

Eamonn Deane Terry Doherty

(The audio at the beginning is a little spotty, but the two men give their permission to be taped to the female interviewer. The two men are sitting behind a table with the camera only on them. However there seems to be a third person behind the table as well, but she is out of the camera frame. The audio and the video occur at different times, so the time codes will be based on the audio.)

00:15 The interviewer asks for their names and some information on the cross community reconciliation work that they are currently doing.

0:25 The man on the right says that his name is Eamonn Deane and that he is the Director of Holywell Trust. "I suppose we enhance the relationships across the community." The audio comes in and out at times and the accents from the speakers are very difficult to pick up, so it is very challenging to hear sometimes. This is one time where it is a challenge. But Eamonn explains that they are trying to achieve housing that both sides of the community can live in and thrive together.

1:25 The other man says that he works for the same company that Eamonn works for. He is a mediator for parading issues. "So I'm in constant contact with parading and the people who are opposing the parades."

1:50 Interviewer: "What other work have you been involved in? Can you tell me about that and the history of the workshop?"

2:05 Eamonn: "We've worked together for most of our lives one way or another. We both were primary school teachers." He explains that they left this to tend to the Boxing community around 1972. They both then went full time into community work. Several years down the line, they saw each other at a program called Youth Ways which was a program for unemployed young people. Eamonn then set-up Holywell Trust in 1988 while Terry remained at Youth Ways for a number of years after that.

3:35 Interviewer: "Do you like your work?"

3:40 Eamonn: "Yeah, most of the time I would say that I love it. But the last two years have been very difficult. They haven't been difficult with regards to the work we do, but it has been difficult to get the resources." He has spent a lot of time meeting the needs of auditors, bureaucrats, and administrators. "Getting all of the bureaucracy right rather than doing the work has been atrocious. There has been a righteousness about public funding, a righteousness that prevents any creativity or spontaneous work." The interviewer asks, and he responds that he is primarily funded by public sources.

5:00 The interviewer then asks the third person at the table, who is not seen on camera, about her work and her road to it. She responds that she had to learn about her position and her

co workers coming in, but she enjoys her job. Terry responds that his answer is very similar. He wanted to teach at a boys group that he attended, so he did. He loved every job that he has had especially working with the youth club. Terry says that with the youth club, he received a lot of funding, had a lot of fun, but it was eventually closed down.

"I absolutely love this work. And there have been times when it has been tough, but I wouldn't have enjoyed it if it hadn't been. We came from a belief that people we were working with were the way they were because of how they were treated. So any of the tough kids we worked with were tough because they had to be tough. So we worked in trying to get past the tough exterior, which was there for their protection. And when we did, it was a lovely experience. But there was endless supply of this. And we talked to Eamonn and he said that we needed to work on the community to stop this endless supply from coming through." So they worked on the community, did a lot of healing work.

8:15 Terry: "We really are peeved at the funders in this region. When things were bad, everyone supported the work. And there was a lot of work and community activity in this town. But then the auditors came on board and gave their own version of how the work should be done and how the money they were giving was so important. And so they started to dictate what we could do and what we couldn't do."

9:00 Eamonn: "Through 30 years of war, we've literally put our lives on the line at times. And there was never any question of any wrongdoing in terms of the expenditure of resources. There was never a lot of money, but there was always some. Now the political correctness has gone astray." He mentions a time when he was talking to a major funder and he heard a story of the funder losing a lot of money to a poor investment. "That's political correctness gone wrong."

10:15 Terry: "It's complete ignorance of what's happening. Anybody who has been doing community work in this town in the last 30 years knows how stressful and difficult it is. There are people who go through serious, stressful situations and they actually end up mentally ill as a result of the pressure that's put on these people. These people were working in situations where they were risking their lives sitting in the streets." He describes other stressful situations that he has dealt with over the years.

11:25 Interviewer: "Is this happening to a lot of community organizations in the area?"

11:30 Eamonn: "Yeah, to a lot of them. It's not about our community organization, it's about all of them. It's about the central government's attitude towards the people. The people are not to be trusted. And I think that that really annoys us, that the attitude of government is that the people are not to be trusted. And it would be very different if you were industrialists or heavy commercial enterprises. They've gotten away with ripping off the economy with millions of pounds for years. And never a word, no problem about it."

