

# John Hume-Bishop Daly Transcript

(This tape was made during the week of May 27-31, 2002. We do not have the exact data because this lecture was scheduled at the last minute and it was not included on the schedule that we have on record. The lecture occurred in Minor Hall in the Main building at Magee College, University of Ulster.)

**[00:00:07;17]** Hume: You might visit while you're here, the captains lived in a house near here called Peach Hill on a moor outside of town. And the ordinary sailors lived in Springtown County which is just down the road from here and their children would play along the road. And that is now a big industrial estate with American industries there (names the American companies...can't pick up the names). As I say, you've come to a city that has very close relations with the United States and is very proud of those relationships.

**[00:00:50;13]** Hume: (Speaking audibly louder now) And uh, and um, and I want to get you talking about our peace process. When you study...and I think your generation is an important generation in history terms, because you're the young generation now as we enter a new century and new millennium. And my hope and dream would be that that century and millennium would be a century and millennium which would be a total end to conflict and war in this world of ours.

**[00:01:19;02]** Given, that you are also living through the biggest revolution in the history of the world, telecommunications, transport and technological revolution. Which has meant the world was once a much smaller place. If your grandparents were told you were sitting here today they would have no idea where you were. The world is a much smaller place, and given it's a much smaller place there is major opportunity for people to come closer together and for your generation to provide the leadership to do that and to end conflict. Because, at the end of the day this island, and I'll say from my experience, all conflict is about the same thing no matter where it is. It's about difference.

**[00:01:59;08]** Whether the difference is your religion, or your nationality, or your race, people fight over difference. And the answer to

difference of course is to respect it. Cause there's not two human beings who are the same. Difference is the essence of man. Difference is an accident of birth. None of us choose to be born. And to any country, nationality, religion, race, etc. Therefore, it's never something we should fret about. And so, we should respect it. That's a very fundamental principle. And of course when you study our conflict you'll find we're two mentalities here, uh. Our conflict has lasted for some 300 years. Taking walks in the center of our city you can see our walls, which were built in 1689 when our conflict started to seep through Derry. The worst 30 years were the 30 we just finished where over 500 people lost their lives and more than 50 was maimed or injured. That's how serious it was in the streets.

**[00:03:15;13]** And of course I was there, being a political representative. And of course it was also necessary particularly in Belfast to build walls to separate one section of our people from another, in order to protect them. I describe those walls as an indictment of laws because our people chose to build them. But they also represented a challenge in a positive way to look at them. A challenge to all of us, to raise up and bring about change. So when you look at the Unionist community in Northern Ireland, which is largely the Protestant people, they likely wish to protect and preserve their identity.

**[00:03:55;14]** Diversity is a natural thing in all societies and should be expected. No one objects to them protecting their identity, my problem with them was the methods used to protect their identity, which was what I call the Afrikaner mindset, holding all power in their own hands. And, by doing that, discriminating against anyone who wasn't part of them. That led to widespread discrimination, which in the end is bound to lead to conflict. This city was a worst example of that. 30% of this city were Unionist people, yet they governed the city for 70 years since Northern Ireland was founded. How did they do that? They gerrymandered the city, and divided it into three voting districts. 70% of the Catholic population lived in one district of the city and they elected 8 counselors. 30% of the Protestant people lived in two districts and each district elected 6 counselors. So they elected 12 and they had the majority. And they controlled public housing. And they discriminated within the housing. And they denied people jobs in order

to force people to leave because as the population grew it became more difficult to keep the gerrymander going. And so there was discrimination in jobs and now in housing, and of course in voting rights. The only people who could vote would be people who had paid rents. So when I was growing up in my home, I didn't have a vote my father and mother had a vote because they paid the rent of the house the rent in total even though my father was unemployed. And, uh, they uh, and of course if you owned a limited company, a business, you had 6 votes for your limited company, plus your own. And in those days the mayor had 43 votes because he was the head of the public.

**[00:05:48:00]** That's how bad the discrimination was. And as I say in the end that's going to lead to conflict. And the change in the mentality that our challenge to do was, was look because of your geography and your numbers you Protestant people and you Unionist people cannot be defeated. And the problem can't be solved without you, therefor come to the table and make an agreement that will protect your identity. That's what happened, in the end that's what we did. But then in the Catholic community called the Nationalist community there's another mindset which we challenged. This was what I call a territorial mindset. Ireland is our land and you Protestant people are a minority so you can't stop us from uniting. My challenge to that mindset was, look, hold on a minute, it's people that have rights not territory. Without people even this lovely island is only a landscape (?) And when people are divided it can only be brought together by agreement, not by threatening. And in particular, this was my challenge to the IRA claims. When you have a divided people, guns and bombs have no role to play bringing them together for the better. All they do is deepen the division and make the problem more difficult to resolve.

