

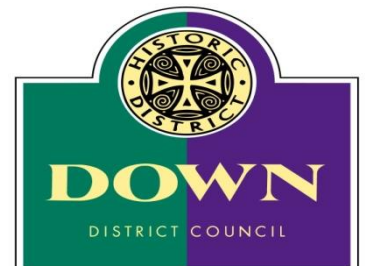
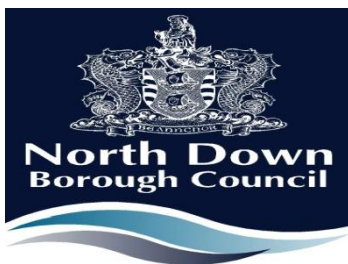
# Consultation Report for Phase Two of the Peace III Programme

North Down, Ards, Down Peace III  
Partnership

August 2010

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Final Draft



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## INTRODUCTION

The North Down, Ards and Down Peace III Partnership has funded a total of 41 projects since it was established in 2008. The Partnership is seeking to agree a new Phase Two Plan that will build on its successes to date, refine the plan regarding identified need, and refocus on the increasingly challenging aspects of tackling sectarianism and racism.

The Partnership have agreed the series of engagements as part of this audit, to open participation to as many people from the general public, voluntary and community organisations and others as possible.

The actual meetings and actions undertaken during the consultation process are identified in the next section. There was substantial engagement in the process, both in terms of numbers of people and organisations involved as well as in the quality of the discussion generated during the consultation sessions.

We would wish to thank not just those who participated but also the Partnership members, Officers and projects who provided invaluable assistance during the process.

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## METHODOLOGY

The consultation was carried out in June and July 2010, and included a number of processes to ensure comprehensive opportunities for engagement and ease of access. Particular attention was paid to involve those involved with the implementation of the measure, those most affected by the programme and minority groups.

The main elements of the process included:

- o Five open public meetings across the cluster attended by over 80 people combining electronic polling with facilitated discussion;
- o Facilitation of a focus session with hard to reach communities including Loyalists;
- o Individual interviews with programme staff, officers and elected members of the three Councils;
- o Assessment of existing literature including a current audit of the needs of Black and Minority Ethnic communities in the cluster area.
- o Development and distribution of an on-line survey, emailed to key-stakeholders, posted on Councils and Networks webs-sites and promoted through other media e.g. Facebook for ease of access and submission;
- o Consultation with each of the three Council's good relations working groups and/or relevant sub-committees.

The final audit should be taken as complementing earlier consultation into relevant needs in the cluster area including good relations audits carried out by the three Councils.

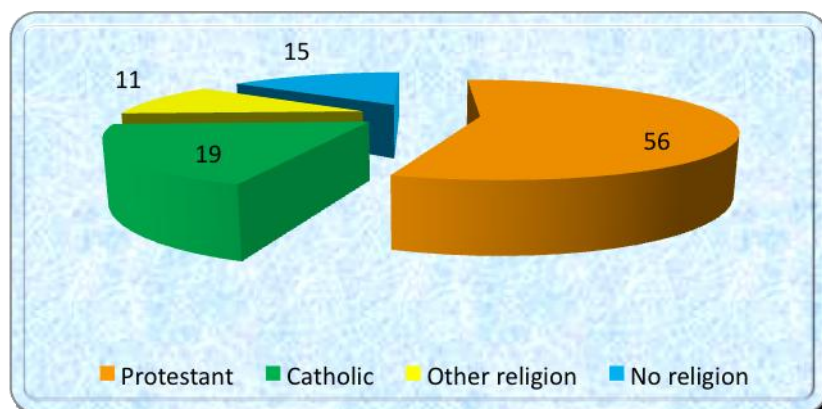
## OPEN MEETINGS - ELECTRONIC POLLING

Electronic polling in the open meetings allowed for a statistical base to support the extensive and challenging facilitated discussion going deeper in to the causes and effects of sectarianism and racism in the cluster area, and potential priorities for the Peace Programme in challenging them.

Meetings were attended by 84 people. As a consequence, while consultation numbers were high in relative terms to the nature of this type of consultation meetings, results should be viewed as trends reinforced also by the on-line survey.

Results included:

Just over half (56%) of those attending the meetings were from a Protestant religious background while 19% were Catholic, broadly reflecting the community background composition of the cluster area.

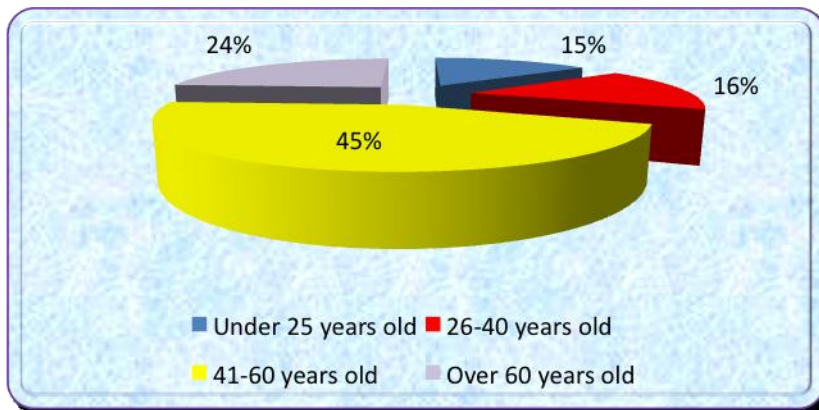


Religious background of attendees

However, almost all of the attending were from a white ethnic background – 97% were from a white ethnic background while 3% registered as from a Pakistani background. As a result, use was made of existing research undertaken with BME communities in the cluster area, to ensure there was sufficient understanding of the needs, issues and priorities of communities with different ethnicity and cultural backgrounds.

Lack of attendance by BME communities may reflect a perception identified below that BME communities are less engaged in civic life or less integrated.

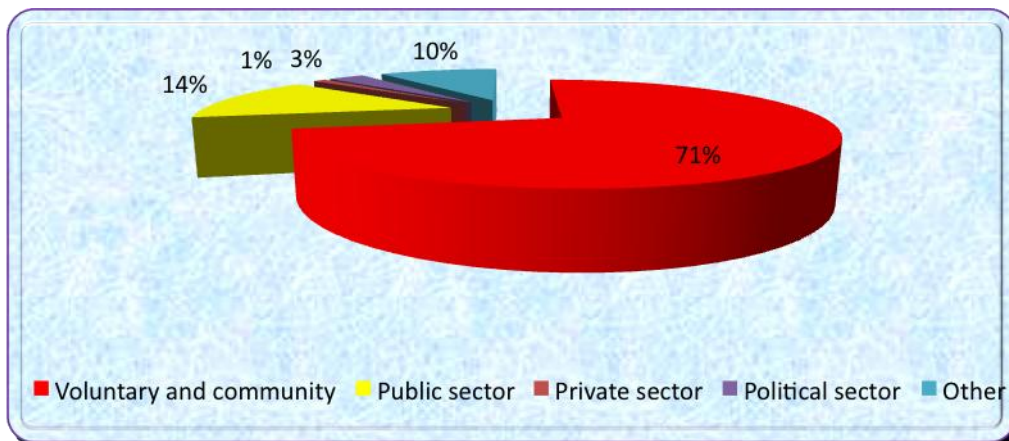
The age range of those attending the open meetings was reasonable with 15% under 25 years old, 16% between 26 and 40 years old, 45% 41-60 years old and 24% over 60 years of age.



Age range

The gender breakdown was nearly half and half, with 47% male and 53% female.

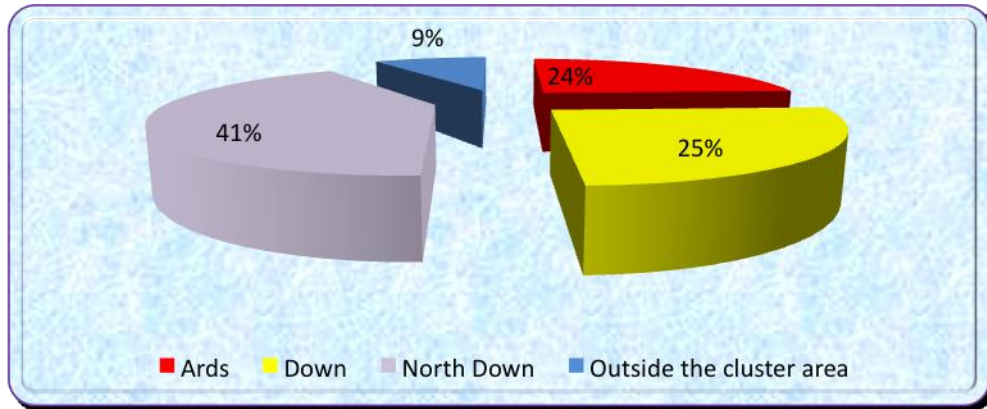
The voluntary and community sector was much better represented than other sectors at the open meetings, as may be expected given interest in the programme.



Sectoral break down

More than seven out of ten of those attending were from the voluntary and community sector, while many of the rest (14%) represented public agencies.

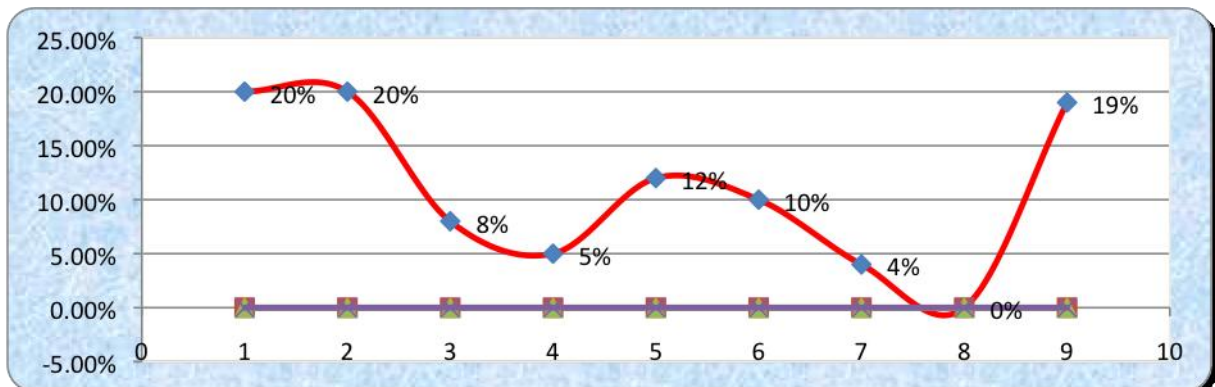
There was a good spread of participation cross the cluster area, and almost all participants (91%) lived somewhere in the cluster area. While four in ten came from the North Down area, around a quarter each came from Down and Ards.



Where participants lived

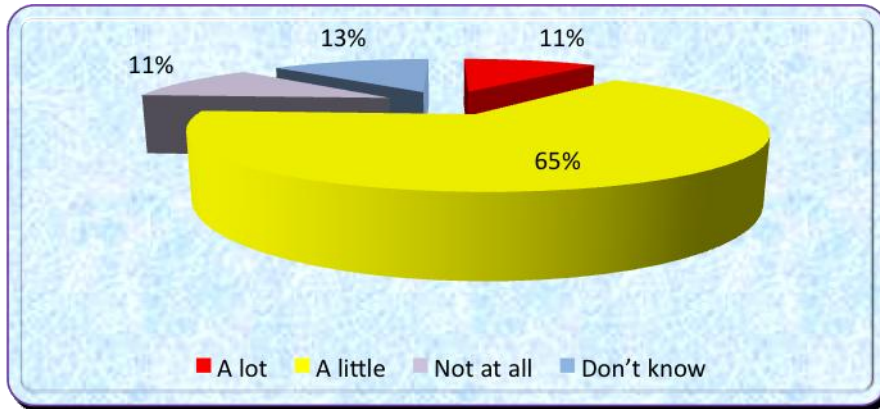
Participants were initially ask to assess how far the cluster area had come in being an area where people can live, work, learn and play together. Participants were asked to rank from 1 to 9 where in 1 it was not at all achieved and in 9 it was fully achieved.

Ranking from 1-9



The chart above demonstrates an average point at 4.3 out of nine, representing some distance still to travel before the cluster area achieves considerable degree of integration in the view most of those who took part in the open meetings.

The open meetings further reflected the need for a significant amount of further work to ensure the cluster area supports diversity and difference – just 11% thought the area supported diversity and difference a lot, with the remainder believing it supported it a little, not at all or not knowing.



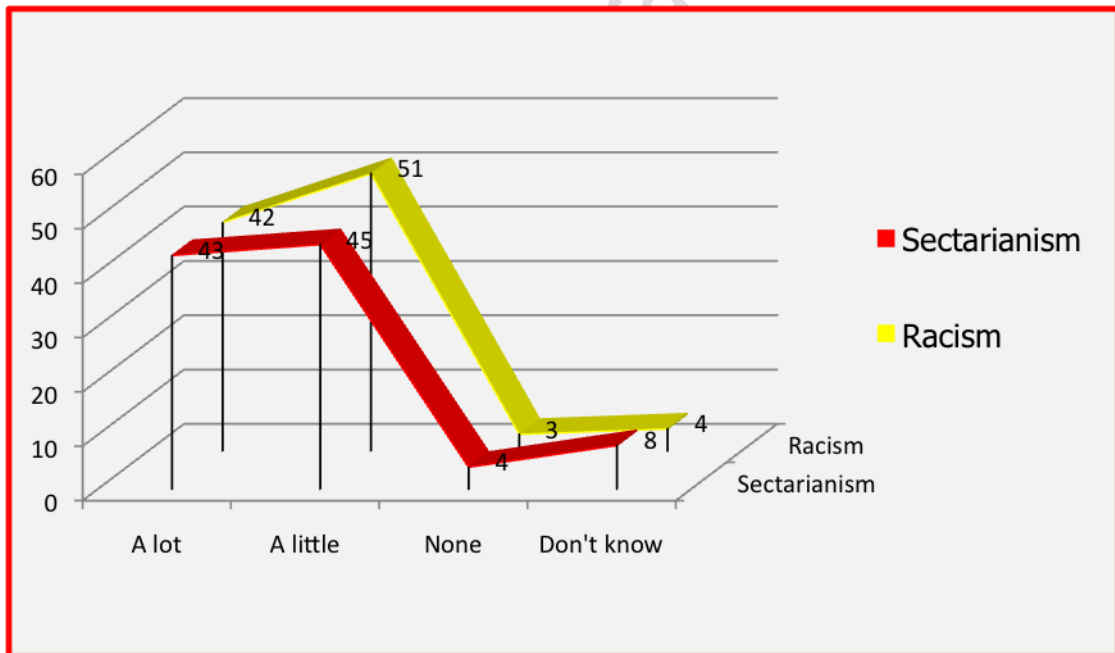
How well the cluster area supports diversity and difference

Nearly two thirds of people (65%) thought the cluster area supported diversity and difference a little, which suggests both work to be built on and some way to go for the area. Just 11% of people thought there was a lot of support for diversity and difference.

