

IRISH STUDIES IN BRITAIN

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**STUDYING NORTHERN IRELAND IN WEST LONDON
BUILDING UP A HISTORY OF THE IRISH IN BRITAIN
WHO ATTENDS IRISH LANGUAGE CLASSES — and why?
ARCHAEOLOGY — A BRIEF LOOK AT IRISH ORIGINS
IRISH STUDIES IN LANCASHIRE**

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



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EDITORIAL

What is the position of the Irish in Britain following the growing strain in political relations between this country and Ireland over the past year?

A year ago this magazine was optimistically looking forward to all the beneficial cultural developments that would no doubt result from the much-vaunted Anglo-Irish joint studies which were then beginning to get off the ground (and which were initiated, it must be remembered, on the Irish side by Charles Haughey). In an attempt to break down the barriers of ignorance we believed that educational and cultural contacts between the two countries would flourish; that a desire to know more about each other's history, culture and general way of life would follow and that this would be the beginning of the end of that lamentable state of affairs whereby Ireland and Britain relate to each other as if they were on opposite sides of the globe instead of being each other's nearest neighbour.

Of course we reckoned without the change of government in Dublin in February 1982, a change which in itself may not have necessarily led to a freezing of relations between the two countries but which became inevitable when the post-Falklands 'ourselves alone' Thatcher policy encountered the equally stubborn Sinn Féinism of a reborn Republican Fianna Fáil government in Dublin. In itself we are not concerned with the fact that Charles Haughey refused to support Margaret Thatcher in the Falklands or the growing jingoism in British society; what we are concerned with is how these developments are adversely affecting the political and social position of the long-established Irish community in this country, particularly from the point of view of this magazine, in the educational and cultural sphere.

The Irish in Britain have been over the past year hostages to fortune in the conflict between the rising nationalism of both Ireland and this country. On one hand they have been threatened with the removal of a basic civil right — the right to vote — purely on the basis of their ethnic origin. The significance of this threat is not that it would disenfranchise Irish voters (which for a variety of reasons is highly unlikely) but that it indicates that anti-Irish prejudice in this country which many thought dead, was in fact merely dormant and that it now seems to be open season on the Irish again. On the other hand, when Irish people in this country have uneasily expressed a note of caution against the same sense of growing nationalism in Ireland itself, whether it be urging the Irish government to be less anti-British in its posturings or protesting against bomb outrages in this country, they have been castigated and pilloried as being timid, reticent Irishmen who should be directing their energies towards the iniquities of British imperialism. Such strictures are unfortunately not only forthcoming from Irish people living in the relative safety of the south of Ireland, where they could not be expected to be aware of the pressures and tribulations of being Irish living in Britain, but also it must be said from Irish people living in this country who surely must be aware, through experiencing it themselves, of what it is like to be Irish in Britain.

As the rising tide of nationalism in both countries (whether it be the Provisional or Fianna Fail version in Ireland or the jingoistic Tory version in Britain) forces the two near neighbours further and further apart, the Irish in Britain find themselves a minority, in the psychological sense at least, under siege, rarely raising their heads above the parapet to comment on political issues affecting relationships between the two countries.

This at a time when the Irish in Britain are: (1) at their smallest, numerically speaking, at any time since the Famine. Initial returns from the 1981 Census indicate that the numbers of Irish born people living in this country will have dropped between one third and one half from the 1971 figure and could well be down to less than 600,000.

(2) The characteristics of the Irish community in Britain are changing radically. Those Irish born people remaining are largely in the older age groups and naturally have a romantic view of an Ireland in the 40s and 50s — an Ireland which in Ireland itself is dead and gone; where half the population, in extreme contrast to the Irish in Britain, is under 25. However it is also estimated that there are up to 1 million younger people born of Irish parents living in this country.

So it will be seen that the Irish community in Britain is going through an almighty and cathartic metamorphosis. What shape it will emerge in or whether in fact it will emerge at all remains to be seen. Certainly however it could have done without the current level of political controversy at this particular moment.

One organisation with a positive view of the Irish community's ability to survive and thrive is the GLC's Ethnic Minorities Unit which in pursuance of the current GLC administration's policy of promoting and nurturing minority political, economic, cultural and educational opportunities, has managed to bring together a steering committee drawn from London's Irish community (no mean feat in itself!) to plan the GLC Irish Conference to be held at the Irish Centre, Camden Town on Sunday February 27. The steering committee has decided that all organisations represented in the 'Irish in Britain Directory' should be invited to send a delegate as should those organisations which came into existence since the Directory was published. Discussion will centre around four major topics — welfare provision (especially the plight of the single elderly Irish male living in London).

- education (the setting up of in-service training for teachers; expansion of resources and materials to teach Irish Studies, etc.)

- politics (voting rights; the repeal of the Prevention of Terrorism Act; Irish unity)

- the E.E.C. (application to the Social Fund to promote the above).

CLASSIFIED ADVERTISEMENTS

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"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.

4 / Irish Studies in Britain

One of the practical results of the conference and its aftermath could be the setting up of a Greater London Irish cultural centre (similar to the proposed centre in Brent).

What is obvious however is that the GLC have for various reasons acceded to requests that the Irish in London be recognised ethnic minority group. They have, quite rightly, put the onus on Irish community groups to organise themselves in the same way as other London ethnic minorities have done. They do not however see themselves as providing an inexhaustible pot of gold for Irish groups and any Irish organisation that perceives this as being their role, is likely to be severely disappointed.

The Irish in London then are on trial; to show that they can organise themselves. Let us hope that amidst the gloom the conference will be a ray of light indicating that the Irish can make their demands known in a structured and unified way and, all-important, make common cause with other ethnic minorities. Already however there are reports that some Irish groups have withdrawn from the conference because they do not wish to be seen as an ethnic minority and that other ethnic minorities are unhappy to see the late conversion of the Irish because it means less resources available for them.

Of course the question has to be asked would the Irish be threatened now by the PTA and by the withdrawal of voting rights if they had made common cause with other ethnic minorities and thus now enjoyed the protection, interest and support of the CRE.

These are testing times for the Irish in this country; let us hope that the editorial in the next issue will have a more optimistic air to it.

BACK ISSUES

Issue 1 is now sold out. 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.

Also, some copies of Issue 3 remain, with articles on attracting the second generation; Irish Studies in SE London; the IBRG Policy Document and The Irish in Britain — A Question of Identity.

Send £1 (sterling) to the publishers for copies of both issues.

CONTRIBUTIONS

Articles, letters, etc, gratefully received. All published (subject to space).

NEWS

The Book of Irish Books

Tom Kennedy of Albertine Kennedy Publishing, Dublin, has produced a comprehensive and exhaustive bibliography of books in print published in Ireland. A cheque for £4.80 sent to Albertine Kennedy at Leixlip, Co. Kildare, will get you a copy.

Tom also runs the book supply service, Irish Publications. Through it, anyone from any part of the world can order any Irish book from any Irish publisher and get it for the Irish price plus post. The scheme works through Greene's Bookshop, 16 Clare Street, Dublin 2.

New London Courses

A 5 week course on Modern Irish Literature takes place at Addison Centre, Addison Gardens, London W14 on Tuesdays (7-9 p.m.), starting February 22. The tutor is Noel O'Connell of the Irish Literary Society and the fee is £3 for Inner London residents (slightly more if you live outside).

Hackney Institute is currently running an Irish Whistle Playing class at Centerprise Bookshop, Kingsland High Street, London E8, also on Tuesday evenings from 6.30 to 8.30 p.m.

Information on the wide variety of Irish Studies classes taking place in London throughout the year is available in 'Irish Studies in London', price 50p including postage from Addison Press, 83 Frithville Gardens, London W12.

Green Ink's Second Publication

Green Ink Writers — Irish writers living in London — have produced their second anthology of short stories. Entitled 'Roads to Nowhere and other stories', it is available for £1 (+ 20p postage) from 84a Marlborough Road, London N22. The first Green Ink anthology, published early last year, was very well received ('None of the writers are less than talented. Some are very talented indeed' said the Sunday Tribune). The group meets the second and fourth Thursday of each month (8p.m.) at the Irish Centre, 52 Camden Square, London NW1. For further information on publications and meetings, contact Patrick Reynolds on 01-881-0754.

