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# Welcome

**Imagine the Orange Order engaged in an internal and external audit about their organisation! Maybe unthinkable for some, but that's exactly what this report is about, listening to the views of our members, as well as giving the wider public the opportunity to share their observations of the Institution.**

When this project was first discussed back in 2012, questions arose as to what it was about, how it would be progressed, the challenges it would face, and of course its outcomes, many unknown. It was a major, indeed landmark, decision for us to embark on this journey.

Many of our own members wondered about the process, as not only were we going to get the chance to talk openly about a fraternity we hold dear to our hearts, and which is often under constant attack and unfair scrutiny; but also to hear from those outside the Institution, and what they would say about us.

I believe this Audit will further advance the Orange Institution, and help everyone to better understand its relevance as a major community organisation in the twenty-first century

In conclusion I would like to thank all those in the County Officer team who gave considerable time and effort in compiling this Audit. Also thanks to the membership in the County, external stakeholders, and the wider public who contributed to the content in many different ways. I would also like to take this opportunity to particularly thank Green Hat for the very professional way in which they conducted the research at every stage, and for the good working relationship they developed with us along the way.

**Rt Wor Bro Norman R Johnston**  
County Grand Master



# Foreword

**It is no surprise to learn that it is once again Fermanagh that is showing the Orange Order how to take positive steps to improve community relations. At a time when others are creating difficulties for the Institution, it is heartening to see a county admired for its decency, neighbourliness and Christian principles showing leadership.**

I had good times and bad times during the 1990s when I was writing *The Faithful Tribe: an intimate portrait of the loyal institutions* and my best times were in Tyrone and Fermanagh. It was a Tyrone lodge (RBP No. 800) that first offered me friendship and hospitality, and it was Roy Kells - then Grand Master of County Fermanagh - and his brethren who after the book's publication did me the honour of inviting me to launch a publication, participate in opening an arch, and review a parade. I have the happiest of memories of warm welcomes to beautiful countryside, marvellous music and dignified and joyous parades.



The bad times were connected with terrible events surrounding Drumcree and other contentious parades and frustration with the reluctance of the Grand Orange Lodge of Ireland to take imaginative steps at a time of peril. It should have taken a lead from the Fermanagh Orange and Black, who used their heads and - while refusing to be intimidated - avoided pointless confrontation and sought accommodation with reasonable people. I saw this at first hand in Newtownbutler in 1997.

It was an ambitious and brave idea to commission such an honest and exhaustive community audit and it makes fascinating - if often uncomfortable - reading. It shows clearly how varied is the membership in its opinions, fears and hopes and how little those outside know about it: 71% of members recognised there was much more they could do to help people understand them.

If there is one central message from the audit it is that the key to improving community relations is good communication. There is plenty that is positive to tell about the institution's social, charitable, cultural, religious and historical traditions. This audit is packed with good practical ideas about how to take the initiative in reaching out to Protestant and Roman Catholic neighbours alike.

Stormont has failed lamentably to made progress with the shared future agenda. Fermanagh can do much to lead by example. And - as many participants have suggested - it should also be prepared to stand up and condemn the bad behaviour of the hooligan elements within our society, including those who are members of an otherwise respectable Institution.

**Ruth Dudley Edwards**

# Introduction & Summary

**This document encompasses the first-ever good relations audit, consultation and action plan for the Orange Institution, undertaken by Fermanagh District Council (FDC) in partnership with County Fermanagh Grand Orange Lodge (CFGOL). The research has been undertaken through FDC's Good Relations office, and is about the promotion of respect, equity and trust and embracing Northern Ireland's diversity in all its forms ('good relations'). Green Hat were commissioned to undertake the research through a competitive tendering process.**

The research explores how the Orange Order in Fermanagh engages with its local communities, and what the views on the Order from those communities are. It considers building confidence and capacity within the membership, developing new relationships, raising awareness of who it is and what it does, and its need and desires to continue to be relevant. It is an innovative approach which creates opportunities for the Orange Order in the county and beyond.

Consultation activities included:

- Focus group meetings across all Districts for all members;
- Survey of Orange Order members in Co Fermanagh;
- External survey;
- Public meetings;
- Interviews with key stakeholders;
- Email, phone & letter submissions.

The whole Orange Order membership in Co Fermanagh was invited to participate in the consultation through each Private lodge. More than 600 members directly engaged with the process (just under 1/3 of the Co Fermanagh membership) and more than 150 members of the general public. In addition to this, there were more than 30 stakeholder interviews and many more organisations, agencies and individuals were contacted.

A Good Relations Audit & Action Plan for the Orange Order in Fermanagh was always going to be a challenging project for both members and non-members. There has, unsurprisingly, been criticism of the research even being undertaken, by both Orange Order members and also its fiercest critics. However, the engagement and commitment of undertaking consultation with a wide-range of stakeholders has been broadly and warmly welcomed across the board.

The process has been unusual in that it has been given almost unprecedented flexibility in the timescale (in the experience of Green Hat). The researchers worked extremely closely with the (CFGOL) County Officers, taking considerable time to build trust and establish a productive working and 'critical

friend' relationship. Had this flexibility not been given, this report would have produced information which was disingenuous at best, meaningless at worst. It would have been nothing more than a tokenistic exercise.

Arguably the most interesting output of the audit is the information and insight into the Orange Order for its membership. The research has been a unique opportunity for members to express opinions and views on a wide range of topics in a confidential manner. It is clear to the researchers that, at least in Co Fermanagh, there is no such thing as an 'Orange perspective'. The range of views is far wider than most people, particularly those from Catholic, Nationalist or Republican background would think.

A huge range of issues were identified through the audit and consultation process. These include issues around intra and inter community relationships, parades, halls and a general understanding (or not) of what the Order is about, both in theory and in practice. There was an acknowledgement, both internally & externally, that the Order in Fermanagh is a different type of organisation to others 'east of the Bann' (Belfast in particular). A number of areas for change and development were identified. There was general consensus that the Orange Order has a leadership and other roles to play in both community development and good relations in Fermanagh.

Recommendations for action are organised across five key areas:

- 1. Communication & information;**
- 2. Networking & relationships;**
- 3. Community engagement;**
- 4. Arts, culture & tourism;**
- 5. Leadership & organisational capacity.**

Finally, this has been a hugely significant piece of research. It is the first report of its kind and a project which has both demanded and received a huge commitment from the Fermanagh County Officers. It has required leadership and trust from these Officers in fully engaging with the process, and there has been a not inconsiderable risk in terms of their personal and institutional reputations. Whilst the research has in itself set a precedent, CFGOL have the opportunity to be a model of good practice for elsewhere within the Orange Institution.

# Section 1:

## Good Relations & Background to the Audit

### What is Good Relations?

There are clear statutory duties for all public bodies under Section 75 of the Northern Ireland Act 1998 in relation to good relations and equality. Under Section 75 (1) all public authorities shall in carrying out their functions relating to Northern Ireland, have due regard to the need to promote equality of opportunity:

- Between persons of different religious belief, political opinion, racial group, marital status, age or sexual orientation;
- Between men and women generally;
- Between persons with a disability & persons without;
- Between persons with dependents & persons without.

Section 75 (2) of the legislation states that without prejudice to its obligations under subsection (1), a public authority shall in carrying out its functions relating to Northern Ireland have regard to the desirability of promoting good relations between persons of different religious belief, political opinion or racial group.

Section 75 requires public authorities designated for the purposes of the Act to comply with two statutory duties. The first duty is the Equality of Opportunity duty, which requires public authorities in carrying out their functions relating to Northern Ireland to have due regard to the need to promote equality of opportunity between the nine equality categories.

The second duty, Section 75 (2), the Good Relations duty, requires that public authorities in carrying out their functions relating to Northern Ireland have regard to the desirability of promoting good relations between persons of different religious belief, political opinion and racial group.

Section 75 (2) formalises the shift from managing diversity and difference to Promoting diversity and integration. It requires public authorities to take a pro-active initiating approach to contributing to a shared society, rather than responding to the effects of a divided one. It means recognising and acknowledging the legacy of decades of sectarian conflict, and challenging sectarianism and racism. This requires not only reacting swiftly to incidents and manifestations, such as graffiti or name-calling; but also educating and training people to understand that prejudice is not acceptable. It means creating an ethos, a culture, of good relations, and recognising the need to promote good relations both within, and between, communities.

Fermanagh District Council (FDC) formally began undertaking community relations activities in 1989, and they adopted their first Good Relations Strategy in 2006. Along with the strategy, the Council also adopted a good relations vision:

***To provide a focussed efficient programme which enables Fermanagh to progress 'towards a shared future'.***

In 2007 The OFMDFM published their *Good Relations Challenge Programme* developed to take account of the changing political, religious and racial demography of Northern Ireland and to recognise legislative changes including the introduction of the Race Relations Order (NI) 1997 and the Northern Ireland Act 1998.

FDC is required through its participation in the Office of the First Minister & Deputy First Minister's (OFMDFM) Good Relations Challenge Programme to produce a 3-year strategy, and the current 3-year audit, strategy and action plan is in place for the period 2011 – 2014.

Undertaking specific good relations activities with the Orange Order in Fermanagh, including this audit and action plan, is being done as part of the delivery of FDC's current good relations programme.

## **'Together: Building a United Community'**

On the 23 May 2013 the OFMDFM published the *Together: Building a United Community Strategy* which outlines a vision of:

***"A united community, based on equality of opportunity, the desirability of good relations and reconciliation - one which is strengthened by its diversity, where cultural expression is celebrated and embraced and where everyone can live, learn, work and socialise together, free from prejudice, hate and intolerance."***

The strategy reflects the Executive's commitment to improving community relations and continuing the journey towards a more united and shared society. Whilst the main focus of this strategy document is on improving community relations, these issues are not considered in isolation. To tackle issues of inequality the strategy seeks to improve equality of opportunity; to improve equality of opportunity for all, to make positive strides to address better community relations. Likewise, the strategy considers that by tackling sectarianism, prejudice and hate it can contribute positively to removing and reducing the motivation for discrimination.

It should be noted that *Together: Building a United Community* replaces the *Shared Future - Policy and Strategic Framework for Good Relations in Northern Ireland* which was published on 21 March 2005, and its successor, the draft strategy entitled *Cohesion, Sharing & Integration* which was published by OFMDFM on 27 July 2010. Neither of these was implemented.

### ***Underpinning Principles***

The following principles will underpin the implementation of the *Together: Building a United Community Strategy* and drive forward actions – at both a central and local Government level:

- Cohesion;
- Diversity;
- Fairness;
- Inclusion;
- Integration;
- Interdependence;
- Respect;
- Responsibilities;
- Rights;
- Sharing;
- Tolerance.

Corporately, these principles will tie together the various strands of activity including government interventions, community and agency engagement and work led by individuals.

### ***Key Priorities & Shared Aims***

The Strategy outlines how Government, community and individuals will work together to build a united community and achieve change against the following key priorities:

1. Our children & young people;
2. Our shared community;
3. Our safe community;
4. Our cultural expression.

Each of these four key priorities will be supported by the following shared aims:

#### **Our Children & Young People**

**Shared Aim:** to continue to improve attitudes amongst our young people and to build a community where they can play a full and active role in building good relations.

#### **Our Shared Community**

**Shared Aim:** to create a community where division does not restrict the life opportunities of individuals and where all areas are open and accessible to everyone.

#### **Our Safe Community**

**Shared Aim:** to create a community where everyone feels safe in moving around and where life choices are not inhibited by fears around safety.

#### **Our Cultural Expression**

**Shared Aim:** to create a community, which promotes mutual respect and understanding, is strengthened by its diversity and where cultural expression is celebrated and embraced.



## Why have a Good Relations Strategy?

With the launch of the OFMDFM's Good Relations Policy (*A Shared Future*) in March 2005, Fermanagh District Council sought to be a 'lead' Council in terms of developing a three-year strategy to address Good Relations.

In developing the Fermanagh District Council Good Relations Strategy, the Council has sought to consider how it might contribute locally to the policy aims and objectives set by '*A Shared Future*'. In it OFMDFM envisages a Northern Ireland as such:

***“defined by a culture of tolerance: a normal, civic society, in which all individuals are considered as equals, where differences are resolved through dialogue in the public sphere and where all individuals are treated impartially. A society where there is equity, respect for diversity and recognition of our interdependence.”***

The Shared Future Report believes this aim is obtainable by:

- eliminating sectarianism, racism and all forms of prejudice, enabling people to live and work without fear or intimidation;
- reducing tension and conflict at interface areas;
- facilitating the development of a shared community where people wish to learn, live, work and play together;
- promoting civic-mindedness via citizenship education through school and lifelong learning;
- protecting members of minorities (whether for example by religion, race, or any other grounds) and mixed marriages from intimidation and ensure perpetrators are brought to justice;
- ensuring that all public services are delivered impartially and guided by economy, efficiency and effectiveness;
- shaping policies, practices and institutions to enable trust and Good Relations to grow;
- encouraging understanding of the complexity of our history, through museums and a common school curriculum;
- supporting cultural projects which highlight the complexity and overlapping nature of identities and their wider global connections;
- Supporting and learning from organisations working across ethnic divides for reconciliation, including those operating on a north-south basis.

## Benefits of a Good Relations Strategy

The Council believes that the *Together: Building a United Community Strategy* reflects a range of changes that have occurred regionally and locally over recent years. The strategy is beneficial to the Council in that it:

- is central to the Council's strategic objectives;
- demonstrates the Council's civic leadership;
- re-emphasises the importance the Council places upon Good Relations;
- enhances Council's commitment to fulfilment of Section 75 of the Northern Ireland Act 1998;
- provides a context in which positive approaches can be applied to sensitive Good Relation issues;
- is inter-linked with other Council strategies enabling joint up government;
- Will lead to the development of detailed action plans.

The Fermanagh District Council Good Relations Strategy will enable the Council to continue to:

- take account of the needs and demands of all communities;
- address divisions and diversity;
- seek to attract additional funding from other agencies;
- Enhance the image of the District and encourage potential investment and tourism.

## Promoting Good Relations: A Summary Guide for Public Authorities

The Equality Commission has produced guidance with regard to the development of Good Relations Strategies. Summarised below are a number of key principles and that should underpin a public authority’s implementation of the good relations duty and the core elements that should be in such a plan.

Key Principles:	Good Relations Strategy - Key Elements
<ul style="list-style-type: none"> <li>• Effective leadership;</li> <li>• A visible and unequivocal commitment which is communicated internally and externally;</li> <li>• To address both equality of opportunity and good relations and to recognize their inter-dependence;</li> <li>• To work towards integration not segregation; and</li> <li>• To ensure effective collaboration, co-ordination and consultation.</li> </ul>	<ul style="list-style-type: none"> <li>• A vision or aim (reflecting leadership);</li> <li>• The key principles under-pinning the strategy (see above);</li> <li>• An action plan to include specific measures with a timetable for implementation;</li> <li>• A commitment to meaningful and effective consultation;</li> <li>• A commitment to the communication of the strategy;</li> <li>• Training plans and performance indicators/targets;</li> <li>• A commitment to monitor, review and evaluate.</li> </ul>

Other government strategies, such as the Our Children and Young People – Our Pledge: A Ten Year Strategy for Children and Young People 2006 - 2016 and Lifetime Opportunities, the government’s anti-poverty and social inclusion strategy, also have an important contribution to make to the inclusion of good relations in Northern Ireland.

## Language

Green Hat acknowledges the importance, significance and sensitivity of language around the events of modern Irish history, especially the last three decades of the 20<sup>th</sup> century and the first decade of the 21<sup>st</sup> century in Northern Ireland and the Border region. Whether people refer to this as the Northern Irish / Irish / Anglo-Irish conflict, the ‘war’ or the ‘Troubles’, this report will use the term ‘the conflict’ as this is generally regarded as neutral terminology. The use of the term ‘Ireland’ refers to the ‘island of Ireland’ in order to abbreviate Northern Ireland (NI) and the Republic of Ireland (ROI), where both are being referred to. This is consistent with the Orange Order’s own geographical name for the organisation in both jurisdictions. Where we refer to just one jurisdiction, we will use the abbreviations NI or ROI. No political or other inference is intended. We also recognise that the term ‘Republic of Ireland’, whilst widely used and understood, has no constitutional standing.

The Orange Order asserts that the theologically correct terminology is 'Roman Catholic'. It is Orange Order policy to use this in all of its communications. The authors note that the Orange Order would prefer to see their preferred term used throughout this document, rather than the term 'Catholic' which is used by the authors in line with NI best practice community relations practice.

The two main traditions are referred to as Catholic / Nationalist / Republican (CNR) and Protestant / Unionist / Loyalist (PUL). This is commonly used across community development and peace building organisations across NI, and is widely accepted as a way of describing our two main 'orange' and 'green' traditions. The shorthand was designed to acknowledge the diversity within each of the two main communities and that this diversity goes beyond just religion. It is not to suggest for example that all Catholics are Republicans or all Protestants are Loyalists, but rather that within each community there is a wide spectrum of views, opinions and perspectives.

This report may refer to the terms 'victims' and 'survivors' in this research. We want to acknowledge that the use of such terms needs sensitive application. Green Hat uses the definition as laid out in the Victims and Survivors (Northern Ireland) Order 2006, which includes anyone who has been directly affected in any way by the conflict, regardless of what 'side' they have come from. We are aware that the use of the terms 'innocent victim', 'victims of State violence' and similar have political implications of difficulties around language in a good relations context. The Orange Institution considers that the current legislative definition of 'victims and survivors' is not appropriate and strongly contends that those who are perpetrators of violence should not be classified as victims.

Finally, Green Hat is sensitive to the spelling of place names in Fermanagh and acknowledges the influence of both the Irish and English language, tradition, culture and heritage in both spelling and pronunciation. As with elsewhere in Northern Ireland, there are a number of places in Co Fermanagh where two versions of the one name are commonly used, each one usually associated with either the CNR or PUL community.

Typically this will include differences such as Roslea / Rosslea and Coonian / Cooneen, where both names are found on Fermanagh District Council's publications and on-line presence. Fermanagh District Council's agreed policy is to use the spelling that is found on Ordnance Survey maps which in turn are derived from town-land names. There is no intent in this report to attach any connotation to the use of any place name.

## Research Challenges

This is the first project of its type within the Orange Order and so is unique. Whilst on the one hand there were advantages of not having a precedent, this also created challenges.

From the outset Green Hat acknowledged that this project was extremely sensitive and had the potential to generate considerable publicity both within the Orange Order, particularly in Fermanagh, but also amongst the wider public. Issues of trust were critical to the success of the project and Green Hat's ability to produce meaningful research. A lack of trust would result in nothing more than a box ticking and tokenistic exercise. As the Orange Order in Co Fermanagh had not been involved in a programme like this in the past, its development was a challenge to all involved. This required a great deal of proactivity, resulting in a lot having been learned by everyone involved, through a lengthy period of working together to ensure the success of the research.

This has resulted in an excellent working relationship and that in itself has been an unplanned outcome of this project. It is fair to say that there was a level of suspicion about an outside organisation undertaking such a sensitive piece of work which required extremely candid conversations with members and those outside of the organisations.

Although the commissioning organisation was Fermanagh District Council, the council recognised the need for trust to be built between County Fermanagh Grand Orange Lodge and the research team directly. They therefore took a more rather discreet role rather than being actively involved in any activities. This resulted in a partnership approach between FGOL, FDC and Green Hat, with the researchers playing the role of a 'critical friend' (the role it always seeks to play with any client).

The Orange Order is a unique organisation in many ways. Its influence throughout some (but not all) of the PUL community is significant and its members form a significant percentage of the Fermanagh Community. The 2011 population estimate for the county is 61,170. There are in excess of 2,000 Orange Order members in the county, so around 3% of the population. This does not include spouses and other family members, or indeed what it often referred to as the 'Orange family', that is friends and supporters who are not necessarily members.

Another challenge, which has perhaps yet to be realised is that County Fermanagh Grand Orange Lodge is part of the Grand Orange Lodge of Ireland, and so is only one regional part of an all-Ireland organisation, which in turn is part of an international movement. Whilst it is autonomous in many ways, its policies and procedures are determined by GOLI and this is unlikely to change for the foreseeable future. This creates another dimension to the audit, particularly in terms of future development which may not necessarily be cognisant with other parts of the organisation. In this respect again, CFGOL has been a progressive and proactive element within the Institution.

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# Section 2:

## Orange Order Profile

### The Institution

The Orange Order was established in September 1795 following the 'Battle of the Diamond' near Portadown, Co Armagh. The first 'Warrants' to establish Orange Lodges were issued shortly afterwards, first in Tyrone, and then in Armagh.

The Grand Orange Lodge of Ireland (GOLI) was established in 1798 and has its headquarters in Belfast. The current Grand Master is Edward Stevenson. They are part of a worldwide Protestant fraternity with members in Scotland, USA, Canada, Australia, New Zealand, England and West Africa. There are members in 9 counties of the Republic of Ireland.

The Grand Orange Lodge of Ireland is involved with a range of projects, programmes and celebrations including Twelfth tourism initiatives, Ulster Covenant commemorations, community education programme and the production of The Orange Standard, an Orange newspaper.

### Purpose

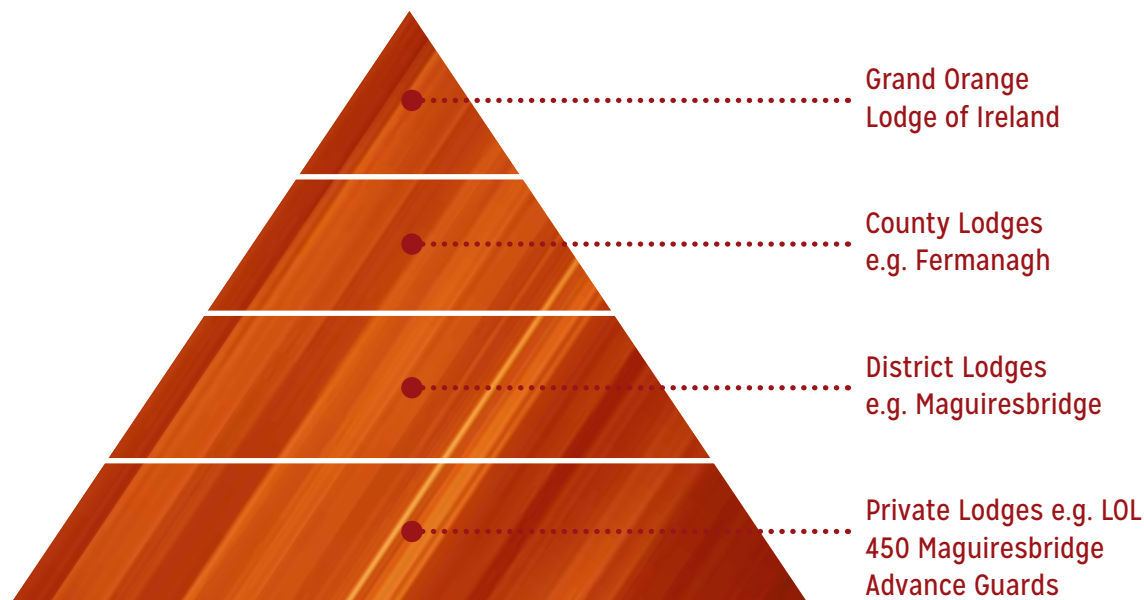
The Orange Order was established to "uphold civil and religious liberty" and the defence of Protestantism. A prospective member has to "confirm acceptance of the Principles of the Reformation and loyalty to his country".

On its website, the Grand Orange Lodge of Ireland says of itself "We proclaim 'Civil and religious liberty for all: special privileges for none'. We do not deny to others their civil and religious liberties; we expect the same tolerance from them. We shall be strong for truth, for peace, for the making of a good, fair and just society to which we shall contribute liberally as good citizens."

The 'Qualifications of an Orangeman', a personal pledge to the ethos and standards of the Orange Order and statement read as part of the joining ceremony can be found in Appendix A.

## Structure of the Orange Order

The structure of the Orange Order is a straightforward one:



The Grand Orange Lodge of Ireland is the governing body on the island of Ireland, and contains almost 300 representatives drawn from each County Grand Lodge including 1 representative from each District.

There are 12 County Grand Orange Lodges: Antrim, Armagh, Belfast, Cavan, Donegal, Down, Fermanagh, Leitrim, City of Londonderry, Londonderry County, Monaghan and Tyrone. The County Grand Orange Lodge is made up of members drawn from each District in the County. County Lodges meet around 4 times a year.

Each County is divided up into geographical Districts. The Grand Orange Lodge of Ireland is made up of 125 District Lodges. District Lodges meet around 4 times a year.

The Districts are made up of Private Lodges and there are 1,134 of these on the island of Ireland. Every member must belong to a Private Lodge, also known as a Loyal Orange Lodge (LOL). Each lodge has a name, usually chosen for local, religious or historical significance and a number, e.g. LOL Dublin & Wicklow 1313.

It is not uncommon for a member to belong to two or even three different Lodges (e.g. one from family town land, another close to where currently living). Private Lodges meet around once a month.

The principal officers of each Lodge (Private, District & County) include a by a Chair (Worshipful Master – please see below), Deputy Chair (Deputy Master), Chaplain, Secretary and Treasurer. At County level, some Officers serve for a period of 5 years. District and Private Lodge tenures vary.

Annual membership dues are paid (around £50 p.a but variable) and each Private Lodge sets its own rate. A proportion of the fees go to the District, County and Grand Orange Lodge of Ireland.

## Terminology

A Lodge is the name given to the branch or club that members belong to. Each Lodge is given a number and also usually adopts a title e.g. LOL 1314 Belle Isle True Blues.

Lodges meet in Orange Halls (with a few exceptions). It is common for a number of lodges to share a hall. It is also common for other Loyal Orders to share halls.

Orange Order members refer to each other as Brother. The Chairman of a Private Lodge is referred to as Worshipful Master, with the District Chair being Worshipful District Master and the County Chair, Right Worshipful County Master.

Members of the Orange Order wear a collarette (also known as a sash) for meetings, parades, special church services and other activities.

## The Orange Order in Fermanagh

A Warrant to establish the first Orange Lodge in Fermanagh was issued in 1796 to Loyal Orange Lodge (LOL) 173 based in the Rosslea Area which is still in existence today.

In 2013 there are in excess of 2,000 members of the Orange Order in Fermanagh, comprising of 89 Private Lodges divided into 15 Districts (there is no No.13 District). Membership is up slightly on 2012 figures.

<b>District No.</b>	<b>District</b>	<b>Private Lodges</b>
1	Newtownbutler	11 Lodges
2	Lisbellaw	6 Lodges
3	Brookeborough	5 Lodges
4	Lisnaskea	5 Lodges
5	Enniskillen	12 Lodges
6	Ballinamallard	5 Lodges
7	Kinawley	5 Lodges
8	Glenawley	4 Lodges
9	Lisnarick	8 Lodges
10	Pettigo	7 Lodges
11	Magheraboy	4 Lodges
12	Churchill	4 Lodges
14	Maguiresbridge	4 Lodges
15	Garrison	4 Lodges
16	Tempo	5 Lodges

A number of committees support the activities of CFGOL. These include:

- Social & Charitable Committee (fundraising & social events);
- Widows & Orphans (providing financial & other support to Orange Order widows and orphans at Christmas and other key times);
- Communications Committee (looking after the website, social media, events calendar & both external and internal communications).

Other adhoc committees include Education, Banner Mission and Recruitment committees.

Fermanagh has a unique place in history in terms of its place in the Williamite Wars including the Defense of Enniskillen in 1688 and Battle of Newtownbutler in 1689, as well as the Enniskilleners' role at the Battle of the Boyne in 1690.

During the Home Rule Crisis, Edward Carson began his campaign in Fermanagh in September 1912. He gave a speech encouraging people to sign the Ulster Covenant at Portora Hill in front of 40,000 Orangemen and unionists. This was the largest parade ever to take place in the county.

## The Orange family

The Orange Order's influence and support goes well beyond its membership. Spouses, partners, sons, daughters and wider family members of Orangemen are referred to as the 'Orange family'. There are around 5 members of the Orange family for each Orange Order member. This means that in Fermanagh, the Orange family is in excess of 10,000 people, around 16% of the population.

## Role of Church

Every Orange Lodge, at whatever level, has an appointed Chaplain, either ordained or lay member of the Institution. It is from these Chaplains that the speaker at the Twelfth July parade service will be drawn; in Co Fermanagh, politicians are not invited to speak.

In Co Fermanagh, the Church of Ireland, Presbyterian and Methodist denominations are particularly well represented amongst the membership of the Orange Order. For e.g. in every Church of Ireland Parochial group in the county, there is at least one Orange Lodge. Each of the lodges will have active members of their denomination sitting on Select Vestries, or acting as [Church] Elders. Other members may teach Sunday School, lead youth clubs, be part of Bible study or contribute towards other aspects of church life.

Each Orange Lodge or District will have a parade service annually to, in most cases, the local Parish Church. These may be a special or scheduled service, and is usually led by the minister of the parish.

There are other acts of worship organised by the Orange Order in the county including services of dedication including for new banners, Bible missions, and carol services. It is usual that members wear their collarette for such occasions. The County Chaplain believes that around 75% of Orangemen in the county are regular attenders at their local church. The various denominations involved with the Orange Order in the county have a good working relationship with senior Orangemen meeting regularly with Clergy on both a formal and informal basis.





## Charitable Work

CFGOL set up a Social & Charitable Committee in 1996, although much work had been undertaken prior to this but within a more informal structure. The committee consists of two members from each District and Women's Lodge in the county, and is responsible for organising a range of activities throughout the year including the production of a souvenir booklet for sale at the Twelfth. Charity fundraising is also a significant part of the annual Banner Missions, and goes on throughout the year in Private, District and County lodges.

Each year a number of charities (normally three) are selected and presented with the funds raised that year. Charities supported in the past range from local organisations such as Elmbrook Special School and the Erne Hospital to national charities like RNLI, Marie Curie Cancer Care, RSPB, Special Olympics, Chest Heart & Stroke and Women's Aid.

Since the committee was established, over £52,000 has been raised. The nominated charities for 2013 are Sarcoidosis Support, Christian Institute and the Mitre Trust. They each received £1,000.

## Other Loyal Orders

Whilst other Loyal Orders are beyond the scope of this audit, they are closely linked organisations, often viewed as being part of the wider Orange 'family'. Therefore, we have included reference to them here for information and clarity.

### ***Royal Black Institution***

The Royal Black Institution was established in 1797, two years after the Orange Order, and has a strong presence in Co Fermanagh. Like the Orange Order, the Royal Black Institution is also divided into county areas, here called Chapters. In County Fermanagh Grand Black Chapter, there are 3 Districts:

<b>District No.</b>	<b>District Chapter</b>	<b>RBP</b>
1	Enniskillen	13 Preceptories
2	Lisnaskea	8 Preceptories
3	South Donegal	3 Preceptories

The RBP is a separate organisation to the Orange Order, but in order to become a member of the RBP, you must first be (and remain) a member of the Orange Order. It is seen as a more senior and religious organisation than the Orange Order. Membership is by invitation only.

Members of the Royal Black Institution refer to each other as Sir Knight, rather than the Brother of the Orange Order.

The Institution hosts the annual Sham Fight, a re-creation of 1690 battles, in Scarva, Co Down on 13<sup>th</sup> July. This is one of Northern Ireland's single biggest events with around 3,000 members of the Royal Black Institution, 80 bands and up to 100,000 spectators.

Other major parades take place on the first Saturday in August in Fermanagh for Preceptories from Fermanagh, Cavan, Donegal and Monaghan and on the last Saturday in August at six different locations across Northern Ireland ('Black Saturday').

### ***Independent Orange Institution***

The Independent Orange Institution (the IOI) was formed in 1903. Its membership is much smaller, around 1,500 - 2,000 members with most lodges being in north Co Antrim. There is no known IOI presence in Co Fermanagh.

### ***Association of Loyal Orangewomen of Ireland***

The Association of Loyal Orangewomen of Ireland (ALOI) was revived in December 1911 having been dormant since the late 1880's. The ALOI became more prominent during the Drumcree disputes. The organisation shares the same ethos and principles as the Orange Order, and participates in its parades as much as the males apart from 'all male' parades and 'all ladies' parades respectively.

There are also 4 Women's Loyal Orange Lodge (WLOL) Districts (1, 2, 3 and 4), with a total membership of around 300 women. In common with most other Loyal Orders, WLOL share halls with the Orange Order.

### ***Apprentice Boys of Derry***

The Apprentice Boys of Derry (ABOD) is a separate but closely related organisation to the Orange Order. Many members of ABOD are also members of the Orange Order, and it is not uncommon for both Orders to share halls. The ABOD are divided into 8 Clubs (the Orange Order of County Lodges but not constituted in a geographical way) and all members must belong to one of these. Within each of the Clubs are Branch Clubs (the Orange Order equivalent of Lodges / Chapters / Preceptories), of which there are three in Co Fermanagh: Kesh and Brookeborough (both part of Mitchelburne Club) and Enniskillen (part of Browning Club). ABOD is unique amongst the Loyal Orders in that members have to come to the City of Derry to be inducted, regardless of where in the world they live.

### ***Junior Orange Lodge***

Junior Orange Lodges are essentially the youth section of the Orange Order, and form part of GOLI. There are around 60 Junior Orange lodges in Northern Ireland, with plans to open a new Junior Lodge in ROI in the near future. There is no JOL presence in Co Fermanagh.

### ***Grand Royal Arch Purple Chapter of Ireland***

Again, this is a related organisation to the Orange Order. The Grand Royal Arch Purple Chapter of Ireland (RAPC) is organised along the same structure as the Orange Order, with its lodges being referred to as Chapters. Chapters are attached to Orange lodges and share the same lodge number and buildings. Although it is not necessary for members of the Orange Order to join RAPC, many do. Conversely, in order to join RAPC, you must first be a member of the Orange Order and must remain so in order to remain in the RAPC.

There is a Private Chapter attached to every Private Orange Lodge, with approximately the same membership.

## **Orange Halls**

An Orange hall is a building where a Lodge meets. There are around 75 Orange halls in Co Fermanagh. It is not uncommon for several Private Lodges to meet in the same building, and larger, better equipped halls are used as District Halls as well. For example, the Orange Hall on the Tempo Road in Enniskillen is the hall for three Orange Lodges (LOL 622 Inniskilling, 687 Enniskillen Chosen Few & LOL 1539 McKinley Memorial), one Royal Black Preceptory (RBP 36) as well as the Enniskillen District Hall.

Non-lodge use of Orange halls varies depending upon its size, facilities, other local halls & services and local demographics. Some halls are used exclusively for Lodge meetings whilst others have a wide variety of church and community activities including cross-community use in a number of instances. Some Private Lodges meet in halls that belong to others or are shared facilities, e.g. church halls.

