

**RESOURCE
PACK**



Nae excuse!

for sectarian abuse

Sectarianism is a choice.
It isn't something you inherit
because of where your family
come from or which football
team your family loyalties
make you support.

Parkhead Youth Project

Supporting and Empowering Young People

PYP



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Introduction

'Nae Excuse' for Sectarian Abuse!

Recognising that sectarianism is complex, multi layered and is taking place daily across society is important so that young people are equipped to understand it.

Parkhead Youth Project has worked with young people age 8-18 years to raise awareness of sectarianism, prejudice, bigotry and discrimination since receiving funding from the Scottish Government in 2013.

We offer information that assists in challenging and changing ingrained attitudes and behaviours. Providing opportunities to explore ways in which sectarianism manifests itself within our communities.

This resource has been tried and tested with participants involved in the 'Nae Excuse' Peer Education programme. The 'Nae Excuse' project is a piece of work designed to tackle sectarianism within the North East of Glasgow.

The project allows young people and the wider community to challenge their beliefs and values surrounding sectarianism through a wide range of programmes and activities such as, peer education, art, photography, film, web design and drama.

We hope that you find this resource useful and that you are able to use and adapt the exercises to explore sectarianism with the young people you work with in your community.

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Section One - Icebreakers Games

Name Game

5-10 Minutes

Ask participants to introduce themselves one at a time in a circle. One person then goes in the middle of the circle and says the name of someone else three times. The chosen participant has to say their name once before the other person finishes saying it three times. If they don't say it on time they go in the middle.

Zombie walk

5-10 Minutes

One participant is in the middle of a circle - demonstrating their best zombie impression they walk towards someone. The participant must shout out the name of another person in the circle before they reach them. The zombie walks towards different people until they catch someone.

Variation: You can also use words the group associate with the theme of the session, for example sectarianism, discrimination, diversity, family etc.

The sun shines on...

10-15 Minutes

This involves participants sitting in a circle, with one person in the middle. The middle person's goal is to find a seat in the circle. They do this by shouting out 'The sun shines on anyone who...' (fill in the gap), at which point any participant to whom that statement applies must get up and find a new seat. The person left in the middle thinks of a new statement. E.g.: 'The sun shines on anyone who's wearing red'; 'The sun shines on anyone who likes football and so on.'

Variations: You can also theme the questions around the issue of sectarianism. We have themed the questions below around exclusion and inclusion.

- Has ever opened a door for someone?
- Has ever played a computer game?
- Loves playing
- Has enjoyed taking part in a game
- Has a pet
- Likes having fun
- Likes sweets
- Has ever ignored someone
- Has ever been called names
- Has felt lonely
- Has felt left out of a game

Reflection: Have you enjoyed taking part in a game? Have you ever felt left out of a game? How did it make you feel? Discuss what we mean by exclusion and inclusion.

Fruit Salad

5- 10 Minutes

A variation of the game above is fruit salad. Go around the circle and give each person a fruit (apple, banana, pear, apple, banana, pear etc.) When the group's fruit is called by the person in the middle of the circle they must swap chairs. The last person standing calls out a new fruit. If the person in the middle calls fruit salad everyone must move.

Two truths one lie

10-20 Minutes

Participants find a partner. Everyone must tell their partner two truths and one lie about themselves. The pairs come back to the group and tell their two truths and one lie – the group should guess which one they think is the lie. This is a good game to get to know the participants.

Whispers

5-10 Minutes

Have participants sit in a circle. Whisper the chosen phrase to the first person in the circle, who must then whisper it to the person beside them and thus it passes around the circle. When it reaches the last person, they should say it out loud and the group can compare how the whisper started with how it finished.

- We are all different but equal.
- Everyone has the right to freedom of thought, conscience and religion.
- We should respect the religious beliefs
- Let's celebrate our cultural diversity.

Reflection: Ask the group what equal means? Discuss how a message can be changed and the potential consequences of creating rumors.

Chips or Chocolate?

10-15 Minutes

Participants line up behind each other in the middle of the room. Facilitator names one wall as 'chips' and the other as 'chocolate' and asks participants to quickly choose which wall they prefer and move there. Facilitator picks on a couple of people from each side to give very brief reasons for their choice and then moves onto the next one: 'Christmas or Birthdays?' 'Summer or Winter?' 'Chicken or Beef?' 'Beach or Theme park?' 'Swing or Slide?' and so the game continues.

