

Transforming Conflict: Flags and Emblems



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Preface and Acknowledgements

Research for this report was conducted in August and September 2003 with additional research undertaken in July 2004. The study was funded by the Office of the First Minister and Deputy First Minister and by the Economic and Social Research Council.

In the course of this research the authors contacted a range of organisations which included TIDES Training, Counteract, The Equality Commission for Northern Ireland, the Northern Ireland Housing Executive, the Police Service of Northern Ireland, Save the Children, Groundwork, political representatives and officers from District Councils. Key individuals were also surveyed in relation to specific case studies. The authors also reviewed policy documents from relevant agencies, produced an overview of relevant legislation and undertook a search of newspapers. Feedback on drafts from government departments and other statutory agencies was also received.

We would like to thank all those individuals and organisations for their support and participation in the research. Particular thanks are due to Dr Neil Fleming for work undertaken in section 3 of this report and to Catherine Boone for her assistance in preparing the report for publication.

Despite the large amount of material that exists on this issue we would highlight the need for continued consultation.

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Executive Summary

This report explores issues surrounding the use of flags and emblems in Northern Ireland. It concentrates on disputes over the flying of official and popular flags but also, by association, relates to other practices such as the writing of graffiti, the painting of murals, the erection of arches and bonfires and the creation of memorials.

This report examines two related issues:

- The popular flying of flags in public spaces.
- The flying of flags over official and publicly owned buildings.

The report contains:

- an exploration of the nature of symbols and why they are important;
- a review of the legislative framework into which issues of flags and emblems fall;
- a review of policies on flags and emblems presently carried out by key agencies and District Councils;
- a number of case studies;
- a range of policy options.

Findings – Flags and Displays in Street

The flying of flags at particular periods of the year has long taken place in Northern Ireland and is common throughout the world. More recently, however, there has been a proliferation of this practice with flags often left flying for much of the year. Whilst some of this is 'popular', in that members of the community welcome the appearance of flags, bunting, murals and painted kerbstones, some displays are not. Most significantly, flags are routinely used to mark territory creating a detrimental effect on community relations.

Evidence from the *Northern Ireland Life and Times Survey* of 2003 suggests that 66% of people believe that paramilitary flags should be removed and that 21% of people feel threatened by paramilitary flags and murals and by the painting of kerbstones.

It is a central finding that whilst there may be a need for new legislation or codes of conduct or protocols on the flying of flags and display of emblems, by far the best way of resolving issues is by looking at the context within which conflict arises and, if necessary, to transform that context. This view was held by almost everyone we contacted.

People and communities display flags and symbols for a variety of reasons. If those displays are creating tension between and within communities then the reasons for those displays need to be addressed. There may be a need for the law to make clear that some displays are unacceptable, but the policing of those laws will be extremely difficult unless the underlying causes are addressed.

A significant factor in dealing with this issue is the range of agencies that have some responsibility. These include DRD Roads Service, District Councils, the Northern Ireland Housing Executive and the Police Service of Northern Ireland. None of these agencies has full responsibility although we are aware of examples where all have tried to tackle the problem. In addition, while there is a range of legislation which could be used, none of this legislation specifically relates to the flying of flags.

We make the following key observations:

- The flying of flags is not a peripheral issue in Northern Ireland. The flying of flags on lampposts and buildings is often a reflection of commemoration and celebration within communities.
- It is of the utmost importance that one understands the context within which flags are flown. This requires consultation and imaginative projects to allow communities to reflect their identities in a non-threatening way.
- Nevertheless, the flying of flags plays a significant role in sustaining territorial divisions within Northern Ireland and can do so by intimidating people. The existence of sectarian territory costs

money since it frequently demands duplication of services, and makes the economic development of local areas and the region more problematic.

- The removal of flags is best undertaken as a common project with agencies working in conjunction with communities to improve the local environment for residents but also with a view to economically enhancing areas.
- Whilst there are many examples of good practice, the approach of the statutory agencies remains ad hoc and inconsistent. At present there is no clear management of the problem and a more co-ordinated and consistent approach is required.
- This may necessitate specific new legislation and/or new policies and structures, together with a targeted budget, to enable better problem solving by agencies.
- However, many of the people with whom we spoke made it clear that certain practices, effectively threatening and intimidating individuals and communities, are always unacceptable and should not be tolerated.

