

# IRISH STUDIES IN BRITAIN

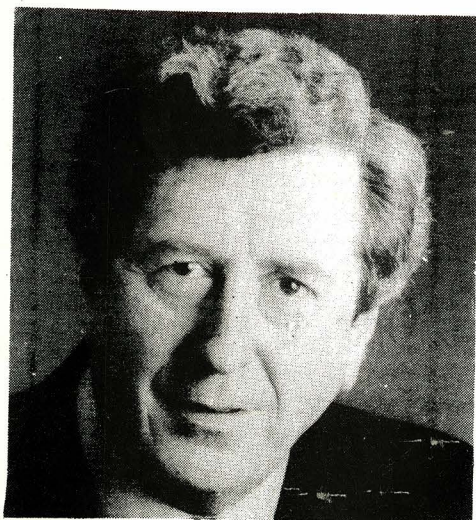
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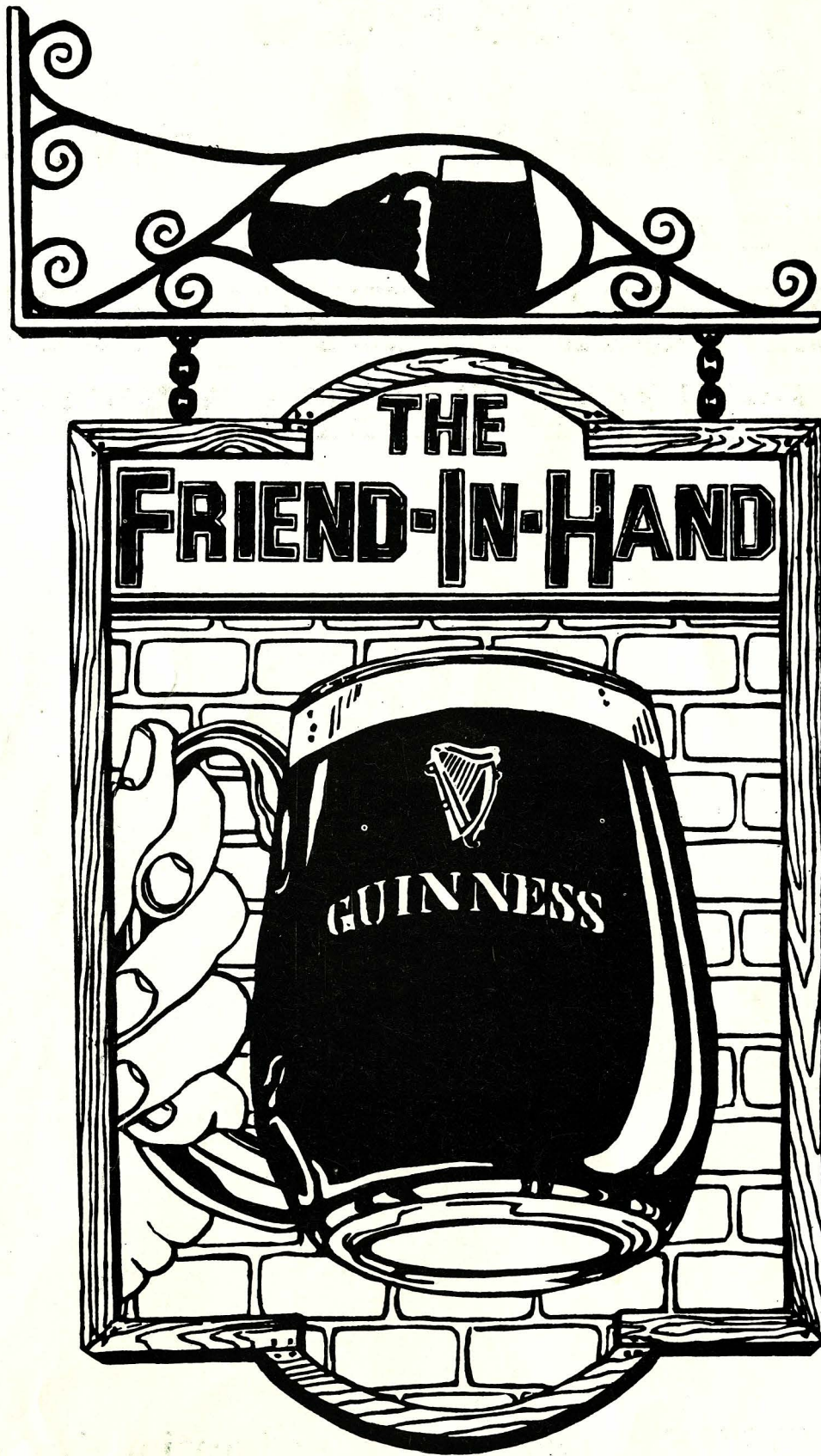
## THE IRISH IN BRITAIN — A QUESTION OF IDENTITY



**ANGLO-IRISH STUDIES — the educational aspect  
ATTRACTING THE SECOND  
GENERATION**

**+ news, books, developments, etc.**







# IRISH STUDIES IN BRITAIN

No. 3 SPRING/SUMMER 1982 ISSN 0260-8154

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At the time of writing it is not yet clear whether Garret FitzGerald or Charles Haughey (or someone else!) is to be the next Taoiseach of the Republic of Ireland. In a sense, as far as the development of Anglo-Irish educational co-operation is concerned, it shouldn't make any difference. For despite their different interpretations as to how political co-operation between the two islands should develop both seem to agree on the need and desirability for closer educational links between the two countries if ever we are to break down the barriers of ignorance and suspicion that separate us.

Over the past year both FitzGerald and Haughey and their officials have entered into discussions with the British Prime Minister and her civil servants to "encourage mutual understanding in order to assist them in their special consideration of the totality of relationships within these islands".\* Inevitably most attention has been paid to the Northern Ireland aspect of these Anglo-Irish joint studies but for those of us in Britain who are interested in the development of Irish Studies in this country there is a lot of incentive and encouragement for those who up till now have largely been ploughing a lonely furrow trying to get Irish Studies off the ground in the British education system. For instance, it was agreed that the informal contacts already existing between the teachers' centres in Ireland and Great Britain should be expanded as should already existing educational contacts between universities and other third level institutions. Although the bulk of the educational section (which runs to four pages) in the report is concerned with links between Northern Ireland and the Republic one proposal, which if acted upon will have long term beneficial implications for educational links between Ireland and Britain, is the suggestion, which emanated from the Irish side, that there should be contacts

## TO AUTHORS

If you are working in, or are interested in, any field of Irish Studies and would like to contribute to this magazine, or if any of the articles in this issue stimulates you into making a response, please send all material (articles, letters, etc.) to the publishers. 'ISIB' has a policy of no censorship and will publish all material received (subject to space) in the belief that any disagreement with an article will result in alternative points of view being heard and that a healthy discussion will ensue. Copy date for next issue is mid-September 1982.

## BACK ISSUES

Issue 1 of "Irish Studies in Britain" is now sold out. If you are lucky enough to have a copy you own a collector's item! There are some copies of issue 2 remaining. This issue featured articles on the historical background of anti-Irish prejudice in Britain; Michael Davitt in Lancashire and an interim report on the Irish Studies project in Coventry. Plus news, books and information on published material on the Irish in Britain. Copies are available from the publishers at 50p (sterling) including postage.



established with the Open University and other relevant institutions here in Britain. There is scope for co-operation between these institutions and the proposed Distant Study Unit of the National Institute for Higher Education in Ireland. This co-operation would be aimed at making existing courses available to students in the South, and possibly to the joint promotion of new courses.

Another proposal is for the setting up of a formal scheme for the interchange educational officials. This would involve the exchange of officials with a minimum period of secondment of six months, undertaking responsible work either in a specific post or on specific projects.

Of course on paper it all sounds fine. Nobody could disagree with any of the laudable, high-minded and worthy sentiments contained in the report. Indeed it is refreshing and welcome to see what some of us have been proposing for years at last being given official recognition. But the crunch will come when some group in Britain or Ireland, fired with proselytising zeal through reading the above, actually approaches its education authority, or local authority, or central government, or the EEC, or UNESCO, and asks for finance to do what the report says should be done. Only then will we find out the true commitment to breaking down barriers through educational links. Only then will we find out the difference between laudable sentiments which don't cost anything and actions which do. Only then will we find out how much of the above is made up of vague, pious hopes designed to flesh out a report which is basically political and how much both governments (and others) are really committed towards allocating resources in a real attempt to remove the barriers that have separated us for centuries and so bedevilled relations between the two countries. This magazine is the first to acknowledge that its grant from the Cultural Relations Committee of the Department of Foreign Affairs in Dublin is an indication by that body that it sees the necessity of breaking down barriers between Ireland and Britain if ever mutual respect is going to be achieved.

Our advice to other organisations and individuals who share the philosophy of this magazine is to pressure all grant-giving bodies, Irish and British; local, national and international, so that the lofty sentiments contained in the Anglo-Irish Joint Studies Reports have a chance of becoming reality.

(\* Quotation from "Anglo-Irish Joint Studies Reports", available from the Irish Embassy, 17 Grosvenor Place, London SW1. It is this report which is referred to throughout the article.)

★★★★★

#### CLASSIFIED ADVERTISEMENTS

10p a word (15p bold/italic) Payment with order by stated copy dates.

"Michael Davitt and Haslingden" The Land League founder's early life in Lancashire. By John Dunleavy. Price 50p post free, from Haslingden Local History Society, Public Library, Haslingden, Rossendale, Lancashire.

Still in the same vein, last November the Federation of Irish Societies held a Conference on Youth Affairs. Without pre-empting Jim McGrath's article later in the magazine, the conference was basically about how to involve the second generation in the organised Irish community in Britain, given that this Irish-born community is rapidly decreasing in numbers. In short, it was about the survival of the Irish in Britain as an identifiable community.

Jim himself in his article outlines why he thinks it is imperative that the structure of any youth organisation should be in the hands of the second generation itself, but another important aspect of the conference was the emphasis on the work of the Central Bureau for Educational Visits and Exchanges. Gordon Blakeley of the Bureau outlined its work in developing international contacts and exchange schemes between schools, colleges, polytechnics and universities. As if to underline the fact that this is an underused resource as regards Britain and Ireland, Gordon stressed that the Bureau probably arranges more exchanges between Britain and Iceland than between Britain and Ireland. Yet again the message for those interested in developing educational contacts between the two countries is — get moving!

Another contributor to the conference was Martin Sheil of Slógadh, the National Youth Festival in Ireland. This is a broadly based event organised at local, regional and national level. It gives young people the opportunity to be involved in traditional music, drama, poetry, arts and crafts, etc. Contact with young people born in England of Irish parents is encouraged so that they too can participate in this festival of Irish culture.

★★★★★

The third Conference of Irish Historians in Britain takes place (or took place, depending on when you are reading this magazine) at the University of Sussex from 26 to 28 March 1982. The theme this year is "Literature, History and the Irish Identity in the 18-20th Centuries". Topics and speakers include Ruth Dudley Edwards on Irish historical novels; Dr. S. Gilley of Durham University on Roman Catholicism and the Irish Diaspora; Dr. E. Cullingford of Lancaster University on Yeats and Politics and Tom Paulin of Nottingham University on Paisley and the Historians. Further information on the conference (which costs £47.50 for the full weekend) can be obtained from Dr. Norman Vance, Department of English and American Studies, Arts Building, University of Sussex, Falmer, Brighton BN1 9QN, Sussex.

★★★★★

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## Irish Studies in Britain/5

On November 3 this year the fourth television channel goes on the air. Sue Woodford, its editor for minority programmes, claims, according to a recent newspaper article, to have had too few ideas put up to her. She wants ethnic minorities, "Celtic as well as Chinese", who frequently complain they are being overlooked by television to come forward with practical suggestions as to how this might be remedied. She can be contacted at Channel 4, Charlotte Street, London NW1.

In the same vein, the Greater London Council is inviting requests for grants from voluntary and community groups for 1982-83. To qualify, a group must be able to demonstrate that its objectives are in the interests of London, its inhabitants, or are fulfilling a specific local need. If you think your organisation qualifies, write for further details and an application form to the Director-General, GLC, Room 218a, County Hall, London SE1.

★★★★★

The ILEA Centre for Urban Education Studies (CUES) which houses a collection of Irish Studies teaching materials and which has initiated many developments in Irish Studies over the past couple of years, has moved from its Aberdeen Park address. The new address is Underwood Road, London E1. Tel: 01-377-0040.

★★★★★

The EEC has made resources available for educational contact between member states. In Britain the Open University is, in association with colleagues in Dublin, producing materials on Irish Studies either specifically for teachers or for general use. This development is coincidental with proposals outlined in the recent Anglo-Irish Joint Communiqué to further educational contacts between the two countries. For further information contact Bob Bell, c/o Faculty of Educational Studies, Open University, Milton Keynes, Bucks. Tel: 0908-653234.

★★★★★

The International Association for the Study of Anglo-Irish Literature (IASAIL) was founded in 1969 to encourage research and study in all aspects of Anglo-Irish literature and to act as a link between the many scholars working in this field throughout the world. Members receive a newsletter as well as free copies of "Irish University Review, a Journal of Irish Studies". Conferences are held every three years and the next will take place at University College, Dublin, in July 1982. The theme is "The Artist and the City" and will provide a focus on the work of James Joyce and James Stephens in the centenary year of their birth. Further information on membership of IASAIL and on the conference is obtainable from Maurice Harmon, Department of English, University College, Dublin 4.

★★★★★

The Irish Literary Society, which celebrated its 90th birthday last year, has a special lecture taking place on 30 March to celebrate the centenary of the Southwark Irish Literary Society (which became the ILS in 1891). Following that, on 27 April, there will be an evening of Anglo-African writing, with readings of the work by writers of African origin. This will be followed by a seminar noting Anglo-Irish parallels. Both meetings start at 7.30 at the Irish Club, 82 Eaton Square, London SW1.

★★★★★

Recently arrived books and periodicals on the ISIB desk include:

*Faces of Ireland*: 350 photographs covering the crucial 1880-1820 period in contemporary Irish history. Published by Appletree Press in Belfast at £15 sterling. This is an omnibus edition of four smaller volumes (*Faces of the West*, *Faces of Munster*, *Faces of the Past* and *Faces of Old Leinster*), all available from the same publisher for £3.95 each (paperback) or £5.50 (hardback).

Although it's already a bit late in the year, Appletree also publish two unusual calendars for 1982. The *Irish Stonewall Calendar*, with twelve different varieties of the genre from all over the country is available for £2.50, and the *Irish Folk Customs Calendar* costs £1.95.

Those of you who are often stumped by the complexities of the Ulster dialect may be interested in the handbook, *Ulster-English Dictionary*, a brief guide to the subject. Published by Appletree Press at £2.50, it's 'stikkin out sotis!'

*The Crane Bag* is a twice-yearly journal that looks in depth at Irish and international issues in history, politics and art. The current (1982) volume is entitled "Education in Ireland". For details of subscriptions and availability of back issues, contact *Irish Studies in Britain*.

Finally, Wolfhound Press have published the renowned Irish writer Monk Gibbon's latest novel, *The Pupil, A Memory of Love*, the story of the love of a young teacher for his new pupil. Set in the 1930s, it is available for IR£5.40.

★★★★★

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The ILEA Multi-Ethnic Inspectorate last year published the excellent "Irish Writing for Secondary Schools", a selection of Irish writing in English for the secondary classroom. This is a comprehensive and exciting bibliography of novels, short stories, plays and poetry by Irish writers and about Irish experience. It is the first bibliography of its kind specifically aimed at Irish writing for secondary school pupils of all levels from first to sixth year. Copies of this and also Vol. 1 No. 1 of the ILEA's "Multi-Ethnic Education Review", a new quarterly, are available from Danny Padmore, ILEA Centre for Learning Resources, 275 Kennington Lane, London SE11 (tel: 01-582-4509). He can also provide details of the sixth form summer school in Irish Literature to be held at Camden-Westminster Teachers' Centre from 5-9 July.

★ ★ ★ ★ ★

Since our last issue, Mary Hickman, tutor in Irish Studies, has moved. She can now be contacted at Flat 4, 20 Queen's Gardens, London W2. She is willing to speak on "The Teaching of Irish History in English Schools" and "The Education of the Irish in Britain".

Patrick Quinlivan, who contributed to the Irish in Britain History Conference last spring, is willing to give talks on "Fenians in London in the 1860s" and "Fenians in Fact and Fiction" to any Irish Studies group in the Home Counties. He can be contacted at 12 Honywood Road, Colchester, Essex.

★ ★ ★ ★ ★

The Irish Video Project began work in May of last year on the first in a series of video tapes documenting the experiences of Irish immigrants to England.

To date it has received £4,000 from the Commission for Racial Equality and the Greater London Arts Association as a contribution towards the first tape. Because of the general lack of money around much of the time has been devoted to fund-raising. However the project is feeling confident that it will receive the rest of the money in the very near future. It plans to have the tape completed in the autumn of this year.

The central theme of the first tape is to establish the Irish as an immigrant population with a distinctive cultural identity. The tape will explore this by looking directly at people's experiences of growing up in Ireland, the forces that caused them to leave, and their arrival and settlement in England.

To date the Project has audio-interviewed many people, six of whom have been videoed for inclusion in the tape.

The Project is now in the process of researching archive material. If there are any readers who know the whereabouts or have access to any documentary or newsreel material relevant to this subject they would be glad to hear from them. (Contact: Ken Lynam and Don Magee, c/o West London Media Workshop, East Row, London W10. 969-1020 (messages).)

Irish Cultural Activities, London, is working with the ILEA Centre for Urban Educational Studies on setting up a working party to produce materials for introducing Irish themes into the existing school curriculum. The packs produced will then be prepared by the ILEA Learning Materials Service for distribution to interested schools in the Inner London area. It is hoped that the Department of Education in Ireland and an Irish University will help with resource materials and advice about content. This and the proposed Diploma in Irish Studies at the Polytechnic of North London (which is envisaged to start next October) must be seen as a whole package. Since the Diploma course will help teachers to provide the input for primary and secondary level and also will of course attract students (both school leavers and mature adult students) who wish to continue their interest in the subject to a more advanced level. There will then be a continuous link between Irish Studies provision in all sectors of inner London education — primary, secondary, further and adult education and higher education, with each supporting and nourishing the other.

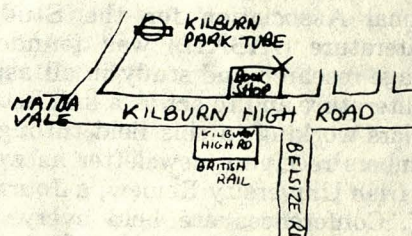
(ICAL can be contacted at 7 King Henry's Road, London NW3. Tel: 01-586-1788. Chairman Brendan Mulkere; Secretary Ann Fox.)

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## LETTERS.

Dear Ivan Gibbons,

I write to thank you for all the time and effort that has so obviously been given to your excellent and welcome publication, which was sincerely appreciated.

I intend to do all I can to participate in the affairs of the Irish community in Britain. I'm first generation Irish, and I'm thrilled at the recent political and cultural initiatives that are presently being undertaken.

Thank you for helping me to maintain links with my country while in Britain, and more importantly in helping me to stop feeling "like the returned Yank" on my summer visits home. I no longer feel like an exile in my own country, and feel more at home in my adopted one. Thank you.

The following are merely suggestions.

1. *Correspondence Courses — Irish Studies.* Publication in booklet form of lectures/seminars. Reasons: Whilst it is stimulating to hear and read of the various activities now being organised they are at present naturally centred in the main Irish conurbations.

Given this fact could something be done for those unfortunate ultra-exiles, who are isolated from even those areas by geography, lack of transport, etc.?

Funds: Paid for by people interested, i.e. sales basis.

2. *Formation of specific pressure groups to lobby for Irish Studies/Anglo-Irish Relations degree.* Reason: At present one does not exist. I can study, e.g., Caribbean, Russian, Canadian, Scandinavian, but not Irish Studies in Britain. Have this subject at degree level would increase the status of the subject, would help prepare teachers in the subject, would provide a university base for research.

Funds: Irish and British governments, the E.E.C., private business, industry, America — fund raising, etc. — Irish community in Britain.

3. *The development and extension of the youth movement.* (a) Seminars, lectures, etc. Regular basis. (b) National organisations: reps, branches, own logo, etc. (c) Own newspaper. (d) Correspondence society. (e) Scholarships and awards. (f) Exchange visits—international links. (g) Voluntary work. Funds: As above.

4. *Training of Irish teachers [studies]* (a) Establishment of recognised diploma. (b) Set up our own exam system if necessary for candidates. Or: Make available N.I. Board exams here (they have elements in their subjects e.g. Irish History, Geography, etc.) (c) Failing the institution of a degree we could establish scholarships to Irish or U.S. universities for the purpose of training.

5. *Creation of residential and non-residential study centres.* Where people can come and study, participate in, experience Irish culture. We could



have guest speakers, etc. I realise this has already been considered — is there any possibility in the near future?

6. *The extension of the Irish Studies publication.* Could this be extended to a more regular newspaper format?

7. *Creation of our own radio station.* This is not as idiotic as it sounds. The black community are attempting this. Three retired steelworkers have set up a private radio station using their redundancy money. It can be done on a very small local scale.

8. *Lobby to press for the transmission of RTE programmes.* If RTE can be piped to USA, it's a commercial proposition to pipe it to England.

9. *Funds to be established to help young Irish film makers* create filmed documentaries on the Irish experience. Given the advent of the video, we can overcome the reticence of the BBC, etc., to transmit documentaries with Irish subjects. Films can be made and marketed for distribution.

10. *Lobby to press for degree options* in existence to cover Irish topics.

11. *Attempt to extend the facilities for Irish games.* Irish children should request that the opportunity be given for them to train/play these games. Gifts of the requisite equipment to predominantly Irish schools could help.

12. *The promotion of the Irish language.* Set up a demand for more classes. Tapes/records/exam system would help.

13. *Pressure RTE to give greater recognition of the English-Irish community in their programmes.*

14. *Lobby the BBC/ITV,* for publicity of what actually constitutes the Irish scene in Britain. They're always desperate for something new. Go to work first on local stations.

Miss M. Doherty,  
Blackburn,  
Lancashire.

NORTHAMPTON CONNOLLY ASSOCIATION  
Dear Mr. Gibbons,

I was impressed with the content and presentation of *Irish Studies*, but surely this Association represents everything you are aiming for. A non-party political, non-sectarian pressure group of Irish and English people. It has been operating since 1935 and the *Irish Democrat*, a non-commercial campaigning monthly paper of the Irish in Britain was founded in 1939 and only missed one issue when Hitler bombed the printers. The Irish experience in Britain is embodied in its pages — it is a living history of the Irish community in Britain. Look through the back issues and you will see what effect the politics of the British Government have had on the Irish community at any given time since 1939. But more important is how the Irish community in Britain reacted to such policies and how they were supported by British people who joined with the Irish community to oppose what was mutually detrimental to their well being.

The Connolly Association has no direct connection with any group in Ireland. Its appeal is to the Irish community to defend their interests as Irish people living and working in Britain. During the war the Association ran the Exiles Advisory Service which advised on conscription and won lodging allowances for many hundreds of building workers. The campaign to re-open the Fishguard-Rosslare ferry was also successful.

Following front page publicity in the *Evening Standard*, the Association gave many Irish people advice on the Rent Act and related issues. As well as being affiliated to the National Council for Civil Liberties the C.A. is also affiliated to the National Association of Tenants and Residents. This branch has also been active in the local Community Relations Council for over nine years now. The Central London Branch has for over 15 years represented the Irish on the Camden Committee for Community Relations and for a time I was co-editor of *Camden Community*.

This Branch has opposed propagated prejudice against the Irish community by the local Council, the *Rag Mag* and the local paper. In the latter case an apology was received just prior to adjudication by the Press Council. We have helped and advised many held by the police in their periodic "trawl" of the Irish community.

The Irish Book Centre was established and staffed by the Connolly Association. It has exported Irish literature to countries as far apart as the U.S.A., Australia and Japan. It can proudly claim to have the largest stock of Irish literature in Britain. Many literary symposiums have been held (Yeats, O'Casey, etc.) and the number of pamphlets is too numerous to list.

Economic and political issues have always been the bread and butter of the Association and there was never a time to the present day when Members of Parliament, Trade Unionists, etc., did not receive newspapers, pamphlets and circulars advising them on the issues of the day affecting the Irish community. Currently we are campaigning for the repeal of the Prevention of Terrorism Act. Did you know that the Home Office have refused to delete the "records" of the 5,000 innocent persons arrested under the PT Act? Persons arrested are interrogated, fingerprinted and photographed.

In many cases it took guts and imagination to stand up and speak for the Irish, often in unpopular times for our community but hope is never lost and we claim a history of which to be proud. Our appeal is to those in the Irish and wider community who still have the ability to make moral and political judgements on the issues of the day — and we have always found them.

Peter Mulligan,

Secretary,  
Northampton Connolly Association.

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# ATTRACTING THE SECOND GENERATION

Jim McGrath

When we refer to a Youth Movement under the auspices of the Federation of Irish Societies we need to be realistic in our view of the present so that our vision of the future is rooted in reality. The majority of the young people associated with this movement will have been born in this country. Many will see themselves as British enjoying more or less an Irish connection. They are no more nor no less socially privileged or deprived than their counterparts in the rest of the community. They have their opportunities like anyone else and it is reasonable to assume that they take them. Therefore, we, the Irish community in Britain, need to ask a number of pertinent questions.

Is a Youth Movement within the Federation of Irish Societies for the benefit of the young people themselves? To preserve a culture that has scarcely been experienced by them? To ensure a human and cultural commemorative monument to the native Irish-born who live in this country? To inherit the bricks and mortar of Irish Centres throughout the country? And to what purpose? What is good about Ireland anyway? What can its present social and cultural contribution be to the lives of these young people? If culture is essentially a set of values, beliefs and attitudes, what does present day Ireland have to offer them — living as they do in this country?

Doubtless there are many answers to the above, but we feel that all one can reasonably expect is that these young people take from and share with Ireland, its culture and people, those things which they consider worth admiring and enjoying, worth imitating and incorporating into their life style. We must bear in mind what Carl Rogers, the American psychologist, has said "I am the architect of myself... I am not compelled to be simply a creature of others, moulded by their experiences, shaped by their demands." What our young people need is the opportunity to be introduced to the Ireland of today, to mix with its useful population, to talk to it, and to start up a relationship, then when they come home here to sing Ireland's songs, tell her tales and dance her dances it will be rooted in meaning and anchored to a personal experience and to reality. The image the young people hold of Ireland must be true to 1982 and not built on their parents' dream vision or romanticised experience or on the myths of yesteryear. They should also be given the opportunity to learn Irish history — not to reinforce prejudices or cultural paranoia, but to put the balance right and to better understand their entitlement to an Irish heritage.

It is an advantage to live outside the geographical boundaries of a culture. Only then can one be selective about it. It is an illusion for the 'Irish' in this country to transfer Irish culture unmodified into this country. The most one can expect to achieve is an anglo-Irish culture. This in no way should be viewed as a compromised culture but one uniquely enriched by the fusion of the both whilst not being incarcerated by either. These young people have the

privilege of choice. So why do we, the Irish in Britain, want a Youth Movement for our anglo-Irish young people? One answer should be to support them in their efforts to become what they want to be in their present social context. If that means providing them with opportunities for Irish cultural involvement, helping them to find employment, helping them to shed any inferiority complex, etc., etc., so be it. What *they* need is what should be provided. They must not be used as enforced inheritors of a culture alien to their way of life. We can wish that they will want Irish cultural involvement, that they will enjoy it, that they will share it, that they will enrich it; we have the responsibility to respond, not to impose, not to demand but to invite and attractively present Irish culture as relevant and socially attractive to the young people who may wish to be associated with us.

The cultural expressions of yesterday, however appropriate to their times, lack relevancy today. It is the nature of culture to constantly be self-creating if it is not to be a museum piece. Irish culture in this country must cease being traditionally stylised and live with the times. Cultural expressions imported from across the sea or from another period are only fit for the stage. Cultural rituals and expressions must be a vehicle to carry the feelings, convictions and values of today. A culture anchored to the past

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that cannot accommodate change will die; a tradition is something to draw from, not get locked into. So let our youth move and create new expressions of cultural traditions.

A youth movement is getting together, enjoying that experience, interpreting it and understanding it. Culture must be lived and in its living modernised, given a meaning and relativity to the here and now. Let the young people do the things they feel like doing and not what hyper-sensitive traditionalists think they ought to be doing. Demographic studies of the Irish-born living in this country makes it advisable that the process of bequeathing their cultural inheritance should now begin. A gradual withdrawal and a handing over to their descendants is timely if that inheritance is to be survive. Things cannot remain as they are nor as they were; they must be progressed. The Federation of Irish Societies will not enjoy a youth movement until its elders are prepared to hand over, to bequeath, to withdraw to the background, to "make their collective will" while there is time lest their inheritance be dissipated or lost in a cultural milieu. It is a matter of urgency that initiatives are now taken in education, in reinforcing cultural lifelines and in powersharing, to ensure, by coaching and nurture, a continuance of our cultural identity "...a cultural identity is today one of the most important non-material psychological needs" (European Parliament Resolution 16.10.81).

Can the young people we speak about in this article maintain an Irish cultural identity without having to endure ethnic segregation? Ethnic separateness is risky — it is the risk of discrimination. Characteristics that invite anti-social attentions are colour, language incompetence, inability to cope in the education system and the ghetto habitat. Colour, education and language are no obstacles to the social acceptance of the Irish in this country but there does exist a considerable Irish ghetto mentality. We expect our youth movement to contribute to dissipating that. Is it possible to maintain a cultural identity and be fully socially integrated? We see no conflict of interests here. We believe this to be possible, desirable and mutually beneficial. It is the primary aim of our youth movement.

[Jim McGrath is Youth Affairs Officer of the Federation of Irish Societies.]

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## IRISH STUDIES IN SOUTH EAST LONDON

### Trefor Lloyd and Maura Rafferty

Although there are a large number of Irish people living in South East London, Goldsmith's College has just had its first Irish Culture course. Last summer we were fortunate to arrange for Gearóid O'Tuathaigh to visit Goldsmith's, and with last minute arrangements had forty people attend a stimulating talk on "Ireland and Europe". With this apparent demand for "things Irish" we organised a short course (six meetings) at the end of the autumn term with the theme of Irish Culture.

With very little idea of the size and nature of interest, we designed the course as broadly as possible; a general introduction to Irish literature, Irish music, dramatic tradition were the first three. We thought also that if we attracted local people to the course we wanted to have a local focus as well so the next two meetings were on Irish people and their history in south east London, and one meeting of people talking much more from their own experience. The last session was put aside for evaluating the course and making plans for future courses.

Offering a course like this for the first time is a bit like diving into a pond and not knowing what may be found there. As we waited with Mike Murphy on the first night we had no idea of numbers or who would come. The room we had held twenty five comfortably and as the number went over 35 we knew at least that there was a demand for an Irish culture course. It was apparent that we had attracted a variety of people (two thirds Irish), many of whom had never been to Goldsmith's before, with very diverse interests and expectations. The next week some people didn't return but others came and enrolment went up to forty. After the three meetings with specific subjects numbers dropped but interest grew. We have 15-20 people who came to most sessions and are eager for a further series.

We learnt a lot by putting on this course. First we believe we have made a good start in building a constituency for Irish courses in S.E. London. Our uncertainty at the level to "pitch it" meant it was difficult to brief speakers, and at one point different expectations of the "level" of presentation resulted in a heated discussion in the class.

This (spring) term we are trying another short series of more specific evenings in response to requests from the group who took part in the evaluations. Also we are talking to different departments about other courses. There is scope for some development in Irish studies across the whole range of the evening class programme at Goldsmith's in, for example, music, drama and language. South East London residents who are interested in being involved should get in touch with us (tel. 01-692-8068).

[Trefor Lloyd and Maura Rafferty are course co-ordinators at Goldsmith's College School of Adult and Community Studies.]



# THE IRISH IN BRITAIN— A Question of Identity Joan Inglis

Two years ago, I applied and was accepted for a one-year, in-service Course at Southlands College in London. The Course was called 'Education for multicultural society'. There were two main reasons for my application; one being that after eight years of teaching, I was disillusioned with the whole educational set-up. I had had some hazy ideals about education being concerned with the 'bringing-out' of the talents of each individual in order for them to be more confident and contented - leading to better societies, etc., etc., but I could not see any way of changing things to my way of thinking - perhaps a 'year-off' might give me a chance to look for another kind of job.

The other reason was that I liked the word 'multicultural', having had some experience of teaching in multicultural schools abroad, and even though I was suspicious of such a concept being treated as just another academic exercise. I was 'grasping at straws'!

I was to discover that my fears were unfounded. I did learn about different cultures, but one seemed to gain more prominence than the rest - 'Western culture' - a microcosm of which was British culture. The word 'politics' was mentioned often and my first reaction was one of alarm - politics in education! Gradually however I began to realise that politics was much more than a General Election every four years. I also began to realise that much of my teaching content up until then and the language I had used, had been political - in that it was racially biased.

Whilst trying to come to terms with the fact that I was racist in many ways, it was suggested that I centre my research around the Irish community. Again I was nonplussed, I had always considered the Irish to be different from the English, but not so different as to warrant a separate cultural identity - they spoke the same language and part of Ireland was British wasn't it?

The reader may have gathered by now that I was at the time, more or less ignorant of Irish history and the circumstances leading to the situation pertaining in Northern Ireland. It was to be as much a personal investigation as an academic one; to this end I called the study, 'The Irish Community in London - a question of identity.'

As I was eventually aiming towards an educational aspect, i.e., was Irish culture being promoted in schools? I decided to begin by ascertaining for myself that a separate sense of identity actually did exist among the Irish people in London. To this end, I began by talking to individuals from various walks of life and families - all of whom were Irish or 'of Irish descent', and visiting established Irish social and welfare agencies which proved to be all Catholic. I found myself confronted by an overwhelming sense of 'Irishness'. Together with the pride however, was a questioning and, very often, a resentment of the position the

Irish person found him/herself in, in British society - summed up perhaps in one girl's remark, '... but the English don't take into account Irishmen like Dad who 'make their mark', they sort of only think of Irishmen as dunces.'

Eventually, I gained access to four schools (two primary and two secondary) which were situated in predominantly 'Irish' areas of London. They were all Catholic which was not my intention, but that was how things worked out in the short time I had. For the purposes of anonymity I will call the secondary schools, schools A and B, and the primary schools C and D.

At *School A* I spoke to the Headmistress and the Head of the Sociology Department. The Headmistress saw no need for history to be taught from an Irish point of view, and felt any underachievement to be '... the result of social problems, not ethnicity'. The Sociology teacher told me that most of the children were second generation Irish who did not class themselves as immigrants' ... but they do class the second generation West Indians as immigrants ... She said the children and teachers did not talk about Ireland, and the teachers would probably avoid mention of the 'Troubles' ... to all intents and purposes, the children are English, they've assimilated into the British teenage culture ...

At *School B* I was permitted to speak to a group of six young people aged thirteen and fourteen years, all were of Irish origin. Their answers to the question, 'What do you know about Irish people?' ranged from comments on the *Irish joke* ... 'I think it's cruel to take the mickey out of the Irish and the Pakistanis, it's a fear, a prejudice, it's against anybody that isn't British. Sometimes it make me angry...' **the rural background of Irish people...** 'People think they are stupid because they don't have a proper education, you don't have to be brainy to be a farmer...'; **the language...** 'People think we're stupid because they can't understand us because of the accent ... French is a living language, people use it all the time, I'd like to use Gaelic to be recognised as Irish - like the French are recognised by the way they speak ...'; **Northern Ireland...** 'They're mostly Protestant friends here but they don't govern the community ...'; **to Catholicism...** 'They're very religious ...'

I also spoke to four teachers of Irish origin. Their comments ranged from a total rejection of the promotion of Irish culture in the schools ... '... Once people come to England, they become English, to imply anything else makes it more difficult for them to integrate. They should merge with the host community ... If an Irish child feels inferior it is justified, it's passed on from the parents. Ireland is a less developed country, and an indication of success in a country is the standard of living that has been reached...' 'to a feeling of resentment that anything to do with Ireland was made to look inferior'... 'because Ireland has been under the rule of England



for so long, there was bound to be a feeling of inferiority ... In other multicultural countries the Irish have made a great contribution, but not in England - probably because of the nearness of Ireland. In the school, there is a feeling that anything to do with Ireland is backward or stupid, the Irish children would be ashamed of wearing the shamrock ...' As to the curriculum, the history teacher commented that a question about the Irish has been included on the 'O' Level paper in recent years, but an Irish point of view was not presented in the text books, the teachers had to bring in an Irish angle, e.g., by talking about population growth ... 'but they (the students) would probably get more of an English viewpoint than an Irish one ...' An Irish dimension existed in no other area of the curriculum.

In *Schools C and D* I interviewed 170 children aged between seven and eleven years, and twenty-four teachers. With the children, the same issues were to arise in answer to the same question asked in School B, '... People make jokes about them and they're insulted ...' 'Some Irish people come to England to live and some people take the mickey out of them when they speak, so they try to get the accent out, but it's hard because they were born in Ireland ...' 'Because people in Ireland live on farms, people don't think they go to schools, but they do - but the English think they're thick ...' '... The I.R.A. are fighting in Northern Ireland, they are Irish, they want Ireland for the Irish. They don't want the Queen ruling over Northern Ireland ...' '... The people in Southern Ireland are very Catholic, but not in the North, there are all mixtures in England ...' The great hospitality and heavy drinking habits of the Irish people were frequently mentioned, and the results of living in an industrialised country were also evident. '... they have fields there and there are none here, and they have animals there and there are none here ...'

Among the teachers was the similar division of opinion expressed in School B. The concept of 'multiculturalism' was rejected by many teachers including those of Irish origin ... 'When in Rome, do as the Romans do - the kids are basically English because they're born here' '... I would say no, most children think of themselves as English. I never think of the kids as culturally different and I wouldn't really encourage the differences because to bring out the differences heightens the barriers'. '... I tend to associate the Irish with the English because of their colour and language ...' '... I wouldn't say that the children should have a choice, they should wear their shamrock but do it quietly ...' '... Most of them have integrated into an English way of life ...'

After completing the investigation, I found myself with many unanswered questions - the inferior status of the Irish person in Britain and the lack of confidence exhibited by many Irish individuals; the role of the Catholic Church with regard to the Irish community; the 'loss' of the Irish language; my own lack of awareness - and I wondered why questions of 'culture' and 'identity' were being raised at this moment in time.

#### *British Culture - a 'Perceptual Prison'?*

a) '... in history'

As I tried to discover answers to these questions in my reading, I began to realise that by looking at

Irish history, I was gaining an entirely different view of English history, it was like an awakening process, as if my mind up until then had been imprisoned in a vacuum.

Throughout history the British perception of Irish affairs has been dominated by an image of Irish people who resisted change, despite contradictory evidence '... the image tended to function as a perceptual prison, blinding many decision makers and much of the electorate to the wide range of feasible alternatives. It led Englishmen to conclude that most of the grievances voiced by the Irish were imaginery, that the political organisers were insincere about their motives and dishonest about their goals, and that 'law and order', not concession, was the proper policy to pursue towards Ireland'. The historical development of the stereotype spanned the centuries of British rule in Ireland, and its eventual transformation into a perceptual prison is characterised in three stages; 'conscious innovation, self-fulfilment and self-justification'. It may be useful to briefly mention each stage.

The '*conscious innovation*' of the stereotype began in the 12th Century when Henry II of England wished to press his own claims to Ireland. Up until then, the Irish had occupied a unique place in Western Christendom in that, along among the churches of Western Europe, the Irish organisation was independent of Rome. To provide a pretext for the invasion, Henry sent defamatory reports of Irish customs and religious practices to Rome and offered to subdue Ireland in order to bring both 'civilisation and Christianity' to its people. The 'Wild Irish' were depicted as 'eaters of human flesh, murderers and thieves who revelled in sodomy and incest' - they were seen to be totally lacking in moral development of any kind.

#### *'Self-Fulfilment'*

The conquest of Ireland led to its eventual colonisation by growing numbers of settlers, administrators and soldiers, and gradually the inhabitants were reduced to a state of political and economic dependence.

By the 19th Century the major characteristics attributed to the Irish - 'indolence, superstition, disharmony and propensity to violence' - has remained prominent in the British image for over six hundred years. The centuries of oppression and discrimination made it functional - both psychologically and economically - for the Irish to behave in such a manner. 'indolence' - was at his landlord's expense, who stood to gain from his industriousness, 'superstition' - the Church was the Irishman's one remaining native institution, its very existence was an act of defiance to the alien conqueror. The point is made that the very power the Church came to wield derived largely from the persecution it suffered at the hands of Britain) ... 'Propensity to violence' - since Irishmen were often treated like treacherous rebels it should not be surprising that the Irish became more defiant over the years. 'The British conquest had made the histories of the two countries so much the reverse of each other that they came to resemble a zero-sum game. What to an Englishman meant glory, victory and prosperity, to an Irishman spelled misery, degradation and ruin ... To the Irish a rebellion was a blow struck for freedom. To the British it was a treachery, confirming their image of the barbaric, violent and, worst of all, ungrateful



Celt, who abused the advantages offered him by Britain ...

*'Self-Justification'*

The third and final stage is when what had begun as an imaginary thing in the minds of Henry II and his followers becomes even more a social reality. The stereotype produced its own support or justification. 'By the 19th Century, the evidence suggests, it had become a perceptual prison, a closed image by which information about Ireland was organised and given meaning and in terms of which policy was frequently formulated'. With the final stage, self-justification, Britain eventually gave the Irish people what they asked for (Catholic emancipation; dis-establishment of the Church of Ireland; land reform; Home Rule) but their refusal to concede the point until it was too late for any conciliatory effect he sees as the pernicious operation of the British stereotype. '... The stereotyped image of Irishmen, a concomitant of colonial rule in England, also proved to be a major factor in the undoing of colonial rule'.

b) '... and today'

As witnessed in the children's comments and every facet of the British media, the stereotype of the 'inferior' Irish person continues indicating that colonial rule built on the theory of superiority/inferiority, is still very much alive in Britain today.

The insidious 'perceptual prison' or 'closed image' of so-called British culture keeps the class system in full-swing. The Irish joke and other insults serve to reassure the working classes that they are not at the 'bottom of the heap', their 'British Status' is maintained - so they need not question the position endowed on them by those who benefit most from it.

But why have the Irish community never rebelled against the role they are forced to play? - One reason may be that in coming to England, they have appeared to assimilate into British - or perhaps I should say English - culture, they become part of that which oppresses them '... Once people come to England, they become English ...' But my investigations had revealed a strong sense of identity among the Irish community, most had not assimilated or 'become English' which would indicate that they were 'living a lie', they were not expressing their true selves in everyday life.

Perhaps this would explain why, even with a Catholic upbringing in Liverpool! and of Irish ancestry, I had never noticed a particularly strong Irish dimension in British society - nor had I ever considered myself Irish - 'Liverpudlian' was the extent of my identification because I had never been quite able to identify with the model of 'Englishness' that is held up in the society as the goal to be striven for. But which forces were responsible for this apparent assimilation? - Obviously, one is education and its subsequent socialising effects. From the comments of the teachers it would seem that the education system exists for English (not British) people - to succeed one must become 'English' - the inference being that only one section of the British community can every succeed. Perhaps as far as education is concerned the Irish are not the largest minority group in Britain - what about the Scots and the Welsh? But the schools I had visited were Catholic schools, 'Irish' and 'Catholic' having become almost synonymous, most of the children in

each school were of Irish origin - so why had there been little evidence, if any, of an acknowledgement of Irish culture - only English? Was religion another force responsible for apparent 'assimilation'? I decided to investigate the history of the 'Catholicising' of Irish people.

I soon discovered that it was not until the 12th Century when Henry II arrived, that Ireland came under the jurisdiction of the Pope - up until then, the Irish had kept their own peculiar form of Christianity which had grown from Celtic roots and traditions - many of which had been maintained. I made the distinction between 'grown' and 'imposed upon' purposely. By the time of the Reformation, it was in fact the presence of the 'Old English' (the original colonizers) which brought about the importance of the label 'Catholic' - and they and the natives joined together in defence of their land for different reasons, the one thing they had in common being the badge of 'Catholicism'. Otherwise it is possible that the native Irish may have remained 'Irish' or 'Celts' or 'Gaels'.

Over time the Church gained prestige in the eyes of the Irish people, and when the National System of education came into being in the 19th Century, the division of schools into denominations (shaped by the colonial relationship of Ireland and England) reinforced the label 'Catholic'. Ireland was still under the Union at this time and it is interesting to note the Church's support for the status-quo ... the education system did little to promote Irish culture but taught the nation to read and write in English ... one of the most interested aspecting of the Synod's work was the attention paid to English precedents. Although the prelates cannot be expected to have realised it at the time, the English system to which they so glowingly referred was at that time less advanced than the Irish system of national education.

When Irish people have migrated to Britain, the extent to which the combination of Irishness/Catholicism has been internalised shows itself in that they move to Catholic, as opposed, to Irish institutions, the reasons may be two-fold. One may be that there were no Irish institutions as such, as opposed to 'Catholic', to provide a back-up for newly arrived settlers, and consequently they appear to be quickly assimilated into 'English culture'.

It has already been said that historical events in Ireland have served to make the Catholic Church the 'pivot' of the Irish people's cultural traditions. Is it possible that when those same people come to Britain, this fact, along with the Church's stipulation that parents do not have an unrestricted right to send their children to any school '... The Church and God has rights which over-ride those of parents ...', may serve to produce feelings of guilt should they begin to question the role of the Church in Britain?

But why was all this being questioned now? - it would be supposed that the war in Northern Ireland would lead the Irish community in Britain to want to keep an even lower profile than they already do - but instead I was investigating the promotion of Irish culture in education and discovering the establishment of non-denominational self-help groups such as the Brent Irish Advisory Service - it would seem that the Irish people in Britain now want to be seen as Irish/British people, and no shadows - what had



brought this raising of confidence and consciousness, this break-out from the 'prison'? Is it possible that there is a connection with the presence of Black people in Britain and their stand against alienation?

In one sense 'Catholic' and 'Protestant', 'Celt' and 'Saxon', 'Irish' and 'English' are both alike - in that they are both 'white' '... there aren't many coloured people like Pakis in Ireland ...' (Irish child).

In Britain the blanket-term 'Black community' has grown up because British culture and society had no place for the Black person whether he/she be West Indian, Indian, African, Pakistani - unlike the Irish community, they cannot 'assimilate'. The movement towards 'Black' schools and the growth of 'Black' churches have come about because the presence of 'class' in both communities continues the colonial mentality - 'the perceptual prison.' Class has so long imprisoned the minds of men and women in Britain that it has become for many the only reality we know - the only way to 'progress' is to move into a different class. Class seems to be what British culture is all about. When I first came to London, I met someone at a conference who had, by coincidence, visited a school in Liverpool where I had once taught '... Poor things ...' she confided '... they have no culture do they?' I remember my reaction being one of anger, but I couldn't articulate why at the time. No culture? According to the Oxford dictionary 'culture' is defined as a 'trained and refined state of the understanding and manners and tastes ...' but I had discovered that culture is never static, it is a vibrant, living force constantly acting and reacting to the environment and the presence of other cultures in the society, it is the mainstay of life. It would seem just from that one remark, however, that British culture is static, it is made up of a class system which is insidiously reproduced over and over again through its institutions which reinforce the images of superior/inferior. The Liverpool children did not speak with an acceptable accent, they did not fit into the 'correct mould' - they were inferior. They might internalise the image like singer Ian McCulloch who describes himself as 'coming from yer average scummy Liverpool background' (Daily Mirror, Saturday, 17th January 1981), a background which is humorous, distinctive and uncultured - not to be taken too seriously perhaps, or like myself, adopt a somewhat defensive attitude to my Liverpoolism realising that in Britain it was seen as a label with connotations of economic and cultural inferiority - but it was the only identity I had. Any deeper roots had been trampled upon by the system to keep me in my place - to 'succeed' I had to become 'cultured', to fit into the mould and become 'English' - an impossible task!

Is the presence of the Black community in Britain and their stand against alienation 'cracking the mould'? Most Black people, because of their history, know very well who they are, and their rejection of the position they find themselves in, seems to indicate their freedom from the 'prison' of British culture as it stands. In spite of this it is they who are being seen as the 'problem' because they are not 'fitting in' to the established institutions. Is it possible that they are in fact acting as a mirror in which we, the Whites, can look at ourselves, our institutions and where we stand? Are they giving the oppressed of the British system, i.e., - those living

14/Irish Studies in Britain as 'shadows' - trapped in 'perceptual prisons' a choice - either to stay imprisoned and see Black people as a means to their own status - perhaps by joining the British Movement or the National Front, or alternatively, to break down the 'walls' of their 'prisons' by returning to their roots and perceiving the truth of their situation.

Beginning with the course at Southlands, I realise that I have been breaking out of my own perceptual prison - it can be quite painful at time, but if what Fanon says is true then there is some hope - both for me and for Britain '... the consciousness of self is not the closing of the door to communication. Philosophic thought teaches us, on the contrary, that it is its guarantee. National consciousness, which is not nationalism, is the only thing that will give us an international dimension ... It is at the heart of national consciousness that international consciousness lives and grows. And this two-fold emerging is ultimately the source of all culture ...' If British culture is static, it is a prison, a death-trap, and it is dying - but it would appear that the term 'British' has become synonymous with 'English' and all its connotations of false superiority - perhaps it is now time to look for truer and more comprehensive definitions for the terms 'British' and 'culture'?

[Joan Inglis, now working in Liverpool, was formerly a teacher in the Wandsworth area of Inner London.]

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# IRISH STUDIES IN COVENTRY

*Final Report to the Commission of the European Communities on the pilot project in 1981 featuring the development of Irish Cultural Studies for the children of Irish migrant workers in Britain.*

## Tom Arkell

### THE ORGANISATION OF THE PROJECT

This project was planned and carried out at all stages with the full co-operation of the Coventry L.E.A. It was also greatly assisted by the interest and support given by both the D.E.S. and the Irish Department of Education. In particular the project has benefited enormously from the experience, understanding and active help of Coventry's adviser for multi-cultural education, Mr. M. Feeley, the H.M.Is, Mr. A.J. Rose and Mr. J. Singh, and the two Irish District Inspectors of Primary Schools, Mr. J. Dennehy and Mr. P. Kitterick.

The project's main aim has been to explore ways in which themes or topics with a whole or partly Irish content can be integrated effectively into the normal curriculum of English primary schools. It has also made an examination of the available material in England and Ireland to assess how much is suitable for use with such classes and how great is the need for adapting it or devising new materials.

The project has concentrated on the 9-11 age range and during 1981 worked exclusively in three Coventry primary schools where a majority of the pupils had at least one Irish-born parent. Because it was not finally confirmed until the end of November, 1980, the project's work was planned to cover the calendar year 1981 and not just the academic year 1980-1. In the event, the virtual closure of the schools in Coventry for four weeks in November and December through industrial action by N.U.P.E. has meant that the work planned for the later stages of the project will now occur in January and February, 1982.

Mrs. A. McCabe has worked half-time on the project and Mrs. N. O'Donoghue has taught Irish music for one or two afternoons a week throughout the year. During the first two terms they worked exclusively with the top three classes in St. Osburg's, the school where Mrs. McCabe normally teaches, and in the autumn term the project's energies were divided equally between the top two classes of Corpus Christi and Sacred Heart Schools. In all three schools the project was welcomed enthusiastically and its aims strongly supported by the head teachers and by all the class teachers involved.

### THE NEED FOR IRISH STUDIES

Since all Irish children speak, read and write in English as fluently as English children, it is clear that the English language presents no barriers for the children of Irish migrant workers in Britain. And for those who return later to Ireland, the only language problems are likely to involve Irish. In the learning of most other subjects, many Irish children are unlikely to be substantially more disadvantaged by moving to an English school than most British children who move to a new school with a different curriculum and different syllabuses from their old one.

• However, since aspects of Irish studies very rarely

feature in most English schools at the moment and many schools, especially in the towns, contain significant numbers of pupils of Irish-born parents, there is clearly a strong case for suggesting that they should at least consider teaching more about the Irish. Furthermore, in recent years Britain has developed programmes of multi-cultural education so that the children of different minority groups should not feel alienated by the education system of their adopted country but should acquire from it a clearer sense of their own identity and a better understanding of their own cultural roots. Therefore it makes little sense not to apply this policy to the children of the largest single migrant group — the Irish. And for English children learning about the pluralistic nature of their multi-cultural society, the Irish dimension has at least as great a claim for inclusion as other ethnic minorities.

At the moment it appears that in only a small minority of schools are the children made aware of the scope and nature of Irish migration to Britain and of the Irish cultural heritage or given any understanding of the situation in Ireland today.

### APPROACHES TO IRISH STUDIES

The project's approach to Irish studies has been to explore ways in which Irish topics can be developed within a school's ordinary curriculum and not to advocate any form of self-contained course on Irish studies. The project also believes that these topics should be presented in such a way that they are suitable for non-Irish children as well as those of Irish parentage. The topics should therefore not normally be presented to pupils in the form of information to be learned, but should contain some content or appear in a format that will elicit an instinctive emotional response.

### TOPICS:

Among the topics which have been tried out with at least one class involved in the project, the following are firmly recommended:

(i) *Migration and family history.* A study of the last two or three generations of the families of most children in any class will lead inevitably to the theme of migration in modern society. The information gathered can be plotted on maps, graphs, etc. and if a significant number of families come from one or more countries, like Ireland, this approach should also lead to discovering more about these countries today.

When placed in an historical context, this theme will be linked with the growth of population, towns and industries from the 19th century and will explore the causes of migration as well as its consequences. I should perhaps conclude with a look at those ethnic minorities which have settled locally but are not represented in the children's own class or school. For older children this topic might also lead to a study of how people used to live (in Ireland and elsewhere), at, say, the time when their great-grandparents were children.



# THE IRISH POST

Nearly half-a-million people in Britain read *The Irish Post* each week. It keeps them informed on Irish affairs in this country and on what's happening in Ireland.

*The Irish Post* is also on sale in Ireland and in the United States. It's a link — bridging the oceans and the generations.

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*The Irish Post*, 2/4 The Broadway,  
Southall, Middlesex UB1 1PR.  
Tel: 01-574 2058/3916/4914/6742



(ii) *Comparing schools.* Writing letters to children of their own age and similar interests in an Irish school should not only personally involve all the pupils in a class in a study involving Ireland regardless of whether they have Irish connections, but it should also lead to comparisons between some selected aspects of their way of life and above all of their schools. Exchange of letters should lead to exchange of photos, tapes, maps, plans, etc. Eventually, this could also result in exchange visits between the schools.

(iii) *Comparing towns.* For older children exchanges of letters could lead to a comparison of the catchment areas of the English and Irish schools involving houses, shops, transport, essential services, etc., together with a look at the main features of the town centres, main industries, leisure facilities, cathedrals, etc. This comparative study could also include an examination of some important changes made to the urban environment in the living memories of some adults and even a brief outline of the growth of the two towns or perhaps a mention of a few salient incidents from their past.

(iv) *Comparing countries.* More general comparisons between England and Ireland can clearly be made in a great variety of ways, many of which have been explored only superficially during the pilot project year. For example, Ireland could be introduced first through the eyes of the Irish Tourist Board's publicity or as a co-member of the E.E.C. and then the class could set out to discover more about Ireland — its main towns and industries as well as its rivers, mountains and seaside. This survey might also include a brief look at some historical sites, sporting occasions, transport facilities and/or public services and either make superficial comparisons with England or concentrate on one or two aspects in much more detail. A comparison might be made, for instance, between dairy farming in Ireland and arable farming in England with the study concentrating on particular farms in both countries.

To reinforce the children's involvement in such topics, Irish stamps, coins, labels, etc., could be collected as well as Bord Fáilte posters and brochures.

(v) *Comparative themes.* Apparently 'neutral' topics like 'stone' or 'water' can be used to introduce aspects of Irish cultural studies by comparing, for example, selected rock formations, stone buildings, two rivers, particular ports, etc. in England and Ireland. Such topics may also be introduced or reinforced by teaching the children related songs about say, the Thames and the Shannon.

(vi) *Early history.* The theme of migration to Ireland could be introduced through a study of one or more of the Celts, Vikings and Normans — again with the possibility of comparison with the Romans, Anglo-Saxons, Vikings and/or Normans in England. The introduction of Christianity to both countries could also be included within this topic as well as the development of towns, trade and some of the more visually appealing aspects of these earlier civilisations.

(vii) *Arts and Crafts.* Celtic art provides much potential inspiration for drawing and colouring in many different media. There may also be opportunit-

ies to introduce other skills like knitting, lace-making, patchwork and Irish cookery into the curriculum, but the pilot project did not explore these.

(viii) *Literature.* Irish literature provides many opportunities for introducing Irish studies into the English primary school curriculum. The story of Irish legends can easily be told or read to children like Irish poems, while Irish stories by more modern writers that are suitable for junior children can be read aloud to the class or given to individual children for silent reading. For most Irish stories and poems it is normally not difficult to find comparable works from England or other countries which can be paired together with them under themes like youth, old age, suffering warfare, etc. Following work can include discussion, writing, impromptu dramatization or art work.

(ix) *Drama.* In schools with an established tradition of dramatic production Irish legends, like those concerning Cuchulainn, can be used as the basis for more formal and extended dramatic presentations.

(x) *Music.* For generations music has been a very powerful vehicle for the expression of the Irish cultural tradition. Irish songs can be introduced most easily into a school's curriculum either individually or matched with songs from other countries or as an integral part of a topic taught to the class like migration or rivers. Appropriate songs can sometimes be used as a means for introducing these topics and songs with some words in Irish provide an excellent opportunity for the teacher to introduce children to a few basic words in the Irish language, like counting up to twelve. There is certainly a wide range of Irish songs available for the children to learn and for the teachers to adapt to their own musical skills. The classes can also be encouraged to listen to tapes and records of Irish music.

Formal Irish dances like 'The Siege of Ennis' can be taught to whole classes, but some teachers may prefer to restrict the dancing to their more enthusiastic pupils with a sound rhythmic sense.

For schools with thriving groups of recorder players, the tin-whistle is potentially an attractive alternative for playing or accompanying Irish music. It can probably be taught best through conventional musical notation to those children who can read music, but the other children can learn to play tunes on the tin-whistle without having to learn to read music first.

Such musical activities are equally well suited to reinforcing class work or mounting a concert at an appropriate occasion for the whole school, parents, etc. On such occasions the project advises the avoidance of concerts of exclusively Irish music and the adoption of themes which encourage the inclusion of music from other countries. This will illuminate much more effectively the multi-cultural context in which they are being presented.

## TEACHING MATERIALS

During the year the project has built up a basic stock of teaching materials for the themes described above. These include books published in Ireland and Britain for both children and adults, slides, filmstrips, pictures, maps, records, tapes and so on. The teachers involved in the project have also developed some of their own teaching materials.



Together they form the nucleus of a collection which could prove very useful in due course. But teachers who try to tackle any of the recommended themes will soon find that the text of many of the books is too details and substantial tasks of further selection and preparation remain to be done.

In the course of one short year the pilot project has concentrated on exploring those Irish themes which seem best suited for inclusion in a school's normal curriculum. In this context the selection and preparation of teaching material has been a secondary interest which, to be done properly, requires a further year in which it would be the major objective of those involved.

#### INITIAL SUCCESS OF THE PROJECT

This pilot project has demonstrated quite unequivocally that Irish cultural studies has a strong and serious claim for inclusion in the curriculum of the English primary school especially where a significant number of the pupils are of Irish parentage. The children in the project schools have responded to the work with overt enthusiasm and the teachers have recognised immediately its educational value.

But, if this rich cultural seam which has been opened up is to be developed, it will require at least one further year of concentration on the development of readily accessible teaching materials. Only then will it be possible to build on the initial success of the pilot project and to present to interested teachers elsewhere a coherent strategy backed up by adequate materials which will enable them to introduce Irish studies to their school.

#### FUTURE DEVELOPMENTS

All concerned in the pilot project have been very grateful to the European Commission for the support which they have received so far in making possible this exploration of Irish cultural studies.

To follow it up, the director will be submitting in due course to the European Commission a proposal for a successor in 1982-3 which would concentrate on the selection and production of appropriate teaching materials for those themes which have been recommended as being most suitable in this report. Only by such means does it seem possible to ensure the consolidation of the project's achievements so far.

*[Tom Arkell, of the Department of Arts Education, University of Warwick, was the Director of the above pilot project.]*

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## THE IRISH IN BRITAIN REPRESENTATION GROUP

*["Irish Studies in Britain" asked the IBRG to outline its policy; the reasons for its formation and in particular its attitude towards the development of Irish Studies in the British education system.]*

The IBRG has been formed because of the widespread feeling amongst the Irish community in Britain that there is no effective representation of their interests in social and political matters. In this regard the Irish, despite being the largest immigrant group in Britain, compare unfavourably with other ethnic minorities as well as the Irish abroad.

The IBRG is essentially concerned about catering for the social and political needs of the Irish community in Britain. While deeply concerned about the Northern Ireland situation, it is conscious that, over the generations, the nationwide Irish political organisations which existed in Britain always did so in response to the then political situation in Ireland. Organisations existed to support Daniel O'Connell in his campaign for the repeal of the Act of Union; to support Parnell in his fight for Home Rule; and, in subsequent years, to support the struggle for Irish independence. But as the political situation changed in Ireland, these organisations faded. Their relevance depended on what was happening in Ireland.

The IBRG is essentially concerned to cater for the social and political needs of the Irish in Britain.

The IBRG is seeking to anchor itself on the needs of the Irish community in Britain and thereby have permanency. It is not committed to any particular political philosophy, be it socialist or conservative — in this sense it is non-party political. The IBRG hopes to provide leadership for the Irish community in Britain and to influence government, local

authorities and other organisations primarily through pressure group activity which may in the right circumstances be supplemented by electoral activity.

#### THE PRESERVATION OF THE IRISH WAY OF LIFE

One of the major aims of the IBRG is the preservation of the Irish way of life in Britain. The formation of the IBRG was prompted in part by the realisation that, unless positive steps are taken to transmit a sense of Irish identity to the British-born members of our community, the Irish way of life will soon fade away in this country. The demographic profile of the Irish in Britain has changed markedly in recent years. Now the British-born outnumber the Irish-born by three to one and the average age of the Irish-born will be sixty-plus by the end of this decade. If our community is to survive, it is essential to pass on our way of life to our children.

There are, of course, deep seated reasons why the Irish in Britain have, in general, been unable to pass on their culture and values. While the IBRG can readily concede that the task may be difficult, it believes it is at least worth trying to preserve Irish tradition and culture in Britain. We aim to preserve the separate identity of the Irish community while respecting and co-operating with fellow citizens of goodwill for the common good of all.



## *A FAIR SHARE OF RESOURCES FOR THE IRISH*

A high priority with the IBRG is the attempt to ensure that the Irish in Britain receive a fair share of resources. The Irish have made an enormous contribution to the development of Britain over many generations, it is therefore only fair that they be treated as well as other ethnic groups. The IBRG believes the Irish are "missing out" in many areas for example...

### *ACCESS TO THE MEDIA*

In Manchester the Irish are the largest ethnic minority, yet there is no coverage of Irish community affairs nor any Irish programmes on local radio. Other ethnic communities, however, have their own weekly programmes. The pattern is the same across the country. Similarly, there are no plans to have Irish programmes on the Fourth Television Channel.

### *LOCAL AUTHORITY COURSES*

Outside London local authorities make virtually no provision for Irish studies. The IBRG believes a sizeable number of Irish people would like to learn about Irish history, literature and culture.

### *SCHOOL CURRICULA*

The Irish are also "missing out" in the development of multi-racial school curricula. In recent decades the idea of a multi-racial society has been accepted. Many local authorities are providing multi-racial education so that children from diverse backgrounds can learn about their own history and traditions. The Irish, however, have been left out of these developments.

The IBRG aims to provide effective organisation to ensure that the Irish receive their fair share. In Manchester the IBRG has already started a campaign to get air-time on local radio. A petition has been started and a formal request will be made in the near future. We intend to sponsor members of our community on local radio courses so that we will be competent to produce our own community programme. A weekly programme will help to knit together the Manchester Irish community and to generate interest amongst the British-born members of our community.

Local authorities are obliged to provide courses if there is sufficient demand for them. The IBRG hopes to demonstrate the interest in Irish studies. In the interim period the IBRG may launch its own study groups. Once in existence such groups will not just cater for pre-existing needs but will also generate new interest and enthusiasm.

There are just a few examples of areas where effective organisation is required. Positive action of this sort is essential if the Irish way of life is to be preserved in Britain.

### *ANTI-IRISH RACISM*

One of the reasons it has proved so difficult to pass on the Irish way of life to the British-born is the anti-Irish racism of the British media and British society. The Irish community welcomes the fact that racist jokes and disparaging stereotypes have abated with respect to other ethnic minorities. These "jokes" have been recognised as racist and much more than harmless fun.

The IBRG believes that all national groupings should be treated with equal dignity and respect. It is, however, particularly concerned that the Irish are still subjected to the basest forms of racism. The Irish person is rarely represented in the British media as anything but an irrational idiot — comedians line up to tell Irish jokes and situation comedies are rarely without their stage Irishman.

It is difficult to overestimate the damage this sort of "fun" does. It saps the self-confidence of the Irish community and makes it extremely difficult to pass on our nationality. When an Irish accent immediately turns a person into a figure of fun; when the racist stereotype of the drunken, whimsical, "thick Paddy" is so widely believed; when the very word "Irish" has become a synonym for "stupidity" — how can we expect people to hold their heads up and say they are Irish?

What can the IBRG do about this situation? Firstly, the IBRG can project the true image of the Irish people in Britain and it can help to develop confidence in being Irish. Secondly, we can attempt to curtail racist slurs on our community. As a community we can make it quite clear that we find racist jokes and stereotypes offensive and unacceptable. Particular instances of racism may contravene the Race Relations Act or Press Council guidelines — the IBRG intends to take up such cases. More generally, the IBRG plans to launch a campaign against anti-Irish racism aimed at educating people about the pernicious effects of these attacks on Irish people.

### *TRAVEL LINKS WITH IRELAND*

If a major goal is the preservation of the Irish way of life in Britain, one of the best ways of achieving this is for people to have regular contact with Ireland. The IBRG sees great scope for establishing exchange visits, pen-pal type arrangements, summer camps and so on. Virtually nothing is done at present to promote interchange between the youth of the Irish in Britain and their counterparts in Ireland. Such links would be of great mutual benefit.

In this area a major bone of contention amongst the Irish in Britain is travel arrangements between Britain and Ireland. The IBRG intends to investigate claims that fares are too expensive and that services are inadequate. We hope to offer our own proposals on how services might be improved.

### *THE P.T.A.*

The PTA is used unjustifiably and indiscriminately against the Irish community in Britain. People, innocent of any crime, are arrested and harassed. The civil rights of the Irish community have been abridged in an intolerable way. The National Council for Civil Liberties and many Labour MPs support the repeal of the PTA.

The IBRG aims to add the voice of the Irish community to demands for the repeal of this legislation and intends to spotlight the plight of those who suffer injustice under it.

### *NORTHERN IRELAND*

As an Irish organisation the IBRG is, of course, extremely interested and concerned about the troubles which beset our homeland. The IBRG hopes to provide spokespersons who will articulate the views of the Irish community in Britain on the



subject of Northern Ireland.

The IBRG condemns all violence from whatever source and calls for a just political solution to the Northern Ireland problem. We aim to work for reconciliation and greater understanding between Irish people of different traditions and between the Irish and British. We hope to play a genuinely educative role, to speak out against injustice and to challenge instances of media misrepresentation of the conflict in Ireland.

### CONCLUSION

The IBRG's overall aim is the representation of the Irish community in Britain on social and political matters. We are aware that this is a difficult undertaking in view of the heterogeneity of our community. However, there are grounds for optimism.

In the first place, Britain is now a multi-racial society, so the Irish, if effectively organised, have greater opportunities than ever before, to maintain their traditions. Moreover, the insecurity which has in the past prevented the Irish from speaking up or organising is no longer so acute. There is no question of sending back the bulk of our community since 75% of its members were born here. Similarly the fact that Ireland and Britain are both members of the European Economic Community means that it is no longer a real possibility that the Irish be repatriated.

Finally, we should not underestimate the leverage which effective organisation could give us. The Irish are the largest ethnic group in Britain and the IBRG must ensure that political parties competed for our votes.

## TEACHING MATERIALS

**[Books; films; tapes;  
records; packs etc.]**

"Irish Studies in Britain" continues its policy of publicising books and other materials facilitating the teaching of Irish Studies in this country. In this issue we are concentrating on books and other teaching materials produced by specifically educational publishing houses in Ireland. The publishers' addresses can be found at the back of the magazine. It is as well to remember that all educational materials published in Ireland on Irish history, geography, environmental studies, language, etc., are aimed at Irish people living in Ireland, i.e., in a homogeneous, not a multi-racial society.

The inclusion (or exclusion) of material in this guide does not imply a critical evaluation of the work in question. The suitability of material for various aspects of teaching Irish Studies we leave up to teachers and others.

The following list is by no means comprehensive: it lists books that refer to Irish themes only. Prices are quoted from publishers' catalogues; given inflation and the fluctuating rate of exchange, they must be a guide only.

We start off this section, however, with one of the first packs for teaching Irish Studies to be produced in this country:

## Teaching Packs

An excellent learning pack on Northern Ireland has just been produced by the Avon (Bristol) Education Authority's Resources for Learning Development Unit. The pack, entitled "The Irish Question", is intended for use mainly with pupils following the Schools Council History examination course leading either to CSE or O level. It may also be used as part of a Political Education or Social Studies course. Each pack contains:

- (1) A Teachers Advisory note.
- (2) A Master Route-Guide and Resource List.

(3) 15 copies each of source studies on the following topics:

The Irish and the English  
Unequal Rights and Union  
Economic causes of disunity  
Religious causes of disunity  
Political causes of disunity  
1920-65

1968: Violence breaks out

1969: Troops in

Violence spreads

Solutions

Future

Attitudes — a media study

(4) 10 copies of Reference 1: "Personalities"

(5) copies of Reference 2: "Organisations"

(6) 5 copies of Reference 3: "Security Forces"

(7) 5 copies of Easter Rising 1916 — a case study

(8) 5 copies of "Bloody Sunday" — a case study

(9) 30 copies of "Timeline", a brief chronological background to the problem

(10) 10 copies each of task card (30 in all) of various degrees of difficulty and to emphasise skill development

Prices are £19.50 + £3 p & p (schools in Avon area); £29.25 + £3.45 p & p (inc. VAT) (schools outside Avon area)

and the packs are available from Paul Steele, Resources for Learning Development Unit, Bishop Road, Bishopston, Bristol BS7 8LS. Tel: 0272-42808.

## Environmental Studies

Folens Irish Environmental Library

A series of 100 titles aimed at children from 10 to 15. Topics covered include flora and fauna, archaeology, architecture, music, art, folklore, mythology, dress, industry, agriculture and sport. Single titles in soft cover are available for 96p and groups of 5 titles in hard cover at £5.64 (building into a 20 volume Irish Environmental Encyclopaedia). The colour illustrations from all titles are available as posters at 87p each.



## Filmstrips and Slides

### Educational Company of Ireland Photocraft Series All-colour Filmstrips and Slides

Geography Regional Study of Ireland	
Sister Rivers	£4.70
South West	£6.25
South East	£4.15
Shannon Estuary	£4.70
Shannon Basin	£4.40
West of Ireland	£5.10
Dublin Region	£5.75
Eastern Lowlands	£4.00
The Drumlin Region	£4.40
Irish Industries: Glass, Pottery, Turf	£4.70
Irish Industries: Bread and Biscuits	£3.70
Water: Shaper of our Land	£4.30
The Sea: Builder and Destroyer	£4.80

### History Irish Heritage Series

A Story in Stone	£4.10
Great Stone Tombs: Newgrange Knowth and Dowth	£4.00
Ireland's Holy Paces: Clonmacnoise and Glendalough	£5.10
Island Monasteries: Skellig Michael and Inishmurray	£4.80
Norman Castles: Trim and Cahir	£3.50
Medieval Monasteries: Mellifont, Jerpoint, Holycross	£4.30
Plunkett and Brennan: Bishops of the Penal Days	£7.30
A Cistercian Monastery: Mount St. Joseph	£4.90
Irish History I: Earliest Times to the Normans	£4.55
The Celts	£4.15
The Romans	£5.45
Chiefs and Earls	£5.20

## Books

### PRIMARY LANGUAGE

Educational Company of Ireland	
Progress in Irish—A complete course in Irish through English	£1.20
English/Irish Dictionary	£1.21
Irish/English Dictionary	£1.01

### Folens Publishers

Irish Proverbs and Sayings	48p
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### GEOGRAPHY