The extensive activities taking place in Orange halls across the county are detailed in the Internal Consultation section of this report.

In recent years, a programme of upgrading halls has been undertaken. A new hall, replacing an existing building, was opened in Garrison earlier this year. In particular, halls in the southern border counties have been renovated. There are 44 Orange halls in counties Donegal, Cavan, Monaghan and Leitrim.

## Parading

The commemoration of the Battle of the Boyne through parades is something which predates the Orange Order. It is understood that this tradition dates back to July 1791 when the first parade was held in Co Armagh. This was four years before the formation of the Orange Order, which first commemorated the Battle of the Boyne anniversary in July 1796. The annual Twelfth parades are commonly referred to as 'demonstrations' although the term 'celebrations' is gaining popularity as a more positive and arguably less confusing term.

Orange Lodges also parade to mark anniversaries such as the First World War Battle of the Somme, the anniversary of the Protestant Reformation and other occasions.

There are around 153 parades per year in Co Fermanagh<sup>1</sup>. Around 132 of these are PUL parades which include Orange Order, RBP, bands, church and badged organisations (e.g. Guides, Scouts, Boys Brigade) parades. Around 16 are Nationalist / Republican parades, and around 5 are cross-community parades and other activities.

GOLI policy is that of no engagement with the Parades Commission. There has been some contact with the Parades Commission in Fermanagh. Some contentious aspects of parading have been evident in Newtownbutler, although much work has been done by all sides of the community to address this and progress has been made. The Orange Order have been involved in these discussions. There are also issues in Rosslea around parading. Elsewhere in the county, parades generally pass off peacefully and with few incidents. However, it remains an issue for a significant number of people mainly from the Nationalist & Republican community.

There are also a number of special annual and one-of parades which include an annual Somme memorial commemoration, when wreaths are laid to the 10th & 16th (Irish) and 36th (Ulster) Divisions, undertaken by Lisnaskea District; an annual memorial service for the 31 Orangemen killed during the Troubles; and in 2012 Pettigo District set a world record for Orange banners with 420 banners on display and 52 bands.

It is estimated that the traditional Protestant parading sector in Northern Ireland generates social and economic benefits of £54.04m per annum<sup>2</sup>.

## Bands

There is a common perception from outside of the Orange family that marching bands from the PUL tradition are 'Lodge Bands'. Although many years ago this might have been the case, is now unusual for Private Lodges to have their own bands, particularly in Fermanagh. A close relationship does exist between these bands and the Orange Order, although the bands are mainly independent individual organisations.

<sup>1</sup> Based on Form 11/1 2012 statistics provided by the PSNI, F District

<sup>2</sup> Report on the Socio-Economic Impact of the Traditional Protestant Parading Sector in NI, RSM McClure Watters, May 2013

Fermanagh Bands Forum estimate that around 90% of PUL bands practice in an Orange hall, with others rehearsing in local community or church halls, and a tiny number have their own hall. It is estimated that in Co Fermanagh, few bands would draw more than 50% of their membership from the Orange Order. In Enniskillen and the larger towns in the county, it is not uncommon for there to be only a small number of Orangemen in the band.

There are about 65 bands in Fermanagh, of which approximately 58 are from the PUL community, with around 2,000 musicians. In urban areas like Belfast virtually all bands are flute bands, whereas Fermanagh has a very diverse range of bands including silver, brass, pipe, accordion, melody and 'Blood & Thunder' flute bands. Some bands have been established a very long time, Enniskillen Pipe Band is 90 years old for example, whilst others e.g. Enniskillen Fusiliers, are only a few years old. The number of PUL marching bands across Northern Ireland is at an all-time high<sup>3</sup> and this is reflected in Fermanagh with formation of two new bands in recent years - Enniskillen Fusiliers & North Fermanagh Young Defenders, both Blood & Thunder flute bands with high youth membership.

Bands tend to have a younger age profile than the Orange Order, and play an important role for PUL youth especially in rural areas where they may be the only organised youth activity. A band can be a local focal point for PUL youth providing a platform to develop social interaction, communications skills and of course musical talents. The *Sons of Ulster* (footnote below) report notes that young band members viewed the band scene as the key mechanism in which they would celebrate their culture, remember their history and express their own identity.

Bands usually meet to practice weekly as well as indoor concerts, social events, fundraisers and charity events, taking part in between 15 - 35 parades a year each. The majority of these parades are not Orange Order parades.



<sup>3</sup> *Sons of Ulster: Exploring Loyalist band member attitudes towards culture, identity & heritage, NI Youth Forum, October 2013*

## The Conflict

During the Troubles, 336 members of the Orange Order were killed including 31 members of the Order in Fermanagh. This means that Orange Order members made up around 10% of the total deaths during the conflict and in Fermanagh members account for more than 25% of all deaths<sup>4</sup>.

Attacks on Orange halls (as with attacks on other halls which are largely seen as belonging to just one side of the community, e.g. GAA) continue on a regular basis, particularly in rural border areas where they are more vulnerable. During the three years from 2007 – 2010, there were 186 attacks on Orange halls, with 41 of those being in PSNI F District (Fermanagh & Tyrone)<sup>5</sup>. This is the 3rd highest rate across its 8 districts of what the PSNI describe as 'Sectarian motivated hate crimes on orange halls'. In sharp contrast, during the same period, there were just 12 attacks on halls in the two Belfast policing districts. In July 2011, Inver Orange Hall was totally burnt down and in October of this year, an Orange hall in Ballinamallard was attacked, the 16th such attack on an Orange hall in Northern Ireland in 2013. Inver Hall has since been rebuilt.

## Major Orange projects

The Orange Order has, in response to the needs of the Orange family, changing attitudes towards community development and the availability of appropriate funding, initiated several major projects.

### **STRIPE Project**

The aim of the Stepping Towards Reconciliation in Positive Engagement (STRIPE) project is to address the legacy of the Troubles within the Protestant community, particularly in interface and border areas of Northern Ireland and the border counties of the Republic of Ireland, and help a confident Orange family to engage on an equal basis with the wider community.

The objectives of the STRIPE project are to:

- Identify & address training needs;
- Provide or facilitate Good Relations training;
- Help identify, signpost and draw down funding required by particular communities;
- Provide Leadership & other training for young people from within these communities;
- Help communities to engage and forge lasting positive links.

STRIPE currently employs 7 members of staff including 4 Development Officers – including one for Fermanagh & Leitrim - and a Leadership Development Officer who covers all of Northern Ireland and the southern border counties.

The STRIPE Project is supported by the Grand Orange Lodge of Ireland and the Orange Community Network. It is funded by EU Peace and Reconciliation PEACE III Programme until December 2014.

<sup>4</sup> CAIN Sutton Index of Deaths (accessed October 2013)

<sup>5</sup> PSNI Central Statistics Unit

### ***Orange Community Network***

Funded by the Big Lottery until 2016, the Orange Community Network was formed in 2005 and aims to support and develop the work with community groups that meet in Orange Halls. Their work focuses on relieving the effects of poverty, advancing education and improving quality of life for all. They do this by providing training, advocacy and support services for members of Orange organisations.

OCN currently employs 4 members of staff including 2 Development Officers.

To date, almost 500 people in Fermanagh have taken part in training organised by OCN and numerous network groups have lobbied statutory bodies and successfully brought in funding as a result of the support given.

### ***Cadolemo***

The Cadolemo project set out to build the capacity of Orange Halls and their communities in the border counties of Cavan, Donegal, Leitrim & Monaghan. Funded by the [Irish] Department of Environment, Community & Local Government, the project recognised that Orange halls are often an underdeveloped resource that can contribute greatly to the general development of the community and aimed to help them engage with their local community by opening up their facilities.

It did this by liaising with local authorities and government to ensure these facilities are maintained, and provided training to hall users on topics such as food hygiene, child protection and marshalling.

Cadolemo has also been involved in a Monaghan PEACE III project around shared history and storytelling.

### ***Maximising Community Space Crossing Borders***

In addition, a number of Orange Halls (along with other halls & community spaces along the border) received funding, training and support through the International Fund of Ireland's *Maximising Community Space Crossing Borders* programme, which ran from 2009 – 2012.

# Section 3:

## Methodology

This audit was completed between February and July 2013.

The evidence gathering was developed to reach as wide a group of participants as possible and to receive as many views and opinion as possible within the timeframe.

There were five strands to the methodology as follows:

- **Survey for members of the Orange Order in Fermanagh.** This survey was distributed electronically and also in hard copy to each member of the Orange Order in Fermanagh. Hard copies were returned and collated electronically with those completed online. The process complied strictly with the requirements of Data Protection and was strictly anonymous. In excess of 600 members of the Orange Order responded to the survey, providing a response rate of nearly 1/3 of the membership in the county.

Gap analysis was regularly undertaken to ensure that respondents were drawn from across the county, across FGOL Districts and across age ranges, to ensure that it was representative of the organisation within Fermanagh. Positive action to encourage members less well represented in the survey was taken by County Officers.

- **Survey for members of the public outside the Orange Order.** This survey was distributed electronically through Fermanagh District Council's Community Services Data Base, the Fermanagh info community portal and a number of other community e-newsletters. It was also published on the Green Hat website. It was further distributed using social media (Facebook & Twitter). Hard copies were also made available in the Town Hall and any individual who requested one. The availability of this survey was also publicised in both local newspapers on at least two separate occasions. The process complied strictly with the requirements of Data Protection and again was strictly anonymous. A total of 161 members of the public responded to the survey.

Gap analysis was also regularly undertaken on the external survey to ensure that respondents were representative of the county. It was not possible to target specific groups of people to complete the survey, however a regular call out through different channels (to include Facebook, Twitter, GOL website, Fermanagh.info & a public advert in both the Fermanagh Herald and Impartial Reporter).

Both surveys were tested and trialled prior to being used.



- **Focus Groups with Orange Order Members.** Six focus groups were facilitated, using the five District clusters used for the Order's annual Banner Mission. There was also a final 'sweep' to cover the entire County.

Focus Groups took place at Derrygonnelly (for Magheraboy, Churchill & Garrison Districts), Irvinestown (for Lisnarick, Ballinamallard & Pettigo Districts), Brookeborough (for Brookeborough, Tempo & Lisbellaw Districts), Enniskillen (for Enniskillen, Glenawley & Kinawley Districts, as well as the final sweep) and Fawney (for Lisnaskea, Newtownbutler & Maguiresbridge Districts). All members of all Districts were invited to attend any or all of these focus group meetings. All but two Districts were represented. A total of 60 number of people took part in these focus groups.

All focus groups were facilitated by Bryony May and Andy Galloway through a series of pre-defined questions on agreed themes with answers and conversations recorded in note format.

- **Public Meetings.** Three meetings were held in Fermanagh House, Enniskillen and were advertised through social media and the local press. In addition, an invitation was emailed to all recipients on the Fermanagh District Council Community Services database, Fermanagh.info and a number of other community e-newsletters. One meeting took place in the afternoon, with the other two being in the evening. The public meetings were poorly attended.
- **Stakeholder Consultation.** Consultation took place with a wide range of stakeholders which included statutory bodies, community groups, public representatives and other representative groups. Most of these discussions took place face-to-face; the remainder were conducted by telephone. These discussions took the format of semi-structured interviews. Approximately 30 stakeholder interviews were conducted as part of this strand of the audit. A stakeholder map was drawn up in consultation with Fermanagh GOL. This identified the widest range of stakeholders from other Loyal Orders, through to statutory bodies, through to residents and beyond. The stakeholders included those which the Orange Order would view as being supporters as well as those which the Order would view as being highly critical of the Institution.

The feedback from each of these audit strands has been analysed and presented in the following summaries. Confidentiality has been observed and care has been taken to ensure no comments or observations can be attributed to any group or individual. This was an important element both to members and non-members throughout the process.

# Section 4: Internal Survey Findings

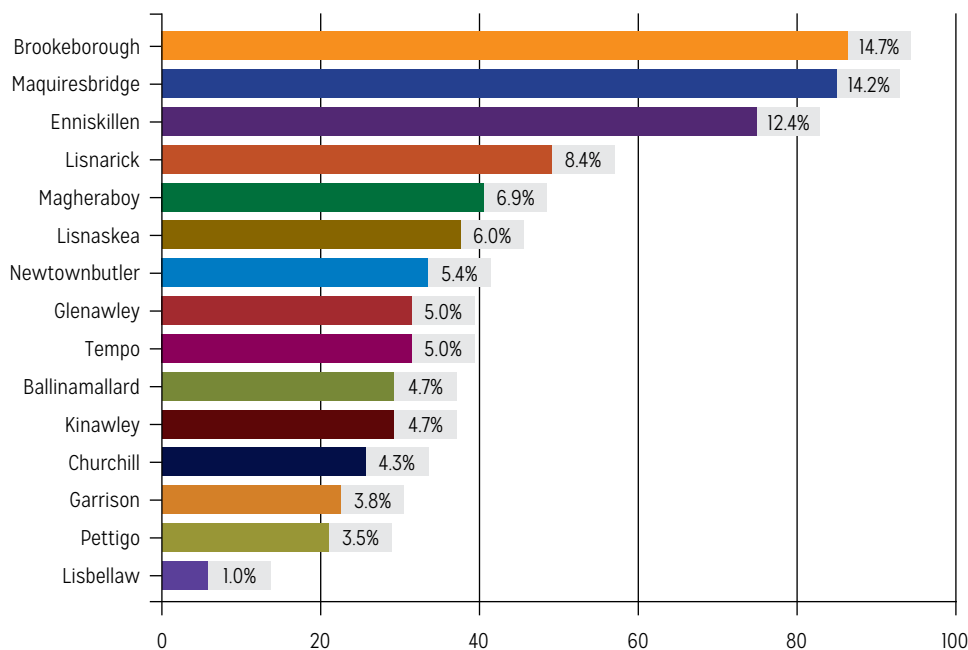
A questionnaire for members of the Orange Order was carried out using the online survey tool *Survey Monkey*. Invitations and hard copies of the survey were circulated throughout all of the Districts and Lodges in the county. In total, more than 600 members of the Orange Order completed the survey, with representation from each of the 15 Districts, representing 27.1% of the membership in Fermanagh.

The questionnaire contained mostly 'closed' questions (i.e. those with a defined answer) and also allowed space for further comments on a number of different questions. Where quoted, qualitative responses are faithfully produced in the respondents' own words, with only spelling corrected for ease of reading and understanding.

## Membership of Orange Order

The first four questions provide a demographic overview of the respondents by District, experience as an office bearer, length of membership and membership of other Loyal Orders.

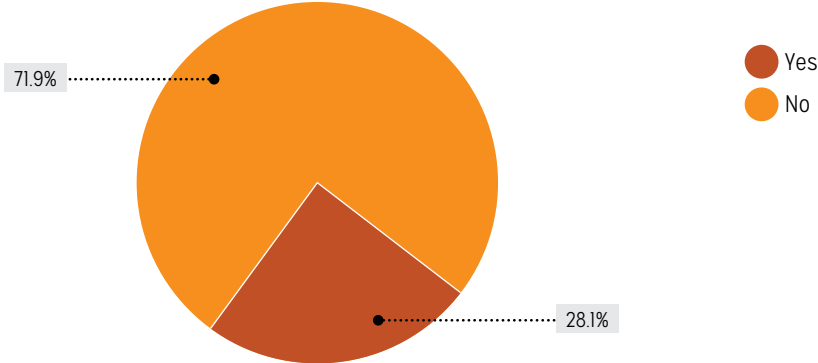
### Please tell us which District you belong to:



The above membership demonstrates a good representation across all 15 Fermanagh Districts. Only three of the Districts had less than a 25% response rate with 5 Districts, with five Districts (1/3 of the total) returning 41% or more. Maguiresbridge District produced the best response rate at 50%.

This is an outstanding response rate given that a usual survey response rate is between 0.5% - 10%.

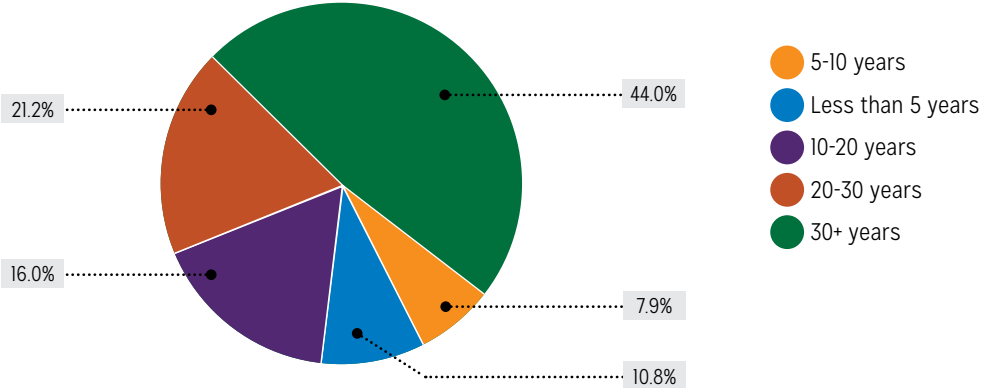
**Are you currently or have you ever been a District, County or other senior office bearer?**



More than 2/3 of respondents have never been a senior office bearer and so the 'ordinary' member is well represented.

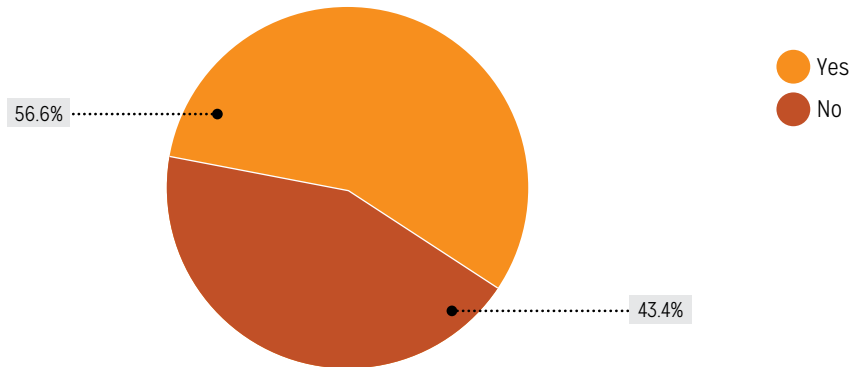
Similarly, the lengths of membership provide a good representation. It should be noted that while 44% of respondents have been in the Order for more than 30 years, 11% of respondents have been in the Orange Order for less than 5 years indicating that the Order continues to attract new members in the county.

**How many years have you been a Member of the Orange Order?**



Finally, the crossover between Loyal Orders should be noted with more than half of the respondents being a member of at least one other Loyal Order.

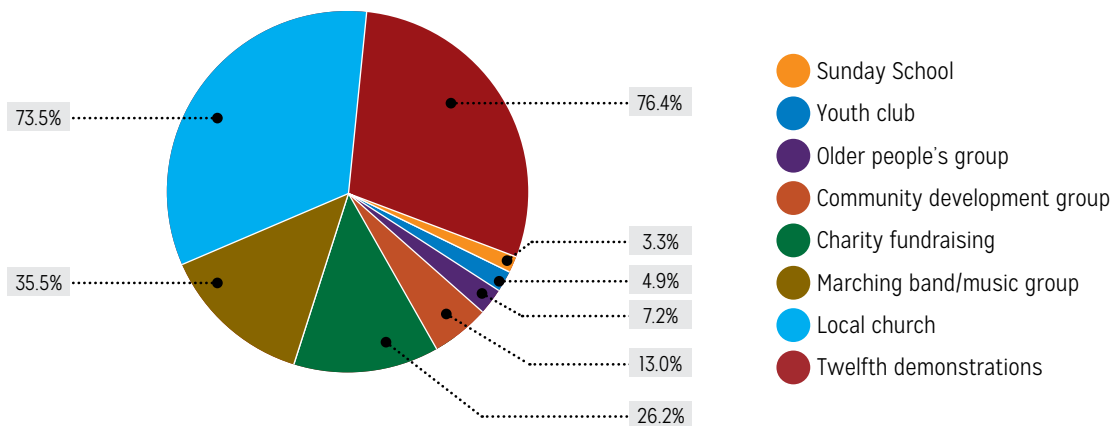
**Are you a Member of the Royal Black Institution or other Loyal Order?**



**Community Activities**

The suite of questions Q5 – Q13 focus on community activities, both within and outside the Orange Order. Q5 asked respondents to indicate which activities they are involved in, and almost ¾ of respondents indicated active involvement with their local church. 74% indicated involvement with Twelfth demonstrations (although it is possible that some respondents have interpreted this question of involvement as meaning participation rather than organising), and more than a 1/3 with marching bands. More than a ¼ are involved in charity fundraising activities within the Order and a significant group of 13% of respondents are involved in community development groups as a representative (official or otherwise) of the Orange Order.

**Which of the following community activities are you involved with as a Member of the Orange Order (please tick all that apply):**



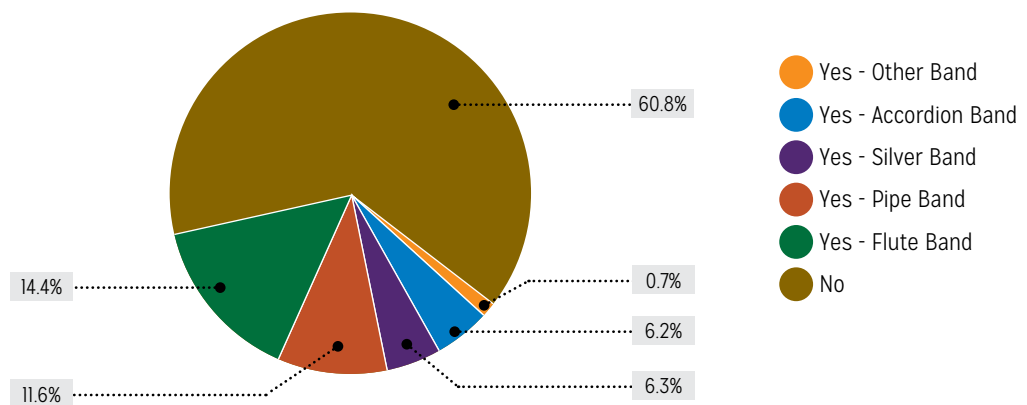
'Other' community activities specified included:

- Somme Association;
- Credit union;
- Scouts;
- History group;
- Community support group;
- Royal National Lifeboat Institution;
- Masonic;
- Victims group;
- Working group with local Churches.

There is often no distinction made between the Orange Order and PUL marching bands, and whilst there is undoubtedly a close relationship and an overlap of membership, the crossover is less in Fermanagh than many other counties. Please see Section 2 above for more information on bands in Fermanagh.

As highlighted in Q6, only just over 1/3 of Orange Order members in the county are involved with marching bands. These responses correlate with the internal focus groups where some members indicated their progression into the Orange Order was often initially through involvement with their local band.

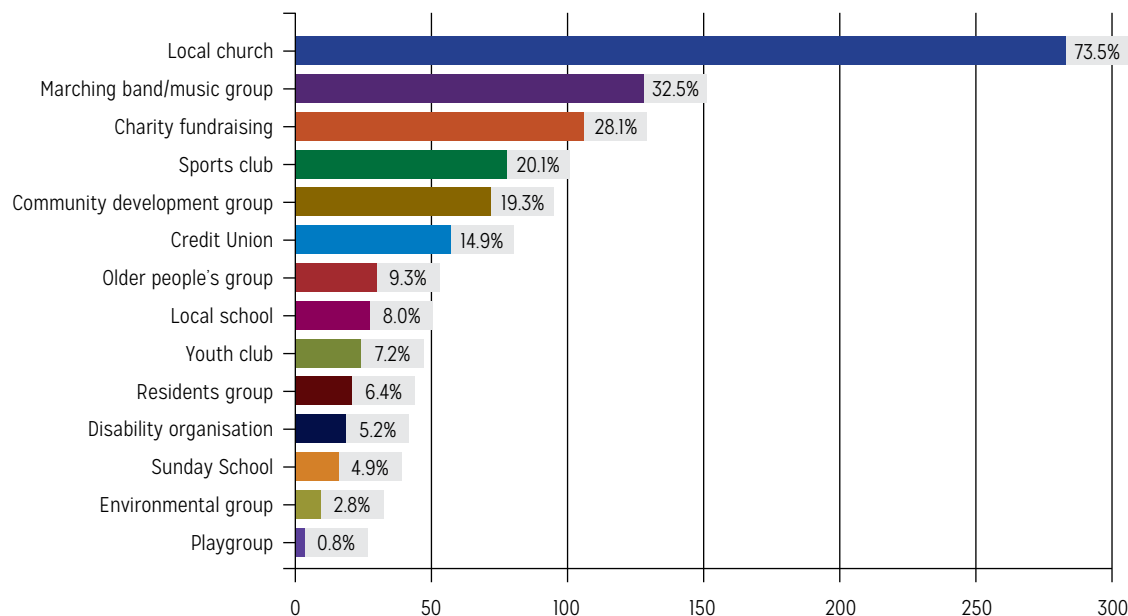
### Are you involved (either playing or organising) with a marching band?



Assuming that the survey is representative of the membership as a whole, this response indicates that more than 700 members alone are regularly involved in voluntary music activity in the county. From an arts and cultural perspective, this is extremely significant.

62% of respondents indicated involvement in community activities outside the Orange Order, and Q8 illustrates the nature of those activities, with a wide range of activities other than those listed. (See 'Other')

If yes, what type of community activities are they:



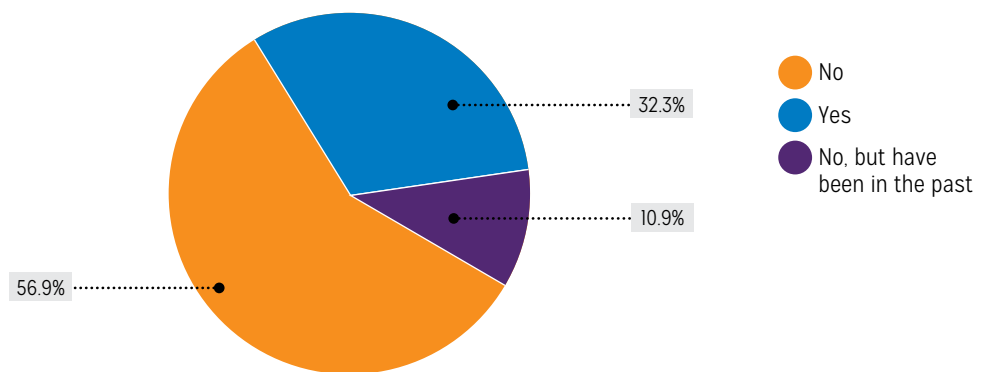
There was a huge range of 'Other' community activities across the spectrum of social, special interest, sports, cultural and other voluntary activities which included:

- Historic group;
- Young Farmer's Club;
- Farmers group;
- UDR Association;
- Lisbellaw Feed Group;
- Amateur dramatic group;
- Ulster Farmers Union;
- Rugby group;
- Grassland club;
- Ulster Scots;
- Referee;
- Boy's Brigade;
- Young Friends Club;
- Cross community group;
- Community support group;
- Fishing club;
- Drumming group;
- Royal British Legion;
- Volunteer driver;
- Victims group;
- Chamber of Commerce;
- Junior badminton club;

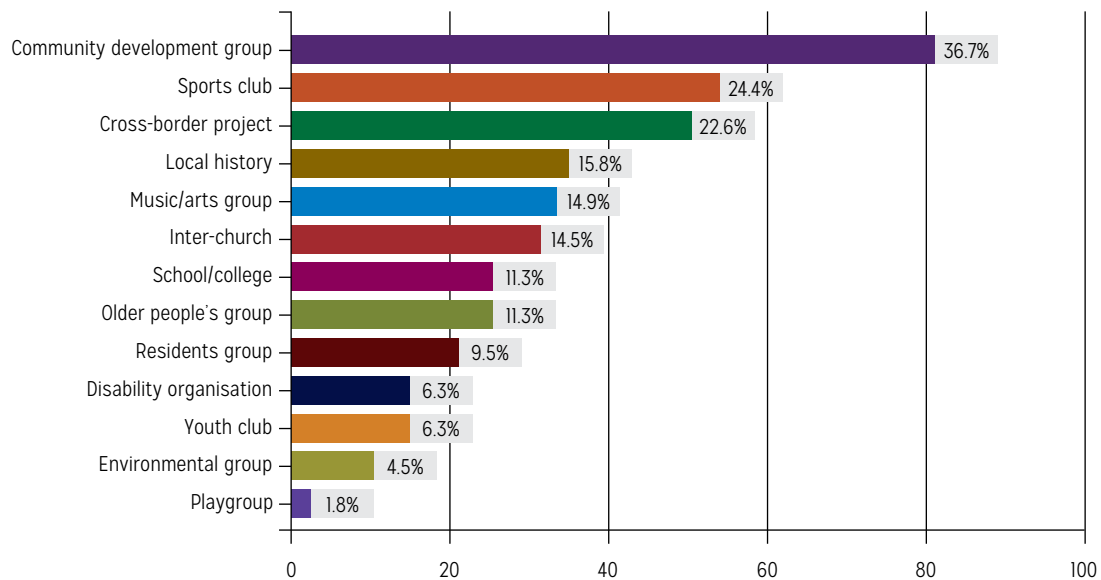
- Voluntary emergency service;
- Museum;
- Political party;
- Christian residential centre.

Almost 1/3 of respondents are currently involved in cross-community activities, with another 11% having been in the past.

### Are you involved in any cross-community activities?



### If yes, what type of activities are these:

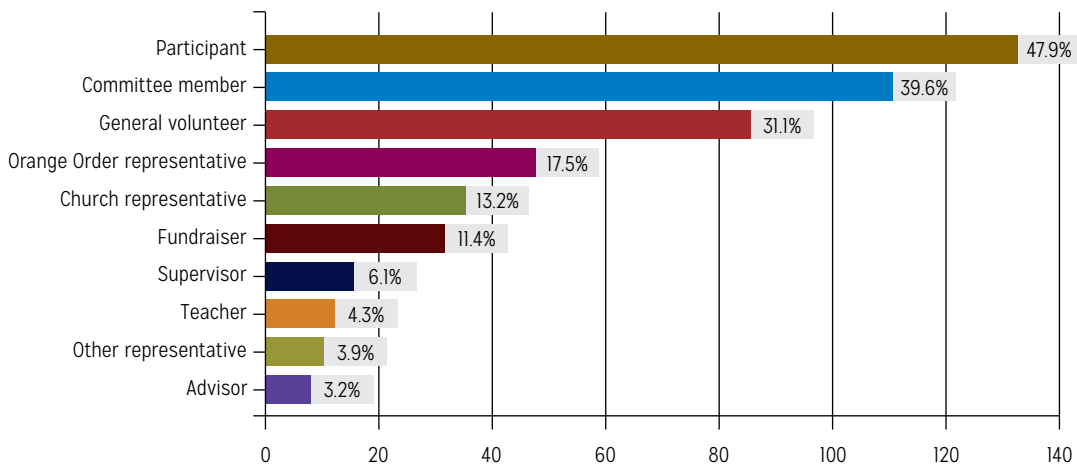


'Other' cross-community activities specified included:

- Victim support group;
- West Ulster Farmers;
- United Dairy Farmers;
- Farmers union;
- Motoring organisations;
- Investment in Agricultural Holdings programme;
- Local Councillor;
- Fishing club;
- Indoor bowling league;
- Fermanagh Community Transport volunteer driver;
- Meals service.

Q11 provides more information on the role of Orange Order members in cross-community activities and indicates that either formally or informally members of the Orange Order make a significant contribution to cross-community activities within the county. It also suggests that there is a good amount of capacity within the organisation in terms of committee, organisational, consultative and other skills which are transferrable into other walks of life.

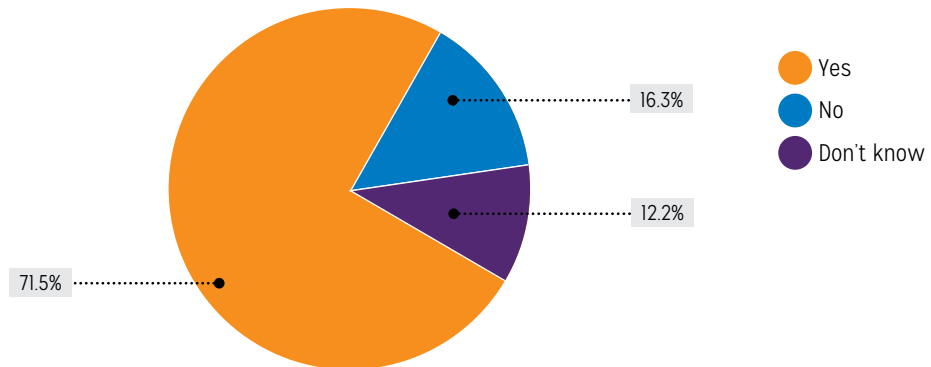
### What is your role in these activities?



Q12 indicates that more than 72% believe that the Orange Order should be actively engaged in community activities outside the Orange Order, clearly indicating support and acknowledgement that the organisation has and should play a wider role to play in local life beyond its religious ethos.

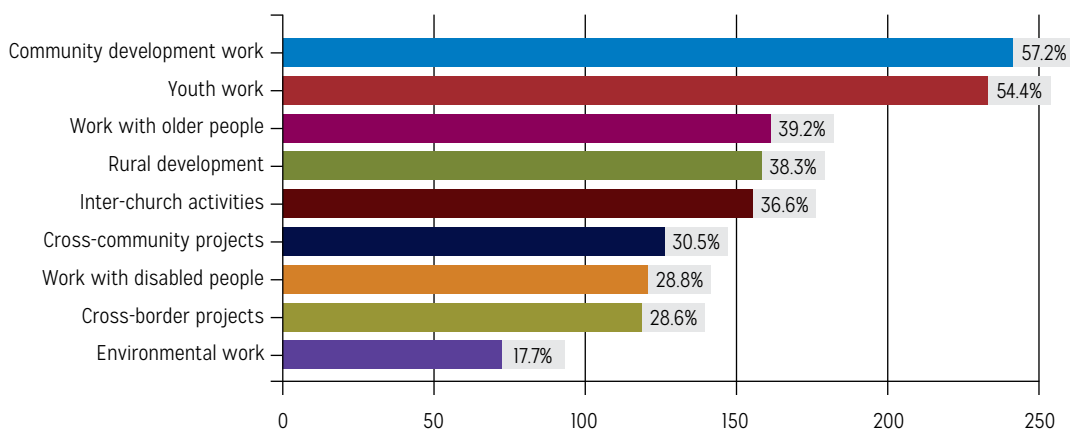


**Do you think that the Orange Order should be actively engaged in community activities outside of its own work?**



Q13 illustrates what those activities should be, with more than 50% of respondents believing that the Orange Order in Fermanagh should be involved with both community development work and youth work. The range of community activities that members think the Order should be involved with is perhaps surprising, with 18% of members supporting involvement in environmental work being of particular interest.

