



# **Pilmény Development Project**



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## **Supporting Communities to tackle Sectarianism (SCOTTS)**



## **Community-led Action Research Final Report**

**by  
Ryan McKay  
Consultant/  
Anne Munro  
Project Manager  
APRIL 2013**



**Pilmeny Development Project  
Supporting Communities to Tackle Sectarianism (SCOTTS)  
Community-led Action Research  
Final Report - April 2013**

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## **Executive Summary**

The following report has been written for the Scottish Community Development Centre by Ryan McKay (Consultant) in collaboration with Anne Munro (Project Manager) – Pilmeny Development Project (PDP) in relation to work carried out for the Supporting Communities to tackle Sectarianism (SCOTTS) Pilot Project.

The report provides an evaluation of 2 workshops and 1:1 interviews delivered by the consultant in conjunction with the PDP, exploring local older and young people's experiences of anti-sectarianism in Leith. It includes an exploration of the key findings and outcomes of both workshops, while also providing a description of how they were delivered. In addition to the feedback gained from the workshops some of the challenges that arose have also been underlined. Recommendations for further development have also been included, in order for the project to continue to grow and develop.

## **1. Background/Evidence of need**

### **1.1 The Scope of the Work**

In November 2012 PDP was approached by the SCDC to conduct a piece of community led research for their SCOTTS project looking into PDP participants experiences of sectarianism. In addition, PDP participants experiences of tolerance, bigotry and faith based discrimination were also viewed as desirable themes to be explored. The project took place over 3 months from January to March 2013. It has been noted that people in different communities experience sectarianism in different ways. Moreover different manifestations of sectarianism require alternative approaches. With substantial research on sectarianism having been conducted through the West of Scotland, the East coast setting of Edinburgh was very desirable for this piece of research. In particular, with previous research having been primarily conducted in the West of Scotland, the area of Leith in which PDP is based, was viewed as having the potential to provide a fresh approach to understanding the phenomenon of sectarianism.

### **1.2 Context**

Leith is a vibrant, multicultural and busy district of Edinburgh, being home to an eclectic mix of people and cultures. This diversity contributes heavily to Leith's unique and distinct character. PDP has worked with and supported residents of Leith for over 25 years, with the overall aim being to support local residents and groups and to encourage appropriate self-help initiatives. In doing so PDP supports local people towards the identification and resolution of their problems. PDP works with local people to improve their quality of life, and to identify and deliver actions, which contribute to sustainable development of both individual and local groups.

## **2. Project Activities**

### **2.1 Work Undertaken**

Throughout the period of January to March 2013 the consultant undertook a variety of work in relation to the project. The role of the consultant included:

- Undertaking the background research/ information gathering
- Attending relevant training events and learning exchanges
- Planning and delivering 2 workshops
- 1:1 Interviews
- Writing a short report on the work undertaken and findings

The consultant was also expected to liaise and report directly to the PDP Project Manager on a regular basis.

Following an initial planning period and through discussions between SCDC, PDP and the consultant, it was agreed 2 workshops would be planned and delivered, focussing on both older and young people who attend PDP. By using this approach the impact of sectarianism in Leith could thus be gauged against a cross section of ages.

Participants from the following 2 groups were asked if they would like to take part:

- Older Men's Health and Wellbeing Group (50+)

*North East Edinburgh Older Men's Health and Wellbeing Project aims to increase the social integration of older men (50+) in North East Edinburgh, by developing opportunities for older men and by providing activities which promote their mental health and well being. A holistic social model of health is adopted with a focus on older men. The project works inclusively with older men, including recently bereaved, depressed, on low incomes or who may be deemed socially isolated/ lonely and 'hard to reach'.*

- Leith Outdoor Spaces Project (LOSP – 13+)

*Based in the Leith area of Edinburgh, LOSP works with young people between 13 – 18 years old. The project, which is run in conjunction with the Lothian and Borders Police, aims to challenge Anti social behaviour (ASB) and increase positive participation of young people in the community. Those who are targeted are all either engaging in ASB, criminal activity or are highlighted as being at risk of participating in such activities.*

The consultant had well-established links with the older men's group which helped to promote a safe space in which the participants could share their experiences. Prior to conducting both the older men and young people's workshops the consultant also visited the selected groups to gauge interests and to explain what each would involve.

