

# something to say!

the complete TRIPROJECT report on  
the views of young school leavers  
in the Derry City Council District areas



Head of project and author: Rosellen Roche

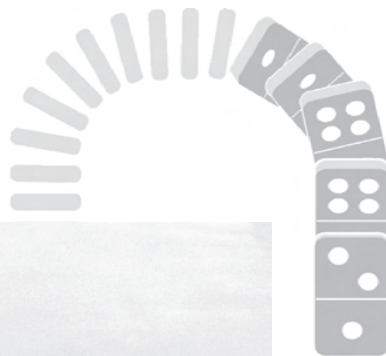


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## A Foreword and Thanks

Derry Youth & Community Workshop was founded in 1978, with the simple aspiration of its founder Paddy Doherty to provide a space for young people to develop. Over the years many thousands of young people have progressed through the Workshop developing from disillusioned teenagers to mature young adults.

Today, the Workshop strives to maintain its ethos and still has as a priority its original aspiration to provide space for young people to develop. In recent years the mission has become more formalised, with a clear aim to prepare young people for "adult working life". The Workshop delivers nationally recognised qualifications across a variety of vocational and essential skills. It has been successful, evolving to become a Recognised Training Organisation delivering programmes to both the youth and the unemployed in the Derry City Council District areas. It has gained recognition for the quality of its training provision and now has over 400 people enrolled in its various programmes.

The Workshop has had many discussions with its young people aimed at developing a congruent strategy so that staff and students could work together towards achieving its mission. It has become obvious through these discussions that the concept of "adult working life" means many different things to adults and to teenagers, but even the language used to describe the various concepts is often dissimilar, leading to misunderstanding of each other's views. Many discussions ended with adults believing that young people do not want to talk, and young people believing that adults do not want to listen and vice versa.

Six years ago Dr Rosellen Roche appeared at the Workshop to conduct initial qualitative research with young people in our



area. The research sought to understand the lives of young people in our city, Derry/Londonderry, a community evolving after years of conflict. One of the inspiring aspects of her research was the fact that the young people actively participated in and contributed towards the work. Rosellen was so impressed by the young people that she proposed that they could and should be encouraged to help define their own thoughts and explore their lives and the lives of their peers. It was their input that then led to this project.



The Toward Reconciliation and Inclusion Project (TRIPROJECT) has been designed by the young people around subjects that they believe to be important to them. Rosellen has acted as a mentor and interpreter to make their ideas understandable to us as adults.

It is vital that those involved in the design and provision of resources and programmes for young people make the effort to understand what is important to their lives and their environment. This project will make a valuable contribution towards this understanding.

We at the TRIPROJECT have a large number of people to thank for making this project possible, particularly the dedicated staff of Derry Youth and Community Workshop, who hosted the programme and the young people, who whole heartily participated, and gave of their time and their effort to every aspect of this project.



We would also like to thank all the staff at all the organisations who participated in the project in some way, including:

Cathedral Youth Club  
Caw Community Centre  
City of Derry Boating Club  
Clooney Terrace Community House  
Curryneiran Community Centre  
Derry Bytes  
Derry Youth and Community Workshop  
Divert  
Drumahoe Area Group  
Dove House  
Enterprise Ulster  
Fountain Community Group  
Foyer Football Tournament Players  
Foyle Trust Leaving and Aftercare  
Foyle Youth Forum  
Gobnascale Area Group  
Irish Street Community Centre  
Jefferson Court  
John's Street Hostel  
Lettershandoney Community Centre  
Lincoln Court Community Centre  
Long Tower Youth Club  
Maydown Ebrington Group  
Monday Night Group  
Nerve Centre

New Buildings Community Centre  
Off the Streets  
One Parent Group  
Open Door Housing  
Pilot's Row  
Pennyburn Youth Club  
Prehen Area Group  
Reach Across  
Shadow Youth Council  
Shantallow Community Centre  
Shantallow Training Services  
Shepherd's View  
Simon Community  
Saint Columb's Park House  
Strand Foyer  
Strathfoyle Community Association  
Strathfoyle Group  
Steps  
Tullyally Community Centre  
Twilight Zone Project  
WELB Access and Lift Off Project  
Whistle Project (Gobnascale)  
Wider Horizons  
Young Women's Group  
Youth Action

We would like to extend our gratitude to our funders:

**The European Union Programme for Peace and  
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Foundation for Northern Ireland;  
Derry Youth and Community Workshop;  
The Police Authority of Northern Ireland;  
The Community Relations Council;  
Derry City Council;  
The Ireland Funds;  
The Honourable the Irish Society.**



We would also like to thank all the members of the voluntary board of DYCW for overseeing the project: Mr Jack McCauley (Chairman), Mr Ivor Browne, Mr Eddie Dobbins, Mr Aubrey Fielding, Ms Margaret Logue, Mr John Nicholl, Mrs Geraldine Mellon, and Mr Terry Wright.

A special thanks needs to be extended to the members of the voluntary academic board consisting of members from both the University of Ulster and the Queen's University, Belfast, that helped to oversee and advise the project. Particular thanks to Provost Professor Thomas Fraser, Professor Paul Arthur, Professor Gillian Robinson, Professor Alan Sharpe, Dr Dominic Bryan, Dr John Mallet and Dr Rosellen Roche.

Many people helped with the formatting of the questionnaire and the processing of the statistical information. An especial thanks needs to be extended to Dr John Mallet of the School of Psychology at the University of Ulster, Magee, for his generous time and effort concerning the cross-tabulation and check of all the data. Thanks to Professor Gillian Robinson, Head of the Initiative for Conflict Research (INCORE) for her consistent and helpful suggestions regarding questionnaire construction



and data analysis. Thanks to Professor Morris Stringer and Mr Patrick McCollum of the School of Psychology and the Social Survey Centre, University of Ulster, Coleraine, for working with the formatting and processing the survey. Thanks to Ms Deirdre O'Connor, our Finance Coordinator for her steadfast assistance with the project finances and reports. Thanks to Ms Mairead Hull of DYCW for her painstaking proofing and formatting of the texts. Thanks to Mr Colm McCarroll of MD Internet Services for his formatting and meticulous design of graphical material contained throughout the texts. Thanks to Miss Margaret Mellon for her continuing secretarial assistance to this project.

We would like to thank those that helped to create the documents and visual presentations. In particular, we would like to thank Mr Terry Curran for his insight and design of all documents and the visual presentation. Thanks to Mr Stefan Baxter at Blackstaff Press for his time and effort in organising the publications.

All these people were instrumental in the production of this report and we trust that this research will stand as testimony to all their efforts. Equally, it is DYCW's and TRIPROJECT's sincere hope that this work will aid the young people of the future in both the DCCD areas and across Northern Ireland.

**Mr Declan Doherty**  
**Chief Executive**  
**Derry Youth & Community Workshop**  
**1 September 2005**

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## The Project at a Glance



TRIPROJECT, the Toward Reconciliation and Inclusion Project, was a youth initiative, hosted by Derry Youth and Community Workshop between April 2003 and December 2005. Created by, and geared toward young school leavers in the Derry City Council District (DCCD) areas, TRIPROJECT sought to quantitatively and qualitatively uncover some of the most common contemporary concerns facing these young people aged 15-25, both Catholic and Protestant, both male and female.

The project addressed the concerns that young people wanted to discuss in a questionnaire of their own design that was distributed to young people throughout the five DCCD electoral districts. Issues covered throughout the scope of the project included questions regarding schooling and leaving school, pastimes, substance abuse, street violence, sectarian threat, as well as attitudes towards police and paramilitaries in the DCCD areas and Northern Ireland as a whole.

Well over 900 young people participated in the project as round table participant,

outing participant, questionnaire respondent, questionnaire monitor or post questionnaire discussant throughout the three years. 486 young people completed the questionnaire. 51% of our questionnaire respondents were male and 49% were female. The majority of our respondents affiliated themselves with either Catholic or Protestant communities with 65% of our respondents listing themselves as Catholic and 27% listing themselves as Protestant, reflecting the overall balance of the DCCD areas. Finally, of the total respondents, 53% were aged 18 years and under, 27% were aged 19 to 21 years, and 20% were 22 years and over.

What follows is a report on a unique project reflecting the ingenuity and hard work of all the young people involved in our programme. We hope that these results will assist voluntary and governmental bodies alike in their decision making and we hope that these results will promote further research among and with young people, and particularly young school leavers, both across DCCD areas and Northern Ireland.



If I left school, I may be part of the two-thirds of respondents who are involved in a training scheme or who are unemployed.

However, if I am Protestant, I am more unhappy about living in the city than my Catholic counterparts. I also feel less safe and more threatened in the city.

If I am male, I am almost three times as likely to participate in sport than my female counterparts.

On average, when I am drinking to get drunk, if I am male I drink approximately 13 Northern Irish pub measures of spirit. If I am female, I drink almost 9 measures of spirit.



**I am 15 to 25 years old.**

**I may be female or  
I may be male.**

**I may be Catholic or  
I may be Protestant.**

**I may be part of over three-quarters  
of the respondents who are school  
leavers.**

**If I have left school early, I may have  
left school because I wanted to,  
because I was bored, or because I  
got expelled.**

**I may be part of the near two-thirds  
majority of respondents who like  
living in the city.**

**I most probably am part of the large  
majority of my peers who enjoy  
going to dance clubs, going to pubs  
and hanging out on the streets with  
friends.**

**I most probably am part of the near  
total majority of respondents who  
have taken a drink or drugs at some  
time.**

**If I drink, I most prefer to drink on the  
weekends and often go out to "drink  
to get drunk".**

I may be part of the near third of respondents that left school early.

If I want to leave the city, however, it may be because I think it's boring here or that Northern Ireland is not a nice place to live.

If I am 18 and under, I may be among the quarter of my age group who participated in joyriding at some time.

Whether I am Catholic or Protestant I drink the same amount of alcohol on an average night out to get drunk.

*Something  
to say!*



On average, when I am drinking to get drunk, if I am male I drink approximately 13 Northern Irish pub measures of spirit. If I am female, I drink almost 9 measures of spirit.

If I am female and I drink, I am more sensitive to signs of excessive drinking and consider not being able to find my way home and having other people take me home as signs of this.

If I am a Protestant, I may have tried several drugs and appear to have slightly higher rates of use of some drugs than my Catholic counterparts, however, I am more likely to try a drug or use a drug on a one time or an occasional basis. If I am a Catholic, I may have tried many drugs but use a few drugs more habitually than my Protestant counterparts.

**I am most probably part of the near total majority of respondents who have taken a drink or drugs at some time.**

**If I drink, I most prefer to drink on the weekends and often go out to "drink to get drunk".**

**If I drink, I most probably tried alcohol to get tipsy or drunk between the ages of 11 to 16.**

**If I drink, I probably agree with the majority of my peers that passing out, not being able to remember what happened, and vomiting are key signs of excessive drinking.**

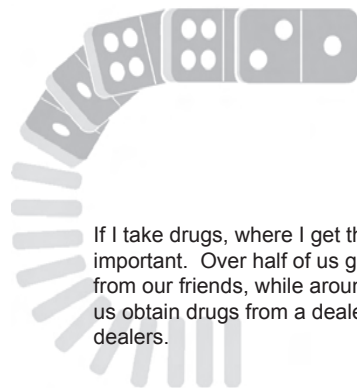
**I may be part of the near three-quarters of respondents who reported sampling an illicit drug of some kind.**

**I may be like many respondents and have noted that cannabis is far and away my most popular drug of choice. I may be like the rest of the nearly two-thirds of respondents using the drug currently.**

Whether I am Catholic or Protestant I drink the same amount of alcohol on a night out to get drunk.

I may be part of the near tenth of drinkers, however, who tried alcohol to get tipsy or drunk at 10 years of age or younger.

If I am female, in general, I use fewer drugs than my male counterparts. I may, however, be part of the slightly larger percentage of females who use tranquillizers on an occasional or everyday basis.



If I take drugs, where I get them is important. Over half of us get drugs from our friends, while around a third of us obtain drugs from a dealer or several dealers.

If I had contact with police, I may have reported that I was stopped and questioned by police, that I was asked to move on, that I was searched, or that I was shouted at by the police.

I may be part of the near two-thirds who have had their names written in a police notebook and one-fifth who have been formally charged or arrested.

I may be part of the almost a third of respondents who believe the police are there to protect us. I believe this whether I am Catholic or Protestant.



**I may be like my some of my peers questioned in this survey, noting speed and ecstasy as my next most popularly used drugs.**

**I most probably am like my peers and see the two most prominent forms of authority in my life as the police and the paramilitaries.**

**Well over two-thirds of us had some form of contact with police, with approximately two-thirds of those of us who had contact, feeling that this contact was improper.**

**If I had contact with police, this contact most probably occurred between the ages of 10 and 21, and could have happened on multiple occasions.**

If I drink or take drugs, when asked why I do it, I may have answered, because I want to, because I want to chill out, because it's exciting or because it's the only thing around here to do.

If I had contact with police that I considered inappropriate, I may feel they were disrespectful and impolite, that they wrongly accused me of misbehaviour, that I was stopped for no reason, or that they touched, pushed or shoved me.

If I am aged 22 years and over and have had contact with police, I may be more likely to have reported improper conduct by police that consisted of being stopped for no reason, being searched for no reason, being hit with an item, or having my house searched for no reason.

I may be part of the tenth of respondents who think that the police have improved since they have become the PSNI. I think this whether I am Protestant or Catholic.

*Something to say!*





If I am Protestant, I may be more in favour of paramilitaries looking out for their own communities than my Catholic counterparts. However, if I am Catholic, I may be more in favour of paramilitary punishment than my Protestant counterparts.

If I am a female, I am more likely to turn to policing services to deal with a crime committed against me or my property than my male peers.

I may be part of the near half who have engaged in fist fighting, the near two-fifths who have engaged in pushing and shoving or kicking, or the over a quarter who have been involved in an incident that used bricks, sticks, or knives.

If I have experienced something sectarian, I may have experienced the sectarian incident through threatening words, physical contact or physical threat.

If I am male or female, I have relatively similar views regarding the "Troubles".

**I most probably think that paramilitary authority is also an effective form of authority. I may be one of the over two-fifths who feel that paramilitaries should look out for their own communities, or the near third who believe paramilitaries should punish antisocial behaviour.**

**I may be part of the half of respondents who think that the best way to solve a crime committed against me or my property is to rely on myself.**

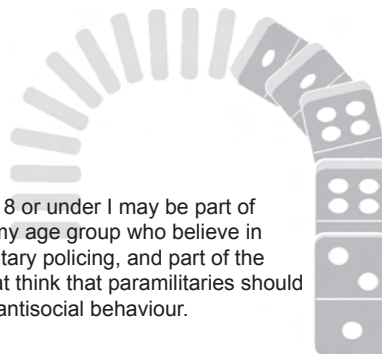
**My other most favoured options are to go to my friends, to use the police, or to use the paramilitaries.**

**I may be part of over four-fifths of respondents who were involved in a threatening or violent incident at some time.**

**This violent incident most likely occurred with people my own age and in a group.**

**I most probably am part of the large majority that believes that "a lot" or "some" sectarianism exists in the DCCD areas.**

**I may believe, like many of my peers, that the best definitions to describe the "Troubles" are something that involves explosives, shootings and high levels of violence, something that involves sectarianism, and something that happened in the past.**



If I am 18 or under I may be part of half of my age group who believe in paramilitary policing, and part of the third that think that paramilitaries should punish antisocial behaviour.

I am most probably like many of my peers and believe that threatening or violent incidents are most likely to occur outside pubs and clubs, inside pubs and clubs or while crossing through areas of the opposite community.

If I am Protestant, I am far more likely to have reported subjective experiences of sectarianism such as having experienced threatening looks or having a "feeling" about it.

If I am a Catholic, I am more likely to conceive of the "Troubles" as something that happened in the "past", while if I am Protestant, I feel they are something that is more personal and involves anything that may happen in Northern Ireland.



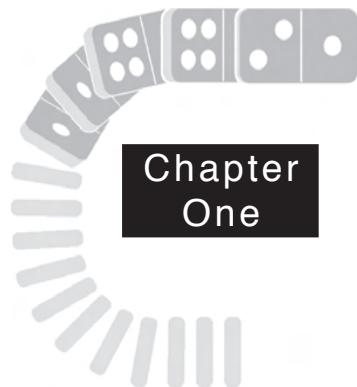
*Something  
to say!*



"Aye, well, we should have some  
say, like. We should have a say  
in what's happening in here . . .  
We really should, ye know.

It's a disgrace that young people  
like me don't get a chance. Or  
the chance they should, like."

Young woman, 17  
TRIPROJECT participant 2003-2005



## Chapter One

# Introduction to TRIPROJECT

6.1. What is your favourite thing about living here? (Please fill in)

Knowing everybody and most  
people are really quite nice  
And if you have a problem with  
anything you always have some-  
one to talk to

6.2. If you could change one thing about the city, what would it be? (Please fill in)

I would have more jobs for  
people and have more niteclubs  
and bars and make them more  
stricter so no under 18's can  
get in.

Respondent 166,  
Female, 22-24

## **Toward Reconciliation and Inclusion Project: ideas and aims**



In 2001 an idea was born . . .

Over the munching of crisps, and through a thick nicotine haze, young school leavers on a smoke break aired their grievances. In this conversation with young people in a National Vocational Qualification (NVQ) centre, the young people expressed their concerns over issues such as rising drug use, increasing unemployment, and problems with youth/police interaction, to name only a few. Why couldn't issues such as these be queried in the Derry City Council District (DCCD) areas? How much were young people drinking? Where did young people feel threatened? What kind of interaction with communities were young people having these days? Didn't people understand why the young people felt they had to leave school?

Why were the voices of young people who did not progress with further education, and so often left on the margins, unheard?

The idea was that a survey project should be created. The project should be aimed at school leavers and some of the most disaffected young people throughout the DCCD areas. The initiative should be led by those in the circumstances themselves. It should be a survey project where young people could screen and ask questions that they wanted to have asked. It should be an endeavour that was well-informed by the young people through discussion groups. It should illustrate cooperation between communities. It should tease out common concerns, as well as highlight different pressures upon young people in different communities and between the sexes. It should lead to significant changes in the DCCD areas.



In April 2003, after funding had been secured, Derry Youth and Community Workshop (DYCW) launched the Toward Reconciliation and Inclusion Project, known as TRIPROJECT. The overall aim of the project was to be a community-based project in which disadvantaged school leavers from both Catholic and Protestant communities had control over design and dissemination of a questionnaire. The idea was to allow young people to create a questionnaire that covered their concerns and to professionally assist them in this process.

In this way, the project was to be a marriage of community initiative and academic enterprise. Not only would young people meet and mingle in single and mixed community settings, but they would be assisted in the process of learning about survey making as well as creating a questionnaire. The project was to be based at DYCW, where approximately 110 young school leavers and approximately 170 young employment seekers (aged 18-24) enrol every year for NVQ or other training qualifications. This would give the project a base location as well as the advantage of having contact with a significant amount of young people in the aimed remit at any one time.<sup>1</sup> DYCW, due to an extensive 25 year history in DCCD areas, enabled extensive contact with community organisations, youth groups, governmental agencies, schools, the Foyer Network,<sup>2</sup> as well as other training organisations. The targeted age range, suggested by young people themselves, initially was to be those aged 16-25 and subsequently was extended throughout the dissemination stage, at the young people's and community workers' behest, to include 15 year olds.

The project sought:

- **To give some of the most disaffected and at risk young people a chance to discuss both the positive attributes and**

the problems concerning them throughout the DCCD areas;

- To provide settings where young people could meet and mingle with members of the opposite community;
- To provide young people with a forum in which they might actively participate in their communities and meet within their age groups;
- To discuss previous survey projects that had been conducted among young people in Northern Ireland, and to ask young people in the DCCD areas to discuss the usefulness, or uselessness of such endeavours;<sup>3</sup>
- To enable young people to lead a survey-based project that questioned and addressed key concerns that originated from consultation with young people;
- To give young school leavers the power to assist in the design of a questionnaire and the subsequent publication of the results;
- To attempt to gauge the affect the chosen concerns have on young people's lives and to see within an age expanse what opinions young people have regarding the selected themes;
- To provide voluntary and state organisations throughout the DCCD areas and Northern Ireland with baseline information on at risk young people's concerns and questions from this area.





These intended aims were successfully reached within the scope of the project.<sup>4</sup> Beyond these aims, TRIPROJECT was entirely young person led in the themes covered and decided upon for the final questionnaire.

Four years later, an idea became a result. And importantly, it is clear by the result that these young people have "something to say".

The structure of this report is as follows:

- **As disaffected young people focused on opinions regarding certain themes in their lives as they perceived them, a contextual analysis of the DCCD areas are provided here. In this chapter, Chapter 1, "Introduction" contextual information of the city and its young people, as well as methods of approach for the project are covered. Sampling and dissemination of the questionnaire are also covered in this preliminary section.**
- **Chapter 2, "Characteristics of the Sample" begins the quantitative part of the survey report. In this section, as in all following sections if appropriate, the background to each theme is discussed at the start of each segment to give a contextual basis for the report discussion to follow. Aspects covered in this section include statistical information regarding sex of respondents, self-ascribed religious/community affiliation, attitudes towards schooling, and where young people reported that they are now.**
- **Chapter 3, "On Life and Pastimes" discusses young people's opinions regarding living in the DCCD areas and**



discusses what young people find "fun". Issues covered range from complaints of boredom to the preferred routine of clubbing and pubbing. Statistics concerning activities such as sport and joyriding are also covered in this chapter.



- Chapter 4, "On Drink and Drugs" covers the detail of substance use in the city. Concerning drinking among young people, issues covered include where, when, and what young people drink. Also covered are issues concerning underage drinking. Concerning drug use, aspects of both current and past usage are explored. This section also probes from whom young people noted that they obtain or purchase drugs. The chapter ends with a brief discussion regarding the young people's reported reasons for drinking and taking drugs.
- Chapter 5, "On Authority" explores attitudes toward prominent forms of authority who the young people noted having in their lives, namely police and paramilitaries. Issues concerning policing services range from reported records of arrest to opinions concerning harassment. Ideas regarding paramilitary policing and notions of restorative justice measures are also covered in this chapter. Young people's reported ideas and feelings regarding retributive justice end the chapter.
- Chapter 6, "On Stress, Threat and Sectarianism" explores ideas and practicalities of what young people deem safe and enjoyable in the DCCD areas, and what they see as unsafe and potentially threatening. Issues covered range from travelling through city centre areas during the day



versus nighttime, to examining places where young people feel potentially violent incidents may occur. The chapter closes with a discussion regarding attitudes toward sectarianism and how these contemporary young people conceive of the "Troubles".

- The last chapter "Conclusions and Areas for Consideration" summarises the document and poses some questions for future debate and thought.

## Contextual information: heritages

A third the size of Belfast, Londonderry or the City of Derry, and its local voting district areas (DCCD areas) are split by the River Foyle with the majority of the city's approximate 66,000 Catholic population living on the commonly called "Cityside" area of the city (Cityside), and the majority of the approximate 24,000 Protestants living on the commonly called "Waterside" area of the city (Waterside).<sup>5</sup> The bulk of the city's population is located on the Cityside and that bulk is almost entirely Catholic. Each side of the city has public houses and grocery stores, yet the majority of the DCCD areas' nightclubs and trendy clothing stores are located on the Cityside. Large manufacturing plants located on both the Waterside and Cityside, such as DuPont and Seagate, have provided employment opportunities throughout the DCCD areas that are commonly shared by both communities.

The City of Derry has long been a city of industry. From a renowned history of shipping ventures to its now diminishing shirt factories, the city has been known for the River Foyle to be the centre from which

all of its goods (and people) were exported.<sup>6</sup> However, currently with the decline of traditional industries in the area, the city finds itself one of the least lucrative regions in the North West of the island of Ireland. Indeed, over the decade between 1987-1997, Northern Ireland experienced a higher rate of long-term unemployment than the United Kingdom as a whole during the same period.<sup>7</sup> With the city one of the areas with the highest unemployment in Northern Ireland, the DCCD areas struggle to bring in new business and keep remaining employment options open.<sup>8</sup>



Deprivation in the DCCD areas is high. 23 of the 30 wards that comprise the DCCD areas are classified as deprived under the Robson indices of deprivation. Indeed, although the city contains just over 5% of all wards in Northern Ireland, it accounts for 10% of the 50 most deprived wards in the region.<sup>9</sup> Creggan South (Cityside) is the sixth most deprived ward in Northern Ireland. Over a twenty-year period, housing areas in the city have consistently held the top eight positions in the ranking of deprived wards.<sup>10</sup> Directly correlating to this deprivation, figures show that of pupils in school, approximately half of the city's students are entitled to free school meals due to the state of poverty in which they live (42% of primary and 55% of secondary school pupils).<sup>11</sup>

Another significant factor to this study is that the city is considered the anchor place of the Civil Rights movement in Northern Ireland with important events in the chronology of the "Troubles" beginning in the city.<sup>12</sup> Witnessing some tumultuous and violent events in the late sixties and early seventies, the city continued to endure terrorist threat from both Republican and Loyalist paramilitaries, prolonged police primacy (or the handling of terrorism within the context of routine policing), as well as ingrained state emergency measures. As in the



rest of Northern Ireland, while the majority of political violence was concentrated in the early years of the "Troubles", in the DCCD areas this significance is even more marked with 88% of all fatal incidents occurring before 1986.<sup>13</sup>

All young people currently growing up in Northern Ireland have been subject to the "Troubles", "Troubles" related installations and the sectarianism that persists in the region. Although many strides towards an integrated and peaceful Northern Ireland have been made throughout the past decade, problems still endure. Changes in policing procedures since the Belfast Agreement in 1998 have led to a change in the ratio of community representation in the Police Service of Northern Ireland (PSNI), as well as the installation in 2000 of an independent Police Ombudsman, to whom individuals could officially complain of police malpractice. These complaints are then investigated and shared with the public. The first annual report from the Ombudsman, covering the period from November 2000 through to March 2002, states that almost half (49%) of the 6,385 allegations brought against the police to the Ombudsman within this period were related to "Oppressive Conduct" which is outlined as assault, harassment, unlawful arrest, serious assault, and sexual assault.<sup>14</sup> Allegations of "Failure of Duty" (23%) and "Incivility" (14%) followed as most frequently reported.<sup>15</sup>

Equally, state emergency measures remain prominent throughout Northern Ireland. Although the closure and the proposed reallocation of Fort George, a British military base located on the Cityside,<sup>16</sup> has given many promise of the removal of permanent military presence

and a more "normalised" lifestyle, state emergency measures still remain in operation throughout Northern Ireland.<sup>17</sup>

Paramilitary influence on communities endures in Northern Ireland, with beatings and threats continuing as a commonplace fact of life in Northern Ireland's deprived, working-class communities. Previous Royal Ulster Constabulary (RUC) records indicated that between 1995 and 2000, over 1,000 people were recipients of paramilitary punishments or shootings by both Republican and Loyalist paramilitaries.<sup>18</sup> Many beatings and threats never come to be officially reported. RUC figures for 1999, for example, list 206 cases of paramilitary punishments, while the Northern Ireland Association for the Care and Resettlement of Offenders (NIACRO) Youth Justice Unit, a unit that works with families under paramilitary threat, note that they received 624 referrals during that same year.<sup>19</sup> Beatings have been reported to have increased since 1994.<sup>20</sup>

Perhaps most disheartening, the Community Relations Unit reports as late as 2003 that approximately 95% of children in Northern Ireland still attend segregated schools and there is little change in inter-community friendship patterns. Housing has become even more segregated over the last 20 years with more than 70% of Housing Executive estates having more than 90% Catholic or more than 90% Protestant occupancy in their respective areas.<sup>21</sup>

These elements – that of long-term deprivation in combination with prolonged exposure to the "Troubles" related violence, apparatus and sectarianism – have led to a predicament that Smyth, has termed a "double penalty". Smyth states:





In Northern Ireland, the effects of Troubles-related violence augment the effects of deprivation, creating a "double penalty". For the most part, intervention programmes have ignored this and their social policies have operated as if they were dealing with "simple" socio-economic deprivation, rather than deprivation which is interlocked with and compounded by the attritional effect of the violence of the Troubles.<sup>22</sup>

The quantitative work by Smyth has taken care to emphasise the "double penalty" between deprivation and on-going political violence in urban pockets throughout Northern Ireland. While specifically targeting "Troubles" related episodes and experiences of violence through survey and target group techniques, (such as proximity to explosions, deaths due to shootings and so on), and framing the argument within the context of the "Troubles", Smyth briefly touches upon the relevant connection between politically motivated violence and violence which may arise out of or from the previous and perhaps on-going political situation, or from new social factors.

It is clear that the effects of war and armed conflict are uniquely stressful for populations living through them. However, there may also be parallels between life for those living with armed conflict and those living with, for example, inner city violence in North America. It is particularly apparent in societies coming out of violence, that as political violence declines, drug related and other forms of violence increase. Typically, drug-related violence is perceived as more chaotic and damaging than the violence associated with political struggle, in that the absence of ideological goals renders the experience

of drug-related violence chaotic and meaningless for communities. Political violence is seen as a necessary hardship in the project of achieving political and social change. In Northern Ireland, however, the clear distinction between politically motivated violence and drug-related or criminal violence has become blurred in many communities, with the involvement of some paramilitary organisations in both the policing and the trafficking of drugs.<sup>23</sup>



While it has been established that areas with highest levels of violence experience highest levels of deprivation and family poverty in Northern Ireland,<sup>24</sup> the implications of these connected issues for children and young people and how they cope with these ongoing and new pressures have been under-explored, and particularly so in the DCCD areas. Perhaps most importantly, however, research among young people is generally conducted among those who are still in school,<sup>25</sup> and has rarely been undertaken dedicatedly among school leavers and those who are most at risk and disadvantaged.



## Methodology: getting started

Considering these elemental attributes of the DCCD areas, the TRIPROJECT hoped to work with and query those young people who, in majority, were school leavers from deprived areas who had left to enrol in government training programmes, were floating in a "status 0" category (those young people who have left school and have prolonged periods of drifting in and out of programmes and employment),<sup>26</sup> or were indeed permanently idle or unemployed. What was important for the TRIPROJECT, was the DCCD areas' large population of young people and a significant lack of written and community research that had been conducted with the youth population in this area.

Focusing on young people in DCCD areas for this project was, as one young person stated, "wile obvious", as young people, he said, "are everywhere".

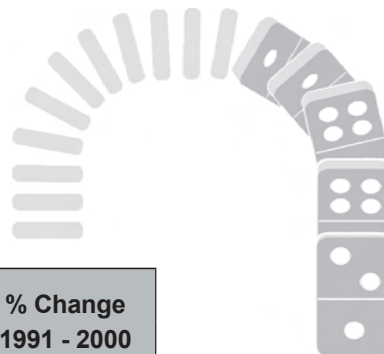
**Table 1 Population distribution of young people at census point**

Out of a population of approximately 106,900 over half the population is under 25 years. Table 1 illustrates the population distribution at the census point.<sup>27</sup>

Area	% Children	% Working age	% Pensioners
DCCD areas	27	60	13
Northern Ireland	25	60	15



Adding to this, DCCD areas are growing by leaps and bounds. Table 2 illustrates that the city has been one of the fastest growing urban areas in Northern Ireland over the past three decades, leaping by 9.5% between 1991 and 2000.<sup>28</sup>



Location	1971	1981	1991	2000	% Change 1991 - 2000
DCCD areas (000's)	85	89	98	107	+10
Northern Ireland (000's)	1,536	1,532	1,607	1,698	+6

Projections in five-year intervals to 2013 indicate that DCCD areas will experience a significant population growth of almost 14%, compared to a Northern Ireland growth rate of only 6%.<sup>29</sup> Of particular interest to this project, is the projected growth in the working age population (those aged approximately 16 - 60). This is expected to increase by 18%, compared to the Northern Irish rate of 8%.<sup>30</sup> In sum, this means that in 2000, for example, there were approximately 64,000 people eligible to work in the city. This is expected to rapidly grow to approximately 75,900 people by 2013, putting a heavy burden on what are already lacking employment possibilities.<sup>31</sup>

**Table 2 Growth of Derry/Londonderry as an urban settlement**

## Methodology: the approach

With all this in mind, the idea of the survey project initially was introduced to small groups of young people, ranging in age from 16-25, at DYCW in early April 2003. This was done to make sure that the programme was up to date with young people's suggestions since



the date of the initial proposal in 2001. With some suggestions in hand and with the approval of the young people consulted, TRIPROJECT moved to full speed and the project began to make contact, gain approval and meet with young people throughout DCCD areas based at youth centres, Foyers and other housing associations, NVQ centres, and even on the streets.

Previous researchers have attempted to access hard-to-reach pockets by a process termed "snowballing", where individuals lead to further contacts and so on, leading to an accumulated body of participants. Like snow on a snowball, participants are "picked up" over a period of time and accumulated. This approach commonly is used in areas of research where it is almost impossible to garner avid participation from those with whom the researcher seeks to work.<sup>32</sup> Disadvantages to this approach are that commonly in smaller samples, the individuals who participate may have some knowledge of each other, for example, and prejudice the sample in some way. However, as a technique for certain sample populations, this approach has been very effective.

Initially, TRIPROJECT predicted that "snowballing" would be a useful way of querying whether young people wished to participate in the making of the survey. "Snowballing" in the initial stages worked to some extent, with many young people from community organisations and programmes bringing friends or siblings along for group sessions in the evenings. However, as the project grew, identification of specific locations and relying on the permission and acceptance of community workers in these locations became key to the participation of the young people in the project.<sup>33</sup> Young people who participated in the project

– either by giving suggestions, participating in group sessions, or filling in the questionnaire – were accessed through programmes and centres where young people mingled and were present.

The approach of the project was to follow its basic premise of being entirely led by young people. In the first stages, TRIPROJECT worked with small groups, ranging from 2 to 8 in number, comprised of young school leavers and the young unemployed throughout the period of April 2003 – April 2004 to gain insight into the concerns, questions, problems, and delights that young people had with living in the DCCD areas. Notes were taken at each of these sessions and some sessions were tape recorded. Following this, fully documented discussion groups were pursued throughout the region and in DYCW. Compilation of two pilot questionnaires, and the final questionnaire was then approved and circulated.

Throughout the scope of the project several cross-community outings in cooperation with DYCW and many other community groups were attended by numerous young people. These included a trip to Belfast, a day at the beach, a climb up Mount Errigal in Donegal, and a three day trip to Canoe Island in Enniskillen. By the launch of results in October of 2005, over 900 young people had participated in the survey project – as round table participant, outing participant, questionnaire respondent, questionnaire monitor,<sup>34</sup> or post questionnaire discussant. The phases of development and methodology sections follow.





## Methodology: phases of development

The project included certain phases or periods of exploration.

**April 2003 –  
July 2003**

Development of contacts with community sector and July 2003 young people.

**August 2003 –  
December 2003**

Fully documented discussions with young people. Establishment of working-groups (through NVQ training programmes, community centres and youth participation).

Compilation, discussion and work with two pilot examples covering question content and formats.

**January 2004 –  
April 2004**

Discussions with young people (individual and working groups). Construction of final questionnaire.

Begin dissemination of the finalised questionnaire.

**May 2004 –  
December 2004**

Questionnaire circulation. Result tabulation.

**January 2005 –  
April 2005**

Consultation with young people on how writing should proceed. Follow-up discussion groups on results, and suggestions for future amendments. Write-up begins.

**May 2005 –  
August 2005**

Write-up continues. Discussion with community groups regarding how to use information. Various presentations. Final young people's outing.

**September 2005 –  
November 2005**

Launch of results. Presentations to various sectors  
Project wrap-up.

## Methodology: groups participating

Staff and young people from the following groups and organisations from the DCCD areas participated throughout the entirety of the project.



Cathedral Youth Club	New Buildings Community Centre
Caw Community Centre	Off the Streets
City of Derry Boating Club	One Parent Group
Clooney Terrace Community House	Open Door Housing
Curryneiran Community Centre	Pilot's Row
Derry Bytes	Pennyburn Youth Club
Derry Youth and Community Workshop	Prehen Area Group
Divert	Reach Across
Drumahoe Area Group	Shadow Youth Council
Dove House	Shantallow Community Centre
Enterprise Ulster	Shantallow Training Services
Fountain Community Group	Shepherd's View
Foyer Football Tournament Players	Simon Community
Foyle Trust Leaving and Aftercare	Saint Columb's Park House
Foyle Youth Forum	Strand Foyer
Gobnascale Area Group	Strathfoyle Community Association
Irish Street Community Centre	Strathfoyle Group
Jefferson Court	Steps
John's Street Hostel	Tullyally Community Centre
Lettershandoney Community Centre	Twilight Zone Project
Lincoln Court Community Centre	WELB Access and Lift Off Project
Long Tower Youth Club	Whistle Project (Gobnascale)
Maydown Ebrington Group	Wider Horizons
Monday Night Group	Young Women's Group
Nerve Centre	Youth Action



## **Methodology: questionnaire discussions**

Young people were actively involved in all stages of the development of the project, and their early input from April 2003 through to their formation and approval of the final questionnaire in late April of 2004, were of the utmost importance. Throughout this period, working groups met to discuss methodology, to discuss what creating a questionnaire required, and to examine surveys previously circulated among young people in Northern Ireland. Several examples of questionnaires were examined and dissected.<sup>35</sup>

Throughout early investigation and discussion it became clear that the type of language used in the questionnaire was a very important issue for our sample. From early stages, young people decided to use colloquial or "street" terms for drugs and alcohol. When confronted with terms such as, for example, "amyl nitrite" (also amyl nitrate), young people laughed. "What's that?" After researching the term through the internet, all discovered that the word was a scientific description for the common drug known as "poppers". "Why not use the real name?" one young 17 year old woman suggested. So as a result, all drugs were listed according to what they are known as on the street.

Other research documents have (at least) discussed the results of their survey within "harder", scientific terms, leading the reader to believe that these terms, indeed, were the terms used in the questionnaire. When young people were presented with results from such surveys, a 19 year old male aptly summed up most young people's frustration at such questions:

"I filled in one of them in school and at my house, and everything. They land a lot. And some of the things they're asking you, you don't even know what they're on about, ye know? It's like, aye, okay, just go through them and mark the boxes. Whatever, like. Ye wonder whether people even know what they're bein' asked or even answering to."



Such frustration did not stop at scientific terms, however. Complicated words, such as "spouse" or "provocative" proved problematic, and led to voiced disgruntlement of the use of unnecessary wording in questionnaires. A good example of such dissatisfaction arose when in a discussion regarding opinions on, and incidents with security forces, a sample question from a previous survey on harassment was randomly selected to show the young people. The sample question reads:<sup>36</sup>

What form did the harassment take? [TICK ANY THAT APPLY]

- |                                      |                          |
|--------------------------------------|--------------------------|
| (i) Unnecessary delay                | <input type="checkbox"/> |
| (ii) Provocative language            | <input type="checkbox"/> |
| (iii) Sectarian language             | <input type="checkbox"/> |
| (iv) Threats of physical harm        | <input type="checkbox"/> |
| (v) Death threats                    | <input type="checkbox"/> |
| (vi) Physical jostling               | <input type="checkbox"/> |
| (vii) Physical assault               | <input type="checkbox"/> |
| (viii) Other [PLEASE WRITE IN] _____ |                          |



All 8 young people in the working group expressed frustration with this randomly selected question due to, again, word use. Most did not understand the words "provocative" or "jostling". When I asked hypothetically what young people would do if faced with this question, the young people expressed that they would have "skipped" that question, or "just ticked any ol' box". One young woman noted that she would have only ticked the answers that she understood.

Again, the words that were most confusing for the young people were "provocative" and "jostling", with, perhaps surprisingly "sectarian" coming in a close third. While the word "sectarian" when verbally pronounced was very recognisable, it was the written version that put young people off. However, with the two other terms ("provocative" and "jostling"), the meanings of the words were wholly unknown, whether in written or spoken form, and not in a language that young people found readily acceptable.

I spend the time here to stress this issue not to criticise other very valuable and important surveys, as our survey too could not and did not meet every need of the respondents. However, I do raise these issues to add to the debate the need for accessible survey techniques and the importance of gathering preliminary information. Indeed, during our group discussions it became apparent that it was important to tailor the questionnaire to those who were using it. Throughout the making of the questionnaire, issues focusing on language selection were a significant and pivotal problem brought into the forefront by our young people.



Other lessons too were learned. During TRIPROJECT, young people discovered that sometimes the creators of a questionnaire are "stuck" with a word choice. This was the situation with the word "sectarian". No one word seemed to be sufficient to replace that word, so young people "stuck with" the word "sectarian". However, other words were easily changed by the young people; confusing and scientific names for substances were changed to commonly known street names, "spouse" became "married partner", and ideas of "provocative language" and behaviour were eventually whittled down to "being shouted at" or "using sexist language".



Similarly, another issue that arose throughout extensive and early discussion with young people was the "way questions looked" or the sequence of questions. For example, seeing a series of questions from a previous questionnaire exploring issues with young people and the police, young people felt that the question was too repetitious and thus became "boring".<sup>37</sup> Each question in the section followed a pattern of positive thoughts about police services and if the respondent "strongly agreed", "agreed", "neither agreed nor disagreed" and so on. A sample of one of the questions reads:

**Overall, I believe the police to be honest:**

Strongly Agree

☐

Agree

☐

Neither agree nor disagree

☐

Disagree

☐

Strongly disagree

☐



When faced with this set of questions, young people felt they were "good questions" but such a format presented questions which were "all positive". A 17 year old female stated:

*"Aye, I like them enough. But they are all about how good they are. Do ye know what I mean? I mean, what if you were to give questions that were the same but mixed up. 'Overall, I think the police are crap', that sort of a way, ye know."*

Fears of automated responses in and around questions that young people felt were repetitious led to attempts to explore various ways that young people could choose the format for questions that they wanted. In this particular instance, young people merely felt that to change some of the questions to a "more negative" sounding choice would stop young people ticking "any ol' box". In this way, in the TRIPROJECT questionnaire, young people posed questions that were both "negative" and "positive" sounding, such as: "In general, I believe the police to be helpful", and "In general, I don't think the police understand young people".

## **Methodology: the pilots and questionnaire design**

To help young people further deduce what they might like to include in the finalised questionnaire, two variations of a pilot survey were disseminated. In the first, types of questions were explored. This pilot enabled young people to make some decisions regarding questions.

**Pilot 1:** In Pilot One, "Yes/No" questions, (or questions where the respondent is forced to choose a "yes" or "no" response), were found to be "wile awkward to answer" by the candidates in the discussion groups. During multiple discussion groups throughout December 2003, young people agreed that, particularly regarding questions with "more tricky" subjects, such as paramilitaries or police, a "yes/no" type answer just wasn't sufficient.



Young people liked and responded well to what we termed a "hypothetical or example-based" question. A question of this type could read, for example; "You are walking down the street and someone yells a sectarian or sexist word at you...". A series of choices were then provided by the young people: "You yell one back", "You ignore it", and so on.

This type of question was considered due to the fact that, in discussion, young people often used standard examples of incidents in which they were involved, incidents involving family members, and various occurrences in their lives. For questions that were the "most complicated to explain" young people felt questions such as these would be effective.

Overall, young people preferred questions where multiple answers could be chosen, or the respondent was invited to "tick all that apply" for each question that was posed.

"Fill in the blank" questions were decided to be kept at a minimum due to a consensus of time restrictions and in an effort to keep the questionnaire as simple as possible



**Pilot 2:** Pilot Two helped young people to decide what questions should be prioritised in the questionnaire. This was done by circulating a variety of questions and engaging young people in detailed discussions on the questions immediately following the completion of the pilot.

General subject areas for questioning had been established by the young people, but the themes to be contained within the survey needed to be narrowed. After multiple discussions following the pilots in December 2003, young people decided that aside from questions to find out "where someone is now", the questionnaire should include questions on threat, safety, substances, fun/boredom, feelings about school, policing, paramilitary influences, sectarian concerns, and questions that probed what could be improved within the city.

30 young people between the ages of 16 and 25 completed each pilot and gave substantial suggestions which were recorded. In addition to sample type and themes established, young people fine tuned language use. Ideas of "threat" or "violence", for example, became individualised experiences of "shouting", "pushing", "biting" and so on.

Following these pilots and discussions, a copy of the GHQ-12,<sup>38</sup> a twelve item "psychological well-being"<sup>39</sup> test probing the general state of well-being and distress of respondents at the time of the completion of the survey, was circulated among three working groups. This short twelve item question list probes recent changes to sleeping patterns, feelings of anxiety and so on over the past few weeks in the life of the respondent who is filling in the questionnaire. Respondents could

choose from a four item scale, "not at all", "less than usual", "no more than usual", and "much more than usual". Young people in these groups felt that including this test could be beneficial, and found it easy to fill in and not too time consuming.<sup>40</sup> Later, a Rosenberg Self-Esteem Scale<sup>41</sup> was also included in the questionnaire. This test, a ten item measure of self-esteem, was originally developed for adolescents. Although young people in the working groups found it acceptable, overall, the respondents found this test a bit more confusing than GHQ-12. Although the analyses of these tests are not included here and are expected in forthcoming documents, for transparency, it is important that the reader has knowledge that these tests were included within the questionnaire.



These psychological measures, however, could not be changed from their original format to include more user friendly language, and in this way, young people were somewhat dissatisfied with the inclusion of them. In general, in post questionnaire discussion groups, young people found these items "different" from the rest of the questionnaire, and found that, as one 17 year old male stated: "It made it a wee bit confusing". Due to this, and the overall psychological nature of these items, discussion of these two items is reserved for later documents and analysis of the results is not included here.



## **Methodology: questionnaire distribution**

With themes decided upon, and questions chosen, the questionnaire was compiled. Two small working groups sampled the finalised questionnaire and after making a few typographical changes, the questionnaire was sent to the Social Survey Centre, University of Ulster, to be formatted.<sup>42</sup>

From the outset, young people expressed that they were more comfortable with a pen and paper questionnaire that they could complete in their own time. Although a computerised version could have been made available (and in many ways would have been more convenient for later processing), young people were disinterested in this option.

Throughout the course of the circulation, the fact that the questionnaire was a self-complete questionnaire became something of an advantage. The portability of the questionnaire was its asset. Able to complete questionnaires in leisure rooms, in housing associations, at the football pitch, and in youth clubs, young people could sit together and fill in the questionnaire either at a table or in a comfortable chair. Two young women completed the questionnaire sitting on top of a pool table, while three young men sat on a set of concrete steps, each with a mug of tea. Being free from a computer, at least for this sample, proved to be a positive feature.

On 30 April 2004 the first 50 questionnaires were distributed. Each young person received a black or blue pen, a questionnaire and a manila envelope in which to seal the questionnaire upon completion. The envelopes were then bundled into dated and numbered batches.



All young people were monitored when completing the questionnaires. This "monitoring" was to ensure that young people felt that they had enough privacy and autonomy, to ensure that they took their time in completing the questionnaire, to ensure that any questions they had were answered by the monitor present, and to have their envelopes collected upon completion. In most cases the questionnaire was monitored by the author and Head of Project. In some cases, such as at the Caw Community Centre, or the Steps programme for young mothers, community workers preferred to distribute the questionnaires themselves. In a few cases, older young people (over 18) volunteered to take small bundles of twenty surveys to their local work places or youth centres. These few young people, active throughout the process of the making the questionnaire, were selected as peer monitors and observed the completion of the surveys in a few selected environments. Although the completion of the questionnaire was sufficiently straightforward, in such cases, the questionnaire was discussed at length. Each community organisation or monitor returned the sealed envelopes to the TRIPROJECT following completion.

Approximately 900 questionnaires were circulated. 320 were returned unmarked. Regarding completed questionnaires, 514 were returned. All unfinished or vandalised questionnaires were discarded. At the end of this process, 486 were in usable condition and were sent for scanning at the Social Survey Centre, University of Ulster, Coleraine and returned by the end of August 2004 for data check, clean-up and number crunching.



## After the fact

The final TRIPROJECT questionnaire is by no means perfect. Post questionnaire discussion groups debated the pros and cons of the questionnaire after the fact. Although they could see the sense in getting as many young people as possible to complete the survey at the same time, young people felt that it could have been more interesting to have allowed circulation time to be longer.

Equally, the questionnaire was in many ways hampered by the scanability of it. After all their hard work, young people still felt boxes were too small, and the look of the survey too cramped. This is important in a self report questionnaire. In certain areas young people noted they didn't "see" some questions that were orphaned alone on the bottom of pages. In other instances questions that were too typographically cramped suffered from lower response rates.

Finally, economic costs, always a great hurdle, also had its part to play in our final production. Due to restraints TRIPROJECT was forced to go with a black and white version of a questionnaire many young people envisioned in colour.

However, despite complications, overall young people were pleased with their product. Most noted was the fact that most responses to questions kept their integrity and said "what we wanted to say"; the factor of the most importance.



## A wee post-script from the author

During write-up we were faced with some decisions about how to efficiently describe and discuss the survey questions. Following the key topics of the discussions with young people, the write-up follows their five major areas of concern, school, lifestyle, substances, authority, and stress and threat. Some questions contained within in the questionnaire are therefore not included in the write-up. Equally, for clarity and consistency a few questions were tabulated and described off the total sample rather than a sub-set to give an overall picture of the sample.

All qualitative data used here is noted as close to verbatim as possible from either hand-written documentation or tape recorded material. Where young people wrote responses within the questionnaire these are also included verbatim. All doodles as shown in the document were provided by the young people involved in the TRIPROJECT.

Regarding quantitative data, initial characteristics data (Chapter Two) shows numbers and percentages for each query. After these initial sections, only percentages are shown and total numbers of respondents are presented at the bottom of each table. The reader can then obtain the number of respondents for each response if he or she desires by completing some simple mathematics.

On some occasions the numbers included in sub-categories (such as total numbers included for males and females) may not match the total number of respondents listed. This is due to respondents being "missing" in original data. For example, one young person did not mark their sex. Total numbers for males and females therefore always will be at least one number shy of the total included for the sample for





Regarding barcharts, for consistency, the following legends have been used throughout.

■	% Total
▣	% Male
▤	% Female

■	% Total
▣	% Catholic
▤	% Protestant

each question. On other occasions young people may have "skipped" questions, accounting for a drop in the number from the total number of respondents.

As discussed, young people preferred questions that allowed them to tick as many responses as they felt applied. This means that many respondents selected more than one answer to certain questions and percentages for these questions will never add up to 100%. With only a few exceptions, data to these queries are presented within a bar chart and the total number of responses should be assumed to be that of the total number of respondents. In these cases, as well as in a few tables (such as within the substances sections), percentages were taken off of the total number of respondents to air on the side of conservative estimates and to allow for larger sample numbers in sub-sets (for example to see how many males or females are cannabis users). Where the total equals a different number, this is noted.

The data is presented in a rounded form and hopefully easier to understand that way. To avoid rounding bias (where all .5 percentages are rounded up), within a table, if the remainder was .5, the first was rounded up, and then the following .5 remainders were subsequently alternated, and rounded up or down accordingly.

Finally, the effects of rounding mean that percentages will not always add up to 100%.

The survey report now follows.

<sup>1</sup> This figure is taken from 2003-2004 commencement rates. Steady occupation rates, or the rates of young people who remain at DYCW for over a six-month period can be slightly less.

<sup>2</sup> A Foyer is a part of a recognised accommodation project aimed at 17-25 year olds which combines supported housing and opportunities in education, training and employment.

<sup>3</sup> Cf. Hamilton et al. (2003), Ellison (2001), McEvoy (2000), Smyth and Scott (2000), Smyth (1998), McVeigh (1994) and <http://www.ark.ac.uk> (Young Life and Times Survey of Northern Ireland, 2003).

<sup>4</sup> The full project ran from April 2003 through to December 2005. The report was launched October 2005.

<sup>5</sup> Cf. Morrissey and Smyth (2002:39). Approximately 11,000 Catholics also live on the Waterside. Cf. <http://www.nisra.gov.uk> (based on pre-2001 census statistic) and Conflict Archive on the Internet (CAIN) at <http://cain.ulst.ac.uk/issues/segregat/temple/discus3.htm>.

<sup>6</sup> Cf. O'Brien (1999), Lacey (1999), Kerr (1996) and Lacy (1990).

<sup>7</sup> Cf. NISRA at <http://www.nics.gov.uk/nisra/index.htm>.

<sup>8</sup> For example, cf. "Seventy-five Laid Off at Creggan Plant", Derry Journal, 14 April (2000). The unemployment rate of 10.6% in Londonderry is significantly higher than the Northern Irish average of 7%. The unemployment rate of men at 15.3% is nearly six percentage points higher than the Northern Irish equivalent. Foyle Trade Directory (2000:26).

<sup>9</sup> Morrissey and Smyth (2002:38).

<sup>10</sup> Gallagher (2001:Foreword).

<sup>11</sup> City Partnership Board (1999).

<sup>12</sup> Cf. Bew and Gillespie (1999), Dooley (1998) and Ó Dochartaigh (1997).

<sup>13</sup> Morrissey and Smyth (2002:40).

<sup>14</sup> "First Annual Report", Police Ombudsman for Northern Ireland (2002:25). An "unspecified" category was also listed.

<sup>15</sup> "First Annual Report", Police Ombudsman for Northern Ireland (2002:25). Statistics illustrate that complaints against the police for oppressive behaviour have declined from 2000 to 2002, this possibly following trends as the public awareness of the Ombudsman increased (57% to 86% awareness). Cf. "First Annual Report", Police Ombudsman for Northern Ireland (2002:26 & 49). Cf. "Baton Rounds Report", Police Ombudsman for Northern Ireland (2002).

<sup>16</sup> Cf. "Fort George Must Return to the People", Derry News, 1 November (2001).

<sup>17</sup> Cf. "Terrorism Act 2000", Her Majesty's Stationery Office (2000).





<sup>18</sup> Cf. Hall (2000:3 [Pamphlet 29]).

<sup>19</sup> Cf. Hall (2000:3 [Pamphlet 29]). Hall also notes on the same page that: "Even allowing for the fact that an actual threat was found to exist in only 74% of (the 624) cases, it still indicates a largely hidden problem".

<sup>20</sup> Knox (2001:205-222).

<sup>21</sup> "A Shared Future: A Consultation Paper on Improving Relations in Northern Ireland", Community Relations Unit, Office of the First Minister and Deputy First Minister (2003).

<sup>22</sup> Smyth (1998:22).

<sup>23</sup> Smyth (1998:101-102). Cf. Fields (1976) and Gibson (1979).

<sup>24</sup> Fay et al. (1999).

<sup>25</sup> Due to the accessibility of distributing questionnaires within school environments most surveys noted throughout the text had a heavy emphasis on young people still in school.

<sup>26</sup> Cf. McVicar (2000) and (1999).

<sup>27</sup> "Northern Ireland Mid Year Estimates of Population", NISRA July (2000). NB: Children are defined as those under 16. Working age is defined as the female population aged 16-59 and the male population 16-64. Pensioners are defined as the female population aged 60 and over and the male population aged 65 and over.

<sup>28</sup> "Home Population Totals", NISRA, July (2000).

<sup>29</sup> Foyle Trade Directory (2002:4).

<sup>30</sup> Northern Ireland Statistical Research Agency (NISRA) at <http://www.nics.gov.uk/nisra/index.htm> (cf. October 2000 statistic).

<sup>31</sup> NISRA statistics show that DCCD areas may not reach this target and population rises may be smaller than once expected. This is due to more recent economic inactivity of the area. Estimates, however can shift due to inward and outward migration patterns and even with these lags in mind, the DCCD areas are expected to reach estimated population growth rates within the working lifetimes of the respondents in 2030. Cf. recent article "Once Proud City On Its Knees", Derry Journal, 15 April (2005).

<sup>32</sup> Cf. Taylor (1993) and Kaplan et al. (1987).

<sup>33</sup> This approach was very much like that of Goode and her research with substance-using mothers. Cf. Goode (2000).

<sup>34</sup> Some young people over 18 volunteered to act as a monitor for the questionnaire. These young people answered questions about the questionnaire and monitored its completion.

<sup>35</sup> A few examples used throughout April 2003 – April 2004 were Young Life and Times (2001) (2003), cf. <http://www.ark.ac.uk>. Also Hamilton et al. (2003), Smyth and Scott (2000) and McVeigh (1994).

<sup>36</sup> This question is taken from McVeigh's landmark survey on harassment. Cf. McVeigh (1994:208).

<sup>37</sup> See more about this question in chapter "On Authority" within this document. Cf. also, Hamilton et al. (2003:97-108).

<sup>38</sup> Goldberg (1978).

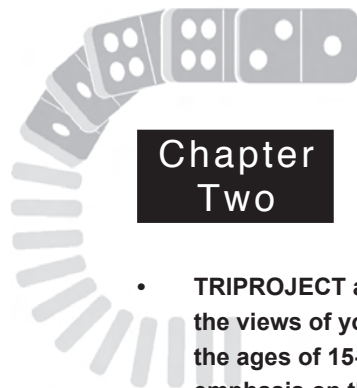
<sup>39</sup> Cairns and Mallet (2003:5).

<sup>40</sup> This test has been used successfully in Northern Ireland. Cf. Cairns and Mallet (2003), Mallet (2000), and Curran, Bell, Murray, Loughrey, Roddy and Roche (1990).

<sup>41</sup> Rosenberg (1965). Cf. also Rich (1973).

<sup>42</sup> This formatting enabled the survey to be scanned into a database upon completion. Data was then cleaned and checked after all 486 usable completed questionnaires were scanned.





## Chapter Two

# Characteristics of the Sample SUMMARY

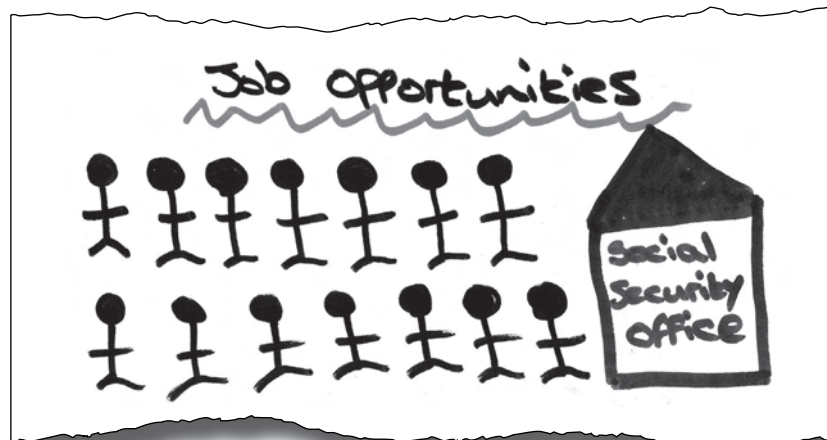
- **TRIPROJECT aimed to focus on the views of young people between the ages of 15-25, with a particular emphasis on those 21 and under, and those who have left school. This chapter documents the total numbers and percentages of respondents according to their reported age, sex and community affiliation. Following this preliminary section, the respondents' experiences of schooling and their reported current employment status are discussed.**
- **486 respondents were included in the questionnaire results. All Derry City Council District areas (DCCD areas) were included throughout the process of the survey and the completion of the questionnaire, with a representative sample from each district compared to population in each age category.**
- **Of the total respondents, 53% of the respondents were aged 18 and under,**
- **27% were aged 19-21 years, and 20% were 22 years and over. 51% of respondents were male and 49% were female.**
- **Of those in the sample, 79% (384 respondents) reported having left school. 79% of that population reported attending a governmental training scheme or noted that they remain unemployed. Only 21% of the young people sampled considered themselves still in school.**
- **Of those who have left school, 32% have left school early, with no significant gender difference in those having left school early.**
- **"Just wanting to leave" at 25%, "being bored" at 22%, and "being expelled" at 21%, were the 3 most popular responses for why young people left school early.**
- **TRIPROJECT also hoped to focus upon those most at risk of floating**

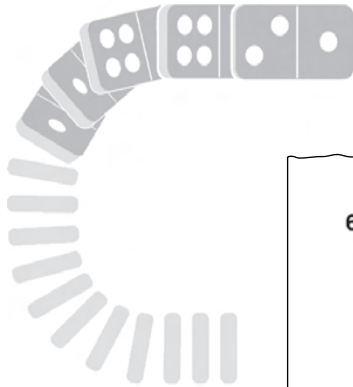


in and out of employment after schooling ("status 0"), or those most emotionally and socially at risk. It is of note that 9% of the sample reported that they live in assisted care environments or in a young person's housing association.

- Finally, in terms of religious community affiliation, the majority of

young people affiliated themselves with either the Catholic or Protestant communities. 65% listed themselves as Catholic and 27% listed themselves as Protestant. Almost 9% listed both (Catholic and Protestant community heritages), atheistic, other or no comment categories.





## Characteristics of the Sample

6.1. What is your favourite thing about living here? (Please fill in)

belonging somewhere

6.2. If you could change one thing about the city, what would it be? (Please fill in)

It village mentality and small minded people.

Respondent 248  
Female, 19-21

This chapter documents the characteristics of the TRIPROJECT sample. By listing the total numbers and percentages regarding the age, sex and community affiliation for respondents, the reader is provided with core information regarding the sample. The latter part of this chapter then covers the reported current status of respondents and explores some of the noted reasons why young people may have



left school. As a large percentage of the respondents (79%) reported having left school, retrospective comments on their schooling years, as well as current thoughts regarding education, importantly sheds some light on the respondents' perspective of school and employment possibilities in the area.



To begin, approximately 900 self-report questionnaires were circulated under supervision around DCCD areas in an opportunity sample between 30 April 2004 and 20 July 2004. The survey closed on 25 July 2004, with the last questionnaires being collected on that date. In total, 514 young people completed the questionnaire. Out of this total, 486 were in usable condition. Out of this usable total, 51% (246 respondents) of the respondents participating were male, and 49% (239 respondents) of the respondents participating were female. Only one respondent did not indicate his or her sex.

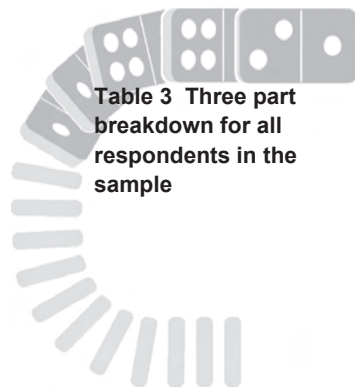
J. D  
Sport

## Age

Table 3 illustrates the number of young people surveyed within each age category. Two young people did not note their age at the time of completing the questionnaire.



While the three broad age groupings (18 years and under, 19-21 years, and 22 years and over) most commonly will be used here to explain cross-tabulations, a more specified breakdown of age categories is required.



**Table 3 Three part breakdown for all respondents in the sample**

Age	No. Respondents	% Respondents
18 years and under	255	53
19-21 years	131	27
22 years and over	98	20
Total	484	100

As noted earlier, young people under the age of 16 were included in the survey. This happened because throughout the course of the survey, young people aged 15 increasingly wanted to fill in a questionnaire for themselves. A happy accident of the learning process, this small sample enhanced our survey and added to our knowledge base. The young people under 16 included 13% (31 respondents) males and 11% (27 respondents) females equalling 12% of the total (58 respondents). Table 4 illustrates the age category breakdowns according to the questionnaire self-report categories.

**Table 4 Reported religious community affiliation of all respondents in the sample**

Age	No. Respondents	% Respondents
Under 16	58	12
16-18	197	41
19-21	131	27
22-24	71	15
Over 24	27	6
Total	484	100

## Self-ascribed religious community affiliation

According to 2001 census figures, only 18% of young people aged between 15 and 24 are Protestant in the DCCD areas. It is important to note that in this study, young people coming from Protestant areas were proportionately over-sampled to increase numbers for the purpose of statistical analyses (131 respondents). The result of the survey was that 65% of young people listed themselves as Catholic and 27% listed themselves as Protestant. 4% did not care to comment on their affiliation, 3% listed themselves as atheist, 0.6% of young people declared a shared affiliation between Catholicism and Protestantism, and 0.6% claimed an "other" status. These affiliations are shown in Figure 1.

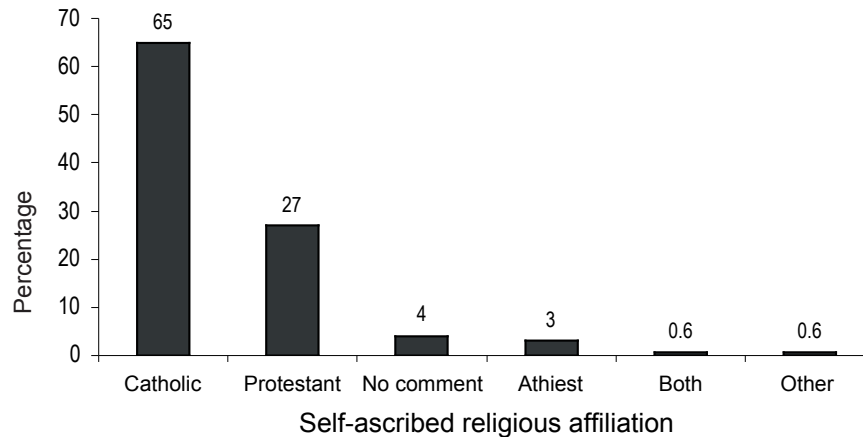
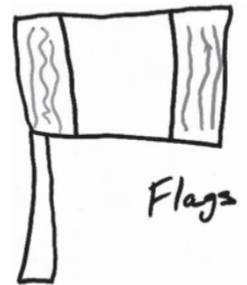


Figure 1 Reported religious community affiliation of all respondents in the sample





Almost 9% of young people responding to the questionnaire declared either both Catholic and Protestant community heritages, atheistic, other, or no comment status, opening the debate for strict Catholic/Protestant dichotomies in the area. However, majority responses fell into common Catholic and Protestant community categories.