In addition, 88% of those attending thought there was sectarianism in the cluster region (either a lot: 43% - or a little: 45%).

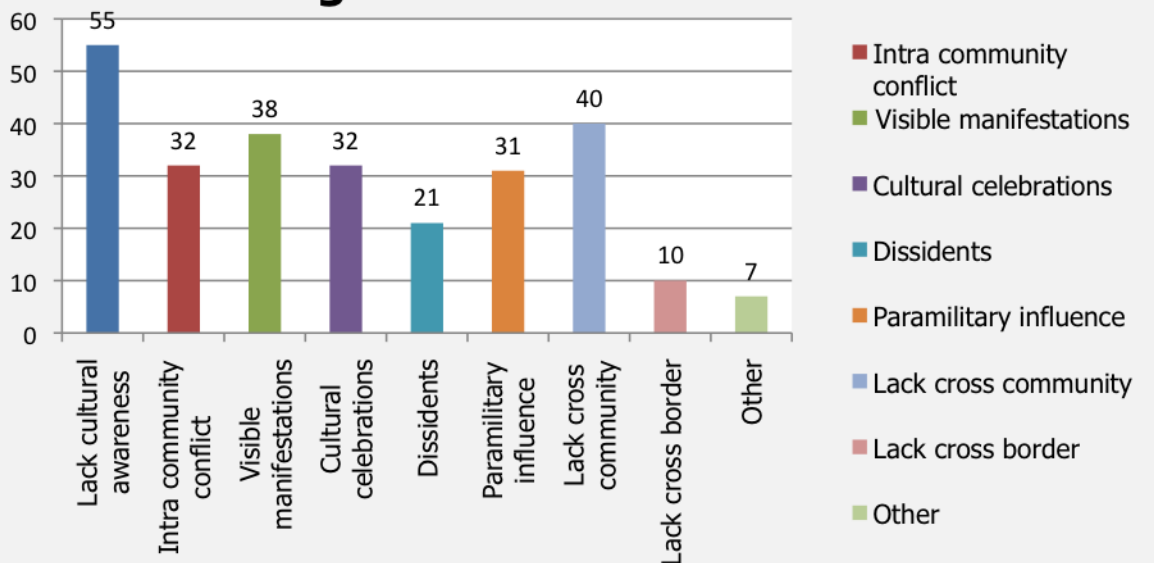
Similarly, 93% in total thought there was a lot (42%) or a little (51%) racism in the cluster area.

Degree of sectarianism and racism in cluster area

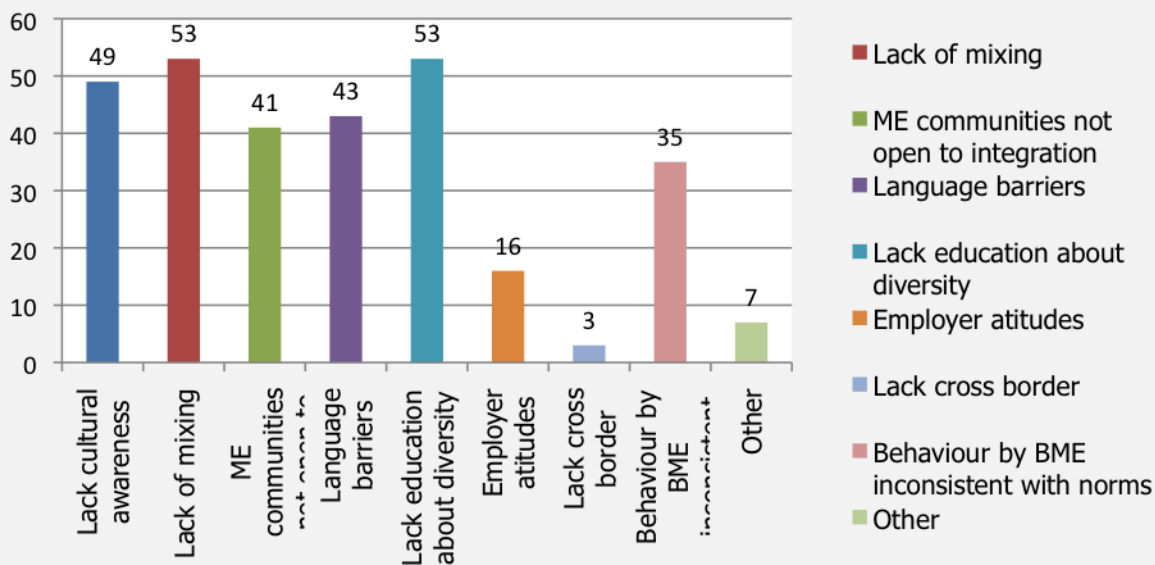


Participants were asked to identify real or perceived issues in the cluster area that they thought may reflect or sustain sectarian and racist related problems. The tables below highlight commonalities surrounding a perceived need to cultural awarenesses, facilitate more contact and provide more education.

## Influencing sectarianism



## Influencing racism



Those issues identified of most importance included – in challenging sectarianism – improving cultural awareness of all sides of the community, facilitating further, deeper cross community engagement, tackling visible manifestations, tackling intra community dislocation and promoting better cultural celebrations.

Those issues identified of most importance – in challenging racism – included facilitating mixing and communication, further educating local people, and improving cultural awareness, as well as helping BME communities become more integrated.

Finally, participants were asked to highlight which of the five provisionally identified objectives for the Partnership were the most critical. Participants clearly believed building positive relations was the most important objectives followed by sharing communities and resources.



Key issues in the electronic polling at open meetings include:

- There is still perceived to be some way to go to ensure the cluster area supports diversity and difference, with just 11% of people believing it was already supported a lot;
- While some progress has been made respondents thought there was some way to go to ensure significant integrated living in the cluster area;
- There is still considered to be a considerable amount of active and relevant sectarianism and racism in the cluster area, with nearly half of respondents saying there was a lot of both racism and sectarianism;
- Those issues identified of most importance included – in challenging sectarianism – improving cultural awareness of all sides of the community, facilitating further, deeper cross community engagement, tackling visible manifestations, tackling intra community dislocation and promoting better cultural celebrations;
- Those issues identified of most importance – in challenging racism – included facilitating mixing and communication, further educating local people, and improving cultural awareness, as well as helping BME communities become more integrated;

- o The objective provisionally set by the Partnership, to build positive relations was strongly endorsed, as was that of sharing communities and resources.

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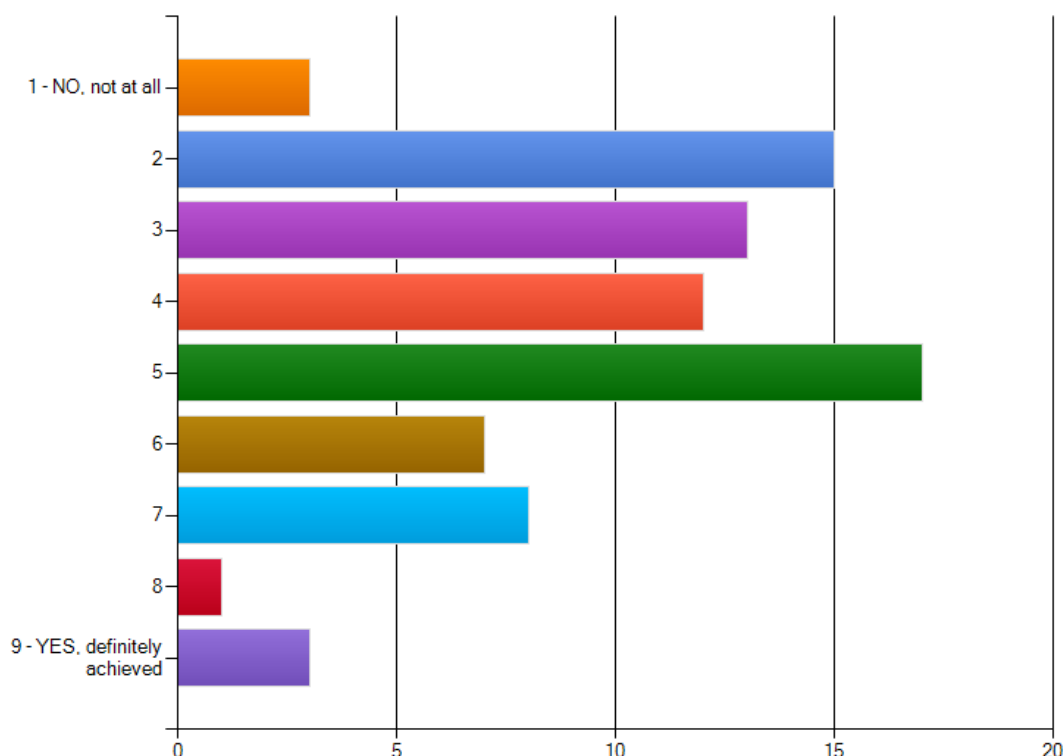
## ELECTRONIC SURVEY FINDINGS

This section summarises the results of the on-line survey up to August 1<sup>st</sup>. For each question the number and percentage of responses are provided. The graphs in each case illustrate the number of responses to each element of the questions. Appendix B includes all of the additional comments that were made by survey respondents.

### Shared Communities

Have shared communities been achieved in North Down, Down and Ards?		
Answer Options	Response Percent	Response Count
1 - NO, not at all	3.8%	3
2	19.0%	15
3	16.5%	13
4	15.2%	12
5	21.5%	17
6	8.9%	7
7	10.1%	8
8	1.3%	1
9 - YES, definitely achieved	3.8%	3
Please tell us why you gave this answer		44
<i>answered question</i>		<b>79</b>
<i>skipped question</i>		<b>2</b>

Have shared communities been achieved in North Down, Down and Ards?

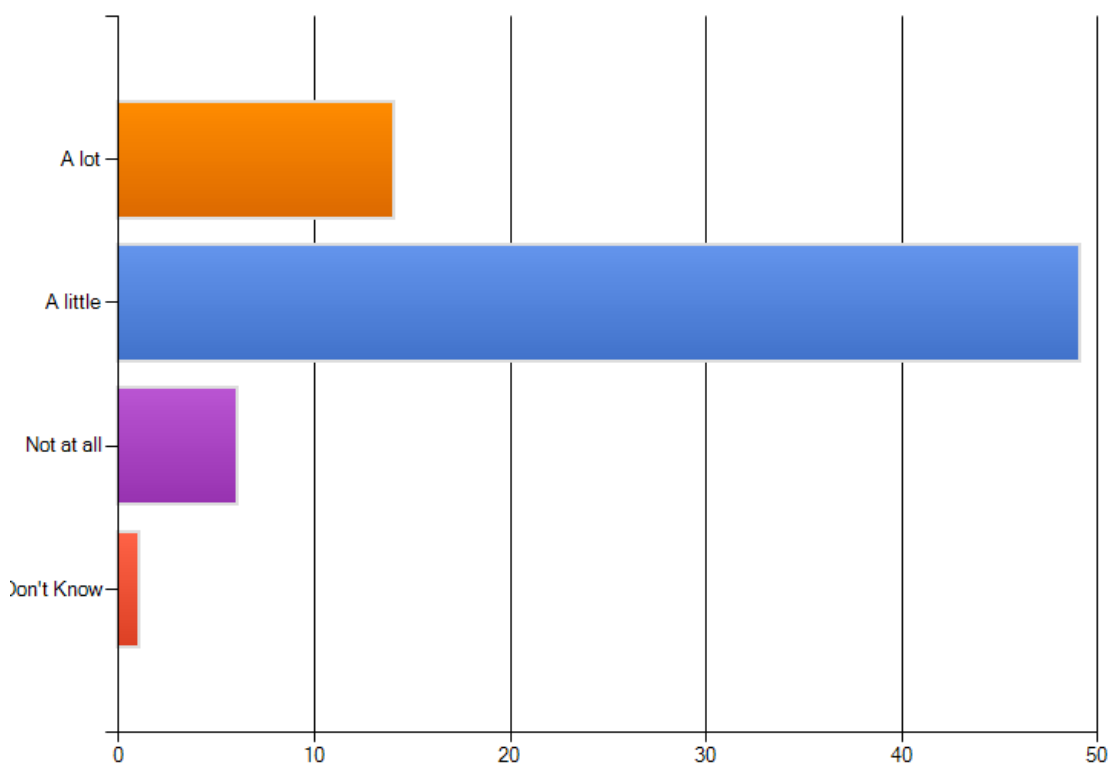


### Diversity and Difference

**Do you believe North Down, Down and Ards - as communities - support diversity and difference?**

Answer Options	Response Percent	Response Count
A lot	20.0%	14
A little	70.0%	49
Not at all	8.6%	6
Don't Know	1.4%	1
Please tell us why you gave this answer		39
<b><i>answered question</i></b>		<b>70</b>
<b><i>skipped question</i></b>		<b>11</b>