Some policy options:

- **Conflict transformation:** Develop projects that transform the social and economic environment in which people live in a more sustainable way.
- **Mediation:** Develop a more co-ordinated approach to the management and resolution of conflict through the use of dedicated fieldworkers. Increase the number of individuals mediating disputes involving symbols as part of social and economic transformation.
- **Co-ordination and multi-agency approaches:** Provide a clear contact point between agencies involved in this arena (District Councils, DRD Roads Service, NI Housing Executive, PSNI). Partnerships that might utilise District Police Partnerships and Community Safety Partnerships could be considered.
- **Funding of festivals and events:** Funding policies should distinguish practices of commemoration from those of territorial marking. Policies should:
 - tackle the display of symbols and emblems in a way that attempts to differentiate acts of celebration and commemoration from those of territorial marking and intimidation;
 - encourage community events that give affirmation to identities within that community;
 - encourage forms of celebration and commemoration that are less threatening to other communities;
 - make clear, including through rigorous policing, that some forms of symbolic representation are unacceptable.
- **Protocols:** Develop protocols that might consider:
 - Whether particular flags should be banned completely.
 - Whether particular areas should be kept free of flags: mixed areas, arterial routes, interface areas.
 - Whether flag flying should be limited to particular times and particular dates.
 - Whether buildings like schools, hospitals and churches should have no flags placed near them.
- **New legislation:** Whilst a range of legislation exists more clearly defined offences might be helpful. A more equitable version of the 1954 Flags and Emblems Act could be considered. In particular such legislation could more clearly identify which agencies are responsible.
- **Bill of Rights:** Given that one of the rights affirmed by the parties to the Multi-Party Agreement was that of freedom from sectarian harassment, the concept of 'harassment' might in the future be invoked with regard to the erection of flags even where a breach of the peace is unlikely.
- **Utilisation of existing legislation:** We know of a case where Article 13(1) of the Terrorism Act has been used to prosecute individuals who had been witnessed putting up paramilitary flags.
- **Policing:** In line with the above there could simply be more vigorous policing by all the agencies involved. Both the District Police Partnerships and Community Safety Partnerships are possible avenues through which this could be approached.
- **Planning permission:** There are a range of possible options that could be considered. For example, Belfast City Council seeks the opinion of people living in a street before Irish street name plates are erected.

The utilisation of some of these options, in conjunction with projects highlighting community development and environmental improvement offer the possibility of developing public spaces that allow community celebration and commemoration without intimidation.

Findings - Official Flags

Conflict surrounding the use of official flags over government and publicly owned buildings remains a significant issue in Northern Ireland and takes up an enormous amount of political energy. Many District Councils fly flags at a range of buildings they control as well as their headquarters.

Is it possible to develop practices that may bring communities together?

Dealing with the conflicts that arise from the use of flags is not just a moral imperative for public authorities it is now a legal duty. Section 75 of the Northern Ireland Act imposes duties upon public authorities to carry out their functions with due regard to the need to promote equality of opportunity and have regard to the desirability of promoting good relations between persons of different religious belief, political opinion or racial groups. Some District Councils have undertaken Equality Impact Assessments with a range of outcomes considered.

In addition fair employment legislation makes discrimination on the grounds of religious belief and political opinion unlawful both in the work place and in the provision of goods, facilities and services.

The Flags Regulation (NI) 2000 has defined the use of the Union Flag for designated government buildings on designated days, however, it does not apply to District Council buildings.

A range of practices are followed by District Councils around Northern Ireland. These vary from the flying of the Union Flag on a number of council buildings every day of the year, to flying no flags on any building or flying simply the council flag. Other councils have chosen to follow the legislation for government buildings and fly flags on designated days.

A range of alternatives are argued by the political parties in Northern Ireland:

- The flying of flags on all local authority buildings – reflecting the sovereignty of Northern Ireland.
- No flags at all.
- Two flags – the Irish Tricolour and the Union Flag representing the two main national communities in each Council area.
- Flag days that reflect ceremonial but judicious presentation of United Kingdom sovereignty.
- A flag representing the council area.

Legal advice and advice from the Equality Commission would seem to suggest, taking account of each particular context, that the flying no flag, a council flag or the Union Flag on designated flag days at the headquarters of the local council's head office may be legally defensible as a practice.