7:16 And so, the only solution is an agreement. And therefor both sides should come to the table and reach an agreement. And that indeed is what happened in the end. And as we reached such an agreement of course, myself and my party's role—and I was the leader of my party—my party's role in the agreement was very positive and strong and of course I was very heavily inspired by my European experience. What I mean by that is that I represent Northern Ireland in the European Parliament. Which meets in Strasbourg in France and when I first went there in 1979 I went for a walk. It was across the bridge from

Strasbourg in France to Kehl in Germany, and right on the Franco/German border I stopped and I meditated and I thought good lord, if I'd stood on this bridge 30 years ago, just after the Second World War, and at the end of the first half of the last century which was the worst in the history of the world. Two World Wars, 100 million people killed, who could have forecasted that? Then I sat there and I thought to myself don't worry it's all over there will be a united Europe in a few years time. I said to myself I thought that if I had said that then they would have sent me to a psychiatrist, but it happened. When you look at the Union of Europe now, all those countries together, given their past it's the best setup in the history of the world of conflict resolution. So it's the duty of all students of conflict to study what they did and that's what we did.

8:58 When you look at the 3 principles that took part in the European Union, in fact those principles you'll find those principles right here in Northern Ireland. Principle number 1, respect for difference. Principle number 2, institutions that respect differences. If you look at the European institutions there are constant elections, a minister from every country. A European commission, a broader civil services group, drawn from every country and a European parliament, members from every country. If you look at the 3rd principle to me it was the most important principle what I call the healing process, working together in their common interests, not fighting about what they differed about. No flag waving at one another, but working on their common interests which is real politics. Economic development of the countries.

**[00:10:00;08]** And as they did that I say, spilling their sweat and not their blood, they broke down barriers of centuries. Distrusts were ruined, hatreds were ruined. Replaced by trust, and some kind of confidence. And the new Europe has evolved and is still evolving. Look at our principles (quiet again). Number 1, respect for difference (quiet again). Number 2, institutions that respect our differences, and a staff that's elect by a system of provisional voting, which ensures that all sections of people are represented. The proportion system that is in practice which is that if the party gets 10 percent of the vote it gets 10% of the seats. And then the assembly elects the government in Northern Ireland called the Northern Ireland executive, by a system of proportional representation. And, that ensures that all sections of the

people are in government. Who could have forecasted that even 5 years ago that sitting in the same government in Belfast now, we have representatives of Sinn Fein, who are the political arm of the I.R.A., and representatives of Dr. Ian Paisley the dean of the Unionist parties.

**[00:11:25;05]** So that's the second principle, and the third principle has now begun the healing process. They are all working together, representatives of all sections are working on their common interests for economic development and are spilling our sweat and not our blood. And as I say, as we do that together. Over the years, the old distrust will be eroded, and then new Ireland will evolve but it will be based on agreement and respect for difference, with no victory for either side, but with Catholic and Protestant at the center, they will live together, at peace. And of course our great friends in the healing process is your own country. Because, success in any process is success in our economic development. And an American investment is a key part of that and in particularly in this city. In recent years I've got 4000 jobs in from America to this city. This city has become the European capital of DuPont, Fruit of the Loom, Stream International, and Raytheon (several other companies mentioned quietly). That brings people from both sides of the Northern Ireland community joining together in the work of spilling their sweat and not their blood. And they're breaking their own barriers for centuries. And the new Derry is evolving very quickly because we have respect for our differences and of course when you think of the philosophy I'm talking to you about stop and think, and I often think that Americans tend to forget it, Philosophy of the founding fathers of your own country. Because that philosophy is the philosophy for real peace for the world. And it should be written out on an arch across somewhere, and in the center... put that very philosophy but if your eyes can't read it because it's too small look at the grave of Abraham Lincoln and you will see it written large, E Pluribus Unum, three Latin words which mean from many we are one. The essence of our unity is respect for diversity. That's the real principle of peace for the whole world. And the founding fathers of your country were driven from other lands, by poverty, by discrimination, by conflict, by unemployment, etc. And they decided that those things were not going to happen in their new land. And some philosophers from Ireland were responsible for that new philosophy and it came from County Armagh in Northern Ireland. But sustaining to say, inclusion. I hope that will

become a symbol and the philosophy of the new century and the new millennium. Because the essence of unity is your respect for diversity and as I began by saying there is not two people in the entire world that are the same. Difference is the essence of humanity, and really makes it ...it's its strength. Thank you.

