

Research on Work to Address Racism and Sectarianism in Co. Louth

Final

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1 Introduction

1.1 Background to the Research

The Co Louth Peace and Reconciliation Partnership was established in late 2007 to oversee the implementation the Peace III Programme in Co. Louth. The aim of the Peace III Programme is – “to reinforce progress towards and peace and stable society and promote reconciliation in Northern Ireland and the Border Region of Ireland”. The Partnership following a process of external consultation developed a three year strategy detailing how it planned to spend the Peace monies. The Partnership was ultimately allocated approximately €2.8million to spend over the period 2008-2010.

1.2 The Aim of the Research

Challenging attitudes of sectarianism and racism is a key element of this Louth Peace III strategy. As part of the implementation of this part of the strategy the Partnership decided to commission a piece of research which seeks to promote a better understanding of the nature and extent of both racism and sectarianism in the county. This study was to build on the information which currently exists on racism and sectarianism in Co Louth and to identify lessons and recommendations for the future

Key elements of the research were to include:

- A review of existing literature on sectarianism and racism in Co Louth and beyond. This will include formal research reports as well as evaluations of projects which addressed racism and sectarianism.
- Consultations with a variety of individuals and organisations who:
 - a) have experienced racism and sectarianism
 - b) have undertaken projects and programmes of work addressing racism and sectarianism in the county and on a cross border basis;
- Have responsibility for dealing with incidents of sectarianism and racism
- Development of a report which details the findings, conclusions and practical recommendations arising from the research.

Interestingly one of the projects funded the Peace III funded Louth CEB enterprise project had a significant research element. It focused on accessing the views and experiences of minority and ethnic groups and their support organisations, for the purposes of determining the nature and extent of institutional sectarianism and racism experienced specifically in the workplace. Its findings although specifically focused on the workplace have a wider relevance. As a result a decision was made to focus this research more on an examination of the role and nature of the Peace III projects and programmes in relation to racism and sectarianism.

1.3 The Research Methodology

1.3.1 The methodologies

Key methodologies used to conduct the research include

- A review of existing documentation & literature (both locally and nationally)

- Interviews with individuals who represent peace III target groups on the Louth Peace Partnership
 - Tina Actioya (ethnic minorities)
 - Kevin Mulgrew (ex-political prisoner community)
 - Leonard Hattrick (minority faith community)
- Interviews with individuals involved in organisations that support some of the Peace III target groups
 - Louth African Women’s Support Group
 - Saïd from the Muslim Community
 - Carolyn Solanke, a participant on the Cultural Empowerment Programme run by the Communities Connect Programme or
- Consultations with project staff and participants involved in various Louth Peace III funded projects
- Case studies of six Peace III funded projects in Co Louth (See Table 1 for details). These case studies were compiled based on the findings of interviews with project organizers and participants. The Case studies once compiled were sent (generally by registered post) to the project to make sure they accurately reflected the project. Three projects responded to the drafts before they were finalised.
- Consultations with other key individuals including
 - Dundalk RAPID Coordinator
 - Pobal staff
 - Ann McGeeney (author of the Louth Peace Plan)
 - Íde Lenihan (Community activist, Drogheda)
 - Johdi Quinn (Community Connections project, DKIT)

Table 1. The Case Studies			
<i>Project Promoter</i>	<i>Project Name</i>	<i>Type of Funding</i>	<i>Amount Awarded</i>
1. Louth LEADER	Dundalk Incredible Years Project (Phase 2)	Small Grant	€ 30,000
2. Dundalk Bulls	Junior Cross Border League	Small Grant	€ 30,000
3. Louth Ards Women’s Network (LAWN)	Cultural Exchange with Rural Women In Northern Ireland	Small Grant	€ 30,000
4. Dundalk FM100	Sports Radio for Peace	Small Grant	€ 40,000
5. Darver Activity Centre	Positive Relations Initiative	Tender	€ 185,000
6. Dundalk Bulls	Senior League and All island Team	Tender	€ 36,450
7. Co-Exist	Cross Border Youth Programme	Tender	€ 85,050

1.3.2 The Challenges

Many of the Louth Peace III projects were still in the early stages of development during the research process and as such were not in a position to identify project participants that could be interviewed as part of the research. The six case study selection reflects this difficulty. A number of the Louth Peace III funded projects were found to be experiencing serious operational difficulties in relation to the Special EU Programmes Body decision to make payments on the basis of receipts, this requiring the projects to seek

overdraft facilities. This was something most projects encountered through the research process were reluctant to do, for two key reasons: individual group members were not keen to act loan guarantors in the current economic climate and that they would have to fundraise to cover the interest costs (interest is not an eligible expense).

One project approved for funding under the Louth Peace III Programme and who had agreed to participate in the research went on to withdraw their application, because of these operational difficulties. In some cases Louth Co. Council has provided some small bridge funding to assist in this process. In the midst of such serious operational difficulties it was hardly surprising that was a challenge to get the funded projects to focus on the wider issues of sectarianism and racism. A number of projects only agreed to participate in the research if the operational issues they were facing were raised within the research.

Getting people to speak about their personal experiences of sectarianism and racism was a challenge. Most people were happy to speak about events that they had witnessed, but were much more reluctant to talk from their own experiences. Few if any of the projects interviewed reported any significant level of sectarianism and racism within their projects, although throughout a number of the interviews, the issue of name calling was mentioned on several occasions. The researchers undertaking the Peace III funded Louth CEB Board research identified a similar level of reluctance to talk about people experiences, without a guarantee of anonymity.

2 Defining Racism and Sectarianism

2.1 What is racism?

The International Convention on Elimination of All Forms of Racial Discrimination (CERD) defines racial discrimination and by inference racism as 'any distinction, exclusion, restriction or preference based on race, colour, descent or national or ethnic origin, which has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise, on an equal footing of human rights and fundamental freedoms in the political, economic, social cultural or any other field of public life' (Article 1. 1965). Racism left unchecked, can at the extreme result in loss of life, serious personal injury. It can also result in criminal damage to property, long term health problems, and relocation sometimes to another country. Racism has also been linked to trauma-related symptoms, depression and general psychological distress.

2.2 Racism in Ireland

The National Action Plan against Racism (NPAR) (2005-2008) defines racism as 'a specific form of discrimination and exclusion faced by cultural and ethnic minorities. It is based on the false belief that some 'races' are inherently superior to others because of their cultural or ethnic backgrounds, different skin colour and nationality' (p38).

The NPAR identifies a number of forms of racism as follows:

- Racism experienced by Travellers
- Racism experiences by recent migrants, including labour migrants and refuges and asylum seekers
- Racism experiences by black and minority ethnic people
- Racism experiences by Jews and Muslims in the form of anti-Semitism and Islamophobia
- The intersection of racism with other forms of discrimination

The NPAR identifies a number of different, sometimes overlapping, manifestations of racism in the following terms:

- Discrimination
- Assaults, threatening behavior and incitement to hatred
- Institutional/systemic forms of racism, and
- Labeling

There is no national system for the monitoring of racist incidents. The now defunct National Consultative Committee on Racism and Interculturalism (NCCRI) did have a voluntary reporting system but this system was wound up when the NCCRI were disbanded in Budget 2008. Data has however begun to be collected by the Gardaí in relation to whether the reporting officer believes there was a racial dimension to the crime. These statistics have yet to be made public. Interestingly in the context of racism there has since 2004 been a rise in the number of assaults in the Louth district. In the first half of 2004, there were 36 offences while in the first half of 2008 alone there were 73 assaults causing harm¹.

The Louth Anti-Racism and Diversity (ARD) Plan (2007-2010) defines the term 'racism' as describing negative attitudes and practices towards persons because of their membership of groups perceived to differ in physical or cultural characteristics from the perceiver. The Louth plan identifies two forms of racism:

- **Individual racism** which is racism experienced at an individual level, which includes offensive acts or comments based on colour, religion, nationality or ethnicity of the person experiencing racism. These acts are harmful and sustained individual racism can be traumatic. However, an emphasis on individual racism can imply that the society as a whole is not responsible for racism.
- **Institutional racism** acknowledges to some extent that the society and the political systems are responsible for racism. When members of an ethnic minority group are deliberately discriminated against by institutions or when institutions inadvertently discriminate by failing to plan for their diverse needs, institutional racism is present.

It is interesting to note that there is a clear link between poverty and racism. This is borne out by National Action Plan for Social Inclusion 2007-2016 which identifies Travellers, migrants and members of ethnic minority groups as groups vulnerable to poverty and disadvantage.

In terms of where racism is most likely to occur a 2006 ESRI study the first large-scale nationally representative study of immigrants' subjective experiences of racism and discrimination in Ireland found that harassment on the street, in other public places or on public transport was the most common form of discrimination in Ireland (35% of the migrants' surveyed reported experiencing this). Among those entitled to work, insults or other forms of harassment at work was the second most common form of discrimination, with 32% of work permit holders having reported this. The study also found that Black Africans experienced the most discrimination of all the groups studied. This is true of racism/discrimination in the work domain, in public places, in pubs/restaurants and in public institutions, even after accounting for other factors like education, age and length of stay. Interestingly too the survey found that the immigrants surveyed were most likely to socialise with people from their own country of origin, followed by Irish people and they were less likely to socialise with other ethnic or national groups.

2.3 What is sectarianism?

There is no one widely accepted international definition of sectarianism. Most definitions include reference to it as the putting the attitudes, beliefs, behaviors, structures and interests of one group (sect)

¹ Cambell, A. (2007) Crime figures on the rise in Louth. Drogheda Independent, Thursday 7th August 2008

before the interests of other individuals or groups, infringing on the rights of those individuals and /or influencing or causing situations of destructive conflict.

Sectarianism generally arises when importance is attached to the differences between groups or sub-groups, such as between different denominations of a religion or the factions of a political movement. The Community Relations Council argue while definitions of sectarianism are useful, they do not fully entrap the nuances of feelings, passions, intellectual nicety or gut reaction conjured up by a discussion of sectarianism. They indeed argue that sectarianism 'is not just about bigotry and prejudice, it is ingrained into the fabric of society.