Lead into asking the group 'Do you keep Ketchup in the fridge or in the cupboard?' Escalate a debate that the other is better and separate the groups. After a while, the facilitator can ask 1 person from each side to give a 30-second 'pitch' to try and persuade people from the other side to join them.

Reflection: Did you feel left out? Why? How did it make you feel? Is it okay that other people like different things?

E's and O's Met in Section One:

Here is a list of The Curriculum for Excellence Second Level Experiences and Outcomes expected to meet by delivering the following icebreaker games:

I am aware of and able to express my feelings and am developing the ability to talk about them. *HWB 2-01a*

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 2-02a*

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 2-05a*

I understand that people can feel alone and can be misunderstood and left out by others. I am learning how to give appropriate support. *HWB 2-08a*

As I explore the rights to which I and others are entitled, I am able to exercise these rights appropriately and accept the responsibilities that go with them. I show respect for the rights of others. *HWB 2-09a*

As I encounter new challenges and contexts for learning, I am encouraged and supported to demonstrate my ability to select, adapt and apply movement skills and strategies, creatively, accurately and with control. *HWB 2-21a*

I practise, consolidate and refine my skills to improve my performance. I am developing and sustaining my levels of fitness. *HWB 2-22a*

I am aware that positive friendships and relationships can promote health and the health and wellbeing of others. *HWB 2-44b*

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*

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 2-07*

Section Two – Defining Sectarianism in Scotland

What do you know?

15-20 Minutes

Ask the group about how sectarianism manifests itself within our communities? What is Sectarianism? What words do we associate with sectarianism? Write down as many words on flip chart paper as you can. This can also be done by going through the alphabet A-Z.

Word Definition

15-20 Minutes

Participants gain a better understanding of the definitions of words we use to describe sectarianism. Give participants words and definitions separately. In small groups ask participants to pair up each word with the definition. Discuss the definitions with the group and ask for any examples.

Bigot - A person who is intolerant towards those holding different opinions.

Discrimination - Treating a person or particular group of people differently especially in a worse way from the way in which you treat other people, because of their skin colour, sex, sexuality, religion etc.

Stereotype - An assumption made or a set idea that people have about what someone or something is like, especially an idea that is wrong.

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

Prejudice - Preconceived ideas and unfair and unreasonable opinion or feeling especially when formed without enough thought or knowledge.

Intolerance - Unwillingness to accept views, beliefs, or behaviour that differ from one's own.

Definition Exercise

25-30 Minutes

Give the young people a list of definitions that define sectarianism in Scotland. Participants then work in smaller groups to come up with their own definition for Sectarianism.

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

The Oxford English Dictionary - 'Sectarianism: an action carried out on the grounds of membership of a sect, denomination, or other group or rigidly following the doctrines of a sect or other group'

Sense over Sectarianism - 'Sectarianism is prejudice, discrimination and bigotry between 2 groups within the same religion' and often followed by 'sometimes involving football.'

Nil by Mouth - 'Narrow-minded beliefs that lead to prejudice, discrimination, malice and ill-will towards a member, or presumed member, of religious denomination'

Young people at P.Y.P - 'Sectarianism is when one would judge another person because of what they believe, support or follow, such as religion, football teams sexuality, culture etc. They would also act on it too and would show their negative thoughts through violence, arguments and insults.'

E's and O's Met in Section Two:

I am aware of and able to express my feelings and am developing the ability to talk about them. *HWB 2-01a*

As I explore the rights to which I and others are entitled, I am able to exercise these rights appropriately and accept the responsibilities that go with them. I show respect for the rights of others *HWB 2-09a*

I know that all forms of abuse are wrong and I am developing the skills to keep myself safe and get help if I need it. *HWB 2-49a*

When I engage with others, I can respond in ways appropriate to my role, show that I value others' contributions and use these to build on thinking. *LIT 2-02a*

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 or findings
- » clarify points by asking questions or by asking others to say more. *LIT 2-09a*

To show my understanding, I can respond to literal, inferential and evaluative questions and other close reading tasks and can create different kinds of questions of my own. *ENG 2-17a*