## Sex

The sex split within religious community categories was relatively evenly distributed. 53% of males and 47% of females reported Catholic affiliation. 46% of males and 54% of females reported Protestant affiliation. This information is illustrated in Table 5.

**Table 5** Reported sex of those in two major community categories out of all respondents in the sample

Sex	Catholic		Protestant	
	No. Respondents	% Catholic	No. Respondents	% Protestant
Male	165	53	60	46
Female	148	47	71	54
Total	313	100	131	100



## Self-ascribed ethnicity

Most respondents saw themselves as "white" with an overwhelming majority at 99% selecting this category. 0.4% of young people chose Irish Traveller status, 0.2% chose a category noting mixed ethnicity, and 0.6% of respondents listed that they did not know what category in which to place themselves. 5 people did not respond to this question.



### 1.2. I see myself as:

- ☐ British
- ☐ Ulster
- ☐ Other
- ☐ No comment

- ☒ Irish
- ☐ Northern Irish
- ☐ Don't know

### 1.3. I see myself as:

- ☒ White
- ☐ Mixed ethnic
- ☐ Of African Origin
- ☐ Don't know

- ☐ Irish Traveller
- ☐ Of Asian Origin
- ☐ Other

### 1.4. What is your local area or street? (Please fill in)

For example, fill in Creggan, Bond Street, Little Diamond, Lincoln Courts etc.



Figure 2 Area electoral districts

## Location

Every effort was made to contact young people in the five electoral districts in each area. Figure 2 lists the districts and their wards from the 2001 election tables.

Cityside	Waterside
Brandywell	Altnagelvin
Beechwood	Caw
Creggan Central	Clondermott
Creggan South	Ebrington
Westland	Kilfennan
	Lisnagelvin
	Victoria
Northland	Rural
Crevagh	Banagher
Foyle Springs	Claudy
Pennyburn	Eglinton
Rosemount	Hollymount
The Diamond	Newbuildings
Strand	Enagh
Springtown	
Shantallow	
Ballynashallog	
Carnhill	
Culmore	
Shantallow East	
Shantallow West	

Young people completing the questionnaire were asked to write in a general area or street from which they were from, such as "Creggan", "Bond Street", "Little Diamond", "Lincoln Courts" and so on. The respondents' reported areas were then noted by the author, and questionnaires were then grouped into the five district categories. Respondents were distributed across each electoral district with 19% of respondents coming from the Cityside, 16% coming from the Rural district, 29% coming from the Waterside, 21% coming from Northland and 15% from the Shantallow district. The percentages of respondents from each area as well as its representation in relation to the entire population in that area between the ages of 15-25 according to the 2001 census are listed in Table 6. A few young people did not list where they were from and therefore are missing from the total numbers.



**Table 6 Respondents in each district compared to DCCD totals**

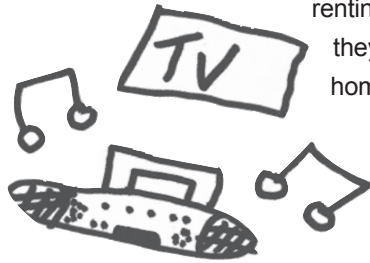
Electoral district	No. Population aged 15-25	% Population aged 15-25	No. Respondents in sample	% Respondents in sample	% Sample to population
Cityside	2,365	13	92	19	.005
Northland	4,912	27	103	21	.006
Shantallow	4,320	23	72	15	.004
Waterside	3,678	20	141	29	.008
Rural	3,228	17	75	16	.004
Total	18,503	100	483	100	



## Living Arrangements

Almost all participating youth housing associations were situated within the Northland district with the exception of Open Door Housing and the Simon Community, which are located in the Waterside district. Out of our sample, 9% of young people reported living in assisted care or in a young person's housing association. Many respondents, 31%, lived in a family home that their parents rented privately or from the housing executive while 40% lived in a family home that their parents owned outright, totalling 71% noting that they lived in parental or natal home environments. 82% of young people aged 18 years and under, 65% of those 19-21 years and 52% of young people 22 years and over reported being in the natal home.

Some young people did own or rent their own property. 14% reported renting accommodation of some type while 4% reported that they own a home. Of those that stated that they own a home (21 respondents), 13 of those are aged 22 or older.



24% of respondents noted that they live with one parent, while 41% reported living with both birth parents. A smaller number, 8% reported living with a combination of parents, step-parents and parent's partners. Only 3% of respondents reported being married, and a larger number, 6%, reported living with a partner.

Regarding the next generation, the majority of respondents at 83% reported having no children.



Of the total sample, 12% of young people reported having one child, 3% reported having two children, 0.8% reported having three children and 0.8% reported having three or more children. Of the 80 respondents who stated they have children, the majority, 56, has one child, 16 have two children, 4 respondents have three children and 3 respondents have more than three children. The majority of those with children were between the ages of 19 and 24 years. 12 young people aged 16-18 reported having one child. Table 7 illustrates the age of respondents with children and how many children they have.



**Table 7 Reported age of respondents with children and number of children per respondent**

Age of respondent in years	Total number of respondents with children	Respondents with one child	Respondents with two children	Respondents with three children	Respondents with more than three children
Under 16	1	1	0	0	0
16-18	13	12	0	0	1
19-21	28	25	2	1	0
22-24	23	13	8	1	1
Over 24	14	5	6	2	1
Total	79	56	16	4	3

## Schooling and current status

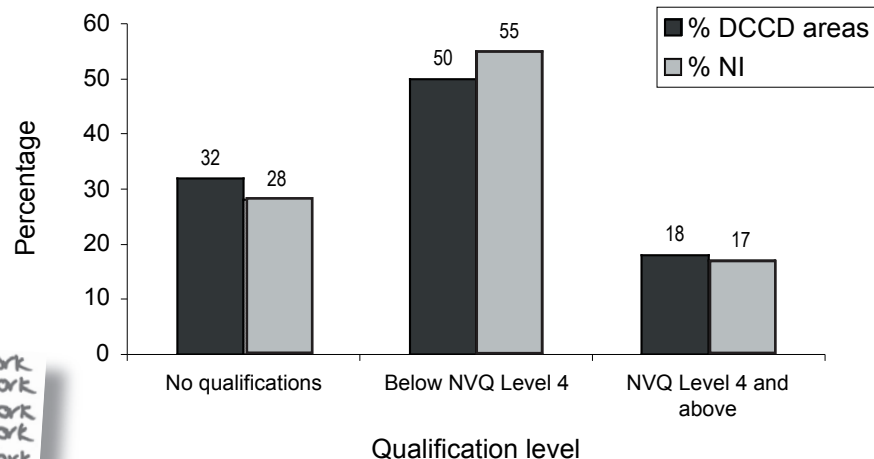
This section opens discussion on topics chosen for inquiry by the participants. Tied in with the characteristics of the sample, is the current status of the respondent. This section examines aspects of school as discussed by respondents and the reported status of respondents.<sup>1</sup>



**Figure 3 A**  
comparison of  
young people with  
qualifications in the  
DCCD areas and  
Northern Ireland



As background, concerning schooling and further opportunities in the area, a study in 2000 by research consultancy firm DTZ Pieda revealed that although overall educational attainment in DCCD areas was marginally higher than that of Northern Ireland as a whole, almost a third of the working age population in the DCCD areas have no qualifications.<sup>2</sup> Figure 3 illustrates this imbalance.



At the turn of the century, of the young people who attended school in the DCCD areas, on average only 48% of school children achieved five GCSE Grades A-C, against the Northern Irish average of 55%.<sup>3</sup> Similarly, other research sponsored by the City Partnership Board states that of school leavers in the DCCD areas, only 3% entered employment at 16, compared with 5% for Northern Ireland.<sup>4</sup>

Finally, regarding school leavers or those young people who have left school and may become unemployed in the DCCD areas, it is important to remember that while some schools may keep records of those young people who choose to enter training schemes, these records can be inaccurate as young people may misrepresent their intentions. However, there are some measures of how many young people leave secondary or grammar educational institutions each year. The Department of Education, Northern Ireland, reported in the annual School Leavers' Survey 2000-2001, that 1,826 young people reported leaving secondary/grammar education in the DCCD areas. Of those young people, the survey reported that 61.3% entered institutions of Higher or Further Education, 31.2% entered employment or training, and 7.5% listed their destination as unemployed or unknown.<sup>5</sup>



When respondents in our sample were asked what type of school they last attended, 80% of those surveyed throughout TRIPROJECT reported attending or having attended a secondary school. 11% attend or attended a grammar school. 3% of young people attend or attended what they perceived to be an integrated school. The remaining 6% of young people noted that they attend or attended Irish language schools, special schools or ticked the "other" category. Overall, only 21% of the young people considered themselves still in school. The remaining 79% of respondents reported that they had left school.



Because TRIPROJECT sought to work with as many school leavers as possible and wanted to tap into their experiences, from the outset, we asked all the young people in our survey how young people felt about



their experience in school generally. In group discussions, young people had varied feelings about their experiences whether they had left school early or not. One young 20 year old female stated:

School was wile difficult for me. I felt scared, intimidated, like. I felt like I never knew enough. So I just, ye know, left.

Another 18 year old male stated:

I don't know, ye know? I mean, I should have stayed on maybe and I wouldn't be in here like (on a training scheme). I think you see things differently after it. I guess it was a good place. All my friends were there. It was good craic. I should have just stopped acting the maggot and got on with it.

While one young 16 year old female still in school stated:

People say school's good craic and it is. But it's wile boring. Still, it's that ye have to stay with it. If ye don't you'll never be able to get anywhere. And I do like some of my teachers. They are pretty understanding of what it's like to be in school and all.

Although some did have positive feelings about school and their learning experiences, many suffered from feelings of regret and feelings of inadequacy at school.

Many young people also noted that their parents encouraged them to leave school to pursue a trade. The majority of these participants came from backgrounds where their families had not pursued further education and their parents had also left school. As one 21 year old male put it:

*My dad said I should join the Army or something. Anything. Get a trade. He's a joiner. Mines didn't think that school really helped you any. It was about getting out and getting a trade.*

Finally, there were some candidates who felt they had been academically "left behind" at school and felt like they could never catch up.

Because of these myriad feelings, questions concerning schooling were important. But due to the fact that the majority of young people involved in our project have left school, feelings about school and reasons for leaving were, in majority, retrospective. While many discussed the hopelessness of returning to school due to their truancy, ability or age, the idea that we would include questions on returning to school was abandoned. However, young people felt that asking about how young people felt in school in a retrospective way was appropriate.

As previously explained, young people were shown copies of various questionnaires for comparative purposes. One of these surveys was the 2003 version of the Young Life and Times (YLT) survey, an



School





annual survey conducted by the Northern Ireland Social and Political Archive (ARK). This survey recorded the attitudes of young people aged 16 on particular subjects which affected their lives.<sup>6</sup> Covered in the YLT survey were subjects such as education, identity, community relations, cross-community contact, and politics. When asked where respondents of this survey saw themselves in October of that year, a large proportion of the YLT respondents stated that they would be attending school or college full time (57%), or attending school or college in combination with working part time (27%).<sup>7</sup>

After looking over the YLT questionnaire, young people agreed that a modified version of the "Experiences of School" question would be useful to include to query past experiences of school. Taking our lead from the YLT survey, the TRIPROJECT questionnaire asked: "Here are some of the things that people have said about their experience of school. Which of these apply to your own experience?" Young people could then select between seven responses that included: "I was bored at school", "some teachers at school really inspired me", "school is all 'listening' and very little 'doing'", "school opened my mind and made me want to learn", "school taught me skills and knowledge I will use later in life", "I did not enjoy learning at school", and "school didn't teach me to think for myself". Young people were invited to tick as many responses as they felt applied.<sup>8</sup>

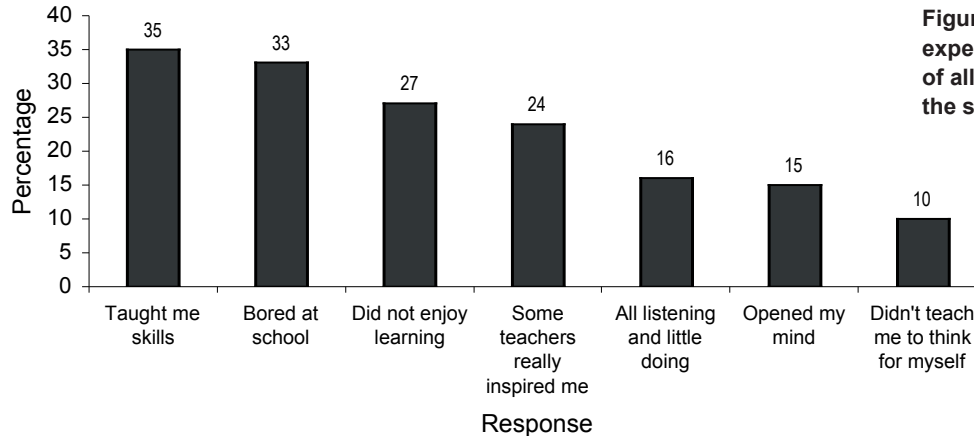
Considering the differences in the populations who were administered the TRIPROJECT and YLT surveys, there were interesting differences between survey response rates. For example, while the YLT revealed that a total of 75% of respondents felt that school

Horrible school  
uniform + bag  
that weighed a  
Tone. BAD  
HAIR DAYS!

"taught them knowledge and skills for later life", those involved in the TRIPROJECT responded less positively to this choice. Only 35% of TRIPROJECT respondents chose this option. Equally, while 58% of YLT respondents reported that school "opened their mind", only 15% of TRIPROJECT respondents responded affirmatively to that choice. Indeed, overall while most YLT respondents reported affirmatively to choices regarding positive sentiments about schooling, TRIPROJECT respondents were less positive and were more distributed about their feelings concerning schooling.



35% of TRIPROJECT respondents stated that school "taught them skills and knowledge they would use later in life", while only 24% stated that "teachers at school inspired them". For others, the experience of school was equally negative. 33% of young people said



**Figure 4** Reported experiences of school of all respondents in the sample (total)



they were "bored" at school and 27% stated that they "did not enjoy learning at school". Figure 4 illustrates our responses overall.

Of those young people who had left school, 32% of respondents stated that they had left school early (122 respondents). Interestingly, there is little difference in leaving school early by sex, with 30% of males and 28% of females stating they left early. Similarly, there were no significant differences among those who left school early by school type. Total numbers of respondents vary but the percentages are rather close with 9 respondents (27%) who attended a grammar school having reported that they left early, compared to 88 respondents (28%) of those who attended secondary school having reported that they left school early.

But why did these young people leave early? Reasons that young people gave for leaving school early varied. The three most popular reasons for leaving early were reported as "wanting to leave" (25%), being "bored" (22%) and being "expelled" (21%). Reasons for leaving early by the total and by sex are listed in Table 8.<sup>9</sup>

**Table 8** Reported reasons for leaving of those who left school early (total and sex)

Reasons for leaving early	% Total	% Male	% Female
Bored	22	20	24
Expelled	21	23	19
Wanted to leave	25	23	28
Just left	13	12	16
Disliked teachers	7	8	5
Other	12	15	9
Number	119	61	58



# Where are they now?

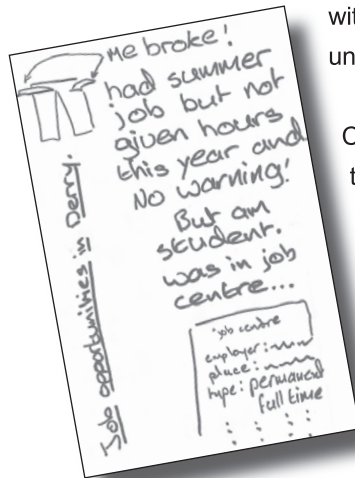
Of young people who reported having left school, 29% reported that they were on a New Deal programme (training schemes for those 18 and over), and 25% reported they were taking part in a Jobskills training scheme for those under 18. This means that 54% of our respondents were in training of some kind. Following this 13% of young people who were out of school reported working full-time, and a smaller number, 8% reported working part-time. Those who noted working part-time may also have been taking part in a scheme.

Being unemployed was the most frequently reported category after training schemes, with 25% of young people in our sample having reported that they were unemployed. Some young people who had left school and were asked to indicate their current status did not respond to this question. Table 9 illustrates percentages of these destinations by total and by sex.

Current activity	% Total	% Male	% Female
Jobskills training scheme	25	23	28
"New Deal" scheme	29	35	22
Part-time employment	8	5	11
Full-time employment	13	14	11
Unemployed	25	23	28
Number	370	194	176

Table 9 Reported current activities of those who had left school (total and sex)





Regarding those out of school, it is important to note that there were slightly more females under 18 involved in a training scheme. 28% of females compared to 23% of males stated that they were involved in a training scheme. Interestingly, there were more males over 18 claiming they were involved in New Deal schemes with 35% of males compared to 22% of females involved in this scheme tailored to the older long-term unemployed person. Equally, there were less young women in full-time employment (11% females compared to 14% males), while there were more young women in an unemployed status, with 28% of females compared to 23% of males in our sample claiming unemployment.

Currently, among employment opportunities and vocational training that young people pursue in the DCCD areas, the public sector accounts for almost half (40%) of employment. Employment is increasing in service sectors such as wholesale and retail distribution, hotels, restaurants, transport and communications. This closely compared to a ten year period (since 1993) which has seen job opportunities grow in direct correlation with the downturn of civil unrest in the city and an upsurge of tourism.<sup>10</sup>

Young people themselves noted this rise in their commentary. One young 21 year old male stated:

"It's all building here, and things going up there and more people from outside the area coming in. It's good. Even the foreign people like, like people from other places, ye know, with darker skin and all coming

in here. It's good. And the jobs that come out of all this, hopefully it will just keep going."



But generally, ideologies and opinions on future employment prospects were negative. One young 17 year old female stated:

"My ma keeps telling me to move out of here and she's right. Everyone else's ma seems to tell them to have wains (children) like and all the rest of it. And just try to get a job. There are no jobs here. My ma used to work in (factory) and they closed that. And my brother is in (factory). I mean, there's no future in that."

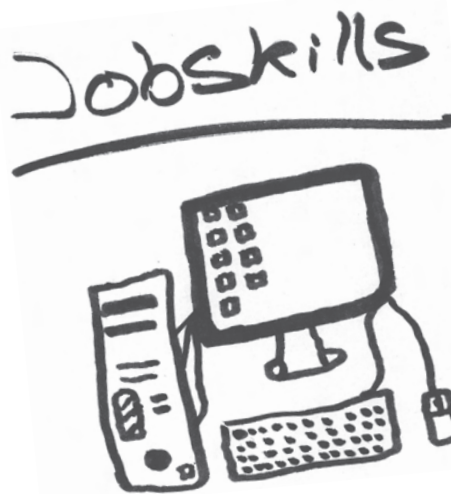
Another young 19 year old male stated:

"I should have joined the Irish Army. Seriously. I've thought about it like and there's security in that. There's no security here in this town. I've even thought about the police. But my dad would murder me. There's no work. I mean my brother's a builder and he's in Dublin most times. What's the point of living here and going someplace else to work? All the factories are gone. And everyone's on the 'brv' (unemployment benefit). Half the people are getting



some sort of benefits. It's a disgrace. Really it is. And me with a wain like. A daughter. It's just not good."

With 79% of TRIPROJECT respondents being in the position of having left school, and with 79% of that population attending a young person's training scheme (under 18s Jobskills programmes), a New Deal training scheme (over 18s), or remaining unemployed, issues surrounding jobs and job attainment are important for the city.



Young people queried in our survey felt a hopelessness when discussing job prospects and the availability in accessing jobs.

New initiatives hopefully will help, like the pilot programme of the governmentally funded Targeted Initiatives creating Job Assist Centres to engage those furthest from the labour market and to help them progress towards it. However, the impact of programmes like these on young people's interests and hopes about job opportunities remains to be seen.

<sup>1</sup> From this point forward, only the number of respondents (not the total percent) will accompany tables.

<sup>2</sup> Foyle Trade Directory (2002:5).

<sup>3</sup> City Partnership Board (1999). Based on a 1998/1999 figure.

<sup>4</sup> City Partnership Board (1999).

<sup>5</sup> "Highest Qualification and Destination of Northern Ireland School Leavers by District Council 2000/01", accessed 2005 at <http://www.deni.gov.uk>. These figures were fairly similar for the year 2001-2002.

<sup>6</sup> Devine and Schubotz (2004).

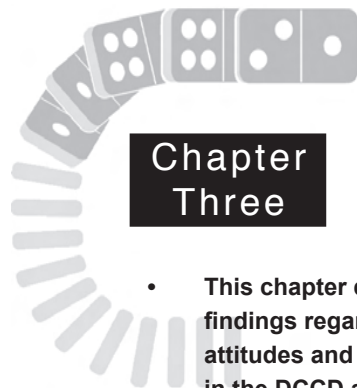
<sup>7</sup> Devine and Schubotz (2004).

<sup>8</sup> The YLT survey question was slightly different in that young people responded to a series of questions in a "yes" or "no" fashion. In our survey, we decided that it would be better for our sample if we set up the question differently and invited our young people to tick as many responses that applied to them.

<sup>9</sup> As noted only the total of respondents for each query are provided henceforth.

<sup>10</sup> Foyle Trade Directory (2002:5).





## Chapter Three

# On Life and Pastimes

## SUMMARY

- This chapter discusses TRIPROJECT findings regarding young people's attitudes and opinions on living in the DCCD areas. This chapter reveals what our young people consider "fun" pastimes as well as "boring" activities. Subjects also investigated include topics such as sport and joyriding.
- Overall, young people were satisfied with living the DCCD areas. When asked if they "liked living in the city and its surrounding areas", a total of 63% of the respondents stated that, "yes", they currently "liked" living in the city and its surrounding areas.
- However, when respondents were asked if they would like to live here all their lives, opinions changed. Only 35% continued to report "yes" responses, while a further 65% stated "maybe" or "no".
- For those who were dissatisfied, the most common reason for dissatisfaction with living in the DCCD areas was that "it's boring here" at 31%. Others (27%) listed farther flung destinations such as Canada, USA and mainland Europe as destinations they would prefer to visit "for a year or so" or to which to emigrate. 22% felt that "it's not just this city, Northern Ireland is not a nice place to live", while 21% of the respondents noted that they would "like to move anywhere other than here".
- Only 50% of Protestants compared to 71% of Catholic respondents stated that they "liked living in the city". However, when listing reasons for dissatisfaction, percentages illustrated that members of both the Catholic and Protestant communities are very close in their reasons regarding their dissatisfaction.
- When it comes to "fun" in the city, the middling opinion reigns. Overall,

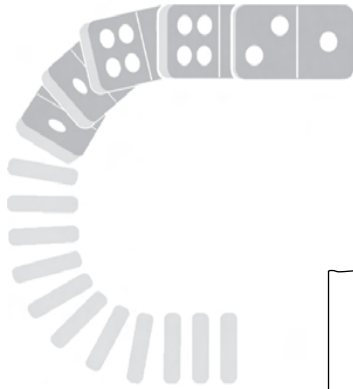
56% of young people found the city and its surrounds "just alright". Only 20% found it "fun and exciting".

- Age defines parameters of "fun" in the city with young people becoming less content as they grow older. While 25% of young people aged 18 and under find the city "fun", only 12% of those aged 19-21, and 16% of those aged over 22 find the city "fun and exciting".
- Overall, the 3 most popular recreational activities in the city as noted by the young people were going to dance clubs (62%), going to pubs (56%), and hanging out on the street with friends (46%).
- Although many young people, particularly males, participated in some form of "kick about" games of football, or other games, young people in general felt dissatisfied with the amount of organised sporting opportunities that were available to them. Out of the total population in this survey, only 28% participated in sport on a regular basis, leaving the remaining respondents reporting only occasionally, or never, participating.

39% of males stated that they regularly participated in organised sport compared to 17% of females.

- While driving and interest in automobiles are a popular pastime for young people. 14% of those queried reported having a driving licence. However, 36% of the respondents reported having driven at some point without a licence.
- Joyriding revealed itself as an activity noteworthy of some concern, with 23% of young people in our sample reporting that they have taken an automobile or been in a car as a joyrider.
- More males than females stated their involvement in joyriding, with 26% of males and 20% of females stating that they had participated in joyriding or been in a car as a joyrider at some time.
- Findings also indicated that joyriding is a current activity at publication with the highest percentage of participants (28%) being 18 years and under.





## Life and Pastimes: Attitudes and Opinions

6.1. What is your favourite thing about living here? (Please fill in)

*the people*

6.2. If you could change one thing about the city, what would it be? (Please fill in)

*more things to do!*

**Respondent 480,  
Female, Below 16**

This chapter documents what the young people who participated in the survey felt about their lives in the DCCD areas. Here TRIPROJECT examines attitudes and opinions of young people; about how they feel about living in the city, as well as what they consider their favourite pastimes.



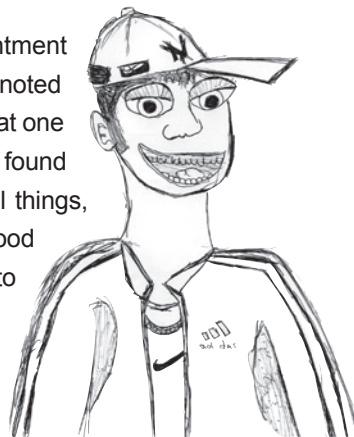
## Living in the DCCD areas

Throughout extensive conversations with our young people during the course of the survey, it became apparent that ideologies surrounding the young person's opinion of living within particular areas throughout the city were particularly important to tap. Many young people enjoyed living in the city and its surrounding areas, noting "the people", one of the most popular responses, as one of their favourite things about living in their area. One young 16 year old female noted:

*"It's good here. Better than, I don't know, a big city or something. People know ye. They know what you're at. They're good to each other. And they look out for one another."*

While many young people noted a general contentment with living in the city and its surrounding areas, some noted that they would not like to live here "all their life". What one young woman found comforting, another respondent found a "village mentality" and claustrophobic. As with all things, what is good for one young person, may not be good for another, and it is this variation we were hoping to tap into.

Despite likes and dislikes, however, overall most felt that they would eventually settle within or near the area in which they were raised, indicating a strong stay-at-home culture.





In conversation, one 18 year old female stated:

"Aye, this place is alright like. It's just, it's just that I know there is a wile lot out there, if you know what I mean? Like, more jobs and that. And more better living maybe. I don't know, though. I'll probably just stay here like everyone else. It's alright. My family is here."

A 22 year old male noted:

"I've just gotten in here (into a training course). I have a wain. It's that you can't leave just (to travel abroad). I wouldn't even know how to. What's out there. It's alright here. There's the clubs and the craic. But you get bored of that too. That's why the wains be out all the time, on the streets, like. It just gets younger and younger. (Laugh) Or it's me, getting old, like. It's that you are born here and you stay here. And people who go, they never seem to come back."

Young people's opinions regarding where they were raised also showed differences in urban versus rural dimensions. Young people from more rural areas such as Claudy, Lettershandoney, Park or Eglinton complained of boredom and fatigue from the hassles of travelling.<sup>1</sup> One 18 year old male stated:

"It's wile hard getting in (to the city), ye know? It's either a taxi, which is wile wile dear, or a bus. Or get your Ma to run ye in. And that's no good. It's hard like. And then ye end up sitting on the streets with the rest and then that's where the bother starts. We've all done it like. Grotten into bother. It's boredom. That's all it is."

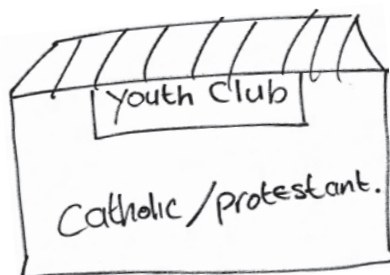


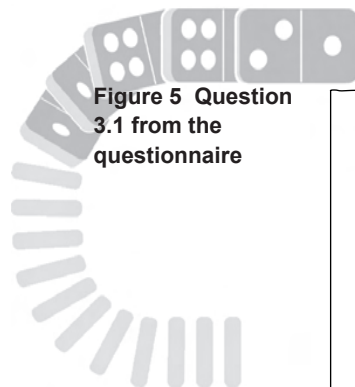
A similarly frustrated 15 year old female wrote in response to "What is your favourite thing about living here?"

"My favouirite thing about living in Lettershandoney is NOTHING!!!"

Questions regarding feelings about living in the DCCD areas, and opinions regarding various social aspects of living in the city, were included in the questionnaire. Again, the wording of the questions that were asked were formed by the young people and followed colloquial speech patterns of the young person to get right to the heart of the matter.

Question 3.1 from the questionnaire asked two linked queries and offered a choice of three responses: "yes", "no", and "sometimes". Figure 5 illustrates this question.





**Figure 5 Question 3.1 from the questionnaire**

**3.1. NOW WE WOULD LIKE TO ASK YOU A FEW QUESTIONS RELATING TO LIFESTYLE AND PERSONAL THREAT**

	Yes	No	Sometimes
Do you like living in the city and its surrounding areas?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
If you could, would you like to live here all your life?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

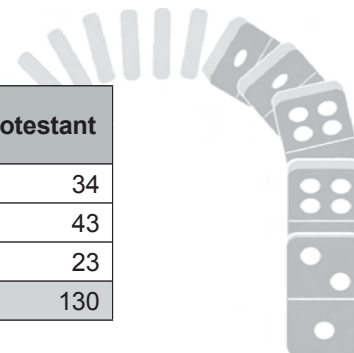
The responses to the queries contained in question 3.1 were both significant and linked. A total of 63% stated affirmatively that "yes", they enjoyed living in the city. A further 30% reported that they "sometimes" liked living in the city, and a final 7% stated "no", they did not like living in the city. With approximately 63% of the population sampled liking living in the city, the overall response was positive.

However, when the respondents were asked if they would like to live here all their lives, only 35% continued to answer affirmatively. 47% answered negatively. A further 18% were undecided, answering that "sometimes" they feel they would like to live here all their lives. Table 10 and Table 11 illustrate these responses and the variations between them.

**Table 10 Reported responses for all respondents concerning liking living in DCCD areas (total, sex and community affiliation)**

Response	% Total	% Male	% Female	% Catholic	% Protestant
Yes	63	65	61	71	50
No	7	7	7	4	11
Sometimes	30	28	32	25	39
Number	482	244	237	312	130

Response	% Total	% Male	% Female	% Catholic	% Protestant
Yes	35	32	39	38	34
No	47	51	43	47	43
Sometimes	18	17	18	15	23
Number	480	243	236	309	130



Of those that stated "sometimes" and "no" to either query, (liking living in the DCCD areas, and wanting to live in the area all their lives [336 respondents]), these respondents were asked to consider some of the following options regarding why they were dissatisfied or places they would rather live. These choices were selected by the young people themselves due to the frequency these options were raised in conversation. Figure 6 shows question 3.2.

**Table 11 Reported responses of all respondents concerning their desire to live in DCCD areas always (total, sex and community affiliation)**

**3.2. If you answered "No" or "Sometimes," would you consider some of these statements from other young people and cross ☒ ALL those you feel may apply...**

- |  |  |
|--|--|
| <input type="checkbox"/> Its boring here, I need / I want to get out | <input type="checkbox"/> I'd like to move anywhere other than here                             |
| <input type="checkbox"/> I'd like to move to Belfast                 | <input type="checkbox"/> It's not just this city, Northern Ireland is not a nice place to live |
| <input type="checkbox"/> I'd like to move to London                  | <input type="checkbox"/> I'd like to move to Dublin  |
| <input type="checkbox"/> None of the above                           | <input type="checkbox"/> Other (Please fill in)  |

**Figure 6 Question 3.2 from the questionnaire**



Responses to this question revealed some interesting information about those who expressed dissatisfaction and what they felt about their situation. The most favoured response to this question was that these dissatisfied young people were generally "bored" with their living situation. 31% felt that the most prominent cause for being dissatisfied with living or staying in the area was "it's boring here. I need/want to get out".

The "other" category at 27% followed. In this response young people listed myriad responses of places to which they would like to emigrate or relocate. For this question, young people had the opportunity to write in responses as to why they were unhappy or where they wished to go, with most interpreting the space as a place to list their sought after destination. Topping the list was America or specific destinations in the United States such as New York City, New Jersey, Miami, Chicago, and New Orleans. Other areas listed were Brazil, Japan, Canada, France (particularly the South of France), Spain and Australia. Some young people also stated that they just "wanted to get away for a year or so" indicating a temporary wanderlust. Although it could be considered predictable that young people would like to travel and to get away, these hand-written responses indicated interest in specific locations further afield.

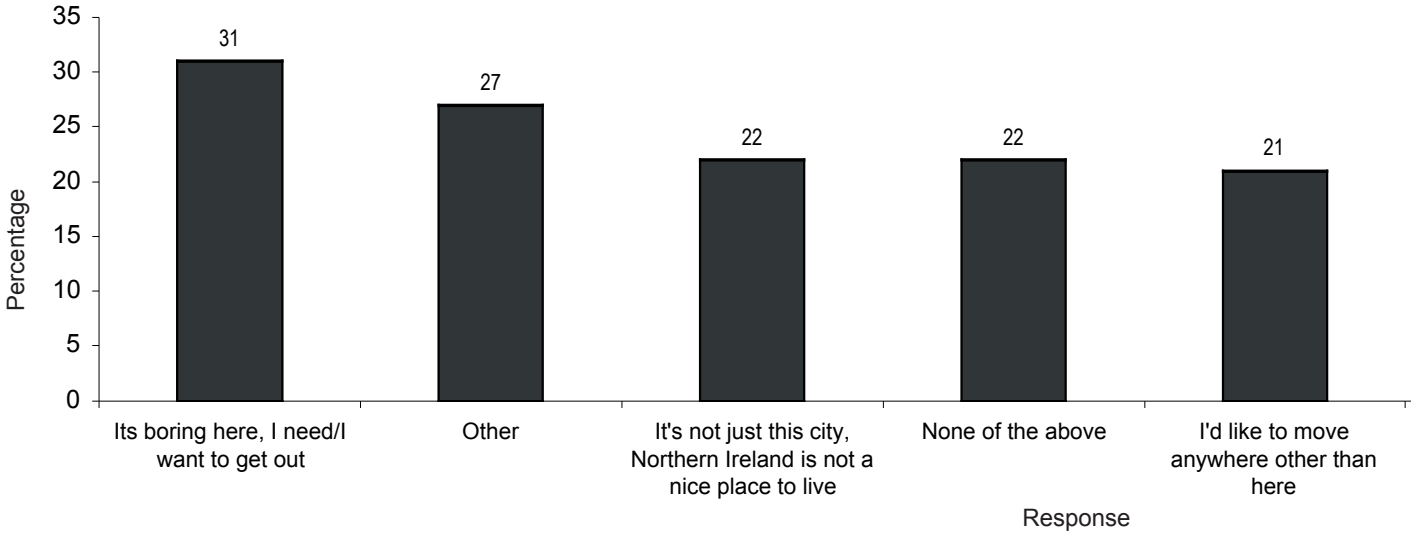
The next most popular explanations given were "it's not just this city, Northern Ireland is not a nice place to live", and "none of the above" tied for third most common answer at 22%. Following very closely to these two responses, some young people (21%) reported that they would like to move "anywhere other than here". The responses and other choices that the respondents selected are illustrated in Figure 7.

There was little difference in opinions regarding dissatisfaction between age categories. However, the individuals who proved most "bored" out of their age category were those 22 years and over reporting boredom at 36%. This percentage was very close to those in the youngest age bracket, 18 years and under, who reported boredom at 33%. Only 26% of those 19-21 reported being bored. Equally interesting, those in the 19-21 age category recorded the highest percentages in their age bracket for feeling that "Northern Ireland is not a nice place to live" at 27%. This is compared to 20% of those aged 18 years and under and 18% of those aged 22 years and over who reported the same.

While there was no significant difference between males and females liking or disliking living in the city and its surrounding areas, females



**Figure 7 Dissatisfied respondents reported reasons for dissatisfaction within DCCD areas (total [336 respondents])**

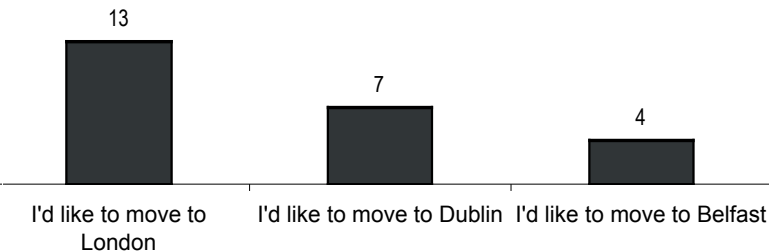




were more likely to want to "move anywhere other than here". 26% of females compared to 17% of males answering this query reported that they would be interested in moving elsewhere.

A significant difference between Protestant and Catholic respondents emerged. While total population responses to the question: "Do you like living in the city?" showed a high percentage of those that did enjoy living in the area (63%), when responses to this question were cross-tabulated with religious affiliation, the results indicated a significant association between religious community affiliation and the question. Only 50% of Protestants compared to 71% of Catholics reported that they "liked living in the city".

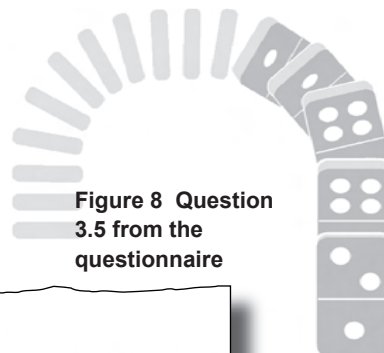
However, of note, among those Catholics and Protestants who were dissatisfied, responses proved to be very similar between the communities. For example, 32% of dissatisfied Catholics and 31% of dissatisfied Protestants reported being "bored", 22% of dissatisfied Catholics and 19% of dissatisfied Protestants reported wanting to move "anywhere other than here", and 21% of dissatisfied Catholics and 24% of dissatisfied Protestants who expressed dissatisfaction reported that Northern Ireland "was not a nice place to live". There were only slight variations between sex, community and among age brackets regarding moving to other locations such as Belfast, Dublin or London.





## Having fun in the city

All young people included in the survey were asked how they felt about living in the city and its surrounding areas. Figure 8 illustrates this question.



3.5. As a young person, I think living in the city is ... (Cross ☒ ALL that apply to you)

☐ Fun and exciting

☐ Just alright

☐ Stressful and sometimes dangerous

☐ Boring

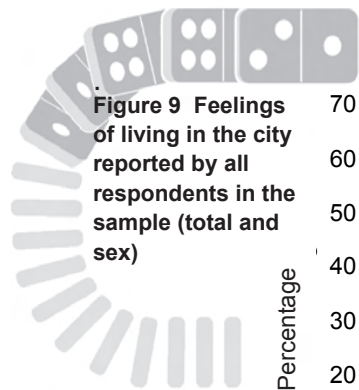
Responses to Question 3.5 may be surprising to some. Despite general contentment from the majority of respondents, only 20% reported the city was "fun and exciting".

The middling opinion was the most preferred. 56% of respondents reported that the city is "just alright". 11% of young people found the city "boring". Important to note, 24% of young people stated that they found living in the city "stressful and sometimes dangerous".

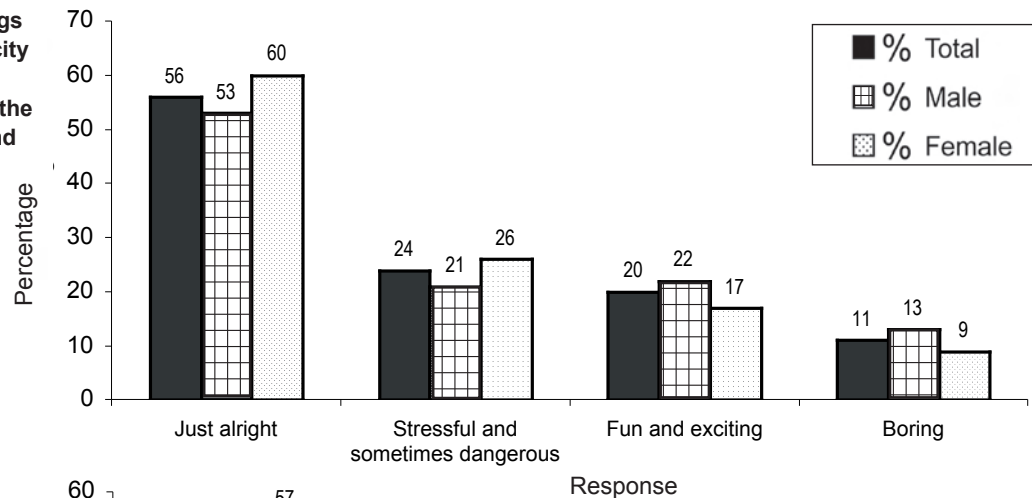
More Catholic respondents (23%) compared to Protestant respondents (15%) found the city "fun and exciting". More Protestants (27%) compared to Catholics (20%) found the city "stressful and sometimes dangerous".

Figure 9 and Figure 10 illustrate these responses by total and by sex and by community affiliation.

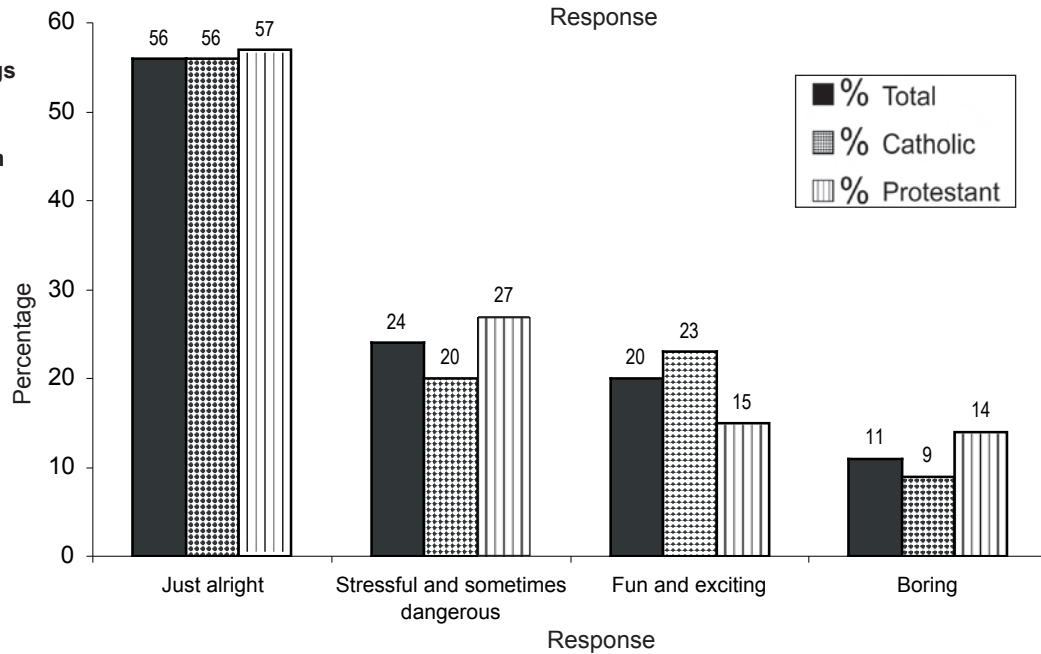




**Figure 9 Feelings of living in the city reported by all respondents in the sample (total and sex)**



**Figure 10 Feelings of living in the city reported by all respondents in the sample (total and community affiliation)**



Some differences are also of note within designated age brackets. Those aged 19-21 emerge again as the most dissatisfied.

Despite consistent complaints from those aged 18 and under queried throughout the course of the survey, some examples being . . .

"There's nothing to do here . . . " 16 year old female.

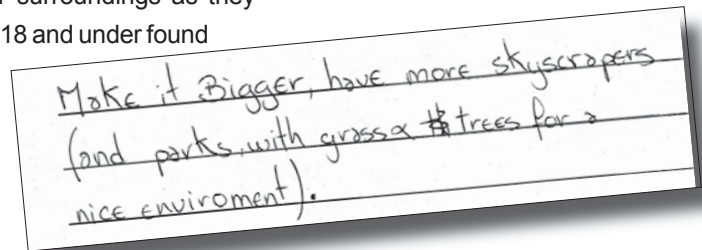
"This place. There's nothing for us . . . ." 17 year old male.

"They should get more amusements, shops. An ice skating rink. There would be more craic. It would be more fun . . . "

17 year old female.

. . . young people grow less content with their surroundings as they become older. While 25% of young people aged 18 and under found the city "fun and exciting", only 12% of those aged 19-21, and 16% of those aged 22 and over found the city "fun and exciting".

Again, there were a few notable differences between how Catholic and Protestant young people felt about the city. More Catholics than Protestants thought living in the city was "fun". 23% of Catholic respondents compared to 15% of Protestant respondents reported that they saw the city as a "fun" place. Protestants also reported that they found the city more "stressful" than Catholics. 20% of Catholic respondents in contrast to 27% of Protestant respondents found the city "stressful". These differences between community groups echo the general discontentment that the Protestant





community currently feel about living in the city and living in the DCCD areas as discussed previously. Female respondents were slightly more stressed than male respondents with 26% of females compared to 21% of males saying that they found the city "stressful". And finally, the most stressed ages in the city are, again, those aged 19-21 with 29% of those in this age bracket stating they found the city "stressful".

## Favourite pastimes

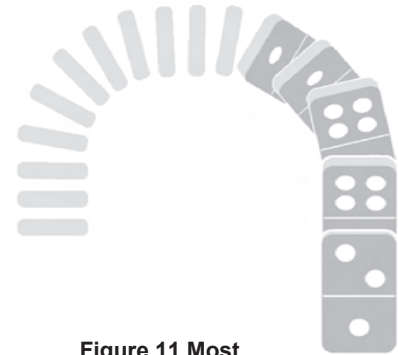
In the past ten years since the ceasefires, and particularly in the past eight years, the city has experienced phenomenal expansion in the availability of social amenities. The bomb damaged city centre has been rebuilt while the number of dance clubs, trendy stores, and pubs has more than doubled over the past six years. Economic statistics indicate a rise in service sectors (such as wholesale and retail distribution, hotels, restaurants, transport and communications over a seven year period since 1993),<sup>2</sup> which also reflects this trend of increasing services for both tourists and native city dwellers alike.



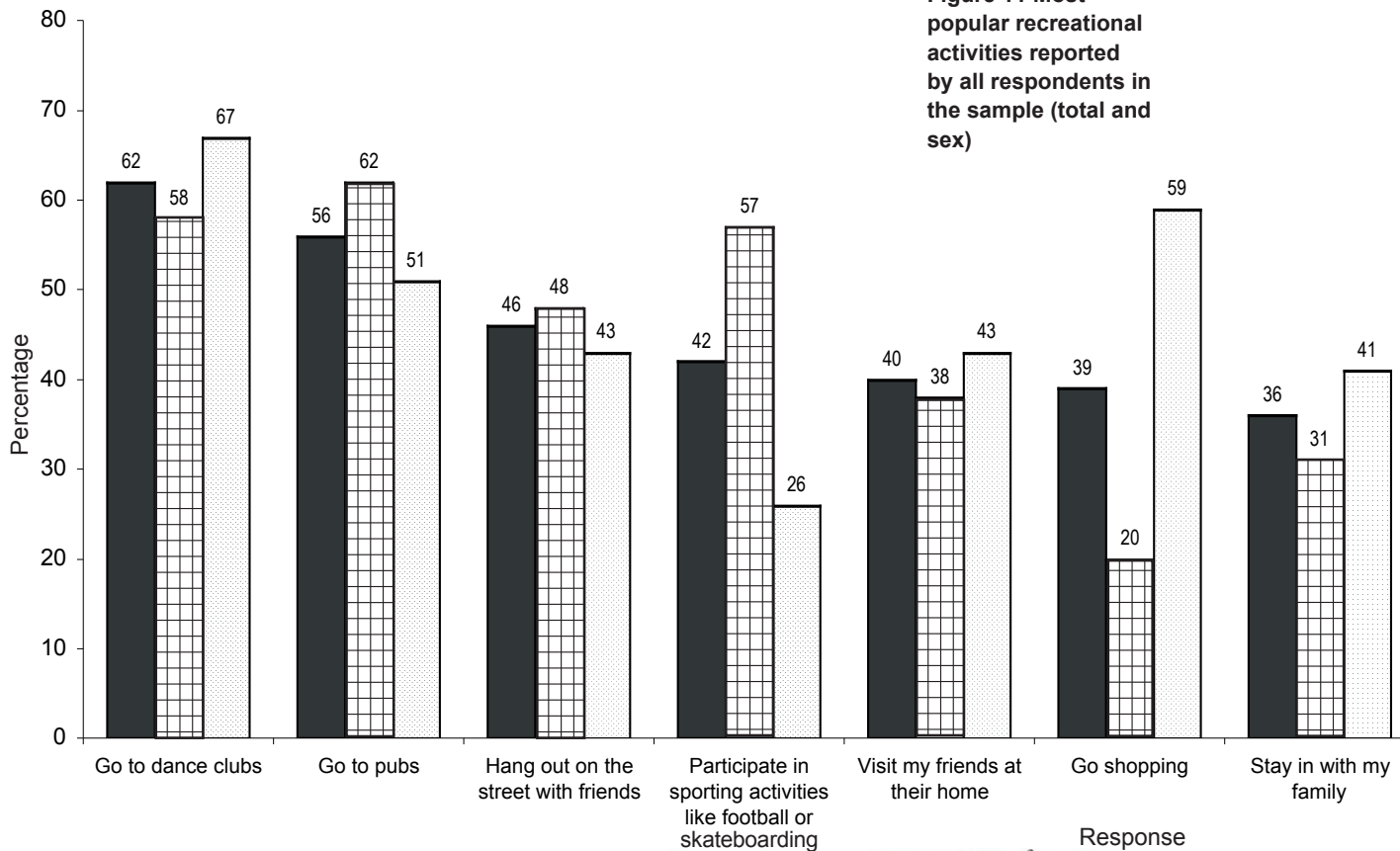
So what do the young people prefer to do? In conversation with our young people throughout the process of making the questionnaire, a list was drawn up of some of the most popular things to do. This list was included in the questionnaire and young people were asked to mark their favourite activities out of the list, or to list other activities in the "other" category.

Overall, the most popular activity that young people chose was to go to "dance clubs" (62%). Coming in a close second was going to "pubs" (56%), and finally, the third most popular pastime was "hanging out on the street" (46%).

While favourite pastimes that revolve around clubbing and pubbing may be predictable pastimes of young people, the popular response

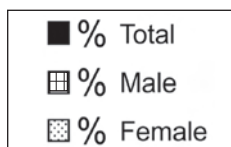


**Figure 11 Most popular recreational activities reported by all respondents in the sample (total and sex)**



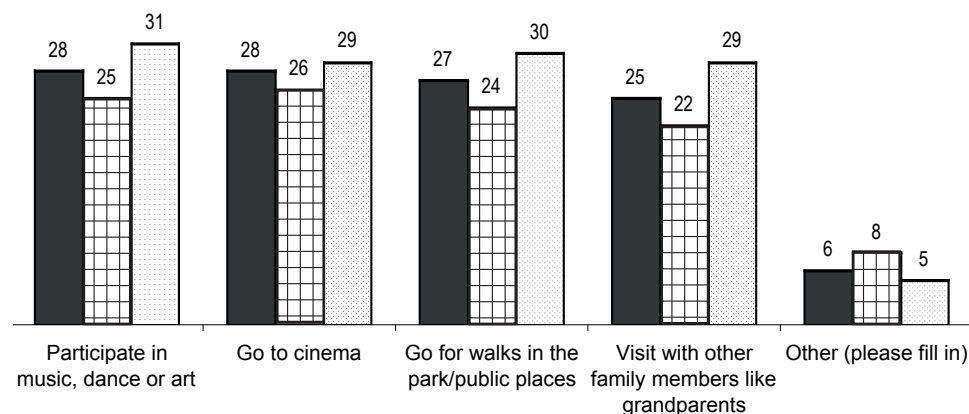


of "hanging out on the street with friends" was an indicator that young people see this as a highly compelling activity, even though some of the public may consider this activity to be loitering or a nuisance. Alternatively, as expressed in many conversations, young people may feel that there are few alternatives and choices for them, that "hanging out on the street" has become a main venue for socialising by default. Important to keep in mind is that this activity also was not noted as a pastime by those in the youngest age set. Of those selecting this option, 47% of respondents aged 18 years and under, 23% of respondents aged 19-21 years and 8% of respondents aged 22 years and over listed this activity within their top three choices overall.<sup>3</sup>



It should also be noted that young men and women differ on their popular pastimes. Indeed, while young men noted "pubs" (62%),

"dance clubs" (56%), and "sport" (57%)<sup>4</sup> as their top three favourite activities, young women reported "dance clubs" (67%), "shopping" (59%) and "pubs" (51%), as their favourite activities. Figure 11 illustrates popular pastime activities as noted by male and female respondents.



## Other activities: sport

Another activity that young people readily discussed and on which all young people were queried throughout the course of the survey was the topic of sport. Young people, particularly males, often discussed that they participated in some form of a "kick about" or "footie", or other ball games. In general, however, young people felt dissatisfied with the amount of organised sporting opportunities that were available to them. One 19 year old male stated:

"The thing is that there is no one to get things organised, no coaches or anything. I've heard that before, when all the (T)roubles was on and all that, that there used to be all sorts of coaches taking the wee ones to sport to keep them out of bother. Now ye either get it in school, or you find it on your own. But it's all football really. And that never seems to work neither because no one ever turns up."

Young women also complained of the lack of facilities and opportunities. A young 17 year old woman stated:

"Sport. I tried. I actually tried to get in with the fellas on their games, and they'd never have it. You can go use the leisure centres but ye have to swim or do aerobics and that, and I don't want to do that. I wanted to play football but there is nothing for girls. Nothing. I'm sure if they built an ice rink, like everyone's crying about, the fellas would just gang up on that too."





Overall, regular sport participation was not exceptionally high. 28% participated in sport on a regular basis, leaving the remaining respondents only occasionally, or never, participating. 39% of males stated that they regularly participated in organised sport compared to 17% of females.

Regarding young people's lack of participation in organised sport, 19% of males and 37% of females stated that they never participated in organised sport.

These figures, however, only skim the surface of what sporting activities interest young people and how often they participate.

Joyriding  
kills!!!



### **Other activities: driving and joyriding**

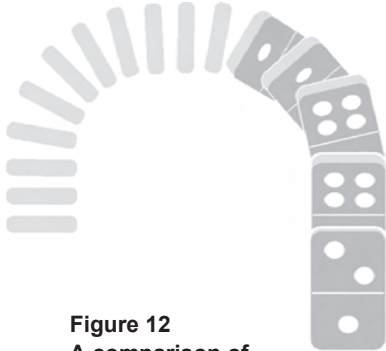
15% of young people reported having a driving licence.<sup>5</sup> Males and females reported possession of a licence almost equally, with 15% of young men and 14% of young women having driving licences. As to be expected, of those that possessed a licence, the holders were aged 19-21 years (15%) or aged 22 years and over (36%).

Even fewer young people owned a car with only 12% having reported that they do. Overall, ownership of a vehicle by sex was almost even with 13% of males and 12% of females reporting ownership. The majority of those that reported owning their own car were aged 22 years and over, with 27% of the 12% that own cars being aged 22 years and over.

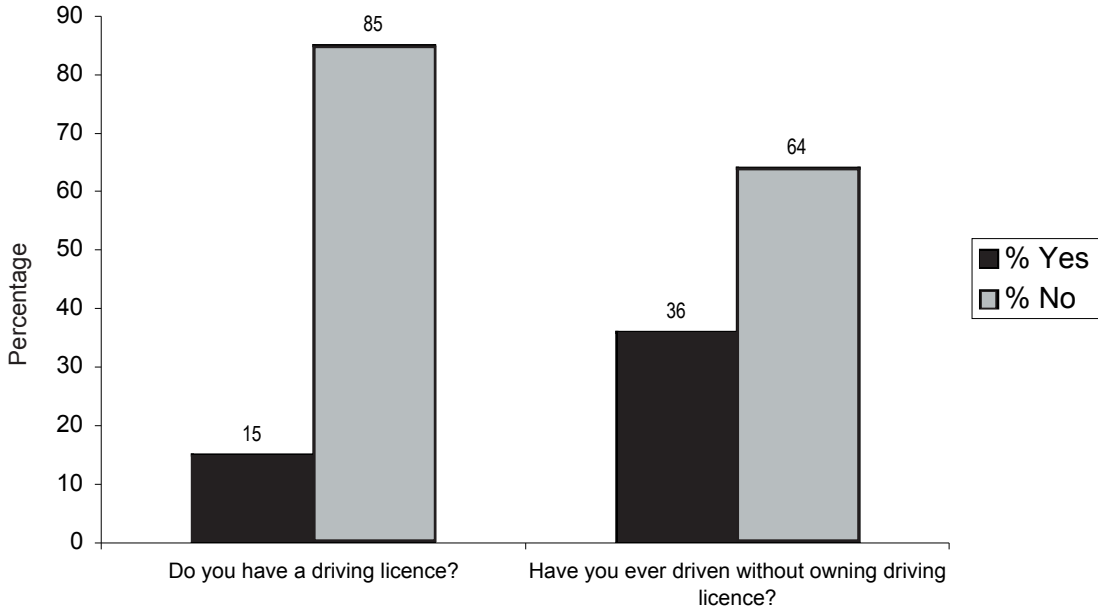


However, it became clear that young people did not need a licence to drive a car. Overall, when young people were asked if they had ever driven a car without a licence for any reason, even for a small errand, 36% of young people said that they had. 50% of those were male and 22% of those that had driven without a licence were female. Distribution of driving without a license for any reason among community members was very close with 38% of Catholics and 36% of Protestants having reported this activity.

For the readers' interest, Figure 12 compares the "yes" and "no" responses of those that stated they had a driving licence and those who had driven without a licence at any point.



**Figure 12**  
**A comparison of "yes" and "no" responses of all respondents regarding owning a driving licence and driving without one**





Joyriding was also revealed as a pastime in the DCCD areas.

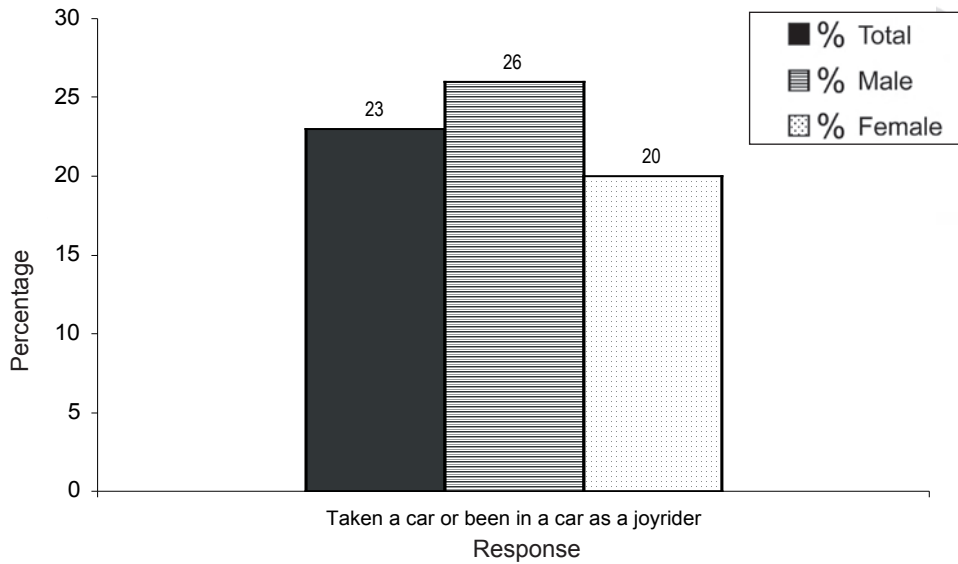
Overall, 23% of young people queried in the questionnaire stated that, at some point, they had taken or been in a car as a joyrider. More males than females stated their involvement, however, participation in the activity by both sexes is considerable. 26% of males compared to 20% of females reported their participation. These results indicated that of the total sample, near a quarter of males and one fifth of females had at one time taken or been in a car as a joyrider. There is very little religious differentiation in joyriding with 21% of Catholics and 26% of Protestants having participated in joyriding at some time.

To end, findings indicated that joyriding is currently popular among the youngest age set with the highest percentage of participants (28%) aged 18 years and under.

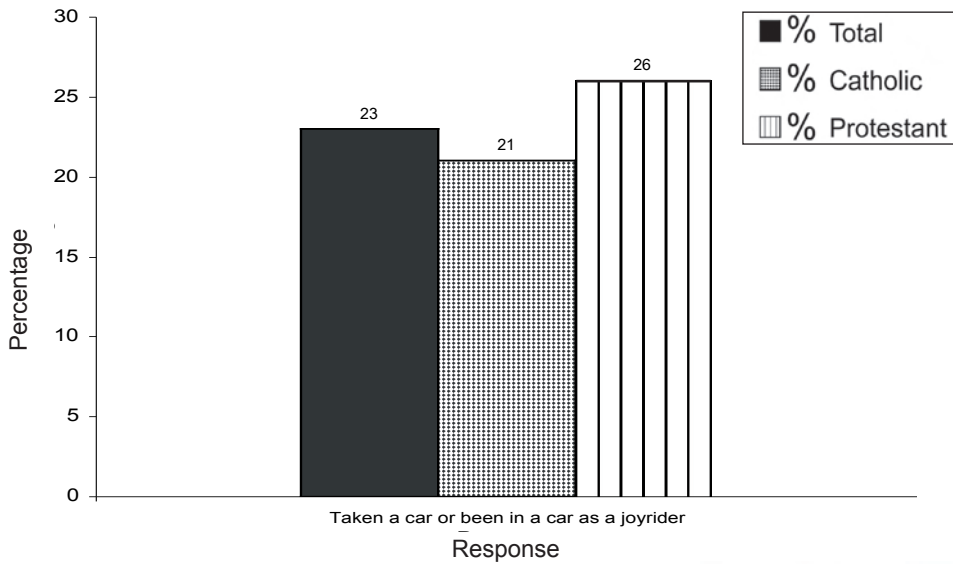
Figures 13 and 14 illustrate who had taken a car or been in a car as a joyrider by sex and by community affiliation.

While young people in our survey were generally satisfied with living within and around the city, areas for improvement in the quality of their lives are apparent. Matters for further investigation, for example, sport, should be pursued by policy makers and community initiators alike to perhaps discover other ideas for improvements for the city and its large youthful population.

Similarly, while those under 18 increasingly become a focus for concern in Northern Ireland, those above 18 also report concerns of



**Figure 13** Reported responses of all respondents concerning taking a car or being in a car as a joyrider (total and sex)



**Figure 14** Reported responses of all respondents concerning taking a car or being in a car as a joyrider (total and community affiliation)



note. For example, out of those who expressed dissatisfaction with DCCD areas, many of those aged 19-21 felt that Northern Ireland is not a nice place to live, while many of those aged 22 years and above reported being as equally bored with their surroundings as their counterparts 18 years and under. Overall, many of our queries indicate that of the age categories included in our sample,<sup>6</sup> young people find the city less enjoyable as they grow older. City and community leaders alike should take note of the "burn out" that some young people feel after their early teenage years as they approach their early twenties. Considering the stay-at-home culture that has been noted within this sample, this may be particularly true for those within the DCCD areas that have left school and are establishing themselves, and perhaps their new families, within the city. As one 20 year old mother noted:



"I think it's that we, well, we can get bored or tired out or something on all the clubs and that. We need things for young people, maybe community things for parents. Or the older person. It feels that the wains get the run of the city and there's a whole pile of us out there that are just like, what do we do now?"

<sup>1</sup> The topic of travelling and safety is discussed further in Chapter Six of this document.

<sup>2</sup> Foyle Trade Directory (2002:5).

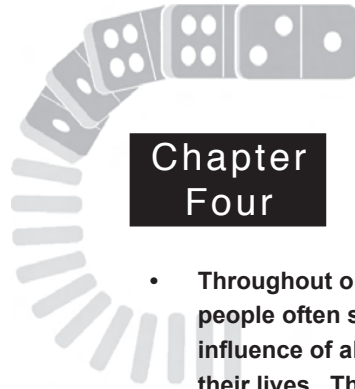
<sup>3</sup> This question was not as successful as the others, which was a disappointment to us. This is because many young people merely ticked the top three responses without "rating" pastimes and assigning them a number as they were requested. Also, many young people chose a few options for number 1, number 2 and so on. However, we were able to rate the responses as individual queries out of the total number of respondents. For this particular selection with regards to age so the reader knows the total numbers from which these percentages were derived, 157 young people aged 18 years and under, 42 young people aged 19-21 and 22 young people aged 22 years and over responded to this particular statement. Cf. the appendix to this document to view this question.

<sup>4</sup> This could also include the observation of sporting activities, not merely the participation in sporting activities.

<sup>5</sup> These figures are for the total sample and also include those who are underage and would not be eligible for a driving licence.

<sup>6</sup> People over 25 years of age may have differing opinions if asked the same set of questions.