**Do you believe North Down, Down and Ards - as communities - support diversity and difference?**

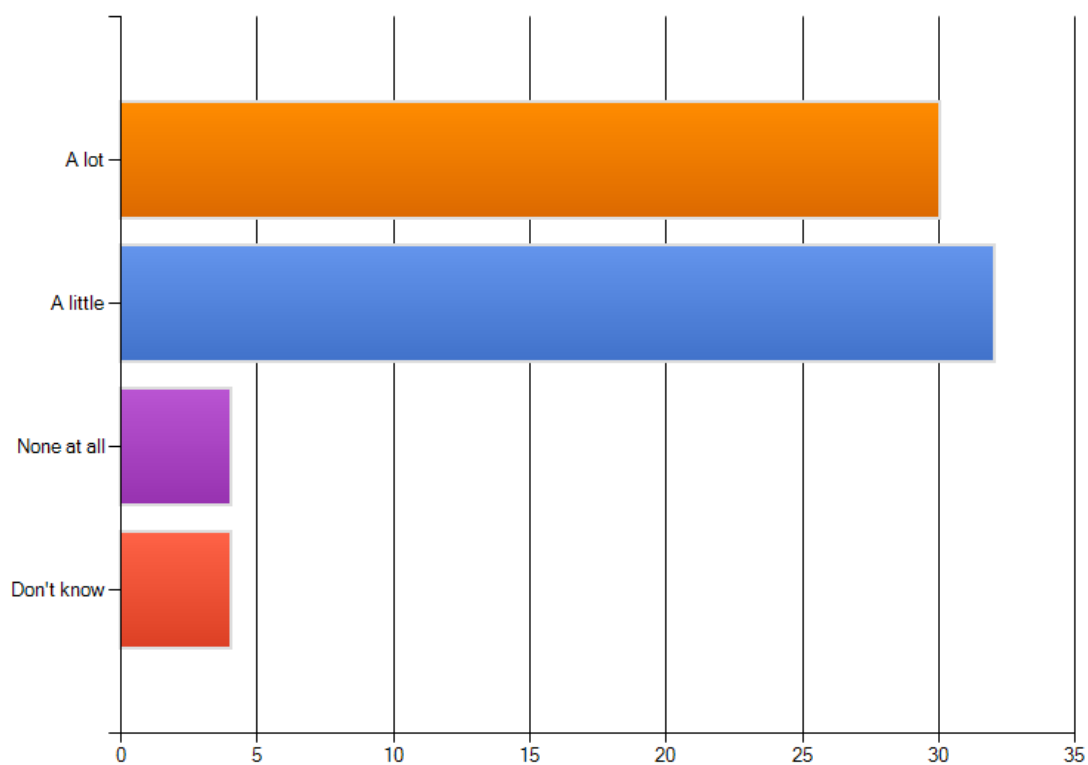


### Sectarianism

How much sectarianism do you think there is in North Down, Down and Ards?

Answer Options	Response Percent	Response Count
A lot	42.9%	30
A little	45.7%	32
None at all	5.7%	4
Don't know	5.7%	4
Please tell us why you gave this answer		38
<b>answered question</b>		<b>70</b>
<b>skipped question</b>		<b>11</b>

How much sectarianism do you think there is in North Down, Down and Ards?

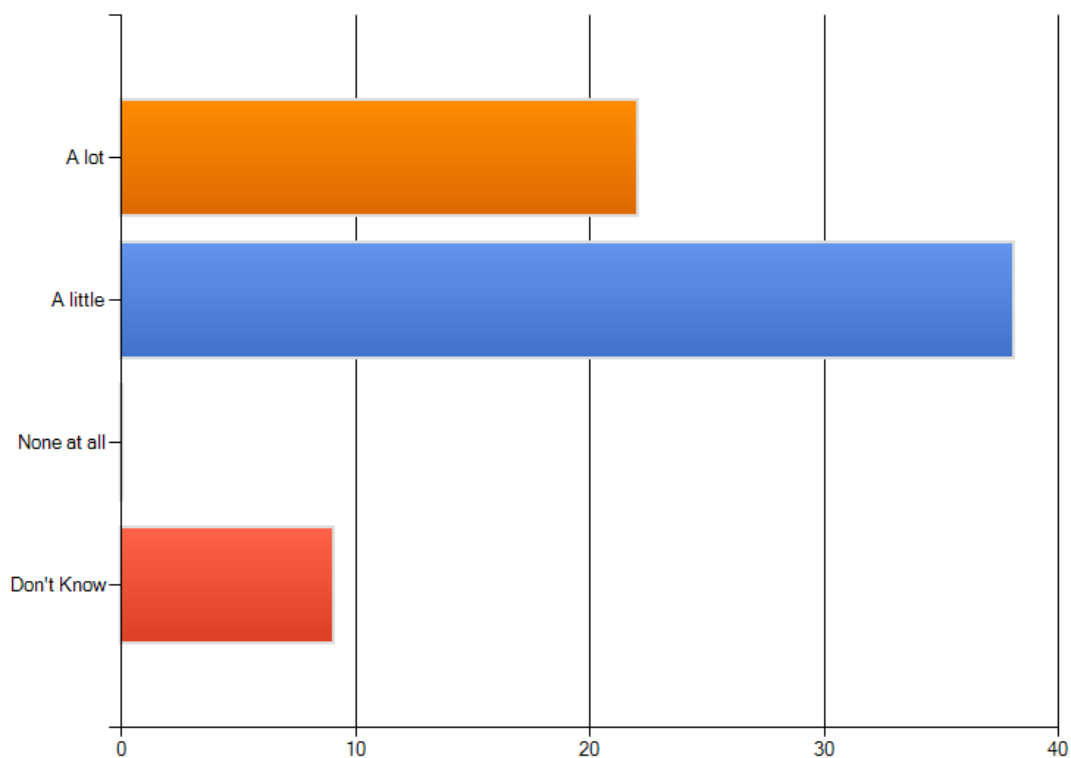


### Racism

How much racism do you think there is in North Down, Down and Ards

Answer Options	Response Percent	Response Count
A lot	31.9%	22
A little	55.1%	38
None at all	0.0%	0
Don't Know	13.0%	9
Please tell us why you gave this answer		33
<b><i>answered question</i></b>		<b>69</b>
<b><i>skipped question</i></b>		<b>12</b>

How much racism do you think there is in North Down, Down and Ards

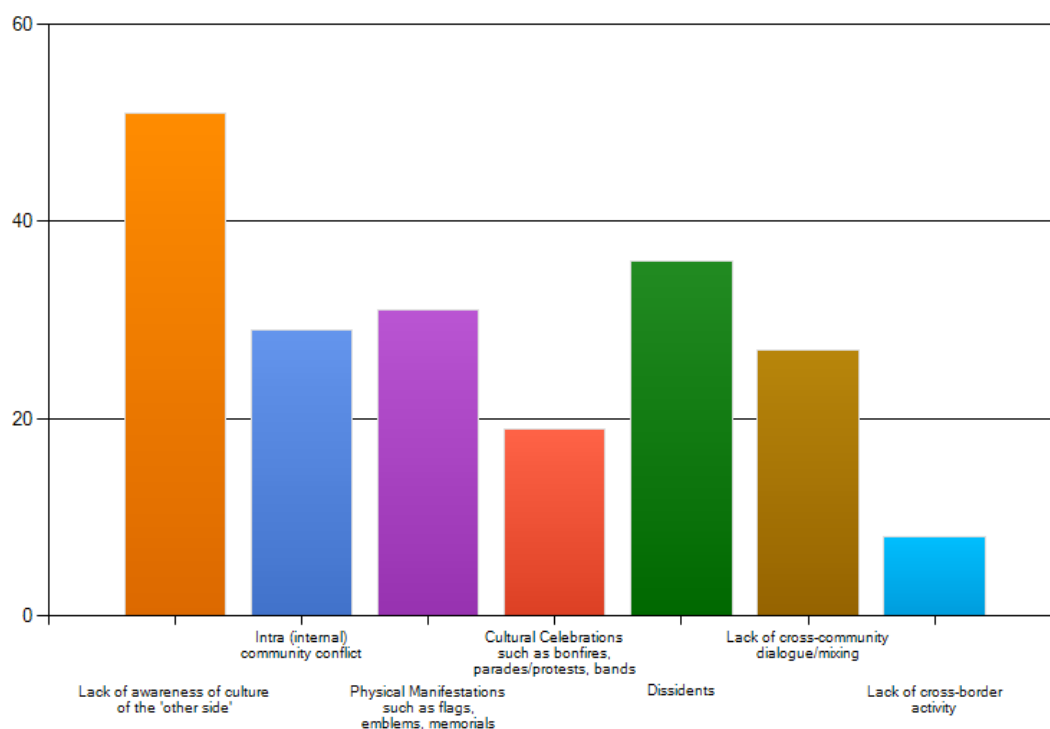


### What sustains sectarian problems?

Of the issues listed below please identify the three that you think are the most important in reflecting or sustaining sectarian problems

Answer Options	Response Percent	Response Count
Lack of awareness of culture of the 'other side'	75.0%	51
Intra (internal) community conflict	42.6%	29
Physical Manifestations such as flags, emblems, memorials	45.6%	31
Cultural Celebrations such as bonfires, parades/protests, bands	27.9%	19
Dissidents	52.9%	36
Lack of cross-community dialogue/mixing	39.7%	27
Lack of cross-border activity	11.8%	8
Other (please state what)		8
<b><i>answered question</i></b>		<b>68</b>
<b><i>skipped question</i></b>		<b>13</b>

Of the issues listed below please identify the three that you think are the most important in reflecting or sustaining sectarian problems

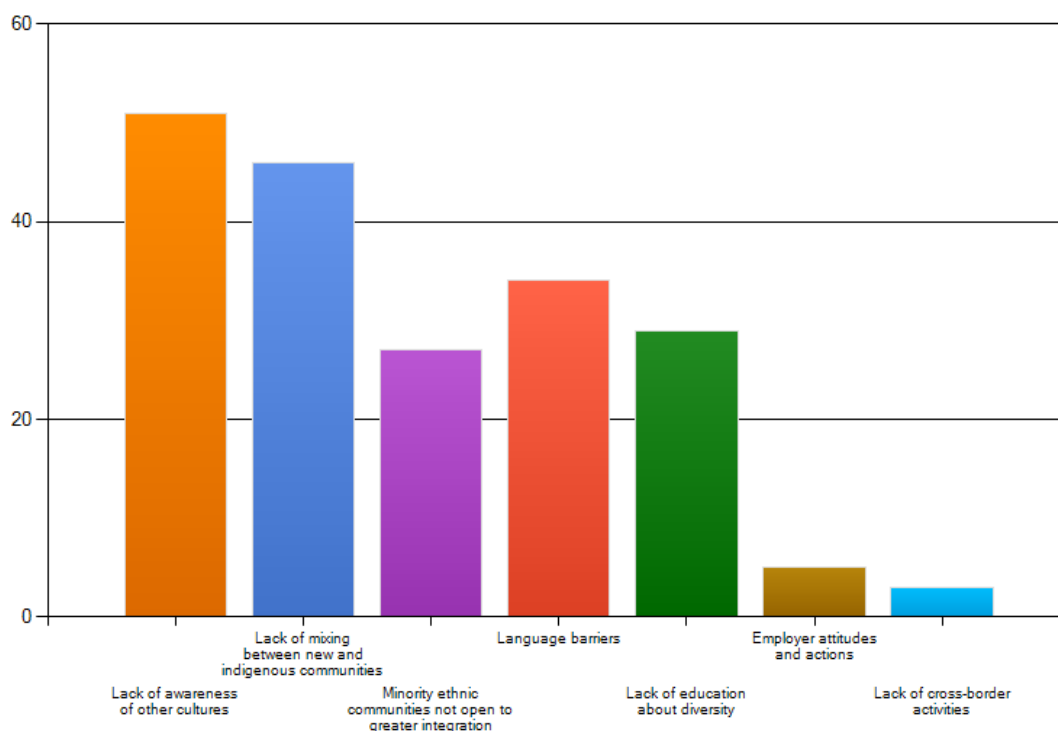


### What sustains racist problems?

Of the issues listed below please identify the three most important in reflecting or sustaining racist problems

Answer Options	Response Percent	Response Count
Lack of awareness of other cultures	76.1%	51
Lack of mixing between new and indigenous communities	68.7%	46
Minority ethnic communities not open to greater integration	40.3%	27
Language barriers	50.7%	34
Lack of education about diversity	43.3%	29
Employer attitudes and actions	7.5%	5
Lack of cross-border activities	4.5%	3
Other (please state what)		2
<b><i>answered question</i></b>		<b>67</b>
<b><i>skipped question</i></b>		<b>14</b>

Of the issues listed below please identify the three most important in reflecting or sustaining racist problems