**If yes, what kind of community activities do you think the Orange Order should be involved with (please tick all that apply):**



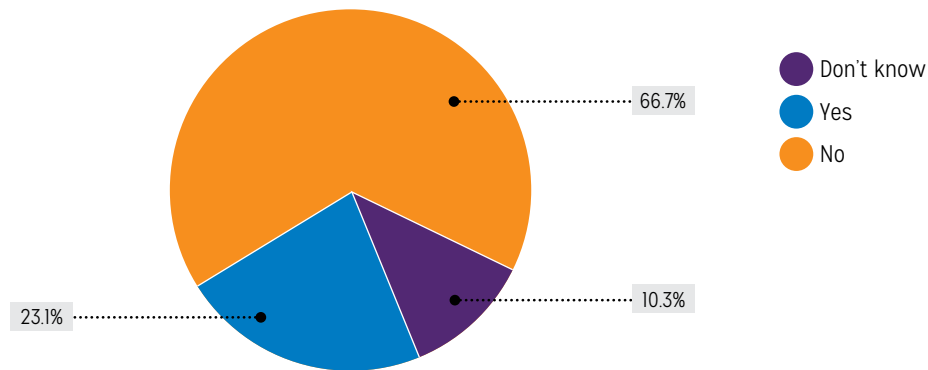
'Other' cross-community activities specified included a focus on single identity work either within the broader PUL community, or just within the Orange family:

- Within its own community;
- Social work;
- Single identity work to reconnect with Protestant communities in ROI;
- Work based organisations, e.g. trade unions;
- Promoting 12th July demonstration;
- Orange must be comfortable with cross-community;
- Inter Church activities within the Reformed Protestant Tradition.

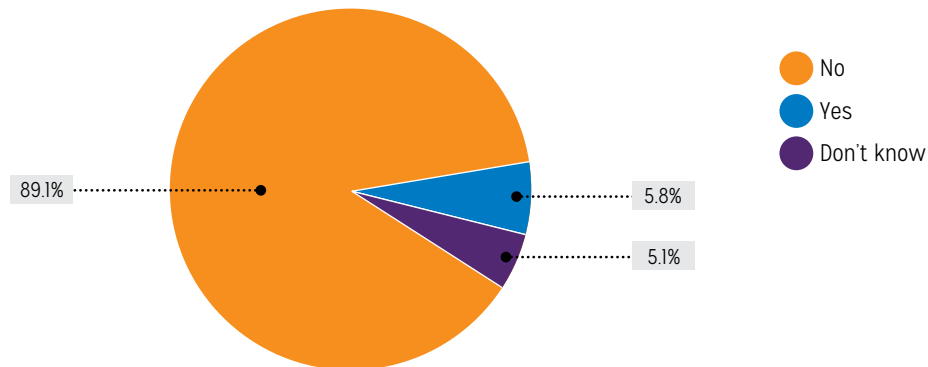
## Culture, history & tradition

Q14 deals with the issue of internal knowledge of the Orange Order, its history and culture. During internal focus groups the prevailing attitude was that many members of the Orange do not know enough about their own organisation. The internal survey corroborates this view.

### Do you think most Members of the Orange Order know enough about the organisation, its history, culture & other aspects of its work?



### Do you think the general public know enough about the Orange Order, its history, culture & other aspects of its work?



The overwhelming majority (89%) think the general public do not know enough about the Orange Order, its history and culture, with 5% indicating they don't know. This is a significantly high response and suggests many members feel the public should know more about the organisation. It was recognised by the internal focus groups that by and large people outside the Orange Order from both major traditions have a limited understanding and knowledge of Orangeism, some of which is erroneous. However, many felt that by being more open and removing the myths around the Order would be a positive impact on good relations.

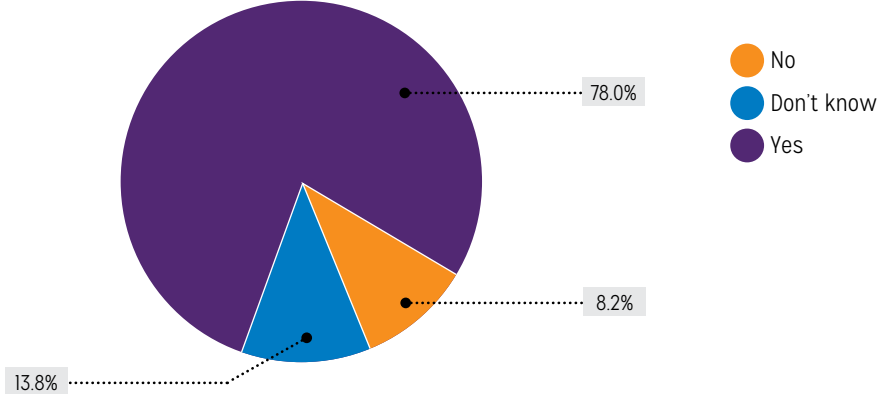
The Grand Orange Lodge of Ireland has a Community Education Officer, David Scott, who visits schools, community centres, residents groups and others to talk about the Orange Order. His appointment was a major step to help address some of the myths and misperceptions of the Order and his programme of work has had a significant impact on building good relations. David reports that the Maintained schools sector have been more receptive to his presentations than the Controlled sector.

Whilst David's work has been widely acclaimed internally and publically, it is the researchers view that this programme needs to be supported at a local level, a view that was also articulated by Order members at focus groups.

More than ¾ of respondents think that a local team who can engage with non-members and present an education programme would contribute to community engagement and ultimately good relations.

**Would you be interested in being a volunteer Orange educator, e.g. visiting community groups, schools or other organisations talking about the Order?**

**Do you think that having a local team of Orange educators willing & able to talk about the Order to non-members would help community engagement?**

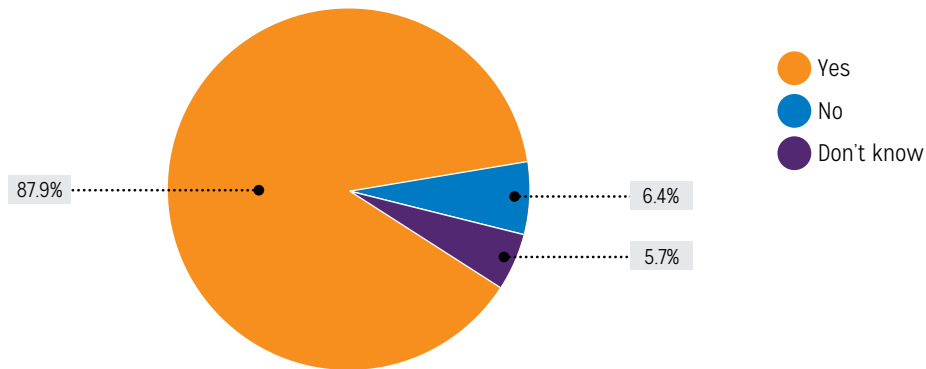


Encouragingly, if this proposal is to be adopted, Q17 shows a favourable response of 100 respondents who would volunteer to visit community groups, schools and other organisations and talk about the Orange Order, with another 94 who might consider it.

## Orange Order & Good Relations

The next set of questions in the survey considers responsibility in promoting good relations.

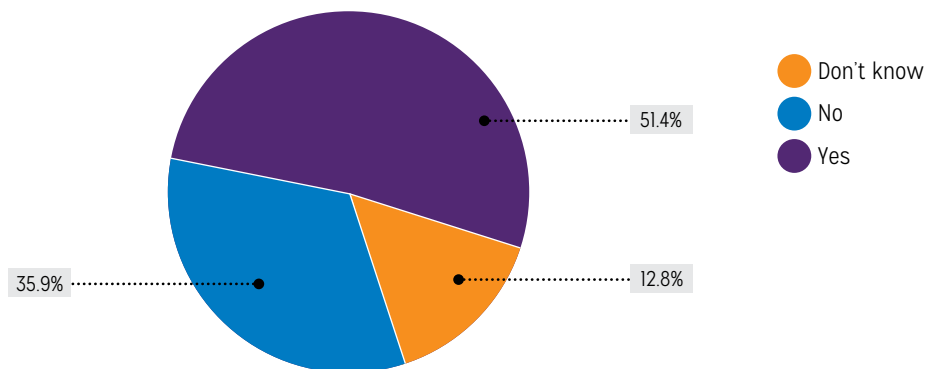
### Do you think the Orange Order has a responsibility towards the promotion of good relations?



A hugely significant majority of almost 88% think the Orange Order has a responsibility towards promoting good relations. This is an extremely important endorsement of the Order's role in leadership, partnership working and engaging with all of Fermanagh's communities. It is very encouraging for good relations in the county in general, and supports Fermanagh District Council's assertion that the Orange Order has a major role to play in good relations in this county. It also answers some of the internal sceptics who felt that the Order should not be undertaking this project, and that as a private and religious organisation, it had no responsibility towards the promotion of good relations.

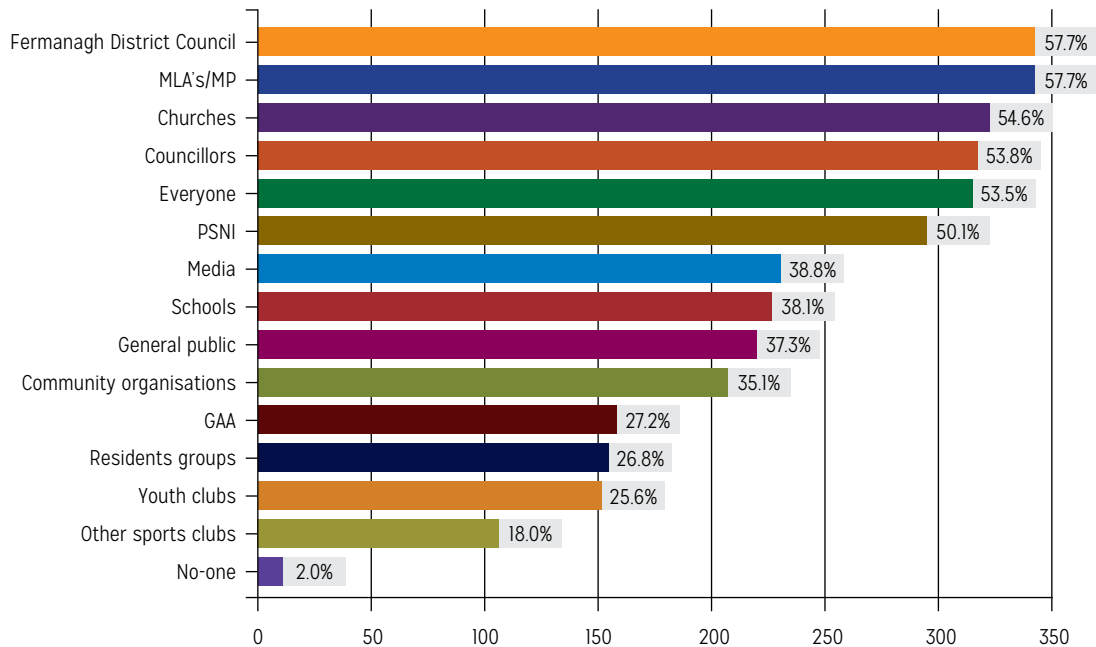
There was an interesting view on whether the Orange Order already does enough to promote good relations in the county; with more than ½ of the respondents felt say that they felt enough was already being done. However, more than 1/3 (36%) of respondent said that the Orange Order did not do enough. A significant number (13%) were unsure.

### Do you think the Orange Order does enough to promote good relations in the county?



Respondents were asked who else they felt had a responsibility to promote good relations. Q20 shows the responses which indicate a view that responsibilities are across the board from statutory, faith, sporting and community organisations, through to individuals.

## Who (else) has a responsibility to promote good relations?

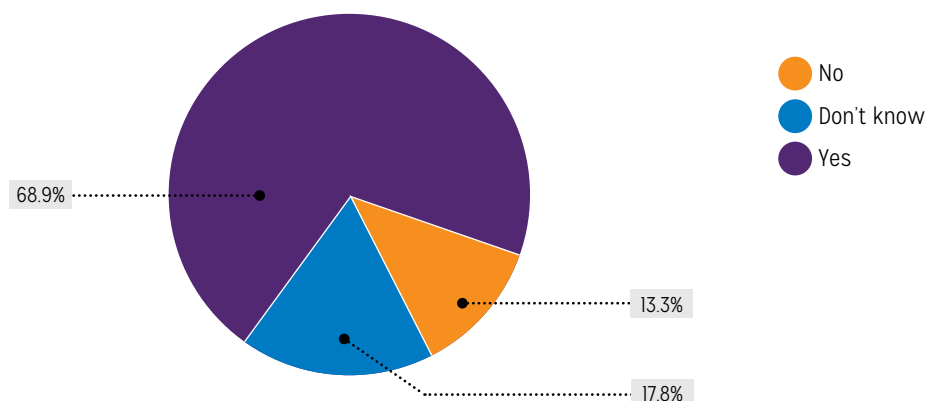


Comments from respondents who selected 'Other' include:

- The Orange Order always promoted good relations in Brookeborough;
- The above name their sports grounds after terrorists!
- Republican terrorists;
- Everyone has a responsibility but it is not in the purpose of some groups to do so, e.g groups protesting at parades.

Q21 asks members if they believe there are myths, misperceptions, misunderstandings or misinformation about the Orange Order. More than 2/3 (69%) responded 'yes'. Again, this concurs with what members were saying in the focus groups. Interesting a sizeable number, 13%, felt that there were no myths, misperceptions, misunderstandings or misinformation about the Orange Order.

## Do you think there are myths, misperceptions, misunderstandings or misinformation about the Orange Order?



More than 200 members submitted comments in response to Q22 - 'If yes [to Q21], tell us briefly what they are'. These largely fall into one of six themes:

- Media;
- Religion & politics;
- Behaviour & standards;
- Activities;
- Membership;
- General.

Many of the comments are similar and a representative sample is shown below. By far, the single most common comment was about the Orange Order being seen as anti-Catholic / sectarian / bigoted, and dozens of members made this comment.

### **Media**

- *People believe the media even if it's not true.*
- *The Lodge is demonised in the media who have a Republican / Nationalist agenda. I believe the Orange should do more to challenge the lies printed & written by the media.*
- *Media are biased towards republicans.*
- *There is a bad picture painted by media and others of the Orange Order suggesting that all we do is parade where we are not wanted. Charitable and community work is not noticed or acknowledged.*
- *We get bad press and do not promote ourselves enough.*
- *Media do not sometimes give good reports on Orange Order. The Order is trouble maker in some people's eyes.*
- *Our religious and cultural roots are often ignored by the media who prefer just to show marching and confrontational protests by nationalists in areas where trouble will never be solved. People in these areas live and thrive on hatred and drag down the image of our organisation.*
- *Certainly the belief seems to be a "very anti Catholic" group when in fact it is an organisation proud of its history and past. A lot of bad publicity in the press and media. 95% of members are upright, honest, and hardworking and care about their Roman Catholic neighbours but the bad publicity tarnishes every member as being bigots etc.*
- *The media image is always negative yet 99% of parades are non-contentious. All the community work and the 6,000 groups that use hall throughout NI and ROI never get mentioned.*

### **Religion & politics**

- *A lot of Catholic people think we are a bigoted organisation.*
- *I think that certain people in the community believe the Orange Order is a political organisation. We need to show them that is a Christian organisation*

- *Wrongly perceived as a sectarian organisation.*
- *People both sides of the communities believe the Orange Order are linked with sectarian organisation, they feel we promote terrorism within the community.*
- *Thought of as Protestant bigots!*
- *A lot of people think the order is anti-Catholic, which is untrue. It promotes the Protestant culture but is not anti-Catholic.*
- *Members not able to attend Catholic funerals or weddings.*
- *Some think we are a political organisation. We are anti-Catholic. We are bigoted. We are irrelevant.*
- *Order linked to loyalist paramilitary groups. Members are intolerant of Catholics and their rights. Members are intolerant of other's cultures.*
- *Secret organisation (not). Dislike of Catholics (not true).*
- *We are perceived as being bigoted when the fact is we raise more money for cross community charity than most other groups.*
- *Misinterpretation that it's a loyalist organisation.*
- *Folks think we are anti-Catholic.*
- *I think that some Roman Catholics believe that the Order has a problem with Roman Catholic people when in fact the problem is with the teachings of the Roman Catholic Church.*
- *Would be seen as a hard line organisation which it is not.*
- *It is thought by some that we are a secret organisation plotting against Roman Catholics. Some people think that the Orange is a Satanic organisation and is not based on the Bible.*
- *Outsiders perceive it as a narrow political organisation. This couldn't be further from the truth as it is a religious organisation with respectable membership which opposes all forms of violence and promotes good neighbour ship.*
- *The Orange Order is seen to be a sectarian organisation that will not recognise the other person's culture and is not prepared to listen to their point of view. The Orange Orders principals are biblical based but unfortunately these principals are not adhered to. If the policy of live and let live was strongly upheld and any members who did not carry out and agree were expelled the Orange Order would be a much more respected organisation.*
- *A misunderstanding as to our purpose. We are often perceived as an inward looking and bigoted organisation, with no concern or time for others. A lack of knowledge as to our Charity and Community work. We are not a secret society but rather a society with secrets. We are not good at telling our story. We are often misunderstood. We are not anti -Catholic. We are often branded as trouble makers.*
- *Myths surrounding Initiation to the Orange Order Myths surrounding the power and influence of "the Orange Card" (whatever it is??) especially in the field of politics Myth that in a day of*

*proliferation of Unionist opinion that the Orange Order is a uniting force Myth that the Orange Order is somehow a 'threat' to Nationalist/Republican ideology that it merits burning down and attacking Orange Halls.*

### **Behaviour & standards**

- *Order always made out to be troublemakers.*
- *All stereotyped to those who cause disruption (i.e Belfast Brethren).*
- *We help each other get jobs.*
- *In brief I think there is but this is also a large portion of blame lies within the Order itself for clouding itself in so much cloak & dagger secrecy and not being more open to all the sections of community.*
- *Some people can be discredit to organisation but this should not bring all members into that category.*
- *That the Orange Order is connected to terrorist groups.*
- *Some individuals portray us as a hate group.*
- *That it is for old people. Violence.*
- *People think they are involved in violence and protests.*
- *Secret society status - like Masonic Lodge - not good public relations. LOL should do more to help the vulnerable, the widow, the true fatherless where victims of war/terrorism and show through newspaper and radio they have helped those truly needy.*
- *Belfast lodges seem to be the tail wagging the dog, as in shouting the loudest.*
- *A lot of members are stereotyped due to actions of Belfast lodges.*
- *We may not be the triumphant dinosaurs some try to make us out to be, most of us are just ordinary people brought up in our faith/culture. This we try to promote & celebrate.*
- *Because the Orange Order leaders don't come out quick enough to condemn the louts that riot and give us a bad name.*
- *People believe that being a member could get you a better job, promotion in your job.*

### **Activities**

- *Most people think that the Orange Order only look after themselves, they do not realise the amount of money raised for charities outside the Orange Order and the work carried out by the members of the Orange Order for the good of the Community. Members of the Orange Order in Co Fermanagh are not narrow minded, they are not brought up to hate anyone but instead strive to have a good working relationship with all members of the Community and live in peace and harmony with their neighbours and being in the Orange Order does not make them any different from anyone else.*



- *We all have a part to play like a book the cover alone will not tell you about the book.*
- *A lot of people do not take time to get to know about the Orange Order. The Orange Order is not just about marching.*
- *Where they stand in the community as to what they do, e.g. charity work.*
- *We do a lot of cross community charity which is not publicised. Too often a few members give any organisation a bad name. Anyone can wear a collarette. Bad news gets attention rather than good news. BBC is especially biased. Old fashioned & decent ideals are sneered at and ridiculed. Protests attacked rather than wickedness. Youth often misbehave for fun. Alcohol a problem.*
- *Not knowing enough about the organisation and the reasons for parades. The charity side of the Order and indeed the Banner Mission in the County should be better promoted and while parading is important it should be top of the agenda.*
- *People just don't understand everything we do - we regularly reach out to everyone in the community and get nor recognition for it.*

### **Membership**

- *That Orangemen are all against change.*
- *A lot of people think the Orange are a lot of dinosaurs.*
- *That the Order is filled with serving & ex-serving military or PSNI.*
- *The Orange order has not been able to put over a clear message by virtue of its diversity of membership and supporters understanding of its culture. These divisions are seized and twisted by outside malevolent forces.*
- *The orange order means different things to its own members, so to the outside world it is very confusing as to what it is all about.*
- *Young people should be encouraged to join the Lodge. The lack of interest is worrying.*
- *There is a lack of interest and information. Young people do not want to join the Order.*
- *The Orange Order should be helping for young members to get in to employment and getting their own house bought etc.*

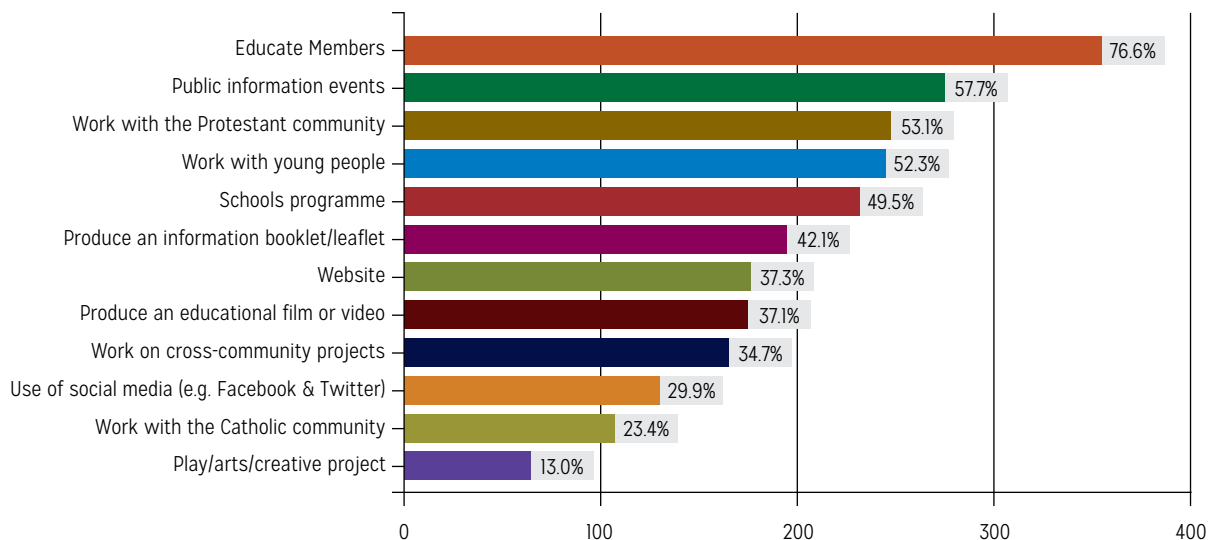
### **General**

- *We all have a part to play like a book the cover alone will not tell you about the book.*
- *Orangemen are in the same category as loyalist bands.*
- *Nobody likes us except when they want us to raise money for them.*
- *The Orange Order need to open up more to the general public.*
- *Hatred of Protestant identity.*

- *People feel that the Order is more powerful than it actually is.*
- *Lack of education in the whole Orange Order and what they're all about.*
- *The Order needs to be open to general public and eradicate any misconceptions the public have.*
- *Most people that are against the Order know nothing about the Order.*
- *A lot of people that are against the Orange Order have never looked into the history of how it was formed and its reasons for being there.*
- *Nationalists / Republicans / Sinn Féin have continually put about misinformation into the public domain in order to cause misunderstandings and create misperceptions regarding Protestants in general and the Orange Order in particular.*
- *Don't know because I'm in the Order and think it is a great organisation.*
- *I think Nationalist/Republican people don't understand our Orange culture is very important to us.*
- *The Orange Order doesn't sell itself well enough and needs to dispel a lot of the myths regarding its attitude towards other religions and local communities.*
- *We are not good enough at, putting our faith and culture over to other people.*
- *Some myths are that the wider community believe we are unwilling to except others beliefs other than our own and that by us promoting good relations within the community is purely a smoke screen.*
- *Not well understood by some within the organisation and many outside the Order. The Orange Order has been poor in the past at putting forward it's case and why it should not be labelled in a negative way.*
- *Because Sinn Féin / IRA have done their best to destroy the Orange Order and its bands by protesting at the parades and causing disruption and very heavy police presence at parades because of their objection. They don't want a Protestant about.*
- *Misperceptions created by republicans to further their own agenda.*
- *Just misunderstood. That it's not sectarian. Promote cultural aspect. Charity work done to help both sides of community.*

Q23 asked respondents if they had answered 'Yes' to the question of whether they believed there are myths, misperceptions, misunderstandings or misinformation about the Orange Order, what they thought could be done to address this.

**If yes, what can the Orange Order do to try to address some of these? (please tick all that apply)**

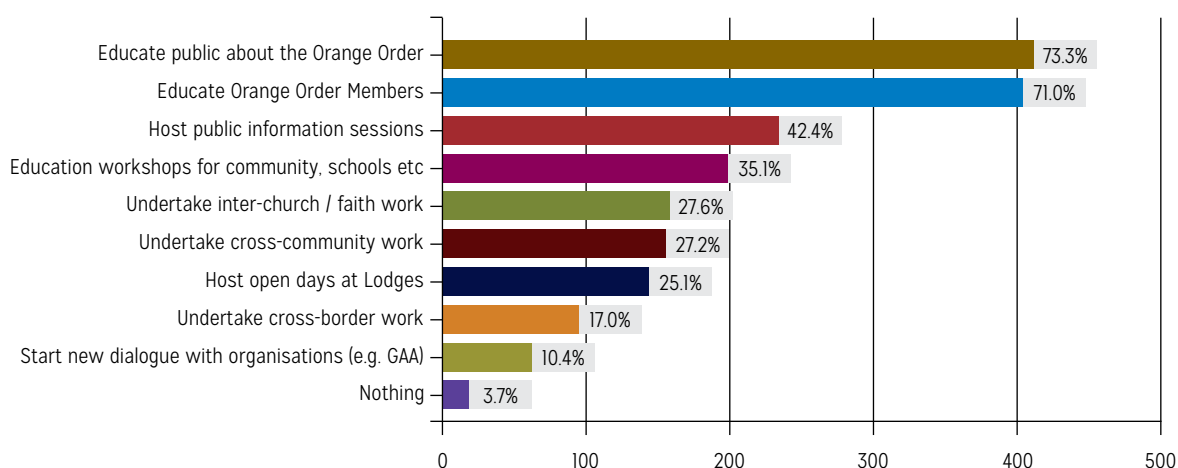


There were also comments from people who indicated 'Other' to Q23 which included:

- *Target younger generation at schools, host information evenings at Scouts, BB, Guides, Sunday Schools etc.*
- *Challenge lies in the press and other media.*
- *The majority of the above have already been done by both local lodges and the Grand Lodge, e.g. Beyond the Banners book and leaflets given to local schools.*
- *Not a lot can be done as people will believe what they want to believe.*
- *Be able to have social media sites without censorship. Learn to be media savvy, reach out to young people.*
- *A Professionally produced educational film or video incorporating (1) the Christian ethos, (2) charitable aspect (e.g. LEMOF) and (3) the social dimension of the Order A website that is up-to-date, relevant and promoted on all items of correspondence (letterheads etc.) Full use of current and future social media methods Taking cognisance of hostile elements within the nationalist/republican community, work with our Roman Catholic neighbours for the benefit of them, ourselves and the community in which we live.*
- *Take part in community events e.g. St Patricks Day Parades. Organise community events/charity events and invite "outside" groups.*
- *It needs to be able to engage with the local Roman Catholic community at all level through Schools etc. It also needs to re-engage its own community. It could also address some of it rules that suits the 17th Century but are now out dated.*

Respondents were asked what kind of activities the Orange Order could do in order to better promote good relations in Fermanagh (Q24). Members feel the Orange Order should become involved in a range of initiatives designed to raise awareness of the organisation, both internally and externally. Whilst there is a strong preference for educating its own members (a continuation of the 'Educating Ourselves' programme was proposed a number of times during the focus groups) and the public, there is also support for other avenues such as public information events, using social media, and engaging in cross community work.

**What kind of activities could the Orange Order do in order to better promote good relations in Fermanagh? (please tick all that apply)**



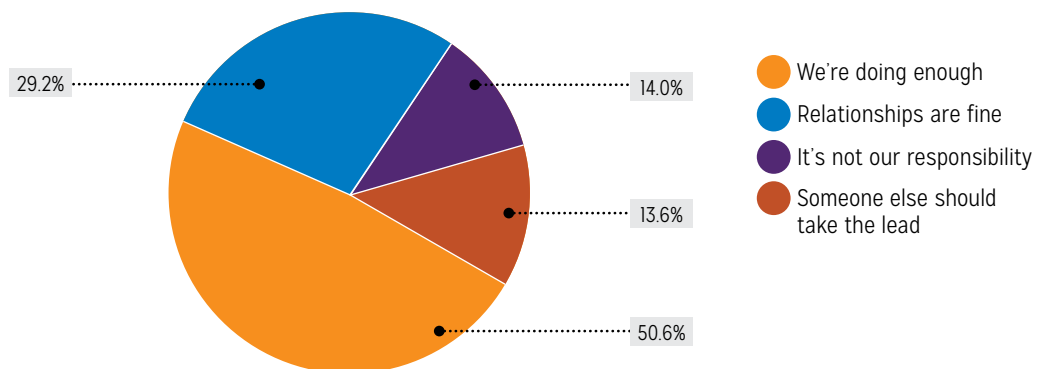
Again, there were a number of comments by those who indicated 'Other' including:

- *Educate school children so more young people join the Orange Order.*
- *Need to educate our own younger community with our history and Protestant culture to explain what our Orange Order's purpose is.*
- *We must understand that Republicans (those who vote for SF) don't want good relations with the Orange Order and there are a majority of them in Fermanagh.*
- *Continue to act responsibly when public parades & hope our enemies learn to respect us.*
- *We respect other's culture & religion, all we ask is to be respected in return.*
- *Keep control of the rowdy bands as they are a disgrace to the Orange Order. They should be suspended. Any Orange man found under the influence of drink should have his membership discontinued.*
- *Already doing a lot of these and use the media a lot more.*
- *Already undertaking cross border work.*
- *Be open to genuine approaches from organisations and individuals.*

- Consider stands at public events e.g. agricultural shows, political party conferences, church assemblies etc.etc. Inter-church/faith work within the Reformed Protestant tradition Continue to promote respect and good neighbourliness for those not of Reformed Faith Cross border work especially when it will benefit our members living in the Irish Republic. Cross community work and cross organisational work with groups which clearly and demonstrably have no terrorist links. Work in areas of common interest to the two main traditions. Joint trips to WW1 and WW2 battlefields of France is one possible example. (A cross border element could be included here). Promotion of the historical significance of Fermanagh in the Williamite Period. (Consider what Londonderry, The Boyne and Aughrim currently have to offer and contrast with the little Enniskillen has to show for the part it played in this momentous period of British and European history).
- Educate and try to persuade some of our bands to have more respect for communities both their own and others Members should take a positive lead within the protestant community, churches etc.

A very small number (4%, 21 respondents for this question) indicated in Q24 that the Orange Order should do nothing to promote good relations. A much greater number (more than 200 respondents) answered Q25 to indicate why that might be. More than half suggest the Orange Order is doing enough. Some 30% of respondents feel that relationships are fine, with 14% each believing it is not the responsibility of the Orange Order or that someone else should take the lead.

### If you think there's nothing else the Orange Order should be doing, why is this?



A number of respondents made comments under 'Other' including:

- *No matter what we do part of the community will make the Order out to be bad. This is my experience in 50 years with the Orange Order.*
- *The Orange Order need to promote their organisation firstly within their own community. They need to target the younger people and explain to them the purpose and reality of their group. They aren't involved enough within schools, Sunday schools, churches, if they helped support and got involved within these groups people's views might change.*
- *Orange Order needs to take and be seen to take the lead in helping the general public understand the Orange Order.*

- *It wasn't us who murdered and maimed other people in Fermanagh for 35 years and now sit in government over us while stonewalling their responsibility for the past dirty war.*
- *If the above are carried out it would be a step forward.*
- *It wouldn't matter what the Orange did. Sinn Féin / IRA wouldn't accept what they say and Sinn Féin call the shots. The Parades Commission are on their side as well.*
- *We try hard to obey the rules. Do others do the same?*
- *No matter how much we do we are always wrong.*
- *We are not doing enough.*
- *Until the Roman Catholic leave us to carry on, stop bombing, burning, killing us.*
- *A lot of work needs to be done.*
- *Could cause more tension.*
- *We have tried hard in Fermanagh over the last few years. The atmosphere at last year's Twelfth in Enniskillen (2012) was a good example of this.*
- *Relations have never been worse. This is because republicans have partially succeeded in painting the order as a bunch of sectarian bigots. Where in fact it is themselves that cannot stand our culture.*
- *FCGOL (and the Orange Order in general) cannot remain static - it must adapt to the conditions of the 21st Century Much can be done by FCGOL working with GOLI but other developmental elements will need professional help and assistance from outside sources.*
- *We still have work to do.*

It should be highlighted that the researchers do not believe that all the comments above, specifically the negative ones, are representative of the membership of the Orange Order in Fermanagh. As stated above, only 4% of the respondents felt that nothing more should be done to promote good relations in the county.

Respondents were then asked to respond to a series of statements by rating whether they agreed, disagreed or neither agreed / disagreed with each (an abbreviated version of the Likert Scale). Firstly, (Q26) asks about the Orange Order and secondly (Q27) as an individual. The purpose of these questions was to audit a range of views, attitudes and opinions on a range of issues from flags, parading, relationships between the two main communities, role & perception of the Orange Order and others.

In Q26 and 27 members of the Orange Order were asked to indicate how they feel about a list of statements. Q26 refers to statements about the Orange order, whilst Q27 refers to personal statements.

