

Dorone: Just need to get your consent..

Caoimhe: Yes that sounds good.

D: Great. So, thanks again for talking to me I really appreciate it. Katie mentioned that you live in Belfast and that you are a reporter working for RTE and BBC is that right?

C: Yes. So I do another of different things, but yeah, I've recently gone freelance so I'm in media kinda journalism theme, radio, all different things, social media all works!

D: Fantastic. So, I'll start with the official questions and we can go back and forth and see how we get on. So maybe just for the record you could state your name, your age and a bit about your education?

C: My name is Caoimhe Ni Chathail, I'm 25 years old and I'm originally I grew up in Letterkenny (ROI) so I attended school here then I went to DCU in Dublin where I did journalism through Irish. And I worked in media through Irish ever since.

D: Media through Irish means then the Irish language?

C: Yeah, yeah, so journalism through Irish and TV and radio so really, I actually haven't done anything in English. All my work has been through Irish.

D: Amazing. Can I ask why did you decided to only do Irish language ?

C: Well it's not that I'm against doing it in English, it's just that there are more opportunities in Irish. And then I decide to do a journalism course in DCU through Irish because all my schooling had been in Irish. It was a language that I was very passionate about. I knew that there will be extra opportunities by doing the course in Irish and then, I was right you kinda, everything I've done has been through Irish and I wouldn't say no to doing something in English, but it hasn't popped, I haven't gotten any opportunities in English per se, or gone after opportunities in English yet, but maybe in the next few years I will but so far it's been through Irish.

D: And where do you live and where were you born?

C: So I born in Dublin but after 3 weeks we moved to Donegal, so I grew up in Letterkenny all my life in Country Donegal. And now I live in Belfast of the Falls road.

D: And how come your family moved to Donegal from Dublin?

C: I think, um, so basically I'm the eldest and my mum and dad when I was born, they knew they didn't want to raise me in the city in Dublin so, my mum is from directly from county Tyrone so they wanted to move to somewhere that will be maybe better for raising me and so they moved to Donegal. And then they both got work there and, so then after a couple of years they moved to Letterkenny. So we've been in Letterkenny for probably, so if I'm 25 we've been in Letterkenny for probably 23 years or so 22.

D: And can I ask please Caoimhe, again it's a bit off but just because you are reporting everything in Irish which is just spectacular, and I live in Dublin and my husband's family he's from here, and no one that we know speaks fluent Irish. So my question is first do your parents speak fluent Irish? And secondly is it common in Donegal or Letterkenny specifically that people will speak fluent Irish?

C: So my mum has fluent Irish, she did it in school in Strabane, and then went to the gaeltacht camp every summer so she has fluent Irish so it was very important for mum and dad to send us to a gaeltacht or anything so we were educated and in Donegal we have a large gaeltacht areas, so there's lots of people who have Irish as their first language. And then because I'm from Letterkenny, we have official status of gaeltacht town which means like gaeltacht service towns, so we are basically the biggest town in Donegal so a lot of people from the gaeltacht areas will be coming here for like business or school of whatever, so there will be a lot of Irish speakers, in the town and because of all the Irish schools in the town there's a lot of people speaking Irish so in my life, I speak majority Irish, but it's not common for everyone, but there are big gaeltacht areas and lots of Irish language speakers in Donegal.

D: That great, really great. You know to keep the language alive, like from where I am no one here who I know speaks it like this.

C: Yeah, there's probably pockets I suppose then, it's like different again then in the North because it's very tied in to identity and lack of rights and things like that so it's kinda different again in the North.

D: Yeah, and I bet you living in Belfast is quite interesting and that you're reporting from there in Irish. Do people hear you speaking in Irish in Belfast much?

C: Yeah, so where I live is a gaeltacht quarter. Which essentially it means that they built infrastructure have a, I do a day a week in a culture centre there in the Falls road which is all through Irish, there are lots of gaeltacht schools, and that's not in west Belfast and in west Belfast there are companies and groups and projects that are all through Irish, so I play football for an all Irish Language speaking team, I do drama with an all Irish language speaking drama, like performance kinda group, there's a lot of Irish in Belfast but particularly in west Belfast where I'm living and working so all, every house mate I've had in Belfast, all my friends and my work and a lot of my socialising then, extra curriculum are all in Irish so I kinda spend the majority of time speaking Irish there.

D: And again I'm sorry I'm getting off the record but just for my own interest then and I think it will help as well people listening and understanding more about you know conflicts and stuff, so the west of Belfast where you live you live in a pocket where you all speak Irish, do you have or do you know any Protestants there that will be speaking Irish?

C: Yes, so there are Protestants who speak Irish, but there's a big kinda movement for that as well at the moment because in East Belfast there's a culture centre called Skainos and there's a woman in there called Linda Ervine who is a prominent Protestant Irish speaker and she has organised conferences there for the past couple of years. A lot of Protestants coming through to learn in Irish and not just in East Belfast but then as well in the other areas as well. Its a big thing in the past couple of years it's become, like Irish class uptake is been up loads because there's such a... The Irish language kinda question has been in the middle and in the

centre of the negotiations in terms of restoring it and the future of the North. So a lot of people have come out and started to learn Irish be they Protestant or Catholic. So even though the Protestant uptake of the language isn't as big as the Catholic, there are a lot of Protestants who speak Irish and I know Protestants who speak Irish and who now maybe later in life they learn Irish because they weren't given the opportunity growing up because it was you know, denied, and then like to, you never they were never given the opportunity to learn Irish, so now they are kinda making the decision themselves to do so. So there's a big kinda movement to get more protestants on board, especially in Skainos and East Belfast.

D: Right, really good. So let's go back to the official questions then, what is your living standard and perspective today? Has it gone up or down relating to your parents or grandparents? (8:44)

C: Um, I suppose I come from a middle class family. Which is something I didn't even know until I moved to Belfast because there's a lot of talk about class in Belfast, where there's not really here. And I kinda discovered that I came from a middle class family, so my own living standards are comfortable and but I suppose I'm not in the position where my mum and dad are in which is a married couple with jobs like, they are kinda stansart. But I think my standart didn't reach yet my parents but will hopefully some day. But they would have both come from fairly, I suppose my dad definitely came from a working class family in Glasgow, so my standard of living is definitely better than my paternal grandparents who were working class Irish in Glasgow, and then my standart is probably the same or maybe better than my maternal-grandparents who were teachers in Tyrone. So kinda a mixture but, I suppose I'm in a fairly good position and if I continue working hard then I will be in the future kinda middle class as well, I come from a middle class family but I definitely have a working class in my grandparents.

D: And you mentioned they're from Glasgow so they immigrated to Glasgow?

C: Yeah, after the famine or like during the famine.

D: And when did then your maternal grandparents came back?

C: Well, my paternal grandparents didn't come back until a couple of years ago. But my dad moved away from Glasgow and I was I supposed the first Chathail born back in Ireland since the famine, you know of our family. So I was the first one, and then actually my grandparents moved over 9 years ago to Donegal, just kinda something they said they'd always do. So my grandad is now still here.

D: Are they originally, I mean does your family trace to Donegal?

C: Um yeah, actually, yeah. Donegal, Cavan, Monaghan, and that's the different counties I suppose, my family would mainly be from. But it was Patrick Chathail who moved to Glasgow during the famine, and he is kinda where it all started. And then the rest basically, anyone who married in, were all Irish in Scotland as well apart from my grandad's mother, she was from Oban (UK), like the highlands in Scotland, she was the only kinda I think Scotish person who married into our family everyone else was pretty much Irish and in Scotland and for work or whatever.

D: And you mentioned that they all lived before in Cavan, Monaghan, so they are like border counties aren't they? like today..

C: Well at the time, because the partition wasn't until 1922, but Ulster yeah. There's a lot of immigration, like Donegal is like is very especially culturally connected to Glasgow and Scotland, so there's been a lot of back and forth but once our family moved there, during the famine then they kinda stayed there until my father then moved out of Scotland and then came to Ireland and that's where I was born.

D: What is the main difficulty you encounter today?

C: Generally or?

D: Any sort, I mean it can be economical, social...

C: I suppose being a young woman has its issues and challenges, just in terms of everyday sexism and I'd be aware of things, like cause I'm working in media, how gender plays a role and how me as a woman wanting to kinda achieve things in media and knowing that I would like to have a family is actually, is something that plays in my mind just because a lot of times I kinda look at the woman at the top, and they don't have families so that really struck me as soon as I started working in media that that was a thing. So I think the challenge I have is kind of wanting to succeed in a world and an industry that is not totally suitable yet. Or it's definitely not perfect in terms of work-life balance. Media is quite crazy and is definitely going to be a challenge in the future and at the moment the challenge is wanting to succeed but also kinda thinking of the future as well so. Many challenges.

D: Yeah, absolutely. Which group of people would you most count on? Like some people say family, neighbours, colleagues, friends..

C: I would say colleagues who are friends if that makes sense, so I would know a lot of people who are my friends but also work in media and in the industry and I depend quite a lot on them for like a signed board or advice, especially since going freelance for the last couple of months, I had to ask a lot of questions and ask for advice and I got a lot of support, I get a lot of support from my family but when it comes to actually understanding the industry and the support and questions I need to ask I definitely depend on colleagues who are also my friends, and those discussions are often rants but also helpful in terms of all of us looking for advice and looking for help so I'd definitely kinda depend on them a lot.

D: Yeah, it makes sense doesn't it. It's all in the industry. Do you represent and are you represented in your home country and where you are living now?

C: Yeah, I think I am represented by my country because I suppose I do see myself as like I'm very proud to be Irish, you know what I mean, and I do see that reflected but I do think that in terms of because I'm an Irish speaker, and especially in the North, I am seen as a second class citizen. In terms of my rights and my equality and the lack of equality in the North. Certain measures have been taken in to give us more rights, but it's just not enough. So even though I do see myself reflected in so many people in society, I don't think that's reflected by the authorities and kinda my rights as an Irish speaker to have the same rights as those who speak English. So that's kinda an issue that has been quite apart since I've been living in the North.

D: So you feel that you're a second class citizen because you're coming in as an Irish Republic citizen or as...

C: No, as an Irish speaker in the North, so for an example in the Republic the Irish language is the official language according to our constitution, whereas it's not the case in NI. there aren't, I don't have any rights as an Irish speaker in the North to say get services from public bodies or government through Irish. There's a lot of issues in terms of funding and the right to education through Irish, there are a lot of problem in terms of just recognising the rights and equality that should be attributed to Irish speakers when just because of the fact that the North is still under the power and still jurisdiction of the UK. and that brings up a lot of issues and there's massive issues in terms of equality and the divide that there still is between Nationalists or Republicans and Unionists or Loyalists, there's a big divide and everything is seen as a game and been seen as one up on each other and not being seen as well if they are getting that then I'm getting this there's a big lack of equality and being an Irish speaker you are a minority. And that quite often means that you are excluded or not getting the rights and equality that you should get and that's under the constitutions in the Republic and that's lacking in the North.

D: Can you give me an example of that happening in your day to day living?

C: So in terms of anything in the Republic, for anything including my driving licence my, my wage, my blood results all my dealings with anything kinda legal, I can get everything in Irish whereas I can't in the North. Or that I can't get that public information I'm looking for in the Republic, finding like the tax line I can press a number and talk to someone in Irish, I don't have that in the North. So it's those dealings you have with things that apply to you in terms of public bodies in the government which we don't have right in the North to social services through Irish which is like the language we use in any other aspects of our lives.

D: And this is probably just for me, anyone who'll be listening to this will probably we head wrecked but you write your surname, you spell it in Irish so will the authorities in the North be changing it to be/have English spelling of Chathail?

C: No.

D: They will respect that as it is, will they?

C: They will leave it but there is something now, of someone who wasn't born in the North I'm not sure the ins and outs of this but, when you're born in the North you don't automatically have the right to be registered in Irish. There are issues with birth certs and wedding certificates and things, I wouldn't know the ins and outs of it because I wasn't born in the North and I haven't gotten married in the North. But there are issues with that in terms of the legality of your name being in Irish.

D: OK, that's interesting. Are there groups in which you are engaged and in what way? I mean it can be political groups, social groups, any sort of thing like that

C: So I'm involved in a group called An Drom Dearg which is a group that has been working for a number of years looking for an Irish act, so there's an Irish act in the Republic but there isn't in the North, so we are looking for rights, equality and recognition. So i've been involved since I moved to Belfast in 2016 the end of so beginning 2017, and I kinda involved in different protests and kinda social media work and it raised the profile of the campaign for an Irish

language act to an unbelievable level, like the Irish language has never been so much in the news and as part of the political discourse especially in the talks looking for some to turn it and at the end some that didn't turn and measures laid out in terms of language not to the strength that we wanted and not in terms of an act which is what we want, we are still hoping towards that but the strength campaign was because of the people on the ground and those involved in different aspects of the campaign all throughout the 6 counties and further afield of course. I've been involved in that in the past couple of years, it's on a more quiet level if that makes sense, because now I present with the BBC and you're not supposed to have political opinions, even though the Irish language shouldn't be political, it's politicised by those who um, I'm trying to think of a word, so it's criticised by those who make it political in terms of their hatred to it, and their lack of empathy, or lack of understanding of our basic right to speak our own language so that's how it's criticised and not by those who are like us looking for basic rights but because now I work in the same line of work that requires my opinions on the matter or requires my support on social media, but I am heavily involved in that campaign.

D: Fantastic, well done. You're really changing a lot of things. We saw the news the other day, which we never watch, and my husband hasn't watched it in like 15 years and suddenly he realised how much the Irish language is taking a strong part. Like they were reporting in Irish first or English first and then reporting in the other language so that was just wonderful. So well done it's all your hard work. So that was the introduction question so now we are gonna get really into the dealings of peace and what is that. So here we go first question; what does the word of peace mean for you?

C: I think peace means stability and means that there's stability in kinda like society for everyone. For those like at the bottom or the top or whatever, for them to be able to achieve what they want to achieve because there's stability there's peace. So yeah, for me peace means stability.

D: And to continue this, to follow on this, you are in a place where there's no war, do you think there's peace there?