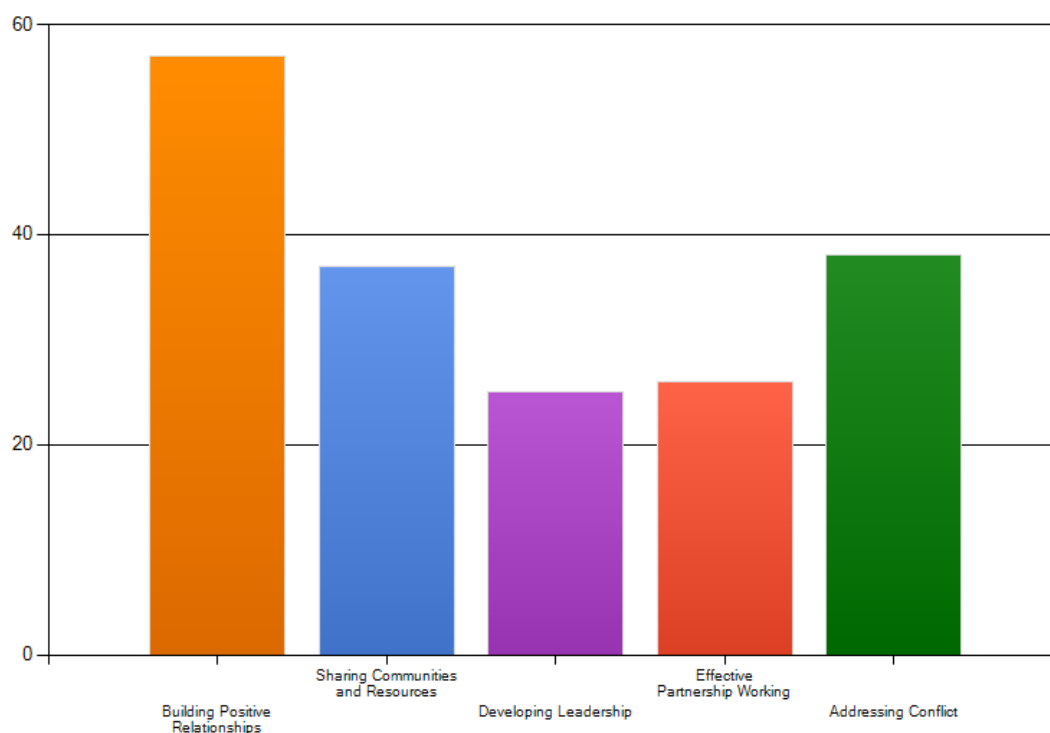


### Objectives

Please tick UP TO THREE of these high level objectives which you think are the most important for the Phase 2 Action Plan

Answer Options	Response Percent	Response Count
Building Positive Relationships	86.4%	57
Sharing Communities and Resources	56.1%	37
Developing Leadership	37.9%	25
Effective Partnership Working	39.4%	26
Addressing Conflict	57.6%	38
Have we left anything out? Please tell us anything else that is important		9
<b>answered question</b>		<b>66</b>
<b>skipped question</b>		<b>15</b>

Please tick UP TO THREE of these high level objectives which you think are the most important for the Phase 2 Action Plan



## CONSULTATION AND FEEDBACK

The following sections relate to consultation undertaken with:

- Facilitated discussion at the open meetings;
- Facilitated discussion with the Loyalist community;
- Interviews to date.

***The views below are a summary of those issues raised during consultation and are not necessarily the views of the report authors.***

The Partnership has been recognised by many consultees for the work undertaken to date in challenging racism and sectarianism and in promoting reconciliation. Many initiatives currently being funded through the Partnership were positively mentioned at the consultation events. There was no criticism of the Partnership expressed although there was some frustration at the (degree of administration required) perceived Peace-related processes.

There was a genuine willingness to engage with the Peace Programme, and in the challenging discussion that was facilitated. In addition, the consultation involved a cross section of the community from the cluster area on a geographic, community background, sector, gender and age background. Where there was under-representation in the consultation process, additional efforts were made to gain representation from those communities.

There was also an acknowledgment that some considerable work was already being undertaken by communities, the voluntary and community sector, public and private sectors.

### Partnership

Some concerns were raised about the participation of public agencies represented on the Partnership, specifically relating to the potential the Peace Programme had to use its funding to support more effective cross sectoral and inter agency working.

The need to involve public agencies more in helping to identify long term mainstreaming opportunities was also identified.

### Strategic/Long Term Planning

While this may include better inter agency working, the Partnership should seek to ensure it continued to add value to the good relations strategies and practice of each of the three Councils. The funding brought by the Partnership may not be available for many more years, but it could be used to add value to help take delivery by Councils' good relations programmes, by

other public agencies and, of course, communities themselves to a new plane or level of intervention.

## Needs

A silent sectarianism was identified, where “on the surface” there may be the appearance of normality but, as with many other communities, there is a considerable amount of sectarianism and divided living.

Divided living was identified in a number of areas including the Peninsula and in identified social housing areas. In the Ards Peninsula the local community perceived a number of predominantly single identity villages where cross community contact with villages and town-lands from “the other” tradition was still minimal.

There continued to be a lack of shared understanding and knowledge (and possibly desire to understand) of the culture and traditions of other communities, including on a religious, political and racial basis.

Sectarianism was often seen as manifesting itself – causing or sustaining divisions – through issues such as flags and emblems and memorials, murals, bonfires and intimidation. Murals were still considered challenging in all three Council areas while positive progress has been made in some areas.

There was a view that paramilitary influence in areas continued to be significant, which combined with the constant reminders of murals, did not create atmospheres conducive to risk taking toward breaking down sectarian barriers.

The existence of racism was a continual theme in the open meetings and workshops, and was particularly considered to be relevant to worsening economic context and job pressures, behaviour by migrant workers contrary to local norms such as the level of alcohol consumption, driving habits and noise, and indigenous attitudes to migrant workers were all identified as challenges to the development of a cluster area that celebrates diversity and difference.

Many of those target groups could be identified and worked with to raise capacity while also developing an understanding of their and others culture, traditions and history, especially if linking to the local Somme Centre and utilising cross border and transitional work with facilities such as Fort Dunree in Donegal and the Messines project.

## Access and Participation

Feedback from rural areas suggested that they believed the agenda on determining responses to, and the key needs for tackling, sectarianism and racism mainly came from an urban perspective where interfaces were more visibly evident. However, rural interfaces also exist as part of a mind-set, the existence of softer physical divides and patterns of behaviour.

While some feedback emphasised the need to engage with those communities and target groups that were seen to cause or sustain of problems, other feedback warned that funding should not be seen to reward bad behaviour.

Capacity building and support for positive leadership was still considered to be needed with the community sector, including intra community capacity raising and knowledge acquisition as well as developing cross community contact. There was also a perceived failure of adequate linkage between local politicians and the communities they serve.

Participants identified the lack of immediate access to small funds to facilitate processes – whether mediation or community development related – as an inhibitor to making things happen on-the-ground, believing that access to such small funding may help prevent, alleviate or mitigate the growth of problems.

Building greater cohesion within hard-line communities may benefit, it was considered, through increased communication through Loyalist/Republican forum(s).

### **Target groups**

There was considerable feedback about the impact of migrant workers in the cluster area over the last number of years. This included both positive feedback about the impact of migrant workers and a feeling that as the recession took hold resentment may continue to increase against migrant workers.

It had proved difficult to identify victims in the cluster area, as victims did not necessarily want to be identified as victims and may have moved to the cluster from other areas in order to build a new life.

Target groups were considered to be serving or former members of security services as well as ex-combatants. Within the ranks of ex-combatants the need to target ‘middle management’ – such as local estate commanders – was identified as a priority.

Ex-prisoners were identified during the consultation as a target group, affected by the conflict, that due to their time in prison are currently suffering from a number of social and economic disadvantages. The perception of ex-prisoners is that they have “served time” for the communities and country and should not be doubly penalised for it through the actual sentence and discrimination upon release.

Young people, and the development of young community leaders, were consistently raised as needs for the Phase Two Plan as was the need to support positive leadership amongst other members of communities including elected representatives.

Key issues included:

- The need for further engagement of public agencies, especially in starting a debate about sustainability of what works well and is making a real difference to the aims of the Peace Programme;
- There could be a greater degree of integration with good relations strategies of Councils, including in substantially adding to budget allocations for good relations strategies;
- There was a large degree of divided living identified, especially on the peninsula, and estates and villages where there was little cross community interaction within the cluster area;
- Lack of shared knowledge, understanding and education about the traditions and culture of both sides of the community, including peoples' own culture and identity;
- Continuing issues surrounding attitudes to racism, including knowledge of the issues and benefits surrounding migrant working, and of indigenous/migrant lack of contact;
- Recognition of rural interfaces as well as urban interfaces;
- Leadership, capacity raising and genuine engagement between communities was continually identified as issues including political and community leadership;
- Engaging middle managers within ex-combatant organisations was identified as an important target group, as was young people;
- Ability to access small funds in local communities with quick intervention to prevent an issue or problem from getting worse, or resolve a potential significant inter or intra community problem was believed to be useful.

## RECOMMENDATIONS

As a result of the feedback received during consultation, the statistical feedback from electronic polling and surveys, and from the focussed work with harder to engage group recommendations for the Partnership include the following:

- 1 The Partnership needs to reinforce and continually stress the focus on sectarianism and racism – or possibly making the single focus of the new plan to challenge bigotry. These have been identified as a continuing features of life in the cluster area. This includes the ongoing need to promote diversity in the cluster area, with consultees identifying that the cluster area still had a long way to go before it could be considered a diverse and shared community.
- 2 The Partnership needs to ensure it has a shared sense of its own purpose and the legacy that it hopes to leave in the cluster area. As such, the Partnership should engage in an internal development programme that has an emphasis on the change it is seeking to effect for the cluster area. The shape of this programme could be agreed at a Partnership cross border residential.
- 3 As part of that programme the Partnership should explore its own relationships, including its membership and participation and how it will ensure collaboration between the sectors and in particular public agencies to address the post-Peace agenda such as how to ensure successful initiatives are sustained. This may not just be about funding.
- 4 A programme focussing on separate or divided living in parts of the cluster area would be useful in starting to undermine the twin track, separate approach to living – and resource provision – in villages and town-lands in areas such as the peninsula, parts of Down and North Down. This may include seeding funding for initiatives to increase communication and exploration of common needs of communities living physically close but with little actual contact. It may also be part of a larger engagement programme.
- 5 The new Plan should include a programme(s) specific to increasing the capacity of community leaders – including within Loyalist and Republican communities – and developing participants understanding and awareness of culture, traditions and history. The programme may include single identity and cross community work, and should utilise the existence experience of the Somme Centre in the cluster area. The programme should also incorporate cross border and transitional learning involving, for example, organisations such as Fort Dunree in Donegal and the Messines project. The programme(s) should be developed with a steering group involving those communities and others, although delivery may be managed separately. The

programme(s) may target young people and middle managers in Loyalist and Republican communities, as well as potential community leaders and politicians.

- 6 Programmes such as this, and the further development of difficult peace and reconciliation work, would be assisted by the Plan supporting the further development of local and possibly theme-based Loyalist and Republican forums to engage and challenge ex-combatants and ex-prisoners to continue to make positive input to the Peace Programme and peace generally.
- 7 The programme should look at good practice in relation to bonfire management across the cluster. This may include a comprehensive auditing of local views about bonfires, raising awareness of, and respect for, the tradition of having bonfires, assisting communities to use the bonfire season to raise community cohesion, and reduce fears and incidents involving bonfires.
- 8 The Plan should seek to further strengthen its ties with the good relations strategies of the three Councils, especially at a time when the strategies themselves may be reviewed and seek to complement each other (certainly in Ards and North Down). The added value of the Peace Programme in supplying such significant funding over a relatively short period of time should be better reflected in investment in Council strategies and delivery.
- 9 Flags, emblems and memorials have been identified as major reasons for the perceived or real sustenance of community tensions or sectarianism. The plan should include a major programme seeking to help change the physical look of areas that have flags and emblems, murals and memorials that help create an image of a community. Historical, political and cultural imaging is sensitive and may provoke debate locally, but there is a sense that there are opportunities to continue work to substantially realign those images that currently exist. The distinction between, and different perceptions of, flags, emblems and different memorials may be a useful part of a dialogue programme involving many different target groups.
- 10 The Partnership needs to further focus its work on racism, which was a recurring theme during the consultation. Feedback suggested two general aspects – the need for education, awareness and challenge of the indigenous population, and the need for education about local culture for new communities including black and minority ethnic communities as well as enhancing the opportunity and desire for greater integration. The Partnership should review the results of the Minority Ethnic Community Audit due later this year and the recommendations of the East Down Rural Community Network Project to inform programme development.

- 11 The local focus on racism could incorporate a major initiative in schools targeting 14-18 year olds. This would benefit from a partnership approach involving the key public agencies and the voluntary and community sector.
- 12 The plan should be able to provide small and immediate responses when there is a need to support community based work that will promote peace and reconciliation. The plan should establish a small scale intervention fund to allow immediate support to help mediate locally or assist an intervention get underway.
- 13 The Partnership should revisit its communications plan to raise the profile of the funded projects and programmes, and of the impact of the Peace funding generally in the cluster area. As part of the revisiting of the Partnership role identified in two and three the communications plan should make further use of Partnership members in promoting the Partnership and Peace Programme as advocates for reconciliation in the cluster area.
- 14 The leadership theme in the plan should provide a specific intervention targeted at elected representatives (post 2011) to develop their understanding of the requirements of civic leadership in a post conflict region, and of the need (as well as how) to publicly challenge racist and sectarian behaviour.
- 15 The plan should stress expectations on funded programmes to share good practice with each other and ensure learning is properly recorded and credited, as well as contribute to the communications programme of the Partnership. The programmes should be required to attend quarterly learning seminars to identify and share good practice, therefore reinforcing the need for programmes to continually identify successes and publicly promote them.

