



# Sense over Sectarianism: Scarfed for Life Lesson Pack



# The Play

**Scarfed for Life** is a play written by Martin Travers of the Citizens Theatre.

It is a modern parable set against the backdrop of the first old firm game of the season. Funny, hard-hitting and thought provoking, it tells the story of two young people caught in the crossfire of polite suburban prejudice. The play draws on what sectarianism and prejudice actually means to young people in Scotland. And how it affects them and their peers.

## Introduction

### SOS and Curriculum for Excellence

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

- Scarfed for Life – Drama Study
- Divided City – Secondary School Drama
- Workshops delivered by SOS

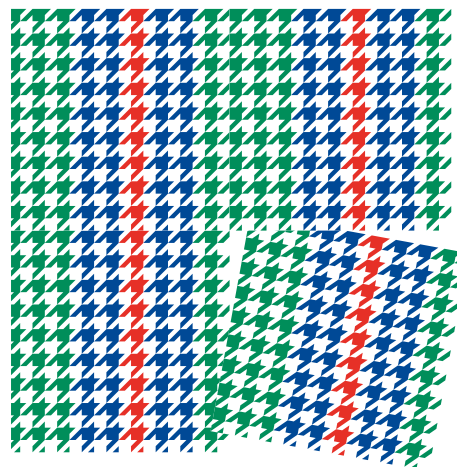
These resources provide the opportunity for teachers to explore the issue of sectarianism in a safe and challenging environment and address 4 key questions:

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

While many schools shape up their own projects and may use different resources, exploring these key questions through the above resources gives the opportunity for teachers to deliver to the following experiences and outcomes at the 3rd & 4th Level within Curriculum for Excellence:

The **Scarfed for Life Lesson Programme** is designed to be delivered over 6 lessons.

## SCARFED FOR LIFE A PLAY BY MARTIN TRAVERS



Ideally this would be 6 weekly lessons or 3 weekly double lessons to allow for reflection and research between each delivery.

However, as this is a relatively new programme, alternative timelines and methods should be tested as a means of testing effectiveness and impact of the content.

For example, testing the impact of delivering the entire content over a single school day may be a worthwhile experience.

The 6 lessons detailed in this programme are by no means the limit of the study of this play.

They are designed to be a minimum requirement, and indeed a starting point, for the development of additional activities and lessons which would complement both the programme and the subject in which the programme is being delivered in school.

For example, if being delivered as part of the drama timetable, forum theatre lessons may be a useful and engaging format.

The target stage groups for this programme are S2 and S3; however they are suitable for all secondary school stages.

# Contents

Lesson Programme	4
Lesson 1: Definition	5
Lesson 2: Rights and Responsibilities	7
Lesson 3 & 4 : Reading the Play	10
Lesson 5: Circle of Influence	11
Lesson 6: Who is Responsible?	13
Scarfed for Life Teacher Notes	15
Appendix 1: Brief History of Sectarianism	21
Appendix 2: Discussion Cards	26
Appendix 3: Discussion Cards (Character Cards)	31
Appendix 4: Who is responsible?	40
Appendix 5: CfE for secondary schools	52

# Lesson Programme

## Lesson 1: Definitions

This activity looks to explore the meaning and impact of 4 key behaviours. Recent research has reported that even when young people have actively participated in anti sectarian programmes their key understanding of what some of the vocabulary involved actually represents, both in the form of a definition and in reality, starts to reduce within a reasonably short period of time. This activity is designed to address this weakness in knowledge retention amongst learners.

## Lesson 2: Rights and Responsibilities

This activity looks to examine the awareness and relationship between the rights and responsibilities that go along with being a football supporter and a user of social media. There is a perception, real or imagined, that as society has changed and people are more aware of their rights, that conversely they are less aware of the responsibilities that accompany these rights.

## Lesson 3 and 4: The Play

During lessons 3 & 4 the play should be read by the class. The play should be read by the young people as they assume the roles of the characters in the play. Each class will be issued with a set of books and at the discretion of each school these could be distributed to the young people after lesson 1 to allow them to familiarise themselves with the play before class reading.

## Lesson 5: Circle of Influence

People are not born with prejudice, they learn it through the environment that they live and grow in. Each individual has a circle of influence. A series of people, experiences and circumstances, together with both formal and informal education, which will shape the values and attitudes that contribute and influence this circle.

This activity examines the influences of the principle characters Jack and Courtney and also the young people studying the play.

## Lesson 6: Who is Responsible for Change?

Everyone has a responsibility to make positive change. Everyone has the power, however large or small, to make a positive difference. A change in behaviour and/or attitude can cascade through a ripple effect to change society and the communities that people live in.

This final activity looks to examine some of the characters in the book and how they could have prevented the chain of events which culminated in Jack's injury.



# Lesson 1: Definitions

## The Premise

This activity looks to explore the meaning and impact of 4 key behaviours. Recent research has reported that even when young people have actively participated in anti sectarian programmes their key understanding of what some of the vocabulary involved actually represents, both in the form of a definition and in reality, starts to reduce within a reasonably short period of time. This activity is designed to address this weakness in knowledge retention amongst learners.