The issues of allegiance/s and identify are clearly at heart of sectarianism– allegiances can be nationalistic, with religion as an important element of identify. Other important elements can include where you live, you name, where you go to school, personal displays of cultural symbols (football jerseys) as well as beliefs about variations in language and pronunciation, physical appearance, dress and physical features. These issues and differences are important only because of social significance that is placed on assumed or real differences in behaviour. In many ways attaching importance to these issues can indeed be seen to constitute sectarianism. Sectarianism thus depends essentially on a popular culture which invokes particular differences (e.g. religion, political affiliation, etc) as boundary markers between communities and or groups. Sectarianism is therefore not just a matter of economic, social or political consideration; nor simply a question of personal attitude or behaviour. It is an historical and cultural phenomenon arising out of differences (often religious and /or political) perpetuated by group and self-interests.

2.4 Sectarianism in Ireland

Most discussion of sectarianism in Ireland generally relate to the Northern Ireland conflict. Much has indeed been written about sectarianism and indeed sectarian violence in Northern Ireland. A 2005 study of sectarian violence in Northern Ireland defined sectarian violence as including acts of violence, harassment and intimidation perpetrated by members of the Protestant/Unionist/Loyalist communities on members of the Catholic/Nationalist/Republican communities and vice versa. The primary interest is in acts of non-militarised violence, including attacks on both persons and property, rather than on acts committed by members of paramilitary organisations. However, sectarian violence can include acts of extreme violence and may involve paramilitary activity.

The Northern Ireland authorities and most recently the Office for the First Minister and Deputy First Minister have indeed been collating data on sectarian incidents in a systematic and centralized manner in September 2004. Data used include police data as well as data from the Housing Executive, Fair Employment Tribunals and from newspaper reports. The data is useful in that it confirms if confirmation is needed that sectarian violence is worse in some areas than others and that it is a serious problem in parts of Belfast and some other urban locations. It also indicates that sectarian violence is a problem for many people in their home environment, and for others it is a problem in the workplace. It finds that much of the sectarian violence takes place in the street and involves attacks on people, on property, on public transport. Interestingly the study concluded that boundaries between sectarian violence and 'ordinary' forms of violence – criminal damage, anti-social behaviour - are often blurred, making it difficult to quantify and record sectarian violence, as it is not always possible to determine what the motivation or impact of a particular incidence.

There is no widely accepted definition of sectarianism south of the border, nor is there any formal system in place to capture data on the nature and extent of any sectarian incidents that do take place. Where crimes of a sectarian or indeed possible sectarian nature are reported to the Garda Síochanna they are recorded and catagorised by the nature of the crime. For example if an Orange Hall were to be damaged, it is recorded as vandalism, with no mechanism for collecting or tracking whether there was a sectarian/possible sectarian motivation for the crime.

Most discussions of sectarianism in the Republic would appear to relate to the Northern conflict or indeed Northern Ireland. The absence of discussion about southern sectarianism and indeed a mechanism for recording crimes that have /could have a sectarian motivation does not mean that southern sectarianism does not exist. One only has to think about the debates surrounding the first Ireland versus England rugby match in Croke Park and the reaction to Love Ulster Rally in Dublin to realise that sectarian attitudes continue to exist south of the border.

Notwithstanding these events the perception that sectarianism is a northern issue is widely held by many groups. A 2003 Scoping Study of the attitudes of a wide variety of church members undertaken by the Hard Gospel project a reconciliation initiative of the Church of Ireland found that that 'Most respondents (which included a broad cross-section of members from gravediggers, to folk group guitarists, to Masons, to Bishops), in the Republic believed that sectarianism is a northern issue'. This view coincides with an increasingly widely held perception of the Republic of Ireland as post-modern, post-national and post-Christendom and therefore post-sectarian. . This view is supported by the existence of largely healthy ecumenical and community relations across the Republic. There are however some old historical and political divides (including the marginalisation of border counties (and border Protestants), North/South relations and Anglo-Irish relations) that have never been fully addressed and that make us less well equipped to deal with the diversity of identities that exist in 21st Century Ireland.

Of the minority of southerners that accept that there is sectarianism in the Republic most quantify it in some way. Some reduce it a geographical issue. They accept that it does happen beyond the lines of partition, but that is a largely contained with the southern border counties. There are others who say that while there may be a religious divide in the Republic, the word 'sectarianism' is too loaded/strong for people to identify with.

Understanding whether there is sectarianism in the Republic of Ireland could therefore be seen to depend on how you describe it. Joseph Liechty and Cecelia Clegg in their book 'Moving Beyond Sectarianism' provide a very useful definition of sectarianism as: *'a system of attitudes, actions, beliefs and structures, at a personal, communal, and institutional levels which always involves religion and typically involves a negative mixing of religion and politics, which arises as a distorted expression of positive, human needs especially for belonging, identity, and the free expression of difference as is expressed in destructive patterns of relating, for instance the hardening of boundaries between groups, overlooking others, belittling, dehumanising, or demonising others, justifying or collaborating in the domination of others or physically or verbally intimidating, attacking others'*.

They argue that sectarianism is complex, given that it is about what goes on in people's hearts and minds, it is about attitudes and it is about the kind of societal institutions and structures created. They believe that 'sectarianism' is usually a negative judgment that people make about someone else's behaviour but rarely a label that they apply to themselves, their own sectarianism being the hardest to see'. The Hard Gospel project in their work argued that the issue of southern sectarianism is relevant in the lingering lack of Southern Protestant social, civic and political participation with the three key reasons given for this as a lack of political loyalty, denominational education and church-orientated activities.

There are also groups who perhaps because of their identify and backgrounds and/or their particular political affiliations or perceived political affiliations who are or indeed who feel discriminated against because of their identities or political views, included here would be

- families and communities displaced from their homes in Northern Ireland because of the conflict,
- people living close to the border who remain fearful of the return of conflict related violence
- political ex-prisoners and their families
- minority religious communities and in the content of the northern conflict the protestant community in particular.

2.5 Discrimination- the relationship between racism and sectarianism?

There is a clear relationship between racism and sectarianism in that they both involve negative attitudes and practices towards particular individuals and or communities because of their particular identity as a member of a group that has different characteristics or indeed backgrounds to the majority community.

Racism is the consequence of different physical and or cultural characteristics, while sectarianism is generally the consequence of different political and or cultural characteristics or indeed different religious beliefs or backgrounds. It is the case that where individuals/communities have complex and multiple identities they can experience both racism and sectarianism. Interestingly a recent EU survey² identified ethnicity as most common basis for discrimination and religion and belief as the least widespread form of discrimination.

2.6 Strategies and structures for tackling racism and sectarianism in Ireland

2.6.1 Strategies for tackling racism

The Irish government signed the UN Declaration against Racism in 2001 at the UN World Conference against Racism and went on to develop a national plan against racism. This plan entitled 'Planning for Diversity- The National Action Plan Against Racism (2005-2008) provided a national framework within which the need to accommodate diversity was formally recognised. The strategy used interculturalism as the framework within which supports would be provided in relation to protection, inclusion, provision, recognition and the promotion of full participation in Irish society. Funding was provided under the National Action Plan Against Racism 2005-2008, to a number of Local Authorities to assist in the development of local Anti-Racism and Diversity Plans (ARDs). The purpose of these was to foster a coordinated approach at local city/county level towards the planning, development and implementation of anti-racism and integration strategies 'Anti - Racism and Diversity' plans were developed for a number of local authority areas including Galway City, Roscommon, Fingal, Dun Laoghaire, Wicklow and Louth.

More recently these Anti-Racism and Diversity plans have been re-orientated towards Integration Plans (with racism a major barrier to integration, anti-racism work remains a core issue within the new integration plans) with integration plans now in place in Longford and Dublin City. The implementation of national action plan and the local ARD and integration strategies were supported with the creation in July, 2007 of the Integration Unit of the Office of the Minister for Integration.

In 2008 this Office produced Migration Nation: A Statement on Integration Strategy and Diversity This statement introduced the establishment of new structures/ amendment of existing structures to accommodate and address the issue of integration. Among the structures introduced/amended include:

- The expansion and reconfiguration of the Cabinet Committee on Social Inclusion and Children, chaired by the Taoiseach, to include integration-related issues. Its new title is the Cabinet Committee on Social Inclusion, Children and Integration. This committee is supported by the work of a group of senior officials, including a representative of the Office of the Minister for Integration.

² European Commission (2009) *Discrimination in the EU in 2009 Report- Special Eurobarometer Survey 317*, Brussels.

- The creation of a cross-Departmental group, chaired by the Minister for Integration, to deal with issues as they arise and to contribute, from each Department's perspective, to the formulation of integration policy.
- An expert Commission on Integration (a chairperson and eight members) to review progress on a regular basis in the field of integration. The functions of the Commission will include providing advice on the field of integration and promoting understanding of integration through publications, seminars, etc.
- A Ministerial Council on Integration (with 40 members to drawn from the migrant communities) to give advice to the Minister directly on the issues faced by migrants
- A Task Force on Integration consisting of about 12 people whose function it will be to examine the issues and challenges arising from the integration of communities in Ireland.

The statement also outlined a number of new funding measures to encourage integration. These include:

- Funding for national sporting bodies to help them implement integration plans in their organisations. With funding directed to the sporting bodies with the greatest potential to involve large numbers of migrants in their activities. This funding is to be provided for a five-year period with periodic reviews of progress.
- Funding for political parties to implement integration plans. This funding is to be allocated through the Oireachtas Commission in order to ensure transparency.
- Funding for faith-based groups to assist them in carrying out work related to integration,
- Funding for local authorities for specific integration purposes

The strategy also made the case for integration in the workplace.

2.6.2 *Strategies for tackling sectarianism*

There are no formal strategies or structures in place to tackle sectarianism at a national level in the Republic of Ireland. This may be because it is perceived to be mainly Northern issue (See Section 2.4). The Peace III Partnerships across the border counties do provide a structure for addressing sectarianism in the six southern border counties. Individual cases of discrimination on the grounds of religious belief can be pursued through the Equality Authority and/or Equality Tribunal.

