

**Advisory Group on Tackling
Sectarianism in Scotland**

**Independent Advice to Scottish Ministers and
Report on Activity 9 August 2012 –
15 November 2013**

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ISBN: 978-1-78412-152-5

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St Andrew's House
Edinburgh
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Produced for the Scottish Government by APS Group Scotland
DPPAS21149 (12/13)

Published by the Scottish Government, December 2013

FOREWORD

The Advisory Group on Tackling Sectarianism in Scotland ('the Group') was established in August 2012 by Roseanna Cunningham MSP, Minister for Community Safety and Legal Affairs, to provide Scottish Ministers with impartial advice on developing work to tackle sectarianism in Scotland. The Group is entirely independent of the Scottish Government and we are grateful to the Minister for giving us a free hand to take forward our remit and for her strong and consistent support throughout this process.

Our work focussed on three elements:

- meeting with organisations and individuals to gather evidence on the understanding and impact of sectarianism in Scotland;
- examining the existing research base for evidence of sectarianism in Scotland; and
- looking at what can be learned from the many existing projects that are working to tackle sectarianism in Scotland.

We would like to thank everyone who gave up their time to meet with the Group and for the honest, frank and open way in which they approached these discussions. Hearing personal experiences from many of those we met was often very moving, and the strong desire for Scotland to move away from its sectarian past was overwhelming. We fully recognise that without the cooperation and involvement of all these people we would not have been able to take our remit forward and we are grateful to them all.

Between the members of the Group there is a considerable amount of experience of work to tackle sectarianism. However, we all felt that our involvement in the Group, and our meetings with everyone from community-based organisations to statutory service providers and MSPs, has increased our depth of understanding on this issue and how it impacts on the lives of people in communities across Scotland.

It is clear that we are at the beginning of a journey to eradicate sectarianism in Scotland. This report is intended as a step on this journey, one which aims to raise the level of debate from accusation, insinuation and avoidance to one of evidence-based rational discourse and acceptance of personal, organisational and community responsibility. The Group has been left in no doubt that Scotland is weary of the lingering impact of sectarianism and is ready to change. To do this we need to ask some difficult questions, search deep within ourselves for the answers and build empathy and understanding, so that our diverse communities can live together harmoniously.

While we recognise that sectarianism in Scotland is a complex social issue which needs to be addressed in a wide range of ways, we also have a great deal of hope for the future and believe that it is well within the capabilities of people from across Scottish society to tackle sectarianism once and for all. It is, perhaps, not surprising that the deep rootedness of sectarianism in Scotland has led to a culture which fluctuates between silence and sensationalism, while other equality issues have been driven forward in a more holistic and coordinated way. But what has been obvious to us is that sectarianism has had its day in Scotland, and there is an increasingly large groundswell of people who are tired of its worn-out rhetoric and the way in which it manifests itself in exclusionary and confrontational behaviour.

Scotland is a country of many cultures and diversity must be respected. But expressions of diversity which are not inclusive and which seek to create barriers and emphasise 'in and out' groupings are harmful to society. We are certainly not advocating a homogenised society where culture and identity cannot be expressed and would strongly oppose any such moves, but we do need to move away from expressions which fuel the kinds of bitterness and resentment that lead to the marginalisation of others. The only barrier we have to tackling sectarianism is our own reluctance to become involved. Sectarianism is not someone else's problem; it is our problem, a problem we all share and a problem that can only be resolved by working together. Our work over the last year has made it clear to us that speaking openly and honestly about sectarianism is nothing to be feared if we approach such discussions with open hearts and generous spirits. Everyone who has made Scotland their home is part of Scottish society and it is up to all of us to make that society a better place for all of Scotland's people.

Dr Duncan Morrow
Chair of the Advisory Group on Tackling Sectarianism in Scotland

EXECUTIVE SUMMARY

1. The findings, conclusions and recommendations contained in this report reflect the evidence gathered over a year by the Advisory Group on Tackling Sectarianism in Scotland ('the Group'). This advice also reflects the collective views of the Group based on this evidence. The specific form of sectarianism we have considered is that arising from the Catholic-Protestant tensions that are part of the historic legacy of Scotland.

2. The breadth of views, opinions and experiences expressed to us has been striking and left us with the complicated dilemma of how to work through these to provide advice on the future development of work to tackle sectarianism in Scotland.

3. It is our aim to raise the level of discussion and debate on the issue of sectarianism in Scotland so that we can tackle it effectively, and it is our sincere hope that this report will be used by a wide cross-section of Scottish society to help achieve this aim. We believe Scotland is ready and able to shed its sectarian past and build a more inclusive society for all those who make Scotland their home. By embracing positive change, rather than resisting it, we can shape our future together.

4. There are four main findings which underpin our approach to this report. These are, that:

- sectarianism has left a complex imprint on life in 21st Century Scotland which varies markedly by geography, by class, by age, by gender, by occupation and profession, and by community;
- there is no doubt that sectarianism is a real problem within many communities but one that has evolved over time and the ways in which it manifests itself, and the impact that it has, varies from community to community. Our approach and proposals for the future development of work in this area has been to recognise that all of these manifestations are important and that constant vigilance is required to ensure that the needs of all are considered;
- additional complexity appears when religion is no longer a 'live' element; that is, when the people involved are not necessarily active members of a faith community, or even claiming religious affiliation or religious motivation. They may be 'culturally' Catholic or Protestant but the factor of explicit doctrinal difference is either very weak or completely absent. What remains is largely the belief or perception that the 'them' and 'us' opposition is still alive and well and the negative consequences of that world view; and
- three assumptions need to be challenged: that sectarianism can simply be equated with overtly aggressive bigotry; that it is entirely the same as anti-Catholicism; and that it is entirely the same as anti-Irish racism. The adoption of any of these could lead to a simplistic understanding of sectarianism in Scotland which serves to enhance the unhealthy and unhelpful 'them' and 'us' opposition.

5. A healthy society requires leaders to be inclusive in their approach and honest when weaknesses in relationships or understanding persistently emerge. Leaders must be willing to take action which may require change in long established procedures and habits. Progress will only be achieved through open dialogue and leadership and the fostering of a spirit of generosity, leading to a decisive cultural sea-change against sectarianism based on a new culture of responsibility-taking rather than avoidance.

Our conclusions and recommendations

Definition

6. We recognised the importance of finding a clear definition of sectarianism which accurately reflects the experiences of those living in communities across Scotland. Based on the evidence and information we have gathered, we have constructed the following working definition (paragraph 3.9):

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

7. We recommend that this definition of sectarianism should be tested by the Scottish Government, those delivering work to tackle sectarianism in communities and other stakeholders to establish whether it accurately reflects all of the sectarianism being experienced in communities and whether it allows us to form a common understanding of sectarianism in Scotland (paragraph 3.14).

Leadership

8. We were concerned by the apparent reluctance of many senior and influential people across Scottish society to show the kind of leadership that is required to tackle sectarianism. Therefore, we concluded that leadership is required at political, organisational and community levels which refuses any temptation to use sectarianism for political purposes and creates a permissive environment within which sectarianism can be acknowledged and addressed (paragraph 1.5.1). We additionally concluded that such leadership needs to challenge the environment of friendly indulgence or passive acceptance of sectarian 'banter' in a manner akin to modern approaches to racism, gender inequality and homophobia (paragraph 6.8.1).

9. It is essential that political parties and independent MSPs pro-actively pursue work to tackle sectarianism and that all political parties continue to show leadership on the issue and commit themselves to working together visibly across party political boundaries as a means of modelling good practice (paragraph 6.19). To enhance co-operation, the Scottish Government and Scottish Parliament should work together to ensure a cross-party approach to the future development of the agenda on tackling sectarianism and to build good community engagement (paragraph 6.19.1).

10. The need for robust leadership is, of course, not confined to politicians in the Scottish Government and Scottish Parliament. Those in positions of responsibility, including those in organisations and institutions where sectarianism has played a historic role - such as the churches, local authorities, football clubs, public services, the professions, journalism, schools, parading organisations, community organisations and youth services - should develop pro-active, visible and sustainable approaches to identify and address both persistent and residual sectarianism in their organisations, communities and areas of influence (paragraph 1.5.4). We have specifically concluded that those with responsibility for activities which bring large numbers of followers, supporters and spectators onto the street, including football clubs and march and parade organisers, must actively and publicly disassociate themselves from anything which would appear to give license to violence, or other forms of unlawful and abusive behaviour, and must be willing to take active steps to prevent the development or recurrence of such behaviour (paragraph 6.8.3).

11. There is no doubt in our minds that all local authorities should embrace the issue of tackling sectarianism with the conviction and confidence with which they have approached other equality issues, and should develop a 'whole council approach' which can be tested and applied across Scotland as good practice emerges and independently evaluated to determine impact and effectiveness (paragraphs 6.31, 6.31.1 and 6.31.2). Leaders of Christian communities also have an important role to play and should prioritise inter-church relationships at an institutional level to include a focus on sectarianism, perceptions of religious disadvantage and the building of mutual understanding (paragraph 6.55.1). In addition, we recommend the development of a toolkit to promote and deliver better and stronger co-operation on matters of concern at parish level (paragraph 6.55.2).

12. We recommend that:

- while the Group has promoted the development of community-led activity, the longer-term future of work to tackle sectarianism should be a concern of all public authorities, and such authorities need to be actively engaged in tackling this issue in partnership with the communities they serve (paragraphs 6.86 and 6.86.1);
- the Scottish Government should engage across Scottish society in a way that encourages and supports people to change the 'default button' from avoidance towards acknowledgement, diagnosis and relevant action (paragraphs 6.15 and 6.15.1); and
- if sectarianism is to change from its current position as an issue characterised by emotive language and a defensive and reactive blame culture, it is crucial that the media in Scotland deal with sectarianism in a considered and honest manner, prioritising 'light over heat' and evidence over sensationalism at all times (paragraphs 6.23 and 6.23.1).

13. One of the key ways in which leaders can commit to tackling sectarianism is through the provision of strategic financial support, from both public and private sources, to enable creative community activity that can address and reduce sectarianism at grass-roots level. This should be with a view to developing good practice and to ensuring that sectarianism is tackled through mainstreamed community development activity (paragraph 1.5.5).

Marches and parades

14. We recognise the right to political and cultural expression and to participate in marches and parades. However, these rights must always be balanced with the rights of communities to go about their business undisturbed. No rights are absolute in themselves and they should always be enjoyed with regard to the impact they have on others. A balance must be struck and we are pleased that in response to our views the Scottish Government has commissioned independent research from the University of Stirling on the impact of marches and parades on communities.

15. We recommend that:

- CoSLA (the Convention of Scottish Local Authorities) and individual local authorities should take action based on the findings from the University of Stirling research work to ensure that the balance between the right to march and the right of communities to go about their business in peace is achieved (paragraph 6.64.1);
- where the balance of rights between march and parade participants and communities is not being achieved, individual local authorities should give urgent attention to rectify this through dialogue and co-operation. Sincere and generous attempts to achieve such a balance are incumbent on all parties, including local authorities, march and parade organisers and the police (paragraph 6.64.2);
- march and parade organisers should develop and implement robust codes of conduct for action to be taken in response to sectarian behaviour. Action should always be taken in response to any sectarian conduct (paragraph 6.64.3); and
- local authorities, march and parade organisers and Police Scotland should co-operate on the further development of effective stewarding, building on existing initiatives to train stewards from within march and parade organisations to a professional level and allowing the 'freeing up' of police resources to support other policing priorities (paragraph 6.37.1 and 6.64.4).

Football

16. Football is an integral part of Scottish life and has a powerful influence and impact. However, it is impossible to ignore the fact that sectarianism continues to exist at many levels in Scottish football. We need to go beyond tokenistic and superficial gestures to deeply embed an anti-sectarian ethos into, and across, every area. There are good examples of where this has been done and Scottish football's governing bodies should consider how anti-sectarian work can become deeply embedded in this way (paragraph 6.73.3). In addition, we believe that Scottish

football's governing bodies and clubs should financially support work to tackle sectarianism through grassroots football, including pro-active work to tackle sectarianism within youth, amateur and junior football (paragraph 6.73.1).

17. We also believe that sporting sanctions should be introduced and applied to clubs where sectarianism persists. We recommend that Scottish football's governing bodies introduce a system of penalties for football clubs along the lines of the UEFA (Union of European Football Associations) anti-racism guidelines (paragraph 6.73.6).

18. We also recommend that:

- Scottish football's governing bodies and clubs should provide active support to allow coaches and officials to tackle any sectarian behaviour they encounter (paragraph 6.73.2);
- Scottish football's governing bodies, clubs and supporter groups should publicly recognise that sectarianism belittles everyone involved in football and actively work to define football clubs in a positive rather than negative way (paragraph 6.73.4);
- football clubs should clearly and publicly disassociate themselves from sectarian behaviour, both inside and outside the grounds, through positive, public cross-club engagement and by becoming role models of anti-sectarian behaviours (paragraph 6.73.5);
- Police Scotland should be given full support by football's governing bodies and clubs to deal with criminal football-related sectarianism in appropriate and proportionate ways and to standardise the policing of such behaviour across Scotland (paragraphs 6.73.7 and 6.37.3).

Research

19. Finding effective ways to tackle sectarianism is dependent on building our understanding of the issue, including the many ways in which it manifests itself and the impact that it has on communities across Scotland. The current evidence base on sectarianism is insufficient. We have, therefore, concluded that in-depth research to monitor sectarian attitudes and activity should be increased and attention given to evidence rather than allegation. There should be a commitment to robust action, where necessary, on the basis of that evidence (paragraph 1.5.3). This work should include:

- the use of existing funded community projects as a 'data resource' and, in partnership with researchers, a consideration of the evidence gathered from these projects on the perceptions and/or experiences of sectarianism within those communities (paragraph 4.15.1);
- the extension of existing surveys, such as the Scottish Attitudes Survey, to include questions on sectarianism in order to broaden our understanding of key issues (paragraph 4.15.2);
- undertaking advanced quantitative analysis of these sources in order to tease out the effects of religion as opposed to gender, age and other factors (paragraph 4.15.3);
- the development of nuanced qualitative work, as a priority, to allow a greater understanding of how sectarianism can manifest to form part of

the everyday experiences of, for example, communities or institutions (paragraph 4.15.4);

- consideration of further research, in conjunction with business and trade unions, into the culture of work in Scotland to explore the existence, or otherwise, of sectarianism (paragraph 6.75.1). This should include research to establish whether or not the culture of professional life in Scotland still reflects any 'glass ceiling' or 'closed shop' on sectarian grounds (paragraph 6.77);
- the development of independent evaluation for all of the community programmes currently funded by the Scottish Government to tackle sectarianism, with a view to establishing both what works and what is less successful in practice (paragraphs 4.15.1, 6.49.1 and 6.88); and
- the exploration of need for further research to definitively determine any links between sectarianism and violence (paragraph 6.8.2).

Legislation

20. Ending sectarianism will not be achieved through legislation alone, and we do not propose the introduction of any new legislation or any changes to existing legislation. Existing equality, human rights and hate crime legislation should continue to be actively applied to incidents of sectarianism (paragraph 1.5.2). This should be done in conjunction with monitoring of the relevant legislation to ensure that it continues to be used effectively and is having the intended impact (paragraphs 6.11.1).

21. We have not addressed any issues specifically relating to the Offensive Behaviour at Football and Threatening Communications (Scotland) Act 2012. We are aware that a review of the Act is to be undertaken at the end of this football season and a report submitted to Parliament.

22. The main thrust of this report is to propose work that is preventative and designed to build mutual trust, respect and understanding.

23. We recommend that:

- the Scottish Government should examine the impact of sectarianism through a human rights perspective and monitor progress towards equality and good relations in this area (paragraph 6.81 and 6.81.1);
- 'good relations' work should be a central and identifiable element in the public funding and support of community work, community education, schools and youth work in Scotland (paragraph 6.81); and
- the development of this work should be effectively monitored to ensure that all equality issues, including sectarianism, are addressed appropriately and that the culture of avoidance, or the promotion of a false harmony, is not accidentally enhanced by supporting work which tackles the easier issues rather than the necessary ones (paragraph 6.81.2).

