

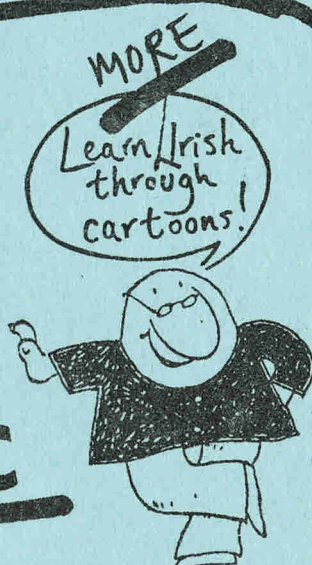
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IN BRITISH EDUCATION**

**REPORT on 6th .
National Conference
Saturday, 11th February, 1989**

Soar Valley College
Irish Studies Workshop



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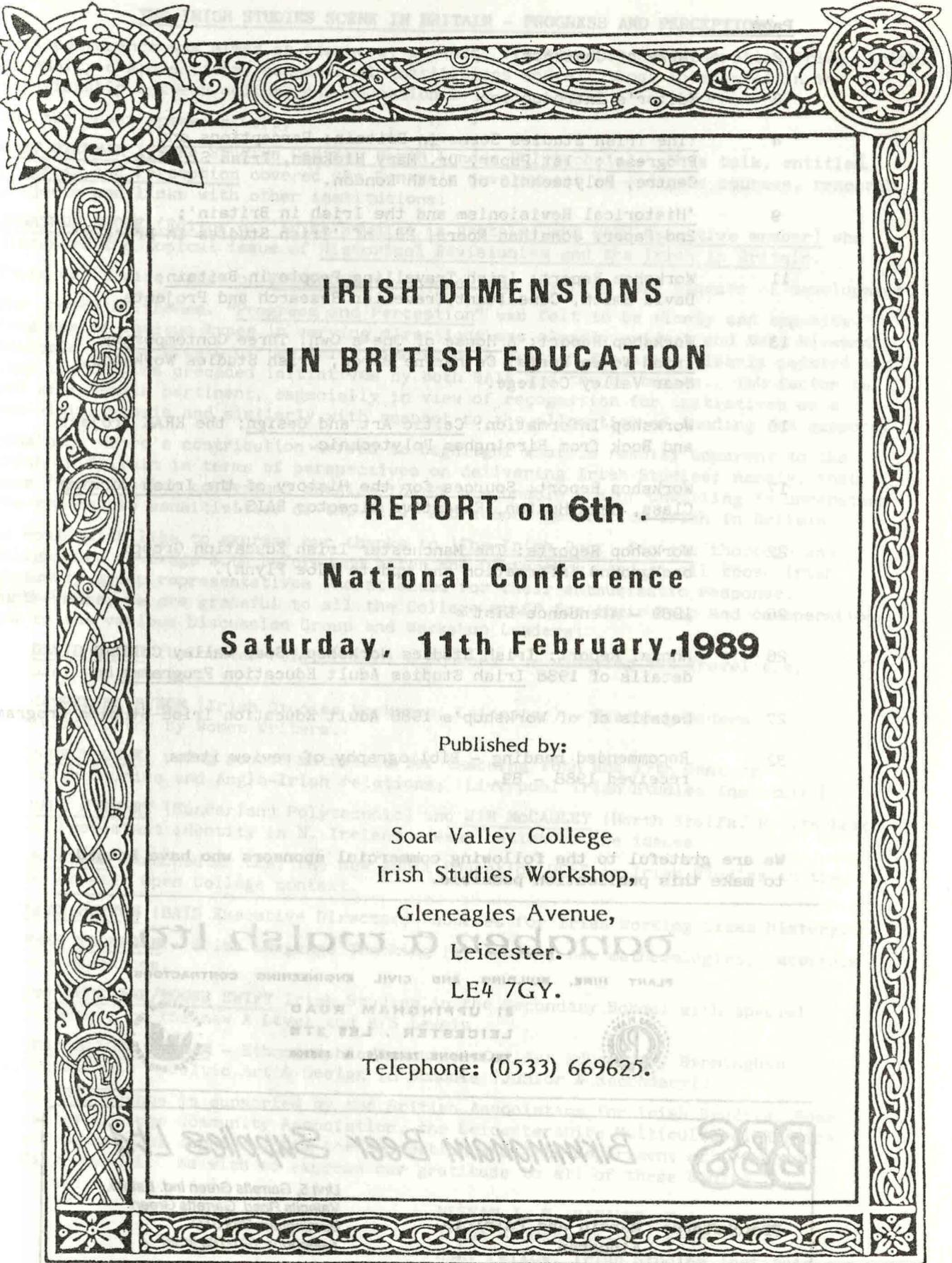


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CONTENTS

<u>Page</u>	
2	Table of Contents
3	Editor's Introduction
4	' <u>The Irish Studies Scene in Britain: Perceptions and Progress</u> '; 1st Paper, Dr. Mary Hickman, Irish Studies Centre, Polytechnic of North London.
9	' <u>Historical Revisionism and the Irish in Britain</u> '; 2nd Paper, Jonathon Moore, Ed. of 'Irish Studies in Britain'
11	Workshop Report: <u>Irish Travelling People in Britain</u> ; David Smith, Consultant, Traveller Research and Projects.
13	Workshop Report: <u>A House of One's Own: Three Contemporary Irish Women Poets</u> ; Catherine Byron, Irish Studies Workshop, Soar Valley College.
16	Workshop Information: <u>Celtic Art and Design</u> ; the ERAE Project and Book from Birmingham Polytechnic.
17	Workshop Report: <u>Sources for the History of the Irish Working Class</u> , Sean Hutton, Executive Director BAIS.
22	Workshop Reports: <u>The Manchester Irish Education Group</u> : background information and update (Joe Flynn).
25	1989 - Attendance List
26	Annual Report: <u>Irish Studies Workshop</u> , Soar Valley College; details of 1988 <u>Irish Studies Adult Education Programme</u>
27	Details of of Workshop's 1988 Adult Education Irish Studies Programme
32	Recommended reading - Bibliography of review items received 1988 - 89.

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IRISH DIMENSIONS IN BRITISH EDUCATION6TH NATIONAL CONFERENCE - Saturday 11 February 1989THE IRISH STUDIES SCENE IN BRITAIN - PROGRESS AND PERCEPTIONS

This conference was aimed at teachers, parents, first and second generation Irish, Irish community organisations, educational institutions and all those interested in the relationship between culture and education.

The two guest speakers were:

MARY HICKMAN (Irish Studies Centre, North London Polytechnic): This talk, entitled Progress and Perception covered the Centre's development re - degree courses, research projects and links with other institutions:

JONATHAN MOORE (Editor of 'Irish Studies in Britain' and BAIS Executive member) who discussed the topical issue of Historical Revisionism and the Irish in Britain.

There was a wide range of WORKSHOPS to choose from covering many aspects of development.

The choice of themes. "Progress and Perception" was felt to be timely and apposite. Progress of various types in varying directions was clearly evident and Mary Hickman's analysis of the growth of the Irish Dimension in British Education clearly pointed out that its origins preceded initiatives by both BAIS and the HE bodies. This factor is and will remain pertinent, especially in view of recognition for initiatives on a non-elitist basis and similarly with respect to the allocation of funding and support.

Jonathon Moore's contribution served to highlight what is readily apparent to the Irish in Britain in terms of perspectives on delivering Irish Studies; namely, that some Irish Studies colleagues outside the UK are unable and/or unwilling to understand the reasonable sensitivities of the first and second generation Irish in Britain.

We would also like to express our thanks to 'The Irish Post' for its thorough and enlightened coverage both before and after the Conference, and to all those Irish community group representatives who attended for their enthusiastic response. Furthermore, we are grateful to all the College staff for their help and co-operation, and to the various Discussion Group and Workshop Leaders:

DAVID SMITH (Leicester Polytechnic) - Sources for studying the Travellers, past and present.

CATHERINE BYRON (Irish Studies Workshop, Leicester) - Teaching modern Irish Poetry by Women Writers.

JOHN MCGURK: using source materials for teaching 16th and 17th Century Irish Studies and Anglo-Irish relations; (Liverpool Irish Studies Institute.)

PAUL STEWART (Sunderland Polytechnic) and **JIM MCCAULEY** (North Staffs. Polytechnic) on Protestant identity in N. Ireland - examination of the issues

JO FLYNN (Manchester LEA) the new Adult Education GCSE in Irish Studies in the Manchester Open College context.

SEAN HUTTON (BAIS Executive Director): sources for Irish Working Class History.

KATE THOMPSON - Irish Language Teaching for Adults, new methodologies, materials and resources.

PAT BUCKLAND/ROGER SWIFT Irish Studies in the Secondary School with special reference to the new A Level and A/S Levels.

PHIL SLIGHT & TEAM - Ethnographic Resources for Art Education, Birmingham Polytechnic - Celtic Art & Design in Schools (Junior & Secondary).

The Conference is supported by the British Association for Irish Studies, Soar Valley College Community Association, the Leicestershire Multicultural Service, our commercial sponsors, and the Recreation and Arts Department of Leicester City Council. We wish to express our gratitude to all of these bodies.

NESSAN J. E. DANAHER, B.A., M.Ed.
Irish Studies Co-ordinator.
Hon. Fellow, Irish Studies Institute
University of Liverpool

18.1.90

THE IRISH STUDIES SCENE IN BRITAIN: PERCEPTIONS AND PROGRESS

Progress in Irish Studies

The Irish Studies scene has changed greatly in the past ten years. My own institution, the Polytechnic of North London, was no different in the late 1970s to dozens of other higher education institutions. There were hardly any courses with 'Irish' in the title; no lecturers with major responsibility in the area; nor was there any visible research programme with a perspective on Irish issues. Yet, closer scrutiny would have identified that study of Ireland was taking place but was rendered invisible. Scholarship in the Humanities faculty would have been incomplete without Irish literature, however, it appeared in courses called 'British and American Literature'; Irish history was covered in British political history courses. In addition, many of the students and staff were Irish born or second generation.

Ten years on progress has indeed been made for Irish Studies in higher education. Apart from the Irish Studies Centre at PNL there is now the Institute of Irish Studies at Liverpool University and the British Association for Irish Studies has been formed aimed at encouraging the development of Irish Studies in all sectors of the education system. There are well established Adult education classes in Irish Studies in many cities. At local authority level a lead has been given for a number of years by Manchester with its recognition of the Irish as an ethnic minority and the existence of the Irish Education Group. In London, rather late in the day, but nonetheless important for that, the ILEA Irish Working Party Report has been published which includes significant recommendations for the development of Irish Studies in schools and the youth service. Where Irish Studies has been introduced it has involved the development of new curricula often of an innovative nature. For example, at PNL, apart from traditional courses on Irish history, literature and politics new courses have been prepared on the Irish in Britain, Women and Irish Society and Representations of Irishness.

This litany of progress is impressive given that we have been trying to establish a new subject area in difficult times for education. However, the story is not of unmitigated success. Unfortunately, an RSA course in Irish Studies at Kilburn Polytechnic has not run this year and a proposed degree course involving Keele University and North Staffordshire Polytechnic did not obtain funding. Irish Studies is still far from the position Patrick Buckland at the 1988 conference on Irish Dimensions in British Education stated should be our aim: that is, of making the position of the subject 'unassailable'. It is interesting to note that the American Committee for Irish Studies do not think they have attained this position after 25 years in existence. At the ACIS conference in Dublin in 1987 the message was that Irish Studies in most American Colleges, extensive though provision is, was too dependent on the vagaries of appointments. If a

particular person who teaches an Irish course leaves an institution then the course disappears. This situation is a function of the fact that in most American Colleges there are individual courses in Irish literature or history rather than named degrees or other qualifications in Irish Studies.

Perceptions of Irish Studies

It is useful to examine what has been the basis of the progress made in Britain during the past ten years and in that context explore different perceptions of Irish Studies. The attempts to move Irish Studies higher up the agenda of curriculum change in the 1980s have come from two main directions. On the one hand there are many Irish people who are either concerned about the absence of teaching about Ireland in the schools their children attend or wanting to extend their own knowledge of Ireland or wishing to reflect on their own experience of migration. The major vehicle for articulating the demands of these groups of Irish people, essentially the migrants of the 1940s-1960s and their children, has been a close association between a more-or-less organised adult education sector and Irish community organisations. Both the journal 'Irish Studies in Britain' and the annual conference, 'Irish Dimensions in British Education', at Soar Valley College, Leceister, have grown out of these developments.

The demands for educational change in the public sector from this loose alliance of individuals, educationalists and Irish community interest groups were inserted into an educational context where it was necessary to argue for for the recognition of the Irish as an ethnic minority. As a minority group subject to specific racist practices, both structural and individually based. Given both the complexion of the 'race relations' debate and the particular nature of anti-Irishness in this country, these claims of Irish people were often resisted. Consequently, although there have been significant successes around the country in gaining recognition of Irish demands, there have also been disappointments. In sum this strand of development of Irish Studies highlighted the specificity of the position of the Irish in Britain as the rationale of its demands for Irish Studies.

What was also missing was any relevant and accessible progression route into Higher Education for those who took Irish Studies courses in the Adult Education Institutes. I think the development of the Irish Studies Centre at PNL can fairly claim to represent the extension of many of these Irish community interests into Higher Education. In fact Irish Studies at the Polytechnic is a unique example of Adult Education informing the development of Higher Education curricula. Witness the compulsory courses on migration and the Irish in Britain which are part of the Irish Studies half degree course and the type of research involvement which the Centre is prioritising.

On the other hand from the mid-1980s onwards there have various attempts to raise the profile of Irish Studies in Higher Education emanating from academics, most of them Irish. These moves were given a

filip by the Oxford conference attended by Sir Keith Joseph and Gemma Hussey, respectively the British and Irish Education ministers at the time. But more importantly these pressures were given a coherence and organisational muscle by the formation of the British Association for Irish Studies (BAIS). The perception of Irish Studies most to the forefront with these academics is the paramount need for education to contribute to a better understanding between the 'two islands'. The curriculum content promoted tends to emphasise the history, politics and culture of Ireland. The establishment of the Institute of Irish Studies at Liverpool University represented the first notable realisation of the aims of the BAIS.

I have traced these two strands of development because they demonstrate the different perceptions of the need for and nature of Irish Studies in Britain. A couple of years ago there was some danger of the differences between the two becoming somewhat antagonistic to the point that a common interest in developing Irish Studies might be jeopardised. When considering the differences between the two groups of Irish Studies activists I am reminded of Desmond Fennell writing in the Irish Press some years ago. Fennell described how the urban, liberal, middle class of south Dublin viewed themselves compared with their opponents on issues such as the H Blocks, Haughey and the 8th amendment campaign: as Nice People versus the Rednecks. The Rednecks were the relatively ignorant, rural, working class bigoted Catholics who south Dubliners saw as making up most of the rest of Ireland. Within the context of the Irish Studies scene in Britain there was a tendency for those in the Higher Education grouping to act as if they were the Nice People and rest of us were Rednecks. I am glad to say that two years on there seems to be a different atmosphere. A greater recognition of valid differences and increasing co-operation between the two strands on Irish Studies initiatives. That said the two different impulses for Irish Studies still exist and the strengths of each must be allied if we are really to make the position of Irish Studies unassailable.

The Future of Irish Studies

Finally, it is worth considering some future directions for securing Irish Studies. At PNL we have prioritised developing a curriculum relevant to the London Irish community, which although undergoing changes now, has traditionally been an Irish Catholic working class community. I do not see this as merely a process of cultural reinforcement as such curricula for the Irish have been described recently. Education is amongst other things an enabling process. As an institution we are proud of the fact that we have proportionally the highest number of women graduates of any higher education institution in the country and amongst the highest for ethnic minority and mature student access to higher education. What is often the case is that Irish Studies forms the catalyst, and the confidence giver, to bring Irish people into Higher Education. Once embarked on a degree course all sorts of questions can emerge and different horizons are brought into view for the individual student. Irish Studies as an access route into Higher Education should remain part of future plans for the development of the subject.

However, it is also obvious for the long term future of Irish Studies that it should attract a diverse student body. This is being approached at PNL in a number of ways. We have a modular degree scheme and students take up to six free units during their course. Many students are taking Irish Studies units as part of other named degrees, many of these students are not Irish but reveal the extent of interest in Ireland. In the next ten years the perception of the catchment area of higher education institutions will change dramatically in that the distinction between home students and overseas students will become increasingly blurred as the movement of students throughout Europe is encouraged. In an institution like PNL which has substantial Greek, Irish, Italian, Portuguese and Turkish communities we increasingly see our responsibilities to those communities in a wider European context. European policies such as ERASMUS are designed to facilitate Europe as one large pool of labour. Whatever one thinks of this Irish Studies has an equal place in this scenario. Institutional links between Higher Education in Ireland, Britain and various European countries will help ensure Irish Studies survival.

As to ensuring Irish Studies reaches a more specifically British audience I think it is still early days to judge the subject on that score. I have concentrated on differing perceptions of Irish Studies as held by those who support the subject. We should not forget the perceptions of Irish Studies of those in this country who have no connection with Ireland. Given the trivialising and stereotypical presentation of Irish Studies in the national press and given the basis of anti-Irishness in Britain there are many prejudices to overcome. By no means all of these prejudices are within the power of educationalists to transform. That is why it is necessary to begin where the interest already exists, for example amongst professional groups whose work gives rise to an interest in matters Irish. Teachers, housing workers and journalists are some of the people who have joined Irish Studies courses at PNL. Another group who are interested in Ireland are young people who want to know about Northern Ireland. It is a fallacy to think some carefully controlled, sanitised version of Irish Studies is what would attract a British audience. Quite the opposite, a curriculum that does not deal with the self-evident contradictions in the relationship between Ireland and Britain will not have any chance of improving relations between Britain and Ireland.

Another important aspect of securing Irish Studies in the future is that it be established in all sectors of the Education system. The Joint Education Programme run by BAIS and the Institute of Irish Studies at Liverpool is a very important initiative. At PNL we are moving in three ways towards achieving this aim. Links are being made with Teachers Centres in order to run Inset courses in Irish Studies. We are discussing joint work with the School of Teaching Studies in the Polytechnic with a view to developing teaching materials for use in primary schools. The intention is also to organise in association with BAIS a conference on the future of Irish Studies in the Further and Adult Education sectors. Irish Studies began in Adult Education Institutes; it has now been established in one University and one Polytechnic; for the future it is vital that Irish Studies becomes established in schools.

In conclusion, I hope that when this conference convenes for its 25th anniversary that we will be able to report more optimistically about the secure establishment of Irish Studies than our American colleagues were able to in Dublin two years ago.

Mary J Hickman

Director of the Irish Studies Centre, PNL.

Paper presented to 'Irish Dimensions in British Education' Conference held at Soar Valley College on 11th February 1989.

Historical Revisionism and the Irish in Britain

from *Linen Hall Review*, Vol.5, No.3; Autumn 1988; p14 - 15; this is substantially the text delivered at the conference of 11.2.89.

Jonathon Moore

The nature of the writing of modern Irish history has recently been a matter of some controversy. The alleged division amongst Irish historians between 'traditionalists' and 'revisionists' has been at the heart of this dispute. In a recent debate between Ronan Fanning and Desmond Fennell⁽¹⁾, the substance of the disagreement was spelt out. Central to the argument are the words of the late F.S.L. Lyons, spoken back in 1971:

'In the present situation, with the dire past still overhanging the dire present, the need to go back to fundamentals, and consider once more the meaning of Independence, asserts itself with almost intolerable urgency. The theories of revolution, the theories of nationality, the theories of history, which have brought Ireland to its present pass, cry out for re-examination, and the time is ripe to break with the great enchantment which for too long has made myth so much more congenial than reality.'⁽²⁾

Here there is the view that the historian takes on the role of a Gramscian intellectual. What he has to say can alter the national psyche. For Lyons and Fanning there is a recurring question which should be asked by all historians - that posed by W.B. Yeats in 1938:

*Did that play of mine send out
Certain men the English shot?*

Whereas the revisionist concludes from this that the violence in Northern Ireland cries out for professional historians to play down the role of Britain as the sole source of Ireland's problems, the traditionalist believes in the opposite. Fennell argues that Irish history should create a 'collective well-being, an image of the national past which sustains them personally and which bonds them together by making their inherited nation seem a value worth adhering to and working for'. The two sides agree in the importance of history to the future of politics in Ireland. What is being debated is in essence the benefit of traditional Irish Nationalist values. Should we glorify those who died attempting to carry out such a dream?

It isn't really the facts of history that are in question here, rather the weighting and value judgements placed on them. If you compared the picture of Ireland presented in T.A. Jackson's *Ireland her own*⁽³⁾ and put it alongside that contained in Roy Foster's *Modern Ireland 1600 to 1972*⁽⁴⁾, this becomes clear. There are few major disputes on what happened when and where, the difference is on emphasis. For Jackson nineteenth century Ireland was characterised by British cruelty and a series of heroic

Republican uprisings against this tyranny. For Foster the same period is characterised by generally rising living standards, and a series of futile uprisings. In Jackson the picture which emerges is of a country permanently in turmoil, in Foster the relative normality and stability of life shines through. If ordinary people are guided by historians, then a reading of Jackson would strengthen the resolve of the Northern Republican. A reading of Foster would leave him/her with a view that Britain's role in Ireland was not entirely malevolent and therefore the use of the Armalite is not justified.

That such a debate has aroused a great deal of interest in Ireland is not surprising. As the citizens of the Irish Republic gradually emotionally extricate themselves from the ever more bloody conflict in the north, as the interest in the dream of an all Ireland state recedes, revisionist history offers a different more comforting image of the past, one which is more in line with the realities of life today. Similarly it would not be at all surprising if Jackson and Michael Farrell had slightly larger fan clubs down the Falls than Paul Bew and Roy Foster. History must act as a succour, a spur to action, not as a challenge to your Weltanschauung.

What is surprising is the emotional nature of the debate about Irish revisionism which has occurred in Britain. To give an example, two years ago Michael Laffan, the UCD historian, was invited to speak as part of a lecture series entitled 'The Terence MacSwiney lectures'. The timing of Laffan's lecture happened to coincide with a new crisis in the Maze prison with all the possibilities of another hunger strike in the offing. Laffan decided that given this timing, he would not wish to take part in a series of lectures commemorating Ireland's most famous hunger striker. The response to this was quite extraordinary. For weeks the pages of the *Irish Post* newspaper were full of letters pillorying Dr Laffan. He was accused of being a 'blueshirt', a 'west Brit', an 'anti-patriot', a reactionary and a partitionist. However the word that was most commonly used to describe the unfortunate Laffan and it was used in an utterly perjorative and accusatory way, was that he was a revisionist.

Dr Laffan was genuinely taken aback by the level of abuse. As he later remarked, 'Such attitudes are no longer prevalent in Dublin.' They are however prevalent amongst the London Irish. When another Dublin historian, Margaret McCurtain visited London in the previous year, she gave a less than romantic picture of the 'Flight of the Earls'. At the end of her talk, an obviously irate member of the audience asked, 'Will you not leave us with our heroes?'

To understand this comment, one has to understand the position of the Irish in Britain. Irish people in Britain may not be subject to the kind of overt racism that characterises the experience of the black and Asian communities over here. But they are

subjected to a very high level of abuse and ridicule. The Irish joke is the best known example of this, the clear intention of such 'humour' being to depict the Irish as being an inferior and stupid race. As Liz Curtis has shown⁽⁵⁾, this has been a constant theme in the British portrayal of the Irish for centuries. Famous Irish men and women are assimilated by the dominant culture. Yeats, Shaw, Joyce and Heaney are taught as English rather than as Irish literature whereas Melville and James are taught as American literature. The image of the Irish as irrational and violent was clearly seen in an article on Irish studies in *The Independent*. An otherwise balanced piece on the demands for Irish studies as part of the curriculum was wrecked by a cartoon showing two men fighting and a passer-by commenting 'McGuinness and O'Donnell at the Irish cultural studies again'. When the Academic Board of a leading Midlands University was sent a letter from the University Grants Committee to ask what they were doing about Irish Studies, the meeting collapsed into laughter.

In this context the role of history is very important. The Irish have often found solace in reminding themselves of their victimised past. The past is where a small nation was colonised and crushed by a ruthless oppressor. In their own lives they may well be ridiculed at work for being Irish. Since the re-emergence of the Troubles twenty years ago, the abuse has sometimes been more than verbal (particularly if the IRA campaign comes across the water). A reading of traditional Irish nationalist history helps to place their experiences in context. It gives people pride in their past, and thus national self-respect. Irish studies classes at adult education level thus take on the role as centres for cultural re-inforcement. The classes are dominated by first and second generation Irish and the climate is one of uncritical nationalism. To introduce revisionist history into such classes would be to take away a major reason why people have attended. To give one example, the demand for Irish women's studies is for classes to discuss famous Irish women. The complex position of Irish women and the relationship with family, class, nationalism and religion would not necessarily glorify Ireland enough and is rarely looked at. One tutor was criticised by his class for opening up the issue of the 'Mother and Child' affair on the grounds that it gave the impression that the Irish couldn't rule themselves properly.

Younger, second generation, Irish in Britain have gradually become more and more Republican in recent years. Some of the young men proudly wear miniature armalite broaches on their lapels. It was this cultural climate that Laffan and McCurtain moved into. Their message was not welcome. One man told Laffan, 'You ought to be ashamed of yourself.'

What Dr Laffan was not aware of was the difference between modern Irish history produced in academic institutions, and an audience with totally different experiences. Whereas the revisionists are rebelling against the myths of Republicanism, the Irish in Britain are rebelling against another myth. This is the myth that the conflict in Ireland is between civilians and barbarians⁽⁶⁾ and it dominates British attitudes towards the Irish. The often crude perspective that the Irish in Britain employ in approaching the question of history is a direct result of their cultural experiences, and is heavily influenced by the prevailing culture of anti-Irish racism. In this context the new Irish history is seen as taking the sides of the British against the Irish, and is thus rejected.

This rejection can often take on absurd

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proportions. The *Irish Post* newspaper dismissed Clare O'Halloran's provocative book on Irish Nationalism simply because she acknowledged her debt to Foster and Fanning in the introduction⁽⁷⁾. The problem for many Irish people in Britain is that Ms O'Halloran's perspective is now the norm in historical writing. For a wide variety of reasons, ranging from genuine lack of opportunity to a tradition of anti-intellectualism, Republicans have rarely put pen to paper to produce major books on Irish history. Those who reject and abuse the conveyor belt of revisionist history which continues to emanate from the smoke filled rooms of the history department at UCD and elsewhere must surely face up to this fact. The sad passing of Desmond Greaves is surely as good a time as ever for Nationalists and Republicans to attempt to rectify this anomaly.

- (1) See 'Nationalist Perspectives on the past' in *Irish Review*, pp 15 to 26, (Spring 1988).
- (2) IBID
- (3) T.A. Jackson, *Ireland Her Own*, (London 1947).
- (4) R.F. Foster, *Modern Ireland 1600-1972*, (London 1988).
- (5) Liz Curtis, *Nothing but the same old story; The Roots of Anti-Irish Racism*, (London 1984).
- (6) Seamus Deane, 'Civilians and Barbarians' in *Ireland's Field Day*, pp 33 to 44, (London 1985).
- (7) Clare O'Halloran, *Partition and the Limits of Irish Nationalism*, (Dublin 1987).

David Smith

During the late 1960s and throughout the following decade the Ministry of Housing and Local Government and its successor the Department of the Environment, (DoE), were under frequent pressure to initiate some form of action to curb the inflow of Irish Travelling People into England. "They're coming over and they're coming in their thousands," was how it was frequently expressed. In 1980 the Gipsy Sites Division of the DoE commissioned research aimed at providing a more informed base from which to discuss the phenomena of Irish Travelling People in England and Wales. The research teams findings were presented to the DoE in a report: The Special Accommodation Needs of Irish and other Long-Distance Travellers, David Smith, George Gmelch, Sharon Bohn Gmelch, 1982.

In an endeavour to understand the nature and function of cross-channel migration amongst Irish Travelling Families in England and Wales the research programme sought evidence from the families interviewed by recording migration histories. Among 78 families providing detailed migration histories, 44% had first crossed to England prior to 1960, and, except for brief return visits to Ireland, had resided in mainland England continuously since their arrival. The evidence collected from these families also revealed that they had travelled to specific neighbourhoods within cities where they already had kinsmen. In several cases these migratory movements were spoken of as merely maintaining a well established tradition amongst Irish Travelling People, particularly among eastern counties families, where periodic visits to England were an established part of the family's way of life. Incidental information provided during interviews indicated that such movements occurred during the inter-war years of 1920-1939, and in a few cases were known to have occurred from the turn of this century.

Later research by both Sharon Gmelch and David Smith has resulted in more information being recorded. Sharon Gmelch's study, "Nan: the Life of an Irish Travelling Woman", depicts an individual migration history in its early chapters. David Smith's work on various published archive sources has led to the recovery of a number of hitherto unrecognised early dated references to Irish Travelling People in England.

For some commentators on Gypsy and Traveller history Shakespeare's reference to tinkers when the young Prince Henry claims an ability to, "... drink with any tinker in his own language..." (Henry IV, pt I), has been claimed as indicating the presence of Gammon speaking Irish Tinkers in England during the playwrights lifetime, a presumption that overlooks the existence of an indigenous tinker group in England, Wales and Scotland at that time. If the connection with Irish Tinkers in the Shakespearean quotation remains to be proved another well-known reference to Irish Travelling People - George Borrow's graphic description of a group moving along the streets of the Caernarvonshire town of Bangor, c. 1851, is manifestly authentic. Borrow's descriptions of Gypsies and in this case Irish Travelling People, like those of many other nineteenth century writers, contains more than a hint of ethnocentrism in its content. If that element is stripped from the text the reader is left with a vivid and informative description of the group.

"The men were very lightly clad, and were all bare-footed and bare-headed; they carried stout sticks in their hands. The women were bare-footed too, but had, for the most part, head-dresses; their garments consisted of blue cloaks and striped gingham gowns. All

* Throughout this paper the term Irish Travelling People refers to that group of people known variously as "the Travellers", or the Tinkers or by other variant terms such as Itinerants. Irish Travelling People represent a group of people for whom travelling as a way of life is a significant reference even if not directly undertaken by all such individuals.

the females had common tin articles in their hands which they offered for sale....Two ragged, red-haired lads led a gaunt pony, drawing a creaking cart, stored with the same kind of articles of tin which the women bore. Poorly clad, dusty and soiled as they were, they all walked with a free independent and almost graceful carriage. They were all from Ireland."

About the same time that Borrow saw his group of Irish Travelling People the 1851 Census Enumerators collected information from seven Irish families variously described as Tinkers, Hawkers, Agricultural Labourers and a Tailor, living in tents in the parish of Coed Ana on Anglesey. Three of these seven families contained children born at other locations in North Wales, the oldest of these children being seven. Although it is tempting to develop quite elaborate interpretations on this recorded data it can confidently be described as showing an encampment of Irish Travelling People close to a major port of entry during the mid-nineteenth century. The birthplaces of some of the children indicate presence and movement within North Wales dating back to at least 1844.

Hopefully persistent archive and library searches will provide more data. Yet to be tested is Chesney's assertion that the slums of Victorian London resounded to the Gammon, the language of Irish Travelling People sometimes also referred to as Shelta. Recent Family History researchers have produced information about their subject families who were Irish Travelling People moving into the burgeoning conurbations of London and Manchester during the second quarter of the nineteenth century.

If the frequently expressed opinion that Irish Travelling People are a residual group of families who lost everything during the severe famine period of the nineteenth century then evidence of a pre-Famine presence of Irish Travelling People in England becomes quite significant. Occasional Parish Register entries such as the baptism at Wigton, Cumbria of:

"Nanny, daugh. of James O'Reiley (*sic*) traveling brazier of the town of Armagh (Ireland) & Elizabeth his wife..."

offer such evidence.

More tenuous in the present state of knowledge are entries like those relating to the baptism and burial of the children of Charles and Anne Phury, described as "Irish Travellers", in the parish register of St Cuthberts, Bedford in 1703.

The search continues for more references to consolidate early evidence of Irish Travelling People in England and Wales during the eighteenth century and earlier. At present earlier references, particularly in the seventeenth century are indistinguishable from the numerous entries in Quarter Sessions Papers, Churchwardens and Parish Constables Account Books referring to payments made to Irish Travellers, who represent a significant part of all Travellers passing through the Midlands of England during the period 1670-1703. One can only speculate on who is being described in the tantalisingly brief reference to a payment of 3s 7d (18p);

"...given to Egyptians (the seventeenth century term for Gypsies) and Irishe folke..."

in the Waltham-on-the-Wolds, (Leicestershire) Parish Constables Account Book at Michaelmas, 1637.

Obviously every piece of evidence helps to provide a more informed overall picture of just who the Irish Travellers were. Slowly, as more detailed information emerges the amorphous mass of "Irish Travellers" will acquire persona. Hopefully amongst the groups of travelling Irish victims of coastal piracy and insurrection seeking compensation, of individuals punished for begging and emigre Irish brought to penury in old age will be found information about earlier generations of Irish Travelling People living in England.

A HOUSE OF ONE'S OWN: THREE CONTEMPORARY IRISH WOMEN POETS

The repressive attitude towards women in the Irish Republic has made it hard for women poets to find a poetic 'house of their own'. Since the recent troubles there has been a resurgence in Irish poetry. But while male poetry, such as that of Seamus Heaney, is widely published women are now also writing poetry which demands equal attention and respect.

Catherine Byron herself a poet with roots in Ireland, explores the writing of Eavan Boland, Medbh McGuckian and Eileen Ni Chuilleainain.

W

from **Women's Review**, No. 19
May 1987; this covers the
material used in Catherine
Byron's Workshop on 11.2.89

I was growing up in Ireland in the Fifties, there was a Padraic Colum poem that we all had to learn by heart - 'The Old Woman of the Roads.' Tired of bog and road, she longs for a house of her own:

*I could be quiet there at night
Beside the fire and by myself,
Sure of a bed and loth to leave
The ticking clock and the shining delph!*

There are three women poets living and working in Ireland today, and becoming increasingly widely read over here, who must also have grown up with that poem. Two of them have transformed for me the image of habitation, of a house to be human in - given it a name, and a voice, that is utterly their own. The third has stayed out 'in the wind and the rain's way'. The poets are Eavan Boland, Medbh McGuckian and Eileen Ni Chuilleainain.

The woman poet is still a rather rare and curious phenomenon in Ireland. The men have been managing to have their own way over there for far longer than in mainland Britain, as they have in Irish cultural and domestic life generally. If you look at two recent anthologies of contemporary Irish poetry, you'll find that Paul Muldoon's *Faber* one has nine men and one woman, and Sean Dunne's *Poets of Munster* has twenty-three men and two women. Even more than in Thatcher's vision of Britain, woman's place is thought to be in the home. (It was only in 1973 that the Republic's 'marriage bar', which obliged women to give up their employment on marriage, was removed.)

Eavan Boland published a long essay last year in *Krino* (Ireland) and *Stand* (England) on the role of the woman poet. Though it dealt with such familiar

points of discussion as the meaning to women poets of the Gravesian female muse, and the demands of a feminist consciousness, it seemed curiously remote from the concerns and the actual writings of most women poets this side of the water. In many ways we have long since won the possibility, in Britain's more pluralist society, to be poets-illuminated-by-our-experience-as-women, rather than women-poets. In Ireland it is not yet that easy. But Eavan explains further in a letter: 'My womanhood enlightened my humanity, not just my femininity. And therefore I think poems like those about the sickness of children or feeding a child at dawn are human poems. It's a way really of indicating the demeaned position of women in society to call them only 'women's poems'. To me the re-instatement of women's experiences in literature into human statements is an absolutely vital restoration of the balance and a correction of all previous silences. And it's still by no means conceded. Especially here.' Or, for some women poets, over here.

Medbh McGuckian, understandably in this context, maintains that she writes for men: 'As a woman, my role as a poet is very much the equivalent of John the Baptist or someone, because I feel very much a pioneer for my particular society... I think I've always found women... much more complicated and much deeper [than men]. You don't need to explain anything to [women].'

Perhaps it is because Eileen Ni Chuilleainain has the model of her mother, the well-loved writer Eilis Dillon, that she exhibits little self-consciousness in her own role as woman poet. Of the three, she is the least self-regarding within her actual work. She



Medbh McGuckian

Eileen Ni Chuilleainain

refracts the world through her clear poetic eye with a humanity that transcends gender. Hers is a poetry of human statement – but not quite in the terms so eloquently articulated by Eavan. It is in the work of the other two women, where we enter the shelter and protective possibilities of the house proper, that we find particular illuminations from womanhood and motherhood.

Medbh says of the house in her work: '[It] is probably the poem itself . . . or a symbol for the world of the poem.' As poet she both inhabits and creates house and hearth, and all the fecundity that implies. But her house is not an enclosed, woman's world. It has the stars and planets on elastics, holds threads to histories, keeps several intense correspondences going on winged notepaper. Her 'I' is never to be taken for granted, is always to be understood afresh in each poem. She builds her poems, too, in a very special verbal masonry: 'I use language in a very thick consistency. I don't like wasting a sentence or a word . . . A poem is a construction of solid bricks.'

'Autobiography is not true enough; it has to be rearranged to release its true meaning', wrote the American poet Jane Cooper; Medbh says: 'Every poem I've written is about something that happened to me . . . but I have coded it and coded it so that even I hardly remember sometimes . . .' Her writing creates extraordinary possibilities of true meaning being released between poet and poem and reader. 'My poetry is very old-fashioned, like meditation or whatever.' Of all contemporary poets, male or female, of whatever nationality, she is one who must be read and reread, daydreamed about, meditated on. Like Eavan, she often uses the language of painting. Her poems themselves are like *trompe l'oeil* windows: sometimes the images flicker past in the progress of her astonishingly sweet and complex syntax, at others they are calmly dwelt on. Each poem, too, is entire of itself. One cannot read them in book-form without feeling they are a continual plumbline into a mind and heart of astonishing and generously open complexity.

Eavan Boland is very much more direct and cerebral in the way she presents herself as poet, and as keeper of her literal house: 'am I/at these altars,/warm shrines – /washing machines, dryers – /with their incense/of men and infants,/priestess/or sacrific-

ice?' Again and again she explores the tension between rejoicing 'in the sort of light/jugs and kettles/grow important by' and the despairing knowledge of the losses when we 'wed our gleams/to brute routines'. We frequently witness her climbing the stairs with her notebook, preparing to write a poem. In her *Krino/Stand* essay she describes this habit as learnt from painters, who do not wait for inspiration, but follow the light. The light Eavan follows is the fading half-light of dusk – the sweet ending of the day which for many mothers is the first chance for solitude.

Her house is a much more furnished and physical house than Medbh's. I know no poet who is so expert and so obsessed with fabric in all its incarna-

I REMEMBER

*I remember the way the big windows washed
out the room and the winter darks tinted
it and how, in the brute quile and aftermath,
an eyebrow waited helplessly to be composed*

*from the palette with its scarabs of oil
colours gleaming through a dusk leaking from
the iron railings and the ruined evenings of
bombed-out, post-war London; how the easel*

was

*mulberry wood and, procupining in a jar,
the spines of my mother's portrait brushes
spiked from the dirty turpentine and the face
on the canvas was the scattered fractions
of the face which had come up the stairs
that morning and had taken up position in
the big drawing-room and had been still
and was now gone; and I remember, I remember*

*I was the interloper who knows both love and
fear,
who comes near and draws back, who feels*

*beyond the need to touch, to handle, to dismantle
it,*

*the mystery, and how in the morning when I
came down –*

*a nine-year-old in high, fawn socks –
the room had been shocked into a glacier
of cotton sheets thrown over the almond
and vanilla silk of the French Empire chairs.*

tions, or with make-up. At times these are darkened into surgical bandaging, or winding cloths and embalming oils – whether for mummies or Mummy, they are part of a detailed concern with coverings. Under the covers there is, as well as the cerebral and polemical intent, an erotic charge that is off-key, makes strange.

But the invitations to witness

Eavan's creative act can begin to feel like voyeurism after a time. In the title poem of her new book, *The Journey*, the poet has a dream-vision in which Sappho declares her dear as her own daughter. Eavan is such a superb wordsmith, writes so richly and utterly musically, that I hope she will move on from this self-consciously sibylline phase, and slough off too some of the prinked and painted surfaces that currently keep some of the truth at arm's length in her work: 'for/There's more enterprise in walking naked.'

And yet I would not have her walk naked as Eilean Ni Chuilleanain does! The work of each of the three women complements that of the others remarkably. Eilean's muse is on the road, out in the weather. If we are within walls at all in her poems, they are roofless, or reverting to wilderness:

*'I was reading my book in a ruin
By a sour candle, without roast meat or
music.'*

We are in that wet, wild world of stone and stream that is the landscape of so many restless Irish spirits, both in life and literature – Mad Sweeney as well as Padraic Colum's old woman. Eilean peoples it sparingly, with characters from many pasts – Odysseus and the ghosts of the women, Etruscans, Noah, soldiers ambushed in their lorry, her own child – and girlhood. She writes much, too, of the seas and of islands, ferries and crossings. In the exploratory language of the sequence *Site of Ambush* she makes possible a redeeming of loneliness and wreckage and senseless deaths. Her themes, like her settings, are in open air.

Jane Cooper again: 'A poem uses everything we know . . . whatever we can't solve that keeps on growing.' Across the water from us these poets are offering progress reports on the spaces they and we might inhabit, might grow into and beyond. They work with the distinctive focus of those caught in a different but kin culture. We share a language with them. Many in England share an Irish past. It's good news that their voice is being increasingly heard over here.

CATHERINE BYRON

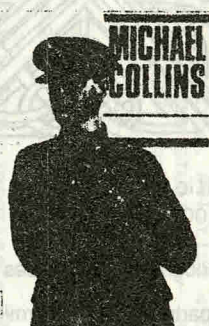
Medbh McGuckian – two collections from OUP, *The Flower Master* and *Venus and the Rain* (1984). New collection due spring 1988.

Eavan Boland – *The Journey & Other Poems*, Carcanet/Arlen House 1987.

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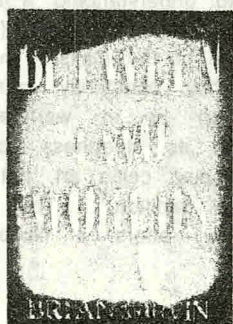
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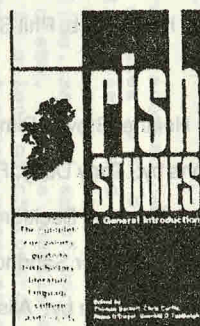
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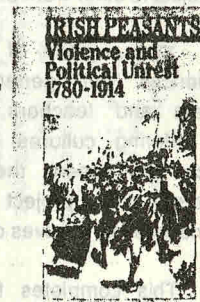


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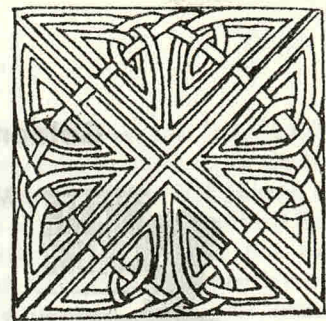
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Ethnographic Resources For Art Education

Department Of Art, Birmingham Polytechnic

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This book is one part of the outcome of the Celtic Art & Design Project mounted by ERAE. Accompanying this text are an exhibition display and video. Each performs a complementary function. The video relates the artistic and social life of the Celts to contemporary culture and education. Whilst the exhibition links this project to other work done by ERAE in the eight years of the projects existence.

The purpose of ERAE has been to expand the art & design syllabus in schools to incorporate cultural experiences not generally encountered in the traditional curriculum. The objective has been to get students and teachers to re-evaluate their own thinking and practice by examining the way their people from differing cultures and places approach the same or similar problems. Central to the concern of the project has been the importance of artistic and design considerations in the exploration of culture. Conversely, the project has sought to stress that art and design cannot be studied in isolation: the study of art necessarily involves discussion of wider historical, political, religious and other cultural issues.

This completes the cycle of ERAE publications. Since 1979 we have been extremely fortunate in being able to mount five phases of the project. The first topic we considered was ceramics on which we worked in 1979 and 1980 producing three booklets entitled "Ashanti and Hausa Pottery", "Pottery from Peru" and "Pakistani Pottery". The second phase dealt with dyed and printed fabrics, this time linking the transfer of ideas and process between different cultures through time, taking the dissemination of dyeing and printing from Java through Holland and on to West Africa. This set of booklets entitled "Dyed and Printed Textiles" was completed in 1982. The third phase (1982/83) was less technique-centered and more comparative, examining how different objects of similar form were/are employed by children and adults in a wide variety of cultures. The pack was entitled "The Art of Play" and incorporated sections on dolls, kites, playing cards and simple sound-making objects. The fourth publication "Peoples, Processes and Patterns" (1985) compared and contrasted design issues in Islamic societies both nomadic and urban and considered Japanese design.

At each phase we have been supported by a group of research assistants who carried out research in some depth, prepared text and illustrations and printed the books. The Changing Traditions Teachers Group has remained a constant resource. Local teachers in primary and secondary education met the research team, tried out materials and helped in making revisions. Over the last two years teacher fellows attached to ERAE have also made large contribution to the development of curriculum resources.

We offer this book (together with the video and exhibition) as the logical conclusion to our work. Whilst the project has always been keen to demonstrate connections between artistic traditions and cultures in a world context, the domestic setting of the British Isles has been left until last. We suggest that multicultural issues are also to be explored in the historical development of the British Isles. This book proposes firstly that the study of Celtic art and design offers us a key to understanding a complex and varied culture and grouping of peoples. It is largely through the products of their hands (whether wrought in metal or stone or written in vellum) that we have access to the history of the Celts. This work also presents the Celtic people as participants in a complex world where they constantly come into contact with others either peaceably (through living together or intermarrying) or in warfare. A fundamental characteristic of Celtic culture evident in the artistic products is its openness to other cultural influences. Not only has Greek and Roman art been important in developing Celtic art, but Coptic and later Anglo Saxon features have been incorporated in the Celtic artistic tradition. This booklet concludes by suggesting that the Celtic experience today, born of its history, offers a flexible and adaptable model worthy of in-depth study to us all.

(17)

SOURCES FOR THE HISTORY OF THE IRISH WORKING CLASS - Soar Valley Conference, 11 Feb 1989

Seán Hutton

INTRODUCTION

The approach adopted here assumes that the history of the Irish working classes is to be examined in relation to wider issues and not isolated as inward looking "labour history". In the Irish context also, some of the presuppositions of populist nationalism, as well as of more recent writings on the protestant working class, must be questioned. Further, unity of "the people" in a long march towards nationhood or statehood must not be assumed. A modern observer must be aware of the fractures concealed by such a presentation.

In adopting a critical (revisionist) approach to populist nationalist historiography, I shall be following in the footsteps of a daring Irish revisionist, James Connolly, whose LABOUR IN IRISH HISTORY is, as Bob Purdie has recently remarked, "one of the most audacious critiques of orthodox nationalist historiography that has ever been written". [LINEN HALL REVIEW 5.4 p 23]

This paper registers the predominantly rural character of Irish society until recent times, and recognises the need to be attentive to the history of the rural labouring classes. In the formation of the consciousness of the latter the history of land ownership in Ireland, as well as the stratifications of the peasantry in nineteenth century, play an important part. It also registers the impact of uneven regional development on the history of the Irish working class, particularly in contributing to its modern disunity; as well as how detrimental, in many respects, to the position of women was the "modernisation" of rural Ireland in the nineteenth and early twentieth centuries.

Migration is touched upon, but not emigration - though this latter needs to be registered for its "safety valve" effect in relation to Irish working class history and its differential impact, both in terms of class and sex, on the Irish population. [J J Lee "Women and the Church since the Famine" in Margaret Mac Curtain and Donncha Ó Corráin (eds.) WOMEN IN IRISH SOCIETY: THE HISTORICAL DIMENSION (Arlen House 1978), p 77; M A G Ó Tuathaigh "The land question, politics and Irish society, 1922-1960" in P J Drudy (ed.) IRISH STUDIES 2 - IRELAND: LAND, POLITICS AND PEOPLE (Cambridge 1982), pp 178-181; David Rottman, Philip O'Connell "The Changing Social Structure of Ireland" in Frank Litton (ed.) UNEQUAL ACHIEVEMENT - THE IRISH EXPERIENCE 1957-1982 (Institute of Public Administration 1982), p 79.]

AGRARIAN RELATIONSHIPS

Samuel Clark ["The importance of agrarian classes: agrarian class structure and collective action in nineteenth-century Ireland" in

P J Drudy (ed.), op. cit.] identifies at least five classes in pre-Famine Ireland: landless labourers, labourer-landholders, small independent landholders (small farmers), large independent landholders (large farmers), and landowners. He sees the three first-mentioned groups as having far more in common with each other than with the large farmers, and, for him, they constitute the rural poor. [p 16] Rather than seeing nineteenth century rural unrest as one continuous struggle, Clark sees it as "a number of different collective efforts by members of distinguishable social groups within the rural population, whose interests were not identical and sometimes diametrically opposed." [p 13] Unlike David Fitzpatrick, who argues the importance of family relationships in agrarian unrest in the nineteenth century in an essay in the same volume [pp 36-69], Clark argues that "the effect of class was immense. It was clearly manifested in the tendency for perpetrators of violence to come mostly from the rural poor and to represent their interests." [p 18] And he also argues that "Much of this [pre-Famine] violence was a struggle by small farmers and labourers against large farmers." [p 17]. James S Donnelly, Jr, is probably closer to the point than either when he states ["The social composition of agrarian rebellions in early nineteenth century Ireland: the case of the Carders and Caravats, 1813-1816", in Patrick J Corish (ed.) RADICALS, REBELS & ESTABLISHMENTS (Appletree press 1985):

"...prosperity and depression influenced the social composition of agrarian rebellions in certain profound and differing ways... Economic fluctuations... interacted with the nature of the social structure in particular regions." [pp 154-5, 165]

This is a particularly useful essay for someone approaching the debate, for, in it, Donnelly sets out the terms of the existing controversy on the nature of rural unrest.

The Famine is clearly a watershed. One consequence is a change in the class structure, which is characterised by Clark as consisting of the following elements in the post-Famine period: landowners, tenant farmers and labourers. There is a decline in the number of labourers, with the sharpest drop occurring among labourer-landholders. [p 23, 21] The decline in tillage, the consolidation of farms and the use of labour saving machinery, was detrimental to the situation of the labourer. Objectively, one set of beneficiaries of the Famine were the tenants of the consolidated farms who emerged from the Famine to play an increasingly important role on the stage of history in the post-Famine period. These developments offer substantial support for J J Lee's statement that the majority of the rural bourgeoisie "flourished on the graves of the proletariat". (Lee characterised the labourers as "the only genuine Irish proletariat"). [J J Lee, "Irish Agriculture" in AGRICULTURAL HISTORY REVIEW, xvii pt i (1969) p 65.]

David Fitzpatrick ["The disappearance of the Irish agricultural labourer, 1841-1912", IRISH ECONOMIC AND SOCIAL HISTORY, vol 7

(1980), pp 66-92] has chronicled the decline of the agricultural labourer in this period. John W Boyle ["A Marginal Figure: The Irish Rural Labourer" in Samuel Clark and James S Donnelly Jr (eds.) IRISH PEASANTS: VIOLENCE AND POLITICAL UNREST 1780-1914 (Manchester University Press 1983)] not only deals with the decline of the agricultural labourer and the complexity of that category in the shape of the "assisting relative", but deals briefly with labourer resistance to innovation, strikes, the place of internal and external migration in the economy of the labourer and the cottier and the unions and their fitful attempts at organisation. Boyle stresses that the Land War could scarcely have been won without the cooperation of the labourers [p 328] and sums up the outcome thus:

"Unlike the tenant farmers, they did not win the land, if we except the 50,000 who ultimately received an acre each [under the Labourers' (Ireland) Acts]. There were not sufficient rural industries to retain them, and a class that had numbered at least 350,000 at the start of the land war shrank within fifty years to 160,000 and was halved again during the following quarter-century." [p 334].

A theme of Paul Bew's THE LAND QUESTION IN IRELAND 1858-82 (Humanities Press 1979) and "The Land League ideal: achievements and contradictions" [Drudy (ed.), op. cit.] is the way in which a political alliance was formed around the Land League based on a policy and tactics which were geared more to the strong farmers than to the small farmers or labourers. He also deals with the way in which, in the course of this struggle, an ideology was developed which dominated thinking on the rural question in Ireland at least down to the mid-1940s, an ideology which lay uneasily alongside the "relentless" consolidation of agricultural units. [Drudy, p 85-86]

"For the Irish Nationalist, at least, it became necessary to advocate a great reduction of the "pure grazing system" and its replacement by a good mixed system of farming. The "mixed system" would demand more labour and hence help to stifle emigration. But it also implied an Irish countryside inhabited by families carrying out worthwhile endeavour rather than mere rural businessmen speculating in cattle prices." [p 85]

Bew, Boyle and Fitzpatrick agree that the labourer gained little if anything from the land war, and all three stress the potential which existed for conflict (which sometimes emerged: 1881; 1898-1900; 1919-23) between farmers and labourers in rural Ireland. However, the presence of the "relative assisting" and of peasant farmers who might have to work as migrant labourers to make ends meet complicates the picture. [Fitzpatrick in Drudy (ed.), p 55]

The spread of trade unionism among the labourers (and small farmers, some 1,000 of whom were members of the ITGWU) in nationalist Ireland in the period following 1917, and the class conflict which developed in the countryside with that realignment of forces when the farmers joined forces with ex-landlords in the

Irish Farmers' Union (IFU), has received a deal of attention in recent times. [Emmet O'Connor, "Agrarian Unrest and the Labour Movement in County Waterford 1917-23", SAOTHAR 6 (1980), pp 40-55; Fitzpatrick, POLITICS AND IRISH LIFE 1913-1921: PROVINCIAL EXPERIENCE OF WAR AND REVOLUTION (Gill & Macmillan 1977), Chapter 7.] The attitude of nationalist revolutionaries towards localised attempts at social revolution was confused, though dominated ultimately by the desire to display the ability of nationalism to transcend class interest. [Michael Laffan, "'Labour must wait': Ireland's conservative revolution", in Corish (ed.), op. cit., p 205]

Those years between 1917 and 1923 saw a rapid spread of radical ideas into the countryside and considerable social mobilisation against a background of political upheaval and expectation. The defeat of that radicalism was completed by the coalition of conservative and centre forces which gathered around the Free State. That coalition included the strong farmers and their late enemies, the landlords or ex-landlords who formed the accommodating wing of southern Irish Unionism. Agrarian radicalism in the post-1916 period, which re-emerged in the 1920s and 1930s on the issue of land annuities, which was reflected in the early history of Fianna Fáil, in the Republican Congress and in Clann na Talmhan (f 1938), is touched on in a number of works - as is the strongly rural-based right-wing "Blueshirt" movement of the 1930s. In his essay "The land question, politics and Irish society, 1922-1960", Gearóid Ó Tuathaigh argues:

"The recurrence of land agitation, principally among the smallholders and landless men and often directed against the large graziers, during the periods 1898-1902 and 1907-8 and later, was further proof that sizable elements in Irish rural society felt that the agenda of agrarian reform had by no means been exhausted." [Drudy, op. cit., p 168; see also Peadar O'Donnell, THERE WILL BE ANOTHER DAY (Dolmen Press 1963).]

UNEVEN DEVELOPMENT AND THE IRISH WORKING CLASS

The decline of domestic manufacture of textiles and the concentration of the factory production of textiles in North East Ulster in the course of the nineteenth century was to have a momentous effect on the history of the Irish working class. The 1841 census showed one in five occupied persons engaged in textiles, which were significant in supplementing rural incomes. [Louis Cullen, AN ECONOMIC HISTORY OF IRELAND SINCE 1660 (Batsford, 2nd ed. 1987), p 119-120] This decline, apart from contributing to deteriorating social conditions in many smallholding districts in the pre-Famine period, especially affected the situation of women:

"During the late seventeenth and eighteenth centuries Irish women experienced increasing opportunities to earn money with the expansion of the butter trade and the spread of the domestic linen industry. Domestic textiles increased the earning capacity of both women and young men and permitted them to marry at an

early age and form households regardless of parental approval.... By the end of the nineteenth century the pre-famine economic structure through which women working in the home were able to contribute to family earnings survived only among the craft workers of the congested districts and in the outworking clothing industry which was predominantly located in north-west Ulster." [Mary E Daly, "Women in the Irish Workforce from pre-Industrial to Modern times", SAOTHAR 7 p 74-5]

J J Lee in his essay, "Women and the Church since the Famine" [Margaret Mac Curtain and Donncha Ó Corráin (eds.) WOMEN IN IRISH SOCIETY: THE HISTORICAL DIMENSION (Arlen House 1978)] indicates the myriad of ways in which the position of the Irish women deteriorated in the nineteenth century. [p 37-38] He also indicates how women were heavily affected by emigration in the post-Famine period:

"Only about one-third of emigrants from Europe as a whole between 1850 and 1950 were women. But in Ireland the proportion reached about 50%." [p 38-9]

Mary Daly, in the article referred to above, argues that the home-making wife became the ideal in the nineteenth century so that, "by the end of the century an income-earning wife was probably only acceptable among the lower reaches of the working classes and among farm labourers", and women were restricted to low-status occupations. [p 76-77]

"At the beginning of this century, therefore, the majority of women worked in poorly-paid, exclusively female occupations. The largest number worked either as domestic servants or in agriculture. Those in industry were almost totally concentrated in textiles, clothing and food, where they held jobs which were exclusive to women." [p 77]

This was a situation which did not begin to change until the 1960s.

The important position of the Belfast region in the Irish industrial economy is indicated by the fact that, at the beginning of the twentieth century probably a third of net industrial output originated in that region and roughly two-thirds of total industrial exports. [Cullen, op. cit., p 162] In contrast, Dublin, while the centre of important food, drink and tobacco industries, a widespread distributive trade, had many small-scale manufacturing units, which tended to cater for a local market, which were vulnerable to cheap imports and anxious for protection. [McCarthy, TRADE UNIONS IN IRELAND 1894-1960 (Institute of Public Administration 1977), p 4] In the rest of the country industry was thinly spread, organised largely in small firms catering for a local market. Much of such industry was related to the processing of agricultural produce or to supplying the needs of the industry. [Cullen, op. cit., p 162]. So there is the contrast with regard to size and concentration, and also the dominant preference for free trade in the export

orientated industry of the Lagan valley against strong tendencies towards protection in the rest of the country.

Fergus D'Arcy and Ken Hannigan have published a volume of documents, WORKERS IN UNION (National Archives, Dublin, 1988), with commentaries, which charts the institutional history of Irish labour from the guilds of the middle ages up to modern times. In their introduction, they indicate the emergence of an urban labour movement in the eighteenth century in the form of journeymen's clubs, which moved from a concern with illness and unemployment to concern with wages, hours and conditions of employment [p 1-2]. They deal with the development of trade unionism among the skilled workers of the towns - in local unions first and then in branches of the amalgamated unions, whose headquarters were in Britain; with the development of trades councils in the 1880s; and with the establishment of the Irish TUC in 1894, after many years of association with the British TUC. [p 2-3] Charles McCarthy's is a sound and detailed institutional history, while Arthur Mitchell's LABOUR IN IRISH POLITICS 1890-1930 (Irish University Press 1974) is more directly concerned with the politics of Labour. The organisation of the unskilled workers; the spread of "Larkinism", the growth of the Irish Transport and General Workers Union and the strong hold of syndicalist ideas after the first world war - when in a period of political upheaval great change seemed possible, are topics are well covered in a number of works. [In addition to Mitchell, the following are relevant: Emmet Larkin's, JAMES LARKIN (Routledge 1965), David Fitzpatrick's very fine POLITICS AND IRISH LIFE, C Desmond Greaves' THE IRISH TRANSPORT AND WORKERS UNION: THE FORMATIVE YEARS (Gill & Macmillan 1982), Dermot Keogh's uneven THE RISE OF THE IRISH WORKING CLASS (Appletree Press 1982), and Emmet O'Connor's eagerly awaited SYNDICALISM IN IRELAND 1917-1923 (Cork University Press 1989). D R O'Connor Lysaght's "The Rake's Progress of a Syndicalist: The Political Career of William O'Brien, Irish Labour Leader" in SAOTHAR 9, is an interesting study of an influential trade union leader, whose influence extended into the 1940s. On Irish socialism in this period the following are also relevant: C Desmond Greaves THE LIFE AND TIMES OF JAMES CONNOLLY (Lawrence & Wishart 1961), Austen Morgan JAMES CONNOLLY: A POLITICAL BIOGRAPHY (Manchester University Press 1988) (- which addresses some of the non sequiturs in Greaves' reading, but provides a share of its own), Bernard Ransom CONNOLLY'S MARXISM (Pluto Press 1980), THE CONNOLLY-WALKER CONTROVERSY (The Cork Workers Club 1974).] Nationalism had hegemonised the labour movement increasingly at the beginning of the twentieth century, and in the post-World War I world the radicalism of urban workers found an echo in the countryside. As already remarked, this radicalism was to be stamped out, with the hardening of attitudes and realignment of forces which followed the depression of 1920, in the first years of the Irish Free State. The incorporation of the Protestant workers of the North East within a Unionist alliance is also to be noted, as is also the dominant form of class consciousness shown by shipyard and engineering workers during the strike of 1919. [Peter Gibbon, THE ORIGINS OF ULSTER UNIONISM (Manchester University Press

1975), chapter IV: Henry Patterson CLASS CONFLICT AND SECTARIANISM: THE PROTESTANT WORKING CLASS AND THE BELFAST LABOUR MOVEMENT 1868-1920 (Blackstaff Press 1980).]

The formation of the Belfast working class is the subject of an article by Ronnie Munck in SAOTHAR 11 ["The Formation of the Working Class in Belfast 1788-1881"] and the configuration and dynamics of the Labour movement in Belfast emerges clearly from John Gray's CITY IN REVOLT: JAMES LARKIN AND THE BELFAST DOCK STRIKE OF 1907 (Blackstaff 1985). In CLASS CONFLICT AND SECTARIANISM, Patterson registers the traditions of sectarian exclusiveness and anti-Catholic violence present within the skilled workforce. [p 88] He rightly argues against interpretations which present the political Unionism of Protestant workers as a form of false consciousness, and that there was no necessary incompatibility between popular Orangism and labourism or, on occasion, industrial militancy. He is right also to stress the relative autonomy of popular Unionism. [pp ix-xiii] But equally, however he attempts to put it, it is clear despite statements such as the following -

"Where Orange lodges operated in these trades, they accentuated an existing mechanism of exclusion whose origin was in the nature of certain types of trade union rather than sectarianism" (p xiv)

- that popular Orangism and Unionism were, in part at least, strategies for maintaining real or perceived advantages on a sectarian basis. Patterson registers the way in which sectarianism cuts across class militancy, but tends to put this down to a reaction to the "external" threat of Home Rule or Sinn Féin - which, therefore, acts objectively as a regressive force in inhibiting the development of class feeling. Nationalism was, undoubtedly, one of the factors inhibiting the unity of the Belfast working class; but it would be as true to say that popular Unionism was one of the factors which inhibited the unity of the Irish working class. Politically, the ideologies of popular Orangism and popular Unionism served to mediate between the Protestant/Unionist working class and the bourgeoisie leadership of Ulster Unionism (which is not to deny the recurring class tension, and its institutional manifestations, which Patterson registers). Speaking of the Ulster Unionist Labour Association (founded in 1919) Patterson writes:

"In Belfast, the UULA adopted as its main role the defence of "pure and simple" trade unionism from the depredations of the twin spectres of socialism and Sinn Féin. Ideologically, its members relied heavily on the rhetoric of the British [Empire] U[nion], appealing to the "loyalty" of the Protestant workers who were in danger of having their attitudes to the Empire and the social system misrepresented by men who were the enemies of both, but who had managed to acquire positions in the trade union movement." [p 127]

In any event, the Irish labour movement was badly fractured and weakened in the early 1920s by the sectarian/political divisions

in the northern labour movement, by Partition, by the split in the Dublin labour movement and in the ITGWU due to the conflict between James Larkin and William O'Brien, and the contraction in trade union membership and the onslaught of employers following the slump of 1920.

LABOUR IN POST-PARTITION IRELAND

Following partition, the two Irish states offered a striking contrast in the sense that 35% of the working population was engaged in industry in Northern Ireland, while in the Free State the only 14% was so employed. The respective percentages for employment in agriculture were 26% and 51%. [David Johnson, THE INTERWAR ECONOMY IN IRELAND p 10, 20]

Agriculture was given greater priority in the southern state. The basis of that policy is set out in George O'Brien's famous obituary article on Patrick Hogan [STUDIES, September 1936, pp 353-68]. The following extract gives the gist of that policy:

"Hogan started from the assumption that agriculture was and would remain by far the most important industry in the Free State, and that the touchstone by which every economic measure must be judged was its effect on the prosperity of the farmers. He believed that economic policy should be directed to maximise the farmers' income, because, the farmers being the most important section of the population, everything that raised their income raised the national income of the country. Prosperity among the farmers would provide the purchasing power necessary to sustain the demand for non-agricultural goods and services, and it was useless to encourage secondary industries unless the primary industry was in a position to purchase their products. The principal aim of agricultural policy in the Free State should therefore be the maximisation of the farmers' income, and not, as in certain other countries differently situated, the provision of food for the urban population or the solution of the unemployment problem."

The accession of Fianna Fáil to power in 1932 marked a change of emphasis in the Free State. The cattle producers bore the brunt of the "Economic War" which followed with Great Britain in the 1930s. [Johnson, op. cit., p 17] The tendency towards Protection, which had wide support among trade unionists, also intensified (as it was intensifying elsewhere in the world) as the government pursued the nationalist ideal of self-sufficiency. [Ibid., p 25-26] Fianna Fáil, with its radical appeal initially and its populist stance down to almost the present day, has been the most successful of the parties in the southern state over the period of independence. [On Fianna Fáil see Paul Bew and Henry Patterson, SEAN LEMASS AND THE MAKING OF MODERN IRELAND 1945-66 (Gill and Macmillan 1982), Introduction and Chapter 1.] The crisis of the mid-1950s, when emigration began to soar, accelerated the rethinking of policies which led to the abandonment of protection and the encouragement of foreign investment associated with the "Lemass Era". In Northern Ireland

the dominant mode of politics was populism also. [On Northern Ireland see Paul Bew, Peter Gibbon and Henry Patterson, *THE STATE IN NORTHERN IRELAND 1921-72* (Manchester University Press 1979), the theoretically based methodology of which confines the analysis to the Unionist bloc; Patrick Buckland *A HISTORY OF NORTHERN IRELAND* (Gill & Macmillan 1981); Michael Farrell *NORTHERN IRELAND: THE ORANGE STATE* (Pluto Press 1980 (Revised Edition)). On Labour in Northern Ireland see Graham Walker *THE POLITICS OF FRUSTRATION: HARRY MIDGLEY AND THE FAILURE OF LABOUR IN NORTHERN IRELAND* (Manchester University Press 1985). There is an interesting oral history of working-class experience in Ronnie Munck and Bill Rolston, *BELFAST IN THE THIRTIES: AN ORAL HISTORY* (Blackstaff 1987)] While the policies of the Free State after 1932 to encourage the more labour intensive sectors of agriculture, and to industrialise behind a protectionist "wall", met with only limited success, Northern Ireland from the 1920s onwards suffered from the progressive decline of two of its key industries, linen and shipbuilding. As a region of the United Kingdom, Northern Ireland was characterised by a very high unemployment rate in the 1920s and 1930s (1923-30 19%; 1931-39 27%). [Johnson, op. cit. p 31-5] In both states the majority of workers were tied to non-labour, non-socialist parties.

Despite Partition, the Irish TUC had maintained that unity which it had sustained from its origins by means of compromises and formulas which sought to avoid offending the susceptibilities of either nationalist or unionist workers. Between 1945 and 1959, however, there was a rival body to the Irish TUC. This was the Congress of Irish Unions, which was the product of right-wing chauvinism, and of rivalry between the Irish and foreign unions, and between William O'Brien of the ITGWU and James Larkin. [D'Arcy and Hannigan, op. cit. p 207-8; McCarthy, op. cit., pp 260-77] While the "Emergency" had seen the wages stanstill begun by the Emergency Powers Order of 1941, post-war Eire saw the setting up of the Labour Court and the beginnings of wage agreements negotiated between the trade unions and employers' organisations in 1946. Sean Lemass, a key politician who as Irish prime minister pursued the liberalisation of the Irish economy from 1957 onwards, believed that "The recognition of the right of trade unions to participate in industrial management would appear to be a necessary preliminary to the acceptance by them of responsibilities in relation to the maintenance of discipline." [Quoted in Bew, Patterson, op. cit., p 31] Corporatism was looked upon with favour, certainly by the leadership of the ICTU which by 1976 "had changed from a fragmented interest group to an effective social partner in a process where gains were seen to be made". [Brian Girvin "Industrialisation and the Irish working class since 1922" in SAOTHAR 10, p 40.]

In the period following the Second World War Northern Ireland was subject to the changes brought about by the introduction of the Welfare State in the United Kingdom. In the 1960s both the Republic of Ireland (as the Irish Free State had become) and Northern Ireland began to look outward for investment capital,

the Republic being much more successful in its efforts. In the Republic, the stagnation of the 1950s was replaced by recovery and the population of the state began to rise. [Cullen, op. cit., p 183-4] These developments gave rise to a new confidence among working people. Membership of trade unions increased both in absolute terms and as a proportion of the workforce [Donal Nevin (ed.) *TRADE UNIONS AND CHANGE IN IRISH SOCIETY* (Mercier Press/RTE 1980), pp 22, 171] and Mary Daly, for instance, indicates the way women's pay and conditions became matters of concern and concrete gains began to be made. [Mary E Daly, "Women, Work and Trade Unionism" in Mac Curtain and O'Corraín, op. cit., p 79]

The cosmetic improvements which Terence O'Neill attempted to carry out in Northern Ireland during his period of office between 1963 and 1969, went too far for many of his own supporters, and only whetted the appetites of some nationalist, liberal and radical elements for change. The provocative tactics of a section of the civil rights movement set in train the series of events which brought the house down, culminating in the fall of Stormont in 1972. Key elements of the Protestant working class now played a leading role in defending what they regarded as their heritage, particularly in defeating "powersharing" in 1974.

The events in Northern Ireland from the late 60s onwards have dislocated the cross-class alliance on which the Northern state was founded, leaving sections of the Protestant working class and the petit bourgeoisie in more autonomous positions. (It is useful, however, on the issues of class consciousness and sectarian/class relations in Northern Ireland, to read Liam O'Dowd, Bill Rolston, Mike Tomlinson, *NORTHERN IRELAND: BETWEEN CIVIL RIGHTS AND CIVIL WAR* (CSE Books 1980) against the collaborative works of Bew, Gibbon and Patterson.

Michael Laffan's verdict is a bleak one.

"The ideologies of unionism and nationalism appealed to Irishmen's imaginations, evoked loyalties which transcended class interests, and ensured that the middle class would continue to dominate Irish public life. Before, during and after the revolutionary years from 1916 to 1922, social change was a distraction from what both the political establishment and the electorate regarded as the most pressing issue of the day. Even during a period of upheaval nationalists were able to defeat radicals with remarkable ease." [Loc. cit., p 220-1]

All is true historically, though perhaps it gives too little weight to the functions and processes of reproduction of political ideology. Neither does it register the fractures and shifts in politics north and south of the border, which will assume a importance for the future history of the Irish working class, as will the nature and degree of change in the structure of employment, and unemployment, North and South.

COURSE DETAILS

WHERE ?

City College of Community Education,
All Saints Centre,
All Saints,
Manchester M15 6BP

Tel. 061 273 5335

WHEN?

Enrolment . Office hours 10.00 am-12.15, 1.15-4.00pm, 5.00-7.30pm.
Lectures Thursday 7.30-9.30 pm.
First lecture 14th Sept 1989

FOR WHOM ?

This course is open to everyone. You don't have to be Irish, and you don't need any qualifications! It is not necessary to have attended last year's course (though we'll be delighted to see old friends return!)

HOW MUCH?

For each term of 10 weeks the fee will be £12.00 (unwaged £6.00).

FURTHER INFORMATION FROM

Norma Brown, (course co-ordinator at the College)
Tel. 273 5335

Joe Flynn, (Chair of Manchester Irish Education Group) Tel. 226 8567/8

Janet Wallwork, (Secretary of Manchester Irish Education Group) Tel. 275 3726 (Office)

Manchester Irish Education Group

The group was formed in 1986 to promote the interests of the Irish Community in Education. We have tried to do this by;

- introducing Irish Studies in Schools
- assisting with school visits to Ireland
- running adult education courses in Irish Studies
- getting more Irish books in City libraries
- building up a library and archive at the Irish World Heritage Centre
- holding literature and art competitions
- building up a network of contacts with other groups in the City and Nationwide.
- exposing the status and value of Irish Qualifications in Britain
- conducting a large-scale survey of the views of the Manchester Irish Community regarding education
- presenting these survey findings to Manchester City Council and to a meeting of all ten Chief Education Offices in Greater Manchester
- holding a National Education Conference in Manchester and providing speakers for conferences in other cities
- fighting against Anti-Irish jokes
- editing and publishing the Irish Heritage Magazine

If you are interested in knowing more about any of the above activities, or indeed would like to help the group, please phone Joe Flynn or Janet Wallwork or write to Manchester Irish Education Group
c/o Irish World Heritage Centre

10 Queen's Road
Cheetham Hill
Manchester M8 8UQ

The group meets the second Monday of the month upstairs at the Irish World Heritage Centre and you would be warmly welcomed at any of our meetings

IRISH STUDIES II

a new one-year course.

Organised by the
Manchester Irish Education Group in conjunction
with Manchester City Council Education Dept.

City College of Community Education.
All Saints Centre
All Saints
Manchester M15 6BP
Tel. 273 5335

1989/90

INTRODUCTION

Following the success of last year's course the Manchester Irish Education Group in conjunction with Manchester City Council are offering a new one-year **Course in Irish Studies** commencing in September '89.

The course will be divided into six sections and is accredited by the Manchester Open College Federation. Each section can earn half a credit at level three, so you can study for just one or up to six half credits. Or, of course, you can just attend for the fun of it!

COURSE OUTLINE.

1. The Irish: Their Celtic Heritage.

This first section will focus on the structure of pre-Christian society in Ireland, the decorative arts, mythology, language and literature (oral and written), and the survival and enrichment of the Celtic heritage.

2. The Irish: Their Literary Culture.

The literary culture of the Irish is vast so this section will be only an introduction. Some of the work of the great writers Yeats, Joyce, Synge, Shaw, Heaney etc will be considered.

3. The Irish: Contemporary Issues.

This section will look at some of the factors which dominate life in present-day Ireland. The recent changes in employment patterns and the effect of changes in the size of the Irish population and its tradition of migration will be looked at. There will also be a discussion on Northern Ireland.

4. The Irish: Their contribution to the British Labour Movement.

Mr. and Mrs. Frow will be looking at the contribution of the Irish working class to the Labour Movement in Britain and Ireland. These sessions will be illustrated by items from their unique collection of books and periodicals which now forms the Working Class Movement Library.

5. The Irish: Historical Perspectives.

The focus in this part of the course will be on the historical development of modern Ireland, from the nineteenth century to recent times. There will be particular reference to the crisis period from 1907-1916, the Uprising and Civil War, and the problems facing the modern Irish State.

6. The Irish: In Britain.

The final section of the course will look at the history of Irish immigration to the North West and will cover recent research into Manchester's links with the Irish War of Independence. There will be an opportunity to visit places of historical significance in the area, e.g. a tour of Manchester and a visit to Haslingden to see places connected with Michael Davitt.

SPEAKERS

Section 1.

Emrys Evans - Professor of Irish at University College, Aberystwyth, and Visiting Professor at the Institute of Irish Studies, Liverpool.

Janet Wallwork - Irish Studies Librarian at the John Rylands University Library of Manchester, and post-graduate researcher into Irish literature.

Section 2.

Anna Martin - graduate of Queen's University Belfast. Post-graduate researcher on Celtic cultural traditions, at Queen's and Manchester Universities.

Section 3.

Mervyn Busted - lecturer in Manchester University's Geography Dept.

Section 4.

Ruth and Eddie Frow - founders of the famous Working Class Movement Library, and acknowledged experts on Labour History.

Section 5.

Brendan Rorke - lecturer in History at Manchester Polytechnic.

Section 6.

Michael Sheehan - lecturer at Preston Polytechnic, and regular contributor to 'The Irish Post.'

The Manchester Irish Education Group.

MIEG is a group of people actively interested in promoting an Irish dimension in the British education system. We believe that the large number of Irish people here should have access to their cultural background, and that this heritage should be shared with others. Parents, students, workers in education or people interested in education (at all levels) are always welcome at our very informal monthly meetings.

The group was formed in 1986 specifically to promote the educational interest of the Manchester Irish Community, but, as things have developed, we find ourselves in the vanguard of a national network. We believe that an understanding of Irish history and culture would enhance existing multicultural studies, help all young people towards a clearer understanding of their society and help counteract undercurrents of racism that still surface towards the Irish.

A recent survey of schoolchildren showed that, of seven national groups, the Irish were the least liked, being seen as 'violent' and 'stupid'. There is strong evidence that students who recognised themselves as of Celtic origin are subject to marked racial harassment and ridicule ('Murder in the Playground: the Burnage Report', Longsight Books, 1990). Our own research has confirmed that young people of Irish background have experienced hostile attitudes and continue to do so.

So our aim is to promote a positive image of Ireland and the Irish in our schools and colleges at all levels. But more than this, we try to give support to people of any age who want to explore and reaffirm their Irish identity.

What have we done about all this? Well, quite a lot has been achieved in the three years we have been going. In particular we have

- pioneered and developed Irish Cultural Studies in schools and colleges
- negotiated more Irish books in libraries
- held literature and art competitions on Irish themes in schools
- conducted large scale surveys of the views of the Irish community regarding the education of their children
- taken a report of the survey findings to the 'lions' den' and confronted local education chiefs with their obligations
- conducted school visits to Ireland

- held a national conference on these Irish education issues
- and provided speakers for conferences in other cities
- founded an archive and library at the Irish World Heritage Centre
- run family days with an educational theme for parents
- promoted A-level and A/S level papers in Irish Studies.

We now have a forum in the shape of 'Irish Heritage', an international quarterly magazine we are publishing, that reflects the spirit of the Irish abroad.

Great things are happening. There is a renaissance of Irish culture, and we have played our part. The MIEG is a good supportive way for you to be part of it all, and it has strong links with the national groups such as the Federation of Irish Societies, the British Association For Irish Studies and the new Institute of Irish Studies at Liverpool University.

We are presently negotiating to become a registered charity. With this new status we plan to set up an Educational Trust Fund to finance

- trips and exchanges to Ireland
- courses for teachers exploring the National Curriculum, supported with resources they could translate into classroom work
- stimulate and support research into the Irish abroad.

Establishing this fund we see as the key to our future success. Confident in the value of our cause we seek what is commonly called pump-priming money to set the fund running. We are a part of the Council of Irish Associations of Manchester and are closely involved with the large Irish Community in Manchester. Recognizing our role within our community the City Council has encouraged us with grant aid.

New members are always welcomed and encouraged. If anything here has caught your imagination and you'd like to find out more about us, we can be found without fail on the second Monday of every month in the relaxed atmosphere of the Irish World Heritage Centre, at 10 Queens Rd., Cheetham Hill, Manchester, starting at 8.30 pm. Our contact numbers are:
Joe Flynn, Chair: 061 226 8567 (work); 061 445 4377 (home);
Janet Wallwork, Secretary: 061 275 3726 (work).

ATTENDANCE LIST - 1989 CONFERENCE

ACHESON, Alex; S.V.C. Irish Studies Workshop, Leic.
 ARMSTRONG, Rev. David; Limavady and Cambridge.
 BARRON, Tony; S.C.V. Irish Studies Workshop, Leic.
 BARRY, Margaret; Beeston, Notts.
 BEAUMONT, Mr.; Open University Student, Leic.
 BEAUMONT, Mrs.; Student, Leic. Univ. Irish Society.
 BOAKES, Mary; Brighton, Sussex.
 BREEN, Cass.; Morley College, Westminster, London.
 BREEN, Donal; Warley, West Midlands.
 BREEN, Peter; King's Norton, Birmingham; Univ. of Warwick.
 BRESLIN, Anthony; Watford, Herts.
 BOND, Paddy; Connolly Association & Four Provinces Bookshop, London.
 BUCKLAND, Pat; Director, Irish Studies Institute; Univ. of Liverpool.
 BYRON, Catherine; SVC Irish Studies Workshop, Leicester.
 CANAVAN, Bernard; London; Irish Studies Lecturer & Antiquarian Books.
 CONWAY, Anne; Stonleigh, Epsom, Surrey.
 CULLEN, Paul; First Secretary (Labour), Irish Embassy, London.
 DANAHER, Maureen; Junior School Teacher, Leics LEA.
 DANAHER, Nessim; Co-ord. S.V.C. Ir. Stds. Workshop, Ir. Stds. Inst. L'pool Univ.
 DOYLE, Catherine; Chairperson, Leicester Irish Society.
 EDWARDS, Ruth Dudley; Chairperson, British Association Irish Studies, London.
 FERGUSON, Kevin; Ernesford Grange School & Community College, Coventry.
 FLYNN, Jo.; Manchester Irish Educ. Group; LEA Multicult. Service
 FLYNN, Martin; Birmingham Public Libraries.
 HARRISON, Kevin; Shirley, West Midlands.
 HICKMAN, Mary; Irish Studies Centre, North London Polytechnic.
 HOWARD, Sandra; Minority Group Support Services, Coventry LEA.
 KENNY, Ms. V. A.; Headteacher, St. Mary's R.C. Mid. School, N'ton.
 HUGHES, Eamonn; Brit. Assn. Irish Studies, Newsletter Editor, Leic. Univ.
 HUTTON, Sean; Exectv. Director, British Assn. for Irish Studies, London.
 KINEALY, Christine, Dr.; Administrator, Ulster Historical Foundation, Belfast.
 LINT, Kevin; Irish Lang. student, S.V.C. Irish Studies Workshop.
 LOOBY, Joan; Tooting, London.
 LONGONI, Ruth; Minority Group Support Services, Coventry LEA.
 LYNCH, James; Allerton, Liverpool.
 McCALLION, Sean; Coventry Irish Theatre Group.
 McCAULEY, Jim; lecturer, North Staffs. Polytechnic.
 McCLURG, Bill; Hereford & Worcs. L.E.A.
 MacCRAITH, Croistoir; Mansfield, Notts.
 McGURK, John; Irish Studies Instit. L'pool Univ. & LINE.
 McGuinness, James Bishop; R.C. Diocese of Nottingham.
 McLAUGHLIN, Mark; HMI Education, D.E.S., London/B'ham.
 McMANUS, Veronica; St. Sacred Heart Convent, Nott., S.St.J.P.
 MOBEY, Paul; Walsall; European Studies Project (English Field Officer)
 MOORE, Jonathan; Ir. Stds. Lecturer; Editor "Irish Studies in Britain"; B.A.I.S.
 MOORE, Maurice; Irish in Britain Representation Group, Coventry.
 MELIA, Josie; Brighton, Sussex.
 MORRISSEY, P.; St. Aloysius Junior School, London.
 MELLON, Liz.; Morley College, London; Irish Local History Project.
 O'BROIN, Seoirse; Teanga na Gaeilge, Londain.
 O'CONCHUIR, Padraig; Easy Ham, London; Celtic League.
 O'CONCHUBHAIR, Seamus; Rotherham, South Yorkshire.
 O'KEEFE, Ms. M.; St. Mary's R.C. Middle School Northampton.
 O'KEEFE-IVENS, Nora; Long Buckby, Northampton
 O'HARA, Jim; Vice-Chair BAIS; St. Mary's College, Strawberry Hill.
 O'NEILL, Jane; Long Road Sixth Form College, Cambridge.
 O'SE, Maire, Dr.; Irish in Britain Representation Group, B'ham.
 O'SHEA, Sheila; Centre for Info. on Lang. Teching & Research, London.
 READ, Rosemary; Justice and Peace Commission, Notts. Diocese.
 O'NEILL, Veronica; Perry Barr, Birmingham.

SALT, Hilary; Swinton, Manchester.
 SAYER, John; Irish Studies & Lang. Class, SVC Irish Studies Workshop.
 SHEERAN, Deirdre; Irish Studies in Bradford; teacher.
 SKERRETT, Peter; IBRG + Hillfields Festival Society, Coventry.
 SLIGHT, Phil; Ethnographic Res. for Art. Educ; B'ham Poly.
 SMITH, David; Lecturer, Leicester Polytechnic.
 SMITH, Val; Southport, Lancs.
 STEWART, Paul; Lecturer, Sunderland Polytechnic.
 SWIFT, Roger; Irish Studies Insp. Univ. of Liverpool.
 SYLT, Eric; Vice-Principal-Community, Soar Valley College.
 THOMPSON, Kate; BAIS Nat. Exectv; Irish Lang. Tutor, Coventry.
 WARRENER, Mary; SVC Irish Studies Workshop.
 WATKINS D.; Adult Education Tutors, Soar Valley College.
 WHITELEY, David; Sherbrooke Teachers Centre, ILEA.

LATE ENROLMENTS

QUIRY, Greg; Irish Studies Ad. Ed. Tutor, Merseyside.
 CORCORAN, Gerald; Irish Studies Student, Merseyside.
 BOYLAN, Rose; Irish Studies Student, Merseyside.
 WOOD, Margaret; Palmers Green, London.
 MORGAN, Andy; Centre for Community Education, Leeds Polytechnic.
 BEKKER, Pieter; " " " " " "
 JOHNSON, Gordon; " " " " " "
 HALL, Alison; " " " " " "
 McCAULEY, Noelleen; Irish Society, Trent Polytechnic, Notts.
 DIRRHANE, Ronan; Sherwood, Nottingham.
 O'BROLCHAIN, Caoimhghin; Sunderland, Tyne and Wear.
 WALSH, John; Manager, Allied Irish Banks, Leicester.
 DOWNING, Mrs. Frankie; Head Teacher, Brixton, London.
 DOWNING, Mr. Dan; Irish Studies Student at N.L. Poly.
 BRENNAN, Paul; student - Leicester University Irish Society (chair).
 MacGIOLLA DINAIGH, Daithi, Student - Leicester University Irish Society
 MacCOURT, Rory; student - Leicester University Irish Society.
 Mac an MHAOIR, Gearoid; Conradh na Gaeilge, Birmingham.
 CONWAY, Seamus; Conradh na Gaeilge, Birmingham.
 LILLIS, Theresa; Sheffield, Yorkshire.
 CLEMENTS, Rose; Irish Studies Adult Ed. Student, Manchester.
 O'BRIEN, Peter; " " " " " "
 CASSIN, Walter L.; " " " " " "
 DARBEY, Sarah; " " " " " "
 MARTIN, Anna; " " Course Tutor
 MORGAN, Seamus; " " Adult Ed. Student, Manchester.
 TIERNEY, Siobhan; " " " " " "
 FLYNN, Brigit; " " " " " "
 DeBHAL, Kisteard; " " " " " "
 FARRELL, Brendan; Journalist/reporter, 'The Irish Post'
 BIRTILL, Tony; Skelmersdale FE College, Liverpool, Lancs.
 McGINLEY, Evelyn; Salisbury Junior School, Brent
 VARNEY, Mr. Steven; Irish Lang. student, Leicester
 YOUNG, Ms. Jane; Leicester
 KAY, Anne; Windsor St. Parent-School Partnership, Liverpool
 MONK, Margaret; Irish Studies Student, N. London Polytechnic
 WHEELER, Roger; Advisory Headteacher, Leics. LEA Multi-Cultural Ed.
 JESKINS, Margaret; Researcher, Leics. LEA Multi-Cultural Service.

REPORT ON IRISH STUDIES WORKSHOP ACTIVITIES 1988-89

In September 1988 we ran our 6th Annual Irish Studies Adult Education Course. This inter-disciplinary programme, with its mixed diet of visiting speakers and film/video presentations, is always well filled. There were 40 enrolments, with approximately 25 persons turning out weekly; the duration of the course was 15 weeks (see brochure, reproduced in full on p.20 - 24). In the same month, the Co-ordinator represented the Workshop at the 2nd bi-annual meeting of CEDPATH (Combined Educ. Depts. Project for the Advancement of the Teaching of History) which is organised by the education department in the 3 jurisdictions (London, Dublin and Belfast). This is a "feather in the cap" for the Workshop, as it signifies DES recognition of the Workshop's endeavours. This 4 day event was organised at Trinity College, Dublin. It involved government ministers, inspectors and advisers and educationists. At the College, the term rounded off with a Christmas Party for all participants and friends.

In January 1989 the Co-ordinator was invited to address Bradford's first Irish Studies event, organised by Jo Sheeran and colleagues. The workshop ran a successful 10 week Irish Language Class for beginners, the course tutor was Mrs. Maureen Broderick. Later in the Spring term the co-ordinator was a guest speaker at Luton LEA's first Irish Studies Endeavour (part of the WISER project). In February, the 6th Annual Conference took place (see report in this document).

In Leicester itself, in March - April 1989 took place the 2 week Images of Ireland Festival (i.e. the annual event co-ordinated by the Federation of Irish Societies.) The Workshop was happy to play a part in this busy and popular programme. We organised 2 poetry evenings: Anne Hartigan and Catherine Byron read at the first, Matthew Sweeney at the second. There was also a showing of the video of Mother Ireland and a small exhibition of material about the Irish suffragettes.

Co-inciding with the Festival, the Workshop organised (with funding from Leicester Irish Society) a series of Irish Studies Competitions for Leicestershire School Children. This was the first time such activities were offered; the results in the various categories were:

- the 9 - 12 category: class competition/project on Ireland, the winners were **1st Years at Hamilton Community College**. (Teachers: Elvira Morris and Lesley Halliwell). Runners-up were our own **1st Years** here at **Soar Valley College**.
- the 12 - 16 competition: essay on a contemporary Irish musical artist. This attracted 6 entries, on artistes such as James Galway, Michael Coleman, Seamus Ennis, Mary O'Hara and U2. The joint winners were **Niamh Sweeney (Ratcliffe College)** and **Amanda Cooke (St. Pauls R.C. Comp.)** who wrote on Seamus Ennis and Michael Coleman respectively.
- 16 - 18 category: essay on the experiences of an 1840's emigrant unfortunately attracted no entries.

Towards the end of the academic year the Co-ordinator was invited to represent the Irish input on a panel of speakers providing in service training for staff at Wigston FE College - Leicestershire on multicultural and anti-racist perspectives. In July the Co-ordinator gave a talk to a widely-based community group at the Balsall Heath Library. This was part of the 'Building Sights' Project on the Irish in Birmingham.

Finally, we wish to thank Soar Valley College for its continued support and Leicester City Council (Recreation & Arts Dept.) for its annual grant support - essential for the administration and cultural programmes of the Workshop.

We also wish to acknowledge the administrative advice and support from Mrs. Wendy Burke of the Colleges Resources Dept. and the continuing support for the complete programme from Ms. Jo McGuigan.

BAIS (British Association for Irish Studies) is to be particularly thanked for its support for the annual national conference.



Irish Studies Workshop

Co-Ordinator: Neasan J. Danaher, B.A., M.Ed.;
Soar Valley College,
Gleneagles Avenue,
Leicester, LE4 7GY Tel (0533)669625/666377

HISTORY
LITERATURE
POLITICS

1988

Irish Studies

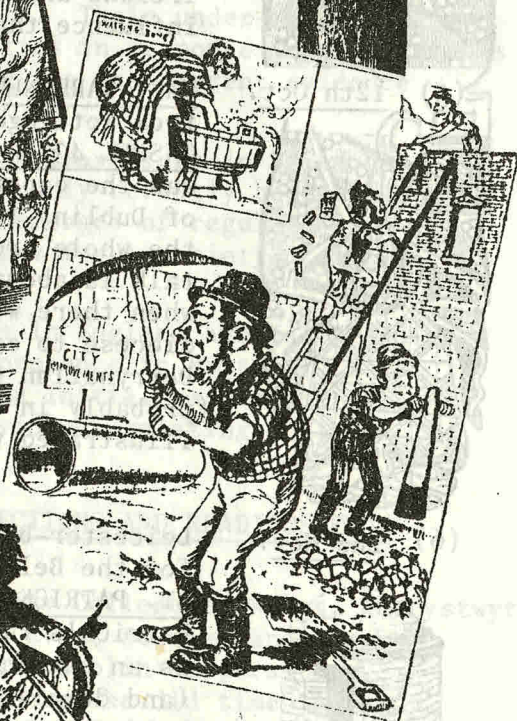
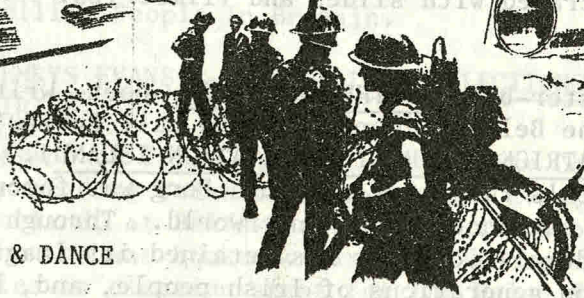
This year's course tries to link certain key strands of Irish history, Anglo-Irish relations and the experience of the Irish in Britain. It should be of interest to the general student, as well as Irish people and those of Irish descent.

EMIGRATION
RELIGION

CURRENT AFFAIRS

ARCHAEOLOGY & SOCIOLOGY

TRADITIONAL MUSIC, SONG & DANCE



THE PROGRAMME OF SESSIONS

(1) 21st Sept.



We start with ANN ROSSITER, an Irish Studies Lecturer at various London Colleges, who will talk on IRISH WOMEN, THE CATHOLIC CHURCH AND SEXUALITY IN THE 19th AND 20th CENTURIES. She will centre the discussion on women, sexuality and contemporary political ^{issues}, such as the 1979 Family Planning Act, the 1983 Abortion Referendum etc. in the Republic and look at the debates that surrounded them. She will also put these matters in a historical context, examining why religion became such a powerful force in Irish Society, especially from the 19th century onwards.

(2) 23rd Sept.



This extra session (based in the College's Drama Theatre) will be a special production entitled 'ACROSS THE WATER' - A CELEBRATION OF IRISH CULTURE AND TRADITION COMBINING MUSIC, DANCE AND DRAMA. The actors, all women, are the 'I SHOULD CO CO THEATRE COMPANY' from Coventry, many of whom are second generation Irish. They are a professional group, who have already attracted attention in the Midlands. A night not to miss!

(3) 28th Sept.

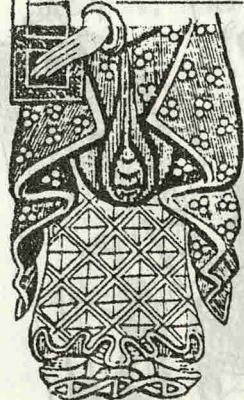
The topic will be THE IRISH IN BRITAIN (1800 - 1900). The speaker will be the Workshop Co-ordinator NESSAN DANAHER. This session, which will involve audio-visuals, will also feature a discussion (on cassette) by historians with contrasting views about the reasons for and the nature of Irish settlement in Britain at this time.

(4) 5th Oct.



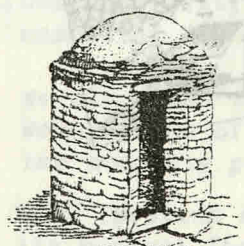
THE CELTS IN PREHISTORY - AND THE IRISH SURVIVALS - with TIM SCHADLA-HALL of Leicestershire Museums Service. In one short lecture an attempt will be made to try and indentify the Celts in European Prehistory, and to examine the Celtic elements in Irish art and the society in later prehistory. He aims to start off by talking about Celts, as archaeologists see them, looking at whether there is any validity of the term and how it came into being, tracing whther there was a Celtic speaking/Celtic looking/Celtic acting society in Europe before the Mediterranean invasion, and then using that information look at what was happening in Ireland and what might have survived from this prehistoric influence through to the present day.

(5) 12th Oct.



MARY WARRENER (née MacCARTHY) a mature student who has just graduated from Nottingham University, will talk about THE CELTIC CHURCH: CASHEL 431 - 1110 A.D. - A NON-ROMAN MODEL OF CHURCH ORDER. Cashel was the capital of the south of Ireland prior to the founding of Dublin, 1,000 years ago. Its Kings ruled Munster and influenced the whole area south of the east/west Dublin/Galway line. This talk is about Christianity in the South, prior to Brian Boru, when there were bishops to consecrate in ritual, but no see or diocese to administer. Amongst the legacies are the Ardagh and Derrynaflan chalices, produced in 8th century monastery workshops (probably in the Limerick/Tipperary area). This talk will be illustrated with slides and filmstrips.

(6) 2nd Nov.



Leicester-based CATHERINE BYRON, poet, writer for RTE and correspond for the Belfast journal 'Linen Hall Review', will give us a talk on ST. PATRICK'S PURGATORY (STATION ISLAND). In the Middle Ages St. Patrick's Purgatory on Lough Derg was famous throughout Europe as an entrance to the Underworld. Through centuries of persecution (and demolition!) it has retained its imaginative and spiritual hold on generations of Irish people, and, has inspired some of Ireland's finest 20th Century writers, notably Sean O'Faolain, Patrick Kavanagh and Seamus Heaney. (Illustrated by slides and video).

- (7) 26th Oct. IRISH HISTORY IN THE TUDOR PERIOD (1534-1603) will be the main subject of Dr. JOHN MCGURK who works for the Liverpool H.E. Institute and the new Irish Studies Institute also. He will be dealing with Elizabethan source materials, especially in the light of new historiography. This session should lead to an examination of the role of "revisionism" in Irish history. Ireland was incorporated into British territory in Henry VIII's reign and Elizabeth I's period saw the beginning of the plantations (or land confiscations).

(8) 19th Oct. FILM EVENING - ON THEME OF POLITICS AND ART

Give us This Day
The Life and Times of
Robert Tressell

Writer / Director: Phil Mulloy
Cast: Frank Grimes Robert Tressell
Andrew Boxer - Bill
Eva Griffith - Kathleen Noonan
Production Company: Spectre
Productions Ltd
Arts Council of Great Britain 1982
Colour / 65 minutes / 16 mm &
U-Matic & VHS

In 1910 Robert Noonan (pen name Robert Tressell) completed his socialist classic 'The Ragged Dicks Philanthropists'. This film is a dramatisation of the nine years spent by Noonan in Hastings while he wrote the book, based on the fragments known of his life, his writing and the political events of the time.

It records his disgust at the conditions suffered by the English working-class, his work as a poorly-paid house-decorator and his conflicting relationships with his employers, his fellow workers and his family. It shows how the book itself grew out of a commitment to socialism which the prevailing conditions of depression and unemployment prevented him from putting into practice, particularly when he tried to encourage his colleagues to join a union. The film offers a sympathetic and personal account of Noonan which stresses the isolation and determination of a socialist thinker whose convictions and ideals outran those of many of his friends and fellow workers.

Winner 1982 Grierson Award

YEATS, JACK BUTLER
(1871-1957)

Jack B. Yeats:
Assembled Memories
1871-1957

Writer / Director: Thaddeus O'Sullivan
Producer: Margaret Williams
Voice of Jack B. Yeats: Sebastian Shaw
Production Company: Arbor International
Arts Council of Great Britain 1981
Colour / 34 minutes
Jack B. Yeats, the Irish painter, writer and illustrator, was born in London in 1871. He grew up in Sligo, Ireland along with his brother, the poet W.B. Yeats. He studied at the Westminster School of Art in London, and worked initially as an illustrator in black and white and contributed humorous drawings to 'Punch' under the pseudonym 'W. Bird'. He returned to Ireland in 1900 and settled in Dublin, and from c. 1905 concentrated on painting. He exhibited widely and his work was included in the influential Armory Show, New York (1913). He died in London in 1957.

The film gives an impressionistic account of Jack B. Yeats' life and work, from his youth in London, his work as an illustrator, his marriage and life in Devon, to the period spent in Ireland until his death. The narrative is interspersed with excerpts from Yeats' own writings and an early sound recording made by him, and illustrated with scenes of fairs, strand races and Sligo landscapes, all of which figure prominently in his illustrations and early paintings. It describes his involvement with the Irish Nationalist movement, the style of social realism he adopted at the time, and his later development of a fiercely expressionistic style which was misunderstood and criticised by many of his contemporaries and which, in later years, he refused to explain or discuss. The film gives a sympathetic view of Yeats' life, providing an evocative context for the wide selection of graphic works and paintings shown.

- (9) 9th Nov. IRISH TINKERS AND TRAVELLERS IN BRITAIN - this session will be taken by Dr. DAVID SMITH of Leicester Polytechnic who has worked with the Gmelch family - well known writers on Travellers. In terms of social hierarchies Irish Tinkers or Travellers represent the most rejected element of a rejected society - that of Gypsies and Other Travellers. Their under-representation on sites provided by local authorities in response to requirements in the 1968 Caravan Sites Act being the most recent evidence of such rejection.

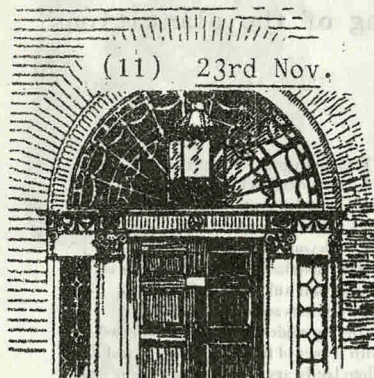
The history of the presence of Irish Travellers in Britain during the nineteenth centuries has only recently become a subject for research and a pattern emerges of regular cross-channel movement with periodic surges for a variety of social and economic reasons.

Recently located archive references in England and Wales indicate Irish Travellers have a long time presence in Britain. This session will endeavour to provide an initial assessment of both historical and contemporary evidence relating to Irish Travelling People in Britain.

- (10) 16th Nov. Dr. EMRYS EVANS: - PERSONAL RECOLLECTIONS AND READINGS FROM THE IRISH.

Professor of Irish History, University College of Wales, Aberystwyth. After reading Welsh at Swansea, Dr. Evans studied and taught in Ireland, at Belfast and at the two Dublin Universities. By then he was hooked on Irish, although he did time in the fifties as election agent for the Welsh Nationalists in Gower, which involved visiting his candidates every day, in jail. Having learnt modern Irish from scratch, he has spread the

Celtic Gospel across the world, with the zeal of an early Irish missionary. He took charge of the revived Celtic Studies Dept. at Manchester in 1960 and became Reader in Celtic Studies. In 1980 he was appointed Professor of Irish at Aber and is currently on the executive committee of BAIS. He has also taught in Canada and West Germany. He is celebrated in Manchester for the public evening class he ran for many year.



(11) 23rd Nov.

New to the Irish Studies Workshop (and on the full time staff at Soar Valley) is Ms. JO McGUIGAN who will take as her topic IRELAND 1880 - 1926: THE SEARCH FOR IRISH IDENTITY THROUGH LITERATURE. She will examine the role of literature in transmitting changes in aspects of Irish Culture between the years 1880-1926. In particular she hopes to show how the influence of contemporary political events led to the search for a new Irish identity. The works featured will be those of Synge, O'Casey, Yeats and Joyce.

(12) 30th Nov.


THE IRISH REVOLUTION (1916-22): HISTORY AS BLUNDERING?

This talk will examine the causes, the revolution as "planned" and the revolution that was "blundered into".

DR. GEORGE BOYCE - READER IN GOVERNMENT, UNIVERSITY COLLEGE OF WALES, SWANSEA. Born in Lurgan, Co. Armagh in 1942, George Boyce read History at Queen's University, Belfast. His PhD thesis, British Public Opinion and Government Policy in Ireland, 1918 - 1922 was published in 1972. He has written on Modern Irish History, inc. Irish Nationalism, the Literary Movement in the late 19th century, Northern Ireland, the Roman Catholic minority in the North and Sir Edward Carson. He is shortly to publish a book on the Irish Question and British Politics 1868-1986. After three years in Oxford, George has lived and worked in Swansea since 1971, but still managed to return with his family to his favourite part of Co. Down every summer



Ulster's
Solemn League and Covenant.

 Being convinced in our consciences that Home Rule would be disastrous to the material well-being of Ulster as well as of the whole of Ireland, subversive of our civil and religious freedom, destructive of our citizenship and perilous to the unity of the Empire: we, whose names are underwritten, men of Ulster, loyal subjects of His Gracious Majesty King George V., humbly relying on the God whom our fathers in days of stress and trial confidently trusted, do hereby pledge ourselves in solemn Covenant throughout this our time of threatened calamity to stand by one another in defending for ourselves and our children our cherished position of equal citizenship in the United Kingdom and in using all means which may be found necessary to defeat the present conspiracy to set up a Home Rule Parliament in Ireland. And in the event of such a Parliament being forced upon us we further solemnly and mutually pledge ourselves to refuse to recognise its authority.

Q In sure confidence that God will defend the right we hereto subscribe our names. Q And further, we individually declare that we have not already signed this Covenant.

The above was signed by me at _____
"Ulster Day," Saturday, 28th September, 1912.

God Save the King.

Oglaigh na hEireann.

ENROL UNDER THE GREEN FLAG.

Safeguard your rights and liberties (the few left you).
Secure more.
Help your Country to a place among the nations.
Give her a National Army to keep her there.
Get a gun and do your part.

JOIN THE IRISH VOLUNTEERS
(President: EÓIN MAC NEILL.)

The local Company drills at _____

Ireland shall no longer remain disarmed and impotent.

(13) 7th Dec. FILMS FROM THE IRISH REVOLUTIONARY PERIOD (1916-22)

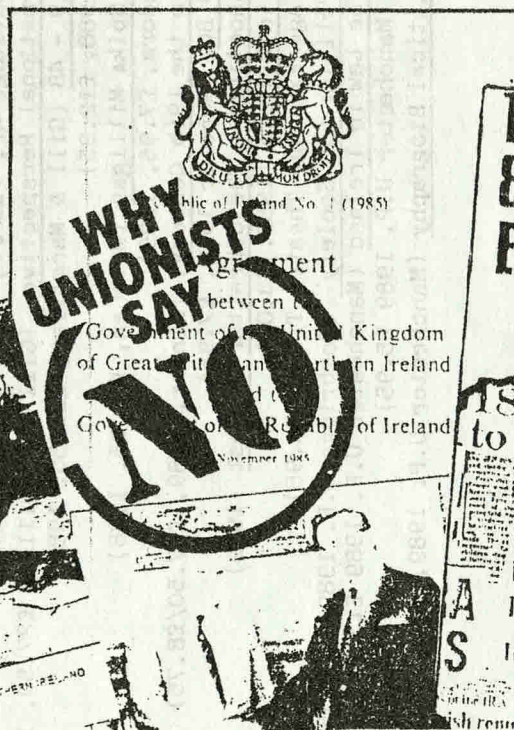
THE DAWN which we have secured from the film archives, was the first Irish feature film with sound. Made in 1936 by Tomas Cooper, with the acting support of the people of Kerry, it is a War of Independence (1918-21) film with actual veterans playing some of the rôles. Here the realities of the War of Independence are revealed by the people who were acting events that they themselves had experienced and which comes across in the rugged sincerity of the players and in the excellently directed scenes of the ambush. These "old I.R.A" raise the interesting question of "freedom-fighters" versus "terrorist"; as is often the case, many of them became part of a respectable new establishment.

(There will be another film, exact title to be confirmed; we hope to obtain material currently held in archive and not yet shown publicly, and we are negotiating with T.V. Companies at this time.)

(14) 14th Dec. TWENTY YEARS ON - NORTHERN IRELAND 1968.

1968 was a turbulent years in European and world politics. How did this affect Northern Ireland? When was the birth of the current troubles? What were the influences and political groupings of the time: Craig, O'Neill, Farrell, Devlin, McCann. Where are they now? The story of 1968, as told by one who was there - by GREG QUIERY, Liverpool teacher and Irish Studies organiser and Member of MISE (Merseyside Irish Studies Enterprise).

**ULSTER
SAYS
NO**



**THE BRITISH PRESS
& NORTHERN IRELAND
EAMONN McCANN**

**18 IRA cross border
to stir Belfast riots**

**I.R.A. behind riots
in N. Ireland**

**FIVE KILL
BY ULSTER**

A BOOBY TRAP

IRA funeral parade

ULSTER

(15) 21st Dec. Course CHRISTMAS PARTY - for all participants and their friends and families. Carols, music, song and dance, and buffet.* PLEASE NOTE:

there is the possibility of participants continuing their interest in this area to obtain CERTIFICATE IN IRISH STUDIES related either to RSA (Royal Society of Arts) or the new A/S level examination. This would obviously involve more extensive and regular work. Further information available in September.

Both this adult education course and the possible developments from it are being organised jointly with BALS (British Association for Irish Studies).

FICTION TITLES

- McCRRORY, M; Bleeding Sinners (Methuen, 1988, £11.95)
 CLIFFORD, S; The Red-Haired Women and Other Stories (Mercier, 1989, £4.95)
 KENNELLY, B; Love of Ireland - Poems from the Irish (Mercier, 1989, £5.95)
 O'MUIMHNEACHAIN, A. (Ed. & Trans.) Stories from the Tailor (Mercier, 1978/89, £5.95)
 RENWICK, ALast Night Another Soldier....., (Barbed Wire/Info. on Ireland, 1989, £3.95)

NON-FICTION TITLES

- JONES, M; Three Obstreporous Lassies - A History of Irish Women Workers Union (Gill & Macmillan, £12.95, 1988)
 RABY, P; Oscar Wilde (Cambridge U.P. £7.95, 1989)
 ROCKETT, K et al; Cinema and Ireland (Routledge KP, £22.50)
 GUELKE, A; N. Ireland - the International Perspective, (Gill & Macmillan, £27.50, 1989)
 KEOGH, D; Ireland and Europe 1919 - 48 (Gill & Macmillan, £27.50, 1988)
 PURCELL, D; Lough Derg (Veritas, 1988, £12.95)
 MILLIGAN, S; The Life and Times of Spike Milligan (Methuen, £11.95, 1988)
 MULVIHILL, M; Charlotte Despard (Pandora, £7.95, 1989)
 SWIFT, R & GILLEY, S; The Irish in Britain in the 19th Century, (Pinter, 1989, £27.50/£8.75)
 THOMAS, N.L; Irish Symbols of 3,500 BC, Mercier 1989, £7.95)
 AMNESTY INTERNATIONAL; Investigating Lethal Shootings - The Gibraltar Inquest (1989)
 BRENT IRISH ADVISORY SERVICE Directory - The Irish in Britain (1989, £3.00)
 AGE EXCHANGE; Across the Irish Sea (Age Exchange Theatre Trust, £4.95)
 LEE, J.J; Ireland 1912 - 1985: Politics and Society (Cambridge U.P. 1989, £14.95/£55.00)
 HOGAN, G. & WALKER C; Political Violence & The Law in Ireland (Manchester U.P. 1989 £13.95)
 COLLINS, N & McCANN, F; Irish Politics Today, (Manchester U.P. 1989 £5.95)
 MORGAN James Connolly - A Political Biography (Manchester U.P. 1989, £9.95)

FOR YOUNGER READERS

- WIGNER, A; Timeline - Ireland: Weighing Up the Evidence (Dryad, 1988, £9.45)
 LYNCH, P; Enchanted Irish Tales (Mercier, 1989, £4.95)
 THORNTON, E. et al ; Britain and Ireland - (1) Information Book; (2) Teachers Book; (3) Workbook (ILEA, 1989)
 PHOENIX, E; Two Acres of Irish History - A Study through Time of Friar's Bush and Belfast 1570 - 1918 (UHF, 1989, £3.50)
 McCAFFREY, K; (1) Irelands Festivals & Fairs; (2) Ireland's Folk Legends; (3) Ireland's Capital City - Dublin; (4) The Funway to Discover Ireland; (5) Irish American Heritage (Fitzwilliam, £2.50)
 GILESPIE, V. (et al) The Railway Age in Ireland (Ulster Folk & Transport Museum & N. Ireland Railways)
 U.F.T.M. (Document & Activity Packs) (1) Linen - Continuity & Change; (2) Ulster Farming and Food; (3) The National Schools 1831 - 1921

CASSETTE

- O'REILLY, Marie Irish Treasure s & Originals (Songs, 1989) - details available at Conference.