Options

- **Ceremonial buildings:** It could be argued that there is a difference between flying a flag at the council's headquarters and flying a flag at a place of work or where a service is delivered. Whilst the headquarters is also a place of work the ceremonial status of the building potentially places it in a different category to that of a work place. As such, other buildings should not fly a flag.
- **Designated flag days:** Statutory rules for government buildings could be extended to local authority buildings. Note that this might require councils not flying any flag to fly the Union Flag on 'flag days'.
- **New Flags:** There is an argument that a council represents the people of a given area, not of a nation; therefore the symbols of a council should represent the District Council area.
- **Consensus:** One suggestion is that no flag should be flown unless all the Councillors agree to a policy. In other words good relations is promoted by demanding consensus amongst politicians.

Counteract and TIDES Training believe that progress on the community consultation process in Huntclub estate was almost lost in June 2002 when a political party released a paper which suggested that Sinn Fein activists had distributed Tricolours for display in the estate in an attempt to raise their profile. The paper claimed that residents who expressed opposition to the display of flags were subjected to intimidation. This led to a greater politicisation of the issue and Counteract had to 'freeze out' the deal for about six weeks until the situation calmed down.

On the wider issue the view was expressed that; 'these flags are articulating something and the long-term way of getting rid of them is that people see something else that they want. So you are moving towards something rather than reacting to something.' To be successful this required 'political vision' from the top as well as community work at grass-roots level. On a positive note it was felt that a climate was developing which was attempting to deal with some of the blockages – politics, paramilitarism and fear – but that local deals were not immune to the macro political situation in Northern Ireland.

Case 3

'Greenborough' July 2003

Wesley Road estate in Greenborough had been a mixed estate until the mid-1980s. In the wake of the Anglo-Irish Agreement increasing tensions saw attacks on the homes of Catholics in the estate and an exodus of Catholic families. In the years since then the estate has become increasingly 'loyalist'. In the town of Greenborough generally what had been a predominantly Protestant town (estimated at 80 per cent) thirty years ago was now approximately fifty per cent Protestant and fifty per cent Catholic. This factor was perhaps an element in increasing tensions and insecurity in the area leading to intermittent sectarian clashes.

In 1994 a Greenborough Regeneration Committee was formed to try to regenerate the town both socially and economically. In July 2003, unlike in previous years, loyalist paramilitary flags were erected in the centre of the town. This was attributed, at least partly, to rivalries between paramilitary organisations in the Wesley Road area with each group trying to out do the other in the display of flags. A contributing factor may have been the perceived growth in activity by Sinn Fein activists in the Greenborough area in the preceding years - further heightening loyalist concerns. Besides the obvious negative impact the display of such flags in the town centre had on community relations, local businesses were also concerned about the impact on commerce.

The Greenborough Regeneration Committee had already established contacts with loyalist representatives in the Wesley Road area and, about five years earlier, the Committee had assisted in obtaining a building for use by a local youth group and as a community centre. As a response to this, after a number of meetings, the loyalists had responded by agreeing to the removal of paint on kerbstones.

Subsequently, with the help of Counteract, Greenborough Regeneration Committee prepared a questionnaire touching on the broader issue of flags and murals. Of nearly 400 hand delivered questionnaires sent out approximately 80 per cent were returned and over 85 per cent favoured the removal of flags and murals. Furnished with this information the Committee was able to encourage loyalists to remove some of their paramilitary murals and only fly flags in July and August. The Committee also later mediated a dispute involving the erection of a loyalist memorial and helped obtain funding for a local festival.

With this background the Greenborough Regeneration Committee further established their credibility with some of those linked to the paramilitary groups, credibility used in negotiations over the removal of the flags. Another major factor in the Committee's ability to negotiate the removal of the flags was the local reaction to the brutal beating of a Catholic man, apparently by loyalists, in Greenborough in late July. The revulsion expressed within the local community to this attack increased pressure on loyalist groups to give ground on the issue.

Following a meeting between representatives of the Regeneration Committee and loyalist representatives from the UPRG the latter agreed to remove the flags from the town centre and subsequently did so on the evening of 11 July. At the same time the local police inspector employed his contacts with the PUP/UVF to encourage the removal of UVF flags and, after they were assured that the UDA were removing their flags, these were removed by the UVF by 9.30 am on the morning of 12 July.