<b>26. Please tell us how you feel about the following statements about the Orange Order:</b>			
	<b>Disagree</b>	<b>Neither agree nor disagree</b>	<b>Agree</b>
<i>We get a hard time in the press</i>	3.7%	9.7%	<b>86.6%</b>
<i>We could do more to get good news stories in the press</i>	5.2%	16.6%	<b>78.2%</b>
<i>The wider Protestant / Unionist / Loyalist community understand us</i>	20.6%	34.5%	<b>44.9%</b>
<i>The Catholic / Nationalist / Republican community understand us</i>	<b>74.6%</b>	16.7%	8.6%
<i>There is more we can do to help people understand us</i>	8.3%	20.6%	<b>71.0%</b>
<i>It doesn't matter whether people understand us or not</i>	<b>63.2%</b>	23.1%	13.7%
<i>Our own community could do more to support us</i>	6.0%	12.8%	<b>81.3%</b>
<i>The Council could do more to support us</i>	3.2%	14.2%	<b>82.6%</b>
<i>There are still issues with flags in Fermanagh</i>	5.7%	12.2%	<b>82.1%</b>
<i>There are still issues with parades / bands in Fermanagh</i>	8.3%	10.4%	<b>81.3%</b>
<i>We have a leadership role in our local community</i>	6.5%	24.1%	<b>69.4%</b>
<i>We have a leadership role in the wider community</i>	8.4%	26.7%	<b>64.9%</b>
<i>We have a leadership role in Northern Ireland</i>	9.2%	24.0%	<b>66.8%</b>
<i>We understand when some people say that we are sectarian</i>	<b>41.7%</b>	23.0%	35.3%
<i>We understand when some people say that we are not sectarian</i>	13.8%	33.8%	<b>52.4%</b>
<i>We understand when some people say that we are a political organisation</i>	<b>43.0%</b>	21.4%	35.6%

	Disagree	Neither agree nor disagree	Agree
<i>We understand when some people say that we are not a political organisation</i>	14.2%	30.5%	<b>55.4%</b>
<i>We need to work harder to get ourselves understood</i>	8.2%	16.7%	<b>75.2%</b>
<i>The general public doesn't know about our charity &amp; other work</i>	5.1%	11.8%	<b>83.1%</b>
<i>We should get more involved in community life</i>	6.1%	24.4%	<b>69.5%</b>
<i>We need to attract new members</i>	1.9%	3.7%	<b>94.4%</b>
<i>We should invite a GAA team to Twelfth Celebrations</i>	<b>62.5%</b>	19.3%	18.2%
<i>We need to change to be more relevant to today's society</i>	27.3%	27.5%	<b>45.1%</b>
<i>This good relations project provides an opportunity to show we're open to new ideas &amp; ways of working</i>	7.3%	21.7%	<b>71.0%</b>
<i>We shouldn't be doing this project</i>	<b>59.8%</b>	26.2%	14.0%

There are a number of points of interest worth noting here, particularly some of the responses which might challenge assumptions, stereotypes or perhaps surprise.

- Whilst it might be expected that Orange Order members think that the CNR community doesn't understand them, it is interesting that only 45% think that the PUL community understands them, with 21% believing that they don't and a further 35% not being sure.
- Nearly 2/3 (63%) of respondents feel that it does matter whether people understand us or not, which supports actions around communication & PR, education, clarify of cultural expression and a willingness to engage with others.
- Perhaps unsurprisingly, more than 80% of members feel that there are still issues in Fermanagh around both flags and parades.
- A clear majority sees a leadership role for the Orange Order at both local, wider community and Northern Ireland level.
- 35% of members in Fermanagh say that they understand when some people say that Orange Order is sectarian; a further 23% neither agree nor disagree.



- Similarly, 36% of members in Fermanagh say that they understand when some people say that the Orange Order is a political organisation; a further 21% neither agree nor disagree.
- 75% of members said that the Orange Order needs to work hard to get itself understood.
- 94% said that the Orange Order needs to attract new members.
- Only 18% of members supported inviting a GAA team to Twelfth Celebrations with another 19% unsure.
- Only 27% of Fermanagh members believe the Orange Order does not need to change to be more relevant to today's society.
- 14% of members thought that FGOL shouldn't be doing this project but...
- Encouragingly, 71% of respondents thought that doing this good relations project provided an opportunity to show that the Order is open to new ideas & ways of working.

<b>27. Please tell us how you feel about the following personal statements:</b>			
	<b>Disagree</b>	<b>Neither agree nor disagree</b>	<b>Agree</b>
<i>I have a good relationship with my Roman Catholic neighbours</i>	2.6%	9.1%	<b>88.3%</b>
<i>I have a good relationship with my Protestant neighbours</i>	0.7%	2.7%	<b>96.6%</b>
<i>I have a number of Roman Catholic friends</i>	7.8%	7.8%	<b>84.4%</b>
<i>I have a number of Protestant friends</i>	1.0%	2.2%	<b>96.7%</b>
<i>I think Roman Catholics are generally suspicious of us</i>	12.4%	33.3%	<b>54.3%</b>
<i>I think Protestants who are not members are generally suspicious of us</i>	37.0%	<b>39.1%</b>	23.9%
<i>I am suspicious of some Roman Catholics</i>	13.4%	21.1%	<b>65.5%</b>
<i>I am suspicious of some Protestants</i>	30.0%	32.1%	<b>38.0%</b>
<i>I am comfortable crossing the border</i>	9.3%	9.5%	<b>81.2%</b>
<i>I would attend a GAA match</i>	<b>73.8%</b>	16.2%	10.0%

	Disagree	Neither agree nor disagree	Agree
<i>I think the rule about attending a Roman Catholic church should be changed</i>	25.3%	25.0%	<b>49.7%</b>
<i>I feel comfortable talking openly about the Order with non-members</i>	26.5%	24.2%	<b>49.2%</b>
<i>I think the Orange Order generally represents Protestant opinion</i>	8.1%	24.7%	<b>67.2%</b>
<i>I think shared education is a good thing &amp; should be encouraged</i>	30.4%	26.4%	<b>43.3%</b>
<i>I understand the need for this good relations project</i>	6.7%	21.0%	<b>72.3%</b>

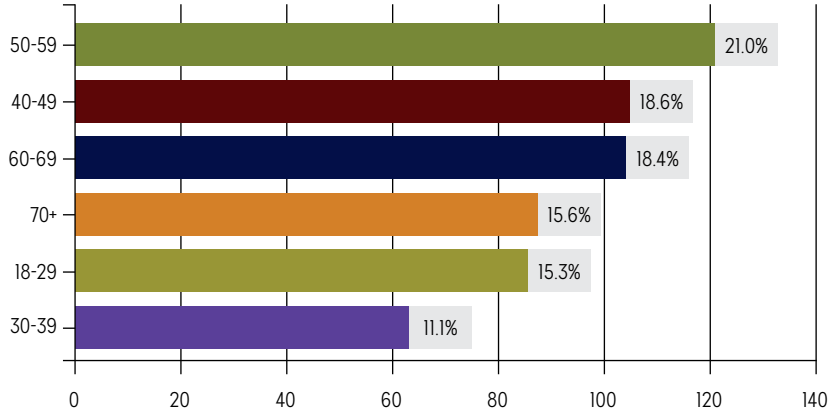
Again, there are many points of interest here, particularly some of the responses which might challenge assumptions, stereotypes or perhaps surprise.

- 88% of respondents felt that they had a good relationship with their [Roman] Catholic neighbours & 84% saying that they had a number of Catholic friends.
- This compares to 97% who felt they had a good relationship with their Protestant neighbours & 97% saying that they had a number of Protestant friends.
- 54% felt that Roman Catholics & 24% of non-member Protestants are suspicious of members of the Orange Order.
- 66% are suspicious of some Roman Catholics & 38% are suspicious of some Protestants.
- 81% are comfortable crossing the border.
- 10% would attend a GAA match with another 16% not being sure if they would.
- Half the members who responded (50%) think that the rule about attending a Roman Catholic church should be changed, with another 25% not being sure.
- Just over 2/3 (67%) think that the Orange Order generally represents Protestant opinion.
- 43% think that shared education is a good thing & should be encouraged.

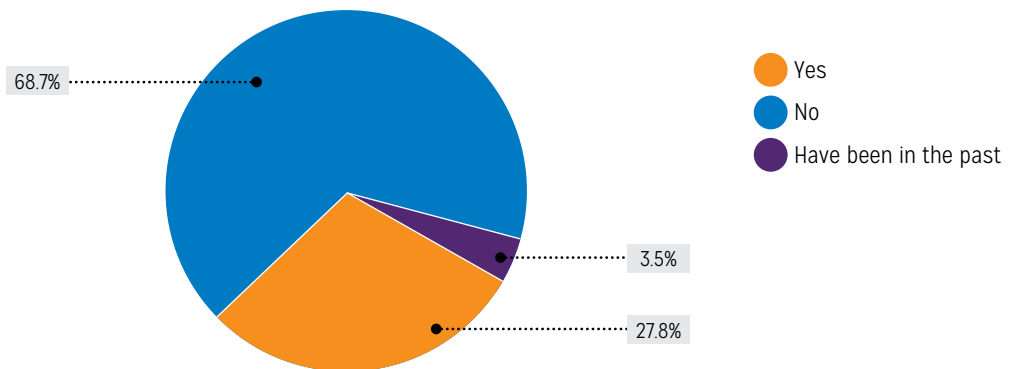
## Demographics of respondents

Q28 - 30 provide some personal demographic information on the respondents. This was collected to ensure a good representation across the organisation in the county.

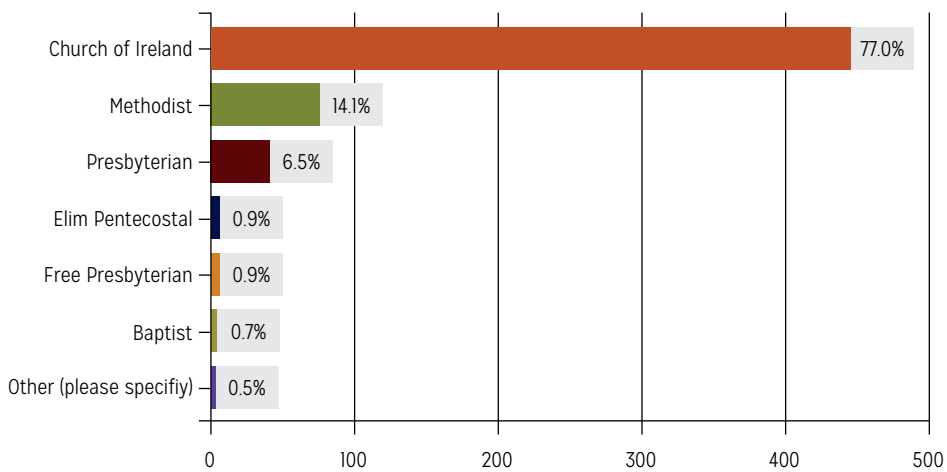
**Please tell us which age band you fall into:**



**Are you a member of a political party?**



**Which church do you belong/affiliate to:**



## Final comments

At the end of the survey respondents were invited to make any further comments, opinions, issues or other remarks. Again, there were a significant number of additional comments, with 65 people contributing.

These can be clustered into the following themes:

- The Institution;
- Proposals for action & change;
- Media & PR;
- GAA;
- Good Relations Audit & Action Plan (this project);
- General comments.

A sample of the comments appears below.

### ***The Institution***

- *My district badly needs new members 18-25 age group.*
- *I feel the Order lost real credibility at Drumcree which will take decades to repair. The younger generation have little interest. Numbers are fast fading in rural communities.*
- *Order needs to maintain our core principles of faith culture to challenge modern society attitudes.*
- *We are a reformed faith based organisation and have too many leaders who have very little time for church and poor church attendance. If more members were in church regularly more clergy might have more time for the Orange Order. We need to look at some of the bands in our parades. Loyalist flute bands portray an image that is not in keeping with the ethos of the Orange Order.*
- *No matter how we create good relations in Fermanagh we will always be let down by the hooligans in Belfast who tarnish our reputation.*
- *We need more recognition and support. We need to be respected for what we are. We respect and work for others, that respect should be reciprocated. We are very important to our community.*
- *The Orangemen need to move back to the core principles of the Christian reformed faith. My district lodge spends more time criticising and discouraging attendance at Church than is acceptable. They are now more opponents of the church than supporters which is totally wrong.*
- *The Orange Order's three objectives are in order of priority: Promotion and defence of the Reformed Protestant religion Promotion and defence of the Union Social activities amongst Members A central part of the above is and always has been defending "religious and civil liberty for all" - that is to say everyone having a right to expression of religious and political views subject to acting within the law and not seeking to undermine the State by violence. It is definitely not the role of the Order to be engaged with "social engineering" activities and experiments that dilutes or compromises the principles of the Order. The Order should continue a Bible-based opposition to Roman Catholicism (and other non-Reformed religions) doctrine and practices - and the parties who give political expression to these - and should not engage in programmes and activities that compromise this position. The principles of constitutional*

government - and the genuine democracy and economic prosperity that are derived from it - are historically based on Protestantism. Roman Catholicism is a totalitarian system and has over the centuries (and currently in many countries where it is in the majority) suppressed civil and religious liberties.

### **Proposals for change / action**

- *We generally are well perceived in the community; however let ourselves down in areas of the province by engaging sectarian bands to lead the parade. All the bands should be vetted before being engaged. Our leaders don't discipline unruly members and are seen as weak. We fall into 'traps' as far as contentious parades are concerned.*
- *I think it would profit the Orange Order and so called Orangemen if they would start attending their church instead of turning up once a year of behaving badly in public, especially in Belfast, giving us a bad name. We should be setting an example, holding up the rules of Orangemen obeying God's word.*
- *The Order is somewhat outdated and needs to change to attract new members.*
- *We are and have been our own worst enemies. We must change our attitudes and lectures about the Roman Catholics and the Church of Rome if we are to move on and strengthen as an organisation. We live in 2013 and Popery is not our enemy.*
- *The Orange Order needs to show that it in no way wishes to give offence to any other human beings irrespective of their religion or race. Unfortunately there are few members who give the Order a bad name and this is highlighted in the media.*
- *We annoy members of our own community by leaving flags up for too long during the summer.*
- *Members should be encouraged to attend their place of worship and any who do not if they are officers should stand down from office as they have in my opinion nothing to offer our Order and are doing nothing to help our Order. In other words they are an embarrassment to the Order. They should change all this and set an example by returning to public worship every Sunday and live up to our Order directions. This in my opinion would help recruitment of new members.*
- *I am loyal but I live in a Roman Catholic area and I may have to attend funerals & weddings of neighbours. Less bad press around the Belfast area. More good press about charity work. Orange Order should run community sports days. For their younger members and help children from Protestant community into better education, e.g. scholarships (inner city areas). Our Protestant community gives little support at times. Too much left to a few. Clergy not in order but still influential. Leaflets on various aspects of Order could be printed and left in public places. Qualities of Orangemen should be published.*
- *The order needs to find some way to modernise itself. It needs to shake of the perception that we are an organisation of backward looking, stubborn people. In Fermanagh we could start by tidying up the 12th parade. If one lodge officer is wearing a bowler at the front of a lodge, then all should wear the same. If all wearing black suits then all same colour please. At the moment it looks like a total shambles. It is hard to take pride in the parade. It is hard for members to take*

*pride in a lodge or district if the officers themselves do not first do so. Might be a good idea if we all left the bowler hats at home, Imagine the reaction of all lodge members if all the bands turned up to the 12th parade in jeans or other casual dress.*

- *It's very simple: the orange order can be very relevant and needs to be if it wants to survive. The rules within it need to change and this can be done without losing any of its core principles. In the 20+ years that I have been in it, it has never been transparent how things change and very little has. At the moment the organisation needs a leader that has a vision and can sell it to the people.*

## **Media & PR**

- *The Order needs to understand the message that Sinn Fein / IRA publicise through the media about the Order and its followers/supporters. The Order needs to counteract this negative information with positive actions.*
- *Anything the Orange Order do is portrayed in a negative manner and any parades, Twelfth or otherwise that pass off peacefully are not reported to the public by the media. As they are thought not to be newsworthy.*
- *Media biased against us good news trouble free parades is now news. Media not interested in good news stories just conflict. Republicans have no respect for our heritage & culture always agitating can't leave our halls alone as we respect their halls & churches. There has been no opportunity to give our views on how the Orange Order could be improved internally in this survey. In our country if you abide by the law you are ignored or marginalised, if you murder & maim you are rewarded by being put into government to continue undermining everything British.*
- *Let's continue to be pro-active rather than reactive which has always been a problem. Communication in Orange is outdated and needs to be reviewed.*

## **GAA**

- *If the GAA was to be invited to a Twelfth Celebration I consider leaving the Order based on below... The sports body insists it is a non-political organisation yet it names competition after IRA paramilitaries, grounds and hands out medals. Never should we engage with the GAA.*
- *The IRA have held events at GAA grounds.*
- *The GAA is a sporting organisation solely for the Nationalist/Catholic community - historically Unionist/Loyalist community have nothing to do with the organisation due to clubs being named after IRA members. GAA should not even be mentioned in this survey. We would not be welcome in their clubs.*
- *Why are some GAA grounds named after the IRA and why would members of the Orange Order want to attend GAA matches and the flag of a foreign country flying there.*
- *GAA are supposed to be sporting organisation. Why do they name some grounds after the Republican army?*

- *We should involve the youth and women of the community as I feel that they are neglected. I don't understand what the term GAA covers and why it is relevant to this survey.*
- *The GAA should be ashamed of calling their pitch after gun men.*
- *As far as I am aware we have no organisational groups named after 'terrorists'. The GAA have.*
- *Very interesting GAA Question. If conditions were right it would be very informative to test the attitude of GAA. Interesting project.*
- *As regards the GAA, they need to stop flying the flag of the Republic in NI and end the playing of the foreign Soldier's Song in NI if we are to take them serious. They also need to look into the naming of some of their clubs after PIRA and INLA terrorists e.g. in Derrylin. If they fail to do these things, then it makes it difficult for the Orange Order to engage with them and treat them as democrats.*

### **Good Relations Audit & Action Plan**

- *Been saying for years the order needs to move with the times and this is a start...*
- *Excellent opportunity.*
- *Survey too long.*
- *Do not understand the need for this.*
- *Hope it is of benefit to the Protestant community.*
- *I'm sure you have your minds made up already so it will not matter what I or others say.*
- *Worthy project.*
- *In my opinion I think there is no need for surveys about the Orange Order.*
- *Orange audit is good idea.*
- *Things have not changed over hundreds of years and they will never change. This survey is a load of rubbish.*
- *I think this audit is long overdue. A chance to gauge the thinking/opinions of the membership of the Orange Order and how we move forward.*
- *I am suspicious of these kind of surveys.*
- *I think that this survey is long overdue and I would like to see the outcome. Hopefully action will be taken to improve our standing and that we will once again be able to stand on the moral high ground. I also hope that those who are breaking the laws and principals of the institution will be educated and brought back into line or otherwise expelled.*

## General Comments

- *The Orange Order has been an influence for good in Ireland.*
- *Roman Catholics will never accept the Orange Order as most of them are supporters of SF, IRA and quite rightly believe the Orange Order is the main stumbling block to a United Ireland.*
- *No surrender.*
- *There are more than just two polarised communities here now, e.g. Polish people.*
- *Sinn Féin IRA have murdered and maimed Protestants/Orange men, burned our halls, prevented our parades. No one from the Catholic community has opposed them or come out and supported us at any time during the past 40+ years. We should continue to stand firm and do our own thing. No amount of cross-community good relations programmes is going to change the perceptions of those who have been ethnic cleansing the border areas of Protestants over the last 100 years.*
- *I am very proud to be an Orangeman but I still respect my Roman Catholic neighbours.*
- *Historically the Order was and still is a faith based organisation, in a rush to be seen as only a social organisation we would not want to forget our roots.*
- *The Methodist church works in harmony with other churches.*
- *The Orange community gets very little funding compared to the GAA and Pan-Nationalist organisations. Therefore it makes the task of explaining ourselves more difficult.*
- *The Orange Order itself would benefit from being able to have full time workers in leadership roles in Fermanagh. It's difficult to promote Good Relations when most members have other full time jobs. There should be an inquiry into EU funding in NI over the last 20 years as it seems the Orange family has seen very little of it. Inquiries are also needed into fair employment in Fermanagh as employers such as Quinn's and Waterways Ireland seem to employ very few Protestants yet this is not taken up by the media. Overall, we feel that Orange Order members are treated as second-class citizens in Fermanagh while members of Sinn Fein/PIRA who were involved in terrorism are elevated to protect the "peace process". No inquiry into the ethnic cleansing of Protestants in Fermanagh. Removal of British symbols e.g. from the Town Hall; No Union flag on the police station (compare this to the Republic with their flag); Protestant groups have to prove they're cross community before getting grants and lottery funding; Sectarian groups like the GAA get fully funded. Lack of funding for Protestant schools in Fermanagh. Lack of funding for Protestant bands and their transportation requirements. Lack of recognition that we're a full part of the UK. There is a perception that 'Good Relations' and 'Equality' bodies are only interested in promoting Roman Catholic/Pan-Nationalists and therefore they are treated with suspicion. Protestants in Fermanagh demand real equality now.*



### ***Reflections on internal survey findings***

The researchers believe that there is much food for thought in the findings of the internal survey, and a number of responses which might surprise members. There is a wealth of information here to help guide and shape the future direction of the Orange Order in the county itself, but also much which may be of use to the Grand Orange Lodge of Ireland. The huge response rate gives these survey results kudos and credibility.



# Section 5:

## Internal Audit & Consultation: 'What the members say'

Mervyn Jess begins his book *The Orange Order* (2007) by saying "Telling the story of the Orange Order is a challenge in a number of respects. Members of the organisation have traditionally been wary of the media and getting them to talk openly about a fraternity that they hold dear to their hearts and they perceive to be under constant attack and unfair scrutiny is no easy matter".

Whilst a much smaller undertaking than writing a book on the Order, undertaking this project has produced similar challenges. It has also enabled unprecedented discussions, forged new relationships and opened up a range of opportunities.

There were a number of ways that Orange Order members could contribute to the consultation:

- Internal survey;
- Focus groups;
- Attendance at public meetings;
- Written submissions.

The results of the internal survey are detailed above in Section 4. Attendance at public meetings is detailed elsewhere in this report and no written submissions were received.

A series of focus groups were held across the county, using the District clusters adopted for the Orange Order's annual banner mission (an annual series of services to include preaching, hymns and readings from the Bible as well as a substantial charity collection).

Each focus group began with the researchers setting the context of the project, explaining the purpose of it and addressing issues of trust. Attendees were free to ask questions at any time. Members were asked to respond to a number of questions based around a small number of key themes. The nature of the responses allowed conversations to develop along those themes, and the researchers completed contemporaneous notes to inform reporting process. Additional follow-up questions were posed to focus groups depending upon responses and nature of discussions. All responses were recorded with an assurance of confidentiality. Names of respondents, lodges or districts have not been identified in the reporting process.

The following summary is presented with responses to questions grouped under the key themes, and the themes that emerged in the focus groups.

## Why join the Orange Order?

Members tend to join the Orange Order for a range of reasons. For the majority, it is because of family tradition. Many members can trace family members going back two or more generations who were members of their local lodge, and for them, Orangeism is an integral part of their family and cultural identity.

*"It's a family tradition. It's something I always intended to do".*

In addition, they saw the order as being an integral part of their community.

*"My Father asked me to join, it was a family tradition. It is an institution that is worthwhile; I could see the benefits to the community".*

For many others, their reasoning is based on religious expression and faith.

*"It is a good organisation and it is founded on the bible and Spiritual truths". "It was the comradeship - the Order provided a united show towards the emerging troubles, and it had good fellowship".*

Some joined through their association with or membership of a band, and it seemed to be a natural progression.

*"I joined because I was a member of the band".*

*"I joined the band, and then moved on to the Lodge by progression".*

For some, the band was not an option, but there was still a strong desire to be involved.

*"I joined because I wanted to, and I wasn't a good musician - I always had an interest in it".*

Many cited very personal reasons why they joined, revealing an emotional tie to the organisation.

*"I joined because when my father died the Orange order looked after us".*

For others, it was simply because they were asked to join, and the ethos and makeup of the Order appealed to them and felt right.

*"I joined recently. My father wasn't a member but my grandfather had been".*

*"Once you joined you saw what the organisation was like. The Orange Order was looked up to in the community".*

All of those members interviewed considered the Orange Order to be a religious order, rather than a political organisation, and part of its appeal is that it represents all shades of Protestantism and political opinion.

*"It is an organisation that transcends political parties".*

*"During the troubles it was a group to support and identify with".*

*"I joined for the comradeship - a united show towards the emerging troubles and it was good fellowship".*

## Community Activities

The Orange Order in Fermanagh have involvement with a wide range of activities within local communities, either formally as Lodges, Districts or County, or informally as halls and facilities are utilised by other groups and organisations. Many Orange Halls are used by churches, youth groups, and community groups for a diverse range of community services and social events.

There is a strong tradition of fundraising in the local community with a variety of social events taking place to generate funds for a number of causes. The majority of these events are open to all and are not restricted to just the 'Orange family'. The beneficiaries are diverse and wide-ranging, encompassing many health charities, health research, church groups, schools, and local appeals, as well as fundraising for the upkeep and maintenance of halls and bands.

Church activities include:

- Church Missions;
- Sunday Schools;
- Carol Services;
- Banner Mission.

Youth and Sporting activities include:

- Uniformed groups (including Scouts, Cubs, Guides, Brownies & Girls Friendly Society);
- Bowls;
- Badminton;
- Soccer.

Social activities include:

- Table quizzes;
- Concerts;
- Socials;
- Dinners;
- Bazaars;
- Guest Teas.

Community Services include:

- Credit Union;
- Ulster Scots Associations;
- Training events (e.g. food hygiene, cooking, first aid, keep fit, painting, flower arranging).

Individual members of the Orange are involved in a significantly diverse range of organisations reflecting a broad contribution to the fabric of community activity. Many hold office or responsibility in their local church congregations. Typically this includes leadership in church vestries, presbyteries, committees, and youth groups, Sunday school teachers and office bearers.

Members have affiliation to a wide range of charitable organisations, farming associations, church denominations, community associations, and other commitments which represent the spectrum of the community.

*“We are a diverse group of people. We are not all from the same church so skills are learned dealing with diverse people”.*

*“Every lodge has its own identity and they are very proud of it”*

Respondents discussed the role of the Orange Order during the Troubles as a positive and restraining influence in the local community. From a Protestant perspective, Fermanagh Orangemen felt able to divert young people away from paramilitary activity, and channel them into the security forces instead.

*“We had a form of self-counselling. The Orange never got the credit for the role it played in keeping the calm”.*

*“It was one of the few organisations that kept the lid on young Protestants. [Loyalist] Paramilitaries never got beyond Dungannon and Mid-Ulster”.*

*“The Orange Order never promoted retaliation”.*

## Halls & buildings

Fermanagh’s Orange Halls are not limited to use solely by the Order and play an important role, especially in rural communities. Respondents cited the use of halls by primary schools, youth groups, community groups, church organisations and others, as a community resource and in some cases the only venue to meet in some rural areas. It is a focal point for the local community.

*“Halls are a hub for the community”.*

*“Our halls provide a valuable free service to the community - we are putting a lot of money into the community for free. The Lodge maintains it and provides it free of charge”.*

*“We have branches everywhere. We’re like the Nationwide Building Society!”*

Halls are held with great affection by the members and responses indicated a strong emotional attachment to the identity of their Lodge and Hall. Many halls have received funding to upgrade and make them ‘fit for purpose’ in the 21<sup>st</sup> Century. Many of those that have benefitted can boast excellent facilities, whilst others which have not had any investment are in poor condition and cannot be opened for public use. Several do not have even the most basic of facilities, e.g. a toilet. Nonetheless there remains a determination to retain halls that have been in use for generations and capitalise on future opportunities for capital investment.

*“Most Orangemen have great affiliation for their halls”.*

Some Lodges have a very well-documented history of their halls, which provides an interesting insight in to local cultural and social history. For example, at Derrygonnelly Hall the researchers were shown pictures from local press (Impartial Reporter) dating back to the hall’s opening in 1889, which was a huge event attended by 1,000 members.

## Knowledge of the Orange Order by members

Fermanagh members were self-critical of the level of knowledge that individual members across the County have of the organisation, its culture and history. The consensus was that many members do not know enough about the history, culture of both the Orange Order and wider Protestantism.

*"It surprises me how many don't know the culture or understand it".*

*"There is an abysmal ignorance about the Order".*

*"If we knew more about ourselves we would be much more confident".*

*"Some are very good, some not at all".*

*"Some understand the basics but not the history".*

However, it was acknowledged that some members did have a good knowledge of Orange history, culture and its evolution over the last 300 years. Internal education has been developed significantly by an internal initiative *Educating Ourselves*, a 4-module course delivered across Ireland to its Districts by the Grand Orange Lodge of Ireland as part of its Education Outreach programme. This has been well attended in the most part, though not universally and consequently there are still large knowledge gaps across the organisation by those who did not participate. The consensus was that the programme should be rolled out again and those who didn't attend the first time should avail of the opportunity. However, some respondents felt that those who hadn't attended before would be unlikely to again.

*"The 'Educating Ourselves' programme was good and is worth doing again".*

*"Educating Ourselves - there could have been more at it".*

*"Those who were interested went, those who weren't didn't".*

*"Holding all the 'Educating Ourselves' meetings on the same night was detrimental".*

*"Educating Ourselves' had over 200 taking part in Fermanagh. It has the potential to run again".*

## Knowledge of the Orange Order by non-members

Generally respondents believed it would be useful to take an adapted version of the *Educating Ourselves* programme outside the Order to the wider Fermanagh community and in particular to schools to complement the existing education curriculum. It is considered that by widely making known the history and culture of the Orange Order there will be less suspicion, opposition and assumptions made about it, thus making a greater contribution to reducing sectarianism and encouraging shared understanding. Members talked about accessing a small number of schools with literature on the history of the Orange, often being welcomed by the Maintained sector, whilst the Controlled sector schools didn't allow access.

*"A DVD could be distributed rather than another programme".*

*"Teachers in the Controlled Sector will not let us into a Controlled school - it is more likely to be a Maintained school we get into".*

*“Externally delivering Educating Ourselves would do no harm, but we need to do it internally first”.*

*“To run it for the younger generation and the bands would be good, it would give them an understanding”.*

Many respondents exhibited scepticism of whether the wider community, especially Catholics had an understanding of the Orange Order, its history or culture. The consensus agreed there was a lack of information outside the Orange, and most of the wider community didn't want to know. Respondents discussed how paramilitary activity and bad behaviour elsewhere in Northern Ireland has destroyed the reputation of the Orange Order, and how that has had an impact locally in Fermanagh. Members blamed the media for picking up isolated stories and 'sensationalising' them in a way that has been detrimental to the whole organisation, rather than focusing on small elements within it.

*“If 2,000 people parade and one person gets drunk - his picture will be in the paper”.*

Members generally did believe however that the provision of workshops to the community outside the Orange family would be useful. Some made the comparison with the GAA which has benefitted from a much wider understanding across the community in recent years.

*“We want to see Orangeism as mainstream on the protestant side as GAA is mainstream on the Catholic side”.*

*“There is value in workshops outside the orange for the community. We would like to see more outsiders coming along”.*

## **Perceptions of the wider community**

Members felt perceptions by the wider community of the Orange Order were largely inaccurate. Those perceptions might include the Orange having a 'hatred of Catholics' or being a sectarian organisation. It is perceived that words such as 'bigoted' and 'anti-Catholic' are often used to describe the Order by outsiders, but members were very much opposed to this view, describing themselves not as political, but as religious in ethos, and within the political spectrum representing the broad church of Unionism, from liberalism through to strongly conservative.

*“We are not a political organisation, but rather we are a religious order”.*

Many members described their strong relationships with friends and neighbours from the Catholic community, and how in the farming communities especially both persuasions live side by side sharing resources and respecting each other's position.

Nearly all members were keen to differentiate the Orange Order in Fermanagh from other urban areas of Northern Ireland and cited examples of good relationships and co-operation on a cross-community basis.

*“There is a difference in the Orange Order east of the Bann from those of us west of the Bann”.*

*“The Orange Order in Fermanagh is like a totally different organisation to the Belfast crowd; a different breed altogether”.*

The researchers found examples of significant good relations through acts of co-operation, mutual respect and community support. One District described how a Catholic chapel car-park and toilets had been made available during a recent Twelfth Demonstration to accommodate elderly spectators. Several Districts also described co-operation over resources e.g. a cherry picker to put up one set of flags (e.g. GAA) and take down others (e.g. Union flags for the Twelfth). Farmers gave examples of Catholic neighbours monitoring livestock and milking cattle to allow them to attend the Twelfth parade.

Most members were up-front about their membership of the Orange and believed that their openness and candour was appreciated by Catholic colleagues and neighbours.

*“An Orangeman who is honourable will be honoured by people, and the other way round”.*

*“You are more respected if you let people know what you are and don’t try to hide it”.*

The Orange Order in Fermanagh believes it puts a strong emphasis on making their activities positive expressions of culture and thinks this has had a positive impact on community relations.

## Relationships with Marching Bands

The relationship with marching bands is the most public-facing relationship within the Orange Order. Many Orangemen in Fermanagh were previously, or currently are members of marching bands and there are strong ties between lodges and bands who traditionally lead them in parades. However, they are two separate identities. Many bands were set up to lead the local Orange Lodge and many bands use Orange Halls for practice. But, in most cases the Lodge is required to book the band for forthcoming parades.

*“There are long established relationships with bands, and if they are not Lodge bands we would have a loose connection”.*

A lot of bands in Fermanagh also parade in other events, frequently in the Republic of Ireland as well as locally. Many bands take part in community festivals and events, and some have developed loose connections with cross community-cross border organisations. Examples were cited of bands that regularly perform at St Patrick’s Day celebrations south of the border, e.g. Sligo. In all of the meetings it was stressed that the majority of bands are independent of the Orange Order, and have the autonomy to make their own decisions.

## Relationship with Politics

Members were emphatic in separating the Orange Order from politics. Many members are involved in politics, some at a senior level. Many Unionist politicians are also members of the Orange Order. Within the Orange Order there is a wide range of political opinion reflective of the PUL community. Members holding liberal views and members holding very conservative views regularly meet in the Lodge in the pursuit of furtherance of the Orange institution.

Some respondents expressed a desire to disassociate the Orange Order from politics, considering the perceived association with political parties as a negative.



*“The Orange has always been used by the ‘big fellows’. We need to de-couple from the politicians”.*

## Relationship with the Media

Members in every consultation had a disparaging view of the media, both locally and nationally. In particular, the Impartial Reporter (the local paper which has traditionally represented the PUL community) came in for considerable criticism and the Fermanagh Herald (the local paper which has traditionally represented the CNR community) was seen as being more sympathetic.