**APPENDIX A**

**OPEN MEETING SLIDES  
AND  
QUESTIONNAIRE**

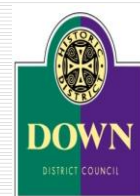
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# North Down, Ards and Down Peace III Partnership

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## Consultation

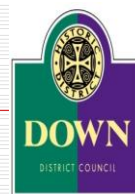
### Phase Two of the Peace III Plan



# Welcome

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## North Down, Ards and Down Peace III Partnership



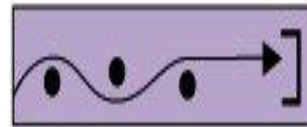


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# Julie

## Rubicon Consulting

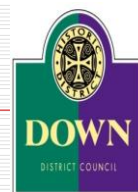
The OSBORNE Partnership



JULIE HARRISON  
CONSULTING

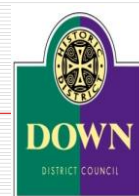


European Union  
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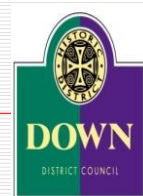
# Purpose

- Shape Phase II of the Peace III Plan;
- What are the issues for the local area?
- What should be the priorities for the Phase II Plan?



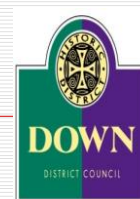
# Main Questions

- What *change* does Peace III need to make (legacy)?
- What needs done, that is *not being done* at present, to help that change take place?
- What are the big issues driving *sectarianism* and *racism*?
- What *works well* in your area already?
- What *objectives* should the Partnership set?



# Main Questions

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# Some Quotations!

“Broadly speaking, the short words are the best, and the old words best of all”

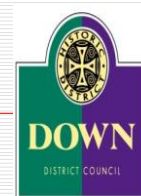
**Winston Churchill, Nobel prize winner for literature**

“I can’t understand it. I can’t even understand the people who can understand it!”

**Queen Juliana of the Netherlands – was she speaking about the Peace Programme?**

“I am a Bear of Very Little Brain, and long words bother me”

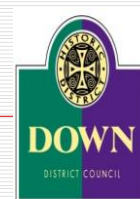
**Winnie-the-Pooh – would he get a job at SEUPB?**



# Electronic Polling

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- Strictly confidential;
- Bit different – instant response;
- Why/Why Not questions?

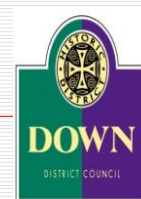


# Test Questions

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Make sure the handsets are working

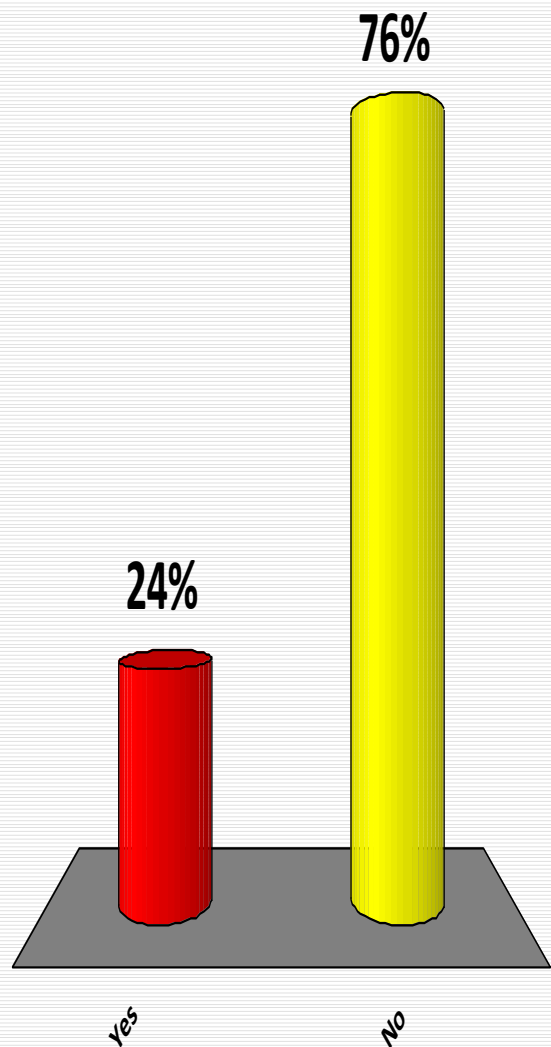
Fingers crossed!



## Do you believe that Victoria Beckham/Posh Spice is a good role model?

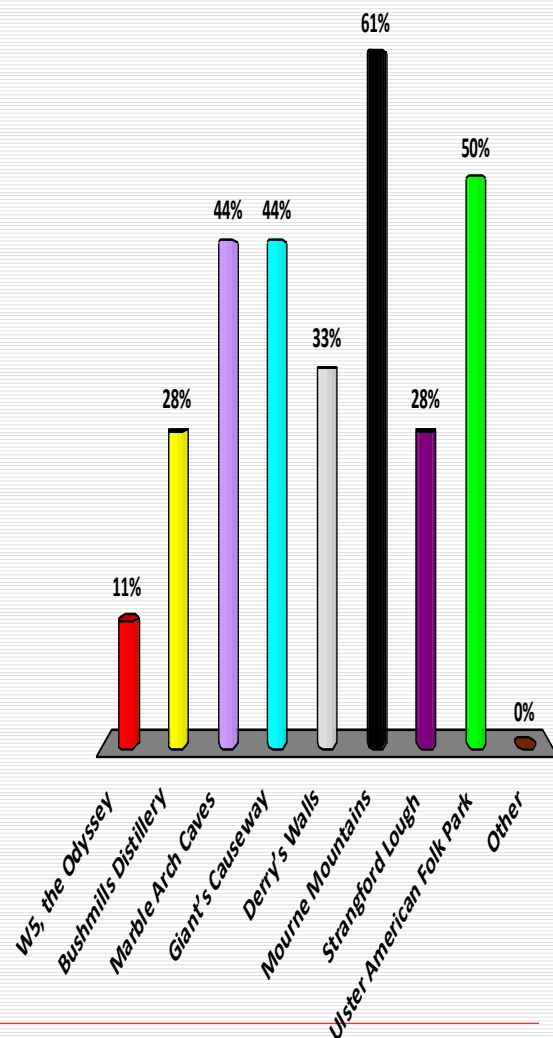
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1. Yes
2. No



## If you had to recommend three tourist attractions to a visitor which three would they be? (3 votes)

1. W5, the Odyssey
2. Bushmills Distillery
3. Marble Arch Caves
4. Giant's Causeway
5. Derry's Walls
6. Mourne Mountains
7. Strangford Lough
8. Ulster American Folk Park
9. Other

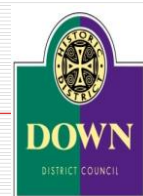


# Demographics

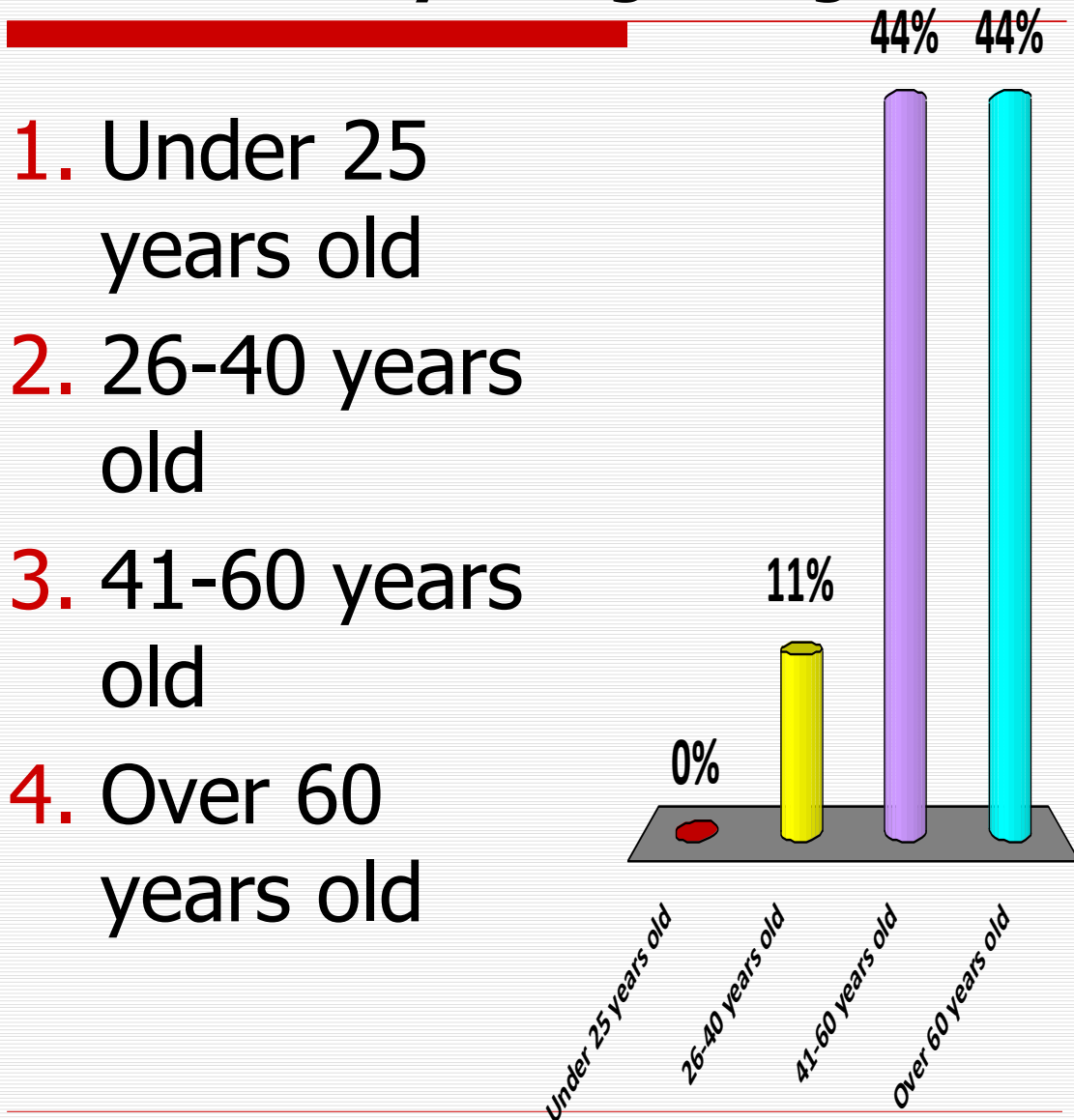
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It is interesting

Helps identify whether all groupings have been asked

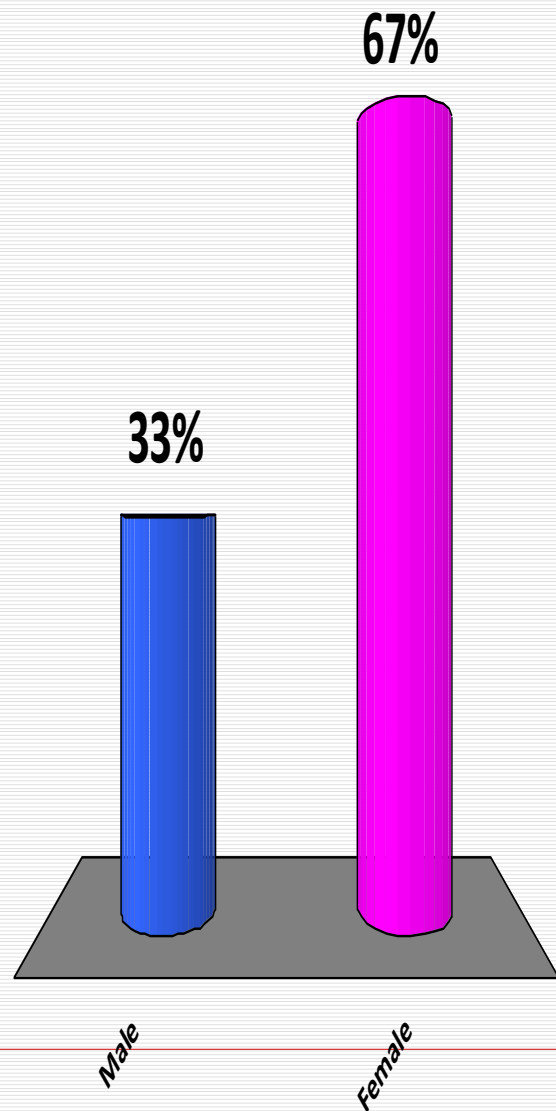


## What is your age range?



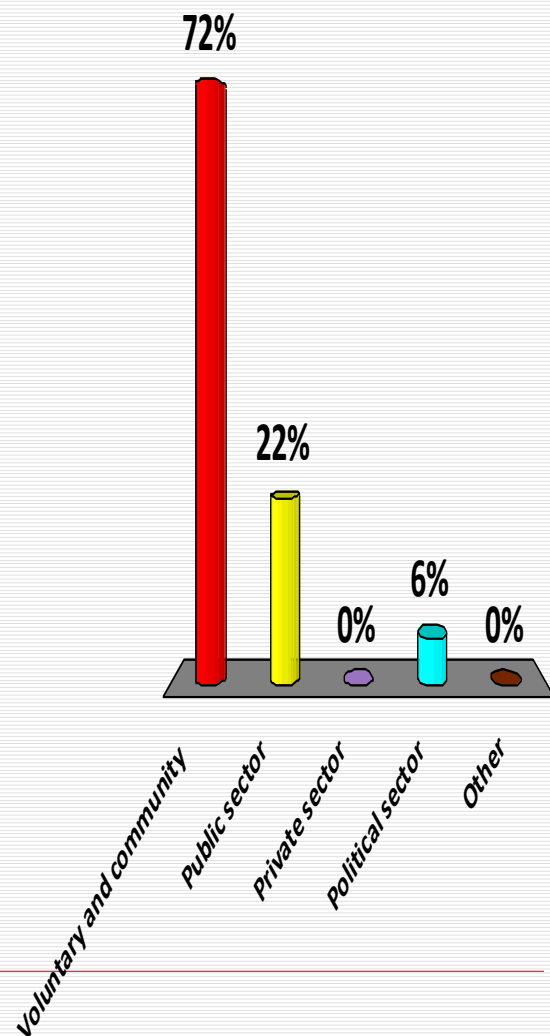
## What is your gender?