12:25 Interviewer: "Did you both grow up in Derry or near here? And can you talk a little bit about that and if it might have influenced your decision to do community work?"

12:50 Terry: "I grew up in a Protestant and Catholic area and I imagine that had a big influence on me. I didn't see much of a problem with it because it wasn't much of a problem where I lived. There was a problem in the time because the nicest people in politics had no say in anything. I guess I had a lot of the influences in my life at that time. My father was kind of a community worker." He mentions that his dad worked for the local football team and he ran a few different events. "And I think deep down I wanted to teach which is something that I enjoyed. But I eventually transitioned into participating in youth work." He enjoyed his experience there.

"But then things began to change right around 1969. The Nationalist population began to say that they weren't going to take it anymore. McCann was one of the first guys who put a caravan across the main road and blocked a lot of the homeless. Because the homeless at that time were mostly Catholics. That began the civil rights movement. And that became very exciting because we were in our 20's and ready to stand in the road for whatever that had to be done. And the whole weight of the Unionist oppressive machinery was landed on by the Nationalist Party particularly in Derry. And when the Nationalists were peacefully protesting, they were attacked by the local police force."

"So the work, for me, became more of a pressing nature because it was more about working with oppressed people and giving oppressed people a voice." He mentions a group that is too difficult to hear that gave the oppressed people a strong voice. "So I was working at the Voluntary Youth Club at the time when I was asked to work with young people who were unskilled, unqualified, and untrained. At that stage, when we were picking up people for this program, we visited all of their homes. There were homes that we found three or four generations of unemployed people." He describes a home he saw where he met a grandfather, a father, and a son who have never worked in their lives.

17:35 Interviewer: "Was it because they wouldn't accept Catholics?"

17:40 Terry: "If you were not a Protestant and weren't highly educated, you just wouldn't have gotten work. And a lot of older and younger men in Derry would have gone to England to find work. But they wouldn't have found work here."

"So that was a different time that resulted in the war. Things didn't change during the war, so I think it was important that we continued worked with these people who were trying to survive a war. So we would have gone into work with bullets ricocheting off the walls. But we had to keep going for these people who were going about their normal lives. But in a weird kind of way it was an exciting time." He goes into more detail about the situation. He describes the people he was working with and the army that was raiding and searching the youth group.

Terry describes a housing estate that originally houses young married couples. Then they have kids, teenagers are the result, and the estate quickly turns into a problem area. This process then repeats and occurs over numerous estates. "So very often, we would have had 30 or 40 boys and girls from one community with us for a full year."

20:55 Interviewer: "Is there a reason you like to work with the youth?"

21:00 Terry: "I began to work with the youth because I was one. I was 22 or 23 when I started to do youth work. I was also very active. But I don't work all of the time with young people. Now I

work with adults more.” He makes a joke that Eamonn’s daughter told him that youth work should be for the young. Everyone laughs.

21:45 Interviewer: “So what role do you see the children playing in during the Troubles as opposed to your generation? Why do you think it’s important to work with the present children?”

22:00 Terry: “Well, the young people in this town have seen some really horrific things.” He describes a few instances where kids that he has worked with experienced some traumatizing events. “A good deal of the children around here have seen some really awful things. My oldest kid never really lived here when it was peaceful.” Terry talks about his kid who was constantly being searched because the Unionists suspected the youth of working for the IRA.

23:35 Interviewer: “That’s interesting how the young people are playing a larger role in the violent scene here in Northern Ireland. I find it interesting how the older people really started this whole thing but the younger generation experienced what happened.”

23:50 Terry: “Well most of the people who started it were young.” He brings up a young person at the start of the conflict who later became one of the first successful Nationalist politicians.”

24:20 Eamonn chimes in by saying that everything seemed colorless at the time. “The climate is usually fairly gray and overcast, but the colors that people wore, the colors of the shops and homes, were very gray and it was a miserable place. And there was a need for color, a need for an eruption of life. And that came about in the ‘60’s all around the world from the youth.” He mentions that this exuberance coupled with the oppression of the Catholics helped start the conflict.