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*

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 gather and use information about forms of discrimination against people in societies and consider the impact this has on people's lives. *SOC 2-16b*

I can discuss issues of the diversity of cultures, values and customs in our society. *SOC 2-16*

Section Three - Exercises to raise awareness of sectarianism

Jenga Block Game

20-30 Minutes

To encourage participants in conversation about their community and sectarianism. Write a list of questions on Jenga blocks. Take turns to remove a piece from the stack, answer question/statement, discuss and replace it on top without the stack collapsing. (See p18 for suggested questions)

Balloon Blast

30-45 Minutes

Put statements that relate to sectarianism into balloons and attach a piece of string to each balloon. Attach the string to each participant's ankle (long enough to drag around the room). The objective of the game is to burst everyone's balloon but remember to keep the statement that comes out of the balloon safe. Once all the balloons are burst put agree/disagree/don't know sheets out. Have a discussion with the group about each statement and ask each participant to lay their statement on the sheet they think it relates to.

Materials: Balloons, string, scissors, statements (see p19) agree, disagree, don't know cards.

Playdo

15-20 Minutes

To get an idea of what sectarianism looks like in the community you are working in. Ask participants to make with plasticine what sectarianism looks like?

Variation: Split the group into two teams. Give each group the same word. Members must create the word with plasticine, the rest of their team must guess. Examples of words could be, Rangers, Celtic Fan, Flags, Flute Band etc.

Materials: Plasticine and words

The Responsibility Ladder

15-20 Minutes

Who is responsible for tackling sectarianism? Participants must put in order who they think is responsible for tackling sectarianism. Discuss why participants put them in their specific order.

Write on separate cards: Police, MSPs, churches/religious leaders, parents schools, football clubs, youth clubs, media, young people, teachers, football supporters, yourself.

Photographs

20-30 Minutes

Lay out a range of photographs that relate to sectarianism. Ask participants to pick the photograph they like the best and discuss with the group why. Ask the participants to write down on a piece of paper everything they see in the picture and what it represents. Discuss with the group what each picture is saying. Some picture examples could be:

- Discrimination in the work place (Harland and Wolf)
- The red hand of ulster/flags
- The potato famine
- Nil by mouth campaign
- Football Match
- Sectarian Graffiti

The History of Celtic and Rangers Football Clubs

20-30 Minutes

Raise awareness of both teams and challenge any myths held about each team. Ask participants to write Celtic on one sheet and Rangers on the other then write when, where, who and why?

Once the participants have done this read out the actual information at the back of the pack. (*see page 20*)

Internet Awareness

20-30 Minutes

To raise awareness of an individual's Digital Footprint and the consequences of posting sectarian material online, 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. Have a discussion 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?

Make the group aware that depending what they post, and how often, could result in a fine and up to five years in jail.

Still Images

30-45 Minutes

Participants walk around the space and the facilitator shouts out a number of people and an object e.g.: "In groups of three, build a car!". Participants must get into small groups and use their bodies to 'build' that object. Repeat this a few times using different objects.

Then the facilitator asks them to make tableaux showing a situation relating to sectarianism, showing exclusion or a situation where sectarianism gets challenged i.e. in the home, football stadium, playground, street, church or workplace. After doing this for a while, the facilitator asks each group to choose their favourite tableaux.

The groups watch the tableaux's, the facilitator taps each character on the head and in turn they should voice a sentence of what they are thinking and how they are feeling.

The groups have 5 mins to 'press play' on their tableaux and create a short improvisation with a beginning, middle and end. Discuss with the group the scene in greater detail.