Community activity

24. The development of good-quality, effective, community activity is a basic building block for the development of good relations within communities. The use of intra and inter-community projects, focused on the building of new relationships and supporting social capital, should be encouraged. In addition, we have concluded that action should be taken to ensure that tackling sectarianism is an integrated part of community planning, funding and action, and there should be further development of toolkits and training support for community workers and educators (paragraph 6.49).

25. The community-based projects supported by the Scottish Government since 2012 provide excellent opportunities for learning. We need to establish what does and does not work in practice to allow informed decisions and meaningful interventions. In this respect, it is critical to understand that the impact of some initiatives can lessen over time if they are simply repeated without being refreshed. Work to tackle sectarianism should, therefore, evolve as our understanding of sectarianism in Scotland develops (paragraph 6.88).

26. We specifically recommend that the progress of, and learning from, the community-based projects supported by the Scottish Government since 2012 should be thoroughly and independently evaluated, with a view to establishing both what works and what is less successful in practice (paragraphs 6.88.1 and 6.88.2). The Scottish Government should review the project work now underway to establish how it could contribute directly to the development of toolkits to support communities and organisations seeking to find practical ways to address sectarianism and build their capacity and skills to handle contentious but important matters in an appropriate way. These toolkits should be available online and be subject to testing and monitoring (paragraph 6.88.3).

27. One of the issues frequently highlighted by communities was the way in which social media is being used and the fact that there often appears to be little, or no, moderation of the information being posted online, or constraint on the part of those posting it. While we do not think that policing on its own will tackle such problems, we are clear that Police Scotland must tackle criminal social media activity to ensure that those who peddle sectarian hatred online meet the full force of the law (paragraph 6.37.2).

Education

28. We do not believe that sectarianism stems from, or is the responsibility of, denominational schooling, or, specifically, Catholic schools, nor that sectarianism would be eradicated by closing such institutions (paragraph 6.38). However, we fully recognise the important role that education plays in addressing social issues and bringing young people together. We have concluded that those involved in the delivery of education should develop opportunities for engagement, co-operation and relationship building (paragraph 6.44).

29. All schools should be encouraged to create imaginative anti-sectarian partnerships and develop opportunities for pupils to share classes and facilities.

Local authorities should encourage the exploration of the curriculum to achieve this. It is important to monitor the success of such projects in the years ahead (paragraphs 6.41 and 6.44.4)

30. We also recommend that:

- local government education authorities should provide training support for principals, head teachers, deputies and teachers to develop partnerships and build capacity to tackle sectarianism (paragraph 6.44.1);
- Education Scotland should continue their work to ensure that resource materials are developed and are made available to schools at the appropriate level through the Curriculum for Excellence (CfE) (paragraph 6.44.2);
- Education Scotland should work with local authorities across Scotland to embed into the curriculum the type of approach taken by Sense Over Sectarianism (SOS) and Glasgow City Council and extend such approaches within schools, adult and community education across Scotland (paragraph 6.44.3);
- long-term models of practice should be developed to support youth workers and young people in communities to engage creatively and actively with anti-sectarian programmes beyond the school setting (paragraph 6.44.5); and
- consideration should be given to the creation of a group, independent of any individual delivery body, to explore the potential for the establishment of a national educational standards framework, delivered at a Scotland-wide level, within the next few years. Such a framework should be developed in conjunction with robust and independent evaluation procedures (paragraph 6.88.2).

SECTION 1: INTRODUCTION

1.1 Sectarianism has left a complex imprint on life in 21st Century Scotland, one which varies markedly by geography, by class, by age, by gender, by profession and by community. It varies, even, by personal experience or time of the week. We have heard from those who assert that sectarianism does not exist, or is 'not a problem', and have examined evidence from others who assert that it continues to pervade Scottish life. We heard complaints of a persistent anti-Catholic bias throughout Scotland and profound anxiety, often from responsible community leaders, that addressing sectarianism in the wrong way - or even addressing it at all - could inflame and exacerbate tensions which were slowly dying of their own accord. We met many who could recount sectarian incidents in their own lives and in the attitudes of others but virtually nobody who was able, or prepared, to identify sectarianism in their own current or past behaviour. We heard evidence that sectarianism features in school playgrounds, in parts of youth culture, in cyberspace, and in behaviour at football and marches and parades, and we heard persistent concerns that a combination of class and prejudice continued to act to make some parts of establishment life in Scotland feel like a 'cold house for Catholics'.

1.2 The breadth of views, opinions and experiences was striking and left us with the complicated dilemma of how to work through all of these to provide advice on the future development of work to tackle sectarianism in Scotland. Part of this process had to be the consideration of how we deal with complex outcomes, for example, establishing whether or not sectarianism could be both institutionalised in the subtle habits of some aspects of Scottish life and a fading dynamic outwith the day-to-day conscious reality of many people. As a result, some of those we heard from concluded that action to address the impact of sectarianism was likely to be disproportionate and even counter-productive. The problem with that diagnosis is that it persistently prefers personal immunity from the consequences of sectarianism over a proper acknowledgement of its real costs on the lives of others, both individually and in communities. It also encourages similar irresponsibility and denial in important institutions and, ultimately, diminishes the quality of democratic and community life in Scotland.

1.3 Tackling sectarianism inevitably touches on issues of equality, on questions of the value of diversity and on the need for cohesion in an interdependent society. Our approach to tackling sectarianism, and proposals for the future development of work in this area, recognises that all of these issues are important and that constant vigilance is required to ensure that the needs of all are considered and appropriately addressed. We cannot ignore the reality that a healthy society requires leaders to be inclusive in their approach and honest when weaknesses in relationships or understanding persistently emerge. Leaders must be willing to take action, which may require change in established procedures and habits which have endured at the cost of others. This balance will only be achieved through open dialogue, leadership and the fostering of a spirit of generosity.

1.4 Sectarianism in Scotland is related to, but distinct from, racism and other forms of religious bigotry such as anti-Semitism or Islamophobia. We do not make any judgement here that sectarianism is more or less serious than any other form of discrimination or hostility, but believe that it, too, should be acknowledged and acted against in a systematic way and on the basis of evidence.

1.5 We recognise that hesitation in relation to tackling sectarianism may also emerge from the concern that complex and changing phenomena, like sectarianism, will not be reduced or eliminated by single, simple solutions or by outdated knee-jerk reactions which offend the 'do no harm' principle. However, a decisive cultural shift against sectarianism depends on a new culture of responsibility-taking rather than avoidance. We have, therefore, taken the view that sectarianism can only be addressed through a persistent combination of:

1.5.1 leadership, at political, organisational and community levels, which refuses any temptation to use sectarianism for political purposes and which creates a permissive environment within which sectarianism can be acknowledged and addressed;

1.5.2 the application of existing equality, human rights and hate crime legislation to incidents of sectarianism;

1.5.3 in-depth research to monitor sectarian attitudes and activity, attention to evidence rather than allegation and a commitment to robust action, where necessary, on the basis of that evidence;

1.5.4 responsibility taking, where those in positions of responsibility, including organisations and institutions where sectarianism has played a historic role - such as the churches, local authorities, football clubs, public services, the professions, journalism, schools, marching and parading organisations, community organisations and youth services - develop pro-active, visible and sustainable approaches to identify and address both persistent and residual sectarianism in their organisations, communities and areas of influence; and

1.5.5 strategic financial support, from public and private sources, for creative community activity to address and reduce sectarianism at a grass-roots level, with a view to developing good practice and ensuring that sectarianism is tackled through mainstream community development activity.

1.6 In highlighting these five key elements, we recognise that there continues to be a wide range of community-focussed activities already tackling sectarianism across Scotland. We commend this work and are pleased to have been able to advise Scottish Ministers in developing the portfolio of Scottish Government-funded projects, which will run up to 31 March 2015. However, we also recognise that this work needs to be clearly set within the context and scale of the problem we are trying to address and, while we have not concluded that sectarianism is either the biggest or the most acute social issue Scotland faces, there is no question that it remains a significant and prevalent force within Scottish society, requiring action to deliver a cultural change and improve lives for all of Scotland's communities.

SECTION 2: HISTORICAL BACKGROUND

2.1 Over time, Christian denominations have developed as faith communities with their own doctrines, authorities, laws, rituals and histories. However, where each makes its claim to the true representation of the same origins and faith, religious divisions have often resulted in the creation of hostile rivals rather than complementary partners. Where splits are public and violent, doctrinal differences easily descend into opposing claims to truth, authority and power, and different understandings of history and justice. Although each group claims a universal authority, 'outsiders' may see only competing parts or sects struggling for power.

2.2 In practice, sectarianism is never limited to doctrinal dispute but, predictably, always has material, intellectual and spiritual implications with ideological, political, national, social and cultural results. Indeed, such results may come to obscure or supersede the original doctrinal differences. Furthermore, struggles for power are inevitably confrontations, engaging in questions of victory and defeat, exclusion and inclusion and division between the 'righteous' and the 'damned'. In historical reality, where they have descended into violence, or have been used to justify exclusions, they have left a deep and traumatic imprint of suspicion, prejudice and resentment.

2.3 Overt intra-Christian sectarianism and active religious hostility towards others emerged as the counterpart of bitter religious and political competition, violence and warfare across Europe over many centuries. This hostility was of such longevity and depth that it contributed to identity, social and political structures, and behaviour and attitudes in many complex ways and shaped the culture of whole states and nations. Because the struggles were 'about everything', religious identity always interacted with other important social phenomena such as democracy, poverty and class, emerging national identity, mass immigration and antagonism towards migrant communities, and the development of social, cultural and educational organisations.

2.4 The Reformation period in Scotland was characterised by bitter and violent religious struggle and, ultimately, by the marginalisation of Catholicism in Scottish life. In the 17th Century, Presbyterianism became the established religion of Scotland and shaped the history of the Church of Scotland and its relationship to politics, law and public authority in specific and important ways. The Act of Settlement in 1701 established a particular relationship to the monarchy and prevented the monarch from marrying a Catholic. Other churches had their own distinct histories but none of them had such a close relationship to political power in Scotland. As elsewhere in Europe, Protestantism's struggle with Catholicism played a specific and important part in this historic development and left a deep legacy in Catholic-Protestant relationships. In the 18th Century, the intellectual movement now known as the Scottish Enlightenment established a culture of both secular and theological liberalism among many of the elite in Scotland, contributing to a distinctively Scottish combination of religious, class-based and philosophical attitudes.

2.5 In the 19th Century, mass migration from Ireland brought the deep divisions of Ulster into this already complex and conflictual mix. Sectarianism became an integral part of the industrial history of Scotland, fused in complicated but inextricable ways with issues of class and ethnic anti-Irish sentiment. It was also strongly local, with distinct differences in experience and outcomes but always leaving a marked and measurable impact on religious life, politics and the labour market. In many communities, churches – especially Catholic parishes – played an important role in sustaining the community, shaping identity and nurturing and educating the next generation.

2.6 Although Scotland did not experience the intensity of political rivalry around nationality and religion that tore Ireland apart in the 1920s, sectarian tensions were persistent and visible in public life until well after World War II. Anti-Catholicism and anti-Irish rhetoric was not limited to the shipyard or the football terraces but was openly advocated in Protestant Churches, including the Church of Scotland, and was part of the currency of political and community life in many workplaces and professions.

2.7 Changes in the economy and the rise of the welfare state undermined some of the most blatant aspects of sectarianism, especially in working class life and in the public sector. The outbreak of civil conflict in Northern Ireland in the 1970s both highlighted the dangers of sectarianism and served to distinguish the Scottish experience from that across the water. Although there was evidence of social, community and institutional connection, any potential for violence was largely contained and prevented, although the symbolism of Irish religious and political rivalries continued to dominate the football terraces and the culture of parading. In public, sectarianism was no longer overt and was generally frowned upon or dismissed in many circles. In the mind of much of the public, sectarianism was reduced to an embarrassing private legacy which was only made visible on a Saturday through the residual association of Rangers and Celtic Football Clubs with their origins in different communities. While it reduced the public significance of sectarianism, this 'out of sight, out of mind' approach also prevented active efforts to eradicate residual sectarianism where it continued to shape community and institutional life.

2.8 In the face of secularisation and the growth of non-Christian faiths, the social and political importance attached to relationships rooted in struggles within Christianity might be thought to have faded. But such intense and public rivalry inevitably leaves a deep legacy of exclusion, suspicion and injury. Modern sectarianism in Scotland is the inheritance of this relationship - in communities, in cultural, social and political life and in the lives of individuals and groups.

SECTION 3: WHAT IS SECTARIANISM IN SCOTLAND TODAY?

3.1 Identifying the contours of sectarianism in Scotland today has been one of our key tasks. The specific form of sectarianism we have considered is the intra-Christian, Catholic-Protestant version that is part of the historic legacy of Scotland. We recognise that this excludes other forms of religious intolerance, including anti-Semitism, Islamophobia, secular-religious conflict and intra-denominational Christian sectarianism and have been mindful of this, striving to make our reflections as flexible as possible without compromising the primary focus of our work. Accordingly, some of what follows might, with modification, be applied to other versions of sectarian division.

3.2 Here we begin to outline an understanding of sectarianism that will enable people to more easily grasp what this elusive phenomenon is in Scotland today and to name it where they meet it. This is no easy feat. The historical origins of Scotland's Catholic-Protestant divide have been well rehearsed in a number of books and articles and a very brief overview provided in this report at Section 2. Much of our time was spent meeting people from across Scotland, talking with them about their experiences of sectarianism and their ideas on how to tackle its manifestations. It became clear that sectarianism was not one single thing but the name given to a variety of different experiences which conform to a wider pattern of hostility, exclusion and inclusion along religious, or perceived religious, lines. In practice, therefore, a definition is required which does justice to the variety of different contexts in which sectarianism can be present.

3.3 Our wide-ranging conversations over the past year have convinced us that:

3.3.1 sectarianism exists in various places and in various forms. Sectarianism is a real problem within many communities, but the way in which it manifests itself, and the impact that it has, varies from community to community; and

3.3.2 sectarianism is not what it was. It has evolved over time and there is little evidence of overt sectarianism in areas that previously had been viewed as rife with sectarian bigotry, for example, in relation to employment.

3.4 However, through these conversations, few seemed sure about what sectarianism is in contemporary Scotland. This is, in part, due to the nature of sectarianism itself. It is an interactive mixture of perceptions, attitudes, beliefs, actions and structures that appear in various combinations in different situations. Expressions of sectarianism have both inner and outer aspects; that is, they can involve what people think and feel (inner) and what they say and do, or fail to say and do (outer).

3.5 Here we build on Section 2 to set out our reflections on the origins and expressions of sectarianism. We put forward the working definition that we have at this time, but which we acknowledge should evolve as more evidence becomes available from research, community projects and other groups.

3.6 The word sectarianism is being used here, not in the sense of the difference between 'church' and 'sect' but, rather, in the sense of division and conflict that involves religious difference, albeit difference usually expressed in a negative way in relation to something else such as politics, sporting rivalry or national identifications. It may also relate to views about conflict in Ireland. Sectarianism, then, arises in the way individuals and groups construct their identity against one another, regarding the other as negative or threatening. It becomes a situation of 'them' and 'us'. Historically, 'them' was 'Protestant' and 'us' was 'Catholic', or vice versa. The core understanding is that sectarianism always involves opposition or antagonism on the basis of religious difference, however that is expressed.

3.7 Additional complexity appears when religion is no longer a 'live' element; that is, when the people involved are not necessarily active members of a faith community or even claiming religious affiliation or religious motivation. They may be 'culturally' Catholic or Protestant but the factor of explicit doctrinal difference may be either very weak or completely absent. What remains is largely the belief or perception that the 'them' and 'us' opposition is still alive and well.

What sectarianism is not

3.8 It is important to be clear about what sectarianism is not, as well as trying to describe what it is. One of the key challenges for us in defining sectarianism has been the need to move away from simplistic and convenient definitions which can be co-opted by those deeply entrenched in a 'them' and 'us' mentality to apportion blame to 'the other'. There were three commonly held views of sectarianism expressed on numerous occasions which we have concluded are misconceptions that need to be contested. They are (1) that sectarianism can be simply equated with overtly aggressive bigotry, (2) that sectarianism is synonymous with anti-Catholicism and (3) that sectarianism is synonymous with anti-Irish racism.