Students Applause.

**[00:15:07;06]** Moderator Bill Flack: Could you take any questions?

Hume: Sure... (points to student after waiting) Yes?

Student: How did you first get involved in Northern Ireland politics?

Hume: How did I first get involved in Northern Ireland politics? Well I grew up, in the city quite close to here actually. A place called Glen. (quiet and muffled) We played baseball in the thickets in between the streets. (Smiles). But, uh, I grew up in poverty my father was unemployed but I was lucky. A new system of education had just been created, and I passed the examination in its first year (quiet and muffled) and then got a scholarship to go to what you call high school.

Up until then none of my family would have thought about it. And then at the end of high school I got a scholarship to University. And, of course I was a big believer in an education. And that real assistance should be sent to countries like Afghanistan and the third world countries, isn't just the food and water, but sending them education so education is established. Because the only wealth that any culture has is people. (Quiet and unclear). And it's people who create, and if you have no education people's full talents will not be developed. When you consider Afghanistan today, what's the educational system? 85% of the people, of the women sorry, can't read or write. Cause it's illegal for women to go to school in Afghanistan. They are not allowed. And 65% of the population can't read and write. But if that country got education, and the full community were educated, normal democracy could be theirs. When you look at countries of the past, without education, that's when you get tribalism and tribal chieftains. So, so that's moving away from the question but, education brought me, then when I came back to the city I felt I had to duty to help those who weren't as lucky as I was. But I

didn't think of politics, I was dealing with poverty and the unemployment situation. And I got involved in founding—again an American idea—the union credit movement was moved to the city. And at our first meeting, four people showed up. Now down there there's 22,000 members in the local directory and 43 million pounds in savings and of course the whole of Ireland is 2.2 billion in revenue, and the population of 5 million. Then, we decided to do the same in housing. We set up the Derry Housing Association. Because as I explained earlier about the discrimination of housing, to build our own houses for people. But, and in the first year we housed 100 families, then we put in a plan for 700 houses. And they wouldn't give us planning permission because it was in the wrong district...they wanted to set the building boundaries. And that led me into the civil rights movement, and of course in the 1960's, and to be very honest with you we were very heavily inspired by for the civil rights was the fact that it was taking place in the United States at the same time. Martin Luther King was a great inspiration for me. Every party conference I always ended by singing the song We Shall Overcome, the message of Martin Luther King. And that led me straight into politics. And that's how I entered politics.

Speaker Points to Next Student Question

**[00:19:12;15]** Student: Was it hard for you to get businesses from America to come here?

Hume: Well naturally, given the troubles, it was very difficult. Nobody would come here, they didn't feel safe. But what happened, particularly when we got these, I went over and I met with leaders. I met the vice president of Seagate in Santa Clara, I was over at the University there giving a talk and afterwards I met a group of people one of them was, and he was talking about I had asked him what he thinks of Europe and Derry and he said he wouldn't like to live in Northern Ireland but I invited him to come over and stay with me, and see Derry and he saw it, (students walking about in front of camera, quiet and muffled). (Something Boston). And when they came over and saw the place it was very different from the image of what was going on in the media. And you'd probably find the same thing. You see, uh, news, news today is largely just bad news, you know when you're reading so, um, as I say ignoring the fact that we have such major barriers and conflicts here,

when I'm speaking to audiences directly about investment I say we're just inviting you not just to come to Derry coming into the biggest single market in the world, the European Union. Because there's no borders here anymore so you have a market with over 300 million people, and you're also coming into what is an objectionable region of that market. Which means that because of high unemployment we give the highest grants to any industry which begins anywhere in Europe. And, and of course our other argument is that if you come to Derry of course your coming if companies like DuPont and Fruit of the Loom, and Seagate and Raytheon, uh, most companies can set up in Derry and most already certainly are here. And of course that helps to bring people as well. And as you know as I've said earlier that's a crucial point in our peace process is hooking the young people and getting them all together.

**[00:21:35;17]** Bill Flack: Do you want to see a similar challenge in the upcoming election? What do you think it's gonna be just as difficult? Or the process?

