CONDITIONS OF PEACE

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Majella Murphy (68)
Interview: Dorone Paris
Transcription: Dorone Paris

Dorone: Okay, so let's start then. Can you please tell me just for the record your name, your age and a bit about your education.
Majella: Name is Majella Murphy. To my own name I am Kelly, married name is Murphy, age well is 60+, plus plus, haha. Education well, education I was the youngest in a house of 8 so by the time I came along I had every opportunity going and I didn't want any of them. I just wanted out of school. I went to school with the nuns and I couldn't stick the narrowness of them, I couldn't be doing with them at all. So I left school at 15/16 and went to work for my father who was a building contractor. Stayed there until my daughter was born in 77. Married in 75, stayed there till 77. Left work because she was very very small. She was premature so she was only 2 pound odd or something. I left work then and basically reared the family and then ended up, my husband's from the north of Ireland so we moved back, we lived in the south of Ireland where I was born until the '80s and then we moved across the border, 2 miles all of 2 miles into south Armagh to his home farm and yeah, through the European union and peace monies I got the opportunity to get back into education. When I was at a stage where I could value it and I got that through EU funding and through the women's sector. And I continued that on well into my '60s, my last qualification was a diploma in communication believe it or not. A diploma in communication from Queens University. And that was funded by the department of agriculture in Northern Ireland and there was peace monies in there too so yeah. So I have valued every bit of education I have gotten along the way.
D: and where were you born then?
M: I was born in Lurgankeel, Kilocurie, North Louth. 1952.
D: Okay so then you moved up North cause you married.
M: Moved up north at the height of the Troubles.
D: How did that feel?
M: Everyone else was moving out and we moved in. Well it didn't feel great. We had a mobile home and a farmyard. And it wasn't wonderful. And then the martyrs were firing back and forth to the barracks which was just up in the village. And I decided, one particularly bad day I decided that I would take the children into Newry to take them away from the noise and the explosions and all that. I took them into Newry, went into Woolworths in Newry, in about 5 minutes when a security man came over to me and said "Missus you need to leave there's a bomb." So it wasn't great, it wasn't wonderful but I stayed because I thought it was better and it was worth it because it is a beautiful, beautiful place. And the community now owns the site, the 80 acre site where the army barracks was, the community association which I am part of in Forkhill which is my village. We with the assistance of the department of agriculture got ownership of the army base site and it's now a walkway and business units and the work is ongoing on it.
D: And did you join the community when you moved there? Or was it a few years afterwards?
M: Yes. Straight away. Straight away, yeah, because it was always, our family had a history of being in the community in the South so I thought if I'm going to live here I need to be a part of the community. I set up a Camogie club.

D: A what, sorry? I didn't hear you.
M: I set up a camogie club. And that was the local footballers encouraged me and assisted me with that because there was nothing for the young girls in the community. So I had about 30 girls. We never won any games but or very few but they were a great bunch of young women. And they still are a great bunch you know. It lasted until I went to full time work in 1998. And then I wasn't able to continue it so that was the end of that and the girls all went to college so but most of them are still involved in the community and in the club. So it's great to see these young women.
D: Yeah, I bet and it's also so unusual. I have a few questions about that actually. Perhaps before that I just want to clarify, so you moved up to Newry then because of your husband's work? Is that right?
M: Husbands farm. His own farm. His father died when he was a kid and his mother was running the farm and he worked with my father in the South at the building. And then his mother was getting old and it was time that he came down and went back home. So we did but it wasn't good times you know. It wasn't a good place to live then.
D: Yeah, they were the most troubled years exactly when you moved. What we call a ballsy move to go up there.
M: Yeah, something like that.
D: And so when you joined the community was there much initiative in talking about the Troubles with the rest of the people and getting involved in reconciliation and peace or anything like that?
M: Emm, not really. We got on with what needed to be done with the youth club. With the GAA. We got on with things. And then we formed a women's group. And through the women's group then we, in the new business units we took over a room there. Well we rented a room there we didnt take it over and we were there for about 15 years with a women's group. We had a very strong women's group and we took education to the women. The education that I had and that 1 or 2 of the other women had benefited from we wanted everyone else to have a chance at it. So we had first big trial, we had lots of small courses, leadership courses, community development courses, women and peace building and then I got a call from the college of Fitzcaphrey in Cookstown and that's an hour and a half from here and it's a wing of the department of agriculture rural development. And they were stuck for numbers for a communication diploma course and I said, they wanted us to put women on a bus and take them to Cookstown for this course and I said that's not happening because the women have a window of opportunity of about 2 and a half hours/ 3 hours when the smallest of the children are at playschool. So, I said what I can do is, if you send 1 tutor to us instead of me sending 17 women down the road, if you send 1 tutor up the road and we'll do it here and we did. And we did that 3 years running. And every one of those women went through that course and passed it and used it to get onto other courses. One of the women is a single parent, good family, but had dropped out of education because she was rearing her child. She got her qualification and she is now the school secretary here in Forkhill and keeping everybody right haha. And she's, you know it's just terrific to look at them.

D: That's wonderful. Okay so let's continue then a bit here. How would you describe your living standard today? And do you think it has gone up or down in relation to your parents or grandparents?

M: Ehh, in relation to my grandparents most certainly gone up. My mother's people were farmers so yeah, they were small farmers they were fine. My father he was different, his father died in 1918 of the flu which is similar to what's going around now and he was only 4 at that time. And his mother was matched then with a single man in the area because she had 2 children and no way of feeding them. So she was matched with this man who needed a wife called Hughie so he was my step-grandfather. He was a labourer for the council in Dundalk and they wouldn't of been well off but they didn't go hungry you know. They were fine. As I said I was the youngest in our house of 8 so by the time I came along the standard of living was very good. Probably better than a lot of people in the area because I was the youngest you know. And the older ones were all working and the business was going well. So I suppose my standard of living now probably much the same as to what I was reared with. More or less.

D: and what is the main difficulty you encounter today?
M: For me it's health.
D: Health.
M: For me it's health because I have health issues that's why I retired well it was time to retire anyway but I retired suddenly, didn't expect to in 2018 but for me it's health and it's going well at the moment so I'm glad of that.
D: Good.
M: And I suppose the pandemic has been a problem because you're not seeing or having close contact with your family and we're a very close big family on both sides you know. And we have 1 grandchild who we saw last week for the first time in 3 months so that was very exciting.
D: That must have been so hard not seeing them.
M: Yeah. Yeah, well that was nice. No that was fine, the worry around this area is that Brexit will bring back a hard border. And if Brexit brought back a hard border it would bring back the Troubles. And I suppose politically that would be my biggest concern. Because we certainly don't want another generation going through any of that. We don't, we're not going there!
D: And so you know that's a really interesting topic because you have children, you have a grandkid as well, and you lived through the time of the Troubles. So how did you raise them up? Like I mean did you talk to them about this, did you try to hide this from them? What was your perspective?
M: With our own children, the eldest was born in '77 so there was no way of hiding it. It was there in front of them. The first day she went to secondary school I was stopped 9 times by the army driving her to school. It was a very wet day and I had a very old car and every-time I stopped I had to get out to open the boot. So you know you can't hide these things. On the school bus, whenever they started going on the bus to school they went through the Cloghoge checkpoint which is the biggest checkpoint in all of Europe you know and the bus was x-rayed nevermind them being x-rayed the bus was x-rayed, the soldiers would get on the bus, get off the bus. So there was no hiding it and we did rear them to the best of our ability to have a respect for law and order. Where law and order was, have respect for them. So, there has to be somebody calling the shots. And I don't mean shots! There has to be somebody in charge. So because I was from the south I would have always used the example of the gardai in the south and the army in the south and said you know this is what a proper system looks like. You will be minded and looked after you won't be locked up and the key thrown away.

