starts with each of us taking responsibility for ourselves and not just accepting what others say and do. It then acts like a ripple and each of us in turn influence a different circle of people until ultimately society changes.



## Responsibility Continuum

What difference can I make?



Recognise own prejudices and change own behaviour.

**DO NOT BE PART OF THE PROBLEM**



Challenge others' comments and behaviour



Find out more about issues you are not clear about or do not understand. Watch TV documentaries, read and talk to people who have undergone training.



Be pro-active, make changes to own practice.  
Create activities and projects which challenge prejudices.



## Top Tip

This exercise should be done at the end of a programme and not in isolation.

CfE Experiences & Outcomes: HWB 3-09a  
HWB 3-12a  
HWB 3-13a  
HWB 3-16a

## Charter for Change

**OUTCOME:** To begin to identify changes participants can make within their own lives to tackle sectarianism and look at wider societal issues.

**MATERIALS:** Flipchart  
Pens

**METHOD:**

- Divide the group in half giving each a sheet of flipchart paper. Ask the groups to list five things they can do **PERSONALLY** to begin to move Scotland away from sectarianism and five things that can be done **NATIONALLY** (an example is enclosed).

**TIME:** 30 minutes

# Charter for Change: Moving Scotland Forward Away from Sectarianism

## Ten Point Action Plan

### Personally

(Things I can do...)

1. Be more responsive to what is said and done within my own household to get and keep sectarianism out.
2. Be more tolerant and less judgemental.
3. Practice what we preach.
4. Let kids make their own choices in life and show them support no matter what their choice or decision.
5. STOP and THINK about the consequences.

### Nationally

(Things others/decision makers could do...)

1. Sectarian crimes should result in Community Service Orders BUT the orders must be to work within the community based on anti-sectarian programme.
2. National anti-sectarian campaign including a nationally recognised logo to be used in football programmes, football tops, beer bottles, newspapers.
3. Influence the media – headlines, advertisements, info on buses/trains.
4. Education – Anti-sectarian education to be included in school curriculum from primary school, secondary school and out with school in youth and adult education programmes.
5. MSPs to lead the front and develop:
  - polices which challenge sectarianism;
  - funding opportunities for groups, councils and others to develop work to challenge sectarianism;
  - an understanding that this is not about football or just a west of Scotland only issue.

# Section Seven

## Evaluation

## Evaluation

**Beyond a Culture of Two Halves** has been designed to be flexible. It can be applied in a range of contexts using a youth work approach, either as the skeleton framework for a specific awareness raising programme around anti-sectarianism, or more generally as a bank of resources to incorporate into existing programmes looking at citizenship, values and anti-discriminatory practice.

Whichever context and/or methodologies are chosen, it is expected that in using a youth work approach, educational practice and values will be to the fore. Thus it is important to evaluate the impact of the programme(s) with the young people involved as part of that process, enabling them to identify their own personal journey of learning. Additionally, the worker can use this information to inform their own practice and feed into other evaluation and quality assurance frameworks.

### NATIONAL OVERVIEW

Traditionally, youth workers have been good at *creative methods* of evaluation that are fun and involve young people in the process. They have also been good at describing the outputs of what they have done such as the number of young people involved, the range of activities, the types of resources that young people have produced. We have been less good at reflecting with young people the *changes* that have occurred as part of the learning process through our activity with them and the *impact* on them.

There is a clear rationale for ensuring that we understand and enable young people to articulate the distance they have travelled in terms of skills, confidence, understanding, decision-making, etc. Much of this is outlined in the **Step it Up** materials<sup>1</sup>, which set about defining the nature and purpose of youth work and the process of measuring their social and emotional competence and development. **Delivering Change**<sup>2</sup> enables us to understand the outcome and impacts of what we do in a broader Community Learning and Development context, with a particular emphasis on personal development and building community capacity. There is a specific link between the four capacities outlined in **A Curriculum for Excellence** and youth work outcomes, which is helpful.

When working in a statutory context or a voluntary organisation working in partnership with statutory provision, it is important also to be aware of the Scottish Government's **National Performance Framework**. The Scottish Government have refocused the business of local and national government around 16 national outcomes. Each local authority has also produced a **Single Outcome Agreement** as part of the Concordat between local and national government, and these include local outcomes. It is important to be aware of these outcomes and ensure that youth work practice and the communities of young people engaged with inform their ongoing development.





The shift towards outcome focused practice and its implications for youth work are explored in **Delivering Outcomes in Community Learning and Development: Current Issues for Outcome Focussed Practice in Youth Work.**<sup>3</sup>

Some of the national outcomes have obvious correlations to work with young people around anti-sectarianism. For example:

**National Outcome 4:** “Our young people are successful learners, confident individuals, effective contributors and responsible citizens”

*This is a key outcome for youth work, and could be a good over-arching focus for delivering elements of this anti-sectarian pack as part of broader citizenship or personal development programme.*

**National Outcome 7:** “We have tackled the significant inequalities in Scottish society.”

**National Outcome 11:** “We have strong, resilient and supportive communities where people take responsibility for their own actions and how they affect others”.

*Similarly using the pack as the basis for an anti-discriminatory programme resonates with the two national outcomes listed above.*

National Outcome 11 also links to Priority 8 in the Strategy for Justice in Scotland published in 2012. “Improve community engagement so that hate crimes and the under-reporting of crimes is tackled more effectively.”

The Strategy for Justice also specifically targets sectarianism in Scotland with one of its justice outcomes; “Our people and communities support and respect each other exercising both their rights and responsibilities.” This is supported by Priority 7; “Tackling hate crime and sectarianism” and Priority 8; “Strengthening community engagement and resilience.”

## **APPLYING EVALUATION PROCESSES TO THIS RESOURCE PACK**

There is often a challenge in relating work with young people to over-arching national outcomes and priorities and ensuring that the needs and aspirations being addressed are those of the young people.

**LEAP** is an effective model for placing young people at the centre of the planning and evaluation process, ensuring that planned outcomes are needs led, and a participatory approach is used. It also provides a useful framework to enable planning and evaluation whether at project, programme or policy development level.

LEAP could be applied in a range of different ways to evaluate the effectiveness of a project focussed on raising awareness of anti-sectarian practice. An outline example of this is in **Figure One** (p138). This example attempts to give a broad overview of the key purpose of the project. It is likely that more detail would be used in an actual example. On the other hand, this project may just be one aspect of a larger programme of anti-discriminatory work with young people, in which case this would be just one of a number of outcomes. *For more information on using the LEAP Framework visit the website: <http://leap.scdc.org.uk/>*

The **Step it Up** materials are based on a set of social and emotional competences which derive from the purpose of youth work and are highly relevant to the kind of learning which young people gain in youth work settings. The competences are easily incorporated into any learning, and can either be used directly or adapted to the particular learning outcomes that are to be developed with young people.

One of the six competency headings is 'The world around me' derived from the youth work purposes statement 'Develop a world view which widens horizons and invites social commitment'. There is an obvious link between this competency area and an awareness-raising resource pack such as **Beyond a Culture of Two Halves**. Equally, other competence areas could be addressed depending on the nature of the group and the shared outcomes, such as 'My working relationships with others', for example.

Another way to use Step it Up directly with this pack, or in evaluating an anti-sectarian programme linked to the pack, is to develop a journey of learning based on the outcomes listed at the start of the resource. Based on the Step it Up principles, a semantic scale could be created around the seven outcomes, and any others identified by the young people. **Figure Two** (p139) is an illustrative guide of how to do this for Outcome 3 of the pack "Faced their own values and beliefs". *For more information on Step it Up visit the Step it Up page on YouthLink Scotland's website [www.youthlinkscotland.org](http://www.youthlinkscotland.org)*

## EVALUATION TOOLS AND METHODS

There are other planning and evaluation frameworks that can be used in conjunction with anti-sectarian projects that you may already use and which can be integrated with this pack, such as 'The Weaver's Triangle'. There are also a number of quality assurance frameworks to be aware of, such as the 'Big Picture' and 'How Good is our Community Learning and Development 2'.

There are various creative ways to evaluate individual sessions from the resource pack. A range of tools can be used such as montages, podcasting, video-diaries, target boards, body maps, etc. Ideas are best generated with other colleagues and with young people, but there are a number of organisations and resources available to support you, some of which are listed below:

### YouthLink Scotland

[www.youthlinkscotland.org](http://www.youthlinkscotland.org)

Visit the Practice and Resources sections of the website of the national agency for youth work for more information on evaluation tools and training events.

### Evaluation Support Scotland

<http://www.evaluationsupportscotland.org.uk/>

Evaluation Support Scotland works with voluntary organisations and funders so they can measure the impact of their work. They provide practical support and access to resources and tools.

### HMIe

<http://www.hmie.gov.uk>

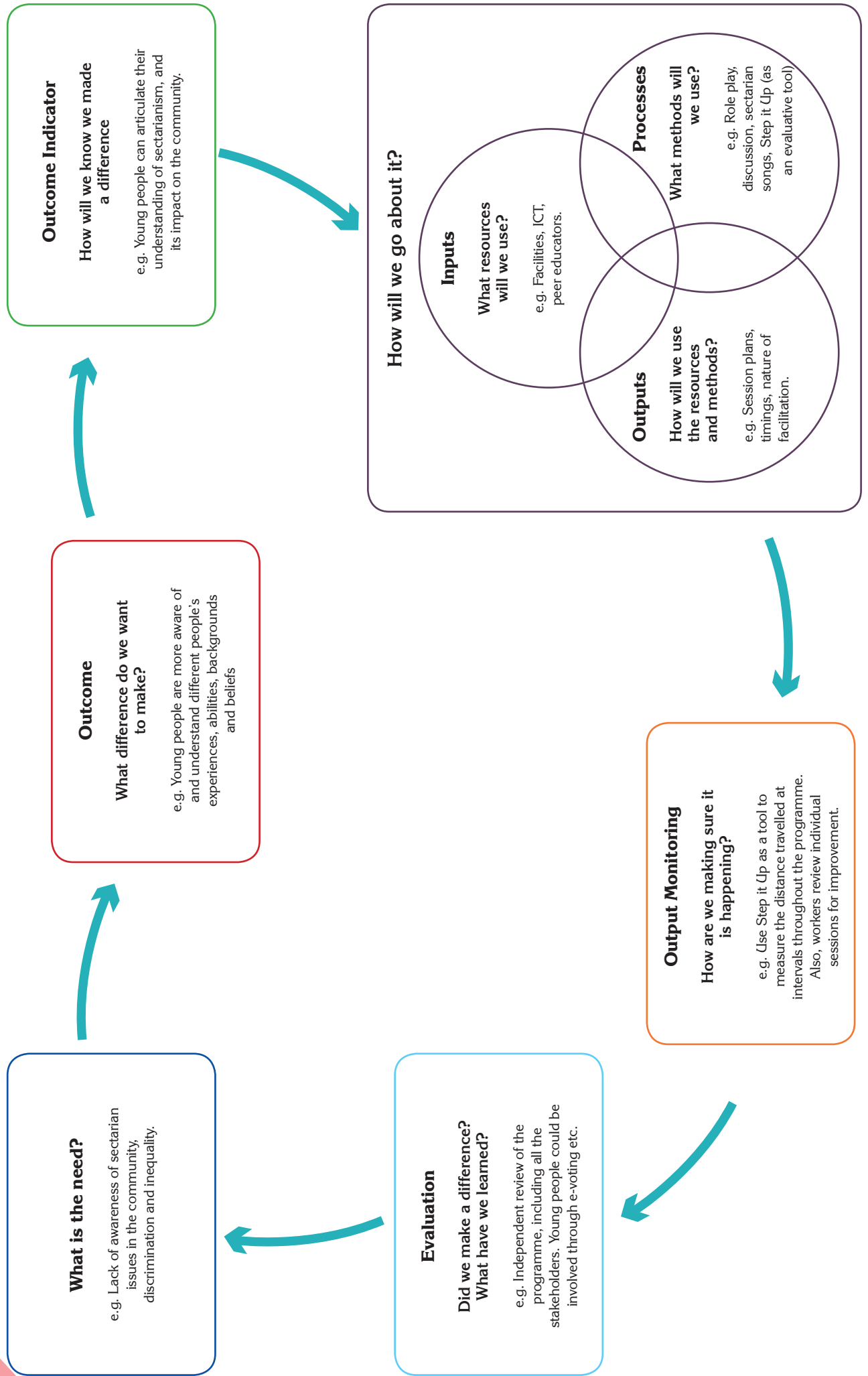
Section of the website designed to allow users access to examples of Good Practice that have been obtained from HMIE evaluative work

<sup>1</sup> University of Strathclyde (2003) Step it Up. Charting young people's progress.

<sup>2</sup> Learning Connections (2006) Delivering Change. Understanding the outcomes of Community Learning and Development.

<sup>3</sup> Scottish Government (2008) Delivering Outcomes in Community Learning and Development: Current Issues for Outcome Focussed practice in Youth Work.

Figure 1: Illustrative LEAP Model



## Figure 2: Illustrative distance travelled tool, based on Step it Up

ABOUT ME:

Values and Attitudes

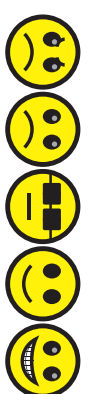
We do not live in a value free society. We all are influenced in many ways by our families, friends, the media, and the wider society, as we form our beliefs, values and attitudes. Through our language, behaviour and culture we display these values and attitudes, both positive and negative, to those around us.

Think through these statements and talk them through with other young people in your group or with your youth worker. Circle the face that best represents your response.