The focus of the workshops aimed to explore the following question:

***What are local older and younger people's experiences of anti-sectarianism in Leith?***

***To explore anti sectarian themes through a community led investigation of issues of local older and young people's experiences of tolerance, faith based discrimination or bigotry in Leith and start to develop ideas on possible ways to address them.***

As a community Leith is very much multicultural with a high number of different ethnic groups living together. This was agreed by both groups taking part in the project:

*'We in Leith have a greater accumulation of others of all groups'* (older men's group member)

*'Leith is multicultural'* (L.O.S.P young person)

Following discussion between the consultant and SCDC it was agreed that both workshops should focus on *Community Tensions in Leith* rather than solely on sectarianism. By promoting the workshops in this way, participants would thus take part without having any preconceived ideas formed. By bringing in the discussion of sectarianism more gradually, more honest feedback and experience could also be shared. By making the focus more general, themes of faith based discrimination; bigotry and tolerance could also be explored. The focus on Community Tensions in Leith also helped to promote interest in the workshops as all those who took part were from the Leith or greater Leith area.

It was also agreed that the final report findings would be fed back to the PDP management committee who would review current strategies, policies and practice in light of any relevant findings that may arise.

## **2.2 Delivery**

Both workshops ran for 1 hour 30 minutes, were semi-structured and took place at PDP premises. In addition to the 2 workshops, there were also several individual interviews conducted. Lasting approximately 1 hour each, both a sessional youth worker and member of the PDP management board were interviewed.

The older men's group was split into 2 groups, each supported by a volunteer, with the consultant overseeing the overall workshops. For the young people only 1 group was needed. In total 17 participants took place in the work undertaken. Similarly they both featured discussion and focus on the following topics:

- Positives of Leith

Both sessions following some icebreakers began with an open discussion on the positives of Leith. With much of the discussion throughout the workshops having somewhat negative themes and encouraging challenging debate, it was important to allow the participants some time to share the positives of living in Leith.

- Discussions on community tensions in Leith

As previously mentioned both workshops were promoted as focussing on community tensions in Leith. Accordingly, this made up a large section of the workshops.

- Defining Sectarianism

Following taking the time to explore what the participants deemed community tensions in Leith; both workshops introduced the idea of defining sectarianism. In defining sectarianism there was significantly different input between the older men and young people. For the older men grasping the term was not an issue; for the young people however, some prompting and support was needed from the consultant in order to understand the terminology. To help with this process, statements were used to help the young people define sectarianism for example *'what are the different ways in which people are sectarian?'*

- Moving forward

Following defining sectarianism and sharing experiences of it in Leith, both workshops aimed to encourage the participants to think of ways in which tensions in Leith and sectarianism could be addressed.

- Evaluation

Both workshops were evaluated informally through discussion and via a structured evaluation form see Appendix 1. Each participant was asked to write down one thing they could take from the workshop with they could use to help address any community tensions/ sectarianism. For a more detailed look at the session plans used for both workshops see Appendix 2.

### **3. Key Findings**

#### **3.1 Key findings**

- **Positives of Leith**

Firstly all the participants were asked what they felt were the positives of living in Leith. Overwhelming both groups had lots to say about the positive aspects of their community, with both groups recognising the diverse and multicultural make up of Leith. Both groups also associated Leith with having its own unique identity with several participants referring to themselves as '*Leithers*'. Overall the selection of services and in particular independent shops were all viewed as key attributes of Leith.

For a full list of all the positives of Leith see Appendix 3

- **Community perceptions of sectarianism**

When asked what sectarianism meant, the older men initially offered the following definitions:

*'It allows you to be respectable in your prejudice, by belonging to a special group.'*

*'Isolate one section of the community by whatever means necessary.'*

Overall there was agreement by the older men that intra-Christian sectarianism in present day Leith was not the same and was seen as a far more serious issue through the West of Scotland. One older man highlighted this by declaring, '*Sectarianism is rife in Glasgow*'. For the older men the severity of sectarianism in Glasgow was very much connected to football and in particular Celtic and Rangers football club.

However, it must be noted, football in Leith was not viewed as being completely unaffected by sectarianism.

Both Hibs and Hearts were recognised as being teams where sectarianism may exist:

*'Sectarianism between the Hibs and Hearts supporters. There's sectarianism between these 2 groups'* - (Older men's group member)

Although small pockets of sectarianism were underlined as existing between Hibs and Hearts supporters, participants felt the link between football and religion in Leith was not as profound as in Glasgow. This was clear from one older man's experience, '*I was brought up a Catholic, but I've always been a hearts supporter*'.