D: And would that checkpoint be then at the entrance to Newry or whereabouts?
M: It was the entrance to Newry. The entrance to Newry, yeah. Where the A1 is now.
D: Oh yes. I know whereabouts that is. And do you think a lot of the mothers would have done the same thing with their children or do you think the attitudes were a bit different in each family unit?
M: In some places it was very different and the children were encouraged to go out and throw stones at the soldiers and things like that. It's not good for them and it's certainly not good for whoever is getting hit by the stones but you know you have to have self respect. It's not in every house but in our family certainly they were told just keep yourself to yourself, stay out of trouble as much as you can but at the same time be yourself.
D: And was there any sort of agenda in the women's group to deal with the Troubles or to deal with the kids who were throwing stones or to deal with the way you kind of talk to the soldiers or whatever?
M: The women's group would of been very very mixed, certainly, I would, I have been part of the women's sector in Northern Ireland since what now 1995 and it is 100% non political, non party political. And across Northern Ireland it's very very mixed, extremely mixed. Locally, equally as mixed because there's so many shades of green in it. And we did some sessions with the workers' education and association and it's an awful shame that the WEA is gone it was a wonderful organisation. We did some sessions with them around identity. And it was quite funny because you're doing a questionnaire and you're doing it individually although you're part of a group and it's a local women's group and whenever the tutor but the full stop on the flip chart board it was a case of spot the English woman, spot the woman from the South, spot the Northerners. You literally could see from our attitudes because I was the only one there from the south and there was very much, oh no it was 2 of us and we were very much going to the questions do you have respect for law and order we were going yes because you have to have and the rest of the room was going eh no. And what was the other one oh yeah, the definition of a mixed marriage. So a mixed marriage in Northern Ireland they were all saying it was protestant and Catholic and the one English woman in the room was saying 'that's not what I think a mixed marriage is'. So it was interesting. And then we did another session on constitutions of the different political parties in Northern Ireland and the title of the party was taken off the constitutions and we spent about 2 hours reading these different constitutions and passing them around the group deciding which one was which party. It was a hoot because we had the DUP and Sinn Fein completely mixed up. The two constitutions at that time we were going yeah, that's Sinn Fein no that's actually DUP. So yeah, because they were both people orientated I think. You know. Yes we did quite a lot of that sort of work. It was interesting.
D: And it would of been like a mixed community wouldn't it? I mean there would have been more Catholics and more Protestants in the group or was it just...
M: This group here would have been 100% catholic.
D: 100% catholic, okay.
M: Now whether everyone was practicing Catholics who knows but it was 100% Catholic, yes, because we're all from this local village. When you go outside to the bigger Northern Ireland women's sector you have everybody in it you know. It's a different kettle of fish. Which is where I worked for the last, what, 10 years, the Northern Ireland women's network.
D: And it would have been a mixed community?

M: Yes, yeah, yeah, which is great.

D: Yeah, absolutely. So I suppose on this topic which group of people would you mostly count on? Is it family or neighbours or colleagues?
M: Family. And because I live in a rural area the neighbours are family. They are all built on the farm here so the neighbours are family yeah. Family near us and work colleagues. Former work colleagues, I'd be really really close with them although I'm not working there anymore I'm a trustee of the organisation and I'd in touch a couple of times a week you know.
D: Sure, yeah. And would your children live nearby?
M: I have one on lockdown with us at the moment. She's like yourself she works from Dublin and she came home at the start of it and she went back this week mind you they were allowed into the college but she was allowed into her office. She didn't leave her office. So but she came home at the weekend so I think she'll probably work. There'll be lots of Zoom meetings going on in our house this week. And our son lives in Lisburn so he's not too far away either and he's married and he has the wee girl so.
D: Oh good. So he's the one you saw last week?
M: Yes.
D: That's fantastic that they are able to come in. That's great. Well, at least he always gets nice weather then. Not like us. So, we spoke a bit about the social organisation you know the social women's group and you also mentioned that you were kind of coaching football for young women.
M: Camogie, yeah.
D: Yes, camogie.
M: It's like hurling but it's for women.
D: Hurling for women. Okay yeah, I never actually heard that term before. And can you maybe just tell me a little bit about that and the initiative of why you started this. What sort of women joined in or were you looking or scouting for certain women?
M: The why is because my older sisters all played camogie and I played along with them and then gradually, that was in the south in Lurgankeel and we had a camogie team up there and then it fell through. So then when I moved down here and I volunteered with the youth club first of all and then the football club approached me to see if I would take some of the children through the scorn na nog competitions it's like an annual music competition for the children every year linked to the GAA and they had no one to do it so I said I would and my sister Breed, my late sister, she'd be very into drama. She had helped me with that so we had, the first year we were late doing it we only had about 15 kids. The next year we expanded it out and we had 40 but when I looked at it was mostly girls that turned up and came along. I didn't look for them, they came to me and we did music and we did drama and we had great fun, great fun. And then I thought well I wanted to play camogie. I was still fit to play myself but I thought if I'm going to play I'll need a team. So purely selfish reasons really! So I needed another 11 players. My daughter was old enough at that stage so that was 2 yeah. We had enough. It was good, yeah. We were, it was a small area. Come Sunday you'd be driving round the roads banging on doors trying to get them out. If they were out the night before you had trouble getting them out the next day. But yeah, it was good and it was really good because I always enjoyed working with women and young women and they were a very interesting bunch.