1. Male
2. Female



# What sector do you represent?

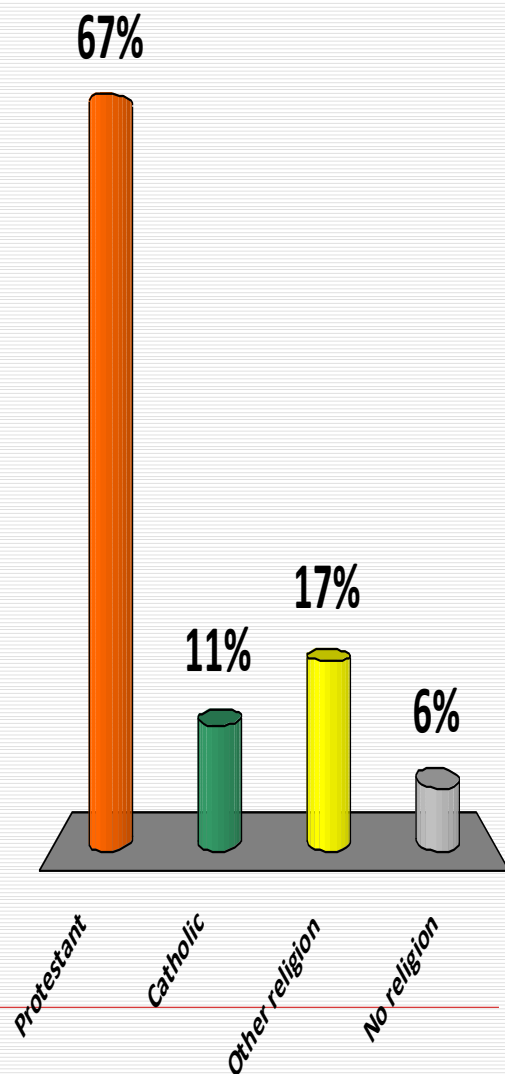
1. Voluntary and community
2. Public sector
3. Private sector
4. Political sector
5. Other



## What is your community background?

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1. Protestant
2. Catholic
3. Other religion
4. No religion



## What is your ethnic background?

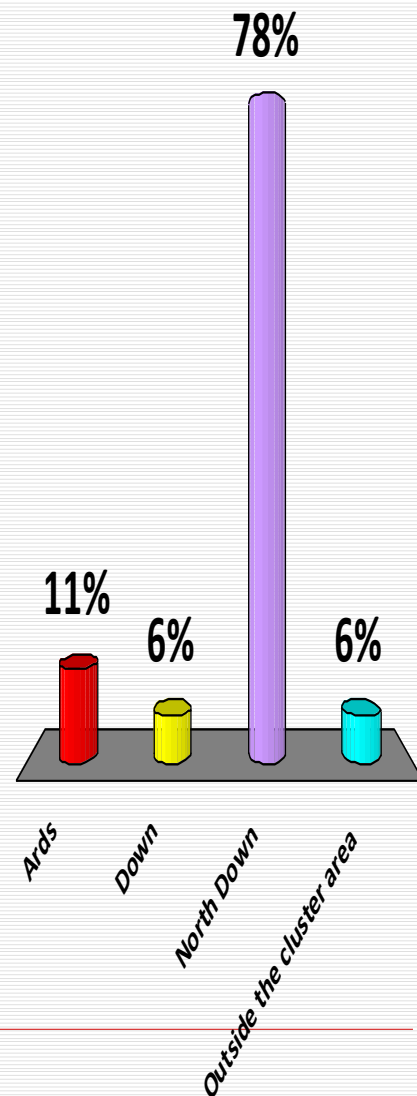
1. Bangladeshi
2. Black African
3. Black Caribbean
4. Chinese
5. Indian
6. Irish Traveller
7. Pakistani
8. White
9. Other



## Where do you live?

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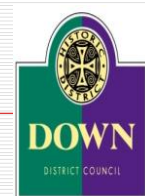
1. Ards
2. Down
3. North Down
4. Outside the cluster area



# Introduction

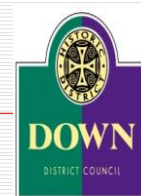
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Let us start talking about  
the main questions



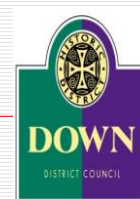
# Recap Questions

- What change does Peace III need to make (legacy)?
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- What works well in your area already?
- What objectives should the Partnership set?



# Focus for Peace III

- Central aim of tackling sectarianism and racism;
- Experience of Phase I and lack of understanding that the Programme needs to concentrate on sectarianism and racism;
- Not a Programme for just bringing people together – focus on hard to reach; victims; ex-combatants; security services; ME communities; leaders; others.



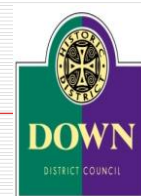
# How Delivered?

## Mixed menu for delivering:

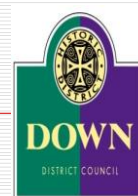
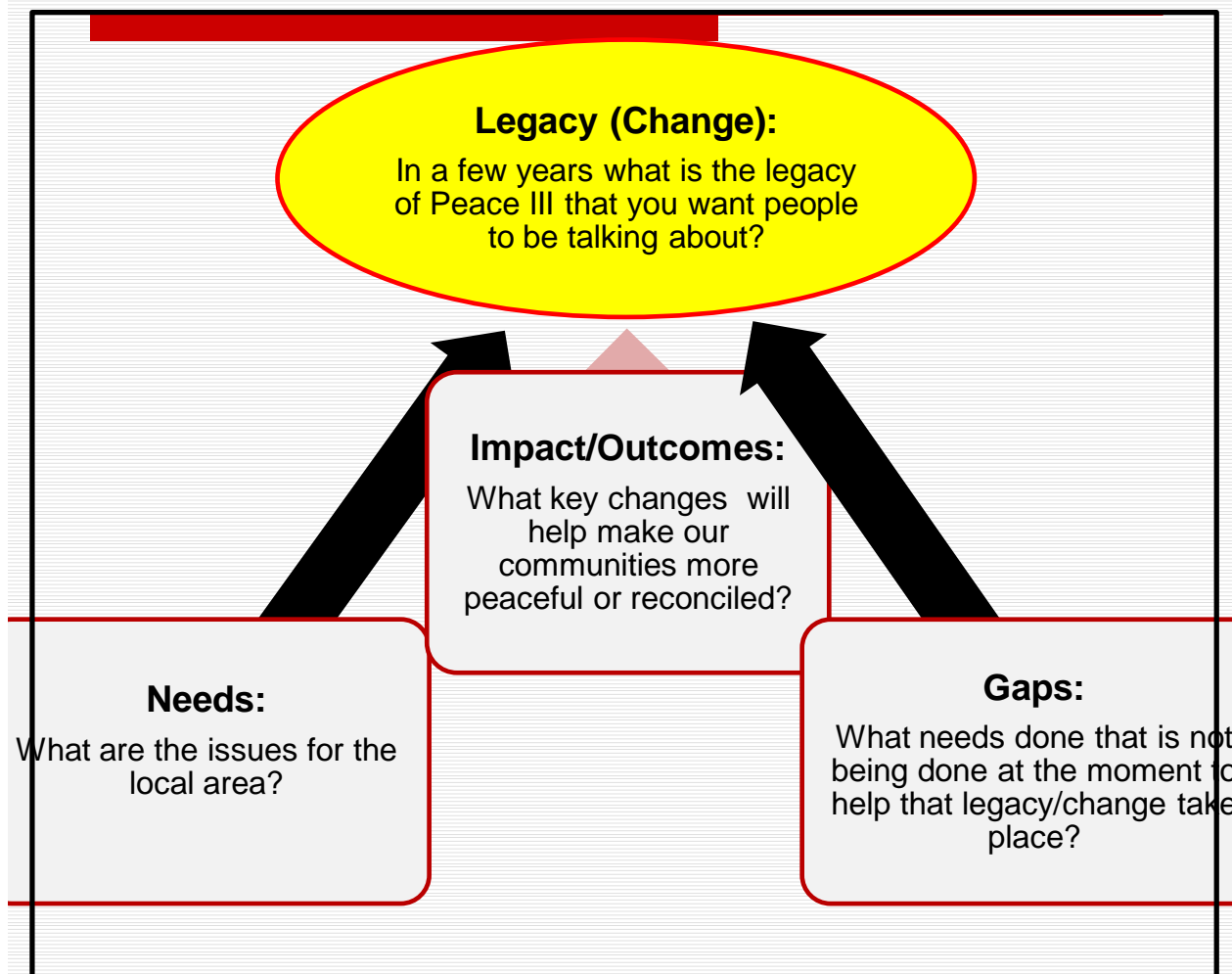
- Small grants;
- Partner Delivery; (Peace III Partners deliver projects)
- Tenders.

## Initiatives should also demonstrate:

- That they directly challenge sectarianism/racism
- Partnership working and collaboration;
- Cross border (optional).



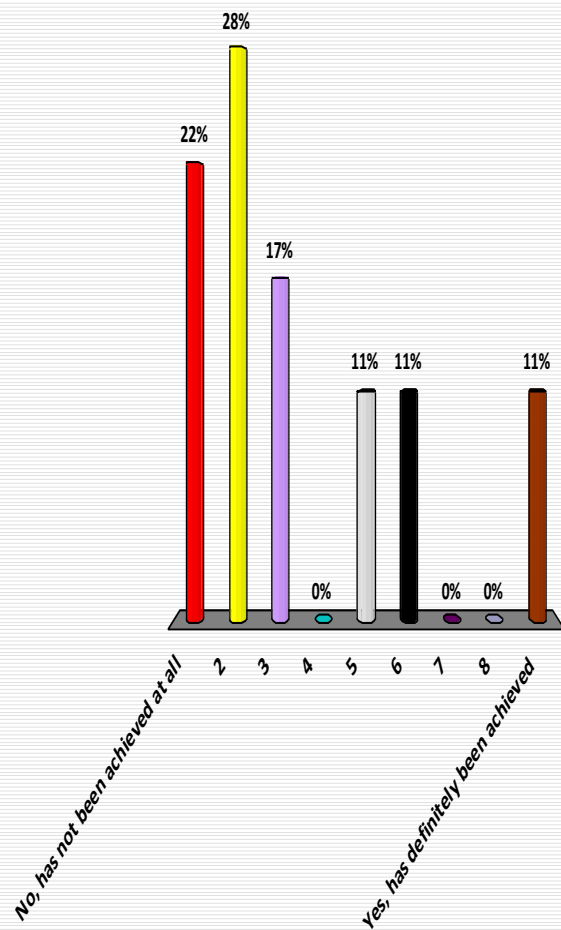
# Legacy?



## In North Down, Ards and Down has shared communities been achieved where people of all backgrounds can live, work, learn and play together?

- 1. No, has not been achieved at all
- 2. 2
- 3. 3
- 4. 4
- 5. 5
- 6. 6
- 7. 7
- 8. 8
- 9. Yes, has definitely been achieved

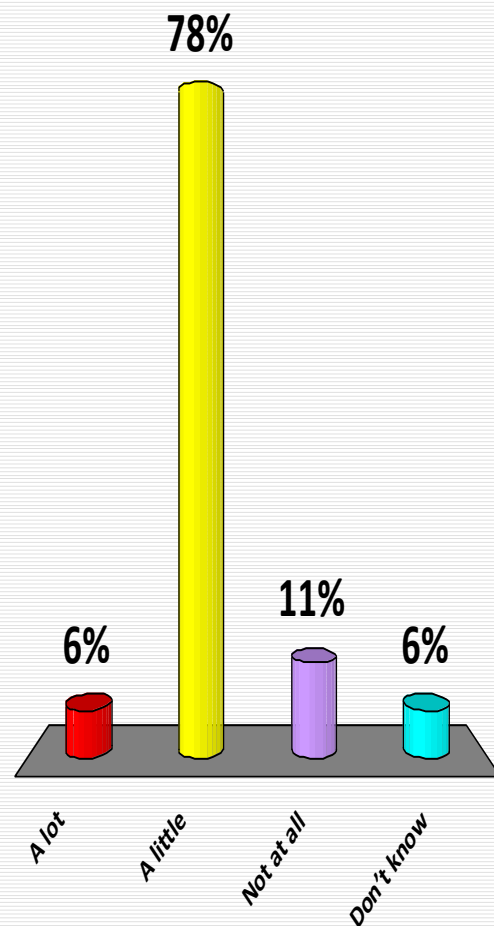
Mean = 3.5



## Do you believe North Down, Ards and Down, as areas, support diversity and difference?

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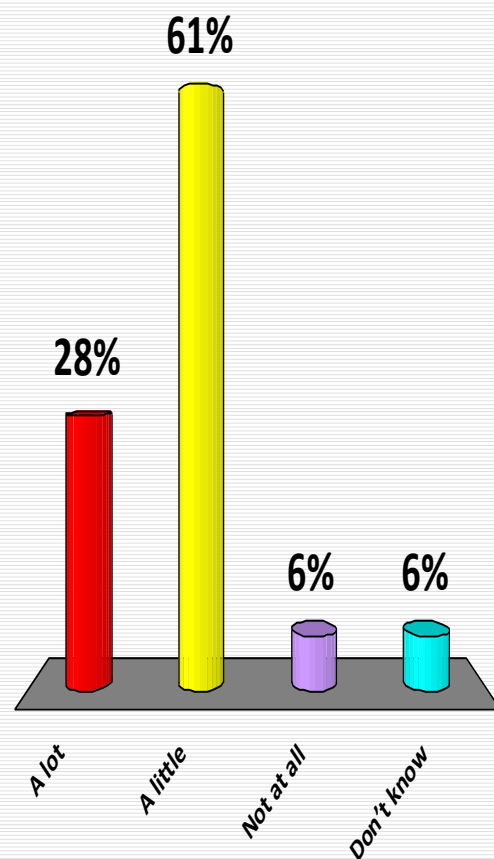
1. A lot
2. A little
3. Not at all
4. Don't know



