SECTARIANISM

_instruct the church and nation committee to carry out a study of the adverse effects of sectarianism within scottish society and report to the general assembly of 2002 and encourage all who work throughout the church to work to overcome sectarian barriers. (general assembly 2001)_

1. Introduction

1.1 The format of this report reflects the process undertaken by the Committee. We realised at an early stage that it would not be wise to rush to conclusions about what is a large and complex subject. We have instead approached the topic in a spirit of humility and with an attitude of listening. The style and content reflect what we have learnt from the conversations we have had, the reading we have done and the research we have carried out. We offer our recommendations, not as “experts” but as those that have participated in and seek to reflect scottish society as experienced in 2001-2002.

1.2 Although the report is limited to sectarianism between protestant and catholic, it is our contention that much of what has been learned is readily applicable to other forms of bigotry and intolerance, evident in scottish society today.

Sectarianism in Scotland today …
• is seen and heard in the small asides which say little and reveal much
• is most publicly evident in behaviour associated with football matches but is by no means confined to this.
• is, thanks to recent legislation and changing patterns in society, less blatant than before in employment and recruitment practices but continues to generate claims of prejudice in the work situation.
• is still, in its most extreme form, ugly, intimidating and murderous, including a series of attacks on a priest in Easterhouse and the murders of eleven Rangers and Celtic football fans since 1995;
• is still very much in the public eye, generating extensive media coverage and comment
• is capable of demonstrating itself throughout Scotland. It is not limited to cities and urban communities
• is pervasive and will continue to be so unless we are willing to search our own consciences and to review our own language, attitudes and actions.

_Sectarianism is not someone else’s problem. It is an issue for all of us._

2. We have researched our past

2.1 We have researched our past as the church of scotland and we have learned that our church’s record on this issue in times past is far from blameless.

2.2 In the years around the great depression of the early thirties of last century, the church and nation committee campaigned intemperately against irish immigration into scotland.

2.3 The reports and letters of the committee from 1926 to 1934 on this issue make disturbing reading today. Let one quotation from a letter written by the committee to the secretary of state for scotland in 1926 stand as one example. On the subject of irish immigration the committee writes:

_A law-abiding, thrifty and industrious race (the Scots) is being supplanted by immigrants whose presence tends to lower the social conditions, and to undermine that spirit of independence which has so long been a characteristic of the scottish people, and we are of opinion that, in justice to our own people, steps should be taken to prevent the situation becoming any worse._

2.4 This is racism akin to the “rivers of blood” speech of enoch powell in the 1960s. The irish immigrants are shown in the worst possible light. No attempt is made at understanding the social and economic conditions both in ireland and scotland, which produced the immigration and shaped the character and life-style of the immigrants. Of course, the great majority of the immigrants were roman catholic and the sectarian implications are clear.
From a current perspective, it is a matter of regret that the Committee and the Church could have taken such a position.

2.5 Reflecting on this, it is worth making two comments:

2.5.1. First, it is cautionary to note the prejudice that so recently infected churchmen and a committee, which in general were generous and socially concerned. It ought to raise for us the question as to where our blind spots and prejudices are today. We may consider ourselves enlightened nowadays, but unless we are prepared to put ourselves under the spotlight we may also be judged, in hindsight, to have turned a blind eye to sectarian attitudes which still remain on and under the surface of the Church of Scotland of today.

2.5.2 Second, while the issue of continuing sectarian attitudes and practices must be pursued with sensitivity and vigour, we do have to recognise that a demon in our society has been acknowledged and brought into the open. Much progress in breaking down barriers across Scottish society has been made since the days of the 1930s. Ecumenical relations, friendship and co-operation between the Church of Scotland and the Roman Catholic Church have improved greatly at both official and local parish levels in the last fifty years.

3. We have listened

We have met and listened to many individuals and groups, both secular and church-based, who recognise the effects of sectarianism in Scottish society and are working in different ways to counter it. These include:

3.1 Cara Henderson, founder of Nil by Mouth

Cara Henderson was a school friend of Mark Scott, the Glasgow schoolboy who was brutally murdered on his way home from a Celtic v Rangers football match in 1995. She was moved to act, however, by Donald Findlay's singing of sectarian songs at a Rangers Supporters function in 1999. Her letter to The Herald about this event evoked a huge response – much very supportive, some very abusive. This in turn encouraged Cara to “do something”, which became Nil by Mouth.