Hume Begins to answer: Well, well, in all future elections in Northern Ireland in my opinion the central issue is full implementation of the agreement and in particular about the parties being committed to working together in their common interests: the economic and social development of the community. Cause that is what I call the healing process. That's settled. And of course change will take place as that happens and changed attitudes. You know the old die hard attitudes on either side will be eroded I hope and we'll be molded into a normal society and that'll be Northern Ireland based on agreement and respect for difference. And the real border in this country is not on the map. It's in the minds and hearts of people. And, so the only way to erode that border is by getting the people working together and then they can trust, and that will happen. And of course we're also as I said earlier we're living in a much smaller world as well because...when you consider the fact that the British and Irish governments have no problem sitting together at one table every week in Europe, what makes you think we should have any trouble getting along in this land living together as well? That's because we're just one place the European Union is we must come together as well.



**[00:23:21;10]** Speaker looking for other questions, points to audience member with question: Yes?

Milofsky asks: One of the things that strikes me is how separately the Catholics and the Protestants live. Kids go to different schools, and what seems to be happening is that more and more people are moving into segregated residential areas and I guess one person has suggested that that to him this means that there is going to be a concrete set of identities, identities that will never change. (Milofsky is seeking to state the argument given to our group by University of Ulster Psychology Professor Ed Cairns in another 2002 talk.)

Hume: Whoever suggested that to you wasn't living in the real world. I explained earlier. Why are communities segregated? It was deliberately segregated by politicians in those days because of the discrimination factor. 30% of the people of this city, until today, is Unionist largely made up of Protestant people. And they wish to govern the city and to govern Northern Ireland. And they did that by the system of gerrymandering. They divided the city, to control public housing you see, so they divided the city into 3 districts, 70% lived in one district. Catholics. They elected 8 counselors. 30% lived in two districts. Protestants. They elected 6 each. So they won the election 12-8. They controlled housing, and set into control segregated housing.

Now when you look at the big housing estates, with people 100% Catholic or 100% Protestant, you couldn't change that. You can't say to people, half of you donate your homes and swap houses with half, no that doesn't happen. What we've got to do, uh, given the setting, is and it's happening in the city. I mean, I've just left the mayor. Who is the mayor? She's from (unclear place name), a catholic major new development of the city. They're bunching it together. The more we work together the more we break down the barriers. But there are these people coming forward and saying to you what they said to you but they are not contributing to the healing process. They're talking about the past. How you move away from the past isn't by, as I said, asking people to immediately change their residences. Now, of course on the educational front there has always been a tradition that the children went to different schools but that's not just confined to Northern Ireland, that, that happens all over the world. And it doesn't affect the third level education, the University where you're sitting, the students

come from all different sections, and that's the case, so. You know that's not a major issue or a major problem. The major problem is largely at a political level getting the people to work together and getting that atmosphere through the community as a whole, and creating certain situations where people will come together on a regular basis.

**[00:26:42;09]** Waiting for another question from audience, Hume: Alright. No more questions? Ok, you should welcome Bishop Daly who has just arrived, a person who has played an outstanding role in this city over the last 30 years, Bishop Daly. (Gestures to Bishop Daly to welcome him, unclear trailing off)

**[00:26:54;14]** Audience Member: (Beginning to speak about logistics) Well thank you very much, ok, we appreciate it. Going over the schedule here, what we were wondering was if we could all collect in the back of the room here and then bring Bishop Daly to the front and then we could get a couple of good photographs.

Speaker John Hume: Yeah, that's fine. (Stands Up).

### **Bishop Daly Portion Begins.**

Tape Skips Ahead (cuts to when Bishop Daly is speaker)

**[00:27:19;08]** The tape resumes with Milofsky talking to Bishop Daly explaining our Bucknell program and our particular interests.

Milofsky: ...what happened in Northern Ireland, we also have a particular interest in the community-based organizations and community projects that address conflict and other kind of things like that, public art. So uh, in addition to having a series of lectures from people like Tom Fraser and Paul Arthur, and other folks the majority are Catholic, and going up to Belfast and Neil Jarmin took us on the mural tour. So we had that, but our students have also been spending several days in community organizations, getting to know people and learning how to do the work, working in Columba Houses and the Bogside Artists, at community centers and those places. So I think people have a really found it, you know for American students a lot of times we go abroad and they kind of get into an American group at the same place,

so this has been really not that, we've had people go out and meet people. Um, and of course, Bloody Sunday has been a focus, and a lot of things we see here and learning about your role, well we're appreciative of that. Um, maybe, you were the Bishop of the local Catholic diocese.

Bishop Daly: I was for 20 years from 1974 to 1990, the end of 1993.

Milofsky: So you've been retired for 10 years?

Bishop Daly: I've retired, I, I got a stroke in 1993 and um, under medical advice I retired as Bishop and um since then I work at the ministry of the terribly ill. Victims of cancer, of AIDs, more in Europe, that's what my ministry at the moment. And uh, I'm engaged in that and it's the most fulfilling thing I've ever done in my life.