As in other cases the involvement of a respected individual or group (in this case locally based) was highly significant in helping to resolve the dispute. One of the individuals involved noted: 'They know me over the years and I can walk any part of 'Greenborough' without the slightest worry from any of them. I think I'm one of the few people who can.' Where occasional arguments with members of paramilitary groups were involved; 'It's a bit of a safety valve for them because they've come to me on different occasions to talk to me about things. I find it very worthwhile and the police are happy that they [the paramilitary members] have someone to talk to that they trust.'

Case 4

Westmount 2003

Loyalist paramilitary flags were erected in the centre of the mixed estate of Westmount. There had been intimidation of people in the area. There was also some competition between loyalist groups in the area. Police had attempted to negotiate with people in the area over the removal of the flags and when this was unsuccessful, and after canvassing opinion in the area, they removed the flags. More flags replaced those removed. The police identified those putting the flags up, made arrests and found evidence of paramilitary involvement at the houses of those arrested. Suspects were charged under section 13 (1) of the Terrorism Act and in March 2004 four men were jailed. This judgement was then appealed. This case produced considerable publicity and has been mentioned to us as we discussed the flags issue with a range of individuals.

Case 5

'Spark' Area Jan 04

In early 2003 there was a change in the leadership of the predominant paramilitary group in this strongly loyalist urban area. One immediate result of this change was the removal of flags, arches and other iconography associated with the previous leadership. Initially these changes were largely determined by the internal concerns of the paramilitary leadership in demonstrating that the previous regime had been removed for good. An unexpected side-effect of this activity, however, was that the removal of some of the more aggressive and militaristic visual displays helped to produce a less hostile environment within which local residents could live.

Following on from this local representatives and community workers (some with an influence on local paramilitary organisations) approached statutory agencies, including the District Council, the NIHE and the Roads Service to undertake a more far reaching clean-up of the local area. A small unofficial 'clean-up committee' composed of a local councillor, a housing executive official, a council official and a community representative was established in the area and this group co-ordinated the removal of nine of the more militaristic murals in the area. Further murals were removed after discussion with local community representatives.

From this beginning the 'clean-up' became more widespread and developed into a more general attempt to improve the local environment. As part of this process there has been a reduction in the number of flags and murals on display and more recently the appearance of flower baskets in the streets – the latter provided as part of a effort by the council to improve the environment of the entire district council area. One member of the clean-up committee commented that local residents now 'have a flower basket instead of a flag'.

Appendix I:

Literature Review

Academic

Brown, Kris and Roger MacGinty. 'Public Attitudes toward Partisan and Neutral Symbols in Post-Agreement Northern Ireland' *Identities: Global Studies in Culture and Power*, Vol.10, pp.83-108. Taylor and Francis, 2003. An examination of attitudes towards political symbols in Northern Ireland based on the results of the Northern Ireland Life and Times Survey 2001.

Bryson, Lucy and Clem McCartney. *Clashing Symbols? A report on the use of flags, anthems and other national symbols in Northern Ireland*. Institute of Irish Studies, Belfast, 1994. Although written nearly a decade ago this remains the most in depth academic work on symbols including flags. While some chapters have been rendered somewhat out of date more recent developments the bulk of the work remains highly relevant.

Buckley, Anthony D (ed). *Symbols in Northern Ireland*. Institute of Irish Studies, Belfast, 1998. Contains chapters on symbols (Buckley) and murals (Neil Jarman) which are relevant to the issue of the display of flags.

Dunn, Seamus (ed). *Managing Divided Cities*. 1994. Ryburn Publishing. An overview of managing divided cities.

Gaffikin, Frank and Mike Morrissey. *City Visions: Imagining Place, Enfranchising People*. Pluto Press. 1999. An exploration of the role of culture in city regeneration which looks at Belfast in particular.

Gillespie, Gordon. 'Noises Off: Loyalists after the Agreement' In *A Farewell to Arms? From 'Long War' to Long Peace in Northern Ireland* (Second Edition – Manchester University Press, 2005) eds.M.Cox, A.Guelke and F.Stephen.

Harrison, Simon. 'Four Types of Symbolic Conflict', *J.Roy.anthrop.Inst (NS)* 1995. 1:255-272.

Jarman, Neil *Material Conflicts: Parades and Visual Displays in Northern Ireland* Beg: Oxford. 1997.

Loftus, Belinda. *Mirrors: Orange and Green*. Picture Press, Dundrum, 1994. Contains material on the general nature of political imagery in Northern Ireland.