The Latest from the 'Crane Bag'

The 'Crane Bag' is one of Ireland's foremost cultural publications. It is published twice a year and each issue deals with a specific theme such as 'Arts and Politics', 'Nationalism', 'The Northern Issue', 'Minorities in Ireland', 'Images of the Irish Woman', 'Anglo-Irish Literature' and 'Irish Language and Culture'.

The themes of the latest issues are 'James Joyce and The Arts in Ireland' and 'Ireland and Latin America'. These and previous issues are available from the editors, Holmsdale, Greystones, Co. Wicklow, Ireland. Price £5 sterling for a year's subscription.

... and 'The Beau'

An annual publication of literature and art, this well-produced magazine is available for £1.50 from the editor, Maurice Scully, The Cottage, Ballinastraw, Monamolín, Gorey, Co. Wexford, Ireland.

Irish in Britain History Group Film

The Irish in Britain History Group are one of the numerous community organisations that Channel 4 have commissioned to produce a film. The Group, which specialises in cataloguing the historical contribution of Irish people to British Society, will produce a 1¼ hour long film outlining English attitudes towards the Irish as evidenced through the humour, from the stage Irish caricature of the 18th and 19th centuries, to the anti-Irish joke of the 1970s and 80s.

Meanwhile, the Group continues to meet on the first Thursday of each month (8p.m.) at the Irish Centre, 52 Camden Square, NW1. For further information telephone 555-7584 or 435-9233.

Brent Irish Cultural Centre

Notwithstanding possible developments in Greater London as a whole (see leading article) there is a strong likelihood that Irish people (and others) living in the Brent area of North West London will have an advantage over their compatriots living in this country in that their area will have the only local authority Irish arts, education and cultural centre in the whole of Britain.

The driving force behind this move is yet again the Brent Irish Advisory Service, once more providing a beacon light for other Irish organisations to follow. (Most, unfortunately, don't.)

BIAS held the successful Labour Group on Brent Council to honour their manifesto commitment to establish such a centre. They contacted 30 Irish groups in the area, and of these 10 set up a steering committee which approached Brent councillors with a view to taking possession of an empty council-owned property on a peppercorn rent, to be used by various Irish organisations in the borough. Groups represented on the steering committee include BIAS itself, Brent Irish Society, Irish Cultural Activities, London IBRG, Green Ink and the Irish National Council.

It is proposed that the centre should be located in the Willesden area of Brent, that it be non-party in politics and religion; a company limited by guarantee and a registered educational charity. It will offer a range of activities, classes and resources to the people of Brent in general and to the Irish community in particular. Ideally it will cover the entire spectrum of the arts and culture of Ireland including language, literature, dance, music, history, crafts, drama, art and games.

Brent Council has already unanimously agreed to provide £200,000 for the Centre and is approaching the two local Irish banks to provide a member of staff to be seconded to the centre for two years in order to guide it financially through its formative period.

'Fortnight' Goes Monthly

'Fortnight', the independent current affairs and arts review for Northern Ireland which has appeared regularly and irregularly for the past 12 years, will now in future appear monthly. Therefore, for a relatively small outlay, interested observers outside Northern Ireland can follow developments in the province, covered from all points of view by the magazine which won the 1982 Ewart-Biggs Memorial Prize for promoting Anglo-Irish understanding. For further details contact 'Irish Studies in Britain'.

The Irish in Britain — an Ethnic Minority?

The seemingly ambivalent position of the Irish community in this country relative to other ethnic minorities has often given rise to confusion and doubt surrounding the exact relationship of the Irish community to both the native host community and other ethnic groups. We asked both the Commission for Racial Equality (CRE) and the National Association for Multi-Racial Education (NAME) to state their respective positions on this issue.

We also reproduce the EEC Directive on the education of migrant workers' children first published in the April 1979 issue of the 'Irish Studies' newsletter.

The statements are as follows:

① "The National Association for Multiracial Education aims

To play an active role in making the changes required in the education system which will further the development of a just multiracial society.

The association believes that the education system can play a positive role in the development of a just multiracial society and seeks to effect changes which will include:

- 1 Recognising the valuable economic and cultural contribution of members of ethnic groups to life in Britain;
- 2 Alerting teachers to the nature of racialism including its unwitting perpetuation in schools and colleges;
- 3 Working against racial prejudice in the classroom;
- 4 Identifying and eradicating ethnic bias in the curriculum by studying aspects of the history, religion and culture of other ethnic groups;
- 5 Recognising the crucial role language plays at all levels in education;
- 6 Taking account of the importance of the child or young person's mother tongue and dialect;
- 7 Ensuring that all children and young people understand the social environment in which they live so that they can see the possibility of constructive change;
- 8 Establishing an effective partnership between teachers and parents in the education of children and young people;
- 9 Increasing the awareness of the multiracial society among all those involved in the educational process, particularly administrators, educational psychologists, advisors, welfare officers, careers officers.

The Association views the Irish community in Britain in exactly the same way as it views other ethnic groups—as having a culture and identity deserving of recognition and appreciation within the education system and in society at large.

Children, young people and adults of Irish and non-Irish descent in schools and colleges clearly have the right, as participants in the multiracial society, to learn about the history and culture of Ireland and Irish people. The Association recognises that such teaching should be done from an Irish, not Anglo-centric, viewpoint.

The Association is firmly opposed to the negative stereotyping of Irish people, and shares the concern of many teachers and parents that Irish students are not achieving their potential in the education system, due to prejudice and discrimination.

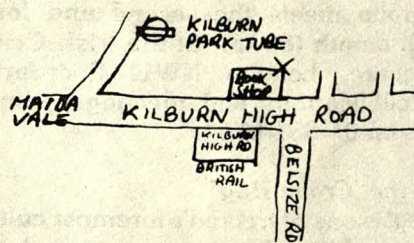
The Association recognises the need for an understanding of the racism experienced by Irish people in society, and for strategies to combat this in schools and colleges."

"The CRE finds it difficult to produce a formal statement because we have never entertained any doubts whatever that the Irish community in the United Kingdom is an 'ethnic group' with exactly the same right and exactly the same protection from discrimination as applies to persons of the English, Scottish, Welsh, Afro-Caribbean, Greek, Turkish, Indo/Pakistani etc. ethnic group. We have always regarded this matter as being so self-evident that it was never thought that a formal statement was necessary. Furthermore when it comes to assisting individuals who have suffered discrimination, the sole point to be considered is whether they have suffered discrimination on racial grounds not their ethnic origin. It would be contrary to the whole intent of legislation if victims of discrimination were to be discriminated against on the ground of their own origin.

I appreciate that the Irish community may not perceive themselves as being an ethnic minority group; I presume that many of them would consider to be a rotund lawyer's term for blacks but nevertheless, the great efforts that are made both to preserve and expand the Gaelic tongue and the Gaelic culture in many areas of England, Scotland and Wales clearly indicates that in law they must be considered as an ethnic group. It is of course appreciated that the main thrust of the Commission's activity is addressed to redressing the wrongs currently experienced by the non-white population; but our experience here suggests that the non-white population suffers very much more widespread and more acute discrimination than do the white skinned ethnic minorities—with the possible exception of gypsies. You may therefore take it that any Commission statement on almost any subject of general import is as applicable to the Irish community as it is to any other ethnic group."

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EUROPEAN COMMUNITIES DIRECTIVE ON THE EDUCATION OF MIGRANT WORKERS' CHILDREN

"On 28 June 1977 the Council of Ministers adopted a Directive (77/486/EC) on the education of migrant workers' children. The purpose of the Directive, which is the first to be passed on education, is to offer the children of workers who are nationals of another Member State free instruction for the purpose of facilitating their initial reception into the host country. Such instruction will include in particular the teaching, adapted to the specific needs of the children, of the language of the host country. The Directive also makes provision for the initial and further training of the teachers who are to provide this tuition.

It also provides that Member States shall take appropriate measures, in cooperation with countries of origin, to promote the teaching of the mother tongue and the culture of the country of origin.

By improving facilities for migrant workers' children, the Commission hopes to facilitate the movement of workers and their families within the Community.

The original draft Directive (No. 3 [documentation], 1976) has been substantially changed in response to the views of the United Kingdom and the Federal Republic of Germany, among others. The revised version recognizes the effect that differences in national circumstances and legal systems of Member States will have on the methods they will use to carry out their obligations. Account has been taken, for example, of the fact that the United Kingdom and the Federal Republic of Germany have decentralized systems of education, that the

obligation to promote the teaching of the mother tongue and culture presupposes cooperation between the country of origin and the host country, and that no right to tuition in the mother tongue and culture is conferred on individuals.

In an associated declaration the Council confirmed its political resolve to implement the action programme for migrant workers and members of their families and that on education, both of which were laid down in Council Resolutions of 9 February 1976. This would be with particular regard to those measures intended to offer nationals of other Member States of the Community and of non-member countries who are not covered by the Directive better facilities for their education and training.

Vocational Training 1978 No. 1, Bulletin of the European Centre for Development of Vocational Training.

The section of the Directive which refers to the teaching of the culture of the country of origin is very definitely applicable to the children of migrants from the Republic of Ireland to Britain. In 1971 there were 510,000 such children resident in Britain and although the numbers are falling they will stay in excess of 300,000 until the early 1990s."

Contact: Madeleine Blakeley, General Secretary
[N.A.M.E.], [REDACTED]

Contact: CRE, Elliot House, 10-12 Allington Street,
London SW1.

London Trend—on Ireland

A new course — believed to be the first of its kind staged in Great Britain — has been staged in a number of adult education centres in the London area. The course — 'Northern Ireland — a Divided Society' — was first staged in January '82 in the Hammersmith and North Kensington Adult Education Institute at Shepherds Bush (see feature article) and a shorter course has been held in Ashford, Middlesex (read on for further details of future courses).

The course is designed to give an in-depth look at the issues behind the headlines. We will trace the historical and political development of the province and endeavour to answer questions like: How did partition evolve in 1920? How did the present Troubles start in 1968? What are the distinctive characteristics and aspirations of the two communities? What political 'solution' stands most chance of being accepted by most Northern Irish citizens? As I've intimated, we will closely observe the attitudes, fears and suspicions of both Protestant and Catholic communities, read their community newspapers and magazines, listen to their music, and try to determine what makes them 'tick'. The 'external' factor is, of course, highly significant in any understanding of the Ulster problem, and the British military and political presence and Irish aspirations will be closely examined.

However, the course is not restricted to a historical and political analysis. Press reporting of the NI crisis (at local, national and international levels) was a popular element of this year's course, and again students will be encouraged to bring along relevant newspapers and magazines. Ulster's literature — particularly its verse — was another popular element of this year's course, which will be repeated, and we will also observe the development of the province's institutions and how these have affected the lives of its people. Demographic, social class, economic, religious, educational, segregated leisure factors will all be closely examined and we shall end by discussing possible solutions to the conflict.

The course will be fully illustrated with nearly 40 posters on course 'themes', a wide selection of papers, magazines and books, records, slides, maps, etc. Discussion of the issues involved will be an important part of the course.

Obviously anyone interested in the complex problem of NI will be attracted to the course. However, most benefit will be derived from those students prepared to question their own viewpoints and listen to opinions emanating from the 'other side'. The majority of students on previous courses have come from either the Irish community (Irish born or first generation), or from Ulster itself, but 'outsiders' have been particularly welcome in the past, as they tend to bring a greater degree of 'breadth' and 'tolerance' to the discussion session.

Further courses — including one at Heston in Middlesex and another at Kingston in Surrey — are also expected to run next year, and any education centre/group interested in staging a shorter course (five talks or less), or in holding a weekend 'seminar-type' session, should contact Alan Parkinson, course organiser, on 01-399-8770.

Irish in S.E. England course

This new short course starts on Tuesday March 1 at Ruckholt Adult Education Centre, Oliver Road, London E10. Telephone Maria Slowey on 539 7205 (day) or 539 8610 (evening).

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IRISH STUDIES AT THE GRASS-ROOTS

Gordon Bryan

For me, issue number 3 of *Irish Studies in Britain* was an introduction to an excellent periodical. Moreover, it was a clear statement of the problems facing Irish studies in Great Britain.

First, anti-Irish racism is remarkably widespread in Britain and tolerated to a degree that surprises most first-time visitors to the U.K. The television and popular press continue to exploit the ignorant "Paddy" stereotype and even the "respectable" High Street shops openly sell anti-Irish buttons and novelties.

Second, as Jim McGrath states in "Attitudes of the Second Generation", there is a critical gap between British-born young and their Irish-born parents or grandparents. McGrath asks: "Is it possible to maintain a cultural identity and be fully socially integrated?"

Finally, Joan Inglis and Tom Arkell stress the need for more and better programmes teaching Irish history in the schools and neighbourhoods.

But if the problems are clearly stated, so are the solutions. As a North American of Irish descent and now a practising librarian in England, I would like to suggest one further dimension. I believe there is a vast potential for Irish studies at the grass-roots, independent of all courses and formal programmes. This approach makes use of materials that already exist in local archives and libraries.

(1) LIBRARIES AND ETHNIC AWARENESS

In the 1960s, North American libraries were forced to respond to charges that they were too conservative and too unaware of the needs of the minorities that they were supposed to serve. As a result, there came "community" libraries that combined the functions of job centres, citizens' advice bureaux, and cultural centres that attempted to promote ethnic pride in black, hispanic and Quebecois minorities. Libraries did this by sponsoring folk and craft festivals, and by encouraging local and oral history. Nor were these changes limited to North America. Many libraries in Britain, particularly in economically depressed areas in Scotland, have been offering radical programmes and services. These changes could be important for the Irish community in Britain. Libraries might now respond by encouraging minorities in promoting ethnic studies and in making the broader community aware of their grievances and contributions.

I envisage a very simple but effective programme for a network of library-based projects on the Irish in Great Britain, for many libraries have enormous local history collections that are begging to be used.

Teachers, librarians, amateur historians, students and other interested persons could all contribute. The goal: to blunt racism, to bridge the generation gap, and to fill the gaps in the history of the Irish in Britain.

(2) WHAT CAN BE DONE

Identify: In each community, a survey should be taken identifying all sources of Irish materials: books, pamphlets, town minutes, library collections and files, photo and music archives, club minutes, etc.

Describe: These materials should be described and listed. The result should be a fairly detailed bibliography.

Generate new materials: If a local history doesn't exist for the Irish in your community, write one. Make copies available and try to publish it in the local paper or in the local historical society bulletin. Become resident expert on the Irish in your area and encourage other ethnic groups in their projects. Make the local Irish aware of their contributions. Fairness and objectivity will invite sympathy from others, and their help as well. Always give credit and thanks to those who assist you in your searching, and make copies available to the local library.

(3) ORAL HISTORY

Most of this work will involve printed sources. However, the true strength of Irish culture has been oral — the story, the song, the speech. Oral history is a very rich vein. Many of the men and women who tunnelled London clay, built the motorways, and crippled themselves on the hydro dams of Scotland made important contributions to Britain to equal anything the canal builders and navvies did in the previous century, yet many of these same people are dying, forgotten and ignored. Their stories are dying with them. Experience has shown that the most

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successful relationship in oral history is that between the young and the old. Suspicions soon melt away, and a new respect is gained. Perhaps oral history is the one effective way to bridge the generation gap in the Irish community. I can offer two examples, one American and one Scottish, of oral history programmes that did bridge the generation gap.

First, Elliot Wiggington took a teaching job in a Georgia High School in 1966. He was a total failure as an English teacher in the school there until he and the students came up with a novel plan. They would go out and record the lore of the Appalachians around them, thus learning their heritage and passing it on to future generations. The result: the *Foxfire* series, now classics, and important contributions to American folklore and history. These mountain pupils were tough, indifferent, and undisciplined, yet they not only learned history, they made it. They gained a new pride and helped destroy the stereotypes surrounding the people of the Southern Appalachians.

Second, Ian Orton, Chief Librarian of Dumbarton District Libraries, reported a successful programme whereby unemployed teenagers interviewed senior citizens for a local history project. Appropriately, Orton called his article on this project "Bridging the Gap" (*Assistant Librarian*, March, 1982, p. 34).

Oral history, then, might be one way to help the young Irish in Britain understand their elders and themselves as well.

Gathering and working locally could result in a giant "pool of material that could be housed centrally. Ideally, there would be a central library for Irish studies in Britain to promote Irish studies, encourage and finance local and oral history, and prevent local workers from feeling isolated or discouraged. I stress my ignorance here, and may not be aware of libraries or agencies already doing this or prepared to do it in the future.

This grass-roots dimension does not depend on funding, training, or government approval. The materials already exist. Irish studies can begin in the smallest village, the benefit of all.

Of course, I have also suggested other problems in proposing a solution: funding, time, and resources. I only hope that I have added another idea or two to discussions on the problems facing Irish studies in Britain, for I have learned much from others having far more knowledge and ability in this area than I have.

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[Gordon Bryan is Deputy Librarian at Chester College of Further Education.]

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YER MAN ABOUT THE BUSH

— (Northern) Irish Studies in West London

Alan Parkinson

Shepherds Bush and Belfast, on the surface at least, have little in common. Underground stations, multi-storey car parks, kebab restaurants and Rastas rollerskating on defective village precinct escalators, are not part and parcel of the downtown Belfast scene. Yet the 'Bush' fails to provide the anticipated initial excitement; you do *not* after all meet your favourite TV personality on the underground escalator (anyway, it's cheaper by cab) but find yourself intervening in a heated dispute between a Jamaican fare-collector and a passenger irate about the recent London Transport fares increase. Yet life appears to be good in the 'Bush'. Porsches — presumably owned by the ever-growing army of perennially-young BBC executives — abound in the side-streets (De Lorean missed out the potentiality of the West London market): the off-licence spin-off of Patel's newsagency is doing brisk business in the early evening; and 'Gay News' continues to sell well (or so the man *told me...*) Long avenues of halls-adjointing Edwardian houses, which have seen better days and are gradually being converted into flats, lead you to the Hammersmith and North Kensington Adult Education Institute, situated on the top floor of a primary school building.

It may be your first night, but already the bureaucracy know of your existence. Christmas raffle tickets and an invite to a seasonal wine and cheese jut out of your personal mail-box and, although useless — it's now mid-January — they make you feel at home. Also in your box are a variety of political pamphlets, Tourist Board literature, an invite to a Clann na hÉireann seminar on the Ulster working class, Peace movement literature, and offers of help from individuals back home, including one from an out-of-work Lisburn poet. It's nice to be in the big time.

The coffee bar is quiet. A loner is pestering the café attendant for a date and disturbs your concentration (you're preparing your discussion points on the border issue. 'Was partition a recognition of reality, a realistic compromise, or is it fair to say that it has accentuated political divisions?') The loner, seemingly unaffected by her refusal, leaves for his guitar group lesson — 'for beginners, mate, I've only mastered a few chords' — and the more sophisticated members of the Tuesday night bridge group start to arrive. 'Bet you none of *them* ask her for a date... A circuit trainer spills buckets of sweat over your specially-commissioned photographic exhibition of contemporary Ulster life, though you have to admit you're glad of his — albeit momentary — interest. Early arrivals tend to be more interested in a small pottery display or in the Latin American routines of the ballroom dancers in the gym.

Time for some action. The Omagh-born receptionist hands you your course folder and you discover that the anticipated enrolment of 20-25 has not materialised. All those column inches in the 'Irish Post', 'Time Out', let alone the 'Belfast Telegraph', have not borne the expected fruit, but your group of 17

is a lively, imaginative and interested one, and nearly all of them manage to last the — 12 week — distance. The students bring with them their own reasons for attending the course: a desire to improve their background knowledge of a 'situation' which they felt they *had* to know something about; 'exiles' eager to improve their knowledge of recent events and standpoints and equally keen on viewing their own opinions and telling their own anecdotes of life in the 'good old days' before the current Troubles; and 'politicos', unlikely to alter their views, but who are there for the verbal 'crack'.

The fall into the three categories you were expecting; Ulster 'exiles', interested in digging up the long and the not-so-long distant past; members of the London-Irish community, and the aforementioned 'outside politicians'. The verbose and ever-popular Fred — 'I favour the condom solution' — is a Catholic originally from Stranmillis (which, in itself, makes him something of a phenomenon) who left Belfast in 1940 to fight in the war and who hasn't been back home since 1968. Frank from Hannahstown is a more recent Catholic emigre (Poly '80 vintage), and Derry girl Hilda is another teacher working in London. Pensioner Michael fondly reminisces the 20s in the old Free State and tells a few yarns about the 'carryings-on' of the Black and Tans, whilst Noel, Economist et al, is very much an '80s man. Tom, a sharp-witted Mayo man, who used to cycle to the 'Bush' from Watford, was a one-line merchant of the finest quality: trying to explain the characteristics of the UDA and the UDR, he caustically asked, 'Is there a difference, Alan?' Colin, Kathleen and Kathryn are first-generation Irish, who are interested in finding out more about a problem which others automatically believe they must know a lot about. The last 'strand' included Barbara, an American, interested in, and baffled by the intricate complexities of 'Ulster', and Lynn, a self-admitting Welsh-born 'Ulsterophile'. Extended group discussion sessions were conducted in the informal atmosphere of the Brook Green Hotel, where barriers were broken down and friendships cemented.

After a shaky 'opening night' and a constant feature of shortage of time, the course picked up, and in time proved to be a success. A pattern soon emerged; a background talk, followed by slides or a reference to the display material, i.e. 36 theme posters on a wide variety of issues, ranging from British military involvement since '69 to one ironically entitled 'Ulster's Culture-Vultures', newspapers, magazines, books, etc.; and ending with a discussion session.

Leading the course was a challenge in itself. The first part of it — the historical and political background aspects — were adequately covered in a multitude of books on the subject. The NIPRO facsimiles on early Ulster 'themes' like Plantation, Colonial Emigration, and the anti-Home Rule campaign of the late 19th and early 20th centuries, proved to be popular sources of reference for many of

the students. The route from 'infancy' to 'death' of the state was a bumpy ride at times as the old game of apportioning blame on the other side, edged out the intended analytical approach. This led us on to an in-depth look at the particular characteristics of the two communities, and for many the session on Loyalism proved to be enlightening.

From a personal viewpoint the second half of the course was the more demanding, mainly because I was largely treading on 'virgin' ground. The role of the press in reporting the Troubles (at local, national and international levels) was perhaps the most 'rounded' session and the extensive display of newspapers and magazines parked off a lively discussion. Our look at local culture, in general, and Ulster literature, in particular, also proved to be a worthwhile exercise. Apart from attempting to analyse the 'themes' of contemporary Ulster verse and supply the 'demand' for ready examples of 'war' poetry, we weighed up the significance of local publishing houses and tried to unearth some of the reasons for the relative paucity of stage/TV plays based on the Troubles.

Another major element of the course as a sociological analysis of the province's institutions (economic, religious, educational), and look at demographic, and social class factors, segregated leisure activities, etc. De Lorean, Kincora, Leslie Hale, the 'absurd' (from a mainland viewpoint) proliferation of leisure centres, were more in the students' minds than established issues like economic diversification, integrated education and Church

responsibility towards its flock. In our final session we attempted an analysis of 'proposed' solutions and, perhaps surprisingly (considering the large Irish element) the power-sharing alternative proved to be the most popular. The gimmick of supplying an Ulster breakfast on the last night — 'Breakfast at 8 p.m., young man?' asked the janitor (another Oirish anecdote for the boozier) — fell flat and I'm still eating soda farls for elevenses...

Overall, the course, then, proved to be a success. Most of the students felt that they had learned something from the exercise, either in the form of filling 'cracks' in their knowledge of specific areas, or perhaps in their overall awareness of a particular community — and though their political viewpoints did not fundamentally alter, most felt more inclined to listen to the other side's viewpoint (if not in the centre, certainly in the Brook Green Hotel!)

Future 'Northern Ireland' classes have either been held (at Ashford in Middlesex) or will be staged next term (in at least three London centres). Maybe a handful of courses will not eliminate the notion that Ulster is a 'big yawn' issue for people on the mainland. Sure, a few evening classes might only be a drop in the ocean in terms of 'mainland enlightenment', and okay, Belfast *still* doesn't have a McDonald's, Young's bitter, nor readily available copies of 'Gay News'. But y'see, the 'Bush' *does* have an Allied Irish Bank and its buses are red. So y'see, there is a link...

[Alan Parkinson is organiser of a number of courses on Northern Ireland in the London area.]



Manchester WEA evening class students at Manchester Martyrs Memorial, Moston Cemetery, May 1982 [see article opposite].

IRISH STUDIES IN LANCASHIRE — WEA courses in Manchester and Bolton

Paul Salvesson

Nineteenth century Lancashire had the heaviest concentration of Irish immigration in England. In the 1780s and 90s Irish people began settling in south east Lancashire, working usually in the handloom weaving trade. This relative trickle became a flood during the famine years of the 1840s, the thousands of starving families bringing with them a burning resentment of the English government's 'do-nothing' attitude during the Famine.

The Irish left their stamp on Lancashire in a number of ways. The most obvious was religion. Irish immigration revived the sagging fortunes of English Catholicism. They also played a major role in the trade union and labour movement — men such as John Doherty the cotton spinner's leader settled in Manchester. In politics, culture and even geography, the Irish presence in Lancashire is still strongly felt.

With this background in mind, the Worker's Education Association decided to try running an evening class in Manchester looking at the historical background to the present-day troubles over the water. A similar course was to be run in Bolton, with Declan O'Neill, himself a Belfast man, as tutor. I was asked to do the Manchester course.

Both courses recruited well — some of the people were Irish, or of Irish descent. Others came out of interest — to get a deeper insight into Irish politics and history. It was a good mix. Out of the success of the two courses came the idea of doing a trip to Belfast, as guests of WEA in Northern Ireland. After a lot of hard work and organisation, eight of us finally made it over there. We spent three days meeting and talking to Belfast people on both sides of the sectarian divide — going up the Shankill, around the Divis Flats, East Belfast and the Falls Road.

The last Irish studies course the WEA organised — starting in May '82 — was an even greater success than the previous two. It was a six week course looking at the relationship between Lancashire and Ireland in history. Nearly thirty people turned up this time, putting WEA Irish Studies in Manchester well and truly on the map. We managed to get an evening tour of Irish sites in Manchester — the memorial to the Manchester Martyrs in Moston Cemetery, the site of "Little Ireland" and other former Irish quarters, and where the 'martyrs' were executed. Another trip was organised to Hasingden — the home of Michael Davitt for many years. We had an enjoyable few drinks in the Irish social club dedicated to his memory and visited the Davitt memorial outside the club.

We are hoping to run another 'Irish studies' course in the autumn, looking at the relationship between culture and politics over the centuries. The ballad tradition will be the centrepiece of the course, with numerous tapes and — hopefully — some live singing! The "Bolton People's History" group, based at the Socialist Club in Bolton, are also starting to develop Irish studies. An evening meeting on "The Irish in Bolton" this August should be followed up by some group research on that theme. We are hopeful of building up close links with the Irish community in Lancashire and involving a large number of people in

doing the research — rather than leaving it in the hands of 'experts'! After all — it's our history!

[Anyone interested in the above course should contact the author at 47 Clay Street, Eagley, Bolton, Lancs. Tel. 0204 591785.]

COURSE SYLLABUS WORKERS' EDUCATION ASSOCIATION NORTH-WESTERN DISTRICT

BRANCH: Manchester

SESSION: 1981/82

SUBJECT: Lancashire & The Irish

TUTOR: Paul Salvesson

PLACE: Arts Building S2.8, University of Manchester

MEETINGS: 6 Tuesdays, commencing 27 April 1982

TIME: 7.00—9.00 p.m.

STUDENTS FEE: £3.90

Week 1: Lancashire and Early Irish Democratic Movements

The United Englishmen in Lancashire played a major role in supporting their counterparts in Ireland, during their preparations for an uprising against the English in the 1790s. At least one local man was executed and many more were imprisoned. Radical movements of the 20s and 30s, and especially the Chartist movement later, all saw Ireland as a major political issue.

Week 2: The Fenians in Manchester

The anniversary of the 'Manchester Martyrs' — three Irishmen executed at Strangeways for their supposed murder of a policeman during an attack on a prison van at Ardwick — is still commemorated today. The Irish revolutionaries of the 50s and 60s had a strong base in Manchester, reflecting the massive influx of Irish people into Lancashire in the period up to and including the Famine years.

Week 3: Michael Davitt: Lancashire Lad and Irish Patriot

After his family was evicted from their County Mayo home, the Davitts settled in Haslingden in Rossendale. In later years Davitt emerged as a labour leader and revolutionary of immense stature both in Ireland and England and addressed packed meetings in Manchester's Free Trade Hall.

Week 4: Ireland and the Lancashire Poets

The oppression of Ireland was a recurring theme in much of the work of Lancashire dialect poets in the 1870s and 80s. This session looks at the work of Edwin Waugh, Ben Brierley, Sam Laycock and others who spoke out in verse against Irish suffering.

Week 5: Irish Immigration this Century

Irish people continued to emigrate to Lancashire throughout the century. What effect have they had on Manchester — in the trade union movement, politics and in fields of culture?

Week 6: Ireland and the Manchester Labour Movement Today

A panel of Manchester Trade unionists — from English and Irish backgrounds — discuss the continuing troubles in Ireland and the contribution Mancunians could make to ending them.

A BRIEF LOOK AT IRISH ORIGINS

Harry Bourne

In searching for Irish origins we must look to archaeology rather than history. Archaeology is not as precise in dating as is history. It builds up pictures of the ancient past from evidence usually in the form of material culture [i.e. items which were used] which also were substances resistant to decay [stone, bone, pottery or metal]. These items are found all over the country and are the pieces of the jigsaw which the archaeologists try to fit together in order to build up a picture of not only what life was like in Ireland at one particular time but the whole sequence of changes which led up to the Ireland of the historic period. The main problem is that the jigsaw has many pieces missing although they are being found all the time. This sometimes means that pictures which have been built up on a number of pieces of evidence may be completely changed by new evidence coming to light.

In this article Harry Bourne looks at Irish origins quoting evidence from various parts of the country:

There have been very few items found in Ireland which date back to the Old Stone Age (30,000-8,500 B.C.) Those that have, however, appear genuine and their scattered spread (Louth, Waterford, Galway) may fit a pattern of mobile family groups, hunting and gathering and in contact with other groups or clans. The find of a shell from Wexford in a cave in West France points to short boat trips and possible two way contact between France and Ireland.

The next phase, the Middle Stone Age (Mesolithic) contains an important site at Mount Sandel, Co. Derry. Here hundreds of tiny flakes which would have been mounted into wood for arrows or reapers have been found. The site was occupied from 6,500 B.C. to 3,500 B.C. and shows outlines of houses. The people who lived therein were still however primitive hunters and foodgatherers.

There is a change however from hunting and gathering to farming in the Neolithic period. For north and east Ireland farming seems to have been introduced from northern England. However the site that best shows the transition from hunting to farming with arrowheads from hunting, pollen from a weed known to follow cattle grazing and still no pottery or cereal growing (signs of growing sophistication) is at Cashel Keelty in Kerry. The oldest dates for Irish farming thus seem to range from Kerry to Tyrone and not vice versa.

A feature of this period are the great stone tumuli such as Newgrange and also the many 'Giants' Graves' dotted all over the country but mainly in the west. These are known to ally closely with coasts being fished by Atlantic crews from Iberia and France where such tombs also occur. These stone tombs have a Mediterranean inspiration as to the use of horns as headgear; wind instruments, bronze buckets, cauldrons and notched spears. Again many Irish defensive sites, especially in the south and west incorporate features common to the Mediterranean area e.g. stepped ramparts from Iberia; multiple stone walls from France and underground chambers.

The Iron Age coincided with the arrival of the Celts from the continent. The same connection seems to be echoed by the shapes of many Irish tools e.g. axes both of stone and copper all have Atlantic prototypes. Gold sun discs and gold collars and lunulae were associated with the early metal working of the Bronze Age and were also most common in Western Ireland. (Later in the Iron Age, the Celts combined both gold and bronze jewellery making them look very impressive to writers from Greece and Rome.)

The Celts spread from Asia into Turkey, Russia, Greece, Italy, Gaul (now France), Britain and Ireland. Some of these Celtic tribes gave their names to places such as Ulster, Leinster and Ireland itself.

Recent archaeological discoveries then are providing the missing pieces of the jigsaw and are forcing academics to closely re-examine their previous assumptions that Ireland was colonised first from Britain through the NE of Ireland and not directly from the continent to the south and west. Recent evidence makes the latter now seem more likely.

[Harry Bourne has taught Early Irish History on various Irish Studies courses.]

<i>Period & Dates</i>	<i>Sites, items & events of interest</i>
PALAEOLITHIC (= Old Stone Age) 30,000-8,500 BC	Dun Aengus (Galway), a Siphon Menapiae shell from Wexford traded (?) into West France, Mell (Louth), etc.
c. 9,000 BC	Kilgreany (Waterford), a fluorine-analysis date for Skeleton B.
MESOLITHIC (= Middle Stone Age) 8,500-3,500 BC	
7,030 ± 300	Lough Bodra (Offaly)
7,010 ± 70	Mountsandel (Derry)
6,845 ± 135	Mountsandel (Derry)
6,840 ± 185	Mountsandel (Derry)
6,945 ± 125	Cushendun (Antrim)
NEOLITHIC (= New Stone Age) 4,000-2,500 BC	
3,895 ± 90	Cashelkeelty (Kerry)
3,795 ± 90	Ballynagilly (Tyrone)
3,690 ± 90	Ballynagilly (Tyrone)
3,675 ± 50	Ballynagilly (Tyrone)
	(Stone tombs of wedge-shaped, Court, Portal & Passage type.)
BRONZE AGE 2,500/2,000- 1,000-800 BC	Gold 'sun'-discs, lunulae & first copper axes. At its end there came several Mediterranean/Atlantic features (see text).
LATE BRONZE/IRON AGE OVERLAP 1,000/800-500 BC	Arrival of P-Celts in Britain & Ireland.

A PROFILE OF STUDENTS ATTENDING IRISH LANGUAGE EVENING CLASSES IN LONDON 1981/82

— a survey by Conradh na Gaeilge
(The Gaelic League), London
Micheál Ó Domhnalláin

How many people are there trying to learn Irish in London through adult evening classes? Why do they want to learn Irish? What sort of backgrounds do they have? How much Irish did they know before they began? And what are they seeking from their teachers in the way of tuition?

To answer some of these questions the Gaelic League in London recently conducted a survey amongst adult evening class students of Irish. This note gives some preliminary results from it.

In October and early November 1981 we visited all twelve Irish language classes interviewing, through a self-completion questionnaire, a total of 171 adults: about 93% of the total attendance at these classes at that time.

Table 1 shows why people wanted to learn Irish. For most, 63% of all students in fact, what one might describe as ethnic or cultural reasons are most important. The next most important reason was the very practical one of needing a qualification in Irish or at least a knowledge of the language in order to be able to take up employment in Ireland at some future date. In the third category are those who want to meet and mix with others or want to study Irish as a hobby: nearly 1 in 8 of those coming to beginners' classes give this as their main reason. Finally, only a small proportion have their eyes specifically on obtaining an examination qualification such as G.C.E. 'O' level per se.

Table 1. Main reason for wanting to learn Irish

	beginners	intermediate & advanced
Irish is the traditional language of Ireland	58%	74%
Plan to return/go to live in Ireland	17%	9%
As a leisure pursuit/for social reasons	13%	4%
As part of study for exams	4%	4%
Other reasons	8%	9%

(Figures in all tables are rounded to the nearest percentage point)

Table 2 shows what students would like to see provided in the way of Irish courses. Again, only about 1 in 6 beginners, and a slightly smaller proportion of intermediate and advanced students, actually want to take examinations. Instead, by far the majority seek to be able to converse in Irish rather than to qualify in it. Many of them went on to tell us that their reasons for learning Irish were to help them establish in themselves a greater Irish identity or to be able to read literature or poetry in Irish.

Table 2. Type of course students see as best meeting their individual needs

	beginners	intermediate & advanced
1. essentially conversational in content	61%	70%
2. stressing grammar but not necessarily leading to examinations	21%	9%
3. leading to exams e.g. G.C.E. 'O' level	17%	15%
4. not answered	1%	6%

One of the most interesting features shown in Table 3 is that 62% of students had no Irish at all before starting evening classes, a figure rising to 70% of this year's beginners. Apart from a few born and bred in Northern Ireland, virtually all of them were born here in England of Irish parentage or Irish descent.

Table 3. Knowledge of Irish before starting evening classes in Britain

	beginners	intermediate & advanced
School Irish (with or without qualifications)	29%	55%
No Irish at all	70%	45%

A particular feature of the adult evening classes is the preponderance of young people: table 4 shows that nearly three-quarters of the students at beginners' classes and just over half of those at intermediate and advanced classes were under 35.

Table 4. Age distribution of students

	beginners	intermediate & advanced
14-20	12%	0
21-34	61%	54%
35-54	17%	34%
55 +	8%	8%
unstated	2%	4%

On the questionnaire respondents were invited to write down what they themselves wanted to see provided:—

(i) some said the provision of better learning facilities such as audio-visual aids, a language laboratory, intensive courses in the Gaeltacht and so on. Some mentioned they would like classes nearer to where they live. Others mentioned they would like more courses in what might best be described as 'Irish Studies'.

(ii) others complained of the difficulty in obtaining books and magazines in Irish and about Irish cultural matters.

(iii) about a dozen of the 171 who answered the questionnaire mentioned the need for conversation evenings or whole days spent practising Irish. It seems surprising, surely, that so few mentioned this. Perhaps it was simply because most of the respondents were beginners and the survey was conducted relatively early in the academic year. Perhaps, though, it is because Irish language students are only prepared to give up so much of their spare time to Irish. (Indeed, for example, virtually no-one goes to more than one Irish class per week and again this was unexpected.)

What, then, are the main lessons to be learnt from the survey?

1. Education

We have noted already that provision of courses leading to examinations, while important for a minority, are not the answer for the majority of students. Similarly, the results do not give much ground for optimism that organised conversation groups will succeed as a way of reaching a large proportion of students, although undoubtedly it is worth trying to set them up since at least some people will benefit. Instead, perhaps most hope for increased use of Irish in London lies in encouraging its use in the home and amongst close friends and acquaintances.

Nevertheless, the survey shows that the most important educational requirement now is to identify and provide for the special needs of those who have had no Irish at school but who now wish to learn the language as adults. In the main this means those educated in this country and who now form such a large proportion of those attending adult classes. This has significant implications for the content of courses and the approach to teaching. The Gaelic League has now started a Saturday morning beginners' class from which it is planned to derive course material and teaching methods appropriate to adult students of Irish who do not have a basic knowledge of the language from their school days.

2. Encouragement and support

At the time of the survey, October/November 1981, of the 184 adults who were attending Irish classes, 126 of them (70%) were in beginners' classes compared to only 38 (20%) in intermediate classes and only 20 (10%) in advanced classes. It is well known that beginners have a high rate of fall-off in enthusiasm in their first year. How can we ensure that the current year's beginners keep up their Irish long enough to become students at a higher grade of class?

Perhaps, then, what is most needed is a demonstration that Irish is worth learning, that there is a reason why it is worth taking a very great deal of trouble both to learn it oneself and to encourage one's family or household and relatives and friends to learn it so that one can form an Irish-speaking group and so that one can read books and magazines and newspapers in Irish. It links in too with the practical difficulties encountered by many in obtaining reading material in and about the Irish language which we mentioned earlier. This 'propaganda' role is surely most critical at the stage at which the greatest loss of potential new Irish speakers occurs — during the relatively early stages in beginners' classes as numbers start to fall-off and as people come to realize that learning a language, or even improving their school-based knowledge, is hard work and a lengthy

process. How this problem is to be approached is a matter which will need careful thought by evening class teachers and by organizations such as the Gaelic League.

Micheál Ó Domhnaillain

Any views expressed in this paper are those of the author alone and not necessarily those of the Gaelic League. We wish to thank the teachers and students who helped us in every way in carrying out this survey. [The author is chairman of the London branch of the Gaelic League.]

ADDISON PRESS News, Books, Teaching Packs on Irish Studies

Education facsimile packs on Irish history produced by the Public Record Office of Northern Ireland. Titles available (add 50p for postage for each item):

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Education facsimile packs on Irish history produced by the National Library of Ireland, Dublin. Titles available (prices include postage):

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Athbheochan na Gaeilge	£2.00
Grattan's Parliament	£2.00
James Joyce	£2.00
Ireland from Maps (reproductions of 16 maps)	£3

'IRISH STUDIES IN LONDON' Directory of over 40 adult education classes in Irish history, politics, literature, language, music, etc. 50p. (includes postage)

'FORTNIGHT' The independent current affairs and arts review for Northern Ireland. Published 10 times a year. 55½p (includes postage)

'SHEPHERDS BUSH MEMORIES' Oral history in West London. No. 1 "Bill Massey — Trade Unionist" 75p. (includes postage) No. 2 "George Mason — Councillor" 75p. (includes postage)

ADDISON PRESS,
83 Frithville Gardens, London W12.

TEACHING MATERIALS

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

Once again we continue our policy of publicising books and other materials facilitating the teaching of Irish Studies in this country. In this issue we look at teaching materials produced by London schools as well as some recently published Irish books.

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 lists are by no means comprehensive. Prices are quoted from publishers' catalogues; given inflation and the fluctuating rate of exchange they must be a guide only.

We start off, however, with details of a series of tapes on Irish history.

Tapes

Sussex Publications Ltd. of Devizes, Wilts SN10 1SD have produced an exciting new series of tapes considering some of the leading themes in Irish history from the early Christian period to the present day. The tapes were recorded in Ireland and have three aims: to bring research now in progress to a wider public; to help provide an historical context for the understanding of contemporary Ireland and, most of all, to look at Irish history in its own right. The recordings hope to maintain the high standard of disinterested scholarship which characterises recent work on the history of Ireland. Each recording lasts an hour and is accompanied by a booklet which contains a summary of the discussion; a bibliography and study notes.

The tapes are:

1. Early Ireland: 5th to 12th century
2. 16th Century Ireland: themes and sources
3. From the Boyne to the Union
4. 19th Century Ireland/Charles Stewart Parnell
5. Irish Nationalism and Unionism in the 20th Century

There is also a half-hour videotape, 'Why Did the Irish Want Home Rule?'

Further details (including prices) are available from the above address.

Teaching Packs

Mr R. Worth and his colleagues at William Forster School, Haringey, North London, have produced a 30 page booklet on the origins and effects of the Irish Famine. It is used for a 3rd year course on world population movements as part of a Multicultural History course.

The booklet is an attempt to synthesise information on the Famine and Emigration and was published by Haringey's Multicultural Support Group. Further information is available from Mr Worth at William Forster School, Langham Road, London N15 3RB (01-888-1722).

★★★★★

Meanwhile, the History Department at Kidbrooke School, SE London, has also produced a series of booklets for use with third year pupils on Modern Irish History.

Most of the booklets are based on the 'Centre for Learning Resources Development Project' materials (based in Bristol). The incentive for resourcing the course and producing the booklets was that it would enable pupils to read newspapers, study media bias and examine contemporary film.

One 'in-depth' study is carried out during the course (which lasts one term) and this is 'Bloody Sunday'. Pupils watch a film examining the conflicting accounts of Bloody Sunday and then look in detail at the evidence using one of the booklets ('Bloody Sunday') produced by the History Department.

Most of the work attempts to bring into question traditional Anglo-Irish attitudes although Barbara Calland of the History Department states that on the whole pupils tend not to change their minds.

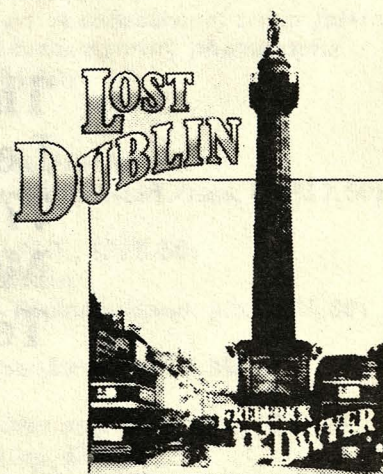
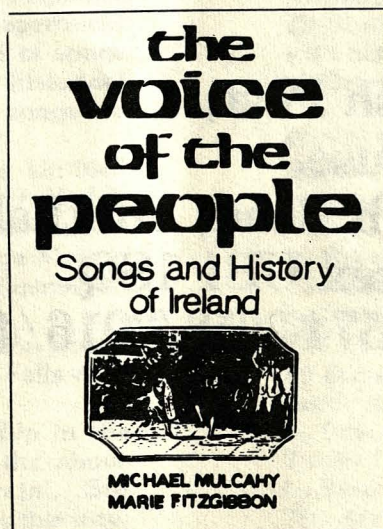
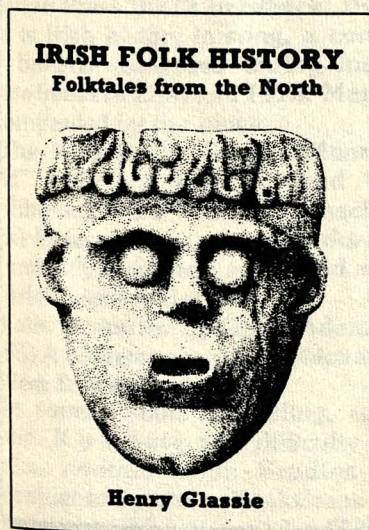
The other booklets in the series are:

Ireland: The Future — Soluble or Insoluble?

The Media and Ireland

The Irish Question (A Brief Survey from 1170 to 1916)

Further details are available from Barbara Calland, History Department, Kidbrooke School, Corelli Road, London SE3 8EP (01-856-2211).



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Tel: 01-574 2058/3916/4914**

BOOKS

Recently Published Books

Recently arrived Irish published books on the 'Irish Studies in Britain' desk include:

'The Rise of the Irish Working Class' by Dermot Keogh (Appletree Press £12) An excellent account of the Dublin Trade Union and Labour movement between 1890 and 1914.

'Skerrett' by Liam O'Flaherty (Wolfhound Press IR£3.25) One of O'Flaherty's most powerful and memorable novels.

'Short Stories' by Liam O'Flaherty (Wolfhound Press IR£2.95) This collection ranges from sensitive nature and animal stories to caustic social comment.

'Outings in Ireland' by Hugh Oram (Appletree Press £3.50) Hundreds of ideas for days out by car, bus and rail arranged regionally.

'Pomes for James Joyce' collected by Bernard Benstock (Malton Press £2.75) A collection of poems on Joyce by eminent writers (Beckett, Behan, Kavanagh, etc.)

'The Achievement of Seán O Riada' edited by Bernard Harris and Grattan Freyer (Irish Humanities Centre IR£14.50) Tributes and assessments of O Riada's work.

'The Knife' by Peadar O'Donnell (Irish Humanities Centre IR£9.90) A novel of strife and love in the Donegal of 1912 — Ireland's 'War and Peace'.

'A Malady' by Pierce Butler (Co-op Books), 'That London Winter' by Leland Bardwell (Co-op Books), 'The Book-Thief's Heartbeat' by Philip Davison (Co-op Books): three recent experimental novels by new Irish writers, published by Co-op Books and the Irish Writers' Co-operative.

'Hermitage' by Melvyn Wall (Wolfhound Press IR£8.50) A novel in the form of an autobiography of the central character, a defeated man now in jail. This is his prison journal.

'David's Daughter, Tamar' by Margaret Barrington (Wolfhound Press IR£7.50) A series of short stories ranging in locale from Ulster to France and in tone from pure tragedy to high comedy.

'The Cloud of Desolation' by Same Baneham (Wolfhound Press IR£8.50) After nuclear war, society continues underground. But what is this world like, after the cloud of desolation?

'The Voice of the People — Songs and History of Ireland' by Michael Mulcahy and Marie Fitzgibbon (O'Brien Press IR£12 hardback; IR£6.50 paperback) This is Irish history in song, a compilation of songs and ballads composed during important historical events between 1798 and 1916. Many of the songs are accompanied by the music.

'The Way Back: George Moore's "The Untilled Field" and "The Lake"' edited by Robert Welch (Wolfhound Press IR£10 hardback; IR£4.50 paperback) Essays on the above works of George Moore, the unjustly neglected artist and major influence on the Irish Literary Revival.

'Falls Memories' by Gerry Adams (Brandon Books £2.95) A contemporary local history of the Falls area of West Belfast.

To convert pints to sterling, subtract 20p in the pound. If you have any difficulty getting the above books, contact 'Irish Studies in Britain'. But remember to enquire in bookshops first; only this way, if there is an evident demand, will booksellers begin to stock more Irish books.

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by Gerry Adams (Brandon, IR£2.95)

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by Paddy Crosbie (O'Brien Press, p.b. IR£3.50)

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by John Dunton, edited by Edward McLysaght (Irish Academic Press, IR£5.00)

Gold Under the Furze: essays in Folk Tradition

edited by Alan Gailey and Daithi O hOgáin (Glendale Press, IR£17.50)

Irish Life

edited by Sharon Gmelch (O'Brien Press, p.b. IR£7.00)

From Yesterday with Love

edited by Walter Love (Blackstaff Press, UK£3.50)

Janey Mack Me Shirt is Black

by Eamon Mac Thomáis (O'Brien Press, IR£7.00)

Gur Cake and Coal Blocks

by Eamon Mac Thomáis (O'Brien Press, p.b. IR£3.00)

As I Roved Out

by Cathal O'Byrne (Blackstaff Press, UK£7.95; new edition)

The Celtic Consciousness

edited by Robert O'Driscoll (Dolmen Press, IR£4.00; reissue)

The Parish Pump

by Myles Tierney (Able Press, IR£3.91)

Passing the Time — Folklore and History of an Ulster Community

by Henry Glassie (O'Brien Press, h.b. IR£25.00)

Irish Folk History: Folktales from the North

by Henry Glassie (O'Brien Press, h.b. IR£8.00)

Irish Craft and Craftsmen

by John Manners (The Appletree Press, p.b. £13.95)

Picking up the Linen Threads

by Betty Messenger (Blackstaff Press, h.b. £9.95)

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Field and Shore: Daily Life and Traditions, Aran Islands 1900

(O'Brien Press, IR£3.00)

To Shorten the Road: A collection of tinker folktales with historical and contemporary photographs

(O'Brien Press, IR£4.50)

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by John McKenna (Winter Wood Books, IR£5.00)

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by T.F. McNamara (Watermans, IR£22.50)

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by Fr. Denis Molaise Meehan (The Kerryman, IR£10.00)

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Dear, Dirty Dublin: A City in Distress, 1899-1916

by Joseph V. O'Brien (University of California Press, \$32.50)

Lost Dublin

by Frederick O'Dwyer (Gill and Macmillan, p.b. IR£8.50)

Mayo

edited by Bernard O'Hara (Archaeological, Historical and Folklore Society, IR£8.70)

Newgrange: Archaeology, Art and Legend

by Michael J. O'Kelly (Thames and Hudson, UK£16.00)

Old Galway

by Donovan O'Sullivan (Kenny's Publishing, IR£25.00)

The History, Topography and Antiquities of the County and City of Waterford

by the Rev. R.H. Ryland, foreword by Michael Olden (Wellbrook Press, IR£28.00; new edition)

Portrait of Limerick

by Mainchín Seoighe (Robert Hale, IR£11.46)

The Grand Irish Tour

by Peter Somerville-Large (Hamish Hamilton, UK£12.95)

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by Ray Stagles (O'Brien Press, IR£2.00)

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The Homes of Irish Writers

by Caroline Walshe (Anvil, IR£14.99 approx.)

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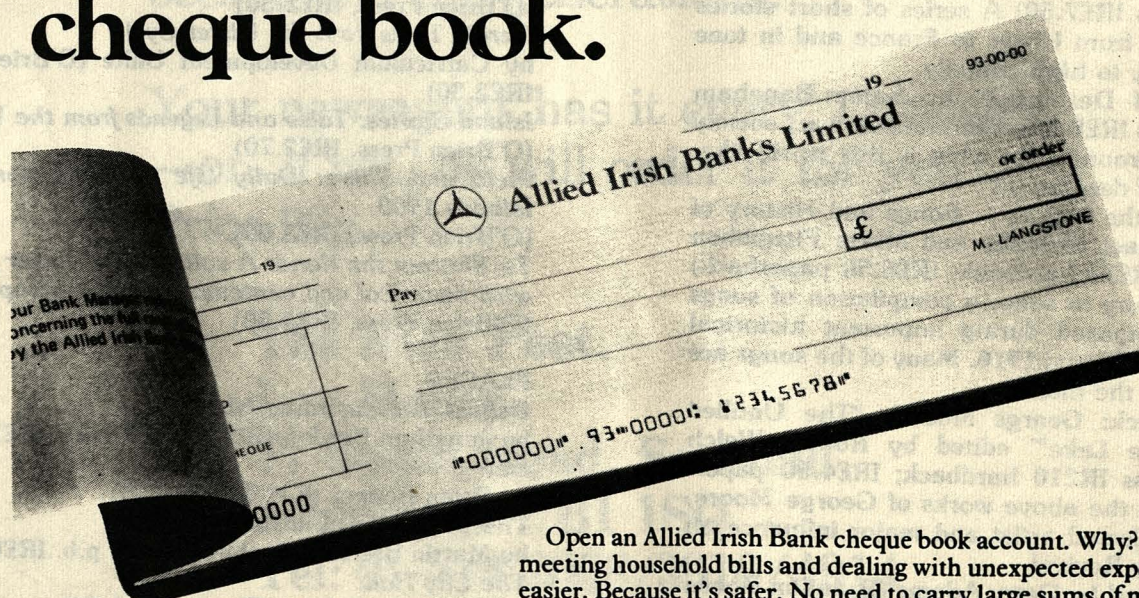
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by F.S.L. Lyons (Oxford University Press, IR£4.48)

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by Maurice Goldring (Repsol Publishing, p.b. IR£2.30)

The Irish Transport and General Worker's Union & The Formative Years

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by R.B. McDowell and D.A. Webb (Cambridge University Press, UK£35.00)

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various authors, introduction by Jack McCann, foreword by G.B. Newe (Glens of Antrim Historical Society)

POLITICS

Troublesome Business: The Labour Party and The Irish Question

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Irish Identities: The Richard Dimpleby Lecture

by Garret FitzGerald (BBC, IR£1.92)

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by William Fitzgerald (Dublin University Press, IR£1.95)

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edited by Mary Kelly, Liam O'Dowd and James Wickham (Turoe Press, IR£10.00)

The Rise of the Irish Working Class

by Dermot Keogh (Appletree Press, IR£15.00)

Nealon's Guide: 23rd Dáil and Seanad: Election '82

by Ted Nealon and Seamus Brennan (Platform Press, IR£11.95)

Ireland in the New Century

by Horace Plunkett, foreword by Trevor West (Irish Academic Press, IR£7.50; reissue)

MISCELLANEOUS

"Stories and settings: Scotland, Wales and Ireland — A Handbook for Teachers and Librarians" selected and annotated by Christine Lassam, South West Schools Librarian, Hampshire County Library, *National Book League*, 45 East Hill, Wandsworth, SW18, 1978, 50p.

"A Select List of Books on Ireland" *National Library of Ireland* 1978. Available from The Controller, Stationery Office, St. Martin's House, Waterloo Road, Dublin 4. IR60p.

'Bird's Eye View of Belfast' by J.H. Connor. A panoramic view of Belfast in the early 1860s showing all the main streets and buildings of that time. A key is attached, identifying the main buildings and points of interest. Published in aid of the Linenhall Library Fund, 17 Donegall Square North, Belfast BT1 5GD, Northern Ireland. Unframed £10; framed £27.50.

'The Book of Irish Books' by Tom Kennedy (Albertine Kennedy Publishing) IR£4.80. A compendium of Irish published books in print.

'Tracing the Past — sources for Local Studies in the Republic of Ireland' by William Nolan (Ardagh Press) IR£4.50.

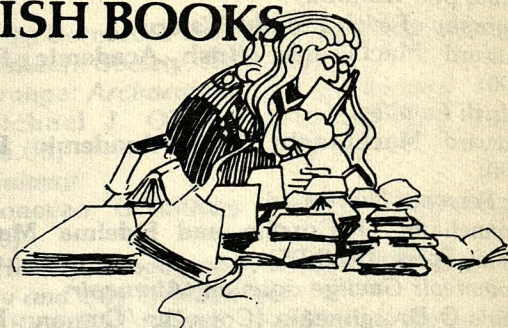
'The Rape and Plunder of the Shankill' by Ron Wiener (Farset Co-operative Press £3).

'The Shankill — a book of photographs' by Buzz Logan (Farset Co-operative Press £2.25)

'Community Work in a Divided Society' (Farset Co-operative Press £2).

Irish Writer Postcards. A series of postcards retailing at 25p each. Writers include Behan, Shaw, Joyce, Sterne, Synge, Kavanagh, Stephens, Swift, Yeats, Beckett, O'Casey, Lady Gregory, Flann O'Brien. They are available in Britain from Ron Griffiths, 47 Long Arrotts, Hemel Hempstead, Herts HP1 3EX. The series is published by Bluett and Company Ltd., The Mews, 101 Templeogue Road, Dublin 6, Ireland.

If you are interested in any of the above publications, contact your local bookshop first of all. If you have no luck contact either 'Irish Studies in Britain' for details of publishers, and availability or else contact Irish Publications through Greene's Bookshop, 16 Clare Street, Dublin 2. Remember that the *Book of Irish Books* published by Albertine Kennedy provides a comprehensive listing regularly updated of all Irish published books in print.

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