## The Activity

The object of this activity is to actively engage the participants in thinking about what the definitions are; and examples thereof; of the 4 key behaviours, namely, Prejudice, Discrimination, Bigotry and Sectarianism. This activity is ideally suited to working in small groups where participants will have maximum opportunity to discuss their understandings and opinion.

In their groups the learners should be encouraged to think about, discuss and write down sentences which would answer four questions which would be asked one at a time. They should then be encouraged to do the same for examples of this type of behaviour. The groups' answers should be unpacked as a collective and agreement or challenge discussed one question at a time.

Once the groups have "fed in" their definitions and examples, the whole group should discuss examples of sectarian behaviour related to each of the first 3 terms.

## The Questions

It is helpful to have laminated cards printed up to give to each group as they work through each of the following questions.

**What is Prejudice?**

**What is Discrimination?**

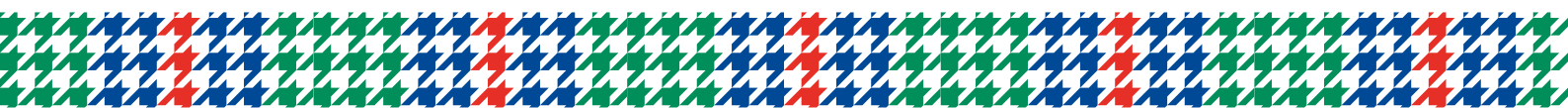
**What is Bigotry?**

**What is Sectarianism?**

## Conclusion

The answers to the 4th question will determine how much understanding and learning has been achieved. A clear link between, Prejudice (the thinking), Discrimination (the doing or acting), the Bigotry (the behaviour and attitudes) and Sectarianism should be identified and understood!

If a suitable conclusion has not been achieved then the facilitator should return to the perceived gap and readdress.



# Lesson 1: Definitions

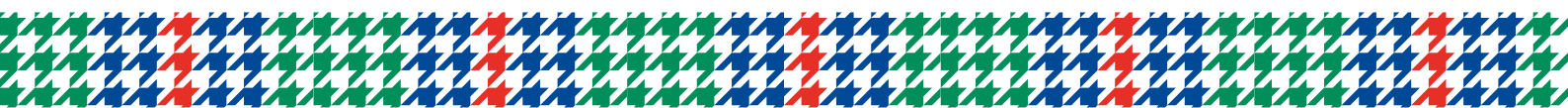
## The Planned Outcomes

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

Each participant can display examples of the 4 behaviours associated with the vocabulary

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

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



# Lesson 2: Rights and Responsibilities

## The Premise

This activity looks to examine the awareness and relationship between the rights and responsibilities that go along with being a football supporter and a social media user.

There is a perception, real or imagined, that as society has changed and people are more aware of their rights, that conversely they are less aware of the responsibilities that accompany these rights.

## The Activity

The object of this activity is to actively engage the participants in thinking about both the rights they have as a football supporter and the responsibilities that go along with these rights; then again similarly as a user of social media.

The target is to get participants to recognise that these rights and responsibilities go “hand in hand” and that the rights are not exclusive.

This activity can be delivered to a whole group or by working in smaller groups and feeding back the responses. A general discussion about what it means to be; and why people want to be; a football supporter/social media user would be an appropriate way to start the activity. Then, either as a collective, or in groups, participants should be encouraged to think about, discuss and list what they think their rights are in these roles. These rights would then be unpacked with the whole group and discussed, looking for agreement or challenge.

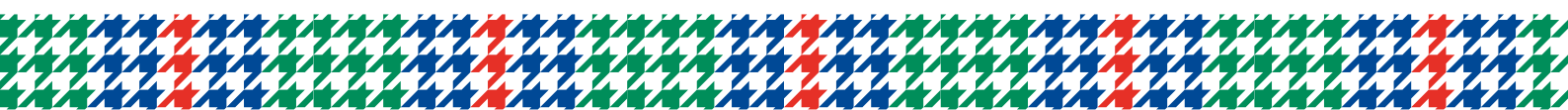
## The Rights (Football Supporter)

These rights could include:-

The right to choose which team to support  
The right to choose which religion to observe  
The right to attend matches  
The right to chant at football matches  
The right to sing songs  
The right to wear your colours  
The right to represent your club  
The right to wave flags and banners

## The Rights (Social Media user)

The right to use social media platforms  
The right to add friends and followers  
The right to post status  
The right to make comments  
The right to express an opinion  
The right to like pages  
The right to add photos  
The right to “check in”





# Lesson 2: Rights and Responsibilities

## Next Activity

To discuss what the responsibilities are that go with these rights.

Either as a collective, or in groups, participants should be encouraged to think about, discuss and list what they think the corresponding responsibilities are that go with the rights agreed in the initial activity. These responsibilities would then be unpacked with the whole group and discussed, looking for agreement or challenge.

It may be advisable to complete the rights and responsibilities of being a football supporter and then move on to social media.