3 A profile of Co. Louth from a racism and sectarianism perspective

3.1 Co. Louth an overview

Co. Louth is the smallest of the southern border counties with the highest population density at 123 persons per km². It has two large centre of population Dundalk and Drogheda, Irelands two largest provincial towns. It had a total population of 111,267 in the 2006 Census (an increase of 9.3% since the 2002 Census) with a slightly younger population profile that that for the state as a whole. See Table 2 for details.

Age	Louth 2006		State 2006
	Population	% of population	% of population
0-19 years	32,323	29%	27%
20-34 years	26,925	24%	25%
35-49 years	23,960	21.5%	21%
50-69 years	20,107	18%	19%
70+	7952	7%	8%
			Census 2006

It is the most prosperous of the southern border counties although significant pockets of disadvantage remain within the county. A number of local authority housing estates in Dundalk and Drogheda for example can be identified as severely disadvantaged using the Hasse Deprivation index (with scores of -17.9—23.3 in Dundalk and -12 and -14 in Drogheda), with higher than average crime levels and anti-social behaviour in these locations. There are also a number of rural areas that have been identified as both isolated and deprived to the North and east of the county and adjacent to the Border (These areas would include Drumullagh, Creggan Upper, Kilanny, Clonkeen, Tallinstown and Drumcar). In general however the county has benefited from the significant industrial development along the east coast, what was called the Dublin to Belfast economic corridor. The slowdown in the Irish economy since 2007 and coupled with the economy in recession has however created a difficult climate for doing business nationally and indeed in Co Louth

3.2 The impact of the northern conflict on Co. Louth

The conflict in Northern Ireland had a significant impact on Co. Louth. Conflict related violence and road closures hindered economic activity and investment in the county, road closures and the large obtrusive military installations along the border divided communities, social networks and families, resulting in both geographical and social isolation for many communities in the region (Harvey et al, 2005). Dundalk town was bombed in December 1975, with some inhabitants direct victims of violence, while others lost family members and friends.

Over time as the conflict continued Louth and indeed the border region in general developed a reputation as bandit country and it became difficult to market the county and the region. People became increasingly reluctant to travel to the area. As Harvey et al described it the *'Border regions created an impression with government that they were trouble, a nuisance, a drain on resources, while the people talking about the neglect of the border region were possibly 'Republican' and therefore suspect.'*

3.2.1 Displaced people in Co. Louth

Co. Louth also became a destination for people fleeing from the Northern Ireland conflict. Research (Ralaheen, 2005) found that while there were approximately 22,000 people born in the North/Northern Ireland and now living in the southern border counties, mostly in Louth, Monaghan and Donegal, about half were displaced because of the northern conflict.

Co Louth was characterised by the Ralaheen research as having the highest number of displaced people from the conflict in the North of Ireland/Northern Ireland, with most of this internally displaced population settling in large urban areas in Dundalk as well as rural areas along the border. This view is supported by Ait na nDaoine, in Dundalk who in 2001 identified a high level of people who were displaced from

Northern Ireland living in its project area. The Co Louth Peace III strategy noted that approximately 20% of the population in Cox's Demesne and Muirhevnamor, had been displaced from northern Ireland because of the conflict .Fáilte Abhaile in Dundalk currently work with between 250 and 300 families displaced from Northern Ireland because of the conflict³

The Ralaheen research, (2005) also included many anecdotal claims and reports that southern protestants were displaced north during the conflict, but to date there is no independent or statistical confirmation of such movements. This is probably not surprising given that this was in all probability a gradual and ongoing process throughout the conflict.

3.2.2 Former members of the security and ancillary services

Little is known about the impact of the conflict on former members of the security and ancillary services (included here is the fire service, soldiers/ex-soldiers, ambulance personal and the Garda Síochanna) in the region and in Co. Louth in particular.

3.2.3 Political ex-prisoners and their families

The exact number of political ex-prisoners and their families living in Co. Louth is unknown. Fáilte Abhaile a local ex-prisoner support group currently work with over 150 ex-prisoners and their families⁴.

3.2.4 The Protestant community

See Table 3 for a breakdown of the population of Co. Louth by religion and age group

Table 3. A breakdown of the population of Co. Louth by religion and age group (2006)										
Age Group	Total	Roman Catholic	Church of Ireland (inc. Protestant)	Muslim	Other Christian Religion	Presbyterian	Orthodox	Methodist	Other stated religion	No Religion/not stated
0-14 years	24,568	21,612	327	333	371	90	72	58	585	1120
15-24 years	16,092	14,444	210	88	112	44	54	20	208	912
25-34 years	18,588	16,037	301	189	206	80	153	29	419	1174
35-44 years	16,982	14,890	315	149	203	80	80	49	374	842
45-54 years	13,156	12,013	192	52	110	45	21	14	150	559
55-64 years	10,276	9,627	183	7	32	50	3	10	66	298
65 years and over	11,605	11,055	231	2	19	47	4	14	31	202
Total	111,267	99,678	1759	820	1053	436	387	194	1833	5107
% of Total population		89.6%	1.6%	0.7%	1%	0.4%	0.3%	0.2%	1.6%	4.6%

Census 2006

Roman Catholics make up the substantial majority (almost 90%) of the population of Co. Louth. Religious minorities make up 5.8% of the population, while 4.6% of the population either have no religion or did not indicate what religion then were in their Census return. The Protestant population (including Church of

³ Personal Communication 8/2/2010 with Kevin Mulgrew, Fáilte Abhaile.

⁴ Personal Communication 8/2/2010 with Kevin Mulgrew, Fáilte Abhaile

Ireland, Presbyterian and Methodist dominations) of Co. Louth is 2.1%. This figure while small, is increasing in over time real terms, see Table 4 for details of the trend in the protestant community between 1961-2006 in Co. Louth.

<i>County</i>	<i>Louth Protestant Population 1961</i>	<i>Louth Protestant Population 2002</i>	<i>Louth Protestant Population 2006</i>
Louth	1,683	2,107	2389

The county has seen a significant increase in its protestant population since 1961. Immigration has played a significant role in this increase, with immigrants (according to a 2005 Study of the Border Protestant Community) making up one in four of the new members of the combined Protestant dominations in 2002 (2005, p6) with immigrants from Africa, particularly identifying with the protestant faith.

3.3 Ethnic Minorities in Co. Louth

Louth has seen a significant increase in the number of people from different ethnic backgrounds living in the county over the last 10-15 years. Almost 11% of the population of Co Louth is made up of ethnic and cultural minority communities. Table 5 provides a breakdown of the population of the county by ethnic/cultural background. These communities can (with the exception of the Irish Travellers) be divided into two broad categories, a) those who have arrived as a result of European accession status and b) asylum seekers from outside the EU. There are a considerable number of members of the black community living in Louth with anecdotal evidence in the Louth Anti-Racism and Diversity Plan suggesting that there are 600 Black families living in the Dundalk. The numbers of ethnic minorities accessing services in the county is increased by the fact that Drogheda acts as the closest service centre for the almost 700 residents from over 50 countries living in county Meath at the direct provision Mosney Accommodation Centre (the largest accommodation centre in the country).

	<i>White Irish</i>	<i>Irish Traveller</i>	<i>Other White back ground</i>	<i>African</i>	<i>Other Black back ground</i>	<i>Chinese</i>	<i>Other Asian back ground</i>	<i>Other mixed back ground</i>	<i>Not Stated</i>	<i>Total</i>
Males	48,828	193	2,859	1,095	60	189	334	533	958	55,049
Females	49,836	226	2,349	1,230	70	170	370	459	900	55,610
Total	98,664	419	5,208	2,325	130	359	704	992	1,858	110,659
% of total population	89.1%	0.4%	4.7%	2.1%	0.1%	0.3%	0.6%	1 %	1.7%	100%

Census 2006

Travellers are the only indigenous minority community. They have been part of Irish society for centuries with their own language and customs. It is thought that racism towards Travellers has always existed, while work by the Irish Traveller Movement has shown how it manifests itself in the 21st century, citing a range of examples of how Travellers have been and are discriminated against because of their Traveller identity. Examples cited of where discrimination has taken place included, pubs, hotels and local shops. This is despite that fact that discrimination (in employment, vocational training, advertising, collective

agreements, the provision of goods and services and other opportunities to which the public generally have access to) against Travellers because has been outlawed under both the Employment Equality Act, 1998 and the Equal Status Act, 2000. The other ethnic minorities in the county are generally more recent arrivals. They include refugees, asylum seekers, migrant workers and students. Each of these different groups have different needs, entitlements and aspirations. See Table 6 for a breakdown of the population of Co. Louth by nationality.

Table 6. A breakdown of the population of Co. Louth by nationality (2006)										
Nationality	Total Irish	UK	EU 25 (excluding Ireland and the UK)	Other European	America (USA)	Africa	Asia	Other	Multi Nationality	No nationality/ not stated
Number	100,511	2,005	3,195	544	205	1746	910	394	36	1113
% of total population	90.8%	1.8%	2.9%	0.5%	0.2%	1.57%	0.8%	0.4%	0.03%	1%
										Census 2006

Over 9 % of the population of Co. Louth are non nationals. Other Europeans (including the UK, EU member states and other European countries) make up over 5 % of the population of the count, while Africans making up almost 2% of the population.

3.4 Strategies and initiatives to tackle racism and sectarianism in Co. Louth

3.4.1. The Co. Louth Anti-Racism and Diversity Plan

The Co. Louth Anti-Racism and Diversity Plan is one of the key strategies for tackling racism in the county. See Table 7 for details of the actions included in the Louth Anti-Racism and Diversity Plan 2007-2010.