26:55 Interviewer: “What were some experiences of yours while working during the Troubles?”

27:10 Eamonn: “Well, the experience above all else of growing up was that this place has to change. We’re not taking this anymore, we’ve had enough. And so for this place to change, it needs an investment from within the various communities. And it’s young people. And that’s the greatest gift anyone could give to anybody, standing beside people and teaching them to learn. I don’t think I could have expressed it at the time, you just know instinctively that this is what is needed. Because the best decisions are made in that way, instinctively and intuitively.”

28:30 Terry: “In the early days I didn’t work with Protestants at all. But when I matured, I realized that Protestant families’ lives weren’t all that different from many others that we’ve seen. A big difference for the Catholic population was that so few of the men actually worked. So few had jobs, and that had a serious impact on the Catholic population.”

“And I was angry at the lack of generosity from the Unionist leaders at the time. But there were many employers who did have mixed employees.” For the most part though, religion mattered. And if an employer didn’t see a Catholic name, then the applicant would be asked what school they went to. “And in those days, all Catholics went to schools that started with ‘St.’”

30:40 Interviewer: "I actually have a two part question, I hope it makes sense. But all of the violence that you've talked about seem to be isolated incidents rather than incidents in the past like the Troubles when an entire group of people attacked another group of people. Are the incidents more isolated or are they planned by groups?"

31:05 Terry: "The thing that should be more than any other thing was students that decided to have a protest march from Belfast to Derry. There was about 100 to 120 people and Eamonn and I were on it. We were never aware that we were battling with the Protestant population, we were battling with a group that was discriminatory and oppressive. That protest that marched from Belfast to Derry was met with incredible violence." He says that most of the participants were right around 20 and there was no need to push them.

"So that had a serious impact on me because I saw in Derry men who were holding large stones talking to policemen. And these guys arrive so they can throw these boulders at them, but no one told them to stop." That was a shocking experience for Terry, that the police were colluding with these people who were deliberately hurting others.

33:10 Eamonn: "I think the most traumatic event was Bloody Sunday, especially for those of us who were there on that day. The event itself was incredible. The follow-up to it by the British government made it worse. It's like if someone has killed your child or a member of your family and they show up a few days later on your doorstep saying 'We both know it was me who killed them, but I am now going to deny it. It doesn't really matter what you smelt, felt, saw, or sensed, it doesn't really matter because we can deny all of that.' That drove me absolutely insane with rage. And then there were multitudes of people who joined the IRA. But how do you fight back against such an almighty, repressive force that says 'you do not matter.'"

35:15 Interviewer: "How can you reconcile that anger and use peaceful methods like remediation instead of referring to violence? How do you channel that hurt into a peaceful way?"

35:45 Eamonn: "The first thing I would say is that I do not disrespect the people who resorted to violent things." He says that it was a tough decision for him to go into peaceful methods instead of violent acts. "Life is never black and white. And at the time I was faced with decisions of that nature, it was not a simple decision to make. It was difficult to persuade yourself that a non-violent approach would be more effective. But what we wanted, more than anything, was the most effective means to deal with this. It's not necessarily a question of morality, it's what works. And I believe the more effective means was the non-violent means."

37:15 Terry: "I thought all of those feelings that Eamonn felt, but I realized that I can't kill somebody." He recalls that he was offered gun training but he turned it down. And he turned it down because he was worried that if he learned to fire a gun, then he would try to kill someone. "And I could not, in my own mind, be a part of killing somebody. Although, politically, I would have been a Nationalist, I couldn't kill anybody." Terry says that because of that, he moved into the youth groups and started therapeutic work. "And looking at where people were coming from and looking at where they were at, I began doing that reconciliation work. So it took some time for me to realize that, but it came down to the question if I could kill someone or not, and the

answer is no.”

38:50 Interviewer: “You both have been working cross-community in reconciliation for a long time. I was wondering, have you come up with a personal philosophy to try and relate to them?”