29:17 But, uh, the um, before that I was ordained into the ministry in 1957. I served a parish, a rural parish, in county Tyrone about 30 minutes southwest of here, from '57 to '62. And that same year I was appointed by the city to the Cathedral down here in the district called the Bogside which was a place that was unknown outside Derry. Until about 1970 when it hit the headlines in all the wrong ways. I was there until uh 1973. I worked in television, in Dublin state television company RTE. Then from mid 73 to early 74 I was appointed as Bishop, ah, so I came back here as Bishop back in 1974 and served until 1993. February in 1993 I got the stroke, and I retired in November of 93. And um, so that's the story of my life.

**[00:30:17;19]** Can you hear me in the back? My speech is at times a little bit indistinct, I ask that you forgive that, that's the remnants of the stroke.

Milofsky: I encourage any of you to ask questions if you have them. Otherwise you know we professors are paid are experts, asking questions to keep it going. (Gesturing to Bishop Daly)

Bishop Daly: Any question you ask, I'm afraid, I'll cope with them as best as I can. (Acknowledging student's question) Yeah?

Audience Member/Student: This is kind of jumping right in, but, I was just wondering what your opinion is on the murals that are around Derry and other cities in Northern Ireland. Particularly in this city around the Bogside.

Bishop Daly: Well, the ones in Derry are the ones I am most familiar with. I think it's a bit, (sighs) first of all, the early murals in Derry were graffiti. And I think you get graffiti in societies, um, where people find their ability to express their views on politics and justice is inhibited. That there is no kind of outlet for them. Where there is no access to public media, and, which was largely controlled by the state here the broadcasting media was at that time. And they didn't have the no cause to get into the printed media. So, people's matter of expressing themselves was limited or inhibited in that way, so murals I suppose or graffiti I suppose is the ultimate, radical, form of mural. And that was the way they express themselves. Now, many of the graffiti in Derry were extremely clever. They were immediate, and they responded to an issue at the time.

32:33        What captures me most about the graffiti that I remember in Derry was at the time when the British government was recruiting a lot of informers in the community, they called them "supergrasses", and one of the most famous supergrasses was a guy called Gilmore. And this graffiti appeared in Bogside in large letters it had Gilmore (unclear wording) and this graffiti was "I knew Gilmore, Thank God Gilmore didn't know me". (People Laughing). But I think that's the basic kind of, of, graffiti or expression.

And then, the Free Derry Corner, which was one of the first famous graffiti in Derry, sprang up in 19, end of 69, beginning of 70. And uh, literally, initially it was crudely written...lettered, but gradually they improved it and gentrified it and made it possibly, brought in people who were more skilled and uh put all the lettering on. And with the demonstrations in the streets they managed to keep that still and it's still sitting in that traffic island there. And, out of that then, other forms of expression, artistic expression, living expression. Community expression was born out of the community, and developed. I think it's a very legitimate form of art. Now, artistically people will quibbled about it but they said things very powerfully and very simply and um, it cuts

across all barriers and you don't need to have somebody beside you and interpret every piece and just what the message of it is. And, um, some of them are quite powerful, quite strong, and um, I think that it is particular to our situation here, I think. You get graffiti in every situation from the subways of New York to any street with spray cans people produce graffiti. But I think many of the murals were targeted, focused and directed. And, I think it's a legitimate expression and a very powerful means of communication. And, aesthetically, artistically people will question them certainly. People will be, I don't think there is any Michelangelo there, but of it's kind I think it's very very interesting. There very interesting social documents I think. A very powerful manner of expressing something that's very deeply felt. Or commemorating something to remember.

**[00:35:24;24]** Bishop Daly looking around to find next question, gestures to audience member with next question.

Audience Member: Um, last week we went and viewed the Bloody Sunday movie at the Nerve Center and I was just wondering if you've seen that movie and you're reactions about it.

Bishop Daly: Which one are you talking about? There were 2 films.

Audience Member: I don't remember.

Flack: This is the one called "Sunday".

Bishop Daly: Sunday, it was more of a documentary, yes. I thought that was the more accurate of the 2. The first one, Bloody Sunday itself is a, it's more of a movie.

Audience Member: I think that's the one we saw actually.