C: There was a war where I live until 1998, and yes there's no war now on the streets, the streets aren't full of violence but and there's peace and we had a peace process, but it isn't full peace in terms of there isn't peace between communities, there are still walls 'peace' walls, they are closing between 9 o'clock between communities, there's still violence, there's still paramilitary groups who control neighbourhoods, who control areas. There are still very divided politics at the very top and decisions are made on such divided terms and with little agreement and there's no much confidence in the way that our government works in the North so. Even though there's peace in terms of we don't have war on our streets anymore, I don't think there's full peace yet.

D: To continue on this then, what is the sound of war and what is the sound of peace?

C: I suppose like war, I know it's kinda like stereotypical sound of war, war as the sound of violence but that is something that was very prominent even though I don't remember it but, my mum remembers it and so many people around me remember it, the sound of war is really the sound of violence. And the awful reports that will be coming through and the sound of peace is that lack of violence on the streets, and then also the daily life you know, peace

brings back that normality I think of like, even though war first of all can also be normality but it brings back that kinda mundain life which people are thankful for after something like a war. So even though it's like a stereotypical answer, I do think like in the context even where I'm living that's very much real.

D: The sound of peace is real? In west Belfast?

C: Yeah, and the sound of war, the sound of war and peace are just the stereotypical sound of war and peace just because that is what so many people remember.

D: And what do you think is, is peace a relation with oneself or between people or states?

C: I think it's all of them. I think I would have faith, like I would pray for peace in my heart and in my home and in my country and in my world. So I think peace is something that you have with yourself or lack with yourself but also in your own kinda area, in your nation and in the world. So I don't think you can really, you might not be living in a country that is at war but you might not be in peace with yourself. So I think peace can definitely apply on different levels. And peace like with yourself is very much based on even mental health and your own understanding of yourself and where you are at and, but then also as it can be a very physical thing in terms of your country and your world whatever if there is war fare or if there's a lack of peace. Like I think it's like on a lot of different levels, like it can definitely be a personal thing as well as a national and a political thing.

D: In the current political situation what do you consider as the main split in and polarization in regards to power?

C: I think the North is like unique in a bad way, it is very much orange vs green, catholics vs protestants still and even though we moved so far as the peace process and there has been so much achieved, so many decisions are made in a spiteful manner against the other side so you know, decisions are taken to stop the funding of a nursery school or a special education centre for children through Irish, just because the minister for education has a hatred for Irish language, because he is a member of the DUP you know, the decisions, the polarization of the 2 side and the 2 sides of the community is definitely a big factor in terms of the politics of the North and that really, it's really disheartening that even in terms of... it's such a prominent factor that there's always this constant argument and even though it's not violent as much anymore, it's definitely still in our politics that there are 2 communities who you know, even, if they were serious and looked at themselves they are so similar but at the top, the politicians at the top, are really just all about getting one on top of each other and dont always think about the communities that they are supposed to represent.

D: Um, I think this is gonna come next but I can't not ask you, if you feel that you're being represented by the politicians? Just because you just touched on this

C: I feel represent it terms that I am a Nationalist, and I would like to see a united Ireland and I do feel represented in terms of that, when it comes to the likes of Sinn Fein or whatever but I do feel that they are still quite out of touch, who I would I dont feel represented by any politician or any one party and never have. I would just, you know both North and South, focu on based of beliefs or personal beliefs in terms of the politicians themselves, or what they've done for the community or you know I voted for people before profit a couple of times in west

Belfast, because they do really seem to care in that community about the working class and kinda social issues. Whereas the politicians maybe at the top, seem or say they do but, but they dont always kind of, even though they are very community based I do feel like they are constantly feeding into this green vs orange battle which we need to get passed at a certain point but at the same time I am a Nationalist and I do want a united Ireland so I do kinda understand the lack of understanding between the 2 sides. So I never felt like totally represented by anyone like politician or political party, but I do see values that I have amongst different people in different parties like.

D: And with this disillusion, did you still vote in the last elections?

C: With the sorry?

D: Sorry you said you feel a bit essentially disillusioned by, not being represented by the political groups,

C: I didn't vote in the Republic.

D: So do you have voting rights up North?

C: Yeah, yeah, I have a vote in the North. So that's where I voted the last couple of elections in west Belfast.

D: And where you happy about the elections in the Republic?

C: I thought it was crazy. I'm happy in terms of it's not no longer a 2 trick pony, and there's no 2 parties dominating. I think it's great to see Sinn Fein coming through because I do believe that people want something new but I just dont think we're going to achieve it this time. I don't see a coalition on the Left happening for example, and I dont see parties going to power with Sinn Fein but I do think it gave people an understanding and I think they have more of an understanding this time just because of events in the last couple of years that they could have a vote and have a say and they saw their vote and their say kinda make something happen so I think the next election, will be more interesting.

D: Yes, hopefully we won't get to another election. Caoimhe, do you practice peace in your own surroundings?

C: Yeah, I would be I suppose aware of peace in my own certain interest in terms of my own mental health and of those around me and I would be conscious of like the way my actions could affect other people I think that's something i've been raised with, just through aspects in our own family life in terms of faith and stuff as well. We would be raised on that, understanding that peace is at the centre of everything. So peace with yourself and those around you, makes tension go away and makes it a happier life. I would be aware of it, but I wouldn't be perfect at it and I wouldn't be perfect at keeping my own peace and control my peace with other people in control, but it is definitely something I'm aware of.

D: That's great. Are there or were there institutions that are responsible for bringing or maintaining peace?

C: Yeah, I think like the state has a lot to do in terms of that. I think a lot of the time say when there is something lets say like the Troubles wherever peace has to be achieved, I think OK it's

the politicians on the top who are you know the face of talks or the face of negotiations or the face of you know working for peace, but I do think a lot of it has to do a lot with people on the ground, the community groups, the women a lot of time, my mother would speak a lot about this through the Troubles trying to get a peace agreement together that she went to a number of meetings with women from both sides coming together and all they wanted was peace. I think people forget that it's really people from the ground and the influence of people from the ground who are, you know for example sick and tired from the Troubles and the death and destruction, and you know it was bringing to communities that they are the ones who initiated the kinda search for peace and they don't often get any credit for that I don't think so. I think yeah, maybe the politicians and the authorities have some influence on peace, because at the end of the day they are the ones who reach the deal or you know kind of make decisions, but I do think it's the people on the ground, if they're willing to work for peace and they are willing to open for the possibility of peace, that's the only way you're going to achieve it.

D: I can't agree more actually. I was reading an interesting thing actually, in Derry they have the kinda guerrilla army fighting the drugs. And even there there's a strong community of women, of mothers who have gathered together to really try and bring this the shooting behind.

C: Yeah, exactly. But they are left behind so often. And here their lives are destroyed because their sons are involved and their son is shot and so, yeah, it is them, it's all these, mummies.

D: Yeah, the Irish mammy. I'm really happy you brought this is because I think it's such a point of light and I really hope people will really catch on this. And how much work are women doing behind the scenes because usually when we talk about war, there's a lot of talk about men

C: Exactly yeah, and the men at the top.

D: OK, so next. Is peace a result of ones personal or generational historical experience-of war, deprivation, injustice, social conflicts etc?

C: So is peace the result of that?

D: Yes.

C: I think it has to be almost a generational thing, I don't think you can wake up one day and decide that peace is needed, I mean there's a lot of things, but I do think like a lot of these things it takes generations to either understand the need for peace or get peace so I think like generations have a lot to do with it and it's a lot to do with what you grew up with and what you understand from the generations that came before you. So you know, so much depends on things being handed down from generation to generation, be that good or bad. Like there's a lot of issues with PTSD in the North. People who were never even, you know, never even experienced the war have so much definitely in life because it's handed down through PTSD in through depression and the likes, so I think it's the same with peace in that respect. A willingness to achieve peace, I think that comes from an understanding of everything that has come before, and the lack of peace maybe. That there was for generations before and the need to achieve peace so I think a lot depends of the generations that came before.

D: And can then expand on that. You raised the issue of PTSD in the North, and when you say the North do you mean Belfast or do you also mean Donegal?

C: I mean mainly like the 6 counties, but Donegal is such a border county that there's a lot of tune at home

D: Yeah, because I suppose the question is because hearing from people from Dublin, it's a complete different experience, the question then will be did you grow up learning about the Troubles?

C: Yeah, I definitely did. Because you know Donegal is about 20 mins up the road and is technically a different jurisdiction, you know it's under British rule, and also my mother being from Strabane in county Tyrone and growing up during the Troubles, I heard a lot about it from her. So I was really struck when I went to University in Dublin, the lack of knowledge people had, and the lack of understanding, people were very ignorant to the fact and also had no understanding of what 6 counties were under British rule. Like being from Donegal, I am from the Republic but when I went to university I was asked have I done the A levels, do I use pounds (gpb) you know so many questions and I had to explain that no, Donegal is apart of the Republic of Ireland. So there's a huge lack of understanding I think in the rest of the country, and coming from Donegal, definitely I learned a lot as I was growing up, but definitely have never learned so much as I have living in Belfast.

D: And just to expand on that again because this is just so fascinating and important, did you then learn about the war and the conflict when you grew up just from speaking to your family, or was it also something you learned in school?

C: It's definitely something I learned in school, in history class, which is why I don't really understand the lack of understanding in the rest of the country because it's the same curriculum but maybe it was more humanised to us, like more kinda real to us or something, more first hand accounts. But it is something we did in school as well.

D: That's fascinating. Again because of people we were speaking to either don't remember or it wasn't....

C: Yeah, yeah. I'm lucky I don't remember it, like I was 4 when they signed the Good Friday agreement. So I don't remember that but I have a lot of stories from my mum and different people growing up.