At a national level it was considered that too much focus was on the negative incidents that happen at parades – or at any other Orange Order events where large groups of people are gathered. As a result the perception is that all Orangemen behave in the same way, i.e badly.

At a local level it was considered that sometimes the local Fermanagh papers were reluctant to publish the good news stories that were forwarded to them. Some members felt aggrieved that even though they regularly forward press releases and photographs of cheque presentations and charitable fund raisers to one of the papers, they are consistently not published.

*“The media doesn’t want to listen to the Orange Order. Photos are not published and they don’t want to reflect us in a good light. You have to work very hard to get anything in the paper”.*

*“Some people in the local paper are against the Unionist community”.*

## Involvement in Good Relations

Whilst many members believe the Orange Order should be more involved in good relations activities, there are challenges. Problems still exist with political parties such as Sinn Féin and there is a mistrust of the political process. Many members of the Orange Order were also members of the Security Forces during the Troubles or were associated with either the police or military through family members. The hurt and wounds from the conflict is still raw, and a strong element of mistrust remains for many. For some, there is a broad desire to move on, but the memory of those who lost their lives and those who are / were victims and survivors of violence remains strong. This is a strongly emotive issue, and there is clearly much work still to be done in Fermanagh on dealing with the past.

Against this backdrop there is a quiet involvement in good relations across the county. Members related anecdotes of individual involvement in cross community activities. Orange halls have been used for various social purposes and community organisations are meeting by rotation in premises owned



by Parishes, the Orange and the GAA. Facilities, equipment, and experience are being shared with Catholic neighbours. And, critically, the commission of and participation in this Good Relations Audit demonstrates a commitment to improving good relations in Fermanagh and beyond.

*“Community relations have improved since the troubles stopped. People are more relaxed. But there are still some perceptions about the broader picture”.*

*“Community development is something we have to do. The Orange is not seen as a community organisation whereas the community development association is. But they never reach out the way we do”.*

*“Attitudes have changed. If people leave their politics at the door we will make the hall available for whoever wants to use it”.*

## Future Engagement

Members were asked if, for example halls could be used for other purposes in the future, as a means of increasing the involvement in good relations activities. Many members felt that there is already a diverse range of people who regularly use Orange halls and not exclusively from the PUL community. Some primary schools use halls, as do Christian outreach groups who are providing a service for all sides of the community. Fundraising events and social events such as dances or socials are not exclusively Protestant, though it is acknowledged that the vast majority of those in attendance are likely to be.

Some Districts and Private Lodges are further down this road than others. For example some Lodges are happy to have a wide range of activities and people using their hall for a range of non-religious uses. Others were clear that they either did not want anyone other than the Orange family using the hall, or that they wanted a strict degree of control over whomever else came through the doors.

Many Orangemen believe that many halls have been opened to Catholic neighbours as a venue for community association meetings and other events. The view is that as long as politics stay out, and the Orange are not required to compromise on their identity there is no issue.

*“Halls are a hub for the community, for the lodge and the band etc. It is important to keep it balanced. As long as we ‘own’ it other groups can use it, but they shouldn’t try to take over it”.*

*“Any community should be able to share its hall but also retain ownership”.*

Other members felt it is unlikely that future engagement would include using halls for purposes on a cross community basis.

*“It is unlikely we will use each other’s halls. We are two traditions in one community”.*

*“Is there an appetite out there?”*

*“It is a long process and it is hard work. There are issues around neutral spaces and being open to the community”.*

## Access to Resources & Support

For all Lodges, halls are the largest outlay in expenditure. The maintenance and utility costs will consume most if not all of the income generated through annual membership fees. As a consequence, renovations and improvements to ensure halls remain fit for purpose and comply with relevant legislation can be a significant challenge. As many halls are used by the local community and other groups it is imperative that the premises are maintained to a good standard.

Many Lodges have accessed funding through the various channels in recent years to improve their facilities. A small number of halls remain unimproved and are now only used for Private Lodge meetings, if at all. Most halls however have benefitted from capital investment to improve kitchens, toilets, access and infrastructure.

It was felt that access to resources was initially slow. Some funding streams initially required a cross-community focus and this automatically had a negative impact on qualification. However, this is no longer necessarily the case and Lodges have been able to access funding streams as single identity organisations.

The general feeling was that initially the Orange was not good at seeking funding. The researchers support this view and there is well documented evidence about issues for some in the PUL accessing lottery money (as proceeds of gambling), but that also the PUL community had traditionally been slower than the CNR in engaging in community development and its associated funding.

Many members were in the early days both suspicious and cynical of what conditions might be attached to funding. Respondents were candid in admitting they were slow to develop the expertise to effectively complete applications. Other respondents felt that the Orange had been unfairly treated, with preferential treatment given to organisations such as the GAA because they are a sporting body.

However, there is a more positive outlook on current funding arrangements. Lodges have been successful in drawing down grants and a large number of halls have benefitted.

*“There is a perception that grants were not going to the lodges and community groups. Funders didn't accept the lodges because they are Protestant”.*

*“We were too narrow minded at the start and too slow off the mark”.*

*“We are more inclined to keep things private. Protestants are not good at getting ahead”.*

*“There is a bit of pride and modesty”.*

*“We are 53% of the population, but we don't get 53% of the funding”.*

*“Halls are gradually being brought up to standard by grants”.*

*“Nationalists are better organised at getting funding for their halls. We are only starting to get the 'scraps' in the past years”.*

*“The Government are not supportive of Orange culture. The Irish Government through the Department of Foreign Affairs is more supportive”.*

Throughout the consultation, members of the Orange Order in Fermanagh held the view that they had not been given fair access to community funding across a range of funders. This view was supported by individuals and organisations sympathetic to the Order. As part of the external consultation, Nationalist and Republican respondents held the view that the Orange Order had received more than its fair share of funding, so perceptions are clearly very different.

The researchers undertook a brief comparison of successful funding applications to Fermanagh District Council's Community Festivals & Support and Good Relations funding programmes over the last couple of years.

In the financial year 2012-2013, individual lodges and the County Social & Charitable Committee were awarded a total of £6,721 in grant aid for a range of cultural events.

In the same year (and to the same funds), one village GAA club received a grant of £550 for a summer scheme.

It was not possible to access information about funding application made as well as successful funding applications so no information can be presented about this.

## Change & the future

Members were asked to if they could make any change to the Orange Order, what it would be. There were a variety of suggestions, hopes and aspirations:

*"I would like to see a change of attitude of members around attendance".*

*"I would like to see more enthusiasm from members. There are too many 12<sup>th</sup> of July Orangemen".*

*"I would like to see it get back to being a community, family, church organisation".*

*"I would like to change the way we are viewed. The perception is we are a sectarian organisation".*

*"I would like the media to focus on the good rather than the unsavoury incidents".*

*"I would like to get the media to portray the good things about the Orange and not just the bad".*

*"A younger input! There is a missing generation".*

*"I wouldn't change anything. The precepts and tenets are Christian".*

*"Not being allowed to play hymns is both annoying and sad".*

*"A good dry, sunny day on the 12<sup>th</sup>".*

*"Approaching the 12<sup>th</sup> for everyone to stand back and let us enjoy the day, not disrupt it".*

*"Some of the rules need updating regarding what we can do or not do in the current climate. For example asking permission to go to a Roman Catholic funeral suggests we are sectarian".*

*"I would change the officers (County) on a regular basis where feasible".*

The most common response was around the way that the Orange Order is viewed by outsiders, in particular the CNR community. There was a wish that the Order be better understood and so not seen as sectarian, i.e. Pro-Protestant rather than ant-Catholic.

Other common responses centred on a desire for more autonomy at a local level e.g. removing the institution rule prohibiting attendance at Catholic services, particularly funerals and opening up halls for alternative use.



# Section 6: External Survey Findings

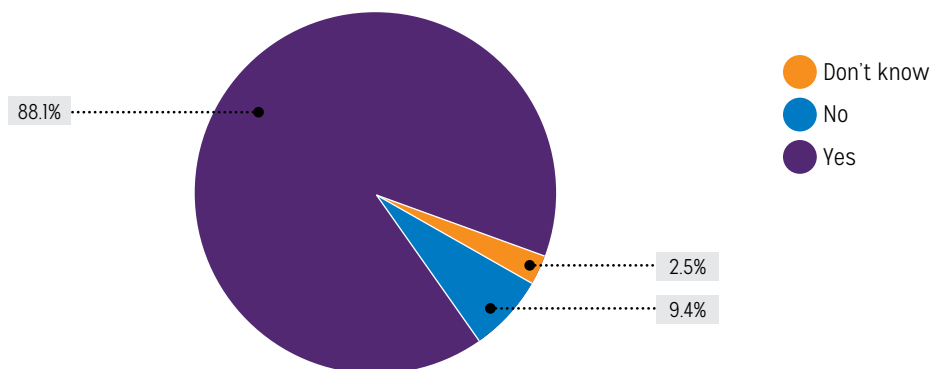
The external survey was carried out using the online application *Survey Monkey* with invitations to complete it widely circulated throughout all of the community contacts on the Fermanagh District Council Community Services data-base, Green Hat's own contact database of community & voluntary groups in Co Fermanagh, and regularly circulated through social media (Facebook, Twitter, Google+ and LinkedIn). It was also available online through Green Hat's website and this link was advertised in both local newspapers. In total, 161 people completed the survey and respondents represent a reasonably even distribution across the political spectrum.

The questionnaire contained mostly 'closed' questions (i.e. those with a defined answer) and also allowed space for further comments on a number of different questions. Where quoted, qualitative responses are faithfully produced in the respondents' own words, with only spelling corrected for ease of reading and understanding.

## Orange Order & Good Relations

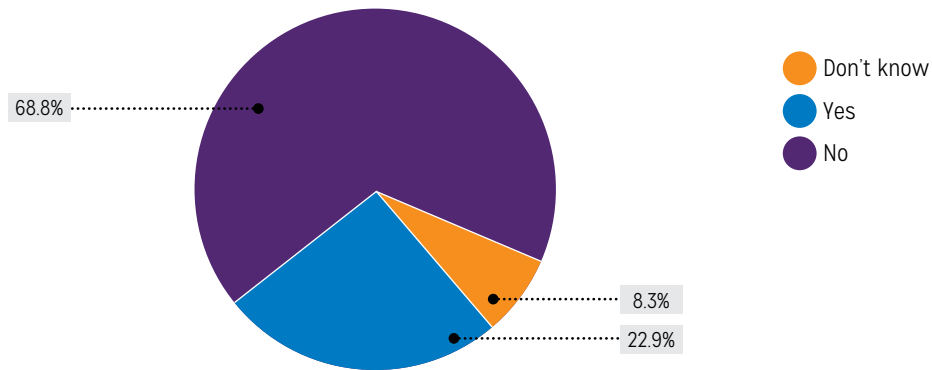
The first three questions in the survey focused on the issue of good relations, whether the Orange Order had a responsibility in this regard, and who else had responsibilities.

### Do you think the Orange Order has a responsibility towards the promotion of good relations?



Overwhelmingly the public response indicates a responsibility of the Orange Order to promote good relations. The survey mirrors exactly (to the same %) the response from the internal survey of members.

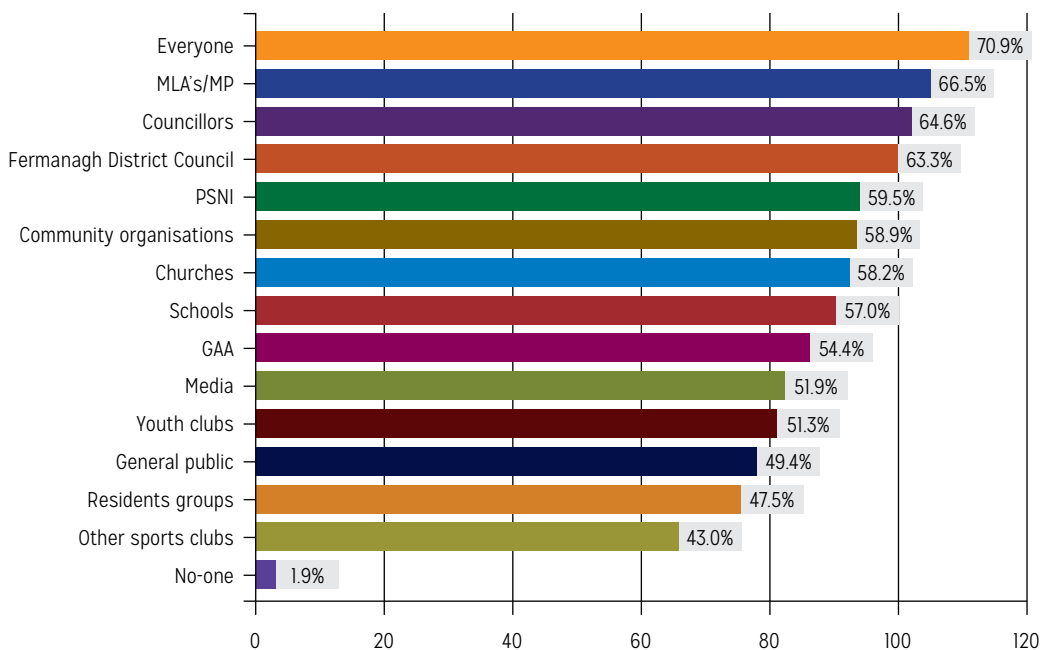
### Do you think the Orange Order does enough to promote good relations in the county?



Unsurprisingly, more respondents in the external survey do not believe that the Orange Order are doing enough to promote good relations in the county, with 69% sharing this view (compared to 36% of member respondents). 23% (compared to 51% in the internal survey) felt that enough was being done.

Again, as with the internal survey, respondents believe that responsibility to promote good relations in the county cuts across a wide spectrum of organisations, roles and groups, as seen in Q3:

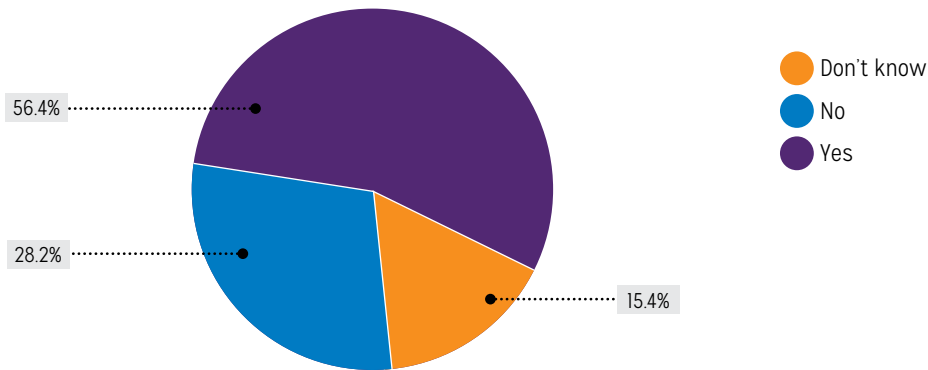
### Who (else) has a responsibility to promote good relations?



A significantly higher percentage (10% or more per type of organisation) of external than internal respondents thought that the organisations mentioned had responsibility for good relations with the exception of Fermanagh District Council, MLAs / MP, churches and no-one.

Q4 asks respondents if they believe there are myths, misperceptions, misunderstandings or misinformation about the Orange Order. 56% said 'yes', 13% lower than in the internal survey.

### Do you think there are myths, misperceptions, misunderstandings or misinformation about the Orange Order?



More than 70 people submitted comments in response to Q5 - 'If yes [to Q21], tell us briefly what they are'. These largely fall into one of five themes:

- Politics & religion;
- Behaviour & standards;
- Activities;
- Media;
- General.

Many of the comments are similar and a representative sample is shown below. By far, the single most common comment was about the Orange Order being seen as anti-Catholic / sectarian / bigoted, and a significant number of respondents made this type of comment. This mirrors the internal survey closely.

#### Politics & religion

- *The main one is that the OO was there to defend Protestants against murderous primitive papists, when its real purpose is to institutionalise sectarian division - the better for elites to control populations the advantages of being an open organisation (rather than secret, like 'Peep O'Day Boys') have been largely lost due to loss of control of police and lack of influence in politics.*
- *That the Orange Order is a cultural body when in fact it is a triumphalist sectarian organisation.*
- *They are inherently sectarian.*
- *Being bigoted, anti-roman Catholic.*
- *I think that there is always going to be misperceptions regarding any group, but specifically they appear to be an organisation that is trying to stay dislocated from the Catholic part of the community. They are very reluctant to engage with the R.C part of the community and reject*



*any notion of Irish nationalism, which I mean in the sense of music, language, sport and history, instead of the notion of Irish nationalism in a political stance, it's all the same island at the end of the day.*

- *The Orange Order is seen as a very old, secretive organisation that hate the Catholic religion & people.*
- *They try to make out that they are not anti-Catholic but they are.*
- *There is none. Orange Order is a sectarian organisation whose aim is to intimidate Catholics and offend republicans. Irvinestown on 12 August 2012 proved this when children were being abused for wearing GAA jerseys in their own town.*
- *Heard many people saying its anti-Catholic and when it goes past the chapel it plays offensive tunes and the bass drummer tries to burst the bass drum. Never seen this happen at any parades I have been to.*
- *That it is a political rather than religious organisation.*
- *Portrayed to be family friendly on TV etc, in reality they're just bigoted, sectarian louts.*
- *Sectarian, drinking organisation.*
- *I know nothing about their ethos other than Catholics are banned.*
- *Their core values are based on sectarianism. It is unfortunate they cannot respect the indigenous culture of this island. Hope they change through time. It is unfortunate that as soon as most young people get involved in this institution they generally follow sectarian tradition. Their association with sectarian paramilitary bands is inexcusable, has to be embarrassing.*
- *I think it is a myth that the Orange Order is a religious organisation. It encourages religious intolerance.*
- *All members are bigoted old fashioned, strong selective religious views, an arm of the unionist party, meet a few times a year and just march, and not do much else, very little community engagement. Very little effort to engage with wider Protestant community, a political football that is kicked around by both our main unionist parties for their own advantage.*
- *Sectarian. Inaccessible to Catholics and other social groups that do not class themselves as protestant or loyal to UK. Very traditional, not open to new thinking or change.*
- *The Orange Order is an inherently sectarian organisation. It is a bastion of triumphalism and bigotry which seeks to divide the communities of this county and beyond. It does not promote a shared future for all citizens, quite the opposite in fact. Ignoring parades commission rulings is a sign of contempt for the rule of law and is supported by and represented by many of our elected representatives. It is an Order that should be consigned to the history books. The separation of church and state is important to all democratic societies the Orange Orders influence in this state is too large especially if it causes derision between communities.*

- *I view the orange order as a religious organisation responsible for hatred and sectarianism in Northern Ireland Society. I see them as a tool the protestant church uses to abuse those sectors of the community that do not meet narrow views and who are not of the protestant faith. I am neither Protestant nor Catholic and every time I see marches by the orange order I look on with horror as I see symbols of bigotry and hatred being stirred up amongst young people as well as older people. I recognise Orangeism is part of Northern Ireland history but it should remain firmly in the history books marches only taking place in a field in the back of beyond away from the rest of us. There is no doubt in my mind that the church uses sectarian organisations such as the orange order to further its aims to abuse the vulnerable and those who are different with financial gain in mind.*
- *I think the actions of a few loud sectarian bigots distort the view that the general public has of the Orange Order. Despite being perceived as a member of the Protestant community, the fact that someone is in the order would make me automatically categorise them as a sectarian and a bigot, although this is probably not true. I would like to be proved wrong but I'm not holding my breath!*
- *Can't marry a Catholic husband or wife and stay in the order. Can't enter a Catholic Church if you are a member.*
- *As an Orangeman myself I find it hurtful that there are those who think the Orange institution is a sectarian supremacist organisation that preaches hatred & division.*
- *That the Orange Order is 'sectarian' when it is in fact multi-denominational, that the Orange Order is 'extremist' when it is in fact mainstream, that the Orange Order is 'racist' when it is explicitly anti-racist.*
- *If the Orange Order has strong links and associations with the Christian Church, then why do some of their actions seem to go against the Christian principles?*
- *Seen as political instead of faith based. Seen as a secret society. Sometimes wrongly seen as a bigoted organisation... it isn't, and does some fantastic charity work.*
- *People think the Orange Order is anti-Roman Catholic, the Order is not anti-anything but is pro-Protestant. The Order is not about domination but is about celebrating the Protestant religion their origins and culture.*

### **Behaviour & standards**

- *From my experience they are seen as a closed group, and there is almost a fear to interact with them.*
- *It is a racist organisation which incites riots and public disorder which causes huge expense to hard-working tax-payers!*
- *People think they are out to cause trouble.*



- *Refusing to engage / be reasonable with residents etc. Misunderstandings following ill-considered decisions taken by Belfast-based leadership of OO - Ardoyne, getting too close to paramilitaries etc.*
- *There is little understanding or transparency regarding the organisation.*

### **Activities**

- *People are unsure what they do.*
- *Little is understood about the real purpose of the organisation. Many in society view it as a narrow minded organisation that holds contentious parades.*
- *I don't see why they are still in operation. I fail to see what they contribute, if anything at all.*
- *Orange Order are very keen on the one hand to speak of all charitable works they do but on the other hand they are not very charitable to their nearest neighbours. They confuse people by trying to portray themselves as almost a charitable group which is far from the truth when it comes to speaking to their neighbours in the communities where they wish to cause disruption with their endless marches etc.*

- *It would be good to know more about the Orange Order and what they do.*
- *Do not promote multicultural projects. Do not reach outside their own community. Do not organise anything else but bands. Do not educate their own members.*

## **Media**

- *Some members of the community (on both sides) do not know what the order represents, especially young people, the media is partially to blame for this, we could do more to get the message across.*
- *Media responsible for most misinformation perception of being bigots, thugs, sectarian.*
- *Lack of media coverage of charity work. The word 'bigoted' being used to describe the Orange when the Order hate no one, just oppose.*

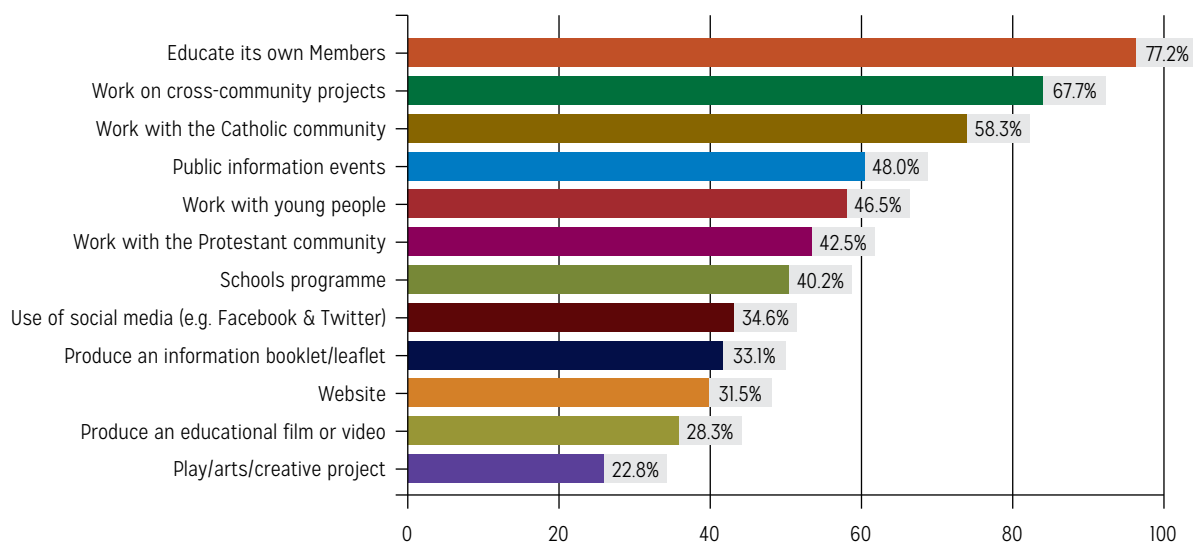
## **General**

- *The Orange Order is shown to discriminate which is not the case. It is a religious order based on the Protestant faith. It originated to uphold the Protestant faith and Christian ethos which is to love the Lord your God with all your soul and your mind and to love your neighbour as yourself.*
- *They are classed as the main PUL organisation that stands in republicans way to their united Ireland.*
- *There are stereotypes for every group. One cannot believe everything one hears. Promoting cross community relations is key to this.*
- *People in the Orange Order that I have met do not know their own history re relationship of King William and King James, etc, so there are myths, misunderstandings and misinformation within the organisation itself.*
- *That it is a tolerant Christian organisation non-elitist and non-discriminatory in its practices.*
- *People who weren't brought up with the Orange Order don't understand it - outside of Northern Ireland people see the Orange Order as a vigilante group and don't know much about it.*
- *People don't understand the fact the Order is based on religious beliefs. Misconception that the Order is one big boys club with pagan rituals being practiced.*
- *The Orange Order is an establishment whose birth coincided with the victory of William of Orange over a Catholic army. With their continuous fraternisation, even now in 2013, they are inherently sectarian towards Catholics by celebrating victories year in and year out. It is only when organisations like these disband will there ever be an end to the Protestant v's Catholic attitude in Northern Ireland.*
- *As someone who has grew up in Northern Ireland, brought up in a Catholic / Nationalist tradition (but now Atheist), my perception of the Orange Order is quite negative. I don't believe this is due to sectarian bias as my partner is Presbyterian and her father / Grandfather are Orangemen and I have a good relationship with them though we have never discussed the OO.*

*I believe in a shared future for Northern Ireland and though I currently live in London, I hope to move home at some stage. However, I'm embarrassed every summer as news from NI is dominated by Parades Disputes. While I accept it there are certainly difficult individuals and antagonists on the nationalist side of the fence - indeed there are people who are there just for the ruck, I also feel strongly that the OO does little to help themselves by pointed refusing to speak with residents where parades are contentious. How in any way is the sticking your heads in the sand going to achieve anything? You need to speak with people to understand their reasoning and only then can you debate, argue, reason, resolve to everyone's satisfaction. My girlfriend has told me that the 12th July is a great family day out but this fact is wholly lost on the rest of the world and will continue to do so until the OO is proactive in resolving parades disputes. I predict this summer is going to particularly difficult but I plead with you and anyone with any sway on the organisation to approach the summer with fresh eyes, fresh ideas and an ethos of compromise for all involved. Thank you for reading.*

Q6 then asks those who responded 'Yes' to Q4, and described those myths, misperceptions, misunderstandings or misinformation in Q5 to indicate what the Orange Order could do to address some of the issues whilst Q7 considers the activities that could be utilised to promote good relations.

**If yes, what can the Orange Order do to try to address some of these?  
(please tick all that apply)**

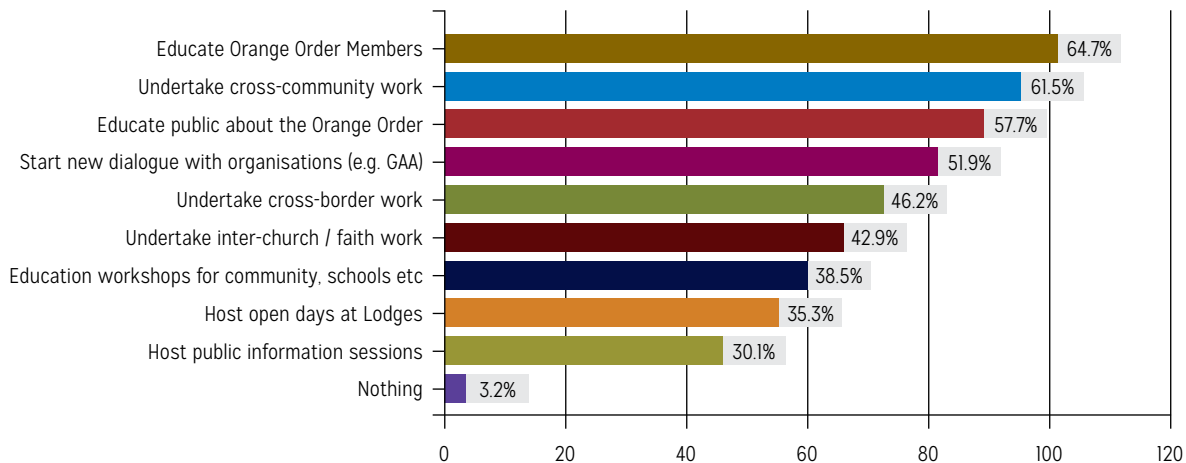


Non-members clearly see that the Orange Order in Fermanagh has a leadership role to play in addressing issues around good relations and in leading by example through educating its own members. The participation in cross-community projects was also seen as being very important. There was a strong response to all the examples of good relations activities with none of them being supported by less than 23% of respondents.

Other Responses to Q6 include:

- *They already have a website, but local contacts need to be included on it. They need to promote the good work they do around the whole community, not just its own members. Also educating the wider public on the origins of the Orange Order would lead to greater understanding and possible tolerance.*
- *The OO is so toxic in RC areas (and some sections of unionism) that until it ceases to take a disrespectful attitude to 'others', there can hardly be any point in trying to get them involved in wider community work.*
- *Broaden their minds to the idea that everybody in Northern Ireland is the one community and not separated by religion, which then affects political views and see this as a contentious point. But then saying that the same can be said to the other political and religious groups in this country.*
- *Stay out of Catholic areas and towns where they will cause offence and intimidation. Do not intentionally clash with other memorial dates such as Easter Monday when Republicans remember their dead.*
- *Reach out and respect other communities.*
- *It has always done so, but to some elements, to just disappear would still not be enough.*
- *They have a huge membership which I understand would be hard control or change mind-sets in the numbers required to make a difference. They need to be more proactive in coming forward to work with their non-members from whatever background. All moves into the cross community area has to have a huge benefit for them as an organisation.*
- *To make 12 July a more inclusive festival.*
- *Take a serious look at what certain lodges do that bring down all others - never see a lodge distance itself from sectarianism or law-breaking - drop any type of censure for members attending Catholic Funerals etc.*
- *I think they are doing most of the above, but could do more.*
- *Live for and represent the present and future - not the past. Where are the youth, the women?*
- *Change their core values of superiority. Too much like KKK.*
- *Disband.*
- *Speak to people involved in parades disputes in an open manner. Leave sectarianism and intolerance at the door.*
- *A website already exists for County Fermanagh Grand Lodge, and also for the Grand Lodge of Ireland.*
- *The Orange Order can only address this by keeping off our streets and recognising equality for all and teaching young orange men to be accepting of all regardless of religion sexuality race and gender or any other difference furthermore a lot needs to be done to address the drunken drink culture of Orangeism.*

**What kind of activities could the Orange Order do in order to better promote good relations in Fermanagh? (please tick all that apply)**



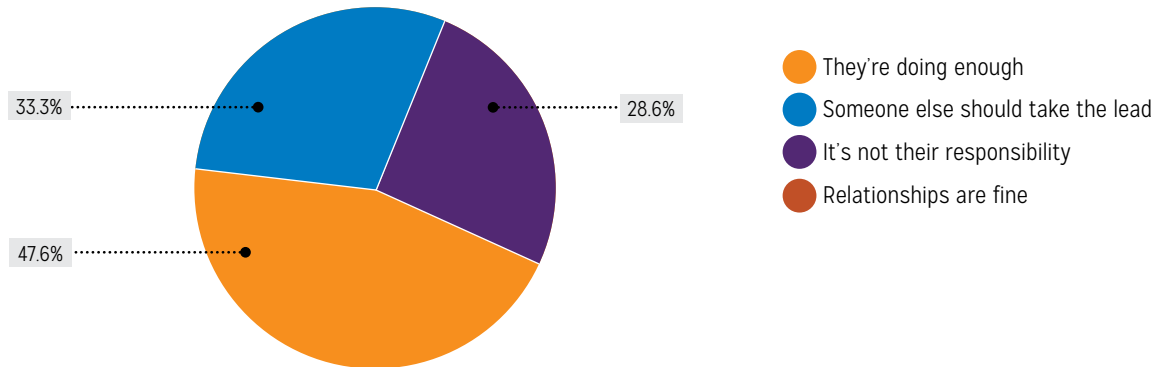
Again, there was a very strong response to this question with all examples of activities (except doing 'Nothing') receiving the support of 30% or more of respondents.

Other Responses to Q7 include:

- *Stop holding small towns and villages hostage. Stop marching where they're not wanted - demographics change so try to move with the times.*
- *While I maintain their right to parade they should make every effort to avoid engaging provocative bands and provocative flag-waving while doing so. 12th July used to be a social day out causing no trouble.*
- *Stop flying flags all year round.*
- *Stop being anti-Catholic and bigoted.*
- *Remove members of the Institution who are not Christian believers. Apply the Institution's rules about removing members convicted of criminal offences.*
- *Engage with Republicans.*
- *I think most negative feeling against the Orange Order is ingrained and there is very little that can be done to counteract it.*
- *Think about others when parading i.e. workers, commuters etc.*
- *Project itself into the public arena, would people go to an open day at an Orange lodge?*
- *Stop recruiting young people, stop marching in public places, stop celebrating irrelevant victories from 100s of years ago - let the past go and let people live in peace. Keep their organisation but don't use it to stir/annoy/show force/intimidate/alienate others.*

Only a small number (21) responded to Q8, indicating that few people feel there is nothing else the Orange Order should be doing to address any myths, misperceptions, misunderstandings or misinformation.

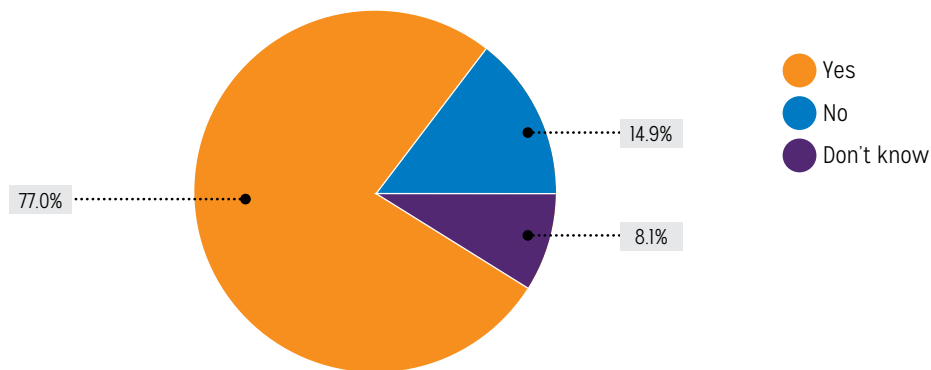
### If you think there's nothing else the Orange Order should be doing, why is this?



## Community activities

Questions 9-13 ask respondents to give their views on the Orange Order's involvement in community activities, engaging with the public to raise awareness of its culture and history, and public interest in workshops or presentations.