For many of the older men, how you have been brought up, played a significant role in determining whether someone would be sectarian or not. As one older man highlighted, *'It's just the way they have been brought up'*.

School life was also viewed as one way in which sectarian thinking could be being perpetuated:

*'We still have Catholic and Protestant schools – that doesn't help matters at all'* (Older men's group member)

Faith based schools were thus recognised, as contributing heavily to people maintaining sectarian beliefs.

In addition to discussion on intra-Christian sectarianism, the older men also voiced concerns over sectarianism existing between different groups. This debate primarily focussed on sectarian clashes between Muslims and Sikhs. For the older men such sectarian attitudes also contributed to these groups failing to engage with the rest of the Leith community:

*'Lots of these groups are still bringing these issues here, (Scotland) it's part of the reason why they don't want to become part of the community'*. (Older men's group member)

Accordingly, it is clear that the older men did not view sectarianism as a solely intra-Christian issue.

- **Defining sectarianism in Leith**

The older men on the whole initially perceived intra-Christian sectarianism as a lower level priority tension in Leith. However, when asked to explore the term historically, divergent themes began to emerge. By encouraging the group to reminisce about how they defined sectarianism in the past, it was clear, for many of the older men, that sectarianism was historically more prevalent. This view was encapsulated by one older man who stated:

*'Culturally there was whole areas of the city either Catholic or Protestant'*

From the discussion on sectarianism in Leith, the older men also reminisced about previous Orange Lodge marches taking place on Leith Walk. The often-aggressive behaviour of those on the marches was also discussed. For many of the older men their view on this was jovial, with them recalling much of the activity conducted by those on the marches as simply *'harmless drunken antics'*. Conversely, there were those in the group who did not share this view and considered it to be a far more serious issue.

For the young people, their input on sectarianism in Leith was very different from the older men. This was primarily down to a lack of understanding by the young people on what the term *'sectarianism'* actually meant. As previously noted, following some prompting and exploration by the consultant,



the young people were able to contribute more effectively. On the whole, their view was very much limited to notions of it being connected to football. The young people also viewed it as something, which they had '*heard of*' but knew very little about. Nonetheless, one young person did describe how she had a friend who had recently been removed from a Hearts football match for singing sectarian songs.

- **Community tensions in Leith**

Both groups when asked about what they felt were community tensions in Leith provided a variety of responses. For the older men their initial feedback centred heavily on the local economy, unemployment, the run down nature of much of Leith and the lack of money being provided for services. After some exploration of what was meant by *community tensions* however, an abundance of additional themes emerged.

For the vast majority of the older men's group they viewed members of different cultures as a community tension in Leith. With minority groups such as the Asian and Polish/ Eastern European community being discussed. In particular it was the Asian community, which made up a large section of the debate. This included references to both the Sikh and Muslim community, where on the whole they were both labelled as being insular and unwilling to engage:

*'Immigrant groups especially the Asians fail to integrate. This has an impact on how we view them' (Older men's group member)*

For the older men any tensions that exist between themselves and these communities were very much down to them remaining closed-knit and unwelcoming of outsiders. Several of the older men also gave accounts of where they had tried to engage with these groups unsuccessfully.

From the discussion on different cultures, the older men also raised concerns over immigration. When discussing these themes several of the older men also raised concerns about not having the right to express their opinion and having to remain politically correct.

*'There are tensions between different immigrant groups. Although it is something (we feel) we can't speak about' (Older men's group member)*

Consequently, it was vital that the consultant reinforce the workshop as being a safe space where the older men could express their views openly about any topic.

For the young people, their initial feedback on community tensions in Leith centred on the bad reputation that the Leith Community is often labelled with. This was closely followed by discussion on some of the crime that takes place in Leith. There was also significant debate on drug use and the actions of hard drug users in the local community.

In contrast to the older men who viewed members of the Asian community as a tension; the young people felt that tensions existed between the Polish/ Eastern European community (the majority of whom are from the Catholic faith). The extent to which the Polish community is targeted was also recognised, as one young person noted, '*People have really got it in for Polish people nowadays*'. Similarly to the older men the young people also spoke about the forthcoming removal of EU restrictions. They too had heard a lot about what could be a mass arrival of new Eastern Europeans, with several young people underlining how concerned members of their family were over immigration. Unlike the older men however, the young people on the whole did not view the potential immigration negatively:

*'If they come (Bulgarians) and want to work and do well then fair play to them. Most Polish people are hard working, most come here because they want to be here'* – (LOSP young person)

Although overall positive, the young people's perception of the Eastern European community did have some tension. This was predominately at school where the young people found their Polish/ Eastern European peers to be very insular and unwilling to engage. They also disagreed with Polish being spoken in school, and in particular over the school tannoy system. Interestingly, only one young person was aware of the fact the Polish community were predominantly Catholic.

In contrast to the older men the young people did not have any concerns about the Asian community. As one young person explained, '*Asian people have been around the whole time we have been alive; Polish however are new*'. For the young people, the familiarity of growing up alongside the Asian community contributed to racism being on the decrease. Conversely, it was the notion of the *unknown* which the young people largely felt was the reason behind much of the negativity towards the Polish community. As one young person highlighted, '*It's more to do with an influx of people who are coming over, than with race*'. Consequently, the young people emphasised it was the fact Polish people were new to them, rather than their cultural background or religion which contributed to any tensions.

### **3.2 Individual Feedback**

In addition to the 2 workshops delivered, the consultant also conducted several individual interviews.

- **interview with PDP management committee member**

The participant involved in this discussion was able to describe his unique experience of sectarianism in Scotland. Having moved to Edinburgh from London in 1972, the participant was from a London/ Irish background and attended a catholic school. From the conversation, it was apparent that sectarianism in Leith was substantially more prominent during this time. In discussing the contrast between London and moving to Scotland, he explained, '*It's endemic up here*'.

Prior to moving to Scotland he also underlined how unaware he was of the importance placed on religion at this time. He also highlighted how moving up to Scotland, had made him aware of the emphasis placed on which school you attended. Overall he was of the view, that some people viewed attending a catholic school during this time negatively.

Having been a councillor for over 10 years, the participant was also able to provide his view of sectarianism within the council. During this time he described how the council was predominantly made up of Protestants. The severity of this was also captured when he explained:

*'Go back 30 years and you wouldn't have found any Catholics in the council.'*

The participant also spoke in detail about the impact of orange marches in Leith, *'Leith used to be a hot bed of Orangeism.'* Overwhelmingly he viewed this activity as having a negative impact. Speaking of the first time ever hearing a march, he described:

*'I don't know why people up here put up with it. Really not very nice, really intimidating people. Going to bars at six in the morning'*

When marches took place during this time, there was also the perception from councillors that it was innocent with many seeing it as almost a joke. As the participant stated, *'Even though you've got banter, it can always insult people who aren't in on the banter'*. Clearly for this participant, this was not entirely the case.

- **interview with sessional youth worker**

The participant involved in this conversation, described his experience of growing up Catholic in St Andrews during the 1980s. For this participant attending a Catholic school during this time meant you were automatically known to be Catholic and thus part of the minority group. As a result, sectarian insults and bullying were common. The participant even recalled on one occasion being spat on for being Catholic. Positively when speaking of present day St Andrews the participant explained things had changed dramatically, *'Big thing for us, but if you talk to my nephews who are 16-19 they don't give a damn'*.

The drastic improvement in such a short space of time highlights how quickly things can improve. Similarly, this was also how the participant viewed staying in Leith, where he now lives.

### 3.3 Moving forward

All the participants of both workshops were also asked for ways in which any tensions within the Leith community could be addressed.

There was an overwhelming agreement in the older men's session that more needs to be done to bring together the different groups that make up the Leith demographic.

*'We want to get all the groups together.'* – (Older men's group member)

Amongst the majority of the older men there was recognition of the usefulness of exploring the history behind sectarianism in Leith. Overwhelmingly, the older men felt more work examining the history could help to challenge community tensions.

The need for better integration of religious and ethnic groups was also voiced. Several of the older men also expressed a desire to find out more about the religions and cultures of the different groups that make up the Leith community.

The older men spoke highly of the potential benefits of developing intergenerational work as a tool for addressing these concerns in the Leith community.

The older men highlighted the need for more members from different religions and communities to become police officers. The need for wider police presence on the streets of Leith was also expressed.

The majority of the older men also felt that more money being put into the community might help to alleviate any tensions. In particular, they felt this would enable services to be improved, thus improving the quality of life for all members of the Leith community.

Young people underlined the need for members of the Leith community to be more understanding and accepting of different religions and cultures.

One practical way of achieving this, which was suggested by the group, was that people should shop in more ethnic shops. The group were all of the view that much discrimination stems from a lack of understanding of religions and culture.

Similarly to the older men, the young people also viewed festivals like the Mela as an important way of challenging religious and cultural tensions in the Leith community. They did build on this however, by adding that there should also be more festivals for other religions and cultures. In particular they felt a festival for Polish/Eastern European (mainly Catholic) communities would be a proactive way of going about this.

### **3.3 Challenges**

Throughout the running of both workshops a number of challenges arose.

- **Time frame**

It was clear from the short time frame that there was a great deal more about the history of sectarianism in Leith to be explored with the older men's group. Several of the older men also expressed a desire to create a video/film documentary of their experiences of living in Leith. Furthermore, prior to the workshops taking place there was also substantial interest from additional members of the community outwith the selected groups, who were keen to be part in the project.

- **Uptake of project involvement**

All the young people were initially very keen to take part in research. This was also the case for the majority of the older men, although there was a minority who did not share the same enthusiasm. It is important to note reasons as to why this may have been the case. In the case of the older men, better promotion of what the project involved may have encouraged more to come along on the day. As for the young people, unfortunately due to the LOSP group's hectic schedule arranging a time for the consultant to visit proved challenging. As a result, the consultant was only able to meet with the group once before running the workshop. More time spent with the young people prior to this may have improved uptake significantly.

### **4. Conclusion**

To conclude, both groups who took part were very passionate about living in Leith. This was clear from how keen there were to engage and share their experiences and also by the amount of positive comments they both made about their community. Conversely, their passion was also demonstrated when discussing what they each viewed as tensions in the Leith community.

Both workshops felt sectarianism in the traditional sense, of tensions between catholic and protestant groups, was perhaps not as great an issue as broader multi faith issues. For the young people in particular, there was difficulty in defining and relating to the term 'anti sectarianism'. Although they had some vague ideas about sectarianism being connected with religion and football, they felt they had little direct personal experience of it in a religious sense, but seemed to see it more in a broader cultural context. For the majority of older men, sectarianism was viewed and talked about in a more historical context. It was apparent from discussions with the older men that the intra-Christian sectarianism was far more pertinent during their working lives. This is not to suggest that traditional views of sectarianism don't exist in Leith. Moreover, there was an awareness from both groups that pockets of sectarianism still exist in Leith. This was particularly apparent from the individual interviews conducted, where the definition of sectarianism in the past was explored in greater detail.

It was clear from both groups that several community tensions did exist that could be labelled as having themes of faith based discrimination, tolerance or bigotry and that tensions existed between themselves and other religions and cultures. Much has been learned from the work undertaken. Even in the limited time given, a vast amount of experience and knowledge has been shared by all of the participants. Their feedback has provided a glimpse of what could be unearthed if this work was to be explored further.

## **5. Recommendations**

Future work in Leith would help to contribute to the understanding of the nature and extent of sectarianism in Scotland. The unique multi-faith community of Leith can also further highlight how sectarianism has impacted on individual communities in Scotland. From the work undertaken a number of recommendations have been made:

- **Increase scope of the Anti Sectarianism action research and development work undertaken**

The scope of the Anti Sectarianism action research and development work undertaken to date, could be broadened to include the experiences and views of additional relevant groups, which time did not allow in the initial work undertaken. This would include establishing links with local groups such as the Masonic Lodge and the Hibs football and supporters clubs with a view to developing greater understanding of intra-Christian sectarianism in Leith.

- **Development of Reminiscence work to explore history of sectarianism in Leith**

Work should be developed with participants from the older men's group, which further explores the history of sectarianism in Leith. To achieve this, a regular group should be established and 1.1 work undertaken. Links should also be established with the *Living Memory Association* who can support the participants via reminiscence and oral history work.

The learning exchanges facilitated by SCDC, identified the possibility of Robin Jamieson (Community Research Officer – Sectarianism) from Community Links in Blantyre, conducting some historically focussed work in other areas. This would involve visiting all of the projects involved in the SCOTTS project, and supporting them in exploring the history behind sectarianism in their communities. The reminiscence work PDP hopes to coordinate will link in excellently with this. The enthusiasm from the older men for this kind of work should also generate high uptake for those wishing to be involved.

- **Development of Anti Sectarianism Intergenerational work**

It was clear from the workshops that community tensions with other religious and cultural groups was a cross generational issue and that intergenerational approaches should be utilised where possible. Intergenerational work could

be used as a tool exploring anti-sectarian themes, by encouraging both older and young people to share their existing knowledge and experience.

- **Create an Anti Sectarianism in Leith film/documentary**

There were suggestions that residents might like to produce a short film or documentary looking at local people's experiences of sectarianism in Leith. The reminiscence work, which would be conducted with the older men, could contribute heavily to this. An initial focus on working with the older men's group, could also potentially include young people and other members of the local community. The end product film/video could also be used as a free educational tool for local schools, employers and youth workers and would also allow understanding and experiences of sectarianism to be shared, long after funding for the project is ended.

- **Development of additional 1:1 work around experiences of sectarianism in Leith**

More individual interviews and 1:1 works could be conducted. This would allow for experiences of sectarianism in Leith to be gathered in greater detail. For example, by conducting interviews with individual members of the Masonic lodge in Leith, Hibs football/supporters clubs and local protestant and catholic churches/organisations. Existing established links with the local community would also be utilised. Another local Councillor has already expressed an interest in sharing his experiences of intra-Christian sectarianism in Leith.

- **Develop Anti-sectarian / Culturally specific events**

Local events should be held in order to bring together the different religious and cultural groups, which make up the Leith demographic. Local events should build on this by bringing together *all* members of the Leith community. In doing this, perhaps the perceived insular nature of these communities can be challenged. Moreover, greater understanding and acceptance of different religions and cultures can be fostered. Anti-sectarian events could be staged, with all members of the Leith community being welcomed in exploring the issue of sectarianism. By including all members of the community, different groups' experiences of sectarianism may be taken on board and a greater understanding how intra-Christian sectarianism has impacted on Leith may emerge.

- **Develop an Anti-Sectarian forum in Edinburgh**

A forum could be established in Edinburgh to bring together the different projects that have been conducting anti-sectarian work. Ideas for future work and examples of good practice could thus be shared. All members of the forum could also become involved in any local anti-sectarian or cultural events. The forum could be set up initially with PDP and Edinburgh and Lothian Regional Equality Council (ELREC) with more groups joining as the forum grows.

## **6. Acknowledgements**

We would first and foremost like to thank all of the participants from both Pilmeny Older Men's Health & Wellbeing group, LOSP (Leith Outdoor Spaces Project) young people's group, Phil Attridge and Jay Wardrop who gave up their time to be part of the project. Their input was invaluable in providing an insight into the impact of sectarianism in Leith.

Thanks to Lyndsay Sutton and Steven Thom for volunteering to help deliver the older men's session. Many thanks must also be given to both Scottish Community Development Centre and Pilmeny Development Project for their support throughout this project.

### Further information

Ryan McKay – Consultant

Email: [ryan\\_mckay@hotmail.co.uk](mailto:ryan_mckay@hotmail.co.uk)

Tel: 07817791810

Anne Munro - Manager,

Pilmeny Development Project 19-21 Buchanan Street

Leith Edinburgh EH6 8SQ

Tel: 0131 553 2559

E mail: [pilmenyproject@btconnect.com](mailto:pilmenyproject@btconnect.com)

Website: [www.pilmenydevelopmentproject.co.uk](http://www.pilmenydevelopmentproject.co.uk)

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## **7. Appendix**

Appendix 1 Structured evaluation form

Appendix 2 Session plans used for both workshops

Appendix 3 Positives of Leith

Appendix 4 Photos from both Workshops



**Appendix 1: Structured Evaluation Form**

**THANK-YOU!**

For being part of today's workshop

Name:

1. What did you like about the Workshop?

2. What things did you learn?

3. What other information would be useful to you?

4. Would you like more workshops like these?

6. Please rate this Workshop

1.....2.....3.....4.....5.....6.....7.....8.....9.....10

7. If you could write down 1 thing that you will try and implement from today's session that could help address community issues in Leith what would it be? (feel free to add any extra comments 😊 )

## SESSION PLAN 1

## Appendix 2

Name of Group:	Older men's health and well being group	Week: 1
Date: 13/03/12	Session No: 1 of 1	Group Worker(s): Ryan, Stevie and Lyndsay (Volunteers)
Run time:	1.30mins	

**Aim: What are older people's experiences of anti-sectarianism in Leith?**

Session Objective(s):