39:05 Terry: “I suppose that one thing that I’ve come to realize is that everyone has their own perceptions. And both or all of them are right, but different. And if I realize that, then I’m going to blame you for thinking differently from me. Or I understand how you want to be abusive to me because of what you’ve been taught and have learned from your own home. And the fear that Unionists have here of losing this state as kind of the last bastion of a Protestant state. And as the Protestant state goes, they will never be able to be Protestants again.”

“They fear that they will be persecuted again like they were in the middle ages for being Protestants. They fear that the vast majority of England is Catholic and the vast majority of Europe is Catholic. And they fear that the European Union has a plot to get Protestantism wiped out. If you really believe that, then I can understand that you believe that I am the anti-christ. It doesn’t make it any easier for me, but it helps me to understand it. So hopefully when I’m working I can get past that exterior and get to other humane places that are lovely and kind. And that’s the direction that I’ve tried to go.”

40:50 Eamonn: “I suppose that when given the choice, people will choose to love one another rather than hate one another. And I think that belief is really important and I know it to be true for ordinary people. But I’m not so sure it is true for other people though. But people want to live their life as fully as possible and with integrity while holding a moral code. Ordinary people will find ways of living together with loving one another instead of harming one another. And I don’t think that has anything to do with religion.”

42:05 Interviewer: “So you both believe in the goodness of people?”

42:10 Terry: “That’s the easiest way of saying it. Every so often I meet with people that I was raised with who have moved away. And now we’re close and still share the feelings that we did back in our youth. So if I want to feel angry about Protestantism, I think of one of my friends. She lived in the same houses that we lived in. So there wasn’t much of a difference between us, so that keeps me grounded in some ways. But I do believe in goodness.”

43:30 Eamonn: “I think the statistics show the number of deaths per 1000 in population. I think the rate was at 2.25 which is about the same ratio as it is in the middle east. So we have that level of violence which has to do with people who see any notion towards change as a slippery slope towards all change. And so the refusal to include at any level in sharing is the same as the levels of violence.” He describes other instances around the world where the levels of violence compared to the levels of sharing were immensely high. “They were different types of conflict about different kinds of things. And in South Africa, the Middle East, and in Northern Ireland, they’ve usually been about men, power, and fundamentalist about their religion. They see any move at all as representative as a total capitulation. And it doesn’t work.”

45:20 Terry: "I suppose deep down I still believe that a British establishment see the Irish almost like animals. Like they just have to be kept down." He gives a few examples where British cartoons display Irish people as unintelligible and slow.

"Just recently, a Unionist, Gregory Campbell, accused one of the Republicans as a slow learner. And without a doubt, they just clicked him to the stereotype that that's what they've been living and dealing with. There was a big fury about it." The Unionist said that he was just talking, but he knew that he fit the stereotype of the mad, rude Irishman at that moment.

"And I think that attitude explains the Widgery Tribunal where the Republicans were quickly told to get lost." The interviewer asks what event this was, and Terry replies: "It was the first tribunal that was held after Bloody Sunday when they said that the army was completely innocent of any wrongdoing. And the aggravating thing was that the British story was out in as fact." He tells a story of someone at a university that gave a speech in Derry. And the speaker exclaimed that two of the victims were bomber. The audience was furious, but he said that it was put in as fact, it was in his textbook.

47:45 Eamonn says that he has to leave and he does. The interviewer and Eamonn thank each other and Eamonn says that he approves the taping of the video.

48:05 Interviewer: "What do you think of the current peace process?"

48:15 Terry: "One you ask me about where I came from historically, I come across as a mean old man and I am a mean and angry old man. But I'm not that person anymore. I've seen what war does and I understand the perceptions of what other people have done and I understand their minds. I've become much more interested in understanding people's' perceptions, knowing where they come from, and then accepting them as they are."

"The peace process was a bright light for us. We were finally being acknowledged. And we were finally getting to be involved in the activities of state here in all levels. We were finally going to have equality, but it is very depressing at times. I suppose that the peace process is going to go on and it's a force on its own. There will be hiccups, but we will get there."