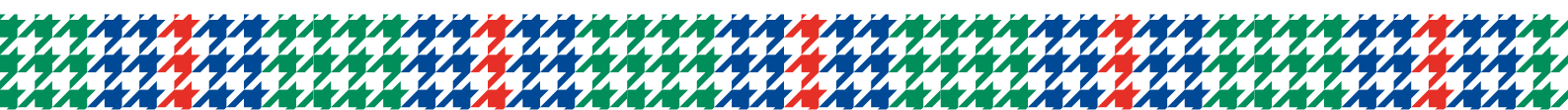
## Consequences

Discuss what the consequences of not recognising rights and responsibilities might be.  
Possible consequences for discussion;-

- Offending behaviour towards supporters of other teams and/or religions
- Offending behaviour towards supporters of their own team and/or religion
- Accusations of bigoted behaviour; including name calling and discrimination
- Negative manner of support for your team and/or religion
- Negative portrayal of your team and/or religion Football Banning Orders
- Arrests

## Conclusion

Get the participants to feed back their thoughts on these rights and responsibilities and encourage a group discussion which emphasises the benefits of positive behaviour over negative behaviour.





# Lesson 2: Rights and Responsibilities

## The Planned Outcomes

That responsibility should be recognised at all

To recognise that all of the participants (and others) also have these rights

To recognise that others are entitled to have rights even if their choice of team or religion differs from theirs

To recognise that all rights should be respected

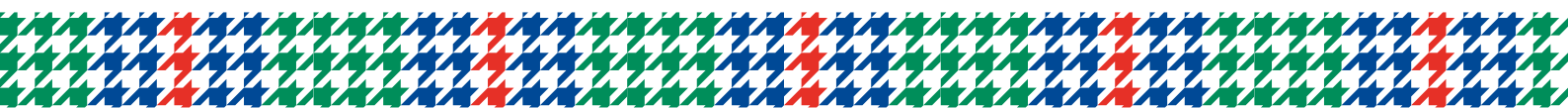
To recognise that they will help their team more by supporting in a positive manner To recognise what type of supporter their club would like representing them

To recognise the significance of wearing club colours, and what is acceptable behaviour and what is not

To recognise the impact of social media

To recognise the consequences of offensive behaviour online To recognise how to keep “safe” when using social media

To understand what the law is and how it can impact the non recognition of these responsibilities



# Lesson 3 & 4 : Reading the Play

In class reading of the play with the characters and narration by the students. Question and Answer session if possible at the end of the reading in lesson 4.

Sample Questions may include;-

Is this play a comedy?

If it is not a comedy why is it written in such a way to make readers laugh at times?

What is this play actually about?

Did anyone recognise some of the behaviour in the play?

Can anyone give examples from their own experience?

Please feel free to use any other questions which you consider appropriate.

# Lesson 5: Circle of Influence

## The Premise

People are not born with prejudice, they learn it through the environment that they live and grow in.

Each individual has a circle of influence. A series of people, experiences and circumstances, together with both formal and informal education, which will shape the values and attitudes that contribute and influence this circle.

This activity examines the influences of the principle characters Jack and Courtney and also the young people studying the play.

## The Activity

This activity can be delivered as group work or as an individual exercise. Each group/person needs a large piece of paper and a pen.

They should then draw a circle in the middle of the sheet, a slightly larger circle around the middle circle, and finally a third larger circle around the outside.

The young people are then asked to write down in the circles who they think have had an impact in Jack and Courtney's lives and have therefore influenced them in some way.

Ask the young people to consider the following influences on the character;-

### Courtney

Jack  
James  
Janice (Mum)  
Football (Rangers)  
Fashion  
Facebook  
Uncle Hugh  
Sophie

### Jack

Courtney  
Steph  
Janey (Mum)  
Football (Celtic)  
Music  
Facebook  
Grandmother  
Sophie

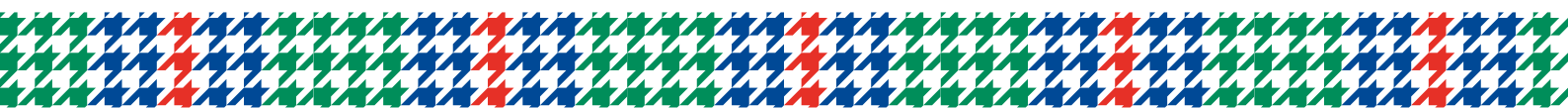
These influences can be both positive and negative.

**Middle Circle** - The Key influencers in their lives

**Second Circle** - Secondary influencers in their lives

**Outer Circle** - Other influences from wider society

Ask the young people to feedback their thoughts to the wider group and to discuss the positive or negative effects that these influencers have.



# Lesson 5: Circle of Influence

## Next Activity

Repeat the previous activity but ask the young people to consider themselves at the centre of the circle.

Ask them to write down in the circles who they think has had an impact in their own lives and has therefore influenced them in some way. Again, these influences can be positive and negative.

These influences may include;

- Close Family Members
- Close Friends
- Extended Family Members
- Classmates and other types of colleague such as team mates and work mates
- Significant Adults in their lives such as teachers and coaches
- Football Players and other Athletes Football Supporters
- Social Media
- Celebrities and Musicians
- Wider Media such as Newspapers and Magazines
- Other Internet provision such as Online Games and Websites
- Any other relevant examples which the young people recognise

Again ask the young people to feedback their thoughts to the wider group and to discuss the positive or negative effects that these influencers have (provided they are comfortable doing this).