Nil by Mouth acts as a catalyst by asking the awkward questions and raising awareness of the issues. In 2001, Nil by Mouth launched its Social Charter, inviting people to sign up to a code which challenges sectarian attitudes, language and behaviour (see Appendix 1). They believe that language is a key factor and that, by fostering attitudes of tolerance and respect, a positive change is possible in Scottish society.

It is through the work of this very small group and its dedicated founder that much has happened in the West of Scotland.

3.2 Celtic Football Club has developed its own social charter

Celtic F.C. and Rangers F.C. are working together with Glasgow City Council to develop educational materials for incorporation into the school curriculum.

Celtic FC and Rangers FC, along with Glasgow City Council, Glasgow Presbytery and the Archdiocese of Glasgow, have come together to promote the Millennium Awards, which will be granted to individuals working against sectarianism in local situations (see below).

3.3 Glasgow City Council

On 22 February 2001, Glasgow City Council formally recognised that sectarianism continues to be a major problem facing Glasgow and the West of Scotland and instructed the Chief Executive to identify current policy and how that might be developed. The report from the Executive argued that in the absence of a coherent assessment of the scale, nature, causes and impact of sectarianism, future policy might not be as well informed as it might be, and therefore policy made from a flawed basis. Research has been commissioned and is at present being undertaken. It will attempt to describe the features of sectarianism in Glasgow today, who is affected, and how and what the scale of the problem is. The findings of this report will be key to future work for churches in Glasgow and it is hoped will provide baseline data for other academic work.
3.4 **Sense over Sectarianism**

A joint initiative between Glasgow City Council, Rangers FC, Celtic FC, Glasgow Presbytery and Glasgow Archdiocese has been set up. Each organisation has two representatives (in theory, one policy maker and one practitioner). The mere fact of their getting together in this way is a significant breakthrough. The initiative has received over £500,000 from the Millennium Awards to distribute to individuals who are tackling sectarianism locally. A co-ordinator has been appointed who will promote the scheme, support applications and facilitate the assessment process. Several innovative applications have already been received and the Church and Nation Committee learned how seriously the issue is being taken.

3.5 **Celtic and Rangers Football Clubs**

Football, and what goes on around football, provides the context for the most overt expression of sectarianism in Scottish society and as such defines us quite differently from expressions of sectarianism in Northern Ireland. The Committee met with representatives from both Rangers and Celtic Football Clubs. We were impressed by their commitment to tackling the issue, firstly by education (both have packs for schools) and secondly by monitoring behaviour. Celtic now has a social charter (code of behaviour) which they use in educating youth supporters, and which anyone who has caused trouble at a match must sign. A further breach of the code means dismissal from the ground and being barred from attendance at games. Both Celtic and Rangers have been working with Glasgow City Council in the production of a film and study pack, which will be sent to every school in Glasgow, and both are willing participants in the Millennium Awards scheme (see above).

A key issue for both clubs and teams is behaviour at away games, where they have much less control over the fans. They are also concerned about the material offered by street vendors at their home games, who sell goods which are blatantly sectarian and divisive. The clubs have no control over these vendors, whose licences are granted by the local authority. Both clubs are arguing for a mile-wide vendor-free zone around the grounds to diminish the sale of this material. We believe that both clubs are committed to co-operation, but that they are ahead of many of their fans in their way of thinking.

3.6 **The Orange Order**

The meeting with Jack Ramsay, General Secretary of the Order, highlighted our very different understandings of sectarianism. The Orange Order believes that by our very church membership we are sectarian, and Mr Ramsay’s description of the Orange Order was of something primarily “tribal”. This is at odds with our understanding, which emphasises the destructive patterns of relational behaviour. It does not sit easily with our belief that our identity comes primarily from Christ and not from our culture. Although we must all be free to enjoy our separate cultural/religious identities, this liberty cannot be at the expense of others or, indeed, the sole basis of our faith.

We were told that the marching bands so widely associated with the Order are in fact quite separate from it, be it the Grade A, the Accordion or the Blood and Thunder bands. Members of the Order see these as distorting their image and giving them a bad press. Mr Ramsay described these as the *bêtes noir* of the Order and also made adverse comments about some fringe supporters. The Order clearly see themselves as a law-abiding group which promotes civil and religious liberty in Scotland. This attitude led us to reflect on the difference in emphasis we might place between law and grace, or on upholding the letter of the law rather than the spirit.

Whatever the statements made to us in all sincerity, we are aware that the Orange Order is widely perceived to be a sectarian organisation. The Order is not alone in being viewed in this way, but in its case there is a sharper focus which results in the perception becoming, for many people, the reality. We believe that those within the Church of Scotland who associate themselves with the Order should reflect upon this and take this to heart.