49:30 Terry: "But it is very aggravating because I believe that it is a Unionist agenda that's being safeguarded. Every time there's a resolution to one problem, another one comes up for the Unionists to prevent the whole thing from happening. And I think there is some danger now that the Unionists will pull away from the peace agreement."

50:00 Interviewer: "Before you were saying that the Irishman was depicted as the hairy, strong, primitive person, do you feel that there can ever be equality because of the fact that they've attached this notion of race to the situation? Race often comes with meanings of worth and that worth is often attached to the meaning of race." She mentions that in the United States, equality between black and white is still being fought over. "So do you feel like there will never be equality because there has been this attachment of worth."

50:50 Terry: "There is truth in what you're saying. If you listen to the Republican movement, one of the things they keep saying is 'Treat us as equals. Talk to us and be friendly with us.'

Because Irish people like people to be friendly with them. They like to be liked. Gerry O'Hara said this morning that 'I've been in the consult for 15 years and I've been sitting 3 feet from Gregory who is a Unionist. And he has never once made eye contact with me. Every time I go on I ask how he's doing, and he has never responded.' And that, deep down, is the vision of the stupid Irishman that is too stupid to speak to."

"But what the Republican movement really wants is recognition and validation. Republicans demand context. There are people there who don't like the Republicans, Irish, and the thought of a united Ireland. So they will always resist, even in a nice way. So Republicans are saying that equality is written down and put in law"

52:45 Interviewer: "It doesn't seem like there ever can be reconciliation or equality because of the fact that the British have so much power. It doesn't seem like they're going to step down anytime soon or ever. And it seems like they want people to conform to their model, they don't want something that encompasses both traditions coming together. It seems like they want people to conform to them.

53:25 Terry: "It's difficult, but I would say that the British government would probably let Ireland on its own. But you have to remember that the Unionist people are people that Britain put over here. It has been a hundred years now, so we see them as being native. But the Unionists see themselves as British and as part of Britain. So there's a certain loyalty between the two that they owe them to protect them. It would be a much more wholesome thing if Britain just stopped influencing things here and told the groups to sort it out."

54:15 Interviewer: "My understanding is that Britain is ready to let go as soon as the vote says that the people of Ireland want Britain to leave."

54:25 Terry: "Well part of the problem is that the Nationalist vote is actually increasing quite rapidly. And soon there may be a majority Nationalist vote. Up to now the Unionist population has said that the majority of the population rules and gets to do what's what. And now they're talking about a different type of democracy. There should be no united Ireland unless the majority of Unionists vote for it. Because within the agreement in the running of Northern Ireland nothing can go through without a majority of both the Nationalists and the Unionists. So now it's a different type of democracy."

"So, you've got that situation now because they, quite simply, don't want to have a united Ireland. It's not all religion, but there is a religious element in that the Protestant Presbyterian sees the Pope as the anti-christ and that Catholics are followers of the anti-christ. Now if I see you as the anti-christ and I'm a Christian man, then you're my enemy. I have to put you down in whatever way I can. And if you can kill it to save our faith, then do so."

56:25 Interviewer: "But I think there's a lot of process that you've made in the last couple years in terms of equality. So do you feel like you're optimistic about the future even though a lot of stuff is going on? Because it seems like peace is wanted."

56:45 Terry: "Well one of the remarkable things that has happened here is that the Nationalist

population in Northern Ireland voted for the Good Friday agreement. That basically meant that they were voting for a partitionist Ireland. Now traditionally the Catholic population would have been anti-partition. In other words, they would have been against the country being divided. But now they've voted for a partitionist settlement, Republicans and all. Which is astonishing. The old Republicans in my youth would have gone nuts. And people are saying that it's obviously alright for the Nationalists because they're all for it. So we're for a divided country now, which is in essence what we voted for. But that's never acknowledged."

"But I think the peace process will roll on. It's going to be tough like everything else, but I think it will happen. I believe that it will evolve into the Affair system (He probably said affair, but it was difficult to hear). And that will have an impact on the rest of Ireland when it comes to talking with a united Ireland and also what that will mean."

58:30 The interviewer thanks Terry who allows his footage to be used. The tape ends.