## The Planned Outcomes

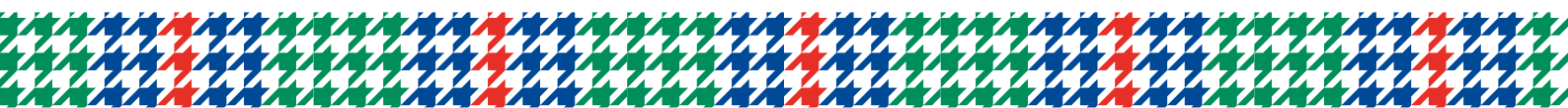
Young people recognise that the values and attitudes they hold are a result of outside influences

Young people can recognise the difference between different levels of influence

Young people recognise that influences can be both positive and negative and realise that they can learn to tell the difference

Young people recognise that while they have these influences in their lives they still have the power to establish their own values and attitudes

Young people recognise that they have options and choices



# Lesson 6 – Who is Responsible?

## The Premise

Everyone has a responsibility to make positive change. Everyone has the power, however large or small, to make a positive difference. A change in behaviour and/or attitude can cascade through a ripple effect to change society and the communities that people live in.

This final activity looks to examine some of the characters in the book and how they could have prevented the chain of events which culminated in Jack's injury. And finally it examines who is responsible for changing sectarian attitudes in wider society.

## The Activity

This activity can be delivered to one large group or to a number of small groups.

The young people are given a list of characters from the play and asked to discuss how each of them could have prevented Jack's injury.

The characters to be discussed are:-

Jack

Courtney

Steph (Jack's mum's boyfriend)

James (Courtney's dad)

Courtney's Uncle Hugh

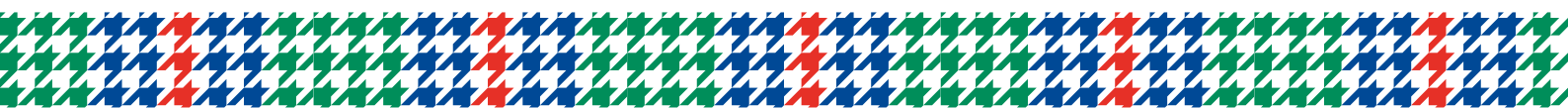
Janey (Jack's mum)

Janice (Courtney's mum)

Sophie McGregor

The young people are then asked to arrange, in order of most responsibility at the top to least responsibility at the bottom who and how Jack's injury could have been avoided.

Ask the young people to feedback their thoughts to the wider group and allow them the opportunity to change the order provided they can justify the change of position.



# Lesson 6 – Who is Responsible?

## Next Activity

Repeat the previous activity but ask the young people to consider the following groups and discuss how they could be responsible for changing sectarianism in Scotland.

The Groups are;-

Football Supporters

Police

MSP's

Footballers

Young People

Schools

Parents

Media

City Councillors

Teachers

Football Clubs

Again the young people are asked to arrange, in order of most responsibility at the top to least responsibility at the bottom who and how could sectarianism in Scotland be significantly reduced.

Ask the young people to feedback their thoughts to the wider group and allow them the opportunity to change the order provided they can justify the change of position.

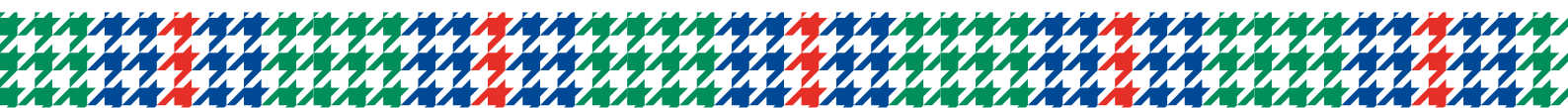
## The Planned Outcomes

Young people recognise that everyone is responsible for change

Young people can recognise they will be part (or may already be part) of these groups in the future

Young people recognise that they hold power and that they have the power to influence wider society and their local communities

Young people recognise that they will determine how sectarianism affects their future lives and the lives of others



# Scarfed for Life Teacher Notes

These teacher notes are intended to highlight discussion points throughout the play "Scarfed for Life". The intention is to make the play more accessible by offering an alternative to the 6 period lesson pack. These notes should allow the play to be read and discussed by a class over 3 periods or over a number of shorter tutorial sessions.

While being based on the topic of suburban sectarianism the play highlights a series of other social issues. These include relationships, violence, alcohol, domestic abuse, offensive language, online bullying and football.

## Prologue

The prologue establishes that one of the main characters Jack is in surgery after an accident and two of the other characters find themselves in the custody of the police. Each of the characters is introduced here through their reaction to this situation.

What does Steph mean by saying "*it's no finished*"?

What does James mean by saying "*Go live in the East End*"? This is an example of prejudice, discuss what prejudice is.

We learn that Sophie McGregor has 3,245 friends on facebook. In what ways might this be dangerous?

What is Sophie trying to achieve through facebook?

*"But its awe banter at the end of the day"* What is banter?



# Scarfed for Life Teacher Notes

## Scene One – Discussion Points

Is it acceptable for Steph to go out drinking midweek and to come home drunk? If yes, why? If not, why not?

We establish that Steph was formerly in jail and is currently unemployed and has not completed jobs around the house. Does he take responsibility for these circumstances?

In what way does this type of behaviour affect Steph and Janey's relationship?

What do you think about their relationship?