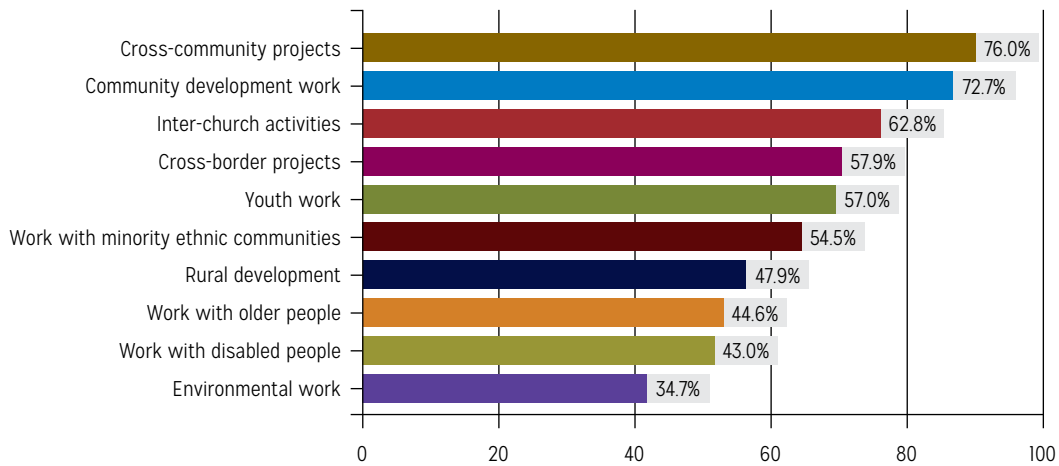
### Do you think that the Orange Order should be actively engaged in community activities outside of its own work?



This question again reflects the internal view that the Orange Order has a role to play in community activities outside of its own work.



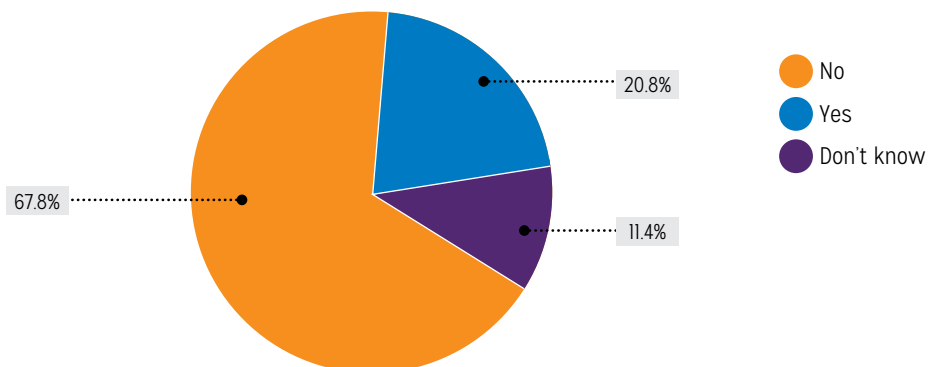
**If yes, what kind of community activities do you think the Orange Order should be involved with? (please tick all that apply)**



There were a few 'Other' responses to Q10 which included:

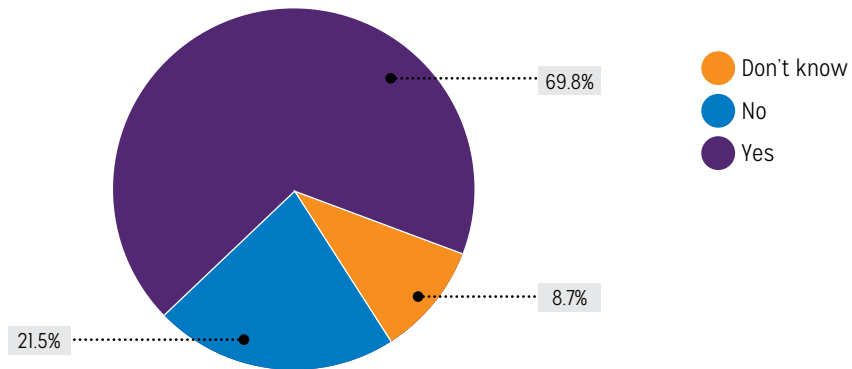
- *Orange order members are already engaged in most of the above, but individuals may not promote the fact that they are members of the Order because they feel that it is not relevant.*
- *Branch out more and modernise. Be open. Use the same techniques that Sinn Fein does, they have modernised, used young people and women to front operations and have made themselves relevant in society today in spite of the perception that the world had of them in the past. Fight against the perception that you are an aging group of close-minded and sectarian individuals. This may be the case but you need to modernise if the order is to survive.*
- *Perhaps all of the above but individual members do take part in the likes of community work & fundraising to benefit all of society.*
- *The Orange Order need to go on diversity training and learn to accept that in today's society there are multi faiths people are LGBT and people are not all religious and do not want religious ideology and bigotry foisted on them.*

**Do you think the general public know enough about the Orange Order, its history, culture & other aspects of its work?**



The response to Q11 from non-members was almost identical to the response from members, with less than 2% difference for each type of response.

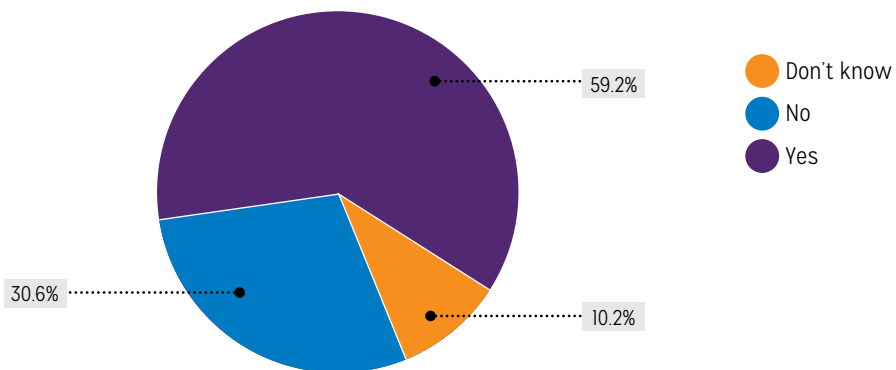
**Do you think it would help community engagement if local members of the Orange Order gave talks &/or ran workshops for non-members to build understanding about the organisation?**



Again, responses to Q12 from public were very similar to that of members, with a slightly lower positive response from the public - 70% said 'Yes' as compared to 79% of members.

Less than 1/3 of respondents said that they would not be interested in attending a talk to find out more about the Orange Order, with another 10% unsure.

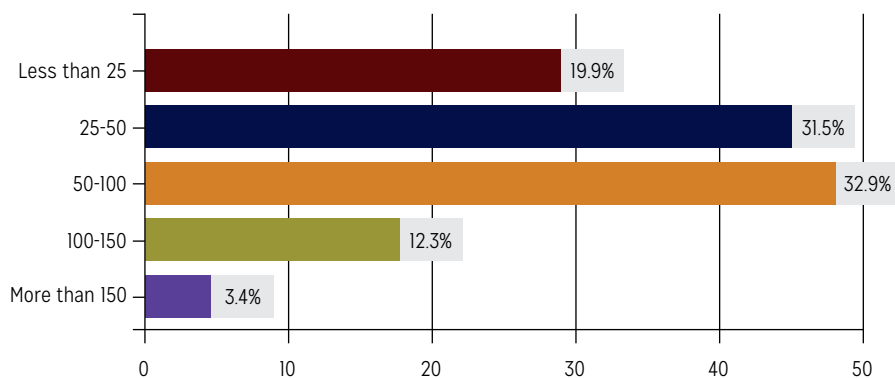
**Would you be interested in attending a talk - at a neutral venue - to find out more about the Orange Order?**



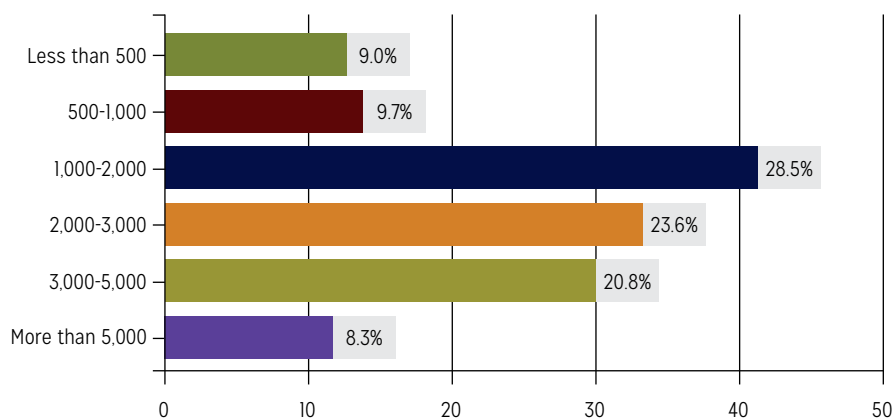
## Orange Order in Fermanagh

Q14 and Q15 measure respondent's awareness of how many Orange Lodges and members are in County Fermanagh. (Note - In 2013 there were 2,224 members and 89 Private Lodges, divided into 15 Districts). The responses indicate that less than 1/3 of respondents knew the number of members or Lodges, although there was a reasonably accurate awareness as the responses closest but not accurate also rated highly.

### How many Orange Lodges do you think there are in Fermanagh?

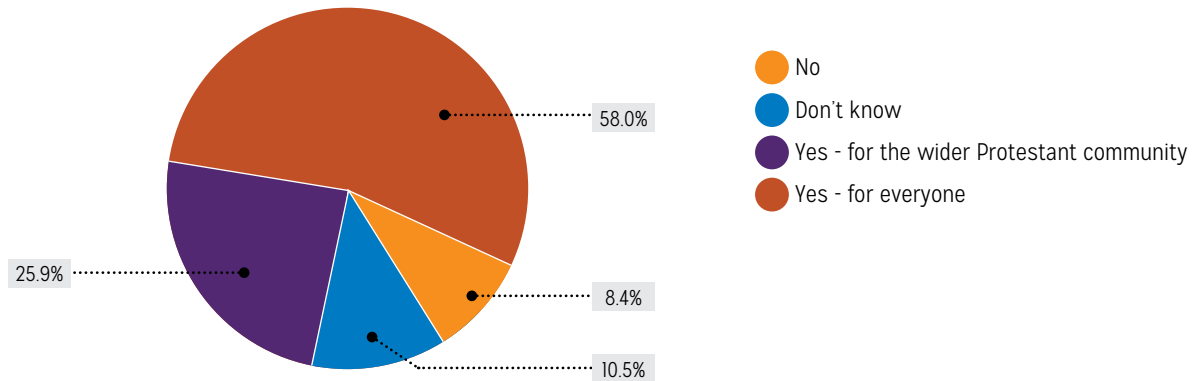


### How many people in Fermanagh do you think are members of an Orange Order?



Q16 and Q17 examine the use and availability of Orange Halls within the community. In both responses, more than half believe that Orange Halls should be made available for everyone, or be used as shared spaces, whilst 1/3 believe the halls should not be shared spaces and ¼ believe the halls should only be made available to the Protestant community.

**Should Orange Lodges make their halls available for community use?**



There were also a number of additional comments for Q16 which included:

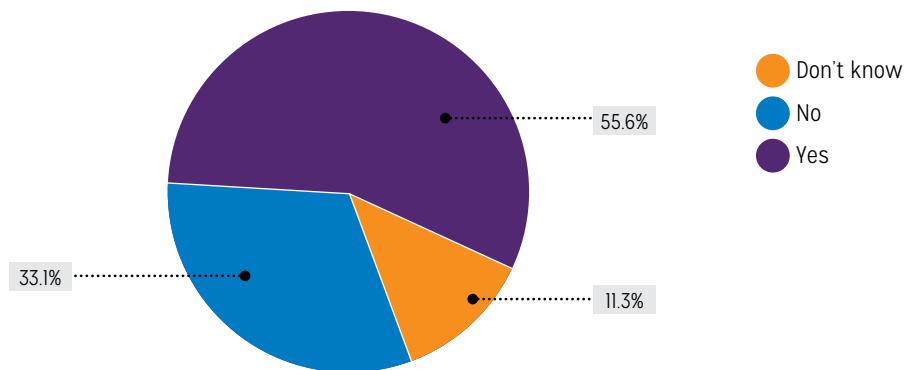
- "The town I'm from used to use the Orange Hall to sign on in".*
- "They have made it clear these halls are not for Catholics to use".*
- "While I do not believe the Catholic community would take up a local Orange Lodge's offer for use of the hall, it would be a gesture of good faith".*
- "Though not sure if they would be neutral venues for some depending on how the walls are decorated i.e. what hangs there?"*
- "Many already do this".*
- "Catholics wouldn't want to go to one. They are filled with too much hate".*
- "If you really want to improve relations, make it available for everyone".*
- "They are receiving funding from lottery, government etc. they should be open to all".*
- "We don't need new community centres - let's use the spaces we have".*
- "Modernise, modernise, modernise".*
- "If they get funding then they should be available to all communities".*
- "As a Catholic I would feel very uneasy going into an Orange Hall given their views on Catholics".*
- "Anyone can use the halls and many are in constant use".*
- "They should also stop boarding/bricking up windows as they look like sects/cults - very uninviting".*

*"The OO halls should be made available for all to use but they also have to think of the safety precautions because of the constant attacks that take place against their properties which could restrict who could use them".*

*"Could be used by all and respected by all".*

*"They won't though... Too stuck in their ways and inconsiderate of others".*

### Should Orange Lodges use shared spaces such as community halls?



There were also a number of comments on Q17 which included:

*"Not at present".*

*"Not sure. This may be a help or hindrance".*

*"Depends on who the space is being shared with".*

*"But not to display their Orange banners and regalia".*

*"Community halls should be used to tackle sectarianism and other barriers in society. This is defeating the purpose of community development".*

*"Could be a good way for the OO to engage more with the wider community on things it may not have been possible to do before, things like cross community work, or even youth groups within the Protestant community. Would be nice if it could be a neutral space as well".*

*"Again, if there is to be better community relations, this would be a step forward, however I'm aware that there are others who would not agree with me".*

*"This would be an excellent idea but would need a huge amount of work in terms of community engagement in order to create such a shared space".*

*"It's a private org with its own agenda let them stay in their own space".*



## Opinions on the Order

To mirror the question format in the internal survey, public respondents were then asked to respond to a series of statements by rating whether they agreed, disagreed or neither agreed / disagreed with each (an abbreviated version of the Likert Scale). Firstly Q18 asks respondents to give an indication to how they feel about a series of statements about the Orange Order.

<b>18. Please tell us how you feel about the following statements about the Orange Order:</b>			
	<b>Disagree</b>	<b>Neither agree nor disagree</b>	<b>Agree</b>
<i>They get a hard time in the press</i>	<b>41.8%</b>	19.9%	38.3%
<i>They could do more to get good news stories in the press</i>	9.9%	23.4%	<b>66.7%</b>
<i>The wider Protestant / Unionist / Loyalist community understand them</i>	27.5%	31.7%	<b>40.8%</b>

	<b>Disagree</b>	<b>Neither agree nor disagree</b>	<b>Agree</b>
<i>The Catholic / Nationalist / Republican community understand them</i>	<b>73.9%</b>	11.3%	14.8%
<i>There is more they can do to help people understand them</i>	7.9%	17.9%	<b>74.3%</b>
<i>It doesn't matter whether people understand them or not</i>	<b>58.2%</b>	23.4%	18.4%
<i>The Council could do more to support them</i>	<b>38.1%</b>	23.7%	<b>38.1%</b>
<i>They have a leadership role in the local (e.g. village) community</i>	17.7%	19.9%	<b>62.4%</b>
<i>They have a leadership role in the wider Fermanagh community</i>	19.9%	22.7%	<b>57.4%</b>
<i>They have a leadership role in Northern Ireland</i>	26.4%	15.0%	<b>58.6%</b>
<i>They need to work harder to get themselves understood</i>	11.5%	18.7%	<b>69.8%</b>
<i>The general public doesn't know about their charity &amp; other work</i>	15.5%	16.9%	<b>67.6%</b>
<i>They should get more involved in community life</i>	13.5%	27.0%	<b>59.6%</b>
<i>They need to attract new members</i>	27.3%	30.9%	<b>41.7%</b>
<i>They should invite people from the Catholic / Nationalist / Republican community to Twelfth Celebrations &amp; other events</i>	26.8%	23.2%	<b>50.0%</b>
<i>They need to change to be more relevant to today's society</i>	14.8%	18.3%	<b>66.9%</b>
<i>This good relations project provides an opportunity to show they're open to new ideas &amp; ways of working</i>	10.0%	30.7%	<b>59.3%</b>
<i>They shouldn't be doing this project</i>	<b>62.1%</b>	28.6%	9.3%

Q19 asks how respondents feel about a series of personal statements. The purpose of these questions was to audit a range of views, attitudes and opinions on a range of issues from flags, parading, relationships between the two main communities, role & perception of the Orange Order and others.

<b>19. Please tell us how you feel about the following personal statements:</b>			
	<b>Disagree</b>	<b>Neither agree nor disagree</b>	<b>Agree</b>
<i>I think Catholics are generally suspicious of the Orange Order</i>	2.9%	4.3%	<b>92.8%</b>
<i>I think Protestants who are not members are generally suspicious of the Orange Order</i>	21.3%	<b>47.5%</b>	31.2%
<i>I am suspicious of some members of the Orange Order</i>	29.3%	13.6%	<b>57.1%</b>
<i>I am suspicious of all members of the Orange Order</i>	<b>55.1%</b>	20.3%	24.6%
<i>I think the rule about members of the Orange Order attending a Catholic church should be changed</i>	12.1%	16.3%	<b>71.6%</b>
<i>I have talked to members of the Orange Order about the Orange Order</i>	28.1%	10.1%	<b>61.9%</b>
<i>I have never been in an Orange Hall</i>	<b>62.1%</b>	2.1%	35.7%
<i>I would never go in an Orange Hall</i>	<b>70.0%</b>	13.6%	16.4%
<i>I would like to visit an Orange Hall</i>	21.6%	33.1%	<b>45.3%</b>
<i>I understand when some people say that they are sectarian</i>	20.4%	11.7%	<b>67.9%</b>
<i>I understand when some people say that they are not sectarian</i>	<b>43.2%</b>	19.4%	37.4%
<i>I understand when some people say that they are a political organisation</i>	23.0%	16.5%	<b>60.4%</b>
<i>I understand when some people say that they are not a political organisation</i>	<b>40.1%</b>	24.1%	35.8%



	<b>Disagree</b>	<b>Neither agree nor disagree</b>	<b>Agree</b>
<i>I think the Orange Order generally represents Protestant opinion</i>	35.0%	20.7%	<b>44.3%</b>
<i>I think the Orange Order should engage with the Catholic / Nationalist / Republican community</i>	18.1%	13.0%	<b>68.8%</b>
<i>I think the Orange Order should engage with the Protestant / Unionist / Loyalist community</i>	6.5%	21.6%	<b>71.9%</b>
<i>I think the Orange Order should engage with community &amp; voluntary organisations</i>	5.7%	16.4%	<b>77.9%</b>
<i>I think the Orange Order should engage with the GAA</i>	25.4%	15.9%	<b>58.7%</b>
<i>I understand the need for this good relations project</i>	8.6%	13.6%	<b>77.9%</b>

There are a number of points of interest worth noting here, particularly some of the responses which might challenge assumptions, stereotypes or perhaps surprise.

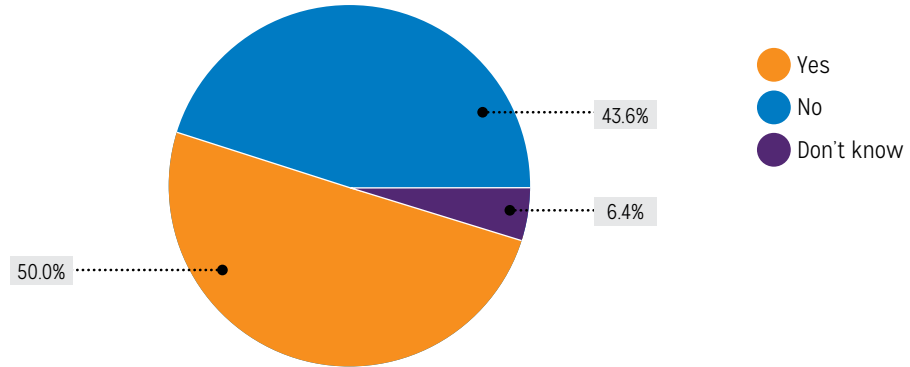
- Less than ½ (41%) agreed that the wider PUL community understand the Orange Order & only 15% believe that the CNR community understand them.
- 74% of respondents think there is more that the Orange Order can do to help people understand them & less than ¼ (18%) think it doesn't matter whether people understand them or not.
- Leadership roles locally, in the county & in Northern Ireland are is seen as slightly less important by the public than members.
- The Orange Order needs to work harder to get themselves understood according to 70% of respondents.
- 68% believe that the general public doesn't know about their charity & other work.
- Significantly fewer members of the public (than Orange Order members) believe that they should be more involved in community life (70% of members compared to 50% of the public) & only 42% agreeing that they need to attract new members.
- 50% agreed that the Orange Order should invite people from the CNR community to Twelfth celebrations, with another 23% neither agreeing or disagreeing.
- More than 2/3 felt that the Order needs to change to be more relevant to today's society.

- 60% of respondents agreed that this good relations project provides an opportunity to show that they're open to new ideas & ways of working with 62% of people disagreeing that they shouldn't be doing this project.
- Respondents agreed that 93% of Catholics & 31% of Protestants are generally suspicious of the Orange Order.
- 57% of all respondents said that they were personally suspicious of some members of the Orange Order, with a ¼ (25%) saying that they are suspicious of all members.
- The rule members attending Catholic services should be changed according to 72% of respondents.
- 36% of respondents said that they had never been in an Orange hall, with 45% saying that they would like to & 16% saying that they would never go in one.
- More than 2/3 (68%) of respondents said that they understood with & 12% neither agreeing or disagreeing when some people say that the Orange Order are sectarian, (compared to 35% & 34% by members respectively).
- 60% of respondents said that they understood & 17% neither agreeing or disagreeing when some people say that they are a political organisation (compared to 36% & 21% of members respectively).
- Less than half (44%) of respondents think that the Orange Order represents Protestant opinion.
- In terms of community engagement, 69% of respondents think that the Order should engage with the CNR community, 72% with the PUL community & 78% with community and voluntary organisations.
- More than half (59%) think that the Orange Order should engage with the GAA, with 16% neither agreeing or disagreeing.
- Slightly more members of the public 78% (compared to 72% of members) said they understood the need for this good relations project.

## Bands & the Orange Order

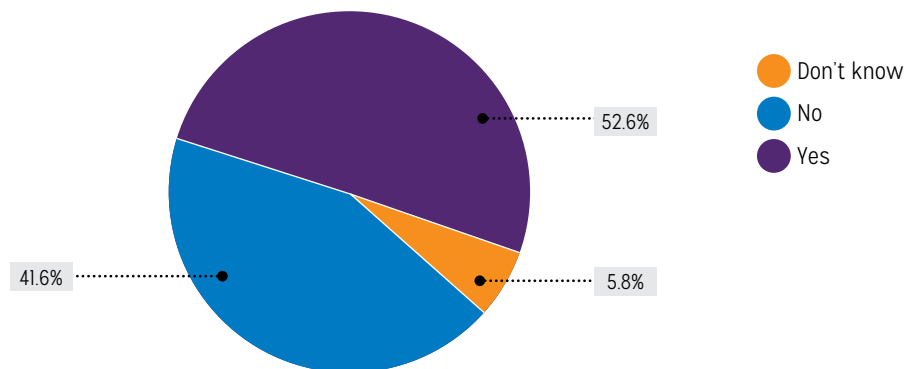
The distinction between the Orange Order and marching bands was raised by a wide range of stakeholders, including Order members, throughout the consultation process. Q20 examines the public perception of the relationship between the two. Exactly half of the respondents indicate they see a difference between the two, whilst 43% responded 'no' and the remainder of respondents to this question did not know.

**Do you see a difference between marching bands & the Orange Order?**

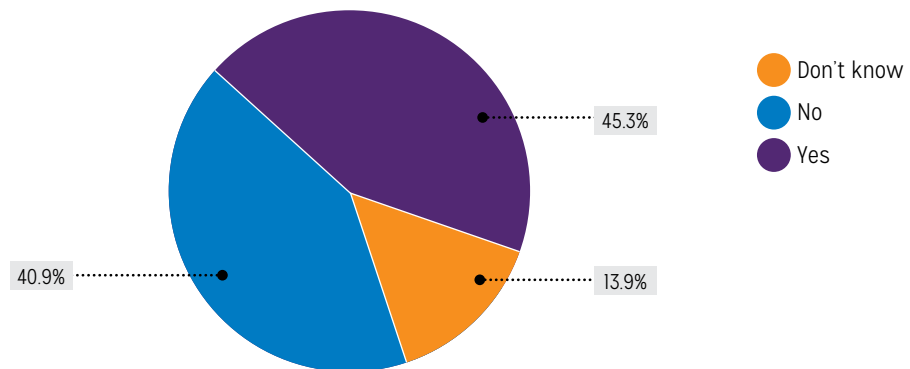


A lower number (45%) believe marching bands play a wider role in community activities whilst 41% believe they don't with 14% indicating they don't know. A higher number (52.6%) were aware that marching bands take part in cross community activities, whilst 41.6% didn't.

**Are you aware that bands participate in cross-community activities?**



**Do you believe that bands play a wider role in community activities?**



There were a significant number of comments to the question (Q21) 'What do you see as being the main differences between the Orange Order and Marching Bands'? A representative selection of these is shown below.

*"Most of the band members are not members of the Orange Order".*

*"Flaunting colours and flags and attitudes whilst marching".*

*"Marching bands are a cultural expression, the Orange Order is political".*

*"The Order is a much bigger organisation that is involved in a great deal more than marching however I don't know that this is widely understood in the community at large".*

*"Marching bands are about playing music not necessarily anything to do with the Orange Order".*

*"Order is more religious whereas some bands are an excuse for drinking. Some bands however are fantastic".*

*"This is complex as some bands are independent and the Order has no say on their behaviour".*

*"One is the main groups that promote culture awareness in the community, the other is the youth expressing their culture awareness".*

*"As someone who doesn't know too much about the Order, I associate the two closely. The only time I see marching bands is with the Orange Order".*

*"Bands play a lot of sectarian music - Kick the Pope, anti-Catholic bands. That directs hatred upon communities. The Orange Order hires these bands. They are seen as the same. Certain bands have reputations. Orders still hire them".*

*"Members of marching bands do not subscribe to rules and regulations like members of the Orange Order do. Marching bands, although they attend the Twelfth, are to play music for benefit of all community".*

*"Both have sectarian blinkered vision".*

*"Often members of marching bands are not also members of an Orange Lodge. There is a huge value in the music education the bands provide people".*

*"I understand marching bands are not members of the Orange Order, but I see very little difference in what they promote".*

*"The marching bands are a generally independent from the lodges, bands are varied and can very often represent different things, I disagree with lodges walking behind loyalist blood and thunder band".*

*"Marching bands are a celebration of music, I cannot see how the Orange Order are anything more than a celebration of sectarianism".*

*"Marching bands are like a mobile youth club whilst the Orange Order are faith based".*

*"Catholics can join a marching band should they so wish".*

*“I’ve only recently understood that order and the bands are not necessarily linked but some of the Orders continue to use ‘Kick the Pope’ bands”.*

*“The orange order is a cultural and religious organisation. Bands are musical organisations. More control needs to be exercised by the Order over bands”.*

*“Some marching bands have a more militant agenda”.*

*“When my cousin joined his marching band he says it was because he wanted to play the drum and be part of a group. Judging by the media coverage of the Orange Order, they appear to assert their control over particular areas”.*

*“They are not always related to one another & band members are not always connected to a lodge”.*



## **GAA & the Orange Order**

The GAA (Gaelic Athletic Association) is mentioned specifically by name in both internal and external surveys. The Orange Order and GAA have been compared and contrasted to each other in the media, by political & social commenters and the general public. It is probably fair to say that neither organisation likes this comparison, and that comparisons often provoke a strong reaction by members of both organisations.

Whilst the researchers support the view that there is little in common between the two organisations in theory, they believe that there is much in common in terms of the way both institutions represent their respective communities, and play a role in the social, cultural, political and historical life of each in a way which goes well beyond their stated aims. At their best, both organisations are models for

community development providing community cohesion, local leadership, maintenance of buildings & other village infrastructure, engagement in rural development, promotion & protection of culture and tradition (both local and national), acting as a wider ‘family’ and providing safe, structured & healthy activities for young people.

Both organisations pre-date the partition of Ireland and are organised on an all-Ireland basis.

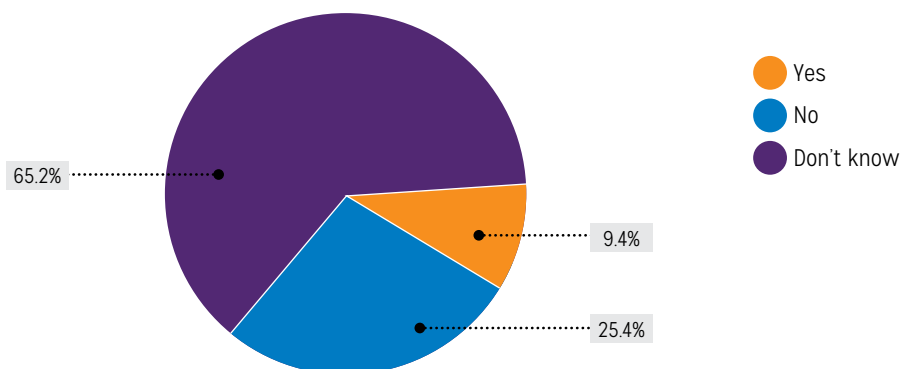
A comparison between the GAA and the Orange Order is way beyond the scope of this report but the researchers felt it important to outline its rationale for specifically mentioning the GAA.

*The Newsletter* published an article claiming that less than 1% of Northern Ireland Protestants had ever attended a (live) GAA match. In 2007, a Protestant GAA player in Fermanagh (believed to be the only one in the county at the time) left the GAA after years of alleged taunting. His father and two uncles (all in the UDR) were shot dead by the IRA. This incident was widely reported in local, regional and national Irish press at the time and struck a huge blow to the GAA’s efforts to widen its appeal and attract more Protestants to the game.

The GAA were frequently mentioned in comments throughout both the internal and external surveys and seems clear that there are also areas of myth and misperception around this institution as well.

In response to Q24, 25% of respondents see a similarity between the Orange Order and the GAA, with 9% unsure.

**Do you see any similarities between the Orange Order & the GAA?**



Again, a significant number of people took the opportunity to add additional comments their response. A representative selection of comments appears below:

- *The GAA are bigots who force an unconstitutional and sectarian agenda on all who associate with it, they have no difficulties in undermining the Order and extort hugely disproportionate amounts of money from local councils. The Orange in my opinion should not engage directly with said rabble.*
- *The GAA is a sporting and cultural organisation whereas the only ‘culture’ the Orange Order has its roots in naked sectarianism and in the promotion of Unionist domination in all areas, including the political arena.*
- *GAA offers a sporting outlet. Orange order offers a chosen view of history.*

- *Orange order don't support terrorists like the GAA do.*
- *Both organisations are flag-bearers for cultures, but only OO is designed to be sectarian; the GAA may have had rules against agents of the British state, but never Protestants. GAA does not often bang a political drum.*
- *The Orange Order is primarily a religious organisation while the GAA is a politically motivated sporting organisation which has honoured terrorists by naming sports grounds after them.*
- *The GAA is a primarily athletic association. Although in the past they used to be anti-Protestant and sectarian but have no moved on from that era which I feel the Orange Order should also do.*
- *The GAA has Protestant members throughout the county and beyond. Although small in number it has done a great deal to reach out to the other side of the community. Indeed it is relevant to note that the GAA was founded by Protestant men who are celebrated for their contribution to society on this island.*
- *The GAA is sports organisation who have changed their rules to adapt to a changing society.*

In addition, a significant number of people made 'neutral' comments which recognise the importance and influence of the two organisations. Again, a sample of these is found below:

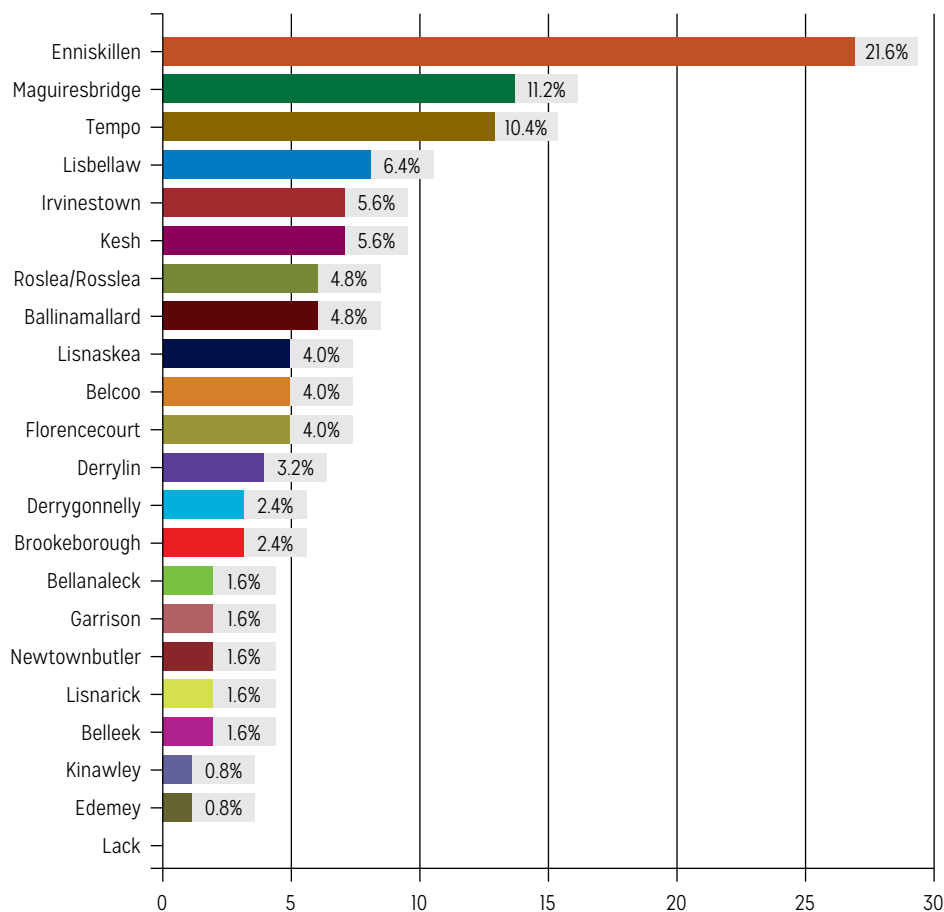
- *Both are structured organisations, well run and play an important role in their respective communities.*
- *They are both organisations that were set up to protect people's identity in a place where there has basically been a war on identity. Many see both as maybe sectarian, but most in these organisations are probably more interested in the past time.*
- *I believe that both Orange Order & the GAA care about those who make up their ranks. There are no inherently evil, or bad, people in either organisation but rather a large amount of misunderstanding between the two about one another.*
- *Both are perceived as sectarian and bigoted by the opposite community. Both tolerate paramilitary members and commemorations which blacken the reputation of the whole organisation.*
- *Both are closed to the other community and are inherently sectarian. Both need to change.*
- *It's a community of people who have shared interests.*
- *Voluntary organisations that provide a structure and focal point in rural communities.*
- *Both are the largest community organisations in their respective communities and have great significance accordingly.*
- *Both were set up to "defend" what they thought were their rights which they understood would be destroyed by the other.*
- *Both historically built on single identity with a goal of engaging young men from their community.*
- *Yes, they both represent our past but more importantly need to shape our future.*

## Demographics of respondents

In order to ensure that public respondents to this survey were as representative as possible, basic demographic data was collected with regular gap analysis being undertaken during the collection period. A number of respondents did not complete this section of the survey, with particular avoidance of the political opinion question.