Table 7. Actions included in the Louth Anti-Racism and Diversity Plan 2007-2010.	
<i>Theme</i>	<i>Action</i>
Protection	<ul style="list-style-type: none"> • Develop a statement of commitment for Louth Local authorities as a first step in adoption of a whole system approach • Produce information leaflets on the legal rights of those experiencing racism • Establish a monitoring system to identify racist incidents • Facilitate the whole system approach of National Action plans against racism at a local level • Advocate on behalf of those experiencing difficulties in securing their entitlements • Facilitate engagement of civil society through PEACE III in actions designed to combat racism sectarianism and promote respect and tolerance for diversity and difference

	<ul style="list-style-type: none"> • Implement the challenge of change initiative (a cross border initiative with Newry and Mourne Council)
Inclusion	<ul style="list-style-type: none"> • Design and promote the implementation of the Whole System Approach • Undertake an internal and external audit to determine the state of anti-racism and diversity policies, practices and attitudes. • Conduct research initiative on ethnic minorities in the workplace in Co. Louth • Increase number of organisations taking part in Anti Racism in the Workplace Week. • Develop incentives/awards for centers of excellence in Anti Racism in the workplace • Improve participation of Travellers in training programmes • Facilitate the implementation of national Anti Poverty Strategy/Inclusion with regards to ethnic minorities including Travellers • Provide 20 placements for participants from ethnic minority groups in local businesses • Implement action research • Promote employment • Develop interculturalism in the workplace • Publish the research report • Connect local community and voluntary sector, employers, trade unions on a North/ South basis
Provision	<ul style="list-style-type: none"> • Provide anti racism and interculturalism training for all staff • Provide a template for diversity auditing • Provide assistance to organisations wishing to conduct diversity auditing • Develop a welcome pack for the area including information on where key services are located in major languages, based on need • Develop practice initiatives to meet the information, advice and advocacy needs of ethnic minorities. • Provide training for information, advice and advocacy workers who are providing services to ethnic minorities. • Organise and delivering courses / programmes at different levels addressing identified needs • Organise and deliver courses/programmes to address cultural diversity/awareness raising • Improve childcare provision for Travellers in Co. Louth • Improve the health status of Travellers In Co. Louth • Provide diversity and cultural awareness training for all agency staff • Liaise with trade unions, Chambers of Commerce and employers on issues of anti racism and interculturalism • Implement capacity building initiatives for ethnic minority support groups • Continue to develop the North/ South Intercultural Forum- • Continue to support existing services to ethnic minorities in Co. Louth • Continue to support existing services for Travellers in Co. Louth • Improve Traveller participation in education

	<ul style="list-style-type: none"> • Improve literacy among Travellers in Co. Louth
Recognition	<ul style="list-style-type: none"> • Develop regular inter cultural events in the county • Organise annual celebrations of local diversity in the area • Organised “The New Irish” Conference • Ensure positive reporting of ethnic minority communities • Oppose negative reporting of ethnic minority issues
Participation	<ul style="list-style-type: none"> • Use an Intercultural Forum to explore Participation in Civil Society • Provide opportunities for people from minority ethnic communities to take leadership role/s. • Produce a comprehensive study on the Traveller community in Co. Louth

The Co. Louth Anti-Racism and Diversity Plan incorporates themes from the 2006 Interagency Plan for Travellers in Co. Louth. The plan makes little reference to sectarianism except in the context of the work of Border Action and the Peace III Programme. The other key strategy is the Peace III Strategy and Action Plan 2008-2010 (see section 3.4.2. for details)

3.4.2 Louth County Development Board Strategy and related Action plan, “Louth Working Together”

The County Development Board Strategy makes no direct reference to sectarianism. References to anti-racism and diversity are largely linked to the work of the SIM Group and the cross border Challenge for Change project. The Louth Peace III Partnership and the Louth Anti-Racism and Diversity groups are subgroups of the County Development Board.

3.4.3 The Peace II funded Challenge of Change project

This project was undertaken by Louth Co. Council and Newry & Mourne District Council. It examined the impact and extent of racism and sectarianism within local communities in Louth and adjoining areas⁵. It concluded that there was *“little evidence of sustained organised racism towards the migrant worker community in either Louth or Newry and Mourne”*. The project did however find *‘evidence of routine everyday racism’*. They also found *‘widespread evidence of institutional racism’*.

3.4.4 The Peace III Programme

The wider Peace III Programme

The PEACE III Programme (2007-2013) is a distinctive programme part-funded by the European Union (€225 million from the EU with further national contributions of €108 million) through the Structural Funds programmes. The overall objective of the Programme is to reinforce progress toward a peaceful and stable society and to promote reconciliation in Northern Ireland and the Border Region by assisting operations and projects which help to reconcile communities and contribute towards a shared society for everyone. The programme has two main priorities. These are:

⁵ “Challenge of Change Project (2008) We Asked for Workers but Human Beings Came - Report on the Economic Impact of Migrant Workers in Newry & Mourne and Louth”

- Reconciling Communities
- Contributing to a Shared Society

It delivers these priorities through “themes” - these themes are:

- To build positive relations at the local level
- To acknowledge the past
- To create shared public spaces
- To develop key institutional capacity for a shared society

Local authorities have a key role to play in the implementation of the Programme and have developed local Peace and Reconciliation Action Plans. Community and voluntary groups can apply locally for small grants and may also be able to tender for the delivery of certain local projects. Funding for larger regional projects is overseen by the Special EU programmes body while projects applications relating to acknowledging and dealing with the past are being overseen by Pobal and the Community Relations Council (CRC) who have been appointed to deliver this theme.

Examples of projects funded by Pobal and the Community Relations Council based in County Louth would include the DKIT Community Connections Project. This cross border project has a number of strands include a women’s strand, a men’s strand, a youth strand and a strand that targets peace building supports at project workers/practitioners. Both the women and men’s programmes use culture as a vehicle of healing and are currently working on using story telling as part of the process of dealing with the issues arising from conflict. The youth work is currently focused on six groups, including a Muslim youth group in Louth, while there are 18 individuals (including 6 from the border counties) participating in the practitioner programmes.

The Challenge for Change project in contrast is funded by the Special EU Programmes Body. It involves Newry and Mourne District Council, Craigavon Borough Council, Banbridge District Council and Armagh City and District Council as well as Louth and Monaghan Council regions and is designed to explore good practice in relation to diversity and help overcome intolerance. The project is being implemented by four Challenge of Change officers whose job it is to help communities embrace diversity and tackle discrimination. Actions to be implanted as part of the project include:

- Training for ethnic minority groups and indigenous communities;
- Addressing racism through ‘Challenge of Change champions, anti racism campaigns, such as Anti Racist Workplace Week 2010 and mediation activities
- Establishing Cross-cluster and cross-border Networking Groups;
- Community and sports based integration projects;
- Provision of resources for advice, support and signposting to minority residents such as events and outreach clinics.

The Co Louth Peace III Strategy and Action Plan 2008-2010

The Co Louth Peace Plan is focused on Priority 1.1. of the Peace III Programme – ‘to challenge attitudes towards sectarianism and racism and to support conflict resolution and mediation at the local community level’. See Table 8 for details of the key aims and objectives of the strategy

Table 8 The Key Aims and Objectives of the Louth Peace and Reconciliation Strategy 2008-2010		
<i>Aims</i>	<i>Objectives</i>	<i>Indicative Activities</i>
Aim 1: Challenging Prejudice for Building Peace	<ol style="list-style-type: none"> 1. To encourage the full emergence and build the capacity of target groups of the Peace Programme to engage meaningfully in anti-sectarianism and anti racism work; 2. To build and share learning among communities in a safe space to address sectarianism and racism. 	<ol style="list-style-type: none"> 1. Addressing capacity deficits for minority groups in combating sectarianism and racism 2. Challenging attitudes through sport and arts 3. Transformative models for communities emerging from conflict 4. Addressing Institutional Sectarianism and Racism
Aim 2: Appreciating and Valuing Diversity	<ol style="list-style-type: none"> 1. To support local communities in appreciating and valuing other cultures 2. To support and embed the development of peace building leadership across the council 	<ol style="list-style-type: none"> 5. Promoting positive relations between new and local communities 6. Promoting intergenerational understanding and peace building 7. Developing shared heritage and mythology 8. Networking for peace
Underpinning Aim: Strengthening and Mainstreaming Partnership for Peace	To support and enable the Peace Partnership to fully mainstream its peace building practices and policies	

The development of the strategy involved consultations with a range of groups and individuals. Interestingly all those consulted from the minority communities agreed that racism and discrimination were problems in Co. Louth, particularly in relation to employment, service provider issues and the issue of media stereotyping. There was less consensus in relation to the prevalence and nature of sectarianism in Co Louth. Sectarianism was indeed described by the consultees as taking a number of forms. Political sectarianism was described by some consultees as the continued alienation of Northern families, displaced mainly to the urban communities over 30 years ago. Others used the term political sectarianism to describe the continued silence of the local indigenous Irish community who remain fearful of the return of paramilitary activity in rural areas close to the border; while to others political sectarianism meant the conflict which has manifested itself in the killings along the border area in recent years. The concept of religious sectarianism was generally used in the context of the small minority Protestant population in the county who have remained close-knit, silent and almost invisible throughout the post-conflict period with only one group emerging as a community development organisation in the last two years, while others appeared actively averse to community engagement, even with their Protestant counterparts across the border.

4 The Role of the Initiatives funded by the Co. Louth Peace III Partnership

4.1 Peace III funded projects

A total of 24 projects have been funded to date by the Louth Peace III Partnership under three different strands, small grants, thematic areas where groups tendered to deliver the activities and larger partner delivery actions. See Table 9 for details of the various projects approved for funding by the Louth Peace III Partnership.