E's and O's Met in Section Three:

I am aware of and able to express my feelings and am developing the ability to talk about them. *HWB 2-01*

I understand that people can feel alone and can be misunderstood and left out by others. I am learning how to give appropriate support *HWB 2-08a*

As I explore the rights to which I and others are entitled, I am able to exercise these rights appropriately and accept the responsibilities that go with them. I show respect for the rights of others *HWB 2-09a*

I know that all forms of abuse are wrong and I am developing the skills to keep myself safe and get help if I need it. *HWB 2-49a*

When I engage with others, I can respond in ways appropriate to my role, show that I value others' contributions and use these to build on thinking. *LIT 2-02a*

I can select ideas and relevant information, organise these in an appropriate way for my purpose and use suitable vocabulary for my audience. *LIT 2-06a*

I can show my understanding of what I listen to or watch by responding to literal, inferential, evaluative and other types of questions, 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*

I can persuade, argue, explore issues or express an opinion using relevant supporting detail and/or evidence. *LIT 2-29a*

When listening and talking with others, I am developing an awareness of when to listen and when to talk. I am learning new words which I use to share information about myself and others. *MLAN 2-03a*

I can participate in familiar collaborative activities including games, paired speaking and short role plays. *MLAN 2-05b*

I can describe the practices and traditions of Christianity and have considered the way these have influenced Scottish society. *RME 2-03c*

I am developing an increasing awareness and understanding of my own beliefs and I put them into action in positive ways. *RME 2-08a*

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

I am developing an increasing awareness and understanding of my own beliefs and I put them into action in positive ways. *RME 2-08a*

I can explain how the needs of a group in my local community are supported. *SOC 2-16a*

I can gather and use information about forms of discrimination against people in societies and consider the impact this has on people's lives. *SOC 2-16b*

I can discuss issues of the diversity of cultures, values and customs in our society. *SOC 2-16c*

I have experienced the energy and excitement of presenting/performing for audiences and being part of an audience for other people's presentations/performances. *EXA 2-01a*

Inspired by a range of stimuli, I can express my ideas, thoughts and feelings through creative work in dance. *EXA 2-09a*

I can respond to the experience of dance by discussing my thoughts and feelings. I can give and accept constructive comment on my own and others' work. *EXA 2-11a*

Section Four - History of Sectarianism in Scotland

Timeline

30-60 Minutes

Explore the timeline – 'Religion, Migration and Society in the Making of Modern Scotland' with the groups.

<https://www.actiononsectarianism.info/children/about-sectarianism/timeline-of-sectarianism>.

Discover how history has shaped sectarianism in Scotland.

Reflection: What did you learn about history that you did not know before? What was the most amazing or interesting thing you learned? What was the thing you were inspired to learn more about?

E's and O's Met in Section Four:

To show my understanding across different areas of learning, I can identify and consider the purpose and main ideas of a text and use supporting detail. *LIT 2-16a*

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*

I can show understanding of Christian beliefs and explore the similarities and differences between these and my developing beliefs. *RME 2-01c*

I can describe the practices and traditions of Christianity and have considered the way these have influenced Scottish society. *RME*

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 use primary and secondary sources selectively to research events in the past. *SOC 2-01a*

I can interpret historical evidence from a range of periods to help to build a picture of Scotland's heritage and my sense of chronology. *SOC 2-02a*

I can investigate a Scottish historical theme to discover how past events or the actions of individuals or groups have shaped Scottish society. *SOC 2-03a*

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 use evidence selectively to research current social, political or economic issues. *SOC 2-15a*

I can gather and use information about forms of discrimination against people in societies and consider the impact this has on people's lives. *SOC 2-16b*

Section Five - The Law and Legislation in Scotland

Law and Order

30-45 Minutes

Introduce the group to changes in law in Scotland. Ask participants if they are aware of how the law views sectarianism. Give a brief overview of current legislation. Ask participants to discuss the positive and negative implication that the legislation has on sectarian crime.

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

The Act criminalises behaviour which is threatening, hateful or otherwise offensive at a regulated football match including offensive singing or chanting. It also criminalises the communication of threats of serious violence and threats intended to incite religious hatred, whether sent through the post or posted on the internet.

<http://www.scotland.gov.uk/Topics/Justice/law/sectarianism-action-1/football-violence/bill>

The Equality Act 2010

The Equality Act 2010 legally protects people from discrimination in the work place and in wider society.

<http://www.homeoffice.gov.uk/equalities/equality-act/>

Criminal Justice (Scotland) Act 2003

Makes religious hatred in any form an aggravating factor in a crime.

<http://www.scotland.gov.uk/Publications/2006/11/24133659/2>

Human Rights Act 1998

Ensures that the right to freedom of thought, conscience, belief and religion are protected by the Courts. Ensures that public organisations (including the Government, the police and local councils) must treat everyone equally, with fairness, dignity and respect.