## Scene Two – Discussion Points

Courtney is clearly being bullied on facebook by Sophie. What are Courtney's options here?

**Discuss the following options;-**

Blocking Sophie

Deleting her facebook account

Confronting Sophie

Telling a parent / teacher / friend

## Scene Three – Discussion Points

What kind of relationship does Steph have with alcohol?

*"Sectarianism is a myth. There's good guys and there's bams. We're the good guys."* What does Steph mean by this statement?

Steph refers to Courtney as a *"hun"*. What exactly is a hun?

Name calling like this is an example of discrimination. Discuss what discrimination is.

## Scene Four – Discussion Points

Hugh's behaviour is clearly affected by football, which in turn has an effect on his wife Sheila. How does this affect their relationship?

How healthy or otherwise is a relationship like this?

# Scarfed for Life Teacher Notes

## Scene Five – Discussion Points

Courtney has clearly been bullied for a long time by Sophie. Discuss the different forms of bullying.

How does bullying affect the mental health of young people?

Is James's behaviour towards Jack appropriate? Why does he refer to the colour pink and call him "Jackaline"?

## Scene Six – Discussion Points

Why does Steph have a problem with the colours blue and orange? This is an example of sectarian prejudice.

Why do you think Steph keeps calling Jack "Union"? (This is a reference to the Union Jack flag and Jack's friendship with Courtney, a Rangers supporter).

Janice clearly instructs James to keep Hugh calm before the football. She also tells James to help Steph with his "big tidy up". Draw attention to these 2 instructions as they have repercussions later in the story.

## Scene Seven – Discussion Points

We learn here that Jack's Dad left the family home after an incident as a result of an Old Firm game. Discuss whether the group have witnessed such behaviour around an Old Firm game.

Why does the radio presenter refer to Coatbridge as "*The little Vatican*"? (This is based on the sectarian myth that all people from Coatbridge are catholic).

Jack and Courtney discuss bigoted behaviour. What is bigotry?

In what way do sectarianism and bigotry differ? (Sectarianism is specifically about prejudice and discrimination between groups in the same religion, in this case intra Christian).

Why is bigotry a negative behaviour?

Jack suggests the players swap shirts at the end of an Old Firm match? Do you think this is a good idea? What might the consequences be?

# Scarfed for Life Teacher Notes

## Scene Eight – Discussion Points

Are the following statements offensive or banter?

*“Probably bending down to pick up the soap”*

*“And Grand Master Billy Mason’s the ref”*

*“Ava list as long and daft as an Orange Walk”*

Steph’s sectarian prejudice is displayed here again over the colour of the pressure washer. His solution is to “wear ma celtic goalie gloves in case it burns me”. What do you think of this type of attitude?

## Scene Nine – Discussion Points

Why does Courtney not want her Mum to speak to the school or to Sophie’s mum about her bullying?

Why is it so important to Courtney to be on facebook?

## Scene Ten – Discussion Points

Jack clearly doesn’t think Steph should be drinking so why does he relent and throw him a can of lager?

Why is it not a good idea for Steph to be drinking lager, while operating machinery up on a garage roof? What could possibly go wrong?

## Scene Eleven – Discussion Points

Janice refers to the rise in cases of domestic violence around an Old Firm game. Why do the group think this happens? Is this acceptable?

Janice says “We’re lucky”. Is it really the case that women should consider themselves lucky not to be victims of domestic abuse?

Clearly Janey has been a victim of abuse from Jack’s dad. Why do you think she has never told Jack the truth?

# Scarfed for Life Teacher Notes

## Scene Twelve – Discussion Points

What do you think “*Scarfed for Life*” means?

Why do you think Courtney is a Rangers fan and Jack is a Celtic fan? Do you think they ever had a choice which team to support?

## Scene Thirteen – Discussion Points

“*Way a Union Jack on the toe for booting fenians up the tunnel!*” Is this banter or offensive? (This is another example of Hugh’s bigoted behaviour of which there are several in this scene).

What is a fenian? (Correct answer is detailed in the glossary)

“*Easy does it Hugh, its no the morra yet!*” What does James mean by this? Does this mean its ok to be bigoted on the day of a game? (90 Minute Bigot Theory)

Are the high tops really Aquamarine? Why does Courtney not just tell Uncle Hugh that they are Green?

Why does James have a problem with the new pressure washer being green?

“*We are the People*” What does this mean?

Why does Courtney feel that she has to say it back to Hugh?

## Scene Fourteen – Discussion Points

Courtney finally confronts Sophie about her bullying. Is this the right thing to do?

What would have happened if she did not confront Sophie?

Are the following terms banter or offensive?

“Cool your proddy jets.”

“Orange Bams”

“Haw alter boy”

“Sweating like a Papist”

“Hun chops”

“Yah hun dafty”

Do James and Courtney do enough to stop the violence?

Why did James not tell Hugh about the pressure washer earlier?

Why does Courtney say “You’re a disgrace to the clubs. A disgrace to your families!”?

# Scarfed for Life Teacher Notes

## Summary

Once completed have a general discussion about the play.

Do the young people recognise this type of behaviour?  
Is it acceptable?

Where do they hear these types of words and phrases being used?

Are they acceptable?