<i>Project Type</i>	<i>Applicant</i>	<i>Amount Approved</i>	<i>Brief Project Description</i>
Small Grant scheme (> €412,700 awarded to 13 applicants)	Bellurgan United Football Club	€ 29,350	A soccer league with clubs from Louth, Cavan, Armagh and Down where issues around sectarianism and racism in sport will be explored.
	Dundalk FM100	€ 40,000	A series of sports radio programmes which will explore issues of sectarianism and racism in sport. A wide range of sports is included from rugby to ice hockey to GAA.
	Dundalk Bulls Ice Hockey Club	€ 30,000	A cross border league between Dundalk Bulls and Belfast Junior Giants
	Cross Border Orchestra of Ireland	€ 50,000	Series of choral workshops with 500 children from both sides of the border with a final performance in the Waterfront
	Dundalk Institute of Technology	€ 29,995	A research programme involving care workers, both indigenous and non national. The programme will explore attitudes and behaviours around difference in this area.
	Louth CEB/Craftmark	€ 30,000	A series of craft workshops open to participants from both sides of the border and exploring the experiences of craft workers during the Conflict.
	DATA Project	€ 30,000	An ICT programme where current technologies will be used to explore issues around identity and difference. The project has a cross border partner in The Vine Centre, Belfast.
	Upstate Theatre	€ 28,394	Series of drama workshops with young people from the Drogheda area.
	Stephenstown Pond	€ 30,000	A music workshop programme for young people from North and South to explore different musical heritage
	Calipo Theatre & Picture Company	€ 30,000	Series of drama workshops with young people from the Drogheda area and the Shankhill Women's Centre
	Louth Leader Partnership	€ 30,000	DIY Project which is a behavioural programme for schools which focuses on respect and involves the whole school and also the parents.
	Louth Women's Network	€ 30,000	A cultural exchange programme involving rural women from Louth and their counterparts across the border in the Ards Peninsula.
Newry & Mourne Women Ltd,	€ 25,000	Organise Storytelling workshops between women from both sides of the border both young and old where they will explore their	

			experiences of the conflict.
Partner Delivery Projects (>€768,800 allocated to 4 partner delivery projects)	Louth Local Sports Partnership	€ 121,300	A cross border peace building leadership programme in sports with a training programme for sports leaders. This activity also includes a small grant element for those taking part in the workshops
	Louth Co. Enterprise Board	€ 88,650	A series of workshops on the theme of racism and sectarianism in the workplace.
	Dundalk IT	€ 238,382	Intergenerational programme which aims to use storytelling and life stories to promote reconciliation and learning towards peace. Includes older people, young people and conflict related groups.
	Drogheda Community Forum	€ 320,542	The establishment of a county wide peace network including the delivery of training to groups involved to enable capacity building. <i>(this application was withdrawn in December 2009 and the funding due to be reallocated)</i>
Tenders under the various activity headings (> €938,100 allocated to 8 tenders)	VEC	€ 155,000	After an initial research and networking process the promoter will undertake to roll out a peace building training programme for community practitioners on a cross border basis.
	Cooperation Ireland	€ 122,171	A cross border workshop programme using a combination of photography, storytelling and music to train community leaders to complete a reconciliation project within their own group.
	Darver Activity Centre	€ 185,000	A 3 strand approach will be used to promote positive relations including a resource centre, workshops on culture and heritage and interaction through sport.
	SLR Consulting Ltd	€ 260,000	A suite of workshops based on heritage to include natural heritage, physical heritage and cultural heritage.
	Junior Achievement	€ 65,440	A classroom based workshop programme on peace and reconciliation involving cross community workshops with the students carrying out a reconciliation project.
	Dundalk Bulls Ice hockey Club	€ 36,450	The formation of a cross border team which will compete in international competitions in England and Scotland.
	Coexist	€ 85,050	A series of youth citizenship training programmes for young people
	Carlingford Community Development	€ 29,000	A series of residential and non-residential workshops for young people on a cross border basis to explore themes of identity and difference through arts, sports and environmental projects

Some of the projects focus on a particular geographical area (e.g. Dundalk FM100) while others focus on particular groups including young people (Stephenstown Pond, Calipo Theatre and Picture Company, Coexist, Carlingford Community Development and Junior Achievement (5)), women (Louth Women's Network & Newry & Mourne Women Ltd (2) community leaders (Co-operation Ireland), and older people (Dundalk IT). These projects were approved for funding in July 2009 and as such are still at an early stage of development. Many of the projects have been further delayed by the absence of upfront payments. Under the earlier Peace I and Peace II programmes projects were given upfront payments. Changes by the Special EU Programmes Body in the way payments are made has meant that payment will now only be made on the basis of receipted invoices.

4.2 Analysis of the Louth Peace III Partnership funded projects (from a sectarianism & racism perspective)

All of the projects funded by the Partnership are expected to tackle sectarianism and racism at some level. Some projects have adopted a thematic approach, among the topics used include:

- Sports (Bellurgan United Football Club, Dundalk FM100, Dundalk Bulls Ice Hockey Club, Louth Local Sports Partnership and Darver Activity Centre) (7)
- Drama and storytelling (Upstate Theatre, Calipo Theatre and Picture Complany & Dundalk IT) (3)
- Music (Stephenstown Pond & Cross Border Orchestra of Ireland) (2)
- Heritage (SLR Consulting Ltd),
- Crafts (Louth CEB/Craftmark)
- IT (The data project)
- The caring professions (Dundalk Institute of Technology)

Other projects focus on the provision of training. In some cases the training is subject specific for example,

- Heritage - SLR Consulting, Darver, Stephentown Pond (musical heritage)
- IT skills – the data project
- Sports leadership (Louth Local Sports Partnership)

A number of projects focus on the provision of peace building or peace building related training including:

- Diversity awareness - Carlingford Community Development,
- Identity & citizenship - Coexist,
- Peace building -Junior Achievement, Louth Local Sports Partnership & Louth VEC
- Anti-racism and anti-sectarianism training in the workplace Louth County Enterprise Board,

The majority of projects are however more involved in a process of awareness raising in relation to diversity, identity, sectarianism and racism. The Dundalk FM100 project is for example focused on a process of raising awareness of diversity issues related to sport, while one of the Dundalk Institute of Technology projects focuses on the cultural differences in relation to caring and the other focuses on intergenerational learning. The Stephenstown Pond Company, Louth Women's Network, Newry & Mourne Women Ltd, Darver Activity Centre and the SLR Consulting project plan to use different aspects of culture (music, heritage, story telling, etc to explore issues related to identify and diversity. The Louth LEADER Partnership project is a little different in that it focuses on the issue of respect. The Upstate Theatre Company and Calipo Theatre & Picture Company in contrast use theatre to explore issues related to diversity, identity, sectarianism and racism.

At least 13 of the projects seek to explore issues relating to diversity, identify and peacebuilding through work on a cross border basis. In some cases the cross border similarities and differences are to be explored in a formal structured way (Dundalk FM, Stephenstown Pond, Calipo Theatre & Picture Company, Louth Women's Network, Newry & Mourne Women Ltd, Louth Local Sports Partnership, the VEC, Cooperation Ireland and Carlingford Community Development). In other cases project participants are to be left to explore their differences in a less structured, more informal basis through participation in a shared interest (Bellurgan United Football Club Dundalk Bulls Ice Hockey Club (2) Cross Border Orchestra of Ireland, Louth CEB/Craftmark and the DATA project).

Research is an element of both the CEB and the VEC projects. The CEB research which was launched in February 2010 examined and identified the current issues in relation to sectarianism and racism in the workplace for employers and employees in Co. Louth. See Table 10 for a summary of the issues identified. Interestingly only one project (the Stephentown Pond Company project).is led by a group that has significant involvement from a peace III target group.

Table 10. An overview of the issues identified in the CEB Research on Institutional Sectarianism & Racism		
<i>Type of Conclusion</i>	<i>General</i>	<i>Findings and Recommendations</i>
Conclusions from Employers (6.6% Response rate)	85% of respondents did not have a diversity policy in place 14% had undertaken diversity awareness training 49% dealt with harassment/bullying cases on an ad hoc basis	There is scope for improvement in relation to companies meeting their legal requirements in relation to employment law There is a need for an online best practice guide for Louth Companies
Conclusions from Minority Communities and relevant support organisations	Sectarianism in the workplace is less prevalent in Co. Louth than it was in the past Political sectarianism continues to be experienced and can cause challenges in the work place particularly when employment and human resource issues get politicized. Representatives from the minority faith communities reported that they mainly experienced sectarianism at a personal level, i.e. banter at work, where the majority community many not be aware of particular cultural sensitivities Some groups believed that sectarianism had been superseded by racism Racism has become more prevalent as the immigrant population in the county has grown, while the economic downturn has exacerbated the issue Members of ethnic minorities believe that they are treated differently to their Irish peers by their employments and by their peers. Racism was reported to occur at different stages in the employment process including recruitment, during employment and self employment	
<i>Louth CEB (2010) Co. Louth PEACE & Reconciliation Partnership PEACE III Plan. Activity IV -INSTITUTIONAL SECTARIANISM AND RACISM Report and Recommendations</i>		

4.3 The Louth Peace III Partnership Case Studies

4.3.1. Louth LEADER Partnership 'Dundalk Incredible Years Project Phase 2'

An overview

The Incredible Years programme was designed and developed in the United States to prevent and treat emotional and behavioral difficulties in children aged 3 – 10 years. It contains training programmes for parents, teachers and children respectively. The Programme focuses on positive behaviour management, coaching children to share, build relationships, recognise and manage feelings, deal with anger and conflict through the choice of appropriate behaviours. The goals of the programmes are to put in place programmes for young children with behavioral problems as a result of social, economic and political displacement and to prevent children from developing such problems in the first place. Among the strengths of the programmes is the existence of a strong evidence base to show that it works. It's involvement in all aspects of a child's development and its requirement for both multiagency participation and collaboration with parents. Dormant account funding will enable the Programme to be rolled out in the

RAPID areas in Dundalk, while the Peace III funding will enable the programme to be rolled out in the wider urban Dundalk area

The aim of the Peace III project

The programme is currently operating in a number of locations around the country with a local steering group made up of local primary school principals, HSCL, RAPID Co-ordinator, the Education Co-ordinator from Louth Leader Partnership, Springboard, and representatives from Dun Dealgan and Oriel School Completion Programs. The Programme is to be rolled out to 8 Delivering Equality of Opportunity in Schools (DEIS⁶) primary schools (including one Church of Ireland school). A number of these schools are located in RAPID⁷ areas. See Table 11 for a profile of St Josephs National School one of the eight schools participating in the programme.