- Highlight the older men's views on the positive aspects of Leith
- Explore community tensions that may exist in Leith
- Explore whether one of these tensions may be sectarianism
- Provide a past and present definition of sectarianism in Leith
- Gather views on how any community tensions that exist can be addressed

Time	Activity	Worker	Action/ Materials
1.30pm	Positives of Leith		<p>Ask the participants to state all the positive things they feel about Leith. Staff flip chart key points made.</p> <p>In addition ask the members of the group if they would mind sharing how long they have lived in Leith. Staff can then add up and write up the total number of hours experience the group has of living in Leith.</p>
1.40pm	Discussion on <i>Community Tensions</i>		<p>Promote discussion on what tensions can exist within a community. Split group into 3 groups. Staff to flip chart any comments from the groups.</p> <p>Encourage groups to discuss what tensions exist in Leith.</p>

2.00pm	Sectarianism in Leith		<p>In particular try promote any discussion which explores discrimination, racism or faith based discrimination.</p> <p>Discuss if Sectarianism is a tension in Leith take note of how many feel it is/ is not.</p>
2.20pm	Defining <i>Sectarianism</i>		<p>Encourage the group to think about how they define <i>Sectarianism</i> now with how it was defined in the past in Leith.</p>
2.50pm	Moving forward		<p>Ask the participants to discuss in groups – ways in which they could address some of the issues we have discussed today.</p> <p>Encourage them to put down points of action. In particular ask them to put down ways they would address issues with sectarianism, racism or discrimination.</p>
3.10pm	Evaluation		<p>Ask older men to complete evaluation form and in particular if they can write down 1 thing they will try and implement from today's session that could help address community issues in Leith</p>

## SESSION PLAN 1

## Appendix 2 cont

Name of Group:	L.O.S.P	Week: 1
Date: 28/03/12	Session No: 1 of 1	Group Worker(s): Ryan,
Run time:	1.30mins	

**Aim: What are younger people's experiences of anti-sectarianism in Leith?**

Session Objective(s):

- Highlight the young people's views on the positive aspects of Leith
- Explore community tensions that may exist in Leith
- Explore whether one of these tensions may be sectarianism
- Provide a definition of sectarianism
- Gather views on how any community tensions that exist can be addressed

Time	Activity	Worker	Action/ Materials
7.00pm	1.) Ice breakers		Start with name and favourite place. Followed by organising themselves by height. Lastly do silly actions game.
7.10pm	2.) Positives of Leith		Ask the young people to state all the positive things they feel about Leith. Staff to write up on flipchart. Complete this as a group activity.
7.20pm	3.) Discussion on <i>Community Tensions</i> in Leith		Promote discussion on what tensions can exist within a community. Split group into 2 groups. Young people to flip chart any key comments.  Encourage groups to discuss what tensions exist in Leith.

7.35pm	4.) Defining <i>Sectarianism</i>	<p>In particular prompt the young people to explore discrimination, racism or faith based discrimination.</p> <p>Using additional info sheet, begin discussion with young people on sectarianism. Depending on how group is going use ideas on info sheet.</p>
8.20pm	Moving forward	<p>Ask the young people to discuss in groups – ways in which they could address some of the issues we have discussed today.</p> <p>Encourage them to put down points of action. In particular ask them to put down ways they would address issues with sectarianism, racism or discrimination.</p>
8.25pm	Evaluation	<p>Ask young people to complete evaluation form and in particular if they can write down 1 thing they will try and implement from today's session that could help address community issues in Leith</p>

## Appendix 3: Positives of Leith

### Positives of Leith

#### Older men

- Separate Community Identity
- Multiple identities
- Services which bring people to Leith
- Jobs in Leith – big (Ocean Terminal and good restaurants)
- Independent local shops
- Community Centre – Kirkgate
- Multicultural
- Cafes you recognise
- Meeting people you know
- People are more sociable
- Best bus service in Edinburgh
- Good pubs
- Football teams
- Best fish and chips
- Indoor Curling
- Best Over 50's group in Edinburgh/Britain/The World(!)
- Best group leader
- Best Intergenerational group

#### Young People

- Variety of shops
- Loads of buses
- Proclaimers stay here
- Independent retailers
- Everything is easy to get to
- Variety of people
- Proudness
- Multicultural
- It's central
- Events, Gala day etc
- History
- Hibs
- Polish, Spanish, Italian shops
- Edinburgh festival

# Appendix 4

## PHOTOS OF BOTH WORKSHOPS