3.8.1 Sectarianism may involve bigotry (which is expressed and overt intolerance towards those who hold different opinions from oneself) but it is possible to be sectarian without being explicitly contemptuous, aggressive or offensive. There are polite, educated expressions which are subtle but no less potent. For example, in a classroom, a history teacher may choose to present a view of the Northern Irish conflict and its ramifications in Scotland that leaves out large sections of the story relating to one 'side' which would make their actions and standpoints more understandable and contextualised. This is sectarianism expressed in 'educated omission' and could not be described as bigoted under any common definition of that word. It is, however, undoubtedly sectarian. The danger inherent in the misconception that all sectarianism involves bigotry is that sectarianism is attributed only to those who articulate it in overt ways or that it is only identified with more 'working class' expressions of identity through events such as football or marches and parades. At its worst, the adoption of this attitude allows polite, educated sectarians, who may populate the boardrooms, trustee committees, professional bodies, schools and government – those who are often in places of power and influence – to avoid taking responsibility for creating and maintaining sectarian division.

3.8.2 Much sectarianism in Scotland has been anti-Catholic in nature. The evidence of the Group's conversations and observations, as well as hate crime statistics, illustrates that some sectarianism in Scotland takes an anti-Protestant form. The complex historic nature of relationships between all of Scotland's Christian denominations has meant that sectarian divisions have existed between many Christian churches at different times. Dealing with this complex issue requires a public conversation that avoids both unnecessary aggression and allegations of sectarianism to stifle or silence genuine debate.

3.8.3 Sectarianism in Scotland has at times been closely associated with anti-Irish prejudice. However, the two are not identical. The religious dimension is distinctive in sectarianism. Anti-Irishness, in a cultural sense, is clearly a form of racism and should be named as such.

Working definition

3.9 The working definition of intra-Christian sectarianism that we have at this time is:

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

Notes on the working definition

3.10 It is always difficult to compress complex concepts into short working definitions; the process risks losing nuance and, ultimately, intelligibility. Here we outline some reflections on the working definition to aid understanding.

3.11 Our definition does not presuppose that those who engage in sectarian behaviour are currently religious believers or have religious motivation; only that the original 'difference' had a religious element. In some circumstances that element may now be lost, leaving, perhaps, only 'them' and 'us' opposition.

Differences from sectarianism in Northern Ireland

3.12 Sectarianism in Scotland varies from that of Northern Ireland in at least three significant ways. In Scotland:

3.12.1 it does not pervade the whole fabric of society in the comprehensive way that it does in Northern Ireland. Sectarianism in Scotland is a mixture of elements: a collection of particular, discrete conjunctions of sectarian perception, belief and activity which varies by location and situation;

3.12.2 party politics and major public bodies are not aligned with one or other side of the religious boundary; and

3.12.3 football allegiance seems to act as a key proxy for other issues, especially religious and national identifications.

Factors influencing identity, belonging and destructive patterns of relating

3.13 Where, and how, sectarianism arises is complex. It is, essentially, about the distortion of identity and belonging into expressions which are 'over against' the other; that is, expressions which are opposed to, or in contrast with, the other. These distortions are, however, mixed with, and fuelled by, a whole series of factors depending upon the location and nature of the 'them' and 'us' opposition. These factors include:

- the remnants of much wider and deeper religious antagonism;
- historical elements of anti-Catholicism in Scotland and Britain;
- struggles for parity of esteem;
- class and political affiliation in Scotland;
- commercial interests;
- elements of anti-Irish and anti-British hostility related to the politics of Ireland;
- hate crime; and
- self-sufficiency and insularity.

3.14 We recommend that:

3.14.1 the Scottish Government test the working definition (paragraph 3.9) against the experiences of those delivering work to tackle sectarianism in communities, as well as with other stakeholders, to establish whether it encapsulates all of the forms of sectarianism being experienced and whether it is felt to be a usable definition which can be accepted by the broad range of groups that have an interest in this area. As such, the working definition should be used as the first step to building a common foundation for the development of our understanding of sectarianism in Scotland.

SECTION 4: EXISTING EVIDENCE

4.1 A core principle underpinning our work has been the need to rest our assumptions upon robust and reliable evidence. In this respect, we commissioned a review of existing evidence and sketched out a programme of new research.

4.2 Much of the evidence continues to suggest a gap between the evident perception in Scotland that 'sectarianism' (however defined) is widespread and worrisome and the rather less clear evidence about its actual form, character and extent. This was amongst the key conclusions of Scottish Government reviews of evidence in both 2005 and 2013.

4.3 This gap, between perception and evidence/experience, highlights the central importance of definition to allow us to identify where action to address sectarian behaviour is needed, or, indeed, where the public (or individual local and/or faith communities) need reassurance that particular perceptions are misplaced.

Perceptions of sectarianism

4.4 There is a widespread perception that sectarianism, in some form or another, is a serious problem in Scotland. A series of surveys from 1979-2000 found that sizeable proportions (between 34 and 51%) felt that 'conflict between Protestants and Catholics' in Scotland was either 'very' or 'fairly serious' (Scottish Government 2013). There is analogous evidence in the *Sectarianism, Intolerance and Racism in Glasgow* study which found that many in Glasgow felt that religious division was palpable in everyday talk, interpersonal conflict and discrimination. Majorities felt sectarian offences and harassment, including violent crime, to be common; substantial minorities believed that sectarian discrimination or differential treatment was common in dealings with public services; one-quarter felt that sectarian discrimination within employment was common. There were few differences in these views across religious groups.

4.5 In the 2001 Scottish Social Attitudes Survey, respondents across Scotland were asked whether being a Catholic or a Protestant 'may stop someone getting the job or promotion they deserve'. Over a third felt that such employment discrimination happened 'a lot' or 'some of the time' against Catholics and 28% that it happened 'a lot' or 'some of the time' against Protestants. Notably, whilst there were no significant differences between religious groups on the frequency of discrimination against Protestants, perceptions of anti-Catholic discrimination amongst Catholic respondents was marked.

Experiences of sectarianism

4.6 There is, then, considerable concern over sectarianism in Scotland and a broad belief that it is common. Paradoxically, there is rather less evidence that experience of sectarianism is anywhere near as widespread. Although a notable proportion within the 2001 Scottish Social Attitudes Survey thought employment discrimination was frequent, the proportion of respondents who believed that their own religious beliefs had ever stopped them from getting a job or promotion that they

deserved was considerably lower (5%). Strikingly, however, this figure was considerably higher (18%) amongst Catholics.

4.7 In the *Sectarianism, Intolerance and Racism in Glasgow* study, 12% of respondents agreed that 'sectarianism affects me personally' whilst 69% disagreed. Although modest, there are inter-religious differences, with the perception of personal affect higher amongst Catholics, Other Christians and Other Religions than amongst the Non-Religious and, in particular, Presbyterians. Notably, however, very few Glasgow respondents reported having themselves suffered from sectarianism over the previous five years: for example, whilst 65% of respondents described sectarian violence as common in the city, just 0.7% of respondents described themselves as having been victim to such violence. Across a range of types of sectarianism, 1% or less reported themselves as recent victims.

4.8 Aspects of recorded sectarian crime bear closer inspection. Firstly, although such crimes are spread across all parts of Scotland, they are concentrated in Glasgow and the West. Secondly, the perpetrators of sectarian crimes are overwhelmingly male, relatively young and often under the influence of alcohol. Thirdly, and crucially, a substantial proportion of victims are police officers. Most offences are against public order rather than against specific 'targeted' persons. Strikingly, the overwhelming majority of offences are for the catch-all breach of the peace or, since the introduction of the Criminal Justice and Licensing (Scotland) Act 2010, threatening and abusive behaviour.

4.9 These are unpleasant and uncivil offences but they tend to be at the lower end of criminality rather than violent assault. One aspect of these offences has excited much media attention, if not analysis: the apparent disparity between offences derogatory towards Protestantism and those derogatory towards Catholicism. Yet the figures may be explained through crude demographics rather than the notion of 'disparity'. Most of these offences take place in the urban West of Scotland where Protestants outnumber Catholics and it only takes a small anti-social minority in both communities acting in offensively sectarian ways to produce the balance of figures repeatedly reported by the Scottish Government.

Inequality of incomes

4.10 A crucial area of evidence relates to life chances or outcomes. A considerable body of census and survey data (Scottish Executive 2005 and Scottish Government 2013) allows us to investigate whether any particular religious group appears to suffer structural disadvantage or, indeed, enjoy structural advantage, although, as noted below, there are several areas within which more evidence is needed and in which existing data could be more rigorously analysed. It might also be noted that key research in this regard (Paterson 2000 and Scottish Government 2013) seeks to gauge the extent to which Scotland's Catholics are disadvantaged – often in comparison with those belonging to the Church of Scotland – rather than seeking a more rounded analysis across a variety of religious groups.

4.11 The following summarises what we know so far about life chances and highlights areas where more research is required. There are several areas where there is preliminary evidence of possible Catholic disadvantage; areas where

possible historic disadvantage has disappeared or is much reduced; and other areas where no evidence of disadvantage has been identified.

4.11.1 **Areas of possible Catholic disadvantage:** there is some evidence that Catholics (and Muslims) are more likely to live in Scotland's most deprived areas than those from the Church of Scotland and other groups. However, it is not at all clear the extent to which such 'area deprivation' may be reflected by historic patterns of residence: both Catholics and Muslims are marked by a high concentration in urban areas where most deprived areas are found. Catholics appear more likely to live in rented social housing than those from the Church of Scotland, although they appear to have a very similar profile to those of No Religion. It is not clear whether the apparent differences in housing tenure are, partially, explained by issues other than religion such as the effects of age. There is also evidence that Catholics are more likely to report being the victims of crime and that Catholics are over-represented in Scottish prisons. More work is required on such data since both crime victimisation and imprisonment are – independent of religion – closely associated with the geography of multiple deprivation.

4.11.2 **Areas where possible historic disadvantage may be declining:** there appears to be few significant differences within young cohorts in terms of educational attainment but some indication of Catholic disadvantage (relative to the Church of Scotland) amongst older groups. There is mixed evidence with regard to self-reported ill health: the 2001 Census suggested very small levels of Catholic disadvantage (relative to the Church of Scotland) amongst those aged under 30 but more pronounced differences amongst several older groups. Subsequent evidence, however, suggests much smaller difference and indicates that the different age profiles of different religious groups may be crucial.

4.11.3 **Areas where no systemic disadvantage is apparent:** despite strong claims that Scotland's Catholics are, and have been, predominantly working class, the data provides rather mixed findings. Whilst the 2001 Census suggested little, or no, occupational difference between Catholics and the Church of Scotland, the 2011 Scottish Household Survey suggested modest differences between these two groups. Notably, however, the Catholic occupational profile in the 2011 survey was very similar to the profile of the No Religion group, suggesting no relative disadvantage when the point of comparison was broadened out. There were no statistically significant differences between incomes for Catholic and Church of Scotland respondents in the 2001 Household Survey, though, notably, there were differences between these two faith groups and the Other Christian, Other Religion and No Religion groups.

Explaining differences

4.12 As described, more work is needed on these sources of data since much analysis to date has been at a descriptive level only. Many of the findings noted do not take into account some important structural and demographic differences. For example, Catholics, the Church of Scotland and those of No Religion each have

quite distinctive age profiles and many 'life chances' will be very much influenced by a person's age rather than by their religion. There are also quite different historic trajectories with regards to the relative and absolute sizes of different religious groups in Scotland. Preliminary figures from the 2011 Census, for example, show a sharp decline in the number of people identifying as Church of Scotland and a modest increase in the number identifying as Catholic. Different rates of secularisation may well accentuate demographic differences between religious groups. More sophisticated and robust analysis of existing data is, therefore, required. The availability of the 2011 Census data, as well as further iterations of the other important surveys noted above, offers an unparalleled opportunity to significantly deepen our understanding of how and where religion 'matters' in terms of life chances and the social structure in Scotland.

Life choices: related communities

4.13 One final area of evidence is worth noting: the prevalence of inter-religious romantic partnerships and marriages now evident in Scotland. We have considerable evidence of extensive and pervasive inter-marriage and cohabitation across religious lines. This, and the 'mixed' heritage of children from such partnerships, complicates any long-term 'divide' along Catholic-Protestant lines. In a very intimate sense, these communities have become inter-related over a number of generations.

What we don't yet know

4.14 Strikingly, the existing evidence base is heavily skewed towards quantitative sources. Whilst these are crucial in sketching out the broad extent of perceptions, experiences and possible areas of disadvantage, this generality comes at the cost of crudeness. These are, after all, necessarily blunt research instruments and leave a number of very important facets of Scottish life on which we need further, perhaps deep, qualitative evidence. These include:

- the role of gender in both sectarian victimisation and in the 'handing down' of sectarian attitudes through role models and family traditions;
- the impact of the internet/social media;
- the impact on specific communities of 'divisive' issues: for example, marches and parades, football rivalry or the debate over religion's place within schools;
- nuances around employment/promotions: whilst we have data on 'outcomes', we are less well informed with regard to process. It would be useful, for example, to examine employment tribunal cases, both quantitatively and qualitatively;
- 'elites': is there a 'stained glass ceiling'? How are career opportunities and social networks in Scotland impacted by religion and/or class origins?; and
- the extent and nature of other forms of intra-Christian tension. The focus of much research has been tension between the Catholic and Protestant communities. That formulation, however, fails to recognise other forms of intra-Christian conflict, for example, intra-Presbyterian hostilities in parts of the Highlands and Islands or relationships

between Presbyterians and Episcopalians, which constitute key lines of historic tension. There is also very little research on tensions between faith and secularised communities, groups and interests.

4.15 We recommend that the Scottish Government should seek to address the knowledge gap by:

4.15.1 using existing funded community projects as a 'data source' and, in partnership with researchers, carrying out independent evaluation of the projects which will allow both the collection of information on the perceptions and experiences of sectarianism within those communities, and the assessment of the impact that the projects are having on those perceptions and experiences;

4.15.2 extending the questions in a variety of surveys, such as the Social Attitudes Survey, to broaden our understanding of the impact, experiences and perceptions of sectarianism;

4.15.3 exploring the options for undertaking advanced quantitative analysis of data sources in order to tease out the effects of religion as opposed to gender, age and other factors; and

4.15.4 exploring the options for the development of nuanced qualitative work, as a priority, to allow greater understanding of how sectarianism can emerge to form part of the everyday experiences of, for example, communities and institutions.

4.16 The publications referred to in this section can be found at:

'An Examination of the Evidence on Sectarianism in Scotland' published in 2013: <http://www.scotland.gov.uk/Publications/2013/06/8109>

Census 2001: <http://www.gro-scotland.gov.uk/census/censushm/>

Census 2011: Key results on Population, Ethnicity, Identity, Language, Religion, Health, Housing and Accommodation in Scotland: <http://www.gro-scotland.gov.uk/press/2013/census-2011-release-2a.html>

Criminal Justice and Licensing (Scotland) Act 2010 – Threatening or abusive behaviour, Section 38: <http://www.legislation.gov.uk/asp/2010/13/section/38>

'Religious Discrimination Sectarianism in Scotland: A Brief Review of Evidence (2002 - 2004)' published in 2005: <http://www.scotland.gov.uk/Publications/2005/01/20553/50497>

Scottish Household Survey 2001: <http://www.scotland.gov.uk/Publications/2003/08/17928/24653>

Scottish Household Survey 2011:
<http://www.scotland.gov.uk/News/Releases/2012/08/household-survey29082012>;

Scottish Social Attitudes Survey, 2001:
<http://discover.ukdataservice.ac.uk/catalogue/?sn=4804&type=Data%20catalogue>

'Sectarianism in Glasgow – Final Report' (Sectarianism, Intolerance and Racism in Glasgow study: NFO Social Research):
<http://www.glasgow.gov.uk/index.aspx?articleid=7316>

The social class of Catholics in Scotland, Lindsay Paterson, 2000:
<http://onlinelibrary.wiley.com/doi/10.1111/1467-985X.00173/abstract>

SECTION 5: GATHERING EVIDENCE AT COMMUNITY LEVEL

5.1 Evidence gathering has been central to our work and here we set out the approach we have taken. Our remit clearly tasked us with analysing and developing evidence, as well as monitoring current practice. This enabled us to offer advice on the development of effective work to tackle sectarianism in Scotland and has meant moving considerably beyond the analysis of the, almost exclusively quantitative, evidence discussed in Section 4.

5.2 Our goal in relation to gathering this additional evidence was to hear the views, opinions and personal experiences of key individuals and organisational representatives. A full list of those we met is contained in Annex C. From the outset, we recognised the crucial importance of quantitative evidence in helping us to understand the impact of sectarianism in Scotland. However, such evidence can only ever represent part of the picture, and an over-reliance on quantitative data may fail to take account of the individual experiences of those living in communities and those working in communities to tackle sectarianism. Therefore, we also met with those delivering projects to tackle sectarianism; MSPs from across the political spectrum; local government representatives and officials; police; churches; march and parade organisers; and others, to gather views and evidence on the nature and extent of sectarianism in Scotland.

Evidence gathering conversations

5.3 The vast majority of our evidence gathering took the form of conversations and were designed to allow those we met with to highlight the issues relating to sectarianism that were most important to them. To ensure the free flow of discussion on this difficult issue, and encourage honest and open debate, we agreed that a verbatim record of the conversations would not be kept. Our findings, as set out in Section 6, are, therefore, a summary of the information gathered through all of these conversations and our interpretation of them.

Assessment of 2012/13 projects

5.4 Grant funding in the 2012/13 financial year was awarded to 20 different organisations to run 37 pilot projects across Scotland, testing a wide range of community-based approaches to tackling sectarianism. This funding was:

- mainly awarded by the Scottish Government prior to the formation of the Group; and
- designed to move to a community-based approach to tackling sectarianism.

5.5 Organisations and communities involved in delivering work to tackle sectarianism welcomed the Scottish Government's community-based approach. We were pleased to be involved in the continuation and development of this approach for projects in the 2013/14 and 2014/15 financial years.

5.6 On 7 February 2013, these funded organisations, as well as some representatives from the communities taking part in the work, attended a day of workshops and discussion, which we facilitated. This provided an excellent forum for us to introduce ourselves as a group and outline our work to those on the ‘front line’ of tackling sectarianism. More importantly, the day allowed us to gain insight into, and develop a clearer understanding of, the range of approaches being taken and learn from practitioners about the often quite different and specific contexts within which sectarianism can take place.

5.7 The projects, grant managed by the Voluntary Action Fund (VAF) on behalf of the Scottish Government, provided evidence and formal written feedback using the Learning, Evaluation and Planning (LEAP) framework, a monitoring and evaluation tool that all funded projects were required to complete to meet grant conditions. From an assessment of this evidence, funding criteria was developed and organisations who were invited to apply for the 2013-15 funding stream were, and continue to be, assessed against these criteria.

2013/14 and 2014/15 projects

5.8 The Scottish Government formally invited organisations to apply for funding for 2013-15 to tackle sectarianism. All organisations invited to apply were provided with:

- the funding criteria against which their application would be assessed;
- an application form and budget template;
- direction to include a project delivery plan with their application; and
- contact details and access to the Scottish Government’s grant fund managers, VAF, for support during the application process, if required.

5.9 An invitation to apply for funding did not guarantee that funding would be provided. To ensure that the application process was fair to all those applying, it was essential that applications were judged against the set criteria. While there was no doubt that some organisations had previously delivered good quality work, we recognised that this is a developing and evolving agenda.

5.10 Following the submission of an application for funding, three separate and independent assessments were made: by the Scottish Government, by VAF and by the Group. To ensure each application was assessed fairly and robustly, a standard assessment process was developed and ran as follows:

- on receipt of an application, two specific Advisory Group members (allocated at random but strictly avoiding conflicts of interest) were assigned as lead assessors and given a minimum of 5 working days to assess the application prior to an Advisory Group business meeting;
- those members allocated as lead assessors then brought their independent and individual assessments to a Group meeting and offered their assessment in turn;
- the three Group members not formally assessing then offered their view on the application and raised any relevant points; a collective Advisory Group recommendation was then reached.

5.11 Where any conflicts of interest existed, the relevant member took no part in the process and were not present at the discussion.

5.12 Advice was presented to the Minister for Community Safety and Legal Affairs, allowing her to make an informed final decision on funding. All funding decisions relating to this agenda are taken by the Minister.

5.13 We have highlighted gaps in current research and existing evidence in Section 4 of this advice, and the information generated and gathered through the currently funded projects can provide a rich 'data resource' of effective approaches to tackle sectarianism. We therefore recommend that:

5.13.1 the Scottish Government continues to closely monitor the current funded projects to ensure transparency, effectiveness and value for money.

SECTION 6: FURTHER FINDINGS AND RECOMMENDATIONS

6.1 Here we set out the key additional findings from our evidence gathering work. Very few of the discussions that took place were limited to specific areas (for example, church representatives did not confine their comments to faith issues). This clearly demonstrated that most people see sectarianism as a complex problem which is not confined to any individual section of society. The value of such broad discussions was that they allowed us to understand the issue from a range of perspectives: for example, we were able to clearly see issues relating to sectarianism and education from the point of view of both those directly involved in the delivery of education and those who had no direct involvement.

6.2 We heard sufficient evidence of personal experience, residual suspicion and actual harassment and violence to be convinced that sectarianism continues to be an active element in Scottish life. However, it is important to acknowledge that many of those we spoke to were at pains to emphasise that the immediate impact of sectarianism in Scotland had lessened considerably and measurably over the past decades. Reduced fears of economic discrimination and the normality of marriage and partnership between people from many backgrounds contributed to a widespread sense that sectarianism can, and should be, confined to history. However, we were also struck by the disproportionate level of anxiety created by any public reference to, or acknowledgement of, sectarianism.

6.3 Our work led us to four fundamental conclusions. These are, that:

6.3.1 the current culture of resistance to public acknowledgement of sectarianism is not a positive approach to dealing with its reality and legacy. Within a framework of real evidence and an atmosphere of good faith and generosity, we believe that the capacity now exists in Scotland to acknowledge sectarianism where it is present, to debate its consequences where they are contested and to act to eliminate discrimination and exclusion where they are proven;

6.3.2 sectarianism has left a complex legacy in Scotland which is so deeply embedded that it is most frequently only one element among many issues rather than the single causal factor. We believe that action to tackle sectarianism should be widespread and vigorous, and we do not believe that this is best approached through a single action or by a focus on new legislation. While it is essential that sectarianism continues to be tackled by legislation to protect human rights, to address inequality and discrimination and to deter hate crime, we do not believe that any additional legislation on sectarianism is needed at this time. Where any new legislation is proposed, we believe that it should be determined by an empirical assessment of its value. Sectarianism will wither because of persistent action to tackle it where it exists in relationships and not because of a single quick fix.

6.3.3 sectarianism in Scotland can only be tackled if it does not become a matter for party political competition but a matter of shared determination. We have been encouraged by the acknowledgement from all parties in the Scottish Parliament that sectarianism, like racism, sexism and

other forms of discrimination, would only be exacerbated if exploited in an attempt to win votes. Debate cannot be characterised by point-scoring but requires a determined focus on the common good, the rejection of sectarianism as an excuse or justification for violence, the addressing of discrimination and exclusion where it is found and the upholding of the common democratic commitment to equal citizenship and value. Any political or civic leaders who do not accept this responsibility will make reducing and eliminating sectarianism much more difficult and will almost certainly risk giving it greater legitimacy.

6.3.4 to date, the vast majority of the financial support to tackle sectarianism in Scotland has come from public funds. We believe that one of the most important indicators that tackling sectarianism is being taken seriously would be the strong and clear commitment of private funds to this task by important institutions such as football clubs, churches and cultural organisations.

Permissive environment

6.4 The antagonism associated with sectarian division has, at times, created an environment within which verbal abuse is considered normal, direct intimidation of individuals or small groups is given implicit licence and even violence is no longer subject to the same social taboos existing elsewhere. In the very recent past, this had led to politicians and those directly and indirectly linked to football receiving death threats, bombs and bullets.

6.5 Those involved in education, and those working with young people more generally, told us of a 'playground culture' in which sectarian 'banter' can shape perceptions and attitudes, and of occasions where that 'banter' spread into the harassment of young people outside the school environment.

6.6 There were on-going concerns about the degree to which singing and displays at, and around, football matches could cross from rivalry to hatred. We heard widespread scepticism that this could be limited to and excused as '90 minute bigotry' in the face of significant evidence to the contrary.

6.7 The police told us of spikes in sectarian antagonism associated with specific sporting and cultural activities, including some marches and parading events, and of the intimidating atmosphere at some events. In association with the abuse of alcohol, there are indicative statistics that suggest that the antagonisms sometimes generated around football and marches and parades may have, at least, an indirect relationship with domestic violence and general drunkenness and lawlessness.

6.8 We recommend that:

6.8.1 those in positions of influence – including political leaders, public officials, church leaders, football clubs and governing bodies, and march and parade organisers – should challenge the environment of friendly indulgence or passive acceptance of sectarian 'banter' in a manner akin to modern approaches tackling other social issues such as racism, gender inequality and

homophobia. In so far as it relates to football, specific effort should be made by the governing bodies, clubs and supporter organisations to agree the context, limits and regulation of rivalry in Scotland in a way that seeks to reduce and eradicate sectarianism;

6.8.2 the Scottish Government explores the options for further research to definitively determine any links between sectarianism and violence, with a view to taking immediate steps, in partnership with community influencers and law enforcers, to prevent and deter such behaviour; and

6.8.3 those with responsibility for activities which bring large numbers of followers, supporters and spectators onto the street, including football clubs and march and parade organisers, should actively and publicly disassociate themselves from anything which would appear to give license to violence, or other forms of unlawful and abusive behaviour, and must be willing to take active steps to prevent the development or recurrence of such behaviour.

Regulatory Environment

6.9 Scotland already has robust legislation and regulation under which sectarianism can be addressed. The Human Rights Act offers protections for life, liberty and privacy, and for freedom of expression. Equality legislation expressly forbids and penalises discrimination on the grounds of a range of protected characteristics (including religion, belief or a lack of religion/belief; and race, including colour, nationality, ethnic or national origin) and legislation on hate crime enables the consideration of aggravation in sentencing.

6.10 We believe that legislation provides an important framework for setting standards and that efforts to address sectarianism would be enhanced by the continued, effective use of these instruments rather than by developing additional law.

6.11 We recommend that the Scottish Government:

6.11.1 monitors the relevant human rights, equality and hate crime legislation to ensure that it continues to be used effectively and is having the intended impact; and

6.11.2 works with the Crown Office and Procurator Fiscal Service (COPFS) and Police Scotland to improve the application and use of such legislation where monitoring identifies deficiencies.

Civic Leadership

6.12 Much of our time has been spent meeting people from across Scotland, talking with them about their experiences of sectarianism and their ideas on how to tackle its manifestations. As we have highlighted, it became clear that sectarianism was not one single thing but the name given to a variety of different experiences which conform to a wider pattern of hostility, exclusion and inclusion, along religious, or perceived religious, lines. In practice, therefore, an approach is required which

does justice to the variety of different contexts in which sectarianism can be present. The requirement for those in positions of responsibility is to re-examine current practice and to explore opportunities for change.

6.13 Ultimately, sectarianism is an approach to other people, one which is experienced in relationships and with society as a whole. Legislation, political leadership and law enforcement play important roles in any strategy to tackle sectarianism but real progress will only be made if they reflect, and are reflected in, the commitment of civil society to new norms and expectations around attitudes and behaviour. Our ultimate goal is, not to regulate and police sectarianism when we find it but, to consign it to history by rendering it counter-productive and absurd in real life. This can only be achieved if there is a will to acknowledge and address current shortcomings through constructive action.

6.14 The risk that this descends into 'motherhood and apple pie' is, of course, acute. However, without civic leadership setting the tone and providing real evidence of commitment, there will be no sustainable change. Tackling sectarianism comes down to a combination of recognised mutual interest and wider social values and is entirely dependent on a genuine commitment to core democratic principles of equality, respect for diversity and recognition of inter-dependence within a shared society – along with the necessary generosity of spirit which flows from them.

6.15 We believe that there is a need to engage, across Scottish society, in dialogue which encourages and supports people to change the 'default button' from avoidance towards acknowledgement, diagnosis and relevant action. We believe that in order to encourage open and honest dialogue, such conversations are best facilitated independently and free from any vested interests. This is a role which the Group, or a similarly independent body, could take a lead in developing and delivering. We recommend that:

6.15.1 the Scottish Government investigates the options for developing and delivering independently facilitated dialogue to engage across Scottish society and encourage a more positive approach to tackling sectarianism.

Politics

6.16 We very much appreciated the strong support for our work and the positivity towards our approach from across the political spectrum. As well as the support of Scottish Government Ministers, we wish to highlight the positive engagement by MSPs of all Scottish political parties. There was clearly a broad understanding in Parliament that constructive steps can, and should, be taken and a view that politically contentious issues should be handled sensitively and without seeking unnecessary or unhelpful publicity.

6.17 MSPs and party representatives acknowledged that sectarianism continued to be a problem which had an impact on Scottish society. There was a particular concern about how this impacted on the wellbeing of communities across Scotland and a very strong desire for Scotland to move away from its sectarian past.

6.18 All the MSPs and party representatives that we spoke to demonstrated a mature, generous and disciplined approach on this issue, and this is an approach we welcomed.

6.19 We believe that it is essential for all political parties and independent MSPs to continue to show leadership on the issue of sectarianism and commit themselves to working together visibly across party political boundaries as a means of modelling good practice. Specifically, we recommend that:

6.19.1 the Scottish Government and Scottish Parliament work together to ensure a cross-party approach to the future development of the agenda on tackling sectarianism and to build good community engagement.

Media (including Social Media)

6.20 Print and broadcast media continue to exert a strong influence over public perceptions and the setting of norms across society. The influence of social media is rapidly rising and, particularly for younger people, may already outstrip the influence of more traditional media. All forms of media have the potential to, on the one hand, add to the entrenchment and maintenance of sectarian prejudice and, on the other, be a catalyst for positive social change.

6.21 There was a great deal of concern in relation to the reporting of sectarianism; namely, that the issue only surfaced in the context of scandal or sensation, seldom as an issue requiring thoughtful intervention or long term commitment.

6.22 Social media fundamentally differs from other forms of media in that those writing the content are more likely to be members of the public than journalists or professional commentators. We heard evidence that sectarian intimidation and harassment had spread widely in certain parts of social media in Scotland. Social media is growing in importance and there is a strongly held view that it is emerging as a dangerous space which often appears to be difficult to control through legislation. However, social media operates at many levels and also offers opportunities for tackling issues like sectarianism. It therefore needs to be seriously considered as part of a longer-term strategy to address the issue. In discussions with the police, it became clear that tackling this issue, along with other online hate crimes, had required additional resources and was likely to continue to occupy increasing amounts of police attention in the future.

6.23 If sectarianism is to change from its current position as an issue characterised by emotive language and a defensive and reactive blame culture, it is crucial that the media in Scotland deal with sectarianism in a considered and honest manner, prioritising 'light over heat' and evidence over sensationalism at all times. Unbalanced journalism is likely to encourage the type of negative emotional responses which increase and deepen tensions between communities and lead to harmful expressions of triumphalism or victim mentalities. Therefore, we recommend that:

6.23.1 media outlets agree guidelines which ensure that reporting of sectarian issues are balanced, unemotional and evidence-based.

Local government

6.24 Local government remains an important agent of social change. It has played a central role in the establishment of the equalities agenda such as taking forward gender-based approaches and prefigurative anti-racism work. We believe that it is well within the capabilities and capacities of local authorities to rise to the challenge of tackling sectarianism in a similarly robust way. Local authorities touch on many aspects of our lives, both at home and in our communities, such as the schools we attend and the services we can access. Indeed, the very shape of our communities is determined by the decisions local authorities take.

6.25 We were pleased to engage with a range of local government officials and elected members and to get their views on how sectarianism impacts on the communities they serve. We found local government officials to be more reticent than we had expected when discussing the issues which existed in their areas. They came across as being less inclined to acknowledge the problem of sectarianism and less candid in their descriptions of the scope and extent to which sectarianism impacts on the communities they serve. This was surprising to us, as the information already available, such as figures for sectarian-related crime and Loyalist or Irish Republican marches and parades, clearly indicated that sectarianism, or events which are often perceived as sectarian, impacted to some degree on the communities served.

6.26 At a political level, views expressed were not always consistent. Some elected members stated outright that there was no problem with sectarianism in their constituencies, while others gave graphic examples of sectarian abuse that they themselves had experienced as high profile community members. Such divergent views presented a patchy picture of sectarianism in Scotland, highlighting the polarities of opinion that many people adopt when speaking about this issue.

6.27 Only one local authority, Glasgow City Council, appeared to have invested in tackling sectarianism over a long period of time, and their support of Sense Over Sectarianism (SOS) is to be applauded.

6.28 Overall, there was little evidence of local authorities looking to hardwire issues around sectarianism into their service planning and delivery processes for example in, community planning, housing and development, employment and Human Resources or licensing policy.

6.29 Within the limits of existing legislation, local government determines what parades can take place, the route they can take, and the date and time they can take place. It was not clear whether local authorities were always listening to those in their communities affected by such issues. We believe community consultation is essential to achieve a balance between the right to public procession and the right of a community to go about its business undisturbed, and we were deeply concerned that current practices could be falling far short of this goal (paragraphs 6.56-6.64 on Marches and Parades).

6.30 Local authorities also license pubs and clubs and there were concerns that licenses were being granted even when the sectarian associations of a pub or club

were locally acknowledged. While we accept that there is a limit to what local authorities can be reasonably expected to do when the activity in such pubs and clubs is not clearly identifiable as criminal, it is important that they recognise their duty of care to those living in the communities they serve. We believe that local authorities need to challenge the permissive environment created in such pubs and clubs for the wellbeing of the whole community. We heard no evidence that, when it came to the issuing of licenses, local authorities sought to challenge pubs and clubs which have known or reported connections with potentially criminal sectarian activity.

6.31 To reiterate, we believe that all local authorities are well placed to make a significant contribution to tackling sectarianism. They should embrace the issue with the confidence and conviction with which they have approached other equality issues. We recommend that:

6.31.1 local authorities develop a 'whole council approach' to tackling sectarianism, which can be tested and applied across Scotland as good practice emerges; and

6.31.2 independent evaluation is used to determine impact and effectiveness of approaches to tackling sectarianism.

Policing

6.32 As long as sectarianism is not properly addressed in wider society, there is a significant risk that it is only dealt with when it raises public order issues and becomes a matter for law enforcement. This may explain why it is not always seen as a mainstream issue but one restricted to certain communities which can be managed, rather than tackled, through the expensive mechanisms of criminal justice.

6.33 Although Police Scotland has no legal definition of sectarianism to work from (as opposed to religiously or racially aggravated crime) sectarianism was shown to be a day-to-day reality for policing in Scotland in three specific ways:

- **local issues:** there was on-going evidence of sectarian rivalry in some communities, including, but not limited to, parts of Glasgow, North and South Lanarkshire, Ayrshire, Renfrewshire, Dunbartonshire, Stirling, Fife, Edinburgh and West Lothian;
- **public order issues associated with football and parades:** there was evidence that the policing of football rivalry and marches and parades continued to take up a disproportionate amount of police time and resource; and
- **internet and social media:** we heard evidence that reporting of online hate crime is rising rapidly and that it accounts for an increasingly significant proportion of the hate-related incidents that have been recorded. Misuse of the internet and social media was also highlighted as an area of great concern by nearly all of the community representatives we consulted and it was anticipated that the number of online offences would continue to increase in the foreseeable future.

6.34 The police shared our view that sectarianism would still exist in society without football. However, those officers we spoke to were clear in their view of a link between football and sectarian crime. There was evidence that spikes in crime following 'Old-Firm' games were not limited to direct violence but impacted on areas as diverse as domestic violence and property crime. Furthermore, officers remarked that the recent lack of Old Firm derbies had led to a downward trend in reported offences.

6.35 There were a large number of complaints in relation to some football matches around issues such as flag flying, the aggressive and abusive behaviour of a minority of fans (particularly by away supporters at specific games) and sectarian chants and songs. As laid out in our recommendations on football (paragraphs 6.65-6.73), we believe that there must be a concerted effort to acknowledge and address the sectarian element of these events.

6.36 According to the Police Scotland representatives we spoke to, there were now more parades in North Lanarkshire and South Lanarkshire combined than in Glasgow, and numbers had increased in recent years. Many of these marches and parades were now dominated by Loyalist band associations rather than by the Orange Order itself. However, we also heard strong evidence that some march and parade organisers were taking more responsibility for delivering professional and better quality stewarding for their events. There was wider appreciation that responsible people within the parading organisations were taking a clear lead on these issues and seeking to promote a more positive image of their organisation based on more positive expressions of identity. We were keen to support this development and believe that efforts to make clear the responsibility of march and parade organisers in relation to the behaviour of those attending events should be encouraged and supported.

6.37 As Police Scotland continues to effectively address criminal sectarian behaviour, we recommend that they build on the existing work that is being taken forward to:

6.37.1 engage with march and parade organisers and local authorities on the issue of stewarding to encourage and expand on existing initiatives to train stewards from within march and parade organisations to a professional level and allowing the 'freeing up' of police resources to support other policing priorities;

6.37.2 tackle criminal social media activity; and

6.37.3 standardise the policing of criminal football-related sectarianism across Scotland.

Young people and education

6.38 The debate around schools in Scotland can quickly degenerate into sterile or emotive conversations about the importance of religious diversity in education versus the importance of single-provider education. We do not believe that sectarianism stems from, or is the responsibility of, denominational schooling, or, specifically, Catholic schools, nor that sectarianism would be eradicated by closing such institutions.

6.39 The inheritance of sectarian attitudes or the encouragement of sectarian behaviours among young people was an obvious priority for our work. Schools and school life have an important role to play in ensuring that such attitudes are not passed from generation to generation, albeit within a wider cultural framework of change.

6.40 In some accounts of the causes of sectarianism in Scotland, the existence of different types of school was emphasised. We found no evidence to support this view. Sectarianism cannot be attributed to a single type of schooling. It is, however, critical that all those working in education, including school leadership, teachers and other educational practitioners, take an active responsibility for this issue within the curriculum and are proactive in efforts to prevent and eliminate discriminatory attitudes and sectarian violence.

6.41 There are enormous opportunities to engage with the issue of sectarianism, and other equality issues, through the Curriculum for Excellence (CfE). These areas include: literature; religious studies; history; Personal, Social and Health Education (PSHE); citizenship; sports; and the arts.

6.42 The work of Sense Over Sectarianism (SOS) in engaging young people in schools throughout Glasgow and, specifically, their work on the 'Divided City' projects, has demonstrated the appetite for, and effectiveness of, intervention and engagement when combined with the appropriate leadership. We also saw evidence of other effective schools' projects.

6.43 Much of the sectarian behaviour exhibited among young people takes place outside of school. It is, therefore, essential that programmes are developed to support youth work in this area and we noted that the Scottish Government is currently sponsoring a number of pilot projects addressing this issue (see Annex E).

6.44 There is no question that a holistic and co-ordinated approach to delivering education work to tackle sectarianism would reap enormous benefits and that those involved in the delivery of education should develop opportunities for engagement, co-operation and relationship building. We believe such work would be greatly supported by the implementation of the following recommendations:

- 6.44.1 local government education authorities should provide training support for principals, head teachers, deputies and teachers to develop partnerships and build capacity to tackle sectarianism;

6.44.2 Education Scotland should develop, and make available to all schools, a definitive set of resource materials which will deliver consistent anti-sectarian messages to engage young people at all stages of their schooling in ways which are compatible with the Curriculum for Excellence (CfE).

6.44.3 Education Scotland, in partnership with all of Scotland's local government education authorities, should work to embed the Sense Over Sectarianism (SOS) education model (as the best example of education work we have seen) into the delivery of primary, secondary, adult and community education;

6.44.4 there should be an assessment of the impact of positive school leadership, parental and community engagement and relationship building between schools and schools and communities. The existence of the shared campus model enables us to compare shared campus schools with those existing Catholic and non-denominational schools forging strong partnerships built on robust community engagement. This could be done through an appreciative inquiry approach that seeks to capture and share good practice; and

6.44.5 the youth work sector should develop long-term models of practice to support youth workers and young people in communities to engage creatively and actively with anti-sectarian programmes beyond the school setting.

Community activity

6.45 Sectarianism plays out in communities across Scotland. Communities must be empowered to tackle sectarianism in creative and constructive ways that are tailored to address the specific problems being experienced in each community.

6.46 We found evidence of effective ways of working in communities and considerable commitment at a local level to engaging with the challenging issues presented by sectarian behaviour and attitudes. Much of the work previously undertaken in communities had been appreciated by those who had taken part, and it was widely recognised that support was required in most local settings to build the capacity needed to make a robust response to the issue of sectarianism. This was, perhaps, particularly true in the many areas where it appeared there had been little, or no, visible attempt to raise or deal with the issue of sectarianism.

6.47 There were good examples of how the resources of able and well-placed people in local communities, and the strong relationships and access enjoyed by those people within their communities, could be used to make a significant impact on individuals and groups. There was a sense that communities themselves have the strengths needed to bring about significant change, either through existing community activity or through new, well-planned initiatives. Such action needs to be taken forward in many more communities than happens at present.

6.48 While it was encouraging to see the creative energy displayed by those working to tackle sectarianism, we were aware that the current level of Scottish Government finance for local programmes is not sustainable in the long term and that it is unrealistic for community organisations to become overly reliant on Scottish Government funding. It is, therefore, important to examine how that energy and purpose can be integrated into existing community initiatives, agencies and structures to ensure that momentum is not lost at the conclusion of the current public funding cycle.

6.49 We believe that the use of intra and inter-community projects, deliberately focussed on the building of new relationships and bridging social capital, is essential, and that local authority action needs to be taken to ensure that tackling sectarianism is an integrated part of community planning, funding and action. To provide an evidence base for the development of work in communities, as well as supporting the further development of toolkits and training support for community workers and educators, we recommend that:

6.49.1 the Scottish Government, in line with recommendation 4.15.1, develops independent evaluation for all of the current funded projects as the 2013-15 funding period progresses, to ensure effectiveness, better understand the level of impact of different approaches and assess which approaches are delivering best value for money.

Churches

6.50 We found that there was a degree of nervousness present in church representatives when talking about sectarianism.

6.51 Many Catholics spoke of anti-Catholicism as a persistent element in Scottish society. Increasingly, Catholics identified anti-Catholicism in relation to growing concerns about the perceived threat to freedom of religious expression.

6.52 Some members of the Church of Scotland expressed a preference for the term 'Reformed' over 'Protestant' as a theological position. We also confirmed that the relationship of the Church of Scotland to organisations such as the Orange Order is at the individual, rather than institutional, level.

6.53 We recognised some excellent examples of local church co-operation as well as significant joint-working at denominational level. However, we were left with the impression that relationships remained more tentative than might have been expected. This may be accounted for by the nervousness already referred to and by some difficulty in communicating at leadership level across very different structures and polities, rather than by a lack of willingness to engage.

6.54 Local churches and church organisations were involved in aspects of work to tackle sectarianism, including in projects funded by the Scottish Government. However, we felt the major denominations need to be encouraged to co-operate further with the purpose of enabling local churches to work together on this issue as a matter of course. While ecumenical structures were much weaker than had been the case at some points in the past, there was no reason to discount the possibility of

bilateral or multilateral agreement among denominations to act, particularly in relation to sectarianism.

6.55 We recommend that:

6.55.1 leaders of the Christian communities in Scotland prioritise inter-church relationships at an institutional level to include a focus on sectarianism, perceptions of religious disadvantage and the building of mutual understanding; and

6.55.2 churches collaborate in the development of a toolkit to promote and deliver better and stronger co-operation on matters of concern at parish level.

Marches and Parades

6.56 We heard much about marches and parades in connection with sectarianism. We are committed to a culture of freedom of expression and recognise the important cultural role of marching and parading for many members of parading organisations and the associated bands. We understand and reaffirm the pressing need to achieve the balance between the right to parade and the right of communities to go about their business in peace. In terms of the types of marches and parades specifically considered by the Group (those which can be perceived by some as sectarian in nature), we uphold the right to march and express political and cultural viewpoints, as well as the right of communities not to be disturbed or threatened.

6.57 At the same time, we also believe that those who bring out large numbers of people onto the street are responsible for their behaviour. No rights are absolute and the right to freedom of assembly and expression must always be balanced with the rights of others.

6.58 Marches and parades have been the subject of a number of reviews in recent years but continue to give rise to allegations of sectarianism and to complaints that they are associated with an increase in unruly behaviour and street violence.

6.59 March and parade organisers assured us that none of their events had sectarian intent. Many others were clear in their belief that such events did have a sectarian intent and that they were deliberately triumphalist in nature. Additionally, parade organisers perceived a bias against them which they believed added to the difficulties that they experienced in dealing with statutory and community bodies.

6.60 It was not at all clear that a balance between the right to march and the right of communities not to be disturbed or intimidated was always being achieved. There was concern that the organisers of some marches and parades did not fully appreciate the impact that their events were having on communities.

6.61 Concerns about inconsistencies in local authority procedures and approaches to marches and parades raised questions about whether councils were using their powers effectively to achieve a balance of rights. We accept that achieving such a

balance can be difficult but it is important that sincere and generous attempts to do so should be incumbent on all parties - local authorities and march and parade organisers - while ensuring that the decision making process is transparent.

6.62 Many of the issues surrounding marches and parades seemed to spring from 'spectators' rather than from participants, and there were significant costs associated with policing the tensions which arose in this context. The continued co-operation of event organisers in self-stewarding, allowing police resources to be 'freed-up' to deal with anti-social behaviour amongst spectators or passers-by, was welcomed. However, march and parade organisers also need to recognise and accept that they do have an influence on those who come to support their events. Spectators do not turn up by random chance and some may turn out to, for example, follow specific bands participating in the parade. There are, therefore, clear links between some spectators and participants, and organisers need to acknowledge the link between the public image and perception of their organisations and the type of behaviour spectators may feel they have permission to indulge in. Change to an organisation's image can only come from within that organisation.

6.63 The impact of marches and parades can be significant on some communities, although there may be a complex mixture of inconvenience, discomfort and feelings of intimidation, dependent on specific contexts. Given this complexity, we look forward to seeing the results of the research currently being undertaken by the University of Stirling which was specifically commissioned to help us to better understand these different, but interlocking, issues.

6.64 We recommend that:

6.64.1 following its publication, CoSLA (the Convention of Scottish Local Authorities) and individual local authorities take action based on the evidence produced from the findings of the University of Stirling research work to ensure that the balance between the right to march and the right of communities to go about their business in peace is achieved;

6.64.2 where the balance of rights between march and parade participants and communities is not being achieved, individual local authorities should give urgent attention to rectify this through dialogue and co-operation. Sincere and generous attempts to achieve such a balance are incumbent on all parties, including local authorities, march and parade organisers and the police;

6.64.3 march and parade organisers should develop and implement robust codes of conduct which include action to be taken in response to sectarian behaviour. Action should always be taken in response to any sectarian conduct; and

6.64.4 local authorities, march and parade organisers and Police Scotland should co-operate on the development of effective stewarding, to build on existing initiatives to train stewards from within parading organisations to a professional level, and allowing the 'freeing up' of police resources to support other policing priorities.

Football

6.65 Almost everyone who addressed the question of sectarianism in Scotland mentioned issues associated with football. We were clear that sectarianism neither started with, nor is confined to, football, nor should we rely on the football authorities and clubs to address it alone. That said, there is no approach to sectarianism which can avoid the conclusion that aspects of Scottish football culture have contributed to a permissive environment around 'banter', identity and, occasionally, violence on a clearly sectarian basis.

6.66 Sectarianism extends beyond the large clubs and infects some parts of youth, amateur and junior football and football-related internet sites. Evidence for this included: the singing of songs with offensive and violent lyrics; the divisive sense of 'them' and 'us' that extends beyond terrace rivalry and into wider, everyday society; and the impact on children and young people through 'playground culture' and youth football. Perhaps, above all, the temptation in such a central and crucial aspect of Scottish popular culture is that sectarianism can take on a commercial dimension, appealing to a sense of tribal loyalty and brand membership.

6.67 While we recognise that sectarianism goes beyond the sphere of football, it is also clear that the sport has close associations with the issue. We believe that football clubs and authorities could do more to directly address these associations.

6.68 We heard concerns about the commercialisation of sectarianism through football. There is an urgent need to explore the evidence for exploitation of fan identities for commercial reasons which sustains or feeds sectarianism.

6.69 Ineffective use of sanctions within football to combat anti-social behaviour linked to sectarianism was also a serious cause for concern. There has been a sea-change in the way racist behaviour and chants are regarded and responded to by football authorities, clubs and supporters. Yet there is far less evidence of a willingness to address sectarianism in the same way. We noted that UEFA (the Union of European Football Associations) has been driving the issue of sanctions against clubs whose supporters take part in sectarian chanting, singing or displays. The impression given – fairly or not – was that Scotland's football clubs and governing bodies were unwilling to address this issue internally. We noted the recent Scottish Football Authority (SFA) proposal to bring domestic sanctions over racism and sectarianism into alignment with those of UEFA, and we would encourage them to continue in their efforts to achieve this.

6.70 We noted statements from the report of the Justice Committee, published in 2011:

The Committee agrees that the football authorities have failed to take firm action to deal with offensive behaviour at football. Over many years, they have allowed the issue to drift. If firm action had been taken earlier, offensive behaviour at football might have been stamped out, or at least significantly reduced.

It is for the SFA and the SPL [Scottish Premier League] to determine once and for all who has authority in relation to disciplinary issues concerning the supporters of SPL clubs. We are dismayed that the two bodies do not appear to be close to resolving this issue at a time when clear leadership, and effective joint working, is badly needed. We would expect this matter to be dealt with as a matter of urgency.

The full report can be found at:

http://www.scottish.parliament.uk/S4_JusticeCommittee/Reports/OFBTC_Bill_FINAL.pdf.

6.71 We have heard little in the past year that would deviate in any significant way from that report. We have yet to see the response of the football governing bodies and clubs to the report.

6.72 As part of our consultations, we met with representatives of Scottish football's governing bodies – the SFA, SPL and SFL (Scottish Football League) – during our deliberations. We have also been in contact with Celtic Football Club and Rangers Football Club.

6.73 We recommend that:

6.73.1 Scottish football's governing bodies and clubs should financially support work to tackle sectarianism through grassroots football, including supporting pro-active work to tackle sectarianism through youth, amateur and junior football;

6.73.2 Scottish football's governing bodies and clubs should provide active support to allow coaches and officials to tackle any sectarian behaviour they encounter;

6.73.3 Scottish football's governing bodies should look to the example of the Irish Football League's 'Football for All' campaign as a positive example of how anti-sectarian work can be deeply embedded within football. This campaign goes well beyond any activity that is currently being delivered in relation to Scottish football;

6.73.4 Scottish football's governing bodies, clubs and supporter groups should publicly recognise that sectarianism belittles everyone involved in football and should actively work to define football clubs in a positive, rather than negative, way;

6.73.5 football clubs should clearly and publicly disassociate themselves from sectarian behaviour, both inside and outside the grounds, through positive, public cross-club engagement and by becoming role models of anti-sectarian behaviours;

6.73.6 Scottish football's governing bodies should introduce a system of penalties for football clubs where sectarianism persists, along the lines of

the UEFA (Union of European Football Associations) anti-racism guidelines;
and

6.73.7 Police Scotland should be given full support by football's governing bodies and clubs to deal with criminal football-related sectarianism in appropriate and proportionate ways and to standardise the policing of such behaviour across Scotland.

Workplace

6.74 Historically, sectarianism was part of the workplace culture of many industries and professions in Scotland. In recent years, statistics indicate that discrimination in employment has declined. However, we heard evidence of informal workplace 'cultures' where sectarianism is still active.

6.75 If we cannot prove or disprove whether sectarianism remains an issue within employment, we feel there is a real danger that the belief that sectarian discrimination exists in workplaces will continue to fester and undermine other attempts at achieving equality and parity. We, therefore, recommend that:

6.75.1 the Scottish Government, in conjunction with the business sector and trade unions, undertakes research into the culture of work in Scotland to explore the existence, or otherwise, of sectarianism and the impact that it has where it is found.

Professions

6.76 The association of the higher reaches of the professions with certain private schools or privileged backgrounds is normally understood in terms of class and education. We heard evidence that, in some circumstances, it is also associated with on-going, tacit sectarianism, in particular with anti-Catholicism, which can be one aspect of sectarianism. We were unable to corroborate or dismiss such associations at this stage. However, we do believe that this issue should be further researched, with a view to establishing whether such allegations have an evidential basis in modern Scotland or whether they represent the perceptual legacy of an older trauma which no longer applies.

6.77 We recommend that:

6.77.1 the Scottish Government, in conjunction with the business sector and trade unions, undertakes research to establish whether or not the culture of professional life in Scotland still reflects any informal 'glass ceiling' or 'closed shop' on sectarian grounds.

Human rights, equality and good relations

6.78 Human rights provide an essential cornerstone to the legal frameworks for all public authorities. We heard evidence of concerns that human rights would be used as a mechanism within which rights, such as those of religious groups, might be restricted. We believe it is essential that the debate on the nature and scope of the rights of individuals and groups takes place in an honest, open and respectful atmosphere in which the rights of all are considered.

6.79 Equality provides an important framework to ensure that goods, resources and services are fairly distributed to all. To date, sectarianism has not been a major frame of reference in relation to equality issues.

6.80 The good relations element in equality legislation is too often misunderstood as an instrument to measure superficial harmony. In fact, it is a crucial tool in acknowledging that when bad relations exist, they require active attention, not only to the resulting disharmony and violence but to the contributing factors which drive such hostility and which go beyond mere legislation or politics. In this sense, good relations should not be seen as a substitute for human rights and equality but as an attempt to extend and enhance our available methods to address embedded conflicts in society. Above all, good relations are a recognition that inclusion must be underpinned by trust and that healthy and harmonious relationships will only emerge where there is confidence that real issues will be acknowledged and addressed as common problems.

6.81 We believe that good relations work should be a central and identifiable element in public funding and in support of community work, community education, and schools and youth work in Scotland. To do this, the Scottish Government and Education Scotland should explore the options for taking forward work to monitor progress - or otherwise - towards equality and good relations in the area of sectarianism. Specifically, we recommend that:

6.81.1 the Scottish Human Rights Commission (SHRC) and the Equality and Human Rights Commission (EHRC) advise the Scottish Government on how good relations work can be incorporated into the agenda on tackling sectarianism; and

6.81.2 SHRC and EHRC additionally advise the Scottish Government on the development of effective monitoring and evaluation methods to ensure that good relations work to tackle sectarianism does not simply tackle easier, superficial issues but addresses the deeper issues which will deliver real change. This should include assessing how good relations work tackles both the culture of avoidance and the promotion of the false harmony of tolerance over mutual respect, trust and understanding.

Public responsibility and 'mainstreaming'

6.82 One of the most striking experiences during our discussions was the degree to which sectarianism was detected and acknowledged in private, yet denied or ignored in public. In places where we were given multiple reports of day-to-day

sectarianism, we were explicitly told by public officials that it would be impossible for us to find any sectarianism since it did not exist. In one council area, officials were anxious to avoid publicity or attention being paid to sectarian issues within the communities they served. In another context, it was acknowledged that managing sectarianism had shaped local politics and that, consequently, there had been moves to ensure that the issue was not given additional oxygen.

6.83 We were left with the impression that sectarianism was the ‘sleeping dog’ of Scottish public life which some fear will be kicked back into existence if paid too much attention. Clearly, there are real fears, not stemming from any vested interest or malice, that naming sectarianism will result in re-igniting dying embers best left alone. Furthermore, the example of sectarianism in Northern Ireland is evidence that, under certain circumstances, the politics of division can have hugely negative consequences.

6.84 The difficulty with this approach is that it leads to a disconnection between politics and social life in which politics is seen to be in fear of certain social realities and in which silence masks festering issues. We believe that sectarianism in Scotland is not the same as sectarianism in Northern Ireland and that sectarianism in Scotland requires – and will benefit from – a specifically Scottish response. Above all, it is our impression that an underlying consensus, albeit one which often struggles to find a voice, has emerged across Scotland that any sectarian intimidation, discrimination or exclusion should not be permitted and that there is a willingness to address it with practical action. The difficulties with a politics of avoidance and denial is that the fear of sectarianism persists without providing any ability to assess with evidence how deep it runs in reality and that the politics of managing risk prevents the development and application of programmes and tools designed to address and prevent antagonism and violence on sectarian grounds.

6.85 The fact is that very few public authorities in Scotland have developed any formal mechanisms to support their staff, clients or communities in addressing issues of sectarianism. In general it appears to be either ignored, or addressed through a generic approach to equalities. And yet the evidence of the impressive Sense Over Sectarianism(SOS) project, run by Glasgow City Council, is that principal officers across that city see the relevance of well-considered and well-supported interventions to raise and address the reality of sectarianism.

6.86 While we, as the Group, have promoted the development of community-led activity, the longer term future of work to tackle sectarianism needs to be clearly recognised as a concern for all public authorities. Such authorities need to be actively engaged in tackling this issue, in partnership with the communities they serve. We believe that there is a need for the issue of sectarianism to be embedded within, for example, community planning tools and processes such as Community Planning Partnerships (CPPs) and Single Outcome Agreements (SOAs). We therefore recommend that:

6.86.1 a programme of capacity building is initiated, with the first emphasis on three specific partners:

Local Authorities: councils are well placed to identify the specific local dimensions to sectarianism. Building on the pioneering work of voluntary sector organisations, we believe that a working group of the Scottish Government, local practitioners and local authorities should be established to investigate practical ways of developing appropriate mechanisms for the mainstreaming of anti-sectarian work within council structure and services, the training and support of staff and direct engagement with the community;

Education: it is clear that sectarianism continues to be an issue amongst young people. We believe that Education Scotland should develop thorough and thoughtful curricular approaches to tackling the issue and consider how sectarianism and contention can be tackled through elements of literature, religious studies, history, Personal, Social and Health Education (PSHE), citizenship, the arts, culture and sport; and

Criminal Justice: it is clear that sectarianism continues to be a feature of policing, community safety and youth justice. We also heard evidence that sectarianism is an aggravating factor in some elements of prison life, particularly amongst young people. We are aware of a number of important initiatives in these areas, for example, The Iona Community's work in young offender institutions and prisons and Nil by Mouth's (NbM) work with the British Transport Police (BTP). We would like to see this type of capacity developed and mainstreamed into the training curriculum to support all those engaged with the criminal justice system.

Learning and Development

6.87 Real change in this area will depend on a new culture of action-learning. As a Group, we have supported the exploration of new practice at community level to tackle sectarianism where it has its greatest impact, as well as the development of better primary research. It is important that, as evidence is gathered and practice develops, clear mechanisms are in place to both build a culture of reflective learning and to act quickly to improve standards and engage the relevant authorities in the process of change when needed.

6.88 The community-based projects supported by the Scottish Government since 2012 provide excellent opportunities for learning. We need to establish what does and does not work in practice to allow informed decisions and meaningful interventions. In this respect, it is critical to understand that the impact of some initiatives can lessen over time if they are simply repeated without being refreshed. Work to tackle sectarianism, therefore, needs to evolve as our understanding of sectarianism in Scotland evolves. We recommend that:

6.88.1 the progress of, and learning from, the community-based projects supported by the Scottish Government since 2012 should be thoroughly and independently evaluated by the Scottish Government, with a view to establishing both what works and what is less successful in practice.

6.88.2 the Scottish Government should consider establishing a group, independent of any individual delivery body, to explore the potential for the establishment of a national standards framework, delivered at a Scotland-wide level within the next few years. Such a framework should be developed in conjunction with robust and independent evaluation procedures.

6.88.3 the Scottish Government should review the project work now underway to establish how it could contribute directly to the development of toolkits to support communities and organisations seeking to find practical ways to address sectarianism, and help build their capacity and skills to handle contentious but important matters in an appropriate way. These toolkits should be available online and be subject to testing and monitoring.

THE ADVISORY GROUP

Background

1. The Advisory Group on Tackling Sectarianism in Scotland was established on 9 August 2012 by Rosanna Cunningham MSP, Minister for Community Safety and Legal Affairs to provide Scottish Ministers with advice on all issues relating to sectarianism in Scotland.

2. The Advisory Group is independent of, but supported by, the Scottish Government to work in this area. All members of the Advisory Group were invited to participate as individuals due to their background, experience and expertise on the issue of sectarianism. They do not represent the interests of any particular organisation they are, or have been, associated with.

Membership and remit

3. The membership of the Advisory Group is:

- Dr Duncan Morrow: Chair of the Advisory Group, Dr Morrow is Director of Community Engagement at the University of Ulster and has ten years previous experience as member and Chair of the Community Relations Council in Northern Ireland.
- Dr Cecelia Clegg: Dr Clegg is a Senior Lecturer in Practical Theology at the University of Edinburgh and has published extensively on sectarianism.
- Ms Margaret Lynch: Ms Lynch is the Chief Executive of Citizens' Advice Scotland and a board member of the Conforti Institute.
- Rev Ian Galloway: Rev Galloway is a Church of Scotland minister based in the Gorbals, Glasgow and is a board member of Faith in Community Scotland.
- Dr Michael Rosie: Dr Rosie is a Senior Lecturer in Sociology at the University of Edinburgh and has published extensively on sectarianism.

4. The remit of the Advisory Group is to:

- develop and analyse a body of empirical evidence to give Scottish Ministers robust and informed advice on the nature, extent and impact of sectarianism on modern Scottish life.
- assess and monitor current practice to tackle sectarianism and advise the Minister on potential improvements and priorities for public support.

- work with anti-sectarian practitioners, and organisations with an interest in making change, to identify appropriate models for delivering positive outcomes at community level and to explore opportunities for co-operation and collaboration amongst those practitioners and organisations.
- use all of the evidence and information gathered to advise Scottish Ministers on priorities and action to address and reduce sectarianism.
- respond to Ministerial requests for specific advice in this area as required.

Areas of work

5. The key areas of work undertaken by the Advisory Group, and which are discussed more fully in this Report, have been:

- the commissioning of research to develop our understanding of sectarianism in Scotland;
- the gathering of evidence on the extent and nature of sectarianism in Scotland;
- the development of project work to deliver a community-based approach to tackling sectarianism in Scotland; and
- the assessment of the impact and effectiveness of projects being delivered to tackle sectarianism in Scotland.

LIST OF CONCLUSIONS AND RECOMMENDATIONS

The following highlights the conclusions and recommendation made by the independent Advisory Group on Tackling Sectarianism in Scotland and is drawn from the report.

Addressing Sectarianism

1.5.1 We conclude that there is a need for leadership, at political, organisational and community levels, which refuses any temptation to use sectarianism for political purposes and which creates a permissive environment within which sectarianism can be acknowledged and addressed.

1.5.2 We recommend the application of existing equality and hate crime legislation to incidents of sectarianism.

1.5.3 We recommend in-depth research to monitor sectarian attitudes and activity, attention to evidence rather than allegation and a commitment to robust action, where necessary, on the basis of that evidence.

1.5.4 We recommend responsibility taking, where those in positions of responsibility, including organisations and institutions where sectarianism has played a historic role - such as the churches, local authorities, football clubs, public services, the professions, journalism, schools, parading organisations, community organisations and youth services - develop pro-active, visible and sustainable approaches to identify and address both persistent and residual sectarianism in their organisations, communities and areas of influence.

1.5.5 We recommend strategic financial support, from public and private sources, for creative community activity to address and reduce sectarianism at a grass-roots level, with a view to developing good practice and to ensuring that sectarianism is tackled through mainstream community development activity.

What is sectarianism in Scotland today?

3.3.1 We conclude that sectarianism exists in various places and in various forms. Sectarianism is a real problem within many communities, but the way in which it manifests itself, and the impact that it has, varies from community to community.

3.3.2 We conclude that sectarianism is not what it was. It has evolved over time and there is little evidence of overt sectarianism in areas that previously have been viewed as rife with sectarian bigotry, for example, in relation to employment.

3.9 We developed the following working definition of intra-Christian sectarianism: Sectarianism in Scotland is a complex of perceptions, attitudes, beliefs, actions and structures, at personal and communal levels, which originate in religious difference and can involve a negative mixing of religion with politics, sporting allegiance and national identifications. It arises from a distorted expression of identity and

belonging. It is expressed in destructive patterns of relating, which segregate, exclude, discriminate against or are violent towards, a specified religious other with significant personal and social consequences.

3.14 We recommend that the Scottish Government test this working definition against the experiences of those delivering work to tackle sectarianism in communities, and other stakeholders, to establish whether it encapsulates all of the forms of sectarianism being experienced and whether it is felt to be a usable definition which can be accepted by the broad range of groups that have an interest in this area. As such, the working definition should be used as the first step in allowing us to build a common foundation for the development of our understanding of sectarianism in Scotland.

Existing evidence

4.15 We recommend that the Scottish Government should seek to address the knowledge gap.

4.15.1 We recommend that the Scottish Government use existing funded community projects as a 'data source' and, in partnership with researchers, carry out independent evaluation of the projects which will allow both the collection of information on the perceptions and experiences of sectarianism within those communities, and the assessment of the impact that the projects are having on those perceptions and experiences.

4.15.2 We recommend extending the questions in various surveys, such as the Social Attitudes Survey, to broaden our understanding of the impact, experiences and perceptions of sectarianism.

4.15.3 We recommend exploring the options for undertaking advanced quantitative analysis of data sources in order to tease out the effects of religion as opposed to gender, age and other factors.

4.15.4 We recommend exploring the options for the development of nuanced qualitative work as a priority to allow greater understanding of how sectarianism emerges to form part of the everyday experiences of, for example, communities and institutions.

Gathering evidence at community level

5.13 We recommend that the Scottish Government continues close assessment of the current funded projects ensuring transparency, effectiveness and value for money. We have highlighted gaps in current research and existing evidence in Section 4, and the information generated and gathered through the funded projects can provide a rich 'data resource' on effective approaches to tackle sectarianism.

6.3.1 We concluded that the current culture of resistance to public acknowledgement of sectarianism is not a positive approach to dealing with its reality and legacy. Within a framework of real evidence, and an atmosphere of good faith and generosity, we believe that the capacity now exists in Scotland to acknowledge

sectarianism where it is present, to debate its consequences where they are contested and to act to eliminate discrimination and exclusion where they are proven.

6.3.2 We concluded that sectarianism has left a complex legacy in Scotland which is so deeply embedded that it is most frequently only one element among many issues rather than the single causal factor. We believe that action to tackle sectarianism should be widespread and vigorous, and we do not believe that this is best approached through a single action or by a focus on new legislation. While it is essential that sectarianism continues to be tackled by legislation to protect human rights, to address inequality and discrimination and to deter hate crime, we do not believe that any additional legislation on sectarianism is needed at this time. Where any new legislation is proposed, we believe that it should be determined by an empirical assessment of its value. Sectarianism will wither because of persistent action to tackle it where it exists in relationships and not because of a single quick fix.

6.3.3 We concluded that sectarianism in Scotland can only be tackled if it does not become a matter for party political competition but a matter of shared determination. We have been encouraged by the acknowledgement from all parties in the Scottish Parliament that sectarianism, like racism, sexism and other forms of discrimination, would only be exacerbated if exploited in an attempt to win votes. Debate cannot be characterised by point-scoring but requires a determined focus on the common good, rejection of sectarianism as an excuse or justification for violence, addressing discrimination and exclusion where it is found and by upholding the common commitment in a democracy to equal citizenship and value. Any political or civic leaders who do not accept this responsibility will make reducing and eliminating sectarianism much more difficult and will almost certainly risk giving it greater legitimacy.

6.3.4 We concluded that, to date, the vast majority of the financial support to tackle sectarianism in Scotland has come from public funds. We believe that one of the most important indicators that tackling sectarianism is being taken seriously would be the strong and clear commitment of private funds to this task by important institutions such as football clubs, churches and cultural organisations.

Permissive environment

6.8.1 We recommend that those in positions of influence – including political leaders, public officials, church leaders, football clubs and authorities, and march organisers – should challenge the environment of friendly indulgence or passive acceptance of sectarian 'banter' in a manner akin to modern approaches to tackling other social issues, such as racism, gender inequality and homophobia. In so far as it relates to football, specific effort should be made with the authorities, clubs and supporters organisations to agree the context, limits and regulation of rivalry in Scotland in a way that seeks to reduce and eradicate sectarianism.

6.8.2 We recommend that the Scottish Government explores the options for further research to definitively determine any links between sectarianism and violence, with

a view to taking immediate steps in partnership with community influencers and law enforcers to prevent and deter such behaviour.

6.8.3 We recommend that those with responsibility for activities which bring large numbers of followers, supporters and spectators onto the street, including football clubs and march and parade organisers, must actively and publicly disassociate themselves from anything which would appear to give license to violence, or other forms of unlawful and abusive behaviour, and must be willing to take active steps to prevent the development or recurrence of such behaviour.

Regulatory Environment

6.11.1 We recommend that the Scottish Government monitors the relevant human rights, equality and hate crime legislation to ensure that it continues to be used effectively and is having the intended impact.

6.11.2 We recommend that the Scottish Government works with the Crown Office and Procurator Fiscal Service (COPFS) and Police Scotland to improve the application and use of such legislation where monitoring identifies deficiencies.

Civic Leadership

6.15.1 We recommend that the Scottish Government investigates the options for developing and delivering independently facilitated dialogue to engage across Scottish society and encourage a more positive approach to tackling sectarianism.

Politics

6.19.1 We recommend that the Scottish Government and Scottish Parliament work together to ensure a cross-party approach to the future development of the agenda on tackling sectarianism and to build good community engagement.

Media

6.23.1 We recommend that media outlets should agree guidelines which ensure that reporting of sectarian issues are balanced, unemotional and evidence-based.

Local government

6.31.1 We recommend that local authorities develop a whole council approach to tackling sectarianism, which can be tested and applied across Scotland as good practice emerges.

6.31.2 We recommend that independent evaluation should be used to determine impact and effectiveness of approaches to tackling sectarianism.

Policing

6.37.1 We recommend that Police Scotland engage with parading organisations and local authorities on the issue of stewarding to encourage and expand existing initiatives to train stewards within parading organisations to a professional level.

6.37.2 We recommend that Police Scotland continue to build on work to tackle criminal social media activity.

6.37.3 We recommend that Police Standard continue work to standardise the policing of criminal football related sectarianism across Scotland.

Young people and education

6.44.1 We recommend that local government education authorities should provide training support for principals, head teachers, deputies and teachers to develop partnerships and build capacity to tackle sectarianism.

6.44.2 We recommend that Education Scotland should develop, and make available to all schools, a definitive set of resource materials which will deliver consistent anti-sectarian messages to engage young people at all stages of their schooling in ways which are compatible with the Curriculum for Excellence (CfE).

6.44.3 We recommend that Education Scotland and all of Scotland's local government education authorities should work together to embed the Sense over Sectarianism (SOS) education model, as the best example of education work we have seen, into the delivery of primary, secondary, adult and community education.

6.44.4 We recommend that there should be an assessment of the impact of positive school leadership, parental and community engagement and relationship building between schools and schools and communities. The existence of the shared campus model enables us to compare shared campus schools with existing Catholic and non-denominational schools that have forged strong partnerships built on robust community engagement. This could be done with an appreciative inquiry approach that seeks to capture and share good practice.

6.44.5 We recommend that the youth work sector should develop long term models of practice to support youth workers, youth work and young people in communities to engage creatively and actively with anti-sectarian programmes beyond the school setting.

Community activity

6.49.1 We recommend that the Scottish Government, in line with recommendation 4.15.1, develops independent evaluation for all of the current funded projects as the 2013-15 funding period progresses, to ensure effectiveness, understand the level of impact of different approaches and assess which approaches are delivering best value for money.

Churches

6.55.1 We recommend that leaders of the Christian communities in Scotland prioritise inter-church relationships at an institutional level to include a focus on sectarianism, perceptions of religious disadvantage and to build mutual understanding.

6.55.2 We recommend that churches collaborate in the development of a toolkit which will promote and deliver better and stronger co-operation on matters of concern at parish level.

Marches and Parades

6.64.1 We recommend that, following its publication, CoSLA (the Convention of Scottish Local Authorities) and local authorities take action based on the evidence produced in the findings from the University of Stirling research work to ensure that the balance between the right to march and the right of communities to go about their business in peace is achieved.

6.64.2 We recommend that where the balance of rights between march and parade participants and communities is not being achieved, individual local authorities should give urgent attention as to how this can be rectified through dialogue and co-operation. Sincere and generous attempts to achieve such a balance are incumbent on all parties including local authorities, march and parade organisers and the police.

6.64.3 We recommend that march and parade organisers should develop and implement robust codes of conduct which include action that will be taken in response to sectarian behaviour. Action should always be taken in response to any sectarian conduct.

6.64.4 We recommend that local authorities, march and parade organisers and Police Scotland should co-operate on the development of effective stewarding to build on existing initiatives to train stewards within march and parading organisations to a professional level, which has allowed the 'freeing up' of police resources to support other policing priorities.

Football

6.73.1 We recommend that Scottish football's governing bodies and clubs should financially support work to tackle sectarianism through grassroots football, including supporting pro-active work to tackle sectarianism through youth, junior and amateur football.

6.73.2 We recommend that Scottish football's governing bodies and clubs provide active support to allow coaches and officials to tackle any sectarian behaviour they encounter.

6.73.3 We recommend that Scottish football's governing bodies should look to the example of the Irish Football League's 'Football for All' campaign as a positive example of how anti-sectarian work can be deeply embedded within Scottish

football. This campaign goes well beyond any activity that is currently being delivered in relation to Scottish football.

6.73.4 We recommend that Scottish football's governing bodies, clubs and supporter groups publicly recognise that sectarianism belittles everyone involved in football, and actively work to define football clubs in a positive, rather than negative, way.

6.73.5 We recommend that football clubs clearly and publicly disassociate themselves from sectarian behaviour, both inside and outside the grounds, through positive public cross-club engagement; and by becoming role models of anti-sectarian behaviours.

6.73.6 We recommend that Scottish football's governing bodies introduce a system of penalties for football clubs where sectarianism persists, along the lines of the UEFA (Union of European Football Associations) anti-racism guidelines.

6.73.7 We recommend that Police Scotland should be given full support by football's governing bodies and clubs to deal with criminal football-related sectarianism in appropriate and proportionate ways, and to standardise the policing of such behaviour across Scotland.

Workplace

6.75.1 We recommend that the Scottish Government, in conjunction with the business sector and trade unions, undertakes research into the culture of work in Scotland to explore the existence, or otherwise, of sectarianism and the impact that this has where it is found.

Professions

6.77 We recommend that the Scottish Government, in conjunction with the business sector and trade unions, commission research to establish whether or not the culture of professional life in Scotland still reflects any informal 'glass ceiling' or 'closed shop' on sectarian grounds.

Human rights, equality and good relations

6.81.1 We recommend that the Scottish Human Rights Commission (SHRC) and the Equality and Human Rights Commission (EHRC) advise the Scottish Government on how 'good relations' work can be incorporated into the agenda on tackling sectarianism.

6.81.2 We recommend that SHRC and EHRC additionally advise the Scottish Government on the development of effective monitoring and evaluation methods to ensure that 'Good Relations' work in relation to tackling sectarianism does not simply tackle easy superficial issues, but addresses the deeper issues which will deliver real change. This should include assessing how 'Good Relations' work tackles the culture of avoidance and the promotion of the false harmony of tolerance over mutual respect, trust and understanding.

Public responsibility and mainstreaming

6.86.1 We recommend that a programme of capacity building is initiated, with the first emphasis on three specific partners:

Local Authorities: councils are well placed to identify the specific local dimensions to sectarianism. Building on the pioneering work of voluntary sector organisations, we believe that a working group of the Scottish Government, local practitioners and local authorities should be established, to investigate practical ways of developing appropriate mechanisms for the mainstreaming of anti-sectarian work within council structure and services, the training and support of staff and direct engagement with the community;

Education: it is clear that sectarianism continues to be an issue amongst young people. We believe that Education Scotland should develop thorough and thoughtful curricular approaches to tackling the issue and consider how sectarianism and contention can be tackled through elements of literature, religious studies, history, Personal, Social and Health Education (PSHE) and Citizenship, and through sharing in the arts, culture and sports;

Criminal Justice: it is clear that sectarianism continues to be a feature of policing, community safety and youth justice. We also heard evidence that sectarianism is an aggravating factor in some elements of prison life, particularly amongst young people. We are aware of a number of important initiatives in these areas, for example, the Iona Community's work in young offender institutions and prisons, and Nil by Mouth's (NbM) work with the British Transport Police (BTP). We would like to see this type of capacity developed, to support all those engaged with the criminal justice system, as well as mainstreamed into the training curriculum.

Learning and development

6.88.1 We recommend that the progress of, and learning from, the community-based projects supported by the Scottish Government since 2012 should be thoroughly and independently evaluated by the Scottish Government, with a view to establishing both what works and what is less successful in practice.

6.88.2 We recommend that the Scottish Government should consider establishing a group independent of any individual delivery body to explore the potential for the establishment of a national standards framework, delivered at a Scotland-wide level, within the next few years. Such a framework needs to be developed in conjunction with robust and independent evaluation procedures.

6.88.3 We recommend that the Scottish Government should review the project work now underway to establish how it could contribute directly to the development of toolkits to support communities and organisations seeking to find practical ways to address sectarianism, and help build their capacity and skills to handle contentious

but important matters in an appropriate way. These toolkits should be available online and be subject to testing and monitoring.

SCHEDULE OF ADVISORY GROUP MEETINGS

| DATE: | ORGANISATIONS/INDIVIDUALS MET: |
|-------------------------|--|
| 9 August 2012 | Business Meeting with Advisory Group members – no external attendees. |
| 21 August 2012 | Meeting with Scottish Government Justice Analytical Services. |
| 8 September 2012 | Observing the march and police operation at the Grand Orange Lodge of Scotland's Jubilee Parade, Airdrie, North Lanarkshire. |
| 12 September 2012 | Meetings with the Minister for Community Safety and Legal Affairs; the Voluntary Action Fund; and Scottish Government Justice Analytical Services. |
| 17 September 2012 | Business Meeting with Advisory Group members – no external attendees. |
| 8 October 2012 | Meetings with Education Scotland; The Iona Community; Sense Over Sectarianism (SOS); Nil by Mouth (NbM); and Show Bigotry the Red Card (SBtRC). |
| 24 October 2012 | Meetings with the Catholic Church in Scotland; the Church of Scotland; and Scottish Government Justice Analytical Services. |
| 7 November 2012 | Meetings with Jenny Marra MSP, Scottish Labour Party; David McLetchie MSP, Scottish Conservative and Unionist Party; and Alison McInnes MSP, Scottish Liberal Democrats. |
| 26 November 2012 | Meetings with the Grand Orange Lodge of Scotland; the Equality and Human Rights Commission (EHRC); CoSLA (Convention of Scottish Local Authorities); and North Lanarkshire Council. |
| 28 November 2012 | Observing the police operation at key football match: Hearts of Midlothian FC vs. Celtic FC, Tynecastle Stadium, Edinburgh |
| 7 December 2012 | Meetings with Glasgow City Council; and the Football Co-ordination Unit Scotland (FoCUS). |
| 14 December 2012 | Meetings with the Voluntary Action Fund (VAF); Scottish Government Justice Analytical Services; and the Association of Chief Police Officers Scotland (ACPOS). |
| 18 December 2012 | Business Meeting with Advisory Group members – no external attendees. |
| 7 January 2013 | Meetings with the Northern Ireland Community Relations Council; Belfast City Council; Intercomm Community Project; Police Service Northern Ireland (PSNI); the Parades Commission; the Irish Football Association (IFA); the Grand Orange Lodge of Ireland; the Most Reverend Donal McKeown; and The Corrymeela Community. |