Table 11. A profile of St Josephs National School, Muirhevnamor

- Significant numbers of displaced people from Northern Ireland at the height of the troubles were housed in Muirhevnamor
- The school was established in 1979, it opened in its current building in 1982 in what was later to be designated a RAPID area
- 36-37% of the school pupils are not Irish (the school has a significant number of children African and eastern European children in particular and this poses language challenges for the school)
- 10-12% of the pupils come from the Traveller community
- The school had five language supports teachers, with the cutbacks this has been reduced to two
- At least three of the schools support staff come from ethnic minority communities
- Some of the most disadvantaged children in the school come from the majority community

The Programme is focusing on children aged 4-8 years. Discipline, aggressive behaviour, bullying, harassment as well as racist attitudes are all issues that these schools deal with regularly. The issue of racism in schools has according to one of the school principals involved, only arisen in the last '10-15 years'. A number of the schools involved in the Programme had been involved in earlier initiatives led variously by the Irish Primary Principals Network, Léargas, the Monaghan Education Centre and others.

Addressing sectarianism and racism?

The programme provides a tool for schools who are increasingly required to deal with significant and ongoing diversity in terms of race, ethnicity and religious and political differences among the school community, (staff, pupils and parents). It offers a framework for conflict management, restorative practices, the celebration of diversity as well as the promotion and recognition of positive behavior as well as parenting programmes. The programme also involves parents and creates networks and structures where parents meet other parents from very different backgrounds,

⁶ DEIS Schools have high concentrations of pupils with characteristics that are associated with educational disadvantage and early school leaving. They are located largely in urban areas. Currently, 278 primary schools and 188 schools have been designated as DEIS Schools and are as a consequence receiving additional supports from Department of Education and Science

⁷ The Revitalising Areas by Planning Investment and Development (RAPID) Programme is a Government initiative, which targets 45 of the most disadvantaged areas in the country

Actions to date

Work began on the implementation of the Programme in October 2009, The main focus of the work since then was on Teacher Classroom Management training for the whole school staff (teachers and ancillary staff). Actions undertaken to date include:

- Regular meetings of the multiagency steering group
- The identification and training of two facilitators as trainers for the classroom management training
- The identification and training of a mixture of teachers, school completion staff and community workers to act as trainers
- The recruitment of 36 parents to participate in the parenting programmes. (these parents are drawn from a wide diversity of backgrounds)

Actions to be undertaken

- Continuing the delivery of Teacher Classroom Management training to 162 school staff (due to be completed by May 2010).
- The delivery of the parenting programmes by the trainers
- The delivery of the programme to 'at risk children' in each of the schools

4.3.2. Darver Activity Centre

An overview

The Darver Activity Centre is located on a 35 acre site purchased by the GAA in 2003. Its initial purpose was to provide facilities for the county team to train. This concept was later expanded to provide facilities for the wider community, and particularly those living in disadvantaged areas within the county, with an additional role in health provision and promotion across the county. The site currently has 5 floodlit grass pitches as well as a full size floodlit all-weather pitch. The site also has a "Slí na Sláinte" route, (built with support from the Peace II Programme). A new clubhouse (a two storey purpose built premises of 18,000 sq. ft) will open in spring 2010. This will accommodate changing rooms, physio/medical rooms, match officials rooms, a gym, offices, meeting rooms and a kitchen & coffee shop.

The Aims

Darver Activity Centre was awarded funding to support and encourage the new Irish and others to get involved in the GAA and thus integrate into wider community activities. The funding is specifically used to employ a Coordinator, to develop and equip the resource and language centres and to run programmes (around the themes of culture, social and economic activities, including the integration day, a home economics programme and cross border cross community programme as well as workshop on economic sustainability). Funding was also made available for coaching and to support targeting of RAPID areas in the county as well as for the general operational costs of running the programme.

Currently the participation level of the new Irish in particular in the GAA is low. Children and young people from international backgrounds play GAA games in school, but to date this has not followed through into club membership. The Og Sport LU Programme does have a number of minority faith participants, while Louth GAA is keen to increase this number further. Louth GAA are also very keen to get enhanced participation from the diversity of communities across the county and immigrant community in particular in the form of players of all ages as well as administrators and coaches (Darver has set an ambitious goal,

to have 5% of all coaches to be of non-Irish nationality within a 3 year period). The Louth GAA and the Centre had already undertaken some work in this area including:

- Involvement in the Louth Local Authorities Culture Forum
- A GAA Intercultural Sports day in Dundalk (2009) with 200 attendees
- 'A have a go day' in Dundalk (this was facilitated by the GAA Integration and Inclusion Officer)

The key elements of the funded project include:

- The intensification of coaching work and engagement in RAPID communities in Dundalk and Drogheda.
- The provision of adult education and training programmes in relation to:
 - Home economics
 - Cross border/cross community workshops to develop new educational concepts for disadvantaged areas
 - Workshops on the theme of economic sustainability and entrepreneurial adaptability
- Continuation of existing GAA Programmes (inclusion Cúl Camps, Summer camps and further Integration days).
- The development of the Resource Centre as an information outlet for members of the new communities where legal, tax and employment advice will be offered and as a venue for various adult education and training courses.
- The provision of a Language Centre where an integrated approach will be used to offer English lessons for migrant workers and their families;
- The provision of transport to and from Darver so that the Centre is available to all members of the community regardless of their location or ability to access transport.

The Centre plans to use collaborative approaches with existing providers of services, for example Co Louth VEC, FAS, RAPID, Co Louth Sports Partnership, Dundalk Institute of Technology and others to deliver some of these actions. They also intend to avail of the skills and knowledge of these and other organisations including the Social Inclusion Unit of Louth Local Authorities and the Community Guards. The project was to have commenced in June 2009, but issues related to funding and pre-contract compliance meant that it did not start till later in the year, with most activities now to be undertaken in 2010.

Addressing sectarianism and racism

The Centre is planning to address sectarianism and racism by engaging with minorities communities and encouraging their participation and integration in local sports activities. This work will be led by the full time coaching staff. Offering courses for minorities at the clubhouse and opening the coffee shop up to the general public will encourage people from different backgrounds to mingle and to use the facilities on offer.

Actions to date

The Darver Peace III project has had a slow start. By the end of February 2010 Darver intend to have a plan in place which details the practical, measurable outputs and outcomes to be achieved by the end of the peace III funded project in 2010. Preparation of this plan has involved:

- Consultations with new and local communities to ensure what is being offered is relevant and appropriate to their needs;
- Consultations with key providers in the county to ensure best and enhanced use of current resources and the possibility of adding value to them;
- The Centre has also developed links with DKIT and the school of Nursing and the School of Community and Sport Management in particular and will offer student placements in these areas.

Actions to be undertaken

The key focus of the work of the project in 2010 must be the development of the on-site courses, engagement with the new and local communities as well as the work by the coaches in the schools. The project has an ambitious agenda to achieve within a very short period of time

4.3.3. Dundalk Bulls

An overview:

The Dundalk Bulls Ice Hockey Club was established in 2008. Its home is in Dundalk on the only permanent olympic size ice ring in the Republic of Ireland. The club has over 100 members and regularly fields five under 18's teams as well as two senior teams and a ladies team. The Senior A team have been very successful in particular winning the Celtic League in Scotland and the All Ireland League. Ice hockey is largely a minority sport so it is not surprising to find that over 10% of the club membership are foreign national and includes Russians Slovakiens, Canadians Americans. Membership of the club is drawn from Dundalk, Louth and Dublin areas. The two Louth Peace III projects involved the Dundalk Bulls and heretofore one of their most significant rival competitors the Belfast Giants. The Giants were established in Belfast in 2000, their home is the Odyssey Arena. They have gone from strength to strength since their establishment wining more and more games at all levels. Neither the Bulls nor the Giants had any previous experience of the Peace Programmes when they decided to come together to make two joint applications to the Louth Peace Programme.

The aim:

The two Peace III projects focus on bringing the two clubs together for joint coaching sessions and game times. The aim is to get the players, coaches and volunteers from the two teams interacting, mixing and working together.

The Cross Border Ice Hockey Initiative (the small grant) is focused on getting the 10- 12 year old players (mainly male) training and working together. This project has about 90-100 children involved, the children are drawn from across Dundalk, Louth, and Dublin, while the children on the Giants side come from relatively mixed backgrounds.

The North South Ice Hockey Partnership (the tender) had a broadly similar to the Initiative except that it focused on bringing approximately 70 young ice hockey players (again mainly male) aged between 14 and 18 years together. In addition the Partnership through the training sessions and matches sought to build an all island ice hockey team that would compete in UK based competitions during 2010.

Addressing sectarianism and racism?

Both projects aim to bring young people, coaches and adult volunteers together and through the medium of ice hockey get them to engage with one another, breaking down myths and misconceptions and building relationships between individuals that might otherwise never meet. This approach has worked very well with the under 12's project, in the case of these young people the common bond is fun and history is largely irrelevant.

The situation is more complex and challenging with the 14-18 age group where the differences (e.g. accents, etc) appear more problematic and name calling occurs. Where issues arise they are dealt with both on and off the ice by the coaches. The coaches apply and use a general code of conduct to deal with these issues. The idea of the project is that by getting these young people to travel and to play together as a team/s, there will be more mixing and ultimately incidents like name calling will be addressed through this process

Actions to date

Both Initiatives began in Sept 09 with team building days in the University of Ulster. The days went well with the two clubs sharing the changing rooms and an increasing level of team, coach and volunteer mixing as the day progressed. The issue of individual's expectations was explored at these sessions. There has been a number of cross border training sessions and competitive matches since then, these alternate between Dundalk and Belfast. . The feedback from the young people aged 14-18 has been largely positive to date, although there is a growing level of frustration with the time it has taken to get the team strips and the trips organised. The initiatives believed that the difficulties related to delays in funding payments from the Peace Programme, although were at pains to highlight the fact that the Louth Peace Partnership Secretariat were supportive, providing a temporary advance to the project for a short period. The uncertainty around funding has become an issue for both project partners who have had to locate funding to pay for ice time, while in one case an individual club member has loaned the club the money to buy the strips for the 14-18 year old project, in the effort to retain the young people's interest in the project.