Respondents came from all over the county with the majority coming from Enniskillen (22%). The survey was completed by a number of Fermanagh natives currently living in London and the US. In addition, a small number of people living outside of the county both in Northern Ireland and Scotland completed the survey. It is not known whether or not they are originally from Fermanagh or have a Fermanagh connection.

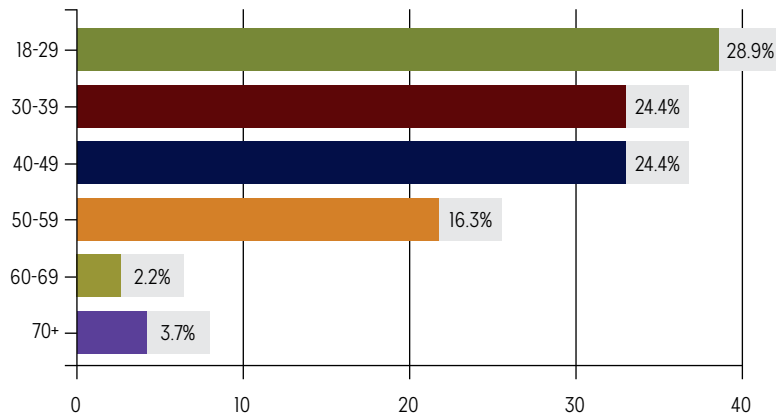
### Which area of the county do you live in (nearest town or village):



There was a reasonable range of ages in terms of respondents, and a notably younger respondent than the members. More than ½ (53%) of respondents to the public survey were under the age of 40, whilst only 26% of Orange Order members were under this age.

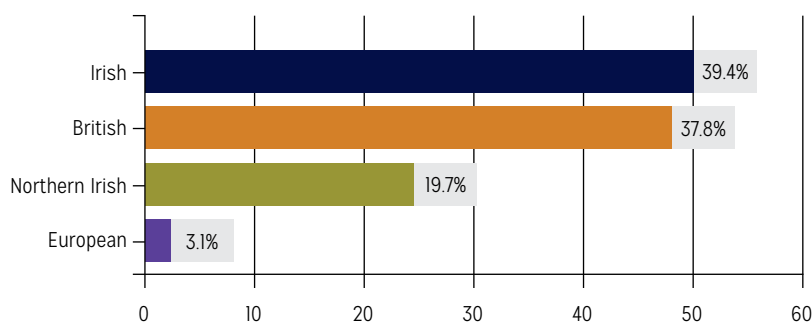


### Please tell us which age band you fall into:



When asked to describe themselves, 38% said British, 39% Irish, 20% Northern Ireland and 3% European.

### How would you describe yourself:

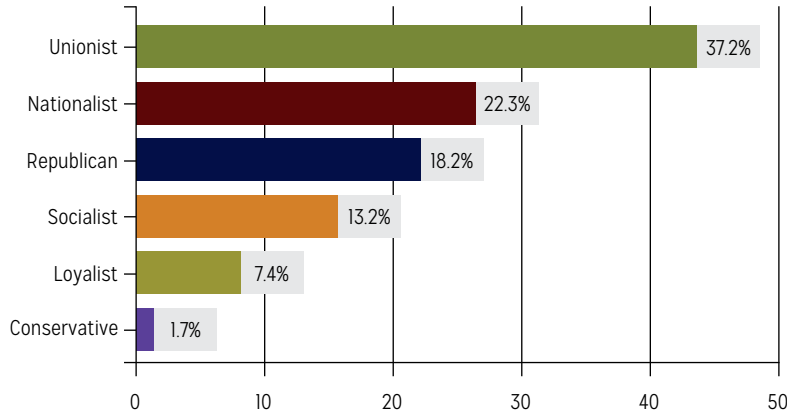


An 'Other' option was provided and these additional responses were given:

- Irish-British;
- Scottish;
- English;
- Irish-Scottish;
- United Kingdom-Irish;
- Ulster Scots.

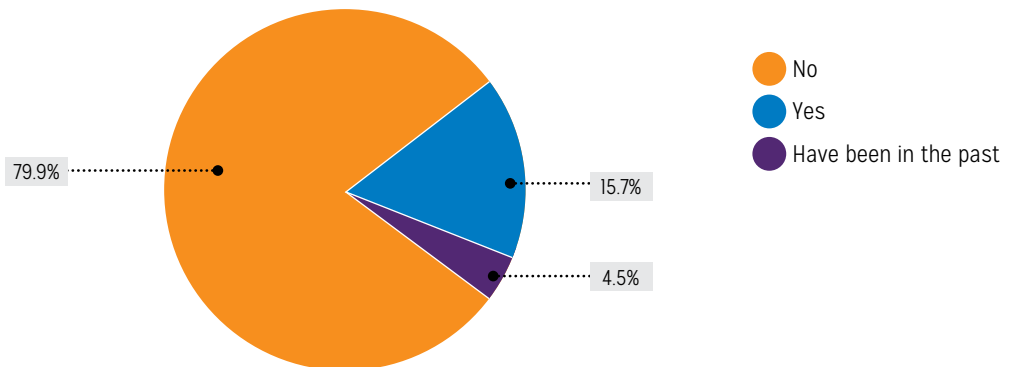
In terms of political opinion, on traditional PUL / CNR divisions, 44% described themselves as being of Unionist or Loyalist political opinion, with 40% describing themselves as being of Nationalist or Republican political opinion. 2% described themselves as being Conservative and 13% Socialist. Note that only 75% of respondents completed this question.

**How would you describe your political opinions:**



16% of respondents were currently members of a political party, with 80% not being a member of a political party and 4% having been so in the past.

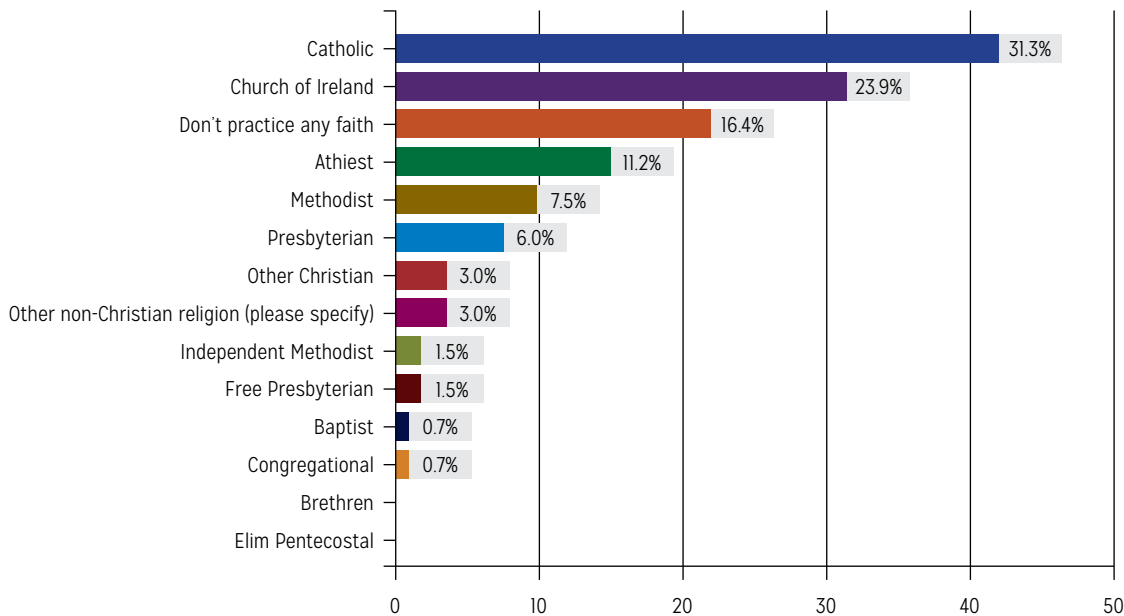
**Are you a member of a political party?**



There was a reasonable mix of Christian denominations represented in the survey as well as those who described themselves as Atheist (11%) and 16% who described themselves as being not practicing any faith.

Catholicism was the single biggest denomination (31%), followed by Church of Ireland (24%). All other denominations were less than 8%.

## Which church do you belong / affiliate to:



No-one from any faith other than Christianity completed the survey<sup>6</sup>.

## Final comments - External Survey

As with the members' survey, respondents were given the opportunity to make any further comments, opinions, issues or remarks. Again, there were a significant number of additional comments.

- I think the organisation struggles to know what it really is. Yes it is a religious and political organisation that is hard to disentangle. I do not call it a Christian organisation, though I have no doubt it has some Christian members. Flags on churches remains a most difficult issue that I abhor and highlights its entanglement. I also observe that there are huge differences between the Orange Order in rural Fermanagh and Belfast for example in what is modelled. Its anti-Catholic stance is a huge barrier as well as informing about what it is - it also needs to ask about the other. How many Orangemen have attended a GAA match for example?*
- I believe that the Orange Order, possibly through no intention of their own, are more of a hindrance to this country. Every march they run costs money through policing and lost revenue to businesses. They are an antiquated idol of repression to the more nationalist side of the community who see them as the guys who march to celebrate the invasion, conquering and plantation of their country, which stirs up feelings of anger against them. They are very reluctant to integrate with the nationalist part of the community when it comes to the finer details of their organisation are very guarded, which in turns breeds mistrust.*

<sup>6</sup> 3% of respondents ticked 'Other non-Christian religion' but their responses were either spoilt or were actually a Christian denomination

- *To move forward as a community and island we need to learn more about each other's religions, respect each other's differences and find a way we can all live in peace, to have any sort of life and future for our families.*
- *Good to see the Institution carrying out audit. A move in the right direction.*
- *I believe the OO is starting to make good progress, particularly in Fermanagh. I guess in places like Belfast they still have a way to go. Also I believe they could celebrate more recent aspects of their culture as these would be less contentious, instead of just concentrating on religious wars from hundreds of years ago. Cross-border and cross-community projects are the way to go for the OO in my opinion, along with a commitment to reduce tension as much as possible. This sort of thing may not look like it is working, but over time the benefits of such an approach will become much clearer and more tangible.*
- *Can I ask why the GAA call their pitches after terrorist who go out to shoot Protestants and Roman Catholic who speak out against the terrorist who come from the Roman Catholic community? Next question. Why do you use Catholic, not Roman Catholic on your survey? If you look into history Protestants came from protesting catholic who disagreed with the way Rome was running the church. Why should the Orange Order meet with the GAA now as they still support Roman Catholic terrorist organisations who killed orange men and their families? Should it not be the GAA who should first denounce the terrorist they support before the Orange Order meets them?*
- *I believe this survey is a step in the right direction. It shows a good faith effort towards cross community relations and trying to figure out problems in the community.*
- *The Orange Order has a reputation of being sectarian, and rightly so. For example, the Order's reaction when members attended the mass of PC Ronan Kerr was outrageous. In any other country this sort of bigotry would not be tolerated. Your organisations principles are outdated, and I think it's ridiculous that in this day and age it still exists. It's obvious the numbers joining are declining. If you want any hope of staying relevant in the coming decades you need to change. I say this as someone who was raised Protestant / Unionist and was even involved in a band.*
- *The Orange Order in Co Fermanagh has never received proper acknowledgement for its role in saving countless Roman Catholic lives in the County by its discouragement of tit for tat killings as reprisal for the genocide committed by republican murderers in border areas.*
- *I have no problem with the Orange Order if they would stay where they are welcome and not insist on marching in Catholic and Nationalist villages and towns just to annoy locals!*
- *It's good to see that this is being done. I suspect the answers will be skewed as people who see something in a negative manner are more likely to respond to this survey than people who don't care either way.*
- *Most Catholics have zero knowledge of the Orange Order, apart from that It celebrates defeating a Catholic army. They need to show what else they are about. It appears that the GAA is seen as the opposite of the Orange Order. As a GAA player I feel his is totally wrong. I play GAA because I am good enough and because I like the sport. Nothing to do with politics or religion. My son*



*plays GAA, hurling rugby and soccer with kids from all religions. Can a member of the Orange Order say his son has such a varied contact with kids from other backgrounds. If a Protestant kid came to my club, trained and was good enough he would play and be accepted no problem. Could the same be said if a Catholic kid walked into an Orange order hall, what would he do, how would he be accepted?*

- *As an Orangeman, it frustrates me how we are perceived, we don't help ourselves to be honest but we need to understand that we need to show our relevance in society or we will be left outside.*
- *I would congratulate the OO for undertaking this project. I hope that it can provide leadership and change with the 21st century. Our island has suffered for too long about misconceptions of the other side.*
- *It's a great opportunity for the OO to understand opinions and thoughts of people from a wide section of the community. Hopefully it will give the OO the ability to be able to create a strategic plan for the future where some of the rules that they have are reviewed and brought into the 21st Century. It also hopefully give them the chance to plan their own destiny, instead of having it dictated to them by government or commissions. Hopefully they will also take the opportunity to reach out to the wider Protestant community and also the Catholic community as they have nothing to lose and all to gain. The Orange Order is an organisation that has a lot to give but is poorly managed in the public eye and there are those in the Catholic community who will take every opportunity to discredit them.*

- *I'm interested because I think the Protestant people of Ireland are constantly put down because of their beliefs.*
- *I most applaud the Fermanagh Orange Order for undertaking this task, but I am not sure if all members will be bought into the findings and recommendations.*
- *I would be most unlikely to ever engage with the Orange Order. In the past I have been attacked for racial reasons by Orange people and see the Orange Order in general as an organisation that promotes hatred and hooliganism amongst its members. I see them as a main instigator in the recent flag protests which I see as disgusting. The Queen's flag is for special occasions only not a dirty rag to hang from lamp posts etc.*
- *I believe the OO has much to do to, to breakdown stereotypes and I welcome this project. As mentioned I feel the amount of marching that has taken place in recent years undermines the peace process and actively encourages bad feeling. Acceptance in to the Orange Order should be for people committed to cultural understanding and not to those wanting an excuse to rile members of other traditions.*

# Section 7:

## External Audit & Consultation - ‘Looking in from the outside’

A wide and diverse range of people were asked to contribute to the external consultation. Many are stakeholders who represent particular groups, organisations, political bodies or statutory agencies. Some are members of the Orange Order (who chose not to engage with the internal consultation) or have close family connections, and some have regular contact with the Orange Order either on a professional basis or through third party contacts. Others have had little or no contact with the Orange Order. A list of organisations who were invited to contribute towards this consultation can be found in Appendix D.

As may be expected, there was a huge range of opinions and views of the Orange Order, its membership, activities and ethos. Responses are presented under four key themes:

- Understanding of the Orange Order;
- Parades & the Twelfth;
- Halls;
- Relationships.

It should be noted that there were a number of comments which could have been included under a number of different themes here, e.g. PSNI.

### Understanding of the Orange Order

There was almost universal encouragement for CFGOL being involved in good relations in the county. Supporters feel that the organisation is already doing this both in terms of its leadership and its activities; others see it as having a significant role in on-going peace building and that its influence could and should have wider application; critics see the Institution as being part of the good relations problem and that it needs to address issues around sectarianism internally, as well as engaging on a wider basis.

The researchers generally found a good level of understanding of the Orange Order amongst most – but not all – of the Orange family and supporters. Its critics and the general public had, unsurprisingly, much less understanding of the Institution. Even within the PUL community, there is considerable misunderstanding on a range of areas.

Within the Orange family and wider supporters, there was a strong sense that the organisation is the glue that binds the Protestant community together. These contributors felt that it was important to acknowledge the Order's role in providing a social and support network, of preserving and celebrating cultural, religious and historical traditions and of presenting a more dignified and acceptable face of Orangeism in Fermanagh than east of the Bann. The huge voluntary nature of the organisation was also emphasised.

Some of these contributors were fiercely defensive of the Orange Order, its ethos, behaviour and activities. Many comments reflected the view that sections of the working class PUL community feel alienated from the mainstream, and that their culture and identity is under threat<sup>7</sup>.

Others from the Orange family felt that considerable work needs to be done to ensure the Institution remains relevant going forward. This included opening up halls beyond the Orange family, the promotion of the community and charity work of the Order, engaging with a wider range of organisations and publically condemning bad behaviour where it happens (e.g. Belfast parades). A number of comments were made on the role of women in the organisation, influence over the erection & removal of flags, rule around attending a Catholic chapel, of making the Twelfth more interesting and festival-like, of disciplining members where appropriate and of working harder to make themselves be understood within both the wider PUL and the CNR communities. Comments from supporters such as 'they don't help themselves' were typical of the 'critical friend' approach.

There was also frustration that the Order does not exploit opportunities to promote themselves and their good work, and that an extra effort needed to be made to counteract the widely held view (within the Orange family) that the media demonised the Institution and its members.

Many Orange Order members expressed a view that the Order in Fermanagh was a 'completely different animal' to that in Belfast (which is a smaller County in terms of membership numbers), and that their behaviour and attitude tarnishes their own reputation. Some even expressed the view that the County Lodges should become independent within an Orange umbrella, being allowed to set their own rules and standards of conduct. This was very much reflected in the comments of the wider PUL community.

Conversations with some respondents from the CNR community in Fermanagh suggest there is a tolerance for the Orange Order in Fermanagh. There is an awareness that the Twelfth is the pinnacle of Orange expression, and parades take place across the county. There is a mixture of attitudes from 'let them have their day' to ambivalence. All respondents seemed to understand that it is an important day in Protestant culture, regardless of their views of the Orange Order.

Opinions across other respondents varied from the disinterested to anger about the lack of respect shown generally by the Orange Order to the CNR community. There is a widely held view amongst many Nationalists and Republicans that it is an out of date and irrelevant organisation, which claims to be religious but is political in its actions, which shows little or no respect for residents through its flagging and parading, little or no tolerance for the culture, identity and traditions of others, and which is sectarian by definition. Despite these views, there were several comments from Republicans which may seem surprising, e.g. "I like the bands, especially the big loud bands!", or comments about the huge influence that the Order has and the numbers involved.

*"The suspicion still exists with a lot of Nationalists today".*

<sup>7</sup> Northern Ireland Peace Monitoring Report No. 2, 2013



Many in the CNR community do not necessarily see the boundaries between the Orange Order, bands and PUL expressions such as the current flags protest. Rather, they see a linkage between all three, especially during the traditional 'marching season' where the lines of separation become blurred for those outside the relevant organisations. The CNR community believe that the Orange Order can exert influence over their followers, in particular the behaviour of bands and the number of parades (including those which are not organised by the Orange Order). There is also little, if any, distinction made between the Order and those who erect flags in towns and villages to mark the Twelfth celebrations, as well as the on-going flags dispute on arterial routes and major junctions across the County. The development of a long-term protest at Twaddel Avenue occurred after the consultation process for this report.

*"The outworking of Orangeism was discrimination and gerrymandering. It is in their breed".*

## Parades

The issue of parading and the Twelfth was usually the first issue mentioned by both the Order critics and the wider general public. There was a range of views held on this, with most PUL respondents feeling that the Twelfth and other parades in Fermanagh had a very different atmosphere and standard of behaviour than elsewhere, particularly in Belfast.

Amongst Orange Order members and the wider family, there was frustration expressed about the behaviour of lodges in Belfast and elsewhere, and that the Fermanagh Twelfth was a peaceful, non-threatening respectful family day out. There was a view by some in the PUL community that in Fermanagh critics would have to 'go out of their way to be offended' on the Twelfth and that it was easy to avoid. Similarly, there was a view by some in the CNR community that some towns and villages are 'taken over' and residents effectively 'held in siege' for the duration of the Twelfth. These comments were made particularly in the context of towns and villages which have a majority Catholic population, e.g. Lisnaskea.

Most people from the CNR community that the researchers spoke to had never been to a Twelfth celebration. Most contact with parades was accidental e.g. being stuck in traffic behind one and it was largely seen as an inconvenience rather than a threat. In the past, a considerable number of people from the CNR community would have travelled over the border for the Twelfth. This research seems to indicate that this is less so in recent years. Indeed, a number of people from the CNR community had been to a Fermanagh Twelfth in the last few years, when they had either been invited by a friend from the PUL community, been involved in a cross-community group which included members of the Orange Order or who themselves had been actively and widely involved in peace building activities.

Some in the CNR community also view the Orange Order as an organisation which is selective in civil obedience. Whilst the vast majority of Orange activity complies with legislation, there are occasions when it publicly or privately chooses to disregard or disobey the law, particularly around parades, protests, flags and social issues.

*"They only obey the law when it suits them - that is the sort of stuff of the civil rights - law and order only when it suits them".*

Furthermore, some in the CNR community believe the Orange Order abdicates its responsibility if it refuses to talk to community groups and representatives around band parades. Even where the parade is organised by a band (and not an official Orange event) it is difficult for many Nationalists to



differentiate as their understanding is that the parade is attended by the same bands, participants and spectators, even if Orange regalia is not being worn. There is a mixture of anger (from critics), frustration and bewilderment (by both critics & those with a more ambivalent attitude) – “why on earth would anyone want to march where they’re not wanted?”.

*“They need to talk to communities where there is contention”.*

Dialogue with residents, traders and the Parades Commission was seen as important by most people, from across both communities. A number of traders in Enniskillen believed that rather than generate economic activity, parades in the town prevented it. Some reported a considerable fall in takings in the time period immediately before, after and during a parade in the town. There was also consensus on the difficulties of bringing in bands from outside of the county (again, particularly from Belfast) who are seen as more aggressive, less respectful and whom do not share the same standards of behaviour and attitudes as local bands.

## Halls

There is considerable amount of information about the activities going on in Orange halls across Co Fermanagh in Section 5 above. It is fair to say that outside of the Orange family, there is a very low level of awareness about what happens in the halls. Most people from the CNR community who engaged with this process had not been in an Orange hall. Within these respondents, there was a range of views - some were curious to see inside a hall whilst others had no interest in visiting a place they felt they would not be welcome.

Many in the PUL community recalled a time when Orange halls were widely used for social activities by the whole community, and whilst still regularly use their local hall for a range of events and activities were conscious that it was no longer a shared space. Concern was expressed by a number of community activists and organisations (from both communities) about the large number of halls in the county and that that they were not all sustainable, with some having very poor facilities including in a few instances, no toilets. There is an acknowledgement within the Order that over the next few years, a number of halls may need to close. Similarly, some very small Private lodges may need to consider merging in order for them to remain sustainable. The researchers acknowledge the huge attachment that members have to both their lodge and their hall, and in some cases the significant history that both have.

Many people felt that halls were underused and that they could be opened up more widely to the whole community. The variety of use of Orange halls across the county appears to vary depending on their location and the attitude of the lodge officials. Aghadrumsee Hall was frequently cited as an example of best practice in this regard.

Some supporters felt however that halls were already made available to a wide variety of community users and that in some cases there was pressure on to 'sanitise' the halls to make them 'acceptable to all'. This was not seen as something to welcome, and the special role of an Orange hall to its members and wider family should not be up for negotiation.

Concern about sustainability was also raised by a number of community organisations and the duplication of physical resources in rural areas was seen as an issue. A number of examples were given of halls that had received funding to be renovated / upgraded. Some community organisations believed that either better quality or more well-used facilities already existed locally, or that an additional upgraded space would reduce cross-community engagement. In a few instances, respondents felt that the hall promoters were exaggerating the amount of cross-community use to get funding.

Attacks on Orange halls were seen as a considerable concern and for many a hallmark of sectarianism and a lack of tolerance for Protestant culture in Fermanagh. Tedd Hall for example has been targeted four times in the last twelve months. Attacks on halls were almost universally condemned and similar attacks on GAA halls and churches of all denominations were also raised. More information on attacks on Orange hall can be found in Section 2.

## Relationships

The researchers received comments made about the relationship between the Orange Order and its members (although most of these are covered in Sections 4 & 5 above), with the wider PUL community, the CNR community and with organisations, agencies and institutions from churches to the PSNI, and from politicians to the GAA. Again, a number of comments have been detailed in sections above. Comments were provided both on the relationship between lodges and the Orange Institution, but also at a very local level and between individuals, often as neighbours.

Many community organisations said that they had had either very limited or no contact with the Orange Order. Some felt that this was appropriate, as there was no relevance to them having a relationship or contact with the Order. Others however, expressed disappointment that contact had not been made to either consider joint projects, share resources, be invited to particular special events or discuss the

impact of parading. There is an opportunity here for the Orange Order in Fermanagh to consider its communication with external organisations and to think beyond the 'usual suspects' in terms of who it engages with.

The level and quality of relationships varies depending on a number of factors including type of community activity, amount of cross-community engagement locally, individual personalities, and impact of the conflict in the locality. Derrygonnelly Lodge was cited as a great role model for engagement, with young Orange Order members who were ready to engage on a cross-community basis, formally representing their lodge on local fora and who promoted extensive, and cross-community, use of their hall.

At an organisational level, both the STRIPE Project and the Orange Community Network (OCN) have both had a positive impact on local relationships, particularly in schools and with young people. OCN sees Fermanagh as blazing a trail in terms of good cross-border relationships. Both projects see their single identity work as laying the foundations for future cross-community engagement, by increasing confidence and capacity of the PUL. The work of STRIPE and OCN has enabled contact in a professional capacity between individuals perhaps unlikely to happen in another context at a local level, e.g. between Orangemen and GAA members.

Amongst respondents there is clearly still a huge amount of hurt and mistrust on both sides, a legacy of the conflict. There is a section of the Orange family who feel that the Protestant community have been intimidated out of parts of Fermanagh. Many Orange Order members feel that despite provocation and an on-going campaign of violence against the security forces, of which a number Orangemen were active members, they never once called for retaliation despite suspicions of local involvement and collusion.

Similarly, many Nationalists and Republicans believe that members of the Orange Order played an active part in the harassment and intimidation of their community as members of the B-Specials, UDR and RUC (later PSNI). A few make no distinction between the Orange Order and the security forces.

The election of Bobby Sands as MP for Fermanagh & South Tyrone in 1981 polarised many communities across the county and this event was mentioned on a number of occasions by both the PUL and CNR communities in the context of this research.

A number of respondents, mainly from the PUL farming community, asserted that until recently 'our Roman Catholic neighbours looked after our cows on the Twelfth' (and occasionally 'and we looked after theirs on St Patrick's Day'). Whilst there is some anecdotal evidence that this might have happened in the 1950's and early 1960's, the researchers have not uncovered any evidence to support its recent or current existence. There appears to be a rose-tinted view to the way that good relations have been in the recent past.

The PSNI, as the primary body with responsibility for policing public events has a working relationship with the Orange Order in the county. The PSNI would suggest that CFGOL are one of the most forward thinking in Northern Ireland, describing them as being keen to accept and acknowledge their role from a community perspective.

It was considered the majority of police officers have a limited knowledge of Orangeism and see it as an organisation that parades, though it was also acknowledged some officers are either members, or have family connections who are members, particularly amongst those who are 'older in service' in PSNI



(ex-RUC). PSNI consider it would be to their advantage if their officers knew more about the Orange Order, its history and its ethos. The PSNI have previously engaged in education programmes from other community groups and it had been very advantageous in building stronger community links and gaining understanding.

PSNI gave examples of how they had worked with other organisations and community groups to develop protocols and plans at a local level, and had engaged in and contributed to their strategic planning process, along with the other blue-light agencies. This level of engagement had been particularly effective in building relationships and planning for large events, and considered this could be extended easily to the Orange Order in Co Fermanagh.

Tourist bodies acknowledged an effort in recent years by the Orange Order across Northern Ireland to make their parades and demonstrations more 'tourist friendly' occasions. Fermanagh had in recent years held the status of a 'flagship' event with additional offerings and events to make it more attractive to visitors and tourists. There is a likelihood that a large event such as a 'Twelfth demonstration' can have an impact on the local economy through additional footfall and an increase in spending, but only if the event is marketed to attract additional visitors in sufficient numbers, and if businesses are allowed to function and be accessible.

It is considered that to make the event more 'visitor' friendly, it needs to increase the offering beyond the parade itself, with peripheral events which attract families and involve other organisations and service providers. 'Festivals' can become major tourist attractions, but to do so requires a diversity of

'offering' to attract a wider audience. Thought needs to be given to how local businesses can become involved, especially in the leisure, hospitality and entertainment sectors, with the provision of relevant stalls, food outlets and family friendly activities. All three tourist bodies are keen to increase their work with the Orange Order to promote their events, and provide advice and support as appropriate.

It is difficult to establish how significant the impact of Orange events on the local economy is, as valid and reliable data has not to date been made available. It is suggested by all three tourist bodies that active surveying needs to take place to establish a baseline on which to measure numbers of visitors, discover where they have travelled from and establish their level of spending. There is potential to measure the impact on retail, hospitality and accommodation providers and establish the overall contribution to the local economy. There are added economic benefits in establishing a 'tourism steering group' with a strategy to develop the offering to visitors to the area and make the event more accessible to a wider range of people.

*"We would see the benefit of local event organisers surveying attendees to see where they have come from".*

*"If the parade is well ran, with good music and good living history activity as well, then tourists might take a look, but generally the activity is only for themselves".*

# Section 8:

## Action Plan

Based on the issues raised and identified throughout the audit process, recommendations for action will include:

THEME A: COMMUNICATION & INFORMATION		
Key Aims & Impacts:		
To raise profile of Orange Order's community & good relations activities		
To build a more positive image with the wider public		
To increase openness & transparency		
To build understanding of the Orange Order, Orange culture & its role in Fermanagh life		
Proposed Actions	Year	Potential Partners
Produce a communications strategy to include a media plan	1	
Actively engage & build relationships with local media	1-3	
Develop a local PR team across all districts & build internal communication network	1 & 2	GOLI
Actively promote good news stories	1-3	Local newspapers & radio
Ways to 'exhibit' the OO at community events, particularly cross-community	1-3	
Update general public information leaflet about OO in Fermanagh & make more widely available	1	
Further develop County website as an informational & educational resource for both members & wider community	2	
Share & promote example of co-operation, collaboration & good relations success stories	1-3	
Publish summary version of this report	1	

### THEME B: NETWORKING & RELATIONSHIPS

#### Key Aims & Impacts:

To create new & build on existing cross-community and cross-border relationships

To identify opportunities to work in partnership with other leadership organisation, particularly those from CNR community

To engage with a wider range of organisations & individuals

Proposed Actions	Year	Potential Partners
Further develop & sustain relationships with other faith groups, particularly non-Protestant faith groups	1 - 3	Wide range of community & voluntary organisations to include but not be limited to:
Further develop & sustain cross-border relationships, particularly border counties	1 - 3	Fermanagh Trust
Develop proactive relationship with community & voluntary sector organisations	1 - 3	Good Relations forums (e.g. Sliabh Beagh)
Develop pool of representatives able to provide informational, education & engagement talks to wide variety of groups and participate in discussion / debate activities	1	Fermanagh Churches Forum Church & faith leaders
Undertake study visits to a variety of places, events & groups	2 & 3	Fermanagh Bands Forum
Engage in collectively lobbying & advocacy for community infrastructure and other collective benefits	1 - 3	Fermanagh Rural Network
Join NICVA & other relevant network organisations	1	Sporting, cultural & local community associations



## THEME C: COMMUNITY ENGAGEMENT

### Key Aims & Impacts:

To enable the Orange Order to play a more active role in mainstream community & rural development

Demonstrate commitment to young people

Develop local partnerships to encourage wider community participation in activities

Proposed Actions	Year	Potential Partners
Undertake a sustainability review of halls & develop an action plan to address sustainability issues	2	Residents Association
Encourage increase use of halls by non-members	1 - 3	Local community development groups
Encourage increase use of halls for cross-community activities	1 - 3	STRIPE
Highlight & promote examples of good practice in community engagement including use of halls	1 - 3	Orange Community Network
Encourage halls to host study visits from range of groups & organisations	1 - 3	Fermanagh Bands Forum
Encourage collaboration between different halls & community groups, income generation, use of sports (e.g. bowls)	1 - 3	County Armagh Community Development
Develop halls as local hubs for range of community services & outreach activities for whole community	1 - 3	Rural Community Network Fermanagh Trust
Partner with churches, community groups & others to deliver youth diversion schemes	1 - 3	Supporting Communities NI
Further engage in mainstream community work, working to community development principles & focussing on addressing rural issues	1 - 3	WELB Local churches
Develop team of local Orange Order educators willing to engage in information & discussion sessions with groups across the whole community	1 - 3	Local church, sports & community hall committees

**THEME D: ARTS, CULTURE & TOURISM**

**Key Aims & Impacts:**

- To increase confidence in positive expressions of cultural identity
- To increase access to & widen participation in cultural events and festivals
- To showcase Orange culture
- To work with other organisations to showcase arts & cultural events in Fermanagh

<b>Proposed Actions</b>	<b>Year</b>	<b>Potential Partners</b>
Develop the Twelfth offering to include 'fringe' events & activities	2 & 3	Fermanagh Bands Forum
Explore opportunities to link with existing arts & cultural festivals and events throughout the county	1 - 3	Fermanagh Tourism
Create & develop opportunities to showcase Orange culture through exhibitions, events & other activities	2 & 3	Arts Council of NI
Undertake feasibility study on developing Enniskillen District Hall into small-scale exhibition to include portraits, artefacts, memorabilia & exhibition boards	1 - 3	Local arts festivals including FLive & Project St Patrick
Identify opportunities to undertake joint cultural initiatives, including cross-border & cross-community	2 & 3	Irish, Ulster Scots & other minority language promotion organisations
Support bands community to further engage in cross-community & cross-border musical activity	2 & 3	
Support Ulster Scots community to further engage with minority language groups & activities	1 - 3	
Identify on-going opportunities to showcase & celebrate Orange culture through new good relations initiatives, engagements & projects, across whole community	1 - 3	

## THEME E: LEADERSHIP & ORGANISATIONAL CAPACITY

### Key Aims & Impacts:

- To increase knowledge, skills, capacity & confidence of FCOL and District Officers about community development, good relations, diversity & peace building
- To support Private & District lodges to increase community activity
- To acknowledge the role of the Orange Order in on-going good relations in Fermanagh
- To provide on-going leadership within the PUL community

Proposed Actions	Year	Potential Partners
Encourage membership to engage with community leadership programmes where available	1 - 3	STRIPE
Officers to continue to develop understanding of principles, approaches & language of community development and lead others in adopting same	1 - 3	Orange Community Network
Facilitate further delivery of 'Educating Ourselves' programme & encourage wider participation	1 & 2	NICVA CFNI
Actively participate in good relations activities, programmes & event which develop respect and tolerance for different traditions and cultures	1 - 3	Local Districts & Private Lodges Residents Groups
Continue to increase knowledge & skills of officers (e.g. committee skills, leadership skills, media) across Private, District & County lodges, accessing training & development where appropriate	1 - 3	Local community development & action groups
Further develop relationships with statutory agencies	1 - 3	PSNI, DRD Roads & other statutory agencies
Initiate new & build on existing relationships with local residents groups on parading & flags issues	1 - 3	Parades Commission
Develop & implement a flags protocol for Co Fermanagh	1	Various flags & emblems fora
Review effectiveness of existing structures, governance & policies	2	
Seek to be representative, responsive & relevant to the communities in which it seeks to serve	1 - 3	

## Resourcing & notes on the Action Plan

The above action plan is an overview of activities that might be delivered by County Fermanagh Grand Orange Lodge over the next three years.