Bishop Daly: Yeah, it's a piece more of entertainment. But the one that was perhaps more accurate was the one that's called Sunday. It's a very, I think they are both quite powerful, both of the movies are quite powerful. I think the movie that's titled Bloody Sunday it, it kind of overstates the case. I think the, what happened is so awful that it didn't need exaggeration. Because an Irish way was always, if you got a good

case you wreck it by overstating it and exaggerating it. And um, but I think Sunday as a piece of film, as a movie, I think it's much more powerful and much more accurate. Best way carefully on the submissions to (Savo?—Don Mullan, author of the book that informed one of the Bloody Sunday films said his work was based on someone asking people to write memories of the event on the next day. He discovered these writings some years later, and this seems to be what Bishop Daly is referring to.). I think it very accurately represents what happened there on that day. Everyone has their own way to get across what happened that day. Which was awful, for everyone.

Audience Member: (Unclear question, very very quiet).

Bishop Daly: I think over the period of the troubles, there were some dreadful days and some dreadful things were done. I think, I grew up during World War Two, and um, Europe was a, during my teen years and early twenties it would have been, I was a great aficionado of war films. And I love military history. I read all the books on World War Two. And when I was in grade school, growing up reading, the geography lessons were taught by a teacher in a small country school...wonderful teacher...and was based on the maps that we're coming from the war all these big arrows pointing to France and Germany and so forth, and across the Pacific. I was full of admiration. War was something very glamorous, very glorious, very wonderful. And conflict was.

But when you are confronted with it particularly, in your own city, there is no, nothing more awful, ugly, than a civil conflict in a place where people lives. And just to see, brains of a person, someone was shot in the head here (pointing to his head), brains like scrambled eggs on the street, is just a dreadful sight. And, a bomb, in five minutes, and a body, and I in several experiences administered the last rites to a torso, without a head on it. And those kind of things certainly were suddenly, very very odd times. Very odd. And uh, I may have been equivocal about the use of armed conflict to pursue political objectives in this situation here before I was exposed to it. But after I was exposed to it certainly, I became a pacifist and a vehemently opposed to using violence in our situation here. And um, I don't think the use of violence achieved anything positive or. I think all that has been achieved, has been achieved through political dialogue, type of things John Hume initiated,

very courageous at the time. I have huge respect for him. And um, he showed people that there was another way, other than through the power of the gun. And through dialogue to get through conflict. And um, I could go into details but I don't think there is any point in going into the gory details of different situations. But just say that, there's nothing compares quite to the conflict right here. There's nobody emerged as a shining white knight. I think a lot of us, all of us, to some extent have bloody hands at the end of it, we do. And civil conflict is horrible. And this community was divided before and I've seen it further divided since. And the task now, for everyone concerning the church, the politicians, the task is to, have conversations, bring everyone back together in this situation, so um. That's more or less, those are very scattered thoughts. But that's the best I can about this issue, I was traumatized, very traumatized. And I saw some sights I hope to never see again, anyone to see again.

**41:25** Audience Member: Can you talk a little bit about what the church does, I mean I figured you as Bishop, what is the church activity program approach? How does religion play into either mediating the conflict or you know, sort of from the outside it looks like it contributes a little? Could you just talk about the role?

Bishop Daly: Well here, I'll talk about the situation locally. I wish actually that Bishop (Unclear name) were here. Because the two of us worked as a team here for many years from about 1980, 1981, up until about 1993 when I retired. We worked very closely together. And we decided that, and (unclear wording)

Audience Member: Maybe you could just say (trailing off).

Bishop Daly: Bishop (unclear name) was the Church of Ireland leader, that'd be in American terms the Episcopal Church Bishop, the Archbishop in other words. And the two of us worked very very closely together and we were involved in for example in setting up with (unclear name) the Henderson Trust have you come across that? And some of the project, we were in the nerve center for example, that was built by both of us. The entire museum, the youth hostel, and the conference center, and all of those (unclear word) village, they were started by (unclear name). Bishop (Unclear name) and I were trustees