Actions to be undertaken

The project for the younger under 12 players will continue as planned, while the trips of the 14-18 age young people are scheduled to happen early in 2010. The danger is that if they do not happen early in 2010 the number of young people attending the project will fall off considerably (already the project reports a small fall in the numbers attending training. The Partners plan to continue to develop their relationship. Louth Sports Partnership have offered the project peace building training for the coaches involved but the project does not currently have the appetite for such training and are indeed not entirely convinced that it is necessary.

4.3.4. Louth Ards Women's Network

An overview

Louth Women's Network has 28 members, drawn from across County Louth. The majority of group members live in rural parts of the county and many have significant caring responsibilities. The average age of the members is sixty. Network members were initially identified through the work of the Teagasc Education Officer in Dundalk. The East Down Rural Community Network (Ards) has 70 members, with an average age of 60 years. There is cross community representation on each of the networks. The two groups began to meet in 2008. The following year, Louth Women's Network initiated the submission of the application for a cross border cultural exchange programme under the Louth PEACE III Programme.

The need

The idea of the project is to support the meeting and interaction of the two rural women's groups, with a view to exploring shared heritage; bringing about reconciliation and dialogue; and the development of meaningful relationships.

Addressing sectarianism and racism?

The project aims to address sectarianism and racism through a number of different routes. Both groups individually undertook diversity awareness training, while the destinations chosen for the cross border trips provide a vehicle for discussion of shared histories and exploring the different individual's and group's understandings of different structures and events. Each trip involves information/peace-building input by an outside facilitator. The group does not believe that there are issues of sectarianism or racism in the group. They see the project supporting members to become more 'friendly' and more outward looking. This, in turn, they believe will spill over into members personal lives and also the lives of their families.

Actions to date

To date, the Louth Group travelled to the Ards Peninsula, to a civic reception, meeting the Mayor of Ards. After a Peace Building Talk, a cultural and historic tour of the peninsula followed. The two groups have also visited Newgrange and the Battle of the Boyne site together. These trips are organised mid-week to facilitate maximum participation.

Actions to be undertaken

The group is due to undertake two more trips to Derry and to Dublin. These trips differ from the earlier ones, in that they involve an overnight stay and, as such, require more planning. The costs associated with these proposed visits will be higher than the previous trips. In an effort to avoid the accumulation of additional interest charges for the project, the PEACE III Secretariat have offered advance payments of the grant, based on the submission of detailed costing for the trips.

4.3.5 Dundalk FM100

An overview:

Dundalk FM100 was initially established with the support of the FAS Social Economy Community Radio Scheme. It was awarded its full licence in 2004. It currently has five full time equivalent employees. The station has availed of funding under all three Peace Programmes including funding for a series of programmes about the legacy and stories of the people of the border, building renovation and cross border linkages. The station derives the largest part of its funding from Pobal, but this has recently been cut

The need

The Station has been awarded funding to produce a series of Sport for Peace radio programmes. The programmes will focus on the role of sports in relation to sectarianism and racism. An anchor person will present each show, with a panel of interviewees.

Addressing sectarianism and racism?

This project involves a series of 10 one hour radio programmes recorded before live audiences (totalling 300 people) around the themes of racism and sectarianism in sport including speaking to minority communities and sports fans/players who have experienced racist/sectarian abuse directly. The programmes will be recorded in different locations north and south of the border. They will also explore what if any changes have occurred through campaigns on racism/sectarianism. One of the individuals the programme maker plan to include in the series is John Murphy. John was a professional football player for 17 years, who as part of his career development got a transfer in 1964 from Dundalk Football Club to Glenavon Football Club, where he played for five seasons. As one of only two Catholics on the team he was subject to a lot of verbal abuse, abuse as he says that 'intensified as the difference between the goal scores increased'. John's view that 'building all island teams, that have cross community and cross border support is one of the best ways of dealing sectarianism and racism' is an interesting one that will be discussed as part of the programmes.

Actions to date

The Sport for Peace radio programmes have had a slow start as the station has struggled to proceed without a cash advance. The process of preparation and research for the Programmes has begun however and it is hope to start recording the first of the ten programmes in Spring 2010.

Actions to be undertaken

The appointment of the Anchorperson and development and recording of the programmes will take place in early spring. The station will make podcasts of the programmes available on line, as well as making CD and DVD recordings of the programmes. Monthly e-bulletins will also be produced, while the station believes the programmes may be of interest to other community radio stations around the country and across the border giving them a larger audience and a wider reach.

4.3.6 Coexist Limited- Mentor Support to Activity 3 Project Louth Peace Partnership Youth Programme

An overview

Coexist is a private company which provides facilitation and training to promote peacebuilding, leadership and conflict awareness training and support services on a cross border basis. Co-exist were employed in 2009 by Louth County Council to support the Louth Comhairle na nOg. They subsequently went on to successfully tender to provide the mentor support for the Louth Peace Partnership Youth Programme, believing that this initiative would benefit from their existing connections with local schools. Co-exist are also involved in Activity 1 which focuses on ethnic minorities and is lead by Louth VEC.

The aim of the Peace III project

The aim of the Youth Programme supported by Co-exist is to work with young people to explore issues of identify, peacebuilding, conflict resolution and democracy and to help young people identify how they can feed into and influence policy initially within their schools and indeed on a wider basis. There are two elements to the programme, the county Louth based part and the cross border part, The County Louth based part aims to involve approximately 80 young people and 10 schools/youth groups in a identify and cultural diversity training programme. The second part of the programme seeks to support the development of linkages between the Louth Comhairle na nOg and Newry and Mourne Youth Council

Addressing sectarianism and racism?

The young people participating in the County Louth part of the Programme are identified by their schools/groups and are generally transition year students. Those selected to participate in the programme engage in three core activities. The first is a session held in the school which focuses on issues related to identity and cultural diversity. The second part is a residential weekend (which brings together pupils from the different schools) and involves a more in-depth exploration of cultural diversity where the attitudes of sectarianism and racism are directly explored. The third part of the programme involves the young people identifying, developing and implementing a project on identity and diversity within their school. Members of the Co-exist team meet the project participants once again following the residential to support the development of their project proposals. The cross border part of the Programme is seeking to get the two countywide youth structures together to undertake some joint training and encourage relationship building across the border

Actions to date

- To date 6 schools from across the county have participated in the diversity training programme, a number of these schools serve disadvantaged areas or areas significantly affected by the northern conflict.
- In some cases teachers have accompanied the pupils (where this happened it was very useful)
- Participants to date have ranged in age from 12 to 17, although the majority have been drawn from Transition year.
- Members of the Louth Comhairle na nOg have participated in the identity and diversity training programme
- Three weekend residentials have been held in Rosstrevor
- Five projects have been developed including the development of a booklet on diversity, the organisation of a diversity awareness day, a project on peer education and bullying, a project on young people and their various identities
- Members of the Co-exist team and the Newry and Mourne Youth Workers have met twice to organise the meeting of the two youth groups

Actions to be undertaken

- Two more schools to participate in the programme (including a protestant school)
- Two youth groups to participate in the programme (it has been harder to recruit the youth groups than the schools)
- Bring the young people who participated in the Programme together and have a presentation of the different school/community level projects developed
- Publicise and review the outcomes of the project
- The two countywide youth structures are scheduled to meet in March and again in April and are interested in undertaking some joint video training.

4.4 Key Findings from the Consultations with funded projects

4.4.1 *Understandings of Sectarianism & Racism*

Most of the consultees associated sectarianism with religious differences and specifically with the difficulties that exist north of the border in relation to Protestants and Catholics. The majority did not believe that there were many difficulties of this nature in Co. Louth. The consultees very rarely mentioned the existence of political sectarianism. When prompted about political sectarianism the majority of the consultees were clear that political sectarianism still existed in Co. Louth but believed that it was to a significantly lesser extent than it had been in the past, with Louth residents moving away from a culture of conflict to a strategy of avoidance of people with strong political links/associations or convictions related to the conflict.

All of the consultees had a clear understanding of what constituted racism. The consultees identified racism as more significantly more prevalent than sectarianism in Co. Louth. Many people reported overhearing racist comments on the street, in the post office, in the Dr's surgery. Interestingly many consultees commented that after they had witnessed a racist incident in hindsight they were sorry that they had not intervened to stop it. A substantial number of the consultees believed that racist incidents were most likely when people were in groups with drink taken, although then went on to describe incidents in public places and public service offices, suggesting that these incidents happen in many locations and do not involve either a group or indeed alcohol. It was interesting that some consultees defended the perpetrators suggested that they might not be aware that what they were doing was racist. Consultations also suggested that racism linked to stereotyping, bullying and anti social behaviour are issues at secondary school level.

The consultees suggested that some groups were more discriminated than others. Most believed the Black and African community received the most racist comments, followed by members of the Muslim community. The general consensus view was the more different a particular individual/group looked the greater the likelihood of them being at the receiving end of racist comments.

Many of the consultees and indeed members of the target groups coincided with the view that attitudes to immigrants had got worse since the economic downturn, with immigrants seen as 'more of a drain on resources than they had been during the period of economic boom'. Interestingly some of the consultees referred to a number of commonly held myths and misconceptions about the rights and provisions for asylum seekers to back up this view. The vast majority of consultees did not mention or consider discrimination against Travellers in their discussions on racism.

4.4.2 *Strategies for tackling racism and sectarianism*

One or two of the consultees made reference to the need for the wider community to move on from discussion of protection against racism and sectarianism to the process of engagement of minorities in wider community activities, and ultimately inclusion and integration within the wider community.

Interestingly only a few Louth Peace III projects have significant numbers from minority communities involved in them.

Identifying and engagement with community leaders from within the minority communities and groups was seen as an important vehicle for getting increased levels of involvement from minority communities in wider community based activities. There was also a view that minority communities needed support to assist them build their confidence and capacity to engage with the wider community. It was not clear which if any organisation was currently filling this role.