D: And did you feel then that the atmosphere of the Troubles at the time has influenced women's commitments in these teams? Were they more inclined to kind of come and play and be distracted from everything else that was going on or did that not really play any sort of role?
M: I think the parents were more inclined to put them out to keep them busy. And occupied and as you said to keep their heads somewhere else. Now we did have a couple of run-ins with the army. They invaded the pitch on me one day when I had a visiting team up. And it was the paratroopers and they refused to leave the pitch. They were just wandering through it, just walking about. There was plenty of other ways they could have wandered from A to B but they decided to wander through the middle of the pitch. And I ended up arguing with them and requesting quite strongly that they leave the pitch but they weren't going and the visiting team were afraid to get off the bus. It was just a whole kerfuffle you know. Eventually they left and I put in a complaint but of course I was told they were never there. So after that I travelled with a bag of hurleys, helmets, sliotars and a camera.
D: Wow, good for you. They seem to be just like a power move or something. To kind of show that they were there.
M: Yeah, just to prove that they were. Not that they were one bit worried about me arguing with them. But I just didn't want the kids, the kids were there to play and have a bit of fun and I certainly didn't want that sort of carry on going on you know. And then you were always afraid if they were there that somebody else would come along and start shooting at them and then your team would be caught in the middle of it so it just it wasn't safe. It wasn't safe. It only happened a few times. It was fine.

D: Yeah. Do you represent and are you represented in your country and where you're living now?
M: That's a big question. Do you mean politically?
D: Em, yeah. I mean everything is kind of social and political. It doesn't have to be like a party. Like are you representing a certain party, no. But do you feel like you are represented in your community, you present Newry, or you present the Republic of Ireland?
M: I, yeah, I feel that I personally through my work and my volunteering that I represent rural women. And in the work that we do through the Northern Ireland rural women's network we certainly represent rural women. I would be very passionate about that and we get women's voices out there and its getting on social media is terrific it really really is getting it going you know, it's great. And we have really good staff there so we are lucky. As politically, yes. Well there are women in charge. Well I'm not sure of how strong a feminist we have in there but I don't know. I would have thought up until about three weeks ago that certainly Sinn Fein was on the side of women having a voice but then they turned and voted against some of the abortion referendum which didn't have any actual power in the law but I was really disappointed that they did that. I found it disappointing because women need a voice.
D: Me too. Not only was it disappointing it seems that people forgot about it you know. They forgot about it.
M: It still got through the Westminster and it was always going to get through once it got that far you know but it was just disappointing that they came out and I presume they came out because they were losing members over the issue, over the trust women issue and people not getting, people just not grasping the idea that if a man has control over his body shouldn't a woman have control of her body. It's basic like, anyway.

D: No, yeah, absolutely
M: I hope I'm represented. I felt we were really represented by Mo Mowlam when she was about, she was great. Mo Mowlan was terrific. And the women's coalition, it's an awful pity that we don't have the women's coalition anymore. I know the women are still there, still pop up her and there, and they're still having a voice. That were good times where we really felt we had a strong voice there you know.
D: So then, do you feel that politically you are more, you are more a part of the Northern Ireland political system or would you feel more connected to the Republic?
M: Definitely Northern Ireland politically but the funny thing is around here, as I say we are about a mile into the North, with the pandemic we found ourselves instinctively following everything Leo was telling us to do. And because we weren't talking to people or weren't meeting other people we didn't realise other people were doing the same and then we started talking or meeting up again or having these zoom calls and were saying, well, and people over 70 on lock down were saying "You're in the North you don't have to do full lockdown" ahh "but Leo said I had to". I said okay Leo said, way you go.
D: But that's it. I heard also, I read a small article in the *Irish Times* about it but I also heard from someone else I interviewed that people just decided to have a community decision to follow Leo's recommendations rather than the British recommendations of the virus which is actually incredible because things could of been much worse.
M: Things could have been much worse and I think the stats show that by just looking at some of the graphs and the stats shown up along the border area are a way different story than a way down in Antrim and down there you know. They were following the English thing and Michelle O' Neil was doing her best to get Northern Ireland to close down at least a week earlier maybe ten days earlier and nobody was giving her any head. She couldn't get it through with the DUP. Then all of a sudden the stats started to come out which showed that Boris was on this herd mentality and he was just willing for all these people to die.
D: It's mad, isn't it?
M: All of a sudden the DUP came round, okay, maybe the south are doing the right thing. We will do the same but we will not call it doing the same but we will.
D: That's it.
M: We'll call it something else but basically we will do the same. But yes around these everyone did just naturally follow the south.
D: Yeah, I just found fascinating like even in the times of a crisis people still decide to take a divisive opinion you know the DUP saying no we're just going to follow what Boris says, when we're seeing all of Europe, like the amount of people that have died and all that just for the sake of no we're not going to follow the Republic or we're not going to follow Sinn Fein's recommendations.
M: Yeah. No it must have been very difficult to be in there trying to get that change through when you could actually see that people were going to die. Like we were lucky in the North, the one thing I will say, I know everything hasn't been perfect and we should have been shut down earlier, schools certainly should have been shut down earlier. Up here people just stopped sending their children to school that was it. Soon as the south shut down the schools round here shut down because the people just didn't put them out. That was it. Now my grandson was at school because the school that he was at was following the other way of going. So he was there until Boris said they could close the schools. Or until the DUP changed

their mind, DUP changed their minds that was it yeah. Because that's the way Lisburn is. I don't know. I don't get it, I really don't. I don't understand it. Lives were at stake you're not going to mess about you know. It's not a political issue.
D: Yeah, it's not but it is, you know.
M: It shouldn't be part of the political...
D: It shouldn't be, I agree. So would you say then that your community, the Newry community would be you know just mostly catholic and that's why you guys feel more attached to the Republic?
M: I don't know if it's because they're mostly Catholic or just, I don't think we live, well religion certainly isn't a big thing in this house. I don't really know what people are doing religion wise. Culturally Catholic I suppose is the term I'd use.
D: Culturally Catholic, that's a good term.
M: Culturally Catholic is the term I'd use, not active. Yeah.
D: I think that's fair enough.
M: It's just who people are, it's who they are. Who they are and where they're living and where you're reared and what you do. And the community is really strong in these areas. It's very strong you know. You know, anybody in trouble in your community will land and sort something out you know. You have, before lockdown, the time my brother in law died, he lived across the road here and we went to bed and the wake was starting here the next day and at 5 o'clock in the morning we heard the neighbours in putting up big lights getting ready for the car parking. So by the time we got up about an hour later, they had the flood lights all set up. They had the car parking set up. They had the bollards out on the road cause we live on a very bad corner so to keep everybody safe coming and going. Then we were told so and so is going to mind your house when the funeral is on and so and so will mind their house. And all of this, it just happens. People just appear and do it and then disappear again. So it's a good community.
D: Yeah, sounds like it is very very strong which is wonderful. I suppose then I have a bit of questions about the community. Since it's so strong then what was the spirit or what was the, how did the community handle the likes of the Troubles at the time? Was there a strong community of advocating for you know, making trouble for the soldiers or attacking people or doing the opposite and being very peaceful and accepting of what's happening?
M: I think from my own observations people kept their heads down, kept their opinions to themselves and tried to get on with their own lives.
D: And when you did hear that there was someone who had joined the IRA or something like that, did the community get involved?
M: You wouldn't hear about it.
D: You wouldn't hear about it. So was it all kept quite underground?
M: You wouldn't hear about it. And everybody has a different opinion. There are people in this area who lost family members from the army, from the police, from the IRA. You know, everybody, every family has their own story so you certainly wouldn't impinge on anyone else's privacy by opening up those conversations unless they wanted to. But everybody keeping their heads down and that's not good either and I suppose that's the good thing about peace is that you know, we are still in transition. I believe that we are still in transition as it is only now that people are starting to come out and say well this is what I thought. I didn't want to say it because it wasn't a good idea. I didn't hang a black flag out when the hunger strikers died. but

I didn't say I wasn't hanging a black flag out. These are the sorts of things that people would tell you now. And it's good that people now feel that they can say what they need to say you know which is good, whatever.