# Appendix 1: Brief History of Sectarianism

## Specifically for workshops

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

## The Reformation

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

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

## Irish Immigration

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

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

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

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

# Appendix 1: Brief History of Sectarianism

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

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

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

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

## Rangers and Celtic

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



# Appendix 1: Brief History of Sectarianism

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

## So what happened to cause change?

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

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

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

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

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

# Appendix 1: Brief History of Sectarianism

## So what has happened as a result?

The First Minister called a summit where the great and the good could convene and discuss the situation with sectarianism in Scotland. All interested parties were invited such as politicians, churches, the police, football clubs and various other groups. The first question to be agreed on was, "Is sectarianism a problem in Scotland?" Many argued that sectarianism was no longer a serious issue in Scottish society and that things had improved over the years. However, the majority felt that sectarianism was a major problem and endemic in Scottish society. A plan of action was called for and as a result, changes began to take place.

In 2001 the partnership 'Sense Over Sectarianism' was formed between Glasgow City Council, Nil BY Mouth, Rangers and Celtic Football Clubs, the Catholic Archdiocese for Glasgow, and the Church of Scotland.

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

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

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

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

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

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

# Appendix 1: Brief History of Sectarianism

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

# Appendix 2: Discussion Cards

# **What is Prejudice?**



**What is**

**Discrimination?**



# **What is Bigotry?**





**What is**

**Secularism?**



# Appendix 3: Discussion Cards (Character Cards)

**Jack**



# **Journey**



# Updates



# James



# Uncle Hugh



**Janey**

**(Jack's Mum)**





**Janice**

**(Courtney's Mum)**



**Sophie**

**McGregor**



# Appendix 4: Who is responsible?

**Football**

**Supporters**



# Police



**MSP's**



# Footballers



**Young**

**People**





# Schools



# Parents



# Media



**Local**

**Councillors**



# Teachers



# Football Clubs



# Appendix 5: CfE for secondary schools

## SOS AND CURRICULUM FOR EXCELLENCE

### Introduction:

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

- Scarfed for Life – Drama Study
- Divided City – Secondary School Drama
- Workshops delivered by SOS

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

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

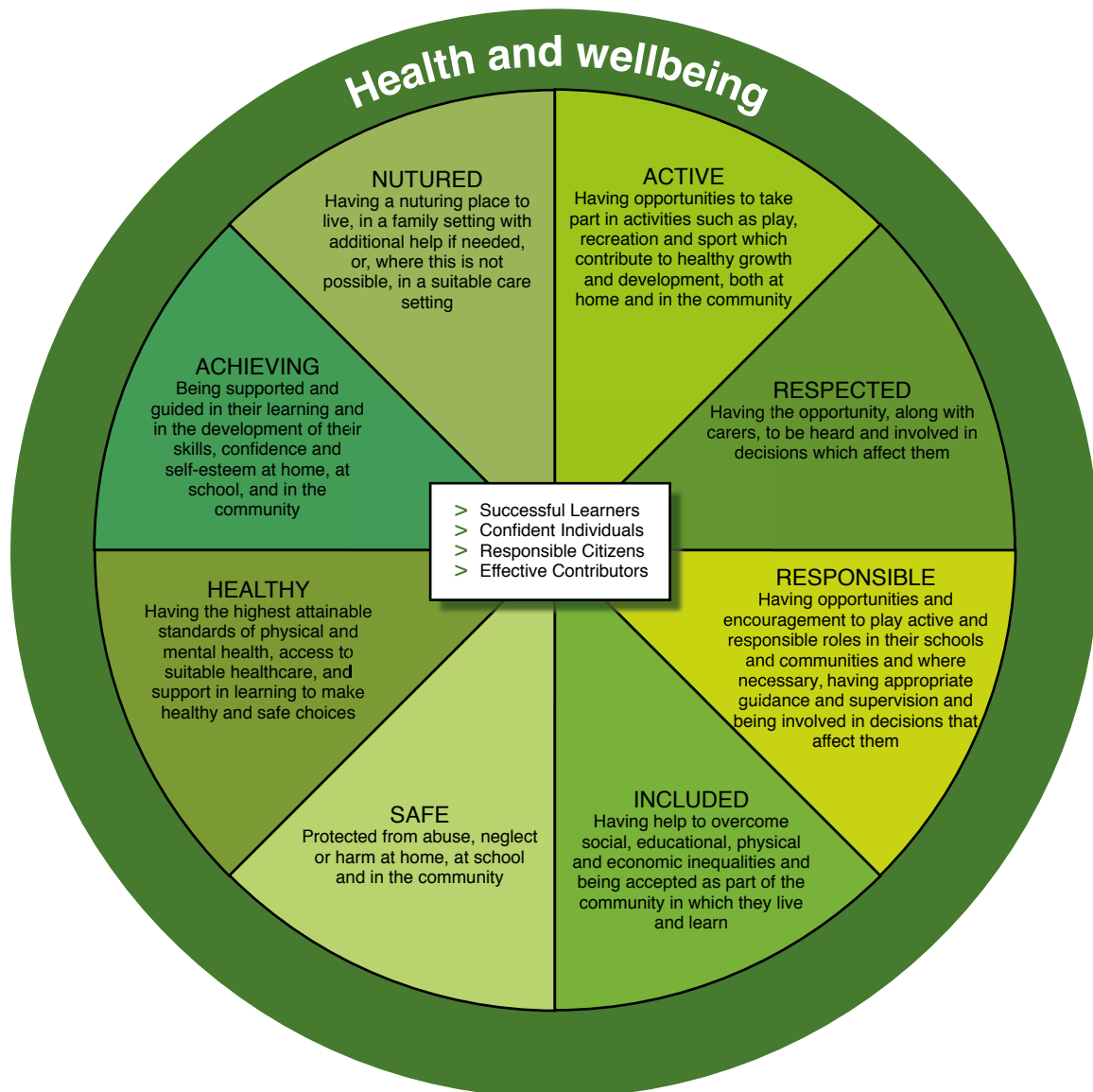
While many schools shape up their own projects and may use different resources, exploring these key questions through the above resources gives the opportunity for teachers to deliver to the following experiences and outcomes at the 3rd & 4th Level within Curriculum for Excellence:

### 1. Health and Wellbeing

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

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

# Appendix 5: CfE for secondary schools



Potential 3rd & 4th Level Health and Wellbeing Outcomes that could be met:

- I am aware of and able to express my feelings and am developing the ability to talk about them. (HWB 3-01/ 4-01a)
- 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 3-02/ 4-02a)
- I understand that there are people I can talk to and that there are a number of ways in which I can gain access to practical and emotional support to help me and others in a range of circumstances. (HWB 3-03/ 4-03a)



# Appendix 5: CfE for secondary schools

- I understand that my feelings and reactions can change depending upon what is happening within and around me. This helps me to understand my own behaviour and the way others behave. (HWB 3-04/ 4-04a)
- 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 3-05/ 4-05a)
- I am learning skills and strategies which will support me in challenging times, particularly in relation to change and loss. (HWB 3-07/ 4-07a)
- I understand that people can feel alone and can be misunderstood and left out by others. I am learning how to give appropriate support. (HWB 3-08/ 4-08a)
- 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 3-09/ 4-09a)
- I recognise that each individual has a unique blend of abilities and needs. I contribute to making my school community one which values individuals equally and is a welcoming place for all. (HWB 3-010/ 4-10a)
- I make full use of and value the opportunities I am given to improve and manage my learning and, in turn, I can help to encourage learning and confidence in others. (HWB 3-11/ 4-11a)
- Representing my class, school and/or wider community encourages my self-worth and confidence and allows me to contribute to and participate in society. (HWB 3-12/ 4-12a)
- Through contributing my views, time and talents, I play a part in bringing about positive change in my school and wider community. (HWB 3-13/ 4-13a)
- I value the opportunities I am given to make friends and be part of a group in a range of situations. (HWB 3-14/ 4-14a)
- I am developing the skills and attributes which I will need for learning, life and work. I am gaining understanding of the relevance of my current learning to future opportunities. This is helping me to make informed choices about my life and learning (HWB3-19a)
- Based on my interests, skills, strengths and preferences, I am supported to make suitable, realistic and informed choices, set manageable goals and plan for my further transitions. (HWB4-19a)
- I understand the importance of being cared for and caring for others in relationships, and can explain why (HWB 3-44a/4-44a)

# Appendix 5: CfE for secondary schools

## 2. Literacy across Learning

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

The development of literacy skills plays an important role in all learning. I develop and extend my literacy skills when I have opportunities to:

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

Potential 3rd & 4th Level Literacy Outcomes that could be met are:

- I regularly select and listen to or watch texts for enjoyment and interest, and I can express how well they meet my needs and expectations, and I can give reasons, with evidence, for my personal response. I regularly select subject, purpose, format and resources to create texts of my choice and am developing my own style. (LIT 3-01a/4-01a)
- When I engage with others, I can make a relevant contribution, encourage others to contribute and acknowledge that they have the right to hold a different opinion. I can respond in ways appropriate to my role and use contributions to reflect on, clarify or adapt thinking (LIT 3-02a)
- When I engage with others I can make a relevant contribution, ensure that everyone has an opportunity to contribute and encourage them to take account of others' points of view or alternative solutions. I can respond in ways appropriate to my role, exploring and expanding on contributions to reflect on, clarify or adapt thinking. (LIT 4-02a)

# Appendix 5: CfE for secondary schools

- As I listen or watch, I can:
  - o identify and give an accurate account of the purpose and main concerns of the text, and can make inferences from key statements
  - o identify and discuss similarities and differences between different types of text
  - o use this information for different purposes. (LIT 3-04a)
- As I listen or watch, I can:
  - o clearly state the purpose and main concerns of a text and make inferences from key statements
  - o compare and contrast different types of text
  - o Gather, link and use information from different sources and use this for different purposes. (LIT 4-04a)
- As I listen or watch, I can make notes and organise these to develop thinking, help retain and recall information, explore issues and create new texts, using my own words as appropriate. (LIT 3-05a/4-05a)
- I can independently select ideas and relevant information for different purposes, organise essential information or ideas and any supporting detail in a logical order, and use suitable vocabulary to communicate effectively with my audience. (LIT 3-06a/4-06a)
- I can show my understanding of what I listen to or watch by commenting, with evidence, on the content and form of short and extended texts. (LIT 3-07a)
- I can show my understanding of what I listen to or watch by giving detailed, evaluative comments, with evidence, about the content and form of short and extended texts. (LIT 4-07a)
- To help me develop an informed view, I am learning about the techniques used to influence opinion and how to assess the value of my sources, and I can recognise persuasion. (LIT 3-08a)
- To help me develop an informed view, I can identify some of the techniques used to influence or persuade and can assess the value of my sources. (LIT 4-08a)
- When listening and talking to others for different purposes and ideas, I can
  - o communicate information, ideas or opinions
  - o explain processes, concepts or ideas
  - o identify issues raised, summarise findings or draw conclusions. (Lit3-09a)
- When listening and talking to others for different purposes and ideas, I can
  - o communicate information, ideas or opinions
  - o explain processes, concepts or ideas with some relevant supporting detail
  - o sum up ideas, issues, findings or conclusions.