along with the (unclear word) moderate, and the mayor. And that was set up at the end of the 70s when things were very bad here in the city. And um, we felt that we should try to get young people employeed. And try to get a lot to the young people, to get them involved in construction rather than destruction. And city center thought that that was (unclear speaking). We're not developers or anything. We prepared a number of sections to develop them using it as a mechanism to train young people and to skill young people in building skills carpentry, brick laying, plastering, all the skills of home building. And all the places that young people built things were not destroyed, and worked. Between a period of 15 years, I'm not sure I think somewhere between 2 and a half or 3 thousand people came through our training skills. We also went, we started a project (unclear speaking), it was called the Churches Trust, I don't know if any of you have any experience with that. Churches Trust on the (unclear), it's a joint initiative of the churches started in the middle 80's, it (unclear) aided services (unclear speaking) elderly, to people with special needs of those kinds, and it started as an initiative of the churches on the other side of the city. In our own church situation, what I tried to do was by preaching to try to show that the violence is not the way. And, that um, murdering people, shooting people, and intimidating people is not the way for some understood this other people that didn't. I suppose that was one of the things. The church here very often the power of the church, what I hate using is very (unclear speaking) I don't think that is it's power, I think the only power that the persuasion, the church has is it's moral persuasian. People listen (unclear), and um what you do is try to dissuade people, and the peaceful way to do politics is to (unclear), Not just from a moral point of view but as an (quiet wording) as well. But um, it was a difficult time for everyone living here, whatever feeling they were in. (unclear sentence). I remember (unclear name) high school men, during hunger strikes the Irish (unclear) minister was out just helping people and started throwing stones. Stones bounced off the roofs. It was a scary experience. (unclear). I had death threats, all that sort of thing. Nasty letters, the full gammit. I only once had a gun actually pointed at me which was a rather frightening experience. But um, John had experienced these things too. It was not (unclear), advocating peace in Afrikaner non violence in the situation here certainly in the 70's and 80's.



Audience Member: I have a follow up question to that. One of the things that really stands out to us is things like the Derry Peace Project I think it is noticable here in a way that you don't see elsewhere in Northern Ireland. And as you mentioned the building project. Is that sort of the beginning of this? We see so many organizations doing creative things in different directions that there seems to be such as community consensus.

Bishop Daly: I think there's a great sense of community in Derry. I think Derry is small. And for that reason despite the divisions, I think that most people know most of the people in the city. And I think, what is inclined to be, not the kind of knee-jerk reaction of politics, but I think when we speak for our city counsel in Derry from way back. And the people especially responsible for running the society to alternate the office of the mayor each year. One year it would be somebody from the Unionist community, the other year it would be somebody Nationalist community. And that has been the situation since 1974 or thereabouts. And I think once you get that kind of example at the top of society, and I think too, I'd like to think too, that the fact of two Bishop's of two different churches working closely together and we shared a friendship. I think that permeates down through the community. Also I think for Derry's concern, there is enormous pride in Derry. Pride of place, a sense of place, a sense of community. This building here, for example one of the things I don't know if John spoke of this. One of the things that sparked off the whole civil rights movement in Derry was when it decided it would be closed, that there would not be a University of Derry. And that was a community uprising against that. And right across the city, all classes, all churches protested about it in 1967-68. It was one of the things that sparked the civil rights movement, it was the straw that broke the camel's back. And they, by the sheer volume of protest from the community, the government had to change it's stance and bring Derry a university risen in this place, it could have been in Coleraine not here. It is now in both places. And so, I think that that's a sense of place and pride and place and most in Derry think Derry is the capital of the world. They pity on people living outside Derry. And uh, but uh, they are very sincere to feel that, it is a great place to live. There is a great sense of community here. And we've had our problems of unrest but, when you've been through problems certainly these people have respect for one another. (unclear sentence). And I think we've

learned a lot. When you suffer together I think it teaches you a lot. You learn a lot more from you're mistakes and you're failures than your successes. And I don't think we've learned from them.

Bishop Daly gestures to another audience member's question.

**[00:50:27;19]** Audience Member: What's you're (quiet).

Bishop Daly: I think the peace policy, is well accepted in Derry now. I am still very worried about the scene in Belfast. I think in the recent days, it worries me very much. I am worried that in the Unionist community, the leadership of Unionism, for example David Trimble (unclear) has never sold the peace process to his own people. I think in any political issue, requires very powerful leadership. A John Hume for example had to sell the idea of talking to (unclear) who would have been his sworn political enemy in the party, battling for power within the nationalist community. And John at that time put the political party interests aside and put the community interests in the first place and he opened up dialogue with Jerry Adams and eventually drew in the other community too. But I don't think that's ever been effectively something that the Unionist community, (unclear name) has attacked the peace policy from day one (unclear here). He has never supported it. David Trimble has supported it a bit more, to say the least. And, that is the only disappointment really. But here in Derry I think that our proximity to the Irish border which is just a few miles down the road, our proximity to Donegal, and the fact that we are a small community, the fact that it's a majority, very much a majority Nationalist community now. I think that gradually we already see the positive aspects of the peace process. Economics, (unclear wording), spinoffs from it, all the spinoffs like people can now go out on the street at night relatively safely. You don't walk past a building and have a bomb go off just behind you. You don't have the fear some sniper is going to open up on you across the way (unclear quiet sentence). That's all gone. And thankfully. And actually the military conflict effectively ended in Derry about 1989 or thereabouts. But a number of years before that's where, it was over effectively here. One or two incidents after that, very few.