3.7 **Dr Elinor Kelly**

Dr Elinor Kelly, Research Fellow in Race and Ethnic Issues at Glasgow University, spoke with us about her research into serious crime committed within the context of Old Firm hatred, and also shared her submission to Holyrood in response to Donald Gorrie’s proposed bill.

Dr Kelly has documented a disturbing sequence of football-related incidents resulting in death or serious injury in recent years. The Committee found this a chilling catalogue of repeated violence sparked by a mixture of football and sectarian division. One incident feeds off another and assumed sectarian labels provide a focal point (occasionally mixed with a racist dimension) for regular life-threatening violence on our streets. We forbear from recording them in detail because the Committee does not focus on individual cases, but would not wish anyone to underestimate what it repeatedly means. We are also sympathetic to Dr Kelly’s concern about the unwillingness of certain members of
the judiciary to take seriously the issue of "sectarian aggravation" in the trial and subsequent sentencing in these cases.

We would commend two of her proposals for the Assembly’s consideration. In relation to the serious crime issue, we note that the Anti-Terrorism, Crime and Security Act (ACTSA), December 2001, introduced in the wake of September 11 brought into law measures relating to "religiously aggravated" crime. We commend Dr Kelly’s submission that there is a need for the introduction of similar measures relating to "sectarian aggravation", to deal with crimes which arise from divisions within faith communities.

Such measures would go some way in dealing with the most serious and obvious injuries caused by sectarianism in Scotland. In the longer term we have argued for the need for a persistent and sustained approach, geared towards changing societal attitudes. In this context, Dr Kelly draws attention to the measures introduced in Scotland by the Race Relations (Amendment) Act 2000 (RRAA), which both places a duty on all public authorities to promote racial equality and requires them to follow a Statutory Code of Practice that challenges custom and practice and requires new standards of professionalism within institutions. The RRAA could well serve as a template for equivalent measures relating to sectarianism.

4. We have taken a view from Northern Ireland

4.1 We met with Joseph Liechty of the Irish School of Ecumenics, who with his colleague, Cecelia Clegg, has led the Moving Beyond Sectarianism project on examining the rôle of the churches in contributing to, nurturing and ultimately tackling sectarianism in Northern Ireland. The project has run for five years and had two distinct phases:

- A consultation with focus groups and a wide range of interviews, which led to the design and piloting of a new model for group work. This phase ended with two major conferences, one a Northern Ireland conversation and the second applying international insights to the situation.
- Phase two focused on training and dissemination of findings.

4.2 We found his definition of sectarianism helpful and would wish to commend it:

\[\text{Sectarianism is...a complex set of attitudes, actions, beliefs and structures at personal, communal and institutional levels, which involves religion and typically involves a negative mixing of religion and politics. It arises as a distorted expression of human needs, especially for belonging, identity and the freedom of expression of difference, and is expressed in destructive patterns of relating.}\]

4.3 The core of this Northern Irish project focused on helping people understand how sectarianism works, as a system of which they are part. Those who found this most difficult to accept were (a) those who work ecumenically and (b) those who see themselves as victims of sectarianism rather than contributors to it. While there are gradations within sectarianism, as experienced in Northern Ireland, Dr Liechty found a continuum from comparatively innocuous, subtle and polite forms to the overt violence on the streets, and argues that all are complicit to some degree. However, long-term endemic sectarianism breeds a culture of blame when what is needed is a culture of responsibility, in which we start from our own part in sectarianism and what we can do to change that. Rejecting the common feeling that "if we were all secular the problem would disappear”, the project aimed at redeeming the parts of identities/institutions/communities that have been distorted by sectarianism. This redemption nurtures hope where other approaches are perceived as threatening. As one person had put it, "Whatever you do, don't take our communities away from us”.

4.4 The study found that issues of power and its imbalances are important, and must be correctly named in their various forms in different communities. Sensitivity of approach is also needed when initiatives claim the moral high ground. We all find it easier to deal with the "safely other" (the groups with whom we don’t expect to find common ground) than with the groups in which we see something of ourselves but which speak with a different voice.