D: No, yeah, absolutely. Okay so I think we kind of answered most of the introduction questions which is great we have a really nice picture of who you are. So let's go to kind of the big questions. And if they are too big just kind of ask me you know can I explain it a bit more and I'll happily do that. I think as I told you over the email they're kind of more general because they are for people all across europe etc. so. Let's see how we get on. What does the word peace mean for you?
M: Peace? Peace means peace. Peace to get on with your life. Peace to enjoy your grandchildren. Peace to walk up the road without being harassed, without having guns pointed at you. Peace to get educated, peace to be equal. Equity, so for me peace means equity. Does that make sense?

D: Absolutely. So you are in a place where there is no war. Do you think there is peace? Do you think there is peace where you live now?
M: There is peace, yeah. There's not equity but there is peace, yeah.

D: And, what is the sound of war for you and what is the sound of peace?
M: The sound of war for me is on a day like this when the suns shining and as soon as we're finished this call I'm going to sit outside and enjoy it, and there's no helicopters. That's the sound of peace. There is no schnucks sitting over me. We're in away. So that's my sound of war I suppose. Sound of peace is when I sit out in the garden and I can hear the birds singing.
D: It's interesting that you talked about the helicopters because I had an interview with someone who said something very similar. They had just one day where they had a helicopter above their house and some troops came down to their bakgarden you know and they're like what is this, what's happening.
M: Well, that would have been a daily issue here. They always landed the helicopter in the front field in front of the house and there was no point giving out to them because they could do what they liked anyway so.
D: And what was the intention? Why did they do that?
M: They would be dropping off soldiers and picking up soldiers. Or on an odd occasion coming in to raid your house. One day they came in, raided here and then two hours into it they discovered that they should have been at a farm down the road and that they were at the wrong address.
D: and are they looking for people or are they looking for ammunition?
M: They were looking for, I don't know what they were looking for that time, I think it was, I don't know, a farm 20 minutes down the road from us here that they were supposed to be raiding but they raided here instead. They said they got their maps coordinates wrong.
D: Im laughing because I don't know what to say to...
M: The first thing was they spent, it was quite funny, we were living in the house at the time and I had a little blue book, it was a little blue book or else green, it was either blue or green, it was that faded. It was a book from 1954 I think and it was the rules of the camogie association, the playing rules. And the mobile home was still out there and the book was lying

there in a pile of rubbish and I walked in and there was a policeman there with a camera taking a picture of every page in the book. I thought what's he taking a picture of. He must have thought that this was some famous IRA book that you hear about in the news or whatever. I said well, it was in Irish too and I said well somebody's going to have great fun translating that. Yes you can walk 5 steps with this leotard on the hurl.
D: Oh my god, haha.
M: I don't know why he didn't just take it with him.
D: Well, you're lucky he didn't. Now you have a 'treasure' and a story.
M: I still have it. I have it.
D: That's amazing. They probably look at that language so weirdly.
M: Yeah, yeah. Anyway.

D: Is peace a relation with oneself or is it between people or states?
M: It's all of that but it has to be within yourself first of all I think. Within your community and yet you can't have that if the state is actively promoting a state of war or what we had here in Northern Ireland which wasn't called a war but it was a war. The title was never put on it because it was internal in the UK so yeah, it's a state of peace within yourself otherwise you can't take full value of the peace within your community. But you have to have a willingness within the community, within the grass roots for the peace to happen because the peace process was voted for North and South and it was the majority was huge for peace and that said it all. So we will keep that going.

D: And for the current political situation, what do you consider the main split and equalisation in regards to power?
M: In the North?
D: Sure. You can talk about the south as well if you want to. Whatever this makes you think of.
M: Right, well it made me think of the North and the DUP and the war from Sinn Fein and will that vote change, will the majority change. For me I would like to see a government where everybodys in the government. Where it's a joined up government. It's not just the two parties, you have the greens and the alliance and everyone else is in with a say there too and the minister and they have all got a wee say in what's going on. I certainly would want to see more women in there because if New Zealand if anything to learn from New Zealand and what's happened over there is amazing, the sense of a woman in charge. But then we have had women in charge and they haven't led us out if you look at Margaret Thatcher.
D: Oh, god.
M: That wasn't good.
D: No it wasn't. So you think that the main polarisation is just then within these two groups, the DUP and Sinn Fein?
M: I think within, yeah, possibly but some of it is perceived rather than a fact within the Catholic Republican community for wanting better terms. If you look at, I saw a stat there during the week now I can't remember who put it up but on twitter where they were looking at, it might of been Claire Rice, and they were looking at a stat that the majority now are other. Not Catholic, not Protestand, they're 'other'. So there's a whole new breed of people coming up in Northern Ireland that I think will, they will sort this thing out hopefully. And that you'll have people there for the social economic good of everybody and not just playing arty politics.

D: Okay, I actually have a question that will lead to another question. I interviewed someone, a woman from Newry, almost a year ago now.
M: From where?
D: From Newry also, I've had people from Newry and she has said to me that she feels similar to what you said as the 'other' and I asked her what that means to the 'other' and she said we are Northern Irish. We are not British and we are not Irish. Is that what you think the 'other' is?
M: I think it's what, if you class yourself as 'other' you probably are clasing yourself as Northern Irish. I'm Irish. Husbands Irish. Family is Irish. Yeah. Some of the family are Northern Irish. We're like most big families were a mixed bag you know. Some are Northern, some are Irish. Some consider themselves very much UK and some of are going eh no. We have good discussions.
D: Oh, I bet you do. So then your identity would be Irish?
M: My identity would be Irish, yeah. Well I was born in the south but even my husband he was born here but he's Irish and very much followed the South citizen case because whenever I eventually did say to him this is what this is about he would be like you can't tell me I'm British, I'm not British I'm Irish. Well yeah, that's what the good Friday agreement was about and it guaranteed that you could be Irish and whatever. I met with, what do you call him, EU negotiator, can't think of his name now. My head stroke, for brexit, Michel Barnier. I actually chaired a meeting with him on the women's sector in May 2018, really really interesting and we were a mixed bag of women around the table. And some of the women had their UK passports and to them it was just a way of getting them from A to B. Other people had their UK or Irish passports which was very much to be this is who I am. I'm English or I'm Northern Irish, or I'm Irish. And that discussion happened at that table. One of the women said I am a loyalist. I have my UK passport and I want to keep it. What happens with Brexit? And his answer was then you're going off the cliff with the rest of the lemmings. God Jesus the poor woman. It's terrible. I said no well the only way round this is if the negotiations went really really well and even at that stage and it wasn't looking good. It was that to get an EU passport to give you some rights. But round that table people were going we object, we want everybody to have the same rights regardless of what passport they're holding because it says in the good Friday agreement that it says no matter what passport I'm holding I should have the same rights as the person with the Irish one.
D: Yeah, it's really hard to know what Brexit will do then.
M: It's an interesting discussion.
D: Really is. Really is. And it's a bit frightening also.
M: Yeah. But you know if they are going to have equity for one you have to have equity for everybody.
D: Yes, of course. Of course. I suppose then it will then be a matter of does Brexit mean that Northern Ireland is only the UK, does it mean then that whoever has an Irish passport is foreign, or you know like where is the line going to go...
M: I don't know. Well the good Friday agreement should protect everybody with it. But will it? Will it start chipping away at bits of it? Hopefully they won't chip away at it. But then you have now, hasn't Ireland just gotten a place this week on the UN? They have.
D: I think so, yeah.
M: They have, yeah, so the south of Ireland has recognised and they had named them they had them on the news during the week named women as one of their target areas of work and the UN, what do you call the UN resolution 1325.