Bishop Daly waits for another question or topic

**[00:53:12;10]** Audience Member: Looks like, maybe we're done.

Bishop Daly: I would also like just to (unclear word) about what John said earlier about the American civil rights movement. Um, it um, it was really inspirational for the civil rights movement here. And it's interesting that, television only effectively came in here in the early 60's. And it was, I think the, in some other parts of the world, this was a very isolated society, island. Geographically and socially, it was very diverted from society. And the television absolved that to society and saw how other people lived in other parts of the world. And I think the Americans have led us with a very powerful influence. And there was always a fear within our community that any movement of protest would end in violence. But they saw in the American civil rights movement a protest movement that succeeded without using violence. Unfortunately, ours spilled over into violence in 1969-70, but still it had succeeded most of it's objectives at that time. I see a lot of you have read (unclear name)'s book. (Unclear name) came to Derry in 1970, no, 72, 73. He spent 3 months here (trails off). And uh, he and his wife and children and she published a book called "A Terrible Beauty" and it's based on, "A Terrible Beauty", the protagonist is a photographer and it's also very interesting. And um, you can identify some of the characters in it, Derry individuals. And um, the five (unclear word) the fire, the fires, (holds up number 1), beside a river you can see it coming, and a large building a large apartment building. And that's where it was placed. And he still keeps in contact with a lot of people and he every Christmas sends, he and (unclear) have gone their seperate ways since then. He lives in a house in Colorado and uh, (coughing audience member quiet section). But, he saw a lot of similarities between the Jewish struggle and the Irish struggle. And um, the struggle that for the freedom of Israel against the British and it;s um, the British are always the one sort of involved. In the 40's, we saw very much similarities with that. In the struggle in Europe you see that as well. It was an interesting time, it was a great book. (unclear trailing off)

**[00:56:40;28]** Audience Member: It seems like a very accurate. In some sense it's been a very useful resource as we've learned other things to see, to anticipate something.

Bishop Daly: Yeah, I'm amazing at the number from the United States who have read it. Um, particularly about the work of something here (trails off). They would regard it as a history textbook, but it certainly isn't. And so no, but there certainly seems to be a bit powerful, I'm fascinated by the fact that so many of you have comments on it.

Audience Member: What, you know, Bill and I have been looking at the background (unclear) so we're trying to do something to give people some background before they came. So we had several books we suggested that.

Bishop Daly: I've just read a very good book recently (unclear title). It was written by two journalists (unclear names) a journalist who writes for the London Newspaper. He and (Unclear name) is a very sharp journalist, he is very precitive. (unclear sentence). And if you want to go read a book called the peace process, it is an academic, it's just about 5 million hours, it's a very good insight (trails off). (Unclear Sentence).

Audience Member: Well I think you know with the concerns a lot of us, or most of us, with the peace process, I think from an American viewpoint it's of course a confusing thing. One of the things that's very hard is to believe that social change is happening in any situation and so often to start in the direction of (unclear) it's of, I think a lot of the people that saw us coming over here wondered if we weren't doing a dangerous thing. It's hard to perceive from the outsider too. And I think we've come a long way in terms of understanding why there's a reason to think there's stability rather than go in the direction of it's really not going to work and just derail the whole thing.

Bishop Daly: Yeah so we have that sort of focus and fear, that problem, to our conflicts in Northern Ireland. Extremists on both sides. Still but a nihilistic objection, that took to any political objective. (unclear wording). I think there is still that possibility that will test the commitment of politics leaders to stick with it. And I think too American has played a very important part in our peace process. You will learn that very much from that book. Um, Clinton, whatever (unclear), maybe the state secretary played a very very powerful role and a very positive and constructive role in the peace process here. And um, I think it was good that we have a good status situation between Clinton and America,

because Blair was a very big majority for Prime Minister in Great Britain, he was a very well liked individual. And you had (unclear name) was in Dublin also, very committed too, those three players. And then you had John, Jerry Adams, (unclear name) politician (unclear sentence) have great respect for him. That's the greatest mission. But I still feel we lack the quality of leadership on the Unionist side and that is a worrying aspect of things. Um, here's recently in policy in years gone by the politics were (Maroon?). You had the shipyard Belfast one of the (Tape Ends).

### Key Terms:

Peace Process

Conflict

Housing

Art

Politics

Leadership

Northern Ireland

Identity

Diversity

American

Agreement

The Troubles

Unionist

Nationalist

Belfast

Derry

Peace Walls

Organizations

Community

Healing