The lack of SMART<sup>8</sup> objectives are noticeable by their absence and therefore this action plan needs to be developed further by CFGOL. This research was commissioned by Fermanagh District Council's Good Relations Office, and therefore as the commissioned researchers, Green Hat was proposing an action plan for effectively a third party. Green Hat has offered support to CFGOL to further develop this plan beyond the proposed summary, and where appropriate advice on delivery of actions. Whilst there is no compulsion on the Orange Order to deliver this plan, the process has been undertaken voluntarily and with enthusiasm. Indeed, CFGOL have the potential to create a model of good practice in community engagement and development that other county lodges could follow.

Much of the action plan can be delivered through current structures and the existing network of active volunteers and leaders within the Orange Order. Many of the activities detailed in the plan require little or no financial support to implement them.

There is currently excellent support available from community development projects such as STRIPE and the Orange Community Network to enable CFGOL to action most of the proposed activities above, as well as support through FDC's Good Relations and Community Services offices.

CFGOL has a wealth of contacts and networks to draw upon to help them develop and deliver the action plan including the Grand Orange Lodge of Ireland (specifically the Community Education Officer), local elected representatives, cross-border groups, individual & organisational sources of advice as well as recent funders north and south of the border. It can also draw on existing models of local community network in an Orange context through organisations like the County Armagh Community Development.

It should be noted that the potential partners listed above are simply that, potential. The list of partners is not intended to be exhaustive and CFGOL welcome new partners as part of their on-going and future good relations work.

<sup>8</sup> *Specific Measurable Achievable Realistic Time-bound*

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# Acronyms

<b>ACNI</b>	Arts Council of Northern Ireland
<b>ALOI</b>	Association of Loyal Orangewomen in Ireland
<b>BME</b>	Black & Minority Ethnic
<b>FDC</b>	Fermanagh District Council
<b>CACD</b>	County Armagh Community Development
<b>CFNI</b>	Community Foundation Northern Ireland
<b>CNR</b>	Catholic, Nationalist, Republican community
<b>CRC</b>	Community Relations Council
<b>CSI</b>	Programme for Cohesion Sharing and Integration
<b>CSP</b>	Community Safety Partnership
<b>CFGOL</b>	County Fermanagh Grand Orange Lodge
<b>DETI</b>	Department of Enterprise, Trade and Investment
<b>DRD</b>	Department of Rural Development
<b>DPP</b>	District Policing Partnership
<b>GAA</b>	Gaelic Athletic Association
<b>GOLI</b>	Grand Orange Lodge of Ireland
<b>GR</b>	Good Relations
<b>IOI</b>	Independent Orange Institution
<b>JOL</b>	Junior Orange Lodge
<b>LOL</b>	Loyal Orange Lodge
<b>NI</b>	Northern Ireland
<b>NICVA</b>	Northern Ireland Council for Voluntary Action
<b>NIHE</b>	Northern Ireland Housing Executive
<b>NISRA</b>	Northern Ireland Statistics & Research Agency
<b>NR</b>	Neighbourhood Renewal Programme
<b>OFMDFM</b>	Office of the First and Deputy First Minister
<b>OO</b>	Orange Order
<b>PSNI</b>	Police Service of Northern Ireland
<b>PUL</b>	Protestant, Unionist, Loyalist community
<b>RDC</b>	Rural Development Council for Northern Ireland
<b>ROI</b>	Republic of Ireland
<b>SEUPB</b>	Special European Union Programme Body
<b>STRIPE</b>	Stepping Towards Reconciliation in Positive Engagement
<b>WELB</b>	Western Education & Library Board
<b>WLLOL</b>	Women's Loyal Orange Lodge

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## **Photographic Credits:**

Nicola Brooker  
Kevin Fox  
Valerie McMorris  
Trevor Watson  
Green Hat



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# Appendix A:

## Qualifications of an Orangeman

*The Qualifications of an Orangeman are part of the initiation ceremony and are read by all new members.*

'An Orangeman should have a sincere love and veneration for his Heavenly Father; a humble and steadfast faith in Jesus Christ, the Saviour of mankind, believing in Him as the only Mediator between God and man.

He should cultivate truth and justice, brotherly kindness and charity, devotion and piety, concord and unity, and obedience to the laws; his deportment should be gentle and compassionate, kind and courteous; he should seek the society of the virtuous, and avoid that of the evil, he should honour and diligently study the Holy Scriptures, and make them the rule of his faith and practice; he should love, uphold and defend the Protestant religion, and sincerely desire and endeavour to propagate its doctrines and precepts;

He should strenuously oppose the fatal errors and doctrines of the Church of Rome, and scrupulously avoid countenancing (by his presence or otherwise) any act or ceremony of Popish worship; he should, by all lawful means, resist the ascendancy of that Church, its encroachments and the extension of its power, ever abstaining from all uncharitable words, actions, or sentiments towards his Roman Catholic brethren;

He should remember to keep holy the Sabbath day, and attend the public worship of God, and diligently train up his offspring, and all under his control, in the fear of God, and in the Protestant faith; he should never take the name of God in vain, but abstain from all cursing and profane language, and use every opportunity of discouraging these, and other sinful practices, in others, his conduct should be guided by wisdom and prudence, and marked by honesty, temperance and sobriety;

The glory of God and the welfare of man, the honour of his Sovereign and the good of his country should be the motive of his actions.'

# Appendix B:

## Internal Survey Questionnaire

### Orange Audit & Consultation Project - Members Survey

#### Please tell us about your relationship with the Orange Order

We are really interested in what you think! This survey will take you no more than 15 minutes to complete. Please be honest & be assured that all answers will be treated in confidence. Thank you for your time!

#### 1. Please tell us which District you belong to:

- |  |   |   |
|--|---|---|
| <input type="checkbox"/> Newtownbutler | <input type="checkbox"/> Ballinamallard | <input type="checkbox"/> Magheraboy     |
| <input type="checkbox"/> Lisbellaw     | <input type="checkbox"/> Kinawley       | <input type="checkbox"/> Churchill      |
| <input type="checkbox"/> Brookeborough | <input type="checkbox"/> Glenawley      | <input type="checkbox"/> Maguiresbridge |
| <input type="checkbox"/> Lisnaskea     | <input type="checkbox"/> Lisnarick      | <input type="checkbox"/> Garrison       |
| <input type="checkbox"/> Enniskillen   | <input type="checkbox"/> Pettigo        | <input type="checkbox"/> Tempo          |

#### 2. Are you currently or have you ever been a District, County or other senior office bearer?

- Yes  No

#### 3. How many years have you been a Member of the Orange Order?

- Less than 5 years  20-30 years  
 5-10 years  30+ years  
 10-20 years

#### 4. Are you a Member of the Royal Black Institution or other Loyal Order?

- Yes  No

## Orange Audit & Consultation Project - Members Survey

### Please tell us about your community involvement

#### 5. Which of the following community activities are you involved with as a Member of the Orange Order (please tick all that apply)

- |   |  |  |
|---|--|--|
| <input type="checkbox"/> Local church           | <input type="checkbox"/> Charity fundraising         | <input type="checkbox"/> Youth club                  |
| <input type="checkbox"/> Sunday School          | <input type="checkbox"/> Community development group | <input type="checkbox"/> Marching band / music group |
| <input type="checkbox"/> Twelfth demonstrations | <input type="checkbox"/> Older people's group        |  |
| <input type="checkbox"/> Other (please specify) |  |  |
- 

#### 6. Are you involved (either playing or organising) with a marching band?

- |   |  |  |
|---|--|--|
| <input type="radio"/> Yes - Pipe Band   | <input type="radio"/> Yes - Accordion Band | <input type="radio"/> Yes - Other Band |
| <input type="radio"/> Yes - Silver Band | <input type="radio"/> Yes - Flute Band     | <input type="radio"/> No               |

#### 7. Are you involved in community activities outside of the Orange Order?

- Yes  No

#### 8. If yes, what type of community activities are they:

- |   |  |  |
|---|--|--|
| <input type="checkbox"/> Local church           | <input type="checkbox"/> Playgroup                   | <input type="checkbox"/> Disability organisation     |
| <input type="checkbox"/> Sunday School          | <input type="checkbox"/> Local school                | <input type="checkbox"/> Youth club                  |
| <input type="checkbox"/> Charity fundraising    | <input type="checkbox"/> Community development group | <input type="checkbox"/> Marching band / music group |
| <input type="checkbox"/> Credit Union           | <input type="checkbox"/> Residents group             | <input type="checkbox"/> Environmental group         |
| <input type="checkbox"/> Sports club            | <input type="checkbox"/> Older people's group        |  |
| <input type="checkbox"/> Other (please specify) |  |  |
- 

#### 9. Are you involved in any cross-community activities?

- Yes  No  No, but have been in the past

#### 10. If yes, what type of activities are these:

- |   |  |  |
|---|--|--|
| <input type="checkbox"/> Cross-border project   | <input type="checkbox"/> School / college            | <input type="checkbox"/> Local history       |
| <input type="checkbox"/> Residents group        | <input type="checkbox"/> Community development group | <input type="checkbox"/> Music / arts group  |
| <input type="checkbox"/> Inter-church           | <input type="checkbox"/> Older people's group        | <input type="checkbox"/> Environmental group |
| <input type="checkbox"/> Sports club            | <input type="checkbox"/> Disability organisation     |  |
| <input type="checkbox"/> Playgroup              | <input type="checkbox"/> Youth club                  |  |
| <input type="checkbox"/> Other (please specify) |  |  |
-

## Orange Audit & Consultation Project - Members Survey

### II. What is your role in these activities?

- |   |  |  |
|---|--|--|
| <input type="checkbox"/> Teacher          | <input type="checkbox"/> Participant                 | <input type="checkbox"/> Fundraiser        |
| <input type="checkbox"/> Supervisor       | <input type="checkbox"/> Orange Order representative | <input type="checkbox"/> General volunteer |
| <input type="checkbox"/> Advisor          | <input type="checkbox"/> Church representative       |  |
| <input type="checkbox"/> Committee member | <input type="checkbox"/> Other representative        |  |

## Orange Audit & Consultation Project - Members Survey

### Please tell us your views on community engagement

**12. Do you think that the Orange Order should be actively engaged in community activities outside of its own work?**

- Yes  No  Don't know

**13. If yes, what kind of community activities do you think the Orange Order should be involved with (please tick all that apply):**

- |   |   |  |
|---|---|--|
| <input type="checkbox"/> Community development work | <input type="checkbox"/> Youth work             | <input type="checkbox"/> Work with disabled people |
| <input type="checkbox"/> Inter-church activities    | <input type="checkbox"/> Environmental work     | <input type="checkbox"/> Cross-community projects  |
| <input type="checkbox"/> Rural development          | <input type="checkbox"/> Work with older people | <input type="checkbox"/> Cross-border projects     |
| <input type="checkbox"/> Other (please specify)     |   |  |

---

**14. Do you think most Members of the Orange Order know enough about the organisation, its history, culture & other aspects of its work?**

- Yes  No  Don't know

**15. Do you think the general public know enough about the Orange Order, its history, culture & other aspects of its work?**

- Yes  No  Don't know

**16. Do you think that having a local team of Orange educators willing & able to talk about the Order to non-members would help community engagement?**

- Yes  No  Don't know

**17. Would you be interested in being a volunteer Orange educator, e.g. visiting community groups, schools or other organisations talking about the Order?**

- Yes  No  Don't know

## Orange Audit & Consultation Project - Members Survey

### Please tell us about 'good relations' & the Orange Order

What is meant by 'good relations'?

The term 'good relations' isn't defined in law but in essence it is about the promotion of respect, equity and trust, and about embracing Northern Ireland's diversity in all its forms.

Most people think 'good relations' as being about our two main communities (Protestant / Unionist / Loyalist & Catholic / Nationalist / Republican). However, they include all sections of society including people of different races, ages, gender, sexual orientation, disability, marital status & having dependents.

Good relations is about building relationships, moving beyond just 'tolerance' of others, reducing racism & sectarianism and the promotion of a diverse & peaceful society.

#### 18. Do you think the Orange Order has a responsibility towards the promotion of good relations?

- Yes  No  Don't know

#### 19. Do you think the Orange Order does enough to promote good relations in the county?

- Yes  No  Don't know

#### 20. Who (else) has a responsibility to promote good relations?

- |   |   |  |
|---|---|--|
| <input type="checkbox"/> Fermanagh District Council | <input type="checkbox"/> PSNI               | <input type="checkbox"/> Community organisations |
| <input type="checkbox"/> Councillors                | <input type="checkbox"/> Churches           | <input type="checkbox"/> General public          |
| <input type="checkbox"/> MLA's / MP                 | <input type="checkbox"/> GAA                | <input type="checkbox"/> Media                   |
| <input type="checkbox"/> Schools                    | <input type="checkbox"/> Other sports clubs | <input type="checkbox"/> Everyone                |
| <input type="checkbox"/> Youth clubs                | <input type="checkbox"/> Residents groups   | <input type="checkbox"/> No-one                  |
| <input type="checkbox"/> Other (please specify)     |   |  |

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#### 21. Do you think there are myths, misperceptions, misunderstandings or misinformation about the Orange Order?

- Yes  No  Don't know

#### 22. If yes, please tell us briefly what you think these are?

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## Orange Audit & Consultation Project - Members Survey

**23. If yes, what can the Orange Order do to try to address some of these?  
(please tick all that apply)**

- |   |  |
|---|--|
| <input type="checkbox"/> Educate Members                          | <input type="checkbox"/> Play / arts / creative project                |
| <input type="checkbox"/> Public information events                | <input type="checkbox"/> Use of social media (e.g. Facebook & Twitter) |
| <input type="checkbox"/> Produce an educational film or video     | <input type="checkbox"/> Work with young people                        |
| <input type="checkbox"/> Produce an information booklet / leaflet | <input type="checkbox"/> Work with the Catholic community              |
| <input type="checkbox"/> Schools programme                        | <input type="checkbox"/> Work with the Protestant community            |
| <input type="checkbox"/> Website                                  | <input type="checkbox"/> Work on cross-community projects              |
| <input type="checkbox"/> Other (please specify)                   |  |
- 

**24. What kind of activities could the Orange Order do in order to better promote good relations in Fermanagh? (please tick all that apply)**

- |   |   |
|---|---|
| <input type="checkbox"/> Educate Orange Order Members                   | <input type="checkbox"/> Undertake inter-church / faith work              |
| <input type="checkbox"/> Educate public about the Orange Order          | <input type="checkbox"/> Undertake cross-community work                   |
| <input type="checkbox"/> Host public information sessions               | <input type="checkbox"/> Undertake cross-border work                      |
| <input type="checkbox"/> Host open days at Lodges                       | <input type="checkbox"/> Start new dialogue with organisations (e.g. GAA) |
| <input type="checkbox"/> Education workshops for community, schools etc | <input type="checkbox"/> Nothing  |
| <input type="checkbox"/> Other (please specify)                         |   |
- 

**25. If you think there's nothing else the Orange Order should be doing, why is this?**

- |  |  |
|--|--|
| <input type="checkbox"/> We're doing enough          | <input type="checkbox"/> Relationships are fine            |
| <input type="checkbox"/> It's not our responsibility | <input type="checkbox"/> Someone else should take the lead |
| <input type="checkbox"/> Other (please specify)      |  |
-

## Orange Audit & Consultation Project - Members Survey

### Your opinions

Below are two sets of statements. In the 1st set we are asking about your opinion as a member of the Orange Order. In the 2nd, we are asking about your personal opinion.

#### 26. Please tell us how you feel about the following statements about the Orange Order:

	Disagree	Neither agree nor disagree	Agree
We get a hard time in the press	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
We could do more to get good news stories in the press	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The wider Protestant / Unionist / Loyalist community understand us	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The Catholic / Nationalist / Republican community understand us	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
There is more we can do to help people understand us	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
It doesn't matter whether people understand us or not	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Our own community could do more to support us	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The Council could do more to support us	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
There are still issues with flags in Fermanagh	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
There are still issues with parades / bands in Fermanagh	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
We have a leadership role in our local community	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
We have a leadership role in the wider community	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
We have a leadership role in Northern Ireland	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
We understand when some people say that we are sectarian	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
We understand when some people say that we are not sectarian	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
We understand when some people say that we are a political organisation	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
We understand when some people say that we are not a political organisation	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
We need to work harder to get ourselves understood	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The general public doesn't know about our charity & other work	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
We should get more involved in community life	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
We need to attract new members	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
We should invite a GAA team to Twelfth Celebrations	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
We need to change to be more relevant to today's society	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
This good relations project provides an opportunity to show we're open to new ideas & ways of working	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
We shouldn't be doing this project	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>



## Orange Audit & Consultation Project - Members Survey

### 27. Please tell us how you feel about the following personal statements:

	Disagree	Neither agree nor disagree	Agree
I have a good relationship with my Roman Catholic neighbours	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have a good relationship with my Protestant neighbours	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have a number of Roman Catholic friends	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have a number of Protestant friends	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I think Roman Catholics are generally suspicious of us	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I think Protestants who are not members are generally suspicious of us	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am suspicious of some Roman Catholics	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am suspicious of some Protestants	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am comfortable crossing the border	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I would attend a GAA match	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I think the rule about attending a Roman Catholic church should be changed	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel comfortable talking openly about the Order with non-members	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I think the Orange Order generally represents Protestant opinion	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I think shared education is a good thing & should be encouraged	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I understand the need for this good relations project	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

## Orange Audit & Consultation Project - Members Survey

### Please tell us a little bit of information about yourself

**28. Please tell us which age band you fall into:**

- |                             |                             |                             |
|-----------------------------|-----------------------------|-----------------------------|
| <input type="radio"/> 18-29 | <input type="radio"/> 40-49 | <input type="radio"/> 60-69 |
| <input type="radio"/> 30-39 | <input type="radio"/> 50-59 | <input type="radio"/> 70+   |

**29. Are you a member of a political party?**

- |                           |                          |   |
|---------------------------|--------------------------|---|
| <input type="radio"/> Yes | <input type="radio"/> No | <input type="radio"/> Have been in the past |
|---------------------------|--------------------------|---|

**30. Which church do you belong / affiliate to:**

- |   |                                    |  |
|---|------------------------------------|--|
| <input type="checkbox"/> Church of Ireland      | <input type="checkbox"/> Methodist | <input type="checkbox"/> Elim Pentecostal  |
| <input type="checkbox"/> Presbyterian           | <input type="checkbox"/> Baptist   | <input type="checkbox"/> Free Presbyterian |
| <input type="checkbox"/> Other (please specify) |                                    |  |

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**31. Please tell us any other comments, opinions, issues or other remarks related to this project**

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# Appendix C: External Survey Questionnaire

## Orange Audit & Consultation Project - Public Survey

### Please tell us about 'good relations' & the Orange Order

What is meant by 'good relations'?

The term 'good relations' isn't defined in law but in essence it is about the promotion of respect, equity and trust, and about embracing Northern Ireland's diversity in all its forms.

Most people think 'good relations' as being about our two main communities (Protestant / Unionist / Loyalist & Catholic / Nationalist / Republican). However, they include all sections of society including people of different races, ages, gender, sexual orientation, disability, marital status & having dependents.

Good relations is about building relationships, moving beyond just 'tolerance' of others, reducing racism & sectarianism and the promotion of a diverse & peaceful society.

#### 1. Do you think the Orange Order has a responsibility towards the promotion of good relations?

- Yes  No  Don't know

#### 2. Do you think the Orange Order does enough to promote good relations in the county?

- Yes  No  Don't know

#### 3. Who (else) has a responsibility to promote good relations?

- |   |   |  |
|---|---|--|
| <input type="checkbox"/> Fermanagh District Council | <input type="checkbox"/> PSNI               | <input type="checkbox"/> Community organisations |
| <input type="checkbox"/> Councillors                | <input type="checkbox"/> Churches           | <input type="checkbox"/> General public          |
| <input type="checkbox"/> MLA's / MP                 | <input type="checkbox"/> GAA                | <input type="checkbox"/> Media                   |
| <input type="checkbox"/> Schools                    | <input type="checkbox"/> Other sports clubs | <input type="checkbox"/> Everyone                |
| <input type="checkbox"/> Youth clubs                | <input type="checkbox"/> Residents groups   | <input type="checkbox"/> No-one                  |
| <input type="checkbox"/> Other (please specify)     |   |  |

## Orange Audit & Consultation Project - Public Survey

### 4. Do you think there are myths, misperceptions, misunderstandings or misinformation about the Orange Order?

Yes

No

Don't know

### 5. If yes, please tell us briefly what you think these are?

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### 6. If yes, what can the Orange Order do to try to address some of these? (please tick all that apply)

- |   |  |
|---|--|
| <input type="checkbox"/> Educate its own Members                  | <input type="checkbox"/> Play / arts / creative project                |
| <input type="checkbox"/> Public information events                | <input type="checkbox"/> Use of social media (e.g. Facebook & Twitter) |
| <input type="checkbox"/> Produce an educational film or video     | <input type="checkbox"/> Work with young people                        |
| <input type="checkbox"/> Produce an information booklet / leaflet | <input type="checkbox"/> Work with the Catholic community              |
| <input type="checkbox"/> Schools programme                        | <input type="checkbox"/> Work with the Protestant community            |
| <input type="checkbox"/> Website                                  | <input type="checkbox"/> Work on cross-community projects              |
| <input type="checkbox"/> Other (please specify)                   |  |
- 

### 7. What kind of activities could the Orange Order do in order to better promote good relations in Fermanagh? (please tick all that apply)

- |   |   |
|---|---|
| <input type="checkbox"/> Educate Orange Order Members                   | <input type="checkbox"/> Undertake inter-church / faith work              |
| <input type="checkbox"/> Educate public about the Orange Order          | <input type="checkbox"/> Undertake cross-community work                   |
| <input type="checkbox"/> Host public information sessions               | <input type="checkbox"/> Undertake cross-border work                      |
| <input type="checkbox"/> Host open days at Lodges                       | <input type="checkbox"/> Start new dialogue with organisations (e.g. GAA) |
| <input type="checkbox"/> Education workshops for community, schools etc | <input type="checkbox"/> Nothing  |
| <input type="checkbox"/> Other (please specify)                         |   |
- 

### 8. If you think there's nothing else the Orange Order should be doing, why is this?

- |  |  |
|--|--|
| <input type="checkbox"/> We're doing enough          | <input type="checkbox"/> Relationships are fine            |
| <input type="checkbox"/> It's not our responsibility | <input type="checkbox"/> Someone else should take the lead |
| <input type="checkbox"/> Other (please specify)      |  |
-

## Orange Audit & Consultation Project - Public Survey

### Please tell us your views on the Orange Order & community engagement

We are really interested in what you think. This survey will take you no more than 15 minutes to complete. Please be honest & be assured that all answers will be treated in confidence. Thank you for your time!

#### 9. Do you think that the Orange Order should be actively engaged in community activities outside of its own work?

- Yes  No  Don't know

#### 10. If yes, what kind of community activities do you think the Orange Order should be involved with (please tick all that apply):

- |   |  |   |
|---|--|---|
| <input type="checkbox"/> Community development work | <input type="checkbox"/> Environmental work                    | <input type="checkbox"/> Cross-community projects |
| <input type="checkbox"/> Inter-church activities    | <input type="checkbox"/> Work with older people                | <input type="checkbox"/> Cross-border projects    |
| <input type="checkbox"/> Rural development          | <input type="checkbox"/> Work with disabled people             |   |
| <input type="checkbox"/> Youth work                 | <input type="checkbox"/> Work with minority ethnic communities |   |
| <input type="checkbox"/> Other (please specify)     |  |   |

---

#### 11. Do you think the general public know enough about the Orange Order, its history, culture & other aspects of its work?

- Yes  No  Don't know

#### 12. Do you think it would help community engagement if local members of the Orange Order gave talks &/or ran workshops for non-members to build understanding about the organisation?

- Yes  No  Don't know

#### 13. Would you be interested in attending a talk - at a neutral venue - to find out more about the Orange Order?

- Yes  No  Don't know

## Orange Audit & Consultation Project - Public Survey

### The Orange Order in Fermanagh

**14. How many Orange Lodges do you think there are in Fermanagh?**

- Less than 25                       50-100                       More than 150  
 25-50                               100-150

**15. How many people in Fermanagh do you think are members of an Orange Lodge?**

- Less than 500                       1,000-2,000                       3,000-5,000  
 500-1,000                               2,000-3,000                       More than 5,000

**16. Should Orange Lodges make their halls available for community use?**

- Yes - for the wider Protestant community                       No  
 Yes - for everyone     Don't know

Comments

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**17. Should Orange Lodges use shared spaces such as community halls?**

- Yes                                       No                                       Don't know

Comments

---

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## Orange Audit & Consultation Project - Public Survey

### Your opinions on the Orange Order

#### 18. Please tell us how you feel about the following statements about the Orange Order?

	Disagree	Neither agree nor disagree	Agree
They get a hard time in the press	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
They could do more to get good news stories in the press	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The wider Protestant / Unionist / Loyalist community understand them	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The Catholic / Nationalist / Republican community understand them	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
There is more they can do to help people understand them	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
It doesn't matter whether people understand them or not	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The Council could do more to support them	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
They have a leadership role in the local (e.g. village) community	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
They have a leadership role in the wider Fermanagh community	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
They have a leadership role in Northern Ireland	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
They need to work harder to get themselves understood	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The general public doesn't know about their charity & other work	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
They should get more involved in community life	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
They need to attract new members	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
They should invite people from the Catholic / Nationalist / Republican community to Twelfth Celebrations & other events	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
They need to change to be more relevant to today's society	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
This good relations project provides an opportunity to show they're open to new ideas & ways of working	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
They shouldn't be doing this project	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

## Orange Audit & Consultation Project - Public Survey

### Your personal opinion on the Orange Order

**19. Please tell us how you feel about the following personal statements:**

	Disagree	Neither agree nor disagree	Agree
I think Catholics are generally suspicious of the Orange Order	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I think Protestants who are not members are generally suspicious of the Orange Order	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am suspicious of some members of the Orange Order	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am suspicious of all members of the Orange Order	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I think the rule about members of the Orange Order attending a Catholic church should be changed	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have talked to members of the Orange Order about the Orange Order	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have never been in an Orange Hall	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I would never go in an Orange Hall	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I would like to visit an Orange Hall	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I understand when some people say that they are sectarian	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I understand when some people say that they are not sectarian	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I understand when some people say that they are a political organisation	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I understand when some people say that they are not a political organisation	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I think the Orange Order generally represents Protestant opinion	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I think the Orange Order should engage with the Catholic / Nationalist / Republican community	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I think the Orange Order should engage with the Protestant / Unionist / Loyalist community	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I think the Orange Order should engage with community & voluntary organisations	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I think the Orange Order should engage with the GAA	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I understand the need for this good relations project	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

**20. Do you see a difference between marching bands & the Orange Order?**

Yes                       No                       Don't know

**21. What do you see as being the main differences between the two?**

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## Orange Audit & Consultation Project - Public Survey

**22. Do you believe that bands play a wider role in community activities?**

Yes

No

Don't know

**23. Are you aware that bands participate in cross-community activities?**

Yes

No

Don't know

**24. Do you see any similarities between the Orange Order & the GAA?**

Yes

No

Don't know

Please tell us more

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## Orange Audit & Consultation Project - Public Survey

### Please tell us a little bit of information about yourself

#### 25. Which area of the county do you live in (nearest town or village):

- |   |  |   |
|---|--|---|
| <input type="checkbox"/> Ballinamallard         | <input type="checkbox"/> Enniskillen   | <input type="checkbox"/> Lisnarick        |
| <input type="checkbox"/> Belcoo                 | <input type="checkbox"/> Florencecourt | <input type="checkbox"/> Lisnaskea        |
| <input type="checkbox"/> Bellanaleck            | <input type="checkbox"/> Garrison      | <input type="checkbox"/> Maguiresbridge   |
| <input type="checkbox"/> Belleek                | <input type="checkbox"/> Irvinestown   | <input type="checkbox"/> Newtownbutler    |
| <input type="checkbox"/> Brookeborough          | <input type="checkbox"/> Kesh          | <input type="checkbox"/> Roslea / Rosslea |
| <input type="checkbox"/> Derrygonnelly          | <input type="checkbox"/> Kinawley      | <input type="checkbox"/> Tempo            |
| <input type="checkbox"/> Derrylin               | <input type="checkbox"/> Lack          |   |
| <input type="checkbox"/> Ederney                | <input type="checkbox"/> Lisbellaw     |   |
| <input type="checkbox"/> Other (please specify) |  |   |
- 

#### 26. Please tell us which age band you fall into:

- |                             |                             |                             |
|-----------------------------|-----------------------------|-----------------------------|
| <input type="radio"/> 18-29 | <input type="radio"/> 40-49 | <input type="radio"/> 60-69 |
| <input type="radio"/> 30-39 | <input type="radio"/> 50-59 | <input type="radio"/> 70+   |

#### 27. How would you describe yourself:

- |  |                                      |
|--|--------------------------------------|
| <input type="radio"/> British                | <input type="radio"/> Northern Irish |
| <input type="radio"/> Irish                  | <input type="radio"/> European       |
| <input type="radio"/> Other (please specify) |                                      |
- 

#### 28. How would you describe your political opinions:

- |  |                                   |                                    |
|--|-----------------------------------|------------------------------------|
| <input type="radio"/> Unionist               | <input type="radio"/> Nationalist | <input type="radio"/> Conservative |
| <input type="radio"/> Loyalist               | <input type="radio"/> Republican  | <input type="radio"/> Socialist    |
| <input type="radio"/> Other (please specify) |                                   |                                    |
- 

#### 29. Are you a member of a political party?

- |                           |                          |   |
|---------------------------|--------------------------|---|
| <input type="radio"/> Yes | <input type="radio"/> No | <input type="radio"/> Have been in the past |
|---------------------------|--------------------------|---|

## Orange Audit & Consultation Project - Public Survey

### 30. Which church do you belong / affiliate to:

- |  |  |   |
|--|--|---|
| <input type="checkbox"/> Catholic                                      | <input type="checkbox"/> Independent Methodist | <input type="checkbox"/> Other Christian          |
| <input type="checkbox"/> Church of Ireland                             | <input type="checkbox"/> Brethren              | <input type="checkbox"/> Athiest                  |
| <input type="checkbox"/> Presbyterian                                  | <input type="checkbox"/> Congregational        | <input type="checkbox"/> Don't practice any faith |
| <input type="checkbox"/> Methodist                                     | <input type="checkbox"/> Elim Pentecostal      |   |
| <input type="checkbox"/> Baptist                                       | <input type="checkbox"/> Free Presbyterian     |   |
| <input type="checkbox"/> Other non-Christian religion (please specify) |  |   |
- 

### 31. Please tell us any other comments, opinions, issues or other remarks related to this project

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If you would rather complete this survey online, please go to [www.greenhat.org.uk](http://www.greenhat.org.uk) and follow the link to the public consultation survey. The deadline for return of surveys is Thursday 30 May.

If you have any questions about this survey or any other activities as part of the Fermanagh County Grand Orange Lodge audit & consultation, please contact Green Hat on 028 677 23766 or by email [info@greenhat.org.uk](mailto:info@greenhat.org.uk)

Our postal address for hard copy surveys is: Green Hat, 30 Main Street, Maguiresbridge, Co Fermanagh, BT94 4RZ.

Thank you!



# Appendix D:

## Invitees to Consultation process

Aisling Centre  
Cadolemo Project  
DRD Roads Service  
DUP (FDC Councillors)  
ELY Centre  
Grand Orange Lodge of Ireland  
Enniskillen Business Partnership  
Fermanagh Bands Forum  
Fermanagh Community Safety Partnership  
Fermanagh District Council (all Councillors & various departments)  
Fermanagh GAA  
Fermanagh Lakeland Tourism  
Fermanagh Rural Community Network  
Fermanagh Rural Enabler Programme  
Fermanagh Trust  
Fermanagh Women's Orange Lodges  
Groundwork NI  
MLAs for Fermanagh & South Tyrone  
MP for Fermanagh & South Tyrone  
Northern Ireland Tourist Board  
Orange Community Network  
Parades Commission  
Phoenix Project  
PSNI (F District)  
Riverbrooke Cross-Border Initiative  
Rural Community Network (Rural Enabler Programme)  
Rural Development Council  
Sinn Féin (FDC Councillors)  
SDLP (FDC Councillors)  
Sliabh Beagh Cross-Border Partnership  
South East Fermanagh Foundation  
STRIPE Project