MacGinty, Roger. 'The Political Use of Symbols of Accord and Discord: Northern Ireland and South Africa.' *Civil Wars* Vol.4, No.1 (Spring 2001), pp.1-21. Frank Cass, London. The article discusses the use of symbols in Northern Ireland and South Africa and their role in, and changes resulting from, the respective peace processes in the two areas.

Murtagh, Brendan. *The Politics of Territory: Policy and Segregation in Northern Ireland*. Palgrave 2002. This is possibly the most comprehensive piece of work on territorial division in Northern Ireland.

Patterson, Henry. 'Party versus Order: Ulster Unionism and the Flags and Emblems Act.' *Contemporary British History*, Vol.13, No.4 (Winter 1999), pp.105-129. Frank Cass, London. A historian's perspective on the issues surrounding the passing of the Flags and Emblems Act 1954.

Rolston, Bill. *Drawing Support 3: Murals and transitions in the North of Ireland*. Beyond the Pale Publications, Belfast, 2003. The third in a series of illustrated works which began in 1992. While dealing specifically with murals some of the commentary is also relevant to the issue of flags.

Santino, Jack. *Signs of War and Peace: Social Conflict and the use of Public Symbols in Northern Ireland*. Palgrave. 2001.

Shirlow, Peter. Spaces of Fear and the Nature of Ethno-sectarianism in Northern Ireland. *Ethnicity and Class* Vol.12 pp.56-83. 2000.

Results for people of different ages:

	18-24	25-34	35-44	45-54	55-64	65+
Very proud	4	3	6	4	5	2
A bit proud	6	5	8	3	8	3
Does not feel much either way	63	60	60	63	52	58
A bit hostile	5	10	7	12	11	15
Very hostile	14	13	12	11	15	12
(It depends)	5	6	4	5	6	5
Other	2	1	2	3	2	3
(Don't know)	1	3	1	1	2	2
2002 (%)						
	18-24	25-34	35-44	45-54	55-64	65+
Very proud	5	5	5	2	1	2
A bit proud	15	7	4	4	3	3
Does not feel much either way	49	50	57	66	55	54
A bit hostile	14	15	14	13	19	17
Very hostile	9	11	12	9	13	17
(It depends)	4	8	6	3	5	4
Other (specify)	2	2	1	2	3	1
(Don't know)	2	2	1	1	2	3

Results for people of different religions:

2001 (%)			
	Catholic	Protestant	No religion
Very proud	9	0	3
A bit proud	13	1	0
Does not feel much either way	69	47	75
A bit hostile	3	18	7
Very hostile	0	25	5
(It depends)	3	6	7
Other	3	2	1
(Don't know)	1	1	3
2002 (%)			
	Catholic	Protestant	No religion
Very proud	7	0	1
A bit proud	11	0	4
Does not feel much either way	70	42	68
A bit hostile	4	27	12
Very hostile	1	22	5
(It depends)	3	6	6
Other (specify)	1	2	3
(Don't know)	2	1	1

Question: The Union Flag (that is, the Union Jack) is normally flown outside public buildings on special occasions like public holidays. On future special occasions, what flag do you think should be flown outside public buildings?

	2000 (%)
Union Flag	48
Irish tricolour	1
Both the Union Flag and the Irish tricolour	9
No flag at all	15
A new neutral flag for Northern Ireland	23
Other (specify)	1
Don't care	1
(Don't know)	2

Results for men and women:

	2000 (%)	
	Male	Female
Union Flag	51	45
Irish tricolour	2	1
Both the union flag and the Irish tricolour	7	10
No flag at all	15	15
A new neutral flag for Northern Ireland	21	25
Other (specify)	2	1
Don't care	1	1
(Don't know)	2	3

Results for people of different ages:

	2000 (%)					
	18-24	25-34	35-44	45-54	55-64	65+
Union Flag	26	45	50	46	58	58
Irish tricolour	5	1	0	0	0	2
Both the union flag and the Irish tricolour	9	9	10	8	8	8
No flag at all	21	15	14	15	13	15
A new neutral flag for Northern Ireland	35	25	24	25	18	13
Other (specify)	1	2	1	2	1	1
Don't care	0	1	0	1	0	1
(Don't know)	2	2	2	3	3	3

Results for people of different religions:

	2000 (%)		
	Catholic	Protestant	No religion
Union Flag	6	72	43
Irish tricolour	4	0	1
Both the union flag and the Irish tricolour	18	4	7
No flag at all	32	5	20
A new neutral flag for Northern Ireland	34	16	25
Other (specify)	1	1	1
Don't care	2	0	1
(Don't know)	3	2	2

Question: Has there been any time in the last year when you personally have felt intimidated by loyalist murals, kerb paintings, or flags?