Where projects had/have minority community involvement there was a view that they needed to continuously strive to ensure that these individuals were as fully involved and integrated into the project as members of the majority community. It was not always clear that this was happening at the project level. Overcoming the challenge of media stereotyping and stereotyping in general came up regularly within the consultations as something that needed to be addressed by the projects and indeed in terms of their marketing of their projects.

4.4.3 Outside Variables/Operational Issues

All of the consultees cited dealing with operational and generally financially related issues as the biggest challenge they faced. A significant number stated that if they knew the operational complications they were going to face when they were making their application, they would probably not have made the application.

Funding and interest charges

Most of consultees identified funding as the key problem for them. The clear consensus was that to apply for Peace III money you needed to have money, or alternatively groups needed to fundraise before the commencement of a project so they did not have to worry about the risk of running up an overdraft. Interest charges are not eligible expenses and payments are only made on the basis of receipts (i.e. projects have to have the money spent before they can claim the funding). (Drogheda Community Forum withdrew their application because their members were not prepared to take on meeting the interest costs that would have been associated with the Peace III grant).

Waiting times from the submission of receipts for payment is has taken between 4-6 weeks according to some consultees. This long waiting time payments coupled with the recession led to a significant level of unease at the outset of the Programme among project members as to whether the funding would come at all. The long waiting time for payments is an issue particularly when the interest charges are being accrued by the project. Many groups are concerned about running up interest bills and have had to look at organising a variety of fundraising activities to cover the interest charges. Operating with an overdraft facility is particularly difficult for smaller groups who are not used to dealing with overdrafts

Funding Administration

Some of the projects consulted have found the project administration in general and the funding administration in particular both time consuming and difficult. The language used in the Programme documentation was a challenge for a number of the projects. This is particularly the case for projects that do not have paid staff. Cross border, currency differentials are a regular issue for those involved in the cross border work

Sustaining Cross Border Partnerships

All of the projects involved in cross border work stressed the importance of keeping their partners fully informed of issues as they arise. Most of the projects as a result of having open channels of communication have experienced a great level of goodwill and support from their northern Partners.

5 Conclusions and Recommendations for the Peace III Programme-

5.6 General Conclusions

5.1.1. Sectarianism and racism

The majority of research consultees believed that racism has replaced sectarianism in Co. Louth. Most people were of the opinion that while religious and political differences continue to exist in the county, people had generally moved on and it was no longer the issue that it was in the past. People generally got on with one another, or at worst ignored or did not engage with one another.

The anecdotal findings of this study coincided with the findings of the 2006 ESRI report which found that harassment on the street, in other public places or on public transport were the most common forms of racial discrimination.

The findings emerging from the consultations with the project consultees coincided with the ESRI finding that Black Africans experienced the most discrimination of all the minority groups in Co. Louth. Interestingly members of the minority communities consulted as part of the research did not believe that they or indeed any group was more discriminated against than other groups.

Discrimination against travelers was not widely recognised by the majority of research consultees as a form of racism. Many of the research consultees believed that the issue of racism and the prevalence of racist incidents had increased and was likely to increase as the economic downturn continues. There was a clear view that there was more tolerance for cultural diversity in a boom. Although there was a view among the minority community consultees that that with an increasing number of people engaging in training and up-skilling and education this provides a increased opportunity for mixing and socialising between groups and communities.

Little is known about the number of victims of the conflict living in Co. Louth.

The majority of the Peace III funded projects were seeking to engage with a variety of Peace III target groups. In some cases the project promoters believed that if they offered relevant service then members of the target group would attend, while other cases members of the target group were already involved with the group.

A small number of projects were seeking to pro-actively target a particular target group/s. Only a very small number of the Louth Peace III projects funded to date were led by a Peace III target group. (The politically motivated ex-prisoners projects are funded under a separate strand of the Peace III programme). Consultations with some members of the Peace III target groups would suggest that while many minority groups are in touch with one another, contact and communication with wider community groups and activities is more limited.

5.1.2. A Strategic Framework

There are two key policy documents in relation to racism and sectarianism in county Louth as follows: the Louth Anti-Racism and Diversity Plan 2007-2010 and the Co Louth Peace III Strategy and Action Plan 2008-2010. The connections between these documents are limited, the first deals with racism but not sectarianism, while the Peace III strategy deals with sectarianism and racism but only in the context of the Peace III Programme

Rec 1. Consideration should be given to the preparation of one key policy framework that combines the ARD and the Peace III strategy within an overarching integration framework (e.g. the Dublin City Integration Framework)

5.2 Monitoring racism and sectarianism

5.2.1 Monitoring Racism

There is no national system for the monitoring of racist incidents. Data has however begun to be collected by the Gardaí in relation to whether there was a racial dimension to the crime. These statistics have yet to be made public. Until these figures are made public there is no way of assessing a) the comprehensiveness and b) the use to which this data can be put. What is clear however is that to be effective the definition of 'racially motivated crime' would need to be a) clearly understood by all serving members of the Garda Síochána and b) would have to be mandatorily applied to all reported incidents (Voluntary reporting system only has a very limited use, in that they are not comprehensive not do they allow for comparability between areas). This research has for example found that discrimination against Travellers is not widely recognised as a form of racism.

Monitoring racism/racist incidents while critical in terms of enforcing individual's rights does not measure the extent to which ethnic minorities and others are participating and integrating into wider community activities. Projects and groups should be encouraged to regularly examine the methods they use to proactively engage with members of minority communities and to consider how integrated individuals from these communities are in their activities and in the overall management of the group/project. Peace III projects could for example be required to prepare and report regularly levels of integration within their project/group.

Rec 2. Seek the publication of the data on 'crimes with a racial dimension' without further delay

Rec 3. Once this data is published undertake an analysis of the extent to which data on 'crimes with a racial dimension' has been recorded nationally and within the Louth District.

5.2.2 Monitoring Sectarianism

With no widely accepted definition of sectarianism south of the border, it is hardly surprising that there is no formal system for recording the nature and extent of sectarian incidents that do take place. The situation in Northern Ireland is very different with data on sectarian incidents collected since Sept 2004. A complex combination of data is used to compile this information including data from the police, the Housing Executive, newspaper reports and the Fair Employment Tribunals. It is unlikely that such a complex system would ever be put in place in the Republic of Ireland, given the lack of clarity about it is

that constitutes sectarianism and our inability to break data down to a sufficiently disaggregated geographical level.

Rec 4. Generate and contribute to the debate on the need for a Republic of Ireland focused definition of sectarianism

5.3 Louth Peace III Recommendations

5.3.1. Supporting the projects

The Louth Peace III projects have all had a slower than anticipated start, with funding decisions delayed until July 2009. The absence of a formal advance payment system also meant that many projects were further delayed by having to get overdraft approval arrangements in place. Many projects will now be under considerable pressure to get their work as scheduled completed by the end of 2010.

Rec 5. Find ways to proactively support the Louth Peace III funded projects to successfully complete their projects in 2010

Few of the Peace III projects have to date undertaken or provided cultural diversity training for their volunteers or project staff, as most have been absorbed in getting the project started. Many of the Peace III projects would benefit from the provision of cultural diversity awareness training for project staff and volunteers. Given the time pressures many of the projects are under, this support would best be provided on a project by project basis, thus ensuring that the support can be tailored to the particular needs of the project

Rec 6. Offer the Louth Peace III funded project access to project specific cultural diversity awareness training for project staff and volunteers. Peace III projects could ideally be assigned a diversity mentor who could support and advise them in their work.

Where organisations already have members of the Peace III target groups involved in their activities, encourage the organisations to a) examine the nature and extent to which members of the peace III target groups are integrated into their organisation and b) develop strategies to support enhanced participation and integration levels.

Rec 7. Develop a template that funded projects can use to examine the engagement levels of peace III target groups in their organisation. Offer the organisations and projects practical advice on how they could enhance these participation levels.

Only a small number of projects have undertaken peace building and reconciliation training. This type of training needs to be undertaken at regular intervals throughout the lifecycle of the Louth Peace III projects

Rec: 8. Provide the projects with access to regular and ongoing peace building and reconciliation training opportunities

Some projects have had limited contact with the Peace III target groups and are struggling to engage with these groups. They need some practical support to assist them do this.

Rec: 9. Organise a forum where Peace III funded projects can meet with organisations and groups who represent the interests of Peace III target groups with a view the project developing a better understanding of the particular needs of the peace III target groups and the representatives of the Peace III target groups identifying possible opportunities for engagement in Peace III and wider community activities.

Some of the organisations that represent Peace III target groups are well established, while others need significant capacity building supports.

Rec: 10. Provide organisations that represent Peace III target groups with capacity building supports necessary to enable and support them engage with other organisations and structures.

5.3.2. Connections between projects

This research has found that the funded projects are generally unaware of what other initiatives funded under the Peace III Programme are doing despite the fact that a number of the projects are working on common themes (e.g sport and young people).

Rec: 11. Identify 2-3 common themes and organise a 2-3 open meetings per theme. Projects would be invited to attend the meeting/s most relevant to them. The idea would be to support and facilitate networking and generate synergies between projects.

Interestingly recommendations 4-9 could be addressed with the support of the VEC who have been funded by the Louth Peace III Partnership to roll out a peace building training programme for community practitioners on a cross border basis.

5.3.3. Operational issues

A significant number of the projects (particularly the community based projects) are struggling with the need to work with an overdraft facility. Members of management committees who have never used an overdraft facility (in the personal life) are anxious in relation to how the project will meet interest charges accrued.

The decision to pay only on the basis of receipted invoices coupled with delays in payments have generated an unnecessary level of unease for many projects who in turn have had to delay activities planned for earlier. Some individual committee members concerned for the future of their project have gone as far as loaning the project money in an effort to maintain project buy in and momentum. This while undoubtedly generous is not a sustainable way for projects to operate.

Rec 12. A clear time line for payments needs to be identified and implemented across all of the funded projects without any further delay so that projects can be clear about their cash flow and can clearly project the interest charges they are likely to accrue over the life of their project

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