D: Yeah, I bet. Do people volunteer to go to war or is it a personal choice?

C: I think people do volunteer but I think it's very rare. I think you know, I think people do make a choice but I think that's rare in terms of people go to war, it may seem willingly but I think a lot of times it has to do with the economic situation or social situation, or the lack of opportunity. I think it has a lot to do with social dealings but I know there are definitely part there. I know that the yeah, that's what I'm going to do but I think that there are a lot of other factors that have influence on someone volunteering to go to war.

D: And who do you think is profiting from war?

C: Definitely people on the top who don't have to suffer, those who instigated the war but have fought themselves, and those who profit from actually making money from it you know, it's actually something that they can gamble with and that they can pump resources into and

not actually have to think about kinda, putting themselves up or putting themselves on the front line. So it's always the people on the top who have no concept of what it is actually it is like to fight a war.

D: And how do you think that effect the post-war politics?

C: I think it leaves a lot of people disillusioned in terms of you know, those who did the hard work and yet getting the real wars are left, feeling like they have no place in society, you know and the top are left feeling like either losers or winners but also with no real concept of the work that was involved so I think it leaves a massive gap and kinda leaves that sense of authority and that sense of the different classes and I think it kinda leads into society then and if the gaps that are there in war, they are also in society I think.

D: And you mentioned this before, so i'm bringing this point back, you mentioned that you really feel the class division up in Belfast, do you think that's the effect of basically post-war politics?

C: Yeah, I think it's the effect of colonialism, and then post war politics in terms of you know there are different classes in society, in both Loyalist areas and Republican areas, and neither parties say they represent those communities actually, I don't think care about them, you know they are left by the waist side. They are under-educated, they are poor, their health is you know not in a good place, their level of suicides is the highest in Europe, those communities are just completely left behind, so their sense of class is definitely something that is more British but I think it's really negative, and really plays into how people see themselves and how people see them achieving anything in the future either. It kind of, I think in terms of this for some people it really brings them down and keeps them there.

D: It's very sad to hear. I was speaking to someone from Belfast who was born there, a couple of months ago, and it just sounds so familiar everything you're saying.

C: Yeah, yeah.

D: It's very hard to hear.

C: I had to come home and like a couple of months into living living in Belfast and I made friends and you know we were chatting about class stuff and they mentioned things. And I had to come home to my mum and ask her what class are we?because I didn't really know. I didn't really understand.

D: Did anyone in your family fight in a war? Did they ever tell you about the war?

C: My family in Scotland would have been conscripted during the 2nd World War. A lot of Irish family members in Scotland fought for the British army, and in both World Wars. and I would not have never known anyone that, just my grandad who was sent to kinda prepare for a World War Three if that was going to be such a thing, but he never got to do that obviously cause nothing happened so he was in the British army during 1920's so he would have some funny stories about it but no stories from war.

D: Did he talk much about it?

C: Yeah, just because he would have my grandad is like a story teller so he'd just have funny stories from his time there. that he wouldn't have in stories of where he actually was placed or war.

D: How do you think testimonies of war contribute to peace building? Or do you think they contribute to peace building?

C: I think they can contribute or take away from peace building in terms of like the bias in war stories, they can say how awful it was you know, or really hammer home home you know how they put into pieces because of how awful war is but they can really talk it up and you know kind of add to tensions because when it's, people can really kind of give it this sense of entitlement or sense of what we did was rights so I think it can contribute and take away and could actually add to divisions instead of adding to peace.

D: Yeah, it's a fascinating topic really.

C: Yeah, but I think you really feel that in the North. I think there's a lot of glamourising almost, around you know Republicans saying you know, talking about it and there's a bit of glamorisation around the IRA and stuff and even though you know I am a Nationalist, I'm not, I would not be in favour of violence and I think there's a lot of glamorisation around violence but that's because it's a real thing so and the North is still under the British power so there's still that thing of we're still, you know we don't have power ourselves and we are not in the Republic so you know there's this glamorisation of the violence, you know because in their words 'it is necessary' you know. And it was necessary to achieve any level of peace, but I think you need to be very careful of that because there's no need for violence, but of course I wasn't there at the time. That's kinda hard to know as well.

D: And do you think. Sorry it's no do you think because you live up North so you can tell me, but is there glamorising of the IRA up North?

C: Yes I think so. A lot of things happened over time you know, there's both but sometimes I think there's glamorization of the violence. Just because we are still against British rule but that doesn't mean you're for Republican violence either.

D: You see it's really interesting. Because when I grew up and I remember all the talks, all the books I read, the IRA they were portrayed as freedom fighters, this is how we saw them.

C: And yeah, absolutely. And sometimes I feel very conflicted you know because I understand their motives but it's just the way things happen sometimes and the way that you know things were carried out really were, are not justified.

D: So do you think there was a shift, like i'm asking because you know, I heard from people in the Republic some of them saying like we don't agree with the IRA or they even call them terrorists at times, and they are Irish people. So what i'm trying to understand is, was there a shift at some point you know, from freedom fighter to, this is not good anymore ?

C: No, I don't think so. I think it's just always been both. You know. Some people think they're terrorists and always have, and some people have seen them as freedom fighters and always will you know, I think it's always been both. I think there is a lack of understanding of the motives because it's just not something that people, further down South, have had to think

about, even though this whole island was under a British rule, you know, only a short while ago, but I think there's both opinions and I think for me even, it's just not a case in case basis but it is kinda like I do understand the want for a Republic, but I just think there are so many awful things happened that I wouldn't ever come out and support the IRA you know. But I think that's always been the case, I think there will always be people for and against. And for and against maybe in different issues, and, it's very complicated you know.

D: It is.

C: But I do think, kinda that, there's some glamorization of things that really shouldn't be. You know and violence definitely shouldn't be glamorised but at the same time, they were under British siege and the level of the violence the British authorities you know and the level of just abuse of power was just phenomenal and just had entire communities completely under constant attack from the British. So you can understand then why people came out and fought for their own freedom.

D: Do you think peace has advanced the society we live in?

C: Yeah, definitely I think, peace always makes society a better place and allows people to have more opportunity and definitely allows more space for people to achieve what they plan, so I think it's always a good thing and it always advances society. But I don't think there's any place in the world that has achieved full peace, you know, because there needs to be peace on so many levels.

D: Do you think peace is related to distribution or redistribution of wealth/ownership of property?

C: Yeah, definitely. Because I think the ownership of things is so vital to how our society runs, so if there's going to be peace, there needs to be you know, peace and equality are very kinda linked. So if there's no equality or there's no fair ownership, I don't really think there can be peace on one kinda different aspect of our population or of our community so I think it's very interlinked.

D: Can you give me an example of this?

C: So I suppose ownership of... let me think... ownership of wealth is definitely a big factor in that there's not going to be peace between those who are disgruntled you know in the working class, and those in the upper class because they don't have any understanding of each other you know. This is a generalisation but you know, I think distribution of wealth and the way that impacts peoples lives you know and the lack of opportunities maybe or for some, and then maybe the others getting too much opportunities or too many you know opportunities, I think if there was more of an equal distribution of wealth there will be more harmony between those different aspects of society.

D: So that really ties into my next question, do you think a state can be run by a working class person?

C: Yeah, I do, I mean, I think they maybe have more of an understanding of how kinda equality and fairness and rights are and aren't there so I think definitely. They maybe have a better understanding of how society can work you know.

D: That's a really good way to look at it, it's a really interesting question because people come to it from so many angles but that's great. What is solidarity for you? And do you think it's practiced in your own surroundings?

C: Solidarity I suppose is standing up with each other, giving support and giving recognition to those of which you are both in agreement with and aren't in agreement with maybe. Solidarity with people's right to do things a certain way I think like, what was the second part of the question?

D: Is it practiced in your surroundings?

C: Yeah, I think there's a lot of solidarity you know kinda where I am in Belfast there has to be. You know I think a lot of people feel disillusioned and disenfranchised and solidarity and community make things happen. So I think there's a lot of solidarity in terms of wanting to achieve things and kinda disregarding the lack of support from the top and just getting on with life and doing things so solidarity is definitely a big thing in communities here.

D: And do you think solidarity is a factor in the production of peace?

C: Yeah, definitely because I don't think you can do it alone. So, solidarity in terms of achieving peace and how you're going to do that is vital.

D: Yeah. Ok next question then, how does wage labour bring you together or separates you from other workers?

C: So, me personally?

D: Yeah.

C: In terms of the wage I get or...?

D: Yeah, it can be in terms of the wage you get or the community you belong to.

C: OK, so yeah, I think there is, I suppose I live in a working class community. I'm not sure what I am but I definitely live in a working class community. And I think kinda wage and wealth and distribution of wealth is kinda of an issue but I know that now I'm kinda in a different situation now that I'm freelance. And that's a whole different ball game if you'd like. You know you can, you don't have a solid wage. And that maybe makes you understand a bit more how some people are. You know they struggle, but I luckily do not. But I think there's definitely more recognition more so in working class communities for the work it takes to earn your money, and then the worth of that money. The value of that money I think and, but I know that thankfully money has never been a massive issue for me, but it might be and definitely living in a working class community has gotten me aware of those, of the value of making money and being sensible with that money.

D: And what do you think, has the prospect of joining the EU, cause you know there's talks especially now after Brexit, do you think that's brought peace, or more peace to the area?

C: Yeah. if you look around in the North so much is funded by the EU. and scary to think of all that going. Even in my own field, Irish language and TV, and media and broadcasting, is heavily funded by the EU. and the influence of the EU and the support the EU has brought, just a lot of funding and stability and opportunity to the North so, the prospect of that all going, is scary. So the prospect of being in the EU is has definitely won the philosophical moral.

D: Was there a lot of talk in your community about Brexit? Were people campaigning much or were they keeping their heads down?

C: Yeah, there was a lot of talk in terms of losing the support of the EU in terms of language rights, minority rights, funding and that kinda support network, there was a lot of talk about that and so there will be a lot of our community will be completely against Brexit. So it's quite a scary time obviously and the North as well voted against Brexit and that's very left out in any negotiations or any talks and the DUP were for Brexit and they were propping up Teresa May's government though they seem to have influence now I don't think they did in the end but they seem to at the time so that was kind of a scary prospect as well. But very left out as kinda any you know really because people will be talking about the border but have no concept of what it is or what's or what they views on either side are going through, so there's a lot of anger towards it and a lot of people felt like those who you know were in the middle of negotiations and the middle of the talks had no concept nor understanding of what is actually happening in the North, which is not exactly helpful.

D: It must have been really tough. Again in the Republic it felt very different, then it was up North.

C: Yeah, yeah, definitely.

D: How do you think European peace relates to internal immigration?

C: So internal in terms of in the EU or?

D: Yeah, it can be both. Internal as in the EU or international as we are seeing refugees coming from different places.

C: So how does being in the EU effect that?

D: How does European peace relate to immigration

C: OK, so I suppose if there's peace there's more prospect for immigrants. And there's more of the sense of we're all in this together. The EU countries are deciding things together, I think that makes it a lot more hopeful. The idea that people wanted to initiate back, they did want to stop immigration and wanting to stop people coming in is just, it's very scary. It's a scary thing that people think like that. I think the mindset of the EU being open, and of open borders, and letting refugees in and even though I don't think they are doing enough, but it's still I think that's a lot better than the prospect of cleansed borders and cleansed to refugees I just dont think that's something that i'd definitely be completely against, but I think the EU is a little more hopeful I think it's a lot better to be in a group of countries working together than being alone and closing all borders and being against migrant. I don't think that's a good stance to take.

D: You kinda touched this but anyway i'm going to ask it, how does peace relate to relations with countries in other continents and immigration from there?

C: I think it's the same in terms if there's peace there's more hope for possible relations and the likes also obviously the outer relationships between the countries you know really impacts how easy or how you do immigrate to that country. So I think that has a lot to do with as well, it's not just the case of thinking of your own option, or your own country but also how

your country and the country you want to migrate to, get on. You know I think, if there's good relationships between countries I think it's a lot easier to achieve peace between countries, it's a lot easier and I think peace between countries is something that should definitely be encouraging. There is so much that is happening up at the top, you know there's so much to do with power and money and wealth, that really has nothing to do with people, they are just looking for a better future so, if we could get passed of that, I don't know how we would without turning the world upside down, but if we pass all that and it will definitely be much stronger and much better way to move forward with other countries.

D: How does the idea of Europe include and exclude? I think you touched a lot of include, but does it exclude?

C: Yeah, I suppose like there's nothing like there nothing perfect about Europe and the European Union you know there's major issues with it as well like the lack of democracy sometimes and the funding that goes into it. But I think there are a lot more positives that can be taken from it than negatives. But I suppose it does exclude those who aren't in the team anymore — who aren't you know are abiding by the same rules. So I think left in, must be much more difficult than outside of Europe, though that's kinda scary in the face of Brexit.

D: OK, so only 2 more questions to go are you happy to continue for a few more minutes, is that OK, Caoimhe?

C: Yes, perfect.

D: OK, so the next question is quite different to the previous ones and it might take you in a shock but how does peace relate to climate change?

C: I think it's, there's problems in terms of countries such as America you know, not being at peace with countries you know who are you know there's such an emphasis on money and wealth and fossil fuels and that has a major impact on then the worryness to act on the question that is climate change. I think they are very interlinked in terms of the Middle-East and America and other countries such as those, I also think that it's people coming from those countries are so kind of driven by war and by wealth that things like climate change are often left on the waste side. I think if all countries were at peace and were peace with themselves and with other countries there could be a lot more things like climate change but countries that are so obsessed in this cutlass road with other things, I think it naturally effects the amount of impact that we can have on issues such as climate change.

D: Fair enough. So here's the last question, would you consider peace building a political endeavour?

C: Yes, but not just solely political, it's definitely political in terms of what you can achieve politically to, for peace building but I think that always has to come from the bottom up as well. Do I think it very much depends on communities and people from the ground and not just justice and parliament and politics.

D: Fantastic yeah, that was my next question, who is the political subject that can carry it?

C: Yeah, yeah, the people

D: The community?

C: Yeah, exactly.

D: Fantastic. Well, that's a great place to stop. You know I think it all goes back to that. Caoimhe, thank you so so much for taking part in our project. I really appreciate it.