	2000 (%)	2002 (%)
Yes	21	22
No	77	75
Other (specify)	2	2
(Don't know)	1	1

Results for men and women:

	2000 (%)		2002 (%)	
	Male	Female	Male	Female
Yes	20	21	22	22
No	78	77	75	75
Other (specify)	2	1	2	2
(Don't know)	1	1	1	2

Results for people of different ages:

	2000 (%)					
	18-24	25-34	35-44	45-54	55-64	65+
Yes	23	26	21	19	25	11
No	73	73	77	79	74	86
Other (specify)	2	1	2	2	2	2
(Don't know)	2	1	0	1	0	1
	2002 (%)					
	18-24	25-34	35-44	45-54	55-64	65+
Yes	26	23	22	25	22	17
No	73	72	75	74	76	77
Other (specify)	1	4	2	1	2	2
(Don't know)	0	1	1	0	0	4

Results for people of different religions:

	2000 (%)		
	Catholic	Protestant	No religion
Yes	25	18	21
No	74	79	77
Other (specify)	1	2	1
(Don't know)	1	1	1
	2002 (%)		
	Catholic	Protestant	No religion
Yes	25	19	26
No	74	77	69
Other (specify)	1	2	4
(Don't know)	1	1	2

Question: Has there been any time in the last year when you personally have felt intimidated by republican murals, kerb paintings, or flags?

	2000 (%)	2002 (%)
Yes	17	20
No	80	78
Other (specify)	2	1
(Don't know)	1	1

Results for men and women:

	2000 (%)		2002 (%)	
	Male	Female	Male	Female
Yes	19	15	21	19
No	78	82	77	78
Other (specify)	3	1	1	1
(Don't know)	1	1	1	2

Results for people of different ages:

	2000 (%)					
	18-24	25-34	35-44	45-54	55-64	65+
Yes	20	22	17	15	17	12
No	76	76	81	81	82	85
Other (specify)	1	1	2	3	1	2
(Don't know)	3	1	0	1	0	1
	2002 (%)					
	18-24	25-34	35-44	45-54	55-64	65+
Yes	22	23	18	20	22	17
No	78	75	79	80	76	77
Other (specify)	0	2	1	0	2	2
(Don't know)	0	0	2	0	0	3

Results for people of different religions:

	2000 (%)		
	Catholic	Protestant	No religion
Yes	7	21	23
No	91	76	75
Other (specify)	1	2	1
(Don't know)	1	1	1
	2002 (%)		
	Catholic	Protestant	No religion
Yes	12	27	20
No	86	70	78
Other (specify)	1	1	0
(Don't know)	1	2	2

Selected Results from the 'Young Life and Times Survey'

Question: Has there been any time in the last year when you personally have felt intimidated by *loyalist* murals, kerb paintings, or flags?

	2000 (%)
Yes	20
No	73
Don't know	7

Question: Has there been any time in the last year when you personally have felt intimidated by *republican* murals, kerb paintings, or flags?

	2000 (%)
Yes	18
No	75
Don't know	7

	Council	Location	Flags & Dates
13	Down District Council	On Council HQ	Council Flag flown every day – Union Flag not flown on any occasion
14	Dungannon District Council	On Council HQ	Union Flag flown on designated days
15	Fermanagh District Council		No flags flown
16	Larne Borough Council	On Council HQ and Leisure Centre	Union Flag flown every day
17	Limavady Borough Council		No flags flown
18	Lisburn City Council	On Council HQ	Union Flag flown on designated days plus 1 July and 12 July
19	Magherafelt District Council		No flags flown
20	Moyle District Council		No flags flown
21	Newry and Mourne District Council		No flags flown Council flag being considered
22	Newtownabbey Borough Council	On all Council administrative buildings and leisure centres	Union Flag flown on all premises listed every day
23	North Down Borough Council	On Town Hall and Leisure Complex	Union Flag flown every day
24	Omagh District Council	On Council HQ	Council Coat of Arms flown at all times – Union Flag not flown
25	Strabane District Council		No flags flown