D: Yeah, I think you're right.
M: Northern Ireland haven't. It's not named there in the UK and the women's sector do be fighting to get it in there you know but they're not getting to far with it so I think they'll probably throw their hat in with the south to see if they can but then is that going to cause more polarisation, I don't know. But you're fighting for rights, identity rights and then you're fighting for women's rights.
D: Yeah, but it's important. I mean you can't really separate these issues. You know maybe like 60 or 70 years ago you could have you would of fought let's say for rights for women or gender inequality but nowadays there is no choice. You definitely can't do that, women's agenda is as important as anything else.
M: Of course it is. Of course it is yeah. Of course.

D: Do you practice peace in your own surroundings? Do you see yourself individually, collectively or socially responsible for bringing peace to your surroundings or maintaining peace?
M: Right. I try to practice peace but I am who I am so sometimes it comes down to people's perception of you. I have faced discrimination because of people's pereceptions of me. Of where I'm from, people deciding what I was or what I wasn't or not you know. I try to practice peace, I hope I do. Certainly being involved in the women's sector would weigh into that. You know, it's very diverse. It's really good and it's very diverse and if somebody steps out they're pulled back in pretty quick and god knows this is how we go. We need peace so we get on with this year. We try.

D: And do you think that there are or were institutions where they are responsible for bringing or maintaining peace? You know for instance you kind, you just mentioned earlier in the introduction part how you left school because you didn't really fit with the nuns and their agenda and so a question would be do you think the church had a part in bringing peace to the are or do you think it did the opposite and it was a government welfare state, any sort of thing like that.
M: I think that the Catholic church, I think that it's nonsense in the North that our teachers are educated separately.
D: What do you mean?
M: You have St. Mary's for the catholic teachers and then you have another teaching college for everybody else. And if you've got your teaching qualification in that other college or in England you can't teach in a Catholic school. I think it's ridiculous. That not it, how are you going to have a peaceful community if the teachers are educated in different places they alla re. I couldn't put a name on it but I knew that when I was at school. I looked at the way the nuns treated the children from poorer backgrounds and looked at the way they treated the solicitors daughters or the people with money and I thought there's something wrong with this. I don't know what's wrong with it but there's something wrong with it. But as life went on I realised I didn't like it you know. It just didn't sit with me. So I do think the Catholic church really and truly needs to stick with religion and leave the living to the rest of us. And I say that because there was a move to merge the colleges and as far as I know the teaching colleges, and as far as I'm aware it was the Catholic church that came out as strongly against merging them. So.

D: So you think then that they did the opposite of then bringing peace?
M: I think it is the opposite if you're not educating people together. You can have all the cross-way projects you like but if you're educating the teachers separately, what's the point of taking the children away for a week together and encouraging them to have conversations about peace building. You know. You need to educate the children together. And I do think that schools should not be Catholic or Protestant. It should be about the education in the school and that people get their religion education outside of school. I don't think that's a very popular opinion.
D: It's my opinion, haha. So do you think there is any institution that is responsible for maintaining the peace?
M: Well, I certainly feel safer when the assembly is up and running. It's not perfect. It needs tweaking. Lots of tweaking but it's there. And I certainly feel safer, I feel slightly threatened by all the grey areas that happen whenever we don't have the assembly up and running because then all the dafties come out and anything is possible you know. As we saw with that poor girl Lyra Mckee getting shot. It gives the hardliners a chance to get some ground on them really you know. So yeah, I do think that we need our assembly. Yeah. I would make changes in it but we do need it. And I do think the 2 women that are in charge now during the pandemic have worked really well together. They were so opposed to each other and so different ways of handling it but when it comes to life and death eventually the penny dropped and they're working really well together which is a good sign for everybody you know and I'm sure that it's not easy for them.
D: And when you say assembly you mean the women's groups?
M: No, when I say the assembly I mean the government in Northern Ireland.
D: Okay, yeah. Because you didn't really have a government formed for the last 3 years, am I right?
M: No, no we didn't. And working in the community voluntary sector has been so so difficult because you're so many, first of all board positions couldn't be changed because you didn't have ministers to sign off on board positions to be changed so you had the same people sitting on the same boards for years and years and years. The funding priorities, the funding from the government stayed the same for years and years and years so we were working to targets that was developed 7 years before and we were saying, it was square pegs and round holes but we were saying to move on we had actually achieved some of this. But we wanted to move on and change the target but it doesn't fit with a broken government. So you couldn't move on because your program on the government side your funding was tied to x y and z. So I don't know.
D: It's very frustrating.
M: It's very frustrating.

D: Do you think peace is a result of one's personal or generational historical experience?
M: Peace?
D: Yeah
M: I think that my generation it's very much going. We lived through this and we're not going back. We don't want our grandchildren to have to live through it. And we will work as best as we can to keep the peace and to respect the peace. I don't know if there's enough education in the schools around the peace process and the value of it. I'm not sure if the children coming up understand enough about it to value it and to cherish it and to keep it safe.