I'm aware of my own values and attitudes



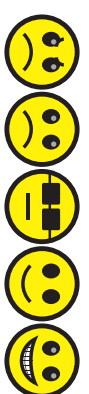
I understand how my values and attitudes have been developed



I understand how my values and attitudes can impact on others



I'm aware of how others see me



I understand and respect the values of others



I understand what sectarian attitudes are



I appreciate the impact that sectarian attitudes can have on our lives



This exercise can be done at the beginning, middle and end of a programme looking at anti-sectarian practice. A number of resources within the pack complement a reflective learning approach, eg. 'Circles of Influence' in Section 4, and the 'Responsibility Continuum' in Section 6. It is important that any exercise in measuring distance travelled is fun, creative and is a supported participatory process.

For guidance on using Step it Up, visit [www.youthlinkscotland.org](http://www.youthlinkscotland.org)

## Recognising achievement

This resource pack is not designed with recognition of achievement at the forefront. However, the very nature of the outcomes attached to each session provides the opportunity for accredited learning if using the pack as part of a wider programme of youth work activity. The Scottish Government has piloted **Worth Doing: Using the Scottish Credit and Qualifications Framework in Community Learning and Development**<sup>4</sup>, which provides advice and guidance on accrediting learning programmes.

If this resource is intended for use as part of wider project on anti-sectarianism or citizenship, it may also be possible to link some of the learning available to existing youth award programmes that young people are already involved in. **Amazing Things: A Guide to the youth awards in Scotland**<sup>5</sup> provides the relevant contacts and guidance.

<sup>4</sup> Scottish Government (2008) *Worth Doing: Using the Scottish Credit and Qualifications Framework in Community Learning and Development*.

<sup>5</sup> Youth Scotland (2008) *Amazing Things: A guide to the youth awards in Scotland*.

## Further Reading

Bradley, J M (1995), *Ethnic Religious Identity in Modern Scotland: Culture, Politics and Football* Aldershot: Ashgate Publishing Company

Bruce, S, Glendinning, T, Paterson, I and Rosie, M (2004), *Sectarianism in Scotland*, Edinburgh: Edinburgh University Press

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Devine, T (ed.) (2000), *Scotland's Shame? Bigotry and Sectarianism in Modern Scotland* Edinburgh: Mainstream

Educational Institute of Scotland (2006) *Breaking Down the Barriers: Sectarianism*, Edinburgh, EIS.

Finn, G P T (2003), 'Sectarianism': A Challenge for Scottish Education' in Bryce, T.G.K and Humes, W M (eds) *Scottish Education*, Edinburgh: Edinburgh University Press

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Smyth J.J (2000), *Labour in Glasgow: 1896-1936 – Socialism, Suffrage, Sectarianism* Tuckwell

Walls, P and Williams, R (2003), *Sectarianism at work: accounts of employment discrimination against Irish Catholics in Scotland* in *Ethnic and Racial Studies*, 26

Walker, G and Gallagher T (eds). *Sermons and Battle Hymns: Protestant Popular Culture in Modern Scotland*, Edinburgh: Edinburgh University Press

## Useful Contacts

Nil by Mouth	<a href="http://www.nilbymouth.org">www.nilbymouth.org</a>
YouthLink Scotland	<a href="http://www.youthlinkscotland.org">www.youthlinkscotland.org</a>
Ceres (Centre for education for Racial Equality in Scotland)	<a href="http://www.education.ed.ac.uk/ceres">www.education.ed.ac.uk/ceres</a>
Scottish Government	<a href="http://www.gov.scot">www.gov.scot</a>
Sense Over Sectarianism	<a href="http://www.glasgow.gov.uk/senseoversectarianism">www.glasgow.gov.uk/senseoversectarianism</a>
UNICEF	<a href="http://www.unicef.org.uk">www.unicef.org.uk</a>
Action on Sectarianism	<a href="http://www.actiononsectarianism.info">www.actiononsectarianism.info</a>

## Further Information

### ACTION ON SECTARIANISM

Action on Sectarianism is the first independent public website designed to challenge sectarianism. It provides information that inspires action in communities across Scotland by sharing individual stories and opinions as well as showcasing the work and resources that are able to address it.

With tailored channels for children, young people and adults there is information and resources available for everyone including interactive games and videos. The AoS Network is a channel dedicated to those tackling sectarianism, a log in zone which provides access to a wide range of resources, discussion forums and the opportunity to share work, support each other and be part of the wider conversation on tackling sectarianism.

### INTERVIEW WITH JUDITH SCOTT

Mark Scott was a 16 year old Glasgow school boy who was brutally murdered in 1995 in an unprovoked sectarian attack. Mark's mum, Judith Scott, gave an interview in which she talked honestly and openly about the murder of her son. This powerful account, while not written into the main body of this resource pack, can be used with your group in a variety of ways.

We suggest that you watch the interview here: <https://www.youtube.com/watch?v=LTJNYanNu1o> and look at how best it could be incorporated into your programme.



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