4.5 While the churches (in Ireland) can find reasons to exonerate themselves from blame (for example, that many of the sharpest instances occur where churches have least impact), the study recognises that no-one else has a comparable “socialising” influence. Churches are found to have a tendency to evade responsibility and miss opportunities when they say that the problems are political rather than religious. While there are examples of co-operation among churches (as well as
contradictory stories), churches could do more to spread examples of good practice and give clear, authoritative "permission" for grass-roots working together. Church leaders run the risk of becoming too focused on one model of reconciliation work and thereby becoming alienated from their base, but still have the responsibility of "speaking with a voice that cannot be duplicated to a community that cannot otherwise be reached". Perhaps the most widespread and damaging contribution of churches is to reinforce segregation. To counteract this has led the Church of Ireland to look at reconfiguring its whole understanding and practice of ministry.

4.6 While noting that these observations are made from a Northern Ireland perspective, they cannot be dismissed as being only relevant to that context. The wide spectrum of sectarian behaviour is worthy of note. Although we may perceive our own attitudes to be on the “comparatively innocuous, polite and subtle” end of the scale, we must recognise our complicity in the system as a whole. Furthermore, however sectarianism is expressed within our own country, the notion of a redemptive and transformative approach to tackling it must be a challenge to the Church in Scotland today.

5. We have witnessed

We have witnessed local and national initiatives including joint work by churches and community organisations, which can act as a source of hope and encouragement, addressing sectarianism at its roots.

5.1 Bridging the Gap

Bridging the Gap is an initiative in Gorbals, Glasgow where Gorbals Parish (Church of Scotland) and Blessed John Duns Scotus (Roman Catholic), have come together to work on ways of breaking down barriers, whatever they might be. Their aim is "to work across the divides which are apparent in the community" and to provide opportunities for people to discover their "common ground".

Their statement of mission for the new Millennium reads:

As we enter the year 2000, the year which closes the Second Millennium of the Christian era, we are moved by the Holy Spirit to make this statement of common ground on which we stand.

As the Church of Jesus Christ in Gorbals, we recognise that we serve one Lord Jesus Christ; that we worship one God, the Father Almighty; that we enjoy one baptism in the Holy Spirit, through the grace of God revealed in Holy Scripture.

Grateful for opportunities we have already found to grow in faith, we undertake to work together in the service of God, in whatever ways are found to be appropriate. We celebrate our common work in the church and community project "Bridging the Gap" through which we aim to extend the work of the church in serving all God's people in this place.

We pray that the church will find, in joyful obedience, the path by which God will bring us to fuller unity, now that we acknowledge that all are one in Jesus Christ, to whom with the father and the Holy Spirit be all glory and praise now and for ever, Amen.

Blessed John Duns Scotus Gorbals Parish Church
Fr Brian McGrath
Rev Ian Galloway

This statement hangs in the foyer of each church as a sign of their commitment to the work and as symbol of their commitment to working together.

Bridging the Gap employs two project workers, part funded by the Board of National Mission, and they are working in many creative ways, including through music and art, to bridge the gaps as they find them in Gorbals society. They registered their delight at a recent remark about the "Christian community " in Gorbals, and by working together on gaps between primary and secondary school, between young and old, between incomer and resident, they provide a model of good practice for the national church to follow.

5.2 The Scottish Centre for Nonviolence

Based in Dunblane, the Scottish Centre for Nonviolence has a good track record of working on reconciliation and conflict resolution, and is now looking at transferring those skills to understanding the hurt and violence associated with sectarianism. They have begun work with a group in Livingston (Women in West Lothian for Peace) and are planning to develop a "tool kit" for the training of trainers, including teachers and community workers.
5.3 Donald Gorrie’s Private Member’s Bill
The Committee was represented at a gathering of Scottish churches to discuss the proposed Bill with Donald Gorrie, and subsequently made our comments on the Consultation document (Appendix 2).

6. We are aware of the limits of this study

6.1 We are aware that, within the time and resources which were available to us, we have been unable to carry out in-depth studies across the length and breadth of Scotland and that our contacts have centred primarily in West/Central Scotland. We are conscious that while sectarianism may be more overt in that area, it would be wrong to ignore its presence in other communities across Scotland. We hope that churches and congregations will give earnest consideration to their own local circumstances.

6.2 We are also aware that we have not included the issue of Education and separate schooling in our study. Nevertheless we have been conscious of the depth of this issue and we have learned of the hurt and mistrust experienced by people working in education. This burning issue has been considered as recently as 1999 by the General Assembly which reached the conclusion that “Separate schooling, while not necessarily causing sectarian attitudes, and indeed there is no real evidence to show that denominational schools, in themselves, lead to prejudicial attitudes, may nevertheless help reinforce the prejudices and stereotyping which are passed on by society.” We have heard that, for some, this statement itself has been perceived as sectarian. We believe that it is right to acknowledge this perception and, in the spirit of our report, to reflect upon its significance.

7. We have learned

7.1 We have learned that:
- we each have a personal responsibility to tackle sectarianism in Scotland today. We are not guiltless in our own behaviour and, as in addressing other areas of discrimination such as gender and racism, we must be very cautious and remember that "we will be called to account for every useless word " (Matthew 12:36).
- while we must be part of the solution, we should recognise that we may also be part of the problem.
- our silence often renders us complicit in sectarianism and that an awareness of the consequences of our behaviour and language is the first step towards change.
- much can be achieved by committed individuals, even when tackling a belief system which goes deep in our society.

7.2 We have learned that:
- as a church we have a rôle to play in countering sectarianism.
- what might honestly be expressed and intended as a positive statement of our faith may be heard and experienced by others as sectarianism.
- although there is common consensus that sectarianism is not the blight it has once been in Scottish society, local media reporting suggests that it is still a live issue which we need to be aware of as a church, both nationally and locally.
- although sectarianism in Scotland is at its sharpest outside the church, nevertheless, the church can have an impact in a local situation which could be transformative.

7.3 We have learned from the Irish School of Ecumenics:
- that while there are significant cultural and other differences between our experience and that of Northern Ireland, in some ways the situations in both countries can feed off one another.
- about starting from an acceptance of our own part in a culture of sectarianism and discerning what we can do to change things.
- about the need for an honest analysis of power imbalances.
- that we must move from a culture of blame to a culture of responsibility.

7.4 We have learned that much good work has been initiated by many individuals and organisations in society and that there is a need to document these and to share good practice. What we
have learned has reinforced our awareness that a positive embracing of diversity can and does enrich human life and society (and does not diminish it).

8. **We recommend**

In the light of all that we have learned we recommend:

8.1 That the Church of Scotland signifies the seriousness of its rôle in eliminating sectarianism by initiating the setting up of a working group along with the Roman Catholic Justice and Peace Commission to:
   - research, document and communicate good models of practice;
   - act as a point of contact for those seeking resources, human and material;
   - offer creative additions to the established patterns of ecumenical activity.

8.2 That all congregations in Scotland commit their full support to those who are working to combat sectarianism and dissociate themselves from any who would seek to undermine this work.

8.3 That congregations set up working groups to consider the issue of sectarianism in the circumstances of their own community. We recommend that they give specific consideration to the Nil by Mouth Charter as a way of encouraging each member to fulfil their personal responsibility to tackle sectarianism and feed back their findings to the working group outlined in para.8.1. (Resources which might provide a starting point for this consideration are listed in Appendix 3.)

8.4 That we must each search our own conscience and examine any reluctance to embrace the diversity of faiths and cultures which enrich Scottish society today.
Appendix 1
The Nil by Mouth Social Charter

This charter is a non-political, non-religious document and is inclusive of all sections of Scottish society, regardless of creed, colour, sexuality or religion. Although its principles are formed in response to the particular issue of sectarianism in Scotland, such principles can and should be applied to other forms of prejudice and pejorative stereotypes that influence our society.

(a) The Nil by Mouth Social Charter calls upon members of society to examine their own attitudes and language and not to view bigotry simply as an external problem.
(b) The Nil by Mouth Social Charter calls upon individuals to see that his language, actions and behaviour do make a difference in his society and have determining influence in the shaping of it.
(c) The Nil by Mouth Social Charter calls upon the individual to accept that his rôle in society carries with it a personal responsibility for the effects of his behaviour.
(d) The Nil by Mouth Social Charter calls upon the individual who sings sectarian songs, who tells and laughs at bigoted jokes, simply because those around him do so, to stop and think about the meaning of the words, even for a few seconds.
(e) The Nil by Mouth Social Charter calls upon the individual to see that he has a choice to collude or not with a bigoted code of behaviour. In recognising this choice, the individual can no longer claim to be acting out of habit and thereby not see the implications of his actions.
(f) The Nil by Mouth Charter calls upon all members of society to work towards a genuine pluralism which respects all people and resists bigotry, intolerance and racism in any shape or form.
(g) The Nil by Mouth Charter subscribes to the philosophy that if we are to go forward as a society we need to look at our own individual attitudes and the language we use to express these attitudes.

Nil by Mouth Charter for Change

Nil by Mouth calls on:
(a) The Scottish executive and local authorities to promote anti-sectarianism throughout the education system
(b) Rangers and Celtic to agree on and announce measurable targets for reducing sectarian behaviour among their supporters.
(c) Employers to make clear in their recruitment and employment processes that they do not tolerate any form of sectarianism or bigotry.
(d) Voluntary organisations, sports clubs, public bodies and businesses to include a commitment to non-sectarianism in their constitution or mission statements and application/registration forms.
(e) The Scottish parliament to change the law so sentences can be increased for anyone convicted of an offence aggravated by sectarian behaviour

Churches to convey a strong anti-sectarian message and to work in partnership across the diversity of faiths followed in Scotland.
Appendix 2
Comments submitted to Protection from Sectarianism Consultation (Donald Gorrie)

Question 1
Do you have any views on the deterrent effect of making sectarian behaviour an aggravating factor which the courts can take account of in sentencing?

This does seem to be a more practical means of addressing those aspects of sectarianism which can be dealt with in the Courts than by introducing new criminal offences. It would be important to monitor its effect and to ensure that police and court record systems were developed to provide the necessary statistical information.

Question 2
Do you think the Bill should require all relevant organisations to draw up their own Code of Conduct?

Yes – this would ensure public commitment to the principles underlying the Bill by these bodies.

Question 3
Should the following be required to draw up their own Codes? The relevant organisations could include all public bodies- Councils, schools, Health authorities, universities and colleges, quangos, the Executive Departments and Parliament- and all major employers, voluntary organisations, churches, football and other sports clubs, and housing associations. Are there any other bodies that should be included?

It is considered that youth organisations might have been included as specific category as might media organisations. Otherwise the broad categories of public bodies, voluntary organisations and major employers would appear to cover all eventualities.

Question 4
Would it be appropriate to define major employers as those who employ say 15 or more people?

This could be considered too small a number for a definition of a “major” employer. Could this not be defined as 100 employees or more with an added proviso that smaller employers would be expected to conform to a recommended code of practice set out in the legislation?

Question 5.
Should the Bill specify points that each Code must include?

Yes - in terms of key headings for areas of conduct, which could be expected to appear in all Codes.

Question 6
Do you think that the Bill should provide a sample Code that organisations could adopt if they wish?

Yes – as a reference point for smaller organisations.

Question 7
Who should be responsible for overseeing the system of Codes and dealing with appeals?

These could be considered as separate issues. Firstly it could be a requirement that all codes should contain details of arrangements for internal appeals. (Employing bodies, for instance, might deal use existing employee grievance procedures.) Appeals beyond the individual organisation open up a more difficult issue in terms of powers to intervene. It may be preferable, instead, to look for an Ombudsman type rôle exercised by an Equal Rights Commission.

Additional Point
A field, which is not covered, is that of employment issues – because it is a reserved matter. Would it not be possible, nevertheless, to stipulate that the code should include reference to employment practices?
Appendix 3

1. We recommend the following for study:

*Moving Beyond Sectarianism*, Cecelia Clegg and Joe Leichty, Irish School of Ecumenics (Columba Press 2001)
This book is written as a result of a five-year project and outlines the findings of the research. The task was to help the churches understand better their contribution to sectarianism and offer resources for moving beyond it. From the beginning they tried to get alongside people and work co-operatively with them; materials were developed and piloted extensively; these have resulted in two handbook, which would be useful tools for local congregations to use.

*Moving beyond Sectarianism; A Resource for Adult Education*
*Moving Beyond Sectarianism: A resource for Young Adults (youth and school)*

Available from Irish School of Ecumenics (Trinity College Dublin), 48 Elmwood Avenue, Belfast BT9 6AZ, Tel (028) 90 382 750.

2. The following addresses may also offer support:

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<th>The Centre for Nonviolence</th>
<th>Corrymeela Community</th>
<th>Community Relations Council</th>
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<tr>
<td>Scottish Churches House</td>
<td>8 Upper Crescent</td>
<td>Glendinning House</td>
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<tr>
<td>Kirk Street</td>
<td>Belfast</td>
<td>6 Murray Street</td>
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<tr>
<td>Dunblane</td>
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<td>FK15 0AJ</td>
<td>Tel: 02890 508080</td>
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Proposed Deliverance

Recognising that sectarianism is not someone else’s problem, commend the Report to the Church for study and encourage congregations to set up local working groups to look at the issue within their own communities.

Instruct the Church and Nation Committee to set up the working group recommended in the Report, and to seek to do this in partnership with the Catholic Justice and Peace Commission.

Commend the Nil by Mouth Charter to congregations and individual Church members.

Commend all those who seek to combat sectarianism in Scotland today.