

IRISH STUDIES IN BRITAIN

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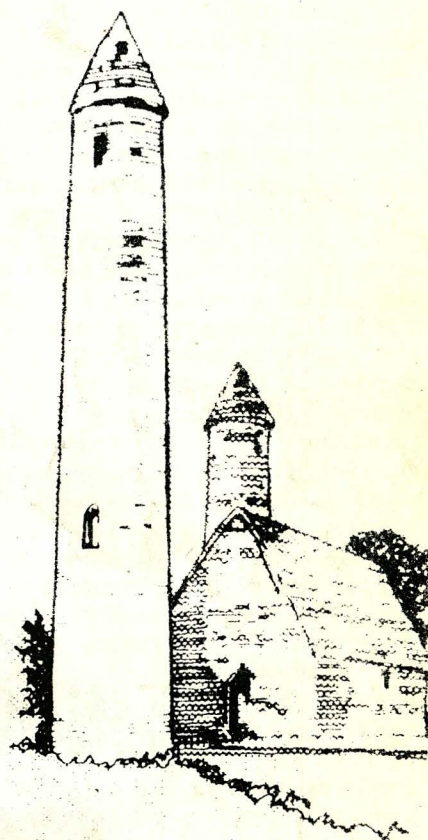
JULY—DECEMBER 1984

No.6

50p

LEICESTER IRISH STUDIES
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LONDON AND THE FUTURE OF THE
CELTIC LANGUAGES
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IRISH STUDIES IN BRITAIN

No.6 July-December 1984

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'Irish Studies in Britain' promotes and publicises the development of all aspects of Irish Studies in this country. It is published regularly (usually twice a year – Spring and Autumn) and is available from selected bookshops throughout Britain or in case of difficulty from the address below. Price 50p UK (65p including postage); 65p Republic of Ireland (85p including postage).

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We gratefully acknowledge the assistance of the Cultural Relations Committee of the Department of Foreign Affairs, Dublin, in the production of this publication.

EDITORIAL

With this, the sixth issue of 'Irish Studies in Britain', it is a good time to take stock of developments since the first issue appeared nearly three years ago. We firmly believe that the last three years have seen an expansion of interest in Irish Studies in this country unrivalled in the long history of the Irish community in Britain. We would like to stake a claim to at least a part share in the credit for such a veritable explosion of interest, because an explosion it has been. However, the rapid increase in Irish Studies has now developed a momentum of its own to such an extent that it is now impossible for any organisation or project to claim that it is instrumental in shaping the way that this development is taking place. The growing awareness of ethnic identity amongst many Irish people here (particularly amongst the second and third generation), the interest and sympathy shown by many non-Irish people towards the development of Irish Studies and the willingness of many local authorities, whether it be in the educational or grant-giving areas (or both) to recognise the Irish as part of their multi-ethnic populations have all contributed to the Irish Studies boom. It is now difficult enough for 'Irish Studies in Britain' to keep up with all the rapid developments that are taking place all over Britain. A look at the varied contents of this issue will verify this. There is a full report on the first ever Irish Studies conference so expertly organised in Leicester by Nesson Danaher, the IBRG's Education Officer. Tom Arkell provides us with an update on the EEC funded Irish Studies project in Coventry which readers of earlier issues of this magazine will be familiar with. We have a report on the difficulties of, and opportunities for, teaching the Irish language in London as well as a report on the recent Celtic languages conference held in London where representatives from all six Celtic languages swapped experiences and thus benefited from an exchange of information. In fact there was so much material for this issue that we had to hold over our popular index of recently published Irish books (which incidentally will be back in the next issue). We still have however a comprehensive Irish Studies news service with up to date information on books, meetings, teaching materials, etc.

Now, all this as most readers will realise, costs money. Producing a magazine on a regular basis is an extremely expensive exercise especially when one has to rely totally on the financial goodwill of advertisers and readers alone (as well as that of a patient printer!). Nevertheless, starting only with a small grant from the Cultural Relations Committee in Dublin, we have been able to hold the cover price at 50p since issue 1 and intend to do so for the foreseeable future (famous last words!). This has meant, though, that for reasons of economy the separately published directory of evening classes, 'Irish Studies in London', has been transformed into a four-page centre pull-out in this issue of 'Irish Studies in Britain' (and at no extra cost!). The reasons for doing this were not entirely economic. As this issue of 'ISIB' was going to be published at the same time of year as 'Irish Studies in London' it seemed sensible, in addition to trimming costs, to allow readers of 'ISIB' who ordinarily wouldn't have the opportunity of seeing 'ISIL' to gain an insight into the vast range of Irish Studies classes now available in the London area. We hope you like what you see and are motivated to try and do the same in your area. If so please let us know how you get on.

LETTERS

Irish in Islington Project

A chara,

We are concerned and alarmed at the distortions and unfounded allegations published in some newspapers lately about the Irish in Islington Project. Despite the fact that the GLC made the correct information available, with the Project willing to provide any further clarification, some newspapers deliberately published lies, and others, by selective presentations of unrelated facts, stated a concentrated attack on the Irish community.

The Irish in Islington Project was set up in February 1983 at a well attended public meeting of the Irish community in Islington. The Gaelic Athletic Association, Green Ink Writers, Irish in Britain Representation Group, Irish women, youth, elderly, tenants, building workers, and nurses were represented at this meeting, and agreed to set up a project to cater for the cultural, social and welfare needs of the local Irish community, and to seek a local Irish centre with community workers attached.

The objectives of the project set out were:

- (a) to promote the social and cultural welfare of Irish people
- (b) to develop new resources and co-ordinate existing resources to meet the needs of the Irish community
- (c) to combat racial discrimination and disadvantage, and anti-Irish racism in the media
- (d) to carry out research into areas of need in the Irish community
- (d) to create a greater awareness of Irish culture.

The meeting elected a management committee, and agreed to seek charitable status for the project.

The Project applied to the GLC Ethnic Minorities Unit for a grant to fund two workers. The grant application fulfilled the criteria for such grants, and the Project was awarded £31,918 grant for two workers and rented office space until April 1985.

Various reports from Irish welfare centres in Britain have indicated that there are vast areas of need within the Irish community, the elderly, homeless, unemployed, etc. The existing statutory services do not appear to meet their needs, e.g. over 25% of men in emergency hostel accommodation in inner London are Irish-born, which would seem to suggest that the housing needs of the Irish community are not being met. It is these areas of need that the Project will address itself to, and also to challenge the disadvantage that gave rise to these needs.

Islington Council has no links whatsoever with the Irish in Islington Project, and does not spend a single penny on any project or worker associated with the Irish community. While over a third of a million pounds is spent annually on ethnic minorities within Islington, the Irish, the largest ethnic group with twice the population of any other ethnic group, receive nothing.

B. POWER

SECONDHAND & ANTIQUARIAN IRISH BOOKS

New shop opened

— Kilburn Community Co-op premises

14 Willesden Lane, NW6

(jcn. Kilburn High Road)

TUESDAY—SATURDAY 1—6pm

Why is there so much hostility to a small grant to the Irish community and why are we singled out for attack by the media? The Irish community pay rates and tax, and are entitled to a fair share of local resources, so that we can provide for our community what is taken for granted in the resources provided for the other communities. The Irish in Islington represents the highest concentration of the Irish in inner London, and should have an equitable share of available resources.

The picture of lies and distortions printed in these papers is a disturbing one, and a sad reflection on the media and its abuse of power. The Irish in Islington Project is happy that it has the support of Irish people in Islington and London who have welcomed this new development. We will continue to work for the benefit of the Irish community in Islington, despite these attacks from the media. For further information contact us at the Caxton House Settlement, 129 St Johns Way, London N19 3RU.

Is meas,

Patrick Reynolds,
Seamus Carey

(on behalf of the Irish in Islington Project)

BACK ISSUES

Issues 1, 2 and 3 are now sold out. There are some copies of issues 4 and 5 remaining. Issue 4 contained items on studying Northern Ireland in West London; Building Up a History of the Irish in Britain; Irish Studies in Lancashire and a profile of students attending Irish language evening classes in London 1981-82. Issue 5 featured The Irish in Bradford 1830-1920; an interview with Steve Brennan, the GLC's Irish Liaison Officer; the Irish Video Project and 'Mad Micks and Englishmen - anti-Irish racism in Britain'. Send £1.25 (sterling) to the publishers for copies of both issues.

DISTRIBUTION

Like many other specialist magazines, 'Irish Studies in Britain' was particularly affected by the collapse of Full-Time Distribution late last year. This means that, in common with others, we now have no means of nationwide distribution as before. If you are experiencing difficulties in purchasing 'ISIB' why not take out a subscription (£1.25 for a year's supply - 2 issues). Alternatively why not persuade your local bookshop or Irish Centre to order bulk copies at trade discount of one third off retail price? Please help us and yourselves in making sure that 'Irish Studies in Britain' gets the widest distribution possible.

ADVERTISING

£50 (sterling)

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full page (A4)

half page

quarter page

eighth page

NEWS

Arlen House, The Women's Press, have recently published a series of books of particular interest to Irish women. **'Women's Part: An anthology of short fiction by and about Irishwomen 1890-1960'**, edited by Janet Madden-Simpson, is an examination of writing by women within the context of Anglo-Irish literature. Why, in comparison to Yeats, Joyce, O'Connor and O'Faolain, women writers of the same period are unknown, is the theme of this excursion into hitherto unexplored territory within Irish social and literary history.

'Irishwomen: Image and Achievement', edited by Eileán Ní Chuilleanáin, is a collection of essays examining the position of women in Irish society from ancient to modern times. It traces the representations of women through mythological, archaeological and historical sources and concludes with a documentation of their achievements and contributions to the cultural and artistic heritage of Ireland.

Forthcoming is **'In Her Own Right: A biography of Hanna Sheehy-Skeffington'** by Leah Levenson and Jerry Natlerstad. The subject was a nationalist and socialist, pacifist and feminist, who epitomised the emergence of women as a genuine political and social force in Ireland at a time when Irish society appeared particularly resistant to women's rights.

Finally, Arlen House's sister company, Turoe Press, are re-issuing **'The Forests of Ireland'**, edited by Niall O'Carroll and tracing the history of forestry in Ireland from the Ice Age to the present day.

Both Arlen House and Turoe Press are represented in Britain by Marion Boyars Publishers, 18 Brewer Street, London W1, from further information on all these books is available.

★★★★★

The New Celtic Review, 'the quarterly journal of Celtic lore and druid philosophy', informs us that back issues of their hand-coloured and hand-illuminated journals are available for £3 each (IR£3.60). One issue, no. 26 (November 1981) entitled 'The Seven Hills of London', focuses on London's Celtic mythology and heritage. Ring 01 994 6216 for details of this and their mail order catalogue for Celtic books, jewellery, cards, designs, etc.

★★★★★

The Belfast Linen Hall Library, founded in 1788 (with United Irishman, Thomas Russell, as its first librarian), is one of the oldest public subscription libraries in the world. However it nearly went bankrupt in 1980 after years of decline and only fresh infusions of cash from Belfast City Council and the NI Department of Education allied to the judicious selling-off of its William Conor collection saved the day. Having turned the corner, the library is now making determined strides into profitability and increasing membership. That there should have been such a marked turnaround in such a short period is due in no small measure to the energetic efforts of librarian John Gray. In a further effort to increase income he has produced the Linen Hall Review, a quarterly journal which for £2 a year's subscription provides a wealth of informed writing on a variety of Ulster and Irish topics – literature, history, biography, local studies, current affairs, etc. It can be obtained from The Editors, Linen Hall Review, Linen Hall Library, 17 Donegall Square North, Belfast 1, Northern Ireland.

★★★★★

A new London Irish bookshop, the Four Provinces, has opened at 244-246 Grays Inn Road, WC1 (tel. 01 833 3022). The bookshop specialises in all aspects of Irish literature and claims to have the largest stock of Irish books in Britain – including many books in the Irish language. Topics covered include history, politics, Northern Ireland, literature, poetry, music, songbooks, maps, cards, prints, etc.

★★★★★

An interesting recent cultural development has been the production of three videos by Tony MacMahon, one of Ireland's foremost makers of radio and television programmes on Irish music, language and culture. The videos are 'The Green Linnet', 'Poitin' and 'Traditional Music of the West'. 'The video market is presently dominated by commercial material of questionable value,' says MacMahon. 'We are endeavouring to highlight the relevance of Irish music and language in modern society, underlining their distinction, importance and charm.'

'The Green Linnet' is one of Ireland's most beautiful slow airs. It is an appropriate title for this 1 hour 48 minute video which has Tony MacMahon and Barney McKenna from the Dubliners setting out from Ennis to tour the highways and byways of Europe. The theme is that Irish culture is one of Europe's oldest and richest components.

'Poitin', featuring Cyril Cusack, Niall Toibin and Donal McCann is a Connemara-based tale of the illicit brew and its makers. It lasts 65 minutes and has English subtitles.

'Traditional Music of the West' is two films on one video cassette. The first, lasting 27 minutes, looks at Galway City through the music of De Danann and early photographs of the city. The second, also running for 27 minutes, features Mary Bergin touring villages and islands along the Connemara coast and exchanging songs and dances with local musicians.

MacMahon's objective in his video venture is essentially crusading: 'to lift the profile of the scattered Irish and counter the alienation being currently fostered by many media and communication systems with varying degrees of hostility and bigotry.'

The videos can be ordered from Tony MacMahon Video Limited at 14 Kildare Terrace, London W2 (tel. 01 229 8728) or from Comhaltas Ceoltoiri Eireann, 32 Belgrave Square, Monkstown, Co. Dublin (tel. 80 02 95). 'The Green Linnet' costs £32 sterling; 'Poitin' £29 and 'Traditional Music of the West' £25. Add £1.50 to each for postage, packing and insurance.

★★★★★

The Irish Community Arts Project, established by Northampton Connolly Association, has set up a Celtic Design competition. Designs accepted for production by the Irish Community Arts Project will be hand-printed by the silk-screen method in one or two colours and then hand-coloured. All labour is voluntary and any income derived from production will be utilised to buy required stock.

Submitted designs must be Celtic and original, black on white or opaque on tracing film. Designs can be any size and will be reduced to size; they can be any subject – greetings, Christmas, peace, social injustice, etc. All designs must be submitted by 30 September 1984 and there will be a number of prizes on offer. For further information ring 0604-34660.

★★★★★

Readers of the article 'Mad Micks and Englishmen - An Historical Look at Anti-Irish Racism' which appeared in issue 5 of 'Irish Studies in Britain' may be interested to know that the Irish Studies Unit at Northeastern University, Boston, Massachusetts, recently sponsored an exhibition of comparative images of the Irish and American Blacks in order to emphasise the similarities in stereotyping between the two groups. A videotape has been made of the exhibition for the unit's archives and a very interesting catalogue to the exhibition, 'Images of Irish and Black in Boston: The Development of Stereotypes', is also available. For further information, contact Ruth-Ann Harris, Director of Irish Studies Programme, College of Arts and Sciences, Northeastern University, 360 Huntingdon Avenue, Boston, Massachusetts, 02115.

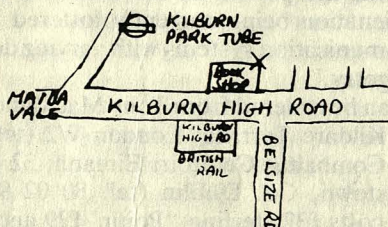
★★★★★

Green Ink Writers' third production, 'In Another Country - a collection of short stories by Irish writers in Britain', has received extensive praise. It is available for £1.50 from 84a Marlborough Road, London N22 or from the Irish-Books-By-Post service. The Green Ink Writers Group meets every alternate Thursday at the Irish Centre, 52 Camden Square, London NW1. New members are always welcome. For further information contact Pat Reynolds on 881 0754.

In the same vein, Irish Academic Press have a wide variety of titles on all aspects of Irish Studies from early and medieval Irish history to the memoirs of Irish revolutionary leaders, including along the way family history, folklore, language and literature. Send for their catalogue to Irish Academic Press, Kill Lane, Blackrock, Co. Dublin.

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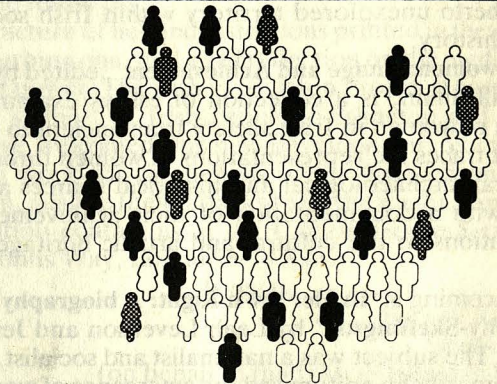
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We also do Mail Order: Send SAE for our Irish Studies Listings.

Emma Thornton of the ILEA Learning Materials Service tells us that the pack on 'Britain and Ireland' referred to in issue 5 is nearing completion. She has produced a voluminous resource list to accompany the teachers' notes that will go with the pack. Emma can be contacted on 622 9966.

★★★★★

The January 1984 issue of 'History Today' contains two articles which may be of interest to 'Irish Studies in Britain' readers. These are: 'The Problems of Writing Irish History' by Roy Foster and 'Ireland Under the Union' by Alan Heesom.



London's ethnic diversity is an asset. Yet, held back by racial disadvantage, the ethnic minorities are prevented from realising their full potential or playing their part as equals in society. It is currently a fact of life—but one the GLC will help to eradicate.

It has established the Ethnic Minorities Committee as a major committee of the Council supported by an Ethnic Minorities Unit, and more recently an Irish Liaison and Outreach Worker.

Together their job is to:

- 1 Develop positive policies and programmes to tackle racial disadvantage:
 - as an employer, by developing equal opportunity programmes;
 - as a provider of services, such as housing, jobs, training and recreation, by ensuring equality of access for ethnic minorities;
 - as a grant-aiding authority, by supporting ethnic minority, self-help initiatives, and projects designed to counter racism;
 - as an influential institution, by campaigning for central and local government to respond with policies and proposals to meet the needs of ethnic minorities and to repeal all racist legislation.
- 2 Establish effective consultations with ethnic minority communities by:
 - encouraging active participation in the proceedings of the Ethnic Minority Committee;
 - convening London-wide consultative conferences;
 - establishing working or advisory groups on specific topics;
 - circulating regular information to ethnic minority groups;
 - encouraging written submissions.

If you want to know more about the work of the GLC's Ethnic Minorities Committee write to: The Irish Liaison and Outreach Worker Ethnic Minorities Unit, Room 602, The County Hall, London, SE1 7PB.

GLC
Working for London

LEICESTER IRISH STUDIES CONFERENCE: FULL REPORT

Nessan Danaher

The first National Conference on 'Irish Dimensions in British Education' was held at Soar Valley Community College, Leicester, on Saturday 11th February. The idea of a conference as a forum for bringing together those interested in existing and new initiatives was a product of opinion organised within the various IBRG branches in Britain, especially in London, Manchester and Leicester.

The conference was aimed at parents, teachers first- and second-generation Irish people, all Irish community organisations and all those interested in

- multicultural issues and developments
- curriculum development in junior and secondary schools
- developments in adult, community and continuing education.

The four main speakers were Tom Arkell, Ivan Gibbons, Tim Ottevanger and Barry Dufour. The conference sought to indicate avenues for progress.

With regard to forward planning, the Education Officer of the IBRG decided early on to organise the event within the available LEA organisational structures and facilities. This enabled the organisers to harness help and advice from the community college staff and the LEA multicultural adviser. These were definite advantages in using a community college, not least because of the latter's commitment to youth and extra-mural activities. By affiliating for one year, at very little cost, the organisers were able to obtain favourable rates and the benefits of professional staffing (to be seen in the excellent arrangements for catering and the bar, for caretaking and for reprographics in terms of advance notice, the programme and the final report).

The programme was drawn up six months in advance: a necessity in order to get good speakers (who all, incidentally, offered their services gratis). Advance publicity was sent out in November 1983; 200 letters were despatched, with notices in *The Irish Post* and *The Times Educational Supplement*. By the end of December, the initial closing date, we had had about 20 replies; we decided to extend the registration period to the end of January. This turned out to be a wise move, as we finished up with 90-plus registrations, with another 20 turning up on the day. It is worth noting that informal contacts played a large role here, as did individual enthusiasm (e.g. Fr Taaffe in Birmingham distributed photocopied notices from the *Post*).

As 500 detailed 'Conference Reports' have been printed and distributed nationwide, it is intended here to cover the guest speakers' contributions only in brief. Tim Ottevanger, Multicultural Adviser to Leicester LEA, commenced the morning session with a general survey of government attitudes to immigration and education over the last 25 years. This was a useful information backcloth for those new to the issues. He agreed that the Irish and other white ethnic groups should be embraced within the essentially related areas of cultural pluralism and anti-racist education. There should be no distinction made between black and white minority groups while it should be accepted that black people are visibly different and therefore face extra dimensions in racism.

The second contribution came from Tom Arkell, Senior Lecturer in Arts Education at Warwick University and founder-member of the EEC Irish Studies Project. Using home-produced slides, he gave the background to the commendable achievements in junior school initiatives in Coventry. He stressed that the Project's approach to Irish Studies had been to explore ways in which Irish topics can be developed within a school's existing curriculum and not to advocate any form of self-contained course on Irish Studies (full details in Warwick University's Institute of Education journal, *Compass*, vo. 3, no. 1, summer 1982, and also in the *Conference Report*). Teachers were invited by Mr Arkell to contact him with a view to obtaining samples of the Project's teaching materials for their own use and evaluation.

Irish Studies in secondary establishments were tackled in the afternoon session by Barry Dufour, Lecturer in Education and Course Director in Multicultural Education at the School of Education, Leicester University. He stressed the effects of the two factors of the size of the Irish community in England and the exigencies caused by the Northern Irish situation. He went on to suggest a model for approaching Irish Studies: it is a rationale, a guideline and a cognitive map which needs to be studied by teacher educators, teachers and secondary school pupils. The essential themes, perspectives and approaches were categorised as: terminology; geography; history; key events; comparative studies of the 6/26 counties; language issues; religion; famous people; discrimination and disadvantage; community politics; cultural activities and self-help; community media; the arts; and education issues (e.g. integration/segregation in Northern Ireland). He stressed the role of *Irish Studies in Britain* as a journal for discussion and dissemination and the role of IBRG branches and individuals in practical terms of adoption, development and evaluation.

The final speaker was Ivan Gibbons, editor of *Irish Studies in Britain* and Community Education Worker at the Hammersmith and North Kensington Institute of Adult Education (formerly the Addison Institute). He looked at sources of demand for and the content of existing provision and went on to ponder certain crucial issues: why do some LEAs and certain sections of the Irish community take the view that the Irish are not an ethnic minority; why doesn't the Irish community generally make efforts to combat racism and do so in common with other similarly affected groups?

In particular, he looked at the contradiction in relations between ILEA and the Irish community in London. Good intentions are worthless if not followed up by committed LEA activity, e.g. the failure to fund the two-year part-time Diploma in Irish Studies for educators at the North London Polytechnic which would cost the comparatively meagre sum of £6,000.

The role played by the eight discussion groups at the conference was tremendously encouraging. A gauge of the enthusiasm was the necessity for all groups to take extra time. Important issues were debated and solutions canvassed; vital questions such as the relationship of Catholic

School education to questions of Irish identity were discussed. (Those interested in this field might look with interest to the report due to be issued later this year by the Catholic Bishops' Conference of England and Wales concerning Catholic education in a multiracial, multicultural society. The report is based on a survey of attitudes and practices in 50 RC primary and secondary schools in England and Wales, six teacher training colleges and four seminaries.

Other important issues discussed related to resources, funding, curriculum development, community attitudes, the experiences of teachers across the educational age range and the role of the IBRG as a pressure group in the educational field.

Three bookstalls were set up for the conference with much relevant material; examples of resource packs, audio-visual units, children's books, textbooks, posters and specially arranged sheet music were available.

The conference represented a cross-section in gender and geographical terms. Commitments were made by representatives from Manchester and Leicester LEAs to consider introducing in-service training in their respective ar-

reas. Roy Blackman of Manchester LEA later made a formal proposal at the recent AGM of NAME (the National Association for Multiracial Education) for closer and sustained liaison between NAME and Irish community bodies. It is up to these to take up the challenge.

In all, 500 *Conference Reports* have been sent to:

- all RC teacher training establishments;
- other such establishments with multicultural departments;
- senior HMIs and all traceable multicultural advisers;
- all professional organisations in the field (e.g. NAME, CRE, CUES, IRR, BCC, AFFOR, ALTARF, BIAS, etc.);
- Irish community bodies.

Further copies of the full report are available from Mr N. Danaher, Soar Valley College, Gleneagles Avenue, Leicester, LE4 7GY. A conference for 1985 is planned.

(Nessan Danaher is Head of History at Soar Valley Community College, Leicester, and is IBRG Education Officer and organiser of the Leicester Irish Studies Conference.)

IBRG EDUCATION COLUMN

There has been a tremendous response to the recent national Education Conference (see report in this issue).

In **Leicester**, the IBRG submission on the place of the Irish dimension in the multi-ethnic framework is reflected in the LEA draft report; so too is the Irish Studies syllabus which was offered for the 10-week Irish Studies course last autumn. This latter item forms a separate appendix to the report. A similar adult education course has been planned for this autumn.

The **Haringey** branch of the IBRG has organised two in-service training sessions on Irish Studies for local teachers. These are scheduled for June 30 and September 22, 1984. Full details available from Brid Keenan, Tottenham College of Technology (tel. 01-801-6193) who is organising the sessions.

Birmingham LEA multicultural development section is planning a similar in-service course on 2nd March 1985. Full details from Dr David Riddell at the Bordesley Centre (tel. 021-772-5912). Also, by January 1985 this LEA will have appointed its first specialist on the Irish in the multicultural context. This is probably the first such appointment at a national level – the first of many, we hope.

The School of Education at **Leicester** University ran its first Irish Studies INSET course for 25 PGCE students on 25 May. The multicultural course director, Barry Dufour, invited the IBRG EO Nessan Danaher to deliver a two-hour talk. Teacher trainees were shown the BBC Open Door programme on the Irish in Britain made last year by Manchester IBRG; they were given an analysis of factors affecting the education of second-generation Irish in British schools, lists of current references for further research and contacts for developing Irish Studies. (This latter information is relevant to all age groups and aspects of Irish Studies; further copies available from IBRG EO, Soar Valley College, Gleneagles Avenue, Leicester, LE4 7GY.)

In **Manchester**, the IBRG have been very active in the educational field. They have run, in conjunction with the College of Further Education (061-273-5335), two very successful Irish Studies courses. The local organiser, Declan O'Neill, is hoping to run two courses a year. Visiting speakers have covered a variety of topics; the media, the Irish in Lancashire, James Connolly and Irish TUs, and the film 'The Cause of Ireland'. The duration of the courses was five and four weeks respectively.

Leicester IBRG, in association with Soar Valley College

(tel. 0533-669625) have organised their second, 10-week, Irish Studies course, to run on Wednesdays, commencing 3rd October. Guest speakers will include Donal Mac Amhlaigh, Liz Curtis, Tom Paulin on his own poetical works, and Dr Harrison (Sheffield University) on Seamus Heaney. Last year's course attracted 40 enrolments; we hope to repeat this achievement for the new course.

At the **DES in London**, the multicultural specialist HMI John Singh, has responded positively to the IBRG Education Conference Report. As well as offering a place to the IBRG EO at a forthcoming four-day DES conference on 'Advisory work in a multi-ethnic society', he made some interesting comments on our educational endeavours:

'May I also thank you for bringing to my attention details of the IBRG and its general aims. You have obviously tapped into an area of concern and interest which seems to have been largely ignored at the formal level of education in the past. The broadly represented attendance at the conference suggests that there is a substantial desire for development of this issue and no doubt coherent and practical approaches will begin to emerge as a result. There is obviously, from my reading of the conference papers, still considerable confusion and uncertainty as to exactly what Irish studies should contain and where precisely they should fit into the curriculum. On the one hand there seems to be the suggestion that there should be an infusion into a broader 'multicultural' approach which would take account of Irish experience and achievements alongside other experiences and on the other the papers also seem to suggest something more discrete as a definable subject for study. This latter approach might be characterised as similar to 'Black Studies' which was largely aimed at black students and has long since disappeared from serious consideration as an educationally sound approach. There is also the problem as to how far schools should be in the business of confirming children in their own cultures as against drawing upon them and reflecting them in content and approaches. And this takes us into the area of relative responsibilities in the maintenance of cultures of the community concerned and the wholly maintained educational sector.

'Of course you will be well aware of all these and other complexities which are by no means totally resolved in relation to other ethnic minority groups although there is considerable progress in some LEAs and schools. I think you are right to be involved with other developments in the multicultural field as there is a lot of experience by now to draw upon.'

THE CHANGING FACE OF THE IRISH IN BRITAIN

Ivan Gibbons

The Irish community in Britain in the 1980s is a changing one. It is changing demographically, culturally, socially and politically. These changes have accelerated through the past decade so that we are now faced with an Irish community in a state of metamorphosis – engaged in throwing off the outmoded attitudes, characteristics and organisational structures of former years but unsure as to what this process will evolve into.

It is sobering to realise that there has been a substantial Irish population in Britain even since before the first great population exodus from Ireland during and following the 1845-48 Famine. However the visible evidence of a large and vibrant Irish community in terms of its community structures and organisational framework dates back over only the past three decades, the era in which until fairly recently large numbers of Irish people were forced by adverse economic conditions in Ireland allied to the attractions of an expanding British economy, out of their homeland to make a living for themselves (and later their families) in Britain.

According to the 1981 British census there are now 350,000 Irish-born people living in the island of Britain. This figure indicates a substantial 15% decline on the 1971 figure of 957,000. The bulk of this decline has been amongst those born in the 26 counties (709,000 to 607,000). The relatively small net decline for the 6 counties (248,000 to 242,000) can be accounted for by the amount of emigration from Northern Ireland to Britain as a result of political unrest there.

There are three main factors accounting for the overall decline in the Irish population in Britain. These are:

- (i) a substantial number returning to Ireland
- (ii) relatively few new arrivals
- (iii) a high mortality rate amongst the Irish in Britain

It is estimated that 71,000 Irish people returned to Ireland from Britain between 1971 and 1981. Furthermore only 5,000 Irish born people are now permanently settling in Britain per annum. However the most significant factor for this overall decline is the high mortality rate. The Irish in Britain now constitute an ageing population consisting largely of those who left Ireland in the 1940s and 1950s. 466,000 (58%) of the Irish-born community in Britain are over 45 years of age. 176,000 (22%) are of pensionable age and the Irish in Britain are dying at a rate of 35 per day.

Since the middle of the 19th century, the Irish in Britain have constituted the largest ethnic minority. They still do, but only just. By the time of the next census (1991) they will have been overtaken by the Asian and Afro-Caribbean communities.

The vast majority (770,000) of the Irish in Britain live in England. 20,000 live in Wales and 60,000 live in Scotland (33,000 from Northern Ireland and 27,000 from the South). 235,000 live in the Greater London area: 195,000 in the Midlands but only 21,000 in Merseyside, traditionally regarded as Irish area up until the Second World War.

It is obvious that welfare services organised by the Irish community themselves to meet the needs of the Irish in Britain must plan on directing an increasing amount of their resources towards caring for the elderly single home-

less Irish in Britain. 16% of Irish born males living in Britain aged over 45 are single compared to the national average of 9%. A growing number have no relations in Britain and they are in danger of losing contact with relatives in Ireland. Many who worked on the 'lump' system in the building trade have no financial security in old age. As well as providing financial security, work is also a vehicle for social interaction. With the loss of work (either through unemployment or retirement) many run the risk of experiencing problems of excessive drinking and indeed homelessness.

It is unlikely that large scale emigration to Britain will occur again in the foreseeable future. The 'pull' factors, e.g. a buoyant labour market, which traditionally attracted people to Britain, no longer operate in the British economy.

The Irish in Britain now generally constitute an upwardly mobile middle-class community. More Irish people now live in the north west London suburbs of Harrow and Wembley than live in traditional inner city Irish areas such as Kilburn and Cricklewood. The future of the Irish community in Britain now lies in the hands of the second-generation – British-born children and young adults of Irish parentage. Organisations within the community which do not appeal to the second generation will have a limited existence. The Irish in Britain who arrived in the late 40s

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submissive

and 50s were mainly from a Catholic rural background. Inevitably and naturally they organised themselves along lines which reminded them of the country they had left, e.g. parish and county associations. However these organisations continue to project in the 1980s a romantic image of the Ireland of the post-war years – an image which in Ireland itself is extinct. For this reason many of the traditional structures of the Irish community in Britain offer and mean little to young people born in Britain of Irish parents. This has serious implications for the future of the Irish community as it is to these young people that it has to look if it is going to retain an identity and viability as a distinct community. These organisations prove unattractive to second-generation Irish people simply because they maintain images of an Ireland which sophisticated, cosmopolitan British-born Irish people have no experience of themselves. Yet substantial numbers of second-generation Irish in Britain are beginning to take an interest in the culture and heritage of their parents' homeland.

This phenomenon has been growing rapidly over the past decade as the conflict in Northern Ireland continues in Britain to put the Irish and British in opposite camps. Related to this is the upsurge in anti-Irish prejudice in Britain, whether in the media, in the form of the introduction of the Prevention of Terrorism Act or the threat to remove the franchise from Irish people living in Britain. In such a climate young people born of Irish parents, if not the parents themselves, have been forced to re-assess their Irishness and begin to assert their ethnic identity through attending Irish language classes, getting involved in traditional music, learning about Irish history or, in general, finding out more about the cultural background of their parents' country of origin. All these activities are experiencing a boom at the moment, especially amongst the second generation who have the confidence and assertiveness about their Irishness which their parents never had.

The relationship of the Irish community in Britain to the indigenous population and to other ethnic minorities is a peculiar one. Speaking (more or less!) the same language and being the same colour as the host community they can relatively easily absorb themselves into the fabric of the host community if they choose to – and many do. This process of assimilation is facilitated by the high inter-marriage rate (relative to other ethnic groups) with the British-born population and this is one of the major reasons for the failure of the second generation in the past to maintain an identification with Ireland.

There is now, however, a growing awareness amongst many second generation Irish as to the fact of their cultural heritage and marks a difference of outlook between these younger people and their parents who by and large are more inhibited and less assertive than their offspring. This is true in the political as well as in the cultural and social spheres. The Irish in Britain have traditionally been actively involved in the British labour and trade union movements but have tended to steer clear of organising politically on the issue of Northern Ireland and Anglo-Irish relations. It is only recently that younger more dynamic elements of the Irish community have started to campaign against, for example, the Prevention of Terrorism Act; anti-Irish racism and the threat to withdraw Irish voting rights in Britain. In a relatively short period (since the 1981 hunger strike) there has developed a sense of urgency and militancy amongst the younger section of the community which is in stark contrast to the traditional cautious approach of the established Irish community towards these issues. However the belief that the large Irish vote in Britain, if properly mobilised and voting along ethnic lines, can be an influential factor in determining the outcome of

British elections is fast fading. The statistics of a declining population bear witness to this as does this dispersal of the Irish population throughout the country and out of the 'Irish' areas of the inner city.

What does the future hold for the Irish in Britain? What lessons can be learnt from the factors outlined above? Firstly, the question must be asked 'Why is it that throughout history the Irish community in Britain has been unable to establish itself beyond the first generation and take its place as a permanent and deep-rooted community, independent and self-reliant?' In the past Irish identity has disappeared with the passing of the first generation. However, this has always been masked by repeated influxes of Irish people arriving in Britain keeping that community alive. But generally the second and third generations have become assimilated into British society. There are psychological factors involved in this. Ireland is, after all, only one hour's flying time from Britain and this contributes to a lack of feeling of permanency for the Irish who live in Britain.

It is this phenomenon, this feeling of not being in Britain to stay, which has in the past subconsciously inhibited many Irish people from putting their roots down in this country – of being *in* Britain but not of it. Compare this, for example, with the cohesiveness and sense of pride prevalent in the Irish community in America, 3,000 miles away. The geographical proximity of Ireland to Britain offers a crutch to many Irish people, sufficient for them not to establish themselves as an independent, self-reliant community with their own history and their own experiences which they could take pride in for their own sake without necessarily having to cast their minds wistfully back to Ireland. This is buttressed by the conviction prevalent amongst many Irish people in Britain that they are living in 'enemy territory' and are here on sufferance only.

A combination of all the above factors has inhibited the Irish in Britain from becoming a fully-fledged Irish community. Such growth is stunted by an over-reliance on the proximity of Ireland itself as well as by a lack of confidence in the value of their own traditions and history as the oldest ethnic community in Britain. If the Irish community in Britain is to survive into the 21st century it will have to depend on the second generation especially as there is no likelihood of a fresh infusion of Irish-born members to that community. Many of the second generation seem to have the confidence which their parents lacked. They seem not to be afraid of standing up and stressing their 'British-Irishness'. They are not so reliant on Irish institutions in Ireland whether it be the Catholic Church or any other organisation, as their parents were. It is they who will establish, hopefully, an independent-minded and dynamic British/Irish community which will seek sustenance and re-assurance from its own history and experience as a community in Britain.

(Ivan Gibbons is a London Irish Studies tutor and editor of the 'Irish Studies in Britain' journal. This article first appeared in the March 1984 issue of 'Ireland Today', the bulletin of the Department of Foreign Affairs, Dublin.)

BRICK LANE

This pack, consisting of a tape-slide set and an accompanying resource booklet, is about the history of the Brick Lane area and the different groups who have settled there since the seventeenth century – the Huguenots, the Irish, the Jews and the Bangladeshis.

LEARNING FROM THE CELTS

How to acquire a knowledge of Irish

Micheál O Domhnalláin

Many people are registering at evening classes to learn Irish but not succeeding in attaining fluency in the language. The high rate of fall-out between beginners and intermediate/advanced classes was demonstrated in a previous article in 'Irish Studies in Britain' (No. 4). As part of the conference 'London and the Future of the Celtic Languages' held in January under the auspices of the Celtic League and Conradh na Gaeilge, a panel of five teachers of the Celtic languages in London adult education classes discussed their approaches to teaching and the needs of learners. By joining with these teachers of the other Celtic languages the Irish can gain access to a wider range of skills, experience and advice than is otherwise available. What then did we learn on this occasion?

Ifan Lloyd, who chaired the panel, has experience of learning both Cornish and Irish as well as his native Welsh. He argued that a great deal of demoralisation about the possibility of reviving the Celtic languages is caused by those who have tried but failed to master them, and that this was perhaps especially so in the case of Irish, a language no harder for an English speaker to learn than German. He suggested therefore that much of the reason for this must be that people are not giving enough time to the job for, if enough time is devoted to learning a language with tolerable teaching, the learner more or less cannot fail; none of us having failed to learn our first language as children and those who learn Hebrew, a rather difficult language, in an ulpan invariably emerge with complete command of it after 1,000 hours of lessons spread over 5 months. Even the much more modest Welsh ulpanim, involving about 125 hours of instruction spread over 10 weeks, produce people able to talk and read enough Welsh that they nearly always go on to master the language.

Séan O Dónalláin (Irish) took up the point saying that much more time needs to be given to learning Irish than the majority of students at adult education classes do give it. Attending one class a week for about 40 weeks of the year and possibly giving at the most a couple of hours per week to it at home isn't sufficient to become fluent in Irish, at least not within two or three years. John Roberts (Welsh) agreed, saying that many people come to his classes thinking they can learn Welsh just by attending a class for 1½ hours per week alone. When they find they make so little progress in this way they begin to stop coming. On telling his students that they need to put in at least another 6 hours per week on top of the class itself for three years there are always gasps of amazement: many people just aren't prepared to put in the amount of additional time necessary to learn the language, or else they cannot find that time amongst their other activities. Kenneth MacDonald (Scots Gaelic), in agreeing that people probably have to put in an hour every day in addition to the time they spend at their evening class, said that for most people this inevitably means replacing other activities such as watching television

and whether a person was prepared to do this depended on the drive behind their desire to learn. A fierce nationalistic drive is behind the successful example of Hebrew but students attending Celtic language classes in London have a very wide variety of aims: the 'fierce nationalist' may want to learn to speak, read and write the language in the shortest possible time and be happy to put in the necessary effort, but others have more limited aims and may, for example, only want to acquire enough of the language to be able to read poetry or legends and may not be particularly concerned about learning to speak it. Nevertheless, Séan O Dónalláin said that we should remember that even with the present unsatisfactory situation, people who only come to classes for a short time or who do not put in the necessary time between classes do gain something from their efforts, they receive at least an introduction to the language and this is especially important for the second generation who are not taught Irish at school. The classes also often help those who are shy and diffident to become more outward-going.

Janig Stephens (Breton) suggested that to be able to speak a Celtic language is not merely a question of the amount of time a student put into learning it as such, but rather the amount of interaction a learner has with other speakers. The problem in London is that many learners attend a class for one or two hours per week and then for the rest of the week have no opportunity to obtain any reinforcement with others of what they have learnt. This is obviously much more of a problem for people learning the Celtic languages than for those learning say French or German where there are far more opportunities to meet other learners and speakers of the language. Pauline P'Rhys (Cornish) told how the small numbers of Cornish speakers in London try to meet frequently in houses and pubs to talk in Cornish and that beginners are invited even if only mostly to listen. There is perhaps more scope within the Irish community for informal discussion groups which are nevertheless structured to allow relative beginners to benefit and participate. Kenneth MacDonald however cautioned that it can be quite hard to persuade students to speak to each other in Gaelic because they seem to feel the exercise is spurious if they are not talking to a native speaker. It is difficult to say if this same problem occurs with Irish students, although for whatever reason it is probably true to say that it is not easy to get first year students to even exchange basic phrases in Irish of their own accord and this is to their own detriment.

Given that most students will not have much opportunity to use what Irish they know with others outside of the class, the panel was asked how they should best practise. John Roberts stressed the importance of listening to cassettes of the language being studied. The difficulty with tapes is that they can be in different versions of the language, a problem not just confined to Irish but to at least Welsh and Breton as well, and this can be discouraging for the student. It is also frequently the case with students of Irish that having pur-

chased one of the several available textbook and cassette courses, the student no longer feels the need to travel to an evening class, forgetting that to succeed in speaking a language he/she needs the opportunity to talk to others that the class presents, let alone the encouragement and individual assistance a good teacher can give them. Kenneth MacDonald said that the use of tapes should be supplemented by reading aloud. Seán O Dónalláin felt it is important for beginners to start with simple things such as finding the words for the items purchased on a weekly visit to the supermarket and not to try to tackle, even with a dictionary, books or articles in newspapers or magazines that he/she is unlikely to understand. Ifan Lloyd suggested that teachers might consider setting homework. This would of course increase the teachers' workload considerably. Seán O Dónalláin said that at the very least there should always be time before the class to discuss individual problems and that since most teachers are paid, their students should make them work to the full. John Roberts said that he sets his students some written work to do at home, for while learning to speak the language remains the priority it is important to be able to read its literature as well.

If in order to be successful students have to devote so much time and effort to learning the language, their teacher needs to be able to find ways of helping them to make that commitment. One way is by the range of aids and inducements that are provided as part of the course itself. There seemed little enthusiasm amongst the panel for language laboratories but one suggestion was made for more examination courses. This would seem a rather heavy-handed way of motivating adult students. Kenneth MacDonald said that although 'O' and 'A' level Scots Gaelic could be taken in London, on the whole most students didn't seem to want to be bothered with examinations. Seán O Dónalláin mentioned the 'Fainne' oral test which gives people an outward badge to indicate that they have some Irish and would be prepared to speak it to others. This of course is quite different to traditional exams which tend to encourage reading and writing rather than speaking a language. As a way of motivating students the Cornish have a series of three graded annual examinations set by the Cornish Language Board, the first of which is taken after only one year's study, and for each grade there is a special certificate for successful candidates.

On broader issues of teaching, Janig Stephens pointed out that all the Celtic languages share two characteristics that cause problems. Firstly, the Celtic languages are minority languages which even in their own homelands are not actually necessary for the student to be able to speak because ultimately one can communicate in English (or in the case of Bretons, French). This in itself must be a significant negative influence on the commitment of many students. Secondly, in the Celtic languages there are relatively fewer teaching aids available than in the major European languages and thus proportionately more responsibility is placed on the teacher to devise schemes of work and ways of making the lessons sufficiently interesting to avoid boredom amongst the students. But, as Ifan Lloyd suggested, the Celtic languages are often taught in London by people who may have little formal training in teaching methods while at the same time the teaching of languages was acknowledged as one of the most difficult fields of teaching in adult evening classes. Kenneth MacDonald, however, stressed the importance of the need to find people who have the gift of communication and Janig Stephens emphasised that in the context of the minority status of the Celtic languages, the tutor's role is not just to teach the language but to keep up the students' motivation as well. Ifan Lloyd said that teachers could work through a textbook

from beginning to end, although John Roberts argued that while a textbook can indeed be valuable as a scheme of work, merely plodding through a textbook each week discourages students and much more is needed. Many of the Irish language textbooks are not well suited to use in London evening classes. The accompanying exhibition at the conference highlighted one popular Welsh course which at the end of each lesson has a number of suggestions for further activity in the classroom to enable students to make use of what they have learnt so that very quickly, even as beginners, they are encouraged to act out scenes and use dialogues in a wide variety of games and other situations. As a final piece of advice, Kenneth MacDonald suggested that many teachers might benefit from starting to learn a new language themselves as this would quickly bring home to them the problems that the student can face.

In 1981/82 there were 12 Irish language classes in London. In 1983/84 there are 22 classes, a virtual doubling in only two years. Irish classes now account for just over half of the adult education classes in the six Celtic languages in London. But starting more and more classes will not in itself lead to an upsurge in the number of fluent Irish speakers. The tutors in the panel discussion at the Conference clearly regarded the most important factor in attaining fluency in the language as the time and effort any student is prepared to put in outside the class. Their experience shows that too many of the students who register each year cannot come to terms with the need to undertake, of their own accord, at least 800 hours of study over three years in addition to attending the basic weekly class. The results of this are reflected in the small numbers who succeed in mastering the languages. At the Conference John Roberts said that the idea that Welsh was a difficult language was probably a fallacy perpetrated by the Welsh themselves – one suspects this applies equally to the Irish. Nevertheless, as more than one speaker mentioned, it is also important for students to expect high standards from their own teachers. This means using up-to-date and stimulating teaching methods and showing an awareness and understanding of the wide range of needs that the students in each class will have. It also means providing, through their own skills of communication and enthusiasm, a firm basis for the motivation that the student will need to ensure his/her commitment to many hours of effective study outside the class, and to the enjoyment of it.

(The author is Chairman of London Conradh na Gaeilge.)

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IRISH STUDIES

IN

LONDON

A directory of local authority evening classes in Greater London starting September 1984

No. 5

1984/5

Free with 'Irish Studies in Britain' (Not to be sold separately)

INTRODUCTION

This is the fifth edition of the 'Irish Studies in London' directory of adult education classes in this wide-ranging, interesting and topical subject. Such classes are an informative and enjoyable means of finding out about the rich and varied traditions of the neighbouring island about which we hear much but unfortunately seem to know little. These classes provide a forum in which the cultural gap between Irish and British people can be bridged as well as offering an opportunity to Irish people or young adults born in this country of Irish parents to renew or make acquaintance with their cultural heritage.

Potential students need no formal qualifications to join these classes. Although most are geared towards the academic year (September to June) many start at times in the year other than September and not all are necessarily year-long courses. All however, whether they be six weeks or six months long, require their students to attend usually a two-hour session, once a week.

Each local authority has its own fee structure, usually quite reasonable. The largest authority, the ILEA, charges £22 for a two-hour class meeting once a week for the academic year (30 weeks). Fees vary from authority to authority and generally people living outside the authority providing the class have to pay 50% extra if they want to enrol. Enquire by phone if you are in any doubt. There are reduced rates for pensioners, claimants and students under 18 (although these are primarily adult classes they are often the only opportunity young people born of Irish parents have of learning about an important part of their cultural heritage). There are also a number of classes where parents and children can learn together.

Most adult education centres have enrolment sessions prior to the opening of the class where you can join and pay your fee. Once again, ring the centre for details of enrolment.

This directory is divided according to subject matter although an interesting and welcome development is the growth of workshops where you can sample a variety of classes in the same evening.

The headings are:

- (1) General Irish Studies including history; current affairs; the Irish in Britain; etc.
- (2) Literature
- (3) Language
- (4) Dancing
- (5) Traditional Music

The information contained was correct at time of publication (July 1984) but may have subsequently changed. Please check with the relevant authority as this directory does not accept responsibility for any error. We would like to thank all tutors and organisers who helped in putting this information together.

1: GENERAL IRISH STUDIES COURSES (history; current affairs; Irish in Britain, etc.)

INNER LONDON EDUCATION AUTHORITY
Fees for ILEA classes: £22 a year (three terms)
(£9 a term, £4 summer term)

HAMMERSMITH AND NORTH KENSINGTON ADULT
EDUCATION INSTITUTE (ILEA)
Mary Boon Branch; Earsby Street, W14 (opposite Olympia)
(603 7271 after 6pm)

NORTHERN IRELAND—A DIVIDED SOCIETY
Tuesdays 7.15-9.15 for 12 weeks starting 25 September—fee £9

In addition to providing the historical and political background to the current crisis, this course will examine the structure of Northern Ireland society (class, religion, education, economy, drama and literature) and in particular the characteristics of the loyalist community.

TUTOR: ALAN PARKINSON

IRISH WOMEN IN BRITISH SOCIETY

Mondays 7-9 for 12 weeks starting 24 December—fee £9

Irish people are the largest ethnic minority group in London, yet little has been recorded of their experience. Over half are women and their history is almost invisible. Women's experiences of arriving, working here, bringing up children etc., and the pressures they face as immigrants are different, in many ways, to those of Irish men. This course will cover the history of women's immigration, employment, comparison with other women immigrants, anti-Irish racism, second generation identity, etc. It will be of particular interest to women of Irish origin.

TUTOR: MARY LENNON

Last Chance Centre

Masbro Road, W14 (603 7118)

BRITISH RACISM: THE BLACK AND IRISH EXPERIENCE

Mondays 7.15-9.15 for 6 weeks starting 7 January—fee £4.80

The purpose of this course is to highlight the major similarities and differences between the experience of the black and Irish communities in this country. The course will examine with the aid of guest speakers and appropriate audio-visual materials colonialism, labour migration, the forms and contents of British racism, institutionalised racism in 19th and 20th century Britain, current experiences and anti-racist strategies.

TUTOR: MARY HICKMAN

ISLINGTON ADULT EDUCATION INSTITUTE (ILEA)
Montem School, Hornsey Road, N7 (272 1987)

There will be two courses: (i) 'The Irish Diaspora', looking at parallels between the Irish in Britain and those in Australia, Canada and the United States; (ii) Irish Oral History Group in conjunction with the Irish in Islington Elderly Support Group. Contact the Irish in Islington Project (272 1771) for further details.

TOWER HAMLETS ADULT EDUCATION INSTITUTE (ILEA)
George Green Centre, Manchester Road, E14 (790 3358)

IRISH STUDIES

Tuesdays 7-9 for 12 weeks from 25 September

12 classes on Irish history since the Act of Union 1801

TUTOR: BERNARD CANAVAN

WORKING MEN'S COLLEGE

Crowndale Road, NW1 (387 2037)

THE IRISH IN BRITAIN

Wednesdays 6.30-8.30 for 6 weeks from 17 October—fee £4 +£2 college membership (75% reduction retired, unemployed)

This class will look at Irish migration to Britain from the second half of the 18th century to the 1970s. It will look at the role of Irish people in British society, their numbers, what they did, where they settled. It will look at some of the factors affecting Irish culture and politics in Britain as well as the role of the church and the increasing interest in Irish culture amongst second generation Irish people in Britain. We will also examine some of the causes which have affected emigration from Ireland including the Famine and changes in agriculture.

TUTOR: BERNARD CANAVAN

(a Workers Educational Association course)

IRISH STUDIES

Wednesdays 6.30-8.30 for 12 weeks starting 9 January—fee £8 +£2 college membership (75% reduction retired, unemployed)

12 classes on Irish history since the Act of Union 1801. Among the topics examined are changes in Irish agriculture; relations between landlord and tenant; the effect of British industrialisation on the Irish economy and the plight of the migrant labourer. The course will also cover the main developments in Irish politics: Catholic Emancipation; Repeal; the Famine; the Parnellite party and Independence as well as the role of the Irish in Britain.

TUTOR: BERNARD CANAVAN

(a Workers Educational Association course)

OTHER AUTHORITIES AND ORGANISATIONS

UNIVERSITY OF LONDON, GOLDSMITH'S COLLEGE SCHOOL OF ADULT AND COMMUNITY STUDIES

38 Lewisham Way, New Cross, SE14 (692 7171 x 2151; Peter Bindley)

IRISH ASPECTS

Mondays 7-9 for 2 terms (24 weeks) from 24 September—fee £17.50

A two-term course covering a wide range of topics for those with an interest in things Irish including music, literature, drama, social and political development. This course will involve lectures, discussions, film and theatre outings.

VARIOUS SPEAKERS

UNIVERSITY OF LONDON, UNIVERSITY COLLEGE

Gower Street, WC1 (Extra-Mural Department 636 8000)

IRELAND: ECONOMIC AND SOCIAL HISTORY SINCE 1700

Tuesdays 6.30-8 for 2 terms (24 weeks) from 9 October—fee £28

Now is an exciting time to study Irish history. Our view of Ireland's past is being extensively revised with the old nationalist pieties yielding place to more complicated reviews of what has happened. Historians have been looking afresh at a whole range of issues - the Act of Union, the Famine, landlords, 1916, De Valera, Partition, the role of women - and finding their long-held beliefs have been little more than myths.

No previous knowledge required. Illustrated.

TUTOR: MICHAEL TIERNEY

LONDON BOROUGH OF CROYDON

Coombe Cliff Adult Education Centre, Coombe Road, Croydon (681 2831)

KEY ISSUES IN IRISH HISTORY

Tuesdays 7.30-9.30 for 12 weeks starting 17 October—fee £25—enrol from 1 August (course no. AE9)

The past two decades have seen a war raging within the United Kingdom. The historical causes of the present situation will be examined in the hope of throwing greater light and understanding on the Irish issue.

TUTOR: PETER NEVILLE

(a University of London Extra-Mural course)

LONDON BOROUGH OF WALTHAM FOREST

McEntee Centre, Billet Road, E17 (Bob Tennant: 527 4110)

THE ROOTS OF RACISM: THE IRISH EXPERIENCE

Thursdays 7.30-9.30 for 1 term starting 13 September—fee £12 approx (¼ price under 18; £3 retired and supplementary benefit claimants; free unemployed)

We will study 800 years of the Anglo-Irish colonial relationship and the extent to which racist stereotyping affects social and political relationships. How does the Irish experience compare to other colonised peoples?

TUTOR: STEVE BRENNAN

LONDON BOROUGH OF BRENT

Aylestone Centre, Aylestone Avenue, NW6

(451 0088 or 459 8199 Eileen Doherty)

IRISH HISTORY

Thursdays 7-9 for 3 terms starting 13 September—fee £12 approx.

TUTOR: MICHAEL O CALLANAIN

STRATFORD IRISH COMMUNITY ASSOCIATION

Colegrave School, Heniker Road, E15 (534 8760; Ian Olley)

IRISH HISTORY AND CULTURE

Mondays 7-9.30 (all year round with guest speakers)(a WEA-supported class)

2: LITERATURE

INNER LONDON EDUCATION AUTHORITY

Fees for ILEA classes: £22 a year (three terms)

(£9 a term; £4 summer term)

PUTNEY-WANDSWORTH ADULT EDUCATION INSTITUTE (ILEA)

Hotham School, Charlwood Road, SW15 (789 8255)

JAMES JOYCE'S 'ULYSSES' THROUGH HOMER, AQUINAS, DANTE AND IBSEN

Wednesdays 10.15-12.15 (mornings) for 24 meetings starting 26 September

TUTOR: TREVOR DODDE

(a University of London Extra-Mural course)

HAMMERSMITH AND NORTH KENSINGTON ADULT EDUCATION INSTITUTE (ILEA)

Mary Boon Branch, Earsby Street, W14 (opposite Olympia)

(603 7271 after 6 pm)

MODERN IRISH LITERATURE

Tuesdays 7-9 for 12 weeks starting 8 January

An examination of recent 19th and 20th century Irish achievements in English literature. As well as examining the giants in the field (Wilde, Joyce, Shaw, O'Casey, Yeats and Beckett, etc.) the course will examine the parallels between Ireland and recent literature from the Third World.

TUTOR: KIERAN McGOVERN

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CAMDEN ADULT EDUCATION INSTITUTE (ILEA)
Irish Centre, 52 Camden Square, NW1 (485 0051)

Stage 1 — beginners
Fridays 6.30-8 starting 28 September

Stage 2 — for those with some knowledge
Fridays 8-9.30 starting 28 September

TUTOR: SIOBHAN O'NEILL

plus for children aged 7 to 14 only (no fee)
Stage 1 — beginners
Saturdays 10-11 starting 8 September

Stage 2 — intermediate
Saturdays 11-12 starting 8 September

TUTOR: SIOBHAN O'NEILL

CENTRAL ADULT EDUCATION INSTITUTE (ILEA)
Hugh Myddleton Centre, Sans Walk, EC1 (388 7106)

Stage 1 and 1+
Wednesdays 6.15-8.15 starting 26 September

TUTOR: SIOBHAN O'NEILL

Stage 2/3
Tuesdays 6.15-8.15 starting 25 September

TUTOR: SIOBHAN O'NEILL

Stage 4/5
Mondays 6.15-8.15 starting 24 September

TUTOR: SIOBHAN O'NEILL

CHELSEA-WESTMINSTER ADULT EDUCATION INSTITUTE (ILEA)
Westminster City School, Palace Street, SW1 (584 0855 or 589 2569)

Stage 1 — beginners
Tuesdays 6-7.30 from 25 September

TUTOR: SEAMUS KENNEALLY

Stage 2/3 — intermediate
Tuesdays 7.30-9 from 25 September

TUTOR: SEAMUS KENNEALLY

HAMMERSMITH AND NORTH KENSINGTON ADULT EDUCATION INSTITUTE (ILEA)
Mary Boon School, Earsby Street, W14 (opposite Olympia)
(603 7271 after 6 pm)

Stage 1 — beginners
Thursdays 6.30-8.30 from 27 September

TUTOR: CHRISTY QUINN

Stage 2 — intermediate
Tuesdays 6.30-8.30 from 25 September

TUTOR: CHRISTY QUINN

Last Chance Centre
87 Masbro Road, W14 (603 7118)

Beginners family workshop
Wednesdays 6.30-8.30 from 26 September

TUTOR: COLLETTE PRENDERGAST

WORKING MEN'S COLLEGE
Crowndale Road, NW1 (387 2037)
Fees £22 a year + £2 college fee (75% reduction for retired and unemployed)

Stage 1 — beginners

An introduction to the written and spoken language. The main aim is to give people a chance to take the first steps in the culture of the 'hidden' Ireland.

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Mondays 7-9 starting 1 October

TUTOR: SEAN O'CEARNAIGH

Northern Ireland Examining Board (NIEB) A level in Irish
Thursdays 7-9 starting 4 October

TUTOR: EILEEN DOHERTY

ISLINGTON ADULT EDUCATION INSTITUTE (ILEA)
Montem School, Hornsey Road, N7 (272 1987)

Two classes (beginners and advanced) will commence week beginning 24 September. Contact Irish in Islington Project (272 1771) for further details.

HACKNEY ADULT EDUCATION INSTITUTE (ILEA)
Woodberry Down branch, Woodberry Grove, N4 (805 5555)

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Keep up your Irish through drama, poetry and song
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TUTOR: SIOBHAN O'NEILL

OTHER AUTHORITIES AND ORGANISATIONS

CONRADH NA GAELIGE (THE GAELIC LEAGUE)
Irish Club, 82 Eaton Square, SW1

An Scoil Ghaelach
Beginners and intermediate adult classes
Saturdays 10.30 and 12 noon

Bunscoil Londan
classes for children 7-11 years
Saturdays 10.30
Details: 578 3010

HARINGEY IRISH ASSOCIATION
White Hart Lane Adult Education Centre, Wood Green, N22

Stage 1 — beginners
Mondays 7.30-8.30 from 24 September

TUTOR: DONAL KENNEDY

Stage 2 — intermediate
Thursdays 7.30-8.30 from 27 September

TUTOR: SIOBHAN O'NEILL

(Ring Bill Aulsberry on 889 6579 for details of fees)

LONDON BOROUGH OF BRENT
Aylestone Centre, Aylestone Avenue, NW6 (451 0088 or 459 8199: Eileen Doherty)

Beginners Irish
Tuesdays 7-9 from 11 September
Fee £12 approx. (retired; unemployed; under-18 free)

TUTOR: EILEEN DOHERTY

Advanced Irish
Tuesdays 7-9 from 11 September
Fee £12 approx. (retired; unemployed; under-18 free)

TUTOR: P. COYLE

STRATFORD IRISH COMMUNITY ASSOCIATION
Colegrave School, Heniker Road, E15 (534 8760: Ian Olley)

Beginners Irish
Tuesdays 7-9.30 (all year round — join any time)

TUTOR: PADRAIG O'CONCHUIR

IRISH CULTURAL EVENING
at Ashby Mill School, Prague Place, Bedford Terrace, SW2
(737 1771 after 7 pm)

Every Wednesday evening 6-9 pm from 5 September

Irish Dancing—tutor: Nancy Bowler

Irish Drama—tutor: Rosemary Kennedy

Irish Music—tutor: Michael O'Connell

Irish Language (all stages)—tutor: Seamus Kenneally

Celtic Art and Design—tutor: Terry Bowler

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4: IRISH DANCING CLASSES

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Marlborough School, Sloane Avenue, SW3 (584 0855 or 589 2569)

IRISH STEP DANCING — For those with some knowledge of the
subject, i.e. non-beginners
Fridays 7.30-9.30 starting 28 September
TUTOR: TERRY BOWLER

**HAMMERSMITH AND NORTH KENSINGTON ADULT EDUCATION
INSTITUTE (ILEA)**
Fatima Community Centre, White City Estate, W12
(740 0477 or 603 9669)

CEILI DANCING — Informal sessions for adults and children. For
beginners and non-beginners alike.
Fridays 7.15-9.15 starting 28 September
TUTOR: JOAN BURKE

Last Chance Centre
87 Masbro Road, W14 (603 7118)

CEILI DANCING — Part of regular Irish evening for adults and children
Wednesdays 8-10 from 26 September
TUTOR: JOAN BURKE

HENRY THORNTON YOUTH CENTRE (ILEA)
Ashby Mill School, Prague Place, Bedford Terrace, SW2
(737 1771 after 7 pm)

IRISH DANCING AND CEILI DANCING — Adults and children.
Thursdays 6.30-8.30 from 6 September
TUTOR: TERRY BOWLER

ADVANCED IRISH DANCING — For 14-17 year olds (£1 course fee)
Mondays 7-9 from 3 September
TUTOR: TERRY BOWLER

Henry Thornton School, 45 Clapham Common South Side, SW4
(622 0135 after 6 pm)

Saturdays 2.30-4.30 from 8 September
TUTOR: TERRY BOWLER

OTHER AUTHORITIES AND ORGANISATIONS

HARINGEY IRISH ASSOCIATION
Stroud Green School, Woodstock Road, N4

IRISH DANCING
Thursdays 7-10 starting late September
(For further details contact Bill Aulsberry, 889 6579)

AN OICHE GHAELACH (IRISH EVENING)

Every Wednesday evening from 26 September at Last Chance Community
Centre, Masbro Road, W14 (603 7118 or 603 6102). For adults and
children.

6.30-8.30 Irish Language Workshop
7.00-9.00—Irish Tin Whistle Workshop
8.00—10.00—Irish Ceili Dancing

Organised by Hammersmith and North Kensington Adult Education Insti-
tute (ILEA).

5: IRISH TRADITIONAL MUSIC CLASSES

INNER LONDON EDUCATION AUTHORITY
Fees for ILEA classes: £22 a year (three terms)
(£9 a term; £4 summer term)

HACKNEY ADULT EDUCATION INSTITUTE (ILEA)
Centreprise Community Centre, 136 Kingsland High Street, E8 (254 9632)

IRISH TIN WHISTLE WORKSHOP — For adults and children
Tuesdays 6.30-9 from 25 September
(6.30-7 children; 7-8 adults; 8-9 adults)
TUTOR: DEASUN Ó SEANAIN

**HAMMERSMITH AND NORTH KENSINGTON ADULT EDUCATION
INSTITUTE (ILEA)**
Last Chance Centre, 87 Masbro Road, W14 (603 7118)

IRISH TIN WHISTLE WORKSHOP — For adults and children
Wednesdays 7-9 from 26 September
7-8 children; 8-9 adults
TUTOR: DEASUN Ó SEANAIN

ISLINGTON ADULT EDUCATION INSTITUTE (ILEA)
Montem School, Hornsey Road, N7 (272 1987)

An Irish music class will commence week beginning 24 September.
Contact Irish in Islington Project (272 1771) for details.

WORKING MEN'S COLLEGE
Crowndale Road, NW1 (387 2037)

TRADITIONAL MUSIC APPRECIATION
Discussions and practical workshop for those interested in traditional Irish
folk music. The aim will be to introduce students to a range of Irish music
and, for those who bring instruments, to develop their interest and skills in
playing. You are invited to bring fiddles, whistles, flutes, banjos, mando-
lins, pipes and accordions (no piano accordions). If you do not have an
instrument buy a whistle and bring it along to the first meeting.
Thursdays 7-9 starting 4 October. Fee £22 plus £2 college membership
(75% reduction retired, unemployed).
TUTOR: BRENDAN MULKERE

OTHER AUTHORITIES AND ORGANISATIONS

LONDON BOROUGH OF WALTHAM FOREST
McEntee Centre, Billet Road, E17 (Bob Tennant: 527 4110)

IRISH MUSIC WORKSHOP
A multi-instrumental approach to traditional music. Bring instruments if
possible, but anyone is welcome and complete beginners can contribute.
Wednesdays 7.30-9.30 for 1 term starting 12 September
Fee £12 approx. (½ price under-18; £3 retired and supplementary benefit
claimants; free: unemployed)
TUTOR: HELEN CONNOLLY

LONDON BOROUGH OF BRENT
Kilburn Polytechnic, Harlesden Centre, Barratt's Green Road, NW10
(961 2962)

TRADITIONAL MUSIC WORKSHOP
This is a centre of discussions and workshops for those interested in Irish
folk music. Brendan Mulkere will lead a group for 10 Tuesday evenings
each term. Entrance is by interview on the first evening. Please bring your
own instruments.
Tuesdays 6-10pm for 3 terms starting 25 September
Fee £15 a term.
TUTOR: BRENDAN MULKERE

EALING TRADITIONAL MUSIC SCHOOL
West Ealing Youth Centre, Churchfield Road, Mattock Lane, W13
(579 5615; Denis Fitzgerald)

Saturday morning (9-12) tuition for children and parents starts 22
September for 3 terms. Fee 50p per session.

HARINGEY IRISH ASSOCIATION
Stroud Green School, Woodstock Road, N4

IRISH MUSIC
Wednesdays 6.30-9.45 starting late September
Contact Bill Aulsberry (889 6579) for further details.

BUNSCOIL LONDAN

Bringing the Irish language to junior age children

Maire Bean Uí Dhomhnalláin

The education of young Irish children in London in their native tongue is an area where the Irish have lagged badly behind the Welsh, who have had a full-time Welsh-medium primary school in London for many years.

Over the last few years however, some efforts at specialised classes offering facilities for children from all over London have emerged, commencing with 'Bunscoil Londan' of Conradh na Gaeilge, a Saturday morning programme of tuition designed for 7 to 11 year olds. This brief note outlines some of the experience obtained.

We found that in each class we had two types of children. Firstly, there were those whose parents intend to return to live in Ireland in the short to medium term and, because they see Irish as still important both as a school subject and as an entry qualification for many public service jobs, they were afraid their children would be at a disadvantage without a knowledge of it. This didn't necessarily mean that the children saw the Saturday morning class as a chore: it was something new and interesting to them and they make good progress. Because there was a separate adult class held at the same time, some parents joined it and this was beneficial to them even though the class was a general one for adult beginners and not especially directed at parents.

The second type of child we have attending the classes are those who themselves decided they wanted to learn Irish, who in one way or another had picked up a sense of Irishness even though born and bred in London. In this case it is fair to say the children bring their parents along rather than vice versa and indeed the parents didn't always have any interest in the Irish language at all. We have found that this group of children take their Irish very seriously, enjoy homework and are full of enthusiasm. It is very important that we encourage this kind of enthusiasm for the language amongst London-Irish children. The schools have a role here, not only in fostering a sense of Irishness in the children, but also in making them aware of the existence of, and the attractiveness of the Irish language, if only because mostly their parents will not.

In the immediate future anyway, most London children will have to look to voluntary classes to actually learn the language. The biggest difficulty at present is in obtaining qualified and experienced teachers. Basic teaching materials are readily available. Textbooks produced in Dublin run as series for the age of 5 years and upwards. But for the older junior starting Irish, the illustrations in the early books may seem rather childish and it is likely to be more suitable to start such children on the booklets produced by South Armagh headmaster Seámus Ceitinn and which are designed for children starting to learn Irish from the age of 9 years. This highlights one of the problems of teaching Irish in London, that children may come to join the class at any age within the range catered for and because of this the teacher must be prepared to run separate classes and give much individual tuition.

But while a once-a-week class can give a child some knowledge of Irish, true fluency in spoken Irish is unlikely to be attained if, as in the majority of cases, the parents have little or no Irish, or at least little or no interest in using Irish in the home. We should now therefore be looking to daily classes where children can learn and speak Irish for, say, half an hour each day. The most suitable way of achieving this is by holding classes immediately at the end of the school day. Saturday classes would then develop and extend this basic pattern of tuition and provide opportunities for a greater range of language-based activities.

In the longer term we must obviously provide full-time tuition through the medium of Irish, as Welsh children in London have the opportunity of tuition through Welsh. This represents a remarkable challenge, not the least important aspect of which will be the education of Irish parents themselves, Irish born as well as second generation, in the value of a bilingual education for their children.

(The author is a member of London Conradh na Gaeilge and this article is based on a paper read to the Conference: 'London and the Future of the Celtic Languages' January 1984.)

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CELTIC ARCHAEOLOGY IN A LEICESTER COMMUNITY SCHOOL

Maggie Garven

The Head of the History Department at Soar Valley School and Community College, Nesson Danaher, who is also the Education Officer of the Irish in Britain Representation Group (IBRG), decided to run an Irish Studies Course for adults during the Autumn Term of 1983. It was to be called 'A Sense of Ireland' and to consist of nine lectures covering topics such as History, Literature, Archaeology, Politics, Emigration and Traditional Culture, with the final meeting taking the form of a Ceili. The course was designed for adults who were interested in Irish culture. The response was overwhelming and over forty people enrolled.

I was asked to contribute by giving two lectures, one being the Prehistory and Archaeology of Ireland and the other entitled the Early History of Ireland and the Impact of Christianity. The major problems arose when I began my research. It was soon obvious that the majority of British Archaeology books made little or, in some cases, no reference to Irish Prehistory and Archaeology.

The IBRG Education Bulletin no. 1 (June 1983), edited by Nesson Danaher, was very useful as it contains information concerning resources which are available. Similarly the Irish Studies in Britain journal contained a section on Teacher material. From both these publications I was able to obtain the names and addresses of publishers who could supply the necessary information and resources.

From Alto Production Studies (Robert Emmet House, Dublin) six film strips were purchased. They are Passage Graves of the River Boyne, The Bronze Age in Ireland, The Celts, The Early Christians, The Vikings and A Future for Our Past. These films are of exceptionally good quality and cover the topics thoroughly. The accompanying notes are very detailed and also contain extra background information for teachers.

Another filmstrip, entitled Holy Places of Ireland, was purchased from Folens Environmental Library (Tallaght, Co. Dublin). The filmstrip concentrates on the monastic sites of Clonmacnoise and Glendalough. The content was carefully selected to show the building phases, architectural features and growth of the monasteries from the simplicity of the early monks' cells to the elaborate decorations of the 11th and 12th centuries. The Folens Environmental Library was also able to supply books and wallcharts on a variety of topics, such as Stone Age Ireland, The Bronze Age, Gold in Ancient Ireland, The Iron Age and The Early Christians.

A book which proved to be very informative was 'The Celtic Way of Life', obtainable from the Dublin Humanities Curriculum Development Project, O'Brien Press, Dublin. Unlike the Celts in England, who were subjugated by the Romans, those living in Ireland had remained largely unaffected by outside influences. 'The Celtic Way of Life' includes information concerning Celtic customs, laws, festivals, folklore, family life and Celtic culture which flourished long after the Romanization of the Celts in England.

Use was also made of local resource centres in Leicestershire. The Leicestershire Libraries and Information Serv-

ices at Thames Tower loaned several books covering a wide variety of topics concerning Ireland. The Archaeology Department at Soar Valley makes frequent use of the resources which are available from the Leicestershire Museums Loans Service. There are several display cases of archaeological artifacts, reconstructions and replicas for use in schools. Many of the cases are designed so that the material can be handled. Two such cases were used during the Irish Studies Course and proved to be very successful. One contained a display of a selection of Palaeolithic and Neolithic flints. The other contained replicas of Bronze Age axe-heads showing the development from flat axe-heads to socketed axes.

Pupils from Soar Valley who enter for the Mode 3 Archaeology Examination are expected to carry out some form of Experimental Archaeology. As a result the Archaeology Department has an abundance of various replicas, produced by the CSE candidates, such as pottery made in Neolithic, Bronze and Iron Age styles, as well as spindle whorls, a loom and an assortment of Iron Age costumes. All these items, together with the other resources mentioned, were arranged into a display.

Many of the course participants were also willing to provide resources and information. One member of the group, Des McCurdy, had been brought up on Rathlin Island before coming to Leicester. He had lived near the site of a Neolithic porcellanite axe-factory and brought along an assortment of axe-heads in various stages of manufacture, from axe-blanks to complete polished axes. Another member of the group, Seamus Coleman, was interested in the origins and meanings of Irish placenames. He volunteered to read out a list of placenames in Gaelic and translate the meanings.

The Irish Studies course was very successful and will be repeated during the Autumn Term of 1984. The repercussions emanating from the course have been endless. As far as Archaeology teaching at Soar Valley is concerned, Mr Croft, my colleague, and I have decided to re-structure our courses. In view of the information which emerged during the research stage into the Archaeology and Prehistory of Ireland, we feel it is important to include it in the British Prehistory courses at CSE level. Similar research is being made into the Prehistory of Scotland and Wales and the information which emerges will also be incorporated into our courses. In this way we hope to present our pupils with a more accurate and balanced view of the Prehistory of the British Isles without placing the emphasis upon the Prehistory of England. The Humanities Department at Soar Valley (which integrates History, Geography, Economics, Religious Studies and Archaeology) has also decided to include Celtic Studies in the Lower School courses and the resources obtained for the Irish Studies course will be used to provide some of the Archaeological material required.

(The author is Head of Archaeology, Soar Valley School, Leicestershire.)

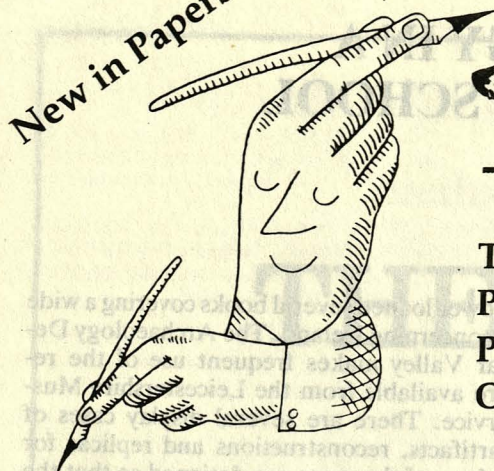
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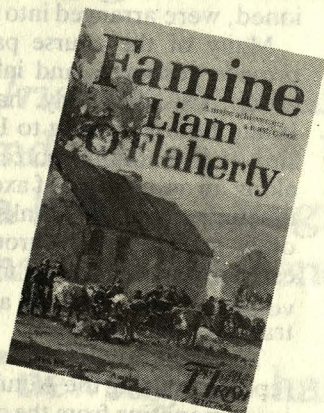
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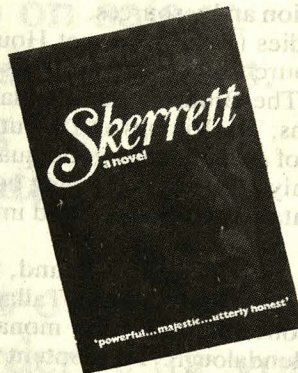


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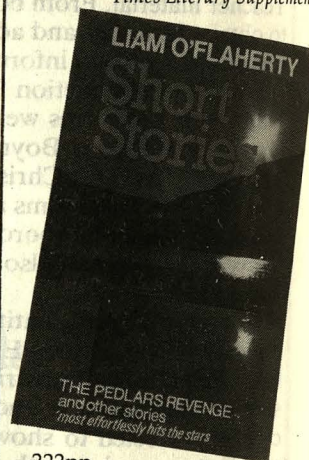
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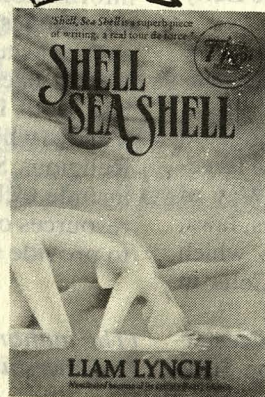
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EEC IRISH STUDIES PROJECT IN COVENTRY

Tom Arkell

(The following is the text of a report to the Commission of the European Communities on the pilot project in 1982-3 on the development of experimental materials on Irish cultural studies for the children (aged 9-11) of Irish migrant workers in Britain.)

BACKGROUND TO THE PROJECT

This project is the second phase of an initiative on curriculum development on Irish cultural themes for English primary schools which was begun in 1981. The report on the first project concluded that it had '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'. Furthermore, it argued that since the Irish are our largest single migrant group, it made little sense not to apply to their children the policy of multi-cultural education which had been developed in British schools in recent years and aimed at preventing alienation among the children of different minority groups by encouraging a clearer sense of their own identity and a better understanding of their own cultural roots. In addition, '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'.

The first project's approach to Irish studies had therefore been to explore ways in which Irish topics could be developed within a school's ordinary curriculum. It argued strongly against the development of any form of self-contained course on Irish studies and for the need to present these topics in such a way that they were equally suitable for non-Irish children as well as those of Irish parentage. And so their presentation should not normally be in the form of information to be learned but should elicit an instinctive emotional response.

Before this could happen the report concluded that it would require at least one further year to develop adequate readily accessible teaching materials together with a coherent strategy to enable interested teachers to introduce Irish studies into their schools. This was therefore the brief of the second project in 1982-3.

ORGANISATION OF THE PROJECT

During the last year the work of the project has involved two rather different tasks. Its principal concern has been the development of sample materials for use with children together with a series of guides for teachers on approaches to Irish studies. To help achieve this a number of teachers have been identified and encouraged to work on particular aspects of particular themes in consultation with the project director and each other. Inevitably, differing perceptions of the role being undertaken and the pressures of other commitments have meant that these contributions have not all been of equal value, but they have formed the basis of the material developed by this project.

In addition, to help refine thinking on some aspects of the strategy two Coventry schools, Corpus Christi and Willenhall Wood, were encouraged to work on particular aspects of Irish studies combined with links and exchange

visits with two schools in Dublin. During the first project it became clear that contacts with other children in Irish schools provided a very powerful positive stimulus, but there were so many different ways in which these can be organised, providing a range of differing problems and opportunities, that further experimentation was necessary. In the event three main initiatives were undertaken.

In the spring term two teachers exchanged classes for a fortnight. This proved to be an extremely valuable experience for both of them, but because of the amount of time required for preparation and settling down with a new class it has been agreed that if such an initiative were to be repeated it should occur over a much longer period of time, with a minimum of at least half a term.

In the summer term, the same two schools, Corpus Christi and Our Lady Help of Christian Girls' National School, Navan Road, were involved in an exchange of pupils and teachers which also included the Navan Road Boys' School. Initially some eighteen Irish children, accompanied by four teachers, spent four days in two different classes in Corpus Christi, taking part in the same lessons as the English children. In the evenings they each stayed in the homes of an English child to whom they then acted as a host in Dublin on a reciprocal basis later in the term. This exchange was preceded by an exchange of work between the classes on agreed topics including a profile of themselves, their school, homes and areas. This helped spread some of the benefits of the contacts to all the children in the classes concerned and to add an important dimension of comparative environmental studies to the exchange, but it still did not prevent the benefits from being spread very unevenly nor the taking of painful decisions on which children should be excluded from the exchange. It also involved very time-consuming exchanges of lists between the three schools and the very careful matching of children according to interests, age, ability, home backgrounds, etc.

The final exchange was much simpler with an even stronger academic basis. It involved two teachers from Willenhall Wood Junior School, Coventry and St Raphael's School, Ballyfermot, Dublin, spending two to three days in each other's class with both teachers present and staying in each other's homes. Their classes have been engaged in very carefully planned comparative studies of each other, their schools, catchment areas and cities. The exchange visits of the two teachers were planned for strategic moments that would ensure that the integration of their plans would be satisfactorily carried out, that there was an important element of personal involvement and that no individual child should have cause to feel excluded. In Willenhall Wood this work has been planned as an integral part of their multi-cultural education programme for the year. Because of its simplicity and very strong academic content, it is hoped that the pattern of this exchange is one that will be repeated most frequently in future years in other schools.

The material has been chosen with the threefold aim of reflecting the richness and width of the Irish cultural heritage, introducing children to aspects of Ireland today and providing them with insights into the extent of Irish migration and the experience of the Irish in Britain.

The format is sufficiently flexible so that teachers can either study aspects of Irish studies on their own, or, by taking carefully chosen themes, compare them with people from other countries.

The final package will consist of a maximum of 48 slides and about a hundred printed pages of A4 size which will comprise several little pamphlets for the pupils and teacher, worksheets, maps, pictures, music, etc. In some instances twenty copies of material for the pupils will be included and in others just one from which it will be assumed that the teacher will make as many copies as are needed. The original intention of including a tape is not being carried out because of a combination of cost, technical problems and the time involved. This, of course, will make some more money available for printing additional copies of the final pack. The exact cost and number cannot be settled until all decisions on the contents are taken. However the minimum number will be at least one hundred copies which will be distributed to selected schools, teachers' centres and educational institutions throughout the country.

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Until a few years ago, whenever I used to spend a few lessons of History on Cromwell's campaigns, or the Famine, or the Easter Rising, or a few lessons of Social Studies on the present crisis in Northern Ireland, or Irish immigration, or the Prevention of Terrorism Act, I felt somehow guilty, furtive and insecure.

There weren't many resources on Ireland, no one else I knew 'did' it, and colleagues I talked to about it all seemed to assume I was trying to brainwash the pupils and turn them into Provo supporters. If, during one of these lessons, a normally unresponsive Irish pupil suddenly brightened up and started talking with interest and enthusiasm, part of me felt worried that things were getting 'out of hand' and I ought to put the lid on again.

I do not want here to go into the complex political/cultural reasons why Ireland was/is taboo in most English schools. Instead, I want to list some of the reasons why I feel (and now I am much more sure about it) that Ireland *ought* to figure somewhere in the secondary school curriculum.

There is a growing back of resources on it. It is now possible to 'do' Ireland well and develop a range of transferable skills, through using a wide variety of easily intelligible sources as evidence: photos, cartoons, newspaper articles, short stories, ballads, books, TV programmes...

A sizeable and increasing number of well-thought-of ILEA schools (I don't know about other areas) are now 'doing' Ireland. Some History departments spend as much as a whole term on it, usually in the third year. So many good teachers can't be wrong.

All British citizens ought to have some knowledge and understanding of the present situation in Northern Ireland - why it has arisen, what their government and army is doing there, what the different interest groups want, why they act as they do... The subject therefore ought to be talked about in the schools.

An understanding of the situation in Northern Ireland, and the meaning of words like 'terrorist', 'democracy', 'propaganda', 'nationalist', 'republican', 'sectarian', 'reform', 'revolution', 'moderate'... will be useful for understanding other situations in different periods and places.

Northern Ireland is in the news. Pupils themselves feel that studying Ireland is relevant. You rarely find them asking 'What's the point?' of doing Ireland.

There is a growing feeling amongst many teachers that pupils ought to know something about issues like colonialism, the legacy of imperialism, the causes of underdevelopment, the reasons for and experience of emigration, the roots of prejudice and racism... Aspects of Anglo-Irish history are ideal for a study of these general themes.

Many teachers who *do* use the relationship between England and Ireland - i.e. another *white* country rather than a black country - to examine these themes, find that those white pupils who might otherwise be prejudiced and dismissive are prepared to think more deeply about the subject, and those black pupils who might otherwise feel threatened and embarrassed feel freer and more confident about discussing these issues.

Irish settlers and the descendants of Irish settlers are by far the largest ethnic minority in England. Schools which 'do' the Caribbean or India should also consider doing Ireland.

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Are you interested in IRISH BOOKS

but find it almost impossible to buy them in Britain?

Then read on!

Addison Press, the publishers of 'Irish Studies in Britain', have negotiated with various Irish publishers the following books-by-post service. Add 10% for postage (except for orders over £20 which are post free). Please allow up to 28 days for delivery. Examples of titles available are as follows:

Digging up Dublin (archaeology) £2.00 pb
Kilkenny—Its Architecture and History £5.45 hb
Steps and Steeples—Cork at the Turn of the Century £9.00 hb
Where They Lived in Dublin £9.00 hb
Your Dinner's Poured Out £8.00 hb; £3.50pb
The Labour and the Royal £5.40 hb; £2.95pb
Gur Cake and Coal Blocks £6.00 hb; £3.00 pb
Me Jewel and Darlin' Dublin £9.00 hb; £6.00 pb
Jane Mack, Me Shirt is Black £7.00 hb
Irish Folk History—Folk tales from the North £8.00 hb
1,000 Years of Irish Whiskey £10.00 hb
Crown and Castle—British Rule in Ireland £8.00 hb
The Celtic Way of Life £2.30 pb
Viking Settlement to Medieval Dublin £8.00 hb
Divided City—A Portrait of Dublin 1913 £6.00 hb; £3.25 pb
Connolly Column—Irishmen and the Spanish Civil War £7.00 hb
The Best from 'The Bell'—Great Irish Writing £7.00 hb; £3.50 pb
Inishmurray—Ancient Monastic Settlement £8.00 hb
Skellig—Island Outpost of Europe £8.00 hb
The Blasket Islands—Next Parish America £8.00 hb
A World of Stone—Life, Folklore and Legends of Aran £8.00 hb
Traditional Irish Recipes £4.25 pb
The Course of Irish History £5.50 pb
Cork, City by the Lee £12.50 hb
De Valera's Darkest Hour (1919-32) £4.50 pb
De Valera's Finest Hour (1932-59) £4.50 pb
Ireland, Irishmen and Revolutionary America (1760-1820) £4.95 pb
Knocknagow £2.30 pb
Life in Donegal 1850-1900 £2.70 pb
Michael Collins and the Treaty £3.30 pb
Rise and Decline of Fianna Fail £3.30 pb
The Shooting of Michael Collins £2.70 pb
The Tom Barry Story £4.20 pb
The Ulster Question 1603-1973 £2.70 pb
Who's Who in the Irish War of Independence 1916-21 £9.00 hb

Revolutionary Greetings from Ireland—Ulster's Politics Through the Postcard £12.00 hb
Granuaile—The Life and Times of Grace O'Malley £7.50 hb; £4.95 pb
Charles J. Kickham (1828-1882) £8.50 hb
Irish Poems for Young People £5.00 hb
A Literary Guide to Ireland £8.5 hb; £2.75 pb
Soft Day—A Miscellany of Contemporary Irish Writing £9.50 hb; £4.20 pb
Songs and Sayings of an Ulster Childhood £9.00 hb
Priest, Politics and Society in Post-Famine Ireland £15.00 hb
Seven-Up Book of Irish Sport £6.95 hb; £3.95 pb
Treasures of Ireland—Irish Art 3,000 BC—1,500 AD £12.95
Christmas Recipes £6.50 hb
Irish Cottage Cookbook £2.70 pb
Facts About Ireland £5.50 hb; £3.85 pb
Anglo-Irish Literature £4.40 hb; £2.75 pb
Literature in Irish £4.40 hb; £2.75 pb
Early Irish Art £2.75 pb
The Geography of Ireland £2.75 pb
Sport in Ireland £2.75 pb
Book of Irish Books—A Comprehensive Directory £4.80 pb
Books Ireland magazine published 10 times a year £7
The Connaught Rangers £2.00 pb
Dermot McMurrrough, King of Leinster £1.95 pb
Graveyard of the Spanish Armada £1.95 pb
Arthur Griffith and Sinn Fein £10.00 hb
Guerilla Days in Ireland £10.00 hb, £2.50 pb
My Fight for Irish Freedom £10.00 hb, £2.50 pb
Napper Tandy £10.00 hb, £2.50 pb
On Another Man's Wound £2.50 pb
The Singing Flame £10.00 hb, £2.50 pb
Tone and his Times £3.50 pb
Tom Corkery's Dublin (The 1950s) £7.95 hb, £5.95 pb
Brian Boru £19.95 hb
 and 1985 *Ireland Yearbook and Diary* £6.95 hb, £5.50 spiral binding

*Irish books make perfect presents for
Christmas, Birthdays or any time of the year*

Send SAE for full details on all books available to

ADDISON PRESS,

83 Frithville Gardens, London W12

PLUS 1985 Calendars (£2.95 each + 25p postage)
Irish Folk Customs Calendar

Ireland from Old Photographs Calendar
Irish Stone Wall Calendar

BOOKS

RECENTLY PUBLISHED BOOKS

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

'Famine' by Liam O'Flaherty (Wolfhound, £5.95 pb) and 'Shell, Sea Shell' by Liam Lynch (Wolfhound, £3.50 pb). Both Liam O'Flaherty and Liam Lynch have been selected for the 'Top of the Irish - Great Contemporary Authors' promotion organised by the British Book Marketing Council and the Irish Book Marketing Group. To coincide with the promotion Wolfhound Press have published paperback editions of 'Famine' and 'Shell, Sea Shell'.

'Ireland: The Propaganda War' by Liz Curtis (Pluto £5.50). A fascinating account of British media censorship in operation. The author argues that news on Ireland is suppressed on the grounds that in-depth coverage would be a 'comfort to the enemy'.

'The British in Ireland: A suitable case for withdrawal' by Geoffrey Bell (Pluto, £2.95). Argues that in the interests of socialism the need to make British withdrawal from Ireland a political priority is a must.

'The Passion of Jamesie Coyle' by Michael Foley (Fortnight Publications, £4.50). Described as 'both funny and superlatively tasteless', Jamesie Coyle's story was first serialised in 'Fortnight' magazine. If Jesus Christ came back - to Ulster before the Troubles - his story might be like 'The Passion of Jamesie Coyle'.

'Electoral Politics in Ireland: Party and Parish Pump' by R.K. Carty (Brandon, £5.95). This valuable book is the first to employ modern techniques of American and European political science to study Irish parties at a national level. The author argues that the irresponsibility and silliness of much of Irish public life has its roots in the country's electoral system.

'Green and Gold: The Wrenboys of Dingle' by Steve MacDonagh (Brandon, £4.95). A unique documentation of a folk custom which used to be practised throughout Europe. On St Stephen's Day each year, processions headed by hobby horses tour the streets of the small fishing town of Dingle, Co. Kerry.

'Man of the Triple Name' by John B. Keane (Brandon, £3.95). The story of Dan Paddy Andy O'Sullivan, last of the great Irish matchmakers, whose dance halls, or 'ballrooms of romance', offered the sole relief from the grinding poverty and suffocating religiosity of the Stacks Mountains area of County Kerry.

'An Irish Literary Quiz Book' by Paddy Lysaght (Brandon, £1.95). Informative and testing, this pocketbook gives a fascinating glimpse of the range, diversity and richness found in Irish literature. Featuring the modern talents of Benedict Kiely, Brian Moore and James Plunkett as well as the greats of the past, such as Joyce, Yeats and O'Casey, this book is educational as well as entertaining.

★★★★★

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.

★★★★★

Portmoon Press, a new publishing firm from Limavady, Northern Ireland, have published 'The Ephemeral Isle' by Audrey Scales. This is poetry with an Irish theme - countryside, gardens, people, places and animals - and with full colour reproductions of 19th century Irish watercolours on the front and back covers. Available from Portmoon Press, PO Box 9, Limavady, Co. Londonderry, BT49 9AJ, Northern Ireland. Price £3.75.

★★★★★

Mayoman Noel Scanlon has written 'Apparitions', a thriller set on a deserted island off the Irish coast which is visited by a mystic and his disciples who set off a train of catastrophes all graphically described in what has been called 'one of the most chilling horror stories to appear for years'. Available from Robert Hale, 45-47 Clerkenwell Green, London EC1. Price £8.25.

★★★★★

The Institute of Public Administration in Dublin has just published a highly topical book by Dr Patrick Keatinge, professor of political science at Trinity. Entitled 'A Singular Stance - Irish Neutrality in the 1980s', the book examines the close connection between neutrality and pacifism and looks at the positions of the various Irish political parties. It analyses Irish neutrality in its contemporary setting, especially in relation to NATO and the EEC. Available for £4.95 paperback or £11.95 hardback from IPA, Vergemount Hall, Clonskeagh, Dublin 6.

★★★★★

Gill and Macmillan have a number of interesting Irish books coming out now. These include 'Irish Houses' a picture book of Irish domestic architecture of the 18th and 19th centuries', 'The B and I Line', 'Ireland and the European Communities', 'Communism in Modern Ireland', 'The Plantation of Ulster' and 'Religion and the Northern Ireland Problem'. Write to Gill and Macmillan, Goldenbridge, Inchicore, Dublin 8, for a copy of their current catalogue.

★★★★★

ADDISON PRESS

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THEODORE WILLIAM MOODY

An Appreciation

The death of Theodore William Moody, Senior Fellow Emeritus of Trinity College, Dublin, deprives Ireland of the services of an outstanding historian.

When he was born in Belfast in 1907 Ireland was governed from London: today most of his native Ulster is still controlled by Britain, though Eire, extending over twenty-six counties, is a sovereign, independent state.

Divisions among Irishmen, whether political, religious, or cultural, were to provide Moody with the motive to study their causes and consequences. As an historian he appreciated at an early stage that our perception of the past had often served to militate against Irish unity. Our knowledge of the past, Moody realised, was based often on legend or folklore: he set himself the daunting task of demythologising Irish history, and re-writing the record based on scholarship and sound scientific principles.

Appreciating that there were faults on both sides, he succeeded in 1938 along with Prof. R. Dudley Edwards and like-minded individuals, in establishing *Irish Historical Studies*. Despite initial scepticism, and even opposition, Moody persisted and the journal has played a not inconsiderable part in laying the foundation for scholarly co-operation between North and South.

Not content with initiating a revolution among academics, Moody was anxious to diffuse the findings of modern scholarship among the general public, and to this end persuaded Radio Eireann to promote 'The Thomas Davis Lectures', whereby prominent Irish scholars might present talks on their chosen field of interest. Most of the lectures delivered since 1953 have been published, securing a permanent place in modern Irish literature.

Always anxious to utilise the media as a force for enlightenment, Moody in 1966 was joint editor with Prof. F.X. Martin of a television series, 'The Course of Irish History'. The script later appeared in book form and became a best-seller; it has since been translated into several languages, including Japanese.

Moody was a prolific writer, his work appearing as articles, papers and often in book form. apart from his leading role in founding and sustaining *Irish Historical Studies*, at the time of his death he held the post of chairman of the board of editors of the monumental *A New History of Ireland*, which will eventually run to ten volumes.

He wrote two biographies: one of Thomas Davis, the Young Irishman, and the other of Michael Davitt, of Land League fame. The former was a Protestant, the latter a Catholic, yet in both cases their first loyalty was to Ireland; both sought to persuade their compatriots that religious differences should be not barrier to national unity.

Thomas Davis appeared in 1945; *Davitt and Irish Revolution* as recently as 1981, after half a lifetime's work. Although the Davitt study only went as far as 1882, the concluding chapter points to the breadth of Davitt's many-faceted career after the land war. Moody produced other articles on Davitt, though the task of tackling his later life awaits another biographer.

Between 1932 and 1939 Moody was on the staff of Queen's University, Belfast, where he quickly made his

mark as a teacher and administrator, facts which no doubt induced TCD to offer him the chair of modern history in 1939 at the remarkably early age of thirty-two. Following his retirement from the professorship in 1977 his contribution to the university was recognised by his election as Senior Fellow Emeritus, and in this capacity he was able to keep in contact with the world of learning and he continued to immerse himself in the study of history until shortly before his death on February 11, 1984.

Appropriately, as a man who tried to reconcile academics, and bring the different traditions in Ireland together in order to develop a new nationalism, Moody as a Quaker was anxious to serve as a bridge-builder in religious matters, being a member of the board of the Irish School of Ecumenics.

The appearance of publications such as *Irish Studies in Britain* might well be regarded as a further consequence of the revolution set in train by Moody. He devoted much thought and time to the phenomena of people migrating between Britain and Ireland: his study of the *Londonderry Plantation 1609-41* was one example of this, while his work on Davitt provides the reader with a poignant account of the hopes and disappointments experienced by the Irish settler in Victorian England.

The slogan of Thomas Davis, 'Educate that you might be free!' could well serve as a suitable epitaph for the life and work of Theodore William Moody. If Ireland did not immediately take to heart the theme of his message, or emulate the example he set, it was not for want of exertion on his part. It falls to those who are left to ensure that the course of action he advocated is continued, and the tradition he embodied is sustained and not allowed to perish.

J. Dunleavy

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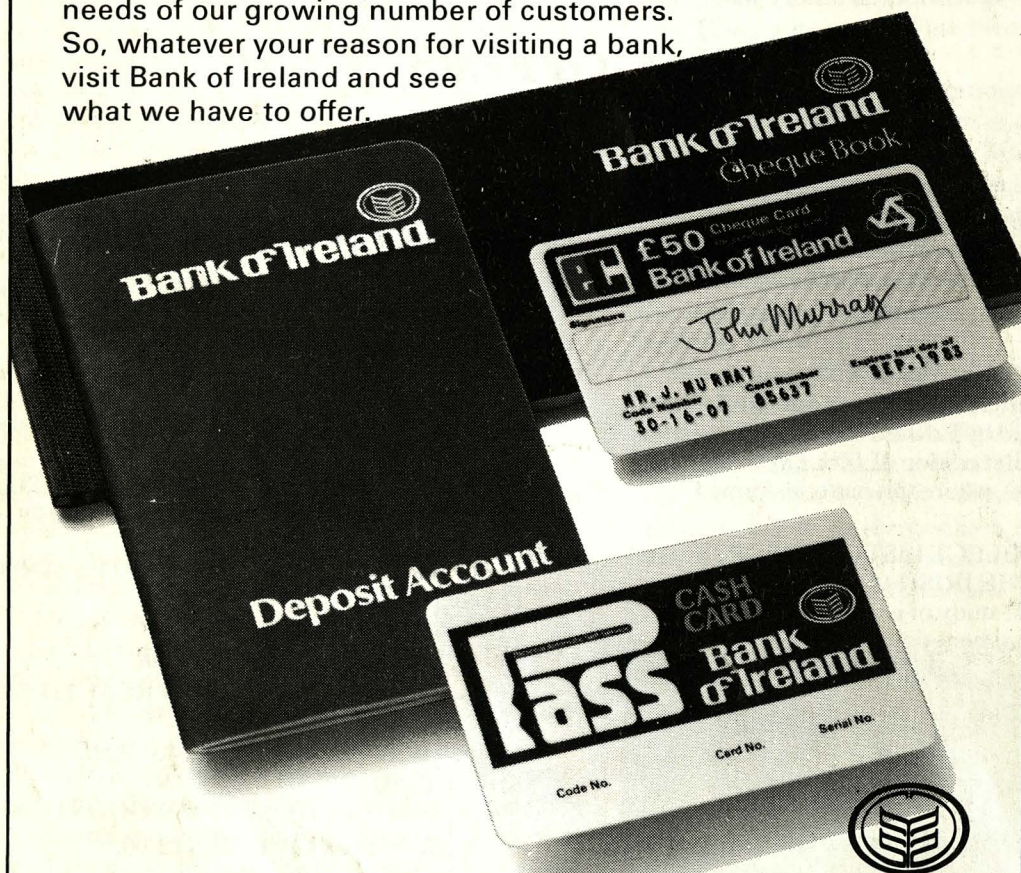
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