A CIVIL RIGHTS EDUCATION PACK
for
GCSE CITIZENSHIP AND LEARNING FOR LIFE
AND WORK

Take a Walk in My Shoes

QUEEN'S UNIVERSITY BELFAST
About our work

*Take a Walk in My Shoes* emerged from a collaboration between five universities and a range of arts practitioners and community activists funded under the *Creative Interruptions* project, which is supported by the Arts and Humanities Research Council.

This education document relates specifically to the Belfast-based strand of the project, ‘Connecting Civil Rights’, which has resulted from a collaboration between Dr Michael Pierse at Queen’s University Belfast and renowned theatre practitioner Martin Lynch and his company, Green Shoot Productions.

For the 50th anniversary commemorations of the Northern Ireland Civil Rights Association’s key years of 1968–1972, we worked with civil rights activists of that era, and a range of community groups challenging inequality now, to put together our own ‘creative interruptions’: co-produced theatre performances, monologues, a short film, and a major stage play, ‘We’ll Walk Hand in Hand’.

This work has aimed to ‘connect civil rights’—to raise awareness of the importance of the civil rights movement of the 1960s and 1970s as a historical episode, but also as an inspiration to civil and human rights activism now.

This schools education pack emerges from that project and provides a resource for teachers and students in considering the ways in which the Civil Rights Movement developed, built links internationally, used creativity as a form of protest, and has resonances in those movements that continue to struggle for civil rights in the north of Ireland today.

The pack also provides resources and further reading for those seeking examples of civic engagement strategies and tactics for Citizenship and Learning for Life and Work schools curricula.

As part of our work, Green Shoot Productions has developed and tested a series of theatre sessions that we’ll hope to roll out with interested schools in the coming years. The sessions use the methods of a well-known Brazilian theatre practitioner, Augusto Boal, who used drama techniques to promote debate and critical thinking.

Why not get in touch with the team at [Green Shoot](#) to discuss how we could help develop debate in your classroom?
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Acknowledgements

This project would not have been possible without the support of the Arts and Humanities Research Council. We would also like to thank the Creative Interruptions Team, based at Brunel University London and across four other universities. Our project participants have driven our thinking on this project.

We are particularly grateful to civil rights movement veterans of the late 1960s for providing interviews and ideas, and to our participants in the ‘We’ll Walk Hand in Hand’ theatre project, including groups of asylum seekers/refugees, LGBTQ activists and individuals, women’s reproductive rights campaigners, and members of the Market community in Belfast, who are involved in the ‘Homes Now’ campaign.

Various resources linked in this pack are not linked to the Creative Interruptions initiative and all rights for those resources lie with the creators. Where resources belong to the project, this is clearly stated.
Introduction

Civil rights are "guarantees of equal social opportunities and equal protection under the law, regardless of race, religion, or other personal characteristics", writes Rebecca Hamlin, in the *Encyclopaedia Britannica*.

As we know from history, many people are denied these rights in societies across the globe. In the United States of America and Northern Ireland, the 1960s and 1970s were turbulent decades of campaigning for civil rights that were denied by governments to minorities. In this and coming years, on the 50th anniversaries of major events in the lives of these organisations and activists, many will be reflecting on those campaigns and thinking about how they are still relevant today.

Our *Connecting Civil Rights* project is about precisely this: how can we apply the lessons of history to think about citizenship issues in the present?

This pack contains a range of activities and resources that we have developed over the course of our project, which is based in Northern Ireland, to help us think about civil rights campaigns past and present. Not everyone will agree with the views expressed by our project participants, but we hope the following activities will encourage healthy debate and empathetic thinking. If society disagrees on the meaning of ‘civil rights’ in any particular place and time, we should still try to understand each other’s point of view, and crucially, the journey that brought us to that view. We can learn to walk a mile in each other’s shoes.
How to use this pack

Who it’s for
This pack is designed for use in classroom activities with GCSE Citizenship and Learning for Life and Work students. They are designed to encourage debate and develop critical thinking about social issues through engagement with historical and theatrical resources and materials, thus enriching students’ skills in other curriculum areas too. Ideally, the pack will be used with groups of 15 or so young people, but activities can be adapted for larger or smaller groups.

Learning objectives
This pack aims to map directly onto objectives set out in the AQA GCSE Citizenship Studies Specification1 and CCEA GCSE Specification in Learning for Life and Work (particularly as it relates to ‘Local and Global Citizenship’) documents. The activities contained in the pack will help students:

- understand cultural diversity and the challenges and benefits it brings;
- gain knowledge of the causes and consequences of racism, sexism, sectarianism, and discrimination;
- explore comparisons between local and global struggles for better rights for minorities;
- understand the importance of civil and human rights;
- consider the importance of politics in safeguarding civil and human rights;
- investigate examples of activists and citizens campaigning for rights;
- find sources to help with that investigation;
- gain the ability to form their own hypotheses, create sustained and reasoned arguments and reach substantiated conclusions about citizenship issues;
- understand the range of methods and approaches that can be used by groups and individuals to address citizenship issues in society, including practical citizenship actions;
- formulate citizenship enquiries, identifying and sequencing research questions to analyse citizenship ideas, issues and debates, particularly in relation to Northern Ireland;
- select and organise their knowledge and understanding in responses.

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1 Some of the text that follows is direct quotation from that document.

Actors in our community play, We’ll Walk Hand in Hand, on the Lyric Theatre stage. Some scenes from the play and the work that led to it are used in this pack.
and analysis, when creating and communicating their own arguments, explaining hypotheses, ideas and different viewpoints and perspectives, countering viewpoints they do not support, giving reasons and justifying conclusions;