D: Yeah, because that is seen as one of those dangers, especially since Brexit was just in the thoughts it wasn't even voted against you would see more and more of those kind of graffitis and murels especially in London and in Derry and in belfast that the new IRA and threatening that type of thing there.
M: Not good. Not good.
D: So then that's come down to schools. What is being taught. Like why are those kids thinking the way they are thinking.
M: Yeah, well, they shouldn't be. For starters they should learn how to spell. If you're doing graffiti at least spell it right but anyway. Yeah, what they're learning in the school but which is the strongest the school is the home. You know if they're getting the wrong message at home instead of like, the 11+ I never agreed with the 11+ in the North of Ireland anyway it was historically education freed the catholics in Northern Ireland because they were able to get educated so instead of going out fighting they were able to say how do we get ourselves out of this and education is freedom and education is peace because if you're educated you should have a rough idea of how to do things you know peacefully and to respect your neighbour. You would hope, not everybody does but you would hope. And then the schools have a role to play and the families have a role to play. But if you have a family that is historically embedded in violence I don't know how you move on, the ones that I've seen moving on or the ones that I've heard of moving on were the ones in the women's sector that decided to move on and who said right that's enough of that I;m not visiting anyone else in jail, I'm not seeing anyone else shot or locked up. This is not happening in our house. And the women have made the changes. And have not been a part of, they are part of making the peace and certainly not a part, a big enough part of going forward. There's not enough women in there. But we'll keep at it.
D: There's a strong women's group as well in Derry who you know are kind of trying to stop what they call the guerilla shooting of the young men that they suspect have been using drugs or are selling drugs.
M: It's a five women's information network.
D: Yeah.
M: And then you have the women's centre in Derry. So I would have worked with both of those. The 5 women's information network they are in LondonDerry and the women's centre is in Derry.
D: Oh, hold on, tell me what's the difference between Londonderry and Derry then?
M: I would say Derry and my daughter in law would say Londonderry. It depends where you're coming from.
D: Yeah.
M: It is quite amusing, like. Well, I'm sure it's not amusing but anyway. I Don't think my husband would find it amusing if I started saying Londonderry It's a strange one. Those groups are doing great work, both of those groups are doing great work.
D: Would their type of work have been similar to what you would have done in Forkhill?
M: Our women's group in Forkhill was a small women's group. That would have been linked to the south armagh women's network. That would have been linked to the Northern Ireland rural women's network which is across, the Northern Ireland rural women's network is in partnership with file women's information group, the women's centre in Derry and with 3 other groups in Belfast. So there's partnership that goes on there and we're all funded together.
D: Okay, yeah.

M: So, it comes to the women's sector so if the department have a target to meet when it comes to the program around women, they will throw it across to the women's sector and say away you go. So they know who to blame if it doesn't happen.
D: Sure. That's really interesting. I'm kind of constantly changing between LondonDerry and Derry depending on who I speak to. It gets really confusing, haha.
M: I don't if the bus still does it but the bus used to do Derry, Londonderry, Derry, Londonderry.
D: Did it? Oh my goodness.
M: Yeah, I was sitting at the bus office in belfast one day and I wouldn't normally have taken the bus but for some reason I had taken the bus down for a meeting and I'm watching this buc coming in and I'm thinking am I seeing things. No, the bus is Derry, Londonderry, Derry. It was going out actually Derry, Londonderry, derry and I thought if we have tourists here they'll wonder what is wrong with these people. They don't know where they are going.

D: Aww, that is just unbelievable. Do you think people volunteer to go to war or is it a personal choice?
M: I think it's a personal choice but people have volunteered to go to war. Both sides of the community people volunteered and then in the world war both of them, were there volunteers before there was conscripts? There was yeah. So I suppose it's both. If you volunteered, you need to know what you're volunteering for. Volunteering to get shot.
D: Yeah, suppose it depends on your drive and what you're fighting for.
M: Yeah.
D: I had an interview with a person who was a prisoner of war, an ex IRA member and you know for him he felt that it was a personal choice but he also volunteered. Like, he felt like there was inequality and he was the one who had to stand up and make the changes. It was certainly not something that his family was encouraging him to do ever. They didn't have that, you know they weren't speaking of politics at home or anything like that.
M: Yeah, so he was outside what would have been normal in his house?
D: Talking about war would be very not normal you know. Like his parents did not know that he joined the IRA when he was a teenager.
M: I'm sure that was a shock for them.
D: I'd say it was. So it's also interesting how these kind of things form. For him he said..
M: Sure, it's very much a personal choice to whoever was volunteering for the IRA because they were volunteering for equality and what did they say at the time, 1 man 1 vote, nevermind the women. We didn't need votes. Yeah, they were volunteers, men and women they were volunteers.
D: Yeah.
M: There was nobody making anyone join up.
D: So there were women in the IRA?
M: Yeah, there was some of them shot, wasn't there.
D: I actually don't know too much about the women who joined the IRA.
M: Some of them locked up. Martina Anderson she was in jail in Armagh. You know Martina Anderson the MP?
D: I have only kind of heard the name a bit somewhere, maybe I saw it on a muriel.
M: Amazing woman. Yeah. I had good time for her. She was in jail in the Armagh one and then you had the woman who was shot in Gibraltar, wasn't it 2 men and 1 woman? Can't think

of her name. She was shot by an undercover british army unit in Malta. That funeral came through Dundalk. I remember it coming through. Mairead.
D: Mairead. I'll have a look.
M: Mairead. Can't think of her surname. Think that's old age, haha.

D: Maybe it's just time has passed. Who do you think is profiting from war?
M: Oh, oh, oh, who's profiting from war? Well it's certainly not the local people. Not the people on the ground. I don't think anyone in Northern Ireland profited from war. I think that the movers and shakers and the government that is in England would be profiting from Brexit. That's not war but I think that's what that's about. It's economics. It all goes back to economics. So I don't know. Sure the first world war came down to the royal family falling out didn't it. So, I don't think anybody profits from war but then there are people who made money in both wars out of profiteering, gun running, or whatever. But certainly not the ordinary Joe soap on the ground was not benefitting from it now. It's terrible.

D: And did anyone in your family fight in a war?
M: No. No. No, as I say I'm from the south so no. I was fascinated when we moved down here to discover that several of the older generation would have been involved in the British army and would have fought in the war or would have been in the navy. Because you'd be just listening to conversations in the local pub and they'd be saying well so and so was in the army at such a time and you'd be going what. I go yeah. Like there would have been a history of it around here. I think as well because it was quite poverty stricken in the North. Where I was in county Louth there was work so you didn't have the same level of poverty as you had a mile and a half down the road. Because south Armagh there were no jobs. And there were never going to be jobs in this area. So they would all be over in England trying to get work you know or away to America. The ones that went to America didn't come back. The ones that went to England yeah, some of them ended up, so my family no. My family were farmers and builders so they always had work and we would have had no history of being out and what not.
D: Did anyone from your husband's family go to war?
M: Sorry?
D: Did anyone from your husband's family go to war?
M: They think that my father in law did, he was in Canada but they're not quite sure. They think that he was in the Canadian army but they haven't been able to find any proof of that. But there's a spoken knowledge come down through the generations that yes. He was in the army in Canada during the war. And then there was another uncle on my mother in law's side and he was in the American army because there was great consternation when he died. He went through the village where he lived here in south armagh with the American flag on the coffin and people were going what. Then it was very much that he was in the American army.
D: And did he just immigrate to the states or how come he joined the American army? Did he Immigrate?
M: Well he was living in America so I don't know if he volunteered to join it or if he was constructed to but he was in it anyway.

D: Fair enough. Do you think testimonies of war contribute to peace building?

M: Yes. I do.
D: In what way?
M: I think that if you know what's gone before you, well, I would hope that you would be less inclined to start any wars up again. If you can see, if you can learn from what happened. If you can look at the suffering that has gone before. And nobody wins in a war. Nobody wins. Everybody is a loser.

D: Yeah. Do you think peace has advanced the society we live in?
M: Yes, well the small society of Northern Ireland has certainly. I look round em and I look at the number of kids that have gone on to college and university and have gotten good jobs, if you look around here and I talked about a few minutes ago that there would be no jobs in South Armagh and there would have been no jobs in south Armagh. And when we moved down home there were no jobs, there was no work. And that was a generation of people out of work. Unless like my in-laws had a farm and they could sustain themselves that way. If you look at them now, we all end up on our own in big houses in rural areas because we have educated them all that well that they're all away and if you're lucky they're in Dublin Belfast or England you know but they go wherever the work is. And they're not going as pure immigrants now they're going as educated people. The number of PhD's that came out of the class my daughter was in in St Paul's high school, not in our school a high school, and her class there were 6 or 7 of them that she knows of all went on for PHDs in different areas and are working in peace building, in education, in academia. You know, in science. We had a gathering here one evening before christmas and there were 5 of them sitting out there and there were 6 of them in total and 5 of them were sitting with PHDs, there were 3 science, 2 academia and all in good jobs. Now it takes a while. The science ones weren't too bad they got the jobs handy enough but the english ones were a bit of trouble but got there eventually you know. It's just fascinating to see it in a generation how the thing has moved on. And if you look at twitter and I look at twitter and am fascinated some of the young ones that pop up and they're there having a say and having a solid say and backing it up with important research. You go you know this is great, there's hope for us all.

D: Yeah, yeah. Is peace related to distribution of wealth or ownership of property?
M: Is peace related to distribution of wealth or ownership of property? Emm, gender certainly is, not sure about peace but gender certainly is. Farms are still left to the son. I don't know. No, I don't know.

D: That's okay, that's okay. Do you think a state can be run by a working class person?
M: Yes. Definitely. Yeah, of course. And if you have already experienced, if you look at Boris Johnson and co. over there they don't know what normal living is. They haven't a notion. Not a baldies. Like this issue with the free school meals for the kids over the holidays, like we only had 2 children here and our bill used to go through the roof during the summertime and you'd be glad to see them go back to school. You know, I don't know what people are doing and we were both working and we were on benefits and benefits in the North are not enough to feed a family. They're certainly not. And there should not be a need for food banks. They should not exist. There should be a basic income for people that they can feed the children like free school meals and giving the vouchers now over the summer it's a really good idea and a great

you know fairplay to the footballer who led that lobby to get it changed. But Boris Johnson never should of come out with that statement in the first place. Or whatever civil servants advised him. You know like people who are out of work over the pandemic how are they going to have the money to feed these kids until september until they get them back in at least 1 good meal a day you know. It's common sense. Doesn't always work.

D: Yeah. What is solidarity for you?
M: Right, haha. Solidarity for me is family first. So it's family first. We mightn't always agree on everything but we will come out of it together. So I have my own family, my immediate family and then I have my siblings and I had 5 sisters but I have 4 now and we would be very very close and we're all very different. But we would all pull together really well you know then. And then solidarity in the community so it starts in the home and then works its way out from there. Solidarity on the bigger picture yeah, I don't know. Northern Ireland is still quite divided.

D: Yeah. Do you think that solidarity is a factor in production of peace?
M: Yeah, it can go the other way too but yes, yeah, yeah. Well if you're going to get enough people to vote for peace, which we did, you need that.

D: Yeah. How does wage labor bring you together with or separate you from other workers?
M: I don't really get that question.
D: Okay, you know how we spoke about it earlier whether a working class person can lead a country or not, and you spoke about Boris Johnson being a high class person, how does he understand working class people. So in that way, your wage, how much you get in work, how much you profit does that separate you from other people? From working class people, from middle class people from higher class people?
M: It certainly, I think money certainly opens up opportunities for people. Money certainly if you've got kids at school and you can afford and just thinking of some children I know at the minute and you can afford if a child is struggling and you can afford grinds for that child, that makes a difference. And especially now with the pandemic as I do know of people who are teaching at home and who are doing their best and then other people who are paying tutors to do the teaching for them. There is bound to be a division then when those children go back to school. There has to be. Some are getting professional ones teaching them and some aren't. Money can't, it doesn't buy happiness but you'd certainly be better off miserable with money than without it. And you're back to the food banks again if you can't afford to feed the children how are you going to educate them? You need to realise. My mother-in-law was a very strong woman in that her husband died when the children were young and yet she wasn't a woman who had the opportunity of formal education herself but she was very strong on making sure that her children got educated. The opportunity was there for any of them that wanted to take it you know. She wasn't pushing them out to work at 14 or 15 just to bring an income into the house. It was very much do your grades, do your A-levels, get on teaching, whatever you need but get out and do it. Which they did most of them you know. But that's coming from the home.
D: It's amazing. Yeah, And you're saying that was coming from a person who wasn't educated to push her kids to be educated it's just incredible.

M: Yeah, yeah. She was an incredible woman, you know, she really was. She was a Sean-Nós Cois and a singer of traditional songs. And some of the stories she would come out with she'd have the kids terrified haha.
D: I bet they were.
M: We have so many recordings of her. She was recorded for the Ulster museum a few times. She was an amazing woman
D: Will you send me some? I would love to listen to that. Would you send me a recording if you have one? I'd love to listen to her singing.
M: At the moment it's on tape and I don't have a tape recorder.
D: Oh, is it? Oh, you're fine. I thought maybe, if one day you move it from tape to online or CD.
M: Her name was Bridget Murphy.
D: I'll have a look for her. See if I can find something
M: It might pop up on Google. Her daughter Brid Murphy Mcoyle will pop up, she's a singer/songwriter and one of the other girls has just, her book was published now this week and her book is a history of the IRA on the border in 1921/1922. So it was published, it's going on Amazon next week. She's Mary McCartan.
D: Mary Mcarthy or McArtan?
M: McCartan. So her book is on Amazon this week or next week.

D: Congratulations, that's great, gonna have a look at that. So then just to continue this question about wage labour, do you think peace is influenced by employment and working conditions?
M: Yes. If you have something to lose you are less inclined to go out and get involved. If you haven't got a job and you have nothing to lose well why wouldn't you. I think that if you've got a career and if you have a decent standard of living, you would probably be more inclined to think well is this a good idea? You know I have a lot to lose here. But if you haven't got anything to lose, why not. You know and if you look at some of the poorer areas of Belfast and Derry where the people aren't for one reason or for historical reasons, I don't know they're not getting educated and they're not getting decent jobs, and that's where trouble is coming from, you know.