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| 10 January 2013 | Meeting with the Scottish Football Association (SFA); the Scottish Premier League (SPL); and the Scottish Football League (SFL). |
| 19 January 2013 | Observing the police operation at key football match: Celtic FC vs. Hearts of Midlothian FC, Celtic Park, Edinburgh |
| 23 January 2013 | Business Meeting with Advisory Group members – no external attendees; and separate meeting between Alex Salmond MSP, First Minister of Scotland and the Chair of the Advisory Group. |
| 30 January 2013 | Attendance at the Ministerial Group on Tackling Sectarianism including meetings with Rosanna Cunningham MSP, Minister for Community Safety and Legal Affairs; Fiona Hyslop MSP, Cabinet Secretary for Culture and External Affairs; Patrick Harvie MSP, Scottish Green Party; and CoSLA (Convention of Scottish Local Authorities). |
| 31 January 2013 | Meetings with Margo MacDonald MSP, Independent; David McLetchie MSP, Scottish Conservative and Unionist Party; and Alison McInnes MSP, Scottish Liberal Democrats. |
| 7 February 2013 | Facilitated discussions with organisations funded by the Scottish Government to deliver work to tackle sectarianism in the 2012-13 financial year; and attendance at opening night of Citizen Theatre's 'Divided City', Hamilton Town Hall, Hamilton, South Lanarkshire. |
| 15 February 2013 | Business Meeting with Advisory Group members – no external attendees. |
| 7 March 2013 | Meetings with the Scottish Catholic Education Service; Nil by Mouth (NbM); The Iona Community; Show Bigotry the Red Card (SBtRC); and Leah Robinson, the University of Glasgow . |
| 28 March 2013 | Meeting with Sense Over Sectarianism (SOS) and ODS Consulting. |
| 11 April 2013 | Meetings with Niall Hamilton-Smith and Margaret Malloch, University of Stirling; Scottish Government Justice Analytical Services; and Place for Hope. |
| 25 April 2013 | Meeting with Dr Eloene Boyd-MacMillan, Cambridge University; and attendance at Place for Hope's 'Responding to Sectarianism' facilitated discussion event. |
| 09 May 2013 | Meetings with Alison McInnes MSP, Scottish Liberal Democrats; Scottish Government Justice Analytical Services; and Sir Peter Housden, Permanent Secretary, Scottish Government. |
| 23 May 2013 | Meetings with representatives from CoSLA's (Convention of Scottish Local Authorities) Executive Group; Wendy Wilkinson and Gery McLaughlin, Safer Communities Division, Scottish Government; Cairde na hEireann; the Irish Heritage Foundation; and Niall Hamilton-Smith and Margaret Malloch, University of Stirling. |
| 1 June 2013 | Observing the march and police operation at the Celtic Commemoration Committee's James Connolly Commemoration Procession, Edinburgh. |
| 13 June 2013 | Meetings with Jenny Marra MSP, Scottish Labour Party; Alison McInnes MSP, Scottish Liberal Democrats; and Margo MacDonald MSP, Independent. |

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| 25 June | Meeting with the Sense Over Sectarianism (SOS) Partnership Group. |
| 6 July 2013 | Observing the march and police operation at the County Grand Lodge of Central Scotland's Annual Boyne Celebrations, Airdrie, North Lanarkshire. |
| 13 July 2013 | Observing Cairde na hEireann march, Coatbridge, North Lanarkshire. |
| 08 July | Business Meeting with Advisory Group members – no external attendees. |
| 17 July | Meeting with Scottish Government Justice Analytical Services. |
| 02 August | Meeting with Chief Superintendent Grant Manders, Police Scotland. |
| 06 August | Hosting of the Just Festival Conversation – 'Beyond Rhetoric': Tackling Sectarianism in Scotland. |
| 21 August | Meetings with Bishop David Chillingworth, Primus of the Scottish Episcopal Church; Rev David Sinclair and Rev Moyna McGlynn Church of Scotland; and Br Stephen Smyth, Action of Churches Together in Scotland (ACTS). |
| 29 August | Meetings with Most Rev. Philip Tartaglia, Archbishop of Glasgow; and Professor Tom Devine, University of Edinburgh and Geraldine Vaughn, University of Rouen. |
| 13 September | Business Meeting with Advisory Group members – no external attendees. |
| 23 September | Meeting with Stephen Boyd, Scottish Trades Union Congress (STUC). |
| 25 September | Meetings with Elaine Murray MSP, Scottish Labour Party; Alison McInnes MSP, Scottish Liberal Democrats Party; and Roseanna Cunningham MSP, Minister for Community Safety and Legal Affairs. |
| 23 October | Meeting with Ben Cavanagh, Justice Analytical Service, Scottish Government |
| 29 October | Meeting with Margaret Mitchell MSP, Scottish Conservative and Unionist Party spokesperson on Justice |
| 1 November | Academic event attended by - Dr. John Flint, Dr. Alan Bairner, Alison Logan, Professor Stewart Jay Brown, Chief Superintendent Grant Manders, Dr. Kay Goodall, Professor Tom Devine, Cllr Lawrence O'Neill, Lesley Riddich |
| 15 November | Business Meeting with Advisory Group members – no external attendees. |

FUNDING CRITERIA

The criteria that will apply to all applications for funded projects in the 1 April 2013 to 31 March 2015 period is set out below. All projects must:

1. Clearly demonstrate that they will contribute to tackling intra-Christian sectarianism in Scotland. Specifically, to help build our understanding of:
 - the nature and extent of sectarianism in Scotland, and specifically how it is understood in, and impacts on, individual communities across Scotland;
 - the extent to which tackling sectarianism is a priority for individual communities and the level to which communities are prepared to engage in open and frank dialogue on this issue; and
 - the effectiveness of different interventions and what can be learned from interventions which fail to have the intended impact.
2. Give a clear explanation and description of what their project is trying to do and how they will do it. This needs to include the provision of a clear work-plan and financial information demonstrating how the funding will be spent to support the delivery of the project.
3. Have a community focus. In this context, a community can be either a geographical community or a community of shared interest (such as football supporters, a cluster of schools or a group of employers).
4. Ensure that any products developed with Scottish Government funding (such as resources for schools or guidelines for employers) are made available to everyone free of charge. It is essential to ensure that public funds are used to maximise the benefit they deliver to the public and therefore the principle of free access to any products developed must apply.
5. Have a clear set of measurable outcomes attached to the project and a staged delivery plan for reaching those outcomes. The Scottish Government's grant manager for this work, the Voluntary Action Fund (VAF), will assist project managers in developing their outcomes.
6. Share information through the practitioner networks established on behalf of the Scottish Government by VAF and participate in other events organised on behalf of the Scottish Government to share information, encourage partnership working and promote good practice. It is therefore essential that, as part of any application delivery plan, time is built in to ensure that organisations are able to participate in these information sharing events.
7. Provide all necessary monitoring information required by the Scottish Government using the Learning, Evaluation and Planning (LEAP) framework for collecting monitoring information. All monitoring information will be collected through VAF. LEAP was the model used by all projects funded to tackle

sectarianism in the 2012/13 financial year. It is therefore essential that, as part of any application delivery plan, time is built in to ensure that organisations are able to provide monitoring information.

8. Provide all evaluation information required by the Scottish Government and fully participate in evaluation processes. All evaluation information will be collected through VAF. The Scottish Government, in partnership with the Advisory Group on Tackling Sectarianism in Scotland and VAF, will be developing evaluation procedures to ensure that the information collected is as robust as possible to enable understanding of the impact and effectiveness of individual projects. It is therefore essential that, as part of any application delivery plan, time is built in to ensure that organisations are able to fully participate in evaluation procedures and provide all evaluation information required.

9. Be within the period 1 April 2013 to 31 March 2015. Applications for funding can cover this full period or can be for a shorter timescale within that period but cannot go beyond 31 March 2015.

10. Set out how project work will be mainstreamed after funding from the Scottish Government for the period 1 April 2013 to 31 March 2015 has ended. In other words:

- if the project is entirely contained within the two year funding period, how will your organisation embed it in communities? How does the organisation know that this work will continue if there is no further funding?;
- if the project needs to continue beyond 31 March 2015, how will the organisation ensure that it can continue? How will the organisation source non-Scottish Government funding to continue the project? At what point in the future would it be appropriate to mainstream the project and embed it in communities? How does the organisation know that it will be able to embed the project in communities?

OVERVIEW OF FUNDING TO TACKLE SECTARIANISM FOR 2013/14 AND 2014/15

The following is a list of organisations funded by the Scottish Government to deliver projects and initiatives to tackle sectarianism in Scotland over the 2013/14 and 2014/15 financial years. The list was correct at the time of publication on 13 December 2013.

| Organisation | Project | | | Funding |
|---|---|---|---|----------|
| | Name | Description | Area | |
| Aberlour | Aberlour Youthpoint Glasgow | Bringing the young people of Greater Pollock together to learn and gain a better understanding of people's religions, beliefs and cultures along with the impact of sectarianism. | Greater Pollock | £64,730 |
| Bridging the Gap | Bridging the Gap | Tackling sectarianism through issue based workshops bringing young people together from different backgrounds of religion, geographical area and school. | South Glasgow | £140,397 |
| Brora Learning Centre – High Life Highland | Community Safety Research Programme | Enabling communities in rural Highlands to engage on the issue of sectarianism, creatively and sustainably. | East and West Highlands (Highland Council Area) | £160,392 |
| Central Scotland Regional Equality Council (CSREC) | Empowering Falkirk Communities to Tackle Sectarianism | Raising awareness, supporting community to develop interventions. | Falkirk area (villages of Maddiston, Slamannan and Denny) | £99,851 |

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| Community Links – South Lanarkshire | Sectarianism and Communities: Offline, online, past and present. | Exploring sectarianism in both the online community and the Larkhall community, providing information and education for social media users and engaging adults in community learning. | Across Scotland (Social Media Marketing Campaigning element) and Larkhall (Participatory Action Research element) | £134,357 |
| The Conforti Institute | Conforti anti-sectarian project | Facilitate discussion and joint activity with agencies from other Christian religions. | Various Diocese – Motherwell, St Andrew's and Edinburgh, Dunkeld, Paisley, Glasgow, Galloway, Argyll & the Isles, Aberdeen | £205,956 |
| Deaf Connections | DEAFinitely Together | Creating a holistic service for deaf people in Glasgow and the West of Scotland. | Glasgow and West of Scotland | £98,170 |
| Engender | ARTiculate | Promoting understanding of women and intra-Christian sectarianism in Scotland beyond a focus on women as victims of football and alcohol-related violence. | Dundee, Aberdeen, Edinburgh, Glasgow, Argyll and Bute, South Ayrshire, Renfrew, West Dumbarton. | £191,736 |
| Faith in Community Scotland | Tackling Sectarianism Together | Bringing people from different Christian religions together to build understanding and work positively together for the benefit of the local community. | 12 different communities | £300,476 |
| Fauldhouse Development Trust | Fauldhouse anti-sectarian project | Researching sectarianism in the community, using results to address the issue. | West Lothian | £97,000 |

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| Glasgow Women's Library | Mixing the Colours | Exploring and documenting sectarianism as it affects Scottish women - support women in developing the confidence to tackle sectarianism. | Greater Glasgow and Clyde as well as Scotland-wide | £138,943 |
| Iona Community | Beyond Sectarianism | Building understanding of sectarianism with young people and helping them to tackle the issue. | West Central Scotland | £96,843 |
| In Cahootz & Parent Network Scotland | Anti-sectarianism workshops with parents | Enabling Highland communities to engage on the issue of sectarianism and parental responsibility through workshops, arts and dialogue. | Glasgow, Renfrewshire, East and West Dunbartonshire | £69,530 |
| Inverclyde Community Development Trust | "Gie's Peace" Anti-Sectarianism Inverclyde | Tackle issue of sectarianism in Inverclyde through creative projects, partnership working, and intergenerational work dialogue. | Inverclyde | £119,188 |
| Just Festival | Anti-Sectarian Plays | Staging nine plays, most written by participants, exploring intra-Christian sectarianism | Edinburgh | £52,037 |
| Nil by Mouth | Beyond Religion and Belief – Tackling Sectarianism in the Workplace | Tackling sectarianism in the workplace through support services for employers. | Work with employers across Scotland | £111,200 |
| North Glasgow Football Development Group (NGFDG) | NGFDG Community Based anti-Sectarian Project | Work with the local North West Glasgow community and local agencies to implement an education and sporting anti-sectarian programme for P5-P7 – S1-S2 and 16-24 year olds. | Geographical area – North Glasgow (Glasgow City Council) | £58,252 |
| Ng Homes | Community Football Partnership | Bringing community football teams/clubs together to change attitudes, increase dialogue and connections between the areas. | Springburn, Possilpark and Keppochill | £40,061 |

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| Parkhead Youth Project (PYP) | PYP Anti-Sectarian Project | Street work with young people leading to better evidence gathering, peer education, and better interaction with young people in the area. | Glasgow North East | £91,245 |
| Pilmey Development Trust | Leith anti-sectarian project | Bringing the whole community together in an understanding of sectarian issues while making a documentary about it. | Leith | £43,388 |
| Place for Hope | Community Dialogue as a Response to Marches and Parades | Tackle the issues associated with Marches and Parades through community dialogue. | Not yet defined, will liaise with Marches and Parades researchers from Stirling University. | £51,029 |
| Place for Hope | Community Dialogue as a response to sectarianism. | Explore sectarianism through community dialogue including in rural communities and support communities to take actions in response to the issue. | Rural communities across Scotland. | £208,406 |
| Renton CDT | Renton CDT | Developing skills in the community to combat sectarianism attitudes and actions and increase the capacity of communities to challenge sectarianism. | West Dunbartonshire | £154,854 |
| Royston Youth Action | Respect for Everyone | Deliver educational activities to children and young people in schools and community settings in and around Royston. | Glasgow | £151,736 |
| Sacro | Diversion Programme for Sectarian Offences | Behavioural/attitudinal change programme in relation to sectarianism offences. | Geographical area: One city/town still to be identified (pilot area) | £195,500 |
| SCDC and Community Links South Lanarkshire | Community Action Research in Tackling Sectarianism | Action research project which will identify 4 projects already receiving anti sectarianism funding to trace how sectarianism is manifested geographically, socially and over time. | Areas to be defined as part of the project. | £127,271 |

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| Scottish Books Trust | Developing a narrative learning resource for tackling sectarianism | Engaging participants with literacy needs - increase their understanding of sectarianism, how it impacts on individuals and communities and help to improve reading ability, confidence and communication skills. | Scotland-wide | £152,190 |
| Scottish Marriage Care | Help Tackle Sectarianism | Delivering group work to young parents and prospective young parents to raise the awareness of sectarian behaviour within families and communities. | Glasgow, North and South Lanarkshire | £274,273 |
| Sense Over Sectarianism (SOS) | Sense over Sectarianism | Supporting and building capacity in communities to challenge and change the attitudes, values and behaviours that perpetuate sectarianism and create divisions | Greater Glasgow and the Glasgow travel to work area | £421,397 |
| Shotts Healthy Living | Getting Better Together Project | Exploring sectarianism in the communities of Shotts, raising awareness, building relationships of different sections and age groups to develop a sense of togetherness. | Shotts area | £54,434 |
| Stewartry | South West Scotland Sectarian Project | Tackling the effects of sectarianism, reducing criminal offenses, and increasing awareness and understanding of sectarianism issues. | Dumfries and Galloway | £140,033 |
| Supporters Direct Scotland | The Colour of Our Scarves | The project aims to increase awareness in football supporters of how sectarianism (use of language, graffiti, and actions) affects people living in the vicinity of stadiums. | Edinburgh, Falkirk, Dundee and Hamilton. | £148,563 |

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| West of Scotland Regional Equality Council (WSREC) | Changing Sectarianism Across Generations | Understanding how the family influences sectarian attitudes and behaviour across generations. | Glasgow City | £108,000 |
| Xchange Scotland | Make Sectarianism a History Lesson | Improve understanding of sectarian language and improve dialogue and understanding in the community | Glasgow: Govan, Castlemilk, Yoker, Ruchill, Possil and Pollock | £111,896 |
| Youth Scotland | Stand up to Sectarianism | Tackling sectarianism through training volunteer workers, developing peer education, funding local initiatives and supporting a network of all workers (working with uniformed organisations). | Scotland-wide | £136,768 |
| Yip world | The Same But Different | Exploring how historical beliefs that can lead to discrimination, prejudice and animosity. | Cumnock and East Ayrshire | £50,783 |
| Totals: | | | | £4,800,885 |

Links to Scottish Government Press Releases re: 2013-15 funding to tackle sectarianism

10 June 2013: <http://www.scotland.gov.uk/News/Releases/2013/06/sectarianfund100613>

16 September 2013: <http://news.scotland.gov.uk/News/-2-million-to-tackle-sectarianism-41b.aspx>



**The Scottish
Government**
Riaghaltas na h-Alba

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ISBN: 978-1-78412-152-5

APS Group Scotland
DPPAS21149 (12/13)

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