## How much sectarianism do you believe there is in North Down, Ards and Down?

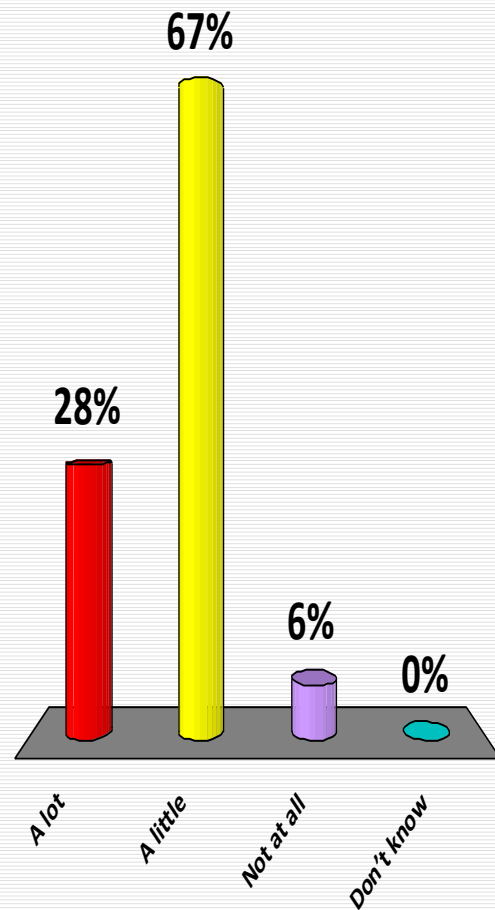
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1. A lot
2. A little
3. Not at all
4. Don't know



## How much racism do you believe there is in North Down, Ards and Down?

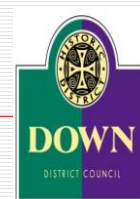
1. A lot
2. A little
3. Not at all
4. Don't know



# Why the responses to the polling?

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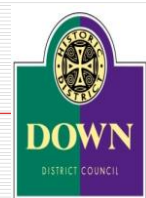
- Can people of all backgrounds live, work, learn and play together? What are the issues and barriers currently?
- Why does this area support/not support diversity and difference?
- What causes or sustains sectarianism here?
- What causes or sustains racism here?



# Issues

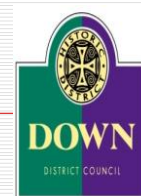
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What are the big issues?



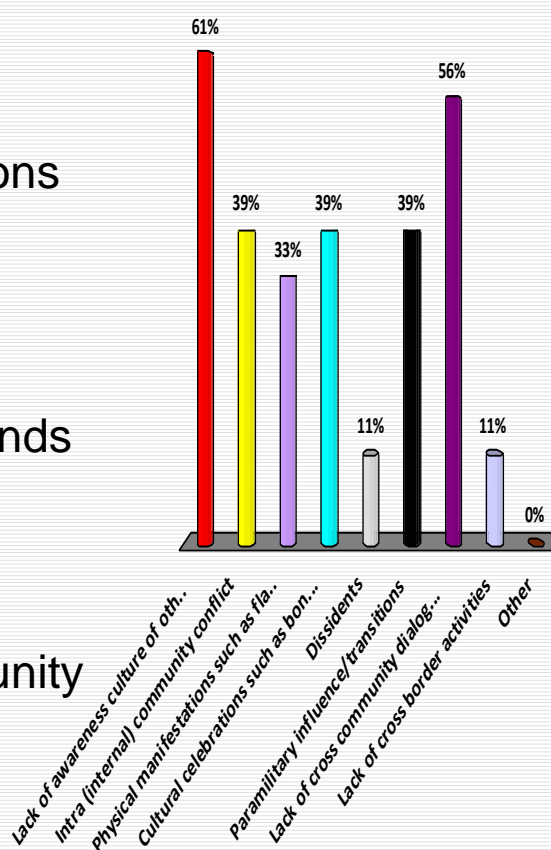
# Recap Questions

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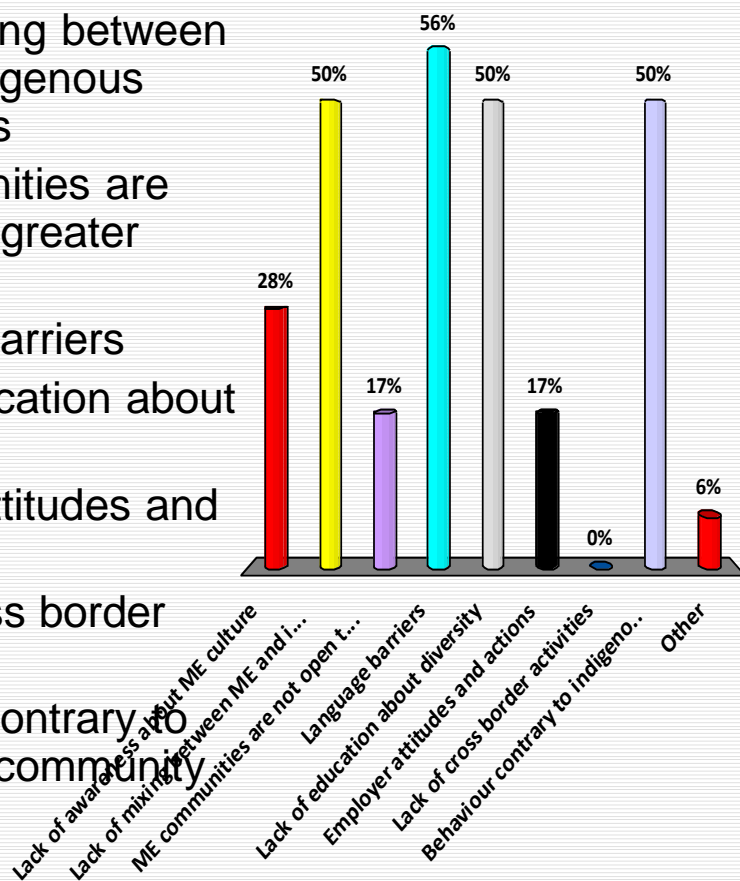
## What issues – real or perceived – most reflect or sustain sectarian problems?

1. Lack of awareness culture of other side of community
2. Intra (internal) community conflict
3. Physical manifestations such as flags and emblems, memorials
4. Cultural celebrations such as bonfires, parades/protests, bands
5. Dissidents
6. Paramilitary influence/transitions
7. Lack of cross community dialogue/mixing
8. Lack of cross border activities
9. Other



## What issues – real or perceived – most reflect or sustain racial problems?

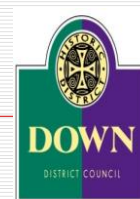
1. Lack of awareness about ME culture
2. Lack of mixing between ME and indigenous communities
3. ME communities are not open to greater integration
4. Language barriers
5. Lack of education about diversity
6. Employer attitudes and actions
7. Lack of cross border activities
8. Behaviour contrary to indigenous community norms
9. Other



# Response to Issues

Regarding the issues sustaining sectarianism and racism:

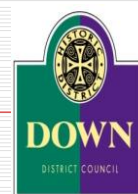
- Why did you identify the issues you did?
- What issues are the most critical?
- Are these the issues that the Peace III Plan should incorporate?



# Recognise Good Work

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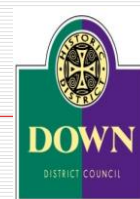
What already works?



# Identify What Works Well!?

Regarding challenging sectarianism and racism:

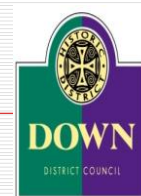
- What organisations currently work to tackle sectarianism and racism?
- What good practice is there in your area?
- What are the main reasons why the good practice is good? What makes good projects succeed?
- How extensive is cross border work and can you provide any current examples ?



# High Level Objectives

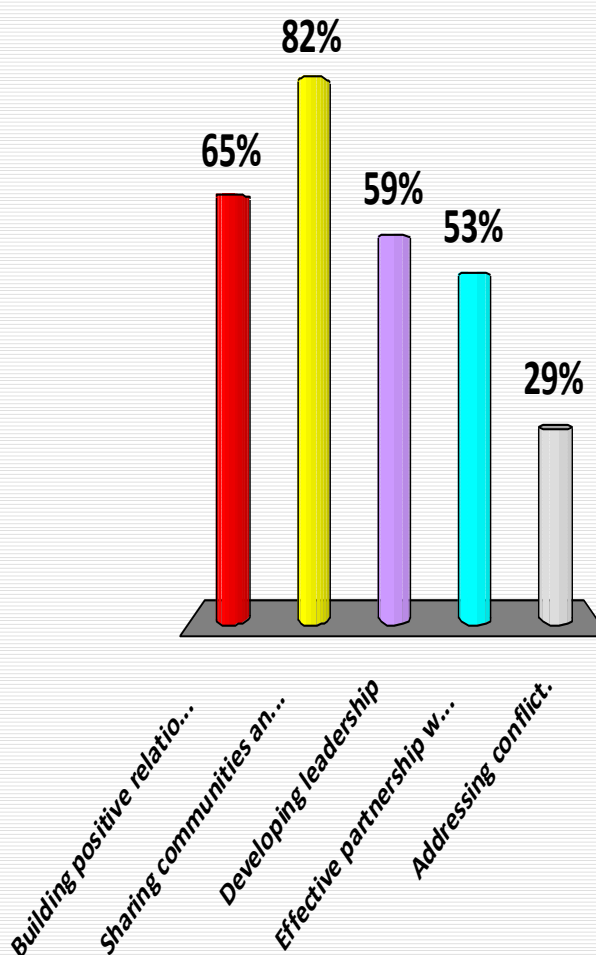
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What do you think of the high level objectives to achieve the aim of challenging sectarianism and racism?



## Of these five objectives of the Peace III Partnership which do you believe are the most important? (3 votes)

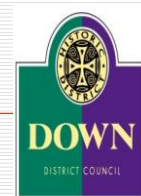
1. Building positive relationships
2. Sharing communities and resources
3. Developing leadership
4. Effective partnership working
5. Addressing conflict.



# Why?

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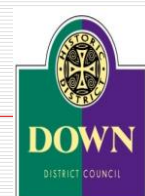
- Why should some of the five be prioritised and others not?
- What has been left out or is there anything that needs to be of a higher priority?



# Recap Questions

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# Further Feedback

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- Leave feedback sheets behind – you want to say things privately that you won't share in an open meeting;

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Harrison**

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**Julie**

T: 9754 2944

E:



# Contact the Partnership

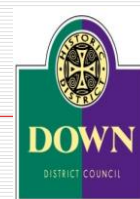
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**Jan Nixey**

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E-m:

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uk



## APPENDIX B

### Additional Responses to E-Survey

Final Draft

### *Question One - Additional Comments*

There could be room for improvement in certain areas.

There is evidence that most "shared communities" and "cross community projects" are a complete misnomer in 95% of cases. I see little evidence of real cross community working where there is trust and working together in the many areas where I represent.

There are still areas where work needs to be done to soften the hard attitudes of those who believe there is an enemy out there with whom they refuse to mix during their social lives - and indeed sometimes in their working or business lives as well.

do not feel that the communities can live together without fear of intimidation Because I can't see any evidence of it particularly from the unionist-loyalist side.

In many areas people are not interested in whether their neighbour is Catholic/Protestant, Black/White, or an immigrant however in some areas, especially those in more deprived areas, there are lots of generational prejudices. I gave a score of 7 because much has been achieved but there is still work to do.

I am not familiar with North Down and Ards but my experience in Down is that communities are shared and even where predominantly areas where one community might predominantly live, there is still an ethos of sharing spaces and areas

I think we still have a long way to go

Nowhere in Northern Ireland has satisfactory community relations. However, North Down in general has better community relations than most with fewer non-shared spaces.

From the work we have delivered in schools and community groups, I felt that it's difficult to get to address the difficult issues. However, I also felt that we are planting the seed among children and young adults of understanding and peaceful coexistence.

Money has went to the same groups as before

No change in attitudes or views evident

Jobs for the boys in the community groups

NOT REALLY ANY TROUBLE IN BANGOR

people of all backgrounds mix well together

Still a lot of work to be done though a good start has been made.

Housing areas particularly NIHE areas are very segregated

there are areas this has been achieved in and areas it will never be

Only normal people can live together. The extremists no matter how few will always get their way. They will always have to be bought off either financially or with some sort of concessionary bribe.

They have to a certain extent. However, there is a generation of young working class people who have been untouched by the peace process and these are those more likely to be involved in any future conflict should it arise. These young people should be seen as the priority group to reach in the next stage. CR and Peace work is nice when it's done with nice people but it is difficult when it is done with difficult people.

No doubt there may be some areas that this work is going on. However I don't

### *Question One - Additional Comments*

know of any, nor have I ever been approached to be involved with the group I am involved in.

I think Holywood has witnessed a level of this but nowhere else in North Down.

I don't think this has been very well achieved and I'm not sure everyone is ready for this yet.

The concept of shared communities is something others are seeking to impose upon local communities without consultation with communities.

I believe that not enough is being done to encourage communities to come together and learn from each other every community is different in all aspects of community development.

Community groupings tend to be within a particular group (e.g.