D: I completely agree yes. Do you think that the EU brought peace to the area?
M: They certainly were a major contribution to it. Yeah, major, yeah. Largely through the peace funds. Peace 1, peace 2, through all the different peace funds they brought people together and people got together for all sorts of reasons you know there is funding out there for our community but we have to start partnering up with this other crowd to get the funding. And then they discovered after some 2 or 3 years ahh we're all the same here. We have something in common here and relationships have been built and developed. I was at a session one night, a peace building session and 1 of the women in the group, it was two different groups meeting up, two south Armagh groups. A Catholic group and a Protestant group meeting up and all women of course. And one of the women looked at the other woman and said I know your face and turned out the other woman was a neighbor of hers when they were kids. When they were children and had been encouraged to leave the area because they were a protestant family. Now whether they were encouraged to leave or whether they felt they were encouraged to leave I don't know but it's the same thing. Left the area and moved 15 miles down

the road to a more protestant area where the family felt safe. And there was these women must of been what nearly 40 years later sitting there looking at each other, thinking I know you. Going do you remember when we picked blackberries, when we did this, when we did that and then you disappeared where did you go?

D: It's incredible isn't it, yeah. Wow. Do you think that European peace relates to internal immigration?
M: What's the definition of internal immigration?
D: Immigration from within different countries in the EU.
M: Yeah. Yes. Yeah. Well I was thinking about I was based in Dungannon for a good while where all the factories are and I was connected with, I was on the board of first steps women centre and we had 9 different EU nationalities in there. All getting, there was childcare and there was education classes going on in there. And they were all fluid, coming and going from different EU countries. And the reason they were in Dungannon was because of the factories. There were jobs and there were homes. And then you had the women's sector helping them with their english classes and with their formal education. A lot of them didn't have writing, they couldn't do maths and they couldn't do English in their own language so it has been amazing the way that the tutors have been able to bring people on. Once you give the people, anybody, an opportunity, if they're willing to take it, they'll take. And they end up they'll come out of not just a basic factory job but they come out then and they are fit for a bit more. But yeah, they are freer, they're moving about from one place to another. And I don't know what's going to happen now with the EU and the North And Brexit. Is that all going to stop, are all these wonderful people going to be told right we have used you and abused you and put you into places where you got this pandemic, you've got covid because you hadn't the tight gear and now you can go back to your own country. Is that what Boris Johnson wants? You know. Because people have made such a great contribution to the countries they've been in. And if you look at the south of Ireland and the trouble that Keelings got into taking in all the fruit pickers. Nobody in the south wanted to fruit pick. Do you want to fruit pick? Like it's not an easy job and you need to know what you're at and it's quite poorly paid.
D: I suppose that's how things start, you know. You get angry about Keeling's giving jobs to I think Hungarian people and you know you start saying oh I don't want them I'll never get a job although they do the job. And this is where it all starts, you know, and it goes like a snowball.
M: Yeah.
D: It's a very dangerous thing.
M: It is dangerous.

D: So do you think peace relates to relations with countries in other continents and immigration from there?
M: I don't know. I would hope so but...
D: Like what do you think is the attitude in Northern Ireland towards the refugees coming from Syria?
M: I saw again on Twitter that a family in Dungannon from east Taymor and their house had burned down during the week. It was a fire that started in the neighbour's garden and spread into their garden and the roof of their house burned down in Dungannon and somebody put out the word helpers needed. There were a couple of small children I think maybe

3 or 4 children and now what they did say was not only did people drop them in clothes and things like that but they went out and bought new clothes they weren't just giving them hand me downs. They went out and bought new clothes for these people. The housing executive found them a house and the neighbours and the community in Dungannon furnished the house and got them all clothes and whatever they needed. So there was good support there for them you know. So hopefully they will be able to settle and stay there and make lives for themselves and for their children you know. You would hope. The town that I'm from originally, Dundalk, I would find if I'm in conversation with people from Dundalk they can be very very anti anybody that's not from Dundalk and that's just hear say on my behalf from listening to them you know. It used to be in the 70s it was very much all the northerners are coming up here and taking our jobs. And it was the Northerners this and the Northerners that and now it's anybody who's not from Ireland are coming in and taking our jobs. And people who are coming out with that dont want the jobs anyway. But, they have to blame somebody.

D: Well that's it yeah. How does the idea of Europe include and exclude?
M: Sorry?
D: How does the idea of Europe include and exclude?
M: Well, does it exclude anybody who's not in the European Union? Is it about to exclude England? Or the UK unless Scotland can exclude themselves from the UK, haha. So are they going to exclude England or is England excluding itself? Is the UK excluding itself? It's like anything else it's not a perfect organisation but emm yeah. I suppose if you're in you're in and I suppose Ireland will be getting a big loans well not only Ireland but other countries should be getting a big loan from the central pot to help with some of the pandemic payments and to get the businesses up and running so if you're not in Europe then you're excluded from that.

D: So here's a bit of a different question then, I think it's a bit different than the rest of them but we'll see maybe you won't think so. How does peace relate to climate change?
M: On a local level or a global level?
D: Whatever you'd like to touch.
M: Global level, if you're not making all these ornaments that has to help. It has to give you the headspace to be thinking about climate change and to be thinking about opportunities to slow the damage down that's happening. But if there is a war going on all that's in your head is survival so you're not thinking of climate change. You're not thinking about what's going to happen in 10 years or 20 years. You're thinking about what is happening today and will I live until tomorrow and will my family live until tomorrow so. Yeah, you need peace, you need peace to get on with any of these opportunities.

D: Okay, so here's our last one then. Would you consider peace building a political endeavour?
M: Would I consider peace building a political endeavour? I think... No, I think politics may be the result of peace building. I'm thinking again of the Northern Ireland Assembly. Which never would have come about if there hadn't been the will on the ground for peace and the will on the ground pushed it towards peace. But then you needed the politics to come in and you needed the likes of Hilary Clinton to come over and you needed Bill Clinton and you needed the American influence and you needed somebody to be saying to England here you need to be listening to these people. You definitely needed the Irish government to get in on it so

it's both. It's both. But you can't, it's like going into work with, I was asked one time to go into a small area and set up a women's group and I was asked by the priest in the area to set up a women's group and him and I were never going to get on but I ended going to the meeting anyway I thought I better go, I was paid to go so I better do this away you go. Landed in the meeting anyway and the priest said no we need a women's group in this area and I said is there anyone from this area here at this meeting? He said no. I said right and I gathered up my coat and my bag and I said well whenever the women from that village contact me, I left them my card, when the women from that area contact me and ask me to come in and help with the women's group, I'll be more than happy but I said it has to come from them. Sure why would we be going into them telling them they need a women's group? I said they've a perfectly good women's institution. Why do they need a women's group? They're fine and unless they tell me they're not but it has to be grass roots.

D: Well, that's great, Majella. Thank you so much. I really appreciate you talking to me.