## Chapter Four

# On Alcohol and Drugs

## SUMMARY

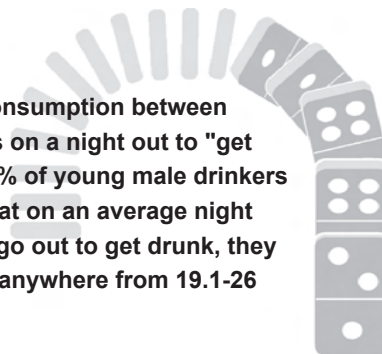
- Throughout our discussions, young people often spoke about the influence of alcohol and drugs in their lives. This chapter documents TRIPROJECT findings regarding respondents' reported use of both alcohol and drugs, and sheds some light on why the young people who do use these substances may use them.
- It may be important for the reader to keep in mind that out of our 486 respondents, 40 respondents reported that they have never taken drink and 77 have never tried a drug. This leaves only 4% or 21 young people who completed the questionnaire that reported that they were completely drug and alcohol free.
- Most young people indicated that they preferred leisure activities that revolved around pubs or clubs. This places young people in the heart of environments that serve alcohol. Overall, 92% of the total sample reported that they drink or have drunk alcohol. There is almost no differences between the sexes with 91% of males and 93% of females claiming that they drink or have drunk alcohol. Only 8% stated that they did not, or have not tried alcohol.
- Out of those who drink (446 respondents), the majority of young people (63%) listed that they drink on the weekends. 65% of drinkers aged 18 and under, 65% of drinkers aged 19-21 years and 56% of drinkers aged 22 years and over reported that they drank most often on the weekends.
- The average alcohol units consumed when "drinking to get drunk" was between 14 and 16 units. Male drinkers consumed on average 20.45 units. Young female drinkers consumed less at 11.25 units per average night out. To give a sense of what these young people

are drinking, these units equal approximately 10 pints of lager or stout, or 13 Northern Ireland pub measures of spirits for men, and 5 pints of lager or stout, or 9 measures of spirits for women. These consumption rates are well over UK guidelines for healthy alcohol consumption noted as no more than 4 units per day for males, and no more than 3 units per day for females.

- Mean consumption, however, becomes more disquieting when shown in a detailed age breakdown. Although suspected usage was common, underage drinking revealed itself among those we surveyed. Of those questioned who were under 16 (15 year olds in our sample), the average mean consumption for those who drank to "get drunk" on a night out was 12.74 units. This number rose to 15.83 for drinkers aged 16-18. The highest averages for drinking were among drinkers aged 19-21 years where 17.35 units on average were consumed on a night out to get drunk.
- Many of young female drinkers (30%) drank between 0-19 units with the

heaviest consumption between 9.1-13 units on a night out to "get drunk". 33% of young male drinkers reported that on an average night when they go out to get drunk, they consumed anywhere from 19.1-26 units.

- Binge drinking patterns became steeper among those aged 19-24 with the heavier usage being between 9.1-26 units. This use, however, declined in the over 24 category, with average alcohol intake to "get drunk" clustered between 0-13.5 units.
- After drinkers were asked to list their drinking habits on an average night out to get drunk, 30% of young drinkers in our sample stated that they would consider their behaviour excessive. A further 25% said that their drinking was "maybe" excessive. 45% reported that they did not consider their drinking excessive.
- What young drinkers considered physical signs of over-indulgence varied. Young drinkers generally reported "passing out" (63%),





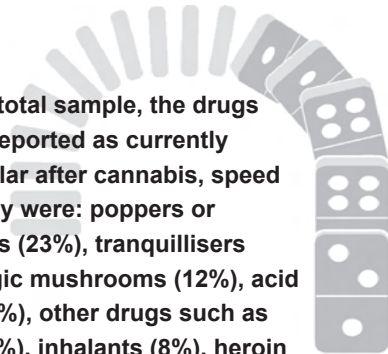
"not being able to remember what happened" (59%) and "vomiting" (55%) as the key signs to excessive drinking. 79% of respondents reported that they, at some point, had engaged in drinking to the point where they had fallen over or vomited.

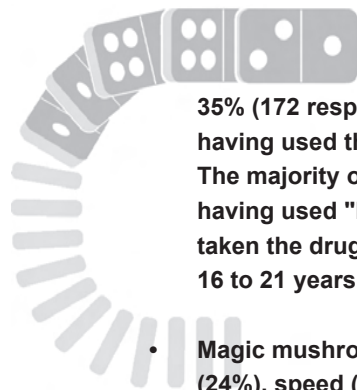
- Young female drinkers revealed themselves as more sensitive to the signs of excessive drinking. 55% of young female drinkers compared to 43% of young male drinkers felt that "not being able to find (their) way home" was a sign of excessive drinking. 68% of female drinkers compared to 59% of male drinkers considered "passing out" a sign of excessive drinking.
- Regarding illicit drug use, young people consulted throughout the course of TRIPROJECT wanted to create a question that probed both current and past use of drugs. The question was also created to record one time usage, occasional usage or everyday use.
- Regarding drug use, results indicated that, cannabis-based products were the most frequently used. Out of the total sample, 61% (296 respondents) reported current use of cannabis. Of those who reported current use of cannabis, 19% stated that they had tried it once, 66% reported occasional cannabis use, and 15% reported using cannabis everyday.
- Methamphetamines or "speed" follows. 40% (194 respondents) reported current use of speed. Of those who reported using speed, 57% had tried speed once and 43% used the drug occasionally. No respondent reported using the drug everyday.
- Ecstasy is the third most popular drug with 32% (155 respondents) in the total sample having stated that they currently use the drug. Of those who reported taking ecstasy, 26% reported trying it once, and 73% reported that they used the drug occasionally. Only 1% of users reported using the drug everyday.
- Concerning current drug use, on the whole young women exhibited a more experimental culture showing higher percentages in the one time use



categories and tapering off as drug use became higher. The exception to this was cannabis; out of the total who reported using cannabis currently (61%), 76% of female users use the drug occasionally, while 4% of female users use the drug everyday. Young male users, however reported using more cannabis everyday with 24% of young male users using the drug everyday and 58% using it occasionally.

- Out of the total sample, young women exhibited a slightly higher use of tranquillisers (22% of females compared to 19% of males). More young female users also reported trying and using tranquillisers on an occasional and everyday basis.
- Overall, concerning current usage, differences between Catholic users and Protestant users shows variation, with Protestant users having shown slightly higher percentages with some drugs. However, when examined in detail, Protestant users experimented with more drugs on a one time basis, whereas more Catholic users exhibited more occasional and everyday use of some selected drugs.
- Out of the total sample, the drugs that were reported as currently most popular after cannabis, speed and ecstasy were: poppers or amyl nitrites (23%), tranquillisers (21%), magic mushrooms (12%), acid or LSD (11%), other drugs such as codeine (9%), inhalants (8%), heroin (7%) and methodone (4%).
- Reported past use of drugs revealed that 52% (252 respondents) previously used cannabis at an age earlier than they were at the time of completing the questionnaire. 42% of those who reported having used cannabis in the past, used between the ages of 10 and 15 years, and 56% reported past use of cannabis between the ages of 16 and 21 years.
- The second most popular drug that young people used in the past was inhalants. Out of the total sample, 36% (177 respondents) reported having used inhalants at some point in the past, with the overwhelming majority of this use reported between the ages of 10 and 15 years (79%).
- Finally, ecstasy was the third most commonly used drug in the past.





35% (172 respondents) reported having used the drug in the past. The majority of those who reported having used "Es" in the past, had taken the drug between the ages of 16 to 21 years (79%).

- Magic mushrooms (25%), poppers (24%), speed (20%), acid (12%), tranquillisers (6%), heroin (3%) other/ codeine (3%), and methadone (2%) followed for drugs reported as used previously used by the total number of respondents.
- For those who currently take drugs, where they get them is of import. Out of those currently using drugs (349 respondents), 55% reported that the most common source for obtaining drugs was friends. Following this, 35% stated a dealer as the best source, while 30% stated that they obtained drugs through several dealers. 7% reported that they obtained drugs through the paramilitaries and 7% through family members.
- Untangling the "whys" of any young person's life is tricky. However, when asked why young people may indulge in alcohol or drugs, out

of those who do, 63%, took them because they "want to". Following this, the second most popular answer was that young people just wanted "to chill out" (40%). Thirdly, many

6.2. If you could change one thing about the city, what would it be? (Please fill in)

*I would have more jobs for people and have more niteclubs and bars and make them more stricter so no under 18's can get in.*

young people stated they drink or take drugs "for the excitement of it" (28%). And finally, many young people cited that taking drink and drugs were an inevitable process of "the only thing around here to do" (23%).

## On Alcohol and Drug Use

6.1. What is your favourite thing about living here? (Please fill in)

It may not exactly be safe but in comparison to other cities, both in northern Ireland and worldwide, in Derry you know what the risks are, you can still walk down the street here without being shot. Also like the fact that no rare or killer species of animal or spiders live here.

6.2. If you could change one thing about the city, what would it be? (Please fill in)

Some peoples attitude towards drugs, and alcohol and then how people are allowed to behave on Friday/Saturday night in the town. Maybe more entertainment, not just for young people.

Respondent 113,  
Female, 19-21

This chapter lends insight into substance (alcohol and drug) usage among young people who participated in the TRIPROJECT survey. Question design and queries were highly influenced by the young people, leading to some interesting responses and discoveries. In reviewing this chapter, it is important for the reader to keep in mind that out of a total of 486 respondents, 8% (40 respondents) had never had a drink and 16% (77 respondents) had never used a drug. 71% (349 respondents) reported having taken at least one drug currently, and 92% reported having a drink at least once. Only 4% (21 respondents) were completely drug and alcohol free. This means that of those surveyed, 96% at some point in their lives, had taken a drink or used drugs.



Derry Journal, Tuesday, 1st March, 2005

## Children as young as ten binge drinking

**CHILDREN AS young as 10 are among a group of youths who gather close to the Brooke Park's leisure centre to take part in binge drinking sessions each weekend, it has been claimed .**

Councillor for the area, Helen Quigley said she has been inundated with calls from residents and from staff of the leisure centre who said they felt "under siege" each weekend as these young people congregate and start drinking.

Staff no longer feel able to park their cars in the car park, and many residents have told Colr. Quigley they felt too intimidated to leave their homes while these sessions are ongoing.

"Everyone is really reaching the end of their tether. This is not only affecting the many people who live in the area, but it is also affecting the youth club and the leisure centre. People are simply avoiding the area at the moment as they don't want to get embroiled in any trouble."

Colr. Quigley said those involved were aged between 10 and 16 and added it was imperative that parents in the area kept a closer eye on what

their children get up to.

"I'm appealing to parents to make sure they know where their children are at all times. It would break your heart to see some of these children, some just 10, involved in this sort of carry on."

Colr. Quigley added that responsibility also fell on the shoulders of adults who bought drink for the youngsters and all vintners in the area.

"I would suggest vintners have a moral as well as a legal duty here. While there is nothing illegal about selling alcohol to those over the age of 18, I would urge vintners to use their discretion if they believe this alcohol may be being passed on to underage drinkers."

Local councillors are working to examine the best way to deal with these issues. A meeting with stakeholders in the area and with the Town Clerk should be held in the coming week.

## Overview: climate of drinking and drug use

The social climate within the city ties in with the use of alcohol and drugs within DCCD areas. Like any European city, the residents are experiencing the stress of their youth becoming involved in antisocial activities involving alcohol and drugs. As of 2002, The Northern Ireland Health and Wellbeing Survey<sup>1</sup> indicated that among young people aged 16-24, alcopops were the most common drink taken with 51% having had a drink of this type. The Northern Ireland-wide survey also indicated that young people tend to drink above sensible limits compared to older individuals, with approximately 1 in 10 drinkers aged 16-24 drinking above dangerous levels in a typical week, compared to 3% of drinkers over the age of 25. Concerning drug use, consulting several sources,<sup>2</sup> the Youth Council of Northern Ireland Barometer Update in 2003 indicated that in general terms, approximately 17% of 11-16 year olds are involved in drug use<sup>3</sup> compared with 23% of 16-25 year olds. Proportionately, this research reported that slightly more of those aged 11-16 years used drugs (7%) than those aged 16-25 years (5%).

Belfast-located statistical evidence by Ellison, conducted with 1000 young people in twelve schools in the Belfast urban and outlying areas and published in 2002, illustrated that almost 90% of young people aged 14-18 in his sample had tried alcohol. Furthermore, over 50% of the young people who drank regularly, binge drank to the point where they fell over or vomited.<sup>4</sup> Similarly, illicit drug use was high, with cannabis-based products used by almost 44%, and almost a

*Something to say!*

quarter (23.6%) using these substances regularly. The next common substances used were amyl nitrite or "poppers" (23.6%) and ecstasy (16.5%).<sup>5</sup>

Initial qualitative research by Roche conducted from 1999-2002 in the DCCD areas with over 190 school leavers,<sup>6</sup> while not quantitative in its aim, revealed that young people exhibited parallel patterns of usage of drugs and alcohol across the district. 98% of the young people in Roche's sample between the ages of 16 and 21 had experienced drinking before the legal age and many claimed to have experienced drinking beyond a daily recommended limit. Many (over half) had experimented with illicit drugs, with most young people in the sample having tried a cannabis-based product. Many young people had tried at least one ecstasy pill. Heroin, amphetamines (or "speed"), and Viagra<sup>7</sup> were also used by a few particular young people quite regularly. It was common knowledge among those that used drugs where these illicit drugs could be obtained.

Among those interviewed by Roche, most young people began drinking in large quantities by the age of fifteen or sixteen. Most had tried alcohol by the age of twelve or thirteen, while some began even earlier. Drinking was noted as a common pastime and activity among young people on week nights, gathering outside when the weather permitted to meet with friends. But drinking featured as a dominant pastime among young people on the weekends, with the average consumption per person, male and female, of 14-20 units at least once in the weekend.<sup>8</sup>





## Overview: drinking and binge drinking

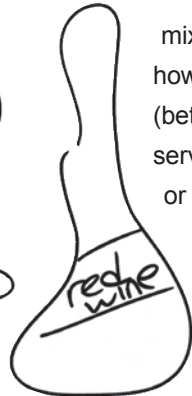
Recommended safe limits for drinking according to UK guidelines are that men should drink no more than 21 units of alcohol per week (and no more than 4 units in any one day), and women should drink no more than 14 units of alcohol per week (and no more than 3 units in any one day).<sup>9</sup>

main  
street



Buy 2 Get 1 free  
£10 euro

Spar



To give a sense of a unit, in ordinary strength drinks (about 4% vol.), a pint of regular lager or cider equals approximately 2 units. A Northern Ireland pub measure of spirit equals 1.5 units, a small pub bottle of wine is 2.25 units and a standard bottle of ready-mixed alcopop drink equals 1.5 units.<sup>10</sup> It is important to keep in mind however that "extra-strong" drinks, such as cider, contain more alcohol (between 6% and 8% vol.). Similarly, alcopops are now regularly served in pint glasses, almost doubling the alcohol intake in one go, or combined in popular new drinks, such as "The Fat Frog" (noted by the young people to combine popular alcopops such as Reef, WKD and Smirnoff Ice and often a shot of some sort of liqueur or spirit in one drink) totalling at minimum 4.5 units in one pint.

"Binging" or "binge drinking", and what young people in Northern Ireland can commonly call "getting full" or "going out on a session", means a different thing to each respondent. Additionally, notions of binge drinking suffer from a lack of consensus internationally. While seen across many countries as something that can contribute to social cohesiveness, such as drinking on university campuses,

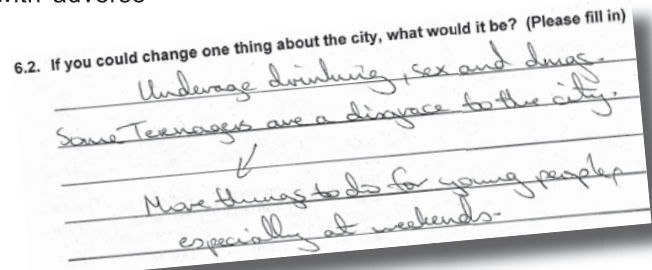
Something  
to say!

or associations with particular occasions,<sup>11</sup> there is no worldwide agreement of what constitutes binge drinking. Some studies, such as that conducted by the Harvard School of Public Health, have labelled amounts in binge drinking concurrent to the sex of the individual (for example 5 or more US standard alcoholic drinks in a row for males, 4 or more in a row for females).<sup>12</sup> Other studies epidemiologically define binge drinking as the consumption of 5 or more drinks with the equivalent of 70 grams of ethanol per occasion, with a binge episode being a number of days characterised by such sessions.<sup>13</sup>



Binge drinking patterns appear to have no gender, age, ethnicity or social barriers.<sup>14</sup> Despite this, social acceptability does define some social acceptance or non-acceptance of drinking patterns amongst male and females across many cross-cultural boundaries. Finally, although binge drinking can occur with anyone in the population, the prevalence of the practice is among young people.<sup>15</sup>

What can be said, however, is that it is associated with adverse consequences, both social and medical. Binge drinking, and indeed drinking in large quantities at any one time or over a period of time, is attributed to increased accident risk, fighting, heart problems, weight gain, loss of self control, and suicide contemplation, to list a few.<sup>16</sup>



## Constructing a drinking profile

As indicated in the previous chapter, "On Life and Pastimes", young people most prefer leisure activities that revolve around pubs or clubs. This places young people in the heart of environments that





serve alcohol. Even casual observation can witness young people in the DCCD areas engaging in drinking on streets and within venues, particularly on weekend evenings. Recent local newspaper articles also echo the growing concern among some city dwellers with headlines such as "Close These Dens of Iniquity,"<sup>17</sup> and "Binge Drinking, Underage Sex: Derry Teens and Health Timebomb".<sup>18</sup>

TRIPROJECT results support and parallel most drinking patterns that other researchers have discovered outside of the DCCD areas in Northern Ireland.<sup>19</sup>

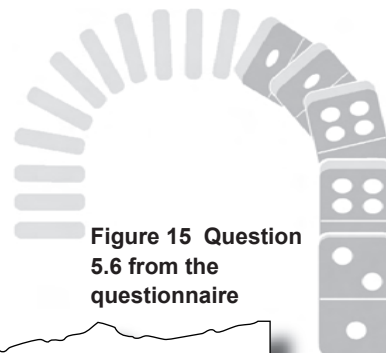
In the questionnaire, young people wanted to attempt to query drinking patterns in a methodical way. TRIPROJECT decided upon a query which first asked if they drink or have drunk alcohol (even small amounts). If respondents answered this query affirmatively, respondents were then asked when they drink. The responses would then indicate whether young people only tried drinking once or twice, only drink at the weekends, drink a few times throughout the week, drink everyday, or only drink on special holidays.

Following this, various drinks were listed. From this selection, young people chose their favourite alcoholic beverages. These results also enabled TRIPROJECT to get some sense of combinations of alcoholic beverages that young people drink.

Respondents were also asked how much they would "drink to get drunk" on an average night out. A list of beverages was then located in the questionnaire. Young people could choose one or a



combination of amounts and types of beverages they drank regularly. In the analysis stage TRIPROJECT then was able to calculate the number of units that a young person drank, by age, by sex and so on. Young people were then asked if they considered what they had marked as average consumption as excessive. An example of Question 5.6 is shown in Figure 15.



**5.6. If you drink to get drunk, how much do you drink to do this?**

(Many young people drink a combination of drinks when they go out. Cross ☒ ALL TYPES and AMOUNTS that apply to you)

- ☐ I do not drink to get drunk
- ☐ 1 pint of beer / cider only
- ☐ 2 to 4 pints of beer / cider
- ☐ 5 to 7 pints of beer / cider
- ☐ 7 to 9 pints of beer / cider
- ☐ Over 9 pints of beer / cider
- ☐ 1 alco-pop (individual bottle)
- ☐ 2 to 4 alco-pops (individual bottles)
- ☐ 5 to 7 alco-pops (individual bottles)
- ☐ Over 7 alco-pops (individual bottles)
- ☐ 1 litre of alco-pop drink
- ☐ Over 1 litre of alco-pop drink
- ☐ 1 shot of spirit (with or without mixer)
- ☐ 2 to 4 shots of spirit (with or without mixer)
- ☐ 5 to 7 shots of spirit (with or without mixer)
- ☐ Over 7 shots of spirits
- ☐ I regularly drink other drinks to get drunk



I take the time here to go over some of the questions contained and their order to impress a point upon the reader. Not only what questions are asked within a survey, but where questions are placed can lead to some revealing conclusions. Equally, our questions attempted to understand, in average terms, how much and what a young person drinks to get drunk, and proved very informative.

## Respondent drinking in the DCCD areas

Out of the total sample, 92% stated that they drink or had drunk alcohol. There was little variation between the sexes in response with 91% of males and 93% of females having claimed that they drank or had drunk alcohol. Only 8% (40 respondents) stated that they did not, or that they had not tried alcohol.



Age breakdowns indicated that 87% of young people aged 18 and under drink or have drunk alcohol, 98% of those aged 19-21 drink or have drunk alcohol and 96% of those aged 22 years and over drink or have drunk alcohol.

There is slight variation among Catholic and Protestant drinkers in that 89% of Catholic respondents stated that they drink or had drunk alcohol, while 96% of Protestant respondents sampled reported the same.

Of those that drink (446 respondents),<sup>20</sup> TRIPROJECT asked at what age were they when these young people first got drunk or tipsy (as opposed to just tasting alcohol at a family party, for example). Although the respondents' experiences were spread across an age range, the most frequently stated ages for getting drunk for the first time were the ages of 13 (17%), 14 (12%), 15 (15%) and 16 (13%). A sufficient number of young people also stated that they got tipsy or drunk for the first time at age 11 (14%). As will be further explained throughout this section, many young people had tried alcohol to get tipsy or drunk by 16. However, numbers dramatically dropped after that age, perhaps indicating an experimental period with alcohol. Table 12 shows at what ages young drinkers reported getting tipsy or drunk for the first time.



Age	% Total	% Male	% Female
Under 10	5	6	4
10	4	5	4
11	14	13	15
12	7	7	8
13	17	17	16
14	12	13	11
15	15	14	16
16	13	14	13
17	7	8	7
18	3	3	4
Over 18	2	0.9	3
Number	444	222	221

**Table 12 Reported ages when young drinkers first got tipsy or drunk (total and sex)**



**Table 13 When young drinkers drink (total and age)**

Out of the total number of drinkers, the overwhelming majority (63%) of young people reported that they drink on the weekends. 65% of drinkers aged 18 and under, 65% of drinkers aged 19-21 years and 56% of drinkers aged 22 years and over, noted drinking on the weekends. Table 13 illustrates in percentage the preferred drinking routines of young drinkers.

How much do young drinkers drink to get drunk on an average night out when they want to "get full"?

Response	% Total	% 18 yrs and under	% 19-21 yrs	% 22 yrs and over
I tried it once or twice	8	12	3	3
Only at weekends (Friday, Saturday and/or Sunday nights)	63	65	65	56
A few times throughout the entire week (Monday through Sunday)	18	12	23	25
Everyday	3	1	2	6
Only on holidays or special occasions	9	10	6	9
Number	445	222	127	94

The average consumption for respondents who reported drinking was between 14 and 16 units. Male drinkers consumed on average 20.45 units while female drinkers consumed less at 11.25 units per average night out to get drunk. To give a sense of what these young people were drinking, these units equal approximately 10 pints of lager or

stout, or 13 Northern Ireland pub measures of spirits for men and 5 pints of lager or stout, or 9 measures of spirits for women.

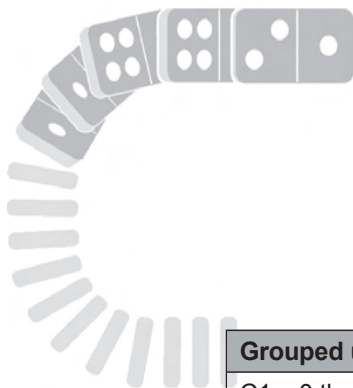
Catholic drinkers and Protestant drinkers reported drinking almost equal amounts of alcohol with Catholics consuming 16.04 units and Protestants consuming 15.77 units on a "night out to get drunk".

Mean consumption becomes more notable however when shown in a detailed age breakdown. Although suspected underage use was common, underage drinking revealed itself as a problem among those we surveyed. Of those questioned who were under 16 (15 year olds in our sample), the average mean consumption on a night out to get drunk was 12.74 units. This number rose to 15.83 for those aged 16-18. The highest averages for drinking were among those aged 19-21 years, where 17.35 units on average were consumed on a night out to get drunk. Table 14 illustrates the average mean consumption on a night out by age in detail.



Age	Average units consumed	No. Respondents	% Respondents
Under 16	12.74	40	9
16 – 18	15.83	182	41
19 – 21	17.35	128	29
22 – 24	16.10	68	15
Above 24	11.46	26	6
Total	14.70	444	100

**Table 14**  
Reported average consumption of drinkers on a night out to get drunk



TRIPROJECT then categorised these responses into groups illustrating patterns of consumption. Respondents were grouped into 6 individual categories. Table 15 shows units grouped by category of units consumed by drinkers on an average night out.

Grouped units	% Total	% Male	% Female	% Catholic	% Protestant
C1 – 0 through 4	14	10	19	15	13
C2 – 4.1 through 9	13	4	23	12	18
C3 – 9.1 through 13.5	20	10	30	19	20
C4 – 13.6 through 19	17	19	15	18	14
C5 – 19.1 through 26	21	33	10	22	21
C6 – 26.1 and higher	14	24	4	14	15
Number	445	223	222	280	126

**Table 15 Drinking units consumed by drinkers grouped by unit categories (total, sex and community affiliation)**

Category 1 (C1), shows drinkers who engaged in "safe" limitations of drinking on an average night out, consuming 4 units or less (0-4 units). Out of those who fell into this category (14%) (64 respondents), young women almost doubled that of young men as safe drinkers with 19% of young female drinkers having reported drinking 4 units or less, while only 10% of young male drinkers noted drinking within safe limitations.

Five more categories also emerged. The majority of young female drinkers drank between 0-19 units with the heaviest consumption reported in category 3 (C3), (9.1-13 units). This is over 4 times what is recommended as safe consumption on any one day for a woman. Excluding the 10% of males who stated they drank within safe

limitations, young men's drinking habits clustered in areas of 9.1 units through to 26.1 units and higher. Indeed, 33% of young male drinkers stated that on an average night when they drink "to get drunk", they consumed anywhere from 19.1 through to 26 units. This is over 6 times the daily limit recommended for males.

Breaking down consumption into unit categories also reveals tasting habits and bingeing habits by age. Table 16 illustrates the unit categories broken down by age.



**Table 16 Drinking units consumed by different aged drinkers grouped by category (total and age)**

Grouped units	% Total	% Under 16 yrs	% 16-18 yrs	% 19-21 yrs	% 22-24 yrs	% Over 24 yrs
C1 - 0 through 4	14	30	13	10	13	23
C2 - 4.1 through 9	13	13	14	12	10	23
C3 - 9.1 through 13.5	20	15	21	20	22	19
C4 - 13.6 through 19	17	12	18	21	12	12
C5 - 19.1 through 26	21	18	20	23	28	15
C6 - 26.1 and higher	14	12	14	15	15	8
Number	445	40	182	128	68	26

As noted, young people 18 and under are drinking. But differences within these age brackets appeared. Among those aged under 16 who reported average consumption on a night out, 30% of those respondents indicated that they have drunk 0-4 units. The remaining 70% was spread across the unit categories. While underage drinking is alarming, particularly at 15 years of age, these initial indicators illustrate some experimentation rather than more experienced drinking. While this sample of the youngest age bracket is by no means





representative, it does indicate some interesting and realistic trends among underage drinkers. Indeed, as the age leaps to 16-18 years of age, drinking in the lower unit categories becomes sparser with only 13% of this larger sample having reported drinking within "safe" limits. In this age bracket, 39% of drinkers between 16-18 (many of them being underage drinkers) were drinking 9.1-19 units.

Binge drinking patterns among drinkers become more pronounced between the ages of 19-24 with the heavier usage reported being between 9.1-26 units. This use, however, declined in the over 24 category, with average drink intake to "get drunk" clustered between 0-13.5 units.

## Drinks of choice

Statistics opposite indicate an early exploration with alcohol and binge drinking among the young people sampled throughout the course of the TRIPROJECT. As noted above, the TRIPROJECT was able to define some combinations of drinks that young people preferred. These discoveries also showed patterns of preference for certain types and combinations of alcoholic beverages.

Trends indicated that young people of both communities preferred the same sorts of drinks and drink combinations. Beer and alcopops were the two most favoured categories of drinks. Over the course of an evening, however, these drinks were mingled in combinations.





These included beer/spirits, alcopops/spirits, and beer/alcopops/spirits reported as the most popular combinations.

Out of those who drank, however, preferences changed with age. Alcopops, were the drink of choice for drinkers under 18, while consumption of beer rose as the drinker got older.

Gender preferences were apparent with 34% of young male drinkers stating that they preferred beer, while only 6% of young female drinkers reported drinking beer. The reverse is true of alcopops, with only 5% of male drinkers stating that they drank alcopops and 33% of young women reporting alcopops as their drink of choice.

## Too much?

Although results indicate consumption of excessive amounts of alcohol on individual weekend sessions, it was not clear whether young people felt they were consuming too much. As young males and females alike enjoy more freedom throughout the city, issues of consumption limits were unknown or blurred in the effort of "having the craic". As one young woman of 18 noted:

*"It's about getting out and having some craic.  
Bunch of wee girls getting full!"*



*Babes in naps!*



*(Under age kids!)*





One young male aged 16 noted:

"Look. Everybody does it like. It's grand. Noh. I don't think I drink too much on the weekends. I mean I get full. I drink like everybody else. It's what you do. Giet the fellas, go up the town, get full, have some craic."

Young people involved in the TRIPROJECT were selective about the placement of certain questions within the survey. Young people were asked in Question 5.5 "If you drink, do you feel you drink to excess regularly?" The choices to select were "yes", "maybe", and "no". Out of those who stated that they did drink, 15% reported they drank to excess regularly, 24% stated that they "maybe" drank to excess, and a large 62% stated "no", they did not drink to excess regularly.

Following Question 5.6 where young people were asked to list what they would drink on an average night out to get drunk, in Question 6, respondents who drank were again asked if they drank to excess – after listing their average consumption on a night out to "drink to get drunk". Again, young people were asked to select between "yes", "maybe", and "no".

*The young people's responses to this query significantly changed from their previous responses.* Indeed, 30% of young people reported that they would consider their drinking excessive, 25% reported that their drinking was "maybe" excessive, while 45% reported that they did not feel their drinking was excessive.

In sum, 38 young drinkers who responded "no" to the first query, after noting and seeing what they consumed, changed their answer to "yes". And 46 young drinkers who responded "no" to the first query, changed their answer to "maybe". Therefore, 84 young drinkers or 37% of those answering the queries reconsidered what their response should be after they examined what they had been drinking.



This exercise indicates that young people are not fully aware of the beverages or units they are consuming. In our survey, while there is general knowledge, the recognition of how much one drinks on an average night out, only made an impact after the actual amount was examined.

6.2. If you could change one thing about the city, what would it be? (Please fill in)

CONTROL THE DRINK PROBLEM!!!

On an incidental level, this misunderstanding is visible.

Quoting one young 20 year old woman on the amount of units that she consumed on an average Saturday night:

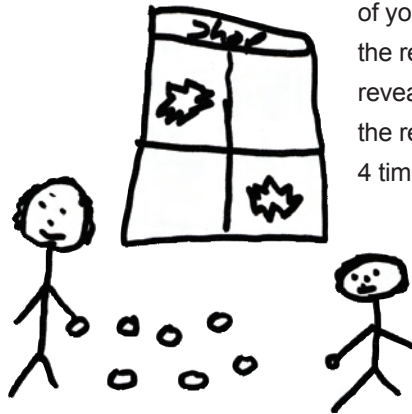
"Huh. I guess that would be right. I never thought . . . . So I drink 12 units? A couple in the house before we leave and then 3 or so in the pub. And then the few ye always forget about..."

Finally, what young drinkers considered physical signs of over-indulgence varied. Young drinkers generally felt that "passing out" (63%), "not being able to remember what happened" (59%), and "vomiting" (55%) were the signs of excessive drinking. Figure 16 following on page 132 illustrates young people's reported opinions on the signs of excessive drinking by total and by sex.



As shown in Figure 16 young female drinkers were shown to have more sensitive opinions on signs of excessive drinking compared to their male counterparts. For example, 55% of young female drinkers compared to 43% of young male drinkers felt that "not being able to find (their) way home" was a sign of excessive drinking. 68% of young female drinkers compared to 59% of young male drinkers noted "passing out" as a sign of excessive drinking.

Ellison's work in Belfast notes of his sample, 50% of the young people who drink regularly, binge drink to the point where they fall over or vomit.<sup>21</sup> For comparative purposes, TRIPROJECT inquired of young drinkers whether they had ever drunk to the point where they had fallen over or vomited after drinking. Considering 44% of drinkers in our sample felt falling over was a sign of excessive drinking, and 55% of young drinkers considered vomiting a sign of excessive drinking, the results of a comparative exercise with this question would be revealing. TRIPROJECT, however, nuanced the question by breaking the responses to the question into quarters of "no", "1 to 2 times", "3 to 4 times", "5 or more times".



When given the opportunity to break this result of heavy drinking into these categories, our sample revealed that only 21% of those respondents who do drink reported that they never had drunk to the point where they had fallen over or vomited.

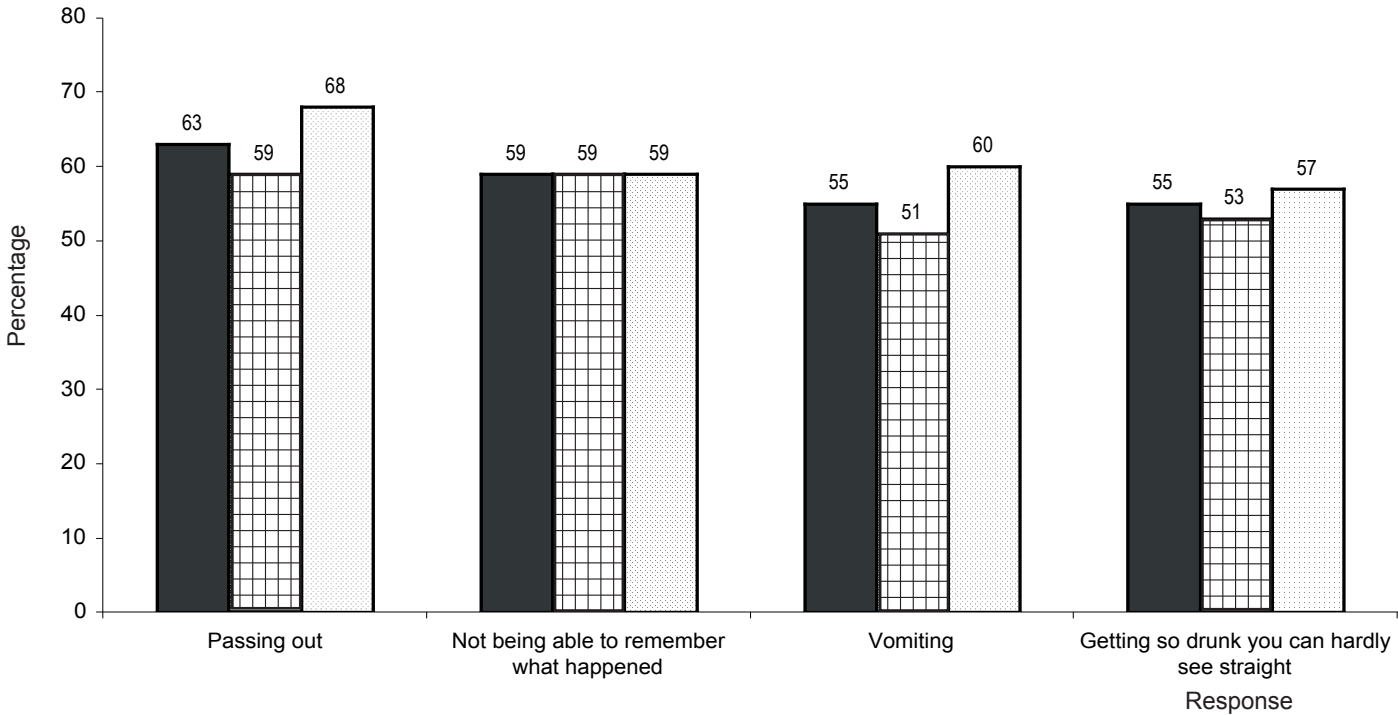
A total of 79% (352 respondents) of those that drank had, at some point, engaged in drinking to the point where they had fallen over or

vomited. Of that 79%, the highest frequency was in the 1 to 2 times category (35%). However, 30% of drinkers had engaged in drinking to the point where they had fallen over or vomited 5 or more times.

While Protestant and Catholic drinkers were close in these frequencies, slight variations occurred among the sexes. More female drinkers than male drinkers never drank to excess. 24% of female drinkers and 19% of male drinkers reported "no" to this question. However, more males than females that drank had engaged in



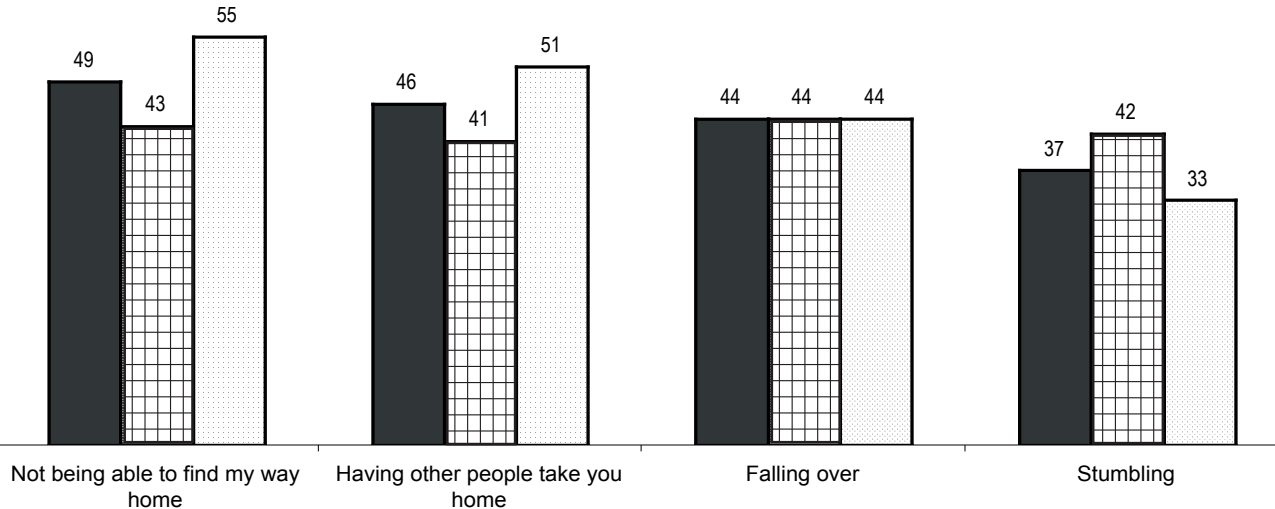
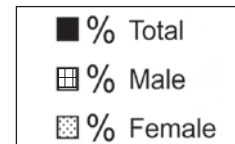
**Figure 16 Signs of excessive drinking as reported by drinkers (total and sex [446 respondents])**





excessive behaviour 5 or more times with 37% of male drinkers and 23% of female drinkers drinking to the point where they fell over or vomited.

35% of young drinkers aged 18 and under had drunk to the point of falling over or vomiting 3 or more times, 51% of 19-21 year old drinkers also had drunk excessively 3 or more times. While a further 57% of young drinkers aged 22 years and over had drunk to an excessive point on 3 or more occasions.<sup>22</sup>



## Overview: illicit drugs in Northern Ireland

While Northern Ireland previously enjoyed the status of being relatively free from drug abuse, a growing concern surrounding drugs and the use of them is coming to the forefront for debate. Opening with the words: "Northern Ireland has a drugs problem" in 1999, the "Drugs Strategy for Northern Ireland 1999" was a departure from the previous peripheral discussion of the problem. In general, most scholars acknowledge the lag between policies and recognition of drug use between England, Scotland and Wales and those concerning Northern Ireland.<sup>23</sup> Higgins, Percy and McCrystal<sup>24</sup> note trends in substance use, particularly pre and post ceasefire. Using various indices, the authors point out that trends concerning drug use in Northern Ireland have increased since the mid-1990s, coinciding with the ceasefire years. Similarly, evidence indicates a major increase in notifications to the Chief Medical Officer of the Northern Ireland Department of Health, Social Services and Public Safety in the under 21 age category.<sup>25</sup>

The links between pre and post ceasefire years and the drug use and distribution in Northern Ireland are tangled. Higgins and McElrath note the Northern Irish Affairs Committee comments on the connections between paramilitaries and drugs as early as 1996.<sup>26</sup> Dillon,<sup>27</sup> Bruce<sup>28</sup> and McKittrick<sup>29</sup> have noted the involvement of subgroups and paramilitaries in the distribution or sale of drugs,<sup>30</sup> while other scholars, such as Holland and McDonald<sup>31</sup> note specifics of the trafficking of drugs in Northern Ireland. However, to link the upsurge in the use of



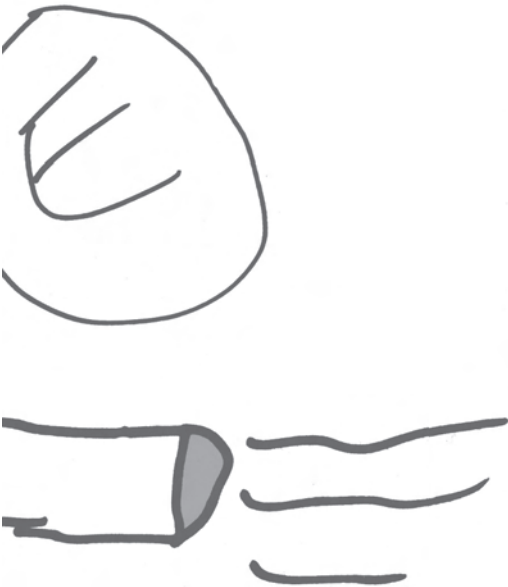


drugs throughout Northern Ireland exclusively to pre and post ceasefire dynamics would be a mistake.

Smyth discusses a "double penalty" of deprivation interlocked with attritional effects of the "Troubles".<sup>32</sup> Certainly, some types of societal stressors are particularly apparent in societies coming out of violence; as political violence associated with political struggle decreases, other forms of more chaotic violence increase.<sup>33</sup> Stating that the lines between politically motivated endeavours and criminal endeavours have been blurred, Smyth notes this shifting within societies struggling for peace and change.<sup>34</sup> All these factors may lay claim to the increased drug reporting and use.

However, not unlike the growing societal awareness of other dilemmas affecting Northern Ireland since the mid 1990s, the answer could be as uncomplicated as the turning of the social eye towards the problem itself. Higgins and McElrath note:

The cataclysmic rise in most drug use headlined in the media cannot be validated by available evidence. That said, the state of transformation in which Northern Ireland finds itself presents a future with a range of previously unknown opportunities as well as potentially major concerns. These range from greater mixing across communities, greater inward migration, and enhanced association with the Republic of Ireland to the growth of a club scene in post-ceasefire Northern Ireland. Of concern is the army of paramilitaries with differing drug ideologies, looking for a fresh role as well as the possibility of increased demand for and supply of drugs associated with the demographic and cultural shifts.<sup>35</sup>





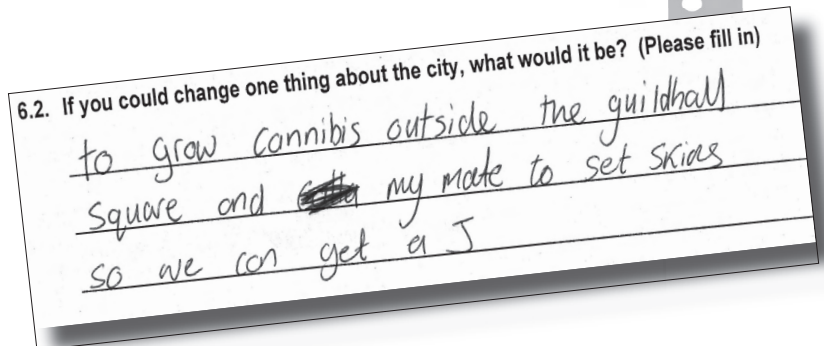
Finally, the lag in the development of the problem as well as policies have led to an under-development of treatment and harm reduction services, particularly for adolescent users,<sup>36</sup> leaving a potentially dangerous vacuum of assistance at a time when young people may be needing the services most.



## Constructing a drug profile

TRIPROJECT wanted to query drug use and procurement among young school leavers. In initial investigative pilots, young people were dissatisfied with a single-edged approach asking merely "if" young people took drugs. This type of question implied a present tense, and many young people insisted on the importance of inquiring about past usage. Young people involved in the project then helped to create a past/present usage question in the survey and were responsible for selecting and including the drugs that were the most prevalent in their lives.

Interestingly, it is important to note at the outset of this section that cigarettes were not considered a drug by the young people. Although it was initially suggested that tobacco be included, it was subsequently excluded. As one young 19 year old female put it:





"Sure, everyone smokes fags like. Everyone. It's not a drug. Like a drug drug, if ye know what I'm saying. It's just something that everyone does. From when you're wee. You try it and most end up smoking. Something ye do, when you're out, on a wee break, that kind of a way."

The Health Promotion Agency for Northern Ireland (HPA) study "Drugs: What Young People Know",<sup>37</sup> the first large-scale survey of children and young people and their understanding of drugs and solvents, included 3560 young people aged 10-17 years, with 1877 of that number being in the 10-13 age group. Researchers concerned with the study examined unprompted names for drugs and prompted names, and the subsequent knowledge of these drugs. The report "Drug and Alcohol Knowledge Amongst Primary School Children", a report commissioned by the Drug and Alcohol Information and Research Unit, Department of Health, Social Services and Public Safety,<sup>38</sup> notes that the HPA report listed that the younger age group were able to name ecstasy (54%), cocaine (43%) and heroin (24%) spontaneously, and when prompted, recognition figures rose to 57%, 67% and 55% respectively. Cigarettes (72%) and alcohol (71%) were most recognised. The report states: "... (that) the fact the children didn't refer to them unprompted may mean that they don't even recognise these as 'drugs'".<sup>39</sup>

TRIPROJECT's work with young people between the ages of 15-25 found that the knowledge and use of cigarettes was a "given" or something which young people did not consider a "drug" or indeed

something they would consider a problem for concern. Considering that cigarettes are indeed a legal drug available at the age of 16, the young people were conceptualising "drug use" as an illicit activity or, in the case of inhalants, using something in an improper way. Because of this distinction among the young people, questions on cigarette use in the questionnaire would have been superfluous. The decision, therefore, was made to leave cigarettes out.



With tobacco products excluded, young people chose the drugs they felt were most prevalent in the DCCD areas. The substances listed within the questionnaire were:

- Dope/Marijuana/Grass (Cannabis)**
- Poppers (Amylnitrites)**
- Es (Ecstasy)**
- Glues, Gas or Aerosols (Inhalants)**
- Tranquillisers**
- Magic Mushrooms**
- Acid (Lyseric Acid Diethylamide, LSD)**
- Speed/Glass/Ice/Meths (Methamphetamines)**
- Heroin**
- Methodone (eg. Dolopine)**
- Others (such as Codeine abuse)**

Young people were asked if they currently took the drug "once", "occasionally", or "everyday". The same question was repeated for each drug for previous use. Respondents were then asked to indicate at what age they used to use. Figure 17 illustrates a sample of one of the questions contained within Question 5.10.



**Figure 17 Sample drug question from the questionnaire**

Other reports on drug use in Northern Ireland, such as Ellison's Belfast-based survey, included questions referring to crack cocaine and cocaine.<sup>40</sup> The Health Board (Ireland) and Health and Social Service Board (Northern Ireland) results of the "Drug Use in Ireland and Northern Ireland 2002/2003 Drug Prevalence Survey", published in 2004, questioning those in each Health Board area between the ages of 15-64, also included cocaine (total, including crack), cocaine powder, and an "other opiates" category. The young people in the TRIPROJECT did not feel that questions regarding these drugs were necessary (some noting a street value that was too high for the average young person in our sample), so these substances were left out.

**5.10. WHAT ARE YOUR EXPERIENCES WITH DRUGS IN THE CITY?** The next set of questions asks about what TYPE of drug and WHEN you used it most frequently...  
If you have never taken drugs leave these questions blank.

Dope / Marijuana / Grass (Cannabis)	Once	Occasionally	Everyday
I use currently	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I used to use	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

If you crossed "I used to use," indicate at what age?

<input type="checkbox"/> Under 10	<input type="checkbox"/> 10 - 15
<input type="checkbox"/> 16 - 21	<input type="checkbox"/> Over 21

Both these reports found that by far and away the most common drug used by the respondents was cannabis. Ellison found that the onset of use peaked at 15 and 16, corresponding to Home Office figures from 1995.<sup>41</sup> Ellison found that the young people reported having tried cannabis (43.5%) with 23.6% of young people admitting to regular consumption. Preferential use of drugs was then listed as poppers (amyl nitrites) (23.6%), ecstasy (16.5%), inhalants (15.7%) and tranquillisers (13.2%).<sup>42</sup> Ellison then compared his figures with data from England and found that there was a relatively high level of congruence between the Northern Irish and English samples at that time. However, the author did find that use of ecstasy among his younger cohort (aged 14) was higher (4%) compared to their English counterparts (0.5). Ellison's Belfast sample also showed higher rates for inhalant use, poppers and tranquillisers.<sup>43</sup>

"Drug Use in Ireland and Northern Ireland 2002/2003 Drug Prevalence Survey" focused on obtaining prevalence rates for key illegal drugs on a lifetime (ever used), last year (recent use) and last month (current use) basis. Attitudinal and demographic information was also sought from respondents. The survey found that across Northern Ireland nearly 23% of respondents reported having taken an illegal drug at some point, with 7% having done so within the previous year and 4% having done so in the previous month.<sup>44</sup> Young adults (15-34) were shown to have a higher current usage rate (7%) than their older counterparts (1%). Those in the Western Board area approximately (19%) were shown to have reported taking a drug over their lifetime. Cannabis





was most common with around one in six respondents (16%) reporting ever having taken cannabis.<sup>45</sup> Again, young adults, those 15-34, had higher current usage rates (5%) than their older counterparts.

## **Overall use of drugs in our sample**

It is important to note that 72% (349 respondents) of the total TRIPROJECT sample reported currently using at least one drug. Only 16% (77 respondents) of the sample had stated that they had never used a drug of any kind. 12% (60 respondents) reported having used drugs previously but not using them currently. Just over half the sample, 59% (288 respondents), reported using drugs both previously and currently.

Considering this, it should be noted that reported past use does not mean that the respondent is "off" the drug, but rather may indicate some use at an age earlier than their currently reported age.<sup>46</sup>

## **Current use of drugs, current users**

What is the current drug scene in the DCCD areas among the respondents? Figure 18 and Figure 19 following on pages 142 and 144 illustrate the percentages of the drugs most frequently used overall by the total sample, by sex and by community affiliation as reported in the questionnaire.

# Cannabis

Although in initial discussions, young people discussed using cannabis and the effects they experienced from taking it (which could be summed up as a "chilled out" effect), young people also stated that they experienced memory problems as well as some anxiety. Although cannabis is known to create a relaxed feeling in users, acute

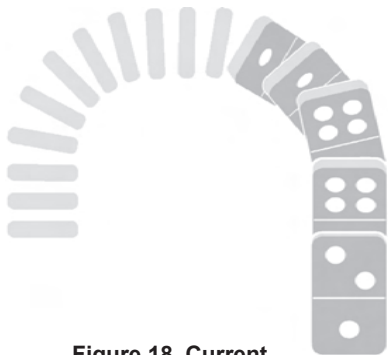
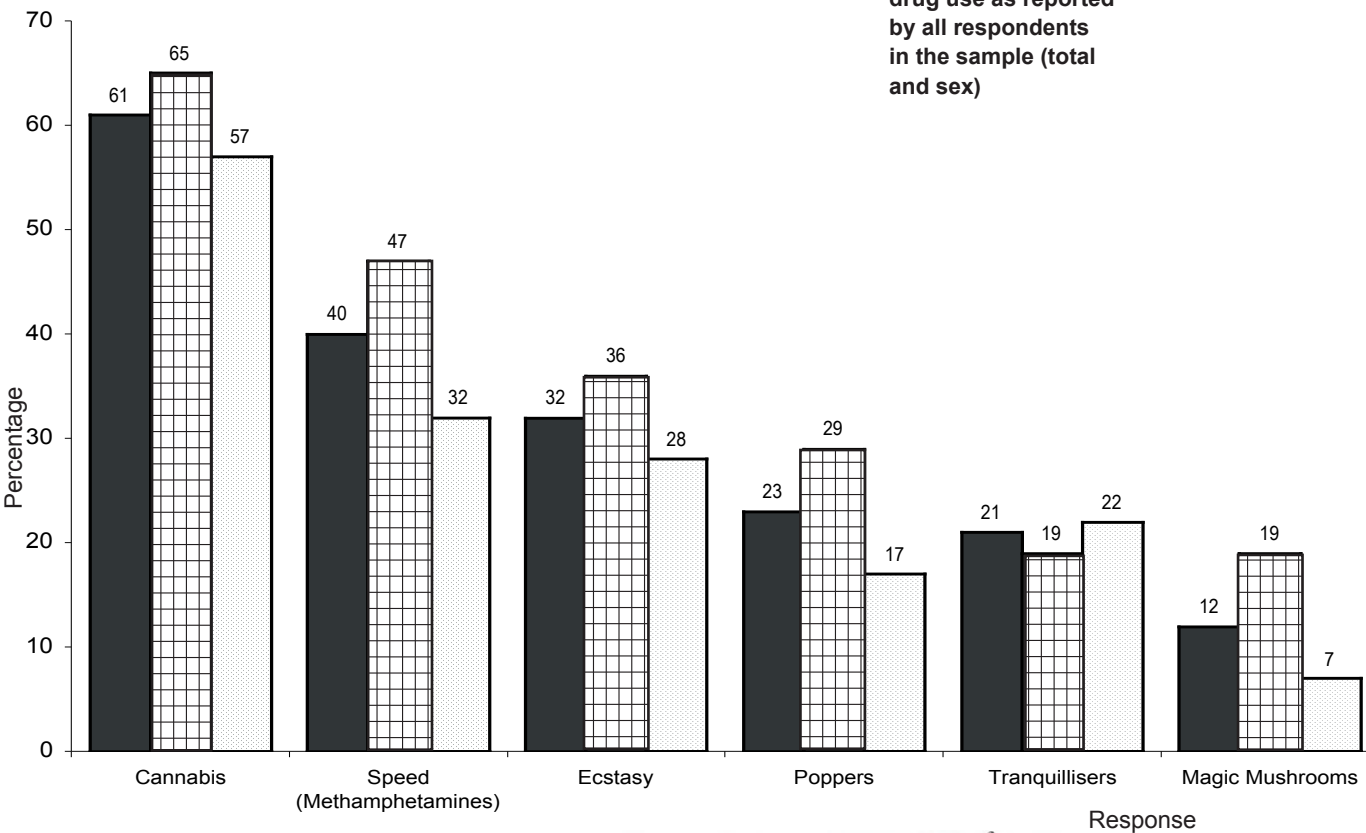


Figure 18 Current drug use as reported by all respondents in the sample (total and sex)





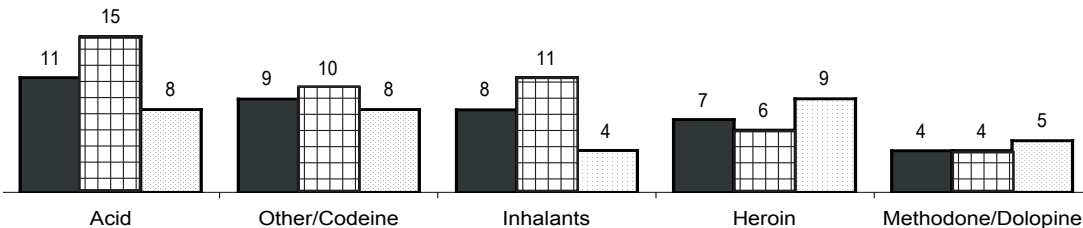
effects of cannabis, especially for the naïve user can lead to some adverse symptoms such as paranoia and dysphoria. Chronic effects of the drug are related to respiratory problems such as that associated with smoking, a dependence syndrome, as well as cognitive impairment after prolonged use of the drug. Other major effects of the drug are for those with a family history of psychosis, as the drug can lead the user to experience psychotic symptoms.

With this in mind, TRIPROJECT findings show that a majority of respondents reported current use of cannabis. Of those that reported using the drug currently (61% [296 respondents]), 19% of current users stated they had tried cannabis-based products once. 66% of current users reported they use cannabis occasionally. And 15% of current users reported that they use it everyday.

Out of the total sample, more males (65%) than females (57%) reported that they were current users of the drug. However, of current users, 76% of females reported using cannabis occasionally compared to only 58% of males who reported using cannabis occasionally at present. The opposite was true of everyday use. 24% of those males who currently use compared to only 4% of those females who currently

use reported that that they use cannabis everyday.

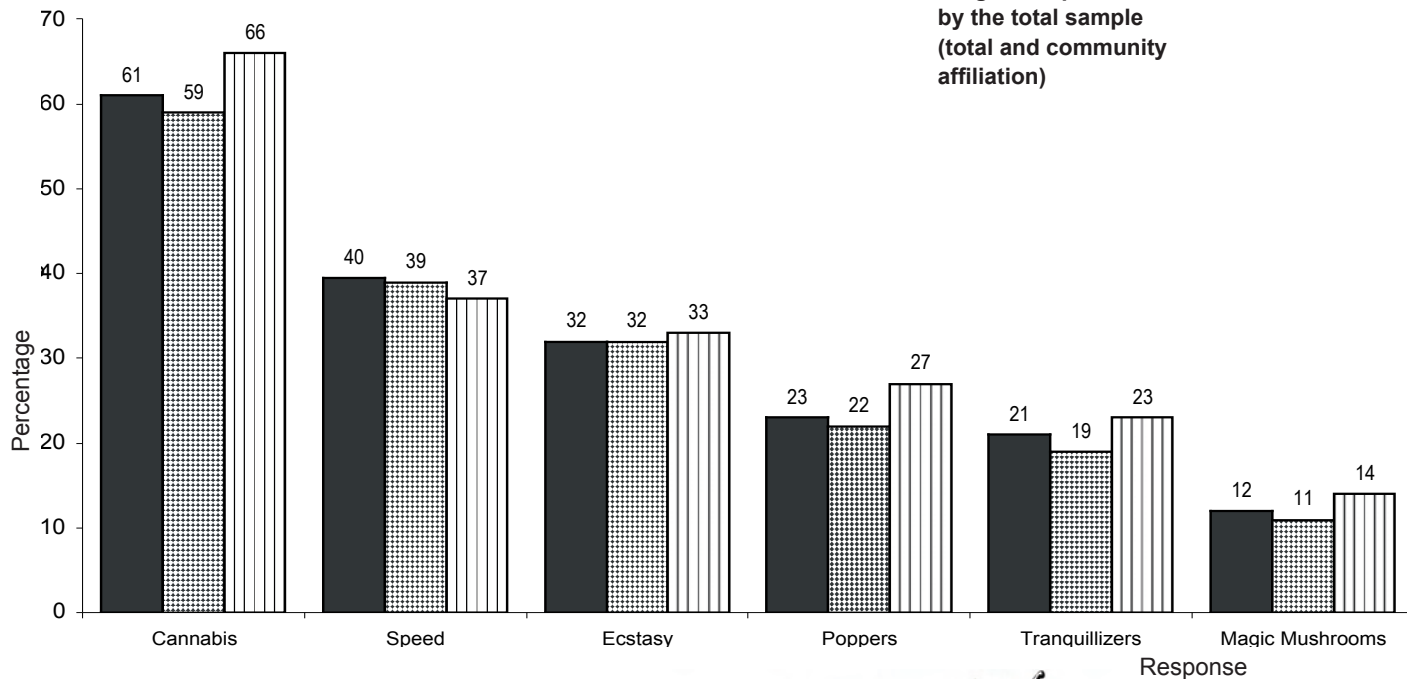
Under 18s proved to be those most involved in current





use. 68% of users under 18 reported current use of cannabis. 58% of users aged 19-21 reported current use of cannabis. 47% of users aged 21 years and over reported taking cannabis currently. However, heaviest usage was among users aged 19-21 years, with 21% of users in that age bracket, using cannabis everyday.

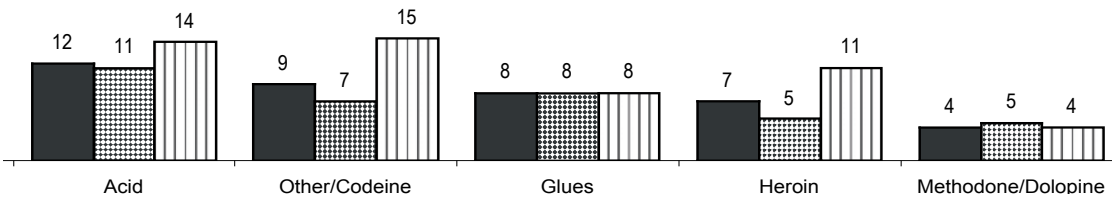
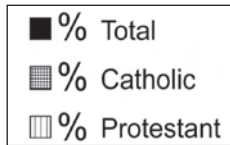
Finally, out of current users, proportionately more Protestants reported occasional cannabis use (72%) compared to that of Catholic occasional use (64%). Conversely, more Catholic users reported using cannabis everyday (18%), compared to the lower reported everyday use of Protestant users (7%).






Because initial conversations with our young people indicated a high use of cannabis among young school leavers in the area, and young people often spoke about making cannabis a legal substance, a question regarding the legalisation of cannabis was included in the questionnaire. 40% of all young people in the sample felt cannabis should be legalised, while 33% of respondents stated that they didn't know how they felt, and a further 27% stated that cannabis should not be legalised.

Many young people included commentary about how they felt about the legalisation of cannabis. Among those who felt that it should be



*Something to say!*

legalised, some hand-written statements related verbatim included:



<b>Male 16-18 Waterside</b>	<i>Cuz it helps me through the day and skinnin bones is gr8.</i>
<b>Female 16-18 Cityside</b>	<i>People wont have to drink.</i>
<b>Female 16-18 Shantallow</b>	<i>Cause it can be good craic.</i>
<b>Male 19-21 Shantallow</b>	<i>The government makes millions on drink and fags and they kill more people in the world than pot.</i>
<b>Female 19-21 Cityside</b>	<i>No prof has been given that it is any more harmful than smoking itself (nicotine). Also, smoking is not the only method of using it.</i>
<b>Female 19-21 Cityside</b>	<i>More people are smoking it and it isn't as bad as any other drug.</i>
<b>Male 22-24 Northland</b>	<i>Because, other country haved legalised it and a lot of doctors give's it to their patients, and it can be use as pain killer, and it relieves you from stress, headaches, backaches... etc....etc.</i>
<b>Female 22-24 Waterside</b>	<i>Medicinal purposes, eg. Pain relief in MS sufferers...</i>

Responses ranged from those that felt cannabis should be legalised for its potential to contribute to the "craic", to those who felt that it should be used for medicinal purposes. No responses in favour or against the legalisation of the drug noted potential deleterious effects of the drug. Generally, among young people, cannabis was seen as a "lesser of two evils" when it comes to illegal drug use. A 19 year old female stated:

*"It does ye no harm really. It's like smoking. Only it chills you out a wee bit more. It's not like taking speed or anything, so it's not."*



A 17 year old male stated:

"Just that wee bit, the bit of 'wacky tobaccky' and you're all, relaxed like. If this place would all get on the stuff we wouldn't have no fightin' or any of that craic any more. I can tell ye that. Everyone would be pure civil, so they would."

Finally, it is important to note that while cannabis is the most frequently used drug among adolescents, studies mark that adolescents with a history of poor school performance may have their educational achievement further limited by the cognitive impairments produced by chronic use of cannabis. Perhaps most importantly however, adolescents that use cannabis in their early teens are at higher risk of progressing to heavy cannabis use and other illicit drug use, as well as developing a dependency on cannabis.<sup>47</sup>

## Speed (Methamphetamines)

6.2. If you could change one thing about the city, what would it be?

Drugs

The next most popular drug reported as currently used by the total sample is Methamphetamine, or what is more commonly referred to in various forms as "speed", "meths" or "glass" (depending upon how it is encapsulated and used). Sold in pill form, capsules, powder and chunks, like amphetamines, methamphetamines are stimulants and activate responses in the body similar to adrenaline. Like adrenaline,

methamphetamines stimulate the central nervous system and are extremely addictive. After effects are more severe than ecstasy and withdrawal symptoms and are more intense and longer lasting than cocaine.<sup>48</sup>

While young people readily chatted about using cannabis and "E" tablets in open discussions, dialogue surrounding methamphetamines was limited and restricted primarily to discussions surrounding "speed". TRIPROJECT statistics indicate, however, that speed is becoming a popular substance, and that, although used, speed is still surrounded by social unacceptability. A 19 year old male stated:

"Speed is, it's something illegal. Well alright, 'Es' are illegal, but they're sold like, in packs. You can walk right in (to a dance club) with them like. You can get them from your friend or whatever. Speed. It's a different sort of a thing. It's not like it's something everyone tries. It's a drug, ye know? You have to get it from a dealer and that's a whole handling (a bigger problem)."

Overall, 40% (194 respondents) reported currently taking speed. Important to keep in mind, 57% of those that reported currently using the drug, had tried it once. 43% of those using speed, reported taking the drug occasionally, and no one reported using the drug everyday.

Other statistics of note regarding use of speed coming from TRIPROJECT results were that 66% of current users aged 18 and under reported using the drug once. But occasional use increases with age. 34% of current users aged 18 and under, 43% of current users aged 19-21, and 63% of current users 22 years and over reported taking speed on an occasional basis.





Protestant current users exhibited a lower use outside of experimental, or one time conditions, with 46% of Catholic current users compared to 38% of Protestant current users having reported taking speed occasionally.