Protestant/Catholic, Loyalist, other). There still does not seem to be much evidence that this work is stretching across these boundaries

I feel the majority of places within these areas show no bias toward one community and activities are generally for all. However, there are still areas that are very one sided and offer room for improvement

I can only speak as a resident of Bangor - many areas of Bangor are already shared communities where people of different race and religion live, work, learn, and play together in peace without any Peace III intervention. Obviously there is always room for improvement and therefore attention would need to be focussed on those communities who exclude others, for example, loyalist estates in Bangor.

I feel there is still tension between republican and protestant areas

There is clear evidence of non-integration between the local and ethnic communities.

I think that people in local communities believe they can and do live in a shared community but as PUL communities are still very predominant it hasn't been tested.

I think that in my area there already was some of this taking place but I see no improvement in it at this time.

Unsure but I think progress has definitely been made and that there is still a way to go maybe over time. In my area I have definitely found visual things like the art of generation has made an impact along with changing openly hostile murals to more positive ones. Also community magazines and progressive projects are very helpful and visits by various officials to the areas which need help and improvement.

New development may encourage shared communities but those who are divided will remain

Obvious signs of division are on display, e.g. flags etc.

I know that Kilcooley and Redburn Community Centres are working hard at this but there is much more to be done and that is why 5 has been given

Yes there is more effort from everyone but the problem is still there and they are still in charge and tell everyone what they want and how they do it and more money is put into selective communities forgetting about the rest of the county that pays rates!!!

There are still some areas where the person's background matters - more in relation to where you live. Shared communities is achieved more in the categories of work, learn and play.

### *Question One - Additional Comments*

Not sure about my area, as most of the people are out at work all day, and we don't really mix that much.

unsure of the longer term impact of truly shared spaces and integrated public housing in North Down

Sectarian boundaries are less visible than the class divide

People tend to be content within their own community and lack the initiative /drive to make contact across division. However when an event is organised most will be happy to join in but it takes an organised effort over time to engage in real communication

Some shared space has been achieved but I believe not all areas are accessible by people from all communities.

There are some areas where there is genuine sharing and mixing, but there is more separate development and a real problem of communities moving away from their own safety zones.

I feel that not enough emphasis is placed on community relationships as a result that people are not meeting/sharing their experiences thus leaving a void. A lack of continuity of programmes leaves many projects in limbo due to a lack of consistency.

There is not complete achievement in some areas where flags, murals etc. would discourage Roman Catholics feeling at ease.

### *Question Two – Additional Comments*

We are an inclusive town for the most part having Filipinos represented on the Hollywood inter agency committee there are also Polish and Lithuanians in Hollywood living and working, perhaps these could or already are represented.31, 2010 8:42 AM

Very few communities or politicians in their hearts support or believe in diversity of respect difference.

There are many sporting, cultural and even political activities which have now broken down old barriers and are supported by both sides of the old divide.

If we look at the three areas we can see where that such does not happen in some areas whatsoever.

Diversity means different things to different people. Some may class it as different religions, others may think about welcoming immigrants or those from the homosexual community

I would really put my answer between a little and a lot. Again I think most people do support a level of diversity and difference and respect differences, however some communities have evolved as predominantly one or the other due to economic or sociological factors rather than as consciously because of the desire to be separate

Again I think we have work to do

Again, one can never be complacent. N Down is better than elsewhere.

There's clearly support being given to develop initiatives to promote diversity and understanding of difference, but often I felt that the diversity of the region was not truly present in some of the most expose spaces of the community.

The communities could engage in more efforts that aim to reach to those who rarely get the benefits of these programmes.

They support a lot of different projects across the cluster area

### *Question Two – Additional Comments*

Flags Bonfires Murals no change

nothing is organised for communities to mix

I believe that communities are tolerant of minorities not they wish for minorities to integrate more in the communities they have settled.

we need to educate some communities in diversity

The truth is we live segregated lives in tribal communities - anyone who tells you anything else is a liar.

Normal people do, but as usual communities are most influenced and judged by the lowest common denominator.

As in previous answer.

North Down discriminates against its own people never mind others.

I think that the communities are trying hard to support diversity

Society is changing but we have not yet learned to be inclusive and tolerant.

I believe that only some people who are trying to make their community understand that they must move forward and build a future for all no matter what side of the fence you are on.

Still an undercurrent of racism and homophobic attitudes in particular. These are not necessarily hugely aggressive or threatening but still exist when you 'scratch the surface'

I am aware of only a few minority support groups

I can't answer for all of North Down, Down and Ards but believe as a whole Bangor supports diversity and difference to a certain extent.

I see no evidence in my community of any promotions to bring people of all diversity together.

Each community do try but remain within their own group

I do believe that some communities and sections of communities are trying to respond to needs of emerging groupings however i still hear comments which indicate that some minorities are viewed as a threat.

Peace 3 Projects are making a difference and providing opportunities to support diversity and difference and raise awareness.

I think that

Some important work going on in some areas, however it is not widespread or integrated enough

The good relations departments of N D B C are working hard to pull this together and support diversity and difference within the community unsure as to what Ards and Down do.

Community festivals and arts projects tend to be the way diversity and difference is supported. Community work tends to pitch at the income supported rather than across the whole community so much more could be done to 'mix' the local communities at all levels.

as before

Believe it may be a token approach that is not properly embedded in longer terms through housing, schools and community festivals.

In theory most groups support diversity and difference and engage in some formal activities based on such. It might be better to tackle these themes under different titles allowing people to come together in a familiar setting and then lead into more intense topics

I think communities support diversity when it suits them but when competition over resources (jobs/houses) comes into the equation, they are a lot less

*Question Two – Additional Comments*

accommodating.

Lip service is given to the practice of supporting diversity and difference but there is very little proactive support given.

gftr

By interpreting support diversity and difference as tolerating different political and religious outlooks

Final Draft

### *Question Three – Additional Comments*

Flag flying in all the streets of the Loughview Estate could be intimidating: however I am not asking for them to be removed but perhaps some consideration given to the Catholic residents of the estate, maybe a set length of time that the flags could be flown. I realise this is a difficult emotive issue and needs to be dealt with confidentially and carefully by all concerned. There are still hard liners with the attitudes of 'Not an inch' feel still being ruled by the paramilitaries

Flags marching and political encouragement from some sides are evident that some communities will take years to change.

Sectarianism always lies beneath the surface but manifests itself more prominently at certain times of the year i.e. marching season, anniversary of Easter Rising, anniversary of bombings etc.

I think it will take a very long time to eradicate sectarianism totally as levels of sectarianism are very engrained in society

We still have much work to do in this area

The difficulty is that people are very good at covering up their true feelings. There is more sectarianism than appears on the surface.

This is still an issue within the boroughs

In the areas the money goes to.

Not in the majority of the areas.

The money follows the bigots experience over the years

I think that large strides have been made though i feel the more young people mix the more the situation will improve

there are still active paramilitary groups in N D & Ards

Sectarianism is deep rooted and multi-faceted. Sectarianism is a strange concept because often the people who you would imagine to be the least sectarian are the most.

Depends where you live. There will always be agro in certain quarters as always driven by the sink estates.

I believe this is beginning to manifest itself now with Catholic pubs and Loyalist clubs. It is also evident in the demographics, Catholic areas are developing in North Down.

I think that it's too soon for old habits to be broken.

Sectarianism takes many forms. Within North Down there is religious sectarianism, class sectarianism and inter-racial sectarianism.

With working with all especially the younger children I don't believe that sectarianism only appears during July

and to be honest a lot of the older youths do not know anything about their history and culture example one 17 year old when ask what was the 11th July bonfire for and he said Saint Patrick.

It depends on where this question is raised - estates are still very bigoted but I believe the population on the whole within the area are more open minded and less shallow

Mainly in the loyalist estates in Bangor

Only what I hear through the media.

Unsure of the content within each community and if they do share.

I think there is more sectarianism than people believe or is recognised. I base

### *Question Three – Additional Comments*

this on comments and speeches made in public arenas which are inappropriate and sectarian and I have questioned if the speaker/s even realise the impact of the comments.

Evident in estates, within and across different areas and groups and still high levels of segregation.

Some areas have stronger sectarian views than others

I think there is a melting pot within Bangor which bubbles and occasionally steams through, but working with in the Kilcooley, Whitehill etc. estates more should help.

Better than it was but still significant pockets.

You can't speak of who or what you are or your beliefs!!! you got watch what you wear and say it's ridiculous

Because people who moved into the area during the 'Troubles' brought their attitudes with them and have passed them on to their children.

a quiet sectarianism is rife in the middle class more affluent areas. It is a common misconception that the highest sectarianism is in the working class areas when in fact is those who are influencers and decision makers that may have the strongest sectarian views.

The fact that North Down and Ards are predominantly Protestant means that there is little experience of the Catholic community on a relational level and therefore perceptions continue to exist. Few natural cross community relationships exist.

Difficult to judge .

Unfortunately opinion may be based on territorial mark out at various times of the year.

visible displays of flags and emblems

A little compared with other areas in Belfast etc.

It is not as overt in some other parts of northern Ireland, but it is embedded in the local communities and because it is largely unspoken it is more difficult to tackle.

ghty

It would be un-realistic to say none. There will likely always be some, however the aim should be to prevent any abuse to either side of community.

#### *Question Four – Additional Comments*

I do not see any visible signs of racism in Holywood you would perhaps be better to ask the ethnic minorities this question. or perhaps this is who it is aimed at!!

As the old barriers are broken down some seem to have changed their focus to a new enemy.

from TV and newspaper reports it is clear that some of these areas particularly some working class areas have a problem with foreign residents. There are sometimes stories in the news about houses or people being attacked due to their ethnicity. i know of one house in Down area which has had ongoing problems of this type, however many people are willing to embrace those of a different race

Again, while racism has not been to the fore as much as sectarianism until recently there is a fear in some people of the other and as economic conditions worsen this may be exacerbated by fears over jobs/benefits competition

Don't think we have truly experienced this as much as other areas - think there should be a middle ground answer between a lot and a little Racism is not yet a major issue. I notice racial minorities are increasing as a proportion of the population. I guess racism will get worse before it gets better.

NO experience of any

Not as much as is made out in the media, it is important that immigration is kept to an acceptable level to combat racism.

listening to people

Racism here is brutal. Things are getting worse as numbers of ethnic minorities rise. People find bizarre reasons to justify their racism. For example: 'I'm not racist but I cannot stand Turkish men'. Middle class people pretend they are not racist. Move a bunch of Polish people into Bangor West and you'll soon see how racist they are.

I think it's well hidden by those who don't want to admit it exists. Too much publicity about blow-ins getting easy handouts. while country pleads poverty for the locals. Why are people being allowed into our country to beg etc.?

This too is on the increase.

I think that the influx of immigrants scares people who are worried about social housing and jobs.

Much of this is hidden but is becoming more evident as communities see 'migrant workers' etc. taking jobs and homes when locals cannot find work or be adequately housed.

There is racism everywhere but not in my community we work hard with people who are not from this country and try and make them fit in but again it's hard to do much without proper funding

See 1 above

I have heard of people who have suffered abuse on these grounds but I think the catholic/protestant issues are still bigger within the area

Mainly in the loyalist estates in Bangor

Just talk amongst friends & associates & the kind of language used in relation to overseas residents/workers tells me they are not tolerated.

I am not aware of racism in general although I am sure it does happen

#### *Question Four – Additional Comments*

I have heard comments such as "make them learn English if they're coming over here, why should we accommodate their language"

Ignorance of other people's culture

Isolated cases and a hidden problem underlying

Not aware of this within Bangor, certainly within the province as has been stated on the news

More from overheard conversations or observations, e.g. from the way in which some treat those of a different ethnic origin. Refreshingly have also observed how people change once they actually get to know a person from a different ethnic origin.

as before

From relationships with migrant workers and other ethnic minority members and their evidence.

I have found that immigrants when in employment tend to work very hard and spend their spare time with their families.

It's hard to tell, but there is probably as much as in other areas

More evidence needs to be gathered regarding ethnic minorities and their experiences in North Down, Down and Ards

Similar to answer above.

As previous answer.

#### *Question Five – Additional Comments*

Narrow minded family environment where bitterness (of the other side) is part of the culture within the family circle. AM

fear of the unknown

Letting unrepentant killers into government while bodies are still missing.

Paramilitaries being paid off.

A general refusal to learn from past mistakes - generally passed down generations in families

I believe that people partake in cross community events etc. but it is the quality and impact I question.

Ignorance

Lack of ability to build or sustain natural cross community relationships

Memorials would be only issue, none of other issues relevant to Ards / N

Down as community capable of coping

#### *Question Six – Additional Comments*

Not understanding or tolerating difference.

Human prejudice, lack of kindness to those of different origins

#### *Question Seven – Additional Comments*

Only grant those who are genuinely cross community i.e. catholic and protestant working together

Proper justice for victims of violence.  
 Developing programmes for victims  
 inequality and health  
 Anything that improves understanding and tolerance.  
 Developing Leadership - determine who is actually in charge here!!!  
 Shared Space, Education for Children on difference  
 Work place and apolitical interests important

Demographic Information – Survey respondents (when given)

<i>Where do you live?</i>									
North Down	Down	Ards	Other	Count					
36	9	13	8	66					
<i>Gender</i>									
Female	Male	Count							
35	32	67							
<i>Age</i>									
Under 25	25-40	41-60	60 or more	Count					
2	23	33	8	66					
<i>Which 'sector' do you come from?</i>									
Comm/Vol	Public	Private	Political	Other	Count				
21	33	6	5	0	65				
<i>Religious Background</i>									
Catholic	Protestant	Other religion	No religion	Response Count					
11	39	4	11	65					
<i>Ethnic Background</i>									
Banglad'	Black African	Chin'	Indian	Pakistani	White	Other	All		
0	0	1	0	0	62	1	64		
							Total		
							answered question	67	
							skipped question	14	