<https://www.equalityhumanrights.com/en/human-rights-act/article-9-freedom-thought-belief-and-religion>

'Nae Mare Excuses'

15-20 Minutes

Ask participants to write down a list of excuses they or someone they know have used to justify their behaviour/actions. Discuss with the group if the behaviour was pre-planned or opportunistic. This exercise aims to highlight taking responsibility for your own behaviour and actions. (see list of excuses at back as a guide)

E's and O's Met in Section Five:

I am aware of and able to express my feelings and am developing the ability to talk about them. *HWB 2-01a*

I am learning to assess and manage risk, to protect myself and others, and to reduce the potential for harm when possible. *HWB 2-16a*

I know that all forms of abuse are wrong and I am developing the skills to keep myself safe and get help if I need it. *HWB 2-49a*

When I engage with others, I can respond in ways appropriate to my role, show that I value others' contributions and use these to build on thinking. *LIT 2-02a*

As I listen or watch, I can identify and discuss the purpose, main ideas and supporting detail contained within the text, and use this information for different purposes. *LIT 2-04a*

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*

I can persuade, argue, explore issues or express an opinion using relevant supporting detail and/or evidence. *LIT 2-29a*

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

I am developing an increasing awareness and understanding of my own beliefs and I put them into action in positive ways. *RME 2-08a*

I am increasing my understanding of how people come to have their beliefs, and further developing my awareness that there is 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 affect their actions. *RME 2-09d*

I can use evidence selectively to research current social, political or economic issues. *SOC 2-15a*

I can gather and use information about forms of discrimination against people in societies and consider the impact this has on people's lives. *SOC 2-16b*

I can describe the main features of a democracy and discuss the rights and responsibilities of citizens in Scotland. *SOC 2-17a*

Section Six – Material and Resources

Suggested Jenga Questions (This can be adapted to suit your group)

1. What is the best thing about living in your community?
2. If you won 1 million pounds would you spend it on your community?
3. What are your main issues with your community?
4. What do you think of the services in your community?
5. What would you change about your local community?
6. Can you draw what your community looks like?
7. Do you have a relationship with the local community police?
8. What do you think of your community churches and chapels?
9. Can you draw what is missing from your community?
10. Can you draw what your community means to you?
11. What different nationalities live in your community?
12. How far have you been from your community?
13. What is a good night out?
14. Have you ever been part of a gang?
15. What do you think about football?
16. Do you practice religion?
17. What is your favourite food?
18. What brought you here today?
19. Do you know anything about different religions?
20. Have you ever witnessed sectarianism?
21. If you were to describe sectarianism in one word what would it be?
22. Have you ever experienced sectarianism?
23. Can you draw what sectarianism looks like?
24. If you witnessed sectarianism what would you do?
25. Can you draw what a stereotypical person would look like. Is this the case?
26. Have you ever been sectarian?
27. Would you challenge someone who was being sectarian?
28. Have you ever witnessed football violence?
29. What do you think of two different people from different religions in a relationship together?

Balloon Blast – Suggested statements

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. Calling the Chinese take-away the 'Chinkies'
6. Playing music of a sectarian nature so loudly that you know it winds up the neighbours
7. Going 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 also British
19. Bringing your children up listening to sectarian songs
20. Attacking someone because they support a different team from you

'Nae Mare Excuse' exercise examples

21. It was just banter
22. I was pissed/stoned
23. I was bored
24. Everyone else was doing it
25. They deserved it
26. Nobody got hurt anyway
27. I don't remember
28. They provoked me
29. It was too easy a chance to miss
30. It feels good to get something over on someone
31. You have to grab what you can out of life
32. No-one's ever done me any favours
33. I was just getting my own back
34. It should be legal anyway
35. It wasn't planned
36. I get a real buzz from doing it
37. I would have looked weak if I hadn't done it
38. Any other you have used

RANGERS WHEN: WHERE: WHO: WHY:

In 1872 Glasgow Green 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. 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: WHERE: WHO: WHY:

6 November 1887. Celtic Football Club was formed at a meeting in St. Mary's church hall in East Rose Street (now Forbes Street), Calton, Glasgow. Marist Brother Walfrid. 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.