Educational Company of Ireland	
Primary Geography 3 (Ireland)	£2.28
Unfolding Geography 3 (Ireland)	

### HISTORY

Educational Company of Ireland	
Illustrated History	
The Living Past. Books 1-4	various prices
Irish Myth and Magic	89p

### Folens Publishers

Irish Lives	89p
The Wonder Tales of Ireland	78p
Irish Saints for Boys and Girls	£1.69

### SECONDARY

#### LANGUAGE

Educational Company of Ireland	
Gaelic Literature Surveyed	£3.48
Learner's Irish/English Dictionary	£1.01
Learner's English/Irish Dictionary	£1.21

### R.T.E./Bord na Gaelige

Anois is Aris. A book and cassette tape for this new RTE series are now available. The course is intended for those who have never been able to speak Irish or whose spoken Irish is rusty. *It will be particularly helpful for parents of school-going families* £5.85 (for book and cassette)

### GEOGRAPHY

#### Folens Publishers

Geographical Assignments 1: Ireland, Europe and the world	£1.68
Geology of Ireland for Secondary Schools	£1.16
"Teach and Test Maps" (wall map £4.50; pupils' maps 15p)	

### Educational Company of Ireland

Concise Geography 2: Ireland	£2.52
Geographical Field Studies in Ireland	£2.11

### Gill and Macmillan

A Systematic Geography of Ireland	£3.10
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### HISTORY

#### Helicon Intermediate History Series

The Age of the Renaissance and the Reformation	£1.83
Ireland and Europe in the 19th century	£1.69
The Modern World	£1.53

### Gill and Macmillan

#### Discover the Past:

Book 2: Roots of our Culture	£1.50
Book 3: Invasion and Plantation 1169-1691	£1.60
Book 4: Modern Times; 1700 to the present	£1.70
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Ireland, England the Europe c.500-c.1250	£3.00
From Columbus to Cromwell	
Ireland, Britain and Europe c.1500-c.1700	£3.00
The Age of Steam and Steel	
Ireland, Britain and Europe in the 19th century	£3.00

### Our Changing Times

Ireland, Europe and the Modern World since 1890	£3.60
Modern Ireland	£2.90
Celts and Normans	£3.60
Conquest and Colonisation	£3.60
The Birth of Modern Ireland	£3.60
A History of Northern Ireland	£3.95
Modern Historical Documents	£1.00
Insights into Irish History (series of 3)	£1.40 each
The Gill History of Ireland:	
Vol. 1: Ireland Before the Vikings	£3.00
Vol. 2: Ireland Before the Normans	£3.00
Vol. 3: Anglo-Norman Ireland	£1.00
Vol. 4: Gaelic and Gaelicised Ireland in the Middle Ages	£2.50



- Vol. 5: The Church in Medieval Ireland £1.00  
 Vol. 6: Ireland in the Later Middle Ages £3.00  
 Vol. 7: Tudor and Stuart Ireland £2.70  
 Vol. 8: Ireland in the Eighteenth Century £3.00  
 Vol. 9: Ireland Before the Famine, 1798-1848 £2.70  
 Vol. 10: The Modernisation of Irish Society, 1848-1918 £2.50  
 Vol. 11: Ireland in the Twentieth Century £2.50  
**Gills Irish Lives:**  
 James Craig  
 C.S. Parnell  
 Sean O'Casey  
 James Joyce  
 Michael Collins  
 Eamon de Valera

Paperback £2.50, Hardback £7.95

**Educational Company of Ireland**

At Time of Revolution 1763-1850

A Time of Change

Ireland, Britain and Europe in the 19th century £3.55

Modern Times

Ireland and Europe since 1870 £3.51

Ireland Two 1485-1800 £2.75

Ireland Three 1800 to the present day £2.75

Ireland 1477-1610

An Outline of Modern Irish History 1850-1951

£4.05

The Land Question 1879-82

£1.13

**Folens Publishers**

Irish History 1851-1950

Irish History Notes 1884-1950 60p

Irish History 1477-1603 (in 2 parts, 88p and £1.06)

Grattan and His Times £1.38

**PUBLISHERS**

Educational Company of Ireland

Ballymount Road,

Walkinstown, Dublin 12.

Folens Publishers

Airton Road,

Tallaght, Co. Dublin.

Gill and Macmillan

15-17 Eden Quay, Dublin 1.

Helicon

P.O. Box 43A, Ballymount Road,

Walkinstown, Dublin 12.

Bord na Gaelige

7 Merrion Square, Dublin 2.

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## Books about Ireland from IRISH ACADEMIC PRESS

MacLysaght, Edward **THE SURNAMES OF IRELAND** 5th Edition. More than 4000 Gaelic, Norman and Anglo-Irish surnames are listed in this book. It gives a wealth of information on historical background and location of Irish families. Dr MacLysaght, former Chief Herald and genealogical officer of the Irish Office of Arms, is the leading authority on Irish names and family history. 344pp Paperback £2.70

Wilde, William **IRISH POPULAR SUPERSTITIONS** This is a group of legendary tales and local superstitions collected by Wilde from his boyhood up to 1850. The narrative is fast and the range remarkably wide — the impact of the Famine on Irish customs, the May Day Festival in Ireland and England, Dublin folk customs, secret societies, fairy archaeology, folk medicine. (1979) 144pp Paperback £1.80 Cloth £4.50

MacLysaght **IRISH LIFE IN THE SEVENTEENTH CENTURY** This is the outstanding work on Irish social history 1660-1700. Here are the gentry and the peasantry, the 'Big House' of the one and the smoke-filled cabin of the other, each settling into the pattern which was to remain unchanged for almost two hundred years.

'The Irish people emerge from this study as not so very different in character from those of a later age — hospitable, conservative, credulous, quarrelsome, fond of music, dancing and story-telling, eager for the latest news, well endowed with physical courage, always ready for a drink or a gamble and not over-strenuous at work.' Tomás Ó Fiaich. 330pp Paperback £1.70 Cloth £5.00

O'Hanrahan, Brenda **A BIBLIOGRAPHY OF DONEGAL AUTHORS** This first major bibliography of its kind consists of biographical notes of authors of Donegal birth with bibliographies of their writings. Chronologically it runs from Colmcille to the present time. A valuable contribution to Irish bibliographical studies.

Miss O'Hanrahan is Assistant Librarian at St. Patrick's College, Dublin. approx 300pp £27.50 October

Walsh, John Edward **RAKES AND RUFFIANS: THE UNDERWORLD OF GEORGIAN DUBLIN** This is an account of the less serene side of life in Georgian Ireland — a narrative which ranges from the gallows, bull-baiting and feuds in the inner city to duelling, abduction, carousing and gambling. John Walsh, one-time attorney-general for Ireland, published this book anonymously in the 1840s (during the Great Famine) to show how things were before the Irish began to learn from the English about 'propriety and decency, peace and good order.' 128pp Limp £1.80 Cased £4.50

### *The Great Famine*

In the Great Famine which struck Ireland between the years 1845 and 1852 at least two-and-a-half million people, or approximately twenty-eight per cent. of the population, were lost through starvation, disease and emigration. The calamity represents a watershed in Irish social and political life. It profoundly affected the subsequent history of Anglo-Irish relations. The famine, which caused the destruction of the cottier class and forced some three million to live on charity in 1847, went to the basis of Irish society. Opening the floodgates of emigration, it gave the population structure a character which outlasted the nineteenth century. Furthermore, the Irish diaspora had important consequences for the development of the United States, Canada and Australia.

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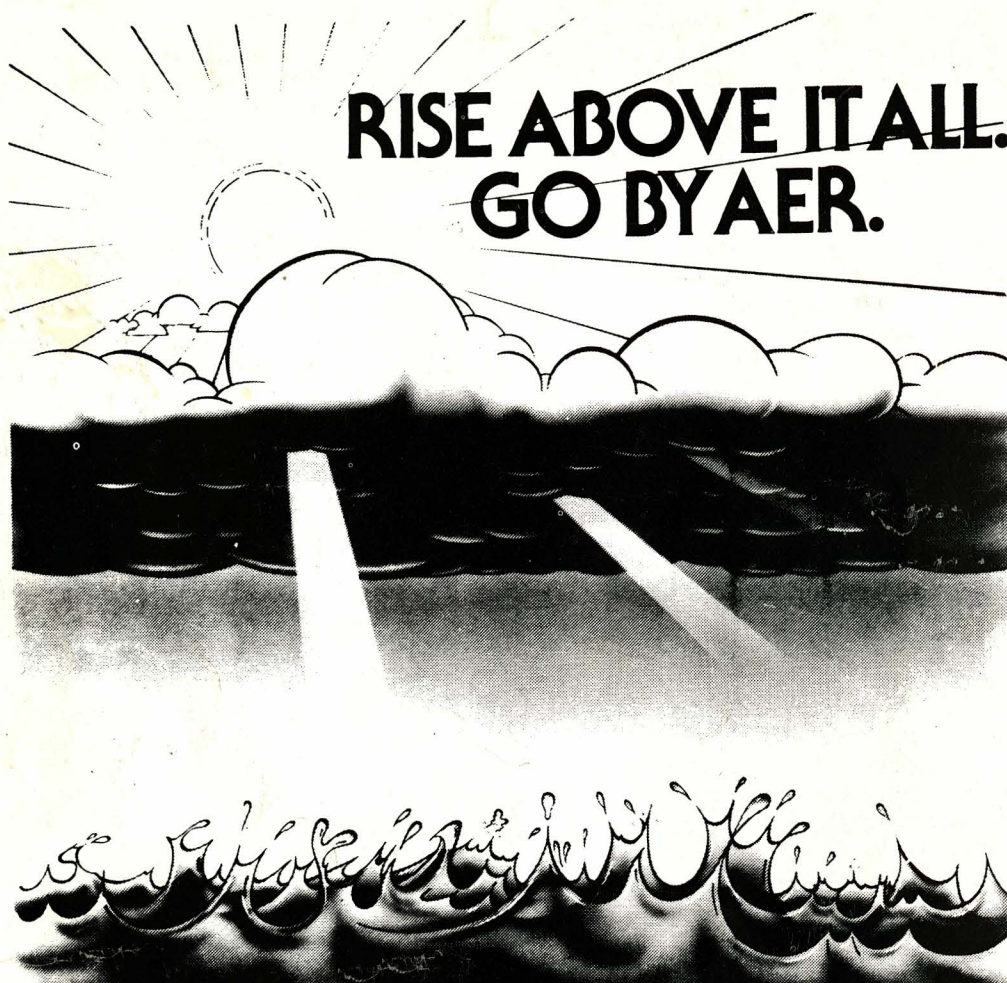
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