- present their own and other viewpoints and represent the views of others, in relation to citizenship issues, causes, situations and concepts;
- plan practical citizenship actions aimed at delivering a benefit or change for others in society;
- critically evaluate the effectiveness of citizenship actions to assess progress towards the intended aims and impact for the individuals, groups and communities affected, including in historical contexts;
- show knowledge and understanding of the relationships between the different citizenship aspects studied, using the concepts to make connections, identify and compare similarities and differences in a range of situations from local to global;
- analyse the make-up, values and dynamics of contemporary Northern Irish society;
- consider what it means to live in this state, how our identities are formed and how we have multiple identities;
- look at the role and responsibilities of the traditional media;
- consider the human, moral, legal and political rights and the duties, equalities and freedoms of citizens and key factors that create individual, group, national and global identities;
- talk about the need for mutual respect and understanding in a diverse society and the values that underpin democratic society;
- explore the opportunities and barriers to citizen participation in democracy, and the historical consequences of these;
- look at the range of actions a citizen can take who wishes to hold those in power to account, and the advantages and disadvantages of joining an interest group or political party, standing for election, campaigning, advocacy, lobbying, petitions, joining a demonstration and volunteering;
- assess the role of organisations such as public services, interest groups, pressure groups, trade unions, charities and voluntary groups, and how they play a role in providing a voice and support for different groups in society;
- analyse different examples of how citizens working together, or through groups, attempt to change or improve their communities through actions to either address public policy, challenge injustice or resolve a local community issue;
- ask how those who wish to bring about change use the media;
- consider concrete examples of the values underpinning democracy (rights, responsibilities, freedoms, equality, the rule of law) and think about what happens when they're not upheld;
- develop skills required to think independently, make informed decisions and take appropriate courses of action in relation to personal, social, economic and employment issues;
- develop a deeper understanding of the impact of change on individuals, society and the economy;
• develop a deeper understanding of the connections between local, national and global issues;
• develop higher-order critical and creative thinking skills;
• develop the knowledge, understanding, skills and confidence to critically challenge accepted views and assumptions;
• scrutinise government and the processes of making it accountable;
• learn how citizens can contribute to parliamentary democracy and hold those in power to account.
• Assess the different forms of action citizens can take to hold those in power to account for their actions;
• understand and assess the actions of others and draw upon others’ experiences when undertaking an investigation related to their course—including assessing the lessons that can be learned from the north of Ireland’s turbulent history;
• develop skills and knowledge that will help them take citizenship actions of their own;
• appreciate different perspectives on how we live together and make decisions in society.
• select a contemporary issue/debate arising from the specification content and find resources that will help research the issue;
• take some form of informed action based upon their research, such as letter writing, petitioning, using e-media, volunteering or establishing a group to promote a change.
A note on activities

The following activities can be used as potential case studies for further research by students. Each involves a civil rights issue, either historical or contemporary, and provide fertile ground for debate, study and further action that can be useful for the GCSE Citizenship curriculum.

If you want to add to the experience, we’ve been using Forum Theatre methods developed by the Brazilian theatre practitioner and activist, Augusto Boal, to help students develop dialogue and discussion about what civil rights means to them and their society. You can view a snapshot of these activities at the link below and discuss further with us if you’d like to invite us to your school:
info@greenshootproductions.com

ABOUT THIS ACTIVITY:

We learn about why the civil rights movement emerged across Northern Ireland during the 1960s.

TIME NEEDED:

Two 45-minute sessions, plus some reading at home.

OBJECTIVES:

Students will develop an understanding of the historical forces that led to the Civil Rights Movement.

They will ask key questions about:

- How the state deals with peaceful protest.
- How discrimination and prejudice create circumstances for conflict.
- Why radical organisations outside of ‘mainstream’ politics can quickly become central political players in conflict situations.
- If it is ever right to engage in ‘direct action’ protests that involve minor law-breaking (sit-in protests; stopping traffic; refusing to leave an area where political action has been proscribed)?
- If there are always other, better options than political violence.
- What are the connections between local and global political agitation?
- How do things like music, song, art and symbolism play a role in political expression?
- The role and responsibilities of the media in situations of growing political turbulence.

PREPARATION AND RESOURCES:

At home – Activity 1: Read the section on civil rights history that follows below. You can delve in further, if you wish, by reading from some of the resources suggested at the end of this pack, under the heading ‘Civil Rights Movement’.

In class – Activity 2: Complete the activities outlined at the end of this section’s Set Reading section.
Northern Ireland’s ‘Sixty Eight’ - global changes, local tensions 50 years ago

A Period of Global Unrest

The campaign for civil rights in Northern Ireland emerged from a toxic local context and tensions that had been brewing since the partition of Ireland in 1921. But this campaign must also be placed in the context of international social, political and cultural shifts, which sparked interrelated and successive waves of protests across the globe.

During the 1960s and 1970s, a range of movements emerged in opposition to racism, colonialism, war, inequality and injustice worldwide. From Vietnam to Algeria, from the United States to France, and from Northern Ireland to South Africa, resistance appeared in myriad forms.
Recent research has drawn fresh attention to the transnational nature of various national protest movements, highlighting the global spread of the ‘Long 1968’ period—a timeline, running from roughly the mid-1960s till the mid-1970s, which was characterised by international revolts.

This mood of political revolt was accompanied and enabled by a new energy in global youth culture, which increasingly destabilised formerly accepted and commonplace ideas about morality, race, gender, social hierarchy and religion. In music, fashion, art, and other spheres, rapid change was apparent. This ‘zeitgeist’—or spirit of the age—was no doubt also linked to technological transformation; in particular, the rise of television. Protests in America were beamed across the world. Hostility—including that of the state—towards civil rights demonstrators in the US, and the imprisonment of anti-racism activists, fuelled resistance and amplified demands for change, which in turn emboldened other movements for change across the globe.

Growing calls for reform of oppressive racist, anti-gay and anti-women practices across the US chimed with developments in Europe. Civil unrest shook France, when student activists and workers took to the streets, culminating, in May 1968, with massive demonstrations and general strikes aimed at challenging conservative institutions, capitalism, consumerism, police brutality and unsatisfactory working conditions. There were echoes too in Italy, Germany and elsewhere.

As those we interviewed for our ‘Connecting Civil Rights’ project stressed, so much of this struggle of the ‘Long 68’ period was cultural and social—it inspired, and was inspired by, art, song, literature, and lots of laughter and satire, something we focus on in this exhibition.

In Britain, and a closely related context in the north of Ireland, cultural and social shifts were interlinked: permissiveness in
sexual matters, innovations in pop-culture, and liberalisation in the political sphere, combined in a heady cocktail of social change. The poet Philip Larkin would quip (however ironically) that:

*Sexual intercourse began
In nineteen sixty three
(Which was rather late for me) —
Between the end of the Chatterly ban
And the Beatles’ first LP.*

His reference to the attempts to censor D.H. Lawrence’s novel *Lady Chatterley’s Lover* (first published in Italy in 1928, but only published in an unexpurgated version in Britain in 1960, after a controversial legal trial) and to the spectacularly successful band, the Beatles, suggests something of the importance of culture.

While so much of the history of the Northern Irish civil rights movement, have pointed to this global, social and cultural context.

Reynolds has suggested that further research on this aspect of the civil rights campaign will see “Northern Ireland coming in from the margins and having a much more prominent place in how this transnational set of events is considered.”

As Prince has put it, in a European context—where protests and trouble flared in France, Germany and Italy, “Northern Ireland was different, but not exceptional”: “The civil rights movement was part of the rising tide of radicalism that swept the continent during the 1960s”.

**Local Tensions: on the cusp of change**

These global influences conspired with a range of local tensions to produce and upsurge of campaigning political activity in the North.

The IRA Border Campaign, which commenced on 12 December 1956, ended in failure on 26 February 1962. The six counties of Northern Ireland—never united politically, and rife with discrimination against the minority, Catholic community—were now especially divided, with hard-line unionist politicians like Brian Faulkner often amplifying constituents’ fears of conspiracies against the state and drumming up sectarian tension.

