

# Soar Valley College

in association with

## Irish Studies Workshop



IRISH DIMENSIONS IN BRITISH EDUCATION SERIES

3rd. NATIONAL CONFERENCE - Sat. 8th. February 1986

GLENEAGLES AVENUE  
LEICESTER LE4 7GY  
Telephone (0533) 669625

Irish Studies Co-ordinator:  
N. Danaher, B.A., M.Ed.

### 'THE IRISH COMMUNITY IN BRITAIN: A FUTURE FOR ITS CULTURES?'

This Conference is aimed at parents, teachers, first and second generation Irish, Irish community organisations and all those interested in the relationship between culture and education. The Conference will explore the question: are cultural links between Britain and Ireland stronger than the pressures that some would argue are being put on Irish culture in Britain? The SPEAKERS are:

Prof. JAMES O'CONNELL (Dept. of Peace Studies, University of Bradford) who will deliver the lecture entitled 'Care and Dear Concern: the Cultural Linkages of Britain and Ireland'. This important paper was first delivered at a closed conference in Dublin in 1984; we believe it to have a significant bearing on the future of the Irish community in Britain. Its concerns range well beyond educational affairs - into social and community questions.

Prof. DAVID JENKINS (Dept. of Arts Educ., University of Warwick) will speak on the 'N. Ireland Schools Cultural Studies Project: A Re-assessment of its Problems and Possibilities'. He will focus on the secondary curriculum, the combatting of sectarianism and the reconstruction of an awareness of social issues and problems. The Irish in mainland Britain have a direct interest in such questions.

#### CONFERENCE TIMETABLE

- 9.30 - 10.00 Registration (coffee available in refectory)
- 10.00 - 11.45 Prof. JAMES O'CONNELL - 'Care and Dear Concern'
- 11.45 - 12.00 Break - coffee
- \* 12.00 - 13.00 Seminar/workshops (see choices below)
- 13.00 - 14.00 LUNCH (Licensed Lounge Bar available)
- 14.00 - 15.15 Prof. DAVID JENKINS - 'N.Ireland Schools Cultural Studies'
- 15.15 - 15.30 Break - coffee
- \* 15.30 - 16.15 Seminar/workshops
- 16.15 - 17.00 Plenary Session, brief reports back.

* WORKSHOP/SEMINARS	
Brendan Mulkere on the work of the Irish Commission for Culture and Education, London; crucial for classroom development	12
Ivan Gibbons - 'Irish Studies at the cross-roads?' - paths of development at adult education level	13
Mary Hickman - <del>the Irish experience of racism and</del> the work of the Irish in Britain History Group	10
Eamonn Hughes - Irish Studies at degree level, present developments and possible future trends	9
Bernard Canavan - The Irish in Britain/Why are we here? An alternative interpretation to current thinking	7
Maggie Garven - Irish studies through practical and classroom Archaeology; some novel approaches for non-specialist teachers.	8a

The Conference organisers are grateful for support received from the Recreation and Arts Dept. of

Leicester City Council

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## MULTICULTURAL RESOURCES

Rushey Mead Centre, Harrison Road, Leicester, LE4 6RB. Tel:665451  
and from the IRISH IN BRITAIN REPRESENTATION GROUP



# 3rd. IRISH DIMENSIONS CONFERENCE - 1986 - ATTENDANCE LIST

- Terry ALCOTT, Rushey mead Multicult. Centre, Leics. LEA.
- 2 3 Alex ACHESON, Soar Valley C. Irish Studies course.
- Cheryl ARTHUR-HAWKES, Leicester, Bl Centre for Young Unemployed.
- 2 3 Tony BARRON, Leicester, Soar Valley Irish Studies; Unemployed Centre.
- Tom BARRY, Hist. Dept., Henley F.E. College, Coventry.
- 1 2 Roisin BOLTON, Milton Keynes W.E.A. Irish Studies Course.
- Paddy BOND, Four Provinces Bookshop, London.
- Ms. Cas BREEN, Irish Film Festival, London.
- 1 3 Peter BREEN, Bromsgrove, Worcs.
- Kevin BREHONY, Milton Keynes WEA Irish Studies.
- Maureen BRODERICK, Irish Lang. tutor, Soar Valley Ad. Ed. class.
- 4 6 John BROUDER, Treasurer, Leicester Irish Community Centre Project.
- 1 5 Maggie BUTLER, Acocks Green, Birmingham.
- 1 5 P.J. BUTLER, Acocks Green, Birmingham.
- 1 4 Catherine BYRON, author of 'Settlements', Loughborough C. of Arts & Tech.
- 1 2 Elizabeth CASSIDY, Coventry, Irish in Brit. Rep Group.
- 1 3 Maura CASSIDY, Coventry, Irish in Brit. Rep. Group.
- 5 Bernard CANAVAN, Irish Studies tutor, London.
- Michael COLEMAN, Youth rep., Leic. Irish Community Centre Project.
- Seamus COLEMAN, V-Chair Regional Board, Comhaltas Ceoltoiri Eireann.
- 3 5 Finbar CULLEN, Haringey, Irish in Brit. Rep. Group.
- 1 6 Angela CURRAN, Multiracial Educ Service, Surrey L.E.A.
- Kathleen DANAHER, London, senior citizen, retired.
- 3 6 Maureen DANAHER, St. Joseph's R.C. Junior School, Leicester.
- 1 3 Nesson DANAHER, Irish Studies Co-ordinator, Soar Valley College.
- 3 4 Shelley DARKER, Cardinal Wiseman Boys School, Coventry.
- Mr. DARKER, Coventry.
- Maple DONOVAN, Four Provinces Bookshop, London.
- Ms. Joe DOOHER, Community Liaison Worker, Leicester City Council.
- Sr. Mary DOYLE, CSJP Rearsby, Soar Valley Irish Studies & Lang. classes.
- 3 5 Michael DUFFY, Shepherds Bush Library, London.
- Barry DUFOUR, Ed. Lect Univ of Leic; LEA multicultural service.
- Maria DUGGAN, London, Action Group for Irish Youth.
- 1 4 Mary EVANS, teacher, Bishop Challenor School, Birmingham.
- 2 3 John FAHY, London, Federation of Irish Societies.
- Keith FARLEY, Multicultural Educ Service, Wolverhampton LEA.
- Michael FARLEY, publisher, Taxus Press.
- Brendan FARRELL, reporter, 'The Irish Post', Birmingham.
- 1 2 Peter FITZPATRICK, Waltham Forest LEA multicultural service, London.
- 3 6 Joe FLYNN, Manchester LEA Multicultural service.
- 6 Maggie GARVEN, Head of Archaeology S.V.C.; Irish studies in schools.
- 2 Ivan GIBBONS, Irish studies tutor; Ed. of 'Irish Studies in Britain', London.
- Fr. Bobby GILMORE, Irish Chaplaincy in Britain, London.
- 1 2 Les HANKIN, Manchester LEA multicultural service.
- 4 5 J. HARTE, Coventry, student.
- 3 5 P. HARTE, Coventry, student.
- 3 4 R. HARTE, Coventry, student.
- Steve HAWKES, Leicester, Bl Centre for the Young Unemployed.
- 2 5 S. HEALY, Handsworth, Birmingham.
- 3 Dr. Mary HICKMAN, Univ. of London, Irish Studies tutor, Ir. in Brit Hist Co
- 2 5 Noreen HILL, Leicester, S.V.C. Irish Studies & Lang classes.
- 1 2 Norah HOWE, teacher, Glasgow.
- 4 5 Eamonn HUGHES, Univ. of Leicester, Irish studies - literature.
- 1 2 Dick HUNTER, WEA Irish Studies courses, Milton Keynes.
- John HUTCHINSON, Dep Head, Anstey Martin school, Leicester.
- 1 5 Sean HUTTON, author in Irish, Bridlington, N. Humberside.
- Maureen HARTIGAN, Irish in Britain History Centre, London.
- 3 5 Brian KEANEY, teacher, London; author of 'Don't Hang About'
- Trassan KELLY-DOOLEY, Leicester, S.V.C. Irish language class.



Catriona KELLY, London, Action Group for Irish Youth.  
 Sr. Olivia KILLEEN, CSJP, S.V.C. Irish Studies & Lang. classes.  
 5 Monica KERSHAW, S.V.C. Irish Lang & Studies class, Leic Ir Cmmnty Cent Proj.  
 Tom KIERNAN, Leic City Council Rec & Arts Dept, Leic Ir Cmmnty Cent Project.  
 Jim KING, Salford, Lab Councillor, Chair N.E.C. Irish in Brit Rep Group.  
 5 Dr. Geraldine LANDER, Kilburn Polytechnic, London.  
 Mrs. A LAWRENCE, Sutton Coldfield, West Midlands.  
 6 Theresa LILLIS, teacher, Sheffield, multicult and anti-racist development.  
 6 Kevin LINT, Gateway 6th. Form College, Leicester, SVC Ir Lang & Studies.  
 Angela LYNCH, London, Irish in Britain History Centre.  
 5 Sharon MAHER, W.E.A. Irish studies group, Milton Keynes.  
 2 Enda Mc CARTHY, Irish in Brit Rep Group, Leeds, Branch Sec.  
 5 James McCARTHY, Irish in Britain Rep Group. Leeds.  
 Ian McDONALD, Leicester, Bl Centre for the Young Unemployed.  
 5 Tomas McGARRON, Irish in Brit Rep Group, Leeds.  
 3 Karl McCLOSKEY, St. Mark's School, Hounslow, Middlesex.  
 5 Christoir McCRAITH, Mansfield, Notts.  
 4 Dr. John McGURK, Liverpool Institute of Higher Education.  
 4 Mark McLAUGHLIN, H.M.I., Dept. of Educ & Science, Birmingham.  
 Maureen McLAUGHLIN, Irish Commission for Culture and Education, London.  
 6 Sr. Veronica McMANUS, Sisters of St. Joseph of Peace, Nottingham.  
 6 Colette McMENAMIN, Gladesmore Community School, N. London.  
 4 Ion MILLS, rep for Irish Bookhandling (most main Irish publishers).  
 Ms MITCHELL, Coventry.  
 Declan MOLLOY, Action Group for Irish Youth, London.  
 4 Jonathan MOORE, Greenwich, London.  
 5 Maurice Moore, Irish in Brit Rep Group & Coventry Irish Theatre Group.  
 4 Johnny MORRIS, Irish in Brit Rep Group, Leeds.  
 4 Alan MORTON, Edge Hill F.E. College, Ormskirk, Lancs.  
 1 Brendan MULKERE, Irish Commission for Culture and Education London.  
 Peter MULLIGAN, Connolly Association, Northampton.  
 Carol NEEDHAM, Sec, S. Leic Lab Party Women's Section.  
 1 2 Seoirse O BROIN, Irish History in Britain, London.  
 2 4 Caoimhghin O BROLCHAIN, Sunderland, Tyne and Wear.  
 1 5 Seamus O COILEAIN, Celtic League, London.  
 4 5 Pdraig O CONCHUIR, Celtic League, London.  
 3 5 Dr. Ita O'DONOVAN, Local Govt. Inst., University of Birmingham.  
 1 2 Maureen O'HARA, north London.  
 1 3 Miss Sheila O'SHEA, Centre for Info on Language Teaching and Research, London.  
 5 6 June O'SULLIVAN, Wandsworth Irish Womens Group, London.  
 1 6 Maggie ORR, Bl Centre for the Young Unemployed, Leicester.  
 C. PALMER, Handsworth, Birmingham.  
 Surinder SHARMA, Leic City Councillor, Chair Race Relations Committee.  
 Anna SOULSBY, Leic Labour Party Womens Group & Regional Executive.  
 Chris SOULSBY, Leic City Councillor, V-Chair Rec & Arts Committee.  
 3 5 Anne SWEENEY, Soar Valley College Irish Studies class.  
 1 6 Gemma SWEENEY, history post-grad, Trent Polytechnic, Notts.  
 Dr. Martin STAPLETON, St. Philip's 6th. Form College, Birmingham.  
 3 4 Dr. Roger SWIFT, Hist. Dept. Chester College of Higher Education.  
 1 5 Fr. J. TAAFFE, O.M.I., Irish Welfare Centre, Plunket House, Birmingham.  
 2 6 Mr. J. THELWELL, Keyworth, Notts.  
 2 5 Ms. Kate THOMPSON, teacher, Coventry; Irish lang. classes.  
 Mike TYNAN, English teacher, Soar Valley College, Leicester.  
 Debbie TYRRELL, PGCE course, School of Ed., Leicester University.  
 3 5 Chris WALSH, Manchester.  
 1 6 M. WILLIAMSON, Holy Cross Combined School, Sutton Coldfield.  
 4 5 Dr. Bronwen WALTER, Cambridgeshire College of Arts & Technology.  
 1 5 Patrick DUFFY, Irish Cultural Association, Wolverhampton.  
 Jeanne RATHBONE, Wandsworth Irish Womens Group, London.  
 Bernadette ROONEY, P.R.O., Leicester Irish Community Centre Project.  
 3 6 Michael J. SUGRUE, Gladesmore Community School, N. London.



The S.C.S.P. was set up in the 1970s with the aim of facilitating a conscious renewal or development of culture with the school as a key institution with a role to play in that process. The major aims of the Project involve an attempt to promote:-

- a) cultural development
- b) personal awareness and mutual understanding
- c) effective citizenship

The Project is essentially a social studies programme for secondary schools and includes elements of history, geography, sociology, political science and so forth. There are 12 units of material, produced by Catholic and Protestant teachers, and these are spread over the 5 years of secondary education with examinations at the end.

Young Catholics and Protestants share experiences together and are linked with joint work. During the long-term programme, it is hoped that myths are exposed, biases and prejudices identified, values clarified and positive attitudes stressed. The teaching and learning materials are used as a resource there are lots of discussion exercises and tasks - and it is therefore intended that gradually young people learn how to handle the complex issues and educational procedures.

Since the development stage of the Project (1974-1980), there has been a degree of progress. The Association of Teachers of Cultural and Social Studies (ATCSS) was set up in 1979 to disseminate and keep alive the experience of the Project. It now runs courses for teachers. The Project materials, in a selected form, have spread into other subject departments (R.E., History, English). Several official bodies have set out policy statements on community relations and mutual understanding.

The materials are supplied by the North-east Education and Library Board and are available from the Organiser, Coleraine Teachers' Centre who will receive requisition forms and will supply a summary of the Project materials along with a price list.

(This summary of the Project has been based on an article by Dr Alan Robinson the Project Director, in the journal, 'The Social Science Teacher', Vol.9., No. 3, February 1980. Additional material and information has been extracted from recent correspondence, January 1986, between Alan Robinson and Barry Dufour who gave a key lecture to the ATCSS in 1979 and who will be at the conference to introduce Professor Jenkins and to run a workshop-discussion on the Project. Barry Dufour works at the University of Leicester School of Education and at the Centre for Multicultural Education, Leicester.)

\* \* \*

#### LATE ENROLMENTS FOR 1986 IRISH DIMENSIONS CONFERENCE

- Margaret CLARK, Soar Valley College Irish studies class.  
 Steve CLARK, Head of Humanities, Soar Valley College.  
 Anne DELANEY, Federation of Irish Societies, London.  
 Clare DELANEY, Federation of Irish Societies, London.  
 Bernadette FAHY, Federation of Irish Societies, London.  
 Margaret FOGARTY, Leicester.  
 Sean HONE, Irish in Brit Rep Group, Coventry.  
 Justin HARMAN, First Secretary, Embassy of the Republic of Ireland.  
 John Martin, Burton-on-Trent.  
 Hilda McCafferty, Joint Ed., 'Irish Studies in Britain', Addison Press.  
 Mrs. P. MURRAY, London.  
 Isabel O'CALLAGHAN, Sec., Leicester Irish Community Centre Project.  
 Angela VESEY, local govt course, Trent Polytechnic, Notts.  
 Helen VESEY, primary school teacher, Notts.  
 Ann ZRAY, Trent Polytechnic, Notts.  
 Ralph WEEDON, PGCE course, School of Ed, Univ. of Leicester.  
 John DROMEY, Federation of Irish Societies, National P.R.O.  
 Robert McLAUGHLIN, Stratford Irish Community Association, London.  
 Mr. P. O'CONCHUIR, Stratford Irish Community Association, London.  
 Sean McCALLION, Coventry Irish Theatre Group, Director.  
 David KERNOHAN, Charter House Adult Ed. Centre, Coventry.  
 Mary KILBANE, Addington High School, Croydon.  
 Gearoid MAC AN MHAOIR, Conradh na Gaeilge, Birmingham.



# FIRST B.A. IN IRISH STUDIES?

The following is the text of a submission to the Department of Education which if approved will result in the first BA in Irish Studies in this country.

The fostering of English understanding of Ireland is obviously of vital importance, and the educational system does little at present to meet this need. Irish material is studied on English literature courses throughout the country, and some special subject courses on Irish history and politics are offered, but while American Studies and French Studies programmes flourish, there is no undergraduate degree in Irish Studies in this country, and an area where understanding would seem to be particularly vital is not addressed. Further, the relations between literature, history, and politics in Ireland are unusual to the European tradition, and provide an interesting opportunity to study the dynamics of a culture which has been at the receiving end of the western imperialist tradition, and yet remains firmly within that tradition.

We propose to set up an Institute of Irish Studies, to be run and staffed jointly by Crew-Alsager College of Higher Education, Keele University, and North Staffordshire Polytechnic, offering a BA degree in Irish Studies. Courses in the programme will be available to students in other programmes in the host institutions; similarly, Irish Studies students will take courses validated in other programmes. We intend to establish a postgraduate programme when the BA degree is running.

The draft programme which follows represents the first thoughts of interested parties in the three institutions.

## Programme Structure

The course will cover the period from the late sixteenth century to the present day. The disciplines principally involved in the programme are history, literary study, politics and sociology. We also have special staffing strengths in economics and human geography and these disciplines will make significant contributions to the programme. All students will also take a range of interdisciplinary courses and an intensive language course. In the first year all students will take foundation courses in each of the principal disciplines; subsequently the student may choose to specialise or to maintain a balance between the disciplines.

The academic year will consist of three terms. In the first year students will take four courses per term for the first two terms of the year; in the second and third year students will take three courses per term for the first two terms. Twice a term in each year tutors and students in the year group will meet for a review seminar: these sessions will be used to evaluate course materials and procedures, and to present reports on individual or collective investigations of topics central to the programme as a whole. The third term of each year will be used for language courses and project work. Intensive language courses will be available in the final term of each year, and students will take at least one such course. Project work will consist of, e.g., research exercises, field trips, or placement with other academic institutions or organisations such as museums, commercial firms, newspapers, etc.

## Year 1

Term 1:			
History Foundation Course	Literature Foundation Course	Politics/Sociology Foundation Course	British Images of Ireland in Popular Culture
Term 2:			
16th & 17th Century Irish History	Introduction to Irish Literature	Introduction to the Irish Political System (South)	Country and City in Ireland

- Year 2:**  
(3 courses per term, including 1 interdisciplinary course)  
**History courses:** Nationalism in Ireland; Anglo-Irish Relations, 1800-1949; 18th and 19th Century Economic History; Religion, Land and Politics in 19th Century Ireland.  
**Literature courses:** Swift and 18th Century Literature; 19th Century Literature; Irish Theatre in the 19th & Early 20th Centuries; Northern Writing.  
**Politics/Sociology courses:** Church and State in Ireland; Politics of Partition and Divided Societies; Politics of Northern Ireland.  
**Interdisciplinary courses:** Irish Political Rhetoric; Arts and Society in Ireland; Irish Street Culture, North and South; Culture, Territory, Ethnicity.

- Year 3:**  
(2 interdisciplinary courses, 3 other courses and a dissertation)  
**History courses:** The Wars of Irish Independence, 1912-1923; Unionism in the 19th & 20th Century; Irish Economic History, 1922-Present; The Historiography of the Ulster Conflicts, 1868-Present.  
**Literature courses:** Yeats and Joyce; Colonial Literary Cultures; Fiction since Joyce; Poetry since the 1930s; Irish Drama: O'Casey & After.  
**Politics/Sociology courses:** The Irish Diaspora; Irish Demography; Media Coverage of Northern Ireland, 1969-Present.  
**Interdisciplinary courses:** The Language Question; Literature and Insurrection; Anglo-Irish Historiography.

## Course descriptions

The disciplinary foundation courses may be those already validated in the host institutions, and will not be specific to Irish Studies; each will contain some Irish material.

## History Courses

- 16th & 17th Century Irish History:** an introduction to the process of conquest, confiscation and plantation during the late 16th and the 17th century with particular reference to modern Irish historiographical contributions to the debate on this period.  
**Religion, Land and Politics in 19th Century Ireland:** an analysis of the politically significant structures of Irish society (especially rural society) in the pre- and post-famine period, and an assessment of the function of politics within them.  
**Nationalism in Ireland:** the origins and nature of Irish nationalism from the late 18th to the 20th century, analysed through a study of major writers and movements.  
**Anglo-Irish Relations 1800-1949:** a study of the history and development of political and diplomatic relations.

**18th and 19th Century Economic History:** a consideration of the consequences for the Irish economy of its changing status vis-a-vis the wider British economy, in relation to employment, development and structure.

- The Wars of Irish Independence 1912-1923:** this course uses the full range of available printed sources and some primary ones (eg the CO904 series now being issued in microfilm by Harvester).  
**Unionism in the 19th & 20th Century:** an examination of the ideology and bases of unionism, with particular reference to the different concerns of southern and northern unionists before partition, the accommodations made by southern unionists after 1922, and the responses of Ulster unionists to the formation of the northern state.  
**Irish Economic History 1922-Present:** an analysis of the economies of contemporary Ireland, North and South, since partition through the perspectives of economic and human geography.  
**The Historiography of the Ulster Conflicts 1868-Present:** a consideration of the treatment of Ulster unionism and the Northern Ireland state in the work of historians, using primary source material where appropriate.



### Literature Courses

**Introduction to Irish Literature:** an introduction to the characteristic concerns and procedures of Irish literature, through a study of a range of texts from different periods and different genres, including some Irish language material in translation, e.g., Kinsella's translation of the *Tain*.

**Swift and 18th Century Literature:** a comparative course examining Swift and other Irish writers such as Goldsmith, Sheridan, and Sterne in the context of contemporary English literature

**19th Century Literature:** a survey course covering such topics as realist and gothic fiction, the poetic tradition, and 19th century Irish writers and their audience.

**Irish Theatre in the 19th and Early 20th Centuries:** a study of the rise of the Irish theatre, with an examination of the formation of audiences and special studies of the work of some major dramatists.

**Northern Writing:** this course will examine the Northern literary response to environment, history and politics through an exploration of recent poetry, prose and drama.

**Yeats and Joyce:** a detailed examination of the work of two Irish figures who dominate the international literary landscape of the 20th century, and a consideration of the relation between their work and the political and social context within which it was produced.

**Colonial Literary Culture:** a comparative study of attempts to establish self-sustaining literary cultures in Ireland, the USA and Africa.

**Fiction Since Joyce:** negotiating a Joycean heritage: Beckett, Flann O'Brien, Banville and others.

**Poetry Since the Thirties:** a study of the contemporary tradition in Irish poetry, its social and political context, and its relation to its audience.

**Irish Drama: O'Casey & After:** an examination of developments in drama and interactions between drama and society in independent Ireland.

### Politics/Sociology Courses

**Introduction to the Irish political System (South):** a survey course addressing such topics as political and electoral structures, the civil war and the development of the Irish party political system, political culture in Ireland.

**Church and State in Ireland:** a study of the role of the church in Irish society, its legal status, its access to power, its involvement in the major issues of Irish society.

**Politics of Partition and Divided Societies:** a comparative study of religious, ethnic and linguistic conflicts, as they have been managed in Ireland and in other societies, and an examination of partition as a political technique for resolving these problems in contemporary history.

**Politics of Northern Ireland:** a study of the political development of Northern Ireland, its political and legal structures, and the political crisis in the North.

**The Irish Diaspora:** an examination of the factors involved in Irish emigration in the 19th and 20th centuries; a study of the problems of assimilation and acculturation of immigrants in urban communities; a sociological, political and cultural study of Irish communities in America and elsewhere and a special study of the north eastern states of the USA.

**Irish Demography:** an examination of changing population patterns in Ireland and their social, economic and political implications.

**Media Coverage of Northern Ireland, 1969 to the Present:** a comparative study of information on events in Northern Ireland presented to Southern Irish, Northern nationalist, Unionist, English, and international communities.

### Interdisciplinary Courses

**British Images of Ireland in Popular Culture:** This course designed to show how images of Ireland are structured in film, television, the press and popular fiction. These views of the nation are seldom transparent but work actively to construct an attitude towards Ireland and the Irish. Using some of the techniques of contemporary cultural analysis, the course will show the interests which determine the views of Ireland at different historical moments.

**Irish Political Rhetoric:** This course will address itself to the aesthetics of political culture in Ireland. It will examine the vocabulary and tropes of Irish political rhetoric and its history through a study of the rhetorical tradition from Burke and Emmet to DeValera and John A. Costello and will use this study as a basis for investigating the rhetoric of contemporary Irish politics, North and South.

**Arts and Society in Ireland:** an examination of political and social issues as they appear within the arts in Ireland, and the arts as they intervene in the Irish political and social world.

**Irish Street Culture, North and South:** a sociological and anthropological study of Irish street culture North and South: the protocol of marches, demonstrations and meetings; oral and visual culture: songs and music, wall painting and graffiti; alternative cultural traditions as they are presented and explored in the public world of the street.

**Culture, Territory, Ethnicity:** a study of the issue of national identity in Ireland, with a special consideration of the significance of cultural and linguistic differentiae in the

construction of communities.

**Country and City in Ireland:** a study of the urban/rural divide as a social, economic and cultural issue.

**The Language Question:** a sociological, political, cultural and linguistic study of the language question in Ireland, and the role which that question has played in the history of the Irish state, and a special study of the Gaeltacht.

**Literature and Insurrection:** an examination of the relationship between the Irish 'Literary Revival' and the 1916 Rising and a study of this central moment in Irish political mythology as it is presented and explored in politics and literature.

**Anglo-Irish Historiography:** a study of the accounts of Irish and English histories and relations as mediated to each society by its educational system.

### Staffing

We have at present, between the three institutions, staff competent to teach all listed courses other than politics courses. These staff are, however, already teaching full time on other courses, and further teaching support would be required to free them to teach on this programme. A politics appointment would be required.

### Student Numbers

The programme will take 25 students into each year.

### Teaching Hours

There will be two hours contact time per week for each course, with the possibility of an additional hour's seminar time where required. Staff will be available for consultation at fixed hours over and above this timetable.

Mary Fitzgerald is Lecturer in Eng. Lit. at Crewe & Alsager H.E. College, Cheshire



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# Irish Commission for Culture and Education London

The Irish Consultative Conference convened at The County Hall in May 1983 unanimously carried the following resolutions and recommended the following course of action in the GLC area:-

- 1 that links be established between academic institutions in Ireland and their counterparts in London.
- 2 courses and degrees in Irish Studies be established as in-service training for teachers.
- 3 work be commissioned to develop materials in this area for schools.
- 4 a materials resource centre be established with books, films, etc., for teachers.
- 5 the Irish cultural centre could provide a resource to parents in terms of archive and library.
- 6 Teachers' centres must be supplied with information on Ireland.
- 7 provision should be made for resource officers and school advisors working in this area.
- 8 access to the schools (for travelling children)
- 9 recognition of their (the travellers) way of life, customs and culture, and awareness and respect for their aspirations.

These resolutions were later summarised in the objectives which the Commission set itself, namely:-

- a) Research, identify and articulate the special needs of the Irish in London in the field of culture and education.
- b) Develop an anti-racist educational programme, that will reflect the history and heritage of the Irish.
- c) Develop a curriculum to combat racism, in all schools.
- d) Sponsor an annual Irish festival of Irish culture in London as well as participate in other multi-cultural events in the Capital.

76-82 Salisbury rd. NW6 4NU 01 624 3158



# IRISH IN BRITAIN HISTORY CENTRE

76-82 Salusbury Rd London NW6 6NY Tel. 01-624 74

## THE HISTORY GROUP

The Irish in Britain History Group got together in 1981 after a successful weekend workshop. Our main aim is to discover more about our historical experience in Britain. We hold monthly meetings at the Irish Centre in Camden Town where we invite guest speakers along to help us unfold the history of the Irish in Britain. New members are always welcome to come along. Meetings are held on the first Thursday of each month at 7.30pm.

## AN IRISH ARCHIVE

Last year we achieved one of our main aims when we were able to set up an archive in the new Irish Cultural Centre in Kilburn. We are now collecting old books, films, manuscripts and photographs as well as all other items of memorabilia which throw light upon Irish life in Britain through the years. Items we have already received include photographs, old concert programmes, newspapers and club records. For example we have two original copies of 'The Irish Leader', an Irish community newspaper produced in the 1950's.

## REMINISCING IRISH LIFE IN LONDON

The Irish have been settling in London for centuries but much of their story remains untold, eg. the history of the Irish as workers, Irish women and emigration. We feel that the building up of a community history based upon interviews with Irish people who have been here for many years might fill in some of these gaps and we are currently working on a reminiscence project with local Irish groups and Pensioners' Clubs. This project gives a voice in history to the many Irish people who came to live in Britain this century and it provides a useful resource for the 'second generation' Irish who are interested in studying their history.

If you would like to know more about the archive or the project you can contact us at the address below. And if you have anything which you think should be in the archive Maureen Hartigan (Project Worker) will be pleased to hear from you.

# IRISH IN BRITAIN HISTORY CENTRE

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## PROMOTING AMONGST THE YOUNG A GREATER RESPECT FOR RELIGIOUS AND CULTURAL DIVERSITY

### Notes on the Conference

1. The conference was held in Dublin on Tuesday 27 November and Wednesday 28 November 1984. It began with a broad presentation of the conference theme by Professor James O'Connell of the University of Bradford (Appendix A). Professor O'Connell outlined the cultural linkages between the two islands of Britain and Ireland, their differences and the possibilities for the meeting and development of the two traditions. This was followed by a series of three discussions. The first dealt with the part that teaching in the schools could play in fostering respect for religious and cultural diversity; the second dealt with the part that youth exchanges could play and the third discussion concentrated on the role of the churches.

#### Cultural linkages

2. The theme of Professor O'Connell's paper was cultural linkages between the islands of Britain and Ireland. These islands have been joined by history, at times unhappily but not always so, and each has heavily influenced the other.

They are drawn together by Christian values, democratic practices and a common linguistic inheritance. They are divided by the Northern Irish problem as well as by the natural uneasiness of the smaller island alongside the larger. But they are linked in hope of economic growth as well as nuclear survival.

Each island has to accept a certain cultural pluralism, binary at least for Ireland, but a more complicated pluralism for Britain with its many new coloured minorities who add to the pluralism that the Welsh and Scots already create. The Irish may well play a role in emphasising the worth of cultural pluralism in the two islands.

There is a role for all groups. The churches have to set Christian attitudes against traditional divisions. In Ireland they need not least to avoid unnecessary divisions in education and marriage.

Schools, in subjects like literature and history, can develop understanding and linkages; and they can promote school visits and teacher exchanges between Britain and Ireland. Youth groups also can, through sport and music, especially folk music, cross national barriers among young people.

There is a role for tradition and a place for the meeting of traditions. Isolated traditions stagnate and frozen traditions warp. The future lies with peoples who can co-operate creatively.

## ANGLO-IRISH ENCOUNTER

### Appendix A.

#### CARE AND DEAR CONCERN\*: THE CULTURAL LINKAGES OF BRITAIN AND IRELAND

Paper read by Professor James O'Connell, Department of Peace Studies,  
University of Bradford

#### A: Introduction

1. *Aims:* In this paper I want to argue that the peoples of these islands possess much in common as well as cherish individual distinctivenesses. From the way in which they have historically come together and now live in relation to one another they own a sense of belonging. Both the convergence of the peoples and their degree of belonging face obstacles from the encounters of history as well as from the uneasiness that arises out of differences and inequalities among the partners. All the peoples, moreover, live in the regional context of Western Europe as well as in a global context whose dimensions have been reduced by technology. These contexts are, by and large, supportive of the convergence of the peoples. So I shall examine belonging, encounter, and context; and I shall try to do so in taking history, common and shared possessions, and social distinctiveness into account.

2. *Belonging and obstacles:* If a sense of belonging is recognised as characterising the two islands, it is because it is possible to point to factors that structure it: it has roots in a common language and geographical contiguity; it is strengthened by the historical as well as contemporary movement of persons between the islands; it is facilitated by shared democratic political assumptions; it is emphasised by relatively frequent intermarriage; it is fostered by collaboration on various issues at governmental and non-governmental level; and it is toughened, finally, by a manifest commonality of destiny, whether in economic prosperity or nuclear war.

The sense of belonging is however weakened by a degree of misunderstanding on both sides and complicated by dimensions of

\*G.M. Hopkins, *Ribblesdale*



ignorance and prejudice, particularly in the larger island. Moreover, the history of relationships is peculiarly unhappy for the smaller island. These negative factors are in these days worsened by the immediate problem of the tensions and violence in Northern Ireland and by the longer term imbalance of a smaller culture's problem of survival alongside a larger culture. Yet the contention of this paper is that it is possible to build constructively on the positive factors and that it is possible to contain the negative ones.

#### F: Conclusion

To draw together the threads of this talk I want to refer to three things: the selectivity of tradition, the plurality of cultures, and the convergence of peoples. The first theme indicates that peoples not only inherit their history but make history; the second theme draws attention to the varied traditions of these islands; and the third takes in a sense of common humanity, the community of neighbours and the inter-locked interests of peoples.

a) *Selectivity of tradition*: The strength of tradition is that it offers a collective memory that is crucial to the distinctiveness of a people as well as being indispensable to individuals for understanding themselves as well as their community. It also offers thought-out ways of reflecting and acting that provide patterns and norms. In relation to historical memory as well as to respected values, accepted modes of behaviour and cherished cultural possessions, it suggests often a vision of the future that may in measure be idealised but that nonetheless shapes national aspirations and gives strength to social efforts. Yet peoples and their traditions change. They change in so far as human generations react with one another and successors never copy predecessors exactly; they change when different

technologies serve to prompt alterations in social relations, in economic and other capacities, and in ways of thinking; and they change as their own populations grow more diverse and as their neighbours also undergo change. Taken all in all tradition provides great strength, especially strength for both retention and acquisition in the process of change. Conversely tradition loads intolerable and warping burdens on the shoulders of those who use it to declare it sacrosanct in an essentialist or unchanging form. Finally, since peoples change as they draw on tradition they inevitably draw on tradition relevantly and selectively. In a word, they inherit history; and they set about making different but continuing history.

It would be invidious to seek to apply directly these reflections on tradition to the main cultures that make up the society/societies of these islands. All that they are intended to suggest is that no culture, especially not English, Irish or Scots-Irish cultures, can afford to freeze in shapes taken directly from the past or permit themselves to be dictated to by memories of past achievements or interactions. Instead they need to face towards the future and its new situations and accept new linkages, linkages not least with one another. In this process they can be authentically themselves, integrating tradition, yet dynamically taking on the future. The mention of this social process introduces the plurality of the traditions of these islands, and so I want to turn to that pluralism again.

b) *One out of many: E pluribus unum*: We need to face in our times the coming together of peoples. If technology has made the whole world smaller through the new pace and ease of travel, the spread and reach of communication media and the inter-dependence of economies, it has made world regions particularly small. Without going deeply into the factors that made the European Economic Community — the experience of the Marshall Plan, the move out from the Coal and Steel Community and the Benelux group, the realisation that a German political and economic vacuum harmed all Western Europe, and the genius of men like Monnet and Schumann — we should not cease to be astonished that countries, particularly France and Germany that had tried twice in a generation and in the context of two general Western European civil wars to destroy one another, were able thirteen years after the end of World War II in a marvellous co-ordination of initiatives to enter into a political-economic confederation. Moreover, this confederation later took in Britain, Ireland and Denmark, stretched out to



Greece and is about to attain a certain completion in embracing Spain and Portugal. The implicit logic in what I am saying is that if a wide confederation made sense it makes little sense for two islands that already form a sub-region of the unit not to recognise their close linkages and explicitly formalise their unity — as they already have in common voting rights and as they are apparently proposing to do through interparliamentary and inter-cultural bodies. Concepts of pure sovereignty make for poor political interpretation, and even worse political practice, in the contemporary world.

The obvious problem in dealing with Britain is to convince its peoples that they have more than a little to gain from cultural relations with a small and geographically marginal group like the Irish. But the Celtic groups — Scots and Welsh — and the newer groups — Caribbean, Punjabi, Bengali, Sikh and others — can only benefit from a general acceptance of cultural diversity in which the Irish component is distinctive and articulate and which has its main base on its own island. Culture will go on being an issue in Britain when the issue of colour has receded. The English who carry more than other groups the psychological costs of cultural pluralism may well benefit from the mediating role of the Irish — always foreign and yet never quite so — as they seek to come to terms with others who are in historical terms foreign but who are in contemporary and legal terms entirely British. Moreover, the British have never failed to recruit the ablest Irish into the ranks of their skilled manpower, and they need to be able to do the same with the new minorities. They also have long reacted to the language and sensibility of the Irish writers, made their own of them and never thought that the resulting synthesis in the novel, poetry and drama was in any way a dilution of purity but rather a creative encounter that the English — and the British — took over in remaining quintessentially themselves. Finally, all the small cultures can benefit from one another in attempting to observe and co-ordinate their reactions to the English.

Let me end this section in saying a few words about cultural interaction generally. In doing this I am effectively returning to the *leitmotif* of this talk: the value of the various kinds and degrees of interaction among groups where the English hold a certain pre-eminence but no domination, and especially no monopoly. Fruitful cultural exchanges through thinkers, writers, artists and musicians — those who hold up a reflecting-inventing mirror to their societies and who plumb the unconscious and subconscious depths that lie beneath and inform rationality and make peoples to be most

themselves — are the most natural thing in the world. Isolated cultures stagnate: the graveyard of history is full of their stunted corpses. Strong cultures take over ideas and practices from one another, are stimulated by these ideas and practices, and watch with rich wonder what happens when their own ideas are borrowed and begin to live with new life in other cultures. Cultures can become most consciously themselves and aware of their distinctiveness when they have some measure of comparison. And when cultures endeavour to understand one another with sympathy and to imitate one another with fidelity, each single culture grows in stature, gains in confidence and remains truer to its own genius than before the encounter.

c) *Future and freedom*: If in the previous section I came back to the theme of dynamic cultural pluralism, let me finish in returning to my opening statement on convergence, encounter and context. Evidence of belonging in convergence runs through every theme touched on in this paper. The encounter in the convergence has problems yet not such as seem insurmountable in their difficulty or intolerable in their costs. The context, far from inhibiting convergence and the resolution of the problems of encounter, is in our time deeply supportive, suggesting on the one hand the worth of continuing distinctiveness in a world that in certain ways grows more uniform, and pointing on the other hand to the worth of regional and sub-regional co-ordination in a world where contemporary technology in its industrial productivity and its destructive weapons underlines the need for new global structures and styles of co-operation. We are free to make our future. We cannot make this future with utter or arbitrary freedom but we can use freedom with vision and integrity to work with the current of a history that now offers us wonderful opportunities to reach out to new far-flung global neighbours and at the same time to cherish old and much loved close neighbours.



ACTION GROUP FOR IRISH YOUTH

The Action Group for Irish Youth first met in April 1984. Initially, the Action Group came together as a response to a perceived increase of the number of young Irish people, newly arrived immigrants who were appealing for advice and practical help at various agencies throughout the London area. The group is comprised of a number of social workers and others who share both a professional and personal interest in contemporary emigration. Many of our members are emigrants themselves.

The aims and objectives of the Action Group for Irish Youth are:

1. To promote the interest and welfare of emigrant Irish youth in the London area.
2. To explore the reasons for the present wave of unplanned emigration among Irish youth and also to explore the social conditions and life-style that they enter on arrival in London.
3. To establish an adequate crisis response service to young Irish people who arrive in London in an unplanned way.
4. To raise the consciousness within Ireland about the emigration among the youth in Ireland.
5. To highlight in Ireland the re-emergence of emigration as a response of despair to the present unemployment situation.

In order to realise some of these aims, the group carried out a research project in the early months of 1985, during which time a sample of 250 young Irish immigrants coming to London were interviewed and their experiences in Ireland prior to emigrating were documented in detail. The results are published in a research report - 'Irish Youth in London, Report 1985'.

We are currently seeking to develop the work of the group and are trying to have realised some other of our aims and objectives, and to have met some of the needs highlighted in our report.

If you are interested in our aims and objectives and feel you would like to, and have something to contribute to realise our aims, then we would be glad to hear from you at the following address:

The Secretary  
Action Group for Irish Youth  
C/o Irish Centre Community Services  
50, Camden Square  
London NW1 9XB