## Es (Ecstasy)

The third most popular drug reported as currently used by our respondents was ecstasy. Ecstasy, a slang or street name for a synthetic, psychoactive drug called Methylenedioxy-methamphetamine, most usually is sold and taken in tablet form. The drug has hallucinogenic properties and acts like a stimulant like other amphetamines. Ecstasy enjoys popularity due to its enhancement of self-awareness and is one of the most common drugs used in dance and all-night party scenes.<sup>49</sup> Problems arising from ecstasy include psychological difficulties, such as depression, sleep problems, and paranoia as well as physical symptoms such as muscle tension, involuntary teeth clenching, nausea, rapid eye movement, chills or sweating.<sup>50</sup> Although these symptoms are well noted in the scientific literature, many young people discussed these symptoms both after having taken "Es" and withdrawing from them.

32% (155 respondents) of our total sample reported currently using ecstasy. A total of 73% of those who reported current use of ecstasy, stated that they took the drug occasionally. Smaller numbers of current users (26%) tried "Es" only once. Interestingly there was only slight variation in the frequency with which both male and female users, and users within each age bracket reported using the drug. Some variation did occur among current users within communities, however. Catholic current users showed higher percentages for occasional use (78%) compared to their Protestant counterparts



(61%), while Protestant current users showed much higher percentages for one time use (41%) than their Catholic counterparts' one time use (21%). Current users in both communities, however, do show a high rate of familiarity of the drug.



Similarities across many of these categories could indicate a high recreational use of the drug. This was also confirmed throughout qualitative work as well. While the awareness of the negative effects of "E" tablets are becoming more and more widespread, the drug remains very popular. This could be due to its relatively low street value in the DCCD areas. Currently "Es" are priced anywhere between £10 (for designer tablets) to a mere £2, a price less than that of a pint of lager. In 2000, when initial qualitative work was done in the area, "E" tablets were nearer to £20/£15.<sup>51</sup> This drop in pricing has resulted from an inevitable flooding of availability.

5.11. Many young people have suggested that cannabis should be legalised. Do you agree?

☒ Yes ☐ No ☐ Don't know

5.12. If "Yes," why? (Please fill in)

*Cause it can be good craic*

## Other drugs

The drugs currently used after cannabis, speed and ecstasy reported by the total sample were: poppers or amyl nitrites (23%), tranquillisers (21%), magic mushrooms (12%), acid or LSD (11%), other drugs (such as codeine) (9%), inhalants (8%), heroin (7%) and methadone/dolopine (4%). Table 17 opposite lists in percentage the reported current use of drugs for the total sample, by sex, by community affiliation and by age.



**Table 17 Current use of drugs reported by the total sample (total, sex, community affiliation and age)**

Although some studies have noted the alarming signs of a growing heroin culture,<sup>52</sup> TRIPROJECT reveals results that aren't quite so alarming and that parallel more the results of the "Drug Use in Ireland and Northern Ireland 2002/2003 Drug Prevalence Survey"<sup>53</sup> with only a small percentage stating current use of heroin. However, as heroin reports are more clustered around Eastern districts in Northern Ireland, the Western districts are less touched by the growing concern at the present time.

Also of note was the reported use of tranquillisers in the TRIPROJECT. The "Drug Use in Ireland and Northern Ireland 2002/2003 Drug Prevalence Survey" notes that prevalence rates for tranquillisers and anti-depressants were higher among older people and women in most

Substance	% Total	% Male	% Female	% Catholic	% Protestant	% 18 yrs and under	% 19-21 yrs	% 22 yrs and over
Cannabis	61	65	57	59	66	68	58	47
Speed	40	47	32	39	37	37	48	36
Ecstasy	32	36	28	32	33	36	37	15
Poppers	23	29	17	22	27	25	26	12
Tranquillizers	21	19	22	19	23	22	24	13
Magic Mushrooms	12	19	7	11	14	11	15	10
Acid	12	15	8	11	14	11	15	8
Other/Codeine	9	10	8	7	15	8	11	6
Glues	8	11	4	8	8	10	6	3
Heroin	7	6	9	5	11	7	8	5
Methodone/Dolopine	4	4	4	4	4	5	3	3
Number	486	246	239	314	131	255	131	98



Northern Ireland areas overall. TRIPROJECT results also paralleled this information. While 19% of male respondents stated that they currently used tranquillisers, female respondents reported use was slightly higher at 22%.

Finally, those aged 19-21 years (those noted previously here as some of the most disgruntled with their social surroundings), reported some of the heaviest use of drugs overall, and of sedatives in particular.



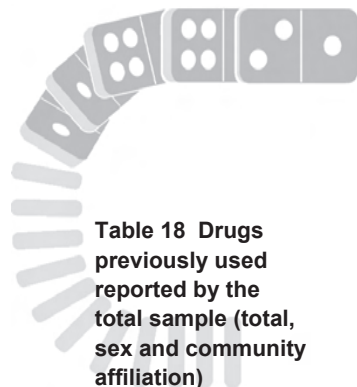
## Previous use of drugs, past users

Table 18 opposite shows the drugs used in the past by the total number of respondents. Table 19 following on page 154 then lists the age of those who reported using each drug in the past. Both tables illustrate interesting percentages regarding incidence and use of drugs by respondents in the past.

6.2. If you could change one thing about the city, what would it be? (Please fill in)

*less Drugs and Violence at Night*

Regarding past use, cannabis, again, rated as the most popularly reported drug. 52% (252 respondents) of the total sample reported past use of the drug at some time, with 54% of past users reporting occasional usage in the past, and 22% of past users stating that they had used cannabis everyday. While only 1% or 3 past users used cannabis under 10 years of age, an alarming 42% of past users used cannabis at some point throughout the period between ages 10 and 15 years.



**Table 18 Drugs previously used reported by the total sample (total, sex and community affiliation)**

Inhalants were the next most popular substance 36% (177 respondents) of the total sample reporting having previously used the drug. Considering the readily accessible nature of this type of high, coming from sniffing glues, gases or aerosols, this activity can be popular among children and young teens. Lighter gas refills, fuel canisters, aerosols (hairspray, deodorants, airfresheners), glue, paints, thinners and correcting fluids are all sources of inhalants.

Substance	% Total	% Male	% Female	% Catholic	% Protestant
Cannabis	52	52	52	51	51
Inhalants	36	37	35	35	37
Ecstasy	35	38	33	36	31
Magic Mushrooms	25	31	20	26	21
Poppers	24	27	22	24	19
Speed	20	24	17	20	18
Acid	12	16	7	11	14
Tranquillizers	6	7	5	7	5
Heroin	3	2	3	2	3
Other/Codeine	3	4	2	4	2
Methodone/Dolopine	2	2	1	2	2
Number	486	246	239	314	131

When used, the effects are similar to feeling drunk on alcohol, the user feels dizzy and giggly. While effects are immediate, they only last 15 to 45 minutes. Some users squirt glues or aerosols directly down the throat which is a particularly dangerous way of taking the drug. Young people reported this practice throughout the course of the

# TRIPROJECT.

Using inhalants can lead to nausea, vomiting, blackouts. Long term use can lead to damage of the lungs, brain, liver and kidneys, and can cause death. In fact inhalant use kills one person every week in the UK.<sup>54</sup>



**Table 19**  
Reported age  
at which past  
users used  
drugs (total for  
each drug used  
and age)

Substance	% Under 10 yrs	% 10-15 yrs	% 16-21 yrs	% Over 21 yrs
Cannabis	1	42	56	2
Number	252	252	252	252
Inhalants	5	79	15	0.6
Number	177	177	177	177
Ecstasy	0.6	17	79	3
Number	172	172	172	172
Magic Mushrooms	3	55	43	0
Number	123	123	123	123
Poppers	3	34	75	4
Number	119	119	119	119
Speed	2	9	81	9
Number	99	99	99	99
Acid	2	17	78	4
Number	58	58	58	58
Tranquillizers	11	21	57	11
Number	31	31	31	31
Heroin	9	18	54	18
Number	14	14	14	14
Other/Codeine	14	7	71	7
Number	14	14	14	14
Methodone/Dolopine	25	25	37	12
Number	8	8	8	8



Regarding inhalants, past users stated that their most frequent use of inhalants was between the ages of 10 and 15 years. In fact, 79% of past users stated they had tried or used inhalants during that period. 5% stated that they had used inhalants under 10, while 15% noted that they used inhalants between the ages of 16 and 21 years.

Ecstasy was the third most popular drug reported to have been used in the past. Coming in a close second behind inhalants, 35% (172 respondents) stated they had used ecstasy in the past. The majority of past users reported that they had tried ecstasy between 16 and 21 years (79%). 17% of past users noted that they used ecstasy between 10 and 15 years.

5.11. Many young people have suggested that cannabis should be legalised. Do you agree?

☒ Yes      ☐ No      ☐ Don't know

5.12. If "Yes," why? (Please fill in)

To keep people calm and to make  
them feel more relaxed.

Magic mushrooms (25%), poppers (24%), speed (20%), acid (12%), tranquillisers (6%), heroin (3%) other/codeine (3%), and methadone (2%), follow for drugs previously used by respondents.

## Buying or obtaining drugs

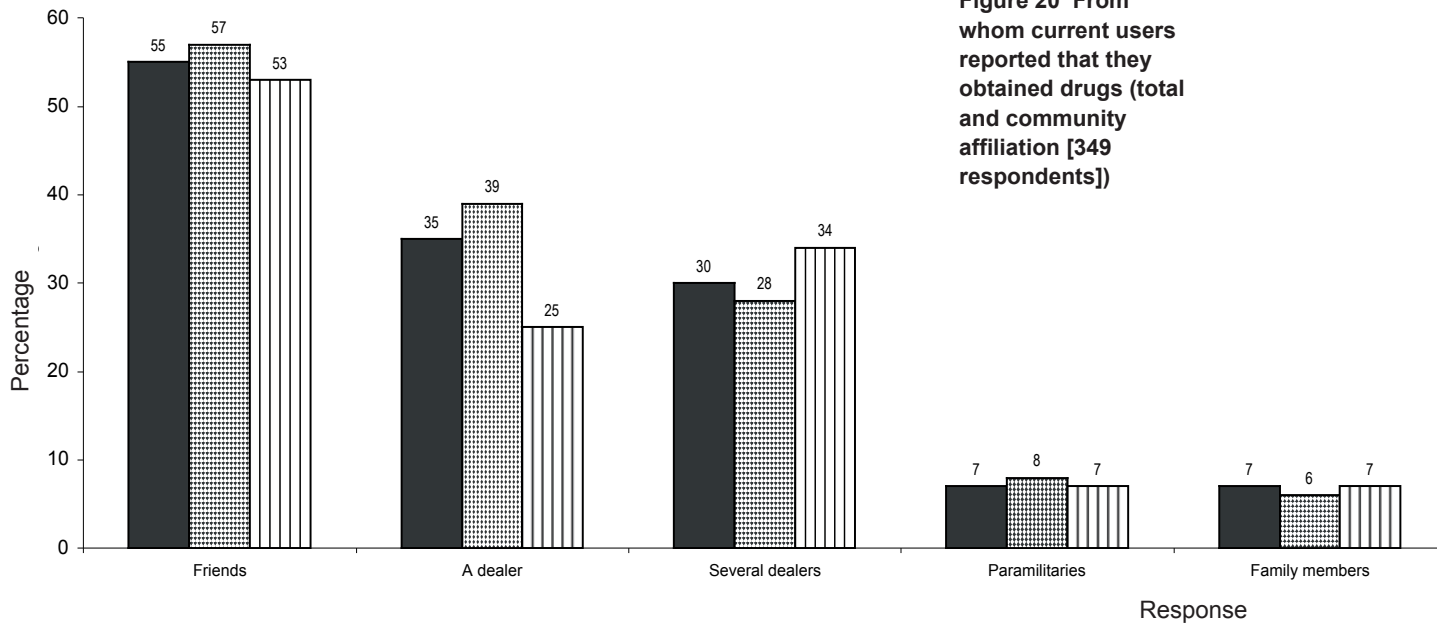
In conversations with young people throughout the course of the TRIPROJECT, it became clear that there were various people from which young people could buy or obtain drugs. When asking about this in the questionnaire, we asked those who currently use drugs where

they obtained them.

Out of the total number who currently use drugs (349 respondents), 55% stated that the most common source for obtaining drugs was "friends". Following this, 35% stated "a dealer" as the best source, while 30% stated that they obtained drugs through "several dealers". 7% stated that they obtained drugs through the "paramilitaries" and 7% through "family members".



Responses for sexes were very similar in most cases with a few exceptions. More male users (41%) compared to female users (28%) reported obtaining drugs from "a dealer". More male users (31%)





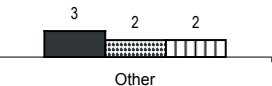
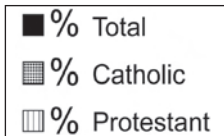
compared to female users (27%) reported obtaining drugs from "several dealers". And finally, more male users (11%) compared to female users (2%) reported obtaining drugs from the "paramilitaries".

Community affiliation had some effect on how young users obtained drugs. More Catholic users reported obtaining drugs from a dealer, while more Protestant users reported obtaining drugs from several dealers. Of users, 39% of Catholics compared to 25% of Protestants bought drugs from a dealer. 34% of Protestants compared to 28% of Catholics bought drugs from several dealers. Percentages are closer between community members regarding the most common source for obtaining drugs-friends. 57% of Catholic users compared to 53% of Protestant users obtained drugs from their friends. Figure 20 illustrates where young Catholic and Protestant current users procured drugs against the sample of current users.

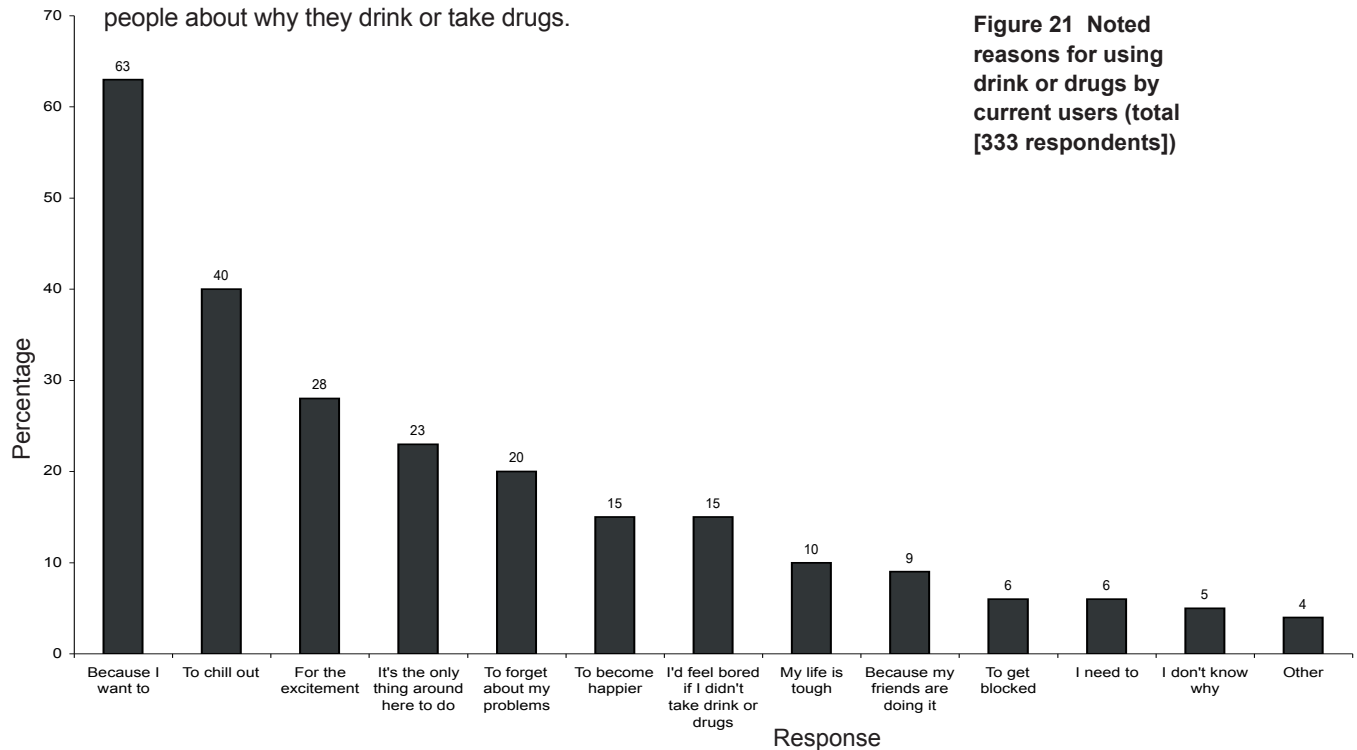
## Why?

TRIPROJECT asked of the young people who drank or took drugs, why they did so. To untangle the "whys" of any young person's life can be tricky, and although these responses provide a glimpse, they do give a sense of why young people may drink or use substances. Response patterns concerning these current users were similar for sexes and communities, as well as age categories.

Of our respondents, 69% (333 respondents) were included in the sample who currently reported using alcohol or drugs. When asked



why they took them, there was a noted purposeful use of these substances. Indeed, a majority of those who said they drank or took drugs (63%), reported that they took them because they "want to". Following this, the second most popular answer (40%), was that young people just wanted "to chill out". Thirdly, many young people stated that they drank or took drugs "for the excitement of it" (28%). And finally, many young people cited that drinking alcohol and taking drugs were an inevitable process of "the only thing around here to do" (23%). Figure 21 shows the various responses from substance using young people about why they drink or take drugs.



**Figure 21 Noted reasons for using drink or drugs by current users (total [333 respondents])**



Although many schools and youth clubs may attempt to tackle drug use at the "peer pressure" level, the reporting here indicates that, like drinking behaviour, there are a high percentage of those who "want" or choose to take drugs (63%). Young people also stated that they drank alcohol or took drugs "to chill out" (40%), "for the excitement of it" (28%) and due to the inevitability of it or "it's the only thing around here to do" (23%).

Only 10% of respondents involved in TRIPROJECT reported that they take alcohol or drugs "because their friends are doing it". This type of response echoes results of Ellison's Belfast-based survey in which he reports that in terms of what young people worry about, peer pressure

5.11. Many young people have suggested that cannabis should be legalised. Do you agree?

☒ Yes ☐ No ☐ Don't know

5.12. If "Yes," why? (Please fill in)

people ~~don't~~ want have  
to drink

to take drugs or alcohol is not a pressurised issue. Indeed, out of 18 choices provided in Ellison's survey, pressure from friends to take drugs, and pressure from friends to take alcohol rated 16th and 17th on the list of worries.<sup>55</sup>

However, while it has been shown here that young people may choose to take drink or drugs and do so, it has also been shown in our results that often young people need to have their personal intake shown to them, for as in the alcohol example, their opinions can change after they realise the quantity of the substances they are consuming.





<sup>1</sup> "Cigarette Smoking and Drinking", Northern Ireland Health and Wellbeing Survey, NISRA, Bulletin No. 6, July (2002).

<sup>2</sup> In particular, cf. Northern Ireland Drug Misuse database, Department of Health, Social Security and Public Safety (2002) and "Drug and Alcohol Use Among Young People in Northern Ireland", Department of Health, Social Security, and Public Safety (2002).

<sup>3</sup> Drug use is defined as the use of solvents, cannabis, "poppers", "magic mushrooms", ecstasy, LSD, amphetamines, tranquillisers, anabolic steroids, nubain, cocaine, "crack", heroin or methadone.

<sup>4</sup> Ellison (2001:118).

<sup>5</sup> Ellison (2001:55).

<sup>6</sup> Roche (2004).

<sup>7</sup> Viagra was reported to be used together with ecstasy to heighten the rush of the "Es" as well as to improve sexual experiences.

<sup>8</sup> Cf. Roche (2006 Forthcoming and 2004).

<sup>9</sup> "Recommended Safe Limits of Alcohol", Patient UK (2004) at <http://www.patient.co.uk/showdoc/23069189/>.

<sup>10</sup> "Focus on Alcohol", Health Promotion Agency for Northern Ireland (2001).

<sup>11</sup> "The Limits of Binge Drinking", International Centre for Alcohol Policy, Report 2 at <http://www.icap.org/publications/report2.html> (2004).

<sup>12</sup> Wechsler et al. (1994) "Health and the Behavioral Consequences of Binge Drinking in College: A National Survey of students at 140 Campuses", The Journal of the American Medical Association, pp. 1672-1677.

<sup>13</sup> Wechsler and Isaac (1992) "'Binge' Drinkers at Massachusetts Colleges: Prevalence, Drinking Style, Time Trends and Associated Problems", The Journal of the American Medical Association, pp. 2929-2931.

<sup>14</sup> "The Limits of Binge Drinking", International Centre for Alcohol Policy, Report 2 at <http://www.icap.org/publications/report2.html> (2004).

<sup>15</sup> "The Limits of Binge Drinking", International Centre for Alcohol Policy, Report 2 at <http://www.icap.org/publications/report2.html> (2004).

<sup>16</sup> Cf. Wechsler et al. (1994) "Health and the Behavioral Consequences of Binge Drinking in College: A National Survey of students at 140 Campuses", The Journal of the American Medical Association, pp. 1672-1677, "The Limits of Binge Drinking", International Centre for Alcohol Policy, Report 2 at <http://www.icap.org/publications/report2.html> (2004), and, "Focus on Alcohol", Health Promotion Agency for Northern Ireland (2001).

<sup>17</sup> Derry Journal, 10 September 2004.

<sup>18</sup> Derry Journal, 12 November 2004.



<sup>19</sup> A note on self-reporting of substances - Grant et al. (1997:601-606) aptly state: "The reliability of self-reported alcohol consumption is an important research issue". This is also true for self-reporting of drug usage. Although the accuracy to self-reporting of risk or drinking behaviour has much to do with the social context and personal factors within which the survey is conducted, generally, self-constructed report methods offer a reliable approach to measuring alcohol consumption (Del Boca and Darkes 2003:1-12). Epidemiological and psychological studies show that remote recall of drinking approximation is good, particularly if regarding drinking days and total volumes over a short period of time (Grant et al. 1997:604). Similarly, study indicates that socially desirable responding, or the reluctance to admit unpopular beliefs or behaviour in order to avoid making a negative impression increased with greater age but decreased with higher socioeconomic status. It was concluded that social desirability response bias indicates probable underestimation of the rates of heavy drinking and drug use and that it does not compromise the study of predictors of heavy drinking or drug use (Welte and Russell 1993:758-761). In regard to adolescent drug and drink self-reporting in particular, results indicate that the great majority of drug clinic and school teenagers gave temporally consistent reports (Winters et al. 1991:1379-1395). Indeed in a study by Petzel, Johnson and McKillip (1973:427-439), the authors inserted a fictitious drug "bindro" into a survey of 628 respondents. Only a small proportion 3.8% of respondents "endorsed" or answered that they had used this drug and this small amount also indicated greater or inflated use of all drugs.

<sup>20</sup> As noted in the introduction, a few young drinkers may have skipped certain questions, accounting for the slight variation in each total for each table.

<sup>21</sup> Ellison (2001:118). It is difficult to know exactly how Ellison phrased this question to his respondents as the questionnaire was not included in his manuscript.

<sup>22</sup> If studies indicate that socially desirable responding (or the reluctance to admit unpopular beliefs or behaviour in order to avoid making a negative impression) increase with greater age, leading to probable underestimation of the rates of heavy drinking, it could be possible to assume that TRIPROJECT responses are also underestimated. Cf. Welte and Russell (1993:758-761).

23 Cf. Higgins, Percy and McCrystal (2004), McElrath (2001), Higgins and McElrath (2000), Silke (2000), McEvoy, McElrath and Higgins (1998), Brewer, Lockhart and Rodgers (1997).

24 Higgins, Percy and McCrystal (2004).

25 Higgins, Percy and McCrystal (2004:492-493).

26 Higgins and McElrath (2000:32).

27 Dillon (1989).

28 Bruce (1995).

29 McKittrick (1994).

30 Higgins and McElrath (2000:31).

31 Holland and McDonald (1994).

32 Smyth (1998).

33 Smyth (1998).

34 Smyth (1998:101-102).

35 Higgins and McElrath (2000:55).

36 Higgins, Percy and McCrystal (2004:500).

37 Health Promotion Agency (1998).

38 McCrystal and Thornton (2004).

39 McCrystal and Thornton (2004:13).

40 Ellison (2001).

41 Graham and Bowling (1995). "Young People and Crime", Home Office Research Office Study No.145.

42 Ellison (2001:55).

43 Ellison (2001:63).

44 National Advisory Committee on Drugs (NACD) and Drug and Alcohol information and Research Unit (DAIRU) March (2004:4). "Drug Use in Ireland and Northern Ireland 2002/2003 Drug Prevalence Survey", Health Board (Ireland) and Health and Social Service Board (Northern Ireland) Results.

45 National Advisory Committee on Drugs (NACD) and Drug and Alcohol information and Research Unit (DAIRU) March (2004:6). "Drug Use in Ireland and Northern Ireland 2002/2003 Drug Prevalence Survey", Health Board (Ireland) and Health and Social Service Board (Northern Ireland) Results.

46 Overall drug use estimates are taken off the entire sample to allow interesting comparison among present and past users in further sections of the document. Also, as explained within the introduction to this report,





taking samples off the total sample will give the reader a clear picture of use against the sample.

47 Cf. "The Health and Psychological Consequences of Cannabis Use" (accessed 2005), Australian Government, Department of Health and Ageing at <http://www.health.gov.au/internet/wcms/Publishing.nsf/Content/health-pubs-drug-htm>.

48 Koch Crime Institute, (accessed 2005). "No One Ever Tries Meths Just Once" at [http://www.kci.org/meth\\_info/links.htm](http://www.kci.org/meth_info/links.htm).

49 TAADAS (accessed 2005) "MDMA", at <http://www.tnclearinghouse.com/factsheets/ecstasyFact.htm>.

50 TAADAS (accessed 2005) "MDMA", at <http://www.tnclearinghouse.com/factsheets/ecstasyFact.htm>.

51 Roche (2004).

52 Cf. Higgins, Percy and McCrystal (2004).

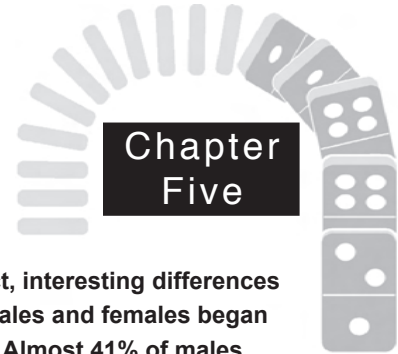
53 National Advisory Committee on Drugs (NACD) and Drug and Alcohol information and Research Unit (DAIRU) March (2004:4). "Drug Use in Ireland and Northern Ireland 2002/2003 Drug Prevalence Survey", Health Board (Ireland) and Health and Social Service Board (Northern Ireland) Results.

54 National Drug Helpline (2005) "Gases, Glues and Aerosols Factfile".

55 Ellison (2001:129).

# On Authority

## SUMMARY



### Chapter Five

- This chapter discusses TRIPROJECT findings regarding respondent's opinions on, and interactions with authority figures in their lives. Here, we also discuss how our young people perceive restorative measures and how they feel about personal aspects of retributive justice.
- Contact with police personnel was classified by young people throughout the course of the project as everything from PSNI speaking to young people on the streets, to the young people themselves being involved in or witnessing a crime. Out of all the respondents in our sample, the three most common forms of contact with police personnel were listed as: "I was stopped and questioned" (32%), "I was asked to move on" (24%) and they searched me" (18%).
- When investigating the details of this contact, interesting differences between males and females began to appear. Almost 41% of males compared to 23% of females stated that they had been "stopped and questioned". 26% of males compared to 9% of females stated that they "had been searched". 23% of males compared to 5% of females reported being "involved in committing a crime".
- The margin was much smaller when comparing other forms of contact. 12% of males and 11% of females reported having witnessed a crime. 26% of males and 21% of females reported that they had been "asked to move on". 12% of males and 12% of females reported that police "often speak to them when they hang out on the streets with their friends".
- Variations occurred between Catholic and Protestant respondents with regard to certain responses.



Significantly more Protestants (46%), compared to Catholics (26%) stated that they have been "stopped and questioned", and 33% of Protestants compared to 20% of Catholics reported that they have been "asked to move on". However, some experiences were more evenly distributed across communities. 19% of Protestants compared to 17% of Catholics stated that they "had been searched". Percentages of those who made a complaint were almost equal with 7% of Catholics and 8% of Protestants having reported making a complaint to the police.

- Regarding police procedures, such as having their names written in police notebooks or being formally charged or arrested, 62% of respondents reported that, at some time, they had their names written in a police notebook as a warning, and 20% had been formally charged or arrested.
- 72% of the total males in our sample, and 51% of females reported the procedure of having one's name written in a police notebook. Regarding formal arrest, however,

there was differences between the sexes with 33% of males compared to only 5% of females reporting that they had been formally charged or arrested.

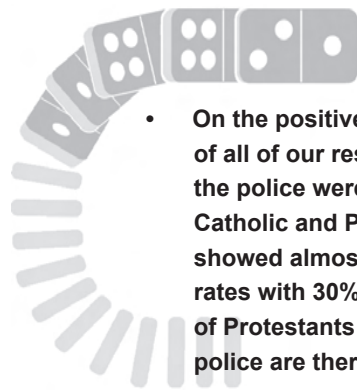
- When all of our young people were asked when any sort of contact occurred, including informal or friendly contact, only 5% of respondents stated that they were 10 years or younger when contact with policing services had occurred. The majority of respondents reported that their contact had occurred equally between 10-15 years of age (37%) and 16-21 years of age (37%), indicating a prolonged period of youth and adolescent contact.
- Of those who had stated that they had any type of contact with the police (329 respondents), 68% of those young people reported improper contact (224 respondents). Of those who felt they had been treated improperly, 74% considered this harassment.

- Regarding improper contact, our findings indicated that out of respondents who reported improper contact, 37% stated that the police were "disrespectful and impolite". Following this, 36% felt that they were "wrongly accused of misbehaviour" by the PSNI or RUC, and 36% stated they were "stopped for no reason".
- Smaller percentages of those reporting improper contact noted physical threat or physical contact, as 20% reported that the police "touched, pushed or shoved" them, 13% reported that they were "threatened with an item such as a book, truncheon or a gun", 11% stated that police had used "sectarian or racist language", and 11% reported that a police officer "hit or kicked" them.
- Overall, percentages indicated that more males than females felt they had been involved in incidents with the police where they had experienced improper conduct.
- Even though more Protestants than Catholics reported some types of contact with police, percentages

regarding improper contact were more evenly distributed, or indicated particular types of incidents as problematic for each community. Overall, Catholic young people reported slightly more improper contact than Protestants.

- While young people were reporting the same types of incidents overall, certain types of contact were more frequently reported within the older age brackets. In general, those aged 22 years and over reported the highest frequencies of improper contact. Importantly, incidents that echo an era of heavier emergency conditions, such as body and house searches, showed an important drop in response rates in the younger age brackets.
- Across the sample, opinions regarding improvement in the policing force since they became PSNI, were unsure to rather negative. Only 10% agreed that the police had improved since becoming the PSNI. Importantly, these responses were almost identical between communities.





- On the positive side of things, 30% of all of our respondents agreed that the police were there to protect them. Catholic and Protestant respondents showed almost identical response rates with 30% of Catholics and 31% of Protestants agreeing that "the police are there for their protection".
- Regarding joining the PSNI, 10% of the young people in our sample stated that they would consider becoming part of the PSNI. 13% of Protestants compared to 8% of Catholics would consider joining.
- Finally, when all respondents were questioned about the role of the police Ombudsman, 63% of respondents stated that they "didn't know", 25% stated that the Ombudsman was to "investigate complaints against the police", 7% stated that it was to "receive complaints about the police", while 4% stated that the role of the Ombudsman was to "protect the police against investigation".
- Regarding other forms of authority, young people included in the total sample were asked about restorative justice measures. When asked about restorative justice, 70% of respondents stated they "didn't know what it was". The next highest percentages dropped significantly. 17% noted that they thought it was a "non-violent way to correct community offenders" while 9% thought that it was a "violent way to correct community offenders".
- Regarding other forms of control, 42% of respondents reported that paramilitaries should look out for their own communities. Following this, 32% of young people queried, believed that paramilitaries should punish antisocial behaviour. It was revealing that 51% of those who agreed that paramilitaries should look out for their own communities and 34% of those who agreed that paramilitaries should punish antisocial behaviour were young people 18 years and under.
- Equally important, these feelings regarding guardianship and punishment were almost evenly split between genders. There were

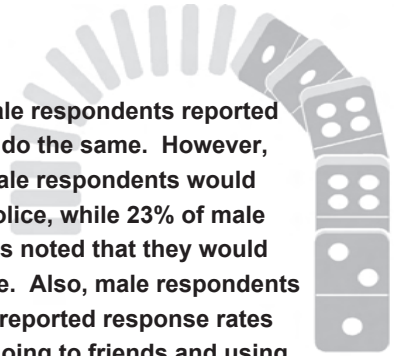


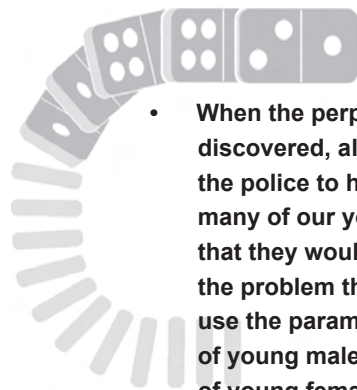
variations between community responses in selected areas. While more Protestant respondents (52%) compared to Catholic respondents (41%) believed that paramilitaries should look out for their own communities, more Catholics (37%) than Protestants (21%) reported that paramilitaries should punish young people for antisocial behaviour.

- When young people were queried about forms of justice regarding a hypothetical crime committed against them or their property, the majority of young people in our sample were divided between solutions that relied upon personal networks ("myself" [38%] and "my friends" [32%]), and measures that relied upon known authority figures in their lives ("police" [34%] and "paramilitaries" [22%]).
- When young people were asked about a hypothetical crime committed against them or their property, while 50% of young male respondents reported that they would find out for themselves who the perpetrator was, only 26% of

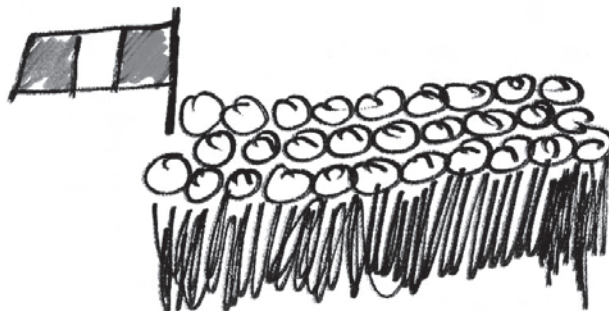
young female respondents reported they would do the same. However, 44% of female respondents would go to the police, while 23% of male respondents noted that they would do the same. Also, male respondents had higher reported response rates regarding going to friends and using the paramilitaries. 37% of males compared to 27% of females reported that they would go to friends, while 26% of males compared to 18% of females reported that they would go to the paramilitaries in their areas.

- More Catholic respondents reported that they would find out who the hypothetical perpetrator was for themselves, compared to Protestant respondents. 40% of Catholics compared to 34% of Protestants stated that they would find out for themselves. However, 38% of Protestant respondents compared to 31% of Catholic respondents reported that they would go to the police to find out who perpetrated a crime against them.

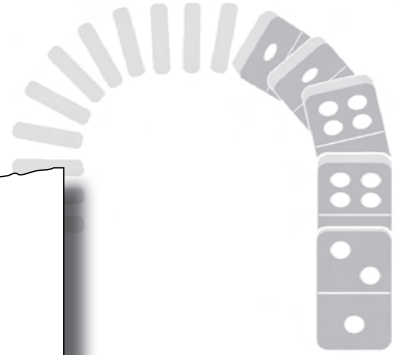




- When the perpetrator was discovered, although 30% would use the police to handle the problem, many of our young people reported that they would still prefer to solve the problem themselves (45%), or use the paramilitaries (21%). 57% of young males compared to 31% of young females stated that they would prefer to "sort them out myself", while 41% of young females compared to 20% of young males reported that they would go to the police.



# On Authority



6.1. What is your favourite thing about living here? (Please fill in)

It holds many advantages because it is so close to the town and everything is at my leisure and very close to the town.

6.2. If you could change one thing about the city, what would it be? (Please fill in)

To get rid of all paramilitaries and let the law be handed out by people who are appointed to do so through Government.

Respondent 057  
Male, 22-24

Thoughts regarding authority in the lives of our young people were well discussed throughout the course of the TRIPROJECT. From speaking to PSNI on the streets, to punishment for antisocial behaviour from parents and community members alike, young people had much to say on this topic and wanted to include a few questions regarding the forms of authority that made an important impact on their lives. Here, TRIPROJECT results explore what the young people think about police, paramilitaries and aspects of restorative forms of justice. To end, we discuss responses from the young people regarding how they would handle situations requiring justice.



## **Overview: state policing issues in Northern Ireland**

To understand the nuances of policing in relation to this study, particularly within the context of the change of the Royal Ulster Constabulary (RUC) to the Police Service of Northern Ireland (PSNI), it is important to consider the relationships between the many forms of state authority in Northern Ireland. In the modern context, the maturation process between the police and the military in Northern Ireland is an intimate one, and has left both Catholic and Protestant communities a shared experience of heavy militarised state policing.

Most young people over the age of eighteen consulted in the course of the survey recalled and spoke about the removal of armed servicemen and checkpoints from the streets of Northern Ireland within the past decade, and remembered in detail the situation of state and local policing. It is these memories that still affect Northern Ireland's communities and their relationships with the current policing services.

At the outbreak of the Civil Rights movement in Northern Ireland in the late 60s, (commonly seen as the start of the modern "Troubles"), the RUC was experiencing significant difficulty in controlling the growing situation of civil unrest. It was at this time that the Army's role was to provide military aid for civil power. Numbers of British troops were increased in Northern Ireland during this period and the experiences regarding state authority for both communities in Northern Ireland was one of combined state militarisation, coupled with local state policing within a condition of emergency.

In 1977 primacy of the police – the handling of terrorism in the context of everyday policing – was established.<sup>1</sup> It is this policy of police primacy, however, that led to constraints on police operations and the community complaint and state review of their power within emergency conditions.<sup>2</sup>



## Changes afoot

In 1994, the ceasefires and the elimination of selected checkpoints on the border with the Republic of Ireland, heralded a new and diminished era in emergency measures and militarised policing for Northern Ireland. During this time, the Army was sequentially removed from Northern Irish streets and numbers dwindled in 2000 to their lowest level since 1970 – fewer than 13,500.<sup>3</sup>

More changes were to follow. April 1998 witnessed the signing of the Belfast Agreement,<sup>4</sup> facilitating the establishment of a Northern Irish Legislative Assembly and cross-border power sharing initiative. This document emphasised legislation for Northern Ireland on policing, human rights and equality. In reference to police specifically, the Agreement indicated that the Police Service should be representative of the community as a whole, shaking off an historical Protestant mantle, and an independent commission was to be established to make recommendations for the future of policing in the summer of 1999. One of the Commission's

6.2. If you could change one thing about the city, what would it be? (Please fill in)

I would ~~the~~ get the police out  
because I feel they're bringing  
trouble to the city more than  
the people in it.



main concerns was to sustain an equally mixed Catholic and Protestant force.<sup>5</sup>

"A New Beginning, Policing in Northern Ireland: The Report on the Independent Commission on Policing for Northern Ireland", was launched in September 1999,<sup>6</sup> followed closely by "Bill 125", the Police (Northern Ireland) Bill in May of 2000.<sup>7</sup> The purpose of the Bill was to implement the recommendations of the Commission that were accepted by the government following consultation. Furthermore, the Bill allowed for the new recruitment arrangements enabling the policing force to represent an equal 50% Protestant to 50% Catholic ratio of recruits cutting out "discrimination in appointments".<sup>8</sup>

In November 2001, the vision reached fruition and a new Policing Board unanimously voted in a new badge and uniform for the police and the RUC was changed over to the Police Service of Northern Ireland (PSNI) on that date. The first recruits for the new force with 50%/50% prescribed Catholic/Protestant ratio began graduating in April 2002.

In keeping with the newly renovated policing endeavours, in November 1998, the search for an independent police Ombudsman was announced. The Ombudsman would become the official resource to whom individuals could complain of police malpractice and these complaints would be investigated and shared with the public.

The first annual report covering the period from November 2000 through March 2002, stated that almost half (49%) of the 6,385

allegations brought against the police to the Ombudsman within this period were related to "Oppressive Conduct" which is outlined as assault, harassment, unlawful arrest, serious assault, and sexual assault.<sup>9</sup> Allegations of "Failure of Duty" (23%) and "Incivility" (14%) followed as most frequently reported.<sup>10</sup>



## **Overview: Northern Irish young people and policing**

Teenage years are years where young people are apt to test boundaries regarding authority and young people in the DCCD areas are no exception. Considering the nuances of ongoing policing difficulties and changes in Northern Ireland and the DCCD areas as a whole, young people have at times experienced particularly strained relationships with the state authorities.

While some maintain that police misconduct from authorities is only toward those within Nationalist communities, myths of malpractice exclusively against Nationalist communities were dispelled when McVeigh's research published in 1994, targeting those 17-18 years, noted that the social identity of most of those identifying harassment was based on class rather than religion, illustrating a "hidden factor" in harassment. The author states: "While people subjectively explain their harassment in terms of sectarian or gender identity, there is a strong correlation between being working class and being harassed".<sup>11</sup>



Similarly, the quantitative Belfast-based research conducted by Ellison among young people aged 14-18, also emphasises that young people from areas of social deprivation were more likely to commit and/or be victims of crime than those from more affluent areas, and makes note of the perception of treatment by police by young people from these deprived areas.<sup>12</sup>

Despite significant changes in police initiatives since 2001, negative interactions with police remain a concern. Recent survey research published in 2003 by Hamilton et al. conducted with 1163 young people across Northern Ireland reports that, in their findings most young people's experiences with police remain predominantly negative, with an important 26% of respondents between the ages 16 and 24 years reporting that they were very dissatisfied with the PSNI.<sup>13</sup> However, rather than oppressive conduct complaints as expressed in initial Ombudsman reports, young people in the Hamilton et al. report stated the main form of unacceptable behaviour as being disrespectful and/or being impolite at 58%.<sup>14</sup>

Finally and most specific to the DCCD areas, previous qualitative research in deprived district areas by Roche conducted 1999-2002 illustrates ongoing tensions with policing services and issues of control and accusations of harassment.<sup>15</sup>

Many of these issues remained at the forefront in this survey. The TRIPROJECT however, also yields information regarding both the equity and differences of complaint among young people from both sexes and from Catholic and Protestant working-class communities.



## TRIPROJECT considerations



Young people in DCCD areas who were consulted throughout the TRIPROJECT consistently aired opinions that echoed the results of the previous research studies. However, although many young people may have had experiences concerning Army security, these experiences were considered "mostly" within the past, and young people most commonly focused on issues concerning police and community based policing schemes, rather than issues surrounding surveillance and Army patrols. Regarding Army patrols one 19 year old female stated:

"Aye, I remember them like (Army personnel). And ye still see them. The Brits (Army personnel). But it's different now. Mostly it's the cops that's the bother. And no one ever got on with them anyway."

A 16 year old male stated:

"Well, nah. Aye, ok ye see them sometimes, when there's a bit of bother or they go through the Diamond or whatever, but it's the cops really that get the bother. And they stand around, like. Sometimes I think they are just looking for trouble, if you know what I mean. It's just the way it is with them."



A 21 year old female stated:

"They (Army) shouldn't be included (in questions considered for the questionnaire) I don't think. They, you don't have any more hassles with themins anymore. Young people have trouble with the police. They (police) don't understand them (young people). Especially wee boys. They just get into all sorts of bother and it just gets everyone started and no one really knows what to do. I don't know what they're going to do like. But I think it's a wee bit better than before."

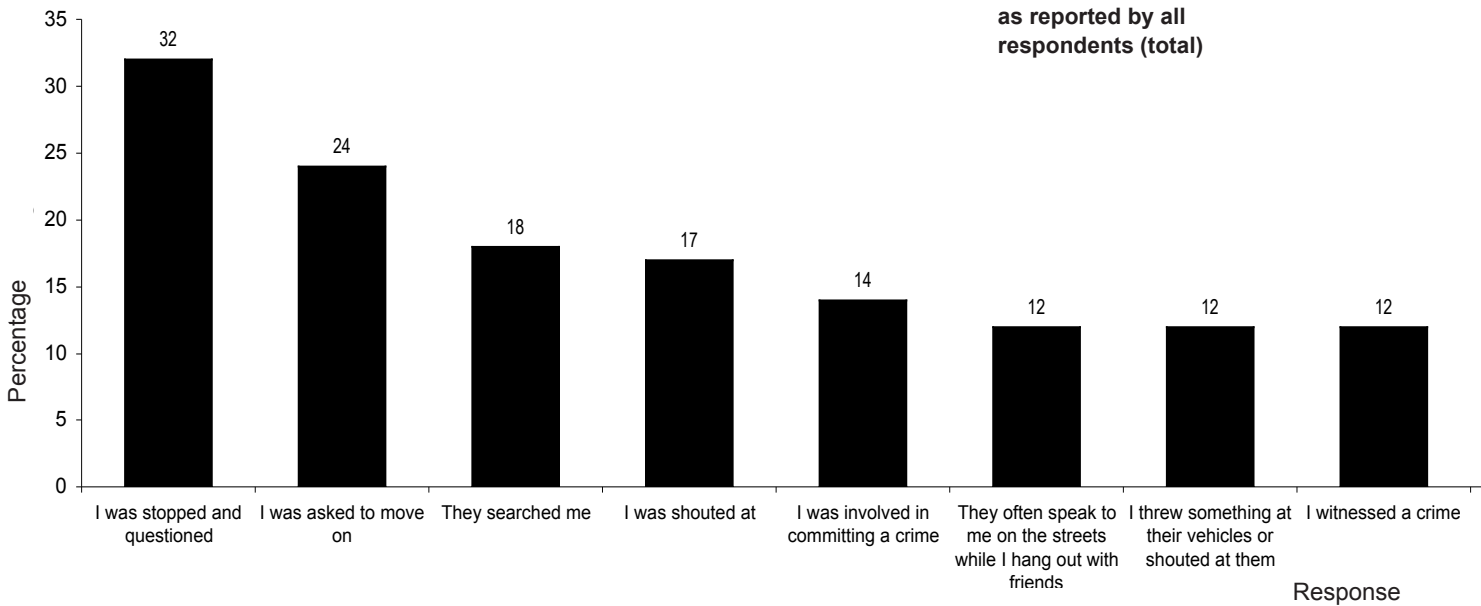
Due to the general feelings of the respondents, questions concerning experiences with Army personnel were excluded from the questionnaire. McVeigh's work on harassment coming from security forces included much research on Army personnel and the interaction with average citizens. Our research now shows a departure from this area of inquiry, perhaps indicating a growing scope for detail on interaction with young people and police services, and possibilities for an improved relationship.

# Police contact and its forms

To begin, our young people classified contact in many forms. Many types of contact were included in discussions with our young people, such as being asked to show driving licences, witnessing a crime, and making a complaint. They then selected many of the top types of police interaction and contact and integrated these forms of contact into the questionnaire.<sup>16</sup>



To give a picture of the types of contact reported overall, Figure 22 shows the most frequently reported types of contact to the least frequently reported types of contact for the total sample.



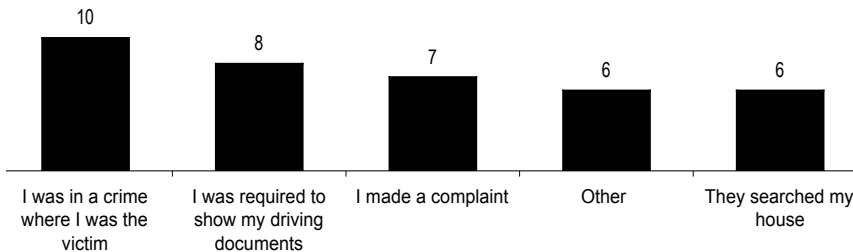


While some young people noted non-confrontational contact with police, such as police personnel speaking to them on the street (12%), or witnessing a crime (12%), contact reported was also less friendly in nature or where young people noted being the perpetrator of a crime. Some of the most common forms of contact between young people and police were reported as "I was stopped and questioned" (32%); "I was asked to move on" (24%); "They searched me" (18%); "I was shouted at" (17%); "I was involved in committing a crime" (14%).

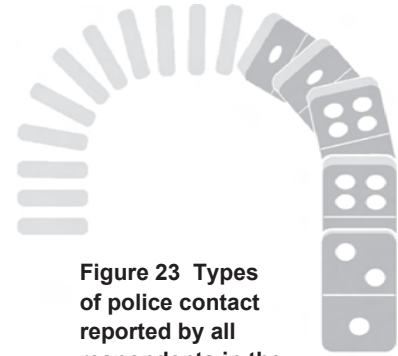
When investigating the details of this contact, interesting differences between males and females began to appear. For example, almost 41% of males compared to 23% of females stated that they had been "stopped and questioned". Furthermore, 26% of males compared to 9% of females stated that they "had been searched". 23% of males compared to only 5% of females reported being "involved in committing a crime".

However margins between the sexes are much smaller when examining other forms of contact. For example, 12% of males compared to 11% of females reported having witnessed a crime.

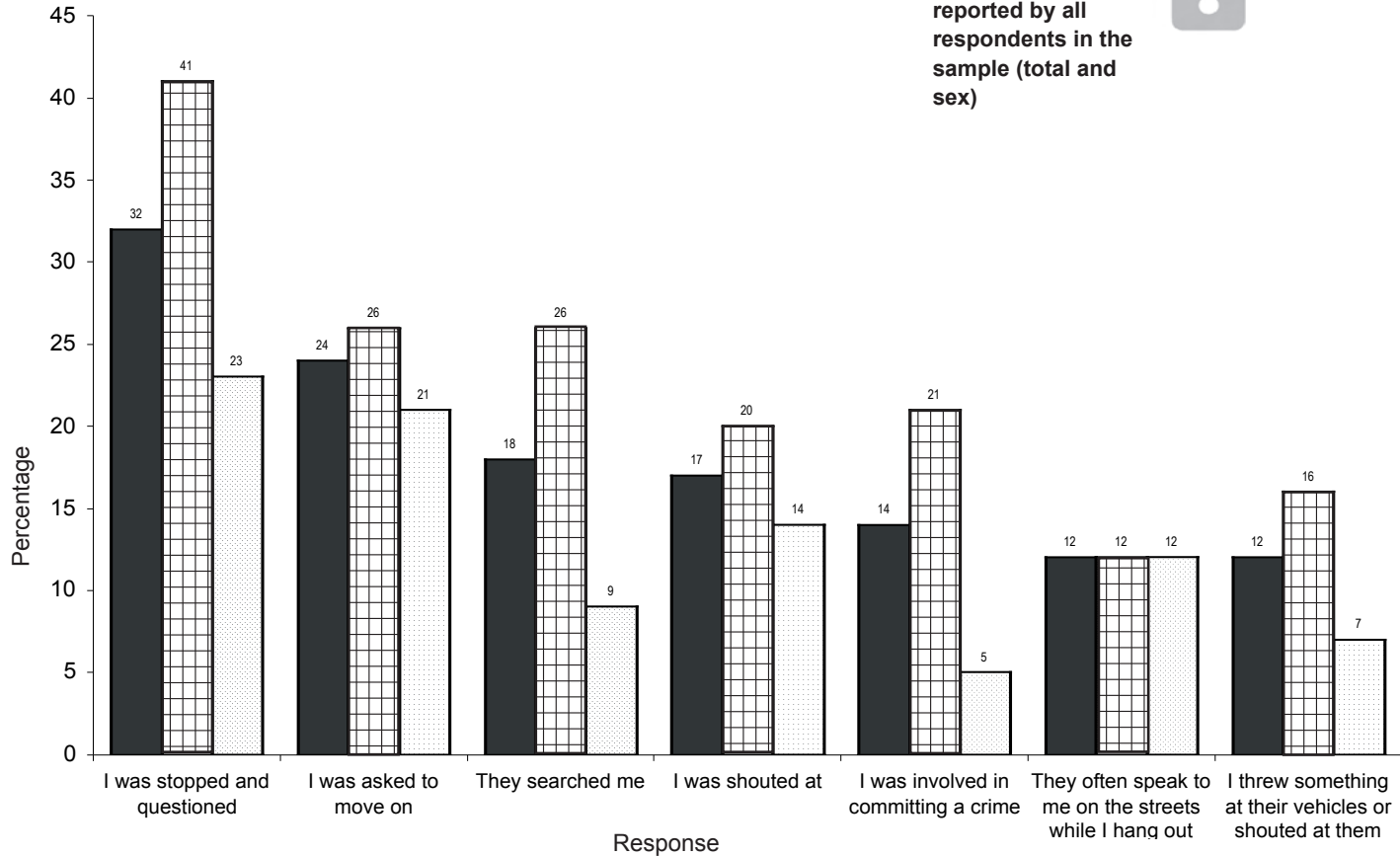
There also was very little sex differentiation regarding those who were "asked to move on", or those who were "spoken to on the streets". 26% of males and 21% of females reported that they



had been "asked to move on", while 12% of males and 12% of females reported that police "often speak to them when they hang out on the streets with their friends". Figure 23 illustrates the differences in these responses, showing the total percentages for each response against sex.

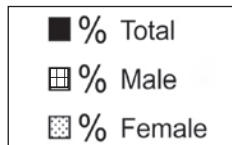


**Figure 23 Types of police contact reported by all respondents in the sample (total and sex)**



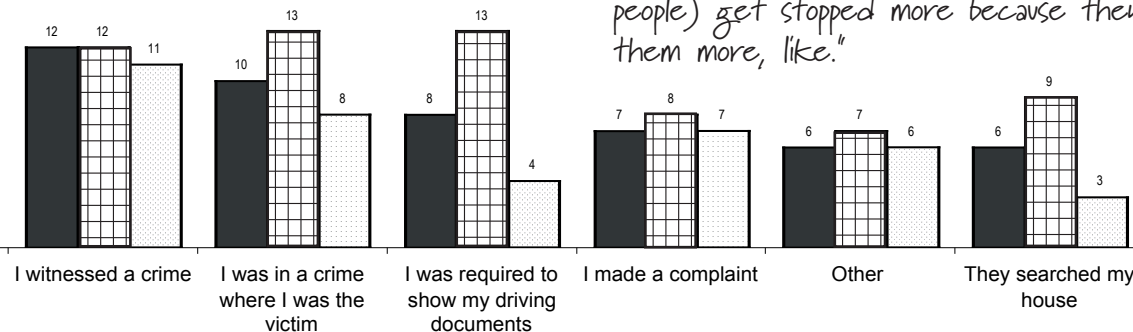


Variations also occurred between Catholic and Protestant respondents. Significantly more Protestants (46%), compared to Catholics (26%) stated that they had been "stopped and questioned". 33% of Protestants compared to 20% of Catholics reported that they had been "asked to move on". However, other experiences were more evenly experienced across communities. 19% of Protestants compared to 17% of Catholics stated that they "have been searched". Percentages between the communities were almost equal with 7% of Catholic respondents and 8% of Protestant respondents having reported making a complaint to the police.



Overall, Protestant respondents had higher response rates concerning contact with police. Follow-up discussions among some young people indicated that the higher percentages regarding Protestant contact could follow from the amount of daily and overall contact that Protestants might have compared to that of Catholic young people. As one 20 year old male stated:

"Aye. Well, we still have areas where cops don't come into like. Or maybe they (Protestant young people) get stopped more because they're around them more, like."

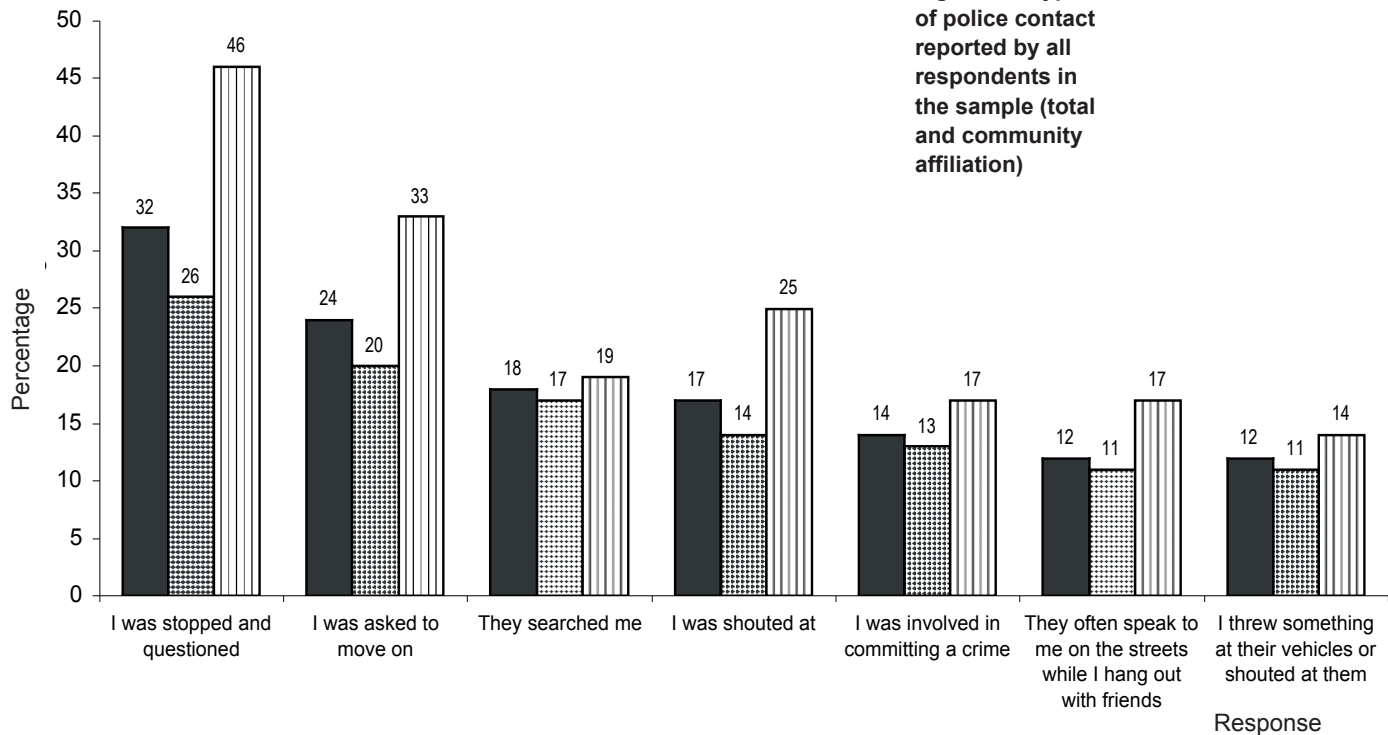


Another 18 year old female noted:

They were up all the time around the riot season and all. They stop us (Protestant young people). The other thing is too that I know a pile of them. We have more contact with them just because. It's not like it is in the Catholic areas.



Influences (or non-influences) such as the lack of established community schemes reprimanding young people for misbehaviour,

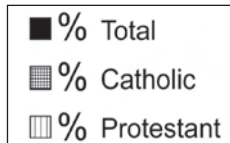


**Figure 24 Types of police contact reported by all respondents in the sample (total and community affiliation)**



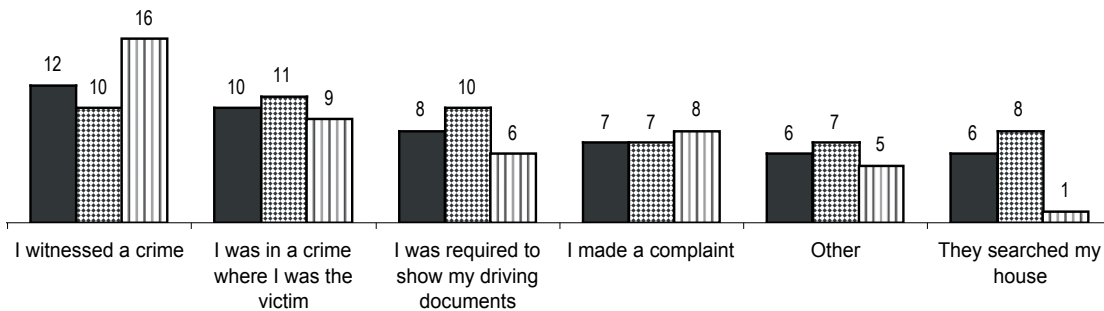
such as those found in Nationalist communities in DCCD areas like Community Restorative Justice schemes (as discussed later in this chapter), could also impact the amount of contact that Catholic young people have with policing services.

Responses to types of contact with police by community are shown against total response in Figure 24.



## Police notebooks and formal arrest

Overall, 62% of our total sample reported that, at some time, they had their names written in a police notebook as a warning, and 20% had been formally charged or arrested.





The procedure of having one's name recorded in a police notebook was a considerable sticking point for young people. One 17 year old male stated:

"I mean, ye don't know what they mean by it or where it goes. They do it for badness. Just to be assholes, so they do."

A 19 year old female stated:

"I hate that, so I do (having her name written in a police notebook). They've stopped me. And my friends. And one with her wain, like. I mean what were we doing? Oh, walking with a wain. One of us had a carry out right enough, but she was 18 so she was and they couldn't do nothing about it. Take it off her or anything. So I think they felt like eejits (idiots) so they did, so they took my name and our (name [sister]), just because we were younger like."

However, young people also noted situations where they were caught by police for a disturbance or criminal activity of some kind, and an admonishment of having their name recorded for police record seemed to be a fair punishment. An 18 year old male stated:

"Well, we were breaking bottles, so we were, in the car park at Lisnagelvin. I was younger. And





they caught us. I mean they just warned us, wrote our names in the book, like, and let us go. I guess that's a good thing like. When it's done like that."

There was some difference in the reporting of this procedure between the sexes. 72% of male respondents and 51% of female respondents reported having their name written in a police notebook at some point. Across age ranges, young people had undergone the procedure across all age brackets with 66% of those aged 18 and under reporting that they had their names written in a notebook, 57% of young people aged 19-21 reported having their names transcribed and 62% of those aged 22 years and over reported having their names recorded in a police notebook.

6.2. If you could change one thing about the city, what would it be? (Please fill in)

To have no bits of PSNI They are  
useless

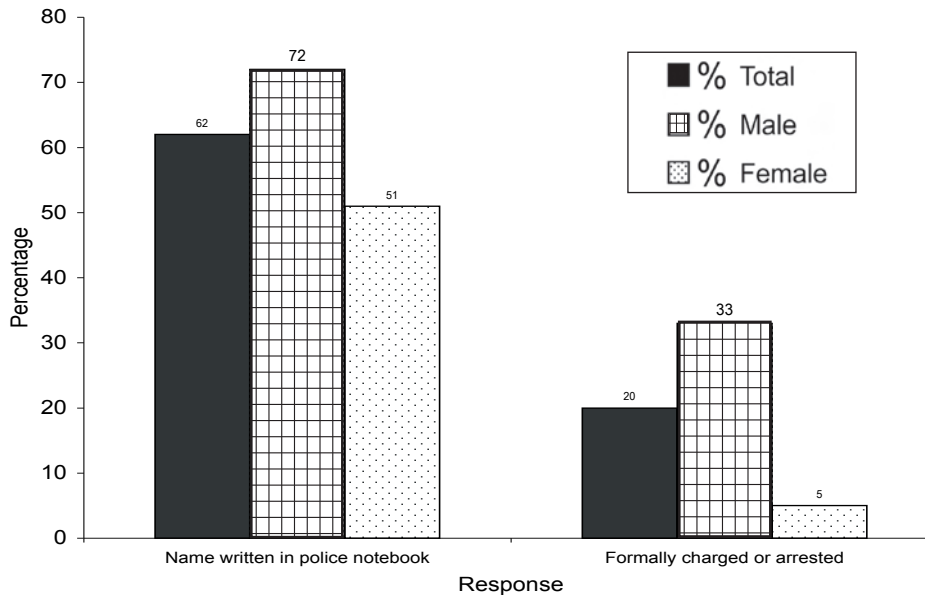
Regarding formal arrest, of those who had been formally charged or arrested, 33% of males and 5% of females reported that they had been formally charged or arrested.

While percentages indicate that the young women in our sample may be less frequently charged or arrested, than they are warned, the proportional difference between the two procedures is not that large. A difference of 21% between the sexes is apparent regarding the procedure of having one's name recorded in a police notebook, while a difference of 28% is apparent between the sexes regarding formal charging or arrest. Figure 25 compares experiences of males and females regarding these police procedures.

Finally, regarding community differences, fewer Catholics than Protestants stated that they had their names written in a police notebook. 70% of Protestants compared to 59% of Catholics stated that they had their names recorded. Numbers for being charged or arrested, however, differed only slightly as 21% of Catholics stated that they had been formally charged or arrested, while 18% of Protestants reported the same.



Regarding any form of police contact, all young people in the sample were asked when this contact occurred. For this question young people selected four age categories: under 10 years of age, age 10-15, age 16-21 or over age 21. Young people were invited to tick as many



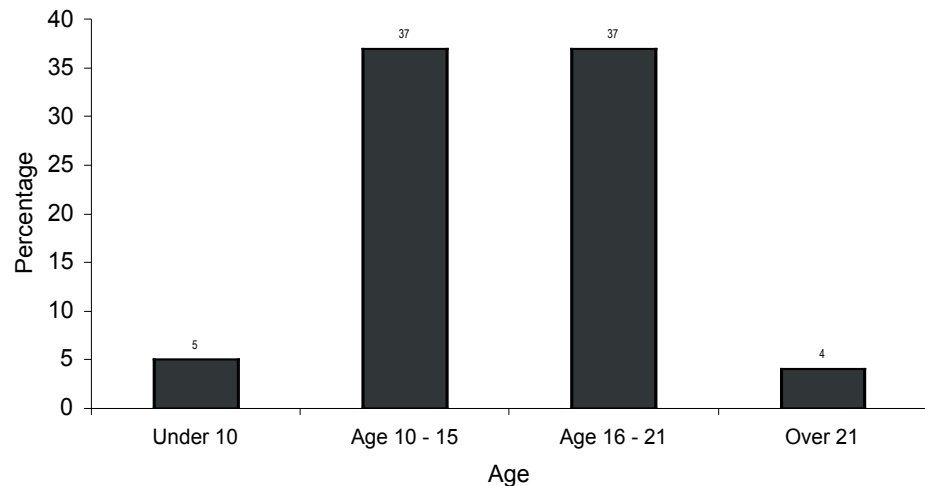
**Figure 25 A**  
comparison of  
experiences between  
all males and females  
regarding having  
names written in  
a police notebook  
compared to formal  
charging and arrest  
(total and sex)



categories as they felt applied. Very few respondents reported contact under 10 years of age, and only 4% stated they were over 21 years of age when contact occurred. Although obviously not all young people could make comment within all age categories, these percentages however indicate contact occurring predominantly between the ages of 10 to 21. 37% reported that contact most frequently occurred between the ages of 10 and 15, and 37% indicated contact between the ages of 16 and 21. Figure 26 illustrates the reported age of respondents when reported contact with policing services most frequently occurred.<sup>1</sup>

The recent research by Hamilton et al. indicates that in their sample, overall, 45% of those queried had contact with police over the past twelve months. However, in that survey those with no formal qualifications were more likely to have had contact with the PSNI at 60%.<sup>18</sup> Although our survey informs on contact throughout the

**Figure 26**  
Responses from  
all respondents  
regarding age of  
police contact  
(total)



entirety of the young person's lifetime, the results of both surveys show interesting parallels. As TRIPROJECT sought to work with school leavers and the unemployed and was successful in doing so in the majority of cases, our findings echo the results of Hamilton et al.



With all the types of police interaction highlighted above, TRIPROJECT findings show that 69% (329 respondents) of the total sample have had some form of contact with policing services. 73% of all respondents aged 18 and under, 65% of all respondents aged 19-21, and 65% of all respondents aged 22 years and over, reported contact with the police. This data indicates no substantial increase in contact with age. Although one may have suspected the frequency of contact to have accumulated with experience and age, contact appears to be spread across the age categories.

Figure 26 also illustrates contact with police as recorded in specific age periods. Interestingly the report of contact totalled across all four age groupings in Figure 26 (83%) is larger than those who had contact overall (69%) illustrating that some young people reported contact across two or more age groupings. Although it could be possible that young people might have experienced a "forgetfulness" regarding incidents that happened in the past (accounting for the drop in contact after the youngest age category and the even spread of contact through the next two age groupings), overall, our evidence suggests that the young people in our sample experienced a period of youth and adolescent contact with policing services, and had multiple experiences over this period.

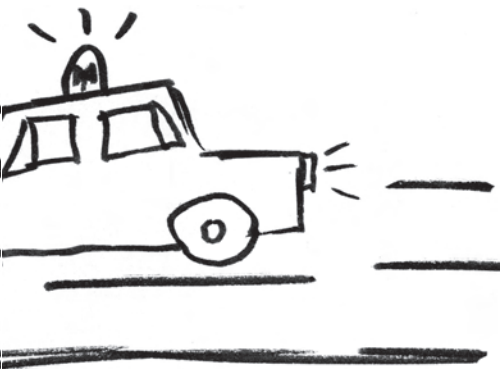




## Improper contact with police

Many of our young people complained of maltreatment by policing services, and we considered it important to include a question that asked of those who reported contact, if they felt the police had behaved inappropriately with them in any way.

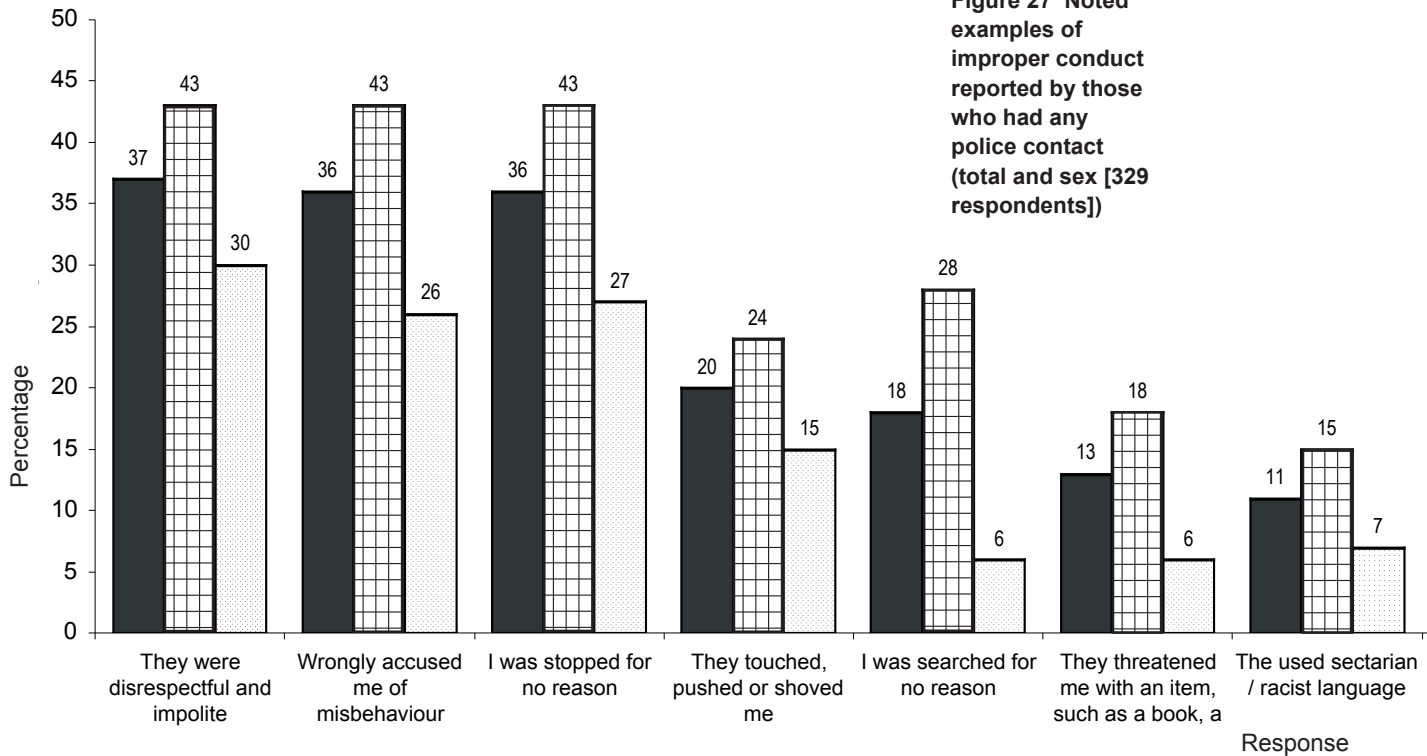
As discussed previously, 329 respondents reported contact with police at some time. Of those, 68% (224 respondents) reported improper contact. Of those who felt they had been treated improperly, 74% (166 respondents) considered this harassment. It is important to note this result indicates that although many young people in our sample had contact with police, 50% who had contact did not consider their contact harassment.



When considering reports of improper contact as coming from our questionnaire, our findings were not unlike findings of Hamilton et al., mentioned earlier in this chapter. TRIPROJECT findings indicated that out of those who experienced contact, 37% stated that the police acted improperly by being "disrespectful and impolite". Following this, 36% felt that they were "wrongly accused of misbehaviour" by the PSNI or RUC, and 36% stated they were "stopped for no reason".

Smaller percentages of those reporting police interaction reported physical threat or physical contact, such as 20% having reported that the police "touched, pushed or shoved" them, 13% having reported that they were "threatened with an item such as a book, truncheon or a gun", 11% having stated that police had used "sectarian or racist language", and 11% having reported that a police officer "hit or kicked" them.

Overall, percentages indicated that more males than females felt they had been involved in incidents where the police behaved improperly with them. 43% of male respondents who reported police contact compared to 30% of female respondents who reported contact stated that police behaved improperly by being "disrespectful and impolite". 43% of males who reported contact compared to 26% of females who reported contact stated that the police had behaved improperly by "wrongly accusing them of misbehaviour". 43% of males who reported contact compared to 27% of females who reported contact stated that they were stopped by the police "for no reason".

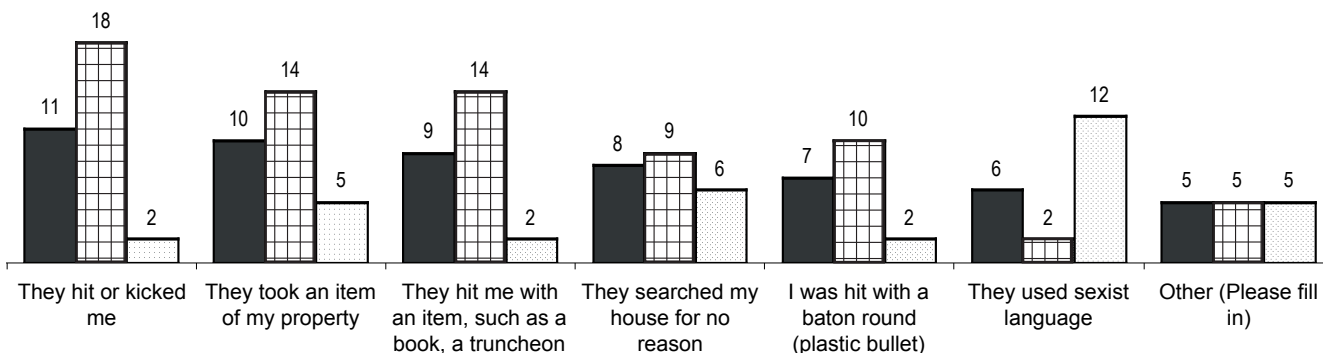
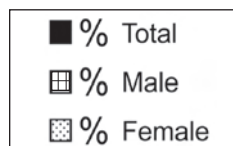




Important differences also occurred when young people reported improper physical contact with police. 18% of males who reported contact with police compared to only 2% of females who reported contact noted being "hit or kicked by a police officer". 14% of males who reported contact compared to 2% of females who reported contact stated that they had been "hit with an item, such as a book, truncheon or gun".

A significant exception however, is the reported use of "sexist language". 12% of females who reported contact compared to 2% of males who reported contact stated that police behaved improperly by using "sexist language" with them. Out of those who reported contact with police, the various responses to what these young males and females reported as improper conduct are illustrated in Figure 27.

Importantly, even though more Protestants than Catholics reported contact with police, percentages regarding improper contact were more evenly distributed, or indicated particular types of incidents as problematic for each community.

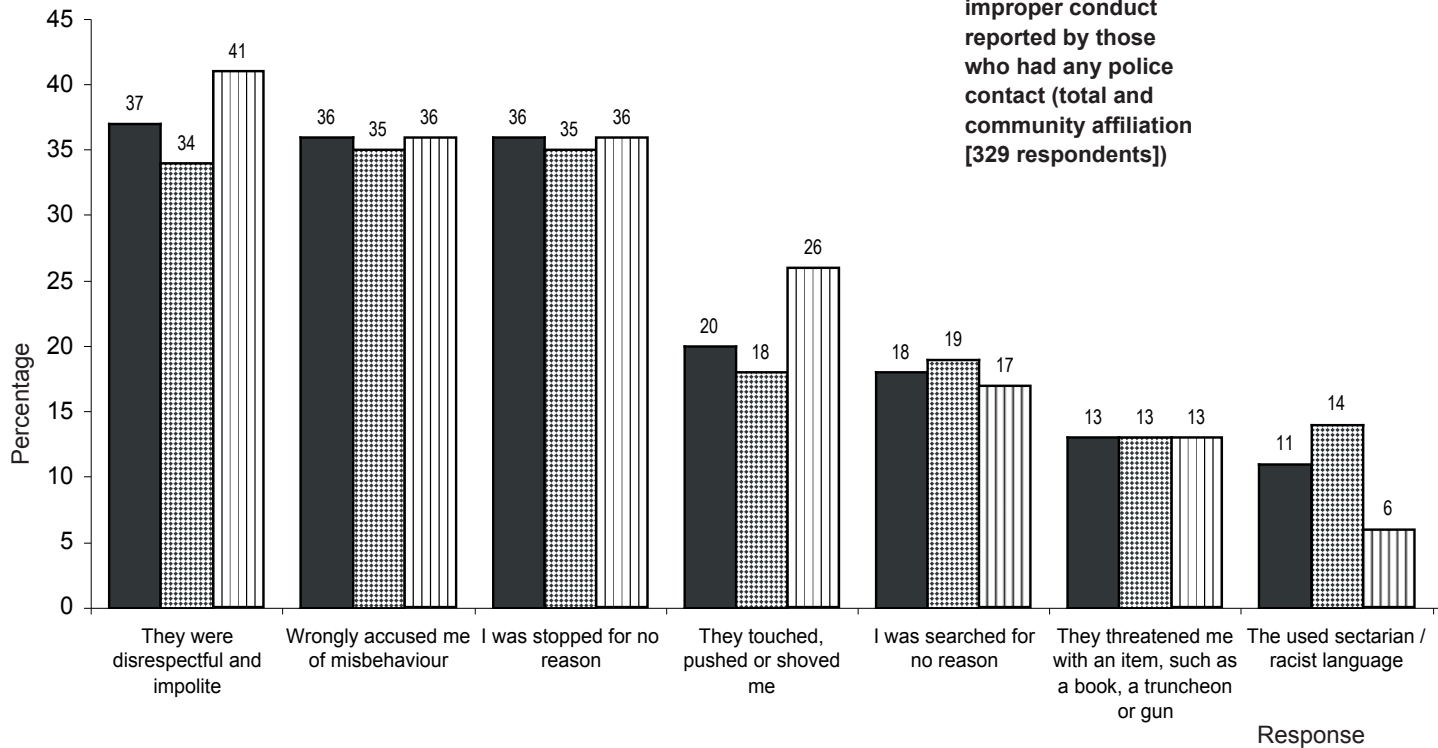




Overall, police being "disrespectful", "wrongly accusing young people of misbehaviour", and stopping young people "for no reason" were most frequently reported as inappropriate behaviour. Proportionately, young people from both Protestant and Catholic communities reported the latter two complaints of misbehaviour almost evenly. After these most common incidents however, overall, Catholic young people who had interactions with police services reported slightly more improper contact than Protestants.

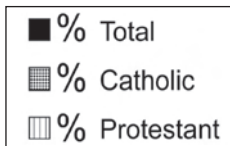


**Figure 28 Noted examples of improper conduct reported by those who had any police contact (total and community affiliation [329 respondents])**



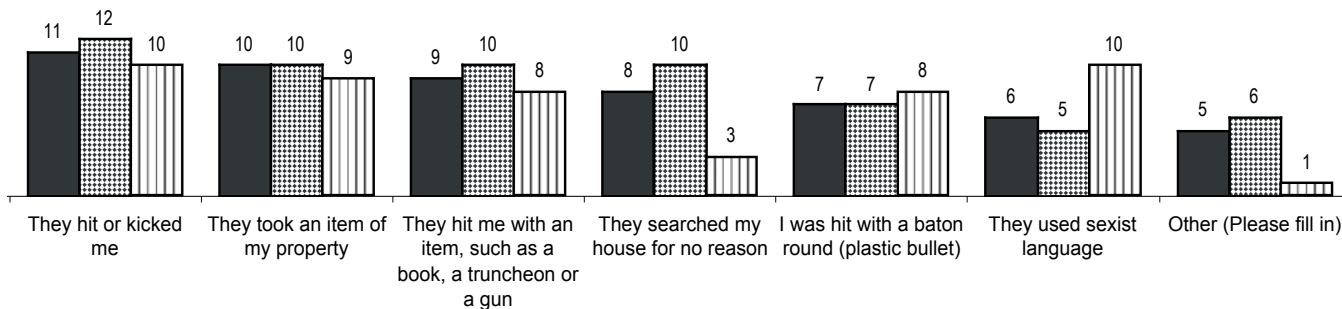


The reported differences were noticeable regarding specific types of improper contact as experienced by members of each community. 26% of Protestant respondents compared to 18% of Catholic respondents who had contact with police reported that the police had "touched, pushed or shoved them". However, 14% of Catholics compared to 6% of Protestants who reported any contact with the police reported that the police had "used sectarian language". 10% of Catholics compared to 3% of Protestants reported that their "house was searched for no reason". Figure 28 illustrates reported examples of improper contact according to community affiliation.

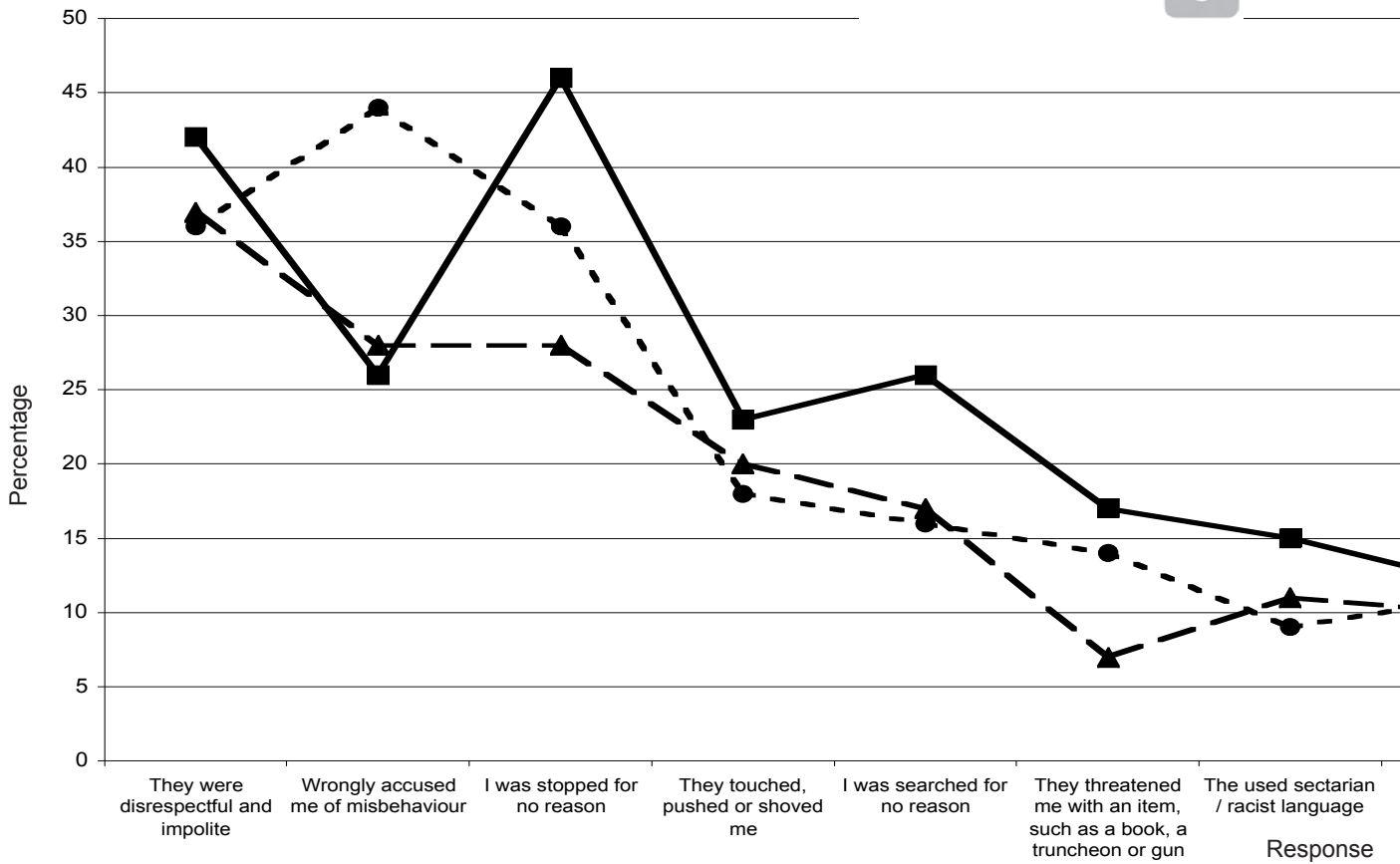


Also important to note are age differences concerning reported improper conduct with police. Figure 29 illustrates these percentages in a graph. Overall, percentages regarding improper conduct among those who answered the questions in each age bracket increased with age. Although there were a few exceptions within the response pattern, opinions regarding what was improper conduct were more prevalent among those aged 22 years and over.

While young people reported the same types of incidents overall, certain types of contact were more frequently reported within the



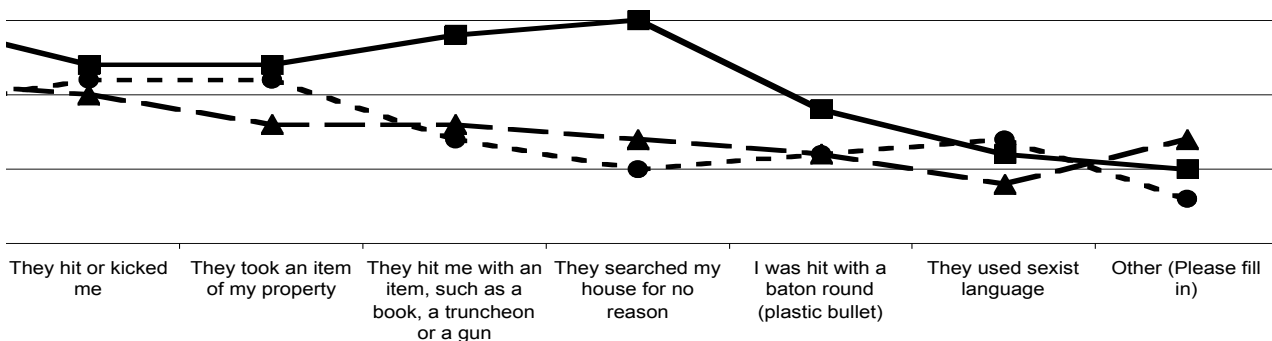
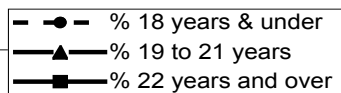
older age brackets. Of those experiencing police interaction 46% of those aged 22 years and over reported being "stopped for no reason", compared to 28% of respondents aged 19-21 years and 36% of those aged 18 years and under. 26% of respondents aged 22 years and over reported being "searched for no reason" compared to 17% of those aged 19-21 years of age, and 16% of those 18 years and under.





Other important responses to note were that 14% of respondents aged 22 years and over compared to 8% of those aged 19-21, and 7% of those aged 18 years and under reported that police personnel had "hit them with an item such as a book, truncheon or gun". Equally, 15% of those aged 22 years and over, compared to 5% of those aged 18 years and under, and 7% of those aged 19-21 reported having their "house searched for no reason".

**Figure 29** Noted examples of improper conduct reported by those who had any police contact (age in line graph [329 respondents])



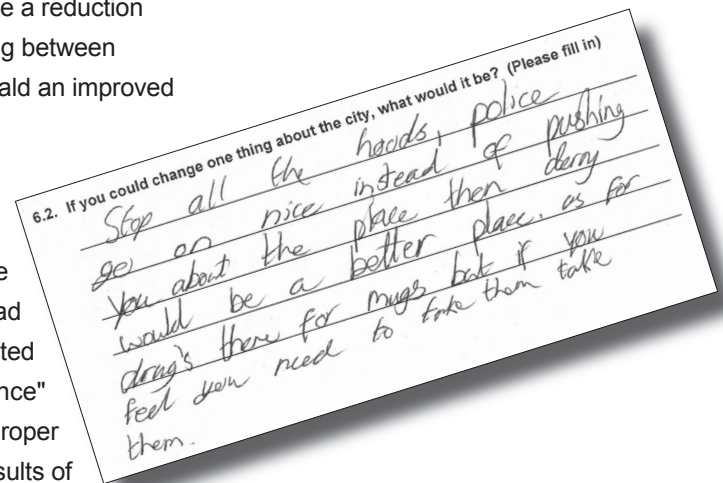
*Something to say!*

With one exception – that of being "wrongly accused of misbehaviour" most frequently reported by those aged 18 years and under (44%) – overall, those who reported contact with police aged 22 years and over reported the highest frequencies of improper contact. This reporting could indicate a more sensitive awareness of misconduct, or conversely, and more positively, perhaps a reduction in perceived and actual behaviour that young people consider inappropriate.



Equally, incidents that echo of an era of more austere emergency policing, such as body and house searches, show an important drop in response rates. Keeping in mind that general contact was reported to have most frequently occurred within a specifically noted period (between 10 and 21 years), these results may indicate a reduction in complaint and/or type of improper incident occurring between young people and police personnel, and perhaps herald an improved relationship with policing services.

Finally, of those who felt that the police had behaved improperly toward them (224 respondents), these young people were asked how many times this had happened? These respondents most frequently stated that they felt that improper incidents happened "once" (28%) or "twice" (21%), or alternatively feelings of improper behaviour jumped to "more than 5 times" (25%). Results of young people's responses regarding improper conduct are illustrated in the Table 20.





**Table 20**  
Occurrences of  
improper contact as  
reported by those  
who experienced it

Reported times of inappropriate contact	% Respondents
1 time	28
2 times	21
3 times	12
4 times	11
5 times	4
More than 5 times	25
Number	224

## Opinions on police

With all this police contact in mind, how did young people feel about the current Police Service in general? As discussed in introductory chapters, young people were shown a variety of questionnaires to both critique and draw from for their survey. The recent questionnaire by Hamilton et al. regarding policing and accountability was one of the questionnaires reviewed by the young people.<sup>19</sup> Within this questionnaire, a series of questions were asked regarding young people's opinion on police. Young people were asked a series of questions regarding whether, overall, young people felt the police were "honest", "professional", "helpful", "fair", and so on. All the questions in this survey followed the same particular pattern.

Young people involved in the TRIPROJECT found these questions intriguing and wanted to include many of these questions within their

questionnaire. However, as the young people pointed out, with all the questions phrased in the same way, respondents could possibly become automated in their responses without fully thinking through the question. Young people involved in the TRIPROJECT used many of the questions as a template for their inquiry, but put what one young person termed " . . . a negative sounding" to the many questions to avoid " . . . us just going through and ticking, 'aye', 'aye', 'aye'".



In this way some of the questions that young people formed and selected for the questionnaire asked a "negative" version of a question, such as: " . . . In general, I don't think the police understand young people". Question 4.14 from our questionnaire is included in Figure 30.

**Figure 30 Question 4.14 from the questionnaire**

**4.14.READ ACROSS and indicate how much you AGREE or DISAGREE with these statements...**

	Agree	Neither agree nor disagree	Disagree
In general, I believe the police to be honest	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
In general, I believe the police to be helpful	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
In general, I think the police are not fair	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
In general, I believe the police are there for my protection	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
In general, I don't think the police understand young people	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
In general, I believe the police have improved since they became the PSNI	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
In general, I believe the police to have equal numbers of Catholics and Protestants	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



Findings by Hamilton et al. indicate that at the time of their inquiry, more young people agreed than disagreed that police were helpful, were honest, were professional, were there to protect them and were acceptable. The authors' findings also reveal that more of their respondents disagreed than agreed that the police services were fair, were able to understand youth issues, were from their community or had improved since the organisation had changed from the RUC to the PSNI.<sup>20</sup> Although these questions were not directly copied in our questionnaire or compared within the TRIPROJECT survey, our results indicated similar findings.

Young people in our study were dissatisfied with the police's "understanding" of young people. Overall, 57% of respondents agreed that the police "didn't understand young people", compared to 10% who disagreed with this sentiment. More Protestant (61%) than Catholic (56%) respondents agreed with this statement.

Respondents were also uncertain about the equality of representation within policing services. Overall, only 14% agreed that the police had "equal numbers of Catholics and Protestants on the force", while 35% were unsure, and 51% disagreed that the policing service had "equal representation of Catholics and Protestants within the force". However, more Protestant respondents (22%), compared to Catholic respondents (12%), felt there was equal representation of community members on the force.

Across the sample, opinions regarding improvement in the policing forces since they became PSNI, ranged from unsure to rather

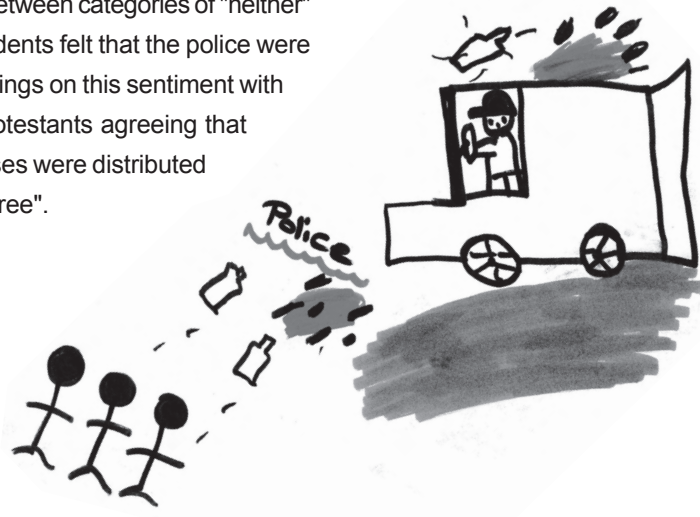


negative. 45% of respondents stated they neither agreed nor disagreed that the police had "improved since becoming the PSNI", and 44% of the total respondents reported that they disagreed that the police had improved. 10% felt that the police had improved since becoming the PSNI. Importantly, these responses were almost identical between communities.

**Table 21**  
Responses to  
statements from all  
respondents in the  
sample regarding  
the PSNI (total  
and community  
affiliation)

On the positive side of things, overall, 30% of respondents felt that the police were there to protect them. Catholic and Protestant respondents were almost identical on this sentiment with 30% of Catholics and 31% of Protestants agreeing that "the police were there for their protection". The remaining responses were distributed between categories of "neither" and "disagree". Equally, 20% of all respondents felt that the police were helpful, with relatively close community feelings on this sentiment with 20% of Catholics, compared to 24% of Protestants agreeing that police were helpful. The remaining responses were distributed between categories of "neither" and "disagree".

These are but a few selections. Each response has many variations that are of interest. For clarity, Table 21 illustrates the percentage of response for each possible selection.

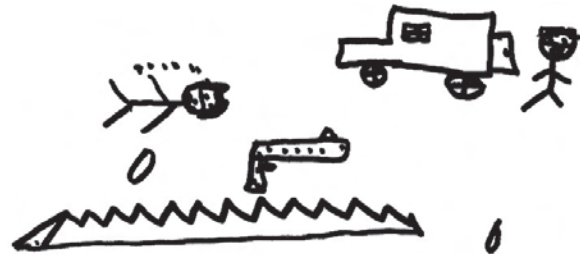


Response	Agree			Neither agree nor disagree			Disagree		
	% Total	% Catholic	% Protestant	% Total	% Catholic	% Protestant	% Total	% Catholic	% Protestant
In general, I believe the police to be honest	14	15	16	44	42	47	42	43	38
Number	475	307	127	475	307	127	475	307	127
In general, I believe the police to be helpful	20	20	24	43	44	39	37	36	37
Number	472	304	127	472	304	127	472	304	127
In general, I think the police are not fair	40	41	38	49	49	52	11	11	10
Number	474	306	127	474	306	127	474	306	127
In general, I believe the police are there for my protection	30	30	31	44	44	47	26	26	23
Number	478	309	128	478	309	128	478	309	128
In general, I don't think the police understand young people	57	56	61	33	33	29	10	11	9
Number	479	308	130	479	308	130	479	308	130
In general, I believe the police have improved since they became the PSNI	10	10	11	46	45	45	44	45	44
Number	478	310	128	478	310	128	478	310	128
In general, I believe the police to have equal numbers of Catholics and Protestants	14	12	22	35	30	43	51	58	36
Number	476	307	129	476	307	129	476	307	129

## Joining the PSNI?

Regarding joining the PSNI, overall, only 10% of young people stated that they would consider becoming part of the PSNI.

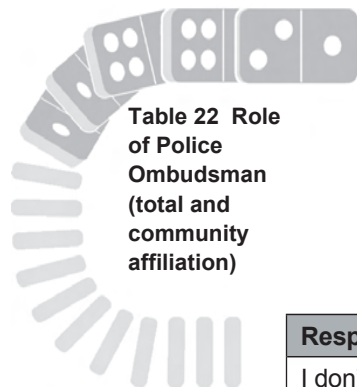
Of this small percentage, more males than females reported they would join the PSNI. 12% of males compared to 8% of females stated that they would consider joining the PSNI. However, more Protestants than Catholics stated that they would consider joining. Out of the total number who stated they would consider joining, 13% of Protestants compared to 8% of Catholics responded affirmatively.



## Police Ombudsman

TRIPROJECT results compared to that of the recent research of Hamilton et al. indicates that the young people involved in the TRIPROJECT had less of a general awareness of the Ombudsman. Hamilton et al. indicates that 72% of their respondents felt that the Ombudsman was there to "investigate complaints against the police", and a further 25% stated that the Ombudsman "receives complaints".<sup>21</sup> When young people involved in TRIPROJECT were asked what they thought the role of the Ombudsman was, 63% stated that they "didn't know" what the Ombudsman was, 25% stated that the Ombudsman was





**Table 22 Role of Police Ombudsman (total and community affiliation)**

there to "investigate complaints against the police", 7% stated that the Ombudsman was there to "receive complaints about the police", while 4% stated that the Ombudsman was there to "protect the police against investigation". These results are listed in the Table 22.

Response	% Total	% Catholic	% Protestant
I don't know what it is	63	62	68
To investigate complaints against the police	25	26	21
To receive complaints against the police	7	7	8
To protect police from investigation	4	5	2
Other	0.8	0.6	0.8
Number	477	308	129

## Overview: the CRJ and issues regarding paramilitary authority

It is important for the reader to remember that the onset of the "Troubles" led to increased paramilitary initiatives in both Catholic and Protestant communities.<sup>22</sup> Both communities' paramilitaries have in turn policed their own areas in a variety of ways with internal mechanisms for their own organisations and personnel, and by containing and punishing what is called "antisocial" behaviour most commonly committed by young people.<sup>23</sup> These were issues of import to the young people and issues that young people participating in the TRIPROJECT wanted to discuss.

Investigating aspects of paramilitary forces in Northern Ireland has proved difficult at times, if not insurmountable.<sup>24</sup> However, attempts to explore these organisations and their relationships with their respective communities, particularly in the context of an increase of paramilitary beatings since 1994,<sup>25</sup> and attempts at "restorative" agendas with (or without) policing cooperation, should be considered when understanding the unique relationship between paramilitary forces, state police and the young people affected by these forms of practice.



As noted, since the ceasefires of 1994, beatings and threats continued in Northern Ireland's deprived, working-class communities. RUC records indicate that between 1995 and 2000, over 1,000 people were recipients of paramilitary punishments or shootings by both Republican and Loyalist paramilitaries.<sup>26</sup> Many beatings and threats never come to be officially reported, however. RUC figures for 1999, for example, listed 206 cases of paramilitary punishments, while the Northern Ireland Association for the Care and Resettlement of Offenders (NIACRO) Youth Justice Unit, a unit that works with families under paramilitary threat, received 624 referrals during that same year.<sup>27</sup>

3.16. If "Yes" to the above question, what did the incident entail?  
(Please cross ☒ ALL that apply to you)

<input type="checkbox"/> Just a feeling that I had	<input checked="" type="checkbox"/> Physical contact
<input type="checkbox"/> Threatening looks or glances	<input type="checkbox"/> Prejudice in obtaining a place in a club or on a sports team
<input type="checkbox"/> Threatening words	<input type="checkbox"/> Prejudice in obtaining a job placement
<input type="checkbox"/> Physical threat	<input checked="" type="checkbox"/> Other (Please write in)

*Witnessed A*  
*knee capping*

In an attempt to move beyond paramilitary beatings, some communities support "community restorative justice" (CRJ) or "restorative justice" programmes – programmes in which "antisocial offenders" are encouraged to sit down with victims or members of the community and work out a method of service or repayment as punishment for their behaviour.



Regarding initiatives in Unionist areas, one scheme, Northern Ireland Alternatives, formed in 1998 to initiate restorative programmes within the Loyalist areas of Belfast, has grown to encompass a variety of programmes in the Bangor and Belfast areas covering Bangor, North Belfast, East Belfast, the Greater Shankhill area and the Mount Vernon area. Each of these programmes has multiple structured projects that work to the community's own needs.<sup>28</sup>

One such project, Greater Shankhill Alternatives, working in cooperation with the Farset Community Think Tank Project, in their discussions on paramilitary punishments with project workers, local parents, local clergymen, project coordinators and a group of young people who are termed "offenders", stresses the difference between "retributive" and "restorative" justice:

Within the present justice system crime is seen as a violation of law, and the state's response is basically "retributive", equating punishment with justice. Restorative justice schemes, however, see crime as a breakdown of human relationships, and focus on healing and repairing the harm caused by crime. To assist this, a trained community mediator facilitates a face-to-face meeting between victim and offender. This encounter allows the opportunity for community, victim, and offender to determine "justice" together. This usually manifests itself as an agreed period of volunteer work in the community, often directly related to the original antisocial behaviour.<sup>29</sup>

However, thus far, there are no "recognised" or official restorative programmes in Unionist communities within the DCCD areas.

Regarding such schemes within Nationalist housing areas, in 1997, the template document, "Designing a System of Restorative Justice in Northern Ireland", was written to enable four pilot CRJ projects within Nationalist areas of Northern Ireland. Three of these projects were then located in Belfast, and one in the Brandywell of the DCCD areas.<sup>30</sup> The Brandywell scheme began in 1998. The CRJ programme developed within the North West region under CRJ Ireland (officially formed in 2000) and CRJ North West. The North West scheme now operates in the Creggan, Brandywell, Ballymagroarty and Shantallow areas.

Recently, an initiative to evaluate one of the schemes under this umbrella programme in the Creggan area of the Cityside (officially formed in 2000), was undertaken by the Institute for Conflict Research (ICR) by Symth et al. and published in 2002.<sup>31</sup> Thus far, this is the only evaluation of such a project in the DCCD areas. Both young people and community members were interviewed under the evaluation leading to some interesting findings and perceptions regarding CRJ and its initiatives. Between 2000 and 2002, the CRJ scheme in the Creggan handled 118 cases of juvenile petty crime, delinquency and general antisocial behaviour.<sup>32</sup>

Both Northern Ireland Alternatives and the Community Restorative Justice schemes tailor their programmes to the communities in which they are embedded and utilise differing restorative forms. However,



IRA



UVF



the ethos between what is retributive justice and what is restorative justice remains at the forefront of these initiatives.

## **Paramilitary and CRJ confusions**

Many CRJ schemes enjoy considerable kudos from community approval. One such programme, run by Jim Auld in West Belfast,<sup>33</sup> reports a case where: "We had an eighteen year old kid over in Ballymurphy who nicked (stole) a car, and he was seen. Of course the victim said, 'I'm going to have the IRA kill that kid'. Instead, we got the kid and his family to sit down with the victim. . . (and) they worked out a repayment plan".<sup>34</sup> However, despite such successes, this approach to community problems has come under considerable scrutiny<sup>35</sup> and community members believe that often the threat of punishment still remains. Also these programmes can be thought to undermine police efforts and have been criticised by both the public and police.<sup>36</sup>

Beyond academic representation of the approval, disapproval and puzzlement regarding such programmes, for young people and many community members, confusion is very real. Throughout the TRIPROJECT, young people discussed what they referred to as "paramilitary" reprimands and punishments. Often the detail was specific to incidents, people involved, and areas. More generally, however, when restorative schemes were mentioned, there was considerable confusion over such schemes. For the young people,



it was "paramilitaries" that "looked out for" or maintained their areas, rather than community representatives. As one 18 year old female noted:

"They've come to the house, like. We didn't even know who they were. They say they are that 'justice' crowd but I think they're just the Provos, like. They do come though. Some people don't like them though. I do. I think they keep the wains under control. Or at least that they are there to do that. And the cops, ye can't use them."

A 16 year old male stated:

"I don't know what that is. I know them bastards'll come an' knock your head in. I know that, so I do. A fella that I knew, he was thrown out, so he was. He had to go to his Da's in (in the Republic of Ireland). But I never heard of any group like that."

A 17 year old female stated:

"It's not like that in (mixed estate area). You know what you're doin' and what you're not supposed to be up te. It's as simple as that, like. I know other places where they come and tell





you. They just come and knock on the door and they tell you. Or (tell) your Ma. But they don't come across that they are some official thing, like. They are the UDA or UVF or IRA or whatever, dependin' on where you are, where you are living. /... / That's why we moved out."

Due to this prevalent perception, young people decided to include a few questions covering their feelings regarding paramilitary involvement within their communities and lives, as well as listing incidents that they commonly knew as needing some form of justice. Revealingly, young people placed these within a section which they felt was best termed "community safety".

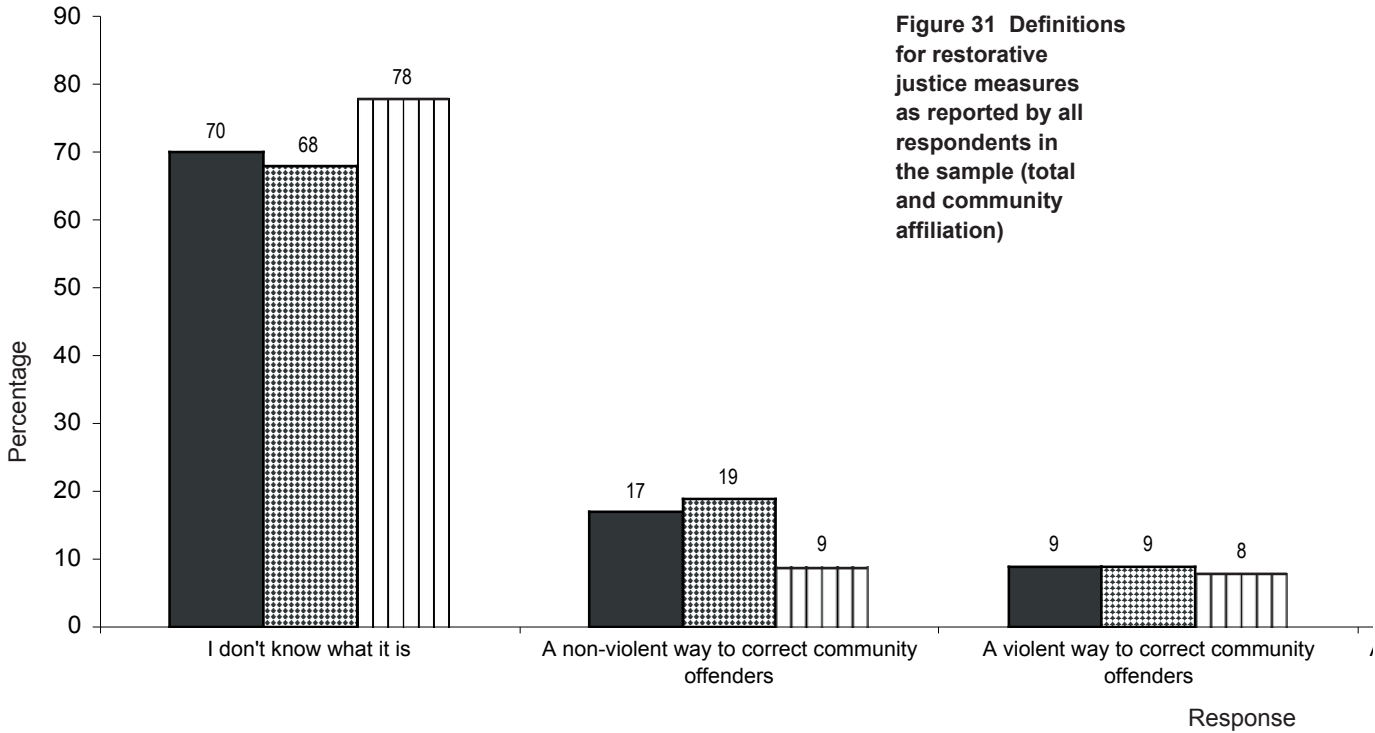
To begin, young people were asked "What do you think the purpose of Community Restorative Justice (CRJ) is?" Young people were invited to respond to as many answers as they felt applied.

Overall, 70% of respondents stated they "didn't know what it was". The next highest percentages dropped significantly. 17% noted that they thought it was a "non-violent way to correct community offenders" while 9% thought that it was a "violent way to correct community offenders". Figure 31 illustrates the total responses and community responses regarding the role of the CRJ.

Of those who stated that community restorative justice schemes were a non-violent way to correct community offenders, 19% of those respondents were Catholics while 9% were Protestants. The results of this query indicate a broader knowledge of what CRJ means among Catholic individuals due to the base of restorative justice programmes that are in effect in many Nationalist/Republican areas.

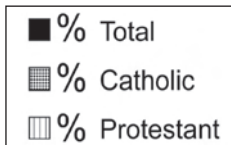


Equally informative however, is that the knowledge of the CRJ and restorative justice increased with age. Of those who stated that it





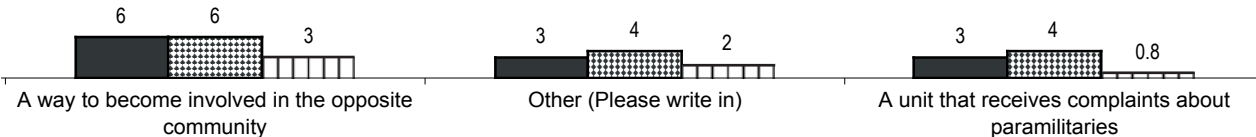
was a "non-violent way to correct community offenders", 12% were 18 years and under, 17% were 19-21 years of age, and 29% were 22 years and over. Following this, of those that stated that they "didn't know" what CRJ measures were, 75% of those aged 18 years and under, 73% of those aged 19 to 21 years, and 53% of those aged 22 years and over responded that they did not know.



## Looking out for the community

Considering the amount of confusion regarding restorative measures, as noted above, young people consulted throughout the course of the project often referred to "community safety" in reference to their local paramilitaries.

Beginning with themselves, young people wanted to get a "notion" of how many of their peers were involved in the paramilitaries. Paramilitary presence and knowledge of paramilitaries was evident with 34% of young people having reported affirmatively that they knew individuals their own age involved in the paramilitaries. A further 23% stated that they didn't know whether their peers were involved in the



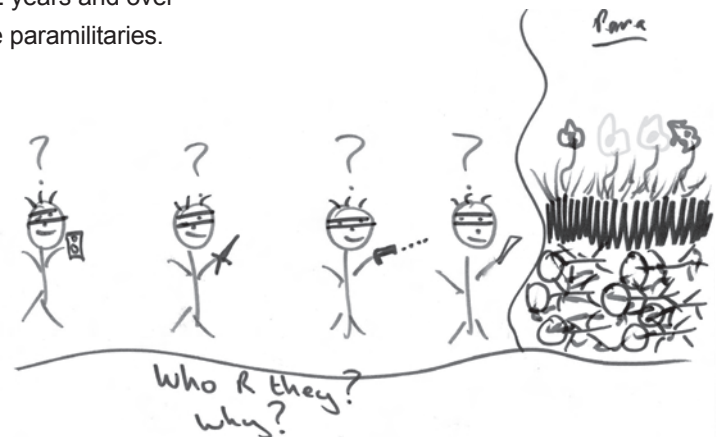
*Something to say!*

paramilitaries. 43% stated that they did not know anyone of their own age involved in the paramilitaries.

There was almost no gender variation between any of the choices. However, proportionally more Protestants than Catholics reported that they knew people their own age within the paramilitaries. 53% of Protestant respondents compared to 25% of Catholic respondents stated that they knew people their own age involved in the paramilitaries. Knowledge also increased between the youngest and oldest age brackets. 33% of those aged 18 years and under, 30% of those aged 19-21 years, and 41% of those aged 22 years and over reported that they knew people their own age in the paramilitaries.

Regarding family members that are or were in the paramilitaries, 19% stated that they had family members that are or were in the paramilitaries, 27% stated that they did not know whether family members were involved, and 54% stated that they had no family members involved in the paramilitaries. Of those claiming familial involvement, almost twice as many males (25%) compared to females (13%), responded affirmatively. Overall, responses were relatively evenly distributed between community affiliation and age.

Perhaps more worthy of note was young people's interest in the role of paramilitaries within their community. Questions that were formulated by the young people did not involve issues such as whether paramilitaries should be involved in weapons handovers or if they





should be involved with the peace process. Paramilitary involvement for the young people involved in the TRIPROJECT was much more immediate. For the questionnaire, young people focused on questions surrounding community policing, antisocial punishment and enforced curfews.

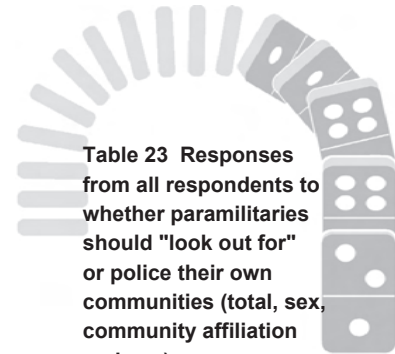
In Question 4.1 of the questionnaire, young people were asked to "agree", "disagree" or to "neither agree nor disagree" regarding two statements concerning paramilitary involvement within the community. These were: "I believe that paramilitaries should look out for their own communities" and "I believe that paramilitaries should punish antisocial behaviour within their communities". The question, stemming from discussions with young people, highlighted the two aspects that emerged most within discussion groups.

The results to these inquiries illustrated that young people remained interested in maintaining a paramilitary presence in their communities. 42% agreed that paramilitaries should "look out" for their own communities. A further 38% were on the fence, neither agreeing nor disagreeing with this statement. Only 20% stated that paramilitaries should not look out for their own communities. Interestingly, responses became a bit more uncertain with age, the highest percentages of neither agreeing nor disagreeing fell within the age brackets of those aged 19-21 years (45%), and those aged 22 years and over (43%).

Following this, 32% of young people queried believed that paramilitaries should punish antisocial behaviour. 35% neither agreed nor disagreed with this statement. 33% stated that paramilitaries

should not punish antisocial behaviour. Results to these questions are listed in Table 23 and Table 24.

Although it may be the case that young people complain about paramilitary action within their communities on behalf of the community, it is revealing that 51% of those who agreed that paramilitaries should look out for their own communities and 34% of those who agreed that paramilitaries should punish antisocial



**Table 23 Responses from all respondents to whether paramilitaries should "look out for" or police their own communities (total, sex, community affiliation and age)**

Response	% Total	% Male	% Female	% Catholic	% Protestant	% 18 yrs and under	% 19-21 yrs	% 22 yrs and over
Agree	42	45	39	41	52	51	35	30
Neither	38	33	42	39	34	32	45	43
Disagree	20	21	19	20	15	17	21	27
Number	479	243	235	310	128	251	130	96

Response	% Total	% Male	% Female	% Catholic	% Protestant	% 18 yrs and under	% 19-21 yrs	% 22 yrs and over
Agree	32	33	32	37	21	34	30	33
Neither	35	33	37	34	41	38	38	26
Disagree	33	34	31	29	38	29	33	41
Number	476	239	236	306	129	250	129	95

behaviour were young people 18 years and under. Equally revealing are that these feelings regarding guardianship and punishment were almost evenly split between genders.

Finally, there were slight variations between community responses in a few areas. While more Protestant respondents (52%) compared to

**Table 24 Responses from all respondents to whether paramilitaries should punish antisocial behaviour (total, sex, community affiliation and age)**



Catholic respondents (41%) believed that paramilitaries should look out for their own communities, more Catholics (37%) than Protestants (21%) reported that paramilitaries should punish young people for antisocial behaviour.

Finally, young people selected a few hypothetical questions to be asked within this section, and one of these questions regarded the idea of a hypothetical curfew. This question arose from young people's discussions regarding issues surrounding paramilitary enforcements such as curfews or the exiling of antisocial young people. Due to these discussions, young people decided to create a question around these concerns and to expand it to encompass many young people within the community. Young people then created a question that asked if paramilitaries were to enforce a curfew in their area for all young people, how would they feel about this? The responses chosen for the questionnaire reflected the young people's majority responses in discussion.

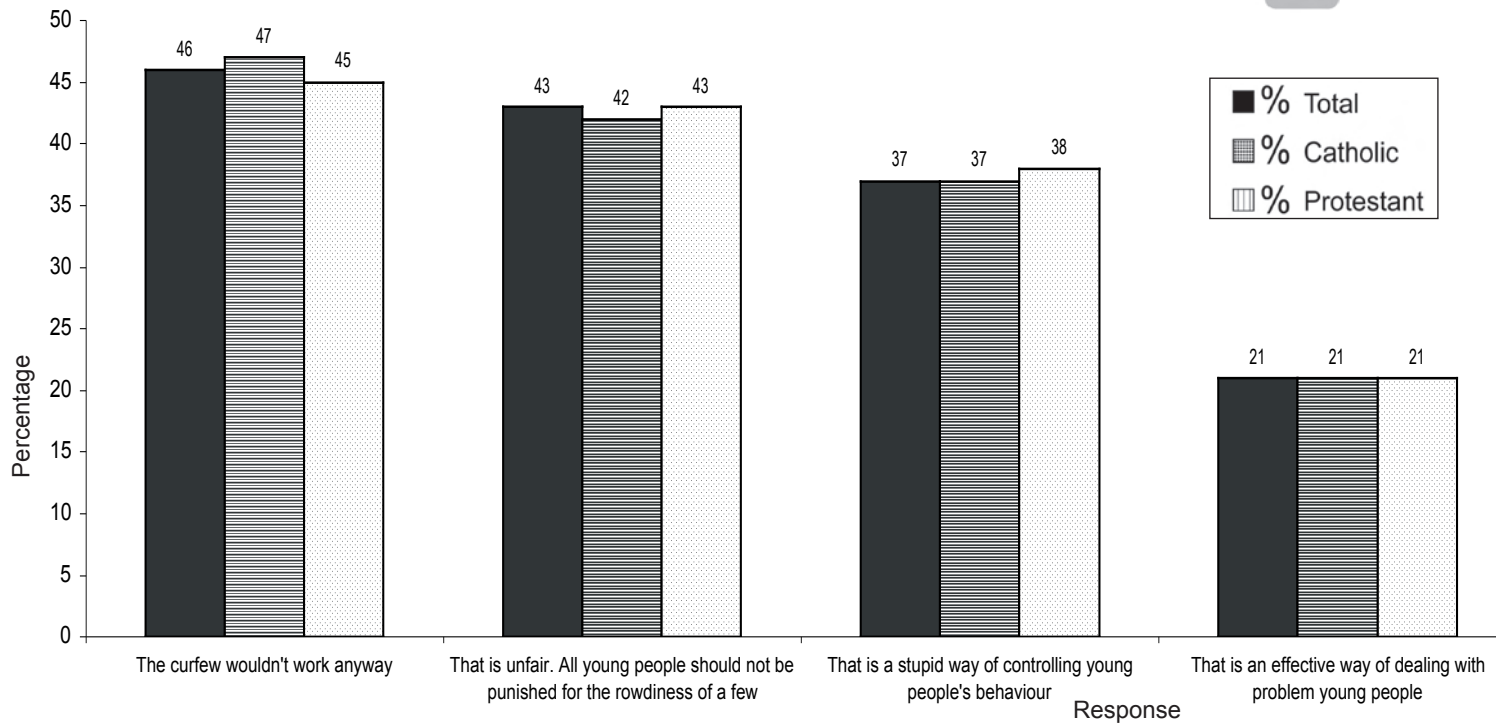


Interestingly, when young people were asked about a regime that would apply to all young people (as opposed to correcting one person's antisocial behaviour), 46% of all respondents felt that the "curfew wouldn't work anyway", while 43% felt that an enforced curfew would be "unfair. . . . all young people should not be punished for the rowdiness of a few". 37% also felt that enforcing a curfew "was a stupid way to control young people's behaviour". 21% felt that a curfew "was an effective way of dealing with problem young people", while 11% felt that by enforcing a curfew "the paramilitaries were only doing their job".



Opinions between sexes reflected remarkably little variation in response. These responses and those of the total are illustrated in Figure 32.

Between Catholic and Protestant respondents, some slight variations were apparent. While examining the responses together revealed

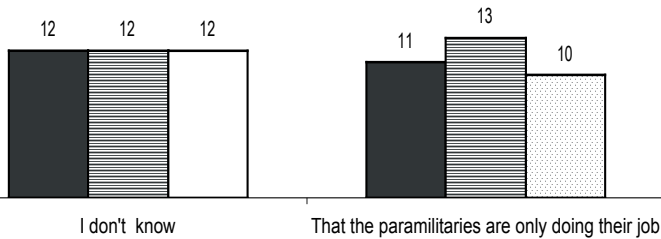
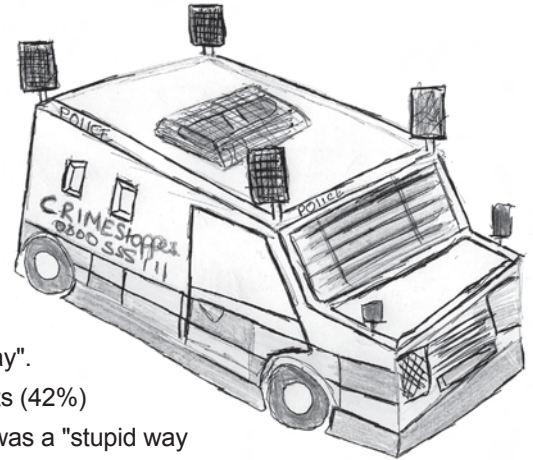


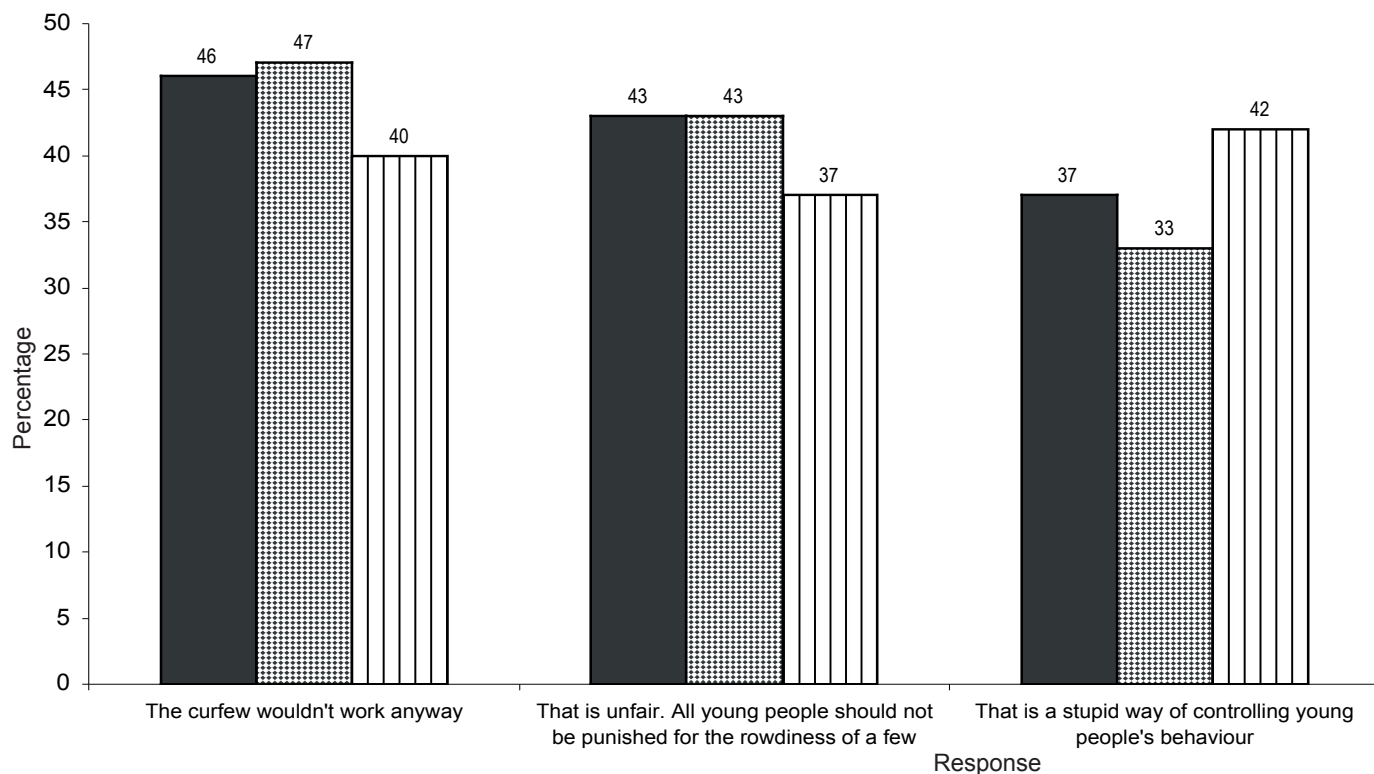


**Figure 32 Responses reported by all respondents in the sample regarding an enforced curfew (total and sex)**

a similar sentiment that to punish all young people with an enforced curfew would be an unfair practice, more Catholic respondents (47%), compared to Protestant respondents (40%), felt that the "curfew wouldn't work anyway".

However, Protestant respondents (42%) felt more strongly that a curfew was a "stupid way of controlling young people's behaviour", compared to Catholic respondents (33%). These responses and their variations are listed in Figure 33 on the following page.





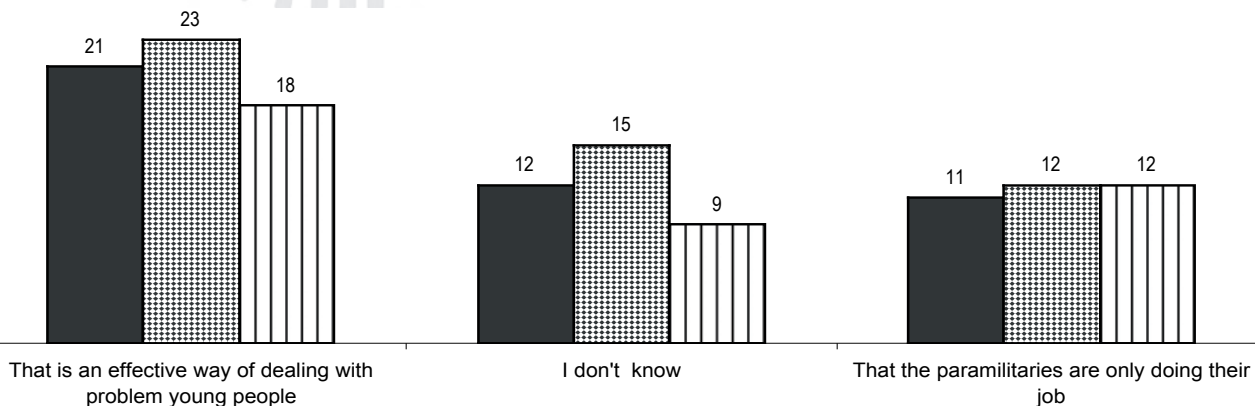
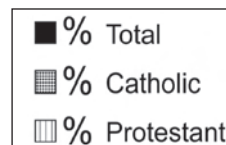
## Solving the problems themselves

In discussions about community safety, young people brought up specific situations that occurred within their communities that they felt warranted punishment. Graffiti (sectarian or otherwise), robbery, and assault (on person or property) were deemed most worthy of retribution.

Due to these discussions another hypothetical question of a more serious nature was included in the questionnaire. This question



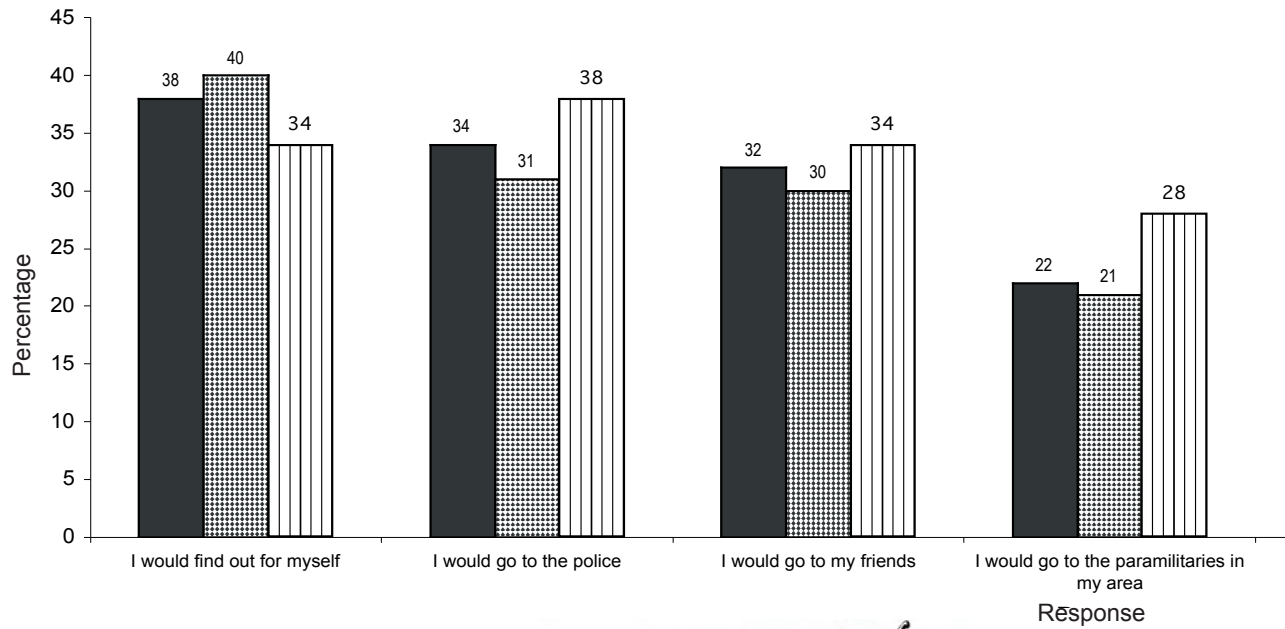
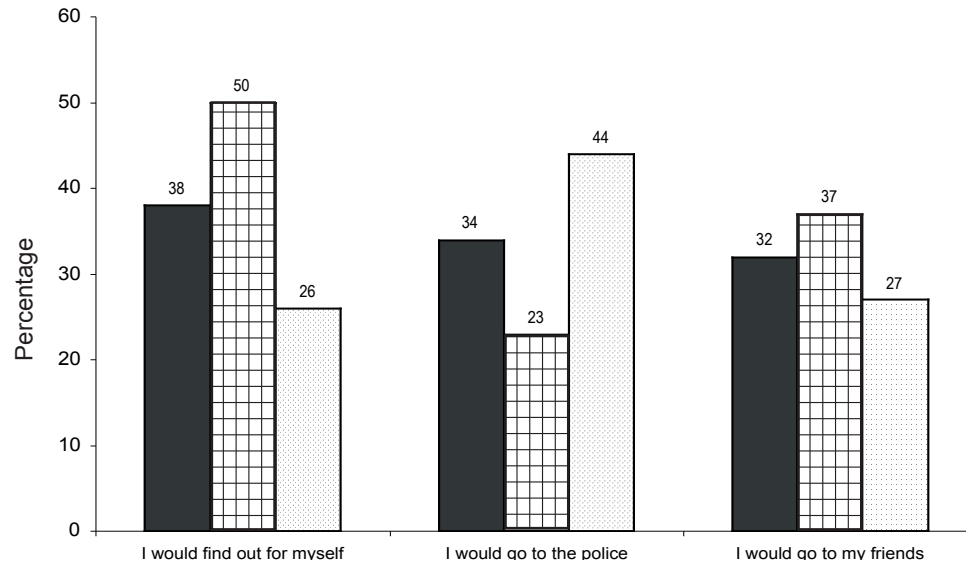
**Figure 33**  
Responses reported  
by all respondents in  
the sample regarding  
an enforced curfew  
(total and community  
affiliation)

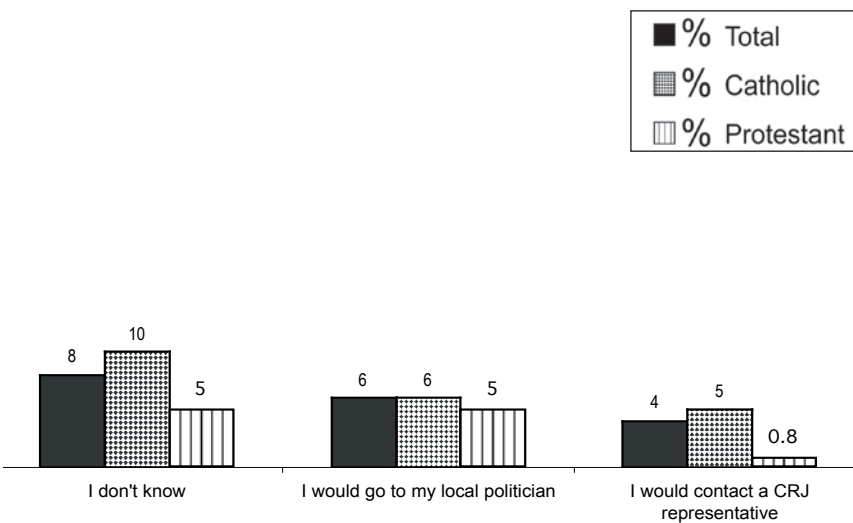
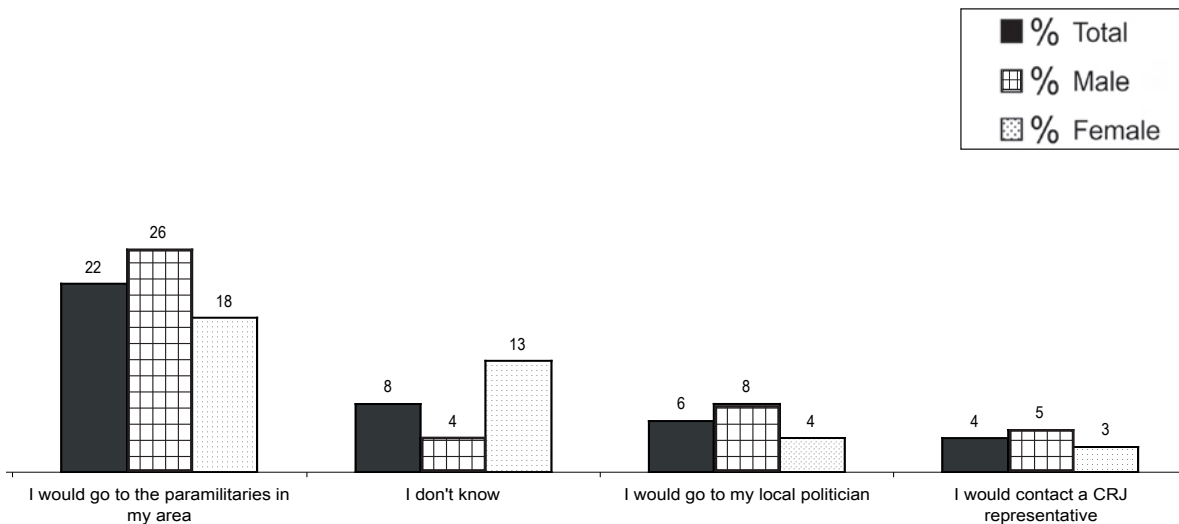


queried what young people would do if someone threw a brick through the window of their house? The question was divided into two parts; the first part asked if this happened, to whom would the respondent go to try to find out who perpetrated the act, and the second part queried if the respondent discovered who had perpetrated the act, what would the respondent do?

Results from these questions were illuminating. The majority of our respondents were divided between solutions that relied upon personal networks to discover who was the person responsible ("myself"

**Figure 34**  
Responses from  
all respondents  
regarding to whom  
respondents would  
go to find out who  
perpetrated the  
malicious act (total  
and sex)





**Figure 35**  
Responses from  
all respondents  
regarding to whom  
respondents would  
go to find out who  
perpetrated the  
malicious act (total  
and community  
affiliation)

[38%] and "my friends" [32%]), and measures that relied upon known authority figures in their lives ("police" [34%] and "paramilitaries" [22%]). Overall, the four most popular responses were 1, "I would find out for myself" (38%), 2, "I would go to the police" (34%), 3, "I would go to my friends" (32%) and 4, "I would go to the paramilitaries in my area" (22%). Overall percentages dropped substantially following these four responses.

Variations occurred between the sexes. While 50% of young male respondents reported that they would "find out for themselves", only 26% of young female respondents reported that they would do the same. However 44% of female respondents would "go to the police", while 23% of male respondents noted that they would do the same. Also, male respondents had higher percentages regarding going to friends and using the paramilitaries. 37% of males compared to 27% of females would "go to friends", while 26% of males compared to 18% of females reported that they would "go to the paramilitaries" in their areas. Figure 34 illustrates these responses.

Variations also occurred between community responses. More Catholic respondents reported that they would find out "for themselves", compared to Protestant respondents. 40% of Catholics compared to 34% of Protestants stated that they would "find out for themselves". However, 38% of Protestant respondents compared to 31% of Catholic respondents reported that they would "go to the police". Some responses reflected closer response choice between communities. For example, 30% of Catholics compared to 34% of Protestants stated they would "go to their friends", while 28% of Protestants compared to 21% of Catholics stated

that they would go to the paramilitaries in their area to find out who broke the window. These responses are illustrated in Figure 35.

To whom then would the young person turn when the person responsible was discovered? When the person responsible for the malicious act was discovered, although 30% would use the police to handle the problem, overall, many young people reported that they would still prefer to solve the problem themselves, (45%), or use the paramilitaries (21%).

Again, variations occurred between the sexes. 57% of young males compared to 31% of young females who stated that they would prefer to "sort them out myself", while 41% of young females compared to 20% of young males reported that they would "go to the police".

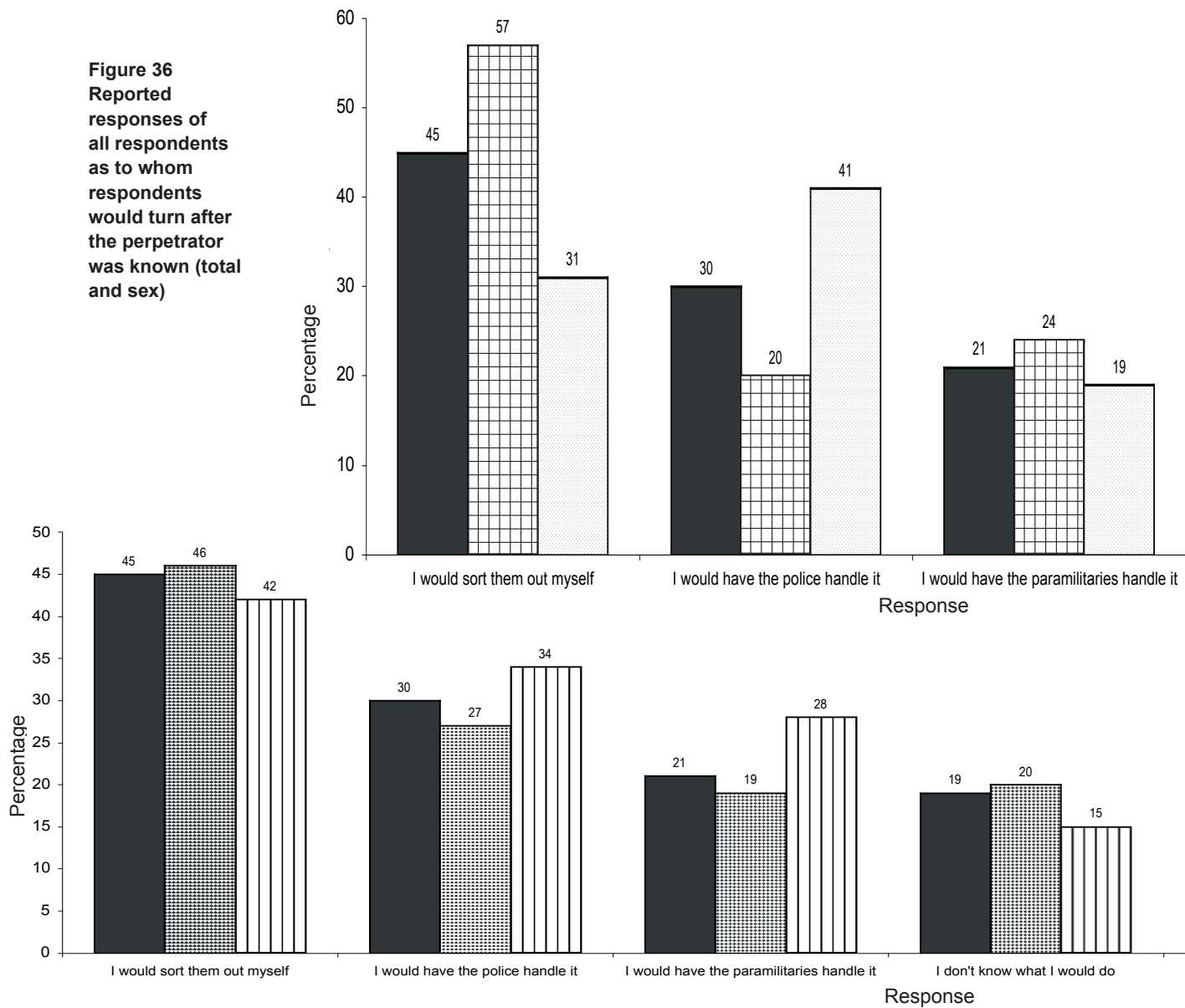
Community responses to this query were more evenly distributed with 46% of Catholic respondents and 42% of Protestant respondents having reported that they would "sort" the perpetrator themselves. Differences did occur, however. Again, Protestant respondents reported higher preferences for using both the police and paramilitaries to handle the problem. 34% of Protestants compared to 27% of Catholics "would have the police handle it", while 28% of Protestants, compared to 19% of Catholics would turn to the paramilitaries in their area for help.

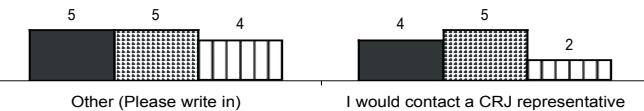
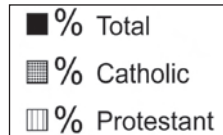
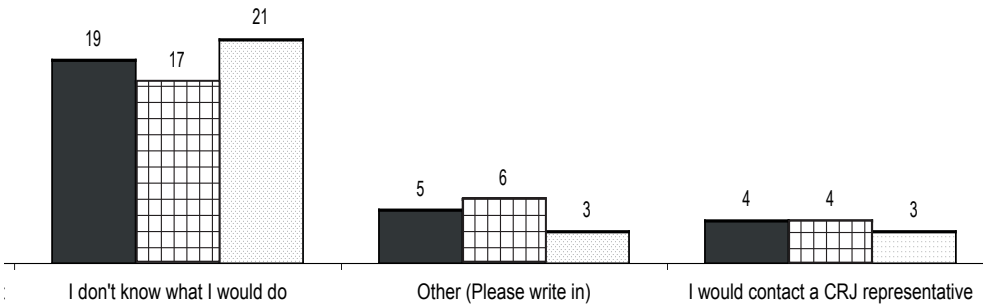
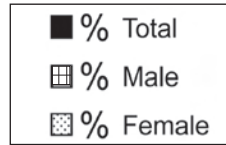
Figure 36 and Figure 37 illustrate the preferred avenues for pursuing justice for the hypothetical perpetrator as reported by the total sample.

Although the wish to use state services to rectify a problem among some young people was apparent, this survey illustrated that



**Figure 36**  
**Reported**  
**responses of**  
**all respondents**  
**as to whom**  
**respondents**  
**would turn after**  
**the perpetrator**  
**was known (total**  
**and sex)**





**Figure 37 Reported responses of all respondents as to whom they would turn after the perpetrator was known (total and community affiliation)**

significant percentages of young people regarded personal as well as paramilitary solutions as good options for detection and for punishment. Raised within a context of community initiatives that provided viable solutions for seeking justice, the responses to hypothetical queries such as those introduced within the context of this survey, showed that avenues for retributive justice may still be viable options for young people growing up within the modern, "post conflict" context.

However, perhaps most notable, although young women showed higher percentages of faith and trust in the Police Service to solve the problems, overall, young people felt that to rely upon themselves was the best option when faced with dilemmas requiring justice.





<sup>1</sup> Brewer et al. (1996[1988]:65]). Cf. Ellison and Smyth (2000), Ní Aoláin (2000) and McVeigh (1994).

<sup>2</sup> Brewer et al. (1996[1988]:77).

<sup>3</sup> "British Army Reinforces N. Ireland Before Marches", The New York Times, 27 June (2000). Some 2,000 British troops, however, have been flown in and out of Northern Ireland periodically as particularly aggressive rioting is predicted in and around parade seasons. Cf. "Northern Ireland: Troop Buildup", The New York Times, 28 June (2000).

<sup>4</sup> Cf. "The Agreement Between the United Kingdom of Great Britain and Northern Ireland and the Government of Ireland", Her Majesty's Stationery Office (1998).

<sup>5</sup> Cf. "A New Beginning, Policing in Northern Ireland: The Report on the Independent Commission on Policing for Northern Ireland", The Independent Commission for Policing for Northern Ireland, September (1999) and "Bill 125", House of Commons, Her Majesty's Stationery Office, May (2000).

<sup>6</sup> "A New Beginning, Policing in Northern Ireland: The Report on the Independent Commission on Policing for Northern Ireland", The Independent Commission for Policing for Northern Ireland, September (1999).

<sup>7</sup> "Bill 125", House of Commons, Her Majesty's Stationery Office, May (2000).

<sup>8</sup> Cf. "Bill 125" (Note 43), House of Commons, Her Majesty's Stationery Office, May (2000).

<sup>9</sup> "First Annual Report", Police Ombudsman for Northern Ireland (2002:25). An "unspecified" category was also listed.

<sup>10</sup> "First Annual Report", Police Ombudsman for Northern Ireland (2002:25). Statistics illustrate that complaints against the police for oppressive behaviour have declined from 2000 to 2002, this possibly following trends as the public awareness of the Ombudsman increased (57% to 86% awareness). Cf. "First Annual Report", Police Ombudsman for Northern Ireland (2002:26 & 49). Cf. "Baton Rounds Report", Police Ombudsman for Northern Ireland (2002).

<sup>11</sup> McVeigh (1994:77).

<sup>12</sup> Ellison (2001:Introduction).

<sup>13</sup> Hamilton, Radford and Jarman (2003:5-6).

<sup>14</sup> Hamilton, Radford and Jarman (2003:6).

<sup>15</sup> In particular, Roche (2004:187-188).

<sup>16</sup> Questions regarding general police contact have been taken off the total sample, although in the questionnaire, this question was intended to become a sub-set including only those who had contact. This was done for several reasons. Firstly, we felt providing estimates off the total sample gives a better overall picture of the types of contact young people are experiencing across the entire sample. Secondly, the linked questions suffered from a separation of page in the questionnaire which caused some young people to ignore the first question. Following these questions, we were able to deduce the overall amount of young

people who had contact and to examine what forms of improper contact this sub-set had.

<sup>17</sup> Although these figures total 83%, the reader should be reminded that young people were invited to tick more than one category.

<sup>18</sup> Hamilton, Radford and Jarman (2003:39).

<sup>19</sup> Hamilton, Radford and Jarman (2003:97-108).

<sup>20</sup> Hamilton, Radford and Jarman (2003:37).

<sup>21</sup> Hamilton, Radford and Jarman (2003:66). Importantly, Hamilton et al. note that among their respondents although there was a general knowledge of the Police Ombudsman's office and its role, there was a general lack of knowledge about its operations and procedures (2003:68).

<sup>22</sup> Whittaker (2001:1-26), and Sluka (2000b:1-45). For Northern Irish motivation generally, cf. Mulholland (2002:67-113), Whittaker (2001:89-107), O'Day (1995) and Heskin (1984). For insight into the history, psychology and communities of the Republican paramilitaries, cf. Bell (2000), O'Brien (1993), Sluka (1989) and Burton (1978). For analysis of the variations and perspectives of Loyalist paramilitaries, cf. Sluka (2000c:127-157), Crawford (1999) and Bruce (1994:1-36). For the role of paramilitary violence in the peace process, cf. Dingley (2001) and Darby (2000).

<sup>23</sup> Knox (2003, 2002, 2001a and 2001b), cf. Knox and Monaghan (2001:28-49).

<sup>24</sup> Cf. Sluka (1989).

<sup>25</sup> Knox (2001b:205-222). Smyth et al. (2002) note the increase in assaults after 1994, highlighting 1996 as the pinnacle of the beatings and a subsequent reduction to 2000. The assaults however never reach pre-ceasefires levels.

<sup>26</sup> Cf. Hall (2000:3 [Pamphlet 29]).

<sup>27</sup> Cf. Hall (2000:3 [Pamphlet 29]). Hall also notes on the same page that: "Even allowing for the fact that an actual threat was found to exist in only 74% of (the 624) cases, it still indicates a largely hidden problem".

<sup>28</sup> Cf. Watters (2001).

<sup>29</sup> Hall (2000:4 [Pamphlet 29]).

<sup>30</sup> Auld et al. (1997).

<sup>31</sup> Smyth, Hamilton and Thomson (2002).

<sup>32</sup> Smyth, Hamilton and Thomson (2002:29).

<sup>33</sup> Jim Auld is the coordinator for Community Restorative Justice (Ireland), a developing association of community restorative justice projects in Nationalist areas. Cf. "Response to Review of the Criminal Justice System Chapter on Restorative and Reparative Justice", Community Restorative Justice (Ireland) (2000).

<sup>34</sup> "Protestants and Catholics Work in Ulster as Neighbours" (from the Washington Post). Reprinted The Pittsburgh Post Gazette, 27 September (1999). Cf. also "Annual Report", Greater Shankill Alternatives (2001),





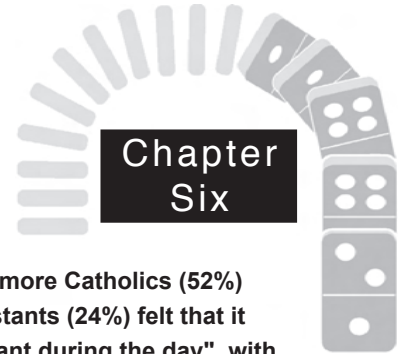
"Restorative Justice and a Partnership Against Crime" Northern Ireland Office (1998) and Auld et al. (1997).

<sup>35</sup> Cf. McShane (1998).

<sup>36</sup> Cf. Hall (2000 [Pamphlet 29]).

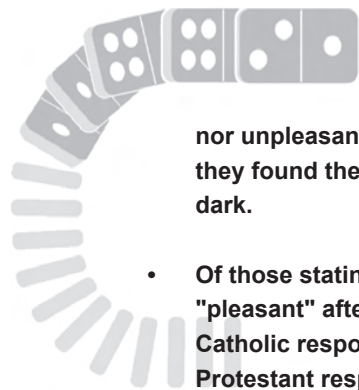
# On Stress, Threat and Sectarianism

## SUMMARY



### Chapter Six

- Regarding the topics of general well being and safety, not much is known about how young people feel about moving through and living in the DCCD areas. This chapter explores TRIPROJECT findings regarding practicalities of what our young people deemed safe and pleasant, or conversely threatening and unpleasant. Within this chapter, issues concerning perceived and actual harm are revealed and we report the results of how young people feel about sectarianism in the area. This chapter also documents what the "Troubles" mean for the young people involved in this survey.
- Regarding aspects of safety and comfort, during the day, 43% of the total respondents found the city a "pleasant" place to be. A further 51% found the city "neither pleasant nor unpleasant" and only 6% found the city "unpleasant" during the day.
- Noticeably more Catholics (52%) than Protestants (24%) felt that it was "pleasant during the day", with 67% of Protestants having reported that it was "neither pleasant nor unpleasant".
- Regarding safety during the day, overall, 27% stated that they found the city "safe" during the day, while 61% stated they found it "neither safe nor dangerous". 12% stated they found the city "dangerous" during the daytime.
- Importantly, 34% of Catholics and 10% of Protestants answering the query felt the city was "safe" during the day.
- Feelings about the city changed when our young people were queried about their opinions on the city after dark. Among the total sample, 21% found the city "pleasant" after dark, while 44% found the city "neither pleasant



nor unpleasant", and 35% stated that they found the city "unpleasant" after dark.

- Of those stating that the city was "pleasant" after dark, 24% were Catholic respondents and 15% were Protestant respondents. Of those stating that it was "unpleasant", 32% were Catholics and 42% were Protestants. While this comparison shows noticeable differences, the communities showed closer results on opinions concerning being in and moving around the city after dark, as opposed to being in the city during the daytime. In sum, respondents from both communities agreed that it was more unpleasant to be in, and to move around the city after dark.
- Ease of travel through the city and feelings of dangerous threat after dark, again, indicated middling to negative feelings. Overall, 27% found the city "easy" to travel through after dark, with the remaining respondents having reported that it was "neither easy nor difficult" to travel through (32%), or having reported that it was "difficult" to travel through (41%).
- Protestants reported feeling more uncomfortable with regard to travelling through the city after dark, with 50% of Protestants compared to 38% of Catholics noting feelings of uneasiness. However, there was no proportionate difference between communities nor genders concerning perceived difficulty. In sum, all groups proportionately reported finding it difficult to move through the city after dark.
- Overall, views on dangerousness were even more apparent. Only 7% felt that the city was "safe" after dark. While 29% indicated that the city is "neither safe nor dangerous", and 65% stated that the city was "dangerous" after dark.
- Regarding personal threat and bodily harm, young people were asked if they had ever been involved in a threatening or violent incident. Out of the total sample, 47% had engaged in "fist fighting", 39% had engaged in acts involving "pushing and shoving", 39% had engaged in incidents involving "kicking", and 27% have been involved in incidents

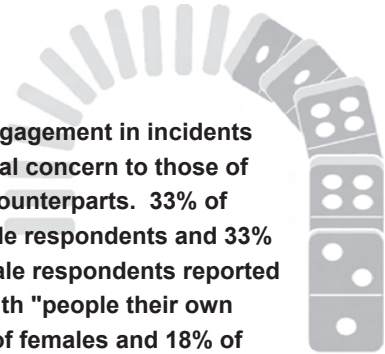


utilising "weaponry (such as sticks, bricks or knives)". Equally of note, 57% had been involved in incidents using "threatening words" while 42% considered themselves to have been involved in incidents involving "threatening looks and glances".

- Out of all respondents included in the sample, 50% indicated that they had been involved in a violent incident with "two or more people". 33% indicated that they had been involved in incidents with those their "own age". 18% reported they were involved in an incident with "one person", while 17% stated that they had been involved in threatening or violent incidents with those that they "knew".
- 63% of males compared to 31% of females stated they had been involved in incidents involving "fist fighting" and 39% of males compared to 15% of females reported they had been involved in incidents using "weaponry".
- However regarding some occurrences, results show young

women's engagement in incidents to be of equal concern to those of their male counterparts. 33% of young female respondents and 33% of young male respondents reported engaging with "people their own age". 18% of females and 18% of males noted that they had been involved in an incident with "one person". 17% of females and 17% of males reported being involved in incidents with "people that they knew".

- 8% of male respondents and 7% of female respondents reported engaging in threatening or violent contact with "family members".
- Only 13% (63 respondents) of the total sample reported that they have never been involved in a threatening or violent incident such as those listed within the questionnaire.
- Location of threat was very important to young people. Out of the total sample, 72% stated that they felt most threatened "outside pubs and clubs". A further 45% stated that they felt most threatened





"inside pubs and clubs". The third most threatening environment was indicated as "crossing through housing areas of the opposite community" at 44%.

- 61% of all respondents felt that "a lot" of sectarianism exists in DCCD areas. 31% felt that there was "some sectarianism". 7% felt that there was "little sectarianism" and 2% felt there was "no sectarianism" in DCCD areas.
- When asked what young people experienced that was sectarian, out of the total sample, 39% reported experiencing something sectarian through "threatening words", 26% reported that they had experienced sectarianism through "physical contact", and 26% felt they had experienced sectarianism through "physical threat".
- Making the experience more subjective, 32% of all respondents in the sample stated that they had experienced something sectarian through "threatening looks", while 17% stated that they had experienced a sectarian incident by "just a feeling" that they had.
- More Protestant respondents compared to Catholic respondents reported subjective and personal experiences of sectarianism. 28% of Protestant respondents compared to 12% of Catholic respondents stated that their sectarian experience was "just a feeling that I had". 53% of Protestants compared to 24% of Catholics reported that they were subjected to "threatening looks" that were sectarian in intent. Finally, 34% of Protestant respondents compared to 22% of Catholics stated that they were "physically threatened".
- Young people included in the sample were asked to define the "Troubles" and what it meant for them. Out of a selection of some of the most common definitions collected from group discussions, the top three definitions for the "Troubles" were defined as: "something that involves explosives, shootings and high levels of violence" (62%), "something that involves sectarianism" (58%), and "something that happened in the past" (53%).

- Both males and females across the sample responded similarly to certain categories. 46% of males and 46% of females listed the "Troubles" as "something my parents/grandparents experienced". 46% of females compared to 44% of males saw it as "something that involves paramilitaries". 21% of males and females equally saw the "Troubles" as "anything that happens in Northern Ireland".
- While our young respondents generally mutually agreed that the "Troubles" were about high levels of violence and issues of sectarianism, for Catholic respondents the idea of the "Troubles" is revealed to be more a thing of the "past" and something that "grandparents and parents experienced". Significantly, Protestant respondents noted more subjective and "present" signifiers of the "Troubles" such as "anything that happens in Northern Ireland", "something that is very personal", and "something that I experience everyday".

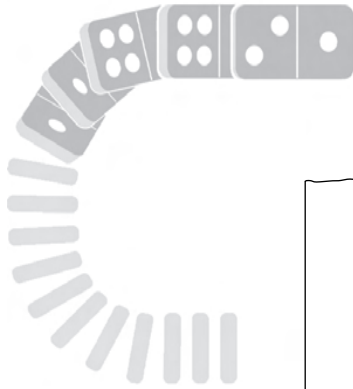


6.1. What is your favourite thing about living here? (Please fill in)

*My Friends and Family. And we have a local youth club which keeps us out of some trouble through the day.*

6.2. If you could change one thing about the city, what would it be? (Please fill in)

*To stop fights between protestants and catholics.*



## On Safety, Threat and Sectarianism

6.1. What is your favourite thing about living here? (Please fill in)

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6.2. If you could change one thing about the city, what would it be? (Please fill in)

---

The fighting and hating.

---

**Respondent 192,  
Female, 16-18**

Issues of personal safety and bodily harm were of great importance to the young people who participated in the survey. Factors as varied as where a young person arranged to meet a friend, to which bus a young person caught to a job placement, made a difference in their daily lives. This chapter explores ideologies and practicalities of what young people consulted throughout the TRIPROJECT deemed safe and enjoyable, or conversely threatening and unpleasant. Often caught up in these matters is the issue of sectarianism. To end, we discuss what young people in our sample interpreted the "Troubles" to be.

## Safety and the environment: the city during the day

Regarding the topics of general well being and enjoyment, not much is known about how young people feel about their living and socialising environments throughout DCCD areas, or indeed, Northern Ireland as a whole. Although certain surveys such as the Young Life and Times survey conducted every year among 16 year olds across Northern Ireland asks important questions concerning religious community affiliations and family affiliations,<sup>1</sup> as well as teasing out feelings of strain and stress,<sup>2</sup> what of the commonplace trials and dilemmas for those out of school?

Throughout the course of the TRIPROJECT, young people consistently aired views regarding their social circumstances out of school. As was apparent in Chapter Three of this document covering aspects of young people's lives and pastimes, 63% of young people in our sample noted that they currently enjoyed living in the city and its surrounding areas. However, when queried further, while 20% of young people found the city "fun and exciting", 24% found the city "stressful and sometimes dangerous".

This section more specifically explores some aspects of living in the city with regard to daytime and night time travelling. In addition, other issues such as travelling through housing estates or across the Craigavon Bridge, (sometimes referred to as the "old bridge"), for socialising purposes are also examined. These particular matters, like other inquiry selections for the questionnaire, were included at the



3.15. Have you personally experienced anything like this?

3.16. If "Yes" to the above question, what did you experience? (Please cross ☒ ALL that apply to you)

- ☐ Just a feeling that I had
- ☐ Threatening looks or glances
- ☐ Threatening words
- ☐ Physical threat



behest of the young people as they were topics covered throughout their ongoing discussions.

Overall, and to review, only 15% of young people surveyed stated that they possessed a driving licence. Therefore, the majority of young people included within the sample must rely upon relatives, friends, public transport, taxi services or travelling on foot to move about the city. Because of this lack of a private vehicle, young people, at times, felt "put out" and indeed sometimes, put at risk.

While Chapter Three illustrated some of the frustrations that young people had with regards to bartering with friends or family for lifts (and particularly those living in districts farther from the city), often times and particularly at night, young people voiced concerns of travelling through the city centre areas.

One 21 year old female stated:

"It's just that sometimes, ye know, it can be hard to get a taxi. And ye hear about wee girls getting into bother and things. . . . It never used to be like that. I thought it was safer sort of. I don't like being out late anymore. Even with (boyfriend). It's like they get drink in them and then it all starts. Like on Shipquay Street. I don't want my wain in that, ye know?"

ing sectarian? ☒ Yes ☐ No

d the incident entail?

u)

☐ Physical contact

☐ Prejudice in obtaining a place in a club or on a sports team

☐ Prejudice in obtaining a job placement

☒ Other (Please write in)

*Stones thrown at my bus*

A 17 year old male stated:

"Ah, it's just that a crowd of wee boys gets going, or the cops come up and it's just that things start. And even in the clubs. It can happen. And it can be all 'jaffa' and 'taig' and all that too. I guess it's that people are all in (the same place) together. It's good, but there's more in it. Most people want a good night, so they do. They want to just get out, like. But sometimes a crowd can start."



Others noted that they had had experiences where they had been threatened while on buses travelling around the city or waiting for buses. All these complaints and concerns were not uncommon.

Because of these incidents, a series of questions which enabled young people to probe everyday and occasional situations where they felt safe, stressed or threatened, were created for the questionnaire.<sup>3</sup> Two such questions, one regarding the city during the day, and one regarding the city areas after dark, are included in Figure 38 shown opposite.<sup>4</sup>

Paralleling questions concerning enjoyment of living in the city, young people responded that, during the day, the city was a pleasant place to be. 43% of the total found the city "pleasant", while a further 51% found the city "neither pleasant nor unpleasant" to travel through. Only 6% found the city "unpleasant" during the day. 41% found the city "lively" during the day, with 44% taking the middling opinion, and 15% having reported that the city was a bit "boring" during the day specifically.



Of those who felt the city was "pleasant" during the day, notably more Catholics (52%) than Protestants (24%) felt that it was "pleasant during the day, with 67% of Protestants stating that it was "neither pleasant nor unpleasant".

Finally, it appears that the city grows more pleasant and less boring the older one becomes with steady increases between the age brackets. There were no significant differences between the sexes.

**Figure 38 Question 3.7 and 3.8 from the questionnaire**

Travelling through the city during the day and issues of safety during the day revealed slightly less positive responses. 36% reported finding

**3.7. I find the city during the day... (Cross ☒ ONE in each row GOING ACROSS)**

<input type="checkbox"/> Pleasant	<input type="checkbox"/> Neither pleasant nor unpleasant	<input type="checkbox"/> Unpleasant
<input type="checkbox"/> Lively	<input type="checkbox"/> Neither lively nor boring	<input type="checkbox"/> Boring
<input type="checkbox"/> Easy to travel through	<input type="checkbox"/> Neither easy nor difficult to travel through	<input type="checkbox"/> Difficult to travel through
<input type="checkbox"/> Safe	<input type="checkbox"/> Neither safe nor unsafe	<input type="checkbox"/> Dangerous

**3.8. I find the city after dark... (Cross ☒ ONE in each row GOING ACROSS)**

<input type="checkbox"/> Pleasant	<input type="checkbox"/> Neither pleasant nor unpleasant	<input type="checkbox"/> Unpleasant
<input type="checkbox"/> Lively	<input type="checkbox"/> Neither lively nor boring	<input type="checkbox"/> Boring
<input type="checkbox"/> Easy to travel through	<input type="checkbox"/> Neither easy nor difficult to travel through	<input type="checkbox"/> Difficult to travel through
<input type="checkbox"/> Safe	<input type="checkbox"/> Neither safe nor unsafe	<input type="checkbox"/> Dangerous



the city "easy" to travel through, 42% reported finding the city "neither easy nor difficult" to travel through, and 22% reported that they found it "difficult" to travel through. Overall, 27% stated that they found the city "safe" during the day, while 61% stated they found it "neither safe nor dangerous". 12% stated they found the city "dangerous" during the daytime.



Again, differences occurred between communities. Of those who found the city "easy" to travel through during the day, 41% of these were Catholics, while 20% were Protestants. Of those respondents who noted feeling the city was "safe", 34% were Catholics and 10% were Protestants.

Interestingly, "safe" responses did not express overwhelming confidence concerning this issue. Rather, responses were treading the middle ground, with the majority of respondents feeling that the city was "neither safe nor dangerous" during the day. 55% of Catholics and 73% of Protestants noted this.

There was very little difference between responses with regard to sex, there was, however, a slight increase in the feeling of "safety" among

**Table 25** Reported opinions from all respondents regarding safety in city areas during the day (total, sex, community affiliation and age)

Response	% Total	% Male	% Female	% Catholic	% Protestant	% 18 yrs and under	% 19-21 yrs	% 22 yrs and over
Safe	27	28	25	34	10	23	33	31
Neither	61	61	61	55	73	63	53	63
Dangerous	12	11	14	11	17	14	14	6
Number	457	227	229	292	125	240	125	90



the older age groups. 33% of those aged 19-21, and 31% of those 22 years and over felt that the city was "safe". This was in contrast to the 23% of those 18 years and under who felt the city areas were "safe" during the day.

Overall, however, responses reflected a positive to middling feeling about travelling or moving through the city during the day. Responses regarding how young people felt about the issue of safety during the day are illustrated opposite in Table 25.

6.2. If you could change one thing about the city, what would it be? (Please fill in)

The fights outside Bars/Clubs

## Safety and the environment: the city after dark

Following this, young people were asked about the city after dark. To begin on a high note, young people reported being least "bored" after dark!

Indeed, overall, 57% noted that they found the city "lively" after dark. 28% stated that it was "neither lively nor boring", and 15% stated that they found the city "boring" after dark. There were minimal age, gender or religious differences regarding this result.

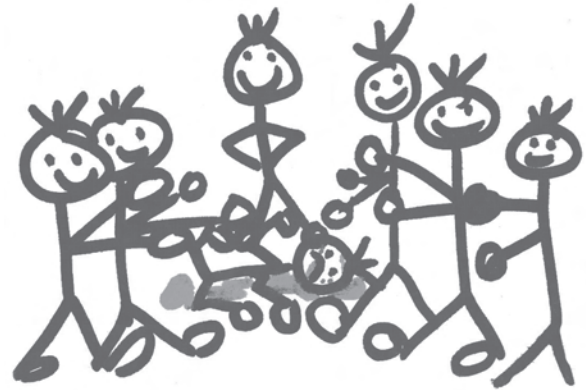
Results, however, for aspects of pleasantness, ease of travel, and safety, indicated middling to negative feelings regarding movement after dark. This was in contrast to the overall positive to middling responses expressed for daytime movement.

Among the total sample, 21% found the city "pleasant" after dark, while 44% found the city "neither pleasant nor unpleasant", and 35% stated that they found the city "unpleasant" after dark.



Again, some variation occurred between the two communities. Of those who reported that the city was "pleasant" after dark, 24% were Catholic respondents and 15% were Protestant respondents. Of those who reported that it was "unpleasant", 32% were Catholics and 42% were Protestants. While this comparison shows noticeable differences, the communities showed closer results on opinions concerning being in and moving around the city after dark, as opposed to being in the city during the daytime. Overall, both communities agreed that it was more unpleasant to be in, and to move around the city after dark.

Ease of travel through the city and feelings of dangerous threat after dark, again, indicated middling to negative feelings. Overall, 27% found the city "easy" to travel through after dark, with the remaining respondents having reported that it was "neither easy nor difficult" to travel through (32%), or having reported that it was "difficult" to travel through (41%). While Protestants were more uncomfortable with travelling through the city after dark (50% of Protestants compared to 38% of Catholics), there was no significant difference in the perception of this difficulty. In fact there was no proportionate difference between communities nor genders in the perception of difficulty. In sum, all groups proportionately found it difficult to move through the city after dark.





Similarly, views on dangerousness were even more apparent. 7% stated that the city was "safe" to travel through after dark. 29% indicated that the city was "neither safe nor dangerous", while 65% stated that the city was "dangerous" after dark.

Paralleling perceptions of safety during the day, the older one gets, the less likely a person perceives the city as dangerous. 68% of those aged 18 years and under, and 66% of those aged 19-21 years stated that they felt the city was "dangerous" after dark. These results differed from the 56% of those aged 22 years and over who stated that they found the city "dangerous" after dark. Table 26 illustrates opinions regarding safety in the city areas after dark.

**Table 26 Reported opinions from all respondents regarding safety in city areas after dark (total, sex, community affiliation and age)**

One could extrapolate that the older age bracket could feel more confident or comfortable with their surroundings, and importantly have more access to private transport. However, another factor of concern that will be discussed later in this chapter, and one which may be important for the reader to keep in mind, is that it will be illustrated that young people report feeling threatened by, and violently engaged with,

Response	% Total	% Male	% Female	% Catholic	% Protestant	% 18 yrs and under	% 19-21 yrs	% 22 yrs and over
Safe	7	10	3	7	6	4	12	5
Neither	29	28	30	32	23	28	22	38
Dangerous	65	63	67	61	71	68	66	56
Number	470	235	234	301	129	243	129	96

young people "around the same age". Equally, it will be highlighted that it is those in the younger brackets who engaged more frequently in violent or threatening contact. All these factors may contribute to the slightly older young person's feeling of increased comfort.

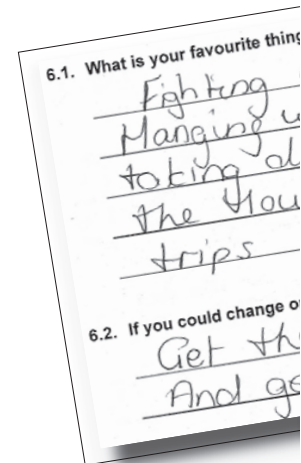


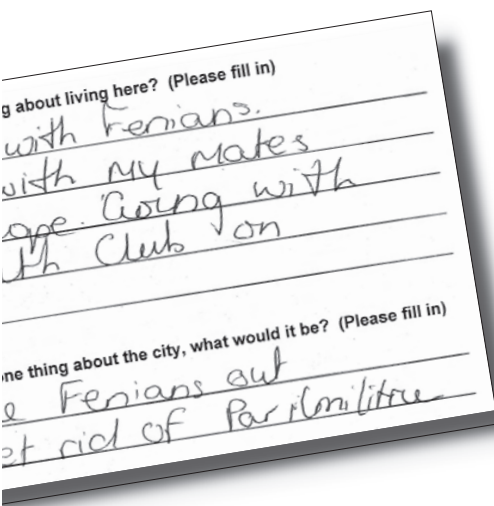
## Threat and actual harm

From the outset, it was imperative that questions concerning *threat* of harm, and *actual* harm, or physical contact, were placed together within the questionnaire. As one young 17 year old female stated in the first group meeting:

"It's not about where ye can go, or what ye do. It's about feeling that ye can't, ye can't, uh... I don't know, ye can't go to certain places, if you know what I mean. It's like, I can feel like something bad is going to happen outside (place name) or going through (place name) and it could, like. Just like that. Because it's happened there before. It's that people are feared about what might happen. That's the sort of thing. That should be included too (in the questionnaire)."

Because of concerns like these, when asking about what sorts of incidents young people have been involved in, it became imperative for the young people to include together examples of both physically violent incidents (those involving contact) as well as subjective or personally interpreted threatening incidents (those involving no





contact), such as "threatening looks and glances" and "feelings that I had" were often considered hostile and combative (also see following section).

To begin, young people were asked if they had been involved in threatening or violent incidents consisting of, "threatening looks and glances", "threatening words", "pushing and shoving", "fist fighting", "kicking", "weaponry, such as sticks, bricks or knives", and "other". In addition, an added response read "I have never been involved in threatening or violent incidents like those listed above". Young people were invited to tick as many responses as they felt applied.

Out of the total sample, 13% (63 respondents) reported never being involved in threatening or violent incidents like those listed. The remaining responses were spread between the incidents listed. Overall, concerning violent contact and the threat of violent contact, 47% of the remaining sample had engaged in "fist fighting", 39% had engaged in acts involving "pushing and shoving", 39% had engaged in incidents involving "kicking", and 27% had been involved in incidents utilizing "weaponry (such as sticks, bricks or knives)".

Equally important many young people noted being involved in threatening incidents. 57% had been involved in incidents using "threatening words" while 42% considered themselves to have been involved in incidents involving "threatening looks and glances".

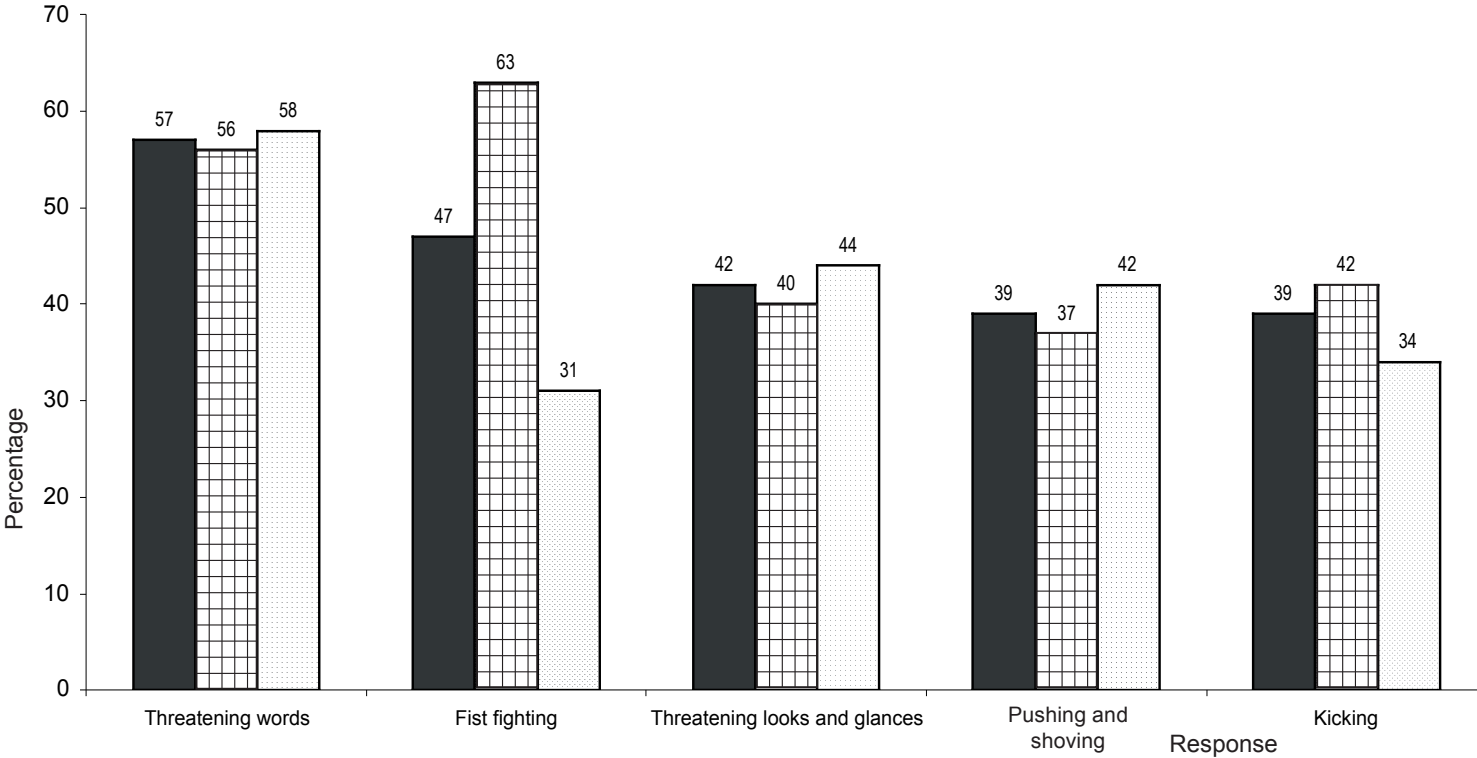
Included in the question was an "other" category to which young people's responses were more specific. Some of these included: "I was sent a sectarian text message (on a mobile phone)"; "I was

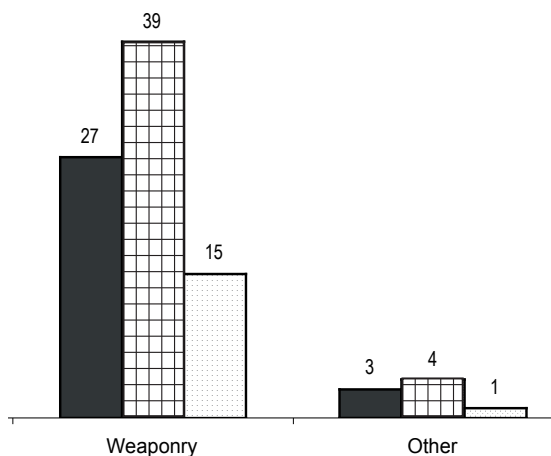
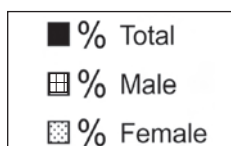
bitten"; "I was hit with a heel (of a shoe)"; "Used a bottle"; and "Had bullet in envelope put through the post".

Male and female reporting of threat and violent contact were similar in many cases, with the exception of participation in "fist fighting" and the use of "weaponry". Of those who had been involved in fist fighting, 63% of males compared to 31% of females stated they had been involved in incidents involving "fist fighting", while of those who stated they had used weaponry, 39% of males compared to 15% of females



**Figure 39 Incidents in which all young people in the sample reported being involved (total and sex)**





reported they had been involved in incidents using "weaponry". Although only slightly higher than male participation, more females reported being involved in incidents using "threatening words", "threatening looks and glances", and "pushing and shoving". Figure 39 illustrates these response

Differences between Catholic and Protestant respondent participation in threatening and violent incidents, although similar, indicated higher Protestant perception of threat and participation in violent incidents overall. Particularly important differences were apparent when examining incidents that used "threatening words", incidents using "threatening looks and glances", and "incidents involving pushing and shoving". 69% of Protestant respondents compared to 51% of Catholic respondents had been involved in incidents using "threatening words", 50% of Protestants compared to 38% of Catholics had been involved in incidents involving "threatening looks and glances". 53% of Protestants compared to 34% of Catholics had been involved in incidents involving "pushing and shoving". Figure 40 following on page 248 illustrates the variations in these responses.

Perceptions that the young people have of threatening contact is key here. More females than males, and more Protestant respondents than Catholic respondents viewed subjective incidents as prominent factors or indicators of potentially violent and violent contact.

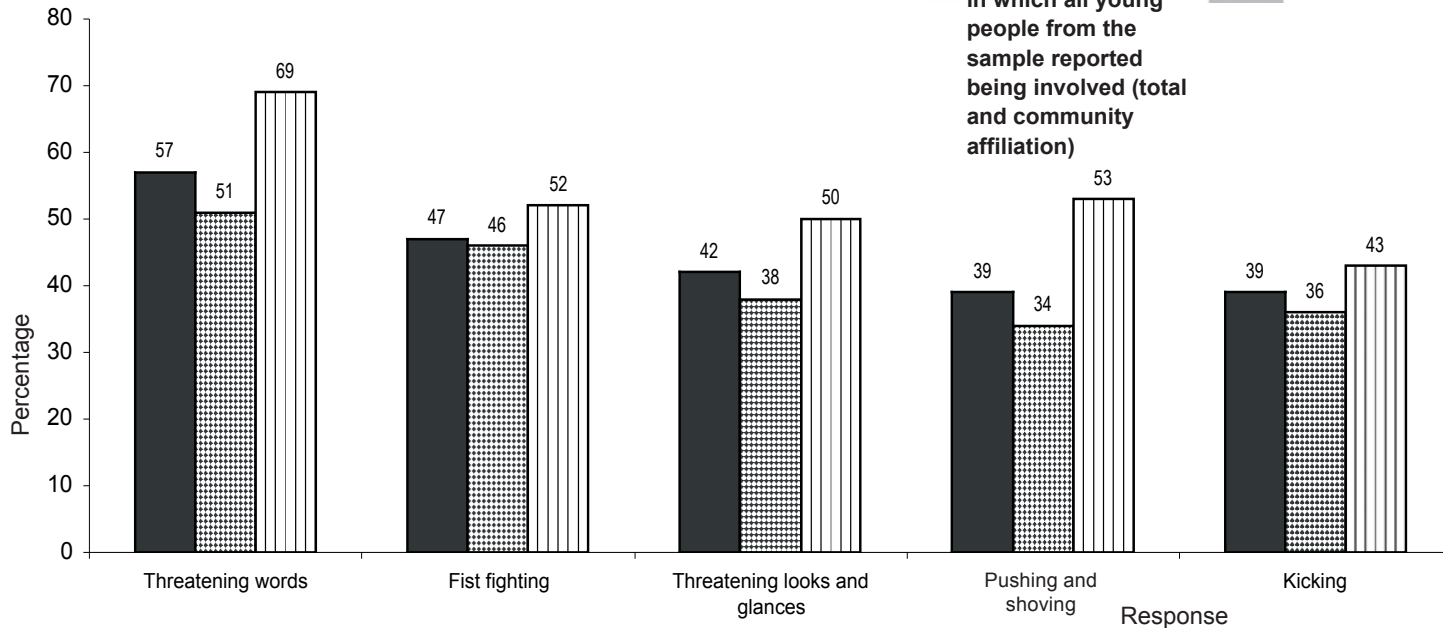
As well, out of the total sample, young people listed incidents involving "threatening words" and "threatening looks and glances" with incidents of actual contact such as "fist fighting" and "pushing and shoving"



among the top four categories. It is important to note that these are the realities of the young person's life, and that issues of threat play a prominent role in how young people feel about personal safety and situations that may lead to violent contact.



**Figure 40 Incidents in which all young people from the sample reported being involved (total and community affiliation)**



## With whom are they engaging?

While issues of threat and "Troubles" related violence have been well explored, peer violence in this contemporary context has been almost wholly ignored.<sup>5</sup> In the DCCD areas, a recent survey published in 2004 conducted among 417 pupils at St. Brigid's College, serving the greater Shantallow area,<sup>6</sup> explored issues of safety and antisocial



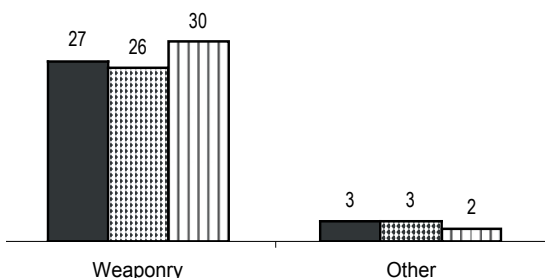
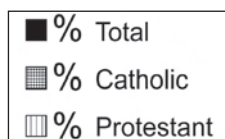
behaviour. Although focused within one community area, the results of this survey parallel the results of the TRIPROJECT. Authors of the document note that there are key times when young people in their survey feel unsafe – after dark and after dark on the weekends.<sup>7</sup> 73% of respondents involved in that study indicated knowing someone who had fought with people in their own area. And finally, 64% claimed that they were influenced by friends in fights. So what of those across the DCCD areas?

TRIPROJECT sought to discover with whom the young people involved in our survey were most frequently engaging in threatening or violent contact. Young people were asked if they had been involved in a threatening or violent incident, with whom were they engaging?

Using categories that the young people chose, the selection consisted of "one person", "two or more people", "people that I know", "people my own age", "people in my family", "people in the paramilitaries", "people in the Police Service", "bouncers", and "I don't know".

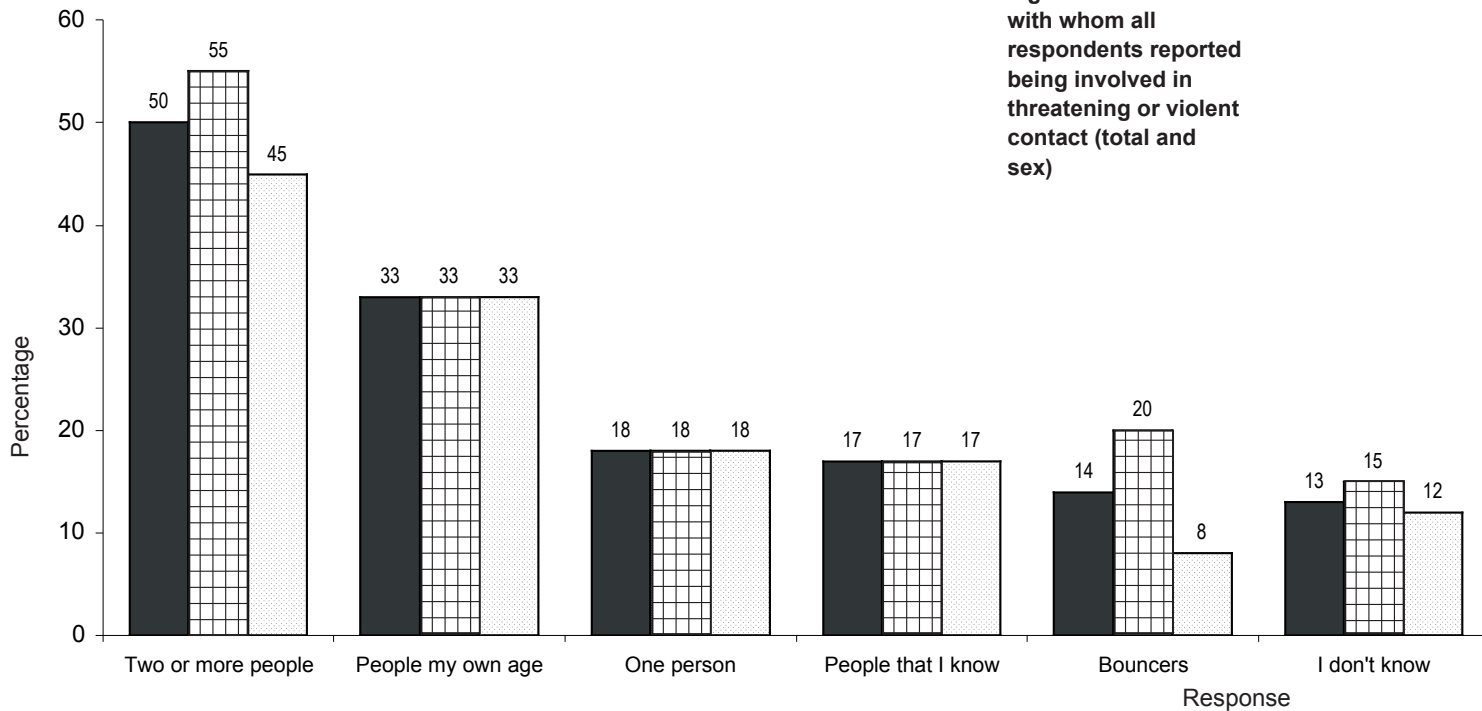
Our findings indicated that 50% of respondents reported that they had been involved in a violent incident with "two or more people". 33% of respondents indicated that they had been involved in incidents with those their "own age". Following these selections, 18% reported they had been involved in an incident with "one person", while 17% stated that they had been involved in threatening or violent incidents with those that they "knew".

Following these categories, 14% engaged in threatening or violent contact with "bouncers", 13% were "unsure" with whom they had

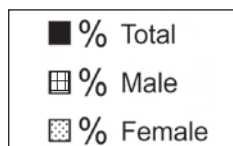


engaged, 13% had engaged with "Police", 12% indicated they engaged with the "paramilitaries", and finally 8% indicated that they had engaged in a threatening or violent incident with "family members".

Sex differentiations show that overall, males engaged in contact more frequently in incidents involving "two or more people" (55% of males compared to 45% of females), "bouncers" (20% of males compared to 8% of females), "people in the Police Service" (21% of males compared to 5% of females) and "people in the paramilitaries" (18% of males compared to 6% of females).



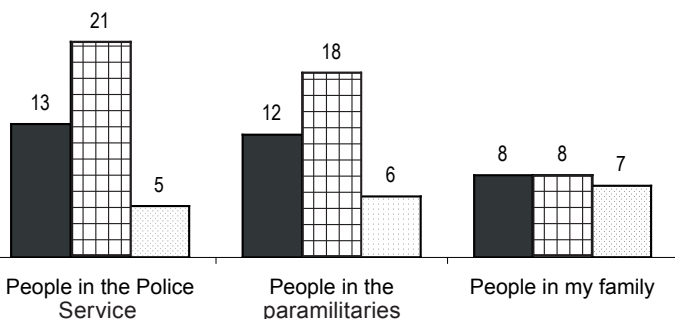
**Figure 41 Those with whom all respondents reported being involved in threatening or violent contact (total and sex)**



However, it is important to note that a large amount of young female respondents indicated equal amounts of participation as male respondents. 33% of young female respondents and 33% of young male respondents reported engaging with "people their own age". 18% of females compared to 18% of males noted that they had been involved in an incident with "one person". 17% of females compared to 17% of males reported being involved in incidents with "people that they knew". These findings show young women's participation in many threatening or violent incidents to be of equal concern to those of their male counterparts.

It is also important to note that 8% of male respondents and 7% of female respondents reported engaging in threatening or violent contact with "family members". Figure 41 illustrates these responses.

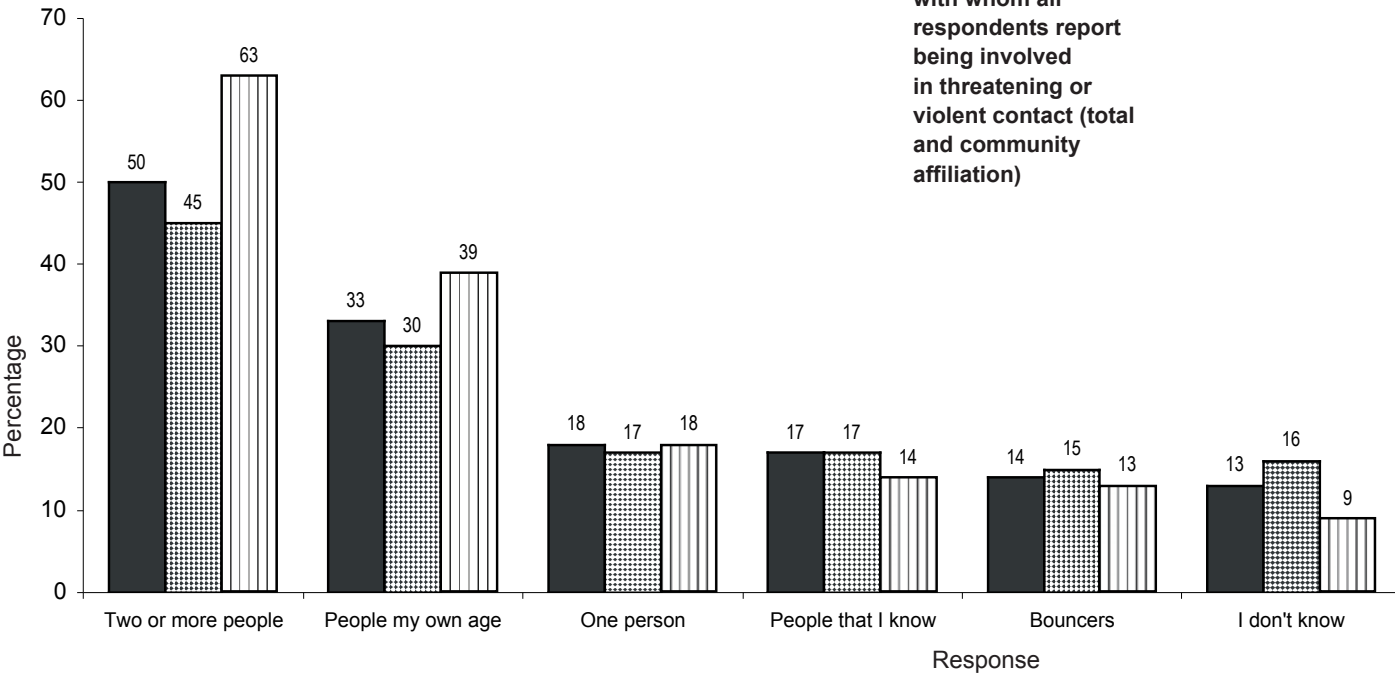
Community response rates indicate some variation in some areas. While overall, young people stated that they engaged with groups of two or more, and with people their own age, Protestant respondents indicated higher response rates in these areas compared to their Catholic counterparts. 63% of Protestant respondents compared to 45% of Catholic respondents indicated contact at some time with "two or more people". 39% of Protestants compared to 30% of Catholics indicated they were engaging with "people their own age". Interestingly, young Protestant respondents indicated more contact with paramilitaries in their areas. 18% of Protestants compared to 11% of Catholics had at some time



engaged in a threatening or violent incident with "paramilitaries in their areas".

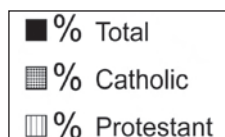
Community response rates were almost even for incidents with one person with 17% of Catholics and 18% of Protestants having reported that they had been involved in a threatening or violent incident with "one person".

Catholic response rates were slightly higher in some areas such as concerning incidents involving people that the young people knew, incidents with strangers, and incidents involving members of the

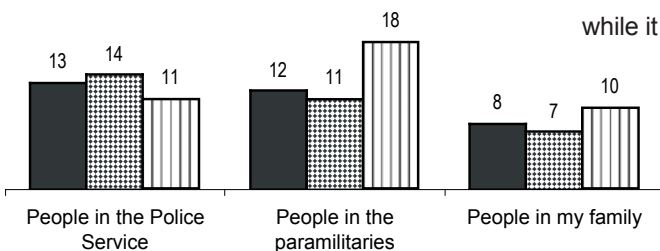




Police Service. 17% of Catholic respondents compared to 14% of Protestant respondents stated that they had engaged with people that they "knew". 16% of Catholics compared to 9% of Protestants reported engaging with people that they "didn't know". 14% of Catholics compared to 11% of Protestants stated they had engaged in a threatening or violent incident with Police personnel. Figure 42 illustrates these figures and other comparative examples.



Contact with police personnel, as covered in Chapter Five, was relatively evenly spread across the ages, or decreased with age. This decrease could indicate a "memory loss" in reporting by older respondents, where older candidates plainly did not recall incidents, or these respondents were less likely to admit contact. Conversely, younger respondents may be becoming more frequently involved in pedestrian incidents involving peers. This was also illustrated in the figures regarding contact with those one's "own age". Of those who had engaged with those their own age, only 17% of those were aged 22 years and over, while 38% were aged 18 years and under and 34% were aged 19-21 years.



As an aside, an interesting exception regards contact with bouncers while it was clear that more males than females engaged with bouncers (20% males compared to 8% of females). Indeed, (20% of males compared to 8% of females), differences among the age categories also showed an interesting story. 11% of respondents were 18 years and under, 15% were 19-21 years and 21% of these

respondents were 22 and over. In sum, one was more likely to "take on" or engage a bouncer the older one becomes.

Considering these responses, it was apparent that young people who had engaged in threatening or violent behaviour had done so most commonly with peers, in groups, and at times, with people that they recognised or knew. While important inquiries into victimhood<sup>8</sup> and "Troubles" related incidents<sup>9</sup> have been pursued, in light of this research, issues of peer and group contact, and the threat of that contact, should now be brought to the forefront for inquiry.



## Location of threat

Regarding the threat of violent encounters, where do young people feel these encounters occur? Again, choosing from areas that young people selected themselves for the questionnaire, young people were given a selection of choices. Figure 43 opposite lists Question 3.21 from the questionnaire.

3.21. Places where I feel violent or threatening incidents may occur are...  
(Cross ☒ ALL that apply to you)

<input checked="" type="checkbox"/> In school	<input checked="" type="checkbox"/> Inside pubs and clubs
<input type="checkbox"/> Outside of or near school	<input type="checkbox"/> Outside pubs and clubs
<input type="checkbox"/> On the street where I live during the day	<input type="checkbox"/> While crossing the bridge
<input type="checkbox"/> On the street where I live at night time	<input type="checkbox"/> Crossing through a housing area with members of my community
<input type="checkbox"/> In and around shopping areas	<input checked="" type="checkbox"/> Crossing through a housing area with members of the opposite community
<input type="checkbox"/> In changing rooms in a shop	<input checked="" type="checkbox"/> Other (Please list)

*going through Irish street!!!*

In majority, and in review, young people reported engaging with their peers in acts that had elements of both perceived and actual hostility, and violence. These results balanced with where young people feel most threatened. Out of the total sample, 72% stated that they felt most threatened "outside pubs and clubs". A further 45% stated that



**Figure 43 Question 3.21 from the questionnaire**

they felt most threatened "inside pubs and clubs". The third most commonly indicated location was "crossing through a housing area with members of the opposite community" at 44%.

Interestingly and importantly, there was very little sex differentiation regarding reported areas of where stressful or violent incidents might occur. Where slight variations occurred, young females reported feeling that incidents might occur "outside pubs and clubs", "in and around shopping areas", and "on the street at night time" (reflecting some of their favourite pastimes), whereas slightly more males reported feeling that incidents might happen while "crossing the

**3.21. Places where I feel violent or threatening incidents may occur are...**

(Cross ☒ ALL that apply to you)

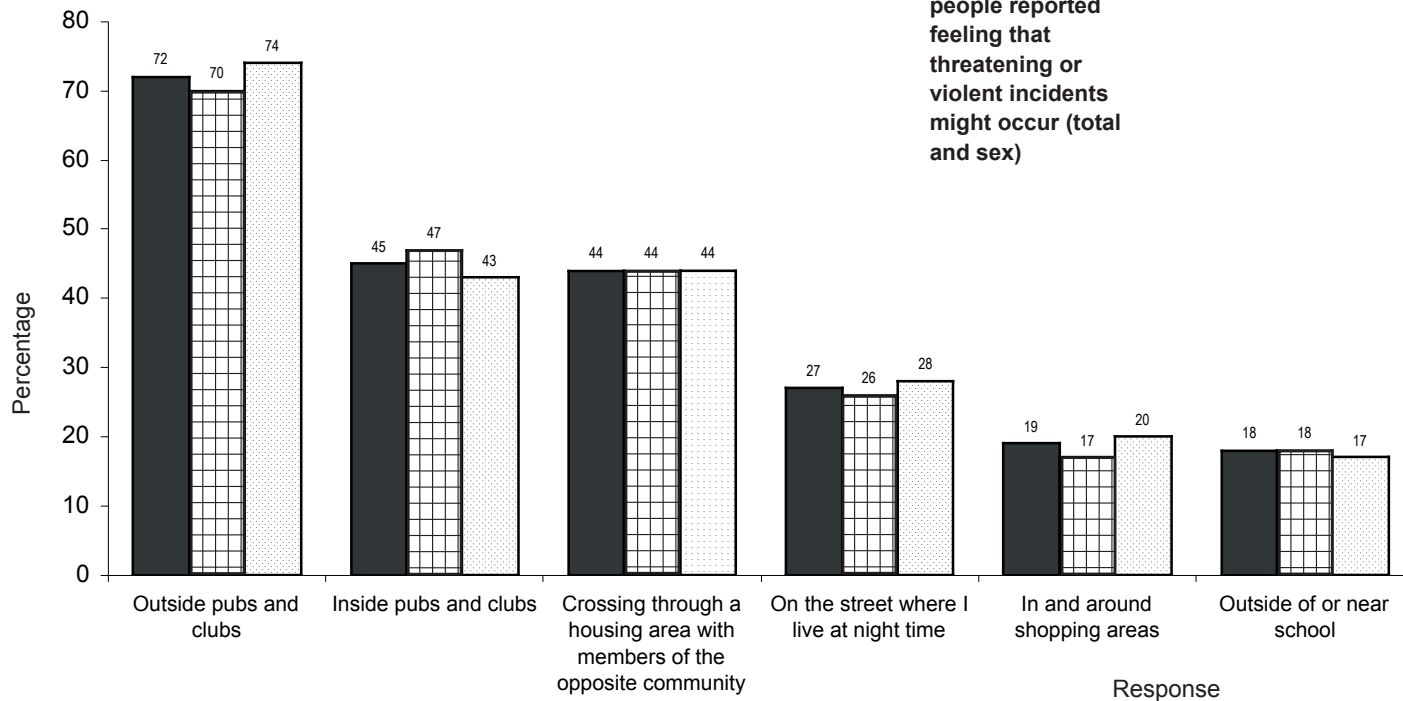
- |  |   |
|--|---|
| <input type="checkbox"/> In school                                 | <input type="checkbox"/> Inside pubs and clubs  |
| <input type="checkbox"/> Outside of or near school                 | <input type="checkbox"/> Outside pubs and clubs   |
| <input type="checkbox"/> On the street where I live during the day | <input type="checkbox"/> While crossing the bridge  |
| <input type="checkbox"/> On the street where I live at night time  | <input type="checkbox"/> Crossing through a housing area with members of my community           |
| <input type="checkbox"/> In and around shopping areas              | <input type="checkbox"/> Crossing through a housing area with members of the opposite community |
| <input type="checkbox"/> In changing rooms in a shop               | <input type="checkbox"/> Other (Please list)  |



bridge", or "crossing through housing areas with members of the opposite community". 28% of females compared to 26% of males reported feeling that threatening or violent incidents could occur "on the street where I live at night time". 20% of females compared to 17% of males reported feeling incidents could occur "in and around shopping areas". Conversely, 21% of males compared to 14% of females reported feeling that incidents could occur while "crossing the bridge", and 11% of males compared to 8% of females reported feeling that threatening or violent incidents might occur while "crossing

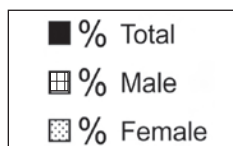


**Figure 44 Locations where all young people reported feeling that threatening or violent incidents might occur (total and sex)**

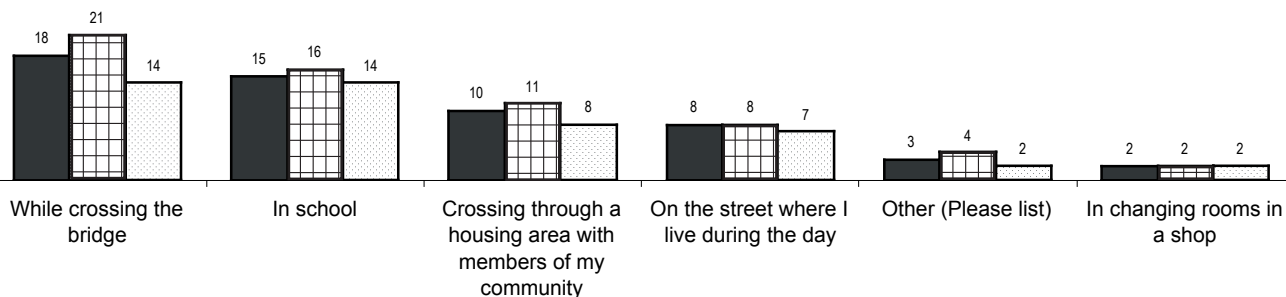




through areas with members of their own community". However, in sum, young men and women revealed that they were in close agreement as to where threatening and violent incidents could occur. Figure 44 illustrates locations where young people felt violent or threatening incidents might occur.



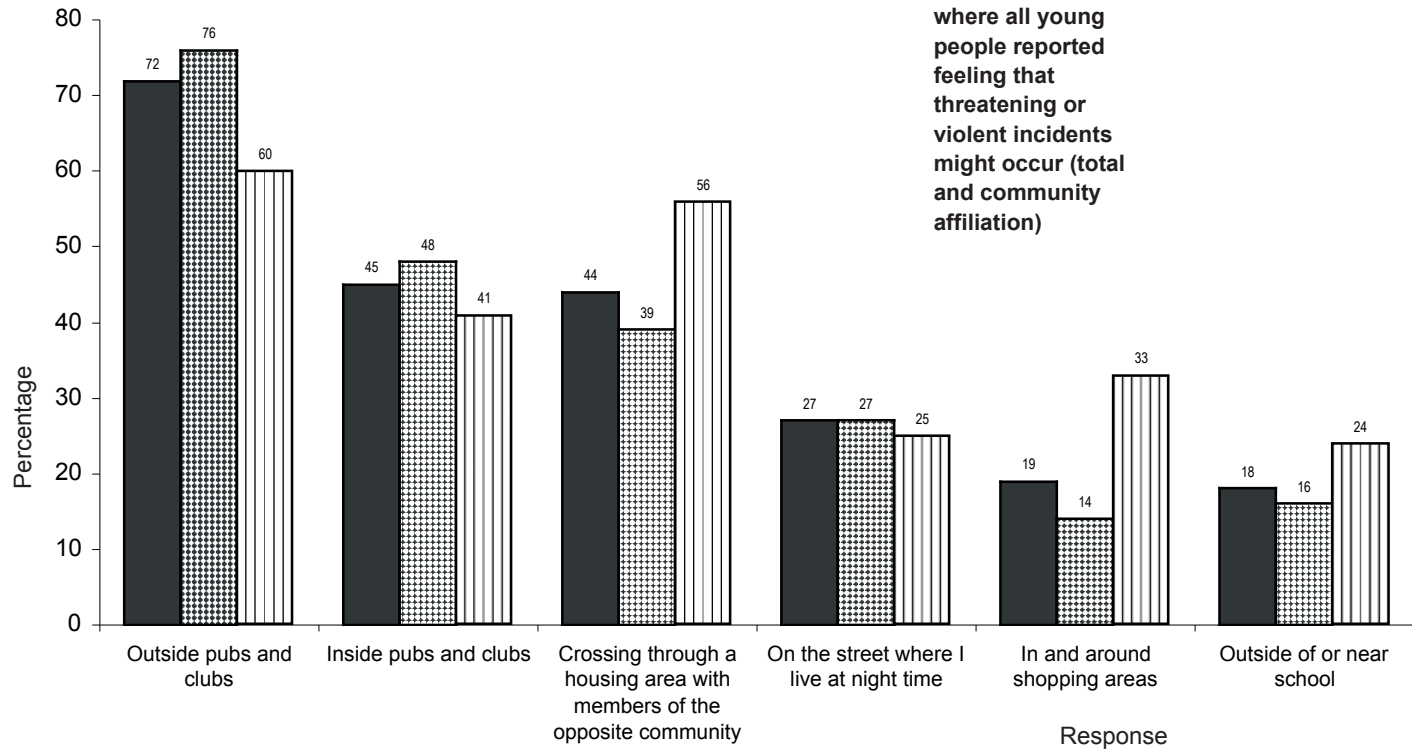
Community response shows variation in many specific responses. While more Catholic respondents felt that potentially threatening or violent situations could occur "outside" and "inside" pubs and clubs, Protestant respondents reported higher rates of response for situations such as "crossing through housing areas with members of the opposite community", "in and around shopping areas", "outside of or near school" and "while crossing the bridge". 76% of Catholic respondents compared to 60% of Protestant respondents felt that threatening or potentially violent situations could occur "outside pubs and clubs". 48% of Catholics compared to 41% of Protestants felt that these potential situations could occur "inside pubs and clubs". However, 56% of Protestants compared to 39% of Catholics reported that threatening or violent incidents could occur "crossing through a housing area with members of the opposite community". 33% of



Protestants compared to 14% of Catholic respondents felt incidents could occur "in and around shopping areas". 24% of Protestants compared to 16% of Catholics felt that incidents could happen "outside of or near school". 29% of Protestant respondents compared to 14% of Catholic respondents felt that potentially threatening or violent incidents could occur "while crossing the bridge".



Notably, Catholic and Protestant respondents also were similar to each other in regards to specific responses. Both Catholics (27%) and

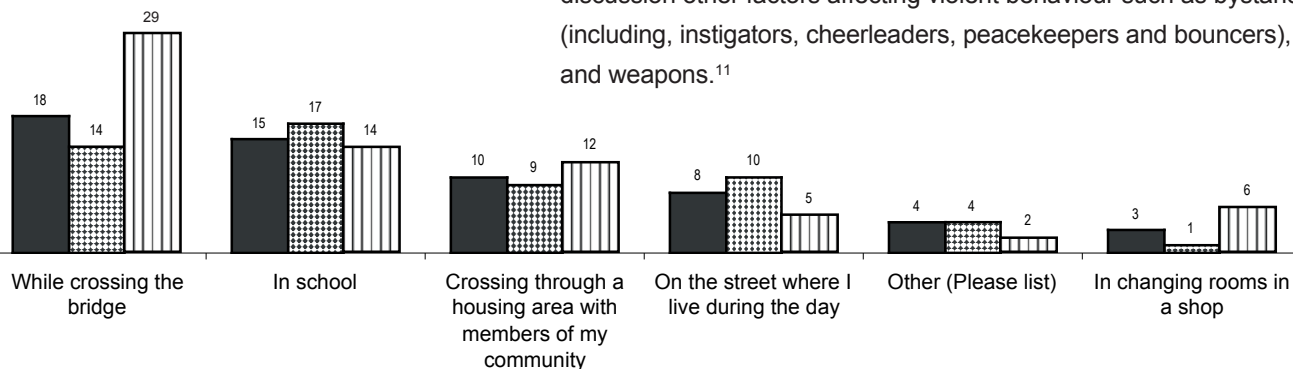
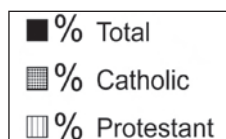




Protestants (25%) felt that incidents could occur "on the street where they live at night time", and both Catholics (17%) and Protestants (14%) shared relative feelings of concern that potentially threatening or violent incidents could occur "in school". Figure 45 illustrates all responses to this query.

It is important to note that overall, the places where young people felt that threatening or violent incidents might occur were areas or establishments where mixing of peers occurred most frequently, by age, and by sex. In particular, the two most popular choices revolved around locations that lend to the chances of increased use of alcohol and drugs by young people. Often substances, such as alcohol and drugs, are blamed for such high rates of contact.

Are substances exclusively to blame for inflaming situations of threat or violence in the area? Scholars working on problems concerning young people and violence, Fagan and Wilkinson, argue against this. They discuss alcohol as a "mediator of violence"<sup>10</sup> and include in their discussion other factors affecting violent behaviour such as bystanders (including, instigators, cheerleaders, peacekeepers and bouncers), and weapons.<sup>11</sup>

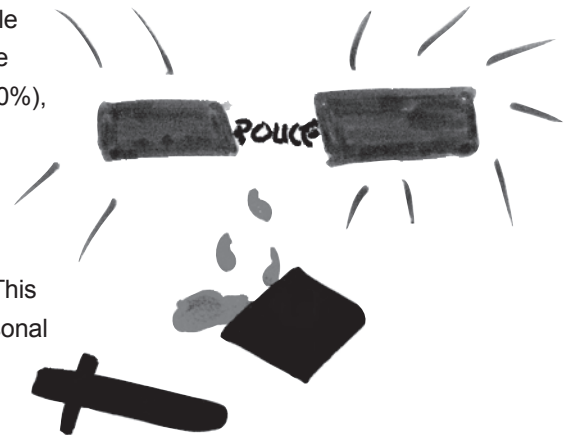


When substances are added to a host of factors that include, street codes, popular culture, as well as individual personalities, drugs and alcohol should be considered important mediators, but perhaps should not be considered wholly responsible for threatening acts and contact. It is important to keep these factors in mind, as well as others, such as the sheer numbers of people who are in these locations at night time and on the weekend and understand that these too, may exacerbate situations of violence.

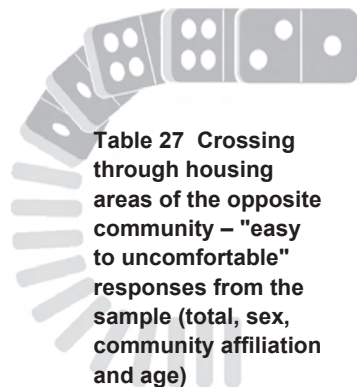


With DCCD areas specifically in mind, it is important for the reader to remember that recent research in Shantallow revealed that young people indicated that the fact that their friends were involved in violent incidents was one of the major causes for young people to participate in disorder (64%). Also included were "influence of alcohol" (56%), "influence of drugs" (52%), "excitement" (40%), "boredom and frustration" (39%) and "hatred" (33%).<sup>12</sup>

This research supports and expands that work and shows that most commonly, young people were engaging with their peers, in groups and often with people that they knew. This suggests that in many cases there are high levels of interpersonal reasons for violent interchange as well as youth dynamics that reach beyond the affects of the arousal of substances.



Finally, the third most popular response that young people see as threatening are times when young people must cross through housing areas of the other religious community. 44% reported that potentially hazardous incidents may take place "crossing through a housing area with members of the opposite community".



**Table 27 Crossing through housing areas of the opposite community – "easy to uncomfortable" responses from the sample (total, sex, community affiliation and age)**

Exploring ideas of contact with the opposite community further, when young people were asked whether they found crossing through housing estates of the opposite community "easy", "neither easy or comfortable", or "uncomfortable", 57% of the total respondents stated that this was an "uncomfortable" thing to do. Equally, when respondents were asked if they found travelling through housing areas of the opposite community "safe", "neither safe nor dangerous", or "dangerous", 53% of all respondents felt that this was "dangerous".

Response	% Total	% Male	% Female	% Catholic	% Protestant	% 18 yrs and under	% 19-21 yrs	% 22 yrs and over
Easy	17	22	13	20	8	16	16	23
Neither	26	24	27	28	18	27	21	26
Uncomfortable	57	54	61	52	74	57	63	51
Number	471	237	233	306	126	247	127	95

Response	% Total	% Male	% Female	% Catholic	% Protestant	% 18 yrs and under	% 19-21 yrs	% 22 yrs and over
Safe	10	10	9	10	6	9	10	10
Neither	37	37	38	45	20	37	36	41
Dangerous	53	53	53	45	74	54	55	49
Number	465	234	230	299	128	245	126	92

**Table 28 Crossing through housing areas of the opposite community – "safe to dangerous" responses from the sample (total, sex, community affiliation and age)**

Overall, middling opinions also were popular with 26% of the total respondents answering these queries stating that crossing through housing areas were "neither comfortable nor uncomfortable", and 37% stating that it was "neither safe nor dangerous".

Table 27 and Table 28 illustrate the responses to these questions.

Not unlike variations to community response regarding where potentially threatening or violent incidents might occur, Protestant respondents proved themselves more wary of these activities. While 28% of Catholics found travelling through estates of the opposite community "neither easy nor uncomfortable", and 52% of Catholic respondents reported that they found it "uncomfortable", Protestant respondents were less on the fence. Only 18% of Protestants responding found it "neither easy nor uncomfortable", and 74% reported that they found crossing through areas of the opposite community "uncomfortable".



Responses for "safe to dangerous" reflected the same trends. 45% of Catholics noted that they found crossing through housing areas of the opposite community "neither safe nor dangerous", and equally 45% found it "dangerous". Again, Protestant respondents were more certain of their feelings with only 20% having noted that it was "neither safe nor dangerous" and 74% having reported that they found it "dangerous".

6.2. If you could change one thing about the city, what would it be? (Please fill in)

NO ONE BEING ALLOWED TO ~~AN~~ WALK  
IN THE TOWN CENTRE WAY SECTARIAN  
TOPS.

Notions and feelings regarding the other community, with specific reference to Protestant discontentment were also noted outside of DCCD areas. Recent results of the Northern Ireland wide Young Life and Times (YLT) survey of 2003 showed that overall respondents participating in that survey were less positive about the other community. 45% of Catholics noted that they were favourable and 38% of Protestants noted that they were favourable about the other community.<sup>13</sup> Young people in the YLT sample who were Catholic



also felt more favourable toward relationships between Catholics and Protestants. When asked where community relationships would be in 5 years time, 45% of Catholics thought it would be better, 39% thought it would be the same, and only 9% thought the situation would be worse. Protestant respondents aired different views. 27% of Protestants said relations would be better, 45% believed relations to be about the same, and 22% believed they would be worse. Perhaps more importantly, in

the YLT sample, while many respondents favoured integration in work-places (71%), only approximately half of respondents favoured integrated neighbourhoods (53%) and integrated schools (48%).<sup>14</sup>

6.2. If you could change one thing about the city, what would it be? (Please fill in)

\*No more fighting between religions  
\*No more fighting for no reason out  
the town.

## Issues of sectarianism

With all this in mind, asking questions about current community feeling and issues of sectarianism was important. Relatively under-investigated, sectarianism and its markers are far more ambiguous and situation specific than those of, for example, racism.<sup>15</sup> The origins, issues and violence stemming from it, however, are no less potent. Young people involved in the project often noted the sometimes confusing but no less definite quality of sectarian incidents by stating that threats or incidents happen "just (be)cause", or that it is "just the way it is in here".<sup>16</sup>

In our survey, out of choices that included "a lot of sectarianism", "some sectarianism", "little sectarianism" and "no sectarianism", 61%



of all respondents felt that "a lot" of sectarianism exists in DCCD areas. 31% felt that there was "some sectarianism". 7% felt that there was "little sectarianism" and 2% felt there was "no sectarianism" in DCCD areas. Table 29 illustrates these responses regarding sectarianism in the area.

While this feeling was relatively evenly split between ages and sexes, again there were differences in community perception. 55% of Catholics and 74% of Protestants in our sample reported feeling "a lot of sectarianism" was present in the area. As illustrated through various figures and tables throughout the text, Protestant respondents showed slightly or significantly higher response rates for perceived or actual threat in many cases. Equally, some members of the Protestant community in the DCCD areas felt or perceived sectarian threat more strongly than those respondents in the Catholic community.



**Table 29 Reported views of the total sample on sectarianism in DCCD areas (total, sex and community affiliation)**

Response	% Total	% Male	% Female	% Catholic	% Protestant
A lot of sectarianism	61	59	63	55	74
Some sectarianism	31	30	32	36	20
Little sectarianism	7	9	5	7	5
No sectarianism	2	2	0.8	2	1
Number	484	244	238	312	130

Importantly, when asked if young people themselves had personally experienced anything sectarian, 66% out of the sample felt that they had. Our young people were then asked to explain what the incidents entailed if they had experienced anything sectarian. Selections included "just a feeling that I had", "threatening looks and glances",



"threatening words", "physical threat", "physical contact", "prejudice on obtaining a place in a club or on a sports team", "prejudice on obtaining a job placement", or "other". Our young people were invited to tick as many responses as they felt applied.

When asked to explain what their experience of sectarianism entailed, out of the total sample, 39% felt they had experienced something sectarian through "threatening words", 26% felt they had experienced sectarianism through "physical contact", and 26% felt they had experienced sectarianism through "physical threat".

Making the experience more subjective or based on personal viewpoint, 32% stated that they had experienced something sectarian through "threatening looks", while 17% stated that they had experienced a sectarian incident by "just a feeling that I had".

More Protestants compared to Catholics in our sample reported personally having experienced something sectarian. Again, subjective feelings of sectarianism appeared stronger in Protestants, with 28% of Protestant respondents compared to 12% of Catholic respondents having stated that "it was just a feeling that I had". Also 53% of Protestants compared to 24% of Catholics reported that they were subjected to "threatening looks". Finally, 34% of Protestant respondents compared to 22% of Catholics stated they were "physically threatened".

## Are the "Troubles" over?

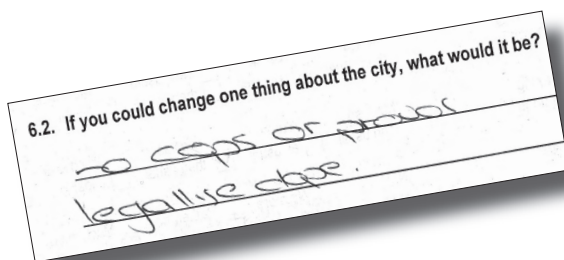
Linked with personal interpretations of sectarianism were young people's interpretations of the "Troubles". While for some the "Troubles" was a thing of the past, for others the "troubles" was an omnipresent part of living in Northern Ireland. For many, "troubles" were tied to feelings and interpretations of what goes on in their everyday lives.



Perhaps best expressed by the above noted upper case and lower case expressions of the concept, young people articulated myriad concepts regarding both interpretations. Without a doubt, conversations regarding the "Troubles" varied from related experiences of the older age brackets concerning discussions and incidents with Army patrols, to the youngest respondents noting that "it depends on what way ye look at it".

A 16 year old male stated:

"It's not about what it used to be, ye know? It's something that was about the bombings and the shooting. It's not about the young ones."



However, others disagreed. A 19 year old female stated:

"Aye. Well, it's about. Noh. They're not over. You still see the patrols and have the rule from Britain and all. It's still here. Sure, everything's still 'jaffs' and 'taigs' and all. I don't know when it's goin' to be put right."



A 17 year old male stated:

*"Oh, aye. It's all about still like. It'll never be over until we get the government sorted."*

Throughout the course of TRIPROJECT, many young people discussed a variety of incidents that often included security personnel, their grandparents, their parents, their siblings, their friends and themselves. Multiple interpretations of what the "Troubles" meant to young people were analysed through a question which included some of the most popular explanations and definitions of the "Troubles".

Figure 46 shows Question 3.17 from the questionnaire.

**Figure 46 Question 3.17 from the questionnaire**

**3.17. For me the "Troubles" are... (Cross ☒ ALL that apply to you)**

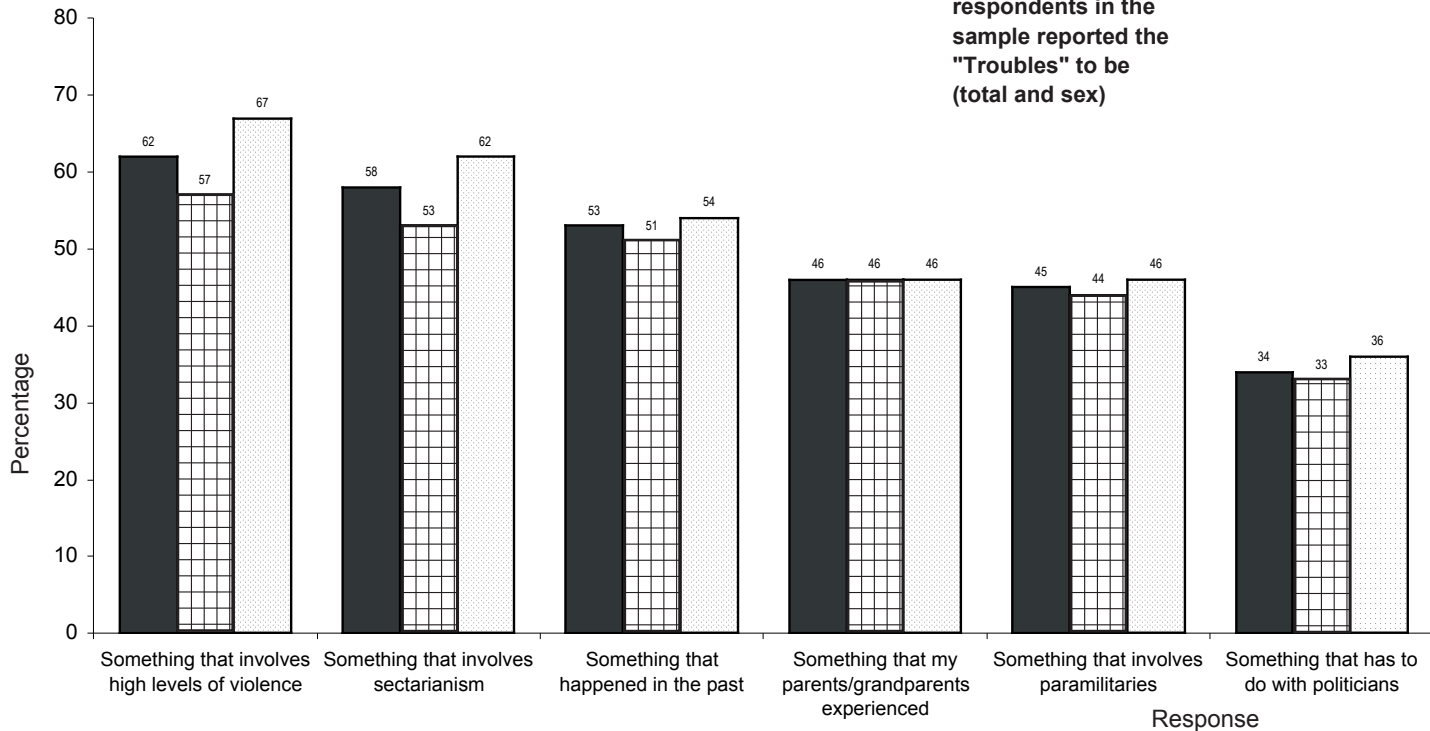
- ☐ Something that happened in the past
- ☐ Something that my parents / grandparents experienced
- ☐ Something that involves explosives, shootings and high levels of violence
- ☐ Something that involves anything to do with paramilitaries
- ☐ Something that involves sectarianism
- ☐ Something that has to do with politicians
- ☐ Something that I experience occasionally
- ☐ Something I experience every day
- ☐ Something that is very personal
- ☐ Anything that happens in Northern Ireland
- ☐ Has nothing to do with me

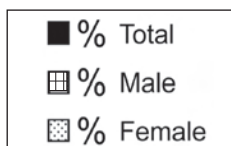
Responses to this question were illuminating. Out of the total sample, the "Troubles" were, "something that involves explosives, shootings and high levels of violence" (62%), "something that involves sectarianism" (58%), "something that happened in the past" (53%).



Interestingly, young female respondents had higher response rates for these top 3 responses. 67% of females compared to 57% of males stated that the "Troubles" involved "high levels of violence". 62% of females compared to 53% of males listed it as "something that

**Figure 47 What all respondents in the sample reported the "Troubles" to be (total and sex)**



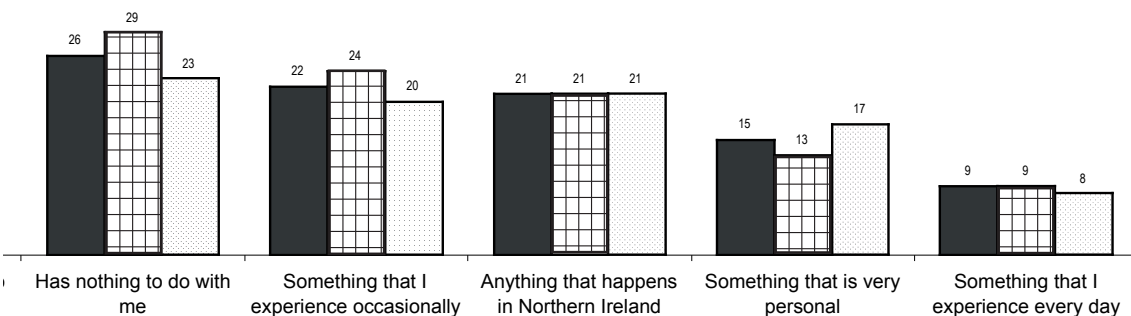


involves sectarianism". 54% of females compared to 51% of males viewed the "Troubles" as "something that happened in the past".

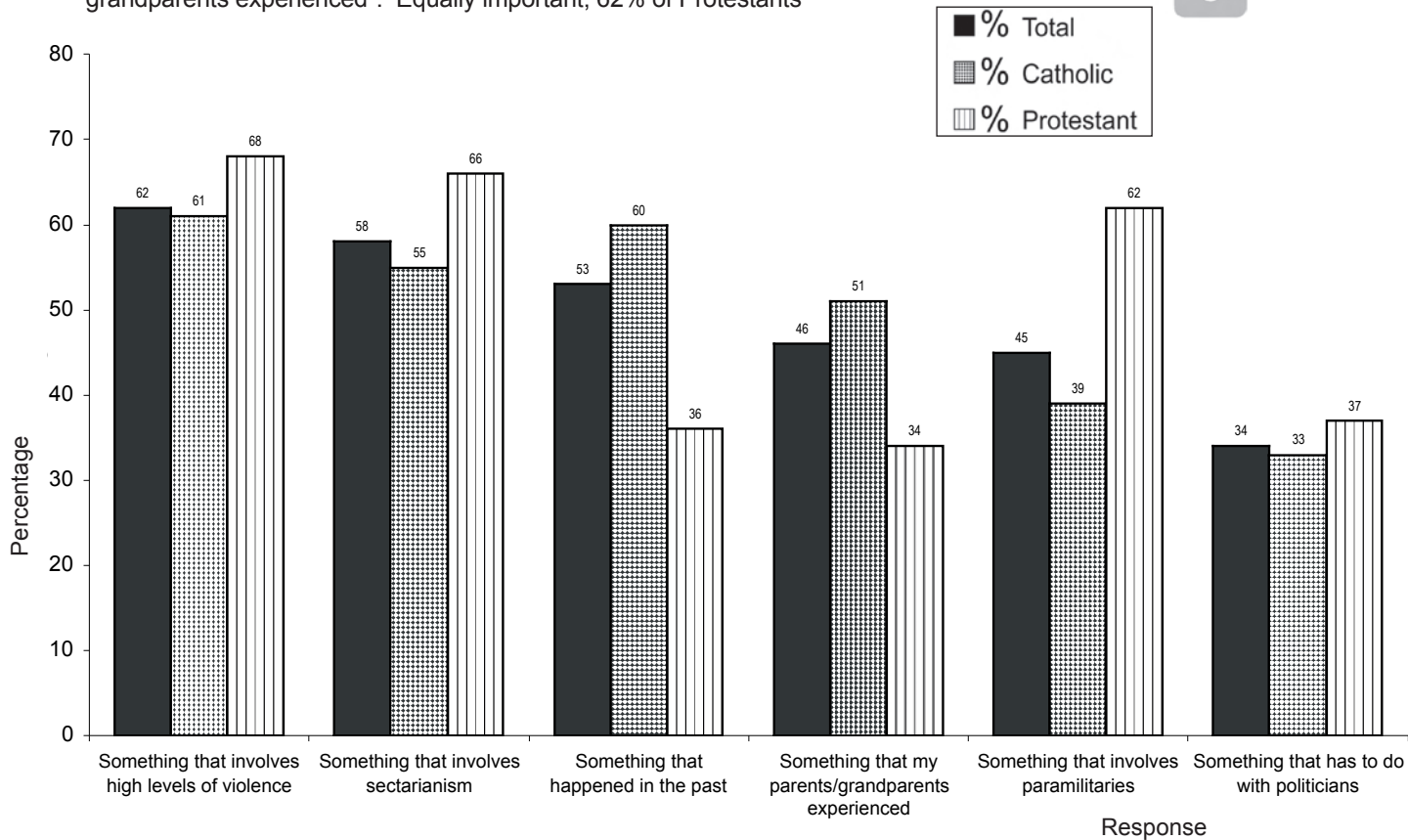
However, both males and females responded similarly to certain categories. 46% of males and 46% of females listed the "Troubles" as something my parents/grandparents experienced". 46% of females compared to 44% of males saw it as "something that involves paramilitaries". 21% of males and females equally saw the "Troubles" as "anything that happens in Northern Ireland".

Figure 47 illustrates what the "Troubles" meant to our sample by total and by sex.

Community responses showed many variations. Initial responses displayed some difference. 68% of Protestants compared to 61% of Catholics saw the "Troubles" as "something that involves high levels of violence". 66% of Protestants compared to 55% of Catholics noted that the "Troubles" were "something that involves sectarianism".



While percentage variations for the first two responses were not that far apart between communities, differences became more apparent in the following responses. For example, 60% of Catholic respondents compared to 36% of Protestant reported the "Troubles" as "something that happened in the past", and 51% of Catholics compared to 34% of Protestants viewed it as "something my parents/grandparents experienced". Equally important, 62% of Protestants

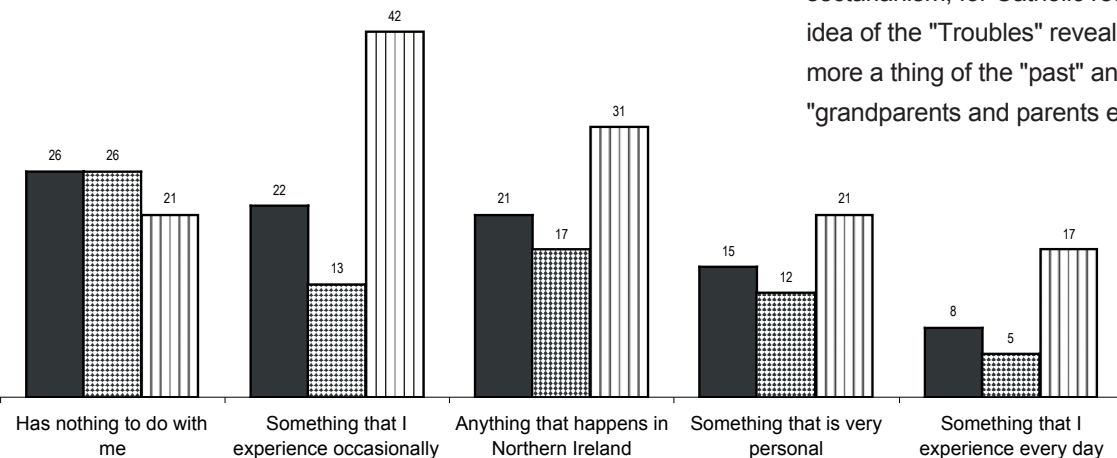




**Figure 48 What all respondents in the sample reported the "Troubles" to be (total and community affiliation)**

compared to 39% of Catholics viewed the "Troubles" as "something that involves paramilitaries". 42% of Protestants compared to only 13% of Catholics noted that "it was something that I experience occasionally". 31% of Protestants compared to 17% of Catholics saw the "Troubles" as "anything that happens in Northern Ireland". 21% of Protestants compared to 12% of Catholics viewed the "Troubles" as "something that is very personal". Finally, 17% of Protestant respondents compared to only 5% of Catholic respondents noted the "Troubles" were "something that I experience everyday". Figure 48 illustrates these responses from members of each community and their variations against the total.

These responses regarding the "Troubles" are meaningful and important. While young respondents generally agreed that the "Troubles" are about high levels of violence and issues of sectarianism, for Catholic respondents the idea of the "Troubles" revealed itself to be more a thing of the "past" and something that "grandparents and parents experienced".



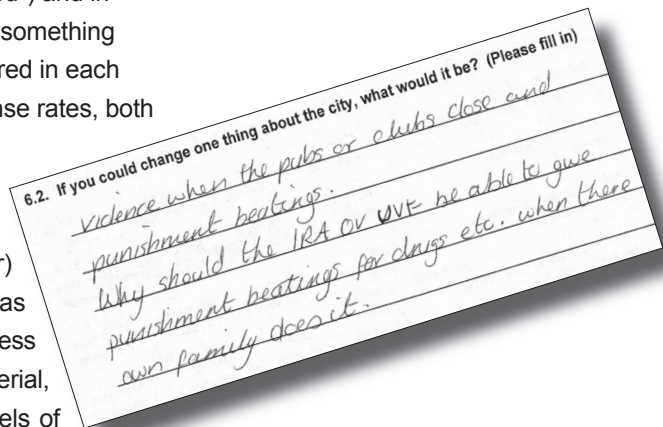


Significantly, Protestant respondents noted more subjective and "present" signifiers of the "Troubles" such as "anything that happens in Northern Ireland", "something that is very personal", and "something that I experience everyday". Protestant responses, both in this section, and overall, reflected a general discontentment and a more immediate and subjective experience with the "Troubles" and sectarian threat, and echoed recent research by Hughes et al. in 2003 which indicated that there was a notable decline in community relations since initial optimism in the mid 1990s.<sup>17</sup>



While young people queried within the scope of TRIPROJECT were not specifically asked about issues of "victimhood", all young people demonstrated a relationship with the "Troubles" both through experiences that were nestled within what they saw as the "past" ("something my parents/grandparents experienced") and in incidents or feelings that they viewed as the "present" ("something that I experience everyday"). Although variations occurred in each category, and certain categories revealed higher response rates, both communities were represented in each category.

Cairns and Mallet's study published in 2003 conducted with 1000 Northern Irish adults (aged 18 years and over) assesses "victimhood" of the "Troubles". This study has indicated that those who consider themselves victims are less likely to be in occupations that are professional or managerial, less likely to live in areas that have historically low levels of violence, and are less likely to be young adults (under 34 years of age).<sup>18</sup> However, overall, the authors' results also call into question the very idea of "victim" itself as the authors state that those who considered





themselves victims came from both community backgrounds, were men and women of all ages, from every social class and came from areas with varying levels of violence.<sup>19</sup> In this way the authors note: "Certainly it could be argued that everyone has had at least some experience of or exposure to, the political violence of the last thirty years and remains conscious of its effects . . .".<sup>20</sup>

While "past"/"present" responses were chosen by many young people involved in our survey, issues such as "paramilitaries", "politicians", "sectarianism", and even "high levels of violence" should also be remembered as issues that young people chose to illustrate what the "Troubles" were or meant for them. These selected categories, for young people, acted as the basis or something upon which multiple experiences were tied to, creating a weighty touchstone of reference for the young people. Therefore, combinations of personal and historical features add to the contemporary young person's interpretation of the "Troubles". And as usual, the young people put these complicated sentiments and connections best. As one 21 year old female stated:

"It's, I don't know. It's like it's all the one thing all tied up together. RUC, PSNI, the IRA, the UDA, the UVF, politicians, whatever. Even the hoods. They're all tearin' at one another and they don't disappear. They pull everything down just. I mean, Northern Ireland wouldn't be Northern Ireland without the 'Troubles'. That's the way I think on it, anyways."

<sup>1</sup> Devine and Schubotz (2004).

<sup>2</sup> Cairns (2005)

<sup>3</sup> Most young people interpreted this set of questions to mean the getting to, being in or travelling from the city centre areas.

<sup>4</sup> These questions were not as easy to read as we would have liked them to be. Because of this many young people, anywhere from 5 to 31 respondents skipped questions in this format. However, since these questions are relevant and pertinent to our discussion, and since a large number did answer these queries, we decided to use them in this report.

<sup>5</sup> Roche (2006 Forthcoming and 2004). This lack of evidence of peer contact, however, partly has to do with previous research pressure to explore "Troubles" related or conflict oriented violence, such as the state of emergency or paramilitary threat.

<sup>6</sup> Off the Streets and ICR (2004)

<sup>7</sup> Off the Streets and ICR (2004:13).

<sup>8</sup> Cairns and Mallet (2003).

<sup>9</sup> Smyth (1998).

<sup>10</sup> Fagan and Wilkinson (1998:73).

<sup>11</sup> Fagan and Wilkinson (1998:73-77).

<sup>12</sup> Off the Streets and ICR (2004:15).

<sup>13</sup> Devine and Schubotz (2004).

<sup>14</sup> Devine and Schubotz (2004).

<sup>15</sup> Cf. McVeigh (1995) and particularly Brewer (1992).

<sup>16</sup> Not all questions included in the questionnaire regarding sectarianism are discussed here. This topic will be further explored in an upcoming document.

<sup>17</sup> Hughes et al. (2003:10).

<sup>18</sup> Cairns and Mallet (2003:1).

<sup>19</sup> Cairns and Mallet (2003:32).

<sup>20</sup> Cairns and Mallet (2003:33).





## Chapter Seven

# Conclusions and areas for consideration

Throughout the course of the Toward Reconciliation and Inclusion Project, young people we spoke to had much to say. Not only did they voice their concerns over survey construction, they helped to build and disseminate a unique and insightful questionnaire.

Across the sample, our results have shown a variety of similarities as well as differences between and among young men and women, young people from each community, as well as young people from differing age brackets. This report has revealed their experiences, attitudes and feelings regarding topics such as school, pastimes, alcohol and drugs, authority and threat. It is important to remember that in most cases, young people created the questions out of a selection of responses that were chosen in group sessions. The responses therefore lend insight into what young people wanted to ask about and how they were feeling about situations at the time. For example, in a question about why a young person might leave school, to include a choice of "just left" is indicative of how young people often perceived of their situations. A person does not need a "reason" to leave. Sometimes a person "just" leaves.

It is therefore both the structure of the questionnaire and the report that hopefully will be of value. The topics probed are both comparable to other surveys, while simultaneously being very much the ingenuity

of the young people involved in the TRIPROJECT. We hope that the results of the young people's hard work will be of importance to the voluntary, state and executive bodies concerned with those who have left school or those who may find themselves more at risk than those in the mainstream.

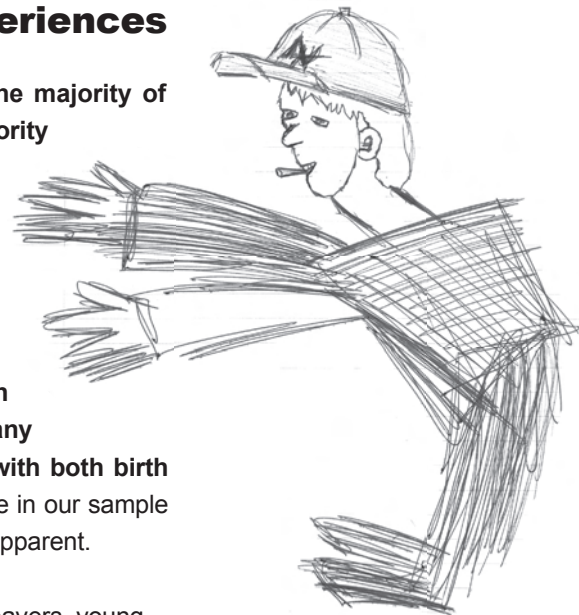


## Demographics and school experiences

**Respondents came from every DCCD area, and the majority of our sample were school leavers (79%), with a majority of that population (79%) attending a governmental training scheme or remaining unemployed.** Most of the respondents saw themselves as "white" (99%) and most respondents felt they were members of the Catholic or Protestant communities (92%).

**A large proportion of the respondents (70%) lived in their parental or natal home environments, with many respondents (41%) having reported that they live with both birth parents.** This circumstance drops as the young people in our sample grow older but some stability of the familial situation is apparent.

Considering so many of our respondents were school leavers, young people's opinions on school and their experiences concerning when they were at school were important. Of those who left school, 32% of our sample reported that they had left early. Reasons for leaving





early were a mixture of those wanting to leave, some stating they were bored at school and others being expelled. **Experiences of school were mixed. And many were negative. While many young people agreed that school taught them skills they would use later in life (35%), many were bored (33%) and many reported not enjoying learning at school (27%).**

While it is not out of the ordinary for young people to say they are bored at school or to perhaps not enjoy their lessons, considering that this sample is comprised heavily of school leavers, this data lends interesting insight into why some young people may leave school. Compared to results coming from a similar question contained within the Northern Ireland-wide survey of those at 16 and the majority still in school (Young Life and Times 2003) where responses were fairly positive toward schooling, our respondents reported mixed views on their schooling experiences, with boredom, and not enjoying learning being quite high on their lists of complaints. **Of those who left early, many young people stated that they left because they wanted to leave (25%), again, left because they were bored (22%), left because they were expelled (21%), left for no reason (13%) or left because they didn't like the teachers (7%).**

**These responses indicate a divergence between purposeful reasons for leaving school (for example wanting to leave and disliking teachers), as well as reasons that really can't be explained within the context of a questionnaire (for example being bored, being expelled and leaving for no reason).** In discussions, young people often voiced concerns that there was no way back into school once they had left. Regretfully, young people discarded a question that would have probed those concerns further

due to the fact that they were out of school and as one young person stated:

"We're on a different way now. We should just let it go. But sometimes I regret it, ye know? I wish I would have had the help at home or even at school. It would have helped."



Young people also voiced concern about re-entering school or learning environments due to both their age and their ability. Many young people said that they felt left behind at lessons early on in their schooling careers and never caught up. A few noted that they were not recognised as having a learning disability until they were far along in their schooling careers. Equally of concern were issues of class. Often the young people in our sample were encouraged by parental figures in their lives to seek semi-skilled employment rather than staying in school. One young 24 year old female stated:

". . . them ones up the Culmore Road (an area of perceived affluence) were the ones that went on. Ye don't see any from (estate area) going on to English unis (universities) do ye".

The governmental initiative since 1 September 2004 of the means tested Educational Maintenance Allowance of £30 may encourage some young people to remain in school rather than leave school or seek out employment due to financial demands. However, in the long term, it is important to consider the roots of school leaving and begin with young people's perceptions of boredom and frustration



to understand why they did not enjoy learning at school. Some recommendations and areas for consideration follow.

## recomendations...

- More questions addressing why young people feel isolated from schooling environments after leaving should be considered. While factors such as the age of respondents may influence why young people may feel hesitant to think about re-entering education, the "all or nothing" structure of exams and cut off points were a noted hurdle for our young people.
- Campaigns to combat stereotyping of the typical student should be considered. All governmental effort should be made to create public awareness of the various ages, classes and creeds who seek out education at many levels. Young people and older people who have succeeded in pursuing education past the usual years should be promoted through a prominent campaign to make all young people aware that despite some barriers, education is attainable.
- Should structures be put in place where the young person who has left school recently could be given a chance to refresh and re-enter mainstream schooling? And if there were such programmes, would the young school leaver take advantage of them? Little is known about important topics like these and further research should be undertaken to explore whether young people who have left school would feel that a programme that would assist them in re-entering school could be of value to them.



Finding out why school is "boring" is imperative. Is it the students, the teachers or learning difficulties that affect the young people and those more apt to leave school? Or is it that young people feel, as one young person noted, "overwhelmed" within the schooling environment? While much of the complaint could be bravado to hide insecurity regarding leaving, many young people also made a conscious decision to leave school because they wanted to leave. What are the differences between those that leave school because of boredom and "just because", compared to those who purposely leave? Are there differences to how these young people cope with their futures? Who are the most disaffected and why?

- How can we strive to keep young people interested in school at an early age? Programmes to explore these aspects early within the schooling years are recommended. A pilot project targeting those most disaffected in the early schooling years and providing mentoring opportunities should also be considered. Not unlike the American inner-city school-based Breakthrough Programme, where trainee teachers are integrated with students most at risk in a mutually beneficial programme, a programme such as this could use already existing schemes and assist the most disaffected students. A programme focused on the school leaver before he or she leaves may help to catch some young people who only need that bit of "help" at home or at school.
- For those farthest from the labour market, hopefully new pilot initiatives such as the governmentally funded Job





## recom

Assist Centres will help to address concerns of those who have been unemployed for a long period of time. The results of such a programme remain to be seen and we suggest that it is imperative that those who have sought assistance from these initiatives be consulted for further evaluation of programme goals and targets.

## Activities

Young people included in the sample generally liked living in the city and its surrounding areas (63%). This, coupled with a high rate of residence with parental figures, illustrates a general stay at home culture among the young people in our sample. There was, however, some indication that not all young people wanted to live within the DCCD districts all their lives.



Equally some young people demonstrated a temporary wanderlust, wanting to move from the city "for a year or so". When asked why this sample was dissatisfied, boredom (31%) and wanting to live anywhere other than the DCCD areas (29%) were the two most favoured responses. However, young people also noted that they felt that in general Northern Ireland was not a nice place to live (22%), illustrating a dissatisfaction beyond the immediate area and with Northern Ireland as a whole.

Recreational activities reflected the youthful spirit of the pubbing and clubbing that young people find compelling. **Going to dance clubs (62%), and going to pubs (56%) were the two most favoured activities selected by the sample.**

**Hanging out on the street with friends (46%) was the third most popular activity.** Although some residents in many areas might find this a nuisance, young people included in the sample were very contented with this activity and see their public areas and spaces as places where they can meet and mingle. It is as one 17 year old put it:

*"It's just that sometimes ye have to get out.  
And just chill. Be on the streets and just get  
away from your Ma or whatever. It's important."*

Although many young people in group conversations talked about sport, participation in sporting activities was low. **Only 28% of the sample participated in sport on a regular basis, leaving the remaining respondents reporting only occasionally, or never, participating.** Often, organised sporting events were limited to school teams or "kick about" tournaments organised by youth or community clubs. There is a possibility that for those who have left school and are getting older, these opportunities are no longer available to them.

**However, young people also listed other compelling activities, such as that they liked to visit their friends at their home (40%), go for walks in parks and public spaces (27%), or that they liked to participate in dance, music or art (28%)**

And finally cars and driving were areas of interest for young people. **Of those queried, a small number reported having a driving licence (14%) while well over twice as many respondents reported driving without a licence at some point (36%).** Equally, joyriding revealed itself as an activity noteworthy of some concern, with almost a quarter of young people having reported that they had taken an automobile or been in a car as a joyrider (23%).





Looking beyond the illegality of the pastime, this aspect raises concern for both the safety of the young people involved and the safety of those around them. Throughout conversations on the topic, young people touted the activity as a "bit of craic", and only those who had been in an injurious situation realised the dangerousness of the activity. One 16 year old female stated:

"Aye I was in a car. We took it. We were out of it, like (on a substance). It was bad because (name) lost control and we slid down this hill thing and whacked into a fence. I hit my head and I was bleeding."

Although, as with most things, people do not realise the danger they have put themselves in until something harmful happens, this seems particularly so with joyriding. And as the figures prove, young people in this sample feel that they can drive without a licence even for a small errand. These issues, in addition to the illegality of taking a car without the owner's permission, are an obvious concern throughout the DCCD areas. Some recommendations and areas for consideration follow.

## recommend

- There often are complaints by adults that young people in the DCCD areas seem idle. What these adults are missing is what may seem the most banal of activities to an adult is a highly compelling and important youth activity in and of itself. Too often recreational facilities are thought to "solve" the youth "problem", however what may be missed is the fact that young people have voiced that they often like to seek out places for themselves and their friends. This may be as simple as a street corner where the young

people meet. It is important that authorities in the DCCD areas do not approach all young people in the same manner and understand that some "loitering" may be a harmless escape with friends.

- At the same time, young people should be encouraged to use youth facilities at their own pace. And youth facilities should try to meet these needs. The institution of permanent staff at many community and youth clubs has made a large difference in the DCCD areas, but evening and weekend times are still hard to fill. More provision for an "open door" policy at youth and community centres should be considered. We hope that this evidence encourages application in this area.
- More work needs to be done on finding out what excites young people, and particularly young school leavers, and what would encourage them to be physically active. Far too few young people regularly engage in exercise activities and a strong and prominent campaign is needed to increase both young men's and young women's participation in sport. It is also important to consider varying needs. Many young people have requested an ice rink or skate boarding park in or near the area.
- The realities of joyriding often are ignored by young people. A prominent Northern Irish and local campaign is needed to discourage young people from stealing cars and driving cars illegally. Young people have noted that graphic seat belt campaigns have influenced their wearing of seat belts while travelling. It is suggested that a hard hitting campaign revealing the illegality, harm, tragedy and reality of joyriding is needed.





## Substance use

**Most young people in our sample have at least tried alcohol and drugs.** Only a very small amount (4%) reported that they had never tried alcohol or drugs. **A majority of the total sample reported that they drink or have drunk alcohol (92%) and a large proportion of young people (63%) reported that they drink on the weekends.**

Many young people reported going out to "drink to get drunk". **When drinkers were asked to list what they might drink on an average night out, the average alcohol units consumed when "drinking to get drunk" was between 14 and 16 units.** Male drinkers consumed on average 20.45 units. Young female drinkers consumed less at 11.25 units per average night out. To give a sense of what these young people are drinking, these units equal approximately 10 pints of lager or stout, or 13 Northern Ireland pub measures of spirits for men and 5 pints of lager or stout, or 9 measures of spirits for women. **These consumption rates are well over UK guidelines for healthy alcohol consumption noted as no more than 4 units per day for males, and no more than 3 units per day for females.**

**Although suspected usage was common, heavy underage binge drinking is apparent from the results.** Of those questioned who were under 16 (15 year olds in our sample), the average mean consumption on a night out "drinking to get drunk" was 12.74 units. This number rose to 15.83 for those aged 16-18. However, the highest averages for drinking were among those aged 19-21 years where 17.35 units on average were consumed on a night out to get drunk. Binge drinking patterns were the most prominent among those aged 19-24 with the heavier use being between 9.1-26 units. This use,

however, declined in the over 24 category, with average drink intake to "get drunk" clustered between 0-13.5 units.

What young people considered physical signs of over-indulgence varied. Young drinkers generally reported passing out (63%), not being able to remember what happened (59%) and vomiting (55%) as the key signs to excessive drinking. **A majority of respondents who drank (79%) reported that they, at some point, had engaged in drinking to the point where they had fallen over or vomited.**

**Regarding drug use, results indicated that cannabis-based products were the most frequently used (61% of the total sample).** Of users, 19% stated that they had tried it once, 66% reported occasional cannabis use, and 15% reported using cannabis everyday. **Methamphetamines or "speed" follows (40% of the total sample) and ecstasy is the third most popular drug (32% of the total sample) reported to be taken currently by respondents.**

**Reported past use of drugs revealed that almost half of the sample (52% of the total sample) previously used cannabis at an age earlier than they are now.** 42% of those who used the drug in the past reported using cannabis between the ages of 10-15 years, and 56% reported using cannabis between the ages of 16-21 years.

**The second most popular substance or substances that young people reported having used in the past were inhalants (36% of the total sample), with the overwhelming majority of this use reported between the ages of 10 and 15 years (79%). Finally, ecstasy was the third most commonly used drug in the past (35%)**





of the total sample) with a high usage rate in the ages of 16-21 years (79%).

Regarding procurement of drugs, of those who used drugs, over half (55%) reported that the most common source for obtaining drugs was friends. Following this, many stated a dealer as the best source (35%), while slightly fewer respondents stated that they obtained drugs through several dealers (30%).

Finally, when young people who drank or took drugs were asked why they indulge in alcohol or drugs, a majority reported that they used them because they wanted to (63%). Following this, the second most popular answer was that these young people just wanted to chill out (40%). Thirdly, many of these young people stated they drink or take drugs "for the excitement of it" (28%). And finally, many young people cited that using alcohol and drugs was an inevitable process of "the only thing around here to do" (23%). Some recommendations and areas for consideration follow.

## recommend

The binge drinking culture is a problem. When young people were asked if they drank too much, many young people didn't think so. When young people were asked to consider what they drank after they listed it in the questionnaire, a large number (37%) altered their opinions of their drinking. When young people were shown how much they drink on an average night out to "get drunk", they became aware of their own potential to binge drink. This shows that young people in our sample, although "choosing" to use alcohol, are unaware of exactly how



much they are drinking. In discussions, young people noted that the popular television programme, *You Are What You Eat*, revealed to the viewers what average participants ate within one week. Most participants (and viewers) were horrified at their weekly overindulgence. A campaign on these levels is needed across Northern Ireland and the DCCD areas to make young people aware of the actual amounts of alcohol that they drink on a regular weekend basis. More simply, and as suggested by a young person herself, youth organisations and schools could demonstrate average weekend consumption in school assemblies for both students and parents, and make the point on an immediate level.

- Equally, young people noted the ease to which they could at almost any age over 14, enter pubs or clubs. Publicans and state bodies perhaps need to think about introducing a system where young people must verify their required age to enter drinking establishments. This should be enforced by law and with serious fines if underage drinkers are discovered on the premises. One young person stated that authorities should consider "hitting them where it hurts", and "closing them down for a week or more". Although such fines already exist, rarely are they enforced with vigour.
- Drugs are here in the DCCD areas and use of them is prevalent among our sample. Importantly, the young people in our sample are not experiencing the same amounts of heroin or acid use that Eastern districts have experienced to date. This is the DCCD areas' chance to become readied for the rising tide of drug use.





## re c o m m e n d a t i o n s . . .

Young people had little or no understanding aside from immediate personal experience as to the effects of drugs. A programme of awareness regarding the deleterious effects of drugs is suggested. Our young people, again, recommended that harder hitting campaigns make the most inroads with young people and the hard evidence of drug use should be exemplified. They also suggested this campaign, like that against smoking, should be introduced in schools when young people are in their earliest years.

- While some programmes in the DCCD areas already exist and are making inroads, the support for such programmes is important. Too often adults think that Northern Ireland is unaffected by drug use to date and the problem is controlled by community and state influences. Parents and educators also need to be involved in such programmes. Again, programmes introduced early before the use of drugs is prevalent among teens are vital.
- As the problem widens and expands across Northern Ireland, DCCD areas should be prepared. Clinics and rehabilitation centres should be established in conjunction with existing hospital services to give prompt response to those who exhibit habitual use.
- Finally, most young people who used drink and drugs reported taking substances for a variety of reasons. The most prominent of these reasons were because they wanted to, to chill out, for the excitement of it, because they felt it's the only thing in the DCCD areas to do, and to forget about problems. These few reasons are just some of the myriad concerns the young people involved in our

survey have, but also show that the young people are fully aware of why they are taking substances. When so many community organisations involved in the TRIPROJECT voiced a need for staff support and counselling support for their young people, should it not be these concerns that are addressed as well as the substance use? It is hoped that this document will assist in helping to secure support for these various community and youth services to employ the staff needed to address these concerns.



## Authority figures and punishment

Outside of family authority figures, young people regarded the prominent authority figures in their lives as police and paramilitaries.

Of our total sample, a large proportion of our sample had some form of contact with police (69%). Overall, some of the most common forms of contact between young people and police were being stopped and questioned (32%), being asked to move on (24%), being searched (18%), getting shouted at by police (17%) and being involved in committing crime (14%).



Young Protestant respondents overall demonstrated higher rates of contact with police. However, when those who had contact were asked about improper contact, rates of reporting became more even with Catholic respondents reporting slightly higher rates of improper contact throughout many selected answers.



**A large number of all our respondents reported that, at some time, they had their names written in a police notebook as a warning (62%), while a much smaller number reported being formally charged or arrested (20%).** A larger proportion of those who stated they have had their names written in a police notebook were male (72%), while a smaller, but no less important, number of those were female (51%). Regarding formal arrest, of those who had been charged and arrested 33% of males compared to 5% of females reporting that they had been formally charged or arrested.

**Of those who had stated that they had contact with the police (329 respondents), 68% reported improper contact. Of those who felt they had been treated improperly, 74% considered this harassment. 46% of our total sample felt that they had improper contact with police at some time.**

Out of those who had contact with the police, findings indicated that 37% of these respondents noted that the police were "disrespectful and impolite". Following this, 36% of these respondents experiencing contact felt that they were "wrongly accused of misbehaviour" by the PSNI or RUC, and 36% stated they were "stopped for no reason".

Smaller numbers experiencing contact noted that they had been threatened or had physical contact with police. 20% reported that the police "touched, pushed or shoved" them, 13% reported that they were "threatened with an item such as a book, truncheon or a gun", 11% stated that police had used "sectarian or racist language", and 11% reported that a police officer "hit or kicked" them.

While young people were reporting the same types of incidents overall, certain types of improper contact were more frequently reported within the older age brackets. In general, those aged 22 years and over reported the highest frequencies of improper contact. Incidents that echo an era of heavier emergency conditions, such as body and house searches, showed an important drop in response rates in the younger age brackets.



Regarding joining the PSNI, overall, only a small proportion of young people stated that they would consider becoming part of the PSNI (10%).

The young people in our study were dissatisfied with the police's "understanding" of young people throughout the DCCD areas. Over half of the sample agreed that the police didn't understand young people (57%). Respondents were also uncertain about the equality of representation within policing services. Overall, a smaller number (14%), agreed that the police had "equal numbers of Catholics and Protestants on the force". A small percentage (10%) felt that the police had improved since becoming the PSNI. Importantly, these responses were almost identical between communities.



However, almost a third of all respondents felt that the police were there to protect them (30%). Catholic and Protestant respondents were almost identical on this sentiment (30% of Catholics and 31% of Protestants). And a fifth of all respondents (20%) felt that the police were helpful, with close community feelings on this sentiment (20% of Catholics and 24% of Protestants).



**Finally, when all of our respondents were questioned about the role of the Police Ombudsman, many respondents (64%) stated that they "didn't know" what was the Ombudsman's role.**

In general, sentiments on policing services were mixed and very personal. Some of our older respondents, remembering an era of heavier emergency conditions, were quite negative when recalling RUC and PSNI contact. Some of our youngest respondents, however, felt that the PSNI could "do more" in terms of community out reach. Whatever the age, person to person contact was considered key to successful interaction between young people and police. In one group session with young people ranging in age from 18 to 22, young people noted the importance of knowing individual members in the policing services, and understanding that these individuals were "sound" or "alright". Part of the conversation follows:

*"It's that when you can get to know them (police personnel) better, and things, when ye know they are sound enough, you get on with them better . . ."*

**(18 year old female)**

*"Aye. Well ok. But they still can be wankers some of them. Some of them are wile ignorant so they are . . ."*

**(20 year old male)**

*"Noh. Well, aye, alright like. But some of them, some of them do try. I mean, they've tried to get them sorted like. It's a matter of where you see them. What you're doin' at the time. Where their*

at. It's a whole pile of things. It's not just one thing. I think that (name) is saying what I want to say. It's a matter of starting to get to know them maybe."

(18 year old male)



Many agreed that person to person contact, and as reflected in our results, issues regarding the civility of police personnel, were some of the most important matters to consider concerning police.

Regarding other forms of authority, young people were asked about restorative justice measures. **When asked about restorative justice, a large proportion of respondents (70%) stated they "didn't know what it was".**

**Regarding other forms of control, many respondents (42%) reported that paramilitaries should look out for their own communities. Following this, just under a third of respondents believed that paramilitaries should punish antisocial behaviour (32%). It was revealing that 51% of those who agreed that paramilitaries should look out for their own communities and 34% of those who agreed that paramilitaries should punish antisocial behaviour were young people 18 years and under.**

When young people were queried about forms of justice regarding a hypothetical crime, the majority of young people in our sample were divided between solutions that relied upon personal networks and measures that relied upon known authority figures in their lives. **Overall, young people noted their four most preferred avenues for justice were that they would find out for themselves (38%), that they would go to the police (34%), that they would go to their**



friends (32%) and that they would go to the paramilitaries in their areas (22%).

When the perpetrator was discovered, although 30% would use the police to handle the problem, overall, many young people would still prefer to solve the problem themselves (45%), or use the paramilitaries (21%). Regarding alternatives to retributive justice or solving a problem through personal and familial networks, one young 19 year old female summed up the feelings of our sample overall:

*"It's that ye learn to rely on yourself. Ye can't trust nobody. Ye have people in the area, sure. And then there's the cops. But that's, that's not a good, it's not good. It's because sometimes ye feel like... that's the only way to handle it. Just finding out yourself, I mean."*

Some recommendations and areas for consideration follow.

- r e c o m m e n d**
- As discussed throughout the full report, young people who are more disaffected are more apt to be drawn into situations with police. Reflected in both the statistics and in conversations, young people were often stopped and questioned, asked to move on, or searched. Results concerning improper contact, were similar, with young people reporting impolite behaviour, being wrongly accused and being stopped for no reason. The Policing Board should consider the current training programmes for the PSNI and perhaps include within their regime specific training and units for the policing of youth.



- However, not all contact is negative. Regarding friendly relations with police personnel, person to person contact was crucial for our young people. Young people often voiced that certain members of the police were "sound", and many young people agreed that the police were there to protect them. There is too much psychological distance between police and the everyday young person. Young people see the police as their adversary and feel that the notion is mutual. Programmes that encourage person to person contact with one or two members of the police should be pursued in every way possible. As many young people suggested, these programmes should start at early ages in schools so the policing services can forge stronger relationships with each community one young person at a time.
- Regarding approaching young people still in school, the police should also consider hosting a series of fun events, such as a sports tournament, or an annual day out for young people. This should be done in all schools across the district equally and without discrimination. Although initiatives like these exist and are sponsored by policing services, most young people were unaware that the police authorities were supporting or hosting these events. It is important therefore that the advertisement of such programmes is promoted, and the sources of such projects are transparent to the public. Our young people have shown that issues of civility and friendliness are of the most import to them. Establishing annual events like these would allow policing services the opportunity to become involved in communities without focus on police practices and procedures.





## re c o m m e n d a t i o n s . . .

- For those out of school, police authorities should consider more direct projects with community organisations that provide youth services. Sponsored events and nights out to local fun venues could be a good way to start. Often times it is not about discussing problematic issues, but again about showing the civility between the groups. Gathering members of the PSNI and young people in neutral situations could be of benefit to both the policing services and the young people.
- As suggested by the young people, policing authorities should think about establishing "talking shops" where young people could voice their feelings directly to police personnel. Young people want their concerns heard by the police personnel themselves. As suggested by one young person, a public venue or debate could be set up in this area and perhaps televised, in which young people could talk to police and police could discuss these points in return. Equally, another type of forum, such as an internet "chat room", could be set up by the local council and policing authorities allowing young people to voice both their complaints and questions to police in an anonymous atmosphere.
- Tied to issues surrounding policing is the genuine lack of knowledge regarding the Police Ombudsman. In general, the lack of knowledge regarding the Ombudsman's role was also reflected in a lack of recognition of its office. "What is it?" and "Where is it?" were the two most popular questions. Some young people suggested a symbol that they could recognise and a more prolific campaign to gain the office recognition among young adults. We also

recommend that the Ombudsman should consider an office located in the North West.

- It is not just the PSNI that are considered prominent authority figures by our young people, however. In the changing dynamic of the peace process, many young people still see control of youth by their local paramilitary authorities as a valid course of corrective action for antisocial behaviour. Although policing services are seen more and more as a valid source for justice, our results show that many young people will turn to their local paramilitary members to resolve issues. Equally, many young people saw these sources as the most effective. These issues can not be ignored. The local area partnerships, policing authorities and city council need to set up working groups within communities to discuss ideologies of retributive justice to try to establish what is prompting the city's young people to see these avenues as more beneficial than other forms of authority.
- Equally important are the misgivings and confusions regarding restorative justice measures. While seen as highly successful in many areas throughout Northern Ireland, our sample showed notable misunderstanding. Equally relevant, restorative measures are confined within community boundaries. Does this help or hinder the programmes? Questions and considerations regarding these initiatives need to be brought to the forefront when considering the relevant nature of such programmes.





## recommend

- Finally and importantly, tied to issues regarding justice are important revelations that many young people felt that they should resolve threatening issues themselves. Such faith in vigilantism is worrying, however could this attitude be harnessed in some way? Some young people suggested a peer network to control and influence other young people. Could young people actively become involved in influencing peer behaviour? Or would initiatives like these turn into peer bullying? Further research and work needs to be done regarding alternative peer programmes within other urban and coming-from-conflict communities that have been successful.



## Threat, violence, sectarianism and the "Troubles"

Issues regarding safety and threat were a large concern to the young people in our sample. Regarding aspects of safety and comfort, during the day, a large majority of respondents (94%) found the city a relatively pleasant place to be. Equally feelings of safety were positive to middling with a majority (88%) finding the city "safe" or "neither safe nor dangerous" during the day.

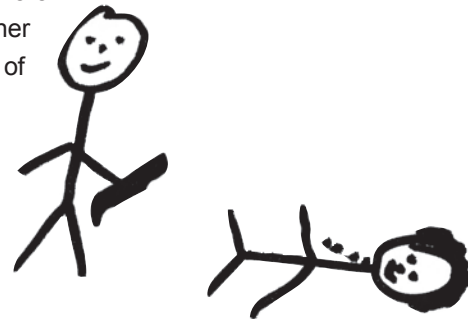
Feelings about the city changed when our young people were queried about their opinions on the city after dark. Among the total sample, a large proportion (79%) found the city "neither

pleasant nor unpleasant" or "unpleasant" after dark. Overall, views on dangerousness were even more apparent. Only a small number of respondents felt that the city was "safe" after dark, with a large majority (94%) having indicated that the city is "neither safe nor dangerous", or "dangerous" after dark.



Importantly, differences between community groups regarding aspects of pleasantness of the city, travelling through the city and safety were apparent. In general, Protestant respondents reported higher percentages of discomfort and stress regarding all aspects of travel both during the day and at night time.

However, respondents from the two majority communities, as well as both male and female respondents showed closer results on opinions concerning being in and moving around the city after dark, as opposed to being in the city during the daytime. In sum, respondents agreed that it was more stressful and dangerous to be in, and to move around the city after dark.



**Our young people also wanted to discuss issues of personal threat and bodily harm.** Young people in the sample were asked if they had ever been involved in a threatening or violent incident. **Out of the total sample, 47% had engaged in "fist fighting", 39% had engaged in acts involving "pushing and shoving", 39% had engaged in incidents involving "kicking", and 27% have been involved in incidents utilising "weaponry (such as sticks, bricks or knives)".** Equally of note, 57% had been involved in incidents using "threatening words" while 42% considered themselves to have been involved in incidents involving "threatening looks and glances". Only 13% (63 respondents) of the total sample reported



that they had never been involved in a threatening or violent incident such as those listed within the questionnaire.

Out of all respondents included in the sample, half of the sample (50%) indicated that they had been involved in a violent incident with "two or more people" and a third (33%) indicated that they had been involved in incidents with those their "own age". 18% reported they were involved in an incident with "one person", while 17% stated that they had been involved in threatening or violent incidents with those that they "knew".

Just over twice as many males (63%) compared to females (31%) stated they had been involved in incidents involving "fist fighting". Equally, twice as many males (39%) compared to females (15%) reported they had been involved in incidents using "weaponry".

**Regarding some threatening or violent occurrences, results show young women's engagement in incidents to be of equal concern to those of their male counterparts.** 33% of young female respondents and 33% of young male respondents reported engaging with "people their own age". 18% of females and 18% of males noted that they had been involved in an incident with "one person". 17% of females and 17% of males reported being involved in incidents with "people that they knew".

8% of male respondents and 7% of female respondents reported engaging in threatening or violent contact with "family members".

**Location of threat was very important to young people. Out of the total sample, 72% stated that they felt most threatened outside pubs and clubs. A further 45% stated that they felt most threatened inside pubs and clubs. The third most threatening environment was indicated as physically crossing through housing areas of the opposite community at 44%.**

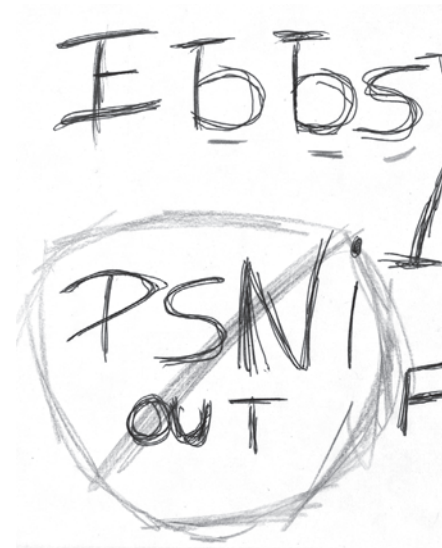
The awareness of the location of such incidents illustrates the young people's sensitivity to areas of threat where young people may meet and mingle by sex, by community and by age.

**61% of all respondents felt that "a lot" of sectarianism exists in DCCD areas. 31% felt that there was "some sectarianism". 7% felt that there was "little sectarianism" and 2% felt there was "no sectarianism" in DCCD areas.**

**When asked what young people experienced that was sectarian, out of the total sample, over a third (39%) reported experiencing something sectarian through "threatening words", and just over a quarter of respondents (26%) equally reported that they had experienced sectarianism through "physical contact", and through "physical threat".**

Making the experience more subjective, 32% of all respondents in the sample stated that they had experienced something sectarian through "threatening looks", while 17% stated that they had experienced a sectarian incident by "just a feeling that I had".

**More Protestant respondents compared to Catholics respondents reported subjective experiences of sectarianism. 28% of**

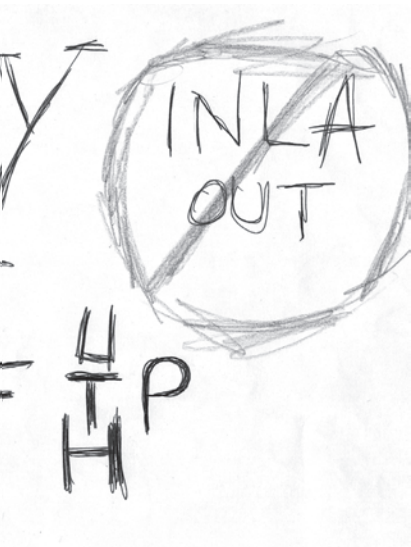




Protestant respondents compared to 12% of Catholic respondents stated that their sectarian experience was "just a feeling that I had". 53% of Protestants compared to 24% of Catholics reported that they were subjected to "threatening looks" that were sectarian in intent. Finally, 34% of Protestant respondents compared to 22% of Catholic respondents stated that they were "physically threatened".

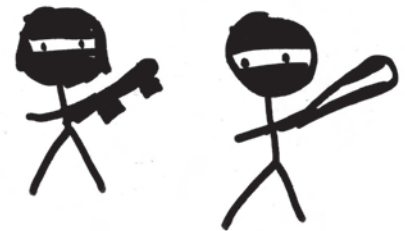
Young people included in the sample were asked to define the "Troubles" and what it meant for them. Out of a selection of some of the most common definitions collected from group discussions, the top three definitions for the "Troubles" were defined as: "something that involves explosives, shootings and high levels of violence" (62%), "something that involves sectarianism" (58%), and "something that happened in the past" (53%).

While our young respondents generally agreed that the "Troubles" were about high levels of violence and issues of sectarianism, for Catholic respondents the idea of the "Troubles" is revealed to be more a thing of the "past" and something that "grandparents and parents experienced". Significantly, Protestant respondents noted more subjective and "present" signifiers of the "Troubles" such as "anything that happens in Northern Ireland", "something that is very personal, and "something that I experience everyday". Some recommendations and areas for consideration follow.





- Young people demonstrated concern regarding their safety while travelling through, and being in the city areas after dark. Equally, young people noted specific areas where young people mingle as particularly dangerous or threatening. While many might believe that young people may be less sensitive to concerns of safety and well-being, our young people have proved themselves to be alert and attentive to areas and times that may be more problematic regarding their safety. This indicates that city incentives to protect its citizens from harm would be wholly appreciated by young people. The recent initiative to prohibit use of plastic glasses on the exit from pubs, for example, was one remarked upon improvement by young people. City councillors and city planners should consider workshops where young people could voice their opinions on how to make their city safer.
- Pubs and clubs are obvious areas of concern. Many of these venues are nestled within specific areas or streets already known to young people and city planners as funnels for problematic encounters. The sheer volume of young people located around these venues in addition to the influence of substances creates a dynamic that should be considered by urban planners. How can young people be moved from these areas after they exit certain venues? Although night buses were attempted previously, some young people suggested that buses again could be attempted and promoted throughout the city. Distinct night bus logos and alternative pick-up points, other than the bus depot, were also suggested. Perhaps a series of minibuses also could be provided for community groups to utilise on the weekends. This would allow young people the ability





## recommendations...

to "book" or reserve them ahead of time. These were just some of the suggestions put forth by the young people. Options such as these should be considered as the city plans its new developments in the next decade.

- Physical threat is a problem in the DCCD areas. Young people indicate that they are primarily engaging in groups and with peers. Similarly, they indicate that often they know the people with whom they are engaging. Factoring in with this are subjective feelings of being threatened by looks and words. Is this a growing phenomenon of youth violence, or is this something to which the local populace is just coming to grips with? Further research and inquiry needs to be accomplished on this problem of physical threat and contact.
- When threatening or violent contact occurs, often passers-by and onlookers become involved in the fracas. Equally, when policing authorities become involved, a new element is added to the fray. With much emphasis on the CCTV systems in operation, young people often questioned what could be done by individuals to help diffuse such situations? If anything? One young person in our discussion groups suggested peer monitoring systems where young people in clearly marked paraphernalia could assist in diffusing possible encounters. Would such a programme be helpful? Alternatives involving the young people themselves should be considered to combat heightened situations of possible violence.
- Equally, instead of what are perceived of as standard or

socialising venues for young people in the area, alternative measures should be considered to engage young people, and to particularly encourage non-substance using activities. We suggest business ventures encouraging non-alcoholic alternatives and evening openings should be top priority when considered for aid or investment. Equally, highly successful alternative programmes such as American inner-city projects where young people are encouraged to play football or basketball in the city's stadiums after midnight in sponsored tournaments, could perhaps be pursued by governmental or voluntary bodies. Young people living in the city's most deprived areas should be those most involved in such programmes.

- Sectarianism is still felt to be a problem in the city. With many young people noting the problem, and highlighting crossing through areas where members of the other community reside as potentially threatening venues, all officials need to turn their attention to the problem of division in the area. There also is a need to examine more closely why more integration is not possible. While the peace process continues to rectify such problems, this current perspective lends great insight into a constant concern. We hope that this evidence encourages further important application in the areas addressing the need for cross-community services, particularly for young people.
- Finally, while the "Troubles" are something that is in the "past" for many of our young people, many respondents, and with particular attention to those within the Protestant community, experience the "Troubles" personally and currently. While this research and programme





## recommend

only scratches the surface of discovery regarding such concerns, much can be learned about enclaved communities feeling the ongoing effects of "Troubles" related installations. What can be done to encourage those from the Protestant communities to voice their feelings of threat and discontentment? All effort should be made to address these areas in need of further research and much concern.

## Considerations regarding age

**Across the three age bands, 18 years and under, 19-21 years, and 22 years and over, there were numerous similarities regarding activities and opinions.** For example, 65% of those aged 18 and under, 65% of those aged 19-21 years and 56% of those 22 years and over reported that they drank most often on the weekends. Equally, most respondents agreed the city was dangerous after dark with 68% of those aged 18 and under, 66% of those aged 19-21 years and 56% of those 22 years and over finding the city dangerous at night time.

**However, some interesting and important differences emerged between the three age bands and are important for the reader to remember. Age defines parameters of "fun" in the city with young people becoming less content as they grow older.** While 25% of young people aged 18 and under find the city "fun", only 12% of those aged 19-21, and 16% of those aged over 22 find the city "fun and exciting".

**Equally important, individuals in the 19-21 age bracket proved the most dissatisfied regarding many areas of concern in their lives.** 39% of those in the 19-21 age set were most "bored" and 41% of those in the 19-21 age set were those most wanting to "move anywhere other than Northern Ireland".



While young people are generally satisfied with living within DCCD locations, areas for improvement in the quality of their lives are apparent. Within the main body of this text we have discussed that young people aged 18 and under are engaging in activities such as violent encounters with their peers, and joyriding. These are areas that should be of concern to voluntary and governmental bodies equally.

However, those between the ages of 19-21 also felt isolated and "bored", with many of our older respondents expressing frustration that community facilities and many socialising venues were "for the wains" or younger age sets. Some recommendations and areas for consideration follow.

## recommend

- **Initiatives to engage all young people in sporting opportunities and in any alternative socialising activities should be pursued.**
- **What kind of facilities can be put in place to engage the older age sets of young people? City planners and initiators can not forget this large body of city residents who are struggling to raise children, establish new families or those who wish to become settled and integrated into the city. Further research should be encouraged to find out what would excite and engage this large population, to help the city provide for those over 19 in the future.**



## recommend

- One young person in the older age sets suggested that their alienation comes from a lack of mentoring capabilities. In this year, the Year of the Volunteer, perhaps young people in the older age bands could be targeted to assist with youth projects in their area. Numerous times young people mentioned peer programmes as good initiatives. City councillors, state bodies and voluntary bodies should consider making use of the large population of young people in the over 19 age categories who feel disengaged from their communities.

## Considerations regarding religious community

While many believe that the emotional and practical distance between the communities is very great, many of our statistics highlight broad similarities between young people from both Catholic and Protestant communities. Many examples of similar social patterns, for instance, were apparent. Regarding favourite pastimes, for instance, there was minimal differentiation in what young people from both Catholic and Protestant communities preferred to do, with socialising in pubs, in clubs and with friends on the street being the most preferred. Similarly, when young people drank, the majority of those who engaged in drinking, for example, reported consuming between 9.1 and 26 units relatively equally between communities. Likewise there was very little difference in what young drinkers felt was excessive behaviour regarding drinking between members of communities.

More examples are also apparent beyond mere youthful socialising activities. Some important similarities emerged concerning both positive and negative feelings of the police across the communities. On the positive side, overall, 30% of respondents agreed that the police were there to protect them. Catholic and Protestant respondents showed almost identical response rates with 30% of Catholics and 31% of Protestants agreeing that "the police are there for our protection". However, opinions regarding improvement in the policing force since they became PSNI, were unsure to rather negative and on many occasions evenly distributed in community opinion. Only 10% agreed that the police had improved since becoming the PSNI. Importantly, these responses were almost identical between communities.



Likewise some experiences with police forces were evenly distributed across communities. 19% of Protestants compared to 17% of Catholics in our sample stated that they "had been searched". Percentages of those who made a complaint were almost equal with 7% of Catholics and 8% of Protestants having reported making a complaint to the police.

**And some differences were not as wide as they have may appeared.** For example, even though more Protestants than Catholics reported some forms of contact with police, percentages regarding improper contact were more evenly distributed, or indicated particular types of incidents as problematic for each community.

Similarly, overall, concerning current drug usage, while some differences between Catholic sample use and Protestant sample



use showed variation, when examined in detail, more Protestants experimented with drugs on a one time basis, whereas more Catholics exhibited occasional and everyday use of certain drugs. However, drugs selected demonstrated similar patterns for what drugs currently are most preferred and used by respondents in both communities.

**Perhaps most compelling was the structure of the questionnaire itself. Young people from both communities agreed to the themes covered here without hesitation. For our young people, it was issues of leaving school, socialising, authority, and threat that were of the most common concern. Our young people showed that while many people may insist on the differences between communities, there are similarities worth exploring to tease out the dilemmas in the young person's life.**

Concerning differences, however, the questions listed in the questionnaire did throw up important divergence between communities that are imperative to stress. For example, 50% of Protestant respondents compared to 71% of Catholic respondents stated that they "liked living in the city". Also, and importantly, almost twice as many Protestant respondents felt that Northern Ireland was "not a nice place to live", with 33% of Protestants compared to 17% of Catholics responding affirmatively to this question.

**Protestant respondents also felt more threatened by potentially dangerous situations.** Many more Protestant respondents (74%) compared to Catholic respondents (45%) felt that crossing through housing areas of the opposite community was "dangerous". And more Protestants (50%) compared to Catholics (38%) had experienced



situations involving "threatening looks and glances".

**Importantly more Protestant respondents (74%) compared to Catholic respondents (55%) felt that there was "a lot of sectarianism" in the city.**

**Other important variations occurred regarding areas of concern that may not have been readily apparent to some residents within the city. Overall, young Protestant respondents have more general contact with police. While complaints of improper conduct were more evenly distributed, the higher rates with contact by police with Protestant young people, while not a surprise to the young people themselves, could be a surprise to some.** Significantly more Protestants (46%), compared to Catholics (26%), for example, stated that they have been "stopped and questioned", and 33% of Protestants compared to 20% of Catholics reported that they have been "asked to move on".

**There were also variations between community responses in areas regarding other forms of authority and control.** While more Protestant respondents (52%) compared to Catholic respondents (41%) believed that paramilitaries should look out for their own communities, more Catholics (37%) than Protestants (21%) reported that paramilitaries should punish young people for antisocial behaviour.

Finally, regarding a situation where a hypothetical perpetrator committed a crime to a respondent's property, more Catholic respondents reported that they would find out for themselves who had perpetrated the act, compared to Protestant respondents. 40% of Catholics compared to 34% of Protestants stated that they would find out for themselves. However, 38% of Protestant respondents





compared to 31% of Catholic respondents reported that they would go to the police to find out who perpetrated a crime against them.

Both similarities and differences between the communities' needs and stressors should be explored. Some recommendations and areas for consideration follow.

## r e c o m m e n d a t i o n s

- Many young people across the sample use alcohol and drugs. While the pattern of drinking between communities was relatively similar, the patterns of drug taking differed somewhat. While Protestants appeared to take more drugs currently, their experiences were more on a one time or occasional basis, while more Catholics exhibited habitual use with particular drugs. Both situations are problematic. Why are Protestant young people in our sample having more contact with more kinds of drugs? And similarly, what can be done to lessen the occasional and habitual use of particular drugs in the Catholic community?
- The DCCD areas hold a special and unique heritage regarding the history of the emergence of the civil rights campaigns as well as the history of policing in the area. Many young people from both communities felt that the police had a strong presence in both Catholic and Protestant areas, and our results concur and highlight this. However, young people from Protestant areas reported experiencing more kinds of contact with policing services overall. Although members within Protestant communities may have more occasions for everyday routine policing situations such as within the season of parades, it is

important that young people, particularly from Protestant areas do not feel that they are especially targeted or admonished.

- Our young people coming from Protestant areas felt more alienated, threatened and unhappy. What can be done to halt this growing feeling of exclusion? Further work needs to be accomplished within Protestant areas to find out why young people are feeling alienated and to help young people to feel less excluded. One young person suggested considering the draw of large dance clubs, that more exciting dance venues and pubs could be integrated in the Waterside areas to encourage a cross-community mingling over the bridge. While there is no easy solution to feelings of alienation and threat, every effort should be made to address these concerns of a minority population within the city and to give a voice to their concerns.
- Tied in with feelings of alienation are feelings of sectarianism and what young people perceive of as the "Troubles". While many of our Protestant respondents illustrated subjective feelings of sectarianism, more Protestants reported being involved in a sectarian incident in which they were physically threatened. Equally many more Protestant respondents feel they experience the "Troubles" in their current lives. While feelings of sectarianism are a significant problem for young people overall, what can be done to address feelings of Protestant alienation? More effort needs to be made to integrate young people from both communities and to perhaps focus on some of their common concerns. We hope that this

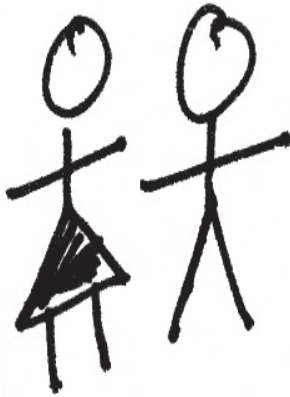




## recomm

research encourages application in this area to mingle young people in all sorts of ways on a cross-community basis, to help to close the emotional and physical gaps between communities.

### Considerations regarding the sexes



The young men and women involved in the TRIPROJECT survey exhibited very similar response patterns with regards to many, many areas of inquiry. Response rates concerning feelings regarding contentment of living in the city, fun in the city, and selections of favourite pastimes, while showing some particular preferential treatment to certain activities, were very similar overall.

Also, out of the total sample, young males and females showed similar feelings regarding perceptions of safety both during the day, and at night, and remarkable concordance regarding opinions on where physically threatening incidents possibly could occur. 70% of males and 74% of females felt that threatening or violent occurrences can happen outside pubs and clubs, 47% of males and 43% of females felt that incidents can happen inside pubs and clubs, and 44% of males and females in our survey reported that violent or threatening incidents could occur while crossing through housing areas of the opposite community.

**Equally, young men and women demonstrate some similarities in the types of threatening and actual contact in which they have been involved.** 56% of males in our sample compared to 58% of females reported that they had been involved in incidents using threatening words, 40% of males compared to 44% of females reported that they were involved in incidents involving threatening looks and glances, while 37% of males and 42% of females reported having been involved in incidents involving pushing and shoving.



**Our young men and women also showed similarity on what they believed the "Troubles" to be.** 46% of males and females equally listed the "Troubles" as "something my parents/grandparents experienced". 46% of females and to 44% of males saw it as "something that involves paramilitaries". 21% of males and females equally saw the "Troubles" as "anything that happens in Northern Ireland".

**Again, while some differences are apparent, many were not as wide as they might have appeared.**

Concerning current drug use, on the whole young women exhibited a more experimental culture showing some higher percentages in the one time use categories and tapering off as drug use became more frequent. Some exceptions occurred, such as with occasional cannabis use. Out of the total users who reported using cannabis "occasionally" (195 respondents), 76% of young female users reported using occasionally compared to 58% of male users. However, out of those who reported using "everyday" (44 respondents), 24% of young men compared to 4% of young women reported using the drug everyday.





**Interesting similarities between the sexes also were apparent when investigating the details of contact with police.** While some types of contact were more frequently reported for males than for females, some types of reported contact were very close between the sexes. For example, 12% of males and 11% of females reported having witnessed a crime. 26% of males and 21% of females reported that they had been "asked to move on". 12% of males and 12% of females reported that police "often speak to them when they hang out on the streets with their friends".

When respondents reported the procedure of having their name written in a police notebook, more males (72%) than females (51%) reported this procedure.

Regarding formal arrest, of those who had been formally charged or arrested, 33% of males and 5% of females reported that they had been formally charged or arrested. **What is important here is that while percentages indicate that the young women in our sample may be less frequently charged or arrested than they are warned, the proportional difference between the reporting of the two procedures is not that large.** A difference of 21% between the sexes is apparent regarding the procedure of having one's name recorded in a police notebook, while a difference of 28% is apparent between the sexes regarding formal charging or arrest.

**However, some differences were definitely apparent. Regarding sport, noticeably more males (39%) reported that they regularly participated in organised sport compared to females (17%).**

**Regarding another pastime, drinking, young female drinkers in our sample revealed themselves as more sensitive to the signs of excessive drinking.** 55% of young women drinkers compared to 43% of young male drinkers felt that "not being able to find (their) way home" was a sign of excessive drinking. 68% of young women compared to 59% of young men considered "passing out" a sign of excessive drinking.



**Finally, young women revealed that they are more willing to use bonafide options for discovery and punishment regarding crimes committed against them or their property than their male counterparts.**

Regarding responses to a question concerning a hypothetical perpetrator, while 50% of young male respondents reported that they would find out for themselves who a perpetrator was, only 26% of young female respondents reported they would do the same. However, 44% of female respondents would go to the police, while 23% of male respondents noted that they would do the same. Also, male respondents had higher rate of reported responses regarding going to friends and using the paramilitaries. 37% of males compared to 27% of females reported that they would go to friends, while 26% of males compared to 18% of females reported that they would go to the paramilitaries in their areas.

6.1. What is your favourite thing about living here?

*Neighbours are friendly*

After the person who perpetrated the crime was discovered, 57% of young males compared to 31% of young females stated that they would prefer to "sort them out myself", while 41% of young females compared to 20% of young males reported that they would go to the police. Some recommendations and areas for consideration follow.



## recommendations...

- Young men and young women in our sample exhibited some striking similarities of opinion regarding the city, and their preferred pastimes. This comes as good news to city planners as young people are pleased and satisfied with the options presented to them. However, some interests, such as participation in sport, suffers from the gender bias. Are the sporting options for young women too limited? A variety of programmes need to be fostered to encourage athletic activity for both males and females. We suggest that more inquiry be made into the needs of young women in the city and what could be done to facilitate their interest in sport.
- While young men and women demonstrate differing response rates concerning types of threatening and physical contact, both young men and women are engaging in a wide range of threatening and violent contact with peers, including pushing and kicking. Are young women becoming more and more involved in violent incidents, or is this something to which we have just turned our attention? Policy makers and authorities alike need to be aware of the participation of both young men and young women in violent incidents and further explore what can be done to quell participation in threatening and violent engagement.
- Young men and women in our sample highlighted some interesting differences concerning using the proper authorities to pursue justice. Why are young women more apt to turn to bonafide channels to pursue routes to justice than their male counterparts? Can young women's attitude toward using these resources somehow be harnessed? We hope that this research encourages further discovery in these areas.



## To end

Young people most often voiced that they "did normal things" and the questionnaire was to cover aspects of their everyday lives and concerns. The perception of what is "normal" and what is average behaviour for young people is relative to what young people perceive that to be. For many of our young people, leaving school early was expected of them and considered typical behaviour. For many, early drinking and some early experimentation with substances was the norm. This often led to experimentation with more drugs and occasional use of them later on. Binge drinking across their mid teens to early twenties was particularly prevalent. The average young person in our sample liked to go to pubs and clubs but felt the least safe at these venues. Most young people also felt less safe at night. Whether male or female, many had been involved in some sort of threatening incident with their peers. Most of our sample felt sectarianism was still present in the city, and some felt that paramilitary policing was still the most viable solution for antisocial behaviour. Although some felt that the police were there to protect them, young people generally felt that police do not understand them and are impolite.

These are just a few aspects of what our young people perceived as the norm in their world. However, young people involved in the process of the survey also voiced confusion over their current situations and that many of these "things" should "change". And young people did not consider themselves outside of this "change". When shown the actual amount of their average alcohol consumption on a night out to get drunk, for example, many of our respondents changed their opinion of what was "good" or "normal" drinking. Young people





struggled with ideologies regarding authority figures and stated that they are dealing with new and changing cultural and communal rules regarding what is, and what is not, acceptable. And these are but a few examples where young people are learning and growing within a changing environment.

What should be remembered is that to alter what is considered normal and acceptable for a young person is to encourage change overall, across the whole of a society. This research emphasises that we should be listening to young people in an attempt to try and learn what is standard and acceptable, and what is not. Most young people will tell you if you ask them and then listen to them. What is vital is that the society begins to emphasise that certain practices are unhealthy or hazardous, and encourage change in the home, in school, among city councillors, among employers, on the streets and among peers. It is as one young 18 year old male put it:

"We need to, ah, to think about how it's being done, if you know what I mean. How we can get people to change some of this. I mean, I've given my wee brother a tenner to bring back some cider so as he can have it in the house. I mean, that's probably not good, you know. But I did it. I thought it was better he was up in the house instead of getting into bother. But my mum and dad do it. And everyone has to stop it like. And then he'll be cryin' that I got to do it and it just goes on. I guess it's like, when my mum quit smoking, my dad did too. It makes it easier that way..."

like

le

[

)]

o x o x

Something  
to say!

Change needs to be at every level of the society, and all the city's people, not just its young people, need re-educated. It is important, therefore, that dialogue be continued at every level with young people and with those who work and live with them. Ideas for kinds of dialogue and venues for dialogue varied from confidential internet "chat rooms" to one-on-one debates with Police Service members. But importantly, the ideas were there. Not unlike this project, taken from the ideas of the young people themselves, it is perhaps about listening and then learning about it together. Working together, a change can be achieved.



"I hope it all just gets better. I mean, we're bored. You get through things early and get bored with it. Like the clubs. But I'm getting more interested in the government and things. And elections. I did one of them talk things on the radio (vox pop) and gave my opinion. I was on the radio and all. I wouldn't have done that before ye know. / . . . / But I think it's bad that some of them are getting like hundreds of pounds a year to do nothing and then I'm in here. I feel like telling them like, go and see wains on the streets at night, breaking things or whatever, or setting the bins on fire. It's like everyone needs to wake up, like and get it sorted."

(21 year old female)

[illegible]

## ***What about ye?!***

The survey contained here aims to uncover common concerns between and among young people throughout the city and its surrounding areas. This survey has been designed *by young people, for young people*.

By filling in this survey, you can make a difference to attitudes towards young people in the city and help to make changes!

All responses to the survey are . . .

### **STRICTLY CONFIDENTIAL**

. . . *it is impossible that we can trace your answers back to you*. It is important that you are honest so that we can get a full picture of common concerns throughout the city.

All questions should be read across the page ➔.

Read and mark your answers with an ☐ .

If you make a mistake, just score it out, and mark the answer you want.

A researcher or helper is available for any questions that you might have. Our thanks for your patience and participation!

## SECTION 1: BACKGROUND

Please mark your responses by putting a cross ☒ in the box

1.1. I am: ☐ Male ☐ Female

Age: ☐ Below 16 ☐ 16 - 18  
☐ 19 - 21 ☐ 22 - 24  
☐ Above 24

I consider myself:

☐ Catholic ☐ Protestant  
☐ Both ☐ Atheist  
☐ Other ☐ No comment

1.2. I see myself as:

☐ British ☐ Irish  
☐ Ulster ☐ Northern Irish  
☐ Other ☐ Don't know  
☐ No comment

1.3. I see myself as:

☐ White ☐ Irish Traveller  
☐ Mixed ethnic ☐ Of Asian Origin  
☐ Of African Origin ☐ Other  
☐ Don't know

1.4. What is your local area or street? (Please fill in)

For example, fill in Creggan, Bond Street, Little Diamond, Lincoln Courts etc.

---

1.5. Regarding children... I have... (Cross ☒ ONE)

☐ No children ☐ 1 child  
☐ 2 children ☐ 3 children  
☐ More than 3 children



**1.6. Regarding housing... My accommodation is... (Cross ☒ ONE)**

- ☐ In the family home that is rented privately or from the Housing Executive
  - ☐ In the family home that my family owns
  - ☐ My home that I rent privately or from the Housing Executive
  - ☐ My home that I own
  - ☐ Assisted care
  - ☐ A young persons foyer
  - ☐ Other (Please fill in)
- 

**1.7. Regarding other people you may live with...**

**I live... (Cross ☒ ONE)**

- ☐ With one parent
- ☐ With both my birth parents
- ☐ With a combination of parent, step-parents, or parents' partners
- ☐ Alone, on my own
- ☐ With a married partner
- ☐ With an unmarried partner
- ☐ With other flat or house mates

**1.8. What type of school do you/did you last attend?**

- ☐ Planned integrated
- ☐ Grammar
- ☐ Secondary
- ☐ Irish language
- ☐ Special School
- ☐ Other

**1.9. Have you left school?**

- ☐ Yes
- ☐ No

**If you left school, where are you now?**

- ☐ A school-leaver on a training scheme
- ☐ On a "New Deal" scheme
- ☐ Unemployed
- ☐ Working part-time
- ☐ Working full-time

**1.10. Did you leave school early?**

- ☐ Yes
- ☐ No



If you ticked "Yes" to leaving school early, what made you leave early?

- |   |  |
|---|--|
| <input type="checkbox"/> I was bored            | <input type="checkbox"/> I was asked to leave / expelled |
| <input type="checkbox"/> I just wanted to leave | <input type="checkbox"/> I don't know why, I just left   |
| <input type="checkbox"/> I disliked my teachers | <input type="checkbox"/> Other (please specify below)    |

---

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---

---

1.11. Here are some of the things that people have said about their experience of school. Which of these apply to your own experience?

(Cross ☒ ALL that apply to you)

- |   |  |
|---|--|
| <input type="checkbox"/> I was bored at school  | <input type="checkbox"/> Some teachers at school really inspired me      |
| <input type="checkbox"/> School is all "listening" and very little "doing"              | <input type="checkbox"/> School opened my mind and made me want to learn |
| <input type="checkbox"/> School taught me skills and knowledge I will use in later life | <input type="checkbox"/> I did not enjoy learning at school              |
| <input type="checkbox"/> School didn't teach me to think for myself                     |  |





## SECTION 2

### 2.1. BELOW IS A LIST OF STATEMENTS DEALING WITH YOUR GENERAL FEELINGS ABOUT YOURSELF.

(Read across and mark ☒ ONE box that applies to you for each statement)

	Strongly agree	Agree	Disagree	Strongly disagree
On the whole, I am satisfied with myself.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
At times, I think I am no good at all.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I feel that I have a number of good qualities.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I am able to do things as well as most other people.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I feel I do not have much to be proud of.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I certainly feel useless at times.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I feel that I'm a person of worth, at least on an equal plane with others.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I wish I could have more respect for myself.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
All in all, I'm inclined to feel I'm a failure.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I take a positive attitude toward myself.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



### SECTION 3.

#### 3.1. NOW WE WOULD LIKE TO ASK YOU A FEW QUESTIONS RELATING TO LIFESTYLE AND PERSONAL THREAT

	Yes	No	Sometimes
Do you like living in the city and its surrounding areas?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
If you could, would you like to live here all your life?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

#### 3.2. If you answered "No" or "Sometimes," would you consider some of these statements from other young people and cross ☒ ALL those you feel may apply...

- |  |  |
|--|--|
| <input type="checkbox"/> Its boring here, I need / I want to get out | <input type="checkbox"/> I'd like to move anywhere other than here                             |
| <input type="checkbox"/> I'd like to move to Belfast                 | <input type="checkbox"/> It's not just this city, Northern Ireland is not a nice place to live |
| <input type="checkbox"/> I'd like to move to London                  | <input type="checkbox"/> I'd like to move to Dublin  |
| <input type="checkbox"/> None of the above                           | <input type="checkbox"/> Other (Please fill in)  |

#### 3.3. Pick and number in order of preference (1, 2, 3) the three most popular things you like to do for recreation...

- |  |  |
|--|--|
| <input type="checkbox"/> Stay in with my family                            | <input type="checkbox"/> Go for walks in the park / public places                          |
| <input type="checkbox"/> Visit with other family members like grandparents | <input type="checkbox"/> Participate in sporting activities like football or skateboarding |
| <input type="checkbox"/> Hang out on the street with friends               | <input type="checkbox"/> Participate in music, dance or art                                |
| <input type="checkbox"/> Visit my friends at their home                    | <input type="checkbox"/> Go shopping   |
| <input type="checkbox"/> Go to pubs  | <input type="checkbox"/> Go to cinema  |
| <input type="checkbox"/> Go to dance clubs                                 | <input type="checkbox"/> Other (Please fill in)  |



## Well done so far, keep going !

3.4. Have you ever participated in organised sport with adult supervision? (i.e., not just a "kick about" or fun with friends)

☐ Never ☐ Occasionally ☐ Regularly

3.5. As a young person, I think living in the city is ... (Cross ☒ ALL that apply to you)

☐ Fun and exciting ☐ Just alright  
☐ Stressful and sometimes dangerous ☐ Boring

3.6. Do you have a driving licence?

Yes No  
☐ ☐

Do you own your own car or are you insured to drive a friend's or relatives car?

Yes No  
☐ ☐

Have you ever driven a car without a licence or insurance for any reason? (for example, even to go to the shop)

☐ ☐

Have you ever taken a car or been in a car as a joyrider?

☐ ☐

HERE ARE SOME VARIOUS STATEMENTS REGARDING MOVEMENT, TRAVEL BY BUS AND ON FOOT, AND SAFETY IN THE CITY AND SURROUNDING AREAS...

3.7. I find the city during the day... (Cross ☒ ONE in each row GOING ACROSS)

☐ Pleasant ☐ Neither pleasant nor unpleasant ☐ Unpleasant

☐ Lively ☐ Neither lively nor boring ☐ Boring

☐ Easy to travel through ☐ Neither easy nor difficult to travel through ☐ Difficult to travel through

☐ Safe ☐ Neither safe nor unsafe ☐ Dangerous



**3.8. I find the city after dark... (Cross ☒ ONE in each row GOING ACROSS)**

- |   |   |  |
|---|---|--|
| <input type="checkbox"/> Pleasant               | <input type="checkbox"/> Neither pleasant nor unpleasant              | <input type="checkbox"/> Unpleasant                  |
| <input type="checkbox"/> Lively                 | <input type="checkbox"/> Neither lively nor boring                    | <input type="checkbox"/> Boring                      |
| <input type="checkbox"/> Easy to travel through | <input type="checkbox"/> Neither easy nor difficult to travel through | <input type="checkbox"/> Difficult to travel through |
| <input type="checkbox"/> Safe                   | <input type="checkbox"/> Neither safe nor unsafe                      | <input type="checkbox"/> Dangerous                   |

**3.9. I find travelling across the bridge either to the Cityside or the Waterside...**

**(Cross ☒ ONE in each row GOING ACROSS)**

- |  |   |   |
|--|---|---|
| <input type="checkbox"/> Easy                            | <input type="checkbox"/> Neither easy nor uncomfortable | <input type="checkbox"/> Uncomfortable                    |
| <input type="checkbox"/> Safe                            | <input type="checkbox"/> Neither safe nor dangerous     | <input type="checkbox"/> Dangerous                        |
| <input type="checkbox"/> Something I can easily do alone | <input type="checkbox"/> Neither easy nor difficult     | <input type="checkbox"/> Something I only do with friends |
| <input type="checkbox"/> Something I do often            | <input type="checkbox"/> Something I do occasionally    | <input type="checkbox"/> Something I never do             |

**3.10. I find travelling through estates of MY OWN community...**

**(Cross ☒ ONE in each row GOING ACROSS)**

- |  |   |   |
|--|---|---|
| <input type="checkbox"/> Easy                            | <input type="checkbox"/> Neither easy nor uncomfortable | <input type="checkbox"/> Uncomfortable                    |
| <input type="checkbox"/> Safe                            | <input type="checkbox"/> Neither safe nor dangerous     | <input type="checkbox"/> Dangerous                        |
| <input type="checkbox"/> Something I can easily do alone | <input type="checkbox"/> Neither easy nor difficult     | <input type="checkbox"/> Something I only do with friends |
| <input type="checkbox"/> Something I do often            | <input type="checkbox"/> Something I do occasionally    | <input type="checkbox"/> Something I never do             |



**3.11. I find travelling through estates of THE OPPOSITE community...**

(Cross ☒ ONE in each row GOING ACROSS)

- |  |   |   |
|--|---|---|
| <input type="checkbox"/> Easy                            | <input type="checkbox"/> Neither easy nor uncomfortable | <input type="checkbox"/> Uncomfortable                    |
| <input type="checkbox"/> Safe                            | <input type="checkbox"/> Neither safe nor dangerous     | <input type="checkbox"/> Dangerous                        |
| <input type="checkbox"/> Something I can easily do alone | <input type="checkbox"/> Neither easy nor difficult     | <input type="checkbox"/> Something I only do with friends |
| <input type="checkbox"/> Something I do often            | <input type="checkbox"/> Something I do occasionally    | <input type="checkbox"/> Something I never do             |

**3.12. For me something sectarian is...**

(Cross ☒ ALL that apply to you)

- ☐ Anything that has to do with the differences between Catholics and Protestants
- ☐ Any verbal or physical threat between Catholics and Protestants
- ☐ Any mural, graffiti or flags representing estate area loyalties
- ☐ Not getting a job because of your religion
- ☐ Feelings of distrust when I know / work with someone from the opposite community
- ☐ Wanting my children to only attend a Catholic or Protestant school
- ☐ Has to do with economic privilege and those that have better houses, cars, etc...
- ☐ Is interpreted on a personal basis
- ☐ Has to do with the way Northern Ireland is set-up (i.e., separated housing, schooling, etc...

**3.13. Do you think sectarianism exists in the city and its surrounding areas?**

(Cross ☒ ONE)

- |  |  |
|--|--|
| <input type="checkbox"/> A lot of sectarianism | <input type="checkbox"/> Some sectarianism |
| <input type="checkbox"/> Little sectarianism   | <input type="checkbox"/> No sectarianism   |



3.14. Here are some suggestions of what was perceived as sectarian displays and actions. READ ACROSS and mark ☒ whether you AGREE, DISAGREE or think IT DEPENDS...

	Agree	Disagree	It depends
Participating in Marching Season	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Walking in the Bloody Sunday parade	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Rioting during Marching Season	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
St. Patrick's Day celebrations	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Attacking police persons or vehicles	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Painting kerbs	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
A fight ensuing after sectarian language like "jaffa" or "taig"	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Walking through an estate of the opposite community	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Getting a dirty look in a changing room or shop from someone you don't know	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
A feeling when you can tell if someone is Catholic or Protestant	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Someone asking what religion you are	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3.15. Have you personally experienced anything sectarian? ☐ Yes ☐ No

3.16. If "Yes" to the above question, what did the incident entail?

(Please cross ☒ ALL that apply to you)

- |   |   |
|---|---|
| <input type="checkbox"/> Just a feeling that I had    | <input type="checkbox"/> Physical contact   |
| <input type="checkbox"/> Threatening looks or glances | <input type="checkbox"/> Prejudice in obtaining a place in a club or on a sports team |
| <input type="checkbox"/> Threatening words            | <input type="checkbox"/> Prejudice in obtaining a job placement                       |
| <input type="checkbox"/> Physical threat              | <input type="checkbox"/> Other (Please write in)                                      |

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**3.17. For me the "Troubles" are... (Cross ☒ ALL that apply to you)**

- ☐ Something that happened in the past
- ☐ Something that my parents / grandparents experienced
- ☐ Something that involves explosives, shootings and high levels of violence
- ☐ Something that involves anything to do with paramilitaries
- ☐ Something that involves sectarianism
- ☐ Something that has to do with politicians
- ☐ Something that I experience occasionally
- ☐ Something I experience every day
- ☐ Something that is very personal
- ☐ Anything that happens in Northern Ireland
- ☐ Has nothing to do with me

**Now we would like to ask you a few questions about PHYSICAL THREAT...**

**3.18. If I feel that something violent or threatening my happen, I feel threatened by...**

**(Cross ☒ ALL that apply to you)**

- |   |  |
|---|--|
| <input type="checkbox"/> People walking on the street       | <input type="checkbox"/> People coming out of pubs       |
| <input type="checkbox"/> People that I know                 | <input type="checkbox"/> People coming out of nightclubs |
| <input type="checkbox"/> People that I do not know          | <input type="checkbox"/> Paramilitary members            |
| <input type="checkbox"/> People from my own community       | <input type="checkbox"/> Police service members          |
| <input type="checkbox"/> People from the opposite community | <input type="checkbox"/> People younger than me          |
| <input type="checkbox"/> People around my own age           | <input type="checkbox"/> People older than me            |
| <input type="checkbox"/> I don't know                       |  |

**3.19. I have been involved in threatening or violent incidents that included...**

**(Cross ☒ ALL that apply to you)**

- |  |  |
|--|--|
| <input type="checkbox"/> Threatening looks and glances | <input type="checkbox"/> Fist fighting                               |
| <input type="checkbox"/> Threatening words             | <input type="checkbox"/> Kicking                                     |
| <input type="checkbox"/> Pushing and shoving           | <input type="checkbox"/> Weaponary, such as sticks, bricks or knives |
|  | <input type="checkbox"/> Other (Please fill in)                      |

- 
- ☐ I have never been involved in incidents like those listed above



3.20. If you have been involved in any kind of threatening or violent incident, who did it involve?

(Cross ☒ ALL that apply to you)

- |  |   |
|--|---|
| <input type="checkbox"/> One person          | <input type="checkbox"/> People in the paramilitaries |
| <input type="checkbox"/> Two or more people  | <input type="checkbox"/> People in the Police Service |
| <input type="checkbox"/> People that I know  | <input type="checkbox"/> Bouncers                     |
| <input type="checkbox"/> People my own age   | <input type="checkbox"/> I don't know                 |
| <input type="checkbox"/> People in my family |   |

3.21. Places where I feel violent or threatening incidents may occur are...

(Cross ☒ ALL that apply to you)

- |  |   |
|--|---|
| <input type="checkbox"/> In school                                 | <input type="checkbox"/> Inside pubs and clubs  |
| <input type="checkbox"/> Outside of or near school                 | <input type="checkbox"/> Outside pubs and clubs   |
| <input type="checkbox"/> On the street where I live during the day | <input type="checkbox"/> While crossing the bridge  |
| <input type="checkbox"/> On the street where I live at night time  | <input type="checkbox"/> Crossing through a housing area with members of my community           |
| <input type="checkbox"/> In and around shopping areas              | <input type="checkbox"/> Crossing through a housing area with members of the opposite community |
| <input type="checkbox"/> In changing rooms in a shop               | <input type="checkbox"/> Other (Please list)  |

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**SECTION 4: THESE QUESTIONS REFER TO COMMUNITY SAFETY...**

**4.1.**

	Agree	Neither Agree nor disagree	Disagree
--	-------	-------------------------------	----------

I believe that paramilitaries should look out for their own communities	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
---	--------------------------	--------------------------	--------------------------

I believe that paramilitaries should punish antisocial behaviour in their communities	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
---	--------------------------	--------------------------	--------------------------

**4.2.**

	Yes	No	Don't know
--	-----	----	------------

I know people my own age involved in the paramilitaries	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
---	--------------------------	--------------------------	--------------------------

I have family members that are or were in the paramilitaries	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
--	--------------------------	--------------------------	--------------------------

**4.3. If paramilitaries in your area were to enforce a curfew for young people, you would feel...**

**(Cross ☒ ALL that apply)**

- ☐ That is an effective way of dealing with problem young people
- ☐ That the paramilitaries are only doing their job
- ☐ That is unfair. All young people should not be punished for the rowdiness of a few
- ☐ That is a stupid way to control young people's behaviour
- ☐ The curfew wouldn't work anyway
- ☐ I don't know



4.4. What do you think the purpose of Community Restorative Justice (CRJ) is?

(Cross ☒ ALL that apply to you)

- ☐ I don't know what it is
  - ☐ A unit that receives complaints about paramilitaries
  - ☐ A violent way to correct community offenders
  - ☐ A non-violent way to correct community offenders
  - ☐ A way to become involved in the opposite community
  - ☐ Other (Please write in)
- 

4.5. If someone threw a brick through the window of your house, who would you go to, to try and find who did it?

- |  |   |
|--|---|
| <input type="checkbox"/> I would go to my friends                    | <input type="checkbox"/> I would contact a CRJ representative |
| <input type="checkbox"/> I would go to the paramilitaries in my area | <input type="checkbox"/> I would find out for myself          |
| <input type="checkbox"/> I would go to my local politician           | <input type="checkbox"/> I would go to the police             |
| <input type="checkbox"/> I don't know                                |   |

4.6. If you found out who did it, what would you then do?

(Cross ☒ ALL that apply to you)

- |  |   |
|--|---|
| <input type="checkbox"/> I would sort them out myself              | <input type="checkbox"/> I would contact a CRJ representative |
| <input type="checkbox"/> I would have the paramilitaries handle it | <input type="checkbox"/> I don't know what I would do         |
| <input type="checkbox"/> I would have the police handle it         | <input type="checkbox"/> Other (Please write in)              |
- 
- 
- 

4.7. Have you ever had ANY personal contact with the former RUC or current PSNI?

- ☐ Yes      ☐ No



4.8. If you crossed "Yes" to contact with police in question 4.7, what form did the contact take? (Cross ☒ ALL that apply to you)

- ☐ They often speak to me on the streets while I hang out with friends
  - ☐ I was asked to move on
  - ☐ I was shouted at
  - ☐ I was stopped and questioned
  - ☐ I was required to show my driving documents
  - ☐ I threw something at their vehicles or shouted at them
  - ☐ They searched me
  - ☐ They searched my house
  - ☐ I witnessed a crime (including graffiti and / or street fighting)
  - ☐ I was involved in committing a crime (including graffiti and / or street fighting)
  - ☐ I made a complaint
  - ☐ Someone committed a crime where I was the victim (including bodily harm)
  - ☐ Other (Please write in)
- 

4.9. How old were you when this happened?  
(Please cross ☒ AS MANY as apply to you)

- ☐ Under 10      ☐ Aged 10 - 15      ☐ Aged 16 - 21      ☐ Over 21

4.10. Have you ever felt that the police didn't behave properly with you?

- ☐ Yes      ☐ No

4.11. If you crossed "Yes" to the above question 4.10, on how many occasions did this happen?

- |                                  |                                  |  |
|----------------------------------|----------------------------------|--|
| <input type="checkbox"/> 1 time  | <input type="checkbox"/> 2 times | <input type="checkbox"/> 3 times           |
| <input type="checkbox"/> 4 times | <input type="checkbox"/> 5 times | <input type="checkbox"/> More than 5 times |



4.12. If you crossed "Yes" to question 4.10, what form did this inappropriate behaviour take? (Cross ☒ AS MANY as apply to you)

- |  |  |
|--|--|
| <input type="checkbox"/> Wrongly accuse me of misbehaviour             | <input type="checkbox"/> They touched, pushed or shoved me                                   |
| <input type="checkbox"/> They were disrespectful and impolite          | <input type="checkbox"/> They hit or kicked me   |
| <input type="checkbox"/> I was stopped for no reason                   | <input type="checkbox"/> They threatened me with an item, such as a book, a truncheon or gun |
| <input type="checkbox"/> They used sectarian / racist language         | <input type="checkbox"/> They hit me with an item, such as a book, a truncheon or a gun      |
| <input type="checkbox"/> I was hit with a baton round (plastic bullet) | <input type="checkbox"/> They searched my house for no reason                                |
| <input type="checkbox"/> They used sexist language                     | <input type="checkbox"/> They took an item of my property                                    |
| <input type="checkbox"/> I was searched for no reason                  | <input type="checkbox"/> Other (Please fill in)  |

4.13. If you crossed "Yes," to question 4.10, would you consider this harassment?

Yes No

☐ ☐

Have you ever had your name written in a police notebook?

Yes No

☐ ☐

Have you ever been formally arrested or charged?

☐ ☐

4.14. READ ACROSS and indicate how much you AGREE or DISAGREE with these statements...

	Agree	Neither agree nor disagree	Disagree
In general, I believe the police to be honest	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
In general, I believe the police to be helpful	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
In general, I think the police are not fair	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
In general, I believe the police are there for my protection	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
In general, I don't think the police understand young people	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
In general, I believe the police have improved since they became the PSNI	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
In general, I believe the police to have equal numbers of Catholics and Protestants	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



4.15.

Yes

No

Would you consider becoming part of the PSNI?

☐☐

Have you ever heard of the Police Ombudsman?

☐☐

Have you ever been formally arrested or charged?

☐☐

4.16. What do you think the role of the Police Ombudsman is?

- ☐ I don't know what it is
- ☐ To receive complaints against the police
- ☐ To investigate complaints against the police
- ☐ To protect police from investigation
- ☐ Other (Please fill in)

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*Almost done, keep going!*



## SECTION 5: SUBSTANCES

Yes

No

5.1. Do you drink / have you drunk alcohol?

☐☐

(This includes even small amounts)

5.2. If you crossed "Yes," how often would you drink?

☐ I tried it once or twice

☐ Only at weekends (Friday, Saturday and / or Sunday nights)

☐ A few times throughout the entire week (Monday through Sunday)

☐ Everyday

☐ Only on holidays or special occasions

5.3. If you drink, what do you drink?

(Cross ☒ ALL that apply to you)

☐ Beer / Cider

☐ Spirits

☐ Wines

☐ Buckfast

☐ Alco-pops (WKD / Smirnoff Ice / Hooch)

5.4. If you drink, what age were you when you first had a drink and got tipsy?

☐ Under 10 years of age

☐ 10 years

☐ 11 years

☐ 12 years

☐ 13 years

☐ 14 years

☐ 15 years

☐ 16 years

☐ 17 years

☐ 18 years

☐ over 18

5.5. If you drink, do you feel you drink to excess regularly?

☐ Yes

☐ No

☐ Maybe



**5.6. If you drink to get drunk, how much do you drink to do this?**

(Many young people drink a combination of drinks when they go out. Cross ☒ ALL TYPES and AMOUNTS that apply to you)

- ☐ I do not drink to get drunk
- ☐ 1 pint of beer / cider only
- ☐ 2 to 4 pints of beer / cider
- ☐ 5 to 7 pints of beer / cider
- ☐ 7 to 9 pints of beer / cider
- ☐ Over 9 pints of beer / cider
- ☐ 1 alco-pop (individual bottle)
- ☐ 2 to 4 alco-pops (individual bottles)
- ☐ 5 to 7 alco-pops (individual bottles)
- ☐ Over 7 alco-pops (individual bottles)
- ☐ 1 litre of alco-pop drink
- ☐ Over 1 litre of alco-pop drink
- ☐ 1 shot of spirit (with or without mixer)
- ☐ 2 to 4 shots of spirit (with or without mixer)
- ☐ 5 to 7 shots of spirit (with or without mixer)
- ☐ Over 7 shots of spirits
- ☐ I regularly drink other drinks to get drunk

**5.7. If you drink to get drunk, would you consider what you have crossed above as excessive drinking?**

- ☐ Yes                      ☐ No                      ☐ Maybe

**5.8. What would you consider excessive drinking?**

(Cross ☒ ALL that apply to you)

- |   |                                       |
|---|---------------------------------------|
| <input type="checkbox"/> Getting so drunk you can hardly see straight | <input type="checkbox"/> Stumbling    |
| <input type="checkbox"/> Not being able to remember what happened     | <input type="checkbox"/> Falling over |
| <input type="checkbox"/> Not being able to find my way home           | <input type="checkbox"/> Passing out  |
| <input type="checkbox"/> Having other people take you home            | <input type="checkbox"/> Vomiting     |



5.9. Have you ever drank to the point where you have fallen over or vomited?

- ☐ No ☐ Yes, 1 or 2 times  
☐ Yes, 3 or 4 times ☐ Yes, 5 or more times

5.10. WHAT ARE YOUR EXPERIENCES WITH DRUGS IN THE CITY? The next set of questions asks about what TYPE of drug and WHEN you used it most frequently... If you have never taken drugs leave these questions blank.

Dope / Marijuana / Grass (Cannabis)

	Once	Occasionally	Everyday
I use currently	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I used to use	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

If you crossed "I used to use," indicate at what age?

- ☐ Under 10 ☐ 10 - 15  
☐ 16 - 21 ☐ Over 21

Poppers (Amylnitrites)

	Once	Occasionally	Everyday
I use currently	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I used to use	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

If you crossed "I used to use," indicate at what age?

- ☐ Under 10 ☐ 10 - 15  
☐ 16 - 21 ☐ Over 21

Es (Ecstasy)

	Once	Occasionally	Everyday
I use currently	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I used to use	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

If you crossed "I used to use," indicate at what age?

- ☐ Under 10 ☐ 10 - 15  
☐ 16 - 21 ☐ Over 21





**Glues, Gas or Aerosols**

	Once	Occasionally	Everyday
I use currently	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I used to use	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

If you crossed "I used to use," indicate at what age?

<input type="checkbox"/> Under 10	<input type="checkbox"/> 10 - 15
<input type="checkbox"/> 16 - 21	<input type="checkbox"/> Over 21

**Tranquillisers**

	Once	Occasionally	Everyday
I use currently	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I used to use	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

If you crossed "I used to use," indicate at what age?

<input type="checkbox"/> Under 10	<input type="checkbox"/> 10 - 15
<input type="checkbox"/> 16 - 21	<input type="checkbox"/> Over 21

**Magic Mushrooms**

	Once	Occasionally	Everyday
I use currently	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I used to use	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

If you crossed "I used to use," indicate at what age?

<input type="checkbox"/> Under 10	<input type="checkbox"/> 10 - 15
<input type="checkbox"/> 16 - 21	<input type="checkbox"/> Over 21

**Acid (Lyseric Acid Diethylamide, LSD)**

	Once	Occasionally	Everyday
I use currently	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I used to use	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

If you crossed "I used to use," indicate at what age?

<input type="checkbox"/> Under 10	<input type="checkbox"/> 10 - 15
<input type="checkbox"/> 16 - 21	<input type="checkbox"/> Over 21



**Speed / Glass / Ice / Meths**

	Once	Occasionally	Everyday
I use currently	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I used to use	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

If you crossed "I used to use," indicate at what age?

<input type="checkbox"/> Under 10	<input type="checkbox"/> 10 - 15
<input type="checkbox"/> 16 - 21	<input type="checkbox"/> Over 21

**Heroin**

	Once	Occasionally	Everyday
I use currently	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I used to use	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

If you crossed "I used to use," indicate at what age?

<input type="checkbox"/> Under 10	<input type="checkbox"/> 10 - 15
<input type="checkbox"/> 16 - 21	<input type="checkbox"/> Over 21

**Methadone (e.g. Dolopine)**

	Once	Occasionally	Everyday
I use currently	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I used to use	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

If you crossed "I used to use," indicate at what age?

<input type="checkbox"/> Under 10	<input type="checkbox"/> 10 - 15
<input type="checkbox"/> 16 - 21	<input type="checkbox"/> Over 21

**Other (such as Codeine abuse)**

	Once	Occasionally	Everyday
I use currently	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I used to use	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

If you crossed "I used to use," indicate at what age?

<input type="checkbox"/> Under 10	<input type="checkbox"/> 10 - 15
<input type="checkbox"/> 16 - 21	<input type="checkbox"/> Over 21



5.11. Many young people have suggested that cannabis should be legalised. Do you agree?

☐ Yes

☐ No

☐ Don't know

5.12. If "Yes," why? (Please fill in)

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5.13. If you take drugs, where do you get them?

(Cross ☒ ALL that apply to you)

☐ Friends

☐ Family members

☐ A dealer

☐ Several dealers

☐ The paramilitaries

☐ Other (Please fill in)

---

5.14. If you drink OR take drugs why do you do so?

(Cross ☒ ALL that apply to you)

☐ Because I want to

☐ Because my friends are doing it

☐ To become happier

☐ To chill out

☐ To forget about my problems

☐ To get blocked so I can't remember

☐ I'd feel bored if I didn't drink  
or take drugs

☐ My life is tough

☐ It's the only thing around here  
to do

☐ I need to

☐ I don't know why

☐ For the excitement of it

☐ Other (Please fill in)

---



**Section 6: FINAL SECTION****General Health Questionnaire (GHQ-12)**

This section is just a general indicator of how you may have been feeling over the past few weeks. Put a cross in the box which you feel applies to you for each question.

**HAVE YOU RECENTLY**

been able to concentrate on whatever you're doing?

Better than usual ☐ Same as usual ☐ Less than usual ☐ Much less than usual ☐

lost much sleep over worry?

Not at all ☐ No more than usual ☐ Rather more than usual ☐ Much more than usual ☐

felt that you are playing a useful part in things?

More so than usual ☐ Same as usual ☐ Less useful than usual ☐ Much less useful ☐

felt capable of making decisions about things?

More so than usual ☐ Same as usual ☐ Less so than usual ☐ Much less capable ☐

felt constantly under strain?

Not at all ☐ No more than usual ☐ Rather more than usual ☐ Much more than usual ☐

felt you couldn't overcome your difficulties?

Not at all ☐ No more than usual ☐ Rather more than usual ☐ Much more than usual ☐

been able to enjoy your normal day to day activities?

More so than usual ☐ Same as usual ☐ Less so than usual ☐ Much less than usual ☐

been able to face up to your problems?

More so than usual ☐ Same as usual ☐ Less able than usual ☐ Much less able ☐

been feeling unhappy and depressed?

Not at all ☐ No more than usual ☐ Rather more than usual ☐ Much more than usual ☐

been losing confidence in yourself?

Not at all ☐ No more than usual ☐ Rather more than usual ☐ Much more than usual ☐

been thinking of yourself as a worthless person?

Not at all ☐ No more than usual ☐ Rather more than usual ☐ Much more than usual ☐

been feeling reasonably happy, all things considered?

More so than usual ☐ About same as usual ☐ Less so than usual ☐ Much less than usual ☐



6.1. What is your favourite thing about living here? (Please fill in)

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6.2. If you could change one thing about the city, what would it be? (Please fill in)

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***Brilliant, well done and thank you!!***

**For the Researcher only**

Id Number

**Areas:**

☐ Waterside ☐ Cityside ☐ Shantallow ☐ Northland ☐ Rural





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