# Appendix 5: CfE for secondary schools

- 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. (Lit4-09a)  
(LIT3-10a)
- I can communicate in a clear, expressive manner when engaging with others within and beyond my place of learning, and can independently select and organise appropriate resources as required. (LIT4-10a)
- To help me develop an informed view, I am exploring the techniques used to influence my opinion. I can recognise persuasion and assess the reliability of information and credibility and value of my sources. (LIT3-18a)
- To help me develop an informed view, I can recognise persuasion and bias, identify some of the techniques used to influence my opinion, and assess the reliability of information and credibility and value of my sources. (LIT4-18a)

## 3. Other Experiences and Outcomes:

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

- I can demonstrate my developing understanding of moral values through participating in events and projects which make a positive difference to others (RME 3-02b)
- I can apply my developing understanding of morality to consider a range of moral dilemmas in order to find ways which could promote a more just and compassionate society. (RME 3-02b)
- I am developing respect for others and my understanding of their beliefs and values. (RME 3-07a/4-04a)
- I am developing an increasing awareness and understanding of my own beliefs and I put them in to action in positive ways. (RME 3-08a/4-08a)
- Through reflection and discussion, I can explain a range of beliefs which people hold and can participate in debates about 'ultimate questions'. (RME3-09a)
- Having reflected upon and considered a range of beliefs, belief systems and moral viewpoints, I can express reasoned views on how putting these beliefs and values into action might lead to changes in society. (RME4-09a)
- I am developing my own understanding of values such as honesty, respect and compassion and am able to identify how these values might be applied in relation to moral issues. (RME3-09b)

# Appendix 5: CfE for secondary schools

- I am able to apply my understanding of a range of moral viewpoints, including those which are independent of religion, to specific moral issues and am aware of the diversity of moral viewpoints held in modern Scotland and the wider world. (RME4-09b)
- I can explain how the different beliefs that people have, including beliefs which are independent of religion, relate to their moral viewpoints and how this leads them to respond to moral issues. (RME3-09c)
- I can explain my own responses to the benefits and challenges presented by the increasing diversity of belief to modern Scotland and the wider world. (RME4-09c)
- I am developing my understanding of the nature of belief and morality (RME 3-09d)
- I am able to offer a basic analysis of the origins and development of beliefs and morality. (RME 3-09d)
- I can use my knowledge of a historical period to interpret the evidence and present an informed view. (SOC 3-01a)
- I can evaluate conflicting sources of evidence to sustain a line of argument. (SOC 4-01a)
- I can make links between my current and previous studies, and show my understanding of how people and events have contributed to the development of the Scottish nation. (SOC 3-02a)
- I have developed a sense of my heritage and identity as a British, European or global citizen and can present arguments about the importance of respecting the heritage and identity of others. (SOC 4-02a)
- I can use my knowledge of current social, political or economic issues to interpret evidence and present an informed view. (SOC 3-15a)
- I can evaluate conflicting sources of evidence to sustain a line of argument (SOC 4-15a)
- I can explain why a group I have identified might experience inequality and can suggest ways in which this inequality might be addressed. (SOC 3-16a)
- I can contribute to a discussion on the extent to which people's needs should be met by the state or the individual. (SOC 4-16a)
- 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 the people affected. (SOC4-16b)
- I can analyse the factors contributing to the development of a multicultural society and can

# Appendix 5: CfE for secondary schools

- express an informed view on issues associated with this. (SOC 4-16c)
- I can discuss the extent to which my choices and decisions are influenced by the ways in which I am informed. (SOC 3-17b)
  - Having developed ideas from a range of stimuli, I can contribute to devising, rehearsing and presenting drama or scripts. (EXA 3-14a)
  - Having had opportunities to lead negotiation and decision making, I can work on my own and with others to devise, rehearse and refine dramas and scripts. (EXA 3-14a)
  - I can respond to the experience of drama by discussing my thoughts and feelings. I can give and accept constructive comment on my own and others' work. (EXA 3-15a)
  - I can analyse technical aspects of drama and scripts, make informed judgments and express considered opinions on my own and others' work (EXA 4-15a)

## Conclusion:

It is important to remember that this list is neither definitive nor exhaustive. Individual teachers will shape up their own anti-sectarian projects and as a result may well meet different experiences and outcomes linked to Curriculum for Excellence. This paper seeks to give schools and teachers an insight in to what is possible when structuring a project using the resources highlighted.