In March 1963 a more moderate, if also aloof, figure, Terence O’Neill, was elected as Prime Minister of the Stormont government. However, while O’Neill did raise the ire of fellow unionists by embarking on some then controversial initiatives to reach out to the Catholic
community—including meeting the Irish Taoiseach, visiting a Catholic school, and expressing condolences on the death of Pope John XXIII in June 1963—historians such as Paul Bew, Peter Gibbon and Henry Patterson have cast some doubt on the extent of O’Neill’s ambitions in terms of reconciliation.

While his planned modernisation of the Northern Irish economy was extensive, they write,

the degree to which modernisation was aimed not at dismantling sectarian structures but at denying the legitimacy of a reformist strategy in this area was soon apparent to some of O’Neill’s erstwhile liberal supporters […] who speculated that O’Neill’s failure to act [on Catholic grievances] would consolidate the growth in the Catholic community of the Campaign for Social Justice and eventually make liberalisation ‘from above’ impossible.

These grievances, and the various organisations—such as the Campaign for Social Justice (CSJ, founded 17 January 1964, in Dungannon)—that emerged from them, began to provide fertile ground for political agitation. CSJ began to publish pamphlets (like The Plain Truth) and issue letters to MPs regarding Catholic grievances, and on 29 January 1967 the Northern Ireland Civil Rights Association was founded to ramp up the campaign for social and political change.

NICRA called for reforms in local democracy (hence the rallying cry, “one man, one vote”), including the end of the electoral practice of gerrymandering, which undemocratically skewed political representation in some constituencies in favour of unionists. It challenged discrimination in the allocation of social housing and employment. NICRA also criticised public appointment practices, the lack of investment in the (especially Catholic) West of the Bann areas of the North, draconian state policing and the state-sponsored protestant Ulster Special Constabulary (or ‘B Specials’) force.

Later in 1967, the Derry Housing Action Committee (DHAC) was formed (November 1967) and Terence O’Neill met Taoiseach Jack Lynch at Stormont (11 December 1967). In the
Spring of 1968, DHAC and NICRA activities gathered pace. In March and May, DHAC held protests about insufficient social housing provision in the city; on 27 April, NICRA rallied in protest at the banning of a republican parade. Things heated up in June, when a squat protest developed at a council house in Caledon, Co. Tyrone, over sectarian bias in Dungannon Rural District Council’s provision of social housing. The squatters were evicted by the Royal Ulster Constabulary on 20 June.

The First Civil Rights March took place on 24 August 1968, when NICRA marched in Tyrone, from Coalisland to Dungannon. It was stopped when a loyalist counter-demonstration assembled and the RUC diverted the civil rights marchers to avoid a confrontation. While this march passed off without other incident, a further march, organised for Saturday 5 October 1968 in Derry, was to be different.

In Derry, the unionist minority, while comprising under 40 per cent of the population, had 60 per cent of the city council’s representatives. When the protestant Apprentice Boys announced a march for the same day and place as the planned civil rights march, the latter was banned from the city centre by the unionist government.

On 5 October, the RUC stopped the march, which organisers decided to proceed with despite the ban. The police force used baton charges that would be beamed across the world in footage captured by an RTÉ camera crew. The RUC actions provoked serious rioting across the city. Four days later, thousands of students from Queen’s University marched on Belfast City Hall in protest against the RUC’s actions, but were blocked by yet another counter-demonstration, this time led by hard-line loyalist Ian Paisley. The students conducted a three-hour sit-down protest, and yet another political grouping, People’s Democracy (PD), was born, with members such as Bernadette Devlin and Michael Farrell. In Derry, the Derry Citizen’s Action Committee (DCAC) was a further outcrop of this unfolding crisis.

First protest march to Belfast city centre. A crowd of students pictured near Belfast City Hall on 9 October 1968.

On 22 November, to stem that crisis, the NI government brought forward a reforms package, but it amounted to too little too late for most civil rights activists. Further loyalist intimidation took place at civil rights marches in Armagh and Dungannon during late November/early December. On 9 December, in a televised appeal, PM Terence O’Neill would state that “Ulster stands at the crossroads”. His call for calm was reciprocated by DCAC, which called for a suspension of protests, though PD would announce, on 20 December, a Belfast-to-Derry protest march scheduled to commence on New Year’s Day.
1968 ended with a powerful sense that change was on its way, but also with deep uncertainty as to the confrontations that inevitably lay ahead.

**Brief Chronology of Civil Rights to Conflict: 1962-1972**

**1962** 26 February  IRA calls off its border campaign and begins to review its armed struggle strategy.

**1963** January  In Springtown Camp, a run-down World War II-era prefab housing site in Derry, protesters against gerrymandering carry placards reading, “Springtown—Derry’s Little Rock”, referencing the schools desegregation struggle in the USA. The protests lead to sit-ins in Derry’s council chamber.

March  Terence O’Neill elected Prime Minister of Northern Ireland.

May  30 young married Catholic women in Dungannon demonstrate, outside the town’s Urban District Council, regarding discrimination in housing allocation. They carry placards reading “Racial discrimination in Alabama hits Dungannon” and “If our religion is against us ship us to Little Rock”, in clear reference to the American Civil Rights campaign.

**1964** January  Campaign for Social Justice founded in Dungannon, Co. Tyrone

April  Students at Queen’s University establish the Working Committee on Civil Rights in Belfast. This is the first Irish group to use the term ‘civil rights’ in its name.

**1966** 50th anniversary of Easter Rising sees tensions rise.

May–June  The Ulster Volunteer Force (UVF) mounts three separate attacks on Catholic civilians in Belfast, killing three people. The organisation is declared illegal.

August  Republican Wolfe Tone Societies’ meeting in Maghera, Co. Derry, discusses moves to found a civil rights organisation. November 1966 article by Sinn Féin President Tomás Mac Giolla in Dublin Wolfe Tone Society journal, *Tuairisc*, proposes “establishment of civil rights committees in Northern Ireland”.

**1967** 29 January  Northern Ireland Civil Rights Association
(NICRA) founded at International Hotel, Belfast.

November  Derry Housing Action Committee formed. Student protests in Belfast at banning of Republican Clubs.

1968  20 June  Caledon protesters evicted from council house after they squat there to challenge sectarian social housing allocation practices.

24 August  NICRA holds its first civil rights march from Coalisland to Dungannon. It passes of peacefully despite large Royal Ulster Constabulary (RUC) presence preventing marchers from entering Dungannon town centre.

5 October  RUC baton charge demonstrators at banned Derry civil rights march.

9 October  Students protest in Belfast after Derry violence; thus begins a pattern of sit-down and occupation protests and pickets.

22 November  NI government announces reforms package.

9 December  NI Prime Minister, Terence O’Neill, issues “Ulster stands at the Crossroads” statement.

1969  4 January  Civil rights march from Belfast to Derry attacked by loyalists at Burntollet Bridge.

17 April  Bernadette Devlin is elected as an MP.

19 April  Rioting at Derry’s Bogside.

21 April  Troops called to guard public buildings following covert loyalist attacks.

28 April  NI PM Terence O’Neill resigns, is replaced by James Chichester Clark.

12 July  Widespread sectarian rioting breaks out.

14 July  Dungiven man Francis McCloskey dies after strike from police baton.

August  Intercommunal violence erupts—the worst since the 1920s—and many in Belfast, particularly between the Falls and Shankill, are made homeless as hundreds of houses are destroyed. ‘B’ Specials and the RUC lead loyalist attacks on the Catholic community.

12 August  Battle of the Bogside: Loyalist march precedes severe rioting in Derry’s Bogside. The RUC attempts and fails to bring the area under its control.

14-15 August  British troops are deployed in Derry, then Belfast, as trouble grows. An RUC armoured vehicle opens heavy-calibre machine gun fire on Divis flats, killing 9-year-old Patrick Rooney.
27 August British Home Secretary calls for further reforms.

10 October Loyalists riot as disbandment of ‘B Special’ police reserve announced.

11 October Ulster Volunteer Force kills Victor Arbuckle, the first RUC member killed during the ‘Troubles’.

28 December An IRA split sees the formation of the Provisional IRA, with Provisional Sinn Féin emerging on 11 January 1970.

1970 11 January Provisional Sinn Féin formed.

March/April Young West Belfast Catholics in clashes with British Army.

1 April UDR replaces disbanded B Specials.

28 June Hundreds of Catholic workers are put out of their jobs in the east Belfast shipyards by Protestant mobs.

18 June Edward Heath elected new Tory Prime Minister in Britain.

27 June PIRA mounts military operation in Short Strand area of Belfast.

3 July Falls Curfew commences. Five are killed and 60 injured.

21 August Social Democratic and Labour Party (SDLP) formed.

1971 October IRA commences bombing campaign, mainly against businesses.

6 February PIRA kills first serving British soldier to die during conflict.

9 March PIRA kills further three soldiers as its campaign against RUC intensifies.

16 March PM Chichester Clark resigns, and three days later Brian Faulkner becomes PM.

July PIRA bombing campaign intensifies.

9 August Internment without trial is introduced and targeted at men in nationalist areas. In following two days, 11 civilians are killed by British Army in Ballymurphy Massacre. Violence escalates.

September Ulster Defence Association formed.

4 December 15 people killed in UVF’s McGurk’s Bar bombing.

1972 30 January Bloody Sunday: 14 innocent civilians are shot in Derry by the British Parachute Regiment during a peaceful Civil Rights March.

22 February Official IRA bomb kills seven at Aldershot Parachute Regiment barracks bombing.

10 March PIRA calls three-day ceasefire.
20 March  Six die in Belfast after PIRA car bomb.

24 March  Parliament at Stormont is suspended. Direct rule is introduced. William Whitelaw becomes British Secretary of State for Northern Ireland.

1 July  Ulster Defence Association (UDA) put 'no go' areas in place.

9 July  Springhill Massacre: 5 civilians killed by British Army.

21 July  Bloody Friday: 26 PIRA bombs in Belfast kill 11 civilians and injure 130.

31 July  British Army ‘Operation Motorman’ begins in Belfast and Derry. Eight people killed in Claudy car bomb.
Global Links

As historians Robert Gildea and James Mark note, “Northern Ireland […] has only slowly been incorporated in a transnational account of 1968”. While many civil rights activists were almost exclusively motivated by local conditions or active only in a regional context, others were profoundly affected by the global political tumults with which the 1960s became synonymous, and many would become active beyond the local context.

Lobbying England

In the mid-1960s, activists like Finbar Doherty and Eamonn McCann lobbied Westminster MPs in London on behalf of the Derry Unemployed Action Committee. They, like other emigrants studying or seeking work, or members of the longer-term Irish emigrant and diaspora community in Britain, were crucial in generating interest in the complaints of northern Irish Catholics through a range of organisations, such as the small but militant Irish Workers’ Group and its rival organisation (these groups didn’t necessarily agree on many political issues) the Connolly Association.

Debate traversed the Irish Sea, with activists in England discussing with those based in Ireland their tactics and objectives, through organs like the Irish Democrat and Irish Militant. Key thinkers early on included Michael Farrell, Eamonn McCann, Roy Johnston, Anthony Coughlan, Tomás Mac Giolla (who had been involved, among other things, in organising housing protests south of the Irish border in the mid-1960s), Cathal Goulding, Betty Sinclair, Austin Currie and C. Desmond Greaves. The latter, an English communist of mixed Irish-Welsh heritage, believed that changing attitudes to Ireland in Britain was key to solving the problems that emerged from the partition of Ireland. Greaves and others were crucial, for instance, in lobbying British trade unions. And the lobbying of Labour MPs led to the foundation of the Campaign for Democracy in Ulster in 1965, which brought an alliance of Labour parliamentarians together in support of reform in NI. Betty Sinclair, a veteran communist and trade unionist, lobbied the London-based National Council for Civil Liberties. As secretary of the Belfast Trade Council, she would also campaign against apartheid in South Africa and racial discrimination in America.

A march from Liverpool to Nottingham for Irish civil rights, 1962. Anthony Coughlan argues that, “Strictly speaking, these were the first Irish civil rights marches, although they took place in England and were greeted with derision and indifference rather than brickbats.” Image source: Oldham Evening Chronicle, courtesy of Simon Smedley.

NICRA Archives illustrate a range of support from organisations and students' unions based in Britain. Source: NICRA Archive, Linen Hall Library.
Trade unions, political parties, students’ unions and protest movements in Britain facilitated a range of links that would strengthen the civil rights movement in Ireland. Eamonn McCann from Derry would meet Gerry Lawless from Dublin in 1965 through the British nuclear disarmament movement, with both living in England at the time. As historian Simon Prince notes, “the peace movement throughout the West was the gateway into political activism for many young people”. “Radical pacifists” of various hues, in Britain, France and America—taking their cue from Mahatma Gandhi’s strategy of non-violent protest during the Indian independence struggle—would furnish tactics that proved effective in campaigning for political change, particularly in America. And this success would influence Irish civil rights activists.

“We Shall Overcome”: American Links

Derry-based civil rights activist Fionnbarra Ó Dochartaigh would recall feeling that “we were the underclass […] the Catholic middle class might not have identified themselves with the blacks but we did”. Ó Dochartaigh would be influenced towards politics by his reading of American civil rights periodicals from the mid-1960s on. One NICRA founding member, Fred Heatley, would later recall how the “direct action” protests of the civil rights movement in America—acts of civil disobedience, such as sit-ins and banned public assemblies—would inform how civil rights activists in the North drew public attention to their cause. When activists protested housing discrimination in Caledon, Co. Tyrone, in June 1968, by barricading themselves into a council house allocated on the basis of discriminatory sectarian practices, they received more television and media coverage than the civil rights movement’s many reports and documents detailing discrimination had. A month later, in Derry, sit-down protesters blocking a motorcade of politicians would sing the US civil rights ‘anthem’, the gospel song ‘We Shall Overcome’, and soon this song would become a key anthem of Irish civil rights marches.

US leader Martin Luther King, a significant influence on another activist of the time and later SDLP leader, John Hume, would adopt Mahatma Gandhi’s strategies from the Indian independence movement. The Montgomery Bus Boycott (1955-1956, against racially segregated seating in buses) and Greensboro Sit-Ins (1960, against “whites only” service at department stores), which used non-violent protest to attract attention to racial discrimination, would influence similar actions in places like Derry and Coalisland. Moderate nationalist MP Austin Currie, who would study American history at university, claimed that “for everyone who drew a parallel with Che Guevara [in terms of the northern Irish civil rights campaign] there were hundreds who identified with Martin Luther King”.

Bernadette Devlin McAliskey in Boston, on February 18, 1971, wearing a ‘Free Angela’ Davis badge. Image by Jeff Albertson, courtesy of Special Collections and University Archives, University of Massachusetts Amherst Libraries. With thanks to Aaron Rubinstein.
Another veteran activist and later SDLP deputy leader, Brid Rodgers, speaks of the influence of “an international movement at that stage of people just standing up to be counted and protesting”.

Conservative elements of the Northern Ireland state seemed to recognise this link too: two days before the banned October 5 1968 civil rights march in Derry that was attacked by police, the *Belfast Telegraph* ran a story on what it argued was the increasing militancy of the US civil rights campaign because of the formation of the Black Panther Party.

Campaigns against segregation in America would inspire the activism of the British Direct Action Committee’s and Campaign for Nuclear Disarmament’s protests against nuclear weapons, which were in turn influential in equivalent movements in Germany, Italy, Canada, Ireland and elsewhere. Student radicalism on American university campuses would also travel to Western Europe. Michael Farrell, a key civil rights activist at Queen’s University Belfast, learned from his reading of contemporary works by left-wing American activists, including George Breitman, who wrote about ‘How a Minority Can Change Society’. When Farrell set up the Young Socialist Alliance in Queen’s, it was modelled on a group of the same name in the USA. He and fellow activists would bring an anti-Vietnam War banner on the first major Northern Ireland Civil Rights Association (NICRA) march, from Coalisland to Dungannon, in August 1968. And when People’s Democracy (PD) was founded two months later, it would be modelled on the USA’s Student Non-Violent Coordinating Committee. The thinking and tactics behind a range of contemporary international movements would strongly influence NICRA. A CND banner on the 5 October 1968 Derry civil rights march was just another indicator of this influence.
Irish Republican Clubs in the USA also supported the Irish civil rights movement through links with republicans in Ireland, though tensions emerged between Irish-American supporters. For example, in 1969, when Bernadette Devlin, who repeatedly met with black civil rights activists, received the prestigious keys to New York (the keys symbolised the ‘Freedom of the City’) from the city’s mayor, John Lindsay, she angered some Irish Americans by passing the keys on to the Black Panther Party (BPP), in “a gesture of solidarity with the black liberation and revolutionary socialist movements in America”. Irish-American organisations such as Clann na Gael could at times support civil rights in Ireland while being hostile to black civil rights in the USA. Other activists back in Ireland, such as Brid Rodgers, were very wary of the politics of the BPP and critical of the links being forged with them by Devlin and others. More moderate American civil rights groups, however, such as the Southern Christian Leadership Conference, maintained an interest in Irish affairs, and continued to show solidarity with NICRA, for example by speaking at NICRA meetings in Belfast shortly after Derry’s Bloody Sunday massacre in 1972.

Many Irish-American politicians, such as Senator Edward Kennedy, were active supporters of civil rights campaigns in Ireland and America, as were organisations like the National Association for Irish Justice. Other organisations globally also supported the Irish civil rights campaign, including, for example, students in New Zealand (image left).

**Europe**

In terms of European links, one historian of the period, recent research has pointed, for instance, to strong links between Northern Ireland’s 1968 and the events in Paris in the same year, suggesting NICRA’s fully-fledged membership of the ‘European 68’ transnational experience of radical movements. Again, this parallel is in turn informed by a range of other international events, including the legacy of retreating colonialism: the Algerian War of Independence, from 1954 to 1962, had politicised many French activists on the left, who would in turn rebel at home against American imperialism, consumerism and socio-economic inequality, among other issues. Civil rights activists from the PD, NICRA, and the Republican Movement—such as Joe Mulheron, Eamonn McCann, Bernadette Devlin, Seamus Costello, and Frank Gogarty—travelled to Paris during the period and met fellow radicals from France and West Germany there. West
German radical Rudi Dutschke would even develop links with the late 1960s IRA.

In an interview, former civil rights activist Paul Bew describes how “[W]e were very conscious of the May events [in Paris …] we wanted to do the same or something similar […] It encouraged the idea among students that they could really be at the centre of the news and change things” (Reynolds). Clearly, such uprisings carried with them a ‘contagion’ that emboldened the spirit of revolt elsewhere. And civil rights activists in Belfast would seek to explore parallels with what was happening in France, or indeed Algeria: “an ongoing debate among student radicals at Queen’s University Belfast was whether Protestants could be seen as the region’s pieds-noirs – the settler population in Algeria that fled to France” (Bosi and Prince). But some comparisons, if effective in terms of propaganda, were clearly overblown: see the stickers below comparing the Northern Ireland state to Nazi Germany, for example.

Anti-Vietnam War protests also brought international activists together, for example in the February 1968 International Vietnam Conference in Berlin, where thousands of activists from across the globe gathered. This movement was inspired in part by a longer history of support for national liberation movements in countries like Cuba and Algeria, where successes against American and French military occupations had created political momentum for similar movements elsewhere. And in Ireland, as in Western Europe, many on the left viewed their struggle as part of a second front, in advanced nations, that was inextricable from confrontations in the Third World.

Source: image supplied by CAIN (cain.ulster.ac.uk).

**Radical Alliances**
Across parallel international movements, a common emphasis on radical alliances between the young left-wing intelligentsia in universities and more traditional labour and working-class movements no doubt had its impact on an organisation like People’s Democracy, which emerged from Queen’s University Belfast and had a profound impact on the course of the civil rights movement here.
Eamonn McCann was active in the British Vietnam Solidarity campaign while in London in the years 1967 and 1968, and while there he would also brush shoulders with major figures on the Western European and American left at the 1967 Congress on the Dialectics of Liberation, including so-called ‘father of the New Left’ Herbert Marcuse and America’s Student Nonviolent Co-ordinating Committee chairperson, Stokely Carmichael. Michael Farrell, through international links with left-wing student organisations, also travelled in the late 1960s to other socialist conferences outside of Ireland. Students at Queen’s had links with the Revolutionary Socialist Student Federation in Britain.

In 1963, protests against discrimination in Dungannon emerged in a context of television broadcasts of the increasingly fraught civil rights protests in Birmingham, Alabama, with one Dungannon woman remarking to a local newspaper, “They talk about Alabama, why don’t they talk about Dungannon”, and others holding placards that drew attention to the trans-Atlantic parallels. In 1964, Springtown Camp protesters in Derry did likewise, terming their area “Derry’s Little Rock” (in reference to discrimination in Arkansas, USA).

The 1969 Belfast to Derry civil rights march consciously modelled itself on the Selma to Montgomery US Civil Rights march of 1965. In 1969, when People’s Democracy’s Eilis McDermott was invited to speak at a Black Panther Party event in Boston, she was made an “honorary Black Panther sister”. And by the early 1970s, Bernadette Devlin (now McAliskey), who had read Black Panther material before her election to Westminster in 1969, would build substantive links with radical black leaders, such as Angela Davis, Huey P. Newton, Bobby Seale and Stokely Carmichael. Devlin visited Davis, who had been on the FBI’s “Ten Most Wanted” list, while Davis was imprisoned in America in 1971. A year later, members of Martin Luther King’s Southern Christian Leadership Conference addressed a Belfast NICRA meeting. These links helped internationalise the local civil rights campaign.

Having observed the success of movements globally in generating political agitation through confrontations with state forces, leftist activists embarked on what Eamonn McCann termed a “conscious, if unspoken, strategy [...] to provoke the police into overreaction and thus spark off a mass reaction against the authorities”. Many in the Northern Irish civil rights movement, however, opposed this strategy, and this point of disagreement resulted in tensions between those who called for greater restraint and others who favoured action aimed at provoking police violence and thus exposing the repression, they argued, that was inherent in the state.

References:


Reynolds, Chris (2014), *Sous les paves ... The Troubles: Northern Ireland, France and the European Collective Memory of 1968* (Peter Lang)
Activities

**TASK 1: 30 mins**
Watch two films about the Civil Rights Movement

Film 1: Watch ‘We Shall Overcome: The Civil Rights Movement in Northern Ireland 1968 – 1969’ (by Sixsem Production Company)
https://www.youtube.com/watch?time_continue=162&v=_7rRqc1rV4Y

Film 2: Dr Michael Pierse of Queen’s University Belfast interviews former civil rights activists about their memories of the time:
https://creativeinterruptions.com/connecting-civil-rights/

**TASK 2: 15-30 mins**
1. With three volunteers from class, take the places of three separate figures, one representing the British government, another the unionist government, and finally a civil rights leader. Each person has act out their part, first listening to each other’s arguments and then making the case for their own position. Your teacher will swap each actor around every few minutes with further volunteers from the class.

**TASK 3: 45-60 mins**
1. In groups of five in class, draw the outline of a gingerbread-man shape on a large sheet of paper. Take one of each of the following characters per group and inside the outline write words that describe how that person would feel living in Northern Ireland in 1969. Then write words outside the outline to describe how others (from a range of backgrounds) might see them.
2. Present your findings to the rest of the class.
3. Stick all of the pieces to the wall at the front of your class and discuss whether you think the words used to describe each character are fair. Answer the following questions:

4. Who is responsible for making sure that conflict doesn’t break out in late 1960s/early 1970s Northern Ireland?
5. What could be done to stop that conflict from happening?
6. Are some of the lessons we can learn from this period still relevant today?

**Characters**

Mary: Mary is from Monaghan and studied at UCD in Dublin, where she met her husband Pat from Lurgan, Co. Armagh. When they married, she knew little of what was going on in Northern Ireland, and they both moved up to his hometown to settle down in 1965. While Mary is a schoolteacher by profession, she couldn’t get work when they moved, but they both get by on Pat’s wages as a junior civil servant. Mary has recently had her fourth child, but despite being very busy at home, is involved in the local NICRA committee and goes on all the marches, giving a hand to organise them. She is shocked to see the discrimination against Catholics in jobs, voting rights and housing. She is considering standing for election to the local council.

James: James is 18 and from the Ballymurphy estate in Belfast. His family lives in an overcrowded house and he longs to leave home. James has been looking for a decent job in a trade in the shipyards, but feels that he’ll never get one because of discrimination. He’s currently unemployed and can’t afford to bring his girlfriend out for a meal, or to go to the pub with friends. He is considering emigrating from Northern Ireland and is angry because troops have been deployed to his area. Some of his friends have joined the IRA.

Norman: Norman is a 45-year-old shipyard worker who lives in a small house in East Belfast. While his work is steady, he has never considered himself anything but working class, and his family of five just about makes ends meet. They have an outdoor toilet and no great luxuries. Norman dreams of a better life for his children and is worried that the trouble brewing in Northern Ireland will make that prospect less likely. He disagrees with discrimination, but fears that republicans are using the Civil Rights movement to spread disloyalty to the state and destroy Northern Ireland.
Activity 2: the ‘Right to the City’

ABOUT THIS ACTIVITY:
We learn about why ‘Save the Market’ are campaigning around housing issues today and what they are doing as ‘active citizens’ to challenge government bodies, property developers and the wider community to listen to their demands.

TIME NEEDED:
45-60 minutes

OBJECTIVES:
This activity will help us:
- Connect issues of civil rights 50 years ago with contemporary contexts in the North.
- Consider how socio-economic rights are possibly also ‘civil rights’.
- Develop an understanding of a campaign happening right now, being run by a community group with limited resources.
- Explore a dynamic and relevant potential case study for student assignments.

PREPARATION AND RESOURCES:
You can delve in further by reading from some of the resources suggested at the end of this pack, under the heading ‘Save the Market’.
**TASK 1: 30 mins**

1. **Explain the activity:**

As we have seen from the previous section, housing was one of the key issues that emerged in the NI Civil Rights movement. But housing continues to be a major issue for communities in Belfast today. One of those communities, in the Market area of Belfast, has been campaigning on issues of ‘gentrification’ and housing inequality over the past number of years.

As part of their work with the Connecting Civil Rights project, this group produced a protest film. The film emerged from drama workshops in which members of the community, young and old, considered the area’s history and its political, social, cultural and geographic makeup since the 1960s. ‘We Must Dissent’ is partly the result of that work.

2. **Watch film:**

Link to film: [https://creativeinterruptions.com/watch-our-belfast-film-we-must-dissent/](https://creativeinterruptions.com/watch-our-belfast-film-we-must-dissent/)

3. **Divide students into groups of 6. Two in each group take on the role of the community activists, two the role of the property developers and two take on the role of planning officials at the city council. After 10 minutes, the students draw up a list of things they think could be called ‘housing rights’ in the local community; 5 points is enough. They should prepare to present this to the whole group.**

**TASK 2: 15-30 mins**

4. **Feedback:**

Now each group feeds back on what rights they think inner-city communities like the Market should have when faced with new developments in their areas.

5. **Discussion:**

Can everyone agree on at least three of these points?

**Further activities:**

6. If students wish to use this example as a potential case study for the GCSE Citizenship/LL&W assessment, they can do further research on the issue using the links in our resources section.

7. Hold a classroom debate in which students switch roles between someone on the housing waiting list and a property developer applying for planning permission to build expensive apartments. Get students again to consider what rights are ‘inalienable’ in this context.

8. Look again at the story of the Caledon Protest in 1968. Were the ‘squatters’ right to take ‘direction action’? What are the potential benefits and drawbacks of such an approach?

More information and resources:

Activity 3: ‘Departures’

ABOUT THIS ACTIVITY:
We learn about people are campaigning around abortion issues in today’s Northern Ireland, and what they are doing as ‘active citizens’ to challenge the laws here, which are now out of step with those in the Republic of Ireland and in Britain.

TIME NEEDED:
45-60 minutes

OBJECTIVES:
This activity will help us:
- Connect issues of civil rights 50 years ago with contemporary contexts in the North.
- Consider how women’s reproductive rights are also civil rights, and how the women involved in this project have experienced inequality and oppression.
- Develop an understanding of a campaign happening right now, being run by a community group with limited resources.
- Explore a dynamic and relevant potential case study for student assignments.

PREPARATION AND RESOURCES:
You can delve in further by reading from some of the resources suggested at the end of this pack, under the heading ‘Abortion’.
**TASK 1: 30 mins**

1. **Explain the activity:**

Calls for abortion rights have grown greatly in recent years in Northern Ireland, with activists on both sides of the debate citing conflicting views of how those rights (or if those rights) should be legislated for in the same way as they are in Britain or in the Republic of Ireland. We worked with a group of women affiliated to Alliance for Choice in Belfast, in order to produce a piece of theatre that helped them express their side of the story. The resultant radio play was co-produced with women who had direct experiences of these issues.

2. **Listen to radio play:**

When we listened to the premiere of this play, everyone closed their eyes to intensify the experience. Try it!


3. **Divide students into groups of 6.** Two in each group take on the role of the abortion rights activists, two the role of anti-abortion activists and two take on the role of politicians considering how best to put these rights into law. After 10 minutes, the students draw up a list of rights (which can be on both sides of the debate) that they think should be considered in legislation related to reproductive rights; 5 points is enough. They should prepare to present this to the whole group.

**TASK 2: 15-30 mins**

4. **Feedback:**

Now each group feeds back to the whole group on their findings.

5. **Discussion:**

Can everyone agree on at least three of these points?

**Further activities:**

6. If students wish to use this example as a potential case study for the GCSE Citizenship/LL&W assessment, they can do further research on the issue using the links in our resources section.

7. Hold a classroom debate in which students switch roles between those pro- and anti-abortion rights. Get students again to consider what rights are ‘inalienable’ in this context.

8. Did the radio play make anyone think differently?

More information and resources: go to ‘Abortion Rights’ section in the ‘Resources’ pages at the end of this pack.
Activity 4: Growing up gay in the Northern Ireland

ABOUT THIS ACTIVITY:
In this activity, we learn about why growing up LGBTQ in Northern Ireland has been—and continues to be—such a challenge for young people facing prejudice and marginalisation. How, as ‘active citizens’, can these young people challenge government bodies and society to listen to their demands.

TIME NEEDED:
45-60 minutes

OBJECTIVES:
This activity will help us:
- Connect issues of civil rights 50 years ago with contemporary contexts in the North.
- Consider how socio-economic rights are possibly also ‘civil rights’.
- Develop an understanding of a campaign happening right now, being run by a community group with limited resources.
- Explore a dynamic and relevant potential case study for student assignments.

PREPARATION AND RESOURCES:
You can delve in further by reading from some of the resources suggested at the end of this pack, under the heading ‘LGBTQ’.
**TASK 1: 30 mins**

1. **Explain the activity:**

   While gay and lesbian rights activism grew particularly in the United States of America in the 1970s, many involved in civil rights agitation in the Northern Ireland of the time did not think much about these issues. In recent decades, greater attention has been focussed on equal rights, across a range of areas, for LGBTQ people. For this exercise, we’ll be using a short film unconnected to our project, but which echoes many of the issues that emerged from it—a piece called ‘Letter to My 14-Year-Old Self’ that resulted from a collaboration between journalist Lyra McKee and production company ‘Stay Beautiful Films’.

2. **Watch the short film:**


3. **Divide students into groups of 6.** Students write down on post-its descriptions of how the teenage girl in the film feels and place them on one side of a noticeboard. Then they write down words for how the grown-up woman who wrote the letter feels and post them on the other side of the board. Together, write down words in the middle of the noticeboard that describe the things that might have allowed that woman’s views of herself to change in the years between. They should prepare to present this to the whole group.

**TASK 2: 15-30 mins**

4. **Feedback:**

   Now each group feeds back to the whole group on their findings.

5. **Discussion:**

   Can everyone agree on at least three key things that allow LGBTQ people to feel at ease in their environment?

**Further activities:**

6. If students wish to use this example as a potential case study for the GCSE Citizenship/LL&W assessment, they can do further research on the issue using the links in our resources section.

7. Hold a classroom discussion in which students watch the following BBC report on ‘Growing Up Gay in Northern Ireland’ and think of things that they, their peers, their community and their society could do to make things better for LGBTQ people?


8. What kinds of practical things can students do to help create positive change in this area?

More information and resources: go to ‘LGBTQ Rights’ section in the ‘Resources’ pages at the end of this pack.
ABOUT THIS ACTIVITY:

We learn about why asylum seekers are campaigning for residency and fundamental citizenship rights and what those involved in our project did, as active (non-)citizens, to challenge perceptions through community art.

TIME NEEDED:

45-60 minute sessions x 2

OBJECTIVES:

This activity will help us:

- Connect issues of civil rights 50 years ago with contemporary contexts in the North.
- Consider how asylum-seeker rights are civil rights.
- Develop an understanding of a campaign happening right now, being run by ordinary people with limited resources.
- Explore a dynamic and relevant potential case study for student assignments.

PREPARATION AND RESOURCES:

You can delve in further by reading from some of the resources suggested at the end of this pack, under the heading ‘Asylum Seekers’.

Bring a soft ball to class!
TASK 1: 45 mins
1. **Explain the activity:**

Our ‘Creative Interruptions’ project involved work with a range of community groups, whom you will see interacting in one of the short films below. While all groups involved in this project were campaigning for civil rights denied to them in Northern Ireland, in interviews with participants, all groups felt the plights of asylum seekers involved in the project were the most alarming. You can read more about this in the Resources section at the end of this pack, but what we’d like to consider here is how creativity (theatre, in this example) can help people get across difficult messages to the wider public.

For this exercise, we’ll also be using a short film, unconnected to our project, from Queen’s University academics, which explores some of the realities faced by asylum seekers here.

**Watch the first short film, ‘Asylum Seeker and Refugee Experiences of Life in Northern Ireland’:**

Link to film: [https://vimeo.com/246456190](https://vimeo.com/246456190)

2. **Problems:** Using a ball, students throw to a different member of the class each time. When a student catches the ball, they must say in one or two sentences what they think is one of the problems facing asylum seekers living in Northern Ireland. The teacher/facilitator writes a summary of each problem on the board.

**Solutions:** Working in groups of six or so, each group takes at least one problem on the board and discusses potential solutions. Feed these back to the rest of the group after 10 minutes.

**Rights:** Working as a class, students identify rights, based on these solutions, that they think could be protected in law.

TASK 2: 45 mins
3. **Feedback:**

Now watch the NVTV documentary on our theatre project, ‘We’ll Walk Hand in Hand’:

Link: [http://www.nvtv.co.uk/shows/well-walk-hand-in-hand](http://www.nvtv.co.uk/shows/well-walk-hand-in-hand)

4. **Discussion:**

Working in groups of six or so, consider the use of creativity—in theatre, film, radio play, monologues, documentary—that you have seen utilised throughout the course of this pack.

**Questions:**

- What did you think was the most effective means of creatively articulating civil rights issues and why?
- What is it about theatre and other forms of creativity that can help people be effective active citizens?

5. **Optional Extension:**

At home: View the work we’ve been doing in schools in the North here: [https://www.youtube.com/watch?v=QStHqgtzfNA&feature=youtu.be](https://www.youtube.com/watch?v=QStHqgtzfNA&feature=youtu.be)

Develop a short scenario in which two people argue over a civil rights issue.

In class: using the models demonstrated in our video, get two classmates to act out your scenario, with a further classmate as the ‘joker’ character who stops the action and asks others from the group to show how they would intervene in the situation.

What is useful about this ‘Forum Theatre’ method?

**Further activities:**

6. If students wish to use this example as a potential case study for the GCSE Citizenship/LL&W assessment, they can do further research on the issue using the links in our resources section.
Resources

The Northern Ireland Civil Rights Movement

BBC Bitesize:
https://www.bbc.com/bitesize/guides/z3w2mp3/revision/2

CAIN Web Service:
https://cain.ulster.ac.uk/events/crights/chron.htm

GCSE History—NI Civil Rights:
http://www.gcsehistory.org.uk/modernworld/northernireland/civilrights.htm

Museum of Free Derry:
https://www.museumoffreederry.org/content/first-civil-rights-march-north

NI Civil Rights Committee website:
http://www.nicivilrights.org/

RTÉ Archives:

Article by Sean O’Hagan:

Further Suggested Reading:
https://warwick.ac.uk/fac/arts/history/students/modules/hi385/theme2/

Save the Market

‘Approval for £55 million office block […] quashed’:

‘Court decision is “victory” for Market residents’
http://belfastmediagroup.com/court-decision-is-victory-for-market-residents/

Daily updates on community activism in the Market area:
https://www.facebook.com/mda.belfast/

‘Houses a Must for Gasworks’:
http://belfastmediagroup.com/houses-a-must-for-gasworks/

‘Residents Make Social Housing Plea’

‘We Must Dissent’
https://creativeinterruptions.com/watch-our-belfast-film-we-must-dissent/

Abortion Rights

‘Abortion in Northern Ireland’:

‘Abortion and equal marriage reform […] isn’t a foregone conclusion’:

‘Abortion in Northern Ireland: Christian and pro-choice’:

Alliance for Choice:
http://www.alliance4choice.com/

Amnesty International:
Connecting Civil Rights 2019

https://www.amnesty.org.uk/issues/Abortion-in-Ireland-and-Northern-Ireland

‘Majority support decriminalising abortion’:

‘Northern Irish Women Still Facing Difficult Choice’:
https://www.theguardian.com/world/2018/oct/19/northern-irish-women-still-facing-difficult-choice-over-abortion

Precious Life:
https://www.preciouslife.com/

‘Where do the parties stand?’:

‘Why being anti-abortion in Northern Ireland unites us’:

‘Woman prosecuted over abortion pills’:

LGBTQ Rights

Amnesty International:

‘Campaigners to increase pressure on London’:
https://www.belfasttelegraph.co.uk/news/northern-ireland/campaigners-to-increase-pressure-on-london-over-northern-ireland-equal-marriage-rights-37681461.html

Cara-Friend:
https://cara-friend.org.uk/

Equality Commission:

‘Gay and Northern Irish’:

‘Government pressed on same-sex marriage’:

Faith and Pride:
https://faithandpride.org/

LGBT NI:
http://lgbtni.org/

QueerSpace:
http://www.queerspace.org.uk/

‘Northern Ireland equal marriage measure passed’:
https://www.pinknews.co.uk/2018/10/24/parliament-northern-ireland-equal-marriage/

Northern Ireland Gay Rights Association (see especially their ‘resources’ section):
https://nigra.org.uk/

‘Stories of LGBTQ coming of age’:

The Rainbow Project:
https://www.rainbow-project.org/

‘Tory Peer and Labour MP’s Equal Marriage Mission for Northern Ireland’:
Asylum Seeker Rights

A Welcoming Northern Ireland?

Amnesty International:

‘Asylum seekers denied access to financial help’:
https://www.thedetail.tv/articles/asylum-seeker-deaths

City of Sanctuary:

‘Fleeing from conflict’:

NI’s Hidden Borders:

Northern Ireland Community of Refugees and Asylum Seekers:
http://nicras.org.uk/

Northern Ireland Human Rights Commission:
http://www.nihrc.org/advice-for-you/immigration-and-asylum

Refugee Council:
https://www.refugeecouncil.org.uk/servicedirectoryupdate

‘Seeking Refuge in Northern Ireland’:

‘The realities of being a refugee’:
https://www.bbc.co.uk/news/uk-northern-ireland-38283137

‘What Life